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NT 511 The Gospel of Mark

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Meetings:
During 02/09/2009 to 05/22/2009 Online via ExL.

Maximum Registration: 22
Catalog Description: As a basic course in Inductive Bible Studies, its primary purpose is to enable the student to begin developing an inductive approach to Bible study, especially in the areas of observation and interpretation. Parts of the Gospel of Mark are used to demonstrate and to practice a methodical approach that can be used in other biblical books. Some of the main themes of the Gospel are highlighted in the process.

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.

Course Texts
A. Required Texts
1. Texts.
   • Thompson, David L. *Bible Study That Works*. Revised edition. Evangel Press, 1994. (=BSTW). This non–technical book will give us a quick overview of the terrain we will explore more precisely throughout the semester.
   • Longenecker, Bruce W. *Lost Letters of Pergamum*. Baker Academic, 200?

2. A Bible
   • 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, ESV and NIV are also acceptable.

3. A Gospels Dictionary

4. One of the following Contemporary Critical Commentaries.

5. An (Analytical) Concordance that lets you track original language word occurrences lying behind the vernacular text. For example:
   • Goodrick, Edward W. and J. R. Kohlenberger III (eds). *The NIV Exhaustive Concordance*. Zondervan, 1990; or
   • Kohlenberger III, John R., Edward W. Goodrick,, and James A. Swanson (eds). *The Greek English Concordance to the New Testament; with the New International Version*. Zondervan, 1997; or
   Bible Works 5 [or later edition]: Software for Biblical Exegesis and Research. Distributed by Hermeneutika (which incorporates allowable lexical information and concordance search capabilities) OR Accordance for Macs. OR some equivalent digital tool.

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. At least one respected, contemporary commentary on the Gospel of Mark in addition to the one purchased. (See the bibliography for suggestions). Full length, critical commentaries such as those by Lane, Mann, Hooker, Guelich, Evans and others are required. Various homiletic 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 without use of the contemporary, critical commentaries noted above.

You may wonder why this concern to move beyond Matthew Henry and Adam Clarke and the like from the 1800s. There
are some good reasons. First, perhaps 85% of the information we have about the ANE outside of the Greek and Latin classics has come to light since these interpreters lived. Vast amounts of linguistic and literary, historical, cultural information is now available and in some cases indispensable for adequate interpretation of Scripture. Second these interpreters lived literally in a different world from ours. Before two World Wars, pre–atomic and sub–atomic inquiry; pre–Einstein, Hocking, Lenin, Hitler, Kolberg, Kuhn, Colson and Graham; pre–Dallas and Dallas Cowboys, Of, computers, palm pilots and the internet, etc. etc., etc., [one of the few places “etc.” really seems to fit!]. In short they faced most of the ultimate questions we face but few of the specific questions in the way we do. And even some of the ultimate questions have now new urgency and complexity. All this has a bearing on Scripture interpretation.

We do not patronize these spiritual giants, however, or their careful work with Scripture. Their works should be consulted along with more contemporary sources, but not without them.

You need purchase only one of these commentaries, but you must have access to at least two in a way that will not hinder your work.

The iPreach on line resource is an outstanding and convenient place to access these "required access" texts. Access iPreach through Asbury Scholar at www.asburyseminary.edu/information

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/modules notes from any previous semester of NT(IBS)511 or NT(IBS)511X. It is assumed that all work submitted for this course is your own work, done by you 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. Moodle Learning Space Setups important to this class

   a. The Course Information Center, in the center of your screen, contains many features to be used throughout the semester, including:

      1) Course News and Announcements, where I will post items important for the entire class;
      2) Syllabus, where a copy of the syllabus is provided;
      3) To Professor, which is a way for you to post a message directly to me and we can discuss an issue privately;
      4) Course Questions, which is a public forum where you can publicly post any questions you have regarding the course so others may see your message and respond. Anytime you have a question or comment about the course, the schedule, the assignments, or anything else that may be of interest to other participants and me you should post it to the Course Questions Forum;
      5) Prayer Forum, which is a public forum where we can post prayer concerns and praises for all to see. This is a way for us to build community;
      6) Open Forum, which is a public forum where we can post anything that is not course-related for all to see. Examples include someone getting married, an upcoming birthday, discussions on topics not course-related, etc. This is a way for us to build community.

