

North Park Theological Seminary  
3225 W. Foster Ave., Chicago, IL 60625

**BIBL 5153 (Section 1)**  
**The Gospel of Mark**  
**Spring Break 2013 Syllabus**

|                       |  |
|-----------------------|--|
| Professor             | Dr. Max J. Lee<br>Associate Professor of New Testament   |
| Class Hours/Location: | Instruction during M-Th March 11-14, 2013<br>MW 8:30am-4:30pm Nyvall TBA<br>TuTh 8:30am-4:30pm plus evening 6:30-9:00pm<br><u>no</u> Friday class      |
| Office                | Nyvall-39  |
| Office Hours          | During the intensive week, the best available time for office hours is eating lunch together MTWTh. For other times, let's make a separate appointment |
| Email                 | mlee1@northpark.edu  |

### Catalog Description

In this course the student will examine the life and teaching of Jesus as distinctively presented by the Gospel writer. The book will be studied from the standpoint of literature, history, theology, and its relevance to the life of the church. Three hours.

### Course Objectives

- ◆ To be more aware of your own biases and presuppositions to biblical interpretation. In the context of this course, to study the Gospel of Mark with an emphasis on its literary design, its theology, and especially the historical events surrounding the life of Jesus, the life of Mark's community, and the gospel's wider readership
- ◆ Primarily, *to build a common vocabulary* with the first century world of Mark's gospel (i.e., the task of **exegesis** and the historical critical method) and *apply* his original message into our present Christian context (the task of **hermeneutics** and **theological reflection**).
- ◆ In order to achieve the above objective, it is necessary to study also the history, cultural milieu, social networks, religious value systems, and politics of Palestine and of the wider Roman world during the late Republic to early imperial period (ca. 1st century B.C.E. to the 2nd century C.E.).
- ◆ To appreciate the history of New Testament scholarship on the Gospel of Mark. We will engage with scholarship from both the dominant European and American segments of the academy as well as from segments who represent a non-European, non-American, and 'majority world,' perspectives or perspectives 'from the margins.'
- ◆ To interpret specific texts in the Gospel of Mark for personal spiritual enrichment, to cultivate a life-long passion for its life-changing message, and to apply this message to the mission of the church today

## Required Textbooks

**Bolt**, Peter G. *The Cross from a Distance: Atonement in Mark's Gospel*. New Studies in Biblical Theology 18. Downers Grove: IVP, 2004 [ISBN: 083082619X]

**Boring**, M. Eugene. *Mark: A Commentary*. New Testament Library. Louisville: Westminster-John Knox Press, 2006. [ISBN: 0-664-22107-6] Note: officially there are no assigned readings from Boring, but you will be referring to Boring time and time again when you attempt to interpret various assigned texts in the Gospel of Mark, so do not return the book back to the bookstore... you'll need it!

**Rhoads**, David, et al. *Mark as Story: An Introduction to the Narrative of a Gospel*. Minneapolis: Fortress, 2nd edition, 1999. [ISBN: 0-8006-3160-9] This book must be read entirely prior to the first day of class and a book review of it should be submitted on the first day of instruction on Mon. June 8th

### *The Markan Reader* (hence **MR**)

On blackboard in the assignment folder for this course, journal articles, essays, and select chapters from books/monographs will be available online as part of your required reading. The assigned readings from the reader are *required* and provide additional materials to your textbooks. The reader includes important material from non-traditional scholars, scholars of color, and scholars who write for the non-European and non-American 'majority world' or with a perspective 'from the margins'

[For all MDiv students]: *The Greek New Testament* (UBS<sup>4</sup> or NA<sup>27</sup>). MDiv students are encouraged to work from the Greek New Testament at select points from the course. You are allowed, however, to bring your English Bible as well (see comments just below) as a *second* reference.

[For non-MDiv students]: *The English Bible* in any contemporary translation, but preferably the **NRSV** or **TNIV/NIV**.

