

RHS 301 and B 450: JESUS WITHIN JUDAISM / THE GOSPELS
Spring 2018

Preliminary Syllabus: Course Schedule and Assessments Subject to Minor
Alteration

Course Textbooks WILL NOT CHANGE

Lutheran School of Theology at Chicago
and McCormick Theological Seminary
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COURSE DESCRIPTION

The New Testament Gospels tell the story of Jesus, a Jewish teacher, healer, and prophet, who came to be acknowledged by his followers as the Messiah and worshiped as God among those who came to be called Christians. Jesus was Jewish, but the Gospel writers as they told their stories, and Christians throughout the centuries as they have heard and read their stories, have not always acknowledged the Jewishness of their Christ. This course introduces course participants to the critical, academic study of Jesus and the Gospels within the context of first-century Jewish history, society, and religion. Course participants will learn about the Jewish context out of which Christianity arose and will study the Gospels in their historical contexts. The course highlights the Gospel genre, the literary relationships between the canonical Gospels (and key non-canonical Gospels), and the narrative and theological shaping of each of the Gospels. As a result, the course will orient students to a basic understanding of who Jesus was, and who each of the Evangelists understood Jesus to be, so that we might begin to approach the question of who Jesus is for us today. Along the way we will also read selections from black and feminist interpreters, as well as other marginal voices, to help us consider how we might read the Gospels for the demands of a public church. As an examination of the public figure of Jesus and his legacy, the course is foundational for forming “visionary leaders to bear witness to the good news of Jesus Christ” (LSTC Mission Statement).

The course has three principle aims:

- To introduce course participants to the critical, academic study of the writings of the Bible in their historical, cultural environments;
- To foster habits of thought, analysis, and criticism sensitive to social, economic, and cultural contexts; and
- To ground participants’ approach to the theology and practice of ministry in the Church’s memory of Jesus and his ministry, particularly as narrated by the four canonical Gospels.

The course therefore seeks to address the following competencies for Master of Divinity and Master of Arts students at LSTC:

- Demonstrates an understanding of the Bible that is thorough and comprehensive, to communicate effectively and embody the witness of Scripture for ministry, [especially

such ministries as preaching, teaching, pastoral care, and church leadership (M.Div.)] **(ATS Area: Religious Heritage [Scripture]);**

- Demonstrates a knowledge of and ability to communicate the Christian heritage in its rich diversity, and especially in its Lutheran expressions—faithful to Scripture, ecumenically sensitive, and intellectually defensible—with an ability to evaluate, interpret, and integrate that heritage with contemporary knowledge and experience [for the sake of the proclamation of the Gospel and the theological life of the church (M.Div.)] **(ATS Area: Religious Heritage [Traditions]);**
- Demonstrates the ability to think contextually, with cultural sensitivity, creatively engaging a pluralistic world in interpreting the message of the Gospel **(ATS Area: Cultural Context)**

LEARNING OUTCOMES / COMPETENCIES FOR MINISTRY

The course will introduce students to a variety of interpretive skills and strategies for understanding the Jesus tradition and the Gospels in their literary, cultural and religious contexts, and also relate them to contemporary contexts. Special emphasis will be given to the rhetorical design of each Gospel, that is, how the narrative was constructed to shape the identity, beliefs and practices of ancient audiences. Students will engage in the critical process of relating the Gospel portraits of Jesus to particular issues in contemporary contexts. Upon completing this course successfully students should be able to:

- Read biblical texts closely and critically, skillfully using relevant exegetical tools;
- Employ a variety of different interpretative strategies in reading the Gospels that cultivate contextual and cross-cultural awareness for interpreting biblical texts in a pluralistic world;
- Identify the distinctive literary and theological themes of each of the four canonical Gospels and describe how the Gospels function to shape communal practices and beliefs;
- Comprehend the aims and strategies of Jesus' renewal movement in its social, religious and political contexts in the first century and critically reflect and discuss its significance for issues of public faith in contemporary contexts;
- Examine complex issues of social, economic, and religious power dynamics in the Gospels as they relate to both ancient and modern contexts from a systems perspective; and
- Relate the Gospels to proclamation, witness and the practice of Christian faith in public contexts and a variety of settings.

STRATEGIES FOR LEARNING (EXPECTATIONS OF STUDENTS)

- Preparation and Participation
Careful preparation of the reading *before* class meetings, attendance at all class meetings *with your readings in hand*, and informed, thoughtful, and constructive class participation are required.
- Written Exercises/Quizzes
Short written exercises will be assigned regularly, and students will be asked to write one three-page book review.

