

## Counter-Cultural Jesus and the Establishment Church

### Preliminary Syllabus for Rich Lamb's Section:

#### I. Counter-Cultural Jesus: Jesus and the establishment

Read Matthew 5-7, 23; Mark 1-3, 12-13, Luke 4, 13-14

--his self-understanding: Luke 4:16-30, Mark 1:1-20

--his attitude towards the establishment religion

Luke 13:10-17, 13:31-14:24, Mark 2:1-3:6, 3:20-31

Matt. 23:1-39

--he establishes his own community

Mark 2:16-31, 3:7-19, 31-35

--leadership and hierarchy in the new community

Mark 9:33-41, 10:13-52, Matthew 23:1-12

--he inaugurates a new ethic

Matthew 5-7, the Sermon on the Mount

--rising conflict of the new and the old

Mark 11:1-12:44 (Mark 13), Mark 14:1-2

#### II. Counter-Cultural Jesus: Jesus and the Oppressed

Read Matthew 25, Mark 4-8, 14-15, Luke 6-15, John 4-8

--poor: Luke 6:20, 7:22, Matthew 25:31-46, Mark 12:42-44

--hungry: Luke 6:21

--oppressed: Luke 6:22-23

--the ill: Mark 3:1-6

--sinners: Mark 2:17, Luke 15:1-10

--tax collectors: Mark 2:15-17, Matthew 11:19

--prostitutes: Matthew 21:31-32, John 8:1-8, Luke 7:36-50

--Samaritans: Luke 9:51-56, 10:25-37, John 4:1-25

--Gentiles: Mark 5:1-20, Mark 7:24-8:10, Luke 7:1-10

--women: Matthew 5:31-32, Mark 12:42-44, 14:3-9, 15:40-41, 16:1-8; John 4:1-25, 8:1-11

--children: Mark 9:33-37, 10:13-16

--robbers & murderers: Mark 14:43-50, 15:1-39

#### III. The Counter-Culture Continues: The Early Church. Read Chadwick, pp12-33

--the scope of the vision: Acts 1:1-11

--the People of God: Acts 2:43-47, 4:32-37

--the Body of Christ: Acts 26:12-18, I Corinthians 12

--the movement of the Spirit: Acts 2:1-21, 4:23-31, Galatians 3:1-5

--the elimination of social barriers: Acts 2:17-18, I Corinthians 12:12-13, Galatians 3:28, Romans

16, Ephesians 5:21-6:9, Philemon

--leadership: hierarchy and power in the early church

--relation to the state: Romans 13:1-10; 1 Peter 2:11-25, 3:13-14, 4:12-19, Revelation

--the Church's self awareness

#### IV. The Post-Apostolic Church: Continuity and Compromise

--counter-culture of the fathers and the apologists: Gerhard Lohfink, Jesus and Community, pp149-180

- the church in pagan culture: Chadwick, pp116-124
- formation of the hierarchy: Chadwick, pp49-53

V. The Constantinian Tragedy: Chadwick, pp125-173

- counter culture becomes dominant culture
- Donatist schism: Chadwick, pp219-25.
- sacral v composite society: Verduin, *The Reformers and Their Stepchildren*, pp21-35
- sacraments vs. preaching of the word
- ascetic movement: Chadwick, pp174-183.

VI. "Movement" and "institution" today

- birth and death cycle of reformation
- Attending Church, being Church and doing Church
- "radical" communities and Theistic "Marxism"

### Bibliography

Banks, Robert, *Paul's Idea of Community*, Eerdmans, 1980.

Chadwick, Henry, *The Early Church*, Penguin, 1967.

Lohfink, Gerhard, *Jesus and Community*, Fortress Press/Paulist Press, 1984.

Snyder, Howard A., *The Problem of Wineskins*, Inter-Varsity Press, 1975.

Verduin, Leonard, *The Reformers and Their Stepchildren*, Eerdmans, 1964.

Yoder, John Howard, *The Politics of Jesus*, Eerdmans, 1972.

### I. Jesus and the Establishment

#### A. Jesus' self-understanding

##### 0. Background: socio/political climate in Palestine

##### 1. Luke 4:16-30.

What do we learn about Jesus' self-understanding? physician- prophet, anointed: towards the poor

Read Isaiah 61:1-4. What was the expectation then?

