



Course Syllabus

WYB2660HF – New Testament II, Who is Jesus?

Wycliffe College

Toronto School of Theology

Fall 2024

Instructor Information

Instructor: Joshua Heavin, PhD, Adjunct Professor
E-mail: jheavin@utoronto.ca
Office Hours: By appointment

Course Identification

Course Number: WYB2660HF
Course Format: Online
Course Name: Who is Jesus? (NT II)
Course Location: Online
Class Times: Asynchronous
Prerequisites: None.

Course Description

An introduction to a portion of the New Testament: 1 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Philippians, Colossians, 1 Peter, Hebrews and Revelation. The guiding question of the course is: ‘Who is Jesus?’ with significant emphasis placed on the New Testament authors’ understanding of Jesus as the Christ, the one who saves. The course approaches the question through a variety of optics: a close reading of the biblical texts, attention to historical context, especially as revealed through art and artifacts, and the reception of the texts in the art and life of the church. This course functions as the second half of the Wycliffe introduction to the New Testament, or it can be taken on its own.

Course Resources

Required Course Texts/Bibliography

The most important required text for this course is the New Testament itself from Romans to Revelation. **This is the very most important portion of this course – reading the New Testament itself carefully!** A key question asked of these texts in this course is “who is Jesus?” With Dietrich Bonhoeffer we can ask “who is Jesus Christ for us today?” while simultaneously hearing the epistle to the Hebrews declare “Jesus Christ is the same, yesterday, today, and forever” (Heb 13:8).

Please use the NRSV translation. If a student strongly prefers to use another widely-used translation she/he is more familiar with, it is acceptable to use the KJV, RSV, NIV, ESV, and the Jerusalem Bible. Students should not use the more paraphrastic translations (such as “the Message,” “the Living Bible”), nor the bespoke translations written by a single scholar (David Bentley Hart, N.T. Wright, Scot McKnight, etc.).

In addition to reading Romans–Revelation, there are five required texts in this course.

1. Constantine Campbell, *Reading Paul as Christian Scripture: A Literary, Canonical, and Theological Introduction* (Grand Rapids, MI: Baker Academic, 2024).
 - This book is 222 pages; this is not an especially demanding book but is written to be readable and includes images and charts.
 - This book was very recently published; it is C\$48 on Amazon, but is on sale at the publisher ([here](#)) and might be more affordable elsewhere; check with our U. Toronto bookstore as well.
2. Darian R. Lockett, *Letters for the Church: Reading James, 1-2 Peter, 1-3 John, and Jude as Canon* (Downers Grove, IL: IVP Academic, 2021).
 - This book is 224 pages; it is not written in dense scholarly prose but will require sustained attention. It offers not only an overview but a specifically canonical reading of the catholic epistles, a very often neglected portion of the New Testament.
 - This book is listed for C\$41 on Amazon and Christianbook.com; check with our U. Toronto bookstore.
3. Richard Bauckham, *The Theology of the Book of Revelation*, New Testament Theology (New York, NY: Cambridge University Press, 1993).
 - Notably, this book is available online for free through the University of Toronto Library.
 - If you would like to have your own hard copy, there are affordable used copies at places such as alibris.com ([here](#)); purchased new will be about C\$39.
4. The fourth book you will read in this class is one book of your choice from the list provided in this syllabus below under the “Book Review” assignment.
 - These books vary in length from quite brief (100 pgs) to longer (300pgs), so on average about 200 pgs. They range in the degree of reading effort they will require.
 - If cost is prohibitive, I have indicated which books are available for free at the University of Toronto library online by putting them on the list in underlined, bold font. Selecting other books in the list will require you to get your own copy somehow, whether by borrowing from another library new you or using inter-library loan, or purchasing your own copy.
5. The professor plans to distribute in the online class .pdfs of a few chapters from the following books:
 - From the *Oxford Handbook of Hebrews and the Catholic Epistles*, ed. Patrick Gray (New York, NY: Oxford University Press, 2024). The relevant chapters are the following below, totaling 73 pgs. These chapters are technical and written for an academic audience; they will require greater reading effort.

