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## NT 520 New Testament Introduction

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## Syllabus

**Course:** NT520 W1 (SP 2009)  
**Title:** New Testament Introduction  
**Hours:** 3.00  
**Published:** Yes, on 12/15/2008  
**Prerequisites:**

*None*

**Department:** New Testament  
**Faculty:** Dr. Fredrick Long



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### Meetings:

During 02/09/2009 to 05/22/2009 on Tuesday and Thursday from 4:00p to 5:15p in AD302.

### Maximum Registration: 40

**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.

## Objectives:

Upon completion of this course, students should have a greater understanding of

1. the centrality of Scripture and the importance of having a biblical view of hermeneutics for the ongoing life and ministry of Christ's church;
2. the formation of the NT canon;
3. the basic and best types of reference works for the study of the NT;
4. the socio-historical backgrounds within which to understand and study the NT;
5. the content, purposes, and aims of NT books in their social-cultural and literary contexts, in order to fight the growing biblical illiteracy in the church and world;
6. the basic history of NT Interpretation, and the development of methodological perspectives and approaches that are associated with these respective eras of interpretation;
7. the critical review and assessment of the various NT study methods (text-critical, source, form, narrative, rhetorical, social, reader-response, etc.), in order to determine which approaches are most suitable and productive for faithful interpretation of the NT;
8. the value of working with the original biblical languages for performing interpretation/exegesis;
9. the identification and augmentation of the basic skill-sets and competencies for NT interpretation;
10. the "family" of basic principles of NT Interpretation (CIE, CAP, GRAMPS, GRAMMA, UNCLE, AUNT, POP, MOM, SIS, BRO, S/HE, HERS, HIS).
11. the correlation of the interpretation of NT texts into a vital biblical theology for ministry in our respective

cultural contexts;

12. the high calling of following Christ and how to apply Christ's teaching in one's life.

### CLASS FORMAT:

I will teach this course using a lecture and discussion format with some in-class interpretive work based upon methods and approaches that have been learned. This in-class work will prepare students for short interpretive assignments that will be graded. Students are strongly encouraged and expected to participate in class discussion and activities by raising questions arising from their reading of the NT (e.g., difficult passages), readings related to the socio-historical background NT texts, readings concerning the methodology and hermeneutics of NT interpretation, and arising from their interpretive assignments on the NT.

### REQUIRED TEXTS:

1. A Bible with Old and New Testaments (NASB95, ESV, NRSV, or RSV recommended; but NIV is acceptable). Electronic Bible versions in Logos Bible Software are available for purchase individually (see link below), or come bundled with various packages. The advantage of having a Logos electronic version is to be able to access Scripture texts from the class readings via the "linking" capability within Logos Bible Software. The RSV in Logos is least expensive (\$9.95) and is used in Asbury's IBS classes; but in Logos it contains no marginal notes; the NASB95 (\$24.95) has linking to marginal notes.
2. David Bauer, *An Annotated Guide to Biblical Resources for Ministry*. Annotated Guides 16. Peabody, Mass.: Hendrickson, 2003. NOTE: This resource should be used as an aid in finding the best NT interpretation resources (commentaries, dictionaries, Greek grammars, lexicons, concordances, etc.).
3. *The Essential IVP Reference Collection*. Version 2. InterVarsity, 2001, available for \$102.95 at <http://www.logos.com/Academic/AsburyKY/Spring2009/>. This collection contains thirteen reference works plus four pocket dictionaries covering biblical studies, the study of New Testament Greek, theological terms, and apologetics and the philosophy of religion. These are listed below. Readings for the class will come from the first four of these works, although it may be beneficial to consult the others. Several of these reference works (and Bauer above) are required for other ATS classes.
  - a. Green, Joel B., Scot McKnight, and I. Howard Marshall. *Dictionary of Jesus and the Gospels*. [=DJG] electronic ed. Downers Grove, Ill.: InterVarsity, 2000, c1992.
  - b. Hawthorne, Gerald F., Ralph P. Martin, and Daniel G. Reid. *Dictionary of Paul and His Letters*. [=DPL] electronic ed. Downers Grove, Ill.: InterVarsity, 2000, c1993.
  - c. Martin, Ralph P., and Peter H. Davids. *Dictionary of the Later New Testament and Its Developments*. [=DLNTD] electronic ed. Downers Grove, Ill.: InterVarsity, 2000, c1997.
  - d. Porter, Stanley E., and Craig A. Evans. *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship*. [=DNTB] electronic ed. Downers Grove, Ill.: InterVarsity, 2000.
  - e. Matthews, Victor Harold, Mark W. Chavalas, and John H. Walton. *The IVP Bible Background Commentary: Old Testament*. electronic ed. Downers Grove, Ill.: InterVarsity, 2000.
  - f. Keener, Craig S., and InterVarsity Press. *The IVP Bible Background Commentary: New Testament*. electronic ed. Downers Grove, Ill.: InterVarsity, 2000, c1993.
  - g. Wood, D. R. W. *New Bible Dictionary*. Downers Grove, Ill.: InterVarsity, 1996, c1982, c1962.
  - h. Carson, D. A. *New Bible Commentary: 21st Century Edition*. 4th ed. Leicester, England; Downers Grove, Ill.: InterVarsity, 1994.
  - i. Kaiser, Walter C. *Hard Sayings of the Bible*. Downers Grove, Ill.: InterVarsity, 1997, c1996.
  - j. Ryken, Leland, Jim Wilhoit, Tremper Longman, Colin Duriez, Douglas Penney, and Daniel G. Reid. *Dictionary of Biblical Imagery*. electronic ed. Downers Grove, Ill.: InterVarsity, 2000, c1998.
  - k. Bimson, John J., and J.P. Kane. *New Bible Atlas*. electronic ed. Wheaton, Ill.: InterVarsity, 2000, c1985.

- l. Alexander, T. Desmond, and Brian S. Rosner. *New Dictionary of Biblical Theology*. electronic ed. Downers Grove, Ill.: InterVarsity, 2001.
- m. Grenz, Stanley, David Guretzki, and Cherith Fee Nordling. *Pocket Dictionary of Theological Terms*. Downers Grove, Ill.: InterVarsity, 1999.
- n. Ferguson, Sinclair B., and J.I. Packer. *New Dictionary of Theology*. electronic ed. Downers Grove, Ill.: InterVarsity, 2000, c1988.
- o. DeMoss, Matthew S. *Pocket Dictionary for the Study of New Testament Greek*. Downers Grove, Ill.: InterVarsity, 2001.
- p. Evans, C. Stephen. *Pocket Dictionary of Apologetics & Philosophy of Religion*. Downers Grove, Ill.: InterVarsity, 2002.
- q. Patzia, Arthur G., and Anthony J. Petrotta. *Pocket Dictionary of Biblical Studies*. Downers Grove, Ill.: InterVarsity, 2002.