Please do not use a paraphrased translation (e.g., New Living Bible) or an idiomatic/colloquial one (e.g., Eugene Peterson's translation). A more literal translation of the Hebrew/Greek texts are needed for the course. If you have any questions concerning if a particular version or translation is acceptable or not, please do not hesitate to ask the instructor.

## Brandel Reference Section (Ref) and On Reserve (OR)

In addition to Boring, you are encouraged to consult the following commentaries to help you answer interpret select passages from Mark throughout the course. Please use the library reserve or reference section:

**Collins**, Adela Yarbro. *Mark: A Commentary*. Hermeneia. Minneapolis: Fortress, 2007. [Ref. BS2585.53 .C65 2007]

**Evans**, Craig. *Mark 8:27-16:20*. WBC 34b. Nashville: Thomas Nelson, 2001. [Ref. BS2585.3 .E93 2001]

**France**, R.T. *The Gospel of Mark*. NIGTC. Grand Rapids: Eerdmans, 2002. [Ref. BS2585.53 .F73 2002]

**Guelich**, Robert. *Mark 1:1-8:26*. WBC 34a. Nashville: Thomas Nelson, 1989. [Ref. BS2585.3 .G84 1989]

**Lane**, William L. *The Gospel According to Mark: The English Text With Introduction, Exposition, and Notes*. NICNT. Grand Rapids: Eerdmans, 1974. [Ref. BS2585.3 .L36]

Marcus, Joel. *Mark 1–8*. AB 27. New York: Doubleday, 2000. [Ref. BS2585.53 .M37 2007]  
 \_\_\_\_\_. *Mark 9-16*. AB 27a. New Haven: Yale University Press, 2009. [Ref. BS2585.53 .M37 2007]

Meyers, Ched. *Binding the Strong Man: A Political Reading of Mark’s Story of Jesus*. Maryknoll: Orbis, 1988.  
 [Reserve: BS2585.2 .M9 1988]

**Assignments and Exams**

| Time Frame   | Assignment Description/Summary               | Maximum Point Value |
|--|--|---------------------|
| Before Class begins  | Short Book Review on Rhoads                  | 100                 |
| During instruction   | Student Presentation                         | 100                 |
| During instruction   | Attendance and Participation                 | 100                 |
| After instruction (due during the final exam period – Thurs 11:59pm) via email: <a href="mailto:mlee1@northpark.edu">mlee1@northpark.edu</a> ) | Final Paper                                  | 200                 |
|  | <i>Total Possible Points/<br/>Percentage</i> | 500                 |

**Book Review on Rhoads (100 pts)**

Prior to the start of class, please read all of David Rhoad’s *Mark as Story* and write a 2 page critical review (single-spaced) of the book. The criteria for the critical review is included below in Appendix 1.

**Student Presentation (100 pts)**

Each student must sign up for a student presentation for a select day during the week of instruction. The sign up sheet is on blackboard. One student per topic and only if necessary we can double up on the presenters.

For your presentation, provide a 1 page paper (single-spaced) with the following information:

1. How would a first century reader understand the text? What Roman or Jewish background could inform our understanding of the text? Please provide information on the cultural, religious, political, economic or social background of the text that helps the reader to bridge the gap between our present context and the first century world.
2. What contributions does the 2ndary reading make to our understanding of the text?
2. What is the central message of the text? How can that message be applied today?

**Final Paper (200 pts)**

You will be asked to write an 5-6pp. research paper (single-spaced) interpreting a particular text/pericope in the Gospel (the choice of topic is up to you but must be approved by the instructor). The criteria for the final paper is included below in Appendix 2.

**Participation and Attendance**

No attendance or roll call will be taken but you are expected to be present during class throughout the entire day M–Th. *Absences from part of the class during any of the sessions may result in the lowering of the participation grade.* You are expected to be prepared to discuss the Markan texts and the secondary reading for each session.

**Make-up work**

♦ Work should be turned in on time. Late papers/assignments will be deducted 5pts for each day it is late (excluding weekends/holidays). No assignments will be accepted 2 weeks after the due date.

