

## NT 2023 EXEGESIS OF MARK

Dr. Marion L. Soards  
Fall Semester 2013

Louisville Presbyterian Theological Seminary  
Louisville, Kentucky

The main purpose of this exegesis course is to read the Greek text of the Gospel according to Mark carefully and with discernment. While a direct encounter with the text of the Gospel will set the itinerary for our work, we will explore critical issues in the interpretation of Mark and survey prominent scholarly literature all along the way. In addition to basic matters of translation and historical-critical understanding of the text, we will reflect upon theological issues as these arise from our encounter with the Gospel.

---

### Course Requirements

1. Regular attendance, preparation, and participation.
2. Preparation of two exegetical working paper (3 single-spaced pages maximum). For each class session one student or more will prepare a paper on a portion of the text under consideration. Guidelines for these papers are given in the additional handout, "Guidelines for Exegetical Working Papers." These papers are to be distributed to the class by the end of the session *preceding* the discussion of the passage.
3. For each *discussion* session, students should read the pertinent portion of Daniel J. Harrington's *What Are They Saying About Mark?* They should then compose two to three incisive questions related to the Gospel according to Mark and its interpretation.
4. Finally, each student will engage in original exegesis in order to produce a double-spaced typewritten paper of approximately 3000-4500 words, not including title page and bibliography (if any). Due: Dec. 9 by 4:00 p.m.

### Grading

1. Attendance and preparation for the class, as indicated by cogent participation in the sessions, will account for 20% of the course credit.
2. The two brief exegetical working papers will account for 40% of the course credit. Papers that are late in being distributed will be marked down one full letter grade for each day that they are overdue.

3. The original research presented in the final paper will account for 40% of the course credit. Papers that are late will be marked down one full letter grade for each day that they are overdue.

## Books

Each student is required to have and read the appropriate materials in the following:

1. The Gospel according to Mark in a Greek New Testament--preferably the Nestle-Aland 27<sup>th</sup> or 28<sup>th</sup> edition. Or, if you want to use a Greek Gospel Parallels that will be fine.
2. Harrington, Daniel J. *What Are They Saying About Mark?* New York: Paulist, 2004.
3. France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 2002.

Highly recommended, though not required:

- Collins, Adela Yarbro. *Mark: A Commentary*. Hermeneia. Minneapolis, MN: Fortress, 2007.
- R. A. Culpepper. *Mark*. Vol. 20, The Smyth & Helwys Bible Commentary. Macon, GA: Smyth & Helwys, 2007.

---

## SCHEDULE

For each exegetical class session students should read the assigned portions of Mark in Greek and the relevant portions of France's commentary. For the discussion sessions students should read the assigned materials in Harrington.

Other reading is strongly encouraged: E.g., study other commentaries—those by C. A. Evans, J. Gnailka, R. H. Gundry, R. Guelich, M. Hooker, W. Lane, D. Lührmann, J. Marcus, R. Pesch, E. Schweizer, V. Taylor, and A. Y. Collins are outstanding; consult G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament* or H. Balz and G. Schneider, eds., *Exegetical Dictionary of the New Testament* on important words in the passages; read important journal articles and monographs referred to in the bibliographies of the commentaries you are using or that you locate through *New Testament Abstracts*. Furthermore, see what early church authors, and Luther, Calvin, and Wesley (and others) had to say about the passage; read and reflect upon the text in relation to the whole of Mark and in conjunction with other pertinent ancient literature.

September 6	<b>Orientation to the Work</b>
September 11	<b>Mark, The Synoptic Problem, and Exegesis</b> Assignment: • Read Mark in English; • France, 1-45.
September 13	<b>Consideration of "Critical Issues" of Interpretation</b> Assignment: • Harrington, 1-9, 69-89.
September 18	<b>Mark 1:1-45 -- The beginning of the Gospel ...</b>
September 20	<b>Mark 1:1-45 -- The beginning of the Gospel ...</b>
September 25	<b>Mark 2:1-3:35 -- Controversy discourses</b>
September 27	<b>Mark 2:1-3:35 -- Controversy discourses</b>
October 2	<b>Literary Studies</b> Assignment: • Harrington, 10-28.
October 4	<b>Mark 4:1-34 -- Parables</b>
October 9	<b>Mark 4:35-5:43 -- Who then is this ...?</b>
October 11	<b>Mark 6:1-29; 7:1-37 -- He came to his own country ...</b>
October 23	<b>Mark 6:30-56; 8:1-21 -- Loaves and Fishes</b>
October 25	<b>No Class</b>
October 30	<b>Theological Studies</b> Assignment: • Harrington, 29-48.
November 1	<b>Mark 8:22-10:52 -- Being Disciples to the Crucified One</b>
November 6	<b>Mark 8:22-10:52 -- Being Disciples to the Crucified One</b>
November 8	<b>Mark 11:1-33 -- Not the season for figs ...</b>
November 13	<b>Mark 12:1-44 -- The stone which the builders rejected ...</b>
November 15	<b>Historical Studies</b> Assignment: • Harrington, 49-68.
November 20	<b>Mark 13:1-37 -- The Apocalyptic Discourse</b>