## COURSE PROCEDURES AND REGULATIONS:

- A. **Attendance:** The important nature of the subject matter necessitates regular attendance. A student's grade will be **reduced by 1/3 (e.g., A to A-)** for each set of three classes missed, excused or unexcused. For example, 3 misses = 1/3 grade reduction; 6 misses = 2/3 reduction, etc. Attendance will be checked regularly.
- B. **Exemption from Assignments, Readings, Due Dates:** No opportunity for make-up work or exemption from assignments will be afforded you unless you ask permission ahead of time and permission is granted. This excludes the case of an emergency. Reading and Assignments are expected **on the day they are due** and are indicated in separate columns in the tentative schedule below. Late assignments are generally not accepted, unless there are extenuating circumstances, since these assignments may be discussed in class.
- C. **Cell-phones ringers** are to be turned off during class.
- D. **Plagiarism:** The definition of to plagiarize is "to steal and pass off as one's own the ideas or words of another" (Webster's Third New International Dictionary s.v.). If you use a quotation or part of a quotation, or a key phrase or words, these must be put into quotations and cited there and then. Otherwise, the sentence or idea comes across as your own. Don't succumb to the temptation. It is okay to research and use quotations from various sources (professors usually like to see thoughtful engagement with academic sources). But, use quotations appropriately and cite the source.
- E. **Incomplete Work:** See ATS 2007-08 Online Catalog, page 31. The student must petition the Registrar and the faculty person involved for permission to receive an "I" at the end of a semester. The petition must be received before 5 pm on the last day of the term. A grade of "I" denotes that the work of a course has not been completed due to an unavoidable emergency, which does not include delinquency or attending to church work or other employment. If the work of a course is incomplete at the end of a term without an emergency, a letter grade will be given based on the grades of work done, with incomplete work counted as "F."
- F. **Duplicate Work with other Classes:** Papers and assignments turned in for this class must not be taken or reused from other classes. Those that do so will receive no credit.

**DESCRIPTIONS OF CLASS ASSIGNMENTS AND ASSESSMENTS:** As professor, I reserve the right to change, alter, add to, or remove these requirements and/or methods of assessment with proper prior notification of students.

- A. Reading Report, Self-Evaluation, and Class Engagement and Participation: 10%** Hand in (on or before) the final exam time. This aspect of your final grade consists of three components:
1. At the final exam, handing in the printed off "Class Schedule and Reading Report" with the dates entered when you read those readings (if you did so). The dates are to be entered in the column beside the required readings which are marked with an asterisk (\*). See the example on Feb 10.
  2. Preparing before the final exam, but turned in at the final exam, a double-spaced, two page paper (one inch margins, Times New Roman 12 pt. font) that includes
    - a. at the top, an approximate percentage of required reading you have completed before the final exam, broken down by the New Testament and the required dictionary readings;
    - b. continuing on the same page, a brief one-page self-evaluation on your performance and engagement of the course material and assignments; and
    - c. on a second page, reflect on what you have learned and want to continue to learn about the NT and its interpretation.
- Grading Criteria:** thoughtfulness of self review, written within the page limit, use of proper writing style, free of typos, and fulfillment of the assignment as described.
3. My assessment of your class participation. Your participation with and engagement of the subject matter with professor and fellow students is integral for learning. Far from being a subjective grade criterion, each student's class engagement and participation will be assessed by a combination of (a) observing the quality and quantity of participation in class, (b) the quantity of self-reported reading, and (c) the improvement of quiz and test scores and the quality on assignments over the semester.
- B. Twelve Quizzes on a marked (†) assigned dictionary entry on various dates (see tentative calendar), of which the top TEN scores will be counted: 30%** Each quiz will have 6 questions (.5 points each) with possible bonus questions; 3 points are possible. A missed quiz due to an absence cannot be taken.
- C. Three short Exegetical Assignments (5 pts. possible for each): 15%** (5 pages maximum each)
1. Perform a Gospel comparison of Matt 8:16-17; 12:1-8; and 16:13-21 with Mark and Luke.
    - a. First, photocopy Gospel Parallel or use computer resources to general parallels; cite sources;
    - b. Second, note significant differences between gospel accounts verse-by-verse in the three accounts;
    - b. Third, consider any particular nuances conveyed by one Gospel account as opposed to the others;
    - c. Fourth, does this raise any questions for the nature and study of the gospels?
  2. Perform an epistolary critical study of 1 Corinthians;
    - a. First, determine the formal epistolary features of 1 Corinthians according to the discussion in DNTB "[Letters, Greco-Roman; 2. Epistolary Conventions](#)" and our work with the Thessalonian letters.
    - b. Second, according to Demetrius' letter types (see DNTB [Epistolary Theory](#)), there were at one point, broadly conceived, twenty-one letter types: friendly, commendatory, blaming, reproachful, consoling, censorious, admonishing, threatening, vituperative, praising, advisory, supplicatory, inquiring, responding, allegorical, accounting, accusing, apologetic, congratulatory, ironic and thankful. Which classification(s) might apply to 1 Corinthians? Briefly justify your classification(s).
    - c. Third, does your epistolary analysis of 1 Corinthians help you better to understand the nature of the letter? Why and/or why not?

3. Perform an ideological and traditions-narrative study of Rev 12: 1-17;
  - a. First, before you begin your research, discuss your ideological-interpretive stance towards the passage in light of what you have thought, read, or been taught.
  - b. Second, using two commentaries or suitable resources listed in Bauer's *Annotated Guide*, research and summarize the possible traditions behind the apocalyptic imagery and determine the likely meaning(s) of the imagery within the context of Rev 12: 1-17.
  - c. Third, consider the narrative (contextual) significance of the imagery; briefly consider how Rev 12: 1-17 fits into a progressive "narrative" understanding of Revelation; Be sure to re-read and interact with the narrative summary of Revelation provided in DLNTD "Hermeneutics; [2.4 Narrative Approaches](#)" and the comments in "[2.6 Genre Approaches](#)."
  - d. Fourth, in a paragraph or two, reflect on how your research and study has changed, enhanced, or brought into question your previous ideological-interpretive stance.

**D. Two Exams (15 pts. possible for each): 30%** See Tentative Calendar for exam dates.

1. Exam #1: Historical Background, Biblical Citation, and Gospels Materials and Methods
2. Exam #2: Acts and Pauline Studies and Letters

**E. Final Synthetic Paper (15 points): 15 %** Write a paper based upon one theme and related sets of questions below (1-6 below) drawing upon especially the Later NT Books, with some correlation across the entire NT. Paper specifications: **8-10 double spaced pages** using 12 pt Times New Roman with **one inch margins**; use SBL Style for referencing NT. **Due at/before** the final exam time. Class will **still** meet for the Final exam to discuss papers, etc.

1. The Word of God

How does God speak to Humans? In what form is this communication given?

