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Fall 2018

Beginning August 28, 2018  
6:00-9:00PM

C101

# EM02190

Course Name: Teaching Jesus

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Office Hours: By appointment

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## Mission Statement of Memphis Theological Seminary

**The mission of Memphis Theological Seminary is to educate and sustain men and women for ordained and lay Christian ministry in the church and the world through shaping and inspiring lives devoted to scholarship, piety and justice.**

## Vision Statement of Memphis Theological Seminary

Memphis Theological Seminary pursues its mission so that Christian leaders and the churches they serve can effectively proclaim and embody God's mission of redemption, justice and peace in service to the new creation in Jesus Christ.

## Overview

In this course, we will reflect critically upon the historical Jesus.

The purpose of this course is to provide Master of Divinity and Master of Christian Ministry students with a deep thinking about Jesus' teachings and the impact they have on today's teaching, especially in the church environment.

### Class Description

Jesus is identified in the New Testament as a Master Teacher. This course is designed to explore how we are to teach about Jesus. It is designed to explore Jesus as one who taught in a way that showed concern for people, yet with a prophetic witness. The course further explores various understandings of Jesus and how Religious Christian Educators are called to use the teachings of Jesus to not only transform individual lives, but to transform all of public life, including the church. The course is designed to provide tools to students to teach "the way" of Jesus and to provide thoughts and action on following Jesus in everyday life. Furthermore, the course is designed to explore how as disciples of Jesus we educate people to serve in continuity with Jesus' ministry of justice and mercy.

### Goals

At the end of this course students will be able to:

1. to express verbally and in written form a critical understanding of the teachings of Jesus by using various understandings of Jesus from 21<sup>st</sup> century scholars who have built on and expanded the work of earlier scholars. **Scholarship (knowing):**
2. to express verbally and in written form a theological understanding(s) of the role of the historical Jesus during his ministry physically among the people and how that understanding might be taught in Religious education contexts. **Piety (Being):**
3. to express verbally and in written form an understanding of the relationship between Jesus' ministry on earth and issues of justice, specifically social justice and the implications for teaching and practice in the various settings that the religious educator is called to teach. **Justice (Doing):**

### Requirements and Grading

1. Reading comprehension. Each class students will be tested on reading comprehension of that day's assignment **10%**
2. Class Discussion. Participation in daily classes **10%**
3. Class Presentation. Each student is to select a book approved by the professor and give a 20-30 minute presentation and provoke discussion with the entire class. **10%**
4. A 5-7 page Position Paper on Teaching Jesus using scholars read through October 9 Students are to choose 2-3 sources and formulate a teaching position about the Historical Jesus. Sources do not include

### Required Texts

Borg, Marcus J. and Crossan, John Dominic. *The Last Week*. (New York: Harper One, 2006)

Chilton, Bruce. *The Way of Jesus*. (Nashville: Abingdon, 2014)

Crossan, John Dominic. *God and Empire*. (New York: Harper One, 2007)

Hendricks, Obery M. *The Politics of Jesus*. (New York: Three Leaves Press, 2007)

Herzog, William. *Prophet and Teacher*. (Louisville: John Knox Press Westminster, 2005)

Levine, Amy-Jill. *The Misunderstood Jew*. (New York: Harper One)

Segal, Alan E. *Rebecca's Children*. (Cambridge: Harvard University Press, 1986)

Seymour, Jack L. *Teaching the Way of Jesus*. (Nashville: Abingdon, 2014)

Bibles or Bible Commentaries, but scholars who have written about the Historical Jesus. **Paper Due 10/9 30%**

5. Writing of a 4 Session Curriculum, including lesson plans for each session. As we go through the semester formulate essential teaching about Jesus that you would want to be included in your Christian Education Curriculum (e.g. Jesus and social justice). **Due December 11 40%**

## Grading Scale

A 97-100; A- 92-96; B+ 89-91; B 86-88; B- 83-85; C+ 80-82;  
C 77-79; C-74-76; D+ 71-73; D 68-70; D-65-67; F Below 65

