

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>NEW TESTAMENT THEOLOGY AND HISTORY</b> NEWT 0522
<b>Date and Time</b>	JANUARY 11 – APRIL 9, 2021 WEB-BASED ONLINE Optional livestream discussion: Mondays, 2:15—3:15pm
<b>Instructor</b>	<b>IAN W. SCOTT, PhD</b> Telephone/voice mail: (416) 226-6620 Ext. 6719 Email: <a href="mailto:iscott@tyndale.ca">iscott@tyndale.ca</a>
<b>Class Information</b>	This course is designed to be asynchronous with an optional livestream component. Lectures are posted online so students can learn based on their own schedule; the same flexibility is built into the weekly forum discussions within the timeline parameters set out below. Students may choose to engage in a weekly livestream discussion at the scheduled time instead of the asynchronous forum discussions, but this synchronous component is not required. The professor plays an active role in moderating discussion, guiding research, and introducing topics and resources.  Office Hours: Will be posted on course page.
<b>Course Material</b>	Access course material at <a href="http://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="http://Tyndale One">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only. <a href="#">Learn how to access and forward emails to your personal account.</a>

## I. COURSE DESCRIPTION

A study of the New Testament focusing on its over-arching vision of God’s mission in the world and how human beings are called to respond. Each book will be placed in its cultural and

historical setting as we focus on its distinctive contribution to the New Testament. Along the way students will be introduced to critical methods for studying the New Testament and will reflect on how we can integrate scholarly perspectives with a conviction that the New Testament is the word of God.

*Recommended Prerequisite: Biblical Interpretation (BIBL 0501)*

## II. LEARNING OUTCOMES

At the end of the course, students will be able to:

- make careful and detailed observations about the text,
- describe the how the text was meant to transform the thoughts, feelings, and actions of its first-century audience; and
- accurately identify an analogous transformation that could take place in a specific contemporary community.

In forming this interpretation of a passage students should be able to take into account:

- the historical and cultural context in which the passage was written,
- the context of the book in which the passage is found (including its genre, themes, rhetoric, and literary structure),
- the relationship of a Gospel passage to other parallel episodes,
- the forms, rhetoric, and literary devices employed in the passage,
- the context of the whole biblical canon (including the over-arching biblical story and theological themes running through the canon), and
- the implications of biblical inspiration.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

Powell, Mark Allan. [\*Introducing the New Testament: A Historical, Literary, and Theological Survey\*](#). 2<sup>nd</sup> edition. Grand Rapids: Baker, 2018. (ISBN: 9781493413133)

Various articles posted on [Dr. Scott's blog](#).

A copy of the Bible in one of the following translations: NIV, TNIV, NRSV, NJB, NET Bible, CEV, ESV.

My preferred English translations are the NIV, NRSV, and New Jerusalem Bible. These are the most widely used translations in the Evangelical, Mainline, and Roman Catholic churches respectively. All three strike a good balance between accuracy and readability. Other translations may be better in a given verse, but they will inevitably be worse elsewhere. So while these are not perfect translations there are none better. (Note that the *NASB is not preferred* and **please do not use the KJV or Authorized Version**, or the RSV. Loose translations such as *the New Living Translation, the New English Bible, and the Message* are also not *appropriate* for this kind of study. If you do not own an appropriate translation you may use the electronic copies available free online at [Bible Gateway](#)).

## B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

## C. SOME BRIEF THOUGHTS ABOUT LEARNING

There are four principles of learning that undergird the assignments for this course. First, **we learn best when we put new knowledge to use right away**. Rather than simply feeding information back to an instructor, we learn best when we are engaged in a project or problem that requires us to apply our new skills and information. So, throughout this course we will focus on applying our new knowledge in the interpretation of NT passages.

