

Please Note: This course is being taught as a Hybrid. We will have 3 sessions in person at McCormick (Sept. 8, Nov. 3 and Dec. 8) and the rest of the sessions will be taught online.

B 467: The Bible, Gender and Sexuality

Instructors:

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Fall Term, 2021

Wednesdays, 6:00-8:50

Course Description:

In this course we will study the ways in which gender and sexuality are understood within the biblical world, the contemporary Church and the public square. We will examine key texts within their original contexts and ancient conceptions of gender and sexuality, including texts from both the Old Testament and the New Testament that have influenced attitudes and practices today, and that have been used in ethical debates in the public square and in our religious institutions. Discussions will focus on useful methods for determining the relationships between biblical practices and perspectives and the dynamic state of contemporary conceptions of gender and sexuality. The aim of this course will be to provide class members a fuller way to enter into conversations in the church and public square today about sexuality and gender, to gain the knowledge necessary to shape practices, and to develop sensitive and constructive leaders in an area of public debate and Church life that has become particularly divisive.

How the Course relates to Masters and Certificate Learning

Outcomes:

In order to achieve the aims of the course, students will have the opportunity to practice skills that are aligned with our masters' level learning outcomes by:

- Demonstrating independent and critical reflection as you interpret biblical texts and contemporary readings about gender and sexuality, both in conversation and in writing. This goal incorporates three of our learning outcomes: 1) Thinking critically, 2) Constructing theological meaning with biblical and Christian traditions, and 3) Communicating effectively.
- Incorporating careful theological and social analysis in class discussions, papers and the final project as we consider how to bridge the views found in the Bible with contemporary understandings of gender and sexuality and the diversity of views found in the Church and public square today. This goal, in addition to incorporating the learning outcomes 1), 2), and 3)

- above, also includes 5) Developing a pastoral imagination capable of leading contemporary communities (MDiv).
- Learning how and where to apply interdisciplinary thinking in our class discussions and in your written work by using biblical exegesis, approaches to gender and sexuality in the ancient world and contemporary gender theory. This goal, like the first goal, incorporates learning outcomes 1), 2), and 3) mentioned above.
 - Exhibiting cultural competence as you engage people who differ from you on the issue of what authority the Bible should have in shaping practices within the Church and the public square relating to gender and sexuality. In addition to incorporating learning outcomes 1), 2), 3), and 5), this goal incorporates learning outcomes 4) Exhibiting growth in cross-cultural engagement, 6) Leading Just and Sustainable Communities (MDiv), and 7) Serving effectively in congregational ministries (MAM).

Texts:

A Study Bible of your choosing.

All other readings and video clips will be posted on Alexandria.

Required Assignments and Evaluation:

The required assignments include:

- Two brief writing assignments about your context:
 1. In 500-750 words, explain your community context and what issues of gender and sexuality are spoken or left unspoken in your community. A) Your own views. What issues of gender and sexuality are important for you personally, and how have they shaped your identity and your role in your community? B) Your community's views. Find out what your denomination or community has to say about human sexuality (in general) by either locating a statement about these things on your denominations website or by interviewing your pastor or appropriate leaders within your church/community. Do your views differ in any way from your community's views? C) Which biblical texts about gender and sexuality are important to you and your community? Due on September 8 by 5 p.m.
 2. In 250-500 words, identify five (or however many that you are able) biblical texts that you have most frequently encountered in thinking about gender and sexuality in the Bible. What questions do these texts raise for you? How do these texts figure into the issues you raised in your first paper on your context (above)? Due on September 15 by 5 p.m. (Each of these first two papers is worth 10% for a combined total of 20% of your grade)
- Active and engaged class participation that demonstrates your preparedness to discuss and evaluate the content and arguments

- of the biblical texts and the readings. We will be looking for on-time attendance and regular and constructive contributions during the synchronous sessions of this course. (20% of the grade).
- Three 750-word Reading Response Paper Assignments, chosen from those described in the syllabus, starting with September 22. Plan to write for a session that really matters to you (you will be building your final project off of one of these). The first response paper must be written for one of the sessions on September 22, 29 or October 6. The second response paper must be written for one of the sessions on October 13, 27 or November 3. The third response paper must be written for one of the sessions November 10, 17 or December 1. They are due by 5 p.m., prior to the start of the session for which they are intended. No late papers will be accepted. (Each of these is worth 10% for a combined total of 30% of your grade)
 - A final project that builds on one of your 750-word Reading Response Paper Assignments that you've completed earlier in the semester. It should be a topic that is important in your own community or for you personally. The final project is due on December 15. We will say more about this early in the course. (30% of the grade)