- Exams
 - A. Midterm: The midterm exam will review class participants' knowledge of the historical context of Jesus and the Gospels, including key dates and terms.
 - B. Final exam: At the end of the course, there will be one final, take-home exam. This exam will primarily consist of essay questions, but it will also include some key dates and terms.

ASSESSMENT ASSESSMENTS MAY BE ALTERED SLIGHTLY ON FINAL SYLLABUS

The formal requirements of the course include:

Assignment	% of final grade
Class attendance and participation	10
Written assignments	35
Midterm Exam	25
Final exam	30

REQUIRED TEXTS REQUIRED TEXTS WILL NOT BE ALTERED ON FINAL SYLLABUS

1. Levine, Amy-Jill, and Mark Zvi Brettler, eds. *The Jewish Annotated New Testament*. 2d ed. New York: Oxford, 2017. [JANT]
2. Schneiders, Sandra. *The Revelatory Text: The New Testament as Sacred Scripture*. 2d ed. Collegeville, MN: Liturgical, 1999.
3. Nickelsburg, George W. E. *Ancient Judaism and Christian Origins*. Minneapolis: Fortress, 2003.
4. Powell, Mark Allan, *Fortress Introduction to the Gospels*. Minneapolis: Fortress, 1998.
5. Other assigned readings will be posted electronically, as noted by an asterisk in the course schedule (*).

OTHER RECOMMENDED RESOURCES

Strongly Recommended:

1. A Gospel Synopsis/Parallels, such as:

Aland, Kurt, ed. *Synopsis of the Four Gospels, Revised Standard Version*. New York: American Bible Society, 2010 [1985]. [Also available in Greek or Greek-English]

OR

Green, Joel B. and W. Gil Shin, eds., *Common English Bible Gospel Parallels*. Nashville: Common English Bible, 2012.

2. A Quality Academic New Testament Introduction, such as:

Brown, Raymond E. *Introduction to the New Testament*. New York/New Haven: Doubleday/Yale University Press, 1997.

Ehrman, Bart D. *The New Testament: A Historical Introduction*. 6th ed. New York: Oxford, 2014. [Fourth or fifth edition is fine.]

White, L. Michael, *From Jesus to Christianity*. New York: Harper, 2004.

There are two other sets of resources in which students should consider investing:

1. Commentaries. For each of the Gospels I will provide a list of commentaries worth consulting. Students should think about acquiring at least one commentary for each Gospel.
2. A quality Bible dictionary. The *Anchor Bible Dictionary* (6 vols.) remains the gold-standard dictionary. (In biblical studies, as in many other academic disciplines, “dictionary” means something more like “encyclopedia.”) In the reading schedule, Supplemental readings marked “ABD” are from this resource. The *ABD* is far more expensive than it used to be, but sets can still be found on Amazon.com and other sites for as little as \$275. It is a treasure-trove of information for students of biblical studies.

Another fine multi-volume Bible dictionary is the *New Interpreters Dictionary of the Bible* (5 vols.). *NIDB* is more recent than *ABD*, but not as extensive. Still, it is a fine work to invest in.

Both *ABD* and *NIDB* can be purchased in electronic version from BibleWorks, Accordance, or Logos, which are the three most important biblical studies software programs.

Finally, if both of these are out of one’s price range at the moment, a reliable one-volume dictionary is the *Eerdmans Dictionary of the Bible*.

A NOTE ON THE READING FOR THIS COURSE:

As graduate students, it is understood that much of your learning will be self-motivated. I expect that course participants will want to learn as much about Jesus and the Gospels as they can, given the constraints of their life commitments and other courses. Every participant will have to make important decisions about how best to use their time at some point during the semester. Course participants should concentrate their energies not on completing the readings, but on engaging them. Interrogate them, argue with them, mark them up: what surprised you, what did you discover, what challenged you, confused you, angered you, and most importantly, why? Moreover, the most important readings are always the primary sources: I encourage all course participants to **read through the Gospels often**. Read through each of the Gospels in one sitting as much as possible. Read them many times over: before the course begins and during the course. Do not neglect the secondary readings, but also recognize that these are not works of

literature and are not meant to be read for every turn of phrase. The **supplemental readings** are available for further enrichment, and they are optional, though valuable for those who wish to engage a particular topic more fully.

POLICIES

As graduate students, you are expected to submit work characterized by grammatically correct English prose, including correct spelling and punctuation. All sources, whether primary (Paul's letters and/or other biblical texts or ancient writings) or secondary (commentaries, articles, books), must be cited properly. You are expected to abide by the Guidelines for Research Paper format that will be distributed to course participants.

