



# TYNDALE

• SEMINARY •

## Course Syllabus Fall 2013

### I CORINTHIANS NEWT 0723 / PENT 0520

SEPTEMBER 12<sup>TH</sup> – DECEMBER 6<sup>TH</sup>, 2013  
THURSDAYS, 6:30 TO 9:30 PM

#### INSTRUCTOR: DR. IAN SCOTT

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Office Hours: Mondays, 1:30-3:00 PM; Thursdays, 4:30-6:00 PM

To access your course materials, go to your Tyndale email account: <http://mytyndale.ca>. Please note that all official Tyndale correspondence will be sent to your <@MyTyndale.ca e-mail account. For information how to access and forward Tyndale e-mails to your personal account, see <http://www.tyndale.ca/it/live-at-edu>.

### I. COURSE DESCRIPTION

Although we sometimes idealize the first-century church, Paul's first letter to the Corinthians reveals a community in chaos. This course examines the various problems in the Corinthian church and how Paul tried to address those issues, all in the context of the first-century world. Along the way we will ask how Paul's treatment of factionalism, sexuality and marriage, communion, charismatic gifts, and other issues can help us to navigate life and leadership today.

#### PREREQUISITES

- Required: Biblical Interpretation (BIBL 0501)
- Recommended: New Testament Theology and History (NEWT 0522)

## II. LEARNING OUTCOMES

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

- reproduce a detailed outline of 1 Corinthians;
- outline and critically evaluate different models of the Corinthian community and its thought, explaining how these models affect our reading of the letter;
- discuss the course of Paul's relationship with the Corinthian church, drawing on both 1 Corinthians and 2 Corinthians;
- outline Paul's theological story as it appears in 1 Corinthians and explain (using examples) the implications Paul draws from that story for the Corinthians' lives;
- accurately interpret a passage from first Corinthians, paying attention to:
  - historical, cultural, and social context;
  - the nature of the issues in Corinth;
  - the nature and structure of Paul's rhetoric in the passage;
  - the place of the passage in Paul's larger argument in the letter;
  - the contribution of the letter to Paul's overall message;
  - the use of OT quotations, allusions, or motifs;
  - the implications of the passage for contemporary church life.
- identify and discuss the hermeneutical issues involved in allowing our contemporary lives to be shaped by Paul's teaching to the ancient Corinthians.

## III. COURSE REQUIREMENTS

### A. REQUIRED TEXTS

Witherington, Ben III. *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids, Mich.: Eerdmans, 1995. ISBN 0802801447

Kovacs, Judith L. *1 Corinthians: Interpreted by Early Christian Commentators*. The Church's Bible. Grand Rapids, Mich.: Eerdmans, 2005. ISBN 080282577X

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

*(Note that the NASB is not preferred, and please do not use the KJV or Authorized Version, or the RSV. Loose translations such as the New Living Translation, the New English Bible, and the Message are also not appropriate for this kind of study. If you do not own an appropriate translation you may use the electronic copies available online at Bible Gateway, <http://www.biblegateway.com/>).*

### B. ASSIGNMENTS AND GRADING

There are four principles of learning that undergird the assignments for this course. *First, we learn best when we put new knowledge to use right away.* Rather than simply feeding information back to an instructor, we learn best when we are engaged in a project or problem

that requires us to apply our new skills and information. So, throughout this course we will focus on applying our new knowledge in the interpretation of NT passages.

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

*Third, we learn best when we are pursuing questions we form for ourselves, rather than questions that are set for us by an instructor.* When we help to set the direction of our own learning, we are immediately more motivated and more likely to connect what we learn with other areas of knowledge. So students will decide for themselves what questions they want to make the focus of their blog discussions and what passage they want to examine in their final interpretation essay.

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

**1. Contribution to In-Class Group Discussions: 40% of final grade**

Students will participate in small- and large-group discussions in class. These discussions will be based in part on reading questions set by the instructor. Students are expected to demonstrate in the discussions that they have (a) read and understood the week's sections in 1 Corinthians and in the textbooks; (b) reflected on the set reading questions enough to offer a substantial response; (c) reflected enough on the reading to formulate questions of their own to share with the group. **After**

**each class, students will provide the instructor with a peer evaluation grade out of 10 for each of their fellow group members (submitted online at <http://ianwscott.webfactional.com/peergrades>).** Students should use the rubric posted on the class web-page in order formulate these marks. The instructor will also observe the discussions and will reserve the right to balance peer grades that he judges not to reflect a student's actual learning and contribution.

**Students absent from class will receive 0/10 for their class discussion contributions on that day** unless prior arrangements have been made with the instructor or the student can demonstrate that the lateness is the result of a medical emergency.

2. **Interpretation Essay:** Due by midnight on **Saturday, Nov. 30<sup>th</sup>**; 50% of final grade.

Students will write an essay of 12-15 pages in length providing and defending an interpretation of one passage from 1 Corinthians. A grading rubric and full instructions for the essay are provided on the class web-page.

3. **Outline Quiz:** During the exam schedule, Dec. 9<sup>th</sup>—13<sup>th</sup>; 10% of final grade.

Students will reproduce, from memory, the detailed outline of 1 Corinthians provided by the instructor and used throughout the course as the basis for our discussions.

#### **D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK**

A full set of essay guidelines, along with the grading rubric and sample essays, is provided on the class web page at <http://ianwscott.webfactional.com>. The student's **interpretive essay should be submitted by email attachment** to [iscott@tyndale.ca](mailto:iscott@tyndale.ca). Please DO NOT submit paper copies. Email confirmation that the essay has been received will be provided within 12 hours. Feedback on the interpretive essay will be provided by email **to the same address from which the essay is submitted**. These assignments may be submitted in any standard word processing file format (.ODT .DOC .DOCX .WPD or .RTF), but a PDF file is preferred.

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.46 to 10.51](#) and [14.253 to 14.254](#).

#### **Academic Integrity**

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

Students should consult the current Academic Calendar for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at <http://tyndale.ca/registrar>.

#### E. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Weekly in-class discussions	40 %
Interpretation essay (due Nov 30 <sup>th</sup> )	50 %
Outline quiz (during exam schedule)	10 %
<b>Total Grade</b>	<b>100 %</b>

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

Each week students should arrive to class having read

- the appropriate chapters in 1 Corinthians (the biblical text),
- the corresponding sections in Witherington and Kovacs

Although they are not included on the course outline, students are expected to read the introductory sections of Witherington's commentary during the first two weeks of class.

Sept. 12 <sup>th</sup>	Introduction: A Community in Chaos The Greco-Roman World of Corinth
Sept. 19 <sup>th</sup>	The Corinthian Community Paul's Life and Context for Writing
Sept. 26 <sup>th</sup>	1 Cor 1:1-3:4
Oct. 3 <sup>rd</sup>	1 Cor 3:5-4:21
Oct. 10 <sup>th</sup>	1 Cor 5:1-6:20
Oct. 17 <sup>th</sup>	1 Cor 7:1-40
Oct. 24 <sup>th</sup>	1 Cor 8:1-9:27
Oct. 31 <sup>st</sup>	SEMINARY READING DAYS
Nov. 7 <sup>th</sup>	1 Cor 10:1-11:1
Nov. 14 <sup>th</sup>	1 Cor 11:2-34
Nov. 21 <sup>st</sup>	1 Cor 12:1-13:13
Nov. 28 <sup>th</sup>	1 Cor 14:1-40
Dec. 5 <sup>th</sup>	1 Cor 15:1-16:24 Conclusion: Being the Body of Christ

## **V. SELECT BIBLIOGRAPHY**

See the bibliographies in Witherington and on the class web-page.