

Asbury Theological Seminary ePLACE: preserving, learning, and creative exchange

Syllabi

eCommons

1-1-2003

NT 520 Introduction to the New Testament

Garwood P. Anderson

Follow this and additional works at: <http://place.asburyseminary.edu/syllabi>

Recommended Citation

Anderson, Garwood P, "NT 520 Introduction to the New Testament" (2003). *Syllabi*. Book 2113.
<http://place.asburyseminary.edu/syllabi/2113>

This Document is brought to you for free and open access by the eCommons at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in Syllabi by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact thad.horner@asburyseminary.edu.

NT 520, NEW TESTAMENT INTRODUCTION

J-Term 2003: January 6-31
Course Intensive: January 13-17, 8:00 AM – 5:00 PM

GARWOOD P. ANDERSON, PH.D.
ASSISTANT PROFESSOR OF BIBLICAL STUDIES

Asbury Theological Seminary
8401 Valencia College Lane ▪ Orlando, FL 32825
Office: (407) 482-7645 ▪ Home: (407) 366-4511
garwood_anderson@asburyseminary.edu

[First Draft, 11/19/02]

1. COURSE DESCRIPTION

1.1 Catalog Description

An introduction to (1) the literature of the New Testament in its socio-historical, literary and canonical contexts; and (2) critical study of the New Testament.

1.2 Course Description

The course has four areas of focus: (1) the *literature* of the New Testament canon, its content and message; (2) the *social and historical contexts* out of which this literature emerged and to which it is a response; (3) the *critical methods* which have been developed for the study of the NT literature and the emergence of the early Christian movement; (4) the variety of *hermeneutical issues* which concern readers of the New Testament for whom these texts are Scripture. The particular pedagogical goal of this course is to demonstrate the interrelationship of these four concerns and the relevance of the collateral issues, (2)-(4) for the study of the NT text itself, (1).

1.3 Learning Objectives for Students. Having completed this course, students should be able

- 1.3.1 to give a broad account of the content of the individual New Testament writings and identify resources for further study of these writings;
- 1.3.2 to articulate the social and historical background out of which the New Testament arose;
- 1.3.3 to articulate how one's beliefs about Scripture impinge on how one engages biblical texts in interpretation;
- 1.3.4 to identify a range of questions (e.g., historical, literary, canonical) that might be addressed to particular New Testament texts and explore those questions in the process of interpreting particular New Testament texts
- 1.3.5 to identify significant, critical resources for New Testament study and deploy those sources critically in New Testament study;
- 1.3.6 to probe the interplay of theology and ethics in the various New Testament writers;
- 1.3.7 to demonstrate awareness of the significance of the original languages for understanding and interpreting the New Testament; and
- 1.3.8 to integrate these concerns and methodologies in a sound hermeneutical method.

1.4 Learning Goals for the Instructor:

- 1.4.1 Learning about Asbury students on the Florida campus—their predispositions, strengths and weaknesses—in order to teach them more effectively.
- 1.4.2 Exploring a pedagogical paradigm that is oriented more to *learning* than *teaching* and more toward *competence* than *content*.

- 1.4.3 Improving command of Second Temple Jewish history and literature and the implications of both for NT interpretation.

2. COURSE MATERIALS AND TEXTS

2.1 Required Texts

Achtemeier, Paul J., Joel B. Green, and Marianne Meye Thompson, *Introducing the New Testament: Its Literature and Message*. Grand Rapids, Mich.: Eerdmans, 2001 [heretofore *INT*].

Witherington, Ben, *New Testament History: A Narrative Account*. Grand Rapids, Mich.: Baker, 2001 [heretofore *NTH*].

2.2 Biblical Texts

2.2.1 Assumed

Access to at least two contemporary translations of the Bible, preferably the New Revised Standard Version (NRSV), Revised Standard Version (RSV), New International Version (NIV), or New American Standard (NAS). The Living Bible, New Living Translation, *The Message*, the King James, and New King James, whatever their other merits, do not serve the objectives of this course.

