

## SYLLABUS DETAILS

### INTRODUCTION TO THE NEW TESTAMENT II

CRN 11768 Course Number BSNT 202 01  
Howard University School of Divinity  
Spring 2007 Tuesday 7:10-9:30 (3 credit hours), 197 Mays Hall  
Michael Willett Newheart, Ph.D.,  
Professor of New Testament Language and Literature  
Office #250, phone 202-806-0638 (Divinity School 202-806-0500)  
Email: [mnewheart@fac.howard.edu](mailto:mnewheart@fac.howard.edu), fax 202-806-0711  
Office hours: Tues. 6-7, Thurs. 12:30-1:30, 4-5 (other times by appointment)  
Course website: <http://blackboard.howard.edu>

#### 0. Mission of the School

The mission of Howard University School of Divinity, as a graduate theological and professional school, is to educate, form, and empower leaders to serve the church and the world, to celebrate the religious and cultural heritage of African Americans, the African Diaspora, and Africa and to engage in the pursuit of excellence in ministry, driven by a passion for justice and freedom, and a relentless search for truth.

#### 1. Nature of the Course

**1.1.** This course is the **second** in a **two-course sequence** that attempts to orient you to the critical study of the New Testament. The overall aim of the sequence is to equip you to plumb the "soul," or depths, of the New Testament for the tasks of Christian ministry (e.g. preaching, teaching, counseling, etc.). Of each New Testament document we will ask, What is the soul of this text, and how does it speak to the soul of the reader, both in the first century and in the twentieth?

**1.2.** Introduction to the New Testament II focuses on the **epistles and Revelation**, with special attention upon the epistles of Paul. The course spotlights **exegesis**, that is, critical analysis of the New Testament. Classroom activities include lecture, group discussion, silence, body movement, and art; "homework" includes an exegetical paper and a project.

#### 2. Course Objectives

In this course the student is expected to:

- 2.1.** Gain knowledge and understanding of the **key images and rhythms** in the epistles and Revelation.
- 2.2.** Acquire and refine the **exegetical skills** necessary to read these documents critically.
- 2.3.** **Apply** these skills to exegesis of selected sections in the Pauline epistles.
- 2.4.** **Engage deeply**, at both the cognitive and affective levels, the images in these documents.

#### 3. Textbooks

##### 3.1. Required:

Harrelson, Walter, ed. *The New Interpreter's Study Bible: New Revised Standard Version with the Apocrypha*. Nashville: Abingdon, 2003.

Blount, Brian K. *Then the Whisper Put On Flesh: New Testament Ethics in an African-American Perspective*. Nashville: Abingdon, 2001.

Ehrman, Bart D. *A Brief Introduction to the New Testament*. New York: Oxford University Press, 2004.

##### 3.2. Recommended:

Bailey, James L. and Lyle D. Vander Broek. *Literary Forms in the New Testament*. Louisville: Westminster/John Knox, 1992.

Blount, Brian. *Can I Get a Witness? Reading Revelation through African American Culture*. Louisville: Westminster John Knox, 2005.

#### 4. Course Requirements

**4.1.** Write an **exegetical paper** on a passage you select from Galatians, 1 or 2 Corinthians, or Romans. (You will be exegeting a passage from the same letter as other students in your "exegetical group," but more information will be given in class about that.) The passage should be a self-contained literary unit 5-15 verses long (1-2 paragraphs in the NISB) and one which is somewhat unfamiliar to you. You should not, however, choose one of the "focal passages" which are to be examined in detail in class (see 7

below). Inform me of your chosen passage via email by Jan. 23. Submit the paper in **three drafts**: two preliminary drafts and a final draft. The first draft is worth 20 points, the second 25, and the third 30. They are due Feb. 6, Mar. 6, and May 1 (Apr. 24 for prospective May 2007 graduates), respectively. The guide for writing the exegetical paper is attached to the syllabus as an addendum, as are the score sheets for each draft.

**4.2. Complete a project.** You may do this project individually or with your missionary partner. Submit the proposal for your project via email by Feb. 20. Describe your project in as much detail as possible, esp. if it is a research paper or creative piece. Submit the project itself by Apr. 10. I will not accept a project without having first approved the proposal. A project can be one of the following:

+A book review of Blount's book on Revelation (using the book review guide on the course website).

+A journal (answering the discussion/journal questions at the bottom of each week's lecture notes).

+An additional exegetical paper (on a passage from a non-Pauline epistle or Rev.).

+A review of a number of websites on the New Testament (using the book review guide on the course website, as well as "External Links" there).

+A "creative" piece, such as a play, dramatic monologue, series of songs, poems, or paintings, which reflects a "deep reading" in selected books in the epistles and Revelation. (If submitted in written form, I would expect a 5-7 pp. paper.)