- Simon Gathercole, “Hebrews, the Catholic Epistles, and the ‘Delay of the Parousia’”, pgs. 111–132.
- Susan Docherty, “How Hebrews Reads Scripture,” pgs. 181–197.
- David M. Moffitt, Hebrews and the Atonement, pgs. 197–217
- Jason A. Whitlark, “A Reception History of the Letter to the Hebrews,” pgs. 321–346.
- Additional .pdfs of single articles/chapters, totaling 58 pages:
 - Kavin C. Rowe, “Why Study the New Testament? *New Testament Studies* 68.2 (2022): 144–155.
 - Abstract: This article argues for a renewal of the discipline of New Testament studies through a focus on the question of truth. To make the argument, the article first engages a recent essay that is highly critical of mainstream NT scholarship and subsequently works with the thought of Søren Kierkegaard, Stanley Cavell, Cora Diamond and Hans-Georg Gadamer to pursue the interpreter's implications in the NT's assertions of truth. The article also briefly exegetes five passages from the NT to illustrate the way the NT makes claims that require judgements about truth. Along the way, the article also engages contemporary NT scholars who argue vociferously against ‘theological’ readings of the NT and others who argue for their inherent necessity.
 - Ellen Charry, *By the Renewing of Your Minds* (New York, NY: Oxford University Press, 1997), 35–60.
 - This is not the most dense scholarly prose, perhaps a ‘medium’ on readability. Charry shows how the cultivation of virtue is not incidental to either our reading of Paul or the content of Paul’s epistles themselves; attentiveness to life-transformation is integral to actually grasping what is really there in Paul.
 - Jonathan Linebaugh, “The Texts of Paul and the Theology of Thomas Cranmer,” *The Word of the Cross: Reading Paul* (Grand Rapids, MI: Eerdmans, 2023), 181–197.
 - Especially if you are Anglican, or you otherwise appreciate the Book of Common Prayer, I want you to encounter a thoughtful contemporary engagement with the hermeneutic of Paul that significantly informs Prayer Book worship.
 - John Webster, “Preach the Word | 2 Tim 4:1–4,” *Christ our Salvation: Expositions and Proclamations* (Bellingham, WA: Lexham Press, 2020), 179–185.
 - Don’t sleep on this because it is short—or because it is a homily. It is one of the first things you read in this course for a reason.

All combined, the assigned reading required for this course will total 686 pgs, plus the book selected for the Book Review assignment, plus reading the New Testament from Romans to Revelation.

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> . Students who have trouble accessing Quercus should contact the registrar's office for further help.

- Personal Website <http://individual.utoronto.ca/name>

Course Learning Objectives/Outcomes

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
EXPECTATIONS: <i>In this course students are expected to demonstrate the following:</i>		
1. Depth and Breadth of Knowledge is defined as a set of increasing levels of understanding within a student's area of specialization, methodologies, primary & secondary sources, historical developments and inter-disciplinarity.	<i>In this course students will become better skilled as close readers of the New Testament, become conversant with major trends in contemporary NT scholarship, and gain an orientation to the art of theological interpretation of the New Testament.</i>	<i>Assigned readings of primary sources (Romans-Revelation), secondary sources (assigned textbooks), and the professor's online lecture notes.</i>
2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research & assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.	<i>Students will learn how to ask research questions, form a strong central claim, and support it with evidence.</i>	<i>Two exegetical papers, one on Paul and the other on Hebrews or the catholic epistles</i>

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.	<i>Students will learn how to summarize and either critique or sketch further research questions to build upon a highly-significant, recent work of New Testament scholarship</i>	<i>Book Review Assignment</i>
4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.	<i>This is not primarily a class in practical theology, but at times we will turn our attention to how the theological testimony of the New Testament should be brought to bear upon ourselves and our world as we become contemporaries of Jesus Christ in the event of faith; that will primarily occur in a couple of discussion board questions students will respond to.</i>	<i>Discussion boards</i>
5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.	<i>Students in this course will sharpen their communication skills in a range of different genres/ contexts of writing within the course.</i>	<i>Two essays, book review assignment, and online discussion boards</i>
6. Awareness of the Limits of Knowledge is defined as	<i>After this course students will have memorized three chapters of the NT from</i>	<i>Participation Memory Work Assignment</i>

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.	<i>Romans to Revelation (alternative options will be available if accommodations need to be made for students for whom memorization is an undue burden, especially if due to disability). Memorization of a passage can make us notice things in it we would not see otherwise; there is also a degree of contemplative/liturgical/pastoral/spiritual formation to this assignment. Letting the word dwell in us richly (Col 3), hearing and speaking the word of God (2 Tim 4) requires an acquired posture of attentive silence before the Word.</i>	

Evaluation

Requirements

Four assignments will determine your final grade in this course:

- (1) A paper on Paul;
- (2) A paper on Hebrews or the catholic epistles;
- (3) A book review assignment;
- (4) A participation grade based upon both:
 - (a) six online discussion board posts, and
 - (b) a memorization assignment.