## Schedule

August 28, 2018	Introduction of Class; The Search For Jesus: The Misunderstood Jesus (Amy Jill Levine)
September 4, 2018	The Misunderstood Jesus (Read before class)
September 11, 2018	Rebecca's Children (Read before class)
September 18, 2018	The Politics of Jesus (Read before class)
September 25, 2018	<b>No Class</b> The Politics of Jesus 3 page paper on what is Hendricks saying in his book that might be relevant to how Christians might respond to social Justice issues of today? Reading Assignment Hendricks
October 2, 2018	The Last Week (Read before class)
October 9, 2018	God and Empire (Read before class) <b>Position Paper Due</b>
October 16, 2018	Why We Can Trust the Bible (Witherington)—outside source Prophet and Teacher (Read before class)

October 23, 2018	The Way of Jesus Chilton (Read before class)
October 30, 2018	Teaching Faith in Public Life  Reading Assignment Introduction  through Chapter 2 Seymour
November 6, 2018	Teaching Faith In Public Life  Reading Assignment Chapter 3 Seymour
November 13, 2018	Christian Learning Reading Assignment Chapter 4-6 Seymour
November 20, 2018	Fall Break No Class
December 11, 2018	Finals Curriculum Assignment Due

**THE CLASS SCHEDULE WILL BE ADJUSTED  
TO INCLUDE CLASS PRESENTATIONS BY  
STUDENTS.**

**Requirements / Evaluation**

1. Attendance in class each class session and active participation in discussions or activities, with assigned reading complete  
The purpose of class participation is to demonstrate comprehension and integration of assigned material. Participation includes preparation for class, constructive verbal contributions to class discussions, attentive listening, and facilitating the participation of others. The purpose of the reading assignments is to provide a range of theoretical grounding for the students' work. Class members are expected to have completed all readings by the class session for which they are assigned. The right to participate in class discussion is based on having read the assigned texts for the session. As noted above please note that the comprehension of the reading will be tested by the professor.

Late papers and projects will be marked one letter grade lower than the grade that the paper would have received if it had been on time. Papers must be turned in within a week of the assigned due date; late papers will not be accepted more than one week after the due date.

“A” papers are those that are exceptional; they are well written, well argued, and show a command of the subject matter. “B” papers are those that are very good; they show an understanding of the subject matter and they are well written. “C” papers are those that are average; they show a limited understanding of the subject matter and the writing may need work. “D” papers are those that are below average; they show little understanding of the subject matter and they may need considerable work on writing.

Papers should be submitted via **Canvas**.

Be sure to put your name on the electronic copy of the paper.

In the subject line, put the name of the assignment. Papers must be received by 11:59 pm on the day that they are due to be considered “on time.”

### Class Policies

These policies are a statement of what we believe it means to respect each other.

Be sure to note the following policies in the "2011-2013 Catalogue and Student Handbook" regarding:

- Class Attendance
- Sexual Misconduct / Harassment Policy
- Drug-Free Policy
- Statement on Language (See also “Statement of Respect” printed below)
- Academic Misconduct Policy
- Cell phones ringing in class are very disruptive; please make sure that cell phones are turned off (or set to silent) before class begins.
- Computers may be used to take notes in class. During class time, please do not play games, check e-mail or social network sites or other sites not related to the class. If you are on the Internet, you are not participating in the class

discussion. If your computer use becomes disruptive to me or to other students, you will lose the privilege of using your computer in class.

- Your MTS student e-mail account is the way that I (and the seminary) will contact you. You are responsible for any and all information sent to you via this e-mail account. (You can link/forward your student e-mail account to your personal e-mail account.)
- If you e-mail me, I will try to respond within 24-48 hours. If I do not respond, please e-mail me again; I may not have received your e-mail or I may have missed it! I probably will not be checking MTS e-mail on the weekends.
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## A STATEMENT OF RESPECT

Because of the diversity among our students (race, gender, age, culture, experience and theological position), we have an opportunity in this institution to bear witness to our relationship with God who “so loves the world” by the way we relate to one another. Toward this end, we are encouraged to respect each other and ourselves as a value we practice within the classroom. Specifically, classmates should listen with care to one another, not allow personal agendas to dominate class time, refrain from using masculine language when referring to all people (use “humanity” rather than “man,” etc.), and describe God with a wide variety of images. Avoid an excessive use of pronouns when referring to God. This will make for some awkward sentences, but being awkward is better than being disrespectful.