

RS4020: Jesus of Nazareth (Fall 2017)
Tuesdays and Thursdays 9:40am-11:05am
JUB 202

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Office Hours: Tuesdays and Thursdays, 1pm-2:30pm, or by appointment

Course Description

This course surveys the diverse portraits of Jesus reflected in the socio-cultural interface of the first century CE, early Christian literature, the modern scholarly quest for the historical Jesus, and in light of recent discussions, movements, films, and books.

This course is divided into four units. The first quarter orients us to the study of Jesus by thinking about practices of study and the context of the first century CE. The second section explores the principle ancient sources available about Jesus (both canonical and non-canonical). In addition to familiarizing students with the contents of these texts, this portion of the course introduces students to the methods for identifying Christian mythmaking and data for determining the historical Jesus. The third part of this course critically examines several of the most prominent theories of the historical Jesus. This portion of the course familiarizes the students with the modern debates around the historical Jesus. Through engagement with these debates, this portion of the course further develops students' familiarity with the principle sources and methods in the field. The final component of the class discusses the implications of interpretive practices and discourses about Jesus in the contemporary era.

Students should leave the course with a strong understanding of the ancient sources for Jesus, the debates about the historical Jesus, the methodologies employed by historical Jesus scholars, and the possibilities for representation that the figure of Jesus carries in the contemporary era.

A Note about Sensitivity

Many people have strong and personal views when it comes to the topic of religion. In this class, you are encouraged to hold strong opinions and to share these opinions with your classmates in a respectful manner. You are expected to listen politely to, and offer your own analysis of and perspective about, doctrines/traditions/practices/beliefs you may not share. In many cases we will be looking for the cultural logic within a viewpoint that may seem utterly foreign or appalling. Students who disrupt this process by being intolerant, dismissive or unfair in their criticism will be asked to leave. If you are offended by something that is discussed in class, please come and speak to the instructor about it. When dealing with "hot" topics it is best to keep communication lines open rather than to allow hurt feelings to stew.

Required Texts

The following texts are available for purchase or rent in the bookstore, they are also widely available through online bookstores and available for use in the library from the course reserves desk.

- Bible: New Revised Standard Version with Apocrypha. (Hendrickson Publishers, 2005).
- James K. Beilby and Paul R. Eddy (Eds.). *The Historical Jesus: Five Views* (Downers Grove, IL: Intervarsity Press Academic, 2009).

Recommended Text

- Burton H. Throckmorton, Jr., *Gospel Parallels: A Comparison of the Synoptic Gospels, New Revised Standard Version*. (Thomas Nelson, 1992).

All other required readings (see syllabus) will be posted on Direct 2 Learn (<https://elearn.mtsu.edu/>). Please bring these readings with you to class. Please notify me immediately if there are any problems with the pdf files. If you object to printing these readings because of environmental or economic concerns, take extensive notes (with quotes and page numbers) to bring with you to class. If you experience difficulty with D2L please contact the MTSU Helpdesk at 615-898-5345 or help@mtsu.edu

Expectations, Policies, and Common Courtesy

Attendance: Attendance is absolutely necessary for a course such as this. You will not perform well in the course if you do not attend regularly. Two absences are permitted. Please consider these as an employer's "sick days" or "personal days"—you can use them for whatever reason you wish, but you only have two, so you should use them wisely. Further absences will result in a considerable reduction of your overall grade and may result in a failing grade for the course. Should you miss a class you are responsible to find out what you missed from one of your colleagues in the class; Prof. King will not provide notes or an overview.

Punctuality: Please arrive on time and plan to remain for the entire class. Unless you become ill, do not begin packing up your books because this is distracting to everyone. If you know in advance that you cannot stay for the entire class, please sit next to the door and exit quietly. If you arrive late it is your responsibility to notify the professor after class has ended so that I can mark you as late, rather than absent on the attendance sheet. Students who regularly arrive late to class will have points deducted from their grade.