2.2.2 Recommended

- An Greek-English interlinear NT such as Robert K. Brown, Philip Comfort, and J.D. Douglas, eds., *The New Greek-English Interlinear New Testament* (Wheaton, Ill.: Tyndale, 1993) or, for more advanced or ambitious readers of Greek, The United Bible Society's *The Greek New Testament*, 4th ed. or the Nestle-Aland, *Novum Testamentum Graece*, 27th ed. Students may also wish to consider *Greek-English New Testament* in which the full NA²⁷ Greek text including apparatus is interfaced with the RSV translation.
- *The HarperCollins Study Bible, New Revised Standard Version with Apocryphal/Deuterocanonical Books* (ed. Wayne A. Meeks et al.; New York: HarperCollins, 1993).

2.3 Recommended Supplemental Texts

2.3.1 Representative and Complementary New Testament Introductions (cf. *INT* above)

Brown, Raymond E. *An Introduction to the New Testament*. New York: Doubleday, 1997.

Carson, Donald A., Douglas J. Moo and Leon Morris. *An Introduction to the New Testament*. Grand Rapids, Mich.: Zondervan, 1992.

Childs, Brevard. *New Testament as Canon: An Introduction*. Minneapolis: Fortress, 1984.

Ehrman, Bart D. *The New Testament: A Historical Introduction to the Early Christian Writings*. 2d ed. New York: Oxford, 2000.

Guthrie, Donald. *New Testament Introduction*. 4th ed. Downers Grove, Ill.: InterVarsity Press, 1990.

Johnson, Luke Timothy. *The Writings of the New Testament: An Interpretation*. Rev. ed. Minneapolis: Fortress, 2002.

Koester, Helmut. *Introduction to the New Testament, Volume 2: History and Literature of Early Christianity*. 2d ed. New York: de Gruyter, 2000.

Kümmel, Werner Georg. *Introduction to the New Testament*. Rev. Eng. ed. of 17th ed. of *Einführung in das Neue Testament*. Translated by Howard C. Kee. Nashville: Abingdon, 1975.

Moule, C. F. D. *The Birth of the New Testament*. 3d. ed. London: Black, 1981.

2.3.2 Representative, Recommended and Mostly Recent Studies in NT History, Backgrounds, Criticism, and Interpretation. Students will choose one from among these and write a reflection essay. (For the meaning of the numbers in parentheses see 3.3 below.)

Aune, David E. *The New Testament in its Literary Environment*. LEC 8. Philadelphia: Westminster, 1987. (14)

Bauckham, Richard, ed. *The Gospel for All Christians: Rethinking the Gospel Audiences*. Grand Rapids, Mich.: Eerdmans, 1998. (13)