Collaborative learning is encouraged. Participants will work in groups to discuss questions and work on interpretive problems throughout the course. While collegial advice and discussion of exegetical papers will prove useful, you should not co-write papers, and exams should reflect the work of each participant.

Course participants are expected to consult with the instructor if there are any questions about the class. I welcome consultations! Simply contact me to make an appointment. I will generally be available before and directly after our class meetings, but I am happy to make other arrangements to meet.

Students living with disabilities. LSTC and McCormick are committed to assisting students living with a disability to thrive in our academic and campus life together. Participants with disabilities are invited to discuss opportunities for living into this partnership with the instructor, and are encouraged to do so in the first two weeks of the semester. Please consult your relevant handbook for policies and procedures for course accommodations.

Academic honor system. Instructors expect that course participants will present their own original work for evaluation, providing written acknowledgement of sources used in the writing of papers and examinations through footnotes, endnotes, and other kinds of acknowledgement appropriate to the subject being reported. Presenting another's work, from whatever the source (e.g., the Internet, a peer, or hard copy texts) as if it is one's own is called plagiarism, which is generally considered a serious offense in the academic community. Students needing assistance with avoiding plagiarism and learning about methods for proper citations have many sources of help: the JKM Library and its staff, particularly Barry Hopkins and Chris Wenderoth who are trained in these areas, personal assistance at the Language Resource and Writing Center (LRWC) as well as many print and online resources. Students are encouraged to consult the latest edition of Kate Turabian's *Manual for Writers of Research Papers, Theses, and Dissertations*. See also online resources, e.g., <http://www.eturabian.com/turabian/index.html>. Two other works useful for helping graduate students hone their research and writing skills are Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research*, 3d ed. (Chicago: University of Chicago Press, 2008), and Gerald Graff and Cathy Birkenstein, *They Say, I Say: The Moves that Matter in Academic Writing*, 3d ed. (New York: Norton, 2014).

COURSE SCHEDULE: NB: COURSE SCHEDULE SUBJECT TO CHANGE

WEEK 1 (FEB. 7):

Part 1: Introduction: Jesus (and the Gospels)

This session introduces students to the content of the course: Jesus of Nazareth as remembered by the authors of the four Gospels in the Christian canon. We will begin by considering an especially bold claim by the black liberationist theologian James Cone, which will lead us to a conversation about the three basic concerns of critical study of the New Testament: historical, literary, and theological analysis. We will begin to look at key interpretive models. In this session we will also review the syllabus and other administrative details.

Read:

*Cone, “Who is Jesus Christ for Us Today?”

*Ringe, “When Women Interpret the Bible”

Kessler, “The NT and Jewish-Christian Relations” (*JANT*, pp. 763-67)

Part 2: Introduction: ...*within* “Judaism”

This session introduces course participants to the basic sources and tools for the task of understanding the Gospels and for understanding Jesus within Judaism. The readings begin our conversation about the shape of Judaic theology and practice at the time of Jesus by addressing inaccurate and pernicious misunderstandings. This session also introduces course participants to the variety of sources for understanding Jesus and ancient Judaism in antiquity.

Read:

Nickelsburg, Introduction (pp. 1-8)

Levine, “Bearing False Witness” (*JANT*, pp. 759-63)

Brettler, “The New Testament between the Tanakh (Hebrew Bible) and Rabbinic Literature” (*JANT*, pp. 721-24)

Supplemental:

Greenspoon, “The Septuagint” (*JANT*, pp. 703-707)

Kister, “The Dead Sea Scrolls” (*JANT*, pp. 710-14)

Satran, “Philo of Alexandria” (*JANT*, pp. 714-17)

Pastor, “Josephus” (*JANT*, pp. 717-21)

WEEK 2 (FEB. 14):

Part 1: The Church’s Book

In this session we will consider the role of the New Testament as Sacred Scripture, and how it has come to be Sacred Scripture for Christians. We will explore themes such as the meaning of

the phrase “Word of God” as applied to the Bible, and, crucially, the formation of the New Testament canon.

