

NT-1003 Introduction to the New Testament – Fall 2018 – Mon/Thurs 08:10-09:30

Prof. A. Paretsky, O.P.

DSPT ☞ TBD; e-mail aparetsky@dspt.edu Office number 209

Office hours: Mon. and Thurs. 11:15-12:30 or by appointment.

The course is intended to introduce the student to a critical reading and study of the New Testament. It is divided into three parts. The first part deals with general issues related to the study of the Bible. The second deals with methodological concerns. The third with the texts and theology of the New Testament. There are eleven weekly exercises due on or before Friday of the week for which they are assigned. There will be a final exam covering only the material from part 3. With the final project the student will present in class a brief analysis for discussion of a New Testament passage using one of the critical approaches covered in the class. The final grade will depend upon the exercises (50%), final project (25%) and final exam (25%).

Much of the required and recommended reading will be posted on Moodle. If you want to purchase a textbook, either of the following can be acquired through <http://astore.amazon.com/dspt-20>.

Brown, R. E. *An Introduction to the New Testament: Abridged edition* (ABRL; Garden City: Doubleday, 1997; reprinted by Yale University Press); ISBN-13: 978-0300173123; retail price \$26.51 (also available on Kindle).

McDonald, L. M. and S. E. Porter. *Early Christianity and its Sacred Literature* (Peabody, Mass.: Hendrickson, 2000); ISBN-13: 978-1565632660; retail price \$39.95.

Brown's introduction is a centrist Catholic presentation of the New Testament. McDonald and Porter is a centrist Protestant presentation. One may disagree with conclusions in either, but they each present the issues fairly.

For a good short introduction see **G. Theissen.** *Fortress Introduction to the New Testament* (translated by J. Bowden; Minneapolis: Fortress, 2003). ISBN-13: 978-0800636227; retail price \$24.00

☛ The Moodle password for this course is *ntintro*

☛ See Moodle for Course Bibliography.

☛ On 10 September part of the class period will be devoted to a field trip to the GTU Library to familiarize the student with available tools for basic research in Biblical studies, including bibliographies, reference works, and important periodicals in English. Please print out and bring along the file on Moodle entitled "Tools for Biblical Study." Available on Moodle is a selection of available (as of 2006) electronic media tools. Check also the following library link: <http://www.gtu.edu/library/electronic-resources> Staff can help you with any difficulty.

☛ The following works are frequently referred to in the syllabus and will be identified by author only. **Adam, A. K. M.**, ed. *Handbook of Postmodern Biblical Interpretation* (St. Louis, Missouri: Chalice Press, 2000); **Brown, R. E.** *An Introduction to the New Testament* (ABRL; Garden City: Doubleday, 1997) pp. 99-125; **Green, Joel B.**, ed. *Hearing the New Testament: Strategies for Interpretation* (2nd ed.; Grand Rapids: Eerdmans, 2010); **Hayes, J. H. and C. R. Holladay.** *Biblical Exegesis: A Beginner's Handbook* (3rd ed.; Louisville: John Knox Westminster, 2007); **McDonald, L. M. and S. E. Porter.** *Early Christianity and*

its Sacred Literature (Peabody, Mass.: Hendrickson, 2000); **New Jerome Biblical Commentary** [*New JBC*] (ed. R. E. Brown, J. A. Fitzmyer, R. E. Murphy; Englewood Cliffs, NJ: Prentice Hall, 1990); **Porter, S. E.** (ed.). *Handbook to the Exegesis of the New Testament* (Leiden/Boston: Brill, 2002).

IMPORTANT DATES

- Reading week: 22-26 October
- Class evaluations & Final project due: 10 December
- Final exam: 13 December.

• The weekly exercises (✍) are found at the end of the syllabus. They are intended both to check your understanding of basic issues and to challenge your ingenuity in reading Biblical passages. None of them should exceed one page in length. Some may be accomplished in a single paragraph. If you consult commentaries, please so indicate. You may submit them to me as an e-mail attachment. Please note the due dates and do not let yourself fall behind.

• Final Project. **NB:** For writing a paper on an exegetical topic, see on Moodle “How to write an exegesis paper” extracted from chapter 12 of **Hayes and Holladay**.

1. Produce a bibliography on a topic relating to a problem in one or more of the Synoptic Gospels, *or* the Gospel of John, *or* the Acts of the Apostles, *or* the Pauline Corpus.