Each of these assignments are an opportunity to demonstrate what you have learned. Your professor encourages you to regard these assignments as opportunities for guided practice/apprenticeship for a lifetime of reading and re-reading the New Testament you will go onto long after your degree program concludes:

1. Paper on Paul (25% of final grade): due Monday, October 28th, 2024.

This paper should not be more than 6 pages double-spaced.

A guiding question of this course is “Who is Jesus?” The goal of this exercise is

for students to demonstrate they are able to offer a close reading of Paul that identifies several of Paul's most significant theological themes, such as Christology, union with Christ, and more. Students should especially notice in their chosen passage of Paul how Christology (the way Paul describes the person and work of Christ), the Trinity (how the one God of Israel is revealed as Father, Son, and Holy Spirit), and salvation are integrally related to and inextricable from one another.

So, select from one of the following passages and questions:

- a. Choose only one passage from either Romans 8:1–39, Philippians 3:1–21, Galatians 4:4–7, or 1 Cor 8:1–6, 10:1–21. These passages should be read with awareness of how they relate to the broader epistles of which they are a part.
 1. These suggested texts were chosen to be both challenging but also do-able; I would encourage students to stick with them. If a student is very determined to select a passage elsewhere in Paul please email the professor for approval before using another passage; do not proceed to select another text without the professor's approval.
- b. In the passage you selected, answer at least one of the following questions:
 1. How are believers incorporated by the Spirit into the Son's relation to the Father? How is the Spirit integral to the church's appropriation of Christ's own vindication? How does the Son's divine status, alongside his status as a humiliated and eschatologically glorified human being, undergird the salvation God accomplished in Christ? How are theological indicatives and ethical imperatives for the Christian life thus determined by union with Christ according to Paul —how do Christ-believers subjectively become united with or have participation in the redemption God objectively accomplished in Christ?
- c. Supplemental books that might help: J. Louis Martyn's commentary on Galatians and Ernst Käsemann on Romans; John Barclay, *Paul and the Gift*; the chapter on Paul in Richard Bauckham's *Jesus and the God of Israel*; Chris Tilling, *Paul's Divine Christology*; Richard Gaffin, *Resurrection and Redemption*; commentaries by Origen, Aquinas, Calvin, Luther, and Karl Barth. For the Galatians passage, the chapter by Scott Swain might be helpful "Heirs through God: Galatians 4:4–7 and the Doctrine of the

Trinity” found in both *Galatians and Christian Theology* and Swain’s *The Trinity and the Bible*.

2. Book Review Assignment (25% of final grade): due Monday November 4th, 2024 (‘Reading Week’ is the prior week)

- a. Select one of the books on the list below in the syllabus, and write a ~800 word book review.
- b. The goal of this exercise is to help students (1) learn how to profitably read scholarly books on the NT, and (2) offer constructive and critical observations on scholarly writing.
- c. This paper should follow the basic format of any book review you would find in a scholarly journal: roughly the first half (<400 words) of the paper should briefly summarize the book. You do not have to capture all of the nuanced details in a complicated book, but you should summarize the central claim advanced in the book and characterize how that claim is supported throughout.
- d. Then in a few sentences you can appreciate the contribution this book makes (<200 words), and then in a few concluding sentences you can either offer criticism/pushback or sketch further research questions building on this work (<200 words). If your review is slightly longer or slightly shorter than 800 words that is okay, but it must not exceed 1,000 words.
- e. Two intellectual virtues you are trying to cultivate in this exercise is charitable reading, while also offering constructive engagement that might be polemical. It requires love and effort to strive to so characterize the views of an author that you hope the author herself will recognize her views in your by how you summarize and describe the book. Simultaneously, after doing so, it might be appropriate to offer pushback. We are collectively pursuing truth, and it takes skill to strongly disagree in a collegial manner. Or, differently, if you have nothing but appreciation for the book you are reviewing, then you can sketch further lines of inquiry—if whatever this book is arguing is indeed the case, then what additional research questions are worth asking that might build upon it?
- f. Finally, students who are very strategic might be able to accomplish two things at once on this assignment. Select something below that looks interesting to you! It also might be wise to select a book that you can use your two papers on Paul or Hebrews/Rev/catholic epistles!

- g. Here is the list of books you can select from to review only one.

