

Syllabus is tentative and subject to change up to and including the first week of class. All changes will be discussed in class.

Note: **This is a hybrid-hyflex course.** As a hybrid course, half of the lecture content will be delivered online asynchronous via our course Canvas with the other half being delivered in our class time. During class time, we will be hyflex, meeting *both* on-campus and via a simultaneous online stream. Students should take note of the in-class and online asynchronous requirements of the course. Any questions can be directed toward the instructor.

I. 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 analyzed 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.

II. Learning Objectives for Course:

This course continues to build on skills introduced in NT1, adding 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 cent B.C. to the 2nd cent 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

III. Required Course Materials

- **Goldingay, John. *Biblical Theology: The God of the Christian Scriptures*.** Downers Grove: Intervarsity Press, 2016 [ISBN: 978-0-8308-5153-9]
 - 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.
- **Additional Articles and Assigned Readings**
 - 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. All additional readings are 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.

The readings include the writings of both past and present contributors to New Testament scholarship who have fundamentally shaped (for better or 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. Special attention was also given to rising scholars of color and women scholars who are major "influencers" in biblical research.

- **Course Lecture Notes:** *BIBL 5250: New Testament 2: Texts and Their Theology*. PowerPoint version.
 - Unpublished but copyrighted notes will be distributed in class in the form of PowerPoint slides. *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 as PDFs by module.
- **Biblical Text**
 - For all MDiv students: **The Greek New Testament** (UBS5/6 or NA28/29). MDiv students should work from the Greek New Testament at select points from the course if you have taken Greek 1-2 already. But you are allowed to bring your English Bible as well (see comments just below) as a *second* reference.
 - For non-MDiv students: **An English Bible** in any contemporary translation, but preferably the **NRSV or NIV (2011)**. 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.

IV. Course Procedures

- As a hybrid course, half of the content will be delivered online asynchronous via our course Canvas with the other half being delivered in our class time. Each week, students are expected to complete all online asynchronous work (the pre-class lecture and readings), as well as read all readings for the in-class session prior to class on Thursday afternoon.
- On Thursdays, we will begin each class with a time of prayer, followed by some time to share thoughts or questions related to the online asynchronous work. We will then proceed to the in-class lecture and discussion, which may include student presentations. We will end our time with personal/pastoral reflections from the class and close in prayer. The instructor will remain in the class and on the stream for 5-10 minutes following the class session for any other questions that students may have.
- All course notes, handouts, and information are available via Canvas.
- All assignments will be submitted online via Canvas.
- All quizzes and exams will be taken online via Canvas.

IV. Summary: Assignments and Exams

Assignment	Description	Point Value	Grade %
Quizzes	4/5 Online Quizzes, Lowest Score Dropped	200	24%
Historical Paul Project	Submitted Online <i>After</i> Spring Reading Week	100	12%
In-Class Presentation	Group Presentations and Powerpoint (TBD)	100	12%
Reading Contract	Reading form will be submitted online at the end of the course	100	12%
Final Exam	Online exam due by 11:59am CST on the final day of exams	350	40%
Total Points/Percentage		850	100%

- **4 Quizzes (200pts; 5 – 1 drop = 4 quizzes X 50pts per quiz; 24% of your final grade)** [Meets learning objectives #1-3]
 - You will be given a unit quiz on the class readings and lecture material. The exam will be a mixture of objective questions: multiple-choice, true/false, matching, and short answer/essay. **For all quizzes and exams, no notes or helps may be used.** There will be 5 quizzes, but your lowest quiz will be dropped.
- **Historical Paul Project (100pts; 12% 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 will be provided in the coming weeks.
- **Oral Presentation and Accompanying PowerPoint (100pts; 12% of your final grade)** [Meets learning objectives #1–4]
 - **General Instructions:** Each student is assigned into groups and works together with their group for their assigned presentation (Groups A–G; see schedule). For your presentation, please create and submit a **PowerPoint slideshow for the class**. Be aware that there are 2 parts to this assignment, and each part has different goals.
 - **Prior to your presentation date: Pre-Presentation Meeting Talk** with the instructor a week before your presentation by groups to discuss your topic and reading (the meetings are usually after our synchronous class session; stay an extra 20 minutes after our session ends a week before your presentation date)
 - **Oral Presentation with a PowerPoint for the class (100pts);** please submit the PowerPoint on canvas *before* you present as part of your assignment and so he can later post it online for the class to have.
 - You will be part of a group of 2 classmates and are asked to present for one of our class discussions. Your task will be to identify and introduce major critical issues, strengths and weakness of the reading, and the “so what?” or theological/pastoral implications for ministry
 - Your presentation should be 12-15 minutes in length (aim for 12min; at 15min the instructor will cut you off for time's sake). Be prepared to be the 1st responders to questions the instructor or your fellow classmates will have