**Grading System**

The final percentage will be calculated from the total points earned over the total points possible. The following scale is used for your final grade:

|         |     |       |     |       |     |
|---------|-----|-------|-----|-------|-----|
| 93-100% | A   | 77-79 | C+  | 60-62 | D – |
| 90-92   | A–  | 73-76 | C   | 0-59  | F   |
| 87-89   | B+  | 70-72 | C – |       |     |
| 83-86   | B   | 67-69 | D + |       |     |
| 80-82   | B – | 63-66 | D   |       |     |

**Academic Honesty**

In keeping with our Christian heritage and commitment, North Park Theological Seminary is committed to the highest possible ethical and moral standards. Just as we will constantly strive to live up to these high standards, we expect our students to do the same. To that end, cheating of any sort will not be tolerated. Students who are discovered cheating are subject to discipline up to and including failure of a course and expulsion.

Our definition of cheating includes but is not limited to:

1. Plagiarism – the use of another’s work as one’s own without giving credit to the individual. This includes using materials from the internet.
2. Copying another’s answers on an examination.
3. Deliberately allowing another to copy one’s answers or work.

In the special instance of group work, the instructor will make clear his/her expectations with respect to individual vs. collaborative work. A violation of these expectations may be considered cheating as well. For further information on this subject you may refer to the Academic Dishonesty section of the University’s online catalog.

**Disability Accommodations**

North Park Theological Seminary provides services for students with documented disabilities to ensure equal access to programs, services, facilities, and activities. Students with a disability who believe that they may need accommodations in this class are encouraged to contact Seminary Academic Services as soon as possible. If desired or necessary, discussion pertaining to documentation and accommodation can take place at another suitable location or by telephone. Further information about the American Disabilities Act Services is found in the Student Academic Handbook.

## Class Schedule

| Day                  | Time                         | Texts and Topics   | Readings and questions  |
|----------------------|------------------------------|--|---|
| <b>Mon<br/>3/11</b>  | <b>8:30 –<br/>10:00am</b>    | Top 5 Reasons for Studying the Gospel of Mark: A Historical-Critical and Literary Introduction   | * You should have read all of Rhoad's <i>Mark as Story</i> and your <b>book review is due</b> this day  |
|                      | <b>10:20am –<br/>12:00pm</b> | The Plot of Mark: The Messianic Secret, Christology, and Reading Mark as Story   | * For the student presentation, read Myer's <i>Binding the Strong Man</i> , pp. 190–94 (OR)   |
|                      | <b>1:30 –<br/>3:00pm</b>     | <b>Student Presentation 1:</b> The Gerasene Demoniac (Mark 5:1-20) and the Function of Exorcism  | * For the last session, please read Twelftree's <i>Jesus the Exorcist</i> and Betz' sampling of ancient magical spells (MR)                                       |
|                      | <b>3:20 –<br/>5:00pm</b>     | The Kingdom of God vs. the Kingdom of Satan (Mark 1:1–3:35)  |   |
| <b>Tues<br/>3/12</b> | <b>8:30 –<br/>10:00am</b>    | The Literary Features of Jewish Parables and the Paradox of Jesus' Parables (Mark 4:1–34)  | * Read Snodgrass' <i>Stories with Intent</i> (MR) for a discussion on the parables  |
|                      | <b>10:20am –<br/>12:00pm</b> | <b>Student Presentation 2:</b> The Stilling of the Storm and Walking on Water (Mark 4:35–41; 6:45-52)  | * For the student presentation, read relevant commentary in Boring and Bolt, ch. 1: Jesus and the Establishment of Faith; Jesus, Faith and the Reader (pp. 32–47) |
|                      | <b>1:30 –<br/>3:00pm</b>     | On Mission with Jesus: Rejection at Nazareth, the Sending of the Twelve, The Death of John the Baptist, and the Feeding of the 5000 (Mark 6:1–44)            |   |
|                      | <b>3:20 –<br/>5:00pm</b>     | Jewish Purity Codes and Jesus' Judgment on Judaism (Mark 5:21-43; Mark 7:1–23; 10:1-12)  |   |
|                      | <b>6:30-<br/>9:00pm</b>      | Movie and Discussion: Peter Jennings' <i>The Search for Jesus</i>  | * Movies will be played at the Lee residence with dessert (warning: I have a very small TV)   |
| <b>Wed<br/>3/13</b>  | <b>8:30 –<br/>10:00am</b>    | The Cost of Discipleship (Mark 8:12–9:1)   | * For the student presentation, read Rebera "The Syro-Phoenician Woman" (MR)  |
|                      | <b>10:20am –<br/>12:00pm</b> | <b>Student Presentation 3:</b> What Is Faith? The Syro-Phoenician Woman (Mark 7:24–30)   | * For Jesus' engagement with the religious authorities, read Horsley's <i>Jesus and Empire</i> (MR)   |
|                      | <b>1:30 –<br/>3:00pm</b>     | Good and Bad Examples of Faith (Mark 10:13–52; Mark 14:3–11)   |   |
|                      | <b>3:20 –<br/>5:00pm</b>     | Growing Hostility Towards Christ the King: Jesus' Coronation, the Temple Cleansing and his Colloquia with the Religious Authorities (Mark 11:1–33; 12:13–44) |   |
| <b>Thu<br/>3/14</b>  | <b>8:30 –<br/>10:00am</b>    | <b>Student Presentation 4:</b> The Jewish Passover and the Lord's Supper (Mark 14:12–25)   | * For the student presentation, read Smith, <i>Symposium to Eucharist</i> (MR)  |
|                      | <b>10:20am –<br/>12:00pm</b> | The Sermon on Mt. Olivet: The Destruction of the Temple and the Son's Return (Mark 13:1–37)  | * De-thread oracles against the temple vs. Jesus' eschatological return in Mark 13 using Boring   |