What are the central themes of God's Word?

How are people to determine whether God's communication is particular and specific to them or general and universal for all?

2. The Kingdom of God

What is the Kingdom of God? Is it a place, a realm, a rule, a time, or what?

How is God's Kingdom seen and experienced amongst human beings?

Who announces and brings the Kingdom?

3. The People of God

Who are the people of God? What is their ethnic and social make up?

How are people invited and incorporated in, and how are these made effectual?

How are God's people to be differentiated from other people?

What struggles do God's people face in the world?

4. The Ethos/Character of God

What is central to God's moral/ethical character?

How has God demonstrated His character?

Why has God so demonstrated His character in this way? To what ends?

## 5. The Imitation of God

In what ways are humans called to imitate God?

What is involved in imitating God?

How is the invitation to imitate God offered?

## 6. The Future of God

What kinds of events are envisioned in the future that God will bring about?

What is God's goal in this future for humanity?

How do human beings prepare for this future? How will they participate in this future?

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**THINGS TO DO TO HELP RESEARCH, ORGANIZE, AND WRITE YOUR PAPER:**

- A. You may need to perform a **word search** using a Bible concordance. Accessing Greek may (or may not) help.
- B. Look for **patterns of thought** in each NT author. Where is the word/topic found?
- C. Consider whether the topic under research is **explicitly defined in the NT**. How does this govern a NT perspective on this topic? Are there difference of nuance between NT books?
- D. Look for **explanations, rationales**, etc. surrounding the topic; consider whether there are **benefits** or **outcomes** associated with the topic under investigation (i.e., what will **result**). Why is the topic important to the NT author and book?
- E. Consider whether there is description **how** (i.e., some essential "**means**") to obtain the topic studied;
- F. Think of **application points** in your own life, family, church fellowship, and public policy/society.
- G. Finally, **consider how this plays out in developing a truthful view of the world/life.**

**DO NOTs:**

- A. **DO NOT Simply quote verses throughout** the paper with no explanation. Rather, organize your Bible references into charts, lists, or themes. *Perhaps*, if needful, identify and discuss two or three critical verses or passages that pertain to the topic.
- B. **DO NOT Plagiarize**; cite your sources used. It is fine to use and quote from acceptable, scholarly resources (consult D. Bauer's *Annotated Guide to Biblical Resources for Ministry*). Include a bibliography at the end of the paper.

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**See the end of the Syllabus for Grading Rubric;** The generalized Grading Criteria for Final Synthetic Paper include.

- A. **Presentation Style and Clarity; free from Typos and Mistakes:** clearly written, free of typos, grammatical mistakes and punctuation errors, well-argued; (see also grading rubric)
- B. **Proper Use and Citation of Biblical and Scholarly Resources:** uses SBL Handbook Guidelines, uses and cites acceptable scholarly resources, and supports statements from Scripture. (see also grading rubric)
- C. **Relevancy, Thesis, Content, and Argumentation:** (see grading rubric)
- D. **Correlation across the NT and Hermeneutical Reflection:** (see grading rubric)

**EVALUATION AND GRADING SCALE:**

GRADING SCALE and DESCRIPTIONS (from ATS Catalog)	EVALUATION SCALE	
98-100 = A+	A. Reading Report, Self-Evaluation, and Class Engagement and Participation:  B. Ten Quizzes on one assigned dictionary entry on various dates (3 pts each):  C. Three Exegetical Assignments (5 pts. possible for each):  D. Two Exams (15 pts. possible each):  E. Final Synthetic Paper	10 %
92-97 = A "Exceptional work: surpassing, markedly outstanding achievement of course objectives"		30 %
90-91 = A-		
88-89 = B+		
82-87 = B "Good work: strong, significant achievement of course objectives"		15 %
80-81 = B-		
78-79 = C+		
72-77 = C "Acceptable work: basic, essential achievement of course objectives"		30%
70-71 = C-		
68-69 = D+		15%
60-67 = D "Marginal work: inadequate, minimal achievement of course objectives"		
<60 = F "Unacceptable work: failure to achieve course objectives"		= 100 %

**CLASS SCHEDULE and READING REPORT: Print out, complete, and hand in at the Final Exam Time.**

DATE	TOPIC & ASSIGNMENTS	ENTER DATE READ	* Required Readings & Suggested Readings	ENTER DATE READ	* Required Readings & Suggested Readings
Feb 10	<b>Introduction:</b> God's Word, Jesus, and His Exegetical Community	<i>2-10</i>	<i>EXAMPLE:</i> *DLNTD <a href="#">OT in Acts</a> (3)		
Feb 12	Biblical Canon, NT Chronology, and NT Genres		*DNTB <a href="#">Canonical Formation of the NT</a> (11) *DNTB <a href="#">Chronology, NT</a> (7) † * DNTB <a href="#">Genres of the NT</a> (8) *DNTB <a href="#">Hebrew Bible</a> (7)  DNTB <a href="#">Apocrypha and Pseudepigrapha</a> (6)  DNTB <a href="#">Apocryphal and Pseudepigraphical Sources in the NT</a> (2)		DJG <a href="#">Canon</a> (Gospels) (7) DPL <a href="#">Canon</a> (Paul) (6) DLNTD <a href="#">Canon</a> (Later NT) (10) DJG <a href="#">Witness</a> (3)  DNTB <a href="#">Dead Sea Scrolls, Gen. Intro</a> (13)  DNTB <a href="#">Pagan Sources in the NT</a> (7)  DNTB <a href="#">Septuagint/Greek</a>

