



McMaster Divinity
College

“WHO DO YOU SAY THAT I AM?”

THE SURPRISING LIFE OF JESUS AND THE ENDURING CHRIST OF FAITH

NT 3XL3/5XL5/6XL6

McMaster Divinity College
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Online: September–December 2018
Face-to-Face: Nov 9 (9:00am–4:00pm)
Nov 10 (9:00am–12:00pm)

COURSE DESCRIPTION

Nowadays, most people take it for granted that Jesus of Nazareth was a Galilean Jew who lived in the first century and was executed by the Romans. Yet Jesus was also much more than this, as can be seen from the fact that an estimated two billion people claim to follow him still today, two thousand years after his crucifixion. In this course we will take both a historical and a literary approach to Jesus’s astonishing impact. We will examine what Jesus did and said, seeking to understand how and why his earliest followers came to regard him as much more than a mere teacher. We will also examine the different voices within the New Testament in order to see what they have to say about Jesus. In some cases, the course will explain seemingly-strange aspects of his character as perfectly normal (for a first-century Galilean Jew); in other cases, it will render still more awe-inspiring those qualities of Jesus that have persuaded millions of people to follow him and even to worship him.

SPECIALIZATIONS

The NT 3XL3 course is available for three different specializations:

- ≈ Students taking this as a *Biblical Studies (BS)* course will be encouraged to explore what the New Testament says about the life of Christ and to consider the early emergence of christological ideas from various perspectives (e.g. historical, sociological, literary, theological).
- ≈ Students taking this as a *Christian Worldview (CW)* course will be encouraged to consider the tremendous impact that Jesus of Nazareth has made on human history and to explore the many different ways that people explain his influence.
- ≈ Students taking this as a *Pastoral Studies (PS)* course will be encouraged to explore how the life of Christ is relevant for Christian faith and practice in the 21st century as both an exemplary human life and a revelation of God.

Research degree students who wish to take this course as NT 6XL6 should contact the professor in order to obtain the MA/PhD syllabus.

Doctor of Practical Theology students who wish to apply for this course as an *Advanced Elective* for their degree program must consult with the Program Director of the DPT and the course instructor in order to develop an Advanced Elective approach to the course that fulfills the specific elements required by the DPT program. Once the elements of the Advanced Elective have been agreed upon by the student, the Program Director, and the instructor, a formal application can be made for an Advanced Elective in connection with this course. Once the application is accepted, DPT students can proceed with the course as part of their degree program.

COURSE OBJECTIVES

Following this course, students ought to:

KNOWING

- Know the general tenor of historical Jesus research and the major debates that characterize it;
- Know Jesus's words and deeds and how they relate to important aspects of his social, historical, and cultural contexts (e.g. socio-economic realities in Galilee, circumstances preceding the Jewish War, the Jewish scriptures, etc.);
- Become familiar with the various ways in which the New Testament authors interpret the significance of Jesus as well as the key New Testament passages where christological ideas are expressed;
- Critically evaluate different contemporary positions with regard to the development of early Christologies.

BEING

- Appreciate Jesus as a real, historically-situated human being;
- Appreciate that Jesus's beliefs and social interactions are meaningful first-and-foremost within the first-century matrix of Early Judaism;
- Be amazed by the character and behaviour of Jesus;
- Be sensitive to the experiential nature of the early church's interactions with Jesus (both pre- and post-Easter) and the effect these experiences had on the formation of early Christologies;
- Recognize the great honour and respect that is due to Jesus, both as a remarkable human being and as a revelation of God;
- Become open to fresh (and potentially surprising) encounters with the person of Jesus.

DOING

- Have basic historical research skills, including the ability to locate useful resources, the ability to assess competing historiographical methodologies, and the ability to weigh historical evidence;
- Have the ability to knowledgeably discuss the various perspectives on Jesus of Nazareth that have been articulated by biblical authors, historians, theologians, and others;

- Have the ability to situate Jesus within his first-century environment and to discuss intelligibly the ways in which this environment sheds light on his words and actions;
- Have the ability to “bring Jesus to life” by some form of effective communication (e.g. written, spoken, artistic, etc.).

