

Biblical Values Summer 2017

**June 5-9. 9.00 to 11.30
S104**

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Many people in the modern world claim to espouse biblical values. This course will examine what the Bible has to say about several issues that are controversial in the modern world. It will also reflect on the difficulty of identifying a single, or even a dominant, biblical position on some issues, and on the relevance of the biblical texts for the modern debates.

Schedule

1. June 5.

A. Are there biblical values? The diversity of Scripture. The postmodern critique. The authority of Scripture. Reading: Wolterstorff, *Justice, Rights and Wrongs*, 1-17; John J. Collins, *The Bible after Babel, Historical Criticism in a Postmodern Age* (Eerdmans, 2005) 1-25; James Barr, "Ancient Biblical Laws and Modern Human Rights," in D. A. Knight and P. J. Paris, ed., *Justice and the Holy. Essays in Honor of Walter Harrelson* (Scholars Press, 1989) 21-33.

B. A Right to Life? Abortion and Capital Punishment.

Gen 9:6; Exod 20-22.

Reading: R. E. Friedman and S. Dolansky, *The Bible Now* (Oxford, 2011) 41-63; 126-148.

Bert Jan Lietaart Peerbolte, "Ending a Life That Has Not Begun – Abortion in the Bible," in Flannery and Werline, ed., *The Bible in Political Debate*, 47-59; Richard Hays, *The Moral Vision of the New Testament* (San Francisco: Harper Collins, 1996), 444-460.

2. June 6. Gender and creation. Male and Female. Homosexuality.

Gen 1:27; Leviticus 18:19-23; 20:10-26; Romans 1:18-27; Galatians 3:23-29. Phyllis Bird, *Missing Persons and Mistaken Identities* (Fortress, 1997) 123-54; Friedman and Dolansky, *The Bible Now*, 1-40.

Michael Coogan, *God and Sex. What the Bible Really Says* (Twelve, 2010) 117-40; Bernadette Brooten, *Love Between Women* (Chicago, 1996). Jonathan L. Jackson, "Culture Wars, Homosexuality, and the Bible," in Flannery and Werline, *The Bible in Political Debate*, 87-100.

3. June 7. Marriage and family values. Status of women.

Gen 2-3; Genesis 38; Deut 22: 13-30; 24:1-4: Ruth; Proverbs 5; 31; Mal 3:10-16; Tobit; Mark 10:1-12; Matt 19:3-12; 1 Tim 2:8-12.
Reading: Collins, *The Bible after Babel*, 75-98; Collins, "Marriage, Divorce and Family in Second Temple Judaism," in L. Perdue et al. *Families in Ancient Israel* (Westminster, 1997) 104-62; Friedman and Dolansky, 64-125; John P. Meier, *A Marginal Jew. Vol. IV. Law and Love* (Yale, 2009) 74-181; D. Balch, *Let Wives Be Submissive. The Domestic Code in 1 Peter* (Scholars Press, 1981) 63-116.

3. June 8.

Slavery. Aliens.

Exodus 3; 21; Deut 15:12-18; Lev 25:39-55; Philemon. 1 Tim 6:1; Titus 2:9-10.

David P. Wright, "She Shall Not Go Free as Male Slaves Do": Developing Views About Slavery and Gender in the Laws of the Hebrew Bible," in B. Brooten, ed., *Beyond slavery : overcoming its religious and sexual legacies* (Palgrave, 2010) 125-42; Jennifer A. Glancy, "Early Christianity, Slavery, and Women's Bodies," *ibid.*, 125-42.

Claudia Setzer and David A. Shefferman, *The Bible and American Culture* (Routledge, 2011) 95-120.

Emerson B. Powery, "The Bible, Slavery, and Political Debate," in Flannery and Werline, ed., *The Bible in Political Debate*, 141-54.

Hector Avalos, "Diasporas "R" Us: Attitudes toward Immigrants in the Bible," in Flannery and Werline, ed., *The Bible in Political Debate*, 33-46.

9. April 5: Justice and Love:

Exodus 20: 1-17; Deut 5:1-21; Amos 5:18-27; 8:4-8; Matt 25: 31-46.
Wolterstorff, *Justice. Rights and Wrongs*, 65-132.

Walter Houston, *Contending for Justice* (T&T Clark, 2006) 160-202; idem, *Justice – The Biblical Challenge* (Equinox, 2010) 74-103;
 Moshe Weinfeld, *Social Justice in Israel and in the Ancient Near East* (Fortress, 1995)
 Meier, *A Marginal Jew*, vol. IV, 478-646 (“The Love Commandments”)

Bibliography

Richard E. Friedman and Shawna Dolansky, *The Bible Now* (Oxford: Oxford University Press, 2011).
 Nicholas Wolterstorff, *Justice. Rights and Wrongs* (Princeton: Princeton University Press, 2008).
 Frances Flannery and Rodney A. Werline, ed. *The Bible in Political Debate. What Does It Really Say?* (Bloomsbury, 2016).

These books are available in the YDS bookstore.

