

2016 ADVANCED COURSE OF STUDY SCHOOL

"The Synoptic Gospels and the Lectionary: Interpretation and Proclamation"

(2 credit hours; New Testament course)

Fri, October 14 2:00pm – 8:30pm Fri, November 4 2:00pm – 8:30pm
Sat, October 15 9:00am – 5:00pm Sat, November 5 9:00am – 5:00pm

Instructor: Rev. Dr. Shively Smith
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Course Description

This course refines the exegetical skills of students by exploring the Synoptic Gospel accounts in light of the Revised Common Lectionary. Students will work with Throckmorton's Gospel Parallels, attending to the similar views and distinct emphasis of Matthew, Mark, and Luke in service to preaching and teaching the Lectionary. At the conclusion of the course, students will leave with a portfolio of exegetical sketches on various Gospel stories referenced across the Revised Common Lectionary all of which could be useful for sermon preparation and Bible studies of all sorts.

Course Objectives

- Review and refine the exegetical skills students already bring to the course
- Define the Revised Common Lectionary and explore the purposes for lectionary reading and preaching
- Build a portfolio of Lectionary readings in service to the liturgical year, especially Year A for 2016-2017
- Construct a working vocabulary that serves lectionary reading, preaching, and teaching
- Generate approaches to studying, teaching, and preaching the lectionary and liturgical year

Required Textbooks

- Gail O'Day and Charles Hackett. *Preaching the Revised Common Lectionary: A Guide*. Nashville: Abingdon Press, 2007. This book is only available through the Amazon marketplace, but please secure a copy.
- David L. Bartlett and Barbara Brown Taylor, eds. *Feasting on the Word: Year A, Volume 1, Advent Through Transfiguration*. Louisville, Westminster John Knox, 2010. Hardcopy or electronic version.
- Cynthia A. Jarvis and E. Elizabeth Johnson, eds. *Feasting on the Gospels: Matthew, Volume 1, Chapters 1-13*. Louisville: Westminster John Knox 2013.
- Burton Throckmorton. *Gospel Parallels: A Comparison of the Synoptic Gospels*. Nashville: Thomas Nelson Publishers, 1992. ISBN: 978-0840774842

Recommended Texts

- David L. Bartlett and Barbara Brown Taylor, eds. *Feasting on the Word: Year A, Volume 2, Lent through Eastertide*. Louisville, Westminster John Knox, 2010.
- Cynthia A. Jarvis and E. Elizabeth Johnson, eds. *Feasting on the Gospels: Matthew, Volume 2, Chapters 14-28*. Louisville: Westminster John Knox, 2013.
- Helpful Resource: Revised Common Lectionary online through Vanderbilt University Library: <http://lectionary.library.vanderbilt.edu/lections.php?year=A&season=Advent>

Pre-Course Assignments – *email to amy.elizabeth.walker@emory.edu by September 26*

Please label each section of your pre-course work so I know what part of the pre-course work I am reviewing. Those sections are: **(1) Terminology & Definitions** **(2) History** and **(3) Reflection**.

(1) Terminology & Definitions – Informed by your reading of Preaching the Revised Common Lectionary, in 3-5 sentences define the following terms in your own words.

- | | |
|------------------------------------|-------------------------|
| 1. Lectionary | 8. Epiphany |
| 2. Liturgy | 9. Ordinary Time |
| 3. Revised Common Lectionary (RCL) | 10. Incarnational Cycle |
| 4. Liturgical Year | 11. Sanctoral Cycle |
| 5. Easter | 12. Eucharist |
| 6. Pentecost | 13. Hermeneutics |
| 7. Paschal Cycle | |

(2) History – In conversation with Chapter 1, “An Introduction to Christian Lectionaries,” discuss your interest in the use of the Revised Common Lectionary. What in its history of origin, structure, and stated purpose - together with its current use in your church or district - makes it a generative resource for your communities and/or personal study? (2-3 pages maximum)

(3) Reflection – What has been a major learning or challenge on lectionary reading and preaching you are already wrestling with having read the book, Preaching the Revised Common Lectionary? Explain. Then share about your interest in taking the class. What do you hope to learn and how do you hope to appropriate the information in your ministry and work afterward? (2-3 pages maximum)