- Black, David Alan and David R. Beck, eds. *Rethinking the Synoptic Problem*. Grand Rapids, Mich.: Baker, 2001. (11)
- Bruce, F. F. *Paul, Apostle of the Heart Set Free*. Grand Rapids, Mich.: Eerdmans, 1977. (14)
- deSilva, David A. *Honor, Patronage, Kinship and Purity: Unlocking New Testament Culture*. Downers Grove, Ill.: InterVarsity, 2000. (13)
- Elliott, Mark Adam. *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism*. Grand Rapids, Mich.: Eerdmans, 2000. (15)
- Ferguson, Everett. *Backgrounds of Early Christianity*. 2d. ed. Grand Rapids, Mich.: Eerdmans, 1993. (15)
- Green, Joel B., ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids, Mich.: Eerdmans, 1995. (15)
- Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation; A Contemporary Introduction to New Testament Ethics*. New York: HarperCollins, 1996. (15)
- _____. *Echoes of Scripture*, New Haven, Ct.: Yale University Press, 1989. (13)
- Helyer, Larry R. *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students*. Downers Grove, Ill.: InterVarsity Press, 2002. (15)
- Hengel, Martin. *The Four Gospels and the One Gospel of Jesus Christ*. Translated by John Bowden. Valley Forge, Pa.: Trinity, 2000. (13)
- Jeffers, James S. *The Greco-Roman World of the New Testament Era: Exploring the Background of Early Christianity*. Downers Grove, Ill.: InterVarsity Press, 1999. (13)
- Johnson, Luke Timothy. *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*. New York: HarperCollins, 1996. (11)
- Koester, Helmut. *Introduction to the New Testament, Volume 1: History, Culture, and Religion of the Hellenistic Age*. 2d ed. New York: de Gruyter, 1995. (15)
- Malina, Bruce J. *The New Testament World*. Rev. ed. Louisville: Westminster/John Knox, 1993. (12)
- Meeks, Wayne. *The First Urban Christians*. New Haven, Conn.: Yale University Press, 1982. (13)
- Murphy-O'Connor, Jerome. *Paul: A Critical Life*. New York: Oxford University Press, 1996 (14)
- Neill, Stephen C. and Tom Wright. *The Interpretation of the New Testament 1861-1986*. Oxford: Oxford University Press, 1987. (13)
- Pate, C. Marvin. *Communities of the Last Days: The Dead Sea Scrolls, the New Testament, and the Story of Israel*. Downers Grove, Ill.: InterVarsity Press, 2000. (13)
- Patzia, Arthur G. *The Making of the New Testament: Origin, Collection, Text and Canon*. Downers Grove, Ill.: InterVarsity, 1995. (10)
- Powell, Mark Allan. *Jesus as a Figure in History: How Modern Historians View the Man from Galilee*. Louisville: Westminster/John Knox, 1998. (12)
- Stanton, Graham. *Gospel Truth? New Light on Jesus and the Gospels*. Valley Forge, Penn.: Trinity, 1995. (11)
- Theissen, Gerd. *The Shadow of the Galilean: The Quest of the Historical Jesus in Narrative Form*. Translated by John Bowden. Philadelphia: Fortress, 1987. (12)
- VanderKam, James C. *An Introduction to Early Judaism*. Grand Rapids, Mich.: Eerdmans, 2001. (12)
- Veyne, Paul. *The Roman Empire*. Cambridge, Massachusetts: Harvard University Press, 1997. (13)
- Westerholm, Stephen. *Israel's Law and the Church's Faith: Paul and His Recent Interpreters*. Grand Rapids, Mich.: Eerdmans, 1988. (13)
- Wright, N. T. *The New Testament and the People of God*. Minneapolis: Fortress, 1993. (15)
- _____. *What Saint Paul Really Said*. Grand Rapids, Mich.: Eerdmans, 1997. (12)

2.4 Recommended Supplemental Reference Works:

- Evans, Craig A., and Stanley E. Porter, eds. *Dictionary of New Testament Background*. Downers Grove, Ill.: InterVarsity, 2000.
- Green, Joel B., and Scot McKnight, eds. *Dictionary of Jesus and the Gospels*. Downers Grove, Ill.: InterVarsity, 1992.
- Martin, Ralph P., Gerald Hawthorne, and Daniel G. Reid, eds. *Dictionary of Paul and His Letters*. Downers Grove, Ill.: InterVarsity, 1993.

Martin, Ralph P., and Peter H. Davids, eds. *Dictionary of the Later New Testament and Its Developments*. Downers Grove, Ill.: InterVarsity, 1997.

[Note: These four dictionaries are bundled together with other reference works from InterVarsity Press in *The Essential IVP Reference Collection: The Complete Electronic Bible Reference Library*, available from InterVarsity Press.]

Freedman, David N., ed. *Anchor Bible Dictionary*. 6 vols. New York: Doubleday, 1992.

2.5 Extra-Biblical Texts

2.5.1 Primary Sources: Editions

Metzger, Bruce M., ed. *The Apocrypha of the Old Testament*. Exp. ed. Oxford: Oxford University Press, 1977.

Charlesworth, James H., ed. *The Old Testament Pseudepigrapha*. 2 vols. New York: Doubleday, 1983.

Martínez, Florentino García. *The Dead Sea Scrolls Translated: The Qumran Texts in English*. 2d ed. Grand Rapids, Mich.: Eerdmans, 1996.

Josephus. Loeb Classical Library [LCL]. 10 vols. Cambridge, Mass.: Harvard University Press.

Philo. LCL. 10 vols. and 2 sup. vols.

2.5.2 Guides to the Sources

deSilva, David A. *Introducing the Apocrypha: Message, Context, and Significance*. Grand Rapids, Mich.: Baker, 2002. (14)

Evans, Craig A. *Noncanonical Writings and New Testament Interpretation*. Peabody, Mass.: Hendrickson, 1992.

Harrington, Daniel J. *Introduction to the Apocrypha*. Grand Rapids, Mich.: Eerdmans, 1999.

