Course Description and Outcomes
This course focuses on the content and context of these writings, and the theological emphases of their writers. In addition to Acts and Revelation, Romans, 1 Corinthians, Hebrews, James, and I John will receive special attention. Students will articulate a theology of scripture.

Students will be able to:
1. Distinguish these genres of biblical literature, and understand the major theological themes in these writings.
2. Faithfully exegete these forms of biblical literature.
3. Apply exegesis to preaching, other pastoral responsibilities, and issues of the present day.
4. Articulate the unity and authority of Scripture as a whole.

Required Textbooks
- Readings to be accessed online in the “Library Course Reserves” section of our Canvas site:
A Note about the Hybrid Format

This course is offered in a hybrid format. That means that 15 of the 20 contact hours for class will be in person and the remaining 5 contact hours will be online.

- The PRE-CLASS PHASE is meant to set the foundation for our time together in person. In advance of class, students will view the online video lectures, complete short writing responses, and read selections from required textbooks when applicable.
- The IN-CLASS PHASE will be devoted to digging into the subject through lecture and discussion.

Recommended Textbooks

  - A functional digital concordance of the NRSV translation of the bible can be utilized at [http://bible.oremus.org](http://bible.oremus.org). Unlike the Whitaker/Kohlenberger Concordance, however, this resource does not identify the various Greek words that may be listed under a single English word.

(Some) Course Notifications, Expectations, & Ground Rules

This course explores the ways in which we are “products of our environments” and how our experiences shape our interpretations of the New Testament. To understand this more clearly, we must examine the “environements” that produced us and reflect personally on how our diverse experiences shape our interpretations. Thus, we will discuss matters like gender, race, ethnicitiy, sexuality, socio-economic status, and more. For these conversations, I am committed to making the classroom a safe environment for honest, vulnerable, and critical discussion, in which disagreement (including disagreement with me!) is acceptable. All participants are to engage one another empathetically and respectfully. It is important some voices do not dominate conversations at the expense of others, and, especially, that historically-marginalized voices find free expression in our class. Comments that are sexist, racist, or otherwise inappropriately discriminatory or personal will not be tolerated.
Pre-Class Assignments

PRE-CLASS ASSIGNMENT #1: Exegetical Briefs (7 pages single-spaced)

Turn in this assignment by submitting it in the “Assignments” section of our Canvas site no later than June 1.

Video Lecture: Before starting your exegetical briefs, watch the short instructional video in full. You will find the video in the “Echo ALP” section of our Canvas site.

Instructions: Students will write one [1] exegetical brief for each of the focus texts (Acts, Romans, 1 Corinthians, Hebrews, James, 1 John, and Revelation). Exegetical briefs result from a student’s own careful reading of a NT composition, leading to the student’s own informed, supported, and creative “take” on the composition. Briefs should give an account of the composition as a whole while highlighting its distinctive features, perspectives, or theological vision. Since students develop the briefs based on their own readings of each composition, secondary resources should not be consulted for this assignment, apart from the introduction and notes in the New Interpreters Study Bible. Moreover, a brief involves analysis of the text itself and should not be overly concerned with historical-critical issues (i.e. authorship, date, etc.). Finally, at this stage, please avoid discussion of the implications of a composition for preaching or teaching, or what the text has to say to contemporary readers. For this assignment, the aim is simply for students to analyze the text itself, on its own terms.

Each brief is limited to one page, single-spaced (material on a second page will not be considered). Briefs should offer consideration of the following three concerns and should use the following bolded terms as subtitles to structure each brief:

1. **Structure**
   - How is the composition organized? What are its major sections and subjections?

2. **Key Themes**
   - What are the composition’s key themes, concerns, and perspectives? Use clear examples with specific citations. Example: A major theme in Romans is God’s righteousness, as introduced in the first chapter: “[T]he righteousness of God is revealed through faith for faith” (1:17). Paul restates and expands the theme of righteousness in 3:21–26.

3. **Function**
   - On the whole, what does the composition attempt to accomplish? What is its purpose? E.g., does it make an argument? Does it primarily encourage an audience who is suffering? Does it admonish a wayward community? Use specific examples to support your claims.
PRE-CLASS ASSIGNMENT #2: Theology of Scripture (4 pages double-spaced)

Turn in this assignment by submitting it in the “Assignments” section of our Canvas site no later than June 1.

Instructions: Carefully read the UMC’s theological guidelines on scripture (http://bitly.com/1JuKh45).