|                   |                      |   |   |
|-------------------|----------------------|---|---|
| <b>Thu (cont)</b> | <b>1:30 – 3:00pm</b> | On the Road to the Cross (Mark 14:26–15:20) and The Death of the Son of God as an Atonement for Sin (Mark 15:21–47) | * Bolt, ch. 4: The Cross: Where God Comes Close (pp. 116–45)<br>* For the student presentation, read Blount’s “Is the Joke on Us? Mark’s Irony, Mark’s God, and Mark’s Ending” (MR) |
|                   | <b>3:20 – 5:00pm</b> | <b>Student Presentation 5:</b> The Ending of Mark’s Gospel (Mark 16:1–8)  |   |
|                   | <b>6:30- 9:00pm</b>  | Movie and Discussion: Mark’s Gospel on Stage with Max McLean  | * Movies will be played at the Lee residence with dessert (warning: I <i>still</i> have a very small TV)  |
| <b>Fri</b>        | <b>no class</b>      | There is no class on Friday. Thurs evening marks the end of the intensive week                                      |   |

## Appendix 1: Criteria for the Book Review of: David Rhoad’s *Mark as Story*

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### I. Goal of the Review

- ◆ You are asked to write a *professional, academic* a review of the book (overall: 2 pages single spaced)
- ◆ The book review is due the 1st day of class and we will discuss the book during the first hour

### II. Content of the Review

1. What was it like to read the Gospel of Mark without section divisions, nor Bible verse numbers, but rather in a paragraph or story form?
2. What is narrative criticism? What method does it propose as the best way to read the Gospel of Mark?
3. What are the strengths and weaknesses of the method?
4. Take 1 or 2 categories of narrative criticism: the narrative, the setting(s), the plot, the characters, the reader. Define the categories under study, give concrete examples from the Markan text of the category, explain how reading Mark with these categories helps the reader become a better interpreter of Mark’s gospel.