Helyer, *Exploring* (see above).

Mason, Steve. *Josephus and the New Testament*. Peabody, Mass.: Hendrickson, 1992.

Nickelsburg, George W. E. *Jewish Literature Between the Bible and the Mishnah*. Philadelphia: Fortress, 1981.

VanderKam, James. *The Dead Sea Scrolls Today*. Grand Rapids, Mich.: Eerdmans, 1994.

All of the above (2.3-2.5) will be on reserve in the library except for those shelved in the Reference section (which should not leave the library, in any case).

3. COURSE REQUIREMENTS

3.1 Attendance

Regular attendance and participation is a basic expectation. Students with an unexcused absence of more than a half-day (10% of our meeting time) will not be eligible for a passing grade. Since the course is so compressed in the J-term, an excused absence will require the student to make up for the missed content with appropriate extra work agreed upon by the student and instructor (at a rate of three hours per class hour missed).

3.2 Required Reading (10%, due Jan 20 and 31)

Students will be *required* to read *INT* and *NTH* (see 2.1.) in their entirety. This comes to about 1,000 pages of reading of moderate difficulty (though with many illustrations as well). To receive credit for reading, students will write a very brief (not to exceed one page) reflection on each of the assigned texts. The “report” shall consist of (1) a clear statement of what portion of the assigned text was read (honor system, indicate percentage), (2) a couple of paragraphs reflection of what was learned that will enhance future study of the NT, and (3) a short paragraph of advice for the instructor: Would you recommend that this text be used in future NT520 courses? Why or why not? Students will receive full credit provided they have read all that was assigned and turn in a report on each book. In other words, the reports themselves are not a graded assignment.

3.3 Required Elective Reading and Critical Reflection (15%)

Students will choose from among the recommended books above (see 2.3.2) a book that they think might be of interest to them (e.g., backgrounds, Jesus, gospels, Paul, history of interpretation, methods). These books vary both in length and in difficulty, from introductory and basic to relatively advanced. This differential is

intentional, and I expect you to choose your book according to your interests, your present abilities, and your life circumstances. This is your chance to customize the course just a little bit. At the same time, I am reserving the right to weight your grade relative to the book you choose, its length and difficulty. This means that between 10 to 15 points will be *possible* (not guaranteed) on the basis of the book selected. The total *possible* points are indicated in the parenthesis following the book. Grade-conscious or highly motivated students may want to choose a more ambitious text, while students who are in more of survival mode may elect a less taxing alternative. There is no particular shame or honor in either, although in order to be fair, my grading will need to reflect the varying degrees of length and difficulty. Students are welcome and encouraged to consult with the professor before settling on a book.

Students will write a five-page (up 1,250-1,500 word) reflection on the book. Although, the nature of the book will determine the format of the reflection somewhat, the following is expected of all reflection essays. (1) Introduction: What is the aim of the book? If the book advances an argument, what is its thesis? (2) Survey: Summarize the contents of the book, and if there is an argument, trace its development. (3) Evaluation: What about the book did you find helpful? How will having read it influence you as an interpreter of the NT? If an argument was advanced, were you persuaded by it? What persuades you? What do you find unpersuasive?

3.4 A Critical Exercise (15%, up to 18%, due Jan 13)

Students will engage one of the following categories of critical questions having to do with the historical issues surrounding particular NT texts. The papers should be written clearly but economically (skip the niceties and fluff and get right to the issues) and should not exceed two pages single-spaced (absolute maximum is 1,000 words). An outline or partial outline format is acceptable. The purpose of these assignments is to practice engaging various critical issues with the goal of learning how to make and assess such arguments. Students who are prepared and willing to present their findings to the rest of the class will earn up to 20% extra credit on the assignment (i.e., 3% of class total). To qualify, students must have completed their assignment in advance of our intensive and email a copy of it to the professor by January 10. If approved, the student will be asked to bring copies to each student for a five to ten-minute presentation for the class at the appropriate time of our intensive (possibly including friendly dialogue with the instructor). Approval is not guaranteed! For helpful supplementary bibliography see 2.3.1 and 2.4 above. Students may find exercises 3.4.3-3.4.5 difficult apart from the orientation that will be given during the intensive.

