Louisville Presbyterian Theological Seminary
Fall Semester, 2010
Schlegel 123

Professor Susan Garrett
Office: Schlegel 303
Tutor: Derek Hostetter

NT 1004 – Scripture II

Tuesdays and Thursdays
10:00 – 11:20 a.m.

Course Description:

The New Testament represents different things to different people. For Christians, it serves as a fount of life-giving truth, and a chief source of our knowledge of Jesus of Nazareth. Religious seekers encounter in the New Testament a set of claims encompassing the purposes of God from the foundation of the world to the end of time—claims that demand a response. Historians treasure the New Testament as an incomparable collection of literary artifacts, preserving precious, firsthand information concerning the origins and early spread of one of the most influential religious movements the world has known.

Whatever one's interest or concern with the New Testament, it poses significant interpretive challenges because the world and worldview presumed by its authors and first readers were vastly different from our own. This course will offer students a broad orientation to historical, literary, and theological issues raised by critical interpretation of the New Testament, and nurture skills for using it as a source for understanding early Christianity and for theological reflection. Special attention will be paid to ways that Christians read the New Testament as warrant for positions on controversial issues. The format will be lectures interspersed with discussion and small-group work.

Intended Major Learning Outcomes:

Upon completion of the course, each student will be able to:

1. Discuss the distinctive features of the books of the New Testament, and reflect on their content both theologically and homiletically;
2. Recognize the source of important quotations from the New Testament (book only)
3. Develop and utilize skills for detailed analysis or "close reading" of New Testament texts, in which the student strives to understand those texts both in the authors' own terms and in the terms of formal analysis;
4. Describe guiding assumptions, aims, methods, and central movements of the historical-critical paradigm and explain how it is related to other models for study of the New Testament;
5. Compare and contrast the hermeneutical assumptions underlying competing biblical interpretations in relation to various theological and social controversies. How it is possible that people who are equally ardent and sincere can read the New Testament texts in such different and incompatible ways?

Requirements and Evaluation:

*****KEY DATES: Short papers due on September 21, October 7, November 11; take-home exams due in class on October 19, November 30; final exam on date specified by registrar (December 15 or 16).***

Attendance and Preparation. Regular attendance is expected, and roll will be taken (worth 10% of course grade). More than two absences for any reason will result in a grade penalty unless special arrangements for make-up work have been made ahead of time. Before each class session you are to do all the assigned readings for that session. Come prepared to engage in discussion and to ask and answer questions pertaining to the reading assignments.

1. ***Exams*.** Students will complete three examinations, each worth 20% of the total grade:
    a. Test #1 (take-home), on the Gospels and Acts, is due in hard-copy form in class on **October 19.**
    b. Test #2 (take-home), on the Pauline literature, is due in hard-copy form in class on **November 30**.
    c. Test #3, a final exam (with special attention to Hebrews, James, and Revelation) will be given on the date specified by the registrar (either **December 15** or **December 16**).

    Note: For policy on late papers and exams, see Appendix B below.
2. ***Short papers.*** Three short papers (maximum 600 words apiece, exclusive of bibliography) on topics as assigned by the professor, each worth 10% of the grade.

    Note: For fuller description of the assigned topics, see Appendix A below; for policy on late papers and exams, see Appendix B below.

Textbooks and Other Required Readings:

1. Beker, J. Christiaan. 1994. *The New Testament: A Thematic Introduction*. Minneapolis: Fortress.
2. Harrelson, Walter J., *et al.,* editors. 2003. *New Interpreter's Study Bible: New Revised Standard Version with the Apocrypha.* Nashville: Abingdon. ISBN: 0687278325.

    This is the required textbook for the course. Another study Bible may NOT be substituted. Bring to class each session. Note also that an electronic version of this study Bible is available. It is expensive, and the user-interface is poor, so it is not recommended.
3. Throckmorton, Burton Hamilton. 1992. *Gospel Parallels: A Comparison of the Synoptic Gospels : with Alternative Readings from the Manuscripts and Noncanonical Parallels*. Nashville: T. Nelson. ISBN: 0840774842.
4. Other required readings are listed in the syllabus and available on CAMS.