November 22	<b>Mark 14:1-15:47 -- The Passion Narrative</b>
November 27	<b>No Class</b>
December 4	<b>Mark 14:1-15:47 -- The Passion Narrative</b>
December 6	<b>Mark 16:1-8 &amp; Longer Texts -- Endings</b>
December 9	<b>Papers are due by 4:00 p.m.</b>

---

### SELECTED BIBLIOGRAPHY

- Achtemeier, P. J. *Mark*. Proclamation Commentaries. 2<sup>nd</sup> rev. ed. Philadelphia: Fortress, 1986.
- Allison, D. C., Jr. *The Historical Christ and the Theological Jesus*. Grand Rapids: Eerdmans, 2009.
- Allison, D. C. *Jesus of Nazareth: Millenarian Prophet*. Minneapolis: Fortress, 1998.
- Beavis, M. A. "From the Margin to the Way: A Feminist Reading of the Story of Bartimaeus." *Journal of Feminist Studies in Religion* 14 (1998): 19-39.
- Beavis, M. A. "Women Listening to the Gospel of Mark." *Bible Today* 44 (2006): 25-29.
- Best, E. "Discipleship in Mark: Mark 8:22-10:52." *Scottish Journal of Theology* 23 (1970): 323-37.
- Best, E. "The Role of the Disciples in Mark." *New Testament Studies* 23 (1977): 377-401.
- Black, C. C. "Mark as Historian of God's Kingdom." *The Catholic Biblical Quarterly* 71 (2009): 64-83.
- Collins, A. Y. *The Beginning of the Gospel: Probing of Mark in Context*. Eugene, OR: Wipf & Stock, 2002.
- Dewey, J. "Women in the Gospel of Mark." *Word and World* 26 (2006): 22-29.
- Dowd, S. and E. S. Malbon. "The Significance of Jesus' Death in Mark: Narrative Context and Authorial Audience." *Journal of Biblical Literature* 125 (2006): 271-97.

- Dunn, J. D. G. *Jesus, Paul and the Law: Studies in Mark and Galatians*. Louisville: Westminster/John Knox, 1990.
- Dunn, J. D. G. "The Messianic Secret in Mark" in Christopher Tuckett, ed. *The Messianic Secret*. Issues in Religion and Theology 1. Philadelphia: Fortress/London: SPCK, 1983. Pp. 116-31.
- Fee, G. D. *New Testament Exegesis: A Handbook for Students and Pastors*. Philadelphia: Westminster, 1983.
- Garrett, S. R. *The Temptations of Jesus in Mark's Gospel*. Grand Rapids, MI: Eerdmans, 1998.
- Hanson, P. D. "Appendix: An Overview of Early Jewish and Christian Apocalypticism." *The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology*. Rev. ed. Philadelphia: Fortress, 1979. Pp. 427-44.
- Hengel, M. *Studies in the Gospel of Mark*. Philadelphia: Fortress, 1985.
- Hill, D. "Jesus before the Sanhedrin—On What Charge?" *Irish Biblical Studies* 7 (1985) 174-86.
- Hooker, M. D. *The Gospel According to Saint Mark*. Black's New Testament Commentary. Peabody, MA: Hendrickson, 1991.
- Hurtado, L. W. "The Gospel of Mark in Recent Study." *Themelios* 14 (1989): 47-52.
- Jonge, M. de. *Christology in Context: The Earliest Christian Response to Jesus*. Philadelphia: Westminster, 1988.
- Käsemann, E. *Jesus Means Freedom*. Philadelphia: Fortress, 1969.
- Kingsbury, J. D. *Conflict in Mark: Jesus, Authorities, Disciples*. Minneapolis: Fortress, 1989.
- Kingsbury, J. D. *The Christology of Mark's Gospel*. Philadelphia: Fortress, 1983.
- Kingsbury, J. D. *Jesus Christ in Matthew, Mark, and Luke*. Philadelphia: Fortress, 1981.
- Kinukawa, H. "The Story of the Hemorrhaging Woman (Mark 5:25-34) Read From a Japanese Feminist Context." *Biblical Interpretation* 2 (1994): 283-93.
- Koenig, J. *Jews and Christians in Dialogue: New Testament Foundations*. Philadelphia: Westminster, 1979.
- Lightfoot, R. H. *The Gospel Message of St. Mark*. Oxford: University Press, 1950.