- 3.4.1 **Authorship.** Address the question of authorship for any NT document for which it is uncertain or traditional authorship disputed. For all practical purposes, this includes every NT text with the exception of Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon.
- 3.4.2 **Literary Integrity.** Address the question of whether one of the following is a composite of several originally discrete documents: 2 Corinthians, Philippians, Romans, or the Gospel of John.
- 3.4.3 **Historical Criticism.** With respect to Jesus or the gospels. Select a tradition (e.g., saying, parable) attributed to Jesus or an event involving Jesus (e.g., cleansing of the temple, baptism by John) reported in a canonical gospel (either singular or multiple attestation). What is the evidence for the historicity of this event? What are the difficulties? What is the plausibility
- With respect to Paul, attempt from the evidence available to reconstruct the historical events that lie behind and lead up to the writing of Galatians, the Corinthian correspondence, the Thessalonian correspondence, or Philippians. Make sure to include the question of recipients, provenance (whence it was written), and the correlation of events as depicted in the letters with events in the book of Acts.
- Note that Witherington's *NTH* addresses many of these sorts of issues, and his discussions could suggest a problem to take up as well as a way of approaching such questions.
- 3.4.4 **Source/Redaction Criticism.** Choose a synoptic pericope of double or triple tradition (i.e. a text with parallels in at least one other gospel), compare the accounts carefully with the aid of a synopsis

and defend a position regarding the literary relationship between the parallel accounts: Is one or more dependent upon the other as its source? Do they draw upon a common source? Are they independent of each other? Go on to make some preliminary observations regarding possible motivations (stylistic, historical, theological, literary?) for the variations/emendations in the dependent text(s).

- 3.4.5 **Text Criticism.** Address the text history of a disputed text and, utilizing elementary principles of text criticism, argue for what you judge to be the most probably authentic reading (for suggestions of texts, note Patzia, *Making*, 137-49; Ehrman, “Text Criticism” in Green, *Hearing*, or see instructor).
- 3.4.6 **Reception/Canon Criticism:** Inquire of a book of the NT for which canonicity was disputed how it was ultimately received into the canon. What were the issues and arguments on both sides and made by whom? How was the question ultimately “settled”? Has it been a settled question ever since?

3.5 A Background Exercise (15%, up to 18%, due Jan 20)

So much of what we know or presume to know about the context of the “world of the New Testament” is so very second hand (or worse). This exercise will allow students to read a significant selection from a non- (or Deutero-) canonical primary source (in translation, of course). Students may select a substantial excerpt from Josephus, Philo, from the Deuterocanonical books of the OT (i.e., the Apocrypha), from the Old Testament Pseudepigrapha, or the Dead Sea Scrolls (non-biblical). By “special arrangement” with the instructor, a rabbinic text or a Greco-Roman selection could be arranged instead. But our focus will be non-biblical Jewish literature generally antecedent to or contemporary with the NT. Students will write a two-page, single-spaced paper reflecting on the following: (1) Very briefly, what is the original language, the basic genre(s), and primary content of this writing? When do scholars date it? Is this disputed? (2) What parallels in language and especially thought and worldview did you note between your excerpt and texts in the New Testament? (3) How might this background shed some light on the NT in general or a certain text in particular? Preferably students will propose a possibility or two to the instructor for approval, but this is not strictly necessary. Students who feel utterly unable to find their own selection may request to be assigned a text by the instructor. An easy place to start would be your textbooks. Note that in *INT* there are numerous shaded text boxes; perhaps one of those catches your interest and you would like to read a larger portion. The length of the selection should be roughly equivalent to a NT gospel or Acts. All students are expected to have at least thumbed through (actually physically touch!) at least the Apocrypha; Charlesworth, *OTP*; Martinez, *DSS* as well as some Josephus and Philo (cf. 2.5.1 above).

As with the Critical Exercise, extra credit will be possible. Students who are prepared and willing to present their findings to the rest of the class will earn up to 20% extra credit on the assignment (i.e., 3% of class total). To qualify, students must have completed their assignment in advance of our intensive and email a copy of it to the professor by January 10. If approved, the student will be asked to bring copies to each student for a five to ten-minute presentation for the class (possibly including friendly dialogue with the instructor) at the appropriate time of our intensive. Approval is not guaranteed! For helpful supplementary bibliography see 2.5.2.