Readings: My expectation is that you will complete the readings before the class for which they are assigned. I also expect that you will ask questions for clarification about the readings either at the beginning of class or during my office hours. Lecture material will begin where the readings end: I will not be offering an overview of the readings during class but rather will use them as a "jumping off point" for a more advanced (and I hope more intellectually intriguing) conversation. You will be responsible for knowing both materials from the readings and from lectures for tests and written assignments. If this sounds hard, that's a good thing, it's supposed to be challenging ☺

Courtesy in Class: Other than to respond to or ask a question, please do not converse during lectures (even quiet whispering is distracting and disrespectful of your fellow students and your professor). Please turn off (or silence) all cell phones before the class begins. Students who plan to spend the lecture time checking facebook, snapchat, or texting are invited to sit at the back of the classroom or leave. Students are encouraged to limit their use of technology in the classroom and to take notes 'the old fashioned way' with a pen and paper. Studies have shown that overall the use of computers and other fancy technological gadgets distracts students and alienates them from their learning environment.

Email, D2L and Other Online Communication: Students are expected to write courteously and clearly (no text-messaging abbreviations or slang). All individual communication with the professor should be through her mtsu.edu email address (I do not respond to messages sent through D2L, gmail, or facebook). Always use your mtsu.edu email address and always include an appropriate summary of the email topic along with the course code in the subject line. Once I have received an email from a student, I will gauge the urgency of the email and reply appropriately. In general, I keep regular business hours, you can expect a reply within two business days.

Recording Lectures: To ensure the free and open discussion of ideas, students may not record classroom lectures, discussion and/or activities under any circumstances.

Discussing Grades: You are welcome to discuss your grades with Prof. King a minimum of 24 hours after you have received work back. Please note that I put a great deal of effort into grading fairly and consistently. Mistakes in calculation do happen, but generally speaking, I take pride in grading well. This means that you must consider very carefully any urge you have to seek to change a grade. Do not think that “it never hurts to ask,” as in this case, your request is, in fact, an affront to my academic integrity. If, however, you feel that a genuine mistake has been made or you wish an explanation for the grade you have received, you are always welcome to make an appointment or drop in to office hours. You can expect a two week turnaround from the date that you submit a test, paper, or assignment to the date that it will be returned. I will not return assignments or provide grade information electronically, you must come to class to pick up assignments or make an appointment with me.

Policy on Late Work and Extensions: All assignments are due at the beginning of class (any assignment handed in after the class has commenced will have 5 percent deducted from their mark). All late assignments will be penalized an additional 2 percent per day (including weekends). If you have a problem with the due date, please see Prof. King in advance (two weeks). If there is an emergency, I will be understanding. Students who miss an assignment due to illness must present me with a formal letter of petition and a doctor’s note within one week of returning to school. In the case of a death in your family, documentation (such as an obituary) must be presented. When work is submitted late (even with a valid excuse), I will return the assignment to the student with only the grade and no additional comments or suggestions.

Finally, we live in a technological age and, unless a student was born yesterday,¹ he or she is aware that technology has the potential to fail and that the likelihood of such an event doubles the night before a paper is due. With this in mind, students are encouraged to backup assignments regularly; computer failure and other technological mishaps do not qualify for an extension.

MTSU’s Academic Misconduct Policy

Middle Tennessee State University takes a strong stance against academic misconduct. Academic Misconduct includes, but is not limited to, plagiarism, cheating, and fabrication.

Academic Misconduct: Plagiarism, cheating, fabrication, or facilitating any such act. For purposes of this section, the following definitions apply.

Plagiarism: The adoption or reproduction of ideas, words, statements, images, or works of another person as one’s own without proper acknowledgment. This includes self-plagiarism, which occurs when an author submits material or research from a previous academic exercise to satisfy the requirements of another exercise and uses it without proper citation of its reuse. By placing one’s name on work submitted for credit, the student certifies the originality of all work not otherwise identified by appropriate acknowledgements. On written assignments, if verbatim statements are included, the statements must be enclosed by quotation marks or set off from regular text as indented extracts.

¹ Students born yesterday are not permitted to enroll in RS 4020.

