

North Park Theological Seminary
3225 W. Foster Avenue, Chicago, IL 60625

BIBL 5250 (Section 1; 3hrs)
New Testament 2: Texts and Their Theology
Spring 2018 Syllabus (v. 12/2/17)

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|-----------------------|--|
| Instructor | Max J. Lee Associate Professor of New Testament |
| Class Hours/Location: | Tu 6:30–9:15pm Nyvall TBA |
| Office: | Nyvall 39 |
| Phone | 773-244-5258 |
| Office Hours | M 11:15-12:45pm; Tue 12:30-1:30pm; W 11:30am–12:30pm; other times by appointment |
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Catalog Description

This course explores further the interpretation, context, and content of the New Testament, with particular emphasis on the theology of New Testament texts and their contemporary relevance. Theological themes running across the canon which were introduced in NT1 are explored in greater detail, including the historical Jesus, Christology, soteriology, ecclesiology, ethics and eschatology. The portrayals of Jesus in the Gospels will be critically engaged as a means of deepening historical and theological understanding of his life and teaching. The letters of Paul and their theology will be analysed and their significance for presenting the gospel assessed. The study of Acts and selected other New Testament texts will prompt critical reflection upon the nature of the church and its participation in mission. Particular emphasis is placed on developing the skills for historically and theologically informed exegesis from a canonical perspective..

Learning Objectives for Course:

The overarching goal for this course continues the skills introduced in NT1 but adds to them an intra-canonical interpretation of texts by which we can construct a New Testament theology.

In continuity with NT1, the student continues *to build a common vocabulary* with the authors of the New Testament (i.e., the task of **exegesis** and the historical critical method) by interpreting texts within their historically contingent, literary, and culturally-conditioned context. Students will also *theologically reflect* upon how the original message of the NT authors can be applied to our present Christian context (the task of **hermeneutics**). But a special emphasis will be given to how the theological contributions of each NT author on a given topic (e.g., a doctrine of Scripture, Christology, humanity and its fall, salvation, discipleship and ethics, ecclesiology, and eschatology) *cohere together* to give a united witness on what the Bible as God's word teaches the church and reader (the task of **theological construction**).

To accomplish this overall goal for the course, students will fulfill the following course objectives:

1. Students will acquire additional knowledge of the history, cultural climate, social and religious values, and politics of Palestine and of the wider Roman world during the late Republic to early imperial period (ca. 1st century B.C. to the 2nd century A.D.) as such knowledge informs the interpretation of the biblical text.
2. Students will interpret the Gospels, the Book of Acts, the Pauline Letters, the General Letters, and Revelation for their theological contributions to the key doctrines of the Christian faith including the church's understanding of Scripture, Christology, humanity and its fall, salvation, discipleship and ethics, ecclesiology, eschatology, and other topics.
3. Students will synthesize or systematize the theological contributions of each NT author on a given topic into a coherent statement or description.
4. Students will apply the major theological themes of the Bible to their own communal setting and explain a theme's contemporary implications for the present day church.

Required Textbooks

Goldingay, John. *Biblical Theology: The God of the Christian Scriptures*. Downers Grove: Intervarsity Press, 2016 [ISBN: 978-0-8308-5153-9]

New book and terrific for thinking through key doctrinal topics from a historical and theological perspective as they are addressed in both the Old and New Testaments of our Christian Scriptures. Goldingay's book functions to guide us in doing New Testament theology without forgetting the continuing witness of the Old Testament. Its biblical theology functions as a co-step to a more systematic New Testament theology.

Movie: *Apostle Paul – A Polite Bribe* (now available via streaming through the Brandel Library)
https://vufind.carli.illinois.edu/vf-npu/Record/npu_353848

We will watch this movie in class after the midterm. During the Spring *reading* week (note: this is not a Spring break; as a graduate student, this is a week where instructors can assign extra reading/work), you will start on the historical Paul project

Lee, Max., ed. *New Testament 2 Reader* (hence **NTR**)

This reader contains additional required reading assignments for the course. Since there are no major textbooks required outside of Goldingay (above), **students are expected to print out their own hard copies** of the articles as part of their textbook costs or read them in electronic form.

The reader includes the writings of both past and present contributors to New Testament scholarship who have fundamentally shaped (for better or for worse) the way modern readers understand major theological and historical themes in the New Testament. You will be reading either directly from these authors themselves or secondary descriptions of their work, including (but not limited to) the following heralds of New Testament scholarship: Bultmann, Käsemann, Stendahl, Barrett, Hengel, Beker, Sanders, Dunn, Hays, Wright, Segal, Hurtado, Kim, Gundry, Bauckham, Watson, and others.

NTR is available online through Canvas where you can download the articles/essays as PDF files under the general library use policy allowed for by the U.S. copyright office (an explanation of this policy is provided online in the forum for downloading articles). Since there are no major textbooks required outside of Longenecker (above), students are expected to print out their own hard copies of the articles as part of their textbook costs.

Lee, Max. *Lecture Notes: BIBL 5250: New Testament 2: Texts and Their Theology*.

Unpublished but copyrighted notes will be distributed in class ©2016–present. *Please do not distribute these notes to those outside the course without written permission from the instructor.* The student however is encouraged to use electronic and hard-copy prints for personal use and study. These notes will be posted on Canvas in PDF form week by week and distributed as hard copies in class throughout the semester.

