

Spring 2024

Monday, Wednesday, Friday	Prof. Matt Wilson
	619-849-3112
	mattwilson@pointloma.edu
<b>Final Exam: TBD</b>	<b>Office: San Diego First Church (NW Brown Chapel)</b>
<b>Additional info:</b>	<b>By Appointment</b>

### PLNU Mission

To Teach ~ To Shape ~ To Send

Point Loma Nazarene University exists to provide higher education in a vital Christian community where minds are engaged and challenged, character is modeled and formed, and service is an expression of faith. Being of Wesleyan heritage, we strive to be a learning community where grace is foundational, truth is pursued, and holiness is a way of life.

### COURSE DESCRIPTION

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This course is designed to open a conversation (that will hopefully last a lifetime) about the New Testament. The class provides an introduction to (1) the literature/content of the New Testament in its social, historical, literary, and theological contexts; and (2) the critical study of the New Testament. Along these lines, this course is designed as a *journey*, which serves to introduce the student to the basic content of the divine-human drama that unfolds within the pages of the Bible and to equip the student with the foundational tools and skills to continue the dialogue with that drama throughout his or her life.

Cognitive development will be encouraged through textbook readings, classroom discussions/lectures, and periodic examinations. Social development will be encouraged through small group discussions and exercises as well as through the relating of biblical concepts to contemporary social issues. Spiritual development will be encouraged through a dialogue with the dynamic faith of the Christian Scripture, a faith that grew out of the community of believers and continues to challenge and shape that community in contemporary settings.

## COURSE LEARNING OUTCOMES

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*The student who successfully completes this course will be able to:*

- 1) Identify the historical contexts of the New Testament.
- 2) Articulate the unity of the New Testament in its canonical context within the diverse literature of the Christian canon.
- 3) Articulate and appreciate the ways in which the Bible, understood as given by divine inspiration, functions as the church's central norm for Christian discipleship, faith and practice; and,
- 4) Articulate the basic content of the books of the New Testament and the methods appropriate to the interpretation of those books.

*Note: This course is one of the components of the General Education Program at Point Loma Nazarene University, under the category of "Responding to the Sacred." By including this course in a common educational experience for undergraduates, the faculty supports the study of Scripture and Christian heritage as foundational in the pursuit of knowledge and the development of personal values.*

## COURSE SCHEDULE AND ASSIGNMENTS

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**Class Participation and Attendance:** In this journey through the story of the NT, class attendance is a necessity for optimum academic achievement. If the student is absent from more than 10 percent of class meetings (*more than THREE [3] classes*), the faculty member can file a written report which may result in de-enrollment. If the absences exceed 20 percent (*more than SIX [6] classes*), the student may be de-enrolled without notice until the university drop date or, after that date, receive the appropriate grade for their work and participation. See [Academic Policies](#) in the Undergraduate Academic Catalog. In addition, each student is expected to participate actively in class by contributing to the discussions on the basis of his or her reading of the assigned material.

**Readings:** The NT is the primary text for this course. All readings are required. Please bring your Bible to class. It is important to keep up with the readings on a session by session basis or the information will quickly become overwhelming.

**Podcast Engagement:** Supplementing lectures and reading is engagement with podcast lectures and presentations. The engagement with 3 assigned podcasts is required. A 2 page response paper is required in order to demonstrate engagement. Responses should not be summaries, but thoughtful engagement with insights and critiques of the podcast.

**Exams:** There will be two exams (dates of the exams are listed in the Tentative Schedule). These exams will cover lectures and assigned reading and will consist of multiple choices and short answer questions. The second exam will not be cumulative and will only cover the material after the first exam.

**Reading Response Paper:** There will be two reading response papers written in response to *Christianity's Surprise* by C. Kavin Rowe and *Reading While Black* by Esau McCaulley. The reading response papers should make clear and specific points while demonstrating engagement with the reading for best results. Specific instruction on each particular book response can be found in each reading response should be 1500 words, double spaced, Times New Roman or Helvetica, 12 pt. font.

**Final Paper:** Students will turn in a final paper any time before or on the day of the final exam. The final paper will take one NT passages (no less than 10 verses) and put it in conversation with one particular theme. You may choose your theme from one of these topics: the nature of Jesus Christ, the importance of the resurrection, race and ethnicity, the shape and content of justice, or the function of the church in the world. If you would like to write your final paper on another theme, you must receive permission from the professor. Final papers should (1) investigate and interpret the literary and historical contexts, (2) argue a thesis based on the interpretation of the selected passages, and (3) make direct connection to an OT passage or NT outside of the selected genre in which you are interpreting. The thesis should be underlined, indicating the thesis being argued. Each final paper should be 2000 words, double spaced, Times New Roman or Helvetica, 12pt font. Style should be in either MLA or APA. It is required that you consult at least 3 academic commentaries, sources, or articles for the research and writing of this final paper.