2. Topic Boxes (boxes down the middle of the Moodle home page and located below the Course Information Center topic box) will contain forums where group discussions will take place, documents or other files to download, and assignment links where you will post your assignments to me. These topic boxes will be clearly labeled so you can follow along during the semester.

3. Resources, a section located on the left side, provides links to items you will want to use often in the semester.
4. **Groups.** 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. After we have done enough work together for me to make informed decisions about group membership, I will form the Encouragement and Feedback Groups (E&F Groups). This will occur at about week six or seven. These groups will provide a major forum for class interaction. Carried on in forums, the work of these groups will be open to me and to the members of a given group. After the creation of the groups, you will regularly post lessons to forums for review by them. From there I can also generate a confidential review for you.

3. **General interaction.** You are welcome to post 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 by using the **Course Questions forum.**

   NT511X 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 To Professor for this.). In general, however, we want either the E&F Groups 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. By accreditation mandates 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 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 along the lines of 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 Registrar or with me. You do not want to jeopardize either your own health or that of your family or job or spiritual life; and we don’t want minimal investment in the course.

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

   The team of people who are most able to help you with any of your questions regarding ExL are listed below. Their mission is to be helpful to you. For technical and ExL administrative matters regarding this course contact the following for your particular need:

   - For **general questions and administrative assistance regarding the ExL program**, contact Dale Hale: *ExL.Office@asburyseminary.edu* Phone: (859) 858–2393
   - For **technical support, library research support, library loans, and ExL media** contact Information Commons: *Info.Commons@asburyseminary.edu* Phone: (859) 858–2233
     Toll–free: (866) 454–2733
   - **Accessing Information Commons Materials:**
     1. **General Questions:** The Information Commons is a "one–stop shop" for all student research, circulation and technical needs. The Information Commons hours are posted here: [http://www.asburyseminary.edu/information/hours](http://www.asburyseminary.edu/information/hours)
   2. **Materials Requests:**
     > To search the library catalog for available materials, click here: [http://www.asburyseminary.edu/information/](http://www.asburyseminary.edu/information/)
     > ExL Students may request books, photocopies or emailed attachments of journal articles/portions of reference books from Asbury Seminary’s Library. Please allow 3–10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.
     > ExL students are encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Kentucky campus should come to campus to obtain their materials.
   3. **Research Questions:**
     ExL students are encouraged to contact the Information Commons for research assistance including help choosing a paper topic, determining the best sources to use for a paper, finding book reviews, or research questions about using the online databases or any other library materials.
   4. **Online Databases:**
     To access the online library resources including the library catalog and full–text journal databases, go to
http://www.asburyseminary.edu/information/ and enter your 10-digit student ID# number in the login box. Your student ID# is provided on the biographical information section of the student registration webpage. Add a 2 and enough 0’s to the front to make a 10-digit number (2000XXXXX where XXXXX = your student id).

• Copyright Information
The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

• ExL Media Copyright Information
No further reproduction and distribution of [media for this course] is permitted by transmission or any other means.

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 Tuesdays, Thursdays 4:00 to 5:00 p.m. and Saturdays late. Eastern Time (even though we are in the hills). 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 personal communication using To Professor.
   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 Time). Work posted up to that time will be considered on time.

3. Our course week will run from midnight Mondays to midnight 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. Class discussion (in forums) and group work (E&F Groups) 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 15 %
   Group two: IV – V 20 %
   Group three: VI – XI 30 %
   Group four: X 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 will be docked one full grade (e.g., A to B), 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.