				<a href="#">OT</a> (6)
Feb 17	<p><b>Historical Context for Jesus and the NT</b></p> <p>Sources and History</p> <p>Jewish Sects in the Greco-Roman Empire</p>	<p>*DJG <a href="#">Judaism</a> (8)</p> <p>*DJG <a href="#">Hellenism</a> (5)</p> <p>*DJG <a href="#">Revolutionary Movements</a> (9)</p> <p>*DNTB <a href="#">Messianism</a> (7)</p> <p>*DNTB <a href="#">Religions, Greco-Roman</a> (8)</p> <p>*DNTB <a href="#">Religion, Personal</a> (4)</p> <p>DJG <a href="#">Dead Sea Scrolls</a> (9)</p> <p>DJG <a href="#">Feasts</a> (5)</p> <p>DJG <a href="#">Galilee</a> (1)</p> <p>DJG <a href="#">Gentiles</a> (6)</p> <p>DNTB <a href="#">Hasmoneans</a> (3)</p> <p>DNTB <a href="#">Herodian Dynasty</a> (9)</p> <p>DJG <a href="#">Herodian Dynasty</a> (8)</p> <p>DJG <a href="#">Languages of Palestine</a> (10)</p> <p>DJG <a href="#">Pharisees</a> (6)</p>		<p>DJG <a href="#">People, Crowd</a> (3)</p> <p>DJG <a href="#">Pontius Pilate</a> (2)</p> <p>DJG <a href="#">Priest, Priesthood</a> (2)</p> <p>DJG <a href="#">Rabbinic Traditions &amp; Writings</a> (8)</p> <p>DPL <a href="#">Religion, Greco-Roman</a> (10)</p> <p>DLNTD <a href="#">Religions, Greco-Roman</a> (7)</p> <p>DJG <a href="#">Rome</a> (5)</p> <p>DNTB <a href="#">Sadducees</a> (2)</p> <p>DJG <a href="#">Samaritans</a> (4)</p> <p>DJG <a href="#">Sanhedrin</a> (3)</p> <p>DJG <a href="#">Scribes</a> (4)</p> <p>DJG <a href="#">Sinner</a> (3)</p> <p>DJG <a href="#">Synagogue</a> (3)</p> <p>DJG <a href="#">Taxes</a> (3)</p> <p>DJG <a href="#">Temple</a> (6)</p> <p>DNTB <a href="#">Temple, Jewish</a> (14)</p>
Feb 19	<p><b>What is a Gospel? Synoptic Problem &amp; Introduction to Methods</b></p>	<p>*DJG <a href="#">Gospel (Genre)</a> (6)</p> <p>†*DJG <a href="#">Gospel (Good News)</a> (4)</p> <p>*DJG <a href="#">Historical Jesus, Quests of</a> (16)</p> <p>*DJG <a href="#">Gospels (Historical Reliability)</a> (6)</p> <p>DJG <a href="#">Q</a> (6)</p> <p>DJG <a href="#">"L" Tradition</a> (2)</p>		<p>DJG <a href="#">"M" Tradition</a> (1)</p> <p>DJG <a href="#">Gospels Apocryphal</a> (5)</p> <p>DJG <a href="#">Archeology and Geography</a> (13)</p> <p>DJG <a href="#">Anti-Semitism</a> (4)</p> <p>DNTB <a href="#">Biography, Ancient</a> (3)</p> <p>DNTB <a href="#">Historians, Greco-Roman</a> (5)</p> <p>DJG <a href="#">Midrash</a> (4)</p>
Feb 24	<p><b>Mark &amp; Textual and Source Criticism</b></p>	<p>*<a href="#">The Gospel of Mark</a></p> <p>†*DJG <a href="#">Mark, Gospel of</a> (12)</p> <p>*DJG <a href="#">Textual Criticism</a> (3)</p> <p>*DNTB <a href="#">Manuscripts, Greek NT</a> (7)</p> <p>*DJG <a href="#">Synoptic Problem</a> (8)</p> <p>* DJG <a href="#">Ransom Saying</a> (3)</p>		<p>DPL <a href="#">Textual Criticism (Paul)</a> (5)</p> <p>DLNTD <a href="#">Textual Criticism (Later NT)</a> (4)</p> <p>DJG <a href="#">Child, Children</a> (4)</p> <p>DNTB <a href="#">NT Versions, Ancient</a> (4)</p>

Feb 26	<p><b>Matthew</b></p> <p><b>&amp;</b></p> <p><b>Tradition</b></p> <p><b>&amp;</b></p> <p><b>Sociological Criticism</b></p>	<p>*<a href="#">The Gospel of Matthew</a></p> <p>*DJG <a href="#">Matthew, Gospel of</a> (14)</p> <p>*DJG <a href="#">Tradition Criticism</a> (3)</p> <p>*DLNTD <a href="#">Matthean Community</a> (5)</p> <p>*DJG <a href="#">Sociological Approaches to the Gospels</a> (6)</p> <p>*DJG <a href="#">Rich and Poor</a> (9)</p>	<p>DJG <a href="#">Birth of Jesus</a> (14)</p> <p>DJG <a href="#">Sermon on the Mount/Plain</a> (9)</p> <p>DJG <a href="#">Apocalyptic Teaching</a> (7)</p> <p>DJG <a href="#">OT In the Gospels</a> (11)</p>
<p>Mar 3</p> <p>see assignment on next page</p>	<p><b>Luke, Form &amp; Redaction Criticism</b></p> <p>****Gospel Parallels Assignment Due****</p>	<p>*<a href="#">The Gospel of Luke</a></p> <p>*DJG <a href="#">Luke, Gospel of</a> (15)</p> <p>*DJG <a href="#">Form Criticism</a> (7)</p> <p>*DJG <a href="#">Redaction Criticism</a> (6)</p> <p>*DJG <a href="#">Women</a> (7) continued ↓</p> <p>Articles on Types of Gospel Literary Forms:</p> <p>DJG <a href="#">Ascension</a> (4)</p> <p>DJG <a href="#">Blessing and Woe</a> (3)</p>	<p>DJG <a href="#">Chreia/Aphorism</a> (2)</p> <p>DJG <a href="#">Commandment</a> (4)</p> <p>DJG <a href="#">Farewell Discourse</a> (3)</p> <p>DJG <a href="#">Genealogy</a> (5)</p> <p>DJG <a href="#">Miracles and Miracle Stories</a> (9)</p> <p>DJG <a href="#">Parable</a> (9)</p> <p>DJG <a href="#">Passion Narrative</a> (3)</p> <p>DJG <a href="#">Predictions of Jesus' Passion and Resurrection</a> (3)</p>
Mar 5	<p><b>John</b></p> <p><b>&amp;</b></p> <p><b>Literary Criticism</b></p>	<p>*<a href="#">The Gospel of John</a></p> <p>†*DJG <a href="#">John, Gospel of</a> (15)</p> <p>*DJG <a href="#">Synoptics and John</a> (3)</p> <p>*DJG <a href="#">Literary Criticism</a> (7)</p> <p>*DJG <a href="#">Narrative Exegesis</a> (1)</p>	<p>*DJG <a href="#">Rhetorical Criticism</a> (3)</p> <p>*DJG <a href="#">"I am" Sayings</a> (2)</p> <p>DJG <a href="#">Abiding</a> (1)</p> <p>DJG <a href="#">Death of Jesus</a> (16)</p>
Mar 10	<p><b>Jesus' Self-Understanding</b></p> <p><b>&amp;</b></p> <p><b>the Origins of Christology</b></p>	<p>*DJG <a href="#">Kingdom of God/ of Heaven</a> (13)</p> <p>*DJG <a href="#">Son of Man</a> (6)</p> <p>*DJG <a href="#">Son of God</a> (6)</p> <p>*DJG <a href="#">Discipleship</a> (7)</p> <p>*DJG <a href="#">Ethics of Jesus</a> (12)</p> <p>DJG <a href="#">Typology</a> (4)</p> <p>DJG <a href="#">Apostle</a> (7)</p> <p>DJG <a href="#">Authority and Power</a> (3)</p>	<p>DJG <a href="#">Lord</a> (8)</p> <p>DJG <a href="#">Love</a> (3)</p> <p>DJG <a href="#">Preaching from the Gospels</a> (5)</p> <p>DJG <a href="#">Prophets, Prophecy</a> (7)</p> <p>DJG <a href="#">Resurrection</a> (15)</p> <p>DJG <a href="#">Salvation</a> (5)</p> <p>DJG <a href="#">Servant of Yahweh</a> (2)</p> <p>DJG <a href="#">Service</a> (3)</p> <p>DJG <a href="#">Shepherd, Sheep</a></p>