[For all MDiv students]: ***The Greek New Testament*** (UBS⁴ or NA²⁷).

MDiv students should work from the Greek New Testament at select points from the course. But you are allowed to bring your English Bible as well (see comments just below) as a *second* reference.

[For non-MDiv students]: ***The English Bible*** in any contemporary translation, but preferably the **NRSV** or **TNIV**.

Please do not use a paraphrased translation (e.g., New Living Bible) or an idiomatic/colloquial one (e.g., Eugene Peterson's translation). A more literal translation of the Hebrew/Greek texts are needed. If you have any questions about what translation to use, please ask the instructor of the course.

Summary: Assignments and Exams (Total possible = 900 pts)

| Assignment | Description | Max Value | Grade % |
|---|--|-------------|---------|
| Midterm | Given during the 7th week of instruction right before the Spring Reading week on Tues Mar 6 | 250 | 25% |
| Historical Paul Project | Due 11:59pm Fri Mar 23 (electronically through the Turn-It-In gate on the Canvas shell) | 100 | 20% |
| NT Theology Paper on Money/Possessions | Due 11:59pm Fri Apr 6 (electronically through the Turn-It-In gate on the Canvas shell) | 100 | |
| Class Discussion and Participation | Based on attendance, assigned group discussion, and voluntary participation in class throughout the semester. | 100 | 10% |
| Reading Contract | The reading contract is due at the end of the semester / last week of class. A form will be distributed cataloguing read pgs | 100 | 10% |
| Final Exam | Last day of class on Tues May 8 | 350 | 35% |
| Total Possible Points/Percentage | | 1000 | 100% |

Midterm (250pts total; 25% of your final grade)

[meets learning objectives #1-3]

Half way through the semester, you will have a midterm covering both lecture and your reading. The exam will be a mixture of objective questions: multiple-choice, true/false, matching, and short answer. There will also be an essay question. A study guide will be available.

Historical Paul Project + NT Theology Paper (200pts total; 20% of your final grade)

[meets learning objectives #1–4]

You will read and critically evaluate the **Movie: Apostle Paul – A Polite Bribe**. Details on this writing assignment are at the end of this syllabus (see the appendices). [100pts]

The Historical Paul project is the 1st part of a two-part assignment. You are asked to write a NT Theology paper on the related issue of money and possessions. The research paper, with footnotes (overall: 3 pages single spaced = 5-6 doubled = **1200–1500** words). See the appendices attached to the syllabus for guidelines on how to write the paper. [100pts]

Late paper submissions are penalized/down-graded by **5pts** for each weekday (excluding weekends) the paper is late. Late submissions of any papers beyond 2 weeks of the due date will not be accepted unless there are documentable extenuating circumstances (please see the student handbook for constitutes circumstances for which special provisions are allowable: e.g., severe illness with doctor's note; death in the family, etc). After 2 weeks past the due date, the late submission will be recorded as 0 points.

Final Exam (350pts; 35% of your final grade) [meets learning objectives #1-3]

There will an *accumulative* final for the course, covering material from the first day until the last. Emphasis will be given to material after the midterm. Like the unit exams, the final exam will be a combination of multiple-choice, true/false, matching, and short answers. But the final exam will also include more essay questions. You will be tested on mostly on the lecture material though reading is included.

Reading Contract (100pts; 10% of your final grade) [meets learning objectives #1-3]

Due at the end of the semester: you will be asked to sign off on the reading you did for class. If you read 100% of the assigned reading, then 100pts. 90% then 90pts., and so on.

Attendance and Class Participation (100pts; 10% of your final grade) [meets learning objectives #1-4]

You are expected to be present during class. Roll/attendance will be taken but randomly. Absences from part or all of the class may result in the lowering of your overall grade in the course if they become too frequent.

Although everyone is expected to be prepared to discuss the New Testament texts and the secondary reading for each class period, **Groups A-G** will be asked to lead the class in the discussion and identify important issues for NT interpretation on their assigned topics.

Grading Scale

The following scale is by percentage %:

| | | | | | |
|--------|-----|-------|-----|-------|-----|
| 93-100 | A | 77-79 | C+ | 60-62 | D – |
| 90-92 | A– | 73-76 | C | 0-59 | F |
| 87-89 | B+ | 70-72 | C – | | |
| 83-86 | B | 67-69 | D + | | |
| 80-82 | B – | 63-66 | D | | |

Academic Honesty

In keeping with our Christian heritage and commitment, North Park Theological Seminary is committed to the highest possible ethical and moral standards. Just as we will constantly strive to live up to these high standards, we expect our students to do the same. To that end, cheating of any sort will not be tolerated. Students who are discovered cheating are subject to discipline up to and including failure of a course and expulsion.

Our definition of cheating includes but is not limited to:

1. Plagiarism – the use of another's work as one's own without giving credit to the individual. This includes using materials from the internet.
2. Copying another's answers on an examination.
3. Deliberately allowing another to copy one's answers or work.

In the special instance of group work, the instructor will make clear his/her expectations with respect to individual vs. collaborative work. A violation of these expectations may be considered cheating as well. For further information on this subject you may refer to the Academic Dishonesty section of the University's online catalog.