- **Important Note:** Presenters are encouraged to do more than just read the assigned essay/article. The presenters, if necessary, are encouraged to read 1-2 additional research sources that inform their presentation. If, for example, you disagree with a particular author's reading of a biblical text, or interpretation of historical/textual evidence, then please consult other secondary sources which support your alternative arguments
- Guidelines and rubric on the presentations will be distributed towards the beginning of the course.
- **Reading Contract (100pts; 12% of your final grade)** [meets learning objectives #1-3]
 - Due at the end of the course: 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.
- **Final Essay Exam (350pts; 40% of your final grade)** [meets learning objectives #1-3]
 - There will be an accumulative final for the course, covering material from the first day until the last. Like the quizzes, the final will be a combination of multiple-choice, true/false, matching, and short answers. But the exam will also include more essay questions. You will be tested on mostly on the lecture material though reading is included.

V. Grading Scale

The following is the seminary grading scale used for the course and is by percentage %:

95–100% A	85-84 C+	71-70 D –
94-93 A–	83-80 C	69-below F
92-91 B+	79-78 C –	
90-88 B	77-76 D +	
86-87 B –	75-72 D	

There may be a curve applied to the above scale, but this is at the discretion of the instructor and would be applied only to the overall grades for the course at the end of the semester.

VI. Policy on Excused vs Non-Excused Absences

If you experience difficulties, please speak to the instructor about it. Illness and other unforeseen circumstances beyond your control will be regarded sympathetically, but poor planning on your part is not a good excuse. Poor attendance without good reason will affect the mark awarded for the overall grade for the course.

VII. Academic Honesty/Integrity

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 possible 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, quiz, or assignment.
3. *Deliberately allowing another to copy one's answers or work.*
4. *The use of ChatGPT or other generative AI composition software* and presenting your essay/paper as an original composition authored by you or to impersonate you in assignments

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.

VIII. 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.

IX. Title IX

Students who believe they may have experienced sexual misconduct, sexual harassment, domestic violence, dating violence, or stalking should contact the Title IX Coordinator (773) 244-5664 or TitleIX@northpark.edu to learn more about reporting options, resources, and support services. As members 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 members are private resources meaning we are legally obligated to share information about the behavior reported above with the University's Title IX coordinator. If you are unsure whether you want your concerns disclosed to the Title IX Coordinator, we encourage you to contact Counseling Support Services at (773) 244-4897 or counseling@northpark.edu. Please refer to North Park's Safe Community site for reporting, contact information, and further details.

X. Incomplete grades

If, due to extenuating circumstances (specifically, pregnancy, illness, personal and family issues, military assignment, etc.), a student anticipates they will be unable to complete course work within the allotted time, that student may request a grade of incomplete from the course instructor before the last week of class clearly stating the reason(s) for this request. Overscheduling and/or lack of self-discipline are not considered extenuating circumstances. If the request is timely and meets the criteria, student and instructor will submit the incomplete grade form and the grade for that class will be listed as “I” until the last day of the following semester. If coursework is not submitted by the last day of the following semester the listing of “I” will automatically be changed to “F.” For the full policy, see page 15 of the Seminary Academic Catalog.

