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ASBURY THEOLOGICAL SEMINARY
Department of Inductive Biblical Studies

NT(IBS)511 X Mark
Fall, 2002

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I. Course Description

This course introduces you to methodical, inductive Bible study and to the message and significance of the Gospel of Mark, with emphasis upon understanding biblical books as wholes. By the study of Mark's Gospel itself, the course helps you gain and hone skills necessary for using inductive Scripture study in life and ministry. When I took a similar course here at Asbury it changed forever my approach to Scripture study. That class gave me tools without which I would not want to attempt Christian ministry.

This is not my first experience teaching NT(IBS)511 as an ExL class. Even so, I have much to learn about designing and guiding this sort of "cyberlearning." It may or may not be your first venture into on-line learning. Adjustments may be necessary on both ends of the "line." I look forward to your feedback to help me in this growing process.

These and all of the other materials of this course are designed specifically and solely for distribution in this ExL class and are not to be reproduced without my permission for any other purpose.

Note at the outset that NT(IBS)511 presents a class experience. Cyberlearning opens up remarkable independence and flexibility for us. Nevertheless, this course is not simply an "independent study." Team consultation will contribute significantly to our learning. This will affect the pace at which you do your work, since peer feedback will prove significant. More on this below.

II. Course Objectives

A. Regarding hermeneutics and method, by the end of the course students will:

1. Articulate major hermeneutical issues in contemporary study of Scripture and their significance for Christian ministry;
2. Interpret evidentially and inductively the book-of-Mark-as-a-whole and any of its parts in light of the whole;
3. Evaluate and apply passages thus interpreted.

B. Content. The student by the end of the semester will:

1. Think through the contents of the Gospel of Mark studied in the course without recourse to the printed text, identifying strategic passages and delineating major themes;
2. Demonstrate the importance of a sound methodology for interpretation, including specific examples from the Gospel of Mark;
3. Use a general knowledge of the historical and religious background of the Gospel of Mark in the interpretation of this book.

C. Regarding attitude, I purpose that by the end of the course you will desire to:

1. Apply the inductive method to other biblical books;
2. Make the Gospel of Mark the object of life-long study;
3. Use the Gospel of Mark as a resource for preaching, teaching and living.

III. Course Texts

A. Required Texts

1. Revised Standard Version. Any edition that gives an uncluttered text, without paragraph titles or other interpretive comments is recommended. Similar formatted editions of the NASB, NRSV, and NIV are also acceptable.
2. **Either** Nestle-Aland Novum Testamentum Graece, 27th rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 1993;
   Or J. D. Douglas (ed.). The New Greek-English Interlinear New Testament. Wheaton, IL: Tyndale Publishers, 1993, or its equivalent.
3. **Either 1)** Bauer, et. al. (eds.). A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Chicago: University of Chicago Press, 2000,
   And 2) a concordance that allows you to track original language words, either a regular Concordance of the Greek New Testament, or an "Englishman's" concordance (BSTW, 55) or, less preferably, an analytical concordance (e.g., Strongs, Youngs).
   Or Bible Works 5: Software for Biblical Exegesis and Research. Distributed by Hermeneutika (which incorporates allowable lexical information and concordance search capabilities).
4. Bible Study That Works. Revised edition. Evangel Press, 1994. Thompson, David L (=BSTW). This non-technical book will give us a quick overview of the terrain we will explore more precisely throughout the semester.

B. Required Access to Resources

In order to function in this class you must have ready access to

1. A Bible dictionary or Bible encyclopedia (See BSTW, 59)

2. Two respected, contemporary commentaries on the Gospel of Mark (See the bibliography for suggestions). Full length, critical commentaries such as those by Lane, Mann, Hooker, Guelich, Evans and others are required. Various homiletical or applicational commentaries may also be consulted, but will not substitute for the ones required. Students will find Matthew Henry and other such works common in "out of copyright" computer resources not fully satisfactory for the work being required in this course. So plan not to rely on them.

You do not have to purchase these books, but you must have access to them in a way that will not hinder your work. This will be increasingly true as the semester proceeds.

IV. Course Procedures and Requirements

A. Inductive Study of Mark

The most important part of the course will be the student's own independent, direct studies of the Gospel of Mark, due as specified in the syllabus.

A word about "independent." I understand these lessons are primarily to be notes of your own direct study of the Bible, with reference to secondary sources only as is appropriate--to minimally interpretive works (e.g., concordance, atlas, Bible dictionary in some cases) during the course of study and to more interpretive works only after considerable interpretive study of one's own. Then you will be expected to give evidence of critical interaction with interpretive sources used. When secondary sources are used, clear documentation will appear. This is sufficiently important from methodological and instructional, not to mention moral perspectives, that unacknowledged appropriation of significant information and ideas from interpretive or introductory resources will be considered plagiarism. **Plagiarism** will certainly lead to a grade of zero for the lesson involved and may constitute grounds for failure in the course.

If you are from a culture where extensive, undocumented use of secondary sources is acceptable, you should give particular attention to this aspect of North American scholarly expectations to which you will be held accountable. We will help each other here, but I will count on you to take initiative if you have any questions at all about this or are at all unfamiliar with this mode of work.

Independent here excludes reference to any previous student's work in the course and to lecture notes from any previous semester of NT(IBS)511 or NT(IBS)511X. It is assumed that all work submitted for this course is the your own work, done specifically for NT(IBS)511X, and not previously submitted as part of any other course's requirements.