			<p>DJG <a href="#">Disciples</a> (6)</p> <p>DJG <a href="#">Divine Man/Theos Aner</a> (3)</p> <p>DJG <a href="#">Eschatology</a> (3)</p> <p>DJG <a href="#">Family</a> (3)</p> <p>DJG <a href="#">God</a> (6)</p> <p>DJG <a href="#">Israel</a> (7)</p> <p>DJG <a href="#">Justice, Righteousness</a> (4)</p>		<p>(3)</p> <p>DJG <a href="#">Son of David</a> (3)</p> <p>DJG <a href="#">Teacher</a> (4)</p> <p>DJG <a href="#">Temple Cleansing</a> (4)</p> <p>DJG <a href="#">Temptation of Jesus</a> (7)</p> <p>DJG <a href="#">Triumphal Entry</a> (5)</p> <p>DJG <a href="#">Wisdom</a> (3)</p>
Mar 12	<b>TEST #1</b>				
Mar 17	<p><b>Acts</b></p> <p><b>&amp;</b></p> <p><b>Narrative Criticism</b></p> <p><b>&amp;</b></p> <p><b>Archeology</b></p>		<p>*<a href="#">The Acts of the Apostles</a></p> <p>† *DLNTD <a href="#">Acts of the Apostles</a> (16)</p> <p>*DLNTD <a href="#">Narrative Criticism</a> (5)</p> <p>*DNTB <a href="#">Archeology and the NT</a> (7)</p> <p>*DLNTD <a href="#">Miracles in Acts</a> (6)</p> <p>*DPL <a href="#">Athens, Paul at</a> (4)</p> <p>DNTB <a href="#">Proselytism and Godfearers</a> (11)</p> <p>DPL <a href="#">Revolutionary Movements</a> (6)</p> <p>DPL <a href="#">Social Setting of Mission Churches</a> (8)</p>		<p>DLNTD <a href="#">Centers of Christianity</a> (8)</p> <p>DLNTD <a href="#">Mission, Early Non-Pauline</a> (3)</p> <p>DPL <a href="#">Antioch on the Orontes</a> (2)</p> <p>DPL <a href="#">Diaspora</a> (2)</p> <p>DPL <a href="#">Food Offered to Idols and Jewish Food Laws</a> (4)</p> <p>DPL <a href="#">Hellenism</a> (5)</p> <p>DLNTD <a href="#">Paul and Paulinisms in Acts</a> (4)</p> <p>DPL <a href="#">Paul in Acts and Letters</a> (12)</p>
Mar 19	<p><b>Introduction to the Study of Paul and His Letters</b></p>		<p>*DPL <a href="#">Conversion and Call of Paul</a> (7)</p> <p>*DPL <a href="#">Jew, Paul the</a> (8)</p> <p>*DPL <a href="#">Pastor, Paul As</a> (4)</p> <p>*DPL <a href="#">Prophet, Paul As</a> (2)</p> <p>*DPL <a href="#">Center of Paul's Theology</a> (3)</p> <p>*DPL <a href="#">Paul and His Interpreters</a> (13)</p> <p>*DPL <a href="#">Hermeneutics/Interpreting Paul</a> (9)</p> <p>DPL <a href="#">Itineraries, Travel Plans, Journeys, Apostolic Parousia</a> (9)</p> <p>DNTB <a href="#">Citizenship, Roman</a></p>		<p>DPL <a href="#">Chronology of Paul</a> (8)</p> <p>DPL <a href="#">Judaizers</a> (3)</p> <p>DPL <a href="#">Opponents of Paul</a> (8)</p> <p>DPL <a href="#">Apocryphal Pauline Literature</a> (3)</p> <p>DPL <a href="#">Ethics</a> (6)</p> <p>DPL <a href="#">Mission</a> (10)</p> <p>DPL <a href="#">Apostle</a> (6)</p> <p>DPL <a href="#">Jesus, Sayings of</a> (16)</p> <p>DPL <a href="#">Jesus and Paul</a> (11)</p> <p>DLNTD <a href="#">Pauline Legacy and School</a></p>

			(3)		(6)
Mar 24	<b>Galatians &amp; Intertextuality</b>		<p>*<a href="#">Galatians</a></p> <p>† *DPL <a href="#">Galatians, Letter to the</a> (11)</p> <p>*DPL <a href="#">Old Testament in Paul</a> (12)</p> <p>*DPL <a href="#">Faith</a> (6)</p> <p>*DPL <a href="#">Flesh</a> (3)</p> <p>*DPL <a href="#">Freedom/Liberty</a> (3)</p> <p>*DPL <a href="#">Fruit of the Spirit</a> (3)</p> <p>*DPL <a href="#">Gospel</a> (3)</p>		<p>DPL <a href="#">Circumcision</a> (2)</p> <p>DPL <a href="#">Covenant and New Covenant</a> (3)</p> <p>DPL <a href="#">Jerusalem</a> (12)</p>
Mar 26	<b>1 and 2 Thessalonians &amp; Epistolary Criticism</b>		<p>*<a href="#">1 Thessalonians</a> and <a href="#">2 Thessalonians</a></p> <p>*DPL <a href="#">Thessalonians, Letters to the</a> (7)</p> <p>*DPL <a href="#">Letters, Letter Form</a> (3)</p> <p>*DNTB <a href="#">Letters, Greco-Roman</a> (4)</p> <p>*DNTB <a href="#">Epistolary Theory</a> (2)</p> <p>*DPL <a href="#">Eschatology</a> (15)</p> <p>DNTB <a href="#">Thessalonica</a> (2)</p> <p>DPL <a href="#">Apocalypticism</a> (10)</p>		<p>DPL <a href="#">Holiness, Sanctification</a> (5)</p> <p>DPL <a href="#">Holy Spirit</a> (9)</p> <p>DPL <a href="#">Hope</a> (2)</p> <p>DPL <a href="#">Imitation of Paul/of Christ</a> (3)</p> <p>DPL <a href="#">Intermediate State</a> (2)</p> <p>DPL <a href="#">Man of Lawlessness and Restraining Power</a> (1)</p> <p>DPL <a href="#">Psychology</a> (10)</p> <p>DPL <a href="#">Sexuality, Sexual Ethics</a> (4)</p> <p>DPL <a href="#">Spirituality</a> (10)</p>
<b>March 30-April 3 Spring Reading Week</b>					
Apr 7	<b>1 Corinthians, 2 Corinthians, &amp; Rhetorical Criticism</b>		<p>*<a href="#">1 Corinthians</a> and <a href="#">2 Corinthians</a></p> <p>*DPL <a href="#">Corinthians, Letters to the</a> (16)</p> <p>*DPL <a href="#">Rhetoric</a> (1)</p> <p>*DNTB <a href="#">Rhetoric</a> (5)</p> <p>*DPL <a href="#">Rhetorical Criticism</a> (3)</p> <p>*DPL <a href="#">Church Order and Government</a> (6)</p>		<p>DPL <a href="#">Death of Christ</a> (8)</p> <p>DPL <a href="#">Discipline</a> (3)</p> <p>DPL <a href="#">Gifts of the Spirit</a> (9)</p> <p>DPL <a href="#">Healing, Illness</a> (2)</p> <p>DPL <a href="#">Heaven, Heavenlies, Paradise</a> (2)</p>
	***Perform an Epistolary Analysis of 1 Corinthians***				