First Day of Class Assignment – *Bring with you to the first day of class to share with the class.*

For our time together, we will be working heavily through Throckmorton's *Synoptic Parallels* reference tool, according to the Revised Common Lectionary-Year A Calendar. Students will need to bring highlighters (pink, orange, green, and yellow) to every class and the Throckmorton book as it will be an important tool in our interpretative process

To kick off our study, please take a look at "§9 The First Preaching in Galilee (Matthew 4:12-17; Mark 1:14-15; Luke 4:14-15)" section in Throckmorton on pages 17-18 (*these two pages are located at the end of this syllabus*) and report the following:

- (1) Think about the literary relationship between the Synoptic Gospels. As a way of identifying the elements common to all three accounts, highlight or underline the assigned passages as follows:

Pink: Words found identically in Matthew, Mark, and Luke

Orange: Words found identically in Matthew and Mark

Green: Words found identically in Matthew and Luke

Yellow: Words found identically in Mark and Luke

You do not have to turn the highlighted sheet in with your work, but please bring it with you the first day of class as we consult our work together.

- (2) Based on the exercise above, reconstruct the core story. (This is the basic storyline that all three Synoptic Gospels share – the words and phrases in pink).
- (3) Discuss the similarities and differences between the three Gospel accounts. What is significant about Matthew's version and how it shapes the specific message it offers as the Year A Revised Common Lectionary reading? (Note: This passage is one of the selections for the 3rd Sunday Epiphany reading).
Feel free to be creative. Perhaps you want to draw up a list, or a grid, or a diagram reflecting these differences or similarities. Just make sure you explain it!!!! Submitting a table or list without any written explanation or discussion of your findings will NOT be sufficient
- (4) In 1-2 sentences, state in your own words what Matthew's version is about based on your analysis above. Do NOT consult commentaries **AT ALL** for this section.
- (5) **After completing Steps 1-4**, consult the two Feasting commentaries about Matthew 4:12-17 (*On the Word*, pages 284-289; *On the Gospels*, p. 56-61). What do these resources say about the theology, significance, challenges, or "good news" about this passage? How does it support, inform, expand, or challenge your initial reading and understanding of Matthew 4:12-17 in light of its place in the liturgical year?

The entire assignment should be 2-5 pages. Again, this assignment is for the first day of class. You will hand a hard copy in to me, but I welcome you to bring a copy or some abbreviated version to share with your classmates at your comfort level. It will be a great way to kick off our communal interpretative work together. I will send an approximate class count closer to our time together.

More on Citations:

Within your work you **MUST** give credit to the sources of your information (i.e., in this case O'Day/Hackett). However, the work should **NOT** be quote heavy. If you quote something from the readings, then you must **ENGAGE** that quote. Why did you quote the work? Do you agree with what is said? If so, why? If not, why is the statement a problem for you? The point of this work is for you to engage the readings and the perspectives and information offered regarding the New Testament and lectionary. You do **NOT** have to reference other sources such as dictionaries, commentaries, encyclopedias, or other textbooks. Simply use the assigned readings and books, your Bible, and your own thoughts to answer the questions. When you do quote the readings or include an idea you read from the readings, use **MLA Style parenthetical citations**. This information is included within the body of your paper and includes within parenthesis: (1) Author's last name and (2) page number. Below is an example of how to properly quote and cite from the O'Day and Hackett book. Given that I already know the textbook, you do **NOT** need to include a Works Cited or Bibliography page. If you do not properly cite the sources of the information you include in your work, it is considered plagiarism! **Again, the work should NOT be quote heavy! You are to ENGAGE the information.**

Example: "The earliest confessors of Jesus were Jews who understood themselves as Jews who knew that Jesus was Messiah, that he was risen from the dead and would return soon to establish God's Reign on earth as it was established in Heaven" (O'Day and Hackett 5).