Books that are in **BOLD AND UNDERLINED** font are available for free online through the University of Toronto library; all other books will need to be independently acquired, either purchasing them for yourself or borrowing from another institution/library/Inter-Library Loan.

i. **Jonathan Linebaugh, *The Word of the Cross: Reading Paul* (Grand Rapids, MI: Eerdmans, 2022)**

1. This is a collection of essays, rather than a single book. But it is easily some of the best writing on Paul today; I've written a full review of it for *The Other Journal*. My goal in having students read this book is to watch a master interpreter at work, and to learn from his craft. Linebaugh is also an outstanding writer, at the same time reading Paul in his ancient Jewish context while also quoting Shakespeare, and reading him in conversation with Thomas Cranmer and the Great Tradition of the church's theological interpretation.

ii. **John M.G. Barclay, *Paul and the Power of Grace* (Grand Rapids, MI: Eerdmans, 2020)**

1. This is an extremely powerful resource for anyone who preaches. Barclay has both distilled his landmark 2016 book *Paul and the Gift* for a non-scholarly audience, and also included important new material; highly recommended for anyone in Christian ministry.

iii. Mark Reasoner, *Romans in Full Circle: A History of Interpretation* (Louisville, KY: Westminster John Knox Press, 2005).

1. An amazing overview of how key interpreters handled the same passages in Romans in different centuries; this is a tour de force of reception history analysis.

iv. Editors Jeffrey P. Greenman and Timothy Larsen, *Reading Romans in Through the Centuries: From the Early Church to Karl Barth* (Waco, TX: Brazos Press, 2005)

1. This an outstanding collection of essays by specialists who each profile a historic interpreter of Romans.

v. **John Riches, *Galatians Through the Centuries* (Oxford: Wiley-Blackwell, 2008)**

1. This is an outstanding overview of how each section of Galatians was read by key interpreters in different centuries. This is a masterful example of reception history analysis.
- vi. Michael J. Gorman, *Apostle of the Crucified Lord: A Theological Introduction to Paul and His Letters*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2016)
 1. This book is a bit long, but it is outstanding. The first edition sparked my own interest in Paul a very long time ago. I very nearly made this the main text for this course, but it is too long! You don't have to read/review all 600 pgs; simply select 100-200 pgs of your choosing and comment on that portion.
- vii. **Matthew Thiessen, *A Jewish Paul: The Messiah's Herald to the Gentiles* (Grand Rapids, MI: Baker Academic, 2023)**
 1. Thiessen offers a reading of Paul within Judaism that is attuned to how strange and different the ancient world was/is from our modern world; this book is more of historical-critical reading than a necessarily theologically/ecclesially interested
- viii. **Paula Fredriksen, *Paul: The Pagans' Apostle* (New Haven, CT: Yale University Press, 2017)**
 1. This is a very important example of a reading of Paul within Judaism. This is a secular, religious studies/historical criticism book on Paul.
- ix. **Lisa M. Bowens, *African American Readings of Paul: Reception, Resistance, and Transformation* (Grand Rapids, MI: Eerdmans, 2020)**
 1. Bowens provides an exceptionally learned study of Paul's reception history among historic African American interpreters; she is also alert to interesting points of convergence between that tradition of reading Paul and key themes in Apocalyptic readings of Paul.
- x. **Brant Pitre, Michael P. Barber, John A. Kincaid, *Paul, a New Covenant Jew: Rethinking Pauline Theology* (Grand Rapids, MI: Eerdmans, 2019)**
 1. This book represents an important contemporary Roman Catholic reading of Paul. It is not necessarily *the* Roman Catholic reading of Paul, but it is one very notable and

insightful instance of self-consciously Roman Catholic interpreters reading Paul today.