### III. The Mechanics of the Paper and Grammar

- ◆ Your review must be *typed*; no hand-written reviews will be accepted.
- ◆ *Avoid* slang, colloquialisms, dangling antecedents, contractions, and any other ungrammatical or informal use of language!!!
- ◆ Do not use excerpts or quotations. Summarize everything *in your own words*. Quotations or excerpts will result in a deduction in your grade. Excessive quotes will result in your paper being returned ungraded and your being asked to rewrite it.
- ◆ Your work should be *well-documented* with parenthetical notes with the page references from Rhoads.

## Appendix 2: Final Exegetical Paper (200pts)

### Objectives:

1. To study and interpret carefully a specific passage/text in the New Testament
2. To put into practice the principles exercised throughout the course: that is, exegesis (discerning the original message by the original author to his original audience) and hermeneutics (applying that original message into our present Christian context and community)
3. To familiarize one self with the primary non-canonical sources and secondary academic/scholarly sources that are available for the study of the New Testament
4. The above objectives will hopefully be met as you endeavor to produce a 5-6 pp. single-spaced (10-12pp double-spaced) exegetical research paper interpreting a chosen passage against its Jewish or Roman backdrop.

### Assignment Details

1. The **goal of the exercise** is the *integration/synthesis* of your background study with the *interpretation* of the text in question. Your paper should integrate well the two halves of your paper, and not read as two completely separate essays altogether. In other words, your study of the ancient backdrop of the text should be focused on questions and issues that are *directly* related to the interpretation of your passage. While it is necessary to provide a sense of overall contextuality to your background study (and therefore additional information other than what is immediately pertinent to your text is inevitably necessary to give your 1st half of the paper a sense of completeness/coherence), as much as possible, *extraneous* information that is unrelated to the interpretation of your text should be *avoided*. Note that your page requirement is limited to 5-6 single-spaced pages; therefore, you have to think carefully about what information is really important, and what is not and can be excluded. Too long of a paper generally reflects the person's lack of preparation more than anything else. If you rush at the last minute to write your paper, you will find yourself spending too long a time on tangential issues and not enough on the central points of interpretation.

2. **Mechanics of the essay** (5-6pp single-spaced; excluding the bibliography):

**Top of the page** (Name, campus box#)

Introduction (*one paragraph only*; delve into background study right away)

**Background Study** (2-3pp)

**Interpretation of the Text** (2-3pp)

**Application** of the Text for the Church/Christians Today (1p)

**Bibliography** (if using parenthetical notes, a bibliography must be included with full citations. If footnotes/endnotes are used, a bibliography is not needed but you are expected to have included the full citation in the notes themselves)

**Note:** Within 2 weeks after the intensive, I will ask all students to email me their **paper topic**, a 5-6 sentence description, and the exact text in Mark they will be interpreting

3. Your paper will be graded on the following criteria:

a. *use of sources*: What 2ndary sources are used in the person's description of the backdrop or in his/her interpretation of the text? Do you use your sources well? Do you understand the sources accurately and relay data that is precise, or do you misrepresent the writer's views? Does the paper discuss what primary sources a particular scholar uses to make his/her argument? You are *not* responsible for engaging with non-biblical primary sources in the interpretation of your text. But you *are responsible* for noting what primary sources that a scholar uses to form the basis or foundation of his or her arguments. Of course, if your passage interacts with other passages in the biblical canon, namely the Old Testament, you should address how the New Testament taps into that particular tradition and transforms it.

b. *content*: does the paper present a fair and accurate description of the Jewish or Roman background? Was the content *too general* when he or she should have focused more upon a certain issue that was central to the interpretation of the text? Is all the material in the paper needed or is there too much "fluff" material; that is, is there too much information that is unrelated or so commonplace that it unnecessarily takes up too much space in the paper and leaves no room for further elaboration on more central issues in the interpretation of the text?