Academic Misconduct (continued)

A student can avoid being charged with plagiarism by acknowledging sources used. Sources must be acknowledged whenever:

- a) one quotes another person's actual words or replicates all or part of another's product;
- b) one uses another person's ideas, opinions, work, data, or theories, even if they are completely paraphrased in one's own words;
- c) one borrows facts, statistics, or other illustrative materials – unless the information is common knowledge.

Unauthorized collaboration with others on papers or projects can inadvertently lead to a charge of plagiarism. If in doubt, consult your instructor in advance. In addition, it is considered to be plagiarism when you submit as your own any academic exercise (for example, written work) prepared totally or in part by another.

Plagiarism also includes submitting work in which portions were substantially produced by someone acting as a tutor or editor.

Cheating. Using or attempting to use unauthorized materials, information, or study aids in an academic exercise. The term academic exercise includes all forms of work submitted for credit or hours. Cheating is an act of deception by which a student misrepresents or misleadingly demonstrates that he or she has mastered information on an academic exercise that he or she has not mastered, including the giving or receiving of unauthorized help in an academic exercise. This includes unapproved collaboration, which occurs when a student works with others on an academic exercise without the express permission of the professor.

Fabrication. The intentional use of information that the author has invented when he or she states or implies otherwise, or the falsification of research or other findings with the intent to deceive. Examples include, citing information not taken from the source indicated; listing sources in a reference not used in the academic exercise; inventing data or source information for research or other academic exercise.

Facilitation. Helping or attempting to help another to violate a provision of the institutional code of academic misconduct.

Examples include, but are not limited to:

- a) letting another individual copy your homework, test answer, etc.;
- b) giving your assignment, paper, homework, etc. to another student for any reason without permission of the instructor;
- c) giving test questions to another individual that has not yet taken the exam.

To be clear: going online and taking information without proper citations, copying parts of other student's work, creating information for the purposes of making your paper seem more official, or anything involving taking someone else's thoughts or ideas without proper attribution is **academic misconduct**. If you work together on an assignment when it is not allowed, it is **academic misconduct**. If you hand in a paper (or part of a paper) to more than one class, it is **academic misconduct**. If you have a question about an assignment, please come see me to clarify. Any student suspected of committing academic misconduct will be required to meet with me to discuss the situation. I do not allow any "do overs." All cases of academic misconduct will be reported to the Office of Academic Affairs for violating the academic honesty requirements in the student handbook. They will also result in failure for the course. Remember – ignorance is NOT a defense.

MTSU Tutoring

Free tutoring is available in study skills, learning strategies and several courses such as biology, physics, history, computer information systems, math, psychology, economics, recording industry, and many more. The central location for tutoring is the Tutoring Spot, located in Walker Library. For available tutoring opportunities, including days, times, and location, visit <http://mtsu.edu/studentsuccess/tutoring.php#on>. You are encouraged to take advantage of this free service.

Options for Veterans

MTSU is nationally recognized as a Veteran Friendly Campus. I understand that veterans and family members returning to school constitute a unique demographic and it is my goal to treat veterans fairly and with respect in this course. I also strongly encourage veterans to utilize the facilities, faculty, and staff at MTSU to help ensure academic success. Some of the services offered to veterans include Veterans and Military Family Center in 1st Floor of the KUC - Suite 124, BRAVO (A veteran student organization), and the veteran faculty committee. Please do not hesitate to contact me if you have specific needs or concerns.

Note: Accommodations for service related injuries (temporary or permanent) are determined only by the Disability & Access Center (see above). Again, if you need assistance, please do not hesitate to contact me.

Tennessee Lottery Scholarship Holders

Do you have a lottery scholarship? To retain the Tennessee Education Lottery Scholarship eligibility, you must earn a cumulative TELS GPA of 2.75 after 24 and 48 attempted hours and a cumulative TELS GPA of 3.0 thereafter. A grade of C, D, F, FA, or I in this class may negatively impact TELS eligibility. If you drop this class, withdraw, or if you stop attending this class you may lose eligibility for your lottery scholarship, and you will not be able to regain eligibility at a later time. For additional Lottery rules, please refer to your Lottery Statement of Understanding form (<http://www.mtsu.edu/financial-aid/forms/LOTFEV.pdf>) or contact your MT One Stop Enrollment Coordinator (<http://www.mtsu.edu/one-stop/counselor.php>).

