

ACTIVE LEARNING: LITERACY

ACTIVITY #1

Week 8 Discussion Board

Read the passage below carefully:

Once upon a time a tawndy rapsig named Gub found a tix of pertollic asquees. So chortlich was he with his discovery that he murtled a handful to show Kon, a cagwitzpat. "Pagoo!" cried Kon. "With these you could treeple a frange!" "No," smiled Gug, "I think I'll just paible a catwicine."

After completing the reading, reflect on the passage and respond to the following prompts in a **single, cohesive discussion post**:

- Describe Gub's discovery.
- Consider Gub's emotional response. How does the text communicate his reaction to what he has found?
- Analyze Kon's response to the discovery. What does Kon's reaction suggest about the potential value or use of the pertollic asquees?
- Finally, interpret Gub's decision at the end of the passage. What does this choice reveal about his priorities, and what might it suggest about what will happen next?

Support your ideas with specific references to the text.

Due Wednesday by 11:59 p.m.: Initial post of at least **250 words**, written in standard academic English.

Due Saturday by 11:59 p.m.: Respond substantively to **at least two classmates**, with responses of **200 words or more** each. Responses should build on the ideas presented and demonstrate engagement with the reading.

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ACTIVITY #2

Bible, Inspiration of. The theological idea of inspiration, like its correlative revelation, presupposes a personal/divine mind and will-in Hebrew terminology, the "living God"-acting to communicate with other spirits. The Christian belief in inspiration as well as in revelation rests both on explicit biblical assertions and on the pervading mood of the scriptural record.

Biblical Terminology. Today the English verb inspire and noun inspiration bear many meanings. This diverse connotation is already present in the Latin *inspiro* and *inspiratio* of the Vulgate Bible. But the technical theological sense of in-spiration, largely lost in the secular atmosphere of our time, is clearly asserted by the Scriptures with a special view to the sacred writers and their writings. Defined in this sense, inspiration is a supernatural influence of the Holy Spirit upon divinely chosen agents in consequence of which their writings become trustworthy and authoritative

The word rendered "inspiration" in the KJV is translated "breath" in the NIV. For example, Job 32:8: "But it is the spirit in a man, the breath of the Almighty, that gives him understanding"; and 2 Timothy 3:16: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." The use of "breath" in place of the KJV's "inspiration," serves to remind us of the dramatic fact that the Scriptures refer the creation of the universe (Ps. 33:6), the creation of humans for fellowship with God (Gen. 2:7), and the production of the sacred writings (2 Tim. 3:16) to the spiration of God.

Biblical Teaching. Although the term inspiration occurs infrequently in modern versions and paraphrases, the conception itself remains firmly embedded in the scriptural teaching. The word *theopneustos* (2 Tim. 3:16), literally God-"spi-rated" or breathed out, affirms that the living God is the author of Scripture and that Scripture is the product of his creative breath. The biblical sense, therefore, rises above the modern tendency to assign the term inspiration merely a dynamic or functional significance (largely through a critical dependence on Schleiermacher's artificial disjunction that God communicates life, not truths about himself). Geoffrey W. Bromiley, translator of Karl Barth's *Church Dogmatics*, points out that whereas Barth emphasizes the "inspiring" of Scripture-that is, the present activity of the Holy Spirit toward hearers and readers-the Bible itself begins further back with the very "inspiredness" of the sacred writings. The writings themselves, as an end product, are assertedly God-breathed. Precisely this conception of inspired writings, and not simply of inspired persons, sets the biblical conception of inspiration pointedly over against pagan representations of inspiration in which heavy stress is placed on the subjective psychological mood and condition of individuals overmastered by divine afflatus.

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While the Pauline passage already noted lays proximate emphasis on the spiritual value of Scripture, it conditions this unique ministry upon a divine origin, in direct consequence of which the sacred record is profitable (cf. 6phele6, "to advantage") for teaching, rebuking, correct-ing, and training in righteousness. The apostle Paul does not hesitate to speak of the sacred He-brew writings as the veritable "words of God" (Rom. 3:2). James S. Stewart does not overstate the matter when he asserts that Paul as a Jew and later as a Christian held the high view that "every word" of the OT was "the authentic voice of God" (A Man in Christ, 39).

Henry, C.F.H. (2001). Bible, Inspiration of. In W.A. Elwell (Ed.), *Evangelical Dictionary of Theology* (2nd ed., pp. 159-163). Baker

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ACTIVITY #3

Read the passage below. As you read, stop frequently and write down *what you are thinking* (good, bad or otherwise). Try to *name your thinking*.

Di Tri Berrese

Uans appona taim uas tri berrese; mamma berre, pappa berre, a bebi berre. Live inna contri nire foresta. NAISE AUS. No mughehhia. Uanna dei pappa, mamma, e beibi go tooda bice, enie, furghette locche di doore.

Bai enne bai commese Goldilocchese, sci garra nattinge tu du batte meiche treble. Sci puschie olle fuddeadaon di maute; no live cromme. Dan sci gos appesterrese enne slipse in olle beddse.

LEISI SLOBBE!

Bai enne bai commese omme di tri berrese, olle sonnebronde enne sand inne scius. Dei garra no fudde; dei garra no beddse. En wara dei goane due tu Goldilocchese? Tro erre inne strit? Colle pulissemenne?

FEETE CIENZE!

Deis uas Italian Berrese, enne dei slippe onne florre. Goldilocchese stei derre tree dase; itte aute ausenomme, en guista bicosse dei asche erre tu meiche di beddse, sci sei, "go tu elle" enne runne omme criane to erre mamma, teelen erre uat sanibicese di tri berrese uer

UATSIUSE?

Uara iu geine du? Go compleine sittiolle?

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ACTIVITY #4

Select one Tic Tac Know grid for your group

Wisdom & Poetry

Undergraduate/100-200 Level

Wisdom	Fear of the Lord	Righteousness
Suffering	Lament	Retribution
Proverbs	Job	Psalms

Christology

Undergraduate/Upper Class or Graduate

Pre-existence of the Son	Incarnation as divine self-emptying	Chalcedonian Definition
Fully God and fully human	Hypostatic union	Two natures without confusion
Obedient sonship	Kenosis and humility	Redemptive suffering

Algebra

Undergraduate

Variable	Constant	Term
Coefficient	Equation	Simplifying
Solution	Balancing	Algebraic Expression