

NTS 5511 DL: Introduction to the New Testament

ASHLAND THEOLOGICAL SEMINARY

Spring Semester, 2025 (January 6 – May 1)

Remote Live, Tuesdays 7-8pm

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I. Course Description

This course introduces students to the critical study and interpretation of the New Testament. The course focuses students on hearing the New Testament writings as pastoral responses shaped by and addressing first-century socio-historical settings. It includes exploration of their theological and narrative content, exposure to diverse interpretive approaches, and examination of literary, historical, and cultural issues relevant to their interpretation.

This course seeks to provide: (1) exposure to the historical, social, cultural, and religious *contexts* of these twenty-seven *texts*, the contexts that constitute the larger matrix from which these texts emerge, upon which they drew meaning, and into which they spoke; (2) immersion into the texts as pastoral words to (largely) particular pastoral challenges within particular situations, in the context of the critical and thoughtful examination of these texts over the course of the past two centuries; and (3) reflection on the texts, on the basis of and informed by the fruits of 1. and 2. above, for their formational word to us as disciples and as *communities* of disciples, and to hear the *range* of its formational word to a range of conditions and challenges.

Important Note: This course utilizes an online component (principally the learning management system Blackboard) as a major teaching medium. Access to a reliable computer and high-speed internet is required (dial-up access will result in an inferior experience, and possibly prove entirely inadequate), as is familiarity with Blackboard's features. The university provides extensive orientation and help through your Blackboard homepage. See especially (a) the "Video Help Center for Students," located at the bottom of the center column, and (b) the "Student Orientation" information (right column, last entry under the heading "My Courses"). It is highly recommended that you familiarize yourself thoroughly with the relevant computer and web functions prior to starting the course so as not to compound your learning curve while the course is in progress. Online learning often requires more self-motivation than a regular class and is not suitable for every student. If you encounter technical computer or Blackboard difficulties, contact the AU help desk at 419-289-5405.

II. Student Learning Outcomes

This course format consistently meets the same quality, assessment, learning outcomes and requirements of the traditional semester course format.

As a result of this course, students will be able to:

1a. Articulate the content of the New Testament and major critical issues associated with New Testament interpretation.

1b. Demonstrate proficiency in the exegesis of, and theological and ethical reflection upon, the New Testament.

[2. Not assessed in this course.]

3. Identify (a.) the limits of their own cultural and social location upon their reading and interpreting the New Testament and (b.) strategies to compensate for the same for the sake of a richer engagement with the New Testament and its formational challenges.

[4.-6. Not assessed in this course.]

III. Course Requirements

A. Textbooks and Other Materials

1. D. A. deSilva, *An Introduction to the New Testament: Contexts, Methods and Ministry Formation* (2nd edition; Downers Grove, IL: InterVarsity Press, 2018). ISBN-10: 0830852174; ISBN-13: 978-0830852178.

2. A *modern* English translation of the New Testament, preferably the New Revised Standard Version (NRSV),¹ New International Version (NIV 2011), or English Standard Version (ESV).

Participants will also read a variety of articles or essays written from a broad array of ideological and global locations as well as some supplementary material by the instructor. These will all be available within the online course shell in .pdf format.

¹ The NRSVue (New Revised Standard Version updated edition) is also suitable.

B. Course Engagement

Attendance for the entirety of every class session (whether in-person or online) and full engagement in learning activities is required, except in the case of an emergency or with prior approval from the instructor. Attendance in online courses includes full participation in all assignments, such as viewing videos and posting in forums. Any work missed due to an excused absence must be made up by the student (quizzes, tests, papers, etc.). All work missed due to an unexcused absence may not be made up. Missing more than 13% of the class (e.g., equivalent to 6 hours of participation for a 3-credit course) will result in the course changing to audit. Any student missing more than 33% of a course (e.g. the equivalent of 5 weeks) will be dropped from the course or may choose to audit the course. Failure to follow the class assignment timetable can also result in penalties. Appropriate childcare must be arranged to allow for full class attendance, whether in-person or online. Legal and safety issues prevent students from bringing children to campus/class.