B. Course organization and other help for this distance learning experience

1. First Class Learning Space Setups important to this class

a. Discussion Center. All items posted here are open to all members of the class. Nothing regarded as confidential should be placed here. We will use this primarily in early phases of the class for getting our work underway and later for items we wish the whole class to interact on. We can trace threaded discussions here. Only rarely, if ever, will we use the "Chat Center" for discussions, since we will be scattered in various time zones.

b. Team Center. Materials here can be accessed only by the instructor and designated team members. The Team Center will be the primary place for class interaction after the first couple lessons. Here we will post critical interaction with each other's work and provide the peer encouragement and feedback essential to this learning process.

c. Office Center. Private communication between me and individual students transpires here. If for some reason you want confidential communication with me, this is the place to post your note. Only I, or persons authorized by me, can read materials here in the "Office."

2. Teams. Although this course puts major emphasis on developing one's own, independent abilities to interpret Scripture, we will structure ways to capitalize on the learning and various gifts of the entire class. Encouragement and Feedback Teams (E&F Teams) will provide the major forum for class interaction. Carried on in special "conference" areas (the Team's folder) provided as needed, the work of these teams will be open to me and to the members of a given team. You will regularly post lessons to your team's folder for review by them. From there I can also generate a confidential review for you.

3. General interaction. You are welcome to copy to me and all course members (unless otherwise instructed in particular instances) selected "conversation" about the topics and response to the assignments of the class. This "copying" happens automatically when you post to the Discussion Center.

This is an electronic "classroom," as I noted before, not a series of individual study courses. Naturally there will be some private communication between us, i.e., communication that is personal and not for the eyes of everyone in the class (Use the Office for this.). In general, however, we want either the E&F Teams or the entire class in on the discussion.

Think of it this way: in an on-campus course, when you make a remark aloud in class, everyone hears it and has a chance to benefit and respond. That's the way it should be in this electronic classroom. There may be several levels of response on particularly "hot" or disputed topics. (By the way, it's all right, even a desirable aspect of "critical

interaction," to disagree or negatively critique a person's work, gently but forthrightly. We will try to learn from St. Paul how to "speak the truth in love," or, in our case, "to *write* the truth in love.")

4. Graduate work. This is graduate theological education, with expectations for the sort of stimulating and penetrating interaction appropriate to this level of work. I encourage you to remember this particularly in the several "responses" you will make to each other's work during the semester. We will look for significant questions, thoughtful comments and insights to help and probe one another. We will avoid clichés or bland generalities: "I like that!" "Great thought!" "I have questions about that." Say specifically what you liked and why. Indicate specifically what you thought was "great" and on what basis. State clearly what your questions are, and so on. We will find this much more enlightening.

5. Graduate load. NT511X also carries graduate *load* expectations. This course aims to be comparable to the on-campus course in the gospel of Mark. This is definitely not a typical small group Bible study you will finish in an hour or two. Students on campus typically find it necessary to invest from ten to twelve hours (10-12 hours) per week (including class time) in their work. A similar investment will be necessary in the ExL experience. In order for us to accomplish what we purpose, we will need a pretty quick turn around or lesson cycle. As indicated below, we will generally do a lesson a week. I expatiate here not to exaggerate its import, but to call attention to an aspect of the class easily underestimated if one has been out of formal education for some time or if you were thinking in terms something like a "beefed up" continuing ed event. If you actually do not have space in your schedule to add the necessary 10 - 12 hours of work, you should consider dropping the class now and consult immediately with the ExL Coach or with me.

6. HELP WITH TECHNICAL MATTERS AND ALL SORTS OF QUESTIONS.

- For technical support contact *Andy Adams*, ExL_Support@asburyseminary.edu
- For questions related to the ExL program contact *Kevin Osborn*, ExL_Director@asburyseminary.edu, or *Amy Jo Adams*, ExL_Coach@asburyseminary.edu
- For library reference support contact *Hannah Kirsch*, Hannah_Kirsch@asburyseminary.edu
- For interlibrary loans contact *Dot James*, Dorothy_James@asburyseminary.edu

7. When I receive an assignment from you which I am to evaluate or to which I am to respond, I will generally aim to have that work returned to you within a week.

C. On Line Office Hours and Response Expectations

1. I will plan to respond to e-mail and other communication Mondays, Wednesdays and Fridays, 4:00 to 5:00 p.m., Eastern Daylight Time (even though we are in the hills) until we change to standard time. I will respond to messages in the order in which I receive them, so don't be surprised if you do not receive an immediate response to a message sent during these very hours. Please limit messages to 50 words or less if possible. Send regular communication to the Office Center.

   If you have a truly urgent message for me, or if, for some reason, I have missed your item in the Office Center, you may email me privately at "david_thompson@asburyseminary.edu." Label your subject area "urgent." I will generally respond the same day.

2. All due dates include a "due time" (Eastern Standard Time until we go to daylight saving). Work posted up to that time will be considered on time.

3. Our course week will run from 10:00 a.m. Mondays to 9:59 a.m. the following Monday.

D. Evaluation and Feedback

1. Lessons. All lessons are due to be complete and posted by the time assigned. Only selected, representative lessons will be graded for written feedback, selected to provide best feedback at specific points in the class. Others will be reviewed and noted for credit, at times including brief feedback.

2. Course instruction and interaction. Main source of evaluation and feedback.

3. Peer consultation. Group work (E&F Teams) will be encouraged to make insights and instruction from colleagues available.

E. Grade Components. (See Seminarian: The Catalog Edition for grade values.)

1. Lessons. Groups of lessons will be graded four times during the semester and evaluated as follows:
   Group one: I - III 10 %
   Group two: IV - VI 15 %
   Group three: VII - IX 20 %
   Group four: X - XI 20 %
   Group five: XII - XIII 25 %
   This arrangement assumes growing mastery, with more weight placed on lessons when you have logged some experience in the class.