Second, we learn better when we **acquire new knowledge in the context of the same activities we will pursue outside the course**. If we learn by pursuing artificial “textbook” problems, then we will not necessarily transfer that knowledge into real-world contexts. On the other hand, if we practice real-world activities from the beginning, then we are likely to use new skills and information beyond the course. Although students will put their Seminary education to use in many different ways, we will all be involved somehow in reading and interpreting Scripture. This activity is, in many ways, the common core of our multi-faceted roles in God’s kingdom. It is central to our personal devotional lives, our leading of small groups, our strategizing about community outreach, our preaching, our teaching, our spiritual direction, our counseling, our visiting of prisoners, our creation of music and works of art, etc. So as we learn about the New Testament in its context, we will focus at each stage on how this new knowledge helps us to interpret specific passages in each biblical book.

Third, we learn best **when we are pursuing questions we form for ourselves, rather than questions that are set for us by an instructor**. When we help to set the direction of our own learning, we are immediately more motivated and more likely to connect what we learn with

other areas of knowledge. So students will decide for themselves what questions they want to make the focus of their open forum discussions and what passage they want to examine in their final interpretation essay.

Fourth, we learn best when we **help one another grapple with questions**. Much of the North American educational system is oriented toward isolated, individual learning. This fosters a competitive, status-driven mindset in which I evaluate my learning based on my victory over others (“top-of-the-class”) and based on self-centred external rewards (“grades” and a good transcript). The problem is that both of these tendencies run directly counter to the values of God’s kingdom in which we are called to “build up” the community and sacrifice our own status for the sake of others. So most of your learning activities in this course will consist of co-operative, group activities. You will not just be graded on your own contribution. You will also be graded on how you further the learning of others in your group. This does not mean being an “expert” and dispensing knowledge. It means helping your group members ask good questions. In many cases we build others up best by allowing them to teach us. So part of your group assignments will also involve inviting your group members to reflect on your own suggestions—what is strong and what is missing or incorrect. This is often a threatening experience for all of us, particularly in such an individualistic society. It is, however, a crucial part of learning as a community.

#### **D. ASSIGNMENTS AND GRADING**

Attendance in this course is demonstrated by regular log-ins and up-to-date participation in forums.

##### **1. Reading Responses (5%)**

In weeks 1 and 2 students will post a brief (300-500 word) response to the assigned reading questions. These will be evaluated on a pass-fail basis and must provide evidence of significant engagement with the weekly readings and audio lectures. These responses should be posted on the “Reading Response Forum” for each of the first two weeks.

##### **2. Weekly Group Discussion (35%)**

Starting in week 3, students will participate in the weekly small-group discussions. Students may choose one of two options for these discussions: an asynchronous group forum or a livestream group discussion.

###### *Asynchronous group discussion forum option*

- Each week, each student will be responsible to provide thoughtful reflections of approximately 300-500 words on the week’s discussion questions. (Due by 11pm each Tuesday night)

- Each student will then provide a brief response to at least two of the other group members' initial posts. This response will be at least 100 words in length and must demonstrate thoughtful, critical engagement with the other members' posts. (Due by 11pm each Thursday night)
- The professor will then provide an overall response to the group's discussion, pointing out some of the strong and weak areas of the group's answers.

#### *Livestream group discussion option*

- Each week students will prepare for an oral discussion of the week's reading and video lecture materials, based in part on the week's discussion questions.
- Students will then meet virtually each week for one hour of livestream discussion in groups of 5-6. **These livestream discussions are scheduled for 2:15—3:15pm on Mondays.**
- Students are expected to demonstrate in the discussions that they have (a) read and understood the week's sections in John's Gospel and in the textbook; (b) reflected on the set reading questions enough to offer a substantial response; (c) reflected enough on the reading to formulate questions of their own to share with the group.

#### *Peer grading of discussion contributions*

Both discussion options will be peer evaluated. After each week's discussion, each student will provide the instructor with a grade out of 10 for each of their fellow group members. Students should use the rubric posted on the course page in order to formulate these marks. The instructor will also observe the discussions and will reserve the right to balance peer grades that he judges not to reflect a student's actual learning and contribution. Peer grades will be submitted via a web-app at [PeerGrades](#).

### **3. Open Forum Participation (20%)**

Over the term students will contribute to a second discussion forum open to the entire class.

Where the small-group discussions are focused on set questions, the open forum provides an opportunity for students to talk about their own questions and issues arising from the reading and course content. Each student is responsible to

- Make at least 6 new main posts to the open forum over the term; and
- Make a substantial contribution to at least 10 discussions of other posts.