Course Schedule and Readings:

Biblical Texts, assigned readings and videos are listed under the session at which they will be discussed. They must be read or viewed prior to that session

September 8 (In Person)

Introductions and Course Orientation:

Part 1: Issues of Gender and Sexuality for You and Your community:

- Conversation about first written assignment due today

Part 2: Engagement of your community's views of Gender and Sexuality with communities holding different views:

Reading:

- “A Theological Summary of Human Sexuality: An InterVarsity Christian Fellowship/USA Position Paper.”

Everyone come to class with notes prepared on the following:

Choose three of the issues articulated by the InterVarsity Christian Fellowship in their position paper, and come to class prepared to discuss what you believe your denomination or community might say about them? Why? What biblical text(s) are most important for the position on human sexuality in this InterVarsity position paper?

September 15

Part 1: Gender Identity, Sexual Identity and Definitions:

- Conversation about second written assignment due today and the Readings and Viewings for today.

Readings and Viewings:

- Sam Killerman, “Understanding the Complexities of Gender,” *TedX*, University of Illinois, Chicago, May 3, 2013, <https://www.youtube.com/watch?v=NRcPXtqdKjE&index=14&list=PLY1WrNXzU>
- Lindsey Doe, “The Gender Map.” *Sexplanations*, July 8, 2014, https://www.youtube.com/watch?v=e_alNELGiHI&index=7&list=PLY1WrNXzU_dh8ST84S7jKJR1DqSVk9b0L
- Wendy Hilton-Morrow and Kathleen Battles, “Introduction,” in *Sexual Identities and the Media: An Introduction* (New York: Routledge, 2015), 1-34.
- American College of Nurse Midwives Brief

Everyone come to class with notes prepared on the following:

Identify two questions that the readings and viewings (above) raised for you. Identify two definitions that you want to discuss further.

Part 2: Genesis 1-3, Overview:

Biblical Text: The *Common English Bible* translation of Genesis 1-3.

Everyone come to class with notes prepared on the following: How does the author of the first creation account (Gen 1:1-2:4a) view the relationship between men and women? How does the author of the second creation account (Gen 2:4b-3:24) view the relationship between men and women? Do the two accounts hold the same point of view or different points of view?

September 22

Creation, the Beginning of Biblical Gender Issues and its relationship to New Testament Attitudes Toward Gender and Sexuality:

Biblical Texts: Genesis 1:1-2:4a; 1 Corinthians 11:2-16; (cf. 1 Peter 2:18-3:7);

Readings:

- Phyllis Bird, “Genesis 1-3 as a Source for a Contemporary Theology of Sexuality,” in *Missing Persons and Mistaken Identities: Women and Gender in Ancient Israel* (Minneapolis: Fortress, 1997), 155-173.
- Elizabeth A. Castelli, “Paul on Women and Gender,” in *Women & Christian Origins*, Eds. Ross Shepard Kraemer and Mary Rose D’Angelo (New York and Oxford: Oxford University, 1999) 221-223, 228-230.
- Antoinette Wire, “1 Corinthians,” in *Searching the Scriptures: A Feminist Commentary*. Ed. Elisabeth Schussler Fiorenza; Vol. 2; (New York: Crossroad, 1994), 153-159 and 176-179.

Reading Response Paper Assignment: In the first page and a half, describe how the Priestly Writer views gender and sexuality at creation in Gen 1:1-2:4a. In your response be sure to include Phyllis Bird’s insights. In the second page and a half, identify which verses from the creation stories (Gen 1:1-3:24) shape the attitudes to gender and sexuality found in which specific verses of 1 Corinthians 11, and describe how you see Paul emphasizing parity or lack of parity between men and women in 1 Cor 11? In your response cite appropriate insights from Elizabeth Castelli and Antoinette Wire.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following:

How has this story in Genesis shaped attitudes toward gender and sexuality among Christians today?