COURSE REQUIREMENTS

Note: Students are required to complete all of the following assignments in order to pass the course. No un-attempted assignments are permitted. For all posts to the A2L discussion forum, *students are strongly encouraged to prepare their draft content offline* in order to avoid the data loss that occurs when inadvertently leaving the A2L page. *Written assignments must be uploaded to Avenue to Learn either as Word documents (.doc, .docx) or in Rich Text Format (.rtf). A penalty of 2% per day will be applied to all late assignments, including assignments submitted in incorrect file formats. Assignments cannot be submitted after December 12th without written permission from the Office of the Registrar (thomn@mcmaster.ca).*

SELF-INTRODUCTION (0%)

At the very outset of the semester, each student will introduce themselves to others in the course by means of a brief video or written blurb posted to an A2L discussion forum. Instructions for posting a video are available on A2L under the relevant forum topic. In your introduction, please provide some background information that will help others to understand the distinctive perspectives you bring to the course (e.g. cultural, denominational, vocational, etc.). Also, please explain why you are taking the course and what you hope to learn from it. Self-introductions should be posted sometimes during the first week of class.

OPENING STATEMENT (5%)

Having introduced themselves, each student will next describe the manner in which he or she knows Jesus. This will entail answering three questions in a brief online discussion post: (1) *Who is Jesus, and how do you know him?* (2) *Is it appropriate to examine Jesus in the same manner that we examine other historical figures?* (3) *Do the results of historical inquiry have any bearing on Christian theology and devotion?* The purpose of this written assignment is to clarify what you know and/or believe about Jesus upon starting the course, so you need not cite sources, but you *should* make reference to yourself in the first person. Also, while your statement must be thoughtful, it need not be long. It should not exceed 1,000 words. The opening statement must be completed prior to **Saturday, January 21st at 11:59pm**.

Things to consider as you prepare your answers to the three questions include the role that the canonical witnesses play in Christian theology relative to other sources of information about Jesus (i.e. Should Christians attempt to go “behind” the Gospels by doing historical research, and if so why?), the extent to which Jesus’s humanity is decisive for explanations of his thoughts and actions (i.e. Do we interpret Jesus’s words and deeds with reference to his enculturation as a first-century Jew, or do theological beliefs about him require that we treat him differently than other people in history?), the role and significance of contemporary experiences regarded as “a personal relationship with Jesus,” and the

degree to which life-determining commitments ought to rest on “objective” evidence (i.e. Is it important for individual Christians to confirm that their understanding of Jesus is historically reliable, or is knowing Jesus a matter of faith and experience?).

TEXTBOOK READING & REACTIONS (5% EACH WEEK = 20%)

For the first four weeks of the course, students will read one or more assigned chapters from the course textbook and will post a thoughtful reaction to the reading. The reactions must engage critically with the content of the book, which means that they must invoke specific information and/or argumentation (citing specific pages and key quotations) and then offer an insightful response of some kind (such as a counterargument, a connection to something else in the New Testament or in later Christian thought or practice, a reflection on the implications of the information, etc.). Each post should be approximately 400 words (quality, not quantity!), and each post must conclude with a thought-provoking statement or question that can serve as a point of departure for subsequent group discussion.

Once you have made your weekly post, you will be able to read the textbook reactions that have been posted by others. Please reply to at least one reaction by responding to its concluding statement or question. Your weekly discussion grade will take into account all reply posts, but I am looking for at least one reply post that meets the expectations presented above for the initial responses (i.e. citing specific ideas, thoughtful and constructive, approximately 400 words).

A few details regarding the discussion posts: (1) The title of each new topic should transparently identify a specific issue that is being raised or addressed by the student in reaction to the assigned reading. Ideally, the issue should involve something that truly *matters* to you. (2) Each post should clearly identify a specific issue, explain how the issue was raised by the reading, what information or argumentation in the book pertains to the issue (with cited pages and/or quotations), why the issue is of significance, and what you currently think about the issue. Please strive for clarity and precision. Vague generalities will not prove helpful to the class. (3) The goal is critical thinking, so posts should display not only an understanding of the assigned reading and its implications, but also a thoughtful and rational engagement with the relevant evidence and its various interpretations. Please try to outline alternative positions, and if possible, situate yourself in relation to one of these positions. It is fine to be undecided, but the terms of the (in)decision should be made as clear as possible. (4) The usual requirements of academic writing do not necessarily apply (e.g. you can use contractions and you do not need to follow an essay structure), but the posts should be clean (e.g. use capitalization and proper punctuation and make an effort to spell properly). (5) Initial reaction posts should be completed each week no later than noon on Thursday, although early posting is encouraged insofar as it will accelerate the pace of the discussion. Follow-up reply posts should be completed no later than midnight on Sunday evening, although the forums will remain open and subsequent (ungraded) posts are encouraged insofar as certain discussions may need to continue after a module has been officially completed.