Schedule:

Thursday, September 9 : Introduction

- Garrett manuscript, "INTRODUCTION" (available by 8/31 on CAMS)
- Brian K. Blount et al., editors, "Introduction," in *True to Our Native Land: An African American New Testament Commentary* (Minneapolis: Fortress, 2007), 1-7. On CAMS.

Tuesday, September 14: Social historical context and how to learn about it

- John T. Fitzgerald, "Cultures of the Greco-Roman World," in *The New Interpreter's Bible One Volume Commentary* (edited by Beverly Roberts Gaventa and David Petersen; Nashville: Abingdon, 2010), 983-87. On CAMS.

- Amy-Jill Levine, "Culture of Early Judaism," in *The New Interpreter's Bible One Volume Commentary*, 979-82. On CAMS.

Thursday, September 16: Studying the Gospels. What really happened in the life of Jesus?

- Garrett manuscript, "INTRODUCTION TO THE STUDY OF THE GOSPELS," through the end of the section "What Really Happened in the Life of Jesus?" (On CAMS)
- Recommended: Susan R. Garrett, "Narratives of the New Testament," in *The New Interpreter's Bible One Volume Commentary*, 967-69. On CAMS.
- Dale C. Allison, *Resurrecting Jesus: The Earliest Christian Tradition and Its Interpreters* (New York: T. & T. Clark, 2005), 56-110. On CAMS.

Tuesday, September 21: Studying the Gospels. What kind of document are the Gospels?

- *****First short paper due on one of the following: the Son of Man, the Pharisees, or Jewish messianic expectations in the first century***
- Garrett manuscript, "INTRODUCTION TO THE STUDY OF THE GOSPELS," section entitled "What Kind of Document Are the Gospels?" (On CAMS)
- Bring synopsis to class

Thursday, September 23: Studying the Gospels. What did the evangelists believe, and what role do the readers play in sense-making?

- Garrett manuscript, "INTRODUCTION TO THE STUDY OF THE GOSPELS," sections entitled "What Did the Evangelists Believe?" and "What Role Do Readers Play in Sense-Making?" (On CAMS)
- Susan R. Garrett, *The Temptations of Jesus in Mark's Gospel* (Grand Rapids: William B. Eerdmans, 1998), 6-12. On CAMS.
- Bring synopsis to class. Be prepared to discuss the synoptic accounts of Peter's confession of Jesus as the Christ, along with the ensuing passion prediction (Matt 16:13-23 || Mark 8:27-33 || Luke 9:18-22). Make note of significant differences between the three versions of the incident. What literary, theological, or other motives can you propose for these differences?

Tuesday, September 28: Gospel of Mark

- Gospel of Mark
- NIB - "Introduction to the Gospel According to Mark," by Mary Ann Tolbert
- Susan R. Garrett, "Disciples on Trial," in *The Christian Century* 115:12 (1998): 396-99. On CAMS.
- Susan R. Garrett, *The Temptations of Jesus in Mark's Gospel* (Grand Rapids: William B. Eerdmans, 1998), 63-66. On CAMS.
- Susan R. Garrett, "Devil/Satan" (handout)
- Susan R. Garrett, "Jesus Christ, Exorcist." Online: http://www.beliefnet.com/Faiths/Christianity/2004/04/Jesus-Christ-Exorcist.aspx?p=1)
- Be prepared to discuss the parable of the sower/seed and its interpretation in Mark 4:1-20 in the context of the Markan narrative as a whole.
  - Do vv. 11-12 imply that Jesus deliberately obscures his message for "those outside" (compare Matt 13:13)?
  - Do the disciples themselves ever come to understand Jesus' teaching, as Jesus (in v. 11) implies?

- Are there people in the remainder of the narrative who seem to correspond to the types described in vv. 19, 20-21, 22, and 23?

