An integrative course with a focus on the distinctive uses and applications of Old Testament themes and texts in the New Testament. This Th.M.-level course is open to M.Div. and M.A. students willing to do Th.M. level work. Prerequisites include a year of basic Greek and NT502. It is preferable to have taken a year of basic Hebrew and to have completed one or more exegesis courses before taking this course.

Having completed this course:

1. The student will have learned a basic method for the examining the OT citations in the New Testament (Mission statements 1 & 2).
2. The student will understand the key issues in the discussion of the use of the Old Testament in the New (Mission statements 1 & 2).
3. The student will understand a basic hermeneutical framework within which much of the New Testament’s use of the OT may be understood (Mission statements 1 & 2).
4. The student will have gained an appreciation of the variety of ways in which New Testament authors use the Old Testament (Mission statements 1 & 2).
5. The student will have gained a greater sensitivity to the role of Old Testament scripture in the thinking and argumentation of the authors of the New Testament (Mission statements 1 & 2).
6. The student will have gained an overview of the subject area and enjoyed the opportunity to explore a particular area of interest relating to the use of the Old Testament in the New in some depth (Mission statements 1 & 2).

REQUIRED TEXTS


Various articles and book chapters listed in the syllabus.

**RECOMMENDED TEXTS**


**COURSE REQUIREMENTS**

1. **Research paper:** Each student will write an original research paper on some aspect of the use of an Old Testament in the New which demonstrates and builds upon a clear understanding of the issues involved, the relevant literature and careful exegesis of Old Testament, Jewish and New Testament texts. Note that this paper must not be done on an OT or NT text that the student has written an exegesis paper on previously. The paper should clearly reflect (in its main text and footnotes) a firm grasp and critical use of periodical literature, monographs and reference works. Normally, this will include all of the following steps: Examination of the OT text in its original context, as well as other ancient interpretations of the same text (especially those that antedate the NT text in question) and the NT author’s use of the text. The paper should normally discuss the issues of the text-form employed by the NT author and the significance, if any, of alterations made by the NT author. The paper should address the question of the level of the NT author’s sensitivity to the contextual meaning of the OT text and the theological warrants for and/or implications of the way the NT author uses the OT text. Any paper that does not demonstrate serious independent engagement with the text (that is, one that merely summarizes information found in secondary sources) will not receive a passing
grade. The paper should be between 18 and 23 pages for those taking the course as NT760 and 20 and 25 pages for those taking the course as NT960. It should also be double-spaced (except for block quotes and footnotes), with one-inch margins and size 12 Times New Roman (or equivalent) font. Tampering with margins or font size to artificially control paper length will be penalized.

Note: The research paper should reflect careful study of the passages themselves and engagement with published research on the passages and their issues. The following web pages may be of some use:

http://www.viceregency.com/otntbib.htm
http://www.viceregency.com/otntcanonbib.htm
http://www.viceregency.com/OTinPaul.htm
http://paulandscripturebibliography.blogspot.com/
http://www.viceregency.com/ScriptureIndices.htm

2. Text comparisons: The following list of texts should be read in Greek (and, where possible, Hebrew). The text form of quotations from the OT should be identified in terms of their agreement or lack thereof with the LXX and the MT (or the NASB/ESV in the case of those who have not studied Hebrew). Differences between the NT and LXX text are to be itemized on the form. Those who have studied Hebrew are encouraged to read the OT text in Hebrew and compare the MT with the LXX wherever possible. Textual comparisons using the Text Comparison Sheet are not intended to provide a basis for the full analysis of what is going on with each text, but merely a minimal starting point from which further study, conversation and analysis might advance. A total of 12 text comparison sheets should be submitted on the following texts, with the first two (on the Gospel of Mark) to be discussed during the first session with the professor and the rest to be discussed according to a schedule established during the first meeting:

1. Mark 1:2 and Mal 3:1
2. Mark 1:3 and Isa 40:3
3. Acts 15:14-18 and Amos 9:11-12
4. Gal 3:10 and Deut. 27:26
5. Gal 3:13 and Deut 21:23
6. Rom 1:17 and Hab 2:4
8. Heb 1:5 and Ps 2:7
9. Heb 1:5 and 2 Sam 7:14
10. Heb 1:13 and Ps 110:1
11. Heb 2:6-8 and Ps 8:4-6
12. Heb 11:21 and Gen 47:31

3. Reading Report: A complete listing of the pages completed of the required reading and a calculation of the total percentage read of the required readings is to be submitted at the end of the course. Those taking the course as NT960 are required to read all of Watson, Paul and the Hermeneutics of Faith (533 pages). Those taking the course as NT760 are only required to read pages 33-77 and 281-313 (a total of 78 pages) of that volume.
ACADEMIC POLICIES

Inductive Study
The final paper must demonstrate the use of the tools/steps/methods taught in NT502 and in this course. A paper that primarily reflects a selection of insights from commentaries or other secondary sources will not be acceptable.

Plagiarism
All use of sources must be properly indicated. Read the document on plagiarism carefully and remember that use of authors’ words is indicated with quotation marks and a footnote and use of their ideas, but not their words, is indicated with a footnote.

COURSE OUTLINE/PROPOSED SCHEDULE (subject to change at professor’s discretion)

Note: The Introduction to each book and the texts listed in bold and italics are to be studied in the Commentary on the New Testament Use of the Old Testament [CNTUOT]. Those texts that are underlined should be read in Greek (and, where possible, in Hebrew).