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 aspects 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.

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 four related but separate sets of presentations. First there are “Foundations” pieces, giving basic instructions and orientation for the course. Second, “Hermeneutics” notes 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 module 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. Fourth, assigned readings in A Dictionary of Jesus and the Gospels.

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 15 %

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 Course Information Center for official copy if you are using preliminary copy), and just review the rest of it. Report the reading with a note using the assignment link.

2. Let’s discover a bit of what we are bringing to this course. In a single posting in the appropriate forum, please share with us (500 word total)

   • a short version of your own story, spiritual journey and how you come to be in this class.
   • two things you hope to learn in this class;
   • a brief prayer for yourself and the class.

Post this along with your interaction with BSTW (#3). Make your subject space as follows: “Your last name, Lesson #, Topic” e.g., mine would be "Thompson.I. Story & BSTW."

3. Read Bible Study That Works (1994 edition). Write a 500 word, critical interaction with this work and post a copy to the appropriate forum for my review and for the class’s information. I suggest listing three points of learning, elaborating then with a paragraph on each, and doing the same with three questions the book raised for you. Do not worry about responding negatively to my work. Agreement with the professor is not a criterion for positive evaluation in the class. Post in the appropriate forum by (M).

4. Read, please, these Foundations “modules.”

   • 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 modules.

   • 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


READING DISCUSSION ROOM POSTINGS. In the first several lessons of the course, we will be posting materials in the appropriate forum, available to the entire class. Post your own intro materials by 11:59 p.m. February 18 (M). Please select three postings beyond your own to read. By midnight on the Wednesday following the main lesson posting (i.e., by the 20th), post a brief (100 word) response to one of your classmate's main postings. At about week six or seven we will move to working in small groups, with reading, review and posting limited to that group. More about this as the time approaches for that transition.
Weeks 2
Lesson II.
Warm up and Foundations

1. In anticipation of your 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
   c. Review BSTW:36–43 and read this Foundations module.
      - Foundations #4. The semester “game plan”
   d. 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 and also to see a pattern for presenting your own findings.

2. Start reading Longenecker's Lost Letters of Pergamum. Submit a 600 word interaction with the text, emphasizing insights you gained regarding the 1) nature of the Christian gospels as conceived by this work, 2) major social forces impacting Christians such as those Mark addressed, and 3) implications for your participation in current North American culture. This interaction is not due until Thursday, March 5, 11:59 p.m., but I encourage a start on it now.

Survey of Book of Mark as a Whole.

Survey the book of Gospel According to Mark as a whole using the following directions and comparing them with my sample work in the book survey of John’s gospel. Read the following "German"!

Achtung!! Dieser Lesson Drei will nicht gegraden sein. Nicht zu fainten. 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

Survey the book of Mark as a whole following the instructions in "Doing Book Survey" posted in the Moodle course module.

Book Survey Posting:
1. Post your book survey and concluding insights to the appropriate forum by 11:59 p.m., February 25 (M). In the subject space put “Your last name.II.Mark Survey. If I were submitting my survey, I would have "Thompson.II.Mark Survey" in my subject line.

2. By 11:59 p.m., Wednesday, the 27th, post a 100 word critical interaction with one of your colleague's book surveys—preferably one to which no else has responded. Note points of strength and points for growth (as you understood the assignment).

Week 3
Lesson III.
Survey of Segment as Whole. Mark 1:1–15

Survey the segment, Mark 1:1–15, following the posted instructions for "Doing Segment Survey."

Segment Survey Posting:
3. Post your book survey and concluding insights to the appropriate forum by 11:59 p.m., March 02 (M). In the subject space put “Your last name.II.Mark Survey. If I were submitting my survey, I would have "Thompson.II.Mark Survey" in my subject line.

4. By 11:59 p.m., Wednesday, March 4th, post a 100 word critical interaction with one of your colleague's book surveys—preferably one to which no else has responded. Note points of strength and points for growth (as you understood the assignment).

