

SCRIPTURE II

Dr. Marion L. Soards
Louisville Presbyterian Theological Seminary
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Scripture II is a survey course designed (a) to introduce students to the basic matters of New Testament studies and (b) to lay a foundation for all advanced work in the area. With regard to each book of the New Testament, we will, as possible, think about the *literary shape, social context, and theological concerns* of the writing. In addition, the course of study will cover the historical environments to which the New Testament makes reference and in which these documents were written, the interrelationship of the canonical Gospels, the life and work of Jesus, the ministry of Paul, and a number of other pertinent issues.

COURSE REQUIREMENTS

Preparation of assignments. *The reading of the Bible is presupposed.* Above all and in the first place, read the relevant portions of the New Testament as we work our way through the books of the canon. If you have read a book or books of the New Testament previously, take this opportunity to read it/them again. Furthermore, *prior to* each class session you are assigned materials to read in the textbook for the course, *An Introduction to the New Testament*. In other words, assigned readings are to be done *for* class, *not after* class. Please note that the syllabus specifies readings to be done in the *Introduction*, but it does not delineate the reading of books of the New Testament. That is assumed.

Attendance of and participation in class sessions. Lectures that incorporate informal, spontaneous discussions are the framework for this course of study. You should plan to attend all sessions; otherwise it will be very difficult to complete the requirements for the class adequately. The minimal standards for attendance are stated in the “Course Policy Statements” at the end of this syllabus.

Evaluation. After each topic is covered in class, each student should prepare a 500-600 word (absolute maximum!) single- or double-spaced typewritten summary of the materials covered in the assigned readings and the lecture. These summaries are to be turned in at the following class period. *It will not be possible to accept late papers.* These summaries will be checked for quality, recorded for grading purposes, and returned to you as quickly as possible. Students will need to collect all summaries in the form of a notebook to be turned in at the end of the course. This notebook will count for 80% of the final grade (see “Grading” below). These papers do *not* amount to a reading response or devotional journal; they should provide a critical summary of contents and issues related to the topics addressed in the course. The aim here is to produce a clear comprehension and summary of the broad issues of NT interpretation. If one does the work for the notebook in a conscientious manner, later, the notebook may provide a valuable resource for further study, reflection, and doing various tasks in ministry.

Due: May 13 by 12:00 p.m. Early submissions will be appreciated.

All persons should write all the summary papers for the course. Each summary paper will be scored on a scale of three points. Poor summaries or failure to turn in summaries will adversely affect the final grade in the course. A good summary will be credited at 3 points; an adequate summary will be credited at 2 points; and a poor summary will be credited at 1 point (or in some cases, no points of credit at all).

Here's how the system should work: On February 10, each student should bring to class an integrated summary of the reading and the lecture on "An Introduction to the New Testament and Its Study" from February 6. Every effort will be made to return the paper on February 12 and, then, it goes in the notebook. In turn, on February 12 each student should bring to class a summary of the reading and the lecture on "The Gospels and Their Interrelatedness" from February 10. Again, the paper will be returned after it has been checked and recorded. This process continues throughout the course until its end.

Grading. In addition to the papers that account for 80% of the grade, 20% of the grade will reflect *attendance and participation*. Participation is not merely talking willy-nilly, but saying something germane that reveals careful preparation and engagement with the texts and assignments. Attendance was mentioned above.

TEXTBOOKS

A Bible—either the Greek NT (UBS⁴ or Nestle-Aland 28th) or a scholarly translation (e.g., NAB, NASB, NIV, TNIV, NKJV, NJB, RSV). "Study Bibles" can be useful, but most tend to be extremely conservative to the point of almost completely ignoring modern critical biblical scholarship. A few good study Bibles do exist, but their reliable notes are often in conjunction with translations that are not familiar to most readers and students of the biblical writings. Several good study Bibles employ the New Revised Standard Version (NRSV).

Brown, Raymond E. *An Introduction to the New Testament*. Anchor Yale Bible Reference Library. New Haven: Yale University Press, 1997. (This book is on reserve and available for purchase from our virtual bookstore and online vendors.)

• SCHEDULE OF READINGS AND LECTURES •

February 5	Meeting, Greeting, and Getting a Syllabus
February 6	An Introduction to the New Testament and Its Study Read: Brown, <i>Introduction</i> , pp. xxxiii-xxxvii + 3-54.
February 10	The Gospels and Their Interrelatedness Read: Brown, <i>Introduction</i> , pp. 99-125.
February 12 and 13	The Gospel according to Mark Read: Brown, <i>Introduction</i> , pp. 126-70.
February 17 and 19	The Gospel according to Matthew Read: Brown, <i>Introduction</i> , pp. 171-224.