Disability Accommodations

North Park Theological Seminary provides services for students with documented disabilities to ensure equal access to programs, services, facilities, and activities. Students with a disability who believe that they may need accommodations in this class are encouraged to contact Seminary Academic Services as soon as possible. If desired or necessary, discussion pertaining to documentation and accommodation can take place at another suitable location or by telephone. Further information about the American Disabilities Act Services is found in the Student Academic Handbook.

Title IX

Students who believe they have been harassed, discriminated against, or involved in sexual violence should contact the Dean of Students (773-244-5565) or Director of Human Resources (773-244-5599) for information about campus resources and support services, including confidential counseling services. As a member of the North Park faculty, we are concerned about the well-being and development of our students, and are available to discuss any concerns. Faculty are legally obligated to share information with the University's Title IX coordinator in certain situations help ensure that the student's safety and welfare is being addressed, consistent with the requirements of the law. These disclosures include but are not limited to reports of sexual assault, relational/domestic violence, and stalking. Please refer to North Park's Safe Community site for contact information and further details. <http://www.northpark.edu/Campus-Life-and-Services/Safe-Community>

Course Schedule

| Wk | Date | Topic/Description | Reading Assignments |
|---------|-----------|--|--|
| 1 | Jan 16 | Introduction to the Class Reviewing the Exegetical Practice learned from New Testament 1 | Optional: NTR : Gorman, <i>Elements of Biblical Exegesis</i> , 9–30 (ch 1., part) |
| | | What Is New Testament Theology? Group A | Goldingay : Introduction, 11–18 NTR : Vanhoozer, “Is the Theology of the New Testament One or Many?” 17–28 only. |
| Mid-Win | Jan 22–26 | ECC Midwinter Conference (no class) | |
| 2 | Jan 30 | The Role of Scripture in Discerning God’s Will: The Book of Acts and the Gospel of Matthew as a Test Case Group B | NTR : Johnson, <i>Scripture and Discernment</i> , ch. 5: Decisions, 81–108; Yoder, <i>Body Politics</i> , 1–13. Bible : Matthew 16:13–20; Acts 10:1–48; 11:1–18; 14:26–15:35 |
| | | Towards a Doctrine of Scripture Group C | NTR : Vanhoozer, “May We Go Beyond What Is Written After All?” Bible : Matthew 5:17–20; 2 Peter 1:16–21; 3:15–16; 2 Timothy 3:14–17; Titus 1:9–2:1 |
| 3 | Feb 6 | Introduction to a Doctrine of God (Theology Proper) and Christology Group D | Goldingay : ch. 1 God’s Person, 19–37 (stop at the section beginning with “Father...”) Bible : 2 Samuel 7:14; Psalm 110:1–7; Psalm 8:1–9; Psalm 2:1–7; Daniel 7:9–14; 12:1–3 |
| | | Christology in Hebrews Group E | NTR : Bauckham , “The Divinity of Jesus Christ,” 15–36; Goldingay : Section 1.4 “God’s Mind and Message,” 68–81 Bible : Hebrews 1:5–14; 2:9; 10:12 cf. 1:1–8 (if we have time: John 1:1–14; 1 John 4:1–2) |
| 4 | Feb 13 | Christology in the Gospels and Paul Group F | NTR : Kim, “Christ, the Image of God,” 165–74; Hengel, “Sitting at My Right Hand, 181–89; Goldingay : “Coming One, Son of God– Image and the Presence,” 281–93 Bible : Mark 12:35–37; 14:61–64; Galatians 1:11–17; 2 Cor 4:4–6; Rom 1:1–5; Acts 7:55–56; 9:1–9; Rev 22:1–7 |
| | | Introduction to Soteriology The New Perspective(s) on Paul Group G | NTR : Eddy, et al., “Justification in Contemporary Debate,” 53–81; A. Johnson, “Navigating Justification” <i>Catalyst</i> 37, no. 1 (Nov 2010), 1–5 |
| 5 | Feb 20 | “The Old Is Better”: A Post-New Perspective Response Group A | Goldingay : Section 2.4 Imperative, 112–19; NTR : Das, ch. 1 “Underserved Grace vs. Strict and Deserving Obedience in Early Judaism,” 12–44. |
| | | A Theology of Sin Group B | Goldingay : Section 3.6 Waywardness, 196–214; NTR : Morgan, “Sin in the Biblical Story,” 13162; Dunn, “Adam in Jewish Literature,” 82–84; Bible : Gen 1–3; Rom 1–8; Gal. 2:11–20; 4:1–9 |
| 6 | Feb 27 | The Justification Debates Group C | Goldingay : Section 5.5 Jesus’ Death: Freeing People for New Service, 332–48; NTR : Gundry, “The Nonimputation of Christ’s Righteousness,” 17–45 Bible : Romans 4:1–6; 5:1–2; 10:9; 2 Cor 5:17–21; Luke 18:10–14 |
| 7 | Mar 6 | Midterm (6:30pm–7:45pm) | |
| | | Watch (8-9:15pm) <i>Apostle Paul – A Polite Bribe</i> | Read : http://paulredux.blogspot.com/2015/01/movie-review-apostle-paul-polite-bribe.html |