- xi. **Editors Joseph R. Dodson and David E. Briones, *Paul and the Giants of Philosophy: Reading the Apostle in Greco-Roman Context* (Downers Grove, IL: IVP Academic, 2019)**
 - 1. If you want to learn more about situating Paul in his ancient Greco-Roman context, this is a great starting place. The books by Fredriksen and Thiessen above well situate Paul in his ancient Jewish world; this book creates conversations between Paul and some of his contemporaries or near-historical contemporaries from Greco-Roman philosophical traditions.
- xii. **Jamie P. Davies, *The Apocalyptic Paul: Retrospect and Prospect*, Cascade Library of Pauline Studies (Eugene, OR: Wipf & Stock, 2022)**
 - 1. If you find the “Apocalyptic Readings of Paul” conversation confusing or want to learn what it is, this is an excellent starting place. Davies provides a much-needed introduction to that conversation and some appraisal of the strengths and weaknesses in apocalyptic readings of Paul.
- xiii. Editors Ben C. Blackwell, John K. Goodrich, Jason Maston, *Paul and the Apocalyptic Imagination* (Minneapolis, MN: Fortress Press, 2016)
 - 1. If you want to read instances/examples of apocalyptic readings of Paul, this essay collection is an excellent starting place. It is a long book, so only select about 100-200 pgs that you use in your review, and try to characterize your sense of what apocalyptic readings of Paul are.
- xiv. **Editor Gerald Bray, *James, 1-2 Peter, 1-3 John, Jude, Ancient Christian Commentary on Scripture: New Testament, vol. 11* (Downers Grove, IL: IVP Academic, 2000)**
 - 1. An anthology of how the church fathers read these often neglected epistles.
- xv. Jörg Frey, *The Letter of Jude and the Second Letter of Peter: A Theological Commentary* (Waco, TX: Baylor University Press, 2018)
 - 1. A very significant theological interpretation of these epistles, translated from German into English. This course is dominated by Anglophone scholarship; this will give you a window into contemporary European (specifically, German language) scholarship.

- xvi. Dan G. McCartney, *James*, BECNT (Grand Rapids, MI: Baker Academic, 2009)
1. McCartney is a very precise reader of Greek and reads the epistle with a theological hermeneutic in the Reformed tradition.
- xvii. **Douglas Harink, *1&2 Peter*, Brazos Theological Commenary on the Bible (Grand Rapids, MI: Brazos Press, 2009)**
1. An illuminating example of theological interpretation of the Petrine epistles.
- xviii. Editors Richard Bauckham, Daniel Driver, Trevor Hart and Nathan MacDonald, *The Epistle to the Hebrews and Christian Theology* (Grand Rapids, MI: Eerdmans, 2009)
1. This collection of essays insightfully reads Hebrews with dogmatic interests.
- xix. **Editors Ben C. Blackwell, John K. Goodrich, Jason Maston, *Reading Hebrews in Context: The Sermon and Second Temple Judaism* (Grand Rapids, MI: Zondervan, 2023)**
1. An important volume for learning about how Hebrews relates to its early Jewish context.
- xx. Editors Ben C. Blackwell, John K. Goodrich, Jason Maston, *Reading Revelation in Context: John's Apocalypse and Second Temple Judaism* (Grand Rapids, MI: Zondervan, 2019)
1. How does Revelation relate to its early Jewish context? This collection of essays shows how Revelation would have been heard in its early contexts.
- xxi. Jamie Davies, *Reading Revelation: A Literary and Theological Commentary* (Macon, GA: Smith & Helwys, 2024)
1. Popular readings of revelation in the church, and historical-criticism dominated readings of Revelation in the academy, are often inattentive to the profoundly theological vision of the Apocalypse. Bauckham's careful literary and theology reading of the Apocalypse is exemplary. If you want apprenticeship in the art of interpreting Revelation, this might be a great starting place for watching a skilled interpreter at work.
- xxii. **Brandon Smith, *The Trinity in the Book of Revelation: Seeing Father, Son, and Holy Spirit in John's Apocalypse*, Studies in Christian Doctrine and Scripture (Downers Grove, IL: IVP Academic, 2022)**

1. An readable, and even beautiful, study of the pro-Nicene vision of the Trinity in Revelation.
- xxiii. Michael J. Gorman, *Reading Revelation Responsibly: Following the Lamb in to the New Creation: Uncivil Worship and Witness* (Eugene, OR: Cascade, 2011).
 1. A careful reading of the Apocalypse that is attentive to its theological, ethical, liturgical, social, and political implications.

3. Paper on Hebrews, Revelation, or the Catholic Epistles (25% of final grade): due November 25th, 2024

This paper should not be more than 6 pages double-spaced. Select one of the following questions:

a. Options on Hebrews:

1. In Hebrews chs. 1–4, how is the ontological status of the Son integral to both salvation and hope for endurance in the Christian life?
 1. Bobby Jamieson’s work on Christology in Hebrews, and Madison Pierce on the Trinity in Hebrews, will prove very helpful on this question.
2. Two related questions: In Hebrews chs. 6–7, how is Christ able to be our priest, if he is not descended from the tribe of Levi? And in Hebrews chs. 8–10, where does Christ make a self-offering, and what is offered there?
 1. The scholarship of David Moffit on resurrection/ascension and the logic of atonement is very helpful on this question.