2. Class participation. Interaction as assigned during the course. 10%

3. Late work. Work submitted late may be accepted for credit but will not normally be graded, except in cases of emergency or by special arrangement with the professor.

F. Criteria for Excellence

1. Induction. Base conclusions on the concrete evidence of the text and research elsewhere. Reason inferentially from specific evidence to conclusions.

2. Accuracy. Observe accurately. Draw valid inferences from the text. Give references.

3. Originality. Take a fresh approach to the material, using your own words and finding new ways of expressing biblical truth.

4. Depth. Probe beneath the surface of the text to find those truths which are not self-evident as well as those that are.

5. Organization. Systematize and present your findings so as to correlate similar ones and so as to indicate logical progression, relative importance and the intended interrelation of your ideas.

6. Relative Thoroughness. Be as complete as possible within the time limits.

7. Clarity. Try to express your thoughts in an unambiguous way.

For further specifics of these and other criteria for excellence, see the Appendixes.

G. Course Requirements

1. Completion and submission of assignments and lessons as assigned. At least 70% of the lessons must be completed to earn credit in the course.

2. Responsible (i.e., student takes initiative) handling of difficulty with class content or requirements, late work or other matters related to the class. This implies student initiative in asking questions and seeking help.

V. Inductive Studies in the Gospel of Mark: Lessons in Inductive Bible Study Theory and Practice

1. It will save you time in the long run if you read through the instructions for an entire lesson before beginning the work, since often the items listed sequentially are actually tasks that can and should be done together.

2. Throughout the instructions below, you will find three related but separate sets of lectures/presentations. First there are "Foundations" lectures, giving basic instructions and orientation for the course. Second, "Hermeneutics" lectures give concepts and information basic to the whole enterprise of

understanding and living the Bible. Third, the "Mark Studies" present some of my own inductive studies in Mark for the student's interest and instruction. Each lecture in the three sets is numbered sequentially and labeled as belonging either to the "Foundations" set or the "Hermeneutics" set or the "Mark Studies" set. Even so, you will need to pay careful attention, I suspect, in order to make sure you are reading the correct module.

3. The Mark Studies are to be read as directed in the syllabus. Most important, Mark Studies on a unit you yourself are working on or will be working on are not to be consulted prior to or in the course of your work. My work is designed as a learning resource, effective over the course of the semester, but not as an aid to doing the specific lesson being covered. This means you will first do your book survey; then later you will read mine. You will first do your survey of Mark 2:1-3:6; then later you will read mine and reflect on its instructive value for you, and so on. Of course there are Mark Studies covering passages we are not going to work on. You may review them at any time.

Group one: I - III 10 %

September 3 - 09 / Week 1

Lesson I. Warm Up and Foundations

1. To establish the base of your accountability for the course and to acquaint you with the contours of what we are about, read the Syllabus, I-IV (See the Resource Center for official copy if you are using preliminary copy), and just reviewing the rest of it. Report the reading.

2. Let's see what you are bringing to this course. Record
   • a) the main questions to which you hope to find answers and b) the main goals you hope to fulfill through this course.
   • b) the main hermeneutical and theological biases you bring to the course that will need to be taken into account as you do your work.
   • This second item asking for self-disclosure assumes you will set appropriate boundaries for yourself. We do not intend here to coerce you to share viewpoints or biases which you believe, if known, will adversely affect your participation in the class or unfairly bias others against you. This is, after all, the first lesson of the class.
   Post in the Discussion Center by midnight, September 06 (Friday).

3. Start reading Bible Study That Works, revised edition, to get a quick, bird's eye view of the terrain we will be covering during the semester,

4. In the Team Center write 150 word responses to the papers from the other persons in your E&F Team as they appear in the Discussion Center. Include responses you have to the Foundations and Hermeneutics modules below as well. Due 10:00 a.m. September 09 (M).

5. Read these Foundations lectures.
   - Foundations #01. Why study the Gospel of Mark?
   - Foundations #02. Locating NT(IBS)511X in biblical studies as a whole
   - Foundations #03. Characteristics of good Bible study

5. Read these Hermeneutics lectures.
   - Hermeneutics #01. The "modern" reader and the biblical writer(s)
   - Hermeneutics #02. The "conversation model" as a metaphor for textual interpretation
   - Hermeneutics #03. Prayer and the life of Scripture study
   - Hermeneutics #04. Observation as the appropriate foundation

September 10-16 / Week 2

Lesson II. Warm up and Foundations

1. Read Bible Study That Works, revised edition. Write a 500 word, critical interaction with this work and post a copy to the Discussion Center for the class's information. Due midnight. September 13 (F).
2. Post 100 word responses to the critical interactions with BSTW written by your E&F Team members (not to those of the whole class!). Post to your Team folder. Due 10:00 a.m. Monday, September 16.
3. In anticipation of next week's survey of the Gospel of Mark:

a. Read these Hermeneutics presentations.
   - Hermeneutics #5. Observing the text for survey
   - Hermeneutics #6. Literary structure and biblical texts
   - Hermeneutics #7. Locating strategic passages
   - Hermeneutics #8. Asking interpretive questions

3. Review BSTW:36-43 and read these Foundations lectures.
   - Foundations #4. The semester "game plan"
   - Foundations #5. Sample Survey of the Gospel of John. Study this sample survey with the preceding readings in mind to get an idea of what you will be doing with Mark next week.

4. Post comments and questions about the book survey sample and the book survey task to your Team Folder.

September 17-23 / Week 3

Lesson III. Survey of Book of Mark as a Whole.