| Wk | Date | Topic/Description | Reading Assignments |
|----|-----------|--|---|
| SB | Mar 12–16 | Spring Reading Week (no class; project requires you to spend time at Brandel library) Get started: the Historical Paul Project (due 3/23) and NT Theology Paper (due 4/7) | |
| 8 | Mar 20 | Introduction to Ecclesiology, Discipleship & Ethics Discussion on the Movie | Finish up the Historical Paul Project this week (pt 1) and related to the project is the NT Theology paper due a week afterwards (pt 2) |
| | | Patronage and the Economy of Grace Group D | NTR: Lampe, “Paul, Patrons, and Clients,” 204–38 Bible: 1 Cor 9:9–22; 11:17–30; Acts 19:22 Rom 16:23 |
| | 23 | <i>Historical Paul Project due Fri Mar 23 by 11:59pm via the Turn-It-In Gate on Canvas</i> | |
| 9 | Mar 27 | Baptism, Discipleship, and Church Discipline (this day only, no class on campus but instead watch the video lecture + post online for discussion ; the instructor will be in Boston but moderate online) | NTR: Gunton, “Baptism,” 145–47; Lee, “Ancient Mentors and Discipleship” (all); Hauerwas, <i>Matthew 18</i> , 160–67 Bible: Rom 6:1–5; 1 Cor 10:1–5; 7:14 (on baptism); 1 Cor 4:14–20, 11:1 (on discipleship); Matt 18:1–20; 1 Cor 5:1–13; 6:1–8; 2 Cor 2:5–11 (on church discipline) |
| 10 | Apr 3 | Women in the Greco-Roman Household Group E Women in Ministry Group F | NTR: Marshall, “Mutual Love,” 186–204; Snodgrass, “A Case for the Unrestricted Ministry of Women,” 26–44 Bible: Eph 5:21–27; Col. 3:18–23 ; 1 Cor 7:2–5 (household); 1 Tim 2:11–15; 1 Cor 14:34–35; Rom 16:7; Gal 3:28–29; Acts 18:24–26; 1 Cor 16:19; Rom 16:1 (ministry) |
| | 6 | <i>NT Theology Paper due Fri Apr 6 by 11:59pm via the Turn-It-In Gate on Canvas</i> | |
| 11 | Apr 10 | Human Sexuality and the New Testament Group G–A | NTR: Gagnon, “Sexuality,” 739–48; Goldingay: Section 3.4 Human Beings, 173–85 Bible: Gen 2:7–25; Lev 18:1–30; 20:7–23; Matt 19:3–9; 1 Cor. 6:9–20; Rom 1:25–32; Eph 5:25–33 |
| 12 | Apr 17 | Christ and Caesar: Toward a Political Theology Group B–C | NTR: Cassidy, <i>Paul in Chains</i> , 190–209 (Philippians); 17–35 (Rom 13) Bible: Phil 3:18–21; Rom 12:17–13:7; Mark 12:13–17 Luke 20:21–16 |
| | | Engaging the Powers Group D–E | Goldingay: “God’s Reign Arrived –Dethroning the Opposing Pwr,” 231–35; NTR: Myer, “Gerasene Demoniac,” 190–84 Bible: Col 2:8–15; Mark 5:1–20; Luke 11:14–26 (powers) |
| 13 | Apr 24 | Introduction to NT Eschatology The Apocalypse of John, The Olivet Discourse, and Paul’s Letters Group F–G | Goldingay: Eschatology – The Past Age, Present Age and Coming Age” 509–22; Section 8.4–8.5, 538–58 NTR: Lee, Introduction to Revelation Bible: Rev 19–20; Mark 13:1–37; 1 Thess 4:13–5:2; 2 Thess 2:1–10; |
| 14 | May 1 | The Union of a New Heaven and a New Earth | NTR: Lee, Commentary on Seals, Trumpets, Bowls, and the Union of Heaven and Earth Bible Bible: Revelation 6:1–8:1; 8:2–11:19; 15:5–16:21; 21:1–22:21; Deut 34:1–5 |
| 15 | May 8 | FINAL EXAM (2 hours; 6:30–8:30pm) | <i>Congratulations! You made it!</i> |