REFLECTION JOURNAL (10%)

Over the course of the semester, each student will keep a semi-private journal using a student-specific A2L discussion topic. This journal is a place for you to reflect on the things you are learning from the course material. You can reflect on the information you are receiving in course materials, on any personal

questions that are being raised or personal experiences that are relevant, on the implications of the course for life, church, ministry, etc. Really, the only requirement as far as content is concerned is that you be thoughtful, intentional, and articulate in your efforts to integrate the course material into your own understanding of Jesus and into your life in general. Two journal entries must be produced during the first four weeks of class, then two more during the next four weeks, and finally two more during the last four weeks of class (see the schedule below). The final grade for the journal will be based primarily on the quality of its personal reflection and integration, but some consideration will also be given to whether or not it shows comprehension of the course material. Although journal entries must be posted to the relevant A2L discussion forum, *you are strongly encouraged to draft your entries somewhere else*, so as to avoid the frustration of losing your content by inadvertently leaving the A2L page.

Please note that the journal is only semi-private because it will be visible both to the professor and to the class TA, who may occasionally post responses to the journal entries. It is hoped that this forum will provide a safe space for personal reflection, and that the interaction from instructions will encourage and facilitate the integration of new insights.

FACE-TO-FACE ATTENDANCE (0%)

Students are expected to attend the face-to-face class sessions and to participate in class discussions. Failure to attend the face-to-face classes constitutes grounds for failure of the course.

FILM REVIEW (20%)

In the four weeks leading up to the face-to-face sessions, each student will watch one of the films in the “Jesus Films” bibliography below. They will then give a brief oral film review during the face-to-face sessions. The choice of which film to watch and review will be made by means of an online sign-up process on A2L, with students responsible for arranging to view their chosen film. (Please note that the Hamilton Public Library has all of the films in its catalogue.)

The time allowances for the oral film review will be determined on the basis of student enrollment during the first week of class at the same time that films are chosen. As far as content is concerned, the reviews should focus on two things: First, what *sources of information* undergird the film’s portrait of Jesus? Is it based on one or more of the Gospels, on historical research, on popular (or even fanciful) speculation, on artistic creativity, etc.? In particular, where the film’s portrayal differs from commonly-held Christian opinions about the life of Christ and/or from biblical teachings about Christ, do these *specific differences* stem from historical reconstruction or from something else? Second, what is the *overall portrait of Jesus* with which the viewer is left? Given that no creative work (including the canonical Gospels) can produce a complete representation of Jesus, how has your filmmaker exercised his or her craft in order to produce a *specific portrait* of Jesus, and how does the resulting portrait compare with others (including the portraits produced by the Evangelists)? There is no requirement that these two areas should be treated separately, but each film review must articulate a clear perspective on each of them.

As far as presentation is concerned, students are welcome to show video clips as part of their oral film review, but these must be kept brief and must not prevent the student from keeping to the established time limits. A DVD/Blu-ray player will be available, along with cables for the usual video and audio outputs

from laptops (i.e. for VGA and headphone audio outputs). Students who wish to project from a laptop must provide the film content and must ensure that they have any required video or audio adapters.

SPECIALIZATION BOOK REACTIONS (20%)

During the four weeks that follow the face-to-face sessions, each student will read a book that is appropriate to their chosen specialization, with the same format being used for online book reactions and replies as was used for the course textbook (see above). You are allowed to reply to posts from other specializations. In fact, you are encouraged to do so! Cross-pollination across specializations will make the online interactions even more beneficial.

∞ Students taking this as a Biblical Studies (BS) course will read *How on Earth Did Jesus Become a God?* which explores the emergence of early beliefs about Jesus from a historical standpoint.

∞ Students taking this as a Christian Worldview (CW) course will read *The Meaning of Jesus*, in which two modern scholars of different persuasions debate the contemporary significance of Jesus.