Read:

Schneiders, Chapters 1 & 3 (pp. 11-26, 64-93)

*Gamble, “Canon, NT” (ABD) and *The New Testament Canon*, “Introduction”

Nickelsburg, Chapter 1 (pp. 9-28)

Supplemental:

Schneiders, Introduction and Chapter 2 (1-7, 27-63)

Greenwald, “The Canon of the New Testament” (*JANT*, pp. 695-99)

Seidman, “The Language of the New Testament and the Translation of the Bible” (*JANT*, pp. 699-703)

Part 2: What is a Gospel? and the Synoptic Riddle

Questions regarding the interpretation of the Gospels depend heavily on two basic issues: genre and literary relationship. This session raises the question of the genre of the Gospels—are they ancient biographies, histories, fictions, propaganda, or are they a unique genre?—and also the question of the literary relationship between the Gospels, especially Matthew, Mark, and Luke, or the so-called “Synoptic” (because they “see together”) Gospels.

Read:

Levine and Brettler, “Gospels and Acts” (*JANT*, pp. 1-8)

Exercise(s):

**Synopsis* §§1 & 95

**Gospel of Thomas* and *Gospel of Peter*

Supplemental:

*Loveday Alexander, “What is a Gospel?” in *The Cambridge Companion to the Gospels*
Powell, Introduction, Chapter 1, and Appendix (pp. 1-37, 138-43)

WEEK 3 (FEB. 21):

Part 1: The Task of Interpretation

Interpreting biblical texts is a task that requires some care. In this session we return to the discussion of interpretation we began in the first session, focusing especially on Ricoeur’s notion of the “three worlds” of the text, as discussed by Sandra Schneiders.

Read:

Schneiders, pp. 97-179

*Leitch, “Introduction” to the *Norton Anthology of Theory and Criticism* (2d ed.)

Part 2: Mark's Story of Jesus

In this session we test both our understanding of the Gospel genre and the task of interpretation by reading the Gospel most scholars agree is earliest: the Gospel of Mark. In this session we will especially focus on the narrative shaping of Mark's Gospel, and also its relationship to non-canonical Gospels like the *Gospel of Thomas* and the *Gospel of Peter*.

Read:

*The Gospel of Mark (in one sitting, in about one hour) [NB: For this session I am asking you to read the Gospel in the version found on LSTCNet/Moodle, which is without chapter and verse breaks.]

*Powell, "Narrative Criticism of the Gospels and Acts"

WEEK 4 (FEB. 28):

Part 1: Jerusalem and Rome

Having clarified some of the matters regarding the historical development of the New Testament canon and the narrative shaping of the Gospels, in this session we turn to look at the broad historical context of Judaism in Palestine under Roman rule. We will begin to raise questions about the ways Jews in antiquity negotiated their identity as part of and against the Roman Empire.

Read:

Gruen, "The Greco-Roman Background of the New Testament" (*JANT*, pp. 580-83)

Goodman, "Jewish History, 331 BCE-135 CE" (*JANT*, pp. 583-589)

Orlin, "Revolts against Rome" (*JANT*, pp. 589-592)

Cohen, "Judaism and Jewishness" (*JANT*, pp. 592-96)

Garroway, "Ioudaios" (*JANT*, pp. 596-99)

Ben Shahr, "Jewish Views of Gentiles" (*JANT*, pp. 640-45)

Supplemental:

*L. Michael White, *From Jesus to Christianity*, 11-92

Magness, "Archaeology of the Land of Israel at the Time of Jesus" (*JANT*, pp. 599-602)

Goodblatt, "The Sanhedrin" (*JANT*, pp. 602-604)

Kraemer, "Jewish Family Life in the First Century CE" (*JANT*, pp. 604-608)

Satlow, "Marriage and Divorce" (*JANT*, pp. 608-611)

Ilan, "Gender" (*JANT*, pp. 611-14)

Part 2: The Temple and Jewish Theology

In our last session on introductory and contextual matters, we turn to look at the role of the Temple in the Judaism contemporaneous with Jesus. The impact of the Jerusalem Temple's destruction in 70 C.E. on both ancient Judaism as a whole and on the fledgling sect of Judaism

we have come to call Christianity is difficult to overstate. It was an extraordinary social and religious trauma, which left a clear impression on the Evangelists as they remembered Jesus.

Read:

*Levenson, "The Jerusalem Temple in Devotional and Visionary Experience"
Lesses, "Supernatural Beings" (*JANT*, pp. 682-88)
Nickelsburg, Chapters 5 & 6 (pp. 119-84)

Exercise(s):

Mark 11:1-26; 13:1-37
*Josephus, Description and Destruction of Temple (*Wars* 5.184-247; 6.236-356)
*Rabbinic Texts on the Temple

Supplemental:

Jewish Movements of the New Testament Period - Daniel R. Schwartz (*JANT*)
Sacrifice and the Temple - Naphtali Meshel (*JANT*)
The Synagogue - Lee I. Levine (*JANT*)
Prayer - Avigdor Shinan (*JANT*)
Time, Calendars, and Festivals - Sacha Stern (*JANT*)

WEEK 5 (MARCH 7):

Part 1: Midterm Exam

The midterm exam will test course participants' grasp of ancient Judaism and the task of biblical interpretation. The exam will primarily consist of identifications and short answer.