Survey the Gospel of Mark using the following directions and comparing them with my sample work with the book survey of John's gospel.

Achtung!! Dieser Lesson Zwei will nicht gegraden bein. Nicht zu frighten. Kalmen sie deiner hertzen, und relaxen sie deiner frazzelden nerven. Haben sie eine sehr gut time. This is a "no lose" assignment. While I want you to do careful work, I am aware that you have had limited instruction and perhaps no experience in "book survey," at this point. Therefore, I will not grade this lesson but will only mark it credit/no credit. We will learn much together here. There is virtually no chance of not getting credit, so relax.

Book Survey

1. Read the Gospel of Mark through quickly in one sitting. Then do numbers 2-9.
2. Materials. give two to four word titles, descriptive (vs. interpretive) to each paragraph. Then group these paragraphs into segments (roughly chapter length) and title them, group the segments into divisions and title each division, and finally give the book a descriptive title.
3. Literary Structure. Tentatively identify the chief semantic structures which govern the book as a whole, binding the parts together as a whole (See App. I:5-9; [Appendixes are located in the Media Center as separate documents.] BSTW 36-43). In this introductory inquiry regarding structure, you may find it helpful to focus on identifying:
   a. Major themes or emphases. Here look for repeated vocabulary, i.e., more explicit themes, not more interpretive themes such as "God's grace," or the like, which, though surely present in the narrative, are not specifically tagged as such.
   b. Possible introduction (its extent and its other possible semantic ties to the book)
   c. A possible major turning point in the book
   d. The climax of the whole work

   If you discern rhetorical structures for the book as a whole note these as well.
4. Interpretive questions. With each important literary structure observed, ask a set of interpretive questions (definitional, rational or modal, implicational), tailored both to the specific materials of the book and also the structure involved (See App. I:10-12; Appendix III; BSTW 44-49). Make these questions general enough that they aim at the materials of the book as a whole as seen from the vantage point of the particular structure involved.

   (Do not try to answer these now. We will work toward an answer to by studying the entire book itself. These questions will guide us in that process.)

5. Strategic areas. Based on your structural observations, identify key passages (single verses, paragraphs at most) through which to view the book as a whole (App. I:13).

6. Literary form and genre. If there is such a thing as a "gospel" literary genre and you were to describe it on the basis of this preliminary study of Mark, what would you list as its chief characteristics and goals.

7. Atmosphere. Observe the overall atmosphere/emotional tone of the book (within the story itself and elicited from the reader), noting overall change and movement reflected in atmosphere (BSTW 35; MBS 71-72).

8. Discourse Context. Gather any evidence which might identify the writer(s), the implied readers, the reasons for composing the work as it is, etc. Note: proceed inductively here with regard to "critical" matters also. Do not consult various "introductions" to the book. Work inductively from the Gospel itself (App. I:14).

9. Chart. Present your main findings in a single page chart form, indicating both the major book content and structure on the chart. To get the book on a single page, you will probably need to limit the titles included here to segments, divisions and the book as a whole (i.e., omit paragraph titles on the chart). Unless you are a computer graphics whiz, this should be hand done. Send by regular mail to me, with copies by regular mail to your E&F team mates.

Group Consultation

1. Distribute your book survey to your E&F Team partners (i.e., post to your Team Folder) by midnight, September 20 (F).

2. By 10:00 a.m. September 23 (M) post 200 word responses to each E&F Team member's survey, including: 1) identification of most viable insights and 2) main questions your partners' surveys raise for you.

GROUP TWO. 15%

LESSONS IV - VI

September 24-30 / Week 4

Lesson IV. Mark 2:1-3:6: Segment Survey

1. Review these Mark Studies and read these Foundations lectures
   - Mark Studies #01. Survey of the Book of Mark
   - Mark Studies #02. Mark 1:1-13
   - Foundations #07. Segment survey instructions (content, structure, strategic passages)
2. Read • Hermeneutics #9. Levels of literary structure.
3. For <u>each of the literary structures</u> treated in the Hermeneutics #6 presentation, "Literary structure and biblical texts":
   a. Describe the structure in your own words;
   b. Make up an example.
   c. Be able to present the logic of each structure in the "exegetical paraphrase" format illustrated in the Hermeneutics #6 presentation.
   d. Get whatever help you need from each other in this process. Discussion Center entries would work best for this.
   e. Send your notes to me by September 27 (F) midnight.
   f. Review BSTW:36-43 in this process.
4. Lesson III. Survey the segment, Mark 2:1-3:6, following instructions in Foundations #7.
5. Suggest briefly (100 words) the theological significance you see to your findings, with special attention to the role of 2:20-21 in the segment. Due midnight, September 27 (F). Send to Team members in the Team Center.

<u>Group Consultation</u>

By 10:00 a.m. September 30 (M) post 200 word responses to your E&F Team members' segment surveys, 1) identifying the most viable insights, 2) stating your main questions about your partners' survey, and 3) offering a word of encouragement.