Students are not required to participate in the open forum every week (although you will likely find it interesting to skim over what others are saying). This allows you some flexibility in planning your time and following your interests. Keep in mind, though, that only one post and

one discussion contributions will be counted toward your grade in any single week. So, you will need to plan to spread your contributions out over the term. Your contributions will be graded using the rubric posted on the course webpage.

#### **4. Interpretation Essay or Critical Issue Essay (40%)**

Students will write a final essay of 12-15 pages. This may take one of two forms.

- An interpretation essay, providing and defending an interpretation of one relatively short passage from a New Testament book.
- A critical issue essay, defending a thesis about some historical or theological question we have touched on over the term.

Full instructions, marking criteria, and a grading rubric are available on the class web page. Before students begin working on the essay, they must gain approval of their topics from the professor.

The essay is due by 11:59pm on **Friday, April 9th**.

#### **E. EQUITY OF ACCESS**

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

#### **F. ADDITIONAL SUPPORTING ACTIVITIES**

##### **Individual help from the professor**

Students are always welcome to contact the professor directly by email. Email is usually the most reliable way to make contact, but students may also make appointments to talk by telephone or Zoom.

**\*\*Please note that, in the interest of preserving work-life balance, I do not answer class-related emails over the weekend. Any emails received between Friday evening and Monday morning will be answered during the day on Monday. At other times, please expect that email responses may take up to 48 hours.**

## G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Weekly reading, viewing, and question prep	5.5 hours/week* (12 weeks)	--
Reading responses (weeks 1 & 2)	1 hour/week* (2 weeks)	5%
Weekly group discussions (starting week 3)	1 hour/week* (9 weeks)	35%
Open forum participation	10 hours over the term*	20%
Interpretative / Critical Issue Essay	24 hours over the term*	40%
	115 hours total	100%

\* Please note that these times are average and approximate. The actual time you spend will vary depending on each student's skills and aptitudes. These numbers are intended to reflect a median (middle-of-the-road) student experience. If, however, you find yourself spending much longer than these time estimates please contact the professor.

## H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#).

### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### Submission of Written Assignments

All assignments must be submitted by the deadline. Late written assignments will be penalized according to the policy laid out in the current [Academic Calendar](#). Written assignments that are

not posted on a course electronic forum should be submitted using the appropriate upload link on the course page. Feedback on such essays will be provided to the student’s Tyndale email account. PDF format is strongly preferred for the submitted files. All contemporary word processors have the ability to save (or “export”) the word processing file as a PDF.

**Research Ethics**

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office ([aau@tyndale.ca](mailto:aau@tyndale.ca)) before proceeding.

**I. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

**IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

Each week students should read the NT books being discussed, along with the assigned sections of the textbooks and articles by Dr. Scott. **Video lectures for each week will also be posted on the course page.** The dates below indicate the beginning of the corresponding week.

Week of	Topic	Reading
Jan. 11 <sup>th</sup>	The NT as Canon and Word of God	<ul style="list-style-type: none"> <li>• Scott, “Why These Books? The NT Canon”</li> <li>• Scott, “The Idea of Inspiration and the NT”</li> </ul> <p><i>NOTE: Students are advised, if possible, to do some of this week’s reading in advance.</i></p>