c. *critical engagement and creativity*: Having consulted a number of works/commentaries on the passage, what are the problems and issues in interpreting the text? how well do you integrate the background material into the

interpretation of the text? do you successfully argue for how the original audience may have understood the text as they received it? was the application of the text to today's Christian context appropriate, insightful, and relevant?

d. *organization*: does the paper present a logical, coherent flow of thought? is too much space devoted on a particular section of the paper when more emphasis should have been placed on other parts? does the paper make sense?

e. *grammar and style*: The paper should demonstrate excellent grammar, punctuation, footnotes, bibliography, and formal use of the English language. That means:

- \* Avoid slang and colloquial expressions. But if it must be used, place such remarks in quotes. Too much informal use of language will result in a downgrade.
- \* No contractions.
- \* Gender-inclusive language.
- \* ABSOLUTELY NO QUOTATIONS OR EXCERPTS for all 2ndary sources. Summarize everything *in your own words*. Quotations or excerpts will result in a deduction in your grade. Excessive quotes will result in your paper being returned ungraded and your being asked to rewrite it. The only exception is primary source material where you directly quote from the Greek/Hebrew/or English translation of the OT/Jewish and Greco-Roman source material.
- \* Use footnotes and use them well. Ideas that come from a source should be accurately noted in your paper.

The final grade for the paper will reflect the professor's overall evaluation for how well the above 5 criteria are addressed. Some categories may be more important than others, depending on the passage chosen.

#### 4. Helpful hints

a. *Where to start*: **Bible dictionaries** are great places to start, but never a place to end. In other words, look up the topic in a Bible dictionary (see suggested list below) and read the article listed for your topic to give yourself a basic understanding of the different scholarly opinions on the subject, the issues at stake, and some proposed resolutions from the scholarly guild. Then look at the bibliography at the end of the article. Here, the bibliography can point you to specific books/essays/articles that you can access directly. Thus, the Bible dictionary gives you a quick snapshot of your paper topic and starts you off in your research, but you should not rely solely upon the Bible dictionary without consulting other sources.

Suggested Bible dictionaries to start (but not to end) your research: *Anchor Bible Dictionary* (Double Day, 1992), *Dictionary of Jesus and the Gospels* (IVP, 1992), *Dictionary of Paul and His Letters* (IVP, 1993), *Dictionary of the Later New Testament and its Developments* (IVP, 1997), *Dictionary of New Testament Background* (IVP, 2000); *Mercer Dictionary of the Bible* (Mercer, 1990; repr. 1998), *Eerdmans Bible Dictionary* (2000), *New Bible Dictionary* (IVP, 3rd ed., 1996); *Holman Bible Dictionary* (Holdman, 1998), etc.

b. Sources should meet the following criteria:

- a. They must be an *academic* source written by a professional scholar within the guild of New Testament scholarship ; *no* devotional-type of materials are allowed.
- b. No internet sources period. Often internet sources receive their information from published works, so it is far better to consult directly the resources on which the internet site depends rather than relying on their distillation of the published sources.
- c. No sources originally published *before 1950*. That means: you may not use a book that was originally published in 1910 but was simply reprinted in 1990. Why? Because in 1947, for example, the discovery of the Dead Sea Scrolls practically made any systematic study of 2nd Temple Judaism out-of-date and exposed past scholarship's portrayal of Judaism as slightly skewed.
- d. No NIV study notes (or Bible footnotes), and no articles within Bible dictionaries are allowed.

#### Glossary Terms

A *primary* source is an ancient piece of literature written near the time of the period that is under study; e.g., the OT, NT, Apocrypha, Pseudepigrapha, Josephus, Philo, any Roman historian are all primary sources. [I do not expect you to engage with *non-biblical* primary sources directly (although this is welcome!) but at a minimum, you need to engage with the biblical primary sources and any non-biblical texts that you encounter *through the readings of your secondary sources*].

A *secondary* source is a publication which is contemporary to our time written by professionals who are experts in the given subject; e.g., commentaries on the NT, essays, journal articles, books and monographs, review articles, etc.