



TYNDALE
• SEMINARY •

Course Syllabus

**INTERSESSION 2019
MARK
ANAB 0670 / NEWT 0621**

**JANUARY 7 – 11
9:00AM – 4:00PM**

INSTRUCTOR: DR. TIM GEDDERT, PhD

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Access course material at <http://classes.tyndale.ca/>

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The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.

I. COURSE DESCRIPTION

A study of the Gospel of Mark on the basis of the English text. Attention will be given to the Gospel's historical context, literary structure, theological outlook, ethics and distinctive themes.

Prerequisites: BIBL 0501 Biblical Interpretation

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

- Explain key elements of a biblical understanding of Christian discipleship from Mark's Gospel;
- Compare and contrast various approaches to Gospel studies, including historical Jesus research, but especially focusing on narrative and thematic studies of Mark as its own unique portrait of Jesus;
- Formulate a biblical theological perspective on a range of issues encountered in the Gospel of Mark (e.g. Christology, discipleship, the nature of the Reign of God, the passion and resurrection of Jesus, etc.);
- Examine the implications of Mark's own cultural awareness (presenting a Gospel that narrates events primarily in a Jewish context for a mixed Jew-Gentile reading audience);
- Employ defensible and effective strategies to apply what the ancient texts to contemporary situations;
- Interpret Scripture for spiritual growth and effective preaching and teaching

III. COURSE REQUIREMENTS

A. REQUIRED READING:

Driggers, Ira Brent. *Following God Through Mark*. Louisville: John Knox, 2007. ISBN: 978-0-664-23095-1. This is a reading of Mark's Gospel that uses "reader response" and "audience critical" strategies to uncover Mark's profound and subtle "theological" message, i.e. its portrait of the mysterious ways of God, the one who acts in Jesus and apart from Jesus, the one who acts both on and through the disciples, using even their failures to further divine purposes. The paradox of divine sovereignty and human free will is explored through all of Mark's Gospel and especially in its climax at the passion.

Geddert, Timothy J. [*Mark: Believers Church Bible Commentary*](#). Scottdale, PA: Herald Press, 2001. ISBN: 0-8361-9140-4. This commentary is available as an eBook at the Library. It is preferable to read it after Feb. 8.

Swartley, Willard M. *Mark: The Way for all Nations*. Eugene, OR: Wipf and Stock, 1999. ISBN: 1-57910-253-2. Swartley does an inductive study of most of Mark (and mostly in textual order.) He has creative ideas for interpreting texts and creative ways of provoking the reader to consider them (even if they might not end up agreeing!) Swartley is convinced the central motif of Mark is "Mission". Since I think there are other more central motifs, I frequently disagree on minor points. But I have learned much from Swartley and agree with him often on his "interesting readings" and especially from his general inductive method.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS:

Anderson, Janice Capel and Moore, Stephen D. (eds.) *Mark and Method: New Approaches in Biblical Studies*. Minneapolis: Fortress Press, 1992. This book surveys the history of Markan interpretation and then looks in greater detail at five interpretative methods

(Narrative, Reader-Response, Deconstructive, Feminist and Social Criticism). This book ranges from “pretty clear” to “pretty complicated” and also from “helpful” to “disturbing”. Be prepared to read carefully, think carefully, and sift carefully between good biblical insight and serious scholarly heresy.

Fowler, Robert. *Let the Reader Understand*. Minneapolis: Augsburg, 1991. This book takes very seriously the literary techniques employed by Mark in writing his *narrative*. It pays attention to the “reading experience,” noting the probable and/or intended effects of reading Mark’s Gospel chronologically without taking into account the material not yet encountered in the Gospel. This is a fascinating book for those who believe that his agenda is worth pursuing (I do!). Though I disagree with Fowler on the narrative role of the disciples in Mark, I have learned a great deal from this book about how to read literature, including Gospel literature. (Not very conservative!)

Juel, Donald H. *The Gospel of Mark*. Nashville: Abingdon, 1999. This wonderful resource interprets a number of key texts and key themes in Mark’s Gospel. It also helpfully discusses what “interpreting” a Gospel really means. And it does all this in less than 200 very readable pages.