XI. Course Schedule

Module/Dates	Topic/Discussion	Readings
Module 1: New Testament Theology, Scripture, and Discernment		
1A - Pre-Class (1/15)	Class Introduction and Review of the Relationship between Exegesis, Hermeneutics, and Theology (NT, Biblical, and Systematic)	Goldingay: Introduction (To Biblical Theology), 11-18 Optional: Osborne, <i>Hermeneutical Spiral</i> , Introduction Gorman, <i>Elements of Biblical Exegesis</i> , 9-30
1A - In-Class (1/15)	What is NT Theology? And what is it for?	Vanhoozer, “The New Testament and Theology,” 401–18; Vanhoozer, “Is the Theology of the New Testament One or Many?” 17–28; Hays, “A Hermeneutic of Trust,” 392–402
1B - Pre-Class (1/22)	Interpretation and Discerning God’s Will Binding+Loosing of Scripture: Matthew and Luke-Acts	Powell, “Binding and Loosing,” 81–96; Bible: Matt 5:17–20; 16:13–20; 18:15–19; Luke 24:27–45; Acts 10:1–48; 11:1–18; 14:26–15:35
1B - In Class (1/22)	Towards a Doctrine of Scripture	Vanhoozer, “May We Go Beyond What Is Written?” 747–50; 752–92; Bowens, <i>African Am Readings of Paul</i> , 291–306 Bible: 1 Cor 4:6; 2Pet 1:16–21; 3:15–16; 2Tim 3:14–17; Tit 1:9–2:1
	Quiz 1 Taken Online by Monday (1/26)	
ECC Midwinter Conf (1/26-30)	No Class - No class session	
Module 2: Theology, Christology, and Pneumatology		
2A - Pre-Class (2/5)	Doctrine of God (Theology Proper) and Christology	Goldingay, ch. 1 God’s Person, 19–53 (stop at “Knowledgeable”) Bible: Exod 34:1–8; Num 18:18–24; Ps 103:7–19; Heb 12:1–11; John 1:1-5; Col 1:13-20
2A - In-Class (2/5)	Christology in Hebrews	Bauckham, “The Divinity of Jesus Christ,” 15–36 Bible: 2 Sam 7:14; Ps 110:1–7; 8:1–9; 2:1–7; Dan 7:9–14; 12:1–3; Heb 1:5–14; 2:9; 10:12; cf. 1:1–8
2B - Pre-Class (2/12)	Christology in the Gospels, Paul, and Revelation	Hengel, “Right Hand, 181–89+Segal on Jesus as God’s Kavod/Glory; Bible: Mark 12:35–37; 14:61–64; Gal 1:11–17; 2 Cor 4:4–6; Rom 1:1–5; Acts 7:55-56; 9:1–9; Rev 22:1–7
2B - In-Class (2/12)	Pneumatology	Goldingay, Section 1.3 'God's Spirit, Wind and Fire', 55-68. Bible: Matt 3; John 15:26-16:15; Acts 2:1-21; Rom 8:1-17
	Quiz 2 Taken Online by Monday (2/16)	