Further (non-required) Reading:

- Shelly Matthews, “A Feminist Analysis of the Veiling Passage (1 Corinthians 11:2-16): Who really cares that Paul was not a gender egalitarian after all?” in *The Bible, Gender, and Sexuality: Critical Readings*. Ed. By Rhiannon Graybill & Lynn R. Huber; Critical Readings in Biblical Studies Series; (New York: T & T Clark, 2020), Chapter 7, 115-128.

September 29

Creation, the Beginning of Biblical Gender Issues and its relationship to New Testament Attitudes Toward Gender and Sexuality:

Biblical Texts: Genesis 2:4b-3:24; Ephesians 5:21-6:9 (cf. Colossians 3:18-19);

Readings:

- Phyllis Trible, “A Love Story Gone Awry,” in *God and the Rhetoric of Sexuality* (Philadelphia: Fortress, 1978), 72-82, 94-115, 126-128, 132-139.
- Theodore Hiebert, “The Garden of Eden (2:4b-3:24),” 1-2, 24-25.
- Sarah J. Tanzer, Ephesians,” in *Searching the Scriptures: A Feminist Commentary*, ed. Elisabeth Schussler-Fiorenza (New York: Crossroad, 1994) 325-340.

Reading Response Paper Assignment: In the first page and a half describe how the Yahwist Writer views gender and sexuality in the Garden of Eden story in Gen 2:4b-3:24? In your response explain how Trible, Bird (pp. 163-173; see Feb 16) and Hiebert differ in their interpretations of the relationship between women and men in the Yahwist’s creation story? In the second page and a half, where (specifically—identifying verses) do you find the influence of the creation stories in Genesis on the attitudes to gender and sexuality in Ephesians? Specify any ways in which 1 Corinthians 11:2-16 lays a foundation for Ephesians 5:21-6:9. In your response explain how Tanzer understands that the Christ/Church analogy in Ephesians 5:21-33 relates to the views in Genesis 2:4b-3:24 toward gender and marriage.

Assignment for those not writing a Reading Response paper: Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following:

In what ways do you find 1 Cor 11:2-16, (1 Peter 3:1-7) and Ephesians 5:21-33 shaping attitudes towards gender and sexuality in your own communities?

October 6

Creation, the Beginning of Biblical Gender Issues and its relationship to New Testament Attitudes Toward Gender and Sexuality and issues of Power

Biblical Texts: 1 Corinthians 11:2-16; 1 Peter 2:18-3:7; Ephesians 5:21-6:9 (cf. Colossians 3:18-19); 1 Corinthians 14:33b-36;; 1 Timothy 2:8-15;

Readings:

- Annette Bourland Huizenga, “1 Timothy 2: Praying Men and Silenced Women,” in *1-2 Timothy Titus* (Wisdom Commentary; Collegeville, MN: Liturgical, 2016) 10-30. In what ways do you find Huizenga persuasive/not persuasive in her interpretation of the role of women in the church as advocated by 1 Timothy?
- Elizabeth A. Castelli, “Paul on Women and Gender,” in *Women & Christian Origins*, Eds. Ross Shepard Kraemer and Mary Rose D’Angelo (New York and Oxford: Oxford University, 1999) 232-233. In the last two paragraphs of 233, Castelli gives her view of Paul’s position on women and how to handle it. What is your response to what Castelli says?
- Elisabeth Schussler-Fiorenza, “Naming Intersectional Structures of Domination: Kyriarchy” and “Changing Kyriarchal Relations of Domination,” in *Prejudice and Christian Beginnings: Investigating Race, Gender, and Ethnicity in Early Christian Studies*, Eds. Laura Nasrallah and Elisabeth Schussler-Fiorenza; (Minneapolis: Fortress, 2009), 9-18.

Reading Response Paper Assignment: Describe how Paul’s writings in 1 Corinthians 11:2-16 and 14:33b-36 lay a foundation for views of gender and sexuality found in 1 Peter 3:1-7, 1 Timothy 2:8-15 and Ephesians 5:21-33. In your response explain how Huizenga and Castelli view the relationships between men and women in these texts. In your essay devote a paragraph to each of these five texts. In your last paragraph explain whether you think these New Testament texts contribute to the Kyriarchy that Elisabeth Schussler Fiorenza describes.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following:

What would you draw from these New Testament texts for constructing your own view of gender and sexuality today?