Kingsbury, Jack D. *Conflict in Mark*. Minneapolis, PA: Fortress, 1989. This book traces the main “story line” of Jesus through Mark’s Gospel and then demonstrates how the “Jesus story” involves conflict both with the religious leaders and (often) Jesus’ own often uncomprehending disciples. Kingsbury is a master of finding “narrative patterns”. His book is “safer” than Juel and especially Anderson/Moore. You won’t learn as much about interpretive method by reading this book, but you will get a good interpretation of some key themes in Mark.

Klassen, Steve. *Mark (Word Wise Curriculum)* Winnipeg: Kindred Productions, 2000. This is an adult education study guide, written to highlight the “discipleship training” which Mark presents and which can be used for Christian training today. A very straight-forward approach with concrete exercises and teaching ideas.

Other articles may also be made available by the instructor during the course.

Tyndale recommends www.stepbible.com – a free and reputable online resource developed by Tyndale House (Cambridge University) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. ASSIGNMENTS AND GRADING

Class participation: 10% of final grade

Each class period will contain some input from the instructor and some class discussion and evaluation. Readings will supplement the material that is presented in class. Students will be expected to read textbooks and additional material as these will be assigned. Additional short reading assignments that may be made during the semester will count towards the total number

of pages of assigned reading. After Feb. 8 students will be asked to do the final reading assignment (T. Geddert's commentary).

Student participation will be graded according to the following scale: (D): present, not disruptive; responds when called on but does not offer much; infrequent involvement; (C): adequate preparation, but no evidence of interpretation or analysis; offers straightforward information; contributes moderately when called upon; (B): good preparation, offers interpretation and analysis, contributes well to discussion in on-going fashion; (A): excellent preparation, offers analysis, synthesis and evaluation of material; contributes significantly to ongoing discussion.

The interpretations given in class will not always match exactly the interpretations given in the literature. Students will be expected to read (and listen!) critically and exercise discernment as they reach their own personal convictions about the meaning of Mark's text and about the techniques by which that meaning can be uncovered.

The assignments are designed to help the students evaluate what they read and hear. They will be evaluated on the basis of content (should be insightful and significant), quality of writing (should be creative, persuasive and interesting) and mechanics (correct grammar, format, etc. are expected).

Reading:

1. Students are required to read the textbooks according to the following schedule:

- Swartley (200 pages): by Jan. 18.
- Driggers (106 pages): by Jan. 25.
- Geddert (394 pages): between Feb. 8 and Mar. 8.

These three books have a total of about 700 pages. Students are required to do additional reading, as will be assigned from time to time during the course, plus additional reading taken from the recommended books listed above, from the bibliography below and from articles distributed by the professor, so that a total of 1200 pages are read for the course (i.e. the 700 pages of text book reading and an additional 500 pages).

Due Date for all reading: March 8 (please keep track of books and articles read, indicating date and number of pages read and submit this list March 8).

Estimated time for all reading: 1200 pages = 40 hours

NOTE: Students are also encouraged to read through the Gospel of Mark at least once in one sitting, plus an additional time by reading material in preparation for each class session.

Writing:

1. Write a 2-page response to each of the three required texts: **(15% of course grade)**

In your response, focus on the interpretation of Mark and/or on the methods of interpretation utilized.

- a. For Swartley, *briefly* summarize the content of the book, then focus on key insights you have gained and critical responses in areas where you did not agree. Due Jan. 18.
- b. For Driggers, spend more time carefully restating the argument made in the book (and then give just a brief response). Due Jan. 25.
- c. For Geddert, *briefly* summarize the content of the book, then focus on key insights you have gained only. You are NOT asked to provide critical review of the book but to use the book to address your key insights about Mark. Due Mar. 8.

Estimated time for this assignment: 6 pages = 6 hours

2. A research essay on one text or issue in Mark: **(50% of course)**

Assignment Requirements: Your paper should be approximately 15 pages in length, plus bibliography. You are encouraged to do your own inductive study of the text, but you are also required to research commentaries and articles on the text. Your bibliography should contain no less than 10 good sources and your writing should include about an equal number of appropriate references to the research that you have done (direct or indirect quotes, etc.).