The bibliography should consist of at least twenty titles, at least ten of which should be from periodical literature. Include the vol. and page no. of the bibliographic source for each work cited. Articles in encyclopedias or similar works do not count.

2. Describe the methodological approach you would use for writing a paper on the chosen topic.
3. Write a brief (no more than one page) summary outline of a paper you would write on the chosen topic.

• **Make an appointment to discuss your topic with me before reading week.**

[4. If size of class permits, the 10 December session will be devoted to each student making a brief presentation of proposed topic for research.]

• The final exam will deal only with Part three and will cover apocalyptic, christological titles, basic concepts in Paul, the gospels, and Hebrews.

I. BASIC TOOLS FOR BIBLICAL STUDY.

A. Language[s] of the New Testament.

• Learn the Greek Alphabet. While knowledge of the Greek language is not required for this course, it is the language of the New Testament. You should be able to sound out and recognize words that appear in critical articles and commentaries.

The Greek Text.

Aramaic and Latin expressions in the Greek New Testament. Is there an Aramaic substratum to the Gospels?

B. Text of the New Testament.

Manuscript traditions: ●READ “Manuscripts” [on Moodle]; **E. J. Epp**, “Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon,” in Porter, *Handbook*, 70-73 (manuscript families), 84-91 (interrelationship of text and canon) [on Moodle].

Text-critical problems: ●READ **E. J. Epp**, “Textual Criticism...” 45-63, 69-70 (use of patristic quotations) [on Moodle as Text Criticism].

C. How to find words or phrases in the New Testament.

Use of dictionaries, concordances.

“The Unbound Bible” <http://unbound.biola.edu/>



Go to exercise 1.

Additional reading. **Aland, K. and B.** *The Text of the New Testament* (Grand Rapids: Eerdmans, 1986); **Metzger, B. M.** *The Text of the New Testament. Its Transmission, Corruption, and Restoration* (Oxford: Clarendon, 1964); **Brown, R. E.**, pp. 48-54; **McDonald and Porter**, pp. 571-599.

C. Canon of the New Testament.

●READ Muratorian Fragment [on Moodle]

●READ Irenaeus on the Four Gospels [see on Moodle “Development of NT Canon”]

●READ Books that didn’t make the cut [see on Moodle “Non-canonical books”]¹

●READ “The Nativity of Mary” [on Moodle]

●READ **E. J. Epp**, “Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon,” in Porter, *Handbook*, 84-91 (interrelationship of text and canon) [on Moodle].



Go to exercise 2.

Additional reading. **Brown, R. E. and R. F. Collins.** “Canonicity,” *New JBC* §66:1034-1054; **Metzger, B. M.** *The Canon of the New Testament. Its Origin, Development, and Significance* (Oxford: Clarendon, 1987 [r. 1989]); **Neuenzeit, P.** “Canon of Scripture,” *Sacramentum Mundi*, 1:252-257; *Concise Sacramentum Mundi*, 168-173; **Brown**, pp. 10-15; **McDonald and Porter**, pp. 1-18; **Brown**, pp. 600-622.

D. What makes the Bible Inspired? [This section is for reference only, but ●READ Paretsky, “Notes on the Inspiration of Scripture,” on Moodle.]

¹The most recent edition of non-canonical New Testament is J. K. Elliott, *The Apocryphal New Testament* (Oxford: Clarendon, 1993). The 1924 edition by M. R. James is out of date but is in the public domain; consequently it is found on most web sites that post the “lost” books of the New Testament.

Additional reading. **Thomas Aquinas**. *ST* 2a-2ae qq. 171-178 (*on Prophetic Inspiration* [selections on Moodle]); **Benoit, P.** *Aspects of Biblical Inspiration* (London: Sheed and Ward, 1965); **Collins, R. F.** “Inspiration,” *New JBC* §65:1023-1033.

II. Critical Methodology.

☛ **READ Fitzmyer, J. A.** “Historical Criticism: Its Role in Biblical Interpretation and Church Life,” *Theological Studies* 50 (1989) 244-259 [[on Moodle](#)]; **Brown, R. E.** *The Critical Meaning of the Bible*, ch. 1 & 2 [[on Moodle](#)]; **Miller, J. Maxwell**, “Reading the Bible Historically: The Historian’s Approach,” in Haynes and McKenzie, 17-20 [[on Moodle](#) under Miller and Viviano]; **Hayes and Holladay**, “Introducing Exegesis” 1-33 [[on Moodle](#)].