+A short (5-7 pp.) paper on your involvement in an "Alternatives to Violence Program" (AVP) workshop. AVP is a three-day workshop offered in prisons in Jessup, MD. For the program in the women's prison, contact Carrie Vaughn at [cvaughn@cbf.org](mailto:cvaughn@cbf.org). (See me for her telephone number.) For the program in one of the men's prisons, contact Alexander Barnes at [barnes@alumni.amherst.edu](mailto:barnes@alumni.amherst.edu). AVP also has a website: [www.avp-usa.org](http://www.avp-usa.org).

The project is worth 25 points.

**4.3. Attend** each class session (though attendance itself is not a factor in the course grade.)

**4.4. Submit papers** via the Digital Dropbox of the course website **no later than 11:59 p.m.** on the assigned due date. **Late papers** will be penalized 1 point per weekday (Monday through Friday). (This penalty might be waived if you submit a request for a waiver via email on or before the due date. The request should include the reason for the request and the suggested date for you to submit the assignment.) Course **grades** will be given according to the following scale: **A** 90-100 pts., **B** 80-89, **C** 70-79, **D** 60-69, **F** 0-59. I will give a course grade of **I** (incomplete) only in **HIGHLY UNUSUAL** circumstances, such as emergencies that prevent you from completing the work this semester. You must request an incomplete grade from me before the end of the semester; it will not be given automatically if you do not fulfill the course requirements. In such a case, you must complete a form available from the coordinator for student academic services, Gail Reivas, 140 Mays Hall.

## 5. Statement of ADA (Americans with Disabilities Act) Procedures

Howard University is committed to providing an educational environment that is accessible to all students. In accordance with this policy, students in need of accommodations due to a disability should contact the Office of the Dean for Special Student Services for verification and determination of reasonable accommodations as soon as possible after admission to the University, or at the beginning of each semester. The Dean of the Office of Special Student Services, Dr. Barbara Williams, can be reached at 202-238-2420.

## 6. Statement on the policy regarding cheating and plagiarism.

On cheating, see the "Academic Code of Conduct" published in the H-Book and the Student Reference Manual and Directory of Classes. It is also available online at [www.provost.howard.edu](http://www.provost.howard.edu). On plagiarism, see the School of Divinity Student Handbook 2006-2007, pp. 32-34.

## 7. Course Schedule and Reading Assignments

The passages in brackets are the focal passages for that particular session, which will receive special attention in class discussion. In addition to reading the assignments in the textbooks, you should also read the handout for that day, which will be available on the course website (see below on accessing the course website).

**Jan. 9**            **Orientation** to the Course

**Jan. 16**          A (Re-)Introduction to New Testament **Exegesis**  
NISB (New Interpreter's Study Bible) 2261-2273, Exegetical guide (available on course website)

**Jan. 23**          Paul's Earliest Letters: The **Thessalonian** Correspondence [1 Thess. 4:13-18]  
NISB 2115-2127, Blount 119-157, Ehrman 195-226  
*Email me the citation of your **passage** for the exegetical paper (e.g. 1 Cor. 1:18-25).*

- Jan. 30** Paul's Letters from Jail: **Philippians and Philemon** [Phil. 2:1-11]  
NISB 2099-2106, 2147-2150, Ehrman 253-259
- Feb. 6** Paul's Letter to a "Bewitched" Church: **Galatians** [Gal. 2:15-20]  
NISB 2079-2088, Ehrman 244-252  
*First preliminary draft of the exegetical paper due*
- Feb. 13** Paul's Letters to a Divided Church: **The Corinthian Correspondence** [1 Cor. 1:18-25]  
NISB 2035-2060, Ehrman 227-237
- Feb. 20** Paul's Letters to a Divided Church: **The Corinthian Correspondence** [2 Cor. 12:1-10]  
NISB 2061-2077, Ehrman 237-243  
*Project proposal due.*
- Feb. 27** Paul's Most "Theological" Letter: **Romans** [Rom. 5:12-21]  
NISB 2007-2034, Ehrman 261-274
- Mar. 6** Letters of the **Pauline School**: Colossians, Ephesians [Col. 3:18-4:1]  
NISB 2089-2098, 2107-2113, Ehrman 275-286  
*Second preliminary draft of the exegetical paper due*
- Mar. 13** Letters of the **Pauline School**: The Pastorals [1 Tim. 3:1-13]  
NISB 2129-2146, Ehrman 287-306
- Mar. 20** **Other Letters**: Hebrews, James and Jude [James 2:14-26]  
NISB 2151-2180, 2207-2209, Ehrman 307-324, 330-333
- Mar. 27** **Other Letters**: 1-2 Peter and 1-3 John [1 John 1:5-2:6]  
NISB 2181-2206, Ehrman 324-329, 147-157
- Apr. 3** **No Class: Easter Break**
- Apr. 10** Apocalyptic Literature: **Revelation** [Rev. 21:1-8]  
NISB 2211-2240, Blount 158-184, Ehrman 337-351  
*Project due*
- Apr. 17** The Early Church: **Canonization** of the New Testament  
NISB 2243-2260, Ehrman 1-13
- Apr. 25** **Conclusion** to the Course  
*(Final draft of the exegetical paper due for prospective May 2005 graduates)*
- May 2** No class  
*Final draft of the exegetical paper due*