GROUP TWO 20%

LESSONS IV – V

Week 4
Lesson IV.
Mark 2:1–3:6: Segment Survey

1. Review these Mark Studies, Context articles, and Foundations modules:
a. Mark Studies #01. Survey of the Book of Mark
b. Mark Studies #02. Mark 1:1–13
c. Foundations #05. Segment survey instructions (content, structure, strategic passages)

2. Context. DJG articles, please.
"Table Fellowship," by S. S. Bartchy, pp. 796–800.
"Anti-Semitism, J. A. Weatherly, pp. 13–17"

3. Read Hermeneutics #9. Levels of literary structure.

4. Survey the segment, Mark 2:1–3:6 as a whole, following instructions in Foundations #7. This is the heart of this lesson and should receive the majority of your time investment.

5. When you have concluded your survey and only then, read quickly the treatment of this segment in a respected, contemporary, critical commentary and report that reading. Then identify three points of theological significance you see from your findings regarding the segment as a whole. List these insights with a brief paragraph expanding upon and clarifying the insight.

6. Longenecker, *Lost Letters of Pergamum*. Submit a 600 word interaction with the text, emphasizing insights you gained regarding the 1) nature of the Christian gospels as conceived by this work, 2) major social forces impacting Christians such as those Mark addressed, and 3) implications for your participation in current North American culture. Due Thursday, March 5, 11:59 p.m.

**Posting and Encouragement and Feedback Groups**
From now until near the end of the course, we will work in groups. Groups will be assigned in preparation for this. We will post materials to forums, which automatically control the groups.

**Posting**
Post Lesson IV to the appropriate forum by 11:59 p.m., Monday, March 9. By Wednesday, March 11, post 100 word interactions with two of your comrades with whom you have not yet interacted in this class. Beyond the 100 words, conclude with a prayer for yourself and the person. Post your interaction with Longenecker, *Pergamum*, by Thursday, March 5, 11:59 p.m.

**Weeks 5 & 6**
**Lesson V**
**MARK 4:35–5:43 Segment Survey and Paragraph Interpretation**

**Preparation**
Read
- Mark Studies #03. Mk. 1:14–45
- Mark Studies #04. Mk. 2:1–3:6
  Note especially the segment level structure (versus paragraph level matters) dealt with. Note also the presentation layout.

**Context.** Please read the articles on "Archaeology and Geography" and "Son of God" in DJG by R. Reisner and David Bauer respectively.

**Inductive Studies**
**Mark 4:35–5:43 Segment Survey**
1. Survey this segment, following the instructions in Foundations #05.

2. Again in this segment survey it will be important to discern something of the general structure of each of the episodes involved. You may have separate, “scratch” notes regarding this thought–flow/structure of these episodes. This work should not however become an end in itself, but rather a tool for helping you describe the structure of the segment as a whole, which is the level at which we want to work here, more accurately.

**Mark 5:24–34. Paragraph Interpretation**

1. **Preparation**
   a. Review BSTW:44–49
   b. Read these Foundations, Mark Studies and Hermeneutics presentations:
   - Mark Studies #06. Mark 2:18–22
   - Mark Studies #07. Mark 3:7–34
   - Mark Studies #07.1. Mark 3:28–30
   - 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
   - Study Appendix V.
   c. Preunderstanding. Sketch the general understandings you already have of this passage and the biases you bring to this passage.

2. **Detailed interpretation of paragraph**
   Interpret this passage following the instructions in Foundations #06.
Group Consultation


2. By 11:59 p.m., Wednesday, the 25th (W), based on your survey of 4:35–5:43 and interpretation of 5:24–34, post in the E & F Group forum a 250 statement regarding Mark’s interpretation of the person of Jesus and the nature of the Kingdom of God as seen in him.