			<p>*DPL <a href="#">Collection for the Saints</a> (4)</p> <p>*DPL <a href="#">Financial Support</a> (5)</p> <p>*DPL <a href="#">Resurrection</a> (6)</p> <p>DNTB <a href="#">Corinth</a> (3)</p> <p>DPL <a href="#">Afflictions, Trials, Hardships</a> (2)</p> <p>DNTB <a href="#">Affliction Lists</a> (2)</p> <p>DPL <a href="#">Authority</a> (5)</p> <p>DPL <a href="#">Church</a> (8)</p> <p>DPL <a href="#">Cross, Theology of the</a> (6)</p>		<p>DPL <a href="#">Lord's Supper</a> (6)</p> <p>DPL <a href="#">Love</a> (3)</p> <p>DPL <a href="#">Marriage and Divorce, Adultery and Incest</a> (7)</p> <p>DPL <a href="#">Peace, Reconciliation</a> (4)</p> <p>DPL <a href="#">Preaching, Kerygma</a> (2)</p> <p>DPL <a href="#">Preaching from Paul Today</a> (6)</p> <p>DPL <a href="#">Prophecy, Prophesying</a> (7)</p> <p>DPL <a href="#">Tongues</a> (4)</p> <p>DPL <a href="#">Wisdom</a> (6)</p>
Apr 9	<b>Romans &amp; Ancient Ethnographies in view of the Unified People of God</b>		<p>*<a href="#">Romans</a></p> <p>†*DPL <a href="#">Romans, Letter to the</a> (13)</p> <p>*DPL <a href="#">Election and Predestination</a> (4)</p> <p>*DPL <a href="#">Israel</a> (5)</p> <p>*DPL <a href="#">Restoration of Israel</a> (9)</p> <p>*DPL <a href="#">Gentiles</a> (4)</p> <p>DPL <a href="#">Coworkers, Paul and His</a> (5)</p> <p>DPL <a href="#">Diatribes</a> (2)</p>		<p>DPL <a href="#">Dying and Rising with Christ</a> (3)</p> <p>DPL <a href="#">Expiation, Propitiation, Mercy Seat</a> (5)</p> <p>DPL <a href="#">Justification</a> (6)</p> <p>DPL <a href="#">Law</a> (13)</p> <p>DPL <a href="#">Mercy</a> (2)</p> <p>DPL <a href="#">Righteousness, Right. of God</a> (9)</p> <p>DPL <a href="#">Son of God</a> (6)</p> <p>DPL <a href="#">Works of the Law</a> (3)</p>
Apr 14	<b>Philippians &amp; Philemon</b>		<p>*<a href="#">Philippians</a> and <a href="#">Philemon</a></p> <p>†*DPL <a href="#">Philippians, Letter to the</a> (7)</p> <p>*DPL <a href="#">Philemon, Letter to</a> (4)</p> <p>*DPL <a href="#">Kingdom of God/Christ</a> (3)</p> <p>*DPL <a href="#">Lord</a> (9)</p> <p>*DPL <a href="#">Exaltation and Enthronement</a> (3)</p> <p>*DPL <a href="#">Prayer</a> (9)</p>		<p>DPL <a href="#">Slaves, Slavery</a> (2)</p> <p>DPL <a href="#">Triumph</a> (7)</p> <p>DPL <a href="#">Worship</a> (8)</p> <p>DNTB <a href="#">Philippi</a> (2)</p> <p>DPL <a href="#">God</a> (14)</p>
Apr 16	<b>Ephesians, Colossians, &amp; Imperial Criticism</b>		<p>*<a href="#">Ephesians</a> and <a href="#">Colossians</a></p> <p>*DPL <a href="#">Colossians, Letter to the</a> (6)</p> <p>*DPL <a href="#">Ephesians, Letter to the</a> (10)</p>		<p>DPL <a href="#">Legal System, Roman</a> (5)</p> <p>DPL <a href="#">Elements/Elemental Spirits of the World</a> (4)</p>

		<p>*DNTB <a href="#">Civic Cults</a> (2)</p> <p>*DNTB <a href="#">Ruler Cult</a> (4)</p> <p>*DNTB <a href="#">Pax Romana</a> (4)</p> <p>*DPL <a href="#">Emperors, Roman</a> (3)</p> <p>*DPL <a href="#">Citizenship, Roman and Heavenly &amp; Civil Authority</a> (3)</p> <p>*DNTB <a href="#">Roman Triumph</a> (3)</p> <p>DPL <a href="#">Ephesus</a> (4)</p> <p>DNTB <a href="#">Ephesus</a> (3)</p> <p>DNTB <a href="#">Colossae</a> (1)</p> <p>DPL <a href="#">Principalities and Powers</a> (5)</p> <p>DPL <a href="#">Qumran and Paul</a> (6)</p>	<p>DPL <a href="#">Body of Christ</a> (6)</p> <p>DPL <a href="#">Fullness</a> (2)</p> <p>DPL <a href="#">Grace</a> (2)</p> <p>DPL <a href="#">Head and Head, Christ as</a> (4)</p> <p>DPL <a href="#">Political Systems</a> (4)</p> <p>DLNTD <a href="#">Roman Empire, Christian and the</a> (4)</p> <p>DPL <a href="#">Hymn, Hymn Fragments, Songs, Spiritual Songs</a> (3)</p> <p>DPL <a href="#">Caesar's Household, Imperial Household</a> (1)</p> <p>DPL <a href="#">Household and House Codes</a> (2)</p> <p>DPL <a href="#">In Christ</a> (3)</p>
Apr 21	<p><b>Pastorals &amp; Feminist Criticism</b></p>	<p>*<a href="#">1 Timothy, 2 Timothy, and Titus</a></p> <p>†*DPL <a href="#">Pastoral Letters</a> (8)</p> <p>*DPL <a href="#">Ministry</a> (6)</p> <p>*DJG <a href="#">Liberation Hermeneutics</a> (5)</p> <p>*DPL <a href="#">Man and Woman</a> (8)</p> <p>*DNTB <a href="#">Family and Household</a> (13)</p>	<p>DPL <a href="#">Salvation</a> (5)</p> <p>DPL <a href="#">Savior</a> (2)</p> <p>DPL <a href="#">Apostasy, Falling Away, Perseverance</a> (5)</p> <p>DPL <a href="#">Gnosis, Gnosticism</a> (3)</p>
Apr 23	<p><b>TEST #2</b></p>		
Apr 28	<p><b>The Later NT and Hermeneutics</b></p>	<p>*DLNTD <a href="#">Intertextuality in early Christian Literature</a> (6)</p> <p>*DLNTD <a href="#">Hermeneutics</a> (14)</p> <p>*DLNTD <a href="#">Letter, Letter Form</a> (6)</p> <p>*DLNTD <a href="#">OT in the General Epistles</a> (7)</p> <p>*DLNTD <a href="#">Non-Canonical Writings, Citations in the General Epistles</a> (7)</p>	
April 30	<p><b>James &amp; 1 Peter</b></p>	<p>*<a href="#">James and 1 Peter</a></p> <p>†*DLNTD <a href="#">James, Letter of</a> (6)</p> <p>*DLNTD <a href="#">1 Peter</a> (9)</p> <p>*DPL <a href="#">James and Paul</a> (4)</p>	<p>DLNTD <a href="#">Ethics</a> (6)</p> <p>DLNTD <a href="#">Faith and Works</a> (3)</p> <p>DLNTD <a href="#">Household Codes</a> (7)</p>