## 8. Course Bibliography

The following material is on reserve in the library for this course.

### 8.1. General

Wimbush, Vincent L. "Biblical Historical Study as Liberation: Toward an African-Christian Hermeneutic." *Journal of Religious Thought* 42/2 (Fall-Winter 1985- 86) 9-21.

### 8.2. Paul: General

Beker, J. Christian. *Paul the Apostle: The Triumph of God in Life and Thought*. Philadelphia: Fortress Press, 1980.  
 Meeks, Wayne A. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven: Yale University Press, 1983.  
 Neyrey, Jerome H. *Paul, In Other Words: A Cultural Reading of His Letters*. Louisville: Westminster/John Knox Press, 1990.  
 Segal, Alan F. *Paul the Convert: The Apostolate and Apostasy of Saul the Pharisee*. New Haven: Yale University Press, 1990.  
 Theissen, Gerd. *Psychological Aspects of Pauline Theology*. Philadelphia: Fortress, 1987.

### 8.3. Galatians

Betz, Hans Dieter. *Galatians*. Hermeneia. Philadelphia: Fortress, 1979.

Cousar, C. B. *Galatians*. Interpretation. Atlanta: John Knox Press, 1982.  
Dunn, James D. G. *The Epistle to the Galatians*. Black's New Testament Commentary. Peabody, MA: Hendrickson, 1993.  
Martyr, J. Louis. *Galatians: A New Translation and Commentary*. Anchor Bible 33A. New York: Doubleday, 1997.  
Matera, Frank J. *Galatians*. Sacra Pagina 9. Collegeville, MN: Liturgical Press, 1992.

#### **8.4. 1-2 Corinthians**

Barrett, C. K. *A Commentary on the First Epistle to the Corinthians*. Harper's New Testament Commentaries. New York: Harper & Row, 1968.  
\_\_\_\_\_. *A Commentary on the Second Epistle to the Corinthians*. Harper's New Testament Commentaries. New York: Harper & Row, 1973.  
Conzelmann, Hans. *1 Corinthians*. Hermeneia. Philadelphia: Fortress, 1975.  
Fee, Gordon D. *The First Epistle to the Corinthians*. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1987.  
Furnish, Victor Paul. *II Corinthians*. Anchor Bible 32A. Garden City, NJ: Doubleday, 1984.  
Talbert, Charles H. *Reading Corinthians: A Literary and Theological Commentary on 1 and 2 Corinthians*. New York: Crossroad, 1987.

#### **8.5. Romans**

Achtemeier, Paul J. *Romans*. Interpretation. Atlanta: John Knox, 1985.  
Barrett, C. K. *A Commentary on the Epistle to the Romans*. Harper's New Testament Commentaries. New York: Harper and Row, 1957.  
Byrne, Brendan. *Romans*. Sacra Pagina 6. Collegeville, MN: Liturgical, 1996.  
Dunn, James D. G. *Romans*. Word Biblical Commentary. 2 vols. Dallas: Word, 1988.  
Fitzmyer, Joseph P. *Romans*. Anchor Bible 33. Garden City, NJ: Doubleday, 1993.  
Johnson, Luke Timothy. *Reading Romans: A Literary and Theological Commentary*. New York: Crossroad, 1997.

### **9. Course website**

In order to access the course website, follow these steps:

Go to <http://blackboard.howard.edu>.

Click Login.

Enter your HU student ID (without the @) for USER NAME and the password you use to access Banner for PASSWORD.

Click Login.

Your name should then show up with the websites that are available for the courses you're enrolled in.

Click Introduction to New Testament II.

Syllabus Issued January 9, 2007. Subject to Change.