Course Requirements

- Class attendance and participation, reading of the New Testament and secondary texts
- Timely and satisfactory completion of pre-course work according to deadlines set by COS office
- Timely and satisfactory completion of class assignments (developing portfolio of exegetical sketches)

Grading and Evaluation Guidelines

Grading will follow the Emory Course of Study Grading Policy (see grid below). Particular attention is paid to the established Grade Grid for papers and class participation.

Grade	A	B	C	D	F
Comprehension	Superior	High	Good	Evidence of exposure	Gives no evidence of exposure or understanding material
Ability to Interpret Material	Consistently excellent and creative; superior ability to interpret material	Good, but less evidence of ability to interpret	Mix of strengths and weaknesses; moderate level of analysis and interpretation	Inability to interpret material	Incomprehensible
Written and Oral Assignments	Strong and interesting; able to interpret theses and points of view of others in his or her own words.	Interesting, exhibiting a high level of analysis and interpretation; theses are predictable or too broad; may not be fully supported	Theses are too obvious or vague; introductions, conclusions are not very effective; grammar, word choice, and spelling errors present.	Has not followed directions or has failed to present what has been asked for. Unclear or lacking thesis, arguments, and/or evidence. Extremely "quote dependent"	Unreadable, unrecognizable or missing. Evidence of Plagiarism
Grammar, Spelling	Clear, without errors in grammar, spelling, and diction	Clear, without errors in grammar, spelling, and diction	Contains some errors in grammar, word choice, and spelling	Contains many errors in grammar, word choice, and spelling	Indecipherable
Class Participation	Contributes significantly and appropriately to growth and learning of whole class	Contributes somewhat to the growth and learning of the whole class	Speaks up in class occasionally, but contributes little to growth and learning of the class	Student is present but does not participate	Inappropriate, incomprehensible, or absent

Guidelines for Written Assignments

- All papers should be typed, double-spaced, and on 8.5x11" paper.
- The font should be Times New Roman, 12 point.
- Margins should be 1" on all sides.
- All papers must include a page number and the student's last name in the header or footer.
- Note the question you are answering at the beginning of each new section or page.
- All papers must be properly cited. Use MLA formatting. This is the best website for learning more about MLA format: <https://owl.english.purdue.edu/owl/resource/747/1/>

Inclusive Language Covenant

The faculty of Emory Course of Study School has adopted a covenant statement encouraging inclusiveness in the use of language, as follows:

The Inclusive Language Covenant is designed to create a linguistic environment in which all students, staff, and faculty can grow in understanding and appreciating the rich diversity of God's people. The COS faculty commits itself through continued discussion, reflection, and exploration to using language in such a way that we respond to the fullness of God's presence among us as much by our choice of words as by our care for one another. Recognizing that our experience with inclusive language is an integral part of theological formation, we invite students and others to share as partners with us in this learning process.

We understand "covenant" more in terms of its biblical and theological meaning than in a legal or contractual context. Covenant signifies the common commitment of a community of faith in response to God's revelation and in participation with one another. The values implied in the covenant have morally persuaded us to try to generate patterns of speech and behavior that bond the members of the community in mutual respect. We expect all members of the community to address issues of diversity constructively. The entire Inclusive Language Covenant can be found on the COS website, and you are encouraged to read the whole covenant.

Directions to Email Pre-Course Assignments

SEND TO – Email your pre-course assignments to: amy.elizabeth.walker@emory.edu

- You are encouraged to email the instructor with questions about the assignments, but do not email your pre-course assignment to them.

DEADLINE – Email must be received no later than 11:59p.m. EST on September 26, 2016.

Pre-course work received after the deadline will be subject to the late penalty schedule below:

- Pre-course work received between September 27-October 6 will receive a one-letter grade deduction.
- Students who have not turned in pre-course work by October 7 will be dropped from the class.

EMAIL SUBJECT LINE – The subject of your email should be “Pre-Course Work – ACOS Synoptics”

THE EMAIL – Your full name, phone number, and email address should be included at the beginning of your email. Pre-course work must be sent as an **attachment** and not in the body of the email.

- a. Only Microsoft Word and .pdf documents will be accepted.
- b. All assignments for each course must be in **one document**. You should send only one attachment with all course assignments; emails sent with multiple documents will not be accepted.