Diligent and timely engagement of each week's presentations, readings, group work, discussion forums, and other venues for attaining the learning outcomes is of the utmost importance for attaining the student learning outcomes. Online courses require that students take a more active stance in regard to attaining the learning outcomes for the course as well as contributing to one another's attainment of the same. Pay close attention throughout the course to the various facets of each week's venues for engagement of the material, both "passive" (e.g., viewing lectures) and "active" (e.g., engaging in the various discussion forums), and invest yourself fully not only for the sake of your own learning and processing, but also for the sake of your *peers'* learning and processing.

1. Weekly posts and responses

Each week, each of you will create a *discussion board post* of 400-500 words (total) addressing *each* of these three elements:

(a) What most stimulated your fresh thinking about the particular New Testament text or other concepts studied this week and the formative impact of the same on your vision for discipleship and ministry in your context;

(b) what most disturbed you about the material you encountered this week, and why;

(c) what questions you have about the material you've read or heard that week, and/or what you want to hear more about in order to process the material more fully.

These are simply essential questions students ought to ask of themselves every week in every class, so as to clearly *and intentionally* process their ongoing learning experiences and identify their own “take-aways” that make the experience one of lasting value and impact. If you keep notes with a view to these topics as you read, creating your posts will be fairly easy to do at the end of each week.

Then each of you will respond to at least *two* of your peers, particularly in regard to items #2 and #3. **Plan to respond thoughtfully and constructively.** In Paul’s vision of the church, we are God’s gifts to one another along this journey of discipleship. Engage this part of the exercise each week from this mindset.

The point of this exercise is to help you all process the material in ways that are particularly relevant to you and your own formational journey and ministry context, as well as to find out where the stumbling blocks are for you and try together to help one another navigate these.

A word about the timing of **how these discussion forums will work:**

These will be largely *retrospective*. By the end of Week One (for example), you will post your own responses to the above questions in regard to the Week One material, but on **Monday and Tuesday** of Week Two – while we are also pursuing our largely individual grasp of the new material for that week (doing the new readings, viewing the new videos) – we will respond to one another’s posted materials from Week One (and so forth each successive week). It doesn’t work well, I’ve found, to try to cram both posts *and* responses on a given week’s material into that same week, so we will write our responses to one another in the beginning of each following week.

Note that there will be a **second forum** in which students will participate in Weeks Two and Three involving specific assignments tied to those weeks’ material.

2. Real-time Sessions

We will meet weekly on Tuesday evenings (7-8 pm) via the “course room” within the online course shell. These will be important occasions for (a) the review of major points in the reading; (b) discussion of the more substantive questions and concerns that have arisen for each of you in the course of the previous week’s readings and interaction; (c) orientation to the next (current) week’s material; and (d) developing a sense of community as we engage these foundational texts.

3. Midterm and Final Essay Examinations

These instruments will determine to what extent the student has digested the course material and internalized the more essential content matter of the course. **A successful examination will reflect close engagement with my textbook and the New**

Testament texts themselves and will address all points of each exam question in an organized fashion. I like success more than surprises: these exams will be distributed early so that you can use them as “filters” for study and gathering notes and thus work on them as you go through the whole course. **Please note: students who have followed these directions have most frequently been happiest with my evaluations of their exams.**

You are welcome (but by no means required) to collaborate with one another in study groups and the like (that you yourselves will undertake to organize, or not) if you believe this would help you arrive at optimal answers to these essays. This applies to *interpreting* the questions together and uncovering material that will lead to successful answers, not to *formulating* the answers/essays themselves (i.e., write up your own answers).

4. Exegetical Paper

In order to practice and demonstrate his or her growing facility in the process of exegesis, each student will write an exegesis paper on a discrete unit of the text (these will generally fall between five and ten verses in length).