∞ Pastoral Studies (PS) course will read *Simply Jesus*, which presents one possible understanding of Jesus that is biblically-informed, coherent, and compelling to many 21st-century people.

FINAL PROJECT (30%)

For their final project, students will apply their new knowledge about the historical Jesus and New Testament Christology to some facet of contemporary thought and/or practice. The details will vary for each student, with students selecting some area of focus that suits their specialization. Whatever the final shape of the project, there must be: (1) scholarly support, in the form of academic publications, that support the claims being made with regard to the historical Jesus and/or New Testament Christology; and (2) popular materials that exemplify the contemporary thought or practice in view.

∞ For students in the Biblical Studies (BS) specialization, this might entail an assessment of evangelical debates regarding the person or ministry of Jesus, with online blogs exemplifying the relevance of the issue.

∞ For students in the Christian Worldview (CW) specialization, this might entail a reflection on contemporary views of Jesus among non-Christians, with casual conversations or interviews serving to exemplify the views in question.

∞ For students in the Pastoral Studies (PS) specialization, this might entail a comparison between the views of Jesus exemplified in contemporary worship songs and the views of Jesus articulated in the New Testament.

Students are encouraged to be creative in designing their final projects. For all specializations, however, the assignment must demonstrate solid New Testament research, including a bibliography of at least ten (10) suitable academic resources. The main written component of the final project must be a 3,000-word essay that follows the MDC *Guidelines for Essays and Theses*. Additional materials that are relevant (e.g.

key blog posts from which quotations have been drawn, sample song lyrics, etc.) should be attached as appendices. Please conclude your essay with a concrete proposal regarding the future direction you would recommend for the contemporary thought or practice in question. The assignment is due on **April 8th at 11:59pm**.

GRADING SUMMARY

Face-to-Face

Face-to-Face Attendance	0%
Jesus Film Review	15%

Online

Self-Introduction	0%
Opening Statement	5%
Textbook Reactions	20%
Specialization Book Reactions	20%
Integration Journal	10%
Final Project	30%

TEXTBOOKS

All students are required to possess an English translation of the New Testament, as well as:

Stanton, Graham. *The Gospels and Jesus*. 2nd Edition. Oxford: Oxford University Press, 2002.

Biblical Studies (BS) students are also required to possess:

Hurtado, Larry. *How on Earth Did Jesus Become a God? Historical Questions About Earliest Devotion to Jesus*. Grand Rapids: Eerdmans, 2005.

Christian Worldview (CW) students are also required to possess:

Borg, Marcus J., and N. T. Wright. *The Meaning of Jesus: Two Visions*. San Francisco: HarperSanFrancisco, 1999.

Pastoral Studies (PS) students are also required to possess:

Wright, N. T. *Simply Jesus: A New Vision of Who He Was, What He Did, and Why He Matters*. New York: HarperOne, 2011.

All required textbooks for this class are available from the College's book service, READ On Bookstore, Room 145, McMaster Divinity College. Texts may be purchased on the first day of class. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, ON, M9W 6H3: phone 416.620.2934; fax 416.622.2308; email books@readon.ca. Other book services may also carry the texts.

JESUS FILMS

In addition to the course readings, students are required to view one of the following films. *NB: Some of these films contain violence, nudity, and/or profanity. Students who wish to avoid potentially disturbing content should research the films before watching them (e.g. using the parental advisories at www.imdb.com).* It is the student's responsibility to obtain access to his or her chosen film.

- The Greatest Story Ever Told (George Stevens, 1965)
- Jesus Christ Superstar (Norman Jewison, 1973)
- Godspell (David Greene, 1973)
- Jesus of Nazareth (Franco Zeffirelli, 1977)
- The Last Temptation of Christ (Martin Scorsese, 1988)
- Jesus of Montreal (Denys Arcand, 1990)
- The Passion of the Christ (Mel Gibson, 2004)
- Color of the Cross (Jean-Claude La Marre, 2006)