PLAGIARISM – The “Plagiarism Policy” and “Plagiarism Defined” paragraphs below (in red) must be included in the body of your email, **not within your pre-course work**. The inclusion of the policy and definition in the body of the email verifies that you agree to it and your email will represent your signature (which is a requirement). If the email does not include the plagiarism policy and definition it will not be accepted.

Plagiarism Policy - I have read the plagiarism definition below and verify that this assignment represents my own work, except where credit is given.

Plagiarism Defined: “You plagiarize when, intentionally or not, you use someone else’s words or ideas but fail to credit that person, leading your readers to think that those words are yours. In all fields, you plagiarize when you use a source’s words or ideas without citing that source. In most fields, you plagiarize even when you do credit the source but use its exact words without using quotation marks or block indentation” (201-202). Booth, Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *The Craft of Research, Second Edition*. Chicago, IL: University of Chicago Press, 2003.

You will receive a confirmation of receipt within 48 hours of submitting your pre-course work.

it is written, 'Worship the Lord your God, and serve only him.' "

Cf. 4:5-7

¹¹ Then the devil left him,

and suddenly angels came and waited on him.

and the angels waited on him.

"It is written, 'Worship the Lord your God, and serve only him.' "

⁹ Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, ¹⁰ for it is written, 'He will command his angels concerning you, to protect you,' ¹¹ and 'On their hands they will bear you up, so that you will not dash your foot against a stone.' " ¹² Jesus answered him, "It is said, 'Do not put the Lord your God to the test.' " ¹³ When the devil had finished every test, he departed from him until an opportune time.

§ 9 THE FIRST PREACHING IN GALILEE

MAT 4:12-17	MAR 1:14-15	LUK 4:14-15
<p>¹² Now when Jesus heard that John had been arrested, he withdrew to Galilee. ¹³ He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naph-tali, ¹⁴ so that what had been spoken through the prophet Isaiah might be fulfilled: ¹⁵ "Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles— ¹⁶ the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light</p>	<p>¹⁴ Now after John was arrested, Jesus came to Galilee,</p>	<p>¹⁴ Then Jesus, filled with the power of the Spirit, returned to Galilee,</p>

♦ MAT 4:15-16 — ISA 9:1-2.

• To MAT 4:11; MAR 1:13 cf. JOH 1:51. — And he said to him, [Jesus said to Nathanael] "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

• To MAT 4:12; MAR 1:14; LUK 4:14 cf. JOH 4:1-3. — ¹ Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John" — ² although it was not Jesus himself but his disciples who baptized — ³ he [Jesus] left Judea and started back to Galilee. Cf. JOH 4:43; 2:12.

has dawned.”

¹⁷ From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

proclaiming the good news^Z of God, ¹⁵ and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

and a report about him spread through all the surrounding country. ¹⁵ He began to teach in their synagogues

and was praised by everyone.

§ 10 THE REJECTION AT NAZARETH

Δ MAT 13:54-58 (§ 108, p. 86)

⁵⁴ He came to his hometown

and began to teach the people in their synagogue,

Δ MAR 6:1-6a (§ 108, p. 86)

¹ He left that place and came to his hometown, and his disciples followed him.

² On the sabbath he began to teach in the synagogue,

LUK 4:16-30

¹⁶ When he came to Nazareth, where he had been brought up,

he went to the synagogue on the sabbath day, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: ¹⁸ “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, ¹⁹ to proclaim the year of the Lord’s favor.” ²⁰ And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹ Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” ²² All spoke well of him and were amazed at the gracious words that came from his mouth. They said,

so that they were astounded

and said, “Where did this man get

and many who heard him were astounded.

They said, “Where did this man get all this? What is

♦ LUK 4:18-19 — ISA 61:1-2; 58:6.

♦ ^Z text: S B Θ λ ø it (some MSS.) sy^s sa bo; *gospel of the kingdom of God*: A D W ℞ it (some MSS.) vg sy^P.

• To MAT 13:54; MAR 6:2 cf. JOH 7:15. — The Jews were astonished at it, saying, “How does this man have such learning, when he has never been taught?”