February 20 and 24	The Gospel according to Luke Read: Brown, <i>Introduction</i> , pp. 225-78.
February 26 and 27	The Gospel according to John Read: Brown, <i>Introduction</i> , pp. 333-82.
March 3 and 5	The Environment of the New Testament Times Read: Brown, <i>Introduction</i> , pp. 55-96.
March 6 and 10	Jesus--His Life and Teaching Read: Brown, <i>Introduction</i> , pp. 817-30. Meier, Jesus," <i>New Jerome Biblical Commentary</i> , 1316-28 (handout provided).
March 12	The Acts of the Apostles Read: Brown, <i>Introduction</i> , pp. 279-332.
March 13 and 24	The Mission and Message of Paul Read: Brown, <i>Introduction</i> , pp. 409-55.
March 26	1 & 2 Thessalonians Read: Brown, <i>Introduction</i> , pp. 456-66 + 590-98.
March 27 and 31	Galatians Read: Brown, <i>Introduction</i> , pp. 467-82.
April 7	1 Corinthians Read: Brown, <i>Introduction</i> , pp. 511-40.
April 9	2 Corinthians Read: Brown, <i>Introduction</i> , pp. 541-58.
April 10	Philippians & Philemon Read: Brown, <i>Introduction</i> , pp. 483-501 & 502-10.
April 14 and 16	Romans Read: Brown, <i>Introduction</i> , pp. 559-84.
April 17	Colossians Read: Brown, <i>Introduction</i> , pp. 585-89 + 599-619.
April 21	Ephesians Read: Brown, <i>Introduction</i> , pp. 620-37.
April 23 and 28	The Pastoral Epistles: 1 & 2 Timothy and Titus Read: Brown, <i>Introduction</i> , pp. 638-80.

April 30	Hebrews Read: Brown, <i>Introduction</i> , pp. 683-704.
May 1	James Read: Brown, <i>Introduction</i> , pp. 725-47.
May 5	1 & 2 Peter and Jude Read: Brown, <i>Introduction</i> , pp. 705-24 + 748-72.
May 7	The Johannine Epistles: 1, 2, & 3 John Read: Brown, <i>Introduction</i> , pp. 383-405.
May 8	The Book of Revelation Read: Brown, <i>Introduction</i> , pp. 773-813.

FURTHERMORE: There are an unbelievable number of books available that aim to provide information that introduces students and other interested readers to the New Testament (NT) and the study of its writings. These books often also present information about one or *both* the historical backgrounds of the world of the NT *and* summary topics such as Jesus, Paul, and extracanonical writings pertinent to the study of the NT. These works are remarkably diverse in methods, forms, contents, and conclusions.

On one end of the spectrum some introductions place the writings of the canonical NT in the context of the first-century Greco-Roman world, along with all other known early Christian writings, thus dissolving early Christian experience and the emerging Christian canon into the context of Hellenistic history and the full range of early Christian literature. Here one might point to the two-volume introduction by:

Koester, Helmut. *Introduction to the New Testament. Vol. 1, History, Culture, and Religion of the Hellenistic Age.* 2nd ed. New York: de Gruyter, 1995, \$37; and

_____. *Introduction to the New Testament. Vol. 2. History and Literature of Early Christianity.* 2nd ed. New York: de Gruyter, 2000, \$37.

One might view this introduction as a somewhat "liberal" work. It sets a standard, however, for introductions that work in the manner that it does.

Perhaps, on the other end of the spectrum one might point to another kind of NT introduction. A well-known and highly respected work by Donald Guthrie offers chapters on the various writings of the canonical NT. The NT writings are considered in terms of all standard questions of NT introduction. In addition there are topical chapters on key subjects, for example, the Synoptic Problem and Form Criticism; there are also appendices, for example, on Paul and pseudepigraphy. In terms of methods, forms, contents, and conclusions, this introduction is very "conservative," but it is thorough and judicious in its conservatism:

Guthrie, Donald. *New Testament Introduction.* 4th ed. Downers Grove, IL: IVP Academic, 1990, \$31.

Both of these introductions are comprehensive in what they achieve. Moreover, in size alone Koester's two volumes come to 784 pages, while Guthrie's single volume is 1164 pages. What Koester and Guthrie set out to do they seem to have accomplished: One introduction is iconoclastic and the other is especially conservative. One would be hard pressed to find two more different works that, at least by virtue of their titles, purport to be doing essentially the same thing. On the other hand, our textbook for this course aims at being "centrist" both in its approach to the NT writings and in the interpretive conclusions that it draws concerning the texts (see the bottom of p. xi and the top of p. xii for Raymond Brown's own remarks about his intention to work from a centrist perspective in this textbook).

Policy Statements

Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. For more information, see:

<http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias>

Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Citation Policy

Citations in your papers should follow Seminary standards, which are based on these guides:

- American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.
- Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.
- *The Chicago Manual of Style*. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences (1/4 of the course sessions) may result in a low or failing grade in the course.

Use of Electronic Devices in Class

Serious work requires serious attention. Serious study is serious work. Jesus once said, "If a house is divided against itself, that house will not be able to stand" (Mark 3:25). Let us do everything that we can to maintain our unity as we work together in class. Along these lines: Do not send or read text messages during class. In the event that you have a legitimate need to be accessible during class, you may ask for an exception to this rule prior to breaching it. Laptops should not be used if you cannot trust yourself to restrict your use to note-taking. You may not access the Internet during class time. Any misuse of electronic devices during class time, including checking of email or social networking sites, will be grounds for being excused from the session and will negatively affect the course grade.

Late Papers

Papers are expected at the times indicated by the syllabus. Papers that are late will be marked down one full letter grade for each day that they are overdue. There can be no exceptions. *Please don't ask.*