General

Dale Allison, “The Eschatology of Jesus,” in J. J. Collins, ed., *The Encyclopedia of Apocalypticism, Vol. 1* (Continuum, 1998) 267-302.

Cheryl B. Anderson, *Ancient Laws and Contemporary Controversies. The Need for Inclusive Biblical Interpretation* (Oxford, 2009).

D. Balch, *Let Wives Be Submissive. The Domestic Code in 1 Peter* (Scholars Press, 1981).

James Barr, “Ancient Biblical Laws and Modern Human Rights,” in D. A. Knight and P. J. Paris, ed., *Justice and the Holy. Essays in Honor of Walter Harrelson* (Scholars Press, 1989) 21-33.

Stephen C. Barton and David Wilkinson, *Reading Genesis after Darwin* (Oxford, 2009).

Richard Bauckham, *The Bible and Ecology. Rediscovering the Community of Creation* (Darton, Longman and Todd, 2010).

Phyllis Bird, *Missing Persons and Mistaken Identities* (Fortress, 1997).

Bernadette Brooten, *Love Between Women* (Chicago, 1996).

Yiu Sing Lucas Chan, *The Ten Commandments and the Beatitudes* (Rowman and Littlefield, 2012)

R. J. Clifford, *Creation Accounts in the Ancient Near East and in the Bible* (CBQMS 26; Washington, 1994).

J. J. Collins, "Apocalyptic Eschatology as the Transcendence of Death," in idem, *Seers, Sibyls, and Sages* (Brill, 1997) 75-97.

John J. Collins, *Does the Bible Justify Violence?* (Fortress, 2004).

John J. Collins, *The Bible after Babel, Historical Criticism in a Postmodern Age* (Eerdmans, 2005).

J. J. Collins, "Radical Religion, and the Ethical Dilemmas of Apocalyptic Millenarianism," in Zoe Bennett and David B. Gowler, ed., *Radical Christian Voices and Practice. Essays in Honour of Christopher Rowland* (Oxford, 2012) 87-102.

Michael Coogan, *God and Sex. What the Bible Really Says* (Twelve, 2010).

Ellen Davis, *Scripture, Culture, and Agriculture. An Agrarian Reading of the Bible* (Cambridge, 2009).

Mary Douglas, *Purity and Danger* (New York: Routledge, 2002).

R. E. Friedman and S. Dolansky, *The Bible Now* (Oxford, 2011).

Jennifer A. Glancy, "Early Christianity, Slavery, and Women's Bodies," in B. Brooten, ed., *Beyond slavery : overcoming its religious and sexual legacies* (Palgrave, 2010) 125-42.

James M. Gustafson, "The Place of Scripture in Christian Ethics," *Interpretation* 24(1970) 430-55.

Daniel C. Harlow, "After Adam: Reading Genesis in an Age of Evolutionary Science," *Perspectives on Science and Christian Faith* 62(September 2010) 179-95.

Walter Harrelson, *The Ten Commandments and Human Rights* (Fortress, 1980).

David Horrell, *The Bible and the Environment* (Acumen, 2010)

Pope Francis, *Laudato Si*.

J. D. Levenson, *Sinai and Zion* (Harper, 1987).

J. D. Levenson, "Liberation Theology and the Exodus," in Alice Ogden Bellis and Joel Kaminsky, ed., *Jews, Christians, and the Theology of the Hebrew Scriptures* (SBL, 2000) 215-30

John P. Meier, *A Marginal Jew. Vol. IV. Law and Love* (Yale, 2009)

Jacob Milgrom, "Ethics and Ritual: The Foundations of the Biblical Dietary Laws," in E. B. Firmage, B. G. Weiss and J. W. Welch, *Religion and Law: Biblical-Judaic and Islamic Perspectives* (Winona Lake:Eisenbrauns, 1990) 159-92.

E. P. Sanders, "Covenantal Nomism Revisited," *Jewish Studies Quarterly* 16(2009) 23-55.

Regina Schwartz, *The Curse of Cain. The Violent Legacy of Monotheism* (Chicago, 1997).

Claudia Setzer and David A. Shefferman, *The Bible and American Culture* (Routledge, 2011).

G. M. Tucker, "Rain on a Land Where No One Lives: The Hebrew Bible on the Environment," *JBL* 116(1997) 3-17.

Moshe Weinfeld, *Social Justice in Israel and in the Ancient Near East* (Fortress, 1995).

Lynn White, Jr. "The Historical Roots of Our Ecological Crisis," *Science* 155(1967)

David P. Wright, "She Shall Not Go Free as Male Slaves Do": Developing Views About Slavery and Gender in the Laws of the Hebrew Bible," in B. Brooten, ed., *Beyond slavery : overcoming its religious and sexual legacies* (Palgrave, 2010) 125-42.

David P. Wright, "Observations on the Ethical Foundations of the Biblical Dietary Laws," in E. B. Firmage, B. G. Weiss and J. W. Welch, *Religion and Law: Biblical-Judaic and Islamic Perspectives* (Winona Lake:Eisenbrauns, 1990) 193-98.