The many sections in the principal textbook, *An Introduction to the New Testament*, entitled “Exegetical Skills” provide a primary resource for thinking about a wide array of investigative lenses, typically offering models of their application that can guide you as you bring these questions to your own passage. Another very useful resource is the “ATS Model of Exegesis,” a document available from the seminary web site that represents a kind of consensus model developed by the entire biblical studies department. *This is a model for investigation, not an outline for presentation.*

You should select a passage to study from the list below **by the end of week 3**. It would be greatly to your advantage, then, to use these “Exegetical Skills” sections to explore/investigate your passage week-by-week through the various lenses and approaches described (to the extent appropriate – not every passage lends itself to every “skill”). You should also begin to read through what three critical commentaries (see below) have to say about your passage, as these commentators will themselves have engaged the passage from the vantage point of several, and perhaps many, of these exegetical skills.

The paper should fall between 12 and 15 double-spaced pages (at 12-point type) and use a standard method of referencing (in-text references with works cited list or standard footnotes). The paper will be evaluated on the basis of how well the student:

- a. shows evidence of having worked through the discrete questions and skills laid out and demonstrated in the “Exegetical Skills” sections of my textbook, as called for by the passage chosen (not every passage yields fruit to every “exegetical skill”);

- b. engages appropriate secondary literature in the process of discovery and synthesis of those questions and approaches;
- c. presents his or her reading of the passage in clearly written, logically coherent prose; and
- d. discovers **an organic connection** between the work done in the exegesis of the passage and the application of the text to Christian discipleship and ministry and develops the latter.

In regard to “appropriate secondary literature,” your exegesis paper **must** show evidence of **close** interaction with at least **three critical commentaries** (such as are listed below) and **three other academic sources** (journal articles, scholarly books and monographs, entries from substantial bible dictionaries like the *Anchor Bible Dictionary*, the *New Interpreter’s Dictionary of the Bible*, or the *IVP Dictionary of Jesus and the Gospels* and *Dictionary of New Testament Background*). A “critical” commentary is one that seeks to lead out the meaning of the text under investigation fully in the light of linguistic/lexical, literary, historical, philosophical, tradition-historical, and cultural contexts. They are therefore valuable resources for *answering* many of the questions found in the “ATS Model of Exegesis.” The following series provide excellent examples of what I have in mind: Word Biblical Commentary (WBC), New International Greek Testament Commentary (NIGTC), New International Commentary on the New Testament (NICNT), Anchor Bible Commentary (AB), Baker Exegetical Commentary on the New Testament (BECNT). Many other commentaries would fit the bill (e.g., Robert Gundry’s on Mark and Matthew, Craig Keener’s on Matthew and John). The course textbook, *An Introduction to the New Testament*, provides an up-to-date (2018) starting place for additional sources. Recent critical commentaries are also excellent places to look for bibliographic information. I am available for consultation on resources as well (and I strongly advise that you *do* check in with me about this).

The following are my recommendations for passages for your paper (just to be clear, the semi-cola **separate** possible choices within a particular book):

Matthew 5:38-48; 12:1-8; 15:1-20; 21:33-44; or 22:1-14

Mark 9:2-13; 10:1-12; 11:12-26; 12:18-27; or 12:28-34

Luke 4:1-13; 4:14-30; 14:12-24; 22:14-27

John 5:1-18 or 12:12-19

Acts 3:11-26; 8:26-40; 15:1-21; or 17:22-31

Romans 15:1-13

1 Corinthians 1:18-31; 10:1-13; or 11:17-34
 2 Corinthians 3:7-18
 Galatians 2:15-21; 4:21-31; or 5:1-6
 Philippians 2:1-11
 Colossians 1:9-23 (with a focus on 1:15-20)
 Hebrews 6:4-12; 10:19-31; 10:32-39; or 12:1-11
 James 2:14-26 or 4:1-10
 1 Peter 2:1-10 or 4:12-19
 Revelation 2:18-29; 4:1-11; or 14:6-13

If you have a particularly strong desire to focus on a different passage, consult with me first – and earlier than week 3! If I feel that the passage will allow you to exercise a sufficiently full range of exegetical skills, I may accept it as an alternative.