Bibliography

- Bauckham, Richard. "The Divinity of Jesus Christ in the Epistle to the Hebrews." In *The Epistle to the Hebrews and Christian Theology*, ed. by Richard Bauckham, et al., 15–36. Grand Rapids: Eerdmans, 2009.
- Beulby, James, Paul Eddy, and Stephen Enderlein, eds. *Justification: Five Views*. Downers Grove: IVP, 2011.
- Cassidy, Richard J. *Paul in Chains: Roman Imprisonment and the Letters of St. Paul*. New York: The Crossroad Publishing Company, 2001.
- Das, A. Andrew. *Paul, the Law, and the Covenant*. Peabody: Hendrickson, 2001.
- Dunn, James. *The Theology of Paul the Apostle*. Grand Rapids: Eerdmans, 1998.
- Gagnon, Robert. "Sexuality." In *Dictionary for Theological Interpretation of the Bible*, ed. by K. Vanhoozer, et al., 739–48. Grand Rapids: Baker Academic, 2005.
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- Gunton, Colin. *The Christian Faith: An Introduction to Christian Doctrine*. Malden: Blackwell, 2002.
- Hauerwas, Stanley. *Matthew*. Grand Rapids: Brazos Press, 2007.
- Hurtado, Larry. *Destroyer of the Gods: Early Christian Distinctiveness in the Roman World*. Waco: Baylor University Press, 2016.
- Hengel, Martin. *Studies in Early Christology*. Edinburgh: T&T Clark, 1995.
- Johnson, Andrew. "Navigating Justification" *Catalyst* 37, no. 1 (November 2010), 1–5. Accessed from <http://catalystresources.org/issues/371Johnson.html> on June 30, 2011.
- Johnson, Luke Timothy. *Scripture and Discernment: Decision Making in the Church*. Nashville: Abingdon, 1996.
- Kim, Seyoon. *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel*. Grand Rapids: Eerdmans, 2002.
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- Lee, Max. "Ancient Mentors and Paul on Moral Progress," in *Doing Theology for the Church: Essays in Honor of Klyne R. Snodgrass*, ed. by Rebekah Ecklund and Jay Phelan, 55–70. Eugene: Wipf & Stock, 2014.
- _____. *Revelation*. In *The Baker Illustrated Bible Commentary*, ed. by Gary Burge and Andrew Hill, 1585–1627. Grand Rapids, Baker Books, 2012.
- Marshall, I. Howard. "Mutual Love and Submission in Marriage: Colossians 3:18-19 and Ephesians 5:21-33." In *Discovering Biblical Equality: Complementarity without Hierarchy* (ed. by R.W. Pierce and R.M Groothuis; Downers Grove: IVP, 2004), 186–204.
- Morgan, Christopher, ed. *Fallen: A Theology of Sin*. Wheaton: Crossway, 2013.
- Myer, Ched. *Binding the Strong Man: A Political Reading of Mark's Story of Jesus*. Maryknoll: Orbis, 1988.
- Snodgrass, Klyne. "A Case for the Unrestricted Ministry of Women," *Covenant Quarterly* (May 2009) 26–44.
- Vanhoozer, Kevin J. "Is the Theology of the New Testament One or Many? Between (the Rock of) Systematic Theology and (the Hard Place of) Historical Occasionalism," in *Reconsidering the Relationship between Biblical and Systematic Theology in the New Testament*, ed. by Reynolds et al., 17–38. WUNT 2/369. Tübingen: Mohr-Siebeck, 2014.
- _____. "May We Go Beyond What Is Written After All?" In *The Enduring Authority of the Christian Scriptures*, ed. by D.A. Carson, 702–94. Grand Rapids: Eerdmans, 2016.
- Yoder, John H. *Body Politics: Five Practices*. Harrisonburg: Herald Press, 1992.

For **further reading** and some recommendations on the best commentaries for each canonical book of the New Testament, please see the co-authored bibliography at the following link: <http://www.northpark.edu/~media/Files/PDF/Seminary/New%20Testament%20Bibliography.ashx>

APPENDIX 1: GENERAL GUIDELINES TO ALL WRITTEN ASSIGNMENTS The Mechanics of the Paper and Grammar

- ▷ Your paper/assignment must be typed; no hand-written reviews will be accepted.
 - ▷ **Avoid** slang, colloquialisms, dangling antecedents, contractions, and any other ungrammatical or informal use of language!!!
 - ▷ **You are allowed to include excerpts or quotations if they are primary sources** (= Eng. trans. of Greek/Latin/Hebrew/or Aramaic sources from the 2nd century BC–1st century AD). Be sure to give the full citation of the primary source and the Eng. translator/translation from which you draw your excerpt/quotation.
 - ▷ **Do NOT quote or excerpt from 2ndary sources withOUT a word of explanation.**
- Preference: **Summarize all 2ndary sources (= modern works) in your own words and footnote your work.**
Alternative: **Quote the 2ndary or modern source but give a commentary on the quotation/excerpt.**
- Too many students uncritically cut and paste quotations/excerpts in the body of their prose and this is poor writing. Do not assume that the reader will automatically grasp the way you understand a particular excerpt simply by quoting it without any qualifying/explanatory remarks. If you feel a quotation from a 2ndary source is worth quoting as an excerpt, then single space the quotation, indent the margins on both sides, and **explain after you quote the source why it is important, how you are interpreting the excerpt, and what you expect the reader to learn from it.**
- ▷ **Unqualified, cut/paste quotations or excerpts of 2ndary sources will result in a deduction in your grade.**
 - ▷ Excessive quotes will result in your paper being returned ungraded and your being asked to rewrite it.
 - ▷ Your work should be *well-documented* with footnotes and bibliography.
 - ▷ **use subheadings to divide and organize your paper** (e.g., introduction; interpretation of 2 Cor 8, interpretation of Luke 21; synthesis and theology; application today and conclusion)

Generally, your sources should meet the following criteria:

- a. **They must be an academic source written by a professional scholar (with a doctorate) within the guild of New Testament scholarship or ancient classical world.** No devotional-type of materials are allowed unless they are simply rhetorical devices to introduce your paper or end it. Instead include academic journal articles, essays, monographs and where applicable, critical reviews.
- b. **No internet sources.** This does NOT include material you access as PDF's from the Brandel library database or other database collections. Wikipedia does NOT count, for example, but a PDF of an article from the *Journal of Biblical Literature* is a fine source. Often internet sources/websites receive their information from published works, so it is far better to consult directly the resources on which the internet site depends rather than relying on an anonymous web author's distillation of the published sources.
- c. **For the biblical material, do not use 2ndary sources that are originally published before 1950.** That means: you may not use a book that was originally published in 1910 but was simply reprinted in 1990. Of course this does NOT include primary sources, which, depending on what historical event you choose, may pre-date 1950. The point is: don't use, for example, a commentary on Romans from before 1950. Use the most up-to-date or definitive references for 2ndary source material.
- d. **No NRSV or NIV study notes used in a Study Bible.**
- e. **Bible dictionary or encyclopedic sources** are not recommended but they are allowed. If you must use a Bible dictionary please limit them to the following:

Reference Section at Brandel Library

Dictionary of Paul and His Letters. Ed. by G.F. Hawthorne, et al. Downers Grove: IV Press, 1993. (Ref. BS2650.2 .D53 1993)

The Eerdmans Dictionary of Early Judaism. Ed. by John J. Collins and Daniel Harlow. Grand Rapids: Eerdmans, 2010 (Ref. BM176 .E34 2010)

Dictionary of New Testament Backgrounds. Ed. by . Downers Grove, IV Press, 2000 (**Ref. BS2312 .D53 2000**)

The Anchor Bible Dictionary. 6 vols. Ed. by D.N. Freedman, et al. New York: DoubleDay, 1992. (**Ref. BS440 .A54 1992**)

Encyclopedia of Ancient Christianity. 3 vols. Ed. by Angelo Di Berardino, et al. Downers Grove: IV Press, 2014 (**Ref. BR66.5 .D5813 2014**)

e. In your **biblical commentary** choices, **use *technical commentaries*, not *devotional ones***. That means the NIVAC (= the NIV Application Commentary) should be used sparingly. Your first choice commentaries include but are not limited to:

Word Biblical Commentary; Baker Exegetical Commentary on the NT; New International Commentary on the NT; New International Greek New Testament Commentary; Anchor Bible; Hermeneia; New Testament Library; Sacra Pagina; Pillar; International Critical Commentary; Zondervan Exegetical Commentary on the New Testament. Many of these will be in **reference section** of Brandel library.

f. You should include a bibliography that displays your sources in the proper form. The bibliography should follow the standard citation format of either *Turabian* or *the Chicago Manual of Style* (including the practice of listing the citations alphabetically according to *last name*; make sure your punctuation for citations is correct). Footnote citation format is different a bibliographic entry, so do not confuse the two. For example:

Marguerat, Daniel. *The First Christian Historian: Writing the 'Acts of the Apostles'*. SNTSMS 121. Cambridge: Cambridge University Press, 2002. [bibliography]

¹² Daniel Marguerat, *The First Christian Historian: Writing the 'Acts of the Apostles'* (SNTSMS 121; Cambridge: Cambridge University Press, 2002), 14–15. [footnote]

APPENDIX 2: Worksheet for the Historical Paul Project (100pts)

1) Prior to watching the movie, please **read the instructor's blog post** on Robert Orlando's *Apostle Paul - A Polite Bribe* (2014). This post will serve as an introduction to the movie and enable you to take better notes on the film as you view it.

The post can be found here: <http://paulredux.blogspot.com/2015/01/movie-review-apostle-paul-polite-bribe.html>

Upon viewing the film, please answer the following questions. For these and other answers on your worksheet, type them out and print them for submission. Be sure to follow the general format and style guidelines given as an appendix in the course syllabus and posted on Canvas.

2) According to the film / Robert Orlando, **why did Paul collect, transport, and deliver a monetary offering to the church in Jerusalem?** In your own words, explain what the film means by the phrase "a polite bribe." (1 paragraph = 5-6 sentences)

3) Now read in the NRSV the following passages where Paul himself explains his own rationale and motivations for the Jerusalem collection. For each text, based on your own first reading, **give a 2-3 sentence description** of these reasons for the collection.

- a) 1 Corinthians 16:1-4
- b) 2 Corinthians 8:1-9:15
- c) Romans 15:25-32

4) Now go to **the reference section of Brandel library**. For each of the above 3 texts, **read a technical/academic commentary on the passage**. Be sure to give the full bibliographic citation of the source you are reading, including the page numbers. Give a one paragraph (5-6 sentence) description for each text explaining how the commentary you used provided an insight or explanation behind Paul's reasons for the collection that you did not know from your first surface reading. Make sure to pick a different commentary series for each text.

Warning: No 1-volume commentaries on the whole Bible or New Testament are allowed. In your biblical commentary choices, use technical commentaries, not devotional ones. Your first choice commentaries include but are not limited to those found in these series: Word Biblical Commentary; Baker Exegetical Commentary on the NT; New International Commentary on the NT; New International Greek New Testament Commentary; Anchor Bible; Hermeneia; New Testament Library; Sacra Pagina; Pillar; and International Critical Commentary. Many of these will be in reference section of Brandel library.