DATE PRESENTED	CLASS CONTENT OR ASSIGNMENT	ASSIGNMENT DUE DATE
Jan. 8-12	<u>Required Reading:</u> NISB – pg. 2274-2279 Maps 1, 14, 17, 18, 19 Rowe CS: Ch.1 Mark 1; Matt. 1-4; Luke 1-4; John 1-2	<b>1.12: The Greco-Roman World Podcast Paper Due</b>
Jan. 17-19	<u>Required Reading:</u> The Gospel of Mark Rowe CS Ch. 2	
Jan. 22-26	<u>Required Reading:</u> The Gospel of Matthew Rowe CS Ch. 3	
Jan. 29-Feb.2	<u>Required Reading:</u> The Gospel of Luke Rowe CS Ch. 4	
Feb. 5-9	<u>Required Reading:</u> The Gospel of John Rowe CS Ch. 5	<b>2.9: Christianity's Surprise Reading</b>

		<b>Response Paper Due</b>
Feb. 12-16	<u>Required Reading:</u> Migliore Article Acts 1-12	<b>WILEY LECTURES</b>
Feb. 19-23	<u>Required Reading:</u> Acts 13-28	<b>2.23: Willie James Jennings Podcast Paper Due</b>
Feb. 29-Mar.1	<u>Required Reading:</u> 1 & 2 Thessalonians Galatians Philippians McCaulley <i>RWB</i> Ch.1-2	<b>2.29:Mid-Term</b>
Mar. 4-8	<b><u>Spring Break</u></b>	
Mar. 11-15	<u>Required Reading:</u> 1 Corinthians Romans McCaulley <i>RWB</i> Ch. 3-4	<b>3.24: Generous Orthodoxy Podcast Paper Due</b>
Mar. 18-22	<u>Required Reading:</u> 2 Corinthians Philemon Ephesians Colossians McCaulley <i>RWB</i> Ch. 5-6	
Mar. 25-29	<u>Required Reading:</u> 1 & 2 Timothy Titus Hebrews James McCaulley <i>RWB</i> Ch. 7 & Conclusion	<b>3.29: Reading While Black Reading Response Paper Due</b>
Apr. 1-5	<u>Required Reading:</u> Jude 1 & 2 Peter	
Apr. 8-12	<u>Required Reading:</u> 1, 2, & 3 John	

Apr. 15-19	<u>Required Reading:</u> The Book of Revelation 1-11	
April 22-26	<u>Required Reading:</u> The Book of Revelation 12-22	<b>Apr. 26: Final Paper Due</b>

**REQUIRED TEXTS AND RECOMMENDED STUDY RESOURCES**

Note:

1. *The New Interpreter’s Study Bible*(NRSV). Nashville: Abingdon, 2003.
2. Rowe, C.Kavin. *Christianity’s Surprise*. Nashville; TN. Abingdon Press. 2020.
3. McCaulley, Esau. *Reading While Black*. Downer’s Grove; IL. IVPpress. 2020.
4. Migliore, Daniel, *Faith Seeking Understanding*. (Violence and the Cross). Grand Rapids: William B. Eerdmans Publishing. 2004. pgs. 187-196
5. Martin, Dale. (Professor).(2009. September). *The Greco-Roman World*.  
<https://oyc.yale.edu/religious-studies/rfst-152/lecture-3>
6. Enns, Peter. 2021, November). *Willie James Jennings – The Book of Acts & The Acts of the Spirit* .  
<https://peteenns.com/episode-188-willie-james-jennings-the-book-of-acts-the-acts-of-the-spirit/>
7. Gladwell, Malcolm. (Author).(2016, August). *Generous Orthodoxy*.  
<http://revisionisthistory.com/episodes/09-generous-orthodoxy>

**ASSESSMENT AND GRADING**

Note: Clearly define a grading policy to avoid any confusion concerning expectations. It is most helpful if at least two things are present: 1) a point distribution and 2) a grading scale.