Module 3: Soteriology		
3A - Pre-Class (2/19)	The Apocalypse of Jesus, the Self, and Salvation	Collins, “Apocalyptic Thought,” 19–24; de Boer, “Sin and Soteriology in Romans,” 14–32; Snodgrass, “Faith Transforms Identity,” 28–48; Bible: Gal. 1:14–17; 2:11–20; 4:1–9; Col 3:1–6; 2 Cor 3:18; Rom 5:1–7
3A - In-Class (2/19)	A Theology of Sin GROUP A PRESENTATION	Goldingay, Section 3.6 – Waywardness, 196–214; Croasmun, “(Emergent) Sin in Romans”; Faro, “Mapping Good and Sight with Evil in Gen 3,” 107–19 only; Bible: Gen 1–3; Rom 1–8
3B - Pre-Class (2/26)	Debating Justification: Union with Christ and Imputation Revisited	Oropeza and McKnight, “Paul in Perspective,” 1–23; Das, “The Traditional Protestant Perspective on Paul,” 83–106 Bible: Rom 4:1–6; 5:1–2; 10:9; 2 Cor 5:17–21; Luke 18:10–14
3B- In-Class (2/26)	Debating Justification: New Perspectives and Theories GROUP B PRESENTATION Quiz 3 Taken Online by Monday (3/2)	Barclay, “Gift Perspective Response to Das” 122–26; Barclay, “The Practice of Grace,” 125–36; Leithart, “Deliverdict,” 180–83; Sanders, <i>Paul and Palestinian Judaism</i>
Module 4: Ecclesiology and Discipleship		
4A - Pre-Class (3/5)	Intro to Ecclesiology, Discipleship, and Ethics	Lampe, “Paul, Patrons, and Clients,” 204–38 Bible: 1 Cor 9:9–22; 11:17–30; Acts 19:22 Rom 16:23
4A - In-Class (3/5)	Patronage and the Economy of Grace The People of God and Ethnic Identity GROUP C PRESENTATION	Williams, <i>Redemptive Kingdom Diversity</i> ; Edwards, <i>Might from the Margins</i> ; Bible: 1Pet 2:9–12; Rev 7:9–12
Week of 3/12 Spring Reading Week (no class; project requires you to spend time doing library/research work) Get started: Questionnaire for the Historical Paul Project Watch on your own: Apostle Paul – A Polite Bribe + Discussion + Brief Intro to the Historical Paul Project Historical Paul Project Due TBD		
4B - Pre-Class (3/19)	Baptism as the Paranaesis of Christian Ethics	Gunton, “Baptism,” 145–47; Ferguson, “Baptism in the Pauline Epistles” in <i>Baptism in the Early Church</i> , 146–65. Bible: Rom 6:1–5; 1 Cor 10:1–5; 7:14 (on baptism)
4B - In-Class (3/19)	Being a Disciple, Discipline, and Formation GROUP D PRESENTATION Quiz 4 Taken Online by Monday (3/26)	M. Lee, “Ancient Mentors and Discipleship” (all); Hauerwas, Matthew 18, 160–67; Bible: 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)

Module 5: Ethics		
5A - Pre-Class (3/26)	Women in Ministry: The Home, Gender Roles, and Masculinity	Marshall, “Mutual Love,” 186–204; Westfall-Stereotypes (Gender); Lee-Barnwell, <i>Neither...</i> Bible: Eph 5:21–27; Col. 3:18–23; 1 Cor 7:2-5 (household)
5A - In-Class (3/26)	Women in Ministry: Exegetical Challenges and Pastoral Outcomes	Epp, <i>Junia</i> ; Wire, <i>Corinthian Women Prophets</i> ; Belleville, “Women Leaders in the Bible” and “Teaching and Usurping Authority: 1 Tim 2:11-15” (pp. 70–89; 205–27) Bible: 1 Cor 14:34–35; Rom 16:7; Gal 3:28–29; Acts 18:24–26; 1 Cor 16:19; Rom 16:1 (ministry) 1 Tim 2:11-15
5B - Pre-Class (4/2)	Human Sexuality and the NT: Rom 1/1 Cor 6	Westfall-Sexuality; God, the Bible and Human Sexuality (ECC resource) 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
5B - In-Class (4/2)	Human Sexuality and the NT: Other Texts and Pastoral Implications	(Continued from Pre-Class Readings)
5C - Pre-Class (4/9)	Wealth and Poverty in the NT: Wealth, Poverty, and Ethics	Bible: Deut 15:7-11; Isaiah 61:1-5; Mk 10:23-31; Mk 12:41-44; Luke 16; Jas 2:1-13
5C - In-Class (4/9)	Wealth and Poverty in the NT: Charity and Alms	Downs, <i>Alms</i> , 143-73 Bible: Deut 15:11; Prov 28:27; Luke 11:39-41, 18:18-25; Acts 10:4, 31; 2 Cor 9:6-9; Gal 2:10
	GROUP E PRESENTATION Quiz 5 Taken Online by Monday (4/13)	
Module 6: Political Theology		
6A - Pre-Class (4/16)	Towards an NT Political Theology: Ancient Responses to Empire in the Greco-Roman World	Cassidy, Paul in Chains (ch 2; ancient responses to empire)
6A - In-Class (4/16)	Towards an NT Political Theology: Jesus’s and Paul’s Responses to Empire GROUP F PRESENTATION	Cassidy, Paul in Chains (Rom 13+Phil 3); McCauley, “Policing”; J.L. Williams, Criminalization Bible: Phil 3:18-21; Rom 12:17–13:7; Mark 12:13–17 Luke 20:21–16
6B - Pre-Class (4/23)	Powers and Principalities: Definitions	Goldingay, “God’s Reign Arrived –Dethroning the Opposing Pwr”, 231–35; Bible: Col 2:8–15; Mark 5:1–20; Luke 11:14-26 (powers)
6B - In-Class (4/23)	Powers and Principalities: Engagement (with an emphasis on demons and exorcism)	Myer, “Gerasene Demoniac,” 180–84; Wink-Prayer and the Powers