- Marcus, J. "Entering the Kingly Power of God." *Journal of Biblical Literature* 107 (1988): 663-75.
- Marcus, J. "Mark 4:10-12 and Markan Epistemology." *Journal of Biblical Literature* 103 (1984): 557-74.
- Marcus, J. *The Mystery of the Kingdom of God*. Society of Biblical Literature Dissertation Series 90. Atlanta: Scholars Press, 1986.
- Marcus, J. *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*. Louisville: Westminster/John Knox, 1992.
- Marshall, I. H. "The Death of Jesus in Recent New Testament Study." *Word and World* 3 (1983): 12-21.
- Matera, F. J. *What are they saying about Mark?* New York: Paulist, 1987.
- Mays, J. L. "'Is This Not Why You are Wrong?' Exegetical Reflection on Mark 12:18-27." *Interpretation* 60 (2006): 32-46.
- Meier, J. P. "The Historical Jesus and the Plucking of the Grain on the Sabbath." *The Catholic Biblical Quarterly* 66 (2004): 561-81.
- Meier, J. P. *A Marginal Jew: Rethinking the Historical Jesus*. Vol. 1. *The Roots of the Problem and the Person*. Anchor Bible Reference Library. New York: Doubleday, 1991.
- Meier, J. P. *A Marginal Jew: Rethinking the Historical Jesus*. Vol. 2. *Mentor, Miracles, and Message*. Anchor Bible Reference Library. New York: Doubleday, 1994.
- Meier, J. P. *A Marginal Jew: Rethinking the Historical Jesus*. Vol. 3. *Companions and Competitors*. Anchor Bible Reference Library. New York: Doubleday, 2001.
- Meier, J. P. *A Marginal Jew: Rethinking the Historical Jesus*. Vol. 4. *Law and Love*. Anchor Bible Reference Library. New York: Doubleday, 2009.
- Nickelsburg, G. W. E. "The Genre and Function of the Markan Passion Narrative." *Harvard Theological Review* 73 (1980): 153-84.
- Pawlikowski, J. T. "The Trial and Death of Jesus: Reflections in Light of a New Understanding of Judaism." *Chicago Studies* 25 (1986): 79-94.
- Perrin, N. *Jesus and the Language of the Kingdom*. Philadelphia: Fortress, 1976.

- Perrin, N. "The Christology of Mark: A Study in Methodology." In his *A Modern Pilgrimage in New Testament Christology*. Philadelphia: Fortress, 1974. Pp. 104-121.
- Placher, W. C. *Mark. Belief: A Theological Commentary on the Bible*. Louisville: Westminster/John Knox, 2010.
- Rhoads, D. and D. Michie. *Mark as Story: An Introduction to the Narrative of a Gospel*. Philadelphia: Fortress, 1982.
- Sanders, E. P. *Jesus and Judaism*. London: SCM, 1985.
- Schweizer, E. "The Question of the Messianic Secret in Mark." In C. Tuckett, ed. *The Messianic Secret. Issues in Religion and Theology 1*. Philadelphia: Fortress/London: SPCK, 1983. Pp. 65-74.
- Stuhlmacher, P. "Vicariously Giving His Life for Many." In *Reconciliation, Law, and Righteousness. Essays in Biblical Theology*. Philadelphia: Fortress, 1986. Pp. 16-29.
- Sturm, R. E. "Defining the Word 'Apocalyptic': A Problem in Biblical Criticism." In J. Marcus and M. L. Soards, eds. *Apocalyptic and the New Testament: Essays in Honor of J. Louis Martyn*. Journal for the Study of the New Testament Supplement Series 24. Sheffield: JSOT Press, 1989. Pp. 17-48.
- Sweetland, D. "The Structure and Main Themes of Mark's Gospel." *The Bible Today* 44 (2006): 5-11.
- Tannehill, R. C. "The Gospel of Mark as Narrative Christology." *Semeia* 16 (1979): 57-95.
- Tuckett, C., ed. *The Messianic Secret. Issues in Religion and Theology 1*. Philadelphia: Fortress /London: SPCK, 1983.
- Vielhauer, P. and G. Strecker. "Apocalypses and Related Subjects." In E. Hennecke, W. Schneemelcher, R. McL. Wilson, eds. *New Testament Apocrypha*. Vol. 2. 2<sup>nd</sup> ed. Cambridge: J. Clarke & Louisville: Westminster/John Knox, 1992. Pp. 552-60; 569-82 (602).
- Watson, F. "Why Was Jesus Crucified?" *Theology* 88 (1985): 105-112.

## Policy Statements

### Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. For more information, see:

<http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias>

### Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

### Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center ([kmapes@lpts.edu](mailto:kmapes@lpts.edu)) during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

### Citation Policy

Citations in your papers should follow Seminary standards, which are based on these guides:

- American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.
- Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style*



*for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

- *The Chicago Manual of Style*. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

### **Attendance Policy**

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.