D. Calculation of Grade and Connection of Learning Outcomes

<i>Assignments</i>	<i>Learning Outcomes</i>	<i>Percent of Final Grade</i>
Online Engagement	1a, 3	25
Midterm Exam (due 2/28)	1a	25
Final Exam (due 5/1)	1a	25
Exegesis Paper (due 5/1)	1b, 3	25

IV. Course Schedule (subject to change)

The following table lays out our projected schedule. Reading the actual text of the New Testament is an essential part of this course, even if you consider yourself to be highly familiar with its contents. In the best-case scenario, you would read the text once in one translation *prior* to reading the textbook, and a second time in a second translation *after* reading the textbook. I recognize that *two* readings will not always be possible, especially with the longer NT books – but never omit a *first* fresh, thoughtful reading through of the NT book before digging into the textbook and other materials.

<i>Week</i>	<i>Dates</i>	<i>Lecture/Topic</i>	<i>Readings/Assignments</i>
1	1/6-1/12	The World Between the Testaments	deSilva, <i>Introduction</i> , 1-81; Videos on history from Alexander to Hadrian; Video on the Apocrypha (general introduction); Online discussion forum

		(Attendance Taken in Blackboard)	Real-time session, Tuesday Jan. 7, 7-8 pm. <i>Optional resources to bookmark for down the road:</i> Video lectures 2-8 on the Apocrypha
2	1/13-1/19	The Social and Cultural World of the New Testament	deSilva, <i>Introduction</i> , 82-116; deSilva, "We Are Debtors" (.pdf); deSilva, "Jews in the Diaspora" (.pdf); Video on Roman Imperial Ideology; Online discussion forum; Second online discussion forum on "Grace" in its First-Century Context Real-time session, Tuesday Jan. 14, 7-8 pm. <i>Optional resources:</i> Videos on Honor, Patronage, Kinship, and Purity
3	1/20-1/26	Four Gospels, One Jesus (Attendance Taken in Blackboard)	deSilva, <i>Introduction</i> , 117-173; deSilva, "Sample Assessments of Jesus Traditions" (.pdf); Thurman, "Jesus – An Interpretation" and "Love"; Online discussion forum Second online exercise on Gospels and History Real-time session, Tuesday Jan. 21, 7-8 pm. <i>Optional resources:</i> deSilva, <i>Jewish Teachers of Jesus</i> , 14-30 (.pdf) Select your exegesis paper passage by the end of this week <i>and</i> obtain three critical commentaries on that book (see assignment description in syllabus for details)
4	1/27-2/2	Mark's Gospel	Read the Gospel of Mark; deSilva, <i>Introduction</i> , 174-209; deSilva, <i>Jewish Teachers of Jesus</i> , 158-174 (.pdf); Powery, "Mark," from <i>True to Our Native Land</i> ; Videos: The Gospel of Mark in the Shadow of Rome; Online discussion forum; Real-time session, Tuesday Jan. 28, 7-8 pm.

			<i>Optional: Video on Capernaum</i>
5	2/3-2/9	Matthew's Gospel	Read the Gospel of Matthew; deSilva, <i>Introduction</i> , 210-260; Levine, "Discharging Responsibility: Matthean Jesus, Biblical Law, and Hemorrhaging Women"; Video: Jesus and Ben Sira; Online discussion forum; Real-time session, Tuesday Feb. 4, 7-8 pm.
6	2/10-2/16	Luke's Gospel	Read the Gospel of Luke; deSilva, <i>Introduction</i> , 261-303; Reimer, "The Forgiveness of Debts in Matthew and Luke: For an Economy without Exclusions"; Videos: "Luke's Infancy Narrative and Imperial Ideology"; "When You See Jerusalem Surrounded By Armies"; Online discussion forum; Real-time session, Tuesday Feb. 11, 7-8 pm.
7	2/17-2/23	John's Gospel and Communities	Read the Gospel of John; 1-3 John; deSilva, <i>Introduction</i> , 341-408; Katanacho, "Reading the Gospel of John Through Palestinian Eyes"; Online discussion forum; Real-time session, Tuesday Feb. 18, 7-8 pm.
8	2/24-3/2	Introduction to Paul; Acts MIDTERM EXAM DUE Friday, 2/28, at 9am!	Read the Acts of the Apostles; deSilva, <i>Introduction</i> , 409-426, 304-340; Keener, "Anticipating Ancient African Christianity"; Online discussion forum; Real-time session, Tuesday Feb. 25, 7-8 pm. <i>Optional: Video on Athens and Paul's Visit</i>
	3/3-3/9	SPRING BREAK	
9	3/10-3/16	Galatians and Romans	Read Paul's Letters to Galatia and Rome; deSilva, <i>Introduction</i> , 427-460, 526-564;