b. Option on the Catholic Epistles:

1. The catholic epistles are heavily concerned with challenges to both sound belief and sound practice in the church’s life. Here are two related questions: what were the primary challenges being faced by these communities in the earliest context of these epistles, and how do the catholic epistles contribute to us today constructive and critical resources for discerning how the church handles contemporary challenges to sound belief and sound practice?
2. For this option you can select a single epistle from James, 1-2 Peter, 1-3 John, and Jude, or you can more broadly comment on them as a collection.

c. Option on Revelation:

1. Compare and contrast the Christology of Revelation with that of Paul. Here are two prompts:
 1. In the canon of Christian Scripture, Jesus is described in innumerable ways. What is the contribution of Revelation as theological testimony to who Jesus is, and how he accomplishes salvation? What does it mean to belong to/follow/participate in Christ according to Revelation?
 2. Comparing Revelation and Paul:
 - a. Option 1: The theme of 'apocalyptic' knowledge of Christ (apocalyptic here meaning 'revealed' or 'unveiled') is important in both Paul and Revelation. How is this an apocalyptic epistemology related to Christology in similar and different ways for Paul and Revelation?
 - b. Option 2: Christ is both the slain lamb and the conquering king in Revelation; Paul speaks in similar and perhaps symphonic ways about Christ, but with other differing emphases as well. Where precisely are those similarities and differences?

4. Participation (12.5% of final grade): 6 total, bi-weekly discussion board posts.

See course calendar below in this syllabus for dates.

In six of the twelve weeks (Sep 10, 24, Oct 8, 29, Nov 12, 26) a question will be posted on Monday morning relevant to the module for the week. Students are required to make three substantial contributions to each question, such as an initial reply to the prompt, and then two replies to your fellow classmates. The first of these must be posted by end of Friday and the remaining two by the close of the day the following Tuesday, after which the thread closes.

Discussion should make reference, as appropriate, to material from the lectures and/or the assigned readings.

5. Participation (12.5% of final grade): due Monday December 2nd, 2024 Contemplative Reading/Spiritual Formation/Memorization Assignment:

- a. By the end of the course, students may select any three chapters of the New Testament from Romans to Revelation that will be memorized in their entirety using the translation of your preference.

1. For example, a student may select only three chapters in a longer book (eg, Romans chs. 6–8), or three chapters from shorter books (all of 2 John, 3 John, and Jude; etc.). If you have previously memorized part of the New Testament before taking this course, select three new chapters you have not memorized before.
- b. To complete this assignment, students will submit a paper that simply needs to include these words, “On my honor, I completed the memory work assignment for this course; the passage I memorized was _____. Sincerely, _(your name)_____.”
 1. You do not need to record yourself reciting this memorized passage; your word will suffice that you undertook and completed this work.
- c. Memorizing a few chapters or a whole book of the New Testament is primarily a matter of consistency. If you simply work on this for a couple of minutes every day, you will get incredibly far; if that is not a consistent practice, you will not. Do not wait until the end of the semester to complete this assignment; if you get on it early in the semester you can complete it early with plenty of time to spare. There are many strategies you might try, from writing out the passage by hand, to listening to an AudioBible on repeat, to recording your own voice reading the passage aloud, to creating flashcards, etc. Find what works for you! You might find it beneficial to be outdoors as you work on memorizing this passage, perhaps while on a walk, giving you spatial memory clues.
- d. I desire to be fully accommodating to anyone for whom memorization proves an undue burden, especially those with any kind of disability; please simply email me and I can offer several alternative options to complete this assignment.
- e. Finally, rote memorization might be looked down upon as something that is somehow beneath graduate school. But here are at least four reasons why this is being asked of you:
 1. All of the epistles and the apocalypse in the New Testament were written down in order to be orally delivered and aurally heard by assembled congregations of Christ-believers (on this, see the comments on Phoebe in Beverly Gaventa’s 2024 Romans commentary). The act of reading these texts aloud, even in translation, is itself illuminating and provides a bodily, sensory connection to the earliest context of these texts. The NT epistles and apocalypse were not primarily studied by isolated individuals reading quietly in a library. Whatever all they

were trying to communicate, they were written to be read as a whole and heard in liturgical settings. Memorization gives you a window into that largely illiterate, 'aural' culture in which the New Testament emerged (see the growing body of scholarship known as 'Performance Criticism' on the New Testament).