Your paper should aim to interpret the text (or several texts related to one issue) and to analyze carefully the contribution of the text(s) you studied to larger issues in interpreting Mark (e.g. Christology, the nature of disciples, the meaning of the passion, etc.)

Topic Selection and Integration: In selecting your topic, you should keep in mind your own ministry goals and training needs. Work at areas that need to be strengthened. Work on a topic that contributes to your training for a specific ministry (e.g. study Jesus' communication methods if you are training to preach; study Jesus' mentoring approach if you are working as a youth pastor; study Jesus' relationship to hurting people if you are training to be a counselor; study Mark's theology of the passion if you have theological questions about Jesus' death; etc.)

Deadlines and Writing Stages: You are to submit your paper in two stages as follows:

- STAGE ONE: submit a one-page proposal for your paper to the prof. no later than **Feb. 2** (E-mail is OK)
- STAGE TWO: submit your completed paper to the prof. on **Mar. 8**. Emailing it before that is OK.

Estimated time: 15 pages = 30 hours plus 1 additional hour for proposal(31)

3. **Reflection Paper:** Write a 6-8 page response to the following statement: **(25% of course grade)**

"Mark's Gospel is not merely a record of historical events. It is a literary work in which theological perspectives and even 'hidden meanings' are embedded in, but often not made explicit by, the narrative."

- Indicate your agreement or disagreement
- If you agree, give specific examples of “subtle theological interpretations”
- If you disagree, provide alternative ways of assessing the material that is sometimes thought to support the above statement.
- In either case, point out some implications of either agreeing with or disagreeing with the statement given above.

Due Date: March 15.

Estimated time: 6-8 pages = 15 hours

Total estimated work load for the course: 40 +6 + 31 + 15 hours (+ 30 hours class time) = 122. Expected course load for a 3 unit course.

D. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

E. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Class participation	10 %
Three book responses	15 %
Research paper	50 %
Reflection paper	25 %
Total Grade	100 %

F. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Assignments may be submitted via email to tgeddert@tyndale.ca.

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.46 to 10.51](#) and [14.253 to 14.254](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [writing resources](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office (Room B302; aa@tyndale.ca) before proceeding.

G. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Section 1:

MAIN FOCUS: Introduction to the Course and to the Gospel of Mark

- Introduction to the course and syllabus
- The nature of Gospel studies
- Introduction to the book of Mark

EXEGESIS: "The Beginning of the Gospel" (Mark 1:1-15)

- The Christology and the narrative strategy of Mark
- What is the Gospel of Jesus? (1:1)

- Jesus, the CHRIST and SON OF GOD (1:1)
- When does the Gospel begin? (1:1-3)
- Preparing the people and the Messiah (1:4-13)
- Preparing “The Way” (1:14-15)

Section 2:

MAIN FOCUS: Discipleship and Ministry

EXEGESIS: Mark 1:16-45 (and additional texts)

- The call of the disciples (1:16-20)
- A day of ministry (1:21-45)

Section 3:

MAIN FOCUS: Conflict with Judaism and Jesus’ New Family

EXEGESIS: Mark 2:1 – 3:34 (possibly additional texts like 7:1-23 and 10:28-31)

Section 4:

MAIN FOCUS: The Kingdom of God in Mark

EXEGESIS: Mark 4:1-34 (and additional texts)

- “Parables of the Kingdom”
- The Kingdom of God in Mark
- The call to have “hearing ears”
- “Outsiders” and “Arounders”
- The function of secrecy in Mark

Section 5:

MAIN FOCUS: Miracles in the Gospel of Mark

EXEGESIS: Mark 4:35 – 5:43 (plus additional miracles in Mark)

- “Jesus the Miracle-Worker”
- Survey of the miracles in Mark

AND MAIN FOCUS: THE MYSTERIOUS MEANING OF THE FEEDING MIRACLES

EXEGESIS: selections from Mark 6:30 – 8:21

- ALSO: “Three lessons from a boat” (4:35-41; 6:45-52; 8:14-21)