Thursday, September 30: Gospel of Matthew

- Gospel of Matthew 1–7
- Bring synopsis to class
- NIB, "Introduction to the Gospel According to Matthew," by Warren Carter
- Dale C. Allison, *The Sermon on the Mount; Inspiring the Moral Imagination* (New York: Herder & Herder, 1999), 1-26. On CAMS.
- Discussion of Sermon on the Mount. Take notes on the chapter from Allison's book and be prepared to discuss the issues raised in it.

Tuesday, October 5: Gospel of Matthew

- Gospel of Matthew 8–28
- Beker, *The New Testament*, 79-88.
- Bring synopsis to class

Thursday, October 7: Gospel of Luke

- Gospel of Luke
- ***Second short paper due, giving a synoptic comparison of the Beelzebul pericope***
- NIB, "Introduction to the Gospel According to Luke," by Joel B. Green
- Beker, *The New Testament*, 89-100
- Bring synopsis to class. Be prepared to discuss Luke 10:1-24, the sending out and return of the seventy(-two) other disciples (manuscripts differ on the number).
  - Note that this story has no parallel in the other Gospels. How does the story compare and contrast to the three synoptic evangelists' accounts of the sending out of the twelve?
  - Consider Num 11:11-30, the story of the appointment of seventy elders to help Moses (seventy-two if one counts Eldad and Modad). How might Luke have used the account in Numbers to inform his description of Jesus' appointment of the seventy(-two) and his response to their return?
  - What are possible functions of the passage in the larger context of Luke-Acts?

Tuesday, October 12: Acts of the Apostles

- Acts of the Apostles
- NIB, "Introduction to the Acts of the Apostles," by Barbara E. Reid

Thursday, October 14: Gospel of John

- Gospel of John
- NIB, "Introduction to the Gospel According to John, by Gail R. O'Day
- Beker, *The New Testament*, 101-107
- Bring synopsis to class. Be prepared to discuss John 4:23-24; 14:15-18, 25-26; 15:26; and 16:7-15.
  - What are the main functions of the Spirit/Paraclete in the Johannine portrayal?
  - What similarities and differences are there compared to the Holy Spirit as it is characterized in the Synoptics? In Acts?

Tuesday, October 19: Paul as Founder of Churches: 1 & 2 Thessalonians.

- 1 & 2 Thessalonians
- ***Take-home test #1, on Gospels and Acts, due in class***
- David Downs, "Letters," in *The New Interpreter's Bible One Volume Commentary*, 970-72. On CAMS.
- NIB, "Introduction to the First Letter of Paul to the Thessalonians," by Raymond F. Collins
- NIB, "Introduction to the Second Letter of Paul to the Thessalonians," by Raymond F. Collins
- Calvin J. Roetzel, "Paul," in *Eerdmans Dictionary of the Bible* (edited by David Noel Freedman; Grand Rapids: William B. Eerdmans, 2000), 1016-20. On CAMS.
- Abraham Smith, "Paul and African American Biblical Interpretation," in True to Our Native Land, 31-42. On CAMS
- Abraham J. Malherbe, *Moral Exhortation: A Greco-Roman Sourcebook* (Philadelphia: Westminster, 1986), 80-82, 124-29. On CAMS.

Thursday, October 21: 1 Corinthians

- 1 Corinthians
- NIB, "Introduction to the First Letter of Paul to the Corinthians," by J. Paul Sampley
- Beker, *The New Testament*, 11-19
- As you read through the letter, keep a running list of the problems that Paul addresses, including problematic social behaviors or failure to get along, and theological errors. How does Paul's self-defense in chapter 9 fit into his overall strategy of responding to these problems? What does he want the Corinthians to take from his own example?