Further (non-required) Reading:

- Jennifer Wright Knust, “Who’s on Top? Sex Talk, Power and Resistance,” in *Abandoned to Lust: Sexual Slander and Ancient Christianity* (New York: Columbia University, 2006) 1-13.

October 13

Family (Kinship), Gender, and Marriage:

Biblical Texts: Genesis 28-30; 1 Timothy 3:1-15 and 5:1-6:2; 1 Corinthians 7:1-16, 25-40; (cf. Genesis 2: 21-25; Ephesians 5:22-33)

View: Bible Odyssey Video by Robert R. Cargill, “Biblical Marriage”

Readings:

- Philip King and Lawrence Stager, *Life in Biblical Israel* (Louisville: Westminster John Knox, 2001), 36-40.
- Michael Coogan, “As it was in the beginning? Marriage and Divorce,” in *God and Sex: What the Bible Really Says* (New York: Twelve Books, 2010), 63-64, 67-84.
- Elizabeth A. Castelli, “Paul on Women and Gender,” in *Women & Christian Origins*, Eds. Ross Shepard Kraemer and Mary Rose D’Angelo (New York and Oxford: Oxford University, 1999) 226-228.
- “A Theological Summary of Human Sexuality: An Intervarsity Christian Fellowship/USA Position Paper,” part I (pages 2-6, without the section on Sacred Singleness).
- Dale Martin, “Familiar Idolatry and the Christian Case Against Marriage,” in *Sex and the Single Savior* (Louisville: Westminster John Knox, 2006) 103-104, 111-124.

Reading Response Paper Assignment: In the first page and a half, illustrate how the stories of marriage and family in Genesis 28-30 reflect the six main features of the biblical family as King and Stager describe them on p. 38. In the second page and a half, illustrate how the 1 Timothy 3 and 1 Corinthians 7 texts reflect features of the “Pro-Family” Paul and/or the “Antifamily” Paul as described by Martin.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following: What differences do you see between ancient and modern forms of marriage and family? As you answer this question, take into consideration the readings by Coogan and Castelli and notice how the Intervarsity paper is building its understanding of contemporary Christian marriage and family.

Further (non-required) Reading:

- Michele Barrett, “Women’s Oppression and ‘the Family,’” in *Women’s Oppression Today: The Marxist-Feminist Encounter* (London: Verso, 1988), 187-226.

October 20: No Class, Reading Week

October 27

Sexuality and Gender apart from Marriage; Adultery; Divorce:

Biblical Texts: Exodus 20:17; Leviticus 20:10; Deuteronomy 22:22, 24:1-4; Ezra 10:2-3; Mark 10:2-12 (cf. Matt. 19:3-12 & Luke 16:18); (cf. 1 Corinthians 7:8-16, 25-40); Matthew 5:27-32; Matthew 1:18-19; Matthew 19:10-12;; John 7:53-8:11;

Readings:

- Michael Coogan, “As it was in the beginning? Marriage and Divorce,” in *God and Sex: What the Bible Really Says* (New York: Twelve Books, 2010), 84-98, 101-104. Dale Martin, “Familiar Idolatry and the Christian Case Against Marriage,” in *Sex and the Single Savior* (Louisville: Westminster John Knox, 2006) 104-111.
- “A Theological Summary of Human Sexuality: An Intervarsity Christian Fellowship/USA Position Paper,” (Part I, p. 4, Sacred Singleness; Part II, pp. 6-the middle of 11 without the section on Sexual Abuse)

Reading Response Paper Assignment: In the first two pages compare and contrast ancient Israelite laws and practices regarding divorce and adultery with those in the New Testament texts (Mark 10:2-12 & parallels; Matthew 1:18-19, 5:27-32; John 7:53-8:11). Give concrete examples and draw on Michael Coogan’s and Dale Martin’s insights. In the third page, describe the view of remaining celibate or not marrying in the New Testament (1 Corinthians 7:8-16, 25-40; Matthew 19:10-12). Support your view with concrete examples.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following:

How should our communities today build on, adapt, or challenge biblical practices of divorce, adultery and celibacy?