Please address the following questions, aided by particular references from the UMC’s guidelines:

- **(A):** What is scripture? Identify and explain three statements made by the guidelines concerning the **nature** of scripture.
- **(B):** What does scripture do? Identify and explain three statements made by the guidelines concerning the **function** of scripture.
- **(C):** How is scripture understood? Identify and explain three statements made by the guidelines concerning the **interpretation** of scripture.
- **(D):** Describe your own theology of scripture, providing any relevant scriptural references supporting it, and compare it with the UMC’s guidelines.

PRE-CLASS ASSIGNMENT #3: Orientation to Carter and Levine (5 pages double-spaced)

Turn in this assignment by submitting it in the “Assignments” section of our Canvas site no later than June 1.

**Video Lecture:** Before starting your assignment on Carter and Levine, watch the short instructional video in full. You will find the video in the “Echo ALP” section of our Canvas site.

**A.** Read the introduction to the textbook by Carter and Levine (pp. 1–16), and summarize each of the three approaches, which they reference with the following three phrases:

- “world behind the text"
- “world of the text"
- “world in front of the text"

Also, in a statement or two for each method, explain how the method that they discuss accomplishes the goal of the approach under which they discuss it. For example, how does narrative criticism help to accomplish the aim of understanding the “world of the text?”

**B.** Carter & Levien have chapters for each of our focus texts (Acts, Romans, 1 Corinthians, Hebrews, James, 1 John, Revelation). Choose three of these chapters—one from each of the following categories: (A) Acts or Hebrews, (B) Romans or 1 Corinthians, (C) 1 John or Revelation. Read your three chapters and for each one, answer the following:

- Which method(s) do Carter and Levine use for the focus text?
- Respond to each chapter with a summary comparison (3–5 sentences) of its contents with your own insights from Pre-Class Assignment #1 (exegetical briefs). E.g., how does their chapter on Hebrews compare with your exegetical brief on Hebrews? Does your initial reading cohere with theirs? Do some of their points build on or add to some from your own reading?
PRE-CLASS ASSIGNMENT #4: Orientation to Bassler (2 pages double-spaced)

Turn in this assignment by submitting it in the “Assignments” section of our Canvas site no later than June 1.

Read all of Bassler’s Navigating Paul. In no more than two pages, summarize the key points of the following:

• Chapter 2: “Paul and the Jewish Law”
• Chapter 5: “The Righteousness of God”

Please use parenthetical citations for quotations and references to specific statements and/or ideas.

Example: Bassler claims that, due to the missional context of Paul’s epistles, “the role of ‘works of the law’ in excluding Gentiles from salvation seems to be his primary concern” (17).

PRE-CLASS ASSIGNMENT #4: Interpretive Perspectives (3 questions posted to Canvas)

Submit your questions in the “Assignments” section of our Canvas site no later than June 1.

Read the following selections. For each selection, provide one [1] question for each reading (3 total questions) that arose for you as you read it. I will use them as a basis for class discussions. The readings include:


   GUIDE: Read the introduction (pp. 11–30) and ch. 4 (91–102). Feel free to skim pp. 11–30, which provides some context for the larger book. Read ch. 4 more closely. Your discussion question may, however, come from any part of Santa Biblia.

   NOTE: You are only required to read pp. 349–55 and to post a response question from your reading of those pages. The remaining pages are optional.

PRE-CLASS ASSIGNMENT #5 – Video Lectures

Submit your questions in the “Assignments” section of our Canvas site no later than June 1.

Before we have our first class meeting, you are required to watch each of the following video lectures in full. Additionally, after watching each video, students must submit one question per video that arose from the lecture to the “Assignments” section of the class Canvas site. I will do my best to address these questions in our in-class meetings. The video lecture topics are as follows:

Lecture 1: The Acts of the Apostles
Lecture 2: 1 Corinthians
Lecture 3: Romans
Lecture 4: James
Lecture 5: Hebrews
Lecture 6: I John
Lecture 7: Revelation
In-Class Assignments

Exegetical Analysis
The exegetical analysis is a written assignment of 1,000–1,500 words that requires students to use the exegetical skills that are learned during COS 521. Students will select one text from several options that will be provided on the first day of class, and they will provide observations and questions that arise from direct, exegetical study of the selected text. This assignment serves three purposes:

1. To develop interpretive skills;
2. To encourage close reading that prioritizes the text;
3. To increase capacity for asking good questions, based on close reading.