Tuesday, October 26: Research & Study

Thursday, October 28: Research & Study

Tuesday, November 2: Special topic: Paul and Sexuality

- Dale B. Martin, *Sex and the Single Savior: Gender and Sexuality in Biblical Interpretation* (Louisville: Westminster John Knox, 2006), 51-64.
- Susan R. Garrett, "Homosexuality and the Bible," parts 1 & 2, from TheThoughtfulChristian.com (On CAMS)

Thursday, November 4: 2 Corinthians

- 2 Corinthians
- NIB, "Introduction to the Second Letter of Paul to the Corinthians," by Carolyn Osiek
- Beker, *The New Testament*, 20-26
- Malherbe, *Moral Exhortation*, 141 (bottom)-143
- Be prepared to discuss 2 Cor 2:1-17.
    - What circumstances seem to have prompted the (lost) letter mentioned in 2:4, and how did the Corinthians react to it? Why is Paul on the defensive about it now? Why does the change that Paul made in his travel plans seem to be such a big issue?
    - In vv. 14-17, why does Paul portray himself as a captive led in a triumphal procession? Who has triumphed here, and over what?
    - Compare the use of "those who are being saved" vs. the "those who are perishing" in v. 15 with the uses of those expressions in 1 Cor 1:18; 2 Cor 4:3; 2 Thess 2:10. Do these

Tuesday, November 9: Galatians

- Galatians
- NIB, "Introduction to the Letter of Paul to the Galatians," by Frank J. Matera
- Beker, *The New Testament*, 27-33
- Be prepared to discuss the "teachers" (J. Louis Martyn's term) against whom Paul was arguing throughout this letter.
  - What can we infer about their identity, and what appears to have been the gist of their argument?
  - How does Paul's appeal to the Galatians' own experience in 3:1-5 begin to answer these arguments?

Thursday, November 11: Romans

- Romans 1–8
- NIB, "Introduction to the Letter of Paul to the Romans," by James R. Edwards
- Susan R. Garrett, Study on Romans for TheThoughtfulChristian.com
- ***Third short paper due on one of the following: The identity of Paul's audience for Romans; the role of Abraham in Romans; Who is the 'I' in Rom 7:7-25?***

Tuesday, November 16: Romans

- Romans 9–16
- Beker, *The New Testament*, 34-41
- In Romans, Paul is struggling with the tension between his convictions that God is an impartial judge (2:11: "For God shows no partiality") and that God will remain faithful in the promises made to the Jewish people (11:29**:** "for the gifts and the calling of God are irrevocable"). Be prepared to discuss how Paul works through this problem in chapters 9-11, and what he anticipates as the final outcome for the Jewish people.

Thursday, November 18: Disputed Letters of Paul: Ephesians, Colossians, and the Pastoral Epistles

- Ephesians, Colossians, 1 & 2 Timothy, TItus
- NIB, "Introduction to the Letter of Paul to the Ephesians," by Bonnie Thurston
- NIB, "Introduction to the Letter of Paul to the Colossians," by Roger Bullard
- NIB, "Introduction to the First Letter of Paul to Timothy," by Abraham Smith; "Introduction to the Second Letter of Paul to Timothy," by Abraham Smith; "Introduction to the Letter of Paul to Titus," by Abraham Smith
- Jouette M. Bassler, "1, 2 Timothy and Titus," in *HarperCollins Bible Commentary* (revised edition; edited by James L. Mays; San Francisco: HarperSanFrancisco., 2000), 1137-45. On CAMS.

Tuesday, November 23: No class

Thursday, November 25: No class. Happy Thanksgiving!

Tuesday, November 30: Hebrews

- Hebrews
- NIB, "Introduction to the Letter to the Hebrews," by Donald A. Hagner
- Beker, *The New Testament*, 108-17
- Be prepared to discuss Heb 11:13-16.
  - Who are the "these" referred to in v. 13? What is the context of the promise that they had "seen and greeted from afar?" Why does the author call these people "strangers and exiles?"
  - How does the author's preceding description of these persons advance the overall theological argument in chapter 11? In the letter as a whole?
  - What is the meaning of v. 16? I.e., why is God "not ashamed to be called their God?"
  - What is the practical lesson that the author wants the readers to learn from the various biblical personages described in the passages leading up to this pericope? In other words, how do the personal examples contribute to the author's goal of pastoral edification of the audience (as opposed to the author's parallel goal of theological instruction)?
- ***Take-home test #2. on Pauline correspondence, due in class.***