Jan. 18 <sup>th</sup>	Mark's Gospel	<ul style="list-style-type: none"> <li>• Scott, "The Origins of Mark's Gospel"</li> <li>• Scott, "Repent and Believe: Jesus' Call for Response in Mark"</li> <li>• Scott, "Jesus' Unfolding Identity in Mark's Gospel"</li> <li>• Scott, "Interpreting a Gospel Passage: Part I"</li> <li>• Powell, "The New Testament World"</li> <li>• Mark (biblical book)</li> </ul>
Jan. 25 <sup>th</sup>	Matthew's Gospel	<ul style="list-style-type: none"> <li>• Scott, "The Origins of Matthew's Gospel"</li> <li>• Scott, "Jesus as the New Moses in Matthew"</li> <li>• Scott, "God's New People in Matthew"</li> <li>• Scott, "Interpreting a Gospel Passage: Part II"</li> <li>• Scott, "Coping with the Shock of Biblical Studies"</li> <li>• Powell, "The Gospels"</li> <li>• Matthew (biblical book)</li> </ul>
Feb. 1 <sup>st</sup>	Luke's Gospel	<ul style="list-style-type: none"> <li>• Scott, "Israel and the Nations in Luke's Gospel"</li> <li>• Powell, "Imagining Luke's Audience: A Portrait of Theophilus"</li> <li>• Powell, "Luke"</li> <li>• Luke (biblical book)</li> </ul>
Feb. 8 <sup>th</sup>	John's Gospel and Johannine Letters	<ul style="list-style-type: none"> <li>• Scott, "Imagining John's Audience: Patroclus"</li> <li>• Powell, "John"</li> <li>• Powell, "The Johannine Letters: 1 John, 2 John, 3 John"</li> <li>• Powell, "Jesus"</li> <li>• Gospel of John; 1, 2, 3 John (biblical books)</li> </ul>
Feb 15 <sup>th</sup>	Reading Week (No discussions or new readings)	
Feb. 22 <sup>nd</sup>	Acts of the Apostles	<ul style="list-style-type: none"> <li>• Scott, "Imagining Paul's Audience in Athens: The Story of Krates"</li> <li>• Powell, "Acts"</li> <li>• Acts (biblical book)</li> </ul>
Mar. 1 <sup>st</sup>	Letters in the NT and Paul's Letters I	<ul style="list-style-type: none"> <li>• Scott, "To Damascus and Beyond: Paul's Jewish World View"</li> <li>• Scott, "Imagining Paul's Audience in Corinth: The Story of Cassandra"</li> </ul>

		<ul style="list-style-type: none"> <li>• Powell, “New Testament Letters,” “Paul,” “1 Thessalonians,” “2 Thessalonians,” “1 Corinthians,” “2 Corinthians”</li> <li>• 1–2 Thessalonians (biblical books)</li> <li>• 1–2 Corinthians (biblical books)</li> </ul>
Mar. 8 <sup>th</sup>	Paul’s Letters II	<ul style="list-style-type: none"> <li>• Scott, “Defending a Generous God: Paul’s Argument in Romans”</li> <li>• Scott, “The Old Testament Law in NT Theology”</li> <li>• Powell, “Galatians,” “Romans”</li> <li>• Galatians and Romans (biblical books)</li> </ul>
Mar. 15 <sup>th</sup>	Paul’s Letters III	<ul style="list-style-type: none"> <li>• Scott, “Imagining Paul’s Audience in Philippi: Lydia”</li> <li>• Powell, “Philippians,” “Colossians,” “Philemon”</li> <li>• Philippians, Colossians, Philemon (biblical books)</li> </ul>
Mar. 22 <sup>nd</sup>	Paul’s Disputed Letters	<ul style="list-style-type: none"> <li>• Powell, “Ephesians”</li> <li>• Powell, “The Pastoral Letters: 1 Timothy, 2 Timothy, Titus”</li> <li>• Ephesians, 1-2 Timothy, Titus (biblical books)</li> </ul>
Mar. 29 <sup>th</sup>	Hebrews and the “Catholic” Letters	<ul style="list-style-type: none"> <li>• Powell, “Hebrews,” “James,” “1 Peter,” “2 Peter,” “Jude”</li> <li>• Hebrews, James, 1-2 Peter, Jude (biblical books)</li> </ul>
Apr. 5 <sup>th</sup>	The Revelation of John & Summing Up: God’s Mission in Our World	<ul style="list-style-type: none"> <li>• Powell, “Revelation”</li> <li>• Revelation (biblical book)</li> </ul> <p><b>Essay due by 11:59pm on Friday, April 9th</b></p>

## V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

Some helpful bibliographies are posted on my blog:

- [Good academic commentary series for NT studies](#)
- [A few of my commentary “picks”](#)
- [Good journals for NT studies](#)

- [Good \(and bad\) reference works for NT studies](#)
- [A reading list on Paul's views of women](#)

See also the chapter bibliographies in Powell.