The exegetical analysis is due by the beginning of the last day of class. Additional instructions will be provided during class sessions.

Final Exam
Students will take an in-class final exam on the last day of the course. The exam will test students on their knowledge and understanding of the course’s seven focus compositions from the NT and will be based on materials covered in readings and lectures.

Course Schedule
In-Class Themes for Lectures, Discussions, and Practices

July 19, 2018  Introduction to Biblical Exegesis & Interpretation
              “With What are we Working?” Establishing a Pericope

July 20, 2018  Form, Content, & Meaning: Structuring a Passage

July 23, 2018  Word Studies and “the Meaning of Meaning”

July 24, 2018  Principles & Practices of Reading a Text in Context

July 25, 2018  Texts Talking to One Another: Intertextuality

July 26, 2018  A Return to the Beginning: Theologies of Scripture

July 27, 2018  Final Examination
How Your Final Course Grade Is Determined
15%  Class attendance and participation, reading of the New Testament, and secondary texts
25%  Timely and satisfactory completion of Pre-Class Assignments
30%  Exegetical Analysis
30%  Final Exam (taken on the last day of class)

COS Grading Scale

<table>
<thead>
<tr>
<th>Grade</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>A+</td>
<td>97-100</td>
</tr>
<tr>
<td>A</td>
<td>93-96</td>
</tr>
<tr>
<td>A-</td>
<td>90-92</td>
</tr>
<tr>
<td>B+</td>
<td>87-89</td>
</tr>
<tr>
<td>B</td>
<td>83-86</td>
</tr>
<tr>
<td>B-</td>
<td>80-82</td>
</tr>
<tr>
<td>C+</td>
<td>77-79</td>
</tr>
<tr>
<td>C</td>
<td>73-76</td>
</tr>
<tr>
<td>C-</td>
<td>70-72</td>
</tr>
<tr>
<td>D+</td>
<td>67-69</td>
</tr>
<tr>
<td>D</td>
<td>65-66</td>
</tr>
<tr>
<td>D-</td>
<td>65-64</td>
</tr>
<tr>
<td>F</td>
<td>0-64</td>
</tr>
</tbody>
</table>

Grade Deduction Policy
Pre-class work must be received no later than 11:59p.m. EST on June 1, 2018.
Pre-class work received after the deadline will be subject to the late penalty schedule below:
- Pre-class work received between June 2-8 will receive a one-letter grade deduction.
- Pre-class work received between June 9-15 will receive a two-letter grade deduction.
- Students who have not submitted pre-class work by June 15 will be dropped from the class.

Plagiarism Defined
“You plagiarize when, intentionally or not, you use someone else’s words or ideas but fail to credit that person, leading your readers to think that those words are yours. In all fields, you plagiarize when you use a source’s words or ideas without citing that source. In most fields, you plagiarize even when you do credit the source but use its exact words without using quotation marks or block indentation” (201-202).

Guidelines for Written Assignments
- All papers should be typed, double-spaced, and on 8.5x11” paper.
- The font should be Times New Roman, 12 point.
- Margins should be 1” on all sides.
- All papers must include a page number and the student’s last name in the header or footer.
- Note the question you are answering at the beginning of each new section or page.
- All papers must be properly cited. Please use MLA formatting. This is the best website for learning more about MLA format: https://owl.english.purdue.edu/owl/resource/747/1/
The faculty of Emory Course of Study School has adopted a covenant statement encouraging inclusiveness in the use of language, as follows:

The Inclusive Language Covenant is designed to create a linguistic environment in which all students, staff, and faculty can grow in understanding and appreciating the rich diversity of God’s people. The COS faculty commits itself through continued discussion, reflection, and exploration to using language in such a way that we respond to the fullness of God’s presence among us as much by our choice of words as by our care for one another. Recognizing that our experience with inclusive language is an integral part of theological formation, we invite students and others to share as partners with us in this learning process.

We understand “covenant” more in terms of its biblical and theological meaning than in a legal or contractual context. Covenant signifies the common commitment of a community of faith in response to God’s revelation and in participation with one another. The values implied in the covenant have morally persuaded us to try to generate patterns of speech and behavior that bond the members of the community in mutual respect. We expect all members of the community to address issues of diversity constructively. The entire Inclusive Language Covenant can be found on the COS website, and you are encouraged to read the whole covenant.