3.6 Exegetical Exercises (45%)

Students will engage in the following three interpretive exercises that will require a hands-on engagement with various methodologies. Specific instructions for each will be given orally and in writing during the intensive.

- 3.6.1 An Exercise in Narrative: Acts 15:1-32 (up to 15%, due Jan 24)
- 3.6.2 An Exercise in Context(s): 1 Peter 3:1-7 (up to 15%, due Jan 27)
- 3.6.3 An Exercise in Intertextuality: Hebrews 3:3-4:13 (up to 15%, due Jan 31)

4. GRADING

4.1 Summary

- 4.1.1 Required Reading, 10%
- 4.1.2 Required Elective Reading, up to 15% (although note variable for book selected)
- 4.1.3 Critical Exercise, 15% (although note extra credit possibility of up to 3%; cf. 3.4)
- 4.1.4 Background Exercise, 15% (although note extra credit possibility of up to 3%; cf. 3.5)
- 4.1.5 Exegetical Exercises, 45%

4.2 Scale (descriptions from ATS Catalogue, 28, emphasis added)

- 95-100 = A “*Exceptional work: surpassing*, markedly outstanding achievement of course objectives”
- 93-95 = A-
- 90-93 = B+
- 87-90 = B “*Good work: strong*, significant achievement of course objectives”
- 85-87 = B-
- 83-85 = C+
- 80-83 = C “*Acceptable work: basic*, essential achievement of course objectives”
- 78-80 = C-
- 76-78 = D+
- 73-76 = D “*Marginal work: inadequate*, minimal achievement of course objectives”
- < 73 = F “*Unacceptable work: failure* to achieve course objectives”

5. COURSE PROTOCOL

5.1 FirstClass Bulletin Board and Course Center

- 5.1.1 All Power Point slides and class handouts will be uploaded as files into the Course Center for the students’ review.
- 5.1.2 Students are strongly encouraged to ask any questions and to raise any concerns they have about the course on the course bulletin board, whether it be about the meaning of something you are reading, the syllabus, a problem with an assignment, a request for resources, etc. Your question, and hopefully my answer ☺, may well benefit others beside yourself. For that reason, unless the nature of your inquiry is expressly private, please post it on the course bulletin board rather than sending me a private email. Beginning January 2, I will try to answer postings at least every day.

5.2 Assignments

- 5.2.1 I *strongly* prefer an electronic copy of your assignment to be attached to an email addressed to me. I will, likewise, grade and comment on your assignment by use of the comment feature of word-processing software and return it to you via email. This approach not only “saves trees,” but I also find that I can comment more meaningfully and legibly ☺ this way. If for some reason this is impossible, a hard copy is acceptable, of course.
- 5.2.2 I prefer that the file come to me in the MS Word format, although a WordPerfect or Adobe Acrobat file is also acceptable. Please do not use any other formats.
- 5.2.3 It would make me happy if you would do the following with your file name: lastname_generalassignment_descriptivename.doc. Of course, on your computer, you don’t need your name on your files, but on mine, all of your assignments run together! So, for example, the following file names would make me very happy *even before* I read your work: anderson_background_1Enoch.doc, anderson_exegetis_1peter.doc, anderson_critical_johnauthorship.doc.
- 5.2.4 I do not intend to write individual emails to acknowledge individual assignments, but if you have reason to be concerned whether or not I received something, just ask me to acknowledge the receipt of your assignment.
- 5.2.5 Assignment deadlines are midnight on the due date. A half-grade reduction will be made for each subsequent day late.