Thursday, December 2: James

- James
- Garrett manuscript, "JAMES"
- Be prepared to discuss Jas 1:2-4, which instructs readers to "consider it nothing but joy" when facing trials of various sorts, because the testing of faith produces endurance and leads one to perfection (see also 1:12; 5:10-11).
  - Compare the view of suffering expressed in James to those expressed in the following passages: Sir 2:1-11; Matt 5:11-12; 24:9-13; Rom 5:3-5; 1 Pet 1:6-9; Heb 10:32-39. What common ideas do you discern? Is each author focusing on suffering associated with the **eschaton**, or with suffering in general? With suffering in the context of community, or suffering undergone in isolation?
  - What relevance does James' teaching on this topic have for Christians today?

Tuesday, December 7: Revelation

- Revelation
- NIB, "Introduction to the Revelation to John," by M. Eugene Boring
- Garrett manuscript, "REVELATION"
- To prepare for discussion:
  - What evidence do you find within the book of Revelation to support or counter the traditional view that the work was written to encourage Christians being persecuted by Domitian? In your analysis, be sure to consider whether each potentially relevant passage describes something that *already* happened or anticipates something that *may yet* happen. What significance does this debate have for how one reads the book as a whole?
  - A favorite word in Revelation is "conquer" (Greek *nikao*, sometimes translated "overcome"; the word occurs at 2:7, 11, 17, 26; 3:5, 12, 21; 5:5; 6:2; 11:7; 12:11; 13:7; 15:2; 17:14; 21:7). In other ancient Greek writings, *nikao* typically means to achieve victory in a military, athletic, or legal contest. Is that how John is using the term? What does Christian "victory" look like, according to Revelation? Does John ever portray

Christians as using violence to achieve victory? Compare the use of *nikao* in 1 John 2:13, 14; 4:4; 5:4, 5.

Thursday, December 9: Revelation

- To prepare for discussion:
  - The portrayal of the "whore of Babylon" is disturbing because of the violence done to this figure (see especially 17:16). This imagery had literary precedent in the writings of the Hebrew prophets, who sometimes portrayed idolatrous or sinful cities or peoples as harlots. The imagery was also paralleled in imperial iconography, which regularly depicted emperors as victorious over female figures representing conquered foreign lands. But feminists have argued that, even if metaphorical, such imagery limits and distorts readers' thinking about real women. (A similar argument is often made today concerning music or films that describe or depict violence against women.) Explain why you agree or disagree.
  - In chapter 13, John depicts an epic struggle against a cosmic "beast from the sea," possibly symbolizing the Roman empire. Can you think of institutions or entities in the world today that function in a comparable way to this beast? Would John's strategy of passive resistance be an effective response to these current institutions or entities? Why or why not? In John's depiction, the beast from the sea is powered by the dragon and assisted by a second beast from the earth (called "the false prophet" elsewhere in the document). What forces empower/assist the contemporary institutions or entities you have identified?

Wednesday December 15 or Thursday, December 16 : ***Comprehensive final exam will give special attention to Hebrews, James, and Revelation. Time and place to be specified by the registrar.***

Appendix A: Short Papers

Topics

First short paper, due Tuesday, September 21, in class

- ***Option 1: The Son of Man***. In the Gospels, Jesus often refers to "the Son of Man." Sometimes (but not always) it seems obvious that he is talking about himself. Other people do not refer to him or address him in this way; the phrase seems to have been exclusively a self-designation. What is the background of the phrase in the Hebrew Scriptures and the Judaism of Jesus' own day? Where and how in the Gospels does Jesus use the phrase? What issues or puzzles have scholars discerned in reference to this term? How would you explain its significance to a church Bible study?
- ***Option 2: The Pharisees***. Who were the Pharisees in Jesus' day? What problems have scholars noted in reconstructing their history and identity? In using the Gospel evidence concerning them? What would you want a church Bible study to know about the Pharisees?
- ***Option 3: Messianic Beliefs in the first century***. It is a widely held opinion that the Jews of Jesus' day were "waiting for the messiah." But such an assertion oversimplifies the historical data. There appear to have been an array of beliefs concerning "eschatological redeemer figures" that were current in Jesus' day. What were some of these beliefs, and how do we

know about them? What would you want to be sure a church Bible study on the Gospels knew about Jewish messianic expectations in the first century?