What was Jesus' expectation? different? new? but not necessarily political

##### 2. Mark 1:1-20.

What is John's expectation? the people's?

What is Jesus' self-understanding? preaching what? a new kingdom: he's the king.

Coronation, the way is being prepared for a king

What does he begin to do? call followers, with authority

How does he teach? with authority Heal? authority

##### 3. More reading or paper topics:

a. Jesus' self- understanding from the Gospel of John: the "I am" statements

b. Jesus' claims to be God in the gospels.

B. Jesus' attitude towards establishment religion

1. Mark 2:1-3:6, 3:20-27

--forgives sins: "blasphemy" /questions in heart

--eats with sinners: questions out loud

--fasting

--working on the sabbath: they ask him

--healing on the sabbath: they accuse him/want to kill him

--accuse him of being powered by Satan: he ends the cycle by accusing them of blasphemy

2. Yet he doesn't give up on them: Luke 14:1-24

Jesus parties with them: teaches them and continues to hav conflicts with them (Also Luke 7:36-50, 13:10-17, 15:1-32, 16:10-15.)

3. Finally, he lists their hypocrisy. Matthew 23.

But they didn't begin this way: They began as a radical turning to God (movement but became an institution looking to tradition and others.

4. Paper topic: Mark 13- destruction of the temple- the institution of establishment religion.

C. Jesus establishes his own community.

1. Jesus' call: "follow me", Mark 1:16-20, 2:13-17

Leave & follow, repent & believe

for sinners, not for the "righteous"

2. Concentric circles of intimacy, Mark 3:13-19

--multitudes, those he desired, 12, 3

--their charge: 3 points

3. The family defined, Mark 3:31-35

--membership based on obedience

--also, Mark 10:29-30 (without fathers)

4. Paper topic: Parables of the kingdom: Mark 4 or Luke 14-16

D. Leadership and Heirarchy in the new community

1. The principle: Mark 10:42-44, 9:35: The paradox: humble yourself to be exalted.

2. The model: Mark 10:45.

3. The principle applied:

--Mark 9:36-37, 10:13-16: Children

--Mark 10:46-52: Blind Bartimaeus

v51: The servant's question (also 10:36)

4. Contrast to the establishment: Matthew 23:1-12.

5. Paper topic: Jesus' motivation for ethical behavior: Altruism or Hedonism?

E. A new ethic: Matthew 5-7

1. Beattitudes

2. Law and the Prophets: Jesus stresses continuity

--v20: righteousness greater than scribes & pharisees

a. 5:21-48: ethics greater than scribes & pharisees

b. 6:1-18: piety greater than the hypocrites (Matt 23)

3. Singlemindedness & the issue of money

--Luke 16:10-15: the pharisees

- Jesus is speaking even to the poor (6:25)
- 4. Judging and the Golden rule--the law & the prophets
  - cf Luke 10:25-37: The Lawyer
- 5. Difficulty of the way and the importance of Jesus' words
- 6. Paper Topic: Jesus' life, death, and resurrection as an example of his teaching in the Sermon on the Mount.

F. Rising conflict of the new and the old.

1. Background: Mark 11:1-10
2. The fig tree and the temple: Mark 11:11-26, 12:38-13:37
  - Jesus curses the fig tree: no fruit.
  - Jesus curses the temple: no worship.
  - Fig tree withers...
  - Jesus prediction the destruction of the temple
3. The question of authority: Mark 11:27-12:12
4. The testing by the elders: Mark 12:13-34
5. Jesus trial, Mark 14:53-65
  - cf Mark 2:21,22: old destroys the new
6. Paper Topic: The pharisees approach/avoidance relationship with Jesus: esp John 3 Luke 7-14, Mark 12.