Additional reading. **McDonald and Porter**, pp. 1-18; **Thomas Aquinas**. *ST* q. 1, a. 9-10 (*on the Literal Sense of Scripture*) [[on Moodle](#)]; **Kselman, J. S. and R. D. Witherup**. “Modern New Testament Criticism,” *New JBC* §70:1130-1145.

A. Source criticism and Intertextuality. **Viviano, P. A.** “Source Criticism,” in Haynes and McKenzie, 35-57 [[on Moodle](#) under Miller and Viviano]; **Hayes and Holladay**, “Tradition Criticism: The Stages behind the Text” in Hayes and Holladay, 115-126 [[on Moodle](#)]; David R. Catchpole, “Source, Form and Redaction Criticism of the New Testament,” in **Porter**, *Handbook*, 167-187 [[on Moodle](#)].

☛ **Go to exercise 3.**

1. Use of the Old Testament – **Hays, R. B. and J. B. Green**, “The Use of the Old Testament by New Testament Writers,” in **Green**, 222-238.

☛ **Go to exercise 4.**

2. Use of extra-biblical Jewish material, 1st Century Judaism and the growth of the rabbinic tradition – **Brown**, pp. 74-96; R. **Bauckham**, “The Relevance of Extra-Canonical Jewish Texts to New Testament Study,” in **Green**, 90-108 [[on Moodle](#)].

3. Use of Hellenistic material.

[Additional reading. **G. E. Sterling**, “Hellenistic Philosophy and the New Testament,” in **Porter** 313-337 [[on Moodle](#)]. Reference only.]

☛ **Go to exercise 5.**

4. Intertextuality within the New Testament.

☛ **Go to exercise 6.**

☛ **Go to exercise 7.**

B. Form Criticism (*Formgeschichte*). ☛ **READ Hayes and Holladay**, “Form Criticism: The Genre and Life Setting of the Text,” 104-114 [[on Moodle](#)]; David R. Catchpole, “Source, Form and Redaction

Criticism of the New Testament,” in **Porter**, *Handbook*, 167-187 [[on Moodle](#)]; [critique of form criticism and of oral tradition]in **Sanders, E. P. and M. Davies**. *Studying the Synoptic Gospels* (London: SCM – Philadelphia: Trinity Press International, 1989), 134-145 [[on Moodle](#)].


Additional reading. **McKnight, E. V.** “Form Criticism and New Testament Interpretation,” in *Method and Meaning. Essays on New Testament Interpretation in Honor of Harold W. Attridge* (ed. A. B. McGowan and K. H. Richards; Atlanta: Society of Biblical Literature, 2011) 21-40 [[on Moodle](#)]

C. Redaction Criticism (*Redaktionsgeschichte*). READ **Streete, G. P. C.** “Redaction Criticism,” in **Haynes and McKenzie**, 105-121 [[on Moodle](#)]; David R. Catchpole, “Source, Form and Redaction Criticism of the New Testament,” in **Porter**, *Handbook*, 167-187 [[on Moodle](#)]; **Hayes and Holladay**, “Redaction Criticism: The Final Viewpoint and Theology,” 127-138 [[on Moodle](#)].

Additional reading. Yarbro Collins, A. “Redaction Criticism in Theory and Practice,” in *Method and Meaning. Essays on New Testament Interpretation in Honor of Harold W. Attridge* (ed. A. B. McGowan and K. H. Richards; Atlanta: Society of Biblical Literature, 2011) 59-77 [[on Moodle](#)]

D. Literary criticism. READ **Powell, M. A.** “Narrative Criticism,” in **Green**, 239-255 [[on Moodle](#)]; Brook W. R. **Pearson** and Stanley E. **Porter**, “The Genres of the New Testament” in **Porter**, *Handbook*, 137-161; Brook W. R. **Pearson**, “New Testament Literary Criticism: Formalism,” in **Porter**, *Handbook*, 248-264.

Additional reading. **Powell, M. A.** *What is Narrative Criticism* (Minneapolis: Fortress Press, 1990); **Beardslee, W. A.** *Literary Criticism of the New Testament* (Philadelphia: Fortress Press, 1970);

 **Go to exercise 8.**

E. Other critical methods:

Rhetorical criticism. **Black, C. C.** “Rhetorical Criticism,” in **Green**, 256-277; **Cunningham, D. S.** “Rhetoric,” in **Adam**, 220-226 [[on Moodle](#)]. [Additional reading. **Kennedy, G.** *New Testament Interpretation Through Rhetorical Criticism* (Chapel Hill, N.C.: University of North Carolina Press, 1984); **Mack, B. L.** *Rhetoric and the New Testament* (Guides to Biblical Scholarship New Testament Series; Minneapolis: Fortress, 1989).]