5) In the history of New Testament scholarship, there have actually been several theories proposed by different scholars as to why Paul collected a monetary offering from his Gentile churches. You have already read some of these theories in summary form on the paulredux blog post. **Do additional research: Find 1 Bible dictionary article, 1 journal article or essay, and 1 monograph or book on the subject of the Jerusalem collection. Cite each source in full.** Some books have been put on the Brandel library reserve. From the information provided by these sources, answer the following:

- a) **Data:** according to your sources, besides the 3 texts from Paul listed above, are there other texts from the Pauline letter and Acts that provide important information about the Jerusalem collection. Please list these additional texts and provide a 2-3 sentence summary for each, explaining why these texts are important and what information they give. Provide at least 3 additional texts.
- b) **Fact-check:** Name the Gentile churches that contributed to the Jerusalem collection. Give the text references in Paul or Acts that point to their participation. Scholars sometimes differ on the complete list of contributors but they do agree on the main ones. Name the main churches which supported Paul's collection and list out other possible additional churches that may or may not have made a contribution.

c) **Theories:** Name at least 3 additional theories besides Orlando's that explain the reasons for the Jerusalem collection. Name the scholar who first proposed or popularized the said theory and explain what data and evidence he/she uses to build a case for the proposed theory. Each theory should have at least 1 descriptive paragraph (of 5-6 sentences in length). Document your work carefully.

Guide to the sources: A list of possible Bible dictionaries and their call nos. in the reference section of Brandel library are given in your syllabus. Journals and essays should be academic sources, including but limited to: *The Journal for the Study of the New Testament*, *Neotestamentica*, *Biblica*, *Journal of Biblical Literature*, *New Testament Studies*, *Novum Testamentum*, *Catholic Biblical Quarterly*, *Journal of Early Christian Studies*, *Journal of Theological Studies*, *Interpretation*, and many others.

Books and monographs (= books published in a series) should be academic sources printed by university presses like: Oxford University Press, Cambridge University Press, Harvard University, etc. Also are books by publishers dedicated to academic works: Mohr-Siebeck, Walter de Gruyter, Baker Academic, Eerdmans, Continuum, T&T Clark, Fortress, Peeters, Wipf and Stock, Routledge, Wiley, Hendrickson, Westminster-John Knox, E.J. Brill, and others.

Questions about a source? **Do not hesitate to ask the instructor of the class.**

Warning: For the Bible dictionary article or essay, please give the article title, author of the article, page nos. in addition to the editor names and dictionary title, publisher, city and year.

6) Time to make a decision. Now that you have read pertinent texts from Paul's letter and Acts, and read some of the secondary literature on the issues, **make an argument for why you think Paul collected, transported and delivered a monetary offering to the Jerusalem church.** What in your opinion is the best theory or explanation for why Paul made the Jerusalem collection.

In your response, write a **250 word** conclusion using the information from your worksheet.

Please turn in all sections of your work from questions 1-6 above.

Books on Library Reserve for this historical Paul project (*) and the NT Theology paper (all):

Baker, David. *Tight Fists or Open Hands?: Wealth and Poverty in the Old Testaments Law*. Eerdmans, 2009. **BS1199.W35 B35 2009**

Blomberg, Craig L. *Neither Poverty Nor Riches: A Biblical Theology of Possessions*. Downers Grove: InterVarsity Press, 1999. **BS680.S78 B56 1999**

* Downs, David. *The Offering of the Gentiles: Paul's Collection for Jerusalem in its Chronological, Cultural, and Cultic Contexts*. WUNT 2/248. Tübingen: Mohr-Siebeck, 2008. **BS2655 .C53 D685 2008**

González, Justo L. *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. San Francisco: Harper & Row, 1990. **BR195.W4 G65 1990**

Hoag, Gary. *Wealth in Ancient Ephesus and the 1st Letter to Timothy: Fresh Insights from Ephesiaca by Xenophon of Ephesus*. Winona Lake: Eisenbrauns, 2015. **Interlibrary Loan**

Johnson, Luke Timothy. *Sharing Possessions: What Faith Demands*. Rev. Ed. Philadelphia: Fortress, 2011 **BS2589 .J64 2011**

* Longenecker, Bruce. *Remember the Poor: Paul, Poverty, and the Greco-Roman World*. Grand Rapids: Eerdmans, 2010. **BV639.P6 L66 2010**

____ and Kelly D. Liebengood, eds. *Engaging Economics: New Testament Scenarios and Early Christian Reception*. Grand Rapids; Cambridge: Eerdmans, 2009. **BR115.E3 E63 2009**

Stackhouse, Max L. et. al., ed. *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life*. Grand Rapids: Eerdmans, 1995. **HF5387 .O53 1995**

Wheeler, S. E. *Wealth as Peril and Obligation: The New Testament on Possessions*. Grand Rapids: Eerdmans, 1995. **BS2545.W37 W44 1995**

Appendix 3: NT Theology Paper Guidelines on Money & Possessions (100pts; Lee)

Paper Objectives:

1. To exegete and interpret carefully 2 or more specific passages/texts in the New Testament as they inform a Christian theological and ethical perspective on the topic of money and possessions
2. To synthesis the interpretation of the individual biblical texts so they make a coherent stopic on the Christian view and use of money/possessions; that is, to construct a NT Theology on money/possessions
3. To apply one's NT theology within the pastoral setting of one's church or neighboring communities
4. The paper should *integrate* three different parts of your research: 1. exegesis of each individual text, 2. theological and ethical synthesis of your exegesis, 3. contemporary application. The first two parts are weighted more and only a concluding paragraph is needed for the third part