3. In addition include interaction with at least two of your colleagues’ surveys and interpretations.

GROUP THREE 30%

LESSONS VI – IX

Weeks 7 & 8

Lesson VI


I suggest dividing your time in half, one week for survey, the next for interpretation of 8:13–21, though your schedule may dictate other approaches.

1. Review Mark Studies and Foundations:
   a. Mark Studies #10. Mark 4:34–5:43 (and compare with your own work); also note there the thought-flow of 4:35-41.
   b. Mark Studies #11. Mark 6:1–56
   c. Foundations #05. Segment survey instructions (content, structure, strategic passages

2. Context reading in DJG
   • "Hardness of Heart," by Craig A. Evans, pp. 298–299
   • "Herodian Dynasty," H. W. Hoehner, pp. 317–326
   • "Kingdom of God/Heaven," by C. C. Caragounas, pp. 417–430

3. Survey the segment, Mark 7:24–8:30, guided by the instructions and sample in Foundations #05.
   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.

4. Review these modules and then study Appendix V.
   a. • Hermeneutics #10. Interpretation: Answering Interpretive Questions, Approaches and Sources of Information in the Text
   b. • Hermeneutics #11. Answering Interpretive Questions: Sources of Information Beyond the Text; Using Secondary Sources

5. Detailed Interpretation of 8:14–21 and synthesis (at least half of your time). Follow Foundations #06 to this study. While interpreting the paragraph as a whole, 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—and don’t miss this—to rely especially on the pictures Mark himself has already painted of the Pharisees and Herod in building your definition of these expressions, while doing a brief study of the NT occurrences of “leaven/zume” to get the full significance of the metaphor itself. Do not simply equate Mark’s interpretation of Jesus’ words here with those of Matthew and Luke. Get Mark’s emphasis.

6. Interact with at least one significant, contemporary critical commentary in light of your study.

7. Summarize your interpretive findings

8. Synthesis. Briefly (250 words) relate your interpretive conclusions to the segment’s treatment of persons’ perception and speaking the truth regarding Jesus in this unit.

Posting and Encouragement

• Post your materials for Lesson V survey and interpretive work by 11:59 p.m., April 6 (M)
• By midnight Wednesday, April 8, post 100 word responses to the segment surveys and interpretive work of your E&F Group partners. Include in addition a prayer and a word of encouragement for your partners.

Weeks 9 & 10

Lesson VII.


Read these Mark Studies please:
   • Mark Studies #09. Mark 4:10–12
   • Mark Studies #12. Mark 7:1–23

Context readings from The Dictionary of Jesus and the Gospels (i.e., DJG)
   • "Son of David," by David R. Bauer, pp. 766–769
1. **Section Survey.** Survey 8:31–10:52 following guidance in Foundations #05 and samples studied. This “section” is composed of two segments whose boundary is somewhere around 9:30–32. In order to get at the structure of the section as a whole, you may have to ponder the structure of the two segments contained in it as well.

**Mark 8:31–9:1. Paragraph Interpretation**

1. **Preparation.** Read or Review these presentations:
   - Foundations #05. Segment survey instructions (content, structure, strategic passages)
   - Foundations #06. Instructions for Paragraph/Passage Interpretation
   - Mark Studies #14. Mark 8:14–21
   - Hermeneutics #10 & #11.

2. **Context Reading from DJG**

3. Interpret this paragraph (8:31–9:1) following the instructions of Foundations #06, incorporating method insights gained from your work on 5:24–34 and 8:14–21 already.

**Posting and Group Consultation.**

In the appropriate forum post your segment survey and paragraph interpretation by 11:59 p.m., Monday, April 20. Also share (100 words) what you think the two or three most important contemporary appropriations of your findings might be, and, by Wednesday, the 22nd, respond to those posted by your group partners. Encourage and pray for each other and for me.

**Week 11**

**Lesson VIII OPTIONAL. NOT REQUIRED [EXCEPT DJG READINGS]. MOVE DIRECTLY TO LESSON VIII, unless you wish to do this for extra credit.**

*Note: Lesson VIII—except the readings in DJG—is not required. It is optional and can be done for extra credit, if you desire.

