

PHILLIPS THEOLOGICAL SEMINARY SYLLABUS DISCLAIMER

The following syllabus is the teaching and learning guide for the last time this course was taught. It will give you a good idea of the descriptions of the course, how it was taught, the reading, the papers and other assignments, the intended outcomes, and the workload. By examining this syllabus and others, you will be able to form an impression of what graduate theological education at Phillips Theological Seminary requires of students.

Due to periodic curriculum revisions, course names and/or numbers may be different on this syllabus than what the name and/or number of the current offered course may be.

This syllabus is provided for your information only. The faculty reserves the right to revise the curriculum, and each professor reserves the right to decide how best to meet the learning goals of the curriculum. Therefore, the following syllabus is an historical artifact rather than a promise of how the course will be taught in the future, or that the course will be taught again.

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NT 514³ The Gospel of John (Campus)

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COURSE DESCRIPTION: A study of the unique interpretation of Jesus presented by the Fourth Gospel, with a special emphasis on its literary form and complex theology. The course will also provide training in advanced exegesis of the New Testament.

PREREQUISITE: NT 500, Introduction to New Testament, or equivalent.

TEXTBOOKS:

Brant, Jo-Ann A. *Dialogue and Drama: Elements of Greek Tragedy in the Fourth Gospel*. Peabody, MA: Hendrickson, 2004.

Brant, Jo-Ann A. *John*. Paideia: Commentaries on the New Testament. Grand Rapids: Baker Academic, 2011.

Kysar, Robert. *John the Maverick Gospel*. 3rd Edition. Louisville: Westminster/John Knox, 2007.

Smith, Dennis E., and Michael E. Williams, eds. *John*. Vol. 10 of *The Storyteller's Companion to the Bible*. Nashville: Abingdon, 1996.

Smith, Dennis E. "To See the Glory: The Gospel of John as Drama." Unpublished workbook to be purchased from the professor.

TEACHING AND LEARNING STRATEGIES:

a) The meaning of John is embedded in its narrative; consequently, interpretation of John is most effective when it is analyzed according to the principles of narrative theology.

1) Each class meeting will include a performance of the text of John, using the workbook, "To See the Glory: The Gospel of John as Drama." In this way, we will practice interpretation through the venue of performance and seek to experience the power of its narrative.

2) Literary and narrative analysis of John will be especially guided by three course textbooks. Brant's *Dialogue and Drama* is an exhaustive study of John in the context of ancient Greek and Roman drama. Brant's *John* provides an especially useful analysis of the literary forms used by John. The narrative qualities of the text are also reviewed in Smith, *John*.

b) John is considered the most profoundly theological of the Gospels. Its theology is complex but can also be anachronistic and problematic for today's church. Yet understanding

John's theology is basic to any interpretation of John. We will use Kysar, *John the Maverick Gospel*, as our guide for understanding John's theology.

c) Standard commentaries and other research tools for exegesis will also be utilized through library research.

d) In order to develop the exegetical skills necessary for the interpretation of John, students will produce a series of seven studies on the text they have chosen for their research focus. These studies will then be put together into a final term exegesis paper. An exegetical guide for writing this paper will be provided in class.

COURSE REQUIREMENTS:

1. **REGULAR CLASS ATTENDANCE AND PARTICIPATION IN PRESENTATIONS AND DISCUSSIONS.** This is REQUIRED in this course. The course is designed so that much of the learning is to take place in the give and take of class presentations and discussions; consequently failure to attend class will severely hinder the educational goals of the course and could adversely affect your grade.

2. **Exegesis Research Project** - Each student will choose a section of John as the focus of their exegesis research for the semester. You must choose one of the texts listed in the Class Schedule below that has an asterisk next to it. Your project will consist of the following components:

a) **Seven 3-5 page short studies**, to be presented throughout the semester. For these studies, you will analyze your text on the basis of the resource spotlighted in column 4 of the Class Schedule under the category of Assignments. For example, in week 4 (9/13) everyone will analyze their text using the *Storyteller's Companion* resource and the workbook "To See the Glory." You should make 2 copies of each short study, one to turn in to me and one to keep for your continuing research. These papers are due on the date specified in the Class Schedule. Each paper will count 10% of your grade.

b) **Exegesis Term Paper**, to be written on a component of your research focus text (not the whole text) as approved in advance by the professor. This should be a formal paper with footnotes and bibliography. It will be put together based on the research you produced in your seven short studies, but it should hold together as a paper in its own right, not as a collection of unrelated studies. Length: ca. 15-20 pages; 30% of grade; due on last day of class. **[Note: The graded copy of this paper should be placed in your Student Portfolio.]**

3. Class Presentations.

a) Each student will set up the Reader's Theater presentation of her/his text on the date when that text is scheduled for class discussion.

b) Each student will present an original story based on her/his text as the "Performance" component of her/his paper. These performances are scheduled for the last three class meetings.