Module 7: Eschatology		
7A - Pre-Class (4/30)	Intro to Eschatology: Revelation and Eschatological Speculation	Goldingay, “Eschatology – The Past Age, Present Age and Coming Age” 509–22; Section 8.4–8.5, 538–58; M. Lee, Introduction to Revelation; Commentary on Seals, Trumpets, Bowls, and the Union of Heaven and Earth Bible Bible: Rev 19-20; Mark 13:1–37; 1 Thess 4:13–5:2; 2 Thess 2:1–10; Revelation 6:1–8:1; 8:2–11:19; 15:5–16:21; 21:1–22:21; Deut 34:1-5
7A - In-Class (4/30)	Eschatology AMA and Class Benediction	
Reading Day (5/6) Final Exam Completed between 5/7 Midnight and 5/8 11:59pm CDT (Online via Canvas, study guide will be distributed before exam) Reading Report Due by 5/8 11:59pm CDT		

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For **further reading** and some recommendations on the best commentaries on the New Testament, see the co-authored bibliography:
<https://assets.northpark.edu/wp-content/uploads/20180731124409/New-Testament-Bibliography.pdf>

APPENDIX 1: GENERAL GUIDELINES TO ALL WRITTEN ASSIGNMENTS

The Mechanics of Papers and Appropriate 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 secondary sources withOUT a word of explanation.**
- Preference: Summarize all secondary sources (= modern works) *in your own words* and footnote your work.
- Alternative: Quote the secondary 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 secondary 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 secondary 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

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. Additionally, because they are mainly devotional materials, **no NRSV or NIV study notes used in a Study Bible.**
- B. **No standalone 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 secondary 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. 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 secondary source material.
- D. **Bible dictionary or encyclopedic sources** are allowed. Examples of good ones are:
 - a. **Reference Section at Brandel Library** (some available online)
 - i. *Dictionary of Paul and His Letters*. Ed. by G.F. Hawthorne, et al. Downers Grove: IV Press, 1993. (Ref. BS2650.2 .D53 1993)
 - ii. *The Eerdmans Dictionary of Early Judaism*. Ed. by John J. Collins and Daniel Harlow. Grand Rapids: Eerdmans, 2010 (Ref. BM176 .E34 2010)
 - iii. *Dictionary of New Testament Backgrounds*. Ed. by . Downers Grove, IV Press, 2000 (Ref. BS2312 .D53 2000)
 - iv. *The Anchor Bible Dictionary*. 6 vols. Ed. by D.N. Freedman, et al. New York: DoubleDay, 1992. (Ref. BS440 .A54 1992)
 - v. *Encyclopedia of Ancient Christianity*. 3 vols. Ed. by Angelo Di Berardino, et al. Downers Grove: IV Press, 2014 (Ref. BR66.5 .D5813 2014)
- E. **Use technical biblical 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.** Select volumes, depending on the canonical book, are available online.
- F. Always 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.
 - a. Marguerat, Daniel. *The First Christian Historian: Writing the 'Acts of the Apostles'*. SNTSMS 121. Cambridge: Cambridge University Press, 2002. [Full note in bibliography]
 - b. ¹² Daniel Marguerat, *The First Christian Historian: Writing the 'Acts of the Apostles'* (SNTSMS 121; Cambridge: Cambridge University Press, 2002), 14–15. [footnote on bottom of specific page]