November 3 (In Person)

Same-Sex Relations:

Biblical Texts: Leviticus 18:22; 20:13; Romans 1:18-32;

Readings:

- Martti Nissinin, “The Hebrew Bible,” in *Homoeroticism in the Biblical World* (Minneapolis: Fortress, 1998), 37-44, 49-59.
- Bernadette J. Brooten, “Romans 1:18-32: A Commentary” in *Love Between Women* (Chicago & London: University of Chicago, 1996), 215-266. You may skim the parts that go into more detail than you ever wanted to know.
- “A Theological Summary of Human Sexuality: An Intervarsity Christian Fellowship/USA Position Paper,” (Part II, pages 11-13)

Focal Questions on Biblical Texts:

Reading Response Paper Assignment: In the first page and a half, describe the particular practice the laws in Leviticus prohibit and the purposes behind their prohibition? Draw on Martti Nissinen’s analysis of these texts. In the second page and a half, describe what Romans says about same sex relations (citing verses to support what you are finding). What is the connection between “idolatry” and same sex relations in the Romans text? Draw on Bernadette Brooten’s analysis of this text.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following: How should communities of faith today connect or disconnect biblical perspectives on same sex relations with the contemporary world?

Further (non-required) Reading:

- Brandy Daniels, “Queer Theory,” in *Embodied Religion: Bodies, Sex and Sexuality*, ed. Kent Brintnall; (New York: MacMillan, 2016) 289-308.

November 10

Same-Sex Relations and Issues of Gender Dualism:

Biblical Texts: On Same-Sex Relations read Genesis 19:1-13; John 13:21-25; 1 Corinthians 6:9-20; 1 Timothy 1:8-11. On Gender Dualism read Genesis 2:18-24, 7:1-3; Matthew 19:10-12; Acts 8:26-40.

Readings:

- Teresa J. Hornsby, “Introduction: The Body as Decoy” and “Gender Dualism, or The Big Lie,” in *Transgender, Intersex and Biblical Interpretation* (Atlanta: SBL Press, 2016) 1-19.

- Martti Nissinen, “The Hebrew Bible,” 45-49 and “Homoeroticism in the Biblical World and Today,” 123-134 in *Homoeroticism in the Biblical World* (Minneapolis: Fortress, 1998 “A Theological Summary of Human Sexuality: An Intersity Christian Fellowship/USA Position Paper,” (Part II, pages 13-16)
- Jim Lundgren and Tom Lindbeck, Intersity Christian Fellowship USA, July 2016 Letter to Staff.

Reading Response Paper Assignment: In the first page and a half, explain whether the biblical texts on Same-Sex relations actually describe homosexuality as we understand it today. Include in your response Genesis 19 and one of the New Testament texts. Draw on Martti Nissinen’s insights, feeling free to agree or disagree with him. In the second page and a half, work through the biblical texts on Gender Dualism explaining which, if any, of them presuppose gender dualism and which, if any, leave room for a non-binary understanding of gender. Draw on Theresa Hornsby’s insights, feeling free to agree or disagree with her.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following:

How do we decide which norms of the ancient world about sexuality and gender are relevant for our communities today?

Further (non-required) Reading:

- Judith Butler, “Is Kinship Always Heterosexual?” *differences* 13.1 (2002) 14-44. This is difficult reading by a very important contemporary gender theorist. It is redundant at points (you may skip those places that seem to repeat), and we would suggest that you read this primarily to get the main points of her argument.

November 17

Abortion and Sex with Divine Beings:

Biblical Texts: *On Abortion:* Exodus 21:22-25; Psalm 139:13-16; Job 31:15; Jeremiah 1:5; Galatians 1:15; *On Sex with Divine Beings:* Genesis 6:1-4; Matthew 1:18-25; Luke 1:26-38;

Readings:

- Michael Coogan, “As it was in the beginning? Marriage and Divorce,” in *God and Sex: What the Bible Really Says* (New York: Twelve Books, 2010), 64-67.
- Michael Luo, “On Abortion, It’s the Bible of Ambiguity,” in *The New York Times*, November 14, 2005.
- Bill T. Arnold, *Genesis* (Cambridge: Cambridge University Press, 2009), 88-91.