Section 6:

MAIN FOCUS: Jesus as Healer and Savior

EXEGESIS: Mark 5:1 – 8:26 (excluding material already covered)

- Exegesis of selected texts
- Persecution and Mission
- Jewish ceremonies and the inclusion of Gentiles
- Seeing eyes and hearing ears

Section 7:

MAIN FOCUS: Discipleship in the Gospel of Mark

EXEGESIS: Mark 8:27 – 9:13

- Christology and the passion (8:27-33)

- The Meaning of cross-bearing (8:34-38)
- “Seeing the Kingdom having come with power” (9:1-13)

CLASS 8:

MAIN FOCUS: Discipleship in the Gospel of Mark (con’t)

EXEGESIS: Mark 8:22 – 10:52 (excluding material already covered)

- “The Way” and the disciples’ misunderstanding
- Videotape of Alec McCowan reciting the Gospel of Mark. (or another evening!)

Section 9:

MAIN FOCUS: Conflict and Disaster in Jerusalem AND The “So-called” Signs of the End Times

EXEGESIS: Mark 11-12

- The triumphal entry and the rejection of the temple
- Conflict with Jewish Leaders

AND: Mark 13 and related texts.

- “Watching”
- Signs
- The relationship between the fall of the temple and the end of the age.
- “You do not know when”
- Eschatology and the Passion

Section 10:

MAIN FOCUS: The Passion and Crucifixion of Jesus

EXEGESIS: Mark 14-15

- Eschatology and the Passion
- The trials of Jesus and Peter
- King of the Jews
- The meaning of Jesus’ death

Section 11:

MAIN FOCUS: The Resurrection and New Beginnings

EXEGESIS: Mark 16

- the authentic ending of Mark
- the meaning of Mark 16:1-8
- how should the Gospel end?
- **Special Feature:** A dramatic dialogue between John Mark and Simon Peter.

Section 12:

CONCLUDING STUDIES

- Everything else that we did not get done in time!
- Student presentations
- Themes in Mark’s Gospel
- Reading Mark as part of the whole canon

V. SELECTED BIBLIOGRAPHY

(Tyndale Library supports this course with [e-journals, e-books](#)—some examples of [eBooks](#) and [journal articles](#)—and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

Standard commentaries include those by Achtemeier, Anderson, Boring, Collins, Cranfield, Evans, France, Geddert, Guelich, Gundry, Hurtado, Juel, Lane, Mann, Myers, Nineham, Schweizer, Taylor, Williamson, and (for those who read German) Pesch.

A helpful evaluation of scholarly work on Mark is to be found in books such as:

Best, Ernest. *Mark: The Gospel as Story*. Edinburgh: T&T Clark, 1983.

Martin, R.P. *Mark: Evangelist and Theologian*. Exeter: Paternoster, 1972.

Matera, F.J. *What are They Saying About Mark?* Mahwah, NY: Paulist, 1987.

A list of journal articles on Mark will be made available in class.

Books:

Achtemeier, P.J. *Mark*. Philadelphia: Fortress, 1975.

_____. *Invitation to Mark*. Garden City: Doubleday, 1978.

_____. *Mark*. 2nd ed., Proclamation Commentaries. Philadelphia: Fortress, 1986.

Anderson, J.C. and Moore, S.D. *Mark and Method*. Minneapolis: Fortress, 1992.

Bauckham, Richard. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*. Grand Rapids: William B. Eerdmans Publishing, 2002.

Beck, Robert R. *Nonviolent Story: Narrative Conflict Resolution in the Gospel of Mark*. Maryknoll: Orbis Books, 1996.

Best, E. *Disciples and Discipleship*. Edinburgh: T & T Clark, 1986.

_____. *Following Jesus. Discipleship in the Gospel of Mark*. Sheffield, UK: JSOT Press, 1981.

_____. *Mark: The Gospel as Story*. Edinburgh: T&T Clark, 1983.

Boomershine, T. E. *Story Journey: An Invitation to the Gospels as Storytelling*. Nashville: Abingdon, 1988.