Second short paper, due Thursday, October 7, in class

- Compare and contrast the Beelzebul pericope in the Synoptic Gospels (Mark 3:22-30; Matt 12:22-30 [see also 9:32-34] ; Luke 11:14-23). How do the settings of the different versions compare? Which parts are included only in one Gospel, or only in two Gospels? Can the two/four-source theory explain the variations? Do you see distinctive emphases in any of the accounts?

Third short paper, due Thursday, November 11, in class

- ***Option 1: The identity of Paul's audience for Romans.*** It is clear that Paul did not personally establish the church in Rome (the identity of the founder[s] is unknown). The constitution of the intended audience, especially with regard to ethnic/religious identity, is less clear. Some evidence seems to point to a mixed Jewish and Gentile audience. Others have argued that there are few if any Jews among Paul's intended readership. What is the relevant evidence, and what difference does the answer to this question make for our interpretation of the letter as a whole?
- ***Option 2: the role of Abraham in Romans.*** In Romans 4, Paul discusses Abraham extensively. Why? What point(s) is he making? Why is Abraham an appropriate example (or *the* appropriate example) for him to discuss in this context? How do common first-century beliefs about Abraham suit Paul's theological purposes in this section of the epistle?
- ***Option 3: Who is the 'I' in Rom 7:7-25?*** In this passage, Paul engages in what looks at first reading like agonized and guilty reflection on his own inability to do the right thing. The passage has often been taken as evidence that Christians will continue to struggle morally even after conversion. But some interpreters argue that Paul is not really talking about himself here; rather, he is using the first-person singular to dramatize and enliven his discussion of a particular existential situation. In the paper, discuss whether Paul's description of the dilemma of "weakness of will" in 7:7-25 reflects the experience he thinks *Christians* have, or, rather, the experience of people *prior to conversion to Christianity*. Or is he in some way talking about both?

Guidelines

Each of your three papers should be between 500 and 600 words long, exclusive of bibliography. Once you begin delving into these topics, this length limit will seem impossibly short. You should write a draft of the paper without worrying about the word limit, then cut it down to the appropriate length. Do not go over the limit. (Professional writers face this sort of challenge all the time.)

You should use at least three secondary resources. Include these in a bibliography, arranged in accordance with the *Chicago Manual of Style* (or Turabian's *A Manual for Writers*, which is based on the *Chicago Manual*). For help in formatting, go to http://www.worldcat.org/, type in the ISBN number of your resource, click on the title, then click on cite/export (top right-hand corner). You can copy and paste into your bibliography. (The WorldCat format may feature small variations of capitalization and

other details from standards as set forth in the actual *Chicago Manual of Style* and Turabian's *A Manual for Writers*; you don't need to worry about these variations unless you want to.) Citations of encyclopedia or dictionary articles should begin with the author's name (last name first), followed by a period, as follows:

> Meyer, Paul W. "Romans." Pp. 1038-73 in *The HarperCollins Bible commentary*. Edited by James L. Mays. Rev. ed. San Francisco: HarperSanFrancisco, 2000.

Footnotes are not to be included, but if you quote or paraphrase a source closely, you should refer to it by using the author's name in parentheses, followed by the page number; then make sure this source is in your bibliography. For example, your paper might include the following reference to the work cited above:

> Paul is emphatic that the Mosaic law is not to be confused with sin but remains "God's good and holy law" (Meyer, 1056).

Papers will be graded on clarity and insight, accuracy of information, utilization of appropriate resources, and correct length, spelling, and bibliography.

Suggested Resources
(on reserve at circulation desk unless otherwise noted)

Bible Dictionaries

Browning, W. R. F. 2009. *A Dictionary of the Bible*. Oxford: Oxford University Press.

Achtemeier, Paul J., and Roger S. Boraas. 1996. *The HarperCollins Bible Dictionary*. San Francisco: HarperSanFrancisco.