Part 2: Mark's Good News

After the midterm we will begin to look more closely at the special theological emphases and narrative interpretations of Jesus, starting with the Gospel of Mark.

Read:

The Gospel of Mark (in one sitting, in about one hour)
Powell, Chapter 2 (pp. 38-60)

Exercise:

**Gospel in Solentiname*, "The Lamp," "The Growing Seed," "Jesus Calms the Storm," "The Possessed Man of Gadara" (pp. 232-53)

Supplemental:

Oliver, "Baptism and Eucharist" (*JANT*, pp. 674-77)
*"The Eucharist," *Gospel in Solentiname*
*Carr, "Posttraumatic Gospel"

WEEK 6 (MARCH 14): LSTC BREAK, NO CLASS

WEEK 7 (MARCH 21):

Part 1: Jesus and Other Messiahs

The historical Jesus, it turns out, is a bit of a mystery. Picking up with Schneiders's distinction between the actual Jesus and the historical Jesus, in this session we will look at the sorts of procedures scholars have gone through to try to "recover" or "reconstruct" the historical Jesus and their motivations for doing so. Along the way we will compare the historical figure of Jesus with stories of other similar Messianic figures.

Read:

Sarah Tanzer, "The Historical Jesus" (*JANT*, pp. 628-33)

*Allison, "How to Proceed"

Nickelsburg, Chapters 3-4 (pp. 61-117)

Supplemental:

Levenson, "Messianic Movements" (*JANT*, pp. 622-28)

Vermes and Bohak, "Jewish Miracle Workers and Magic in the Late Second Temple Period" (*JANT*, pp. 680-82)

Part 2: Crucifixus etiam pro nobis...passus et supultus est...et resurrexit

In preparation for Holy Week, we will work through the passion narratives of the Gospels, and think closely about the meaning of the crucifixion and the resurrection, both in antiquity and also in our own context.

Read:

**Synopsis* §§ 269-275, 305-316, 330-361

*Schüssler-Fiorenza, "The Execution of Jesus and the Theology of the Cross"

*Cone, selections from *The Cross and the Lynching Tree*

Exercise(s):

*"The Crucifixion" and "The Resurrection," *Gospel in Solentiname*

*Angelou, "Still I Rise"

Supplemental:

Fine, "The Burial of Jesus: Between Texts and Archaeology" (*JANT*, pp. 677-80)

Himmelfarb, "Afterlife and Resurrection" (*JANT*, pp. 691-95)

WEEK 8 (MARCH 28): HOLY WEEK, NO CLASS

WEEK 9 (APRIL 4):

Part 1: A New Moses?: Matthew's Story of Jesus

We now turn to Matthew's portrayal of Jesus, his interpretation of Jesus vis-à-vis Judaism, and the prominent themes in the Gospel. We will also note Matthew's use of Mark, but also how his interpretation of Jesus differs significantly from Mark's. This process reflects the form of biblical criticism known as Redaction Criticism.

Read:

The Gospel of Matthew (in one sitting, in about an hour)

Powell, Chapter 3 (pp. 61-84)

Exercise(s):

*"The Most Important Commandment," *Gospel in Solentiname*

**Synopsis* §§90 & 282

*Goodacre, "Redaction Criticism"

Part 2: What is Righteousness?

There is some strong language in Matthew that would seem to reflect early Christian anti-Semitism. In this session, we will wrestle with this language by considering what the situation may have been in which Matthew was writing. We will look especially at Matthew's portrayal of the Pharisees, and his theme of the fulfillment of Scripture.

Read:

Nickelsburg, Chapter 2 (pp. 29-60)

Schiffman, "Pharisees" (*JANT*, pp. 619-22)

Sheridan, "Scripture Fulfillment" (*JANT*, pp. 727-30)

Exercise:

*"Jesus Curses the Teachers of the Law and the Pharisees," *Gospel in Solentiname*

Supplemental:

Klawans, "The Law" (*JANT*, pp. 655-58)

WEEK 10 (APRIL 11):

Part 1: From Messiah to Savior: Luke's Story of Jesus

Luke's Gospel is perhaps the most cohesive of the Synoptics. More than the other Synoptics Luke adverts to his own purposes in writing, and his redaction of Mark (and Matthew?) shows the importance for Luke of social justice in his portrait of Jesus.