2. Today, we almost only study the New Testament in isolated little bits. Within single epistles, such as Romans, we love to identify smaller sections/discourse units within the epistle and study them in great depth. That has value for seeing the fine grain detail of smaller parts, but if that is our only mode of engagement with the text then we will never be able to grasp how the small parts cohere into an integrated whole. If you are able to walk around with the entire epistle to the Philippians or Colossians in your head and heart at one time, you will better appreciate each of their smaller parts by always seeing them in connection to the whole of which they are a part. Only by internalizing and imbibing a complex passage will its inner-connections become something you can not only recognize but so grasp that you can explain them to others.
3. Many of us today have diminished powers of attentiveness. This is sometimes because we are de- or mal-formed by things such as social media. While all prior generations were tempted by *acedia* and sloth and vainglory, the advent of digital technology, notifications, and smart phones in particular, are making it harder and harder for us to be completely present in one place. That is the case when simply speaking to another person, maintaining eye contact and being an active listener, and it is especially the case when we try to read an ancient text, such as the New Testament. Something like the attentive, active-yet-tranquil posture of bird-watching is needed to become a skilled reader of the New Testament, and this memory work assignment is trying to stretch and grow your powers of attentiveness towards that end. Those of us who have become hard of hearing need to become the kinds of people who are capable of hearing what the Spirit says to the churches (Rev 2-3).
4. To speak with candor as your professor, while I hope you learn a lot about the New Testament and NT scholarship in this course, I am much more concerned about the state of your soul than your mastery of academic discourse and technique. I am

under no illusions that memorizing a few chapters of the Bible will be a panacea for all that ails us. The texts you will study in this course have a lively vision of the Word of God; in Hebrews the word of God is “living and active”; it slays and makes alive (Heb 4:16). Likewise, Paul writes that “whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope” (Rom 15:4). Reaching back to Psalm 29, and Psalm 119 especially, the Bible describes the Word of God as a terrifying and captivating and saving power, as revealed wisdom that gives us life, frees us, unsettles us but also makes order out of chaos, is more precious than gold, is sweeter than honey, and sustains us when we hide this Word in our hearts. I hope this course stirs you to long for more and more of the Word of God across your lifetime, and that memorizing a few chapters of it on this assignment nourishes your spiritual life in some way. *Especially* if you are taking this course because you aspire to serve in some form of Christian ministry or pastoral care, you need to furnish your imagination with the Word God so it is at-hand when you are dealing with situations for which no other word will suffice (2 Tim 2:15).

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Policy on Assignment and Course Extensions

Assignment Extension (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. Under exceptional circumstances a student may request a short extension to be determined with the instructor. Instructors are not obliged to approve a request for an extension or accept papers that are late where no extension has been requested. If the instructor chooses to accept an assignment, where an extension has **not** been requested and approved before the due date, then **for that assignment one percentage point per late day will be deducted.** The final deadline for the submission of assignments is the date set by the instructor in the syllabus, the examination day scheduled for the course, or the last day of exam week for the semester in which the course is taught, whichever is sooner. If the student fails to submit the assignment by the agreed deadline a mark of zero will be calculated for the assignment.

Policy on Course Extension (BD) Students with documented medical difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term must talk with their instructor and request a course extension. The deadline for obtaining a course extension is the examination day scheduled for the course or the last day of examination week, whichever is sooner. The course extension, when approved, will have a mutually agreed upon deadline, with an absolute deadline of the last day of the examination week within the twelfth month following the end of the course. (The course extension must also be approved by the Basic Degree Director and confirmed by the Registrar.) Under extraordinary situations a student may request an extension on the initial extension. To do this, students must complete a second course extension form, include sufficient documentation (e.g. a doctor's letter) and receive the approval of both the instructor and the BD director.

An approved course extension will appear on the student's record as an SDF. If the student completes coursework before the new deadline approved by the professor and the student's college, the grade SDF will be changed to a letter and number grade. If the student does not complete the work by the deadline set by the professor and no further extension is granted, the professor will assign a zero for the unsubmitted work and submit a final grade (numerical or letter, including FZ) or, if the student successfully petitions for one, a permanent incomplete (INC). For late papers (with or without a course extension) students will receive a grade but minimal comments.

The link for the course extension form is at <https://www.wycliffecollege.ca/basic-degree-request-extension-pdf>

Late work (Graduate). The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate

Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges: <https://www.trinity.utoronto.ca/library/research/theology/avoiding-plagiarism-in-theological-writing/>.

Use of AI. Students are not to submit work generated by AI chatbots such as ChatGPT. If students are found to have done so, they will receive a mark of 'zero' for the assignment concerned.