			<p>deSilva, “Neither Tamil Nor Sinhalese: Reading Galatians with Sri Lankan Christians”; deSilva, <i>Transformation</i>, 1-43 (available as a .pdf) Online discussion forum; Real-time session, Tuesday Mar. 11, 7-8 pm.</p> <p><i>Optional: Videos on Rome and Pisidian Antioch</i></p>
10	3/17-3/23	1 & 2 Thessalonians; 1 & 2 Corinthians	<p>Read Paul’s Letters to Thessalonica and Corinth; deSilva, <i>Introduction</i>, 461-525; Tamez, Lumbala, and “1 Corinthians 15:1-58” <i>or</i> Secrest, “Identity and the Embodiment of Privilege in Corinth”; Online discussion forum; Real-time session, Tuesday Mar. 18, 7-8 pm.</p> <p><i>Optional: Videos on Corinth and on Thessalonica</i></p>
11	3/24-3/30	Paul’s Prison Epistles	<p>Read Paul’s Letters to Philippi, Philemon, Ephesus, and Colossae; deSilva, <i>Introduction</i>, 565-648; Adewuye, “Reading Ephesians 6:10-18 in the Light of African Pentecostal Spirituality”; Lewis, “An African American Appraisal of the Philemon-Paul-Onesimus Triangle”; Video: Wisdom’s New Face; Online discussion forum; Real-time session, Tuesday Mar. 25, 7-8 pm.</p> <p><i>Optional: Videos on Philippi and Ephesus</i></p>
12	3/31-4/6	The Pastorals; Letter to the Hebrews	<p>Read Paul’s Letters to Timothy and Titus; The Letter to the Hebrews; deSilva, <i>Introduction</i>, 649-719; Videos on Hebrews and Patronage; Hebrews and Purity; Online discussion forum; Real-time session, Tuesday Apr. 1, 7-8 pm.</p>
13	4/7-4/13	James, Peter, Jude	<p>Read James, 1 & 2 Peter, Jude; deSilva, <i>Introduction</i>, 720-785;</p>

			<p>Tamez, "James"; deSilva, "Reading 1 Peter in Sri Lanka"; Videos on 1 Peter and Honor; 1 Peter and Kinship; James and Ben Sira; Online discussion forum; Real-time session, Tuesday Apr. 8, 7-8 pm.</p> <p>Work on final exams and exegetical papers!</p>
14	4/14-4/20	HOLY WEEK	<p>No additional assignments beyond using this opportunity to work on your final exams and seminar papers as your church duties allow.</p>
15	4/21-4/27	Revelation; Formation of the New Testament	<p>Read the Revelation of John; deSilva, <i>Introduction</i>, 786-830; Blount, "The Witness of Active Resistance: The Ethics of Revelation in African American Perspective"; Patzia, <i>Making of the New Testament</i>, 166-191 (.pdf); "Canonical Formation of the New Testament" (from <i>Dictionary of New Testament Background</i>); Online discussion forum (focus on Revelation);² Real-time session, Tuesday Apr. 22, 7-8 pm.</p> <p>Work on final exams and exegetical papers!</p> <p><i>Optional:</i> Videos on Revelation and Roman Imperial Ideology (parts 1-3)</p>
16	4/28-5/1	"EXAM WEEK"	<p>FINAL EXAMS and PAPERS are due by 9am on Thursday, May 1. NO late work will be accepted without <i>prior</i>, successful appeal for an incomplete or, in extreme circumstances, extension.</p>

² For this forum, please make your primary post by Sunday night but feel free not to respond to one another's posts next week. It will be exam week by that point and I know your priorities will need to be elsewhere.