<p><u>Assignments by Points:</u></p> <ul style="list-style-type: none"> <li>• Participation and Attendance: 75 pts</li> <li>• Podcast Engagement (25pts): 75pts</li> <li>• Readings Response (100pts): 200pts</li> <li>• Exams (100pts): 200pts</li> <li>• Final Paper: 200pts</li> </ul> <p>Total: 750pts</p>	<p><u>Grade Scale:</u></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">A=93-100</td> <td style="width: 50%;">C=73-76</td> </tr> <tr> <td>A-=92-90</td> <td>C-=70-72</td> </tr> <tr> <td>B+=87-89</td> <td>D+=67-69</td> </tr> <tr> <td>B=83-86</td> <td>D=63-66</td> </tr> <tr> <td>B-=80-82</td> <td>D-=60-62</td> </tr> <tr> <td>C+=77-79</td> <td>F=0-59</td> </tr> </table>	A=93-100	C=73-76	A-=92-90	C-=70-72	B+=87-89	D+=67-69	B=83-86	D=63-66	B-=80-82	D-=60-62	C+=77-79	F=0-59
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## **INCOMPLETES AND LATE ASSIGNMENTS**

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All assignments are to be submitted/turned in by the beginning of the class session when they are due—including assignments posted in Canvas. Incompletes will only be assigned in extremely unusual circumstances.

## **FINAL EXAMINATION POLICY**

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Successful completion of this class requires taking the final examination **on its scheduled day**. The final examination schedule is posted on the [Class Schedules](#) site. No requests for early examinations or alternative days will be approved.

## **LAPTOPS, iPADS, (etc)**

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The use of laptops is not permitted during class lectures. Notes ought to be taken with pen on tablet or paper.

## **PLNU COPYRIGHT POLICY**

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Point Loma Nazarene University, as a non-profit educational institution, is entitled by law to use materials protected by the US Copyright Act for classroom education. Any use of those materials outside the class may violate the law.

## **PLNU ACADEMIC HONESTY POLICY**

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Students should demonstrate academic honesty by doing original work and by giving appropriate credit to the ideas of others. Academic dishonesty is the act of presenting information, ideas, and/or concepts as one's own when in reality they are the results of another person's creativity and effort. A faculty member who believes a situation involving academic dishonesty has been detected may assign a failing grade for that assignment or examination, or, depending on the seriousness of the offense, for the course. Faculty should follow and students may appeal using the procedure in the university Catalog. See [Academic Policies](#) for definitions of kinds of academic dishonesty and for further policy information.

## **PLNU ACADEMIC ACCOMMODATIONS POLICY**

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While all students are expected to meet the minimum standards for completion of this course as established by the instructor, students with disabilities may require academic adjustments, modifications or auxiliary aids/services. At Point Loma Nazarene University (PLNU), these students are requested to register with the Disability Resource Center (DRC), located in the Bond Academic Center. ([DRC@pointloma.edu](mailto:DRC@pointloma.edu) or 619-849-2486). The DRC's policies and procedures for assisting such students in the development of an appropriate academic adjustment plan (AP) allows PLNU to comply with Section 504 of the Rehabilitation Act and the Americans with Disabilities Act. Section 504 (a) prohibits discrimination against students with special needs and guarantees all qualified students equal access to and benefits of PLNU programs and activities. After the student files the required documentation, the DRC, in conjunction with the student, will develop an AP to meet that student's specific learning

needs. The DRC will thereafter email the student's AP to all faculty who teach courses in which the student is enrolled each semester. The AP must be implemented in all such courses.

If students do not wish to avail themselves of some or all of the elements of their AP in a particular course, it is the responsibility of those students to notify their professor in that course. PLNU highly recommends that DRC students speak with their professors during the first two weeks of each semester about the applicability of their AP in that particular course and/or if they do not desire to take advantage of some or all of the elements of their AP in that course.

### **PLNU ATTENDANCE AND PARTICIPATION POLICY**

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Regular and punctual attendance at all classes is considered essential to optimum academic achievement. If the student is absent from more than 10 percent of class meetings, the faculty member can file a written report which may result in de-enrollment. If the absences exceed 20 percent, the student may be de-enrolled without notice until the university drop date or, after that date, receive the appropriate grade for their work and participation. See [Academic Policies](#) in the Undergraduate Academic Catalog.

### **INCLUSIVE LANGUAGE**

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The School of Theology and Christian Ministry is committed to the equality of women and men. Recognizing that people have often used the English language in ways that imply the exclusion or inferiority of women, the school urges students, faculty, and staff to avoid sexist language in public discourse, in classroom discussion, and in their writings. Thus, terms like "man" or "mankind" or the pronoun "he," should not be used to refer to all humans. Instead "people," "humanity," "humans," and "he or she" better acknowledge women as full persons.