II. Counter-Cultural Jesus: Jesus and the Oppressed.

A. General Discussion

1. What characterizes Jesus' relationship to each of these groups?
  - identifies (Matt 25:31-46, Luke 9:57-58)
  - has compassion (Mark 1:41, 6:34, 8:2, Luke 7:13)
  - feeds (Mark 6:41-44, 8:1-10)
  - heals
  - serves (Mark 9:36-37)
  - breaks cultural barriers (John 4, Mark 14:3-9)
2. What attitude does Jesus want from his followers towards these people? identification (Mark 2:17, 9:36-7) and service (Matt 25:31-46, Mark 8:34-39, 10:41-45)
3. Why? How does he motivate them?
  - the issue of trust in God

B. Luke's Gospel: Luke's interest in the poor.

- Luke 1:46-55--The incarnation to the poor
  - Luke 4:16-21,7:18-23--Jesus' mission
  - Luke 6:17-26--Beattitudes and woes
  - Luke 7:11-17--Widow of Nain
  - Luke 14:1-25--Party for the poor
  - Luke 16:19-31--The rich and the poor
  - Luke 19:1-10--Repentance of a rich man
- The contrasts Luke makes.

C. Jesus' ultimate identification with the oppressed: Mark 14:43, 15:39.

Paper #1: Topics from sections I and II in the Syllabus.

I. Jesus and the Establishment.

1. Jesus' self understanding from the Gospel of John: the "I am" statements.
2. Jesus' claims to be God in the gospels: his understanding or his disciples' invention?
3. Jesus' prophecy of the destruction of the temple and its fulfillment: Mark 11:11-26, 13:1-37.
4. Jesus' teaching of the Kingdom of God from the parables: Choose from Mark 4, Luke 14-16, Matthew 18-22, 25.
5. Jesus' motivation for ethical behavior: Altruism or Hedonism?
6. Jesus' life, death, and resurrection as an example of his teaching in the Sermon on the Mount.
7. The pharisees approach/avoidance relationship with Jesus: esp John 3 Luke 7-14, Mark 12.

II. Jesus and the Oppressed

1. Jesus' treatment of women in the gospels: eccentric or intentional?
2. Jesus' crucifixion: model or ransom?

III. The Counter-Culture Continues: The Early Church

A. The scope of the vision: Acts 1:8, Matthew 28:19-20

- Jerusalem, Judea and Samaria, ends of the earth
- be witnesses
- make disciples (not converts)

B. The People of God: Acts 2:43-47, 4:32-37

- signs and wonders
  - common life, common goods, common teaching backed up by radical lifestyle, set apart from the culture
- no one needy among them
- ethical contrast to the culture: Gal 5:19-24, Col 3:5-13ff.

C. The Body of Christ

- I Corinthians 12: an organic community
  - Acts 26:12-18: Paul gets his stuff from Jesus: "Why do you persecute me?"

D. The Movement of the Spirit

- Acts 2:1-21: The Holy Spirit is poured out, like new wine into new wineskins
- Acts 4:23-31: After persecution they pray, and they are filled with the Spirit
- Galatians 3:1-5: They begin with the Spirit, but now are proceeding with the flesh: old institutions (circumcision): New wine is for new wineskins. [Comment on the missionary movement.]

E. Elimination of Social Barriers

1. The principle: Equality.
  - Galatians 3:28
  - I Corinthians 12:12-13

- Colossians 3:11.
- 2. The Principle applied: Radicalism and Accommodation
  - Acts 2:17-18
  - Romans 16
  - Ephesians 5:21-6:9
  - Philemon

F. Leadership, Hierarchy, and Power

- The qualities of leaders: I Timothy 3:1-13
- The goal of leadership: II Timothy 2:2
- The abuse of leadership: I Peter 5:1-5

G. Relation to the state

- Subject to the state: Romans 13:1-10, I Peter 2:11-25
- Suffering under the state: I Peter 3:13-14, 4:12-19, Revelation of John

IV. The Post-Apostolic Church: Continuity and Compromise

A. Counter-Culture of the Fathers and the Apologists, Lohfink

1. People from the peoples: Clement of Rome, ca. 100 AD
2. Religion of Healing: Origen (184-254)
3. Christian Fraternity: Tertullian, ca 200 AD
4. God's Contrast Society: Justin (Apology, 151), Ignatius (d, 107 AD), Lucian of Samosata
5. The Christian Refusal: loyalty to yet distance from the state
6. The Church and War: Tertullian
7. Fulfillment of Isaiah 2: Justin, Origen
8. Confirmation of Truth through Praxis, compare with the arguments of today ("Don't look at the Church, look at Jesus.")