## **A GUIDE FOR WRITING A NEW TESTAMENT EXEGETICAL PAPER**

Michael Willett Newheart, Howard University School of Divinity

The ability to do biblical exegesis is one of the most valuable skills to be learned in divinity school. Through this handout I will guide you step by step in writing an exegetical paper for one of my New Testament courses. Mark 4:35-41 and 1 Corinthians 1:18-25 are used as examples. In Introduction to New Testament I and II your paper is to be submitted in three drafts: two preliminary drafts and a final draft. The first preliminary draft (3-4 pages long) introduces the paper and discusses the context and structure of the passage. The second preliminary draft (5-6 pages) contains the exposition of the passage and the conclusion of the paper. The final draft (10-12 pages) is a revision of the first two drafts. All three drafts include a creative response and self-evaluation. The first and second preliminary drafts contain your reading of the passage with the help of certain general resources, while the final draft puts your reading in dialogue with other scholars. In New Testament elective or exegesis courses (e.g. the Gospel of John, or Romans and Galatians), only two drafts are required: a preliminary draft (8-10 pages) and a final draft (12-15 pages), both of which contain all the major elements of the exegetical paper.

An exegetical paper consists of the following sections:

1. Introduction
2. Context
3. Structure
4. Exposition

## 5. Conclusion

### 1. Introduction

In the introduction you should first catch the attention of the reader, then announce what the paper is going to be about, and finally state your social location (race, ethnicity, gender, religion, education, class, politics). A paper on Mark 4:35-41 might begin in the following way: In the Gospel of Mark Jesus meets opposition on various fronts, yet he always triumphs over his enemies. His followers, however, do not seem to understand. For example, Jesus is opposed by a windstorm while crossing the sea. He calms the wind and sea, but those accompanying him in the boat are faithless and confused. In this paper I will investigate this particular incident, in which Jesus calms the storm (Mark 4:35-41). My exegesis of this passage is shaped by my social location. I am a middle-aged, college-educated African-American male training for and engaged in ministry in a local urban Baptist church. I preach and teach from the Bible in order to encourage believers both to accept themselves and to challenge societal injustice. This story about the calming of the storm can urge readers to have faith in an unjust world.

### 2. Context

After the introduction, you should discuss the literary context of the passage, including both the general and immediate context. In dealing with the general context, first state briefly the overall story and structure of the document in which you are working. In a paper on Mark you might say: The Gospel of Mark tells the story of Jesus the Son of God, who teaches, works miracles, and calls disciples and then is rejected, dies, and is raised. The Gospel is often divided into two main parts: power (1:16-9:8) and suffering (8:31-15:47) (cf. Barr: 222), but it also can be understood as an ancient biography, which narrates Jesus' origins (1:1-13), his life and career (1:14-13:37), and his death and resurrection (14:1-16:8) (cf. Newheart). In a paper on 1 Corinthians you might write: The church in Corinth was plagued by divisions (1:10; 3:3; 11:17) and questions over various issues (7:1). Paul wrote the letter we know as 1 Corinthians in order to bring the church into unity and to answer questions addressed to him. After his customary opening (1:1-9), Paul first addresses problems with the church (1:10-6:20), including factions, incest, lawsuits, prostitutes; and then he answers questions from the church (7:1-16:4), which deal with marriage, food, conduct in worship, resurrection, and the collection, followed by a conclusion (16:5-23) (cf. Barr: 109-110).

Next discuss what is narrated or discussed in the larger section in which your passage appears. Much of Jesus' life and career takes place in Galilee (1:14-10:52), where he works several miracles, including exorcisms (e. g. Mark 1:21-28), healings (e. g. 1:29-31), and feedings (6:30-44; 8:1-10). Also in Galilee, Jesus calls disciples (1:16-20) and appoints them to be with him (3:13-19a), yet they do not seem to understand, as shown in three boat-crossings (4:35-41; 6:45-52; 8:14-21), in the first of which Jesus calms the storm. Paul's discussion about the foolishness of the cross appears in the first major section of the body of the letter (1 Cor. 1:10-4:21), which addresses the problem of factions in the church (1:10-17; 3:3) and the role of Paul and Apollos (1:12; 3:4-8, 22, 4:6). Wisdom and foolishness are prominent themes in this section. Apparently those who were causing the divisions at Corinth were claiming to have spiritual wisdom, perhaps rallying around the figures of Paul or Apollos. Paul is attempting to undercut their power by redefining wisdom and foolishness, a subject which receives special attention twice (cf. 1:18-25; 3:18-20).

After discussing the general context, you should turn your attention to the immediate context, that is, the verses immediately preceding and following the passage. Before Jesus sets out to sea with his disciples and calms the storm, he told parables to a crowd gathered by the sea (Mark 4:1-34). Jesus spoke to the crowds in parables, but he explained them privately to his disciples, to whom he said "the secret of the kingdom" was given (4:11-12, 33-34). Following