1-1-2004

NT 655 Faith and Wealth in New Testament Perspective

Joel B. Green
Introduction
How closely the New Testament message is related to the realities of human existence at the turn of the third millennium is evident from a consideration of its contents against its socio-economic backdrop. By means of an exploration of the social, economic, and political environment in which the Christian movement took shape in the first century, students will understand better that issues of wealth are no more significant in this industrial-cum-information-cum-cyber era than in the first-century Roman world. This course examines how Jesus and various New Testament writers worked out the socio-economic implications of the gospel in their settings and how their witness inform and shape our own.

Two or three semester hours.
Prerequisites: NT520, CS601

Course Objectives
Having successfully completed this course, participants should:

1. Be able to identify ways in which traditional concerns for the poor and powerless were appropriated in the first-century Roman world by Jesus and early Christian communities as these are represented in the New Testament materials;

2. Be able to evaluate both their own and others’ proposals and practices vis-à-vis faith and wealth for their faithfulness to the witness of the New Testament; and

3. Have a heightened sense of and commitment to the contemporary implications of the New Testament concern with “friendship with the poor.”
Course Reading (Required for All Students)

Additional Course Reading (Required for Students Enrolled for 3 Semester Hours)

Course Reading (Recommended)
See further, below.

Course Requirements
On questions of style, especially with regard to paper organization and references, see Carol Slade, Form and Style: Research Papers, Reports, Theses (11th ed.; New York: Houghton Mifflin, 2000).

Students should submit written materials on time. Late papers will receive no written comments. Assignments that are more than one week late will be penalized one-third of a grade per day.

Orlando students should submit written materials to my e-mail address (joel.green@asburyseminary.edu) as e-mail attachments: *.wpd, *.pdf, *.doc, or *.rtf. Wilmore students may do the same.

Students wishing feedback on written assignments prior to their due date may submit complete drafts at least 4-5 days prior to the due date.
(1) **Class Preparation, Attendance, and Participation (2 and 3 semester hours).** See the schedule of reading for each class session. Note that assigned reading should be completed by the day listed. Attendance at and readiness to participate in all sessions of the Seminar is expected. Persons who attend all sessions of the seminar will have 2 points added to their final grade. Discussion questions will be posted to a Conference Folder on the Intranet (“Faith/Wealth—JBG”) in advance of most sessions to guide student preparation. Persons who participate frequently and substantively in the Seminar discussion, demonstrating their reflective interaction with course reading and posted questions, will have as many as 2 points added to their final grade.

(2) **A Community-Based Project (3 semester hours):** A project of the student’s formulation, experientially and integrally related to the content of the course, that should:

   (a) be “community based” (i.e., either singly or in groups, become involved [or continue involvement] in a community- or church-sponsored enterprise related to issues of faith and wealth);

   (b) combine in some fashion “practice and critical reflection”;

   (c) occupy no less than a total of 20 hours of “service.”

This project will have three parts:

**Part One—Exegesis:** Choose one biblical text from the course schedule on which to prepare a short exegesis paper—i.e., about 1350-1600 words (ca. 5-6 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins). Due at the beginning of class on 15 March. The purpose for submitting this paper is formative—that is, you will receive feedback from the instructor, which can be used in preparing the essay for re-submission with the final project at the end of the semester. General information regarding my expectations of exegetical papers can be located in the Course Center. (Initial Submission: 15%)

**Part Two—Critical Engagement:** Choose one of the books (not chapters or articles) assigned as “recommended” from the course schedule on which to write a book review. The review should be presented in written form (1350-1600 words—i.e., ca. 5-6 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins) to the instructor at the beginning of class on 5 April. The purpose for submitting this review is formative—that is, you will receive feedback from the instructor, which can be used in preparing the review for re-submission with the final project at the end of the semester. General information regarding my expectations of book reviews can be located in the Course Center. (Initial Submission: 15%)
Part Three—Project Report: Written (1350-1900 words—i.e., ca. 5-7 pages, typed, double-spaced, with a standard 12-point font like Times New Roman and one-inch margins) and oral (about 15 minutes) reports on the project should:

(a) describe the venue chosen (including as appendices any brochures or other easily attainable descriptive or publicity material related to the venue), and include names of primary supervisors and/or other contact persons (1-2 pages);

(b) describe the nature of student involvement (½ –1 page);

(c) provide critical and integrative reflection on the experience with respect to the issues concerning faith and wealth surfaced in the context of the class, and particularly with respect to the exegetical and critical work completed as parts one and two of the project (3-4 pages).

The final project (4000–5000 words) is due on 3 May, and should include final versions of all three parts—i.e., the revised versions of the exegesis paper and the critical review, as well as the project report. The final project will count 70% of the final grade, with the exegesis and critical review sections counting 25% each of the total grade for the final project, and the project report counting 50%.

In cases where more than one student is involved in a single project,

(a) 2 points of extra credit will be given, and

(b) a single, joint report, listing the names of all students involved, is expected. Joint reports should be longer than that prescribed above, since a short section should be included in which each student describes the nature of her or his involvement.

A 10-15-minute oral presentation of reports will be expected on 3 or 10 May.

(2) A Community-Based Project (2 semester hours): A project of the student’s formulation, experientially and integrally related to the content of the course, that should:

(a) be “community based” (i.e., either singly or in groups, become involved [or continue involvement] in a community- or church-sponsored enterprise related to issues of faith and wealth);

(b) combine in some fashion “practice and critical reflection”;

(c) occupy no less than a total of 15 hours of “service.”