Reading Response Paper Assignment: While abortion is not mentioned in any of these biblical texts, how might these texts in Exodus, Psalms, Job, Jeremiah or Galatians be used to defend either the pro-life or the pro-choice positions on abortion today? In your paper analyze two of the Old Testament texts and the text from Galatians. Draw on the insights from Michael Coogan and Michael Luo in your response.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following:

a) On Abortion: Based on your own understanding of these biblical texts, the Luo essay and Coogan's evaluation of the Old Testament texts, do you think we can make any clear biblical claims for pro-life or pro-choice perspectives? What would these biblical claims look like? b) On Sex with Divine Beings: How might either or both annunciation stories be understood as involving sex between a human (Mary) and a divine being? What purpose does Mary's "virgin" status serve in such a reading?

Further (non-required) Reading:

- Jane Schaberg, *The Illegitimacy of Jesus: A Feminist Theological Interpretation of the Infancy Narratives* (Sheffield, UK: Sheffield Phoenix Press, 2006).

November 24: No Class, Thanksgiving Recess

December 1

Gender-Based Equity/Inequity and Sexual Violence:

Biblical Texts: Hosea 2; Jeremiah 1-5, 13, 31; Ezekiel 16, 23; Judges 13, 19; 2 Samuel 13; • Galatians 3:26-28; Romans 16; Luke 2:25-38, 6:12-19 and 8:1-3,10:38-42; Acts 21:8-14.

Readings:

- Melena Ryzik and Katie Benner, "What defines Domestic Abuse? Survivors say it's more than Assault," in the *New York Times*, January 22, 2021.
- Renita J. Weems, *Battered Love: Marriage, Sex and Violence in the Hebrew Prophets* (Minneapolis: Fortress, 1995), 84-119.
- Elizabeth A. Castelli, "Paul on Women and Gender," in *Women & Christian Origins*, Eds. Ross Shepard Kraemer and Mary Rose D'Angelo (New York and Oxford: Oxford University, 1999) 223-226, 230-232.
- Mary Rose D'Angelo, "(Re) Presentations of Women in the Gospel of Matthew and Luke-Acts," in *Women & Christian Origins*, ed. Ross

Shepard Kraemer and Mary Rose D'Angelo (New York and Oxford: Oxford University, 1999), 180-191.

- “A Theological Summary of Human Sexuality: An Intervarsity Christian Fellowship/USA Position Paper,” (*Sexual Abuse*, 6-7).

Reading Response Paper Assignment: In the first page and a half, describe how Renita Weems explains the prophets’ use of prostitutes and violence against them as a critique of Israel’s most powerful men? Refer specifically to the biblical texts assigned for today. What dangers does she see in the prophets’ selection of this feminine symbol of sin and punishment? In the last page and a half, describe where and what sort of gender inequities you find in the different New Testament texts? In what way would you say that any of the New Testament texts assert gender equity? Draw on the insights of Castelli and D’Angelo in your response.

Assignment for those not writing a Reading Response paper:

Write at least two sentences in your notes about each part of the reading response paper described above.

Everyone come to class with notes prepared about the following: How can the power imbalances between men and women in the Bible lead to violence and oppression of women in the biblical and contemporary worlds? What should communities of faith do about this power imbalance?

December 8 (In Person)

Part 1: Making God Male:

Biblical Texts: Deuteronomy 32:6, 18; Isaiah 42:14-16; Jeremiah 3:4, 19; 31:9; Malachi 2:10; John 2:13-22; 4:1-42; 10:1-18; 18:1-11;

Readings:

- Colleen Conway, ““He Must Increase,” The Divine Masculinity of the Johannine Jesus,” in *Behold the Man* (New York: Oxford, 2008) 143-157.
- Leo G. Perdue, “Household, Theology, and Contemporary Hermeneutics,” in *Families in Ancient Israel* (Louisville: Westminster John Knox, 1997), 225-230.

Come to class with notes prepared about the following: How does the Bible portray God as male (thinking about the texts listed above)? Do you think that the biblical view of God as male influences our view of God today? What place, if any, should biblical perspectives on God’s gender have in our view of and language for God today?

Part 2: Going Forward: What do we do with this?