6. COURSE SCHEDULE

6.1 Pre-Intensive (January 6-12)

- 6.1.1 **Reading.** It is highly recommended that students do as much of the required reading before the intensive as possible. Ideally the students would read *both* of the required textbooks before the intensive begins and to have submitted their one-page reports. That's a lot, I know, but this will leave two weeks to devote to the background and exegetical assignments and to write your required elective book reflection. Remember that this is a semester course packed into a month; the workload is heavy by necessity. *Minimally* students are expected to have read the following by the time the intensive begins:
- 6.1.1.1 Read *NTH* all (one-page reflection due on Jan 20)
- 6.1.1.2 Read *INT*, 1-244; 589-608 (one-page reflection on whole book due on Jan 31).
- 6.1.1.3 Read through the New Testament in at least one of the recommended translations (see 2.2.1). Each book should ideally be read in one sitting. Recommended order is as follows: Mark, Matthew, Luke-Acts, 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians, Romans, Philippians, Colossians and Philemon, Ephesians, 1 Timothy, Titus, 2 Timothy, James, Hebrews, 1 Peter, Jude, 2 Peter, John, 1, 2, and 3 John, Revelation. This could also be done *during* the intensive in accordance with the class schedule and/or it could be coordinated with your reading of *INT*.
- 6.1.2 Complete the Critical Exercise (due Jan 13). Students *may* prepare their Critical Exercise and/or Background Exercise for class presentation with the possibility of extra credit (see 3.4 and 3.5 above).

6.2 Post-Intensive (January 18-31)

- 6.2.1 If necessary, finish reading *INT* and *NTH*. Submit one-page reflection on each. (*NTH* due by Jan 20; *INT* due by Jan 31).
- 6.2.2 If necessary, complete the Background Exercise (due Jan 20).
- 6.2.3 Complete the three Exegetical Exercises (Acts 15, due Jan 24; Hebrews 3:1-4:13, due Jan 27; 1 Pet 3:1-7, due Jan 31)
- 6.2.4 Read and report on your Required Elective book (due Jan 31)

6.3 Course Calendar

5	6 Course Begins Officially	7	8	9	10	11
12	13 Intensive Due: Critical Exercise	14 Intensive	15 Intensive	16 Intensive	17 Intensive	18
19	20 Due: Background Exercise <i>NTH</i> Reflection	21	22	23	24 Due: Acts 15 Exercise <i>INT</i> Reflection	25
26	27 Due: Hebrews 3:1-4:13 Exercise	28	29	30	31 Due: Elective Book Reflection 1 Peter 3:1-7 Exercise	1

6.4 Tentative Intensive Schedule (Jan 13-17)

Class Session	Text Focus, General/Specific	Methodological Focus Social, Historical, and Literary Context
Monday Jan 13 AM		Approaches to the Study of the NT Sketch of Second Temple Jewish History, Movements, and Literature Where did our NT come from? The Formation of Canon: Historical Factors and Theological Implications
PM	The Making of Gospels (General) The Synoptic Problem, Q, and other “gospels”	Form and Source Criticism Genre Focus: In Search of the Gospels’ Genre
Tuesday Jan 14 AM	Mark <ul style="list-style-type: none"> ▪ Mark 1:35-45 Matthew <ul style="list-style-type: none"> ▪ Matthew 5:17-48 	Textual Criticism Intertextuality
PM	Luke-Acts <ul style="list-style-type: none"> ▪ Luke 14:15-24 	Redaction Criticism Narrative Criticism Genre Focus: Parables
Wednesday Jan 15 AM	Jesus as a Figure of History: his mission, message, and self-understanding	Historical Criticism (Historical Jesus)
PM	Paul (General) Thessalonian Correspondence <ul style="list-style-type: none"> ▪ 1 Thess. 1:1-10 Corinthian Correspondence <ul style="list-style-type: none"> ▪ 1 Cor 7:1-40 	The Social World of Paul Historical Criticism (Letters)
Thursday Jan 16 AM	Galatians <ul style="list-style-type: none"> ▪ Gal 3:1-29 Romans <ul style="list-style-type: none"> ▪ Romans 9-11 	Genre Focus: Ancient epistolary practices Rhetorical Criticism
PM	The “Captivity” (Philippians, Colossians, Philemon, Ephesians) <ul style="list-style-type: none"> ▪ Philippians 2:1-11 “Pastoral” Epistles (1 & 2 Timothy, Titus)	Pseudonymity in the NT?
Friday Jan 17 AM	Jewish-Christian Literature Hebrews, James <ul style="list-style-type: none"> ▪ James 2:14-26 “Petrine” Literature <ul style="list-style-type: none"> ▪ 1 Peter 2:4-10 	Canonical Criticism “Hellenistic” Judaism Social-Science Criticism
PM	Johannine Writings (the Fourth Gospel and 1-3 John) <ul style="list-style-type: none"> ▪ John 3:1-21 Revelation	Genre Focus: Jewish and Christian Apocalypticism