CLASS SCHEDULE AND ASSIGNMENTS

Date	Subject/Workbook Sections	Texts	Assignments
1) 8/23	Intro to Course Intro to John 1		
2) 8/30	Intro to John 2 1. Prologue*	1:1-18	
3) 9/6	6. Liberated Woman* Guest Lecturer: Nancy Pittman	4:1-42	
4) 9/13	2. Real Messiah* 3. Jesus the Vintner*	1:19-51, 2:1-11 2:1-11, 2:12-22	Short Study # 1: Resource: <i>Storyteller's Companion</i>
5) 9/20	4. Upside Down 5. Nicodemus*	4:46-54, 5:1-47; 2:23-3:21, 7:40-52, 19:38-42	Short Study #2: Resource: <i>Maverick Gospel</i>
6) 9/27	7. Read a Sign*	6:1-59	Short Study #3: Resource: <i>Dialogue & Drama and John</i>
7) 10/4	8. Blind Man* 9. Shepherd & Sheep	9:1-10:42	Short Study #4: Resource: Meeks, "Man from Heaven"
8) 10/11	10. Lazarus* 11. Anointing*	11:1-12:11	Short Study #5: Resource: Commentaries 1
[10/15-26]	NO CLASS	Concentrated Courses	
9) 11/1	12. Party* 13. Last Will 1 14. Last Will 2	13:1-17:26 Review: Commentaries 2	Short Study #6: Resource: Commentaries 2
10) 11/8	15. Arrest & Denial* 16. Trial*	18:1-19:16 Performances 1	Short Study #7: Original story based on your text
11) 11/15	17. Cross* 18. Resurrection (A)*	19:17-20:41 Performances 2	Short Study #7: Original story based on your text
[11/19-23]	NO CLASS	SBL/Thanksgiving	
12) 11/29	19. Resurrection (B)* 20. Succession*	21:1-25 Performances 3	Short Study #7: Original story based on your text
13) 12/6	Interpreting John for Today's Church	EXEGESIS PAPER DUE	

COURSE POLICIES (excerpted from the PTS Catalog):

a) INCOMPLETES: “An Incomplete may be granted for extenuating circumstances, but the approval is not automatic and must be justified. Approval must be requested on required forms and granted prior to the announced deadline, normally the Friday prior to the last week of classes. Incompletes may be granted for a maximum of 45 days from the last official day of classes. Only in unusual circumstances will an extension be considered. Work not submitted to the instructor by the deadline will receive the grade of ‘F.’”

b) PTS ATTENDANCE POLICY: “At PTS, class attendance and engaged participation are very important. Every member of the faculty and student community is, in fact, both teacher and learner. Therefore, a class absence means more than merely a missed delivery of educational content. It also means the irrecoverable loss of a unique dialogical ‘learning-through-teaching’ opportunity for oneself and others. In view of this understanding, PTS has an established *Attendance Policy* that states: **Any student who misses 20% or more of the class contact hours for a course, for any reason, cannot pass or successfully audit that course.** The intention of the policy is not to be punitive, but to recognize that students should retake courses for credit if they miss a significant number of the class contact hours. The 20% rule holds for online classes as well. In an online class, the instructor will set forth in the syllabus the requirements for what constitutes class attendance. The standard may change from week to week depending on the assignment. Typically, attendance is measured by the number of quality posts-per-week on the discussion board or other activities. The instructor sets the minimum number of posts-per-week required for a student to be considered present. If a student fails to make that minimum number of posts-per-week, s/he will be considered absent for the week. If a student is absent for 20% or more of the semester, s/he cannot pass the course.”

c) DISABILITY ACCOMMODATION STATEMENT: “Phillips Theological Seminary is committed to providing equal access to its programs of graduate professional education for all qualified students with learning, physical, medical, or psychological disabilities. The Seminary aims to provide reasonable accommodation for qualified individuals with a disability (based on clinical documentation) to ensure their access and participation in Seminary programs. For details, see ‘Disabilities Policies and Procedures’ in the current Student Handbook. Please contact the Associate Dean for Admissions and Student Services for consultation.”

d) PTS DEFINITION OF A SEMESTER-HOUR: “In accord with regulations announced by the United States Department of Education in October 2010, the PTS faculty defines one semester-hour of academic credit as that which may be granted for successfully completing over the course of a semester a set of required learning activities representing approximately forty-five clock hours of graduate-level study. The workload/credit calculations related to the documentation of student learning are based on projections of the minimum time that a typical PTS student should anticipate spending in each course in direct instruction by the instructor(s), recommended reading and library research, synchronous and asynchronous online discussion, creative theological reflection and writing, content review and testing procedures, and other appropriate educational assignments designed by the instructor to ensure that students achieve the learning objectives of the course as published in the course syllabus.”