Accommodations for Students with Disabilities

ADA accommodation requests (temporary or permanent) are determined only by Disability & Access Center. Students are responsible for contacting the Disability & Access Center Office at 615.898.2783 to obtain ADA accommodations and for providing the instructor with the accommodation letter from Disability & Access Center. Accessibility concerns affect many of us and I want you to know that I care deeply about equality, justice, and making your learning experience one in which we can all participate fully. Please do not delay in contacting the Disability and Access Center to obtain your accommodation letter; ideally for known issues you should get these letters to me within the first two weeks of class.

Basic Needs Security

Any student who faces challenges securing their food or housing and believes this may affect their performance in the course is urged to contact their college advisor or the dean's office in the college of their major for support. Information about emergency aid for students can be found on the MTSU Office of Student Success website (<http://www.mtsu.edu/studentsuccess/crisis-aid.php>). Furthermore, please notify the professor if you are comfortable in doing so. This will enable her to provide any resources that she may possess.

Grading Scale

A → 90% or above	C+ → 73% to 76%	D+ → 59% to 62%
B+ → 86% to 89%	C → 68% to 72%	D → 54% to 58%
B → 81% to 85%	C- → 63% to 67%	D- → 50% to 53%
B- → 77% to 80%		F → 49% or below

Course Requirements and Assessment

1 - 10% for class attendance, participation, general engagement, and discussion.

Students are expected to come to class prepared to discuss the assigned readings in a thoughtful and lively manner. Attendance is only a necessary pre-condition for participation, not a measure of it. The participation grade is not based on attendance, but rather on preparation and engagement with assigned readings as evidenced by asking questions and actively participating in class discussions.

2 – 30% for Historical Jesus Scholarly Critiques, Responses, and Seminar Discussion

Students will write a scholarly critique of/response to one section in James K. Beilby and Paul Rhodes Eddy *The Historical Jesus: Five Views*. This book is a compilation of perspectives from five historical Jesus scholars who hold radically different views about the state of the field and associated methodologies. Each section comprises of an article written by one of these scholars about a particular issue related to the study of Jesus as well as brief responses from the remaining four scholars. Students are to engage both the article and the four subsequent responses.

Students will sign up to review one of these chapters at the beginning of the term. Reviews should be 5-6 pages in length and should consist of the following:

- 1) a summary of the scholar's overall argument;
- 2) a discussion of the responses;
- 3) your own evaluation of the academic merit of the scholar's thesis;
- 4) questions that you wish to raise that are based upon your own reading of the article and the relevant data.

Students will post their responses to their assigned section one week prior to the date that it is assigned for the class. Everyone else in the class will then write a 1-2 page response to one of the student papers posted for that week. Students will bring two copies with them to class (one for the paper's author and one for the professor). The students responsible for the readings will lead the discussion that class.

You will be evaluated on three things:

- 1) your written critique of your assigned section from the book;
 - 2) your written responses to the other students' papers;
 - 3) your seminar discussion leadership during your assigned week.
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3 – 30% for Historical Documents Presentation and Bracket Competition

“In addition to the four canonical gospels, we have four complete noncanonicals, seven fragmentary, four known from quotations and two hypothetically recovered for a total of 21 gospels from the first two centuries, and we know that others existed in the early period. I am confident more of them will be found.”²

This course examines several pertinent texts (canonical and non-canonical) that provide insight into the historical Jesus and the context of early Christianity. However, there are many additional documents that we have not had the time to examine. For this assignment students will offer evidence for the inclusion of a different text the next time this course is offered at MTSU.

Working individually or in pairs, students will choose one of the alternative texts (see below) and give an oral presentation (10 minutes) concerning its importance and relevance to the academic study of Jesus. Along with your oral presentation, you will provide a written report (5-6 pages) outlining your research and arguments. This document will be made available to students on the opposing team in the class on the day of your presentation.