Boring, M. Eugene. [Mark: A Commentary](#). New Testament Library. Louisville: Westminster John Knox Press, 2006.

Brooks, J. A. *Mark*. New American Commentary 23. Nashville: Broadman: 1991.

Burdon, C. *Stumbling on God: Faith and Vision in Mark's Gospel*. Grand Rapids: Eerdmans, 1990.

- Camery-Hoggatt, J. *Irony in Mark's Gospel*. SNTS Monograph Series 72. Cambridge, 1992.
- Collins, Adela Yarbro. *Mark: A Commentary*. Hermeneia. Minneapolis: Fortress Press, 2007.
- Dewey, J. *Markan Public Debate. Literary Technique, Concentric Structure, and Theology in Mark 2:1 - 3:6*. Chico: Scholars Press, 1980.
- _____. *Disciples of the Way: Mark on Discipleship*. Cincinnati: Women's Division, Board of Global Ministries United Methodist Church, 1976.
- Donahue, John R. *The Gospel of Mark*. Collegeville, MN: Liturgical Press, 2002.
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- Dowd, Sharyn Echols. *Power, Prayer, and the Problem of Suffering*. Atlanta: Scholars Press, 1988.
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- Edwards, James R. *The Gospel According to Mark*. Grand Rapids, MI: W.B. Eerdmans; APOLLOS, 2002.
- English, D. *The Message of Mark: The Mystery of Faith*. Downers Grove, IL: Inter-Varsity, 1992.
- Evans, Craig A. *Mark 8:27-16:20*. Nashville: Thomas Nelson Publishers, 2001.
- Fowler, Robert M. *Let the Reader Understand*. Minneapolis: Augsburg, 1991.
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- Garrett, Susan R. *The Temptation of Jesus in Mark's Gospel*. Grand Rapids: Eerdmans, 1998.
- Geddert, T. J. *Watchwords: Mark 13 in Markan Eschatology*. Sheffield: Sheffield Academic Press, 1989.
- _____. [Commentary on Mark](#). BCBC Series. Scottsdale: Herald Press, 2001.
- Guelich, R.A. *Mark 1 - 8:26*. Dallas: Word, 1989.
- Gundry, R. H. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids: Eerdmans, 1993.
- Hare, Douglas R. A. *Mark*. Louisville, KY: Westminster John Knox Press, 1996.
- Harrington, Wilfrid. *Mark*. Wilmington: Glazier, 1979.

- Heil, J.P. *The Gospel of Mark as a Model for Action*. New York: Paulist, 1992.
- Hooker, Morna. *The Gospel According to St. Mark*. London: A.&C. Black, 1991.
- _____. [*The Son of Man in Mark*](#). London: S.P.C.K., 1967.
- Horsley, Richard. A. *Hearing the Whole Story: The Politics of Plot in Mark's Gospel*. Louisville, KY: Westminster John Knox Press, 2001.
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Thompson, M.R. *The Role of Disbelief in Mark*. New York: Paulist, 1989.

Watts, Rikki. *Isaiah's New Exodus in Mark*. Grand Rapids: Baker, 2000.

Williams, R. R. *Let Each Gospel Speak for Itself*. Mystic, CT: Twenty-Third Publications, 1987.

Articles

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_____. "Peter in the Gospel according to Mark." *Catholic Biblical Quarterly* 40:547-558.

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- _____. "Mark's use of the Twelve." *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 69:11-35.
- _____. "Role of the Disciples in Mark." *New Testament Studies* 23:377-401.
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- _____. "The Camel and the Needle's Eye: Mk 10:25." *Expository Times* 82:83-89.
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- _____. "Oral Methods of Structuring Narrative in Mark." *Interpretation* 43:32-44.
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- _____. "Literary Structure of the Controversy Stories in Mark 2:1-3:6." *Journal of Biblical Literature* 92:394-401.
- Fowler, Robert M. "The Rhetoric of Direction and Indirection in the Gospel of Mark." *Semeia* 48:115-134.
- _____. "Reading Matthew reading Mark: observing the first steps toward meaning-as-reference in the Synoptic Gospels." *Society of Biblical Literature Seminar Papers* 25:1-16.
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