Texts: Choose two of the following biblical passages and exegete the text for what it teaches about the Christian (mis)use and (mis)management of money, material resources, and possessions:

Mark 10:17-31

2 Corinthians 8:1-15

Matthew 6:24-34

Romans 15:25-33

Luke 6:20, 24 in the beatitudes with Matt 5:3

James 5:1-6

Luke 12:22-34

1 Timothy 6:9-11, 17-19

Luke 21:1-4

Revelation 18:10-20

Acts 4:32-37

With the passages above, please choose **a text from Paul's letters** and one other **non-Pauline text**

Important Highlights:

- Your paper/response should be **1200-1500 words** (about 2-3 single-spaced pages; or 5-6 double-spaced pages; the word count **excludes** footnotes, title page, and bibliography). Please use Times Roman font or the like, 12pts for the main text, 10pts for footnotes. Margins: 1inch on each side: top, bottom, right, left. Use page #'s and **put your word count on the title page** of the paper.
- **Document your work.** Please follow the *Chicago Manual of Style* or *Turabian*. Please do not use your own bibliographic style. You will be marked off for wrong citation practice. .
- The assignment is worth **100 pts**. Submit your paper through the **Turn-It-In** gate on Canvas. The instructor of the course will not accept printed or emailed papers. The paper has to be reviewed through the Turn-It-In gate on Canvas to check against plagiarism.
- **Late papers will be docked 5pts each day** (excluding the weekends). Papers more than 2 weeks late will no longer be accepted unless there are extenuating circumstances which have been discussed beforehand with the instructor.
- **Use subheadings to divide and organize your paper** (e.g., introduction; interpretation of 2 Cor 8, interpretation of Luke 21; synthesis and theology; application today and conclusion)

Details:

1. You are aiming to write **an integrated paper with a central thesis and supporting arguments**. In other words, you are trying to present an argument that will convince your reader as to what is thoroughly Christian theological viewpoint and ethic on money and possessions. It is often a good idea to state at the outset what you are trying to prove in the introduction of your paper.
2. Again, your paper is divided into three parts: biblical interpretation, theological reflection, and contemporary application, with the weight and focus of your work on the first two parts in the main with some contemporary application toward the end of your work (one paragraph). Roughly, your paper should have the following format:
- 3.

Title Page: include the word count!

Introduction: one paragraph

Biblical Interpretation: 1–2 pages (single-spaced)

Theological Engagement: 1 pages (single-spaced)

Conclusion: one or two paragraphs with contemporary application

Bibliography

4. For the **biblical interpretation section**, you should *exegete* the NT passages that forms a Scriptural basis for your theological reflection and ethics. If you are a MDiv student, you should engage the primary Greek and/or Hebrew texts. Please employ the interpretative practices you have learned in your Greek Exegesis course and/or Hebrew exegesis course. For non-MDiv students, you can engage the text using more than one English translation that is not a paraphrase (e.g., TNIV, NRSV, NET, NASB, etc.)
5. For the **theology section**, what did each text/author have to contribute to the said topic? Synthesize your individual exegetical interpretations of the texts and give a description which constructs your exegesis into one coherent statement or description. Write a NT theology on the Christian use of money and possessions.
6. For the **contemporary section** (= 1-2 paragraph conclusion) you can apply your theology and suggest ways to put it into practice within the contemporary setting of your church and ministry. Or you can ask larger questions: what burning issues in economics, world trade, finance, business ethics, taxation, property ownership, lending, corporate systems and practice do your study address directly? How can your biblical and theological work inform a thoroughly Christian conduct in these areas?
7. As you engage with the secondary literature, do not rely on popular /devotional commentaries and articles (e.g. William Barclay, Matthew Henry). They may offer much for your quiet times, but they will not help your research work! **Use only academic commentaries, monographs/books, journal articles, essays and reviews.** Go to the library! Some key works have been put on **library reserve**. Please refer to the general guidelines appendix for additional information on written assignments.

The **goal of the paper** is the **integration/synthesis** of your exegesis in a Christian theological framework, ethics, and set of practices for a given topic concerning money and possessions. Your paper should integrate well the different parts of your paper, and not read as collage of completely separate sections loosely tied altogether. Focus on the topic. **Extraneous information that is unrelated to your thesis should be avoided.** Note that your page requirement is limited to 1200–1500 words; therefore, you have to think carefully about what information is really important, and what is not and can be excluded. Too long of a paper generally reflects the person's lack of preparation more than anything else. If you rush at the last minute to write your paper, you will find yourself spending too long a time on tangential issues and not enough on the central points of interpretation.

Some Last Words of Warning and Encouragement

* Warning: plagiarism of any kind will result in an F for the assignment and possibly an F for the course. If you have any questions on what constitutes plagiarism, please talk to the professor. Intentional or not, if plagiarism is found in a paper, it will be noted and graded accordingly

* Try to have fun writing the paper. My hope is that the skills you will procure in completing the assignment will lead to life-time habits of interpreting the word of God and placing yourself under its authority in trust and obedience.