Structural. **Patte, D.** “Structural Criticism,” in Haynes and McKenzie, 183-200 [[on Moodle](#)]; E. P. **Sanders and M. Davies**, “Structuralism and Deconstruction” in Sanders, E. P. and Margaret Davies. *Studying the Synoptic Gospels*. London: SCM–Philadelphia: Trinity Press International, 1989, 224-239 [[on Moodle](#)]. [Additional reading. **Adam, A. K. M.** *What is Postmodern Biblical Criticism?* (Guides to Biblical Scholarship New Testament Series; Minneapolis: Fortress, 1995); **Jobling, D. and S. Moore**, eds. “Poststructuralism as Exegesis” *Semeia* 54 (1992).]

Reader-Response. **McKnight, E. V.** “Reader-Response Criticism,” in Haynes and McKenzie, 230-252 [[on Moodle](#)]; **Vanhoozer, K. J.** “The Reader in New Testament Interpretation,” in Green, 301-328 [[on Moodle](#)].

Social-Scientific. **Martin, D. C.** “Social-Scientific Criticism,” in Haynes and McKenzie, 125-141 [on Moodle]; **Barton, S. C.** “Historical Criticism and Social-Scientific Perspectives in New Testament Studies,” in Green, 61-89 [on Moodle]; **Harrington, D.** “Sociological Concepts and the Early Church: A Decade of Research,” *Theological Studies* 41 (1980) 181-190 [on Moodle]; **Smith, M. J.** “Utility, Fraternity, and Reconciliation. Ancient Slavery as a Context for the Return of Onesimus,” in *Onesimus Our Brother. Reading Religion, Race, and Culture in Philemon* (ed. M. V. Johnson et al.; Minneapolis: Fortress, 2012) 47-58. [Additional reading. **Osiek, C.** *What Are They Saying About the Social Setting of the New Testament?* (rev. ed.; Mahwah, NJ: Paulist 1992); **Malina, B.** *Christian Origins and Cultural Anthropology: Practical Models for Biblical Interpretation* (Atlanta: John Knox, 1986); **Malina, B.** *The New Testament World. Insights From Cultural Anthropology* (3rd ed.; Louisville: Westminster John Knox, 2001).]

Feminist and gender interpretation. **Tolbert, M. A.** “Gender,” in Adam, 99-105; **Schneiders, S. M.** “A Case Study: A Feminist Interpretation of John 4:1-42” [on Moodle]. [Additional reading. **Schüssler Fiorenza, E.**, ed. *Searching the Scriptures: A Feminist Introduction* (New York: Crossroad, 1993); eadem. *Sharing her Word: Feminist Biblical Interpretation in Context* (Boston: Beacon Press, 1998).] How does “gender” criticism differ from feminist criticism?

📌 **Go to exercise 9.**

[For your information only: *Postcolonial Theory*. **Sugirtharajah, R. S.** *The Postcolonial Bible* (Sheffield [UK]: Sheffield Academic Press, 1998).]

III. INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT.

A. Background Issues for New Testament Study.

1. Historical survey of the Second Temple Period (538 BC - AD 70). “Outline of Historical and Cultural Background to the New Testament” [on Moodle].

Additional reading. **McDonald and Porter**, pp. 47-88; **Reviv, H., Porten, B., Stern, M. Aviyonah, M.** “History”, *Encyclopaedia Judaica* 8, 571-651; **Jagersma, H.** *A History of Israel from Alexander the Great to Bar Kochba* (transl. J. Bowden; Philadelphia: Fortress, 1986).

2. Questions of authorship and pseudonymity. **Brown**, pp. 585-588; 158-161, 208-212, 267-269, 368-371; **McDonald and Porter**, pp. 1-18; **Brown, R. E.** pp. 639-641.

3. Dating the New Testament.

4. Apocalyptic. Paretsky, “Notes on Apocalyptic” [on Moodle]

Additional Reading. **Collins, J. J.** *The Apocalyptic Imagination. An Introduction to Jewish Apocalyptic Literature* (New York: Crossroad, 1984; 2nd rev. ed.: Biblical Resource; Grand Rapids – Cambridge [UK]: Eerdmans, 1998).