October 1 - 7 / Week 5

Lesson V. MARK 4:1-32

SEGMENT SURVEY AND GENERAL PARAGRAPH INTERPRETATION

Preparation. Read

- Mark Studies #03. Mk. 1:14-45
- Mark Studies #04. Mk. 2:1-3:6

Inductive Studies

1. Segment Survey.
   Survey this segment, following the instructions in Foundations #07.
2. Interpretive Analysis

a. Selecting questions. From your segment survey select the set of interpretive questions that will best let you get at the major point of each of the parables, or simply pose the question: "What is the main point or theological claim of each of the parables in this segment?"

b. Preunderstanding. As clearly as you can, list the main features of your present understanding of the parables in this segment, noting facets which are of particular concern to you and are apt to block insight to the contrary.

c. Interpretive answers. Work toward an answer to your interpretive questions

1) First and primarily BY YOUR OWN INDUCTIVE-INDEPENDENT WORK:

- Analyze (observation >>> inference) relevant biblical texts here; review Appendixes IV and V for this.
- *Focus especially* in this segment on *the struecture of each paraable* and how that *structure* points to the main focus of each parable's meaning.
- Do your own primary research in minimally interpretive works such as lexicons, concordances (hard copy or software like Bible Works), ancient texts/artifacts;
- Answer inductively, by drawing inferences from evidence cited from the text and other primary source research tools as indicated above.
- Summarize your own inductive work.

2) Secondarily by consultative-secondary research (commentaries, published word studies, encyclopedias, dictionaries, journal articles, theologies, etc.).

Summarize your interpretive work, and then in about 150 words state what you think the segment as a whole is about.

- For this lesson, simply consult a thorough, critical commentary regarding the segment. For later lessons go beyond this.

Post your work in your team folder by midnight, Friday, October 04.

Group Consultation

Post 200 word responses to the segment survey and interpretive work of your team partners. Indicate a) the most important structural insights you see in your partners' work; b) the main questions you have about your partners' surveys and interpretive work; c) the main theological insights you see from your work and that of your partners; and d) a word of encouragement.

October 08-14 / Week 6

Lesson VI. Mark 4:35-5:43: Segment survey and Theme Interpretation

Preparation

1. Review BSTW:44-49
2. Read these Foundations, Mark Studies and Hermeneutics presentations:
   - Mark Studies #07. Mark 3:7-34
   - Mark Studies #07.1. Mark 3:28-30
   - Mark Studies #08. Mark 4:1-33

Inductive Studies

1. Segment Survey. Survey Mark 4:35-5:43, guided by the instructions and sample in Foundations #07.
2. Interpretive Analysis of the "fear-faith" themes.
   a. Selecting questions. From your segment survey select the set of interpretive questions which allow you to advance your understanding of the segment as a whole *by interpreting the thematic contrast between fear and faith in the unit* (See Lesson III.5).
   b. Preunderstanding. As clearly as you can, list the main features of your present understanding of the "fear-faith" themes in this segment, noting facets which are of particular concern to you and are apt to block insight to the contrary.
   c. Text mode.
      Greek text alone or with English versions (M.Div. and M.A.B.S. students)
      Multiple English Versions (non biblical studies M.A. students)
   d. Work toward an answer.
      1) first and primarily BY YOUR OWN INDUCTIVE-INDEPENDENT WORK:
      - Do your own detailed analysis (observation >>>> inference) of materials related most directly to the segment's treatment of fear and faith; *review Appendixes IV and especially V for this work*.
      - Do primary research in minimally interpretive works: lexicons and concordances (books or software form), ancient texts/artifacts themselves;
      - You may want to begin with the definitional or "What is involved in…?" questions.
      - Answer inductively, by drawing inferences from evidence cited from the text and other "primary source" research tools.

2) and secondarily by consultative-secondary research (commentaries, published word studies, encyclopedias, dictionaries, journal articles, theologies, etc.).

e. Summarize the results of your own inductive-independent work before moving to your consultative-secondary research work, and then finally summarize again at the end of the process.

3. Synthesis. *In light of your interpretive work,* briefly treat one of these options:
   a. Content Interpreted. Summarize the essential content of the segment, recasting it into fresh wording, making important implicit matters explicit, clarifying ambiguity, drawing out important assumptions and implications.
   b. Context. Reflect on how the segment fits into the division and book.
   c. Purpose. To whom might this segment be addressed--with what problems, misunderstandings, weaknesses, etc. in mind and why?

Due midnight, October 11 (F). Post in Team Folder.

Group Consultation

Post 200 word responses to the segment surveys and theme interpretations of the two E&F Team partners. Indicate 1) the most important structural insights you see in your partners' work; 2) the main questions you have about the surveys you reviewed; 3) the main theological claims you tentatively see Mark making in this segment; 4) two practical applications to contemporary life you would preliminarily draw from these claims, and 4) a word of encouragement for your partner. Due 10:00 a.m. October 14 (M).

GROUP THREE 20%

LESSONS VII - IX

October 15-21 / Week 7

Lesson VII. Mark 7:24-8:30: Segment Survey, Paragraph Interpretation of 8:13-18b

1. Review Mark Studies and Foundations presentations:
   - Mark Studies #10. Mark 4:34-5:43 (and compare with your own work)
   - Mark Studies #11. Mark 6:1-56
   - Foundations #07. Segment survey instructions (content, structure, strategic passages)
2. Survey the segment, Mark 7:24-8:30 , guided by the instructions and sample in Foundations #07, but omitting interpretive questions for the moment.

Give special attention to Mark Studies #07, Segment survey of 3.7-34, and then Mark Studies #06, a sample of the sort of interpretive work you are being asked to do in this lesson.

3. Read

- Hermeneutics #10. Interpretation: Answering Interpretive Questions, Approaches and Sources of Information in the Text
- Hermeneutics #11. Answering Interpretive Questions: Sources of Information Beyond the Text; Using Secondary Sources

4. Analytical Interpretation of 8:13-18b and synthesis (at least half of your time). Adapt Foundations #08 to this study with the following changes.
• Interpretive questions. For work in this segment, simply pose a set of questions which can guide you in interpreting 8:13-18b. *Focus especially on understanding Jesus' warning regarding the "leaven of the Pharisees and the leaven of Herod*" and the significance of Mark's inclusion of it here. Remember to rely especially on the pictures Mark himself has painted of the Pharisees and Herod in building your definition of these expressions.