**Lesson IX is required.**

**Mark 11:1–12:44. Section Survey and Paragraph Interpretation.**

1. Read
   - Mark Studies #16. Mark 9:30–10:52
   - Mark Studies #12.1. Mark 7:17–23

2. Survey this section (probably composed of the two segments, 11:1–12:12 and 12:13–44) by using the segment survey instructions in Foundations #05.

3. Interpret 12:1–12 in its context, following the guidance of Foundations #06. Focus especially on Jesus’ and Mark’s “Christology” and the parable’s assessment of the nature of the Temple establishment.

   - Include among your secondary source readings and citations, the articles in DJG on the “Temple” and “Temple Cleansing.”

**Posting.** If you choose to do this lesson, post it in the Mark 11-12 Forum.

**Weeks 12**

**Lesson IX**

**Mark 10:41–45. Paragraph Interpretation and Evaluation.**

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. But the specific skills in the craft are essentially the same. So hang on.

**Warm Up.**

1. Review:
   - Hermeneutics #11. Answering Interpretive Questions: Sources of Information Beyond the Text; Using Secondary Sources
   - Study Appendixes IV and V, especially the end of V.

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
3. After your own work on 10:41–45, read the articles on "Ransom Saying" and "Son of Man" in DJG, and include them among the secondary sources used and cited in your lesson.

Inductive and Consultative Studies
1. Interpret this astounding paragraph, 10:41–45 by applying the directions in Foundations #06 on paragraph interpretation, and learnings from the sample studies and your previous paragraph interpretative work.
2. Summarize your work by stating clearly and fully the several, 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. Synthesis (Synthetic Interpretation)
   Reflect on the ways your increased understanding of 10:41–45 contributes to your understanding of 8:31–10:52 as a whole. Be specific and elaborate briefly.
4. Select one of these important claims and evaluate it following the instructions in Foundations #08 to determine the ways in which it speaks cross-culturally.

Posting
· Lesson due 11:59 p.m., May 4 (M). Post to the appropriate forum.
· By 11:59 p.m., Wednesday, May 6, post 100 word responses to the interpretive and evaluative work of your E&F Group partners. Include in addition a prayer and a word of encouragement for your partners.

GROUP FOUR 25 %

FINAL TWO WEEKS. Lesson X will constitute the “final exam” for us and will, therefore, not be done with group consultation. Send this final lesson directly and privately to me using the assignment link. Do not post this work in any forum. After the conclusion of the semester, Friday, 11:59 p.m., May 22, you are welcome to share them with each other as you may wish.

Weeks 13 & 14
Lesson X
Mark 14:1–16:8/20 Section Survey
1. Read • Mark Studies #19. Mark 13:1–37
2. Read the articles on "Mark, Gospel of" and "Priests" by R. A. Guelich and Hurst & Green respectively, from DJG.
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
3. Very Briefly review 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 parts of the canonical 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.

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, including Foundations #06. 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 or the temple veil 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 and how it contributes to the larger NT conversation regarding the death of Jesus. Follow the instructions in Foundations #07 in this.
5. Make brief but significant application to the present world, following BSTW, ch. 6 and Foundations #08.

Because of the end of the semester this work is due by using the appropriate assignment link by 11:59 p.m., Friday, May 22.
The following Mark Studies can be accessed after 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

Select Bibliography

In addition, note particularly:

A. METHOD and HERMENEUTICS (Including popular presentations)
B. GOSPEL OF MARK: COMMENTARY AND SELECTED STUDIES
C. WORD STUDY RESOURCES
Concordances and Indexes


†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.]


Wordbooks and other Resources


D. BIBLIOGRAPHIES FOR BIBLICAL AND THEOLOGICAL STUDIES


†Particularly helpful for students without competence in biblical languages.