Your presentation/report should contain the following elements:

- 1) an overview of the content of the text (it's plotline and historical context);
- 2) a discussion of relevant academic analysis pertaining to the text;
- 3) your own evaluation of the historical significance of the text to the study of Jesus;
- 4) a persuasive argument as to why this text (over all others) should be included in future versions of this course at MTSU.

Over several weeks, students will present their arguments in a bracket-style competition consisting of four rounds (we will draw for slots). The class as a whole will vote on which text moves forward to each subsequent round. If you are eliminated in the first or second round, you will join the side of the team that eliminated you for the next round of debate.

A winner will be selected during the final round which will take place during the scheduled exam slot for this course (Thursday, December 14 – 10am-noon).

Possible Texts:

Acts of Peter	Gospel of Judas
Acts of Thomas	Gospel of Marcion
Apocalypse of Adam	Gospel of Nicodemus (aka the Acts of Pilate)
Apocalypse of Peter (aka Revelation of Peter, extant)	Gospel of Peter
Egerton Gospel (fragment)	Gospel of Truth
Didache	Letter of Abgar
Early Jewish Christian Gospels (Gospel of the Ebionites; Gospel of the Hebrews; Gospel of the Nazarenes, extant)	Secret Book of James (aka Apocryphon of James)
Epistle of Paul to the Laodiceans	Sophia of Jesus Christ
	Secret Mark (extant)
	3 Corinthians

The Bracket Competitions will take place on the following dates:

- Sweet Sixteen – October 19-November 16
- Elite Eight – November 28-November 30
- Final Four and Championship – December 14, 10am-noon (class exam slot)

² Charles W. Hedrick (2002) “The 34 Gospels: Diversity and Division among the Earliest Christians,” *Bible Review* 18(3): 20-31.

4 – 30% for Contemporary Jesus Critical Analysis Assignment

For this assignment you will write a critical analysis (5-6 pages) of the cultural and ideological assumptions behind a contemporary, popular narrative about Jesus. You will be asked to select a contemporary example and will be evaluated on both your analysis and your selection of an example that is revealing of the types of representational practices discussed in the readings and in class discussions. Your discussion should be organized around the questions of identity representation, ideological projections, and reader-reception.

Due: Friday, December 8, 2017, submit to D2L by 4pm

The cultural artifact you choose to examine is up to you, below is a list of possibilities to get you thinking:

Films

Dogma
Jesus of Montreal
The Passion of the Christ
Jesus Christ Vampire Hunter
Monty Python's Life of Brian
Ultrachrist!
The Man from Earth

TV Shows/Specials

Black Jesus
Family Guy
South Park
Tyler Perry's The Passion: New Orleans
The Rising Son

Musicals

Book of Mormon
Godspell
Jesus Christ Superstar
Lana Del Rey's Tropic
Jesus Christ: The Musical
SPEARS: The Gospel According to Britney

Popular Books – Non-Fiction

John Spong, *Jesus for the Non-Religious*
Tom Harpur, *The Pagan Christ*
Shane Claiborne, *Jesus for President*
Thich Nhat Hahn, *Living Buddha, Living Christ*
Philip Yancey, *The Jesus I Never Knew*

Books – Fiction

Christopher Moore, *Lamb*
Bruce Barton, *The Man Nobody Knows*
Robert Koertge, *Coal Town Jesus*
Mikhail Bulgakov's *The Master and Margarita*
William P Young, *The Shack*
Jonny Cash, *Man in White*

Cultural Phenomena

Republican Jesus (facebook or twitter)
Kanye's 'Jesus Walks'
Woody Guthrie, 'Jesus Christ for President'
John Prine, 'Jesus the Missing Years'
Janet McKenzie, Jesus of the People (art)
Eugene Theodosia Olver, 'Christ the Yogi'

Note: There is no final exam for this class, but you are required to attend the Bracket Competition scheduled during the final exam timeslot.