<table>
<thead>
<tr>
<th>Topic</th>
<th>Readings, Assignments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction to course and subject</td>
<td>Ciampa, “The History of Redemption.”</td>
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<td>and proficiency quiz.</td>
<td>Recommended: David Instone-Brewer, “Theology of Hermeneutics,” in Encyclopedia of</td>
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<td></td>
<td>Midrash: Biblical Interpretation in Formative Judaism, edited by Jacob Neusner and</td>
</tr>
</tbody>
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|                                    | Alan J. Avery Peck (2 vols; Leiden/Boston: Brill, 2005; http://www.tyndalehouse.com/Staff/Instone-
|                                    | Brewer/prepub/Theology%20of%20Hermeneutics.pdf).                                      |
| CSER BT Overview of the Biblical    | Longenecker, xiii-87; Introduction to the Commentary on the New Testament Use of the   |
| Narrative                           | Old Testament [CNTUOT].                                                               |
|                                    | Recommended: Julio Trebolle Barrera, The Jewish Bible and the Christian Bible, 428-544;|
|                                    | Philip Alexander, “The Bible in Judaism” in The Oxford Illustrated History of the Bible,|
|                                    | 256-64.                                                                              |
| Introduction to ancient            | Ciampa, “Toward the Effective Preaching of New Testament Texts that Cite the Old        |
| biblical interpretation            | Testament”; Ciampa, “Approaching Paul’s Use of Scripture in Light of Translation      |
|                                    | Studies” in Paul and Scripture: Continuing the Conversation. In the SBL series, Early  |
|                                    | Christianity and Its Literature. Edited by Christopher D. Stanley; Atlanta: Society of |
| approaches to the study of the topic|                                                                                      |
|                                    |                                                                                      |
| Mark | Mark 1:1-11; Exod 23:20; Mal 3:1; Isa 40:1-5; Mark 2:10; 4:12; chs. 8-15  
Longenecker, 117-123  
| --- | --- |
| Matthew | Matt 19:3-10; Gen. 1:27; 2:24; Deut. 24:1; Matt chs. 1-7, 13, 24-28  
| Reading Week | Moyise, Steve. Paul and Scripture (all). Porter and Stanley, eds., As It Is Written: Studying Paul’s Use of Scripture, pp. 15-188; Hays, Echoes of Scripture in the Letters of Paul (all); Longenecker, 88-116;  
Recommended: Stanley, “‘Pearls before Swine’; Did Paul’s Audiences Understand His Biblical Quotations?”; Abasciano, “Diamonds in the Rough: A Reply to Christopher Stanley Concerning the Reader Competency of Paul’s Original Audiences” |
| 1 Corinthians | 1 Cor 10:1-14; Exod 32:6; Exod 16:2-3; Num 11:1-4; 21.4-7; 25.1-2, 9; Ps 78:15-31; 1 Cor chs. 5, 8-15.  
N. T. Wright, “Monotheism, Christology and Ethics: 1 Corinthians 8” in his The Climax of the Covenant, pp. 120-36.  
Recommended: Collier, “That We Might Not Crave Evil” |
| 1-2 Corinthians | 2 Corinthians chapters 3-4  
Francis Watson, Paul and the Hermeneutics of Faith, 281-313. |
| Galatians | **Galatians 3:6-14; Gen 15:6; Gen 12:3; 18:18; Deut 27:6; Hab 2:4; Lev 18:5; Deut 21:23.**  
| **CNTUOT** on Galatians; Ciampa, “Abraham and Empire in Galatians”; Preston Sprinkle, “Justification from the Curse of the Law (Galatians 3.10): In Disagreement with Tom Schreiner and N.T. Wright” (paper from 2010 ETS meeting). |  
|  
|  
**Galatians** |  
Continued.  
**Romans** | **Rom 4:1-8; Gen 15:6; Psa 32:1-2 [31:1-2LXX]; Rom 1:1-5, 16-18; chapters 3-4.**  
| Watson, *Paul and the Hermeneutics of Faith*, 33-77;  
|  
**Romans 5-7**  
Ciampa, “Genesis 1-3 and Paul's Theology of Adam’s Dominion in Romans 5-6” |  
|  
**Romans**  
**Rom 8; 9-11, 13:8-10; ch. 15** |  
|  
**Ephesians, Philippians**  
**Eph. 1:3-14; 4:7-11; Psa. 68:18; Eph 5:28-31; Gen 2:24; Lev. 19:18; Phil 2:6-11** |  
|  
**Hebrews**  
**Hebrews 1:1-2:10; Ps 2:7; 2 Sam 7:14; Deut 32:43/Ps 97:7; Ps 104:4; Ps 45:6; Ps 102:25-27; Ps 110:1; Ps 8:4-6** |  
Longenecker, 140-165 |
## Hebrews

**Hebrews 8, 10-11 (Heb 11:21; Gen 47:21)**

### John

*John 1, 3; 12:12-16; Psa 118:25-26; Zech 9:9; John chs. 13-21*


### 1 Peter

*I Peter 2:6-10; Is 28:16; Psa 118:22; Isa 8:14*

Longenecker, 166-184

### 1-2 Peter, Jude

*I Peter 3:17-22; 2 Peter 2:1-14; Jude 6*


### Revelation

Longenecker, 185-198; *CNTUOT* on Revelation


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### Bibliography (from [http://www.viceregency.com/otntbib.htm](http://www.viceregency.com/otntbib.htm))


**Matthew**


**Mark**


**Luke**


**John**


**Acts**


**Romans**


**1 Corinthians**


**2 Corinthians**


### Galatians


### Ephesians


**Philippians**

**Colossians**

**Pastoral Epistles**

Benjamin Paul Wolfe, “The Place and Use of Scripture in the Pastoral Epistles.” Ph.D. diss., The University of Aberdeen (Scotland), 1990.

**Hebrews**


**1 Peter**

**Revelation**


For further bibliography on Paul’s use of Scripture see the following (click the “List” button on the left): [http://paulandscripture.westmont.edu/wikindx/index.php?action=listDisplay](http://paulandscripture.westmont.edu/wikindx/index.php?action=listDisplay)