Read:

The Gospel of Luke (in one sitting, in about an hour)
Powell, Chapter 4 (pp. 85-111)

Exercise:

*“The Good Samaritan,” *Gospel in Solentiname*
The Concept of Neighbor in Jewish and Christian Ethics - Michael Fagenblat (*JANT*)

Supplemental:

Pickett, “Luke as Counter-Narrative: The Gospel as Social Vision and Practice”

Part 2: In Parables

One of the key features of the Evangelists’ memory of Jesus is that he frequently spoke in parables. While the parables are not unique to Luke’s Gospel, Luke does seem to highlight the parables perhaps more than the other Evangelists. Regardless, in this session we take a closer look at this literary form and the difficulties involved in interpreting parables.

Read:

**Synopsis* §§ 122-25, 130
*Hedrick, “Parable,” *New Interpreter’s Dictionary of the Bible*

Supplemental:

Stern, “Midrash and Parables” (*JANT*, pp. 707-710)
*Donahue, “How Does a Parable Mean?”

WEEK 11 (APRIL 18):

Part 1: The Parting of the Ways?

At some point the social pressures of remaining within the institutions of Judaism was too great for Christian Jews to bear, or the institutions of Judaism (temple, synagogue, etc.) were too weak to keep them, or perhaps the number of Christian Jews had been dwarfed by the burgeoning number of Gentile Christians (as in Acts). Regardless, the question of how Judaism and Christianity parted ways is fascinating and important for considering various aspects of the Gospel of John.

Read:

Nickelsburg, Chapter 7 (pp. 185-200)
Langer, “Birkat ha-Minim: A Jewish Curse of Christians?” (*JANT*, pp. 653-55)
Neusner, “A Jewish Reflection on Christian Claims” (*JANT*, pp. 724-27)

Supplemental:

Ariel, “Messianic Judaism” (*JANT*, pp. 756-59)

Part 2: Gospel of the Logos: John's Story of Jesus

The Gospel of John, sometimes called the Spiritual Gospel, contains the most overtly divine portrayal of Jesus. It has often been understood as the most influenced by Greek and Roman notions of divine mediator figures. In this session we will explore those claims as we come to grips with the shape and distinctive features of the Gospel of John.

Read:

The Gospel of John (in one sitting, in about one hour)

Powell, Chapter 5 (pp. 112-138)

Boyarin, "Logos, A Jewish Word: John's Prologue as Midrash" (*JANT*, pp. 688-91)

Exercise(s):

*Prologue to the Gospel of John, *Gospel in Solentiname*

Schneiders, Chapter 7 (pp. 180-99)

WEEK 12 (APRIL 25):

Part 1: Rabbi Jesus?

Does Jesus really fit within Judaism? How was Jesus understood by the Rabbis? To what extent does the Jesus of the Gospels represent a break from Judaism, or to what extent does he fit within it?

Read:

*Klawans, "Moral and Ritual Purity"

*Porton, "The Parable in the Hebrew Bible and Rabbinic Literature"

Visotzky, "Jesus in Rabbinic Tradition" (*JANT*, p. 734)

Exercise(s):

Synopsis §§ 45-47, 150, 182-183, 194-195, 208, 211, 252, 254, 276-285

*Mishnah Yadaim

Part 2: Two Powers in Heaven?

One of the main complaints the Rabbis made with respect to Christian claims about Jesus was that a divine Christ would mean there were two powers in heaven, i.e. that there is not one God. Christianity has consistently rejected this interpretation, but it was a concern among the Rabbis, not only with respect to Jesus, but also with respect to other angelic or potentially divine figures.

*Meeks, "Memory and Invention"

*Segal, "Communities in Conflict"

WEEK 13 (MAY 2):

From Jesus to Christ

*Horsley, "Jesus-in-Movement"

Rashkover, "Christology" (*JANT*, pp. 754-56)

*Grant, "Womanist Theology" OR Kelly Brown Douglas, "Toward the Black Christ"

*Ruether, "Christology: Can a Male Savior Save Women?"

*Schweitzer, "Conclusion," *The Quest of the Historical Jesus*

Supplemental:

*Young, "Jesus Christ Foundation of Christianity"

WEEK 14 (MAY 9):

FINAL EXAM