COURSE SCHEDULE

Module	Dates	Regular Work	Sometime Work
1	Sep 10–16	WATCH: Course Introduction (10 min) POST: Self-Introduction POST: Opening Statement READ: Stanton Chs. 1–4 (76 pages) REACT: 1 Initial Post & 1 Reply Post	CHOOSE: Pick a Film to Review WATCH: View a Jesus Film PREPARE: Face-to-Face Film Review REFLECT: Produce 2 Journal Entries
2	Sep 17–23	WATCH: Remembering Jesus (10 min) READ: Stanton Chs. 5–7 (80 pages) REACT: 1 Initial Post & 1 Reply Post	
3	Sep 24–30	WATCH: Narratives vs. Letters (10 min) READ: Stanton Chs. 8–12 (77 pages) REACT: 1 Initial Post & 1 Reply Post	
4	Oct 1–7	WATCH: A Disturbing Figure (10 min) READ: Stanton Chs. 14–18 (82 pages) REACT: 1 Initial Post & 1 Reply Post	
Face- to-Face	Oct 9 AM	CLASS SESSION: The “Historical” Jesus	
	Oct 9 PM	CLASS SESSION: The Meaning of Jesus	PRESENT: Review a Jesus Film
	Oct 10 AM	CLASS SESSION: The Lord Jesus	CHOOSE: Pick a Project RESEARCH: Gather Resources
5	Oct 15–21	READ: Specialization Book REACT: 1 Initial Post & 1 Reply Post	DRAFT: Prepare a Project Outline REFLECT: Produce 2 Journal Entries

6	Oct 22–28	READ: Specialization Book REACT: 1 Initial Post & 1 Reply Post	
7	Oct 29– Nov 4	READ: Specialization Book REACT: 1 Initial Post & 1 Reply Post	
8	Nov 5–11	READ: Specialization Book REACT: 1 Initial Post & 1 Reply Post	
9	Nov 12–18	POST: Share a Project Insight REACT: Reply to an Insight	WRITE: Prepare Final Project REFLECT: Produce 2 Journal Entries
10	Nov 19–25	POST: Share a Project Insight REACT: Reply to an Insight	
11	Nov 26– Dec 2	POST: Share Final Project Draft REACT: Review a Fellow Student's Draft	
12	Dec 3–9	REVISE: Complete Final Project	

MAJOR ASSIGNMENT SCHEDULE

Due Dates	Assignments
Oct 9	Film Review (Oral presentation)
Dec 9 @ 11:59pm	Final Project (Uploaded as .docx or .rtf)
Dec 9 @ 11:59pm	Reflection Journal (Completed on A2L)

SELECT BIBLIOGRAPHY

Bartlett, David L. *Christology in the New Testament*. Nashville: Abingdon, 2017.

Bauckham, R. *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity*. Grand Rapids: Eerdmans, 2008.

Bird, Michael F., Craig A. Evans, Simon J. Gathercole, Charles E. Hill, and Chris Tilling. *How God Became Jesus: The Real Origins of Belief in Jesus' Divine Nature—A Response to Bart Ehrman*. Grand Rapids: Zondervan, 2014.

Bousset, W. *Kyrios Christos: A History of the Belief in Christ From the Beginnings of Christianity to Irenaeus*. Nashville: Abingdon, 1970.

Brown, R. E. *An Introduction to the New Testament Christology*. New York: Paulist, 1994.

Casey, M. *From Jewish Prophet to Gentile God: The Origins and Development of New Testament Christology*. Cambridge: James Clarke, 1991.

Collins, A. Y. and J. J. Collins. *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature*. Grand Rapids: Eerdmans, 2008.