5. Synthesis. Briefly (250 words) relate your interpretive conclusions to the segment's treatment of persons' capacity to perceive and then articulate perceptions regarding Jesus in this unit.

Due midnight, October 18 (F). Post in the Team Folder

Group Consultation

Post 200 word responses to the segment surveys of your E&F Team partners. Indicate 1) the most important structural insights you see in your partners' work; 2) the main questions you have about the surveys you reviewed; 3) the main theological claims you tentatively see Mark making in this segment as interpreted; 4) two practical applications to contemporary life you would preliminarily draw from these claims, and 5) a word of encouragement for your partner. Due October 21 (M), 10:00 a.m.

October 22-28 / Week 8

READING AND RESEARCH BREAK

October 29 - November 04. Week 9

Lesson VIII. 8:31-10:52: Section Survey and Detailed Interpretation of 9:2-8

Read these Mark Studies

- Mark Studies #09. Mark 4:10-12
- Mark Studies #12. Mark 7:1-23

1. Section Survey. Survey 8:31-10:52 following guidance in Foundations #07 and samples studied.
2. Analytical Interpretation of 9:2-8 (at least half of your time). Follow instruction in Foundations #08 for work on this paragraph.

Lesson due midnight,November 01 (F). Post in your Team Folder.

Group Consultation

Post 200 word responses to the paragraph interpretations of the dialogue partners in your E&F Team. Indicate 1) the most important methodological or interpretive insights you see in your partners' work; 2) the main questions you have about the work you reviewed; 3) the main theological claims you tentatively see Mark making in this segment; 4) two practical applications to contemporary life you would preliminarily draw from these claims, and 5) a word of encouragement for your partner. Due 10:00 a.m. November 04 (M).

November 05 - 11 / Week 10

Lesson IX. Mark 8:31-9:1. Paragraph Interpretation

1. Preparation**.** Read or Review these presentations:
   - Foundations #07. Segment survey instructions (content, structure, strategic passages)
   - Foundations #08. Instructions for Paragraph/Passage Interpretation
   - Mark Studies #14. Mark 8:14-21
   - Hermeneutics #10 & #11.
2. Interpret this paragraph following the instructions of Foundations #08.

Paragraph Interpretation due midnight, November 08 (F). Post in your Team Folder.

Group Consultation

Post 200 word responses to the segment surveys of your E&F Team partners. Indicate 1) the most important structural insights you see in your partners' work; 2) the main questions you have about the interpretive work you reviewed; 3) the main theological claims you tentatively see Mark making in this segment as interpreted; 4) two practical applications to contemporary life you would preliminarily draw from these claims, and 5) a word of encouragement for your partner. Due 10:00 a.m. November 11 (M).

Group Four 20 %

Lesson X - XI

November 12 - 18 / Week 11

Mark 11:1-12:44

Lesson X

1. Read
   - Mark Studies #16. Mark 9:30-10:52
   - Mark Studies #12.1. Mark 7:17-23
2. Survey this segment by using the segment survey instructions in Foundations #07.
3. Interpret 11:15-17 in its context, following the guidance of Foundations #08.

Lesson due midnight November 15 (F).

Group Consultation

In the Team Center post 200 word responses to the paragraph interpretations of the dialogue partners in your E&F Team. Indicate 1) the most important methodological or interpretive insights you see in your partners' work; 2) the main questions you have about the work you reviewed; 3) the main theological claims you tentatively see Mark making in this segment as interpreted; 4) two practical applications to contemporary life you would preliminarily draw from these claims, and 5) a word of encouragement for your partner. Due 10:00 a.m. November 18 (M).

November 19 - December 02 / "Week" 12

Mark 10:41-45

Lesson XI

I am tempted to apologize for the repetitive nature of these assignments. They are essentially the same, because the work of interpretation is essentially the same. The difference and variety and challenge is not in the task but in the text. Each text is different. Each paragraph has its own challenges and makes each one different. So hang on.

Warm Up.

1. Review:
   - Hermeneutics #11. Answering Interpretive Questions: Sources of Information Beyond the Text; Using Secondary Sources
2. Read

- Mark Studies #15.1. Mark 8:31-9:1
- Mark Studies #16. Mark 9:30-10:52
- Hermeneutics #12. Evaluation: Discerning the Cross Cultural Significance of the Text
- Hermeneutics #13. Application: Appropriating the Gospel for Contemporary Faith and Practice

Inductive Studies

1. Interpret this astounding paragraph, 10:41-45 by applying the directions in Foundations #08 and learnings from the sample studies to it.
2. State clearly and fully the most significant theological claims of this text as you understand it from your interpretive work. State these claims "in context." That is, do not already generalize these claims to theological principles divorced from the stuff of 10:41-45.
3. Select one of these important claims and evaluate it in light of the canonical dialogue to determine the ways in which it speaks to other times and cultures.
4. Synthesis (Synthetic Interpretation)

   Note questions from your segment survey (9:30-10:52) most directly related to the paragraph you have studied. How do your findings here respond to those questions? That is, reflect on the ways your increased understanding of 10:41-45 contributes to your understanding of 9:30-10:52 as a whole.

Lesson due midnight November 22 (F). Post to your Team Folder.

Group Consultation.

Post 200 word responses to the paragraph interpretations of the dialogue partners in your E&F Team. Indicate 1) the most important methodological or interpretive insights you see in your partners' work; 2) the main questions you have about the work you reviewed, and 3) a word of encouragement for your partner. Due 10:00 a.m. November 25 (M).