			*DLNTD <a href="#">Church as Israel, People of God</a> (15)		DLNTD <a href="#">Day of the Lord</a> (3)
May 5	<b>2 Peter &amp; Jude</b>		* <a href="#">2 Peter</a> and <a href="#">Jude</a> †*DLNTD <a href="#">2 Peter</a> (4) *DLNTD <a href="#">Jude</a> (10) *DLNTD <a href="#">Pseudepigraphy</a> (7)		* DNTB <a href="#">Pseudonymity and Pseudepigraphy</a> (6) *DLNTD <a href="#">Heaven, New Heaven</a> (4)  DLNTD <a href="#">Parousia</a> (20)
May 7	<b>Hebrews</b>		* <a href="#">Hebrews</a> †*DLNTD <a href="#">Hebrews</a> (16) *DNTB <a href="#">Biblical Interpretation, Jewish</a> (6) *DLNTD <a href="#">Angels, Heavenly Beings, Angel Christology</a> (4) *DLNTD <a href="#">Exaltation, Enthronement</a> (5) *DLNTD <a href="#">Priest, High Priest</a> (4) *DLNTD <a href="#">Covenant, New Covenant</a> (5)		DLNTD <a href="#">Christianity and Judaism: Parting of the Ways</a> (11) DLNTD <a href="#">OT in Hebrews</a> (9) DLNTD <a href="#">Melchizedek</a> (2) DLNTD <a href="#">Jerusalem, Zion, Holy City</a> (4)
May 12	<b>1/2/3 John</b>		* <a href="#">1 John</a> , <a href="#">2 John</a> , and <a href="#">3 John</a> *DLNTD <a href="#">John, Letters of</a> (12) *DLNTD <a href="#">Anointing</a> (2) *DLNTD <a href="#">Antichrist</a> (3)		*DLNTD <a href="#">Commandments</a> (3) *DLNTD <a href="#">Docetism</a> (4) *DLNTD <a href="#">Love</a> (7)
May 14	<b>Revelation</b>  ***Ideology, Apocalyptic Traditions, and Narrative Analysis of Rev 12: 1-19***		* <a href="#">Revelation</a> *DLNTD <a href="#">Revelation, Book of</a> (13) *DNTB <a href="#">Apocalyptic Literature</a> (5) *DLNTD <a href="#">Apocalyptic, Apocalypticism</a> (13) *DLNTD <a href="#">Babylon</a> (2) *DLNTD <a href="#">Beasts, Dragon, Sea, Conflict Motif</a> (2) *DLNTD <a href="#">Eschatology</a> (5) *DLNTD <a href="#">Millennium</a> (3)		DJG <a href="#">Apocalyptic</a> (3) DNTB <a href="#">Apocalypticism</a> (12) DLNTD <a href="#">Emperor, Emperor Cult</a> (5) DLNTD <a href="#">Hell, Abyss, Eternal Punishment</a> (3) DLNTD <a href="#">OT in Revelation</a> (6)
May 18-22	<b>Final Exam</b> (CLASS SESSION)				

Again, be sure to complete this **CLASS SCHEDULE and READING REPORT** and hand in (pages 6-9 of this syllabus) at the Final Exam.

## Final Synthetic Essay Evaluation Rubric

Student's Name: \_\_\_\_\_  
15 possible points

final points: \_\_\_\_ out of

<b>Presentation Style, Clarity, Typos, and Mistakes</b>	Beginning 1 pt	Developing 2 pts	Accomplished 3 pts	Exemplary 4 pts
	1. Style is <i>poor</i> (i.e. hard to read); <b>or</b> 2. Ideas are <i>generally not</i> clear; <b>or</b> 3. The paper contains <i>many</i> typos and mistakes (more than 3 different kinds).	1. Style is <i>good</i> , but <i>could be improved</i> ; <b>or</b> 2. Ideas are <i>sometimes</i> not very clear; <b>or</b> 3. The paper contains <i>some</i> typos and mistakes.	1. Style is good and <i>pleasant</i> to read; <b>and</b> 2. Ideas are <i>clearly</i> presented; <b>and</b> 3. The paper is <i>relatively free of</i> typos, grammatical and punctuation mistakes.	1. Style is <i>excellent</i> and <i>very pleasant</i> to read; <b>and/or</b> 2. Ideas are <i>creatively</i> and <i>clearly</i> presented; <b>and</b> 3. The paper is basically <i>free of</i> typos and grammatical mistakes.
<b>Proper Use and Citation of Biblical and Scholarly Resources</b>	Beginning 0 pt.	Developing 1 pts.	Accomplished 2 pts.	Exemplary 3 pts.
	1. <i>few</i> resources used; <b>or</b> 2. Used <i>poor</i> or <i>not up-to-date</i> resources; <b>or</b> 3. Resources are not well-researched; <b>or</b> 4. Resources are <i>not</i> used properly to develop the paper; <b>or</b> 5. Resources are <i>basically not</i> cited.	1. Resources used are <i>up-to-date</i> ; <b>or</b> 2. Resources are researched, but <i>more is needed</i> ; <b>or</b> 3. Resources are <i>not adequately</i> used to develop arguments; <b>or</b> 4. Resources are <i>not adequately</i> cited.	1. <i>Good</i> , up-to-date resources are used; <b>and</b> 2. Resources are <i>well-researched</i> ; <b>and</b> 3. Resources are <i>properly</i> used to develop <i>good</i> arguments; <b>and</b> 4. Resources are <i>adequately</i> cited.	1. <i>Excellent</i> , up-to-date resources are used; <b>and</b> 2. Resources are <i>very</i> well-researched; <b>and</b> 3. Resources are used <i>effectively</i> to develop <i>convincing</i> arguments; <b>and</b> 4. Resources are cited <i>well</i> .
<b>Relevancy, Thesis, Content, and Argumentation</b>	Beginning 1 pt.	Developing 2 pts.	Accomplished 3 pts.	Exemplary 4 pts.