B. The Church in Pagan Culture, Chadwick, pp116-124

1. Paganism and Persecution
2. Schism

C. Formation of the Hierarchy, Chadwick, pp45-53

- Presbyters, bishops, deacons
- Metropolitans: Rome, Antioch, Alexandria

V. The Constantinian Tragedy: Chadwick, pp125-176

A. Counter-culture becomes dominant culture

Constantine's problem: an increasingly disjoint empire  
Constantine's solution: Christianity

- B. Donatist schism  
believers' church and coercion
  
- C. Sacral vs. composite society, Verduin, pp21-35  
The innovation of Christianity  
Culture-creating or culture-influencing, p. 24  
The "heresy" of Donatism  
The preaching of the word and the sacraments
  
- D. The Ascetic movement, Chadwick, pp174-183.

### Paper I Feedback

Common errors:

- "to stoically adhere", "to never affirm women"
- recieve, percieve, diety
- "This paper will explain...", "I will deal with an aspect of..."

Things to remember:

1. How to introduce quotes or use evidence:

- a. Tell the reader why you are using a quote: introduce it, tie it into what went before
- b. Give the quote or simply refer to it
- c. Analyze it or draw a conclusion from it that moves your paper's argument forward.

Watch using the phrase "for example". Make sure it is a good example of something specific you have been talking about, and then tell the reader exactly what it is you want him/her to see in the example.

Always cite references, usually in parentheses: "Matt. 11:7-15, 17:11-13; Mark 9:12-13; Luke 7:24-29; Malachi 3:1, 4:4-5)"

In general, people did not overuse evidence, but tried to conclude too much from too little evidence, or text that was not used in the right way. Even if the point you are making is correct, if you don't substantiate it well, it doesn't matter.

2. Paper structure and organization:

Write from an outline. It will help you to organize your thoughts and make writing the paper go much more easily. You won't write material you shouldn't use, because you'll know that what you do write you need to make your main point and sub-points. Also, if you need 5 pages, estimate how many pages each part of your outline will take. Then you will know whether or not you should add material to your outline.

Always include an introduction and a conclusion to your paper. Try to pique the reader's interest in the introduction. Perhaps use a story or "parable" or image of some kind that illustrates or introduces the topic. Return to this image in the conclusion and relate the points of your paper to the image with which you begin and end.

3. Paragraph structure:

In general, in a paper such as these, your paragraph structure should be fairly rigid, so as to help in your organization and the communication of your main points. The first sentence of your paragraph should be the thesis statement. The rest of the paragraph demonstrates or argues the thesis. I should be able to construct your outline from the thesis statements of each of your paragraphs.

This is in general, and may not apply to all paragraphs.

#### 4. Length and coverage:

When I ask for a 5-page paper, what I mean is minimum 5 pages of typing, not 4.1 or 4.2 pages of typing. In general, no one was too verbose. You all could have easily written more. Please try to generate outlines and write papers that are a minimum of five pages. (That means down to the bottom of the fifth page or on the top of the sixth.) Obviously, I won't complain if the papers are longer.

#### Paper Topics II

I. The process of change from movement to institution, from the teaching of Jesus to the post-Constantinian Western church. Choose only one:

- A. The church hierarchy, power and government.
- B. The church's relationship with the state.
- C. Wealth and the poor.
- D. Martyrdom and suffering.
- E. Nonviolence and coercionism.
- F. Counter-cultural society and the "city of God."
- G. Preaching and study of the gospel and Sacramentalism.

II. Movement and institution today: Discuss the process of change from movement to institution in

- A. any marxist/socialist country.
- B. any reformation movement within an established religion.

In either set of topics I want you to discuss the dynamics of the process. In other words, I want to know that you understand why the process goes on, not simply that it does go on. As I mentioned in the evaluation of the first papers, I want good use of evidence to support the claims you are making, even if it is from secondary sources (Chadwick, Verduin, Lohfink, etc.) To the extent you are able to work with primary sources (the NT, Clement of Rome, Luther, etc) so much the better.

In addition to the five-page paper I would like one page describing anything you have learned in this section of class that will affect your life personally. Did anything we've studied make you think about your life differently? If not, say so, but if so, say how. This will not be graded, but will be a help to me (and also to you, I hope). You will receive this back with your papers.