- Cullmann, O. *The Christology of the New Testament*. Philadelphia: Westminster John Knox, 1959.
- De Jonge, M. *Christology in Context: The Earliest Christian Response to Jesus*. Philadelphia: Westminster John Knox, 1988.
- _____. *God's Final Envoy: Early Christology and Jesus' Own View of His Mission*. Grand Rapids: Eerdmans, 1998.
- Demettrion, George. *The Historical Jesus and the Christ of Faith: Marcus Borg and N. T. Wright in Critical Dialogue*. Eugene, OR: Wipf & Stock, 2017.
- Dunn, J. D. G. *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*. 2nd ed. Grand Rapids: Eerdmans, 1996.
- Ehrman, Bart D. *How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee*. New York: HarperOne, 2014.
- Fee, G. *Pauline Christology*. Peabody: Hendrickson, 2007.
- Fitzmyer, J. A. *The One Who is to Come*. Grand Rapids: Eerdmans, 2007.
- Fredriksen, P. *From Jesus to Christ: The Origins of the New Testament Images of Christ*. 2nd ed. New Haven: Yale University Press, 2000.
- Fuller, R. H. *The Foundations of New Testament Christology*. New York: Scribner, 1965.
- Fuller, R. H. and P. Perkins. *Who is This Christ? Gospel Christology and Contemporary Faith*. Philadelphia: Fortress, 1983.
- Green, J. B. and M. Turner, eds. *Jesus of Nazareth Lord and Christ: Essays on the Historical Jesus and New Testament Christology*. Grand Rapids: Eerdmans, 1994.
- Hahn, F. *The Titles of Jesus in Christology: Their History in Early Christianity*. Translated by H. Knight and G. Ogg. London: Lutterworth, 1969.
- Hengel, M. *The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion*. Philadelphia: Fortress, 1976.
- _____. *Studies in Early Christology*. Edinburgh: T&T Clark, 2004.
- Hultgren, A. J. *Christ and His Benefits: Christology and Redemption in the New Testament*. Philadelphia: Fortress, 1987.
- Hultgren, A. J. and G. E. Gorman. *New Testament Christology: A Critical Assessment and Annotated Bibliography*. New York: Greenwood, 1988.
- Hurtado, L. W. *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*. 2nd ed. Edinburgh: T&T Clark, 1998.

_____. *How on Earth Did Jesus Become a God? Historical Questions About Earliest Devotion to Jesus*. Grand Rapids: Eerdmans, 2005.

_____. *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*. Grand Rapids: Eerdmans, 2005.

Juel, D. *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity*. Philadelphia: Fortress, 1992.

Kirk, J. R. Daniel. *A Man Attested by God: The Human Jesus of the Synoptic Gospels*. Grand Rapids: Eerdmans, 2016.

Longenecker, R. N., ed. *Contours of Christology in the New Testament*. McMaster New Testament Studies 7. Grand Rapids: Eerdmans, 2005.

Marshall, I. H. *The Origins of New Testament Christology*. Downers Grove: InterVarsity, 1976.

Matera, F. J. *New Testament Christology*. Louisville: Westminster John Knox, 1999.

Morris, L. *The Lord from Heaven*. Grand Rapids: Eerdmans, 1958.

Moule, C. F. D. *The Origin of Christology*. Cambridge: Cambridge University Press, 1978.

Perrin, N. *A Modern Pilgrimage in New Testament Christology*. Philadelphia: Fortress, 1974.

Pokorny, P. *Genesis of Christology: Foundations for a Theology of the New Testament*. Translated by M. Lefébure. Edinburgh: T&T Clark, 1987.

Taylor, V. *The Names of Jesus*. London: Macmillan, 1953.

Tuckett, C. M. *Christology and the New Testament: Jesus and His Earliest Followers*. Louisville: Westminster John Knox, 2001.

Wright, N. T. *Jesus and the Victory of God*. Christian Origins and the Question of God 2. Minneapolis: Fortress, 1996.

_____. *Resurrection and the Son of God*. Christian Origins and the Question of God 3. Minneapolis: Fortress, 2003.

STATEMENT ON ACADEMIC HONESTY

Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College.

Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty at:

<http://www.mcmasterdivinity.ca/programs/rules-regulations>

In this course we will be using a web-based service (Turnitin.com) for plagiarism detection and the student's continuation in the course represents his or her consent to the use of this service. If a student has objections to the use of this service, alternate arrangements for assignment submission must be made with the professor in advance of the assignment deadlines.

A useful guide to avoiding plagiarism is the Harvard Guide to Using Sources:

<http://usingsources.fas.harvard.edu/icb/icb.do>

STYLE

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the latest edition of the McMaster Divinity College *Style Guidelines for Essays and Theses*:

<https://www.mcmasterdivinity.ca/sites/default/files/documents/mdcstyleguide.pdf>

Failure to observe appropriate form will result in grade reductions.

GENDER INCLUSIVE LANGUAGE

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), TNIV (2005), and the Common English Bible (CEB 2011).

This syllabus is for information only and remains the property of the respective professor. This syllabus is prepared with the best information available, but the professor reserves the right to change the content and format of the course.