READING WEEK ON CAMPUS, NOVEMBER 22-25.

Group four: XII - XIII 25 %

FINAL TWO WEEKS. Lessons XII and XIII will constitute "final" lessons for us and will, therefore, not be done with team consultation. Send these final lessons directly and privately to me in the Office Center. Do *not* post this work in the Discussion Center or the Team Center. After the conclusion of

the semester, Friday, December 13, 5:00 p.m., you are welcome to share them with each other as you may wish.

December 03 - 09 / Week 13

Lesson XII

Mark 14:1-16:8/20 Segment Survey

1. Read • Mark Studies #19. Mark 13:1-37
2. Survey this section, showing your best understanding of unit survey method and of the unit itself. Make full use of all the resources of this semester's instruction that bear on these matters. Unlike the other segment surveys we have done during the latter half of the course, do not proceed to do an interpretive analysis of some aspect of the segment. You will not have time for that this time. Concentrate on doing your best survey of this large unit.
3. Very Briefly analyze the addition(s) 16:9-20. Approach this analysis with an eye toward discerning features of the endings which may help you decide whether they should or should not be considered authentic parts of the Gospel of Mark for purposes of our study. On the basis of these analyses and other observations you may make, reflect on the possible significance of these verses for one's understanding of the 14:1-16:8/20 and the book of Mark as a whole.

Due: 10:00 a.m. December 9 (M). Post to Office.

December 9-13 / Week 14 (Finals Week on campus)

Lesson XIII

Mark 15:33-41 Paragraph analysis, interpretation, evaluation, application.

1. Review
   • Mark Studies #17 and #17.1, on the interpretation and evaluation of Mark 10:41-45 and
   • Mark Studies #21 on Mark 14:1-16:8/20 to provide pattern, resources and background for your detailed interpretation of this strategic passage.
2. Interpret this paragraph in its context, demonstrating your best interpretive method and your best understanding of Mark's work here. Make full use of all the resources of this semester's instruction that bear on these matters. Give particular attention to 15:37-39, but aim at an understanding of the paragraph as a whole. Resist carefully the temptation to pour all of the rest of the New Testament's teaching about the death of Jesus into this paragraph in your interpretation of it. Work at discerning Mark's specific contribution to this important topic of the death of Jesus.
3. State as clearly as you can Mark's chief understanding of the death of Jesus, based on this paragraph as you understand it in the context of Mark's gospel.
4. Evaluate these understandings in light of the New Testament's larger teaching on these issues, determining how this text speaks cross-culturally and cross-temporally.
5. Make brief but significant application to the present world.

Because of the end of the semester this work is due in my office by midnight, Friday, December 13.

The following Mark Studies can be accessed after December 14 for instruction and comparison with your own work.

- Mark Studies #21. Mark 14:1-16:8/20
- Mark Studies #22. Mark 15:33-41
- Mark Studies #23. Mark 1:1

VI. Select Bibliography

See Bauer, Biblical Resources for Ministry, especially pp. 24-27 for Biblical Theology and commentaries on the whole Bible; pp. 95-96 for NT commentaries; pp. 103-105 for works on Mark; pp. 21-24, 34-36, 89-90 for exegetical method. See especially pp. 130-135 for Bauer's review of biblical studies software.
In addition, note particularly:

A. METHOD and HERMENEUTICS (Including popular presentationsp)

Alter, Robert A. The Art of Biblical Narrative. Basic Books, 1981.
_____. The Art of Biblical Poetry. Basic Books, 1985.
Blair, Edward P. The Bible and You. Abingdon-Cokesbury, 1953.
Brueggemann, Walter. Texts Under Negotiation: The Bible and Postmodern Imagination. Fortress, 1993.
Carson, D. A. Exegetical Fallacies. Baker, 1984.
Cotterell, Peter and Max Turner. Linguistics and Biblical Interpretation. Downers Grove: InterVarsity, 1989.
Eberhardt, Charles R. The Bible in the Making of Ministers. Association Press, 1949.
Green, Joel B. and Max Turner (eds.). Between Two Horizons: Spanning New Testament Studies & Systematic Theology. Eerdmans, 2000.
Hayes, John H. and Carl R. Holladay. Biblical Exegesis: A Beginner's Handbook. revised edition. John Knox, 1987.
Kaiser, Otto and Werner G. Kümmel. Exegetical Method: A Student's Handbook. Trans. E. V. N. Goetchius. Seabury, 1963.
Kaiser, Walter C., Jr. Toward An Exegetical Theology. Baker, 1981.
Kuist, Howard T. These Words Upon Thy Heart. John Knox, 1947.
Lincoln, William C. Personal Bible Study. Bethany Fellowship, 1975.p
Longman, Tremper III. Literary Approaches to Biblical Interpretation. vol. 3 of Foundations of Contemporary Interpretation. Grand Rapids: Zondervan, 1987.
Miller, Donald G. The Way to Biblical Preaching. Abingdon, 1957.
Osborne, Grant. The Hermeneutical Spiral. InterVarsity, 1991.
Powell, Mark Allan. What Is Narrative Criticism? Guides to Biblical Scholarship, New Testament Series. Minneapolis: Fortress, 1990.
Silva, Moisés. Has The Church Misread the Bible? The History of Interpretation in Light of Current Issues. Vol. 1 of Foundations of Contemporary Interpretation. Grand Rapids: Zondervan, 1987.
Thiselton, Anthony C. New Horizons in Hermeneutics. Eerdmans, 1992.
Thompson, David L. Bible Study That Works. Revised edition. Nappanee, IN: Evangel Press, 1994.p
Traina, Robert A. "Inductive Bible Study Reexamined in the Light of Contemporary Hermeneutics," Interpreting God's Word for Today. Ed. J. E. Massey and Wayne McCown. Warner, 1982.
_____. Methodical Bible Study. 1952. Zondervan, 1982.
Watson, Francis. Text and Truth: Redefining Biblical Theology. Eerdmans, 1997.