	<ol style="list-style-type: none"> <li>1. <i>Little relevancy</i> is established; <b>or</b></li> <li>2. <i>No</i> clearly stated thesis; <b>or</b></li> <li>3. Content of the paper <i>does not develop</i> the stated thesis; <b>or</b></li> <li>4. Content of paper was <i>tangential</i> to the assignment; <b>or</b></li> <li>5. Argumentation <i>lacks clarity</i> and <i>is poor</i>.</li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Some</i> established relevancy, <i>but more is possible</i>; <b>or</b></li> <li>2. Thesis is stated, but not clearly enough; <b>or</b></li> <li>3. Paper's content <i>only partially</i> develops the stated thesis; <b>or</b></li> <li>4. Argumentation is <i>fairly clear</i>, but <i>needs improvement</i>.</li> </ol>	<ol style="list-style-type: none"> <li>1. Relevancy of the thesis <i>is established</i>; <b>and</b></li> <li>2. <i>Clearly-stated</i> thesis; <b>and</b></li> <li>3. Content of the paper is <i>focused</i> and <i>related</i> to the stated thesis; <b>and</b></li> <li>4. Argumentation is <i>balanced, clear, and good throughout</i> the paper.</li> </ol>	<ol style="list-style-type: none"> <li>1. Relevancy of the thesis is <i>well-established</i>; <b>and</b></li> <li>2. <i>Clearly-stated</i> thesis; <b>and</b></li> <li>3. Content of the paper is <i>well-focused</i> and related to the stated thesis; <b>and</b></li> <li>4. <i>Well-argued</i> paper throughout.</li> </ol>
<b>Correlation across the NT and Hermeneutical Reflection</b>	Beginning 1 pt.	Developing 2 pts.	Accomplished 3 pts.	Exemplary 4 pts.
	<ol style="list-style-type: none"> <li>1. <i>Very little</i> correlation across the NT; <b>or</b></li> <li>2. <i>Very little</i> evidence of hermeneutical reflection; <b>or</b></li> <li>3. <i>Very little</i> reflection for application today; <b>or</b></li> <li>4. <i>Unaware</i> of limits of study or of the perennial interpretive questions/problems.</li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Some</i> correlation across the NT; <b>or</b></li> <li>2. <i>Some</i> evidence of hermeneutical reflection; <b>or</b></li> <li>3. <i>Some</i> reflection for application today; <b>or</b></li> <li>4. <i>Some</i> awareness of the limits of study or perennial interpretive questions/problems.</li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Good</i> correlation across the NT; <b>and</b></li> <li>2. <i>Good</i> evidence of hermeneutical reflection; <b>and</b></li> <li>3. <i>Good</i> reflection about application today; <b>and</b></li> <li>4. <i>Good</i> awareness of the limits of study or perennial interpretive questions/problems.</li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Excellent</i> correlation across the NT; <b>and</b></li> <li>2. <i>Great</i> evidence of hermeneutical reflection; <b>and</b></li> <li>3. <i>Excellent</i> reflections for application today; <b>and</b></li> <li>4. <i>Excellent</i> awareness of the limits of study or perennial interpretive questions/problems.</li> </ol>

**ONLINE SECTION DESCRIPTIONS AND COMMUNICATION GUIDELINES:**

The Virtual Classroom is built upon the open-source Moodle platform. By logging into <http://one.asburyseminary.edu> and clicking on the Virtual Campus tab (upper right corner) you will have access to this course and be able to collaborate with participant-colleagues and me throughout the course.

The following are functions with which you should familiarize yourself:

1. The **Course Information Center** contains many features to be used throughout the semester: a) **Course News and Announcements**, where I will post items important for the entire class; b) **Syllabus**, where a copy of the syllabus is provided; c) **To Professor**, which is a way for you to post a message directly to me and we can discuss an issue privately; d) **Course Questions**, which is a public forum where you can publicly post any questions you have regarding the course so others may see your message and respond. Anytime

you have a question or comment about the course, the schedule, the assignments, or anything else that may be of interest to other participants and me you should post it to the Course Questions Forum; e) **Prayer Forum**, which is a public forum where you can post prayer concerns and praises for all to see. This is a way for us to build community; f) **Open Forum**, which is a public forum where you can post anything that is not course-related for all to see. Examples include someone getting married, an upcoming birthday, discussions on topics not course-related, etc. This is a way for us to build community.

2. **Modules**, which are located below the Course Information Center, will contain forums where group discussions will take place, documents or other files to download or view online, and assignment links where you will post your assignments to me. Modules will be clearly labeled so you can follow along during the semester.

### Virtual Support Contact Information

For technical support, library research support, library loans and virtual media contact Information Commons: Info.Commons@asburyseminary.edu Phone: (859) 858-2233; Toll-free: (866) 454-2733

For general questions and administrative assistance regarding the Virtual program, contact Dale Hale: ExL.Office@asburyseminary.edu Phone: (859) 858-2393

Accessing Information Commons Materials

#### 1. General Questions:

a. The Information Commons is a "one-stop shop" for all student research, circulation and technical needs. The Information Commons hours are posted here: <http://private.asburyseminary.edu/information-commons>

#### 2. Materials Requests:

a. To search the library catalog for available materials, click here: <http://private.asburyseminary.edu/information-commons>

b. Students may request books, photocopies or emailed attachments of journal articles/portions of reference books from Asbury Seminary's Library. Please allow 3-10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.

c. Students are encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Kentucky campus should come to campus to obtain their materials.

#### 3. Research Questions:

a. Students are encouraged to contact the Information Commons for research assistance including help determining the best sources to use for a paper, finding book reviews, or research questions about using the online databases or any other library materials.

#### 4. Online Databases:

a. To access the online library resources including the library catalog and full-text journal databases, go to <http://www.asburyseminary.edu/information> and enter your 10-digit student ID# number in the login box. Your student ID# is provided on the biographical information section of the student registration webpage. Add a 2 and enough 0's to the front to make a 10-digit number (20000XXXXX where XXXXX = your student id).

#### Copyright Policies

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.