V. Recommendations for Lifelong Learning

1. Select a second introduction to the New Testament, particularly one written from a different theological location, and put it into critical dialogue with my own. Suggestions would include: R. E. Brown, *An Introduction to the New Testament* (New York: Doubleday, and New Haven: Yale University Press, 1997); M. E. Boring, *An Introduction to the New Testament: History, Literature, Theology* (Louisville: Westminster John Knox Press, 2012); B. D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (5th ed.; New York: Oxford University Press, 2011); C. R. Holladay, *A Critical Introduction to the New Testament* (Nashville: Abingdon, 2005). What arguments/positions seem stronger? Where will you finally come down on points of historical setting, composition, and meaning?
2. Pursue more in-depth study of particular New Testament books in their historical, cultural, and theological contexts by taking upper-level courses on particular texts (e.g., Luke, Romans, Galatians, Thessalonian Letters, Hebrews, or Revelation) and contexts (e.g., “New Testament Backgrounds” or “Life and Literature Between the Testaments”).
3. Create a reading plan for working through the most salient Jewish and Greco-Roman literature of the Hellenistic and Roman periods to enrich your understanding of the socio-political and cultural world within which the early Christian movement took shape and by which it was deeply formed. The suggestions for further reading at the end of *INT*, chapter 2, will help you in this endeavor.
4. Read more in-depth studies on individual New Testament books and figures (e.g., Jesus, Paul, James) to take your knowledge to the next level beyond this brief introduction.
5. Teach or preach through several books of the New Testament, interacting in your preparation with what you have learned in this course as well as several of the suggestions for further reading at the end of the appropriate chapters in *INT*.

VI. Selected Bibliography or References

Suggestions for further reading/bibliography can be found at the end of every chapter in *INT*. Other important bibliographic resources would include the main bibliographies and sectional bibliographies in the individual volumes of the *Word Biblical Commentary* as well as the main bibliographies in the individual volumes of the *New International Commentary on the New Testament* and *New International Greek Testament Commentary*.

Full bibliographic entries for the additional weekly readings are as follows:

- J. Ayodeji Adewuye, "Reading Ephesians 6:10-18 in the Light of African Pentecostal Spirituality," pp. 83-94 in *Global Readings: Reading the Bible in the Majority World* (ed. Craig Keener and M. Daniel Carroll R.; Peabody, MA: Hendrickson Publishers, 2013).
- Brian K. Blount, "The Witness of Active Resistance: The Ethics of Revelation in African American Perspective," pp. 28-46 in *From Every People and Nation* (ed. David Rhoads; Minneapolis: Fortress Press, 2005).
- David A. deSilva, *The Jewish Teachers of Jesus, James, and Jude: What Earliest Christianity Learned from the Apocrypha and Pseudepigrapha* (Oxford and New York: Oxford University Press, 2012).
- _____, "Jews in the Diaspora," pp. 272-290 in Joel B. Green and Lee M. McDonald, eds. *The World of the New Testament: Cultural, Social, and Historical Contexts* (Grand Rapids: Baker Academic, 2013).
- _____, "Reading 1 Peter in Sri Lanka," in Mariam Kamell Kovalishyn, ed., *Reading Scripture with the Majority World* (Grand Rapids: Baker Academic, forthcoming).
- _____, "Neither Tamil Nor Sinhalese: Reading Galatians with Sri Lankan Christians," pp. 39-56 in *Global Readings: Reading the Bible in the Majority World* (ed. Craig Keener and M. Daniel Carroll R.; Peabody, MA: Hendrickson Publishers, 2013).
- _____, "'We Are Debtors': Grace and Obligation in Paul and Seneca," pp. 150-178 in Joseph Dodson and David Briones, eds., *Paul and Seneca in Dialogue* (Leiden: Brill, 2017).
- Yohanna Katanacho, "Reading the Gospel of John Through Palestinian Eyes," in Gene L. Green, Stephen T. Pardue, and K. K. Yeo, eds., *Majority World Theology: Christian Doctrine in Global Context* (Downers Grove: InterVarsity, 2020).
- Craig Keener, "Anticipating Ancient African Christianity," pp. 274-282 in *Between History and Spirit: The Apostolic Witness of the Book of Acts* (Eugene, OR: Cascade, 2020).
- Amy-Jill Levine, "Discharging Responsibility: Matthean Jesus, Biblical Law, and Hemorrhaging Woman," pp. 70-87 in *A Feminist Companion to Matthew* (ed. Amy-Jill Levine; Sheffield: Sheffield University Press, 2001).
- Lloyd A. Lewis, "An African American Appraisal of the Philemon-Paul-Onesimus Triangle," pp. 232-246 in *Stony the Road We Trod: African American Biblical Interpretation* (ed. Cain Hope Felder; Minneapolis: Fortress Press, 1991).
- Arthur B. Patzia, *The Making of the New Testament: Origin, Collection, Text & Canon* (2nd ed.; Downers Grove: InterVarsity, 2011).

Emerson B. Powery, "Mark," pp. 121-157 in *True to Our Native Land: An African American New Testament Commentary* (ed. Brian K. Blount; Minneapolis: Fortress, 2007).

Ivoni Richter Reimer, "The Forgiveness of Debts in Matthew and Luke: For an Economy without Exclusions," pp. 142-157 in R. S. Sugirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World* (3rd ed.; New York: Orbis, 2006).

Love L. Secrest, "Identity and the Embodiment of Privilege in Corinth," pp. 9-30 in Yung Suk Kim, ed., *1 and 2 Corinthians* (Texts @ Contexts; Minneapolis: Fortress Press, 2013).

Elsa Tamez, "James," pp. 381-391 in Elisabeth Schüssler Fiorenza, ed., *Searching the Scriptures: A Feminist Companion* (New York: Crossroad, 1994).

Elsa Tamez, Francois Kabasele Lumbala, and Daniel C. Arichea, "1 Corinthians 15:1-58," pp. 185-200 in John R. Levison and Priscilla Pope-Levison, eds., *Return to Babel: Global Perspectives on the Bible* (Louisville: Westminster John Knox Press, 1999).

Howard Thurman, "Jesus – An Interpretation," pp. 11-35 in *Jesus and the Disinherited* (Boston: Beacon Press, 1976).

Seminary Guidelines

A. ATS Academic Integrity Policy

Ashland Theological Seminary expects each student to uphold the Seminary's core value of academic excellence by contributing to an environment that is both challenging and supportive. In such an environment a student will neither seek nor offer improper assistance. All students have an obligation to be forthright in their academic endeavors and to respect ethical standards. The work that one submits for academic evaluation must be one's own, unless an instructor expressly permits certain types of collaboration. Academic integrity requires that each student will use one's own capabilities to achieve one's fullest potential and will neither offer nor accept aid that is not in keeping with regularly accepted standards of academic integrity. Failure to conform to this conduct shall constitute academic dishonesty. The full Academic Integrity Policy statement may be found in the *Student Handbook*.