This project will have two parts:
Part One—Exegesis: Choose one biblical text from the course schedule on which to prepare a short exegesis paper—i.e., about 1350-1600 words (ca. 5-6 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins). Due at the beginning of class on 15 March. The purpose for submitting this paper is formative—that is, you will receive feedback from the instructor, which can be used in preparing the essay for re-submission with the final project at the end of the semester. General information regarding my expectations of exegetical papers can be located in the Course Center. (Initial Submission: 20%)

Part Two—Project Report: Written (1350-1900 words—i.e., ca. 5-7 pages, typed, double-spaced, with a standard 12-point font like Times New Roman and one-inch margins) and oral (about 15 minutes) reports on the project should:

(a) describe the venue chosen (including as appendices any brochures or other easily attainable descriptive or publicity material related to the venue), and include names of primary supervisors and/or other contact persons;

(b) describe the nature of student involvement;

(c) provide critical and integrative reflection on the experience with respect to the issues concerning faith and wealth surfaced in the context of the class, and particularly with respect to the exegetical and critical work completed as parts one and two of the project.

The final project (2700–3500 words) is due on 3 May, and should include final versions of both parts—i.e., the revised version of the exegesis paper as well as the project report. The final project will count 80% of the final grade, with the exegesis section counting 30% of the total grade for the final project, and the project report counting 70%

In cases where more than one student is involved in a single project,

(a) 2 points of extra credit will be given, and

(b) a single, joint report, listing the names of all students involved, is expected. Joint reports should be longer than that prescribed above, since a short section should be included in which each student describes the nature of her or his involvement.

A 10-15-minute oral presentation of reports will be expected on 3 or 10 May.
Course Schedule
9 Feb 1. From Amos to Hadrian: Social Upheaval and Social Gospel

Required Reading: González, chs. 1-2; Hamel, chs. 1-3.

Recommended Reading:

16 Feb 2. Beggars and Benefactors: Wealth, Status, and the Roman Empire

Required Reading: González, chs. 2-3; Hamel, chs. 4-5.


Recommended Reading:


23 Feb 3. Scripture and Ethics: Method

**Required Reading:** Wheeler, chs. 1-2.

**Recommended Reading:**


1 Mar 4. From John to Jesus: Social Critique and Social Solidarity

**Required Reading:** Hamel, chs. 6-7; Wheeler, ch. 3; Gospel of Mark


**Recommended Reading:**


**8 Mar**

**5. Economic Relations in Paul: Friendship, Work, and the Collection**

**Required Reading:** Wheeler, ch. 5; 1-2 Corinthians.

**Texts for Discussion:** 2 Cor 8:1-15; Phil 4:10-20.

**Recommended Reading:**


Hengel, Marti n. *Property and Riches in the Early Church.* Philadelphia: Fortress, 1974 (chs. 4-6, 8).


   **Required Reading:** Wheeler, ch. 6; James.
   **Due:** Exegesis Paper (All Students).

   **Recommended Reading:**

   **Required Reading:** Gospel of Luke.
   **Texts for Discussion:** Luke 1:46-55; 14:7-14.

   **Recommended Reading:**

29 Mar  No Class (Spring Reading Week)

Required Reading: Wheeler, ch. 4; Acts.


Due: Critical Engagement Assignment (3-hour only).

Recommended Reading:


**12 Apr**

9. **Visions of Wealth from Below: Money and Power in John’s Revelation**

**Required Reading:** Revelation.


**Recommended Reading:**


**19 Apr**


**Required Reading:** González, chs. 4-13; Wheeler, chs. 7-9.

**Recommended Reading:**


**Recommended Reading:**

3 May 12. Project Reports. 
Due: Final Project (All Students).

10 May 13. Project Reports
English Faith in NT - Free download as Text File (.txt), PDF File (.pdf) or read online for free. (πιστις), was primarily used in the New Testament with the Greek perfect tense and translates as a noun-verb hybrid; which is not adequately conveyed by the English noun. The verb form of πιστις is πιστεύω, which is often translated into English versions of the New Testament as ‘believe’. The adjectival form, πιστός, is almost always translated as ‘faithful’. The New Testament writers, following the translators of the Septuagint (Greek Old Testament) rendered words in the Hebrew scriptures that concerned ‘faithfulness’ using πιστις-group words Ryan Harker is a Ph.D. student in New Testament at Baylor University in Waco, Texas. His home congregation is Pulaski (Iowa) Mennonite Church. Ignacio Silva recently wrote an interesting piece for The Mennonite online titled, “Wealth and Christianity: One Business Teacher’s Perspective.” As someone from a poor background who has now become a pastor and a Bible-scholar-in-training, the title certainly caught my eye. I am incredibly thankful for my upbringing, because it gave me the eyes to recognize the Bible’s teachings on wealth once I did become a Christian on the cusp of my adult life. The New Testament, and Jesus, have nothing good to say about wealth. Both continually condemn and attack wealth as being evil. This is why when modern Christians attempt to defend capitalism they use Bible passages from the Old Testament, not the New. The pro-capitalist theologian, Michael Novak, admits: “The gospel accounts amply supply the liberation (socialist) theologians of our day with a rhetoric to be employed against riches and the rich.” Evangelical Christian theologians with socialist leanings, such as Ron Sider, have no shortage of New Testament passages to point to with pride. Prof The New Testament Prophets Defined. / Don’t Let Anybody Deceive You. The bible NT is very clear on what one needs to do in making a living while at the same time serving God. Your notion is faulty, since it is the abuse of christianity that cause people to refused to work and depend on miracle instead of using there brain to think and create things. 1 Like. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Re: Understanding “Power To Get Wealth” In The Light Of The New Testament by Nobody: 5:08pm On Feb 14, 2013.