Recording Policy. Students may not create audio or video recordings of classes with the exception of those students requiring an accommodation for a disability (as identified by the Accessibility Services). These students should speak to the instructor in advance of the class.

If a course is to be recorded (either by a student or the instructor), the following guidelines apply:

- Students must be given notice that lectures or a lecture will be recorded, preferably well before the recorded class. Consent forms are available from the Registrar's office.

- Students must be given the option to opt out of recorded classes without penalty. Students who wish to remain anonymous in a recorded lecture will not be penalized for this choice – if, for example, participation is a required component of the course, students will be given another option to earn participation credit that will not be recorded.

Students creating unauthorized audio and/or video recording of lectures violate an instructor's intellectual property rights and the Canadian Copyright Act. Students violating this agreement will be subject to disciplinary actions under the Code of Student Conduct.

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Week 1

9/9/24
Paul

Topic: Course introduction: on reading the New Testament, and introducing

Reading: Constanine Campbell, *Reading Paul*, pgs. 1–42, and 191–222.
Pdf: Kavin Rowe, “What if it were True? Why Study the New Testament; Ellen Charry, *Renewing our Minds*; John Webster, “Preach the Word | 2 Tim 4:4”

Week 2

9/9/24

Topic: Galatians

Reading: Constanine Campbell, *Reading Paul*, pgs. 43–66

*Discussion Board #1

Week 3

9/16/24

Topic: Romans

Reading: Constanine Campbell, *Reading Paul*, pgs. 153–175.

Pdf: Linebaugh, “The Texts of Paul and the Theology of Thomas Cranmer,”

Week 4

9/23/24

Topic: 1 Corinthians and 2 Corinthians and Philippians

Reading: Constanine Campbell, *Reading Paul*, pgs. 67–84, and 94–118

*Discussion Board #2

Week 5

9/30/24

Topic: Prison Epistles I (Colossians and Philemon)

Reading: Constanine Campbell, *Reading Paul*, pgs. 119–139

Week 6

10/7/24

Topic: Prison Epistles II (Ephesians)

Reading: Constanine Campbell, *Reading Paul*, pgs. 140–153

*Discussion Board #3

Week 7

10/14/24

Topic: Pastoral Epistles and Thessalonian Correspondence

Reading: Constanine Campbell, *Reading Paul*, pgs. 85–93, and 176–190

Week 8

10/21/24

Topic: Hebrews

Reading: (.pdfs will be available online for this book): *The Oxford Handbook of Hebrews and the Catholic Epistles*, ed. Patrick Gray (New York, NY: Oxford University Press, 2024).

1. Simon Gathercole, “Hebrews, the Catholic Epistles, and the ‘Delay of the

- Parousia', pgs. 111–132.
2. Susan Docherty, "How Hebrews Reads Scripture," pgs. 181–197.
 3. David M. Moffitt, Hebrews and the Atonement, pgs. 197–217
 4. Jason A. Whitlark, "A Reception History of the Letter to the Hebrews," pgs. 321–346.

*Discussion Board #4

*The first paper on Paul is due on 10/28

Week 9 – Reading Week

10/28/24

Topic: Without lecture notes or a discussion board, this would be an excellent week to complete the "Book Review" assignment.
Reading: Select one book on the listed provided in this syllabus for the Book Review Assignment"; they vary in length, but most are about 100-200 pages.

*The Book Review Assignment is due on November 4th; take advantage of Reading week!

Week 10

11/4/24

Topic: Catholic Epistles I
Reading: Darian R. Lockett, *Letters for the Church: Reading James, 1-2 Peter, 1-3 John, and Jude as Canon* pgs 1–122 (covering James, 1-2 Peter)

Week 11

11/11/24

Topic: Catholic Epistles II
Reading: Darian Lockett, *Letters for the Church* pgs. 123–224 (covering 1-3 John and Jude)

*Discussion Board #5

Week 12

11/18/24

Topic: Revelation
Reading: Richard Bauckham, *The Theology of the Book of Revelation*.
*Reminder, this book is available online for free from the U. Toronto library, or students may purchase it independently.

*Discussion Board #6

Week 13

11/25/24

Topic: The Art of Listening to Scripture, and Suggestions for Further Study
Reading

*The second paper on Hebrews, Revelation or the Catholic Epistles is due on 11/25

*Complete your Memorization Assignment before 12/2. Be proactive, and do not procrastinate!

Exam Week

No final exam in this course.

DRAFT