B. GOSPEL OF MARK: COMMENTARY AND SELECTED STUDIES

Anderson, Hugh. The Gospel of Mark. The New Century Bible Commentary. Eerdmans, 1976.
Cole, R. Alan. Mark. Revised edition. Tyndale New Testament Commentaries. Eerdmans, 1989.
Guelick, Robert A. Mark 1-8:26. vol. 34A Word Biblical Commentary. Word, 1989.
Evans, Craig. Mark 8:27-16:20. vol. 34B Word Biblical Commentary. Word, 1997.
Hooker, Morna D. The Gospel According to Mark. Black's New Testament Commentary. Hendrickson, 1991.
Juel, Donald H. The Gospel of Mark. Interpreting Biblical Texts. Abingdon, 1999.
Kingsbury, Jack Dean. Conflict in Mark: Jesus, Authorities, Disciples. Fortress Press, 1989.
Marcus, Joel. Mark 1-8. vol 27 The Anchor Bible. Doubleday, 2000.
Mann, C. S. Mark. The Anchor Bible. Doubleday, 1986.
Matera, Frank J. What Are They Saying About Mark? Paulist Press, 1987.
Gundry, Robert H. Mark: A Commentary on His Apology for the Cross.
Watts, Rikki E. Isaiah's New Exodus and Mark. Wissenschaftliche Untersuchungen zum Neuen Testament. 2. Reihe, 88. Tübingen: Mohr Siebeck, 1997.
Williamson, Lemar. Mark. Interpretation. John Knox, 1983.

C. WORD STUDY RESOURCES

Concordances and Indexes

† Alsop, John., ed. An Index to the Revised Bauer-Arndt-Gingrich Greek Lexicon. Zondervan, 1979. Ref PA 881 .R38 1979

†Kohlenberger, John R., III, and Edward Goodrick, eds. The NIV Exhaustive concordance. Zondervan, 1990. [Keyed to Strong's concordance.]

†Kohlenberger, John R., III, Edward Goodrick, and James A. Swanson, eds. The Greek-English Concordance of the New Testament. Zondervan, 1993.

†Strong, James. Exhaustive Concordance of the Bible. Repr. Abingdon, 1973. Ref BS 425 .S8 [Antiquated as a dictionary/lexicon, but useful as a concordance and key to several other study resources which are "keyed" to Strong's word identification numbers.]

†Wigrim, George V. The Englishman's Greek Concordance and Lexicon of the New Testament. Hendrickson, 1995. Keyed to Strong's, the Bauer-Arndt-Gingrich Greek Lexicon, Thayer's Greek-English Lexicon, and TDNT.

†Wigrim, George V. The Englishman's Hebrew Concordance of the Old Testament. Hendrickson, 1995. Keyed to Strong's and Brown-Driver-Briggs Lexicon.

†Young, Robert. Analytical Concordance of the Bible. Revised edition. Reprint. Hendrickson, 1984.

† Particularly helpful for students without competence in biblical languages.

Wordbooks and other Resources

Balz, Horst and Gerhard Schneider, eds. Exegetical Dictionary of the New Testament. 3 vols. Eerdmans, 1991.

Barclay, William. New Testament Words. S.C.M., 1964.

†Brown, Colin, ed. New International Dictionary of New Testament Theology. 3 vols. Zondervan, 1975-78. Ref BS 2397 .N48

Kittel, Gerhard, ed. Theological Dictionary of the New Testament. 10 vols. Eerdmans, 1958. Ref PA 881 .K513

Spicq, Celsas. Theological Lexicon of the New Testament. 3 vols. Hendrickson, 1994.

Trench, Richard. Synonyms of the New Testament. 1880. Reprint. Eerdmans, 1953. BS2385 .T7 1953

Turner, Nigel. Christian Words. Attic Press, 1980. Ref PA 881 .T87 1980

Vincent, Marvin R. Word Studies in the New Testament. 4 vols. Scribners, 1900. Ref BS 2385 .V5

†Vine, W. E. An Expository Dictionary of New Testament Words. Revell, 1966. Ref PA 881 .V75 1966

†Winter, Ralph D. and Roberta H. Winter, eds. The Word Study New Testament. Wheaton, IL: Tyndale House Publishers.

†Zodhiates, Spiros, ed. The Complete Word Study New Testament, King James Version. Chattanooga: AMG Publishers, 1993.

D. BIBLIOGRAPHIES FOR BIBLICAL AND THEOLOGICAL STUDIES

Barker, Kenneth L. and Bruce K. Waltke. Bibliography for Old Testament Exegesis and Exposition. Ed. Roy B. Zuck. Dallas Theological Seminary, 1975.

Bauer, David R. (ed.). Biblical Resources for Ministry. Revised edition. Evangel Press, 1995.

Childs, Brevard S. Old Testament Books for Pastor and Teacher. Westminster, 1977.

Moo, Douglas, ed. An Annotated Bibliography on the Bible and the Church. Compiled for the Alumni Association of Trinity Evangelical Divinity School, 1986.

Scholer, David M. A Basic Bibliographic Guide for New Testament Exegesis. Second edition. Eerdmans, 1973.