5. Messianism in the Late Second Temple Period. See “Messiah” on Moodle; **McDonald and Porter**, pp. 63-65.

6. Social setting. [Osiek, C. *What Are They Saying About the Social Setting of the New Testament?* (rev. ed.; Mahwah, NJ: Paulist 1992).]

7. Christological Titles. Paretsky, “Notes on Title Christology” [[on Moodle](#)]

Additional reading. **Matera, F. J.** *New Testament Christology* (Louisville: Westminster John Knox, 1999).

8. Quest for the Historical Jesus. **McDonald and Porter**, pp. 100-111.

B. The Books of the New Testament.

1. Pauline Corpus. READ Paretsky, “Notes on Paul” [[on Moodle](#)]; **Brown**, pp. 409-420; **McDonald and Porter**, pp. 323-516; Stanley E. Porter, “Exegesis of the Pauline Letters, Including the Deutero-Pauline Letters,” in **Porter**, *Handbook*, 503-553 [[on Moodle](#)].

Go to exercise 10

2. Formation of the Gospels. READ *Commissionis Biblicae Instructio de Historica Evangeliorum Veritate* (1964). English translation in *Catholic Biblical Quarterly* 26 (1964) 305-312 [[on Moodle](#)]; **Brown**, pp. 99-111 [[on Moodle](#)]; or **McDonald and Porter**, pp. 178-224.

3. Synoptic Gospels. READ **Brown**, pp. 111-122 [[on Moodle](#)] or **McDonald and Porter**, pp. 274-302; C. M. Tuckett, “The Synoptic Gospels and Acts,” in **Porter**, *Handbook*, 477-502 [[on Moodle](#)]; **Sanders, E. P. and M. Davies**. *Studying the Synoptic Gospels* (London: SCM – Philadelphia: Trinity Press International, 1989), 90-111, 112-119 [[on Moodle](#)]; **Sabourin, L.** “The Synoptic Problem: Old and New Approaches,” *Biblical Theological Bulletin* 3 (1973) 306-315 [[on Moodle](#)].

Go to exercise 11

4. Luke as Historian and Acts of the Apostles. READ Paretsky, “Luke as Historian” [[on Moodle](#)]. **Brown**, pp. 279-331; **McDonald and Porter**, pp. 291-297; Christopher M. Tuckett, “The Synoptic Gospels and Acts,” in **Porter**, *Handbook*, 477-502.

5. Johannine Literature. **J. Painter**, “The Johannine Literature,” in **Porter**, *Handbook*, 555-590 [[on Moodle](#)].

a. Gospel of John. **Brown**, pp. 333-382; **McDonald and Porter**, pp. 302-322.

b. Johannine Epistles. **Brown**, pp. 383-405; **McDonald and Porter**, pp. 547-551.

What is the intertextual relationship between 1 John and the Gospel of John?

c. Apocalypse (Revelation). **Brown**, pp. 773-813; **McDonald and Porter**, pp. 561-570.

6. Hebrews. READ Paretsky, “Notes on Hebrews” [[on Moodle](#)]; **Brown**, pp. 683-703; **McDonald and Porter**, pp. 517-527;