B. ATS Grading Scale

Grade	Quality	Percent	Description
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A	4.0	97-100	Superior achievement of course objectives, diligence and originality, high degree of freedom from error, outstanding evidence of ability to utilize course knowledge, initiative expressed in preparing and completing assignments, positive contributions verbalized in class.
A-	3.7	92-96	
B+	3.3	89-91	
B	3.0	86-88	Good work submitted, commendable achievement of course objectives, some aspects of the course met with excellence, substantial evidence of ability to utilize course material, positive contributions verbalized in class, consistency and thoroughness of work completed.
B-	2.7	83-85	
C+	2.3	80-82	
C	2.0	77-79	Acceptable work completed, satisfactory achievement of course objectives, demonstrating at least some ability to utilize course knowledge, satisfactory class contribution.
C-	1.7	74-76	
D+	1.3	71-73	
D	1.0	68-70	Passing but minimal work, marginal achievement of course objectives, poor performance in comprehension of work submitted, inadequate class contributions.
D-	0.7	65-67	
F	0.0	Below 65	Unacceptable work resulting in failure to receive class credit, inadequacy of work submitted or of performance and attendance in class.

C. Attendance

Attendance for the entirety of every class session (whether in-person or online) and full engagement in learning activities is required, except in the case of an emergency or with prior approval from the instructor. Attendance in online courses includes full participation in all assignments, such as viewing videos and posting in forums. Any work missed due to an excused absence must be made up by the student (quizzes, tests, papers, etc.). All work missed due to an unexcused absence may not be made up. Missing more than 13% of the class (e.g., equivalent to 6 hours of participation for a 3 credit course) will result in the course changing to audit. Any student missing more than 33% of a course (e.g. the equivalent of 5 weeks) will be dropped from the course or may choose to audit the course. Failure to follow the class assignment timetable can also result in penalties. Appropriate childcare must be arranged to allow for full class attendance, whether in-person or online. Legal and safety issues prevent students from bringing children to campus/class.

D. Attendance Reporting:

Students are required to participate in a course related activity in the first and third weeks of the course. Students may be administratively withdrawn from the course and/or may lose financial aid benefits if a qualifying activity has not occurred between the student and the course work or faculty within the first three days of the course. Simply logging into a course online via the Learning Management System (LMS) is not considered a qualifying activity.

Student non-participation during the first 8 days of a course may initiate the administrative course withdrawal process. Student non-participation, mid-course, for 14 consecutive days may also initiate the administrative course withdrawal process.

According to policies and procedures set forth by Ashland University's Department for Veterans' Services, AU will grant any service member requiring more than a 30-day leave a release from coursework. Contact the Office of Veterans' Services for more information regarding this process.

E. Accessibility Resources and Accommodations

It is Ashland University's goal that learning experiences be as accessible as possible. If you anticipate or experience physical or academic barriers based on a disability, please contact the Student Accessibility Center at [419-289-5904](tel:419-289-5904), or send an email to au-sac@ashland.edu. The Student Accessibility Center office and the course instructor will work together in order to establish accommodations and to meet your learning needs.

F. ATS Library

The Ashland Theological Librarians are available to help with your research project or assignment in-person or online. How? Schedule an appointment, email Sarah Thomas or Daniel O'Brien at ats-library@ashland.edu, or call at 419-289-5169.

G. Writing and Communication Center (WCC)

The Writing and Communication Center (WCC) can help you brainstorm, draft, and revise your writing and communication assignments in your graduate classes. All graduate consultants have a graduate degree and extensive experience with writing center theory and practice and can advise you online or in person. The aim of our service is to support and mentor students as they explore ways to improve their graduate-level academic writing and communication skills.

- Receive one-on-one feedback from a WCC graduate consultant on any project that involves communication— essays, speeches, group presentations, lab reports, poster presentations, video productions, and much more!
- Our default type of appointment for graduate students is conducted asynchronously via email. In other words, after you make an appointment through our online scheduler (WOnline), you attach a draft to the appointment. Then, within 48 hours of the scheduled appointment, one of our consultants reviews your paper and emails you feedback. We also offer synchronous (live) appointments via Zoom or in person upon request.
- To schedule an asynchronous appointment, go to www.ashland.mywconline.com (you will need to create an account the first time you use the scheduler).
- To schedule a synchronous (live) Zoom appointment, please email us at wcc@ashland.edu.

Visit our homepage for more information: www.ashland.edu/wcc