Schedule and Readings

We will be taking on some big and challenging questions this term. As such you will be expected to speak regularly and participate actively in our classroom seminars. I want you to feel comfortable asking questions or for further details. While the first few weeks will comprise of lecture-based meetings, as the class progresses students will take an increasingly prominent role in directing and leading the seminar.

For the most part, classes will commence with a discussion of the assigned readings. What was the author's main point? What was confusing? What issues does it raise? How does the author's argument fit into the larger conversations that we have been undertaking in our class? I will briefly offer some additional insights on the assigned readings and other scholarly approaches to the topic. On several occasions we will undertake some sort of activity or workshop that will allow us to play the role of Jesus scholars.

The assigned readings are comprised of primary sources, historical overviews, and theoretical analyses. You will need to employ different lenses appropriate to different types of documents. The secondary sources have been selected to represent a wide variety of perspectives, approaches, and voices within the field of biblical studies. They do not agree with each other and you are not expected to agree with each of them. My hope is that you will come to find that the scholarly disagreements within the academic study of Jesus are as interesting (if not more!) than the historical material and sources to which they attend.

Please ensure that you bring your NRSV Bible as well as the assigned readings to each and every class to facilitate classroom activities. In addition to the NRSV Bible, students are welcome to bring other editions, which at times may prove helpful in unpacking the political and ideological hermeneutics at play in the translation of texts and re-presentation of Jesus.

UNIT 1: SETTING THE STAGE FOR JESUS AS OBJECT AND SUBJECT OF STUDY

Tuesday, August 29th – Introductions

- Syllabus
- Discussion: Who Studies Jesus? When? Where? And How? What will the study of Jesus look like for us as scholars at a public university?

Thursday, August 31st–Thinking Historically, Interpreting Texts: The Study of Jesus as an Academic Venture

- Mark Allan Powell (1998) “Historians Discover Jesus” and “Sources and Criteria” pp. 12-50 in *Jesus as a Figure in History: How Modern Historians View the Man from Galilee* (Louisville: Westminster John Knox Press).
- Bruce Lincoln (2006) “How to Read a Religious Text: Reflections on Some Passages of the Chāndogya Upaniṣad.” *History of Religions* 46(2): 127-139.

Tuesday, September 5th – Jesus in Context I: Hellenistic Judaism in Palestine and Beyond

- Burton Mack (1991) “The Temple and the Land of Palestine,” pp.27-52 in *A Myth of Innocence: Mark and Christian Origins* (Philadelphia: Fortress Press).
- Read one of the following: Damascus Document, Peshar Habakkuk, or 2 Maccabees.

Thursday, September 7th – Jesus in Context II: Greco-Roman World

- Bart Ehrman (2008) “The World of Early Christian Traditions,” pp. 17-35 in *The New Testament: A Historical Introduction to the Early Christian Writings* (New York: Oxford University Press).
- Paula Fredriksen (2000) “The Legacy of Alexander,” pp. 9-17 in *From Jesus to Christ: The Origins of the New Testament Images of Jesus* (New Haven: Yale University Press).
- Charles Talbert (2006) “Miraculous Conceptions and Births in Mediterranean Antiquity” pp.79-86 in Amy Jill Levine, Dale Allison Jr., and John Dominic Crossan (eds.), *The Historical Jesus in Context* (Princeton: Princeton University Press).

Tuesday, September 12th – Paul and Early Christianities I

- Thessalonians
- Donald Harman Akenson (2000) “The Wounded Magus,” pp.9-14 and “Saul’s Life and Letters” pp. 121-145 in *Saint Saul: A Skeleton Key to the Historical Jesus* (New York: Oxford University Press).
- Sarah Rollens (2017) “Inventing Tradition in Thessalonica: The Appropriation of the Past in 1 Thessalonians 2:14-16.” *Biblical Theology Bulletin* 46(3): 123-132.

Thursday, September 14th – Paul and Early Christianities II

- Romans
- Paul Holloway (2003) “The Rhetoric of Romans,” *Review and Expositor* 100(1): 113-127.
- Lee A. Johnson (2017) “Paul’s Letters as Artifacts: The Value of the Written Text among Non-Literate People,” *Biblical Theology Bulletin* 46 (1): 25-34.