7. The Catholic Epistles. **Brown**, pp. 705-772; **McDonald and Porter**, pp. 528-547.

13 December – Final examination

WEEKLY EXERCISES

- ✍ **Exercise 1 [due 13 Sept].** What are the text-critical issues concerning the ending of the Gospel of Mark? What are the text-critical issues for Luke 22:19-20? What are the text-critical issues for 1 Cor 14:34-35? **READ Perkins, P.** “Endings added to the Gospel of Mark,” in **Perkins, Introduction to the Synoptic Gospels**, 156-158 [on Moodle]; **Marcus, J.** [Anchor Bible commentary on Mark], 1088-1096 [on Moodle]; **Metzger, B.M.** *A Textual Commentary on the Greek New Testament*, 122-126 & 173-176 [on Moodle]; **Fitzmyer, J.A.** [Anchor Bible commentary on Luke] 1387-1388; **Epp, E. J.** “Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon,” in Porter, *Handbook*, 45-63; **Conzelmann, H.** *1 Corinthians*, 246 [on Moodle]; **Fitzmyer, J.A.** [Anchor Bible commentary on 1 Corinthians] 529-531 [[on Moodle](#)]
- ✍ **Exercise 2 [due 20 Sept].** What features of “The Protoevangelium of James” and the selected passages from the Qur’an dealing with Mary are shared with the canonical gospels and with each other? **READ** “The Protoevangelium of James” and Qur’an Sura 19:2-40 (Maryam – Mary), Sura 21:89-91 (Al-Anbyā’ – the Prophets), Sura 66:12 (Al-Tahreem – the Prohibition), Sura 3:33-59 (Āli-‘Imrān – the Family of ‘Imran [*see Exod 6: 20*]) [[on Moodle](#)]
- ✍ **Exercise 3 [due 27 Sept].** What are the core assumptions of the “Historical Critical Method”? What is the relationship of faith to historical truth? How can the Word of God be subject to any critical method? **READ Fitzmyer, J. A.** “Historical Criticism: Its Role in Biblical Interpretation and Church Life,” *Theological Studies* 50 (1989) 244-259 [[on Moodle](#)]; **Brown, R. E.** *The Critical Meaning of the Bible*, ch. 1 & 2 [[on Moodle](#)]; **Miller, J. Maxwell**, “Reading the Bible Historically: The Historian’s Approach,” in Haynes and McKenzie, 17-20 [[on Moodle](#) under Miller and Viviano]
- ✍ **Exercise 4 [due 4 Oct].** (a) Read Mark 6:35-44 and identify Old Testament sources; describe incidents and cite chapter and verse. (b) To whom does Rev 11:3-6 refer? describe incidents and cite chapter and verse. **READ Hays, R. B. and J. B. Green**, “The Use of the Old Testament by New Testament Writers,” in **Green**, 222-238 [[on Moodle](#)].
- ✍ **Exercise 5 [due 11 Oct].** (a) Read *Life of Adam and Eve* chapters 6-11 [[on Moodle](#)]. How can this account be used to interpret 2 Cor 11:2-15? (b) Compare Herodotus’s account of the birth of Cyrus [[on Moodle](#)] with Matthew 1-2 and Luke 1-2.
- ✍ **Exercise 6 [due 18 Oct].** Identify any element in Mark 14:32-42 which can be found in Mark 13. Identify elements in Mark 14:32-42 which can be found in Matt 6:9-13 and Luke 11:2-4. What element of Luke 22:39-46 is found in Matt 6:9-13 but not in Luke 11:2-4?
- ✍ **Exercise 7 [due 1 Nov].** What are the narrative elements shared by John 4:4-30.39-42 and John 11:17-32? What narrative elements does John 20:1-18 share with the these two passages?
- ✍ **Exercise 8 [due 8 Nov].** Describe the literary structure of Luke 4:16-21. What is in the center and what can that tell us about one of Luke’s concerns? To what other part of Luke is 4:21 related?
- ✍ **Exercise 9 [due 15 Nov].** Write a description of no more than one page of **one** of the critical methods in §II, E above: rhetorical criticism, structuralism and poststructuralism, reader-response criticism, social-scientific criticism, feminist & gender criticism. If you choose social-scientific, be

sure to include a commentary on the article by Smith on ancient slavery and Philemon. If you choose feminist & gender, be sure to include a commentary on the article by Schneiders.

✍ **Exercise 10 [due 29 Nov].** What is the paradox contained in 1 Cor 7:22? How is it related to Rom 6:16-22? Can you relate further to idea behind Gal 5:1? to Phil 2:6-7? Considering Gal 3:28 can 1 Cor 7:22 in the context of 1 Cor chapter 7 have implications for male-female relationship in Christ?

✍ **Exercise 11 [due 6 Dec]. Part 1:** What are the pros and cons of the two-source theory? **READ Brown**, pp. 111-122 [[on Moodle](#)] *or* **McDonald and Porter**, pp. 274-302; **Tuckett, C. M.** “The Synoptic Gospels and Acts,” in **Porter, Handbook**, 477-502 [[on Moodle](#)]; **Sanders, E. P. and M. Davies.** *Studying the Synoptic Gospels* (London: SCM – Philadelphia: Trinity Press International, 1989), 90-111, 112-119 [[on Moodle](#)]; **Part 2:** Read the account of the Entrance into Jerusalem in Mark 11:1-11, Matt 21:1-11, Luke 19:28-40, John 12:12-15. What are the similarities and what are the major differences in the four accounts? What is missing in Luke? To what other passage in Luke is Luke 19:38 related?