Freedman, David Noel. 1992. *The Anchor Bible Dictionary*. New York: Doubleday. 6 vols. **IN REFERENCE ROOM. Ref. BS 440 .A54 1992**

Freedman, David Noel, Allen C. Myers, and Astrid B. Beck. 2000. *Eerdmans Dictionary of the Bible*. Grand Rapids: William B. Eerdmans. **IN REFERENCE ROOM. Ref. BS 440 .E44 2000**

Green, Joel B., Scot McKnight, and I. Howard Marshall. 1992. *Dictionary of Jesus and the Gospels*. Downers Grove, Ill: InterVarsity Press. **IN REFERENCE ROOM. Ref. BS 2555.2 .D53 1992**

Sakenfeld, Katharine Doob. 2006. *The New Interpreter's Dictionary of the Bible*. Nashville: Abingdon Press. 5 vols. **IN REFERENCE ROOM. Ref. BS 440 .N445 2006**

One-Volume Commentaries

Dunn, James D. G., and J. W. Rogerson. 2003. *Eerdmans Commentary on the Bible*. Grand Rapids: William B. Eerdmans. **IN REFERENCE ROOM. Ref. BS 491.3 .E37 2003**

Mays, James Luther, and Joseph Blenkinsopp. 2000. *The HarperCollins Bible commentary*. San Francisco: HarperSanFrancisco.

Introductory Textbooks

Achtemeier, Paul J., Joel B. Green, and Marianne Meye Thompson. 2001. *Introducing the New Testament: Its Literature and Theology*. Grand Rapids: William B. Eerdmans Pub.

Brown, Raymond Edward. 1997. *An Introduction to the New Testament*. The Anchor Bible Reference Library. New York: Doubleday.

Johnson, Luke Timothy. 2010. *The Writings of the New Testament: An Interpretation*. Minneapolis: Fortress Press. (This is the 3rd edition; the 1st and 2nd editions are acceptable.)

Collections of Primary Sources

Barrett, C. K. 1989. *The New Testament Background: Selected Documents*. San Francisco: Harper & Row.

Appendix B: Course Policies

Policy on Inclusive Language:

In speech and in written assignments, please avoid divisive terms that reinforce stereotypes or are pejorative. Do not use language that leaves out part of the population, perpetuates stereotyping, or diminishes importance. Do not use male pronouns (such as "men") to refer to a group that includes females as well. Consult the Academic Support Center for additional guidance if necessary.

Policy on Plagiarism:

Prohibition of plagiarism will be strictly enforced. Ideas and words (even short phrases, if distinctive) drawn from print, Internet, or other sources should be fully documented. Any student work in which plagiarism is discovered will receive an automatic F with no possibility of redoing the assignment, and the infraction will be reported to the academic dean. Use great care!!!

Policy on Attendance and Make-up for Missed sessions:

Perfect or near-perfect attendance is expected, and roll will be taken. More than 2 absences (for any reason) will adversely affect the student's attendance and participation grade. Those few students who know that they will have more than 2 unavoidable conflicts with the class may make prearrangement with the professor to turn in a page of typed notes on the readings as make-up for missed class #s 3+.

Policy on Late Papers and Exams, and Incompletes

Take-home exams and paper topics will be distributed well in advance of the due date, allowing adequate time to work on the assignments. Out of fairness to other students, papers turned in after

the time and date specified in the syllabus will receive a grade penalty. Schedule of penalties: 1 minute to 24 hours late = 1 letter-grade deduction; 24 to 48 hours late = 2 letter-grade deduction. Papers more than 48 hours late will not be accepted. Grades of incomplete for the course will be permitted only in extreme circumstances, and must be arranged by the date specified by the registrar's office.

Policy on Use of Electronic Devices in Class

Do not send or read text messages during class. All cell phones should be turned off during class unless waiting for an important call, in which case you should let the professor know ahead of time. It is preferred that you not use laptops in class. If you choose to do so, do not access the Internet unless specifically for purposes relevant to the course. Checking of email or social networking sites will be grounds for dismissal from the session and will result in a zero for the class attendance and participation grade for the semester.