Tuesday, September 19th – Dr. King is out of town (no class)

UNIT 2: ANCIENT SOURCES ABOUT JESUS

Thursday, September 21st – Mark

- Mark
- Paula Fredriksen (2000) “Mark: The Secret Messiah” pp.44-52 in *From Jesus to Christ* (New Haven: Yale University Press).
- Robert Morgan (2017) “How did Mark End his Narrative?” *The Expository Times* 128 (9): 417-426.

Tuesday, September 26th – Mark (continued)

- Willard M. Swartley (1997) “The Role of Women in Mark’s Gospel: A Narrative Analysis,” *Biblical Theology Bulletin* (27)1: 16-22.
- Daniel A. Smith (2014) “‘Look, the place where they put him’ (Mk 16:6): The space of Jesus’ tomb in early Christian memory.” *HTS Teologiese Studies/Theological Studies* 70(1): Art. #2741, 8 pages.
- Synoptic Problem Pericopes (distributed in previous class).

Thursday, September 28th – Q

- Q
- John S. Kloppenborg, “What is Q?” pp. 1-40 in *Q - The Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus*.

Tuesday, October 3rd - Matthew

- Matthew
- Graham Stanton (2002) “Matthew’s Gospel: The Way of Righteousness,” pp. 58-78 in *The Gospels and Jesus* (New York: Oxford University Press).
- Peter Zaas (2009) “Matthew’s Birth Story: An Early Milepost in the History of Jewish Marriage Law,” *Biblical Theology Bulletin* 39(3): 125–128.

Thursday, October 5th – Matthew (continued)

- Philip F. Esler (2015) “Intergroup Conflict and Matthew 23: Towards Responsible Historical Interpretation of a Challenging Text,” *Biblical Theology Bulletin* 45(1): 38-59.
- Callie Callon (2006) “Pilate the Villain: An Alternative Reading of Matthew’s Portrayal of Pilate,” *Biblical Theology Bulletin* 36(2): 62-71.

Tuesday, October 10th – Luke

- Luke
- Graham Stanton (2002) “Luke’s Gospel: God’s Way Triumphs,” pp.79-96 in *The Gospels and Jesus* (New York: Oxford University Press).
- Richard D. Nelson (1988) “David: a Model for Mary in Luke?” *Biblical Theology Bulletin* 18(4): 138-142.

Thursday, October 12th – Luke (continued)

- Brigid Curtin Frein (2008) “Genre and Point of View in Luke’s Gospel,” *Biblical Theology Bulletin* 38(1): 4-13.
- Matthew S. Rindge (2014) “Luke’s Artistic Parables: Narratives of Subversion, Imagination, and Transformation,” *Interpretation: A Journal of Bible and Theology* 68(4): 403-415.
- Monique Cuany (2017) “Jesus, Barabbas and the People: The Climax of Luke’s Trial Narrative and Lukan Christology (Luke 23.13-25),” *Journal for the Study of the New Testament* 39(4): 441-458.

Tuesday, October 17th – Fall Break (enjoy!)

Thursday, October 19th – Thomas

- Thomas
- April DeConick (2007) “The Gospel of Thomas,” *The Expository Times* 118(10): 469-479.
- William Arnal (2016) “How the Gospel of Thomas Works,” pp.261-280 in William Arnal, Richard Ascough, Robert Derrenbacker, and Philip Harland, eds., *Scribal Practices and Social Structures among Jesus Adherents: Essays in Honour of John S. Kloppenborg* (Leuven: Peeters).

Tuesday, October 24th – Other early Jesuses: “Gnostic” Texts

- The Gospel of Mary
- The Dialogue of the Saviour
- Karen King (2003) “Introduction,” pp.3-12 in *The Gospel of Mary of Magdala: Jesus and the First Woman Apostle* (Santa Rosa, CA: Polebridge Press) <available online: <http://www.gnosis.org/library/GMary-King-Intro.html>>
- Christopher Tuckett (2007) “The Gospel of Mary,” *Expository Times* 118(8): 365–371.

Thursday, October 26th – Other early Jesuses II: Infancy Gospels

- The Infancy Gospel of Thomas
- The Infancy Gospel of James
- Tony Burke, (2012) “Depictions of Children in the Apocryphal Infancy Gospels,” *Studies in Religion/Sciences Religieuses* 41(3): 388-400.
- Michael R. Whitenton (2015) “The Moral Character Development of the Boy Jesus in the Infancy Gospel of Thomas,” *Journal for the Study of the New Testament* 38(2): 219-240.

Tuesday, October 31st – Jesus in Islam

- Sura 3 and 19 (Quran)
- Reem A. Meshal and M. Reza Pirbhai (2011) “Islamic Perspectives on Jesus,” pp.232-249 in Delbert Burkett, ed., *The Blackwell Companion to Jesus* (New York: Wiley-Blackwell).

UNIT 3: THE HISTORICAL JESUS: METHODS AND THEORIES

Thursday, November 2nd

- Robert M. Price, “Jesus at the Vanishing Point,” pp. 55-103 in *The Historical Jesus: Five Views*.
- Discussion Leader(s): _____

Tuesday, November 7th

- John Dominic Crossan, “Jesus and the Challenge of Collaborative Eschatology,” pp. 105-152 in *The Historical Jesus: Five Views*.
- Discussion Leader(s): _____

Thursday, November 9th

- Luke Timothy Johnson, “Learning the Historical Jesus: Historical Criticism and Literary Criticism,” pp. 153-197 in *The Historical Jesus: Five Views*.
- Discussion Leader(s): _____

Tuesday, November 14th

- James D. G. Dunn, “Remembering Jesus: How the Quest for the Historical Jesus Lost Its Way,” pp. 199-248 in *The Historical Jesus: Five Views*.
- Discussion Leader(s): _____

Thursday, November 16th

- Darrell L. Bock, “The Historical Jesus: An Evangelical View,” pp.249-300 in *The Historical Jesus: Five Views*.
- Discussion Leader(s): _____

UNIT 4: CONTEMPORARY JESUSES (JES?); INTERPRETIVE PRACTICES AND IDEOLOGICAL FORMATIONS

Tuesday, November 21st – Dr. King is at a Conference (no class)

- Robert Myles, “The Fetish for a Subversive Jesus,” *Journal for the Study of the Historical Jesus* 14:1 (2016): 52-70.
- Watch (Film) – “Jesus of Montreal” (1989) (<https://www.youtube.com/watch?v=hiBB14bNINM>)

Thursday, November 23rd – Thanksgiving Holiday (no class, enjoy!)

Tuesday, November 28th

- Stephen Prothero (2003) “Manly Redeemer,” pp.87-123 in *American Jesus: How the Son of God Became a National Icon* (New York: Farrar, Straus and Giroux).
- Craig Martin (2012) “Case Study: What Would Jesus Do?” pp.165-188 in *A Critical Introduction to the Study of Religion* (Sheffield: Equinox).

Thursday, November 30th

- Theodore W. Jennings Jr. (2011) “The ‘Gay’ Jesus,” pp.443-457 in Delbert Burkett, ed., *The Blackwell Companion to Jesus* (New York: Wiley-Blackwell).
- Watch (Documentary) – “Corpus Christi: Playing with Redemption” (2012) (available on Amazon Instant Video or iTunes)

Tuesday, December 5th

- David Feltmate (2017) “Introduction,” pp.1-31 and “American Christianity, Part 1: Backwards Neighbors,” pp.106-144 in *Drawn to the Gods: Religion and Humor in the Simpsons, South Park, and Family Guy* (New York: New York University Press).
- Watch (TV Show) – Family Guy, Season 7: Episode 2, “I Dream of Jesus” (2008) (available on Netflix, Hulu, Amazon Video, Vudu, and other streaming sites).

Friday, December 8th

- Contemporary Jesus Papers due by 4pm

Thursday, December 14th (10am-noon) – Final Exam Slot

- Final two rounds for Brackett Competition (attendance required for all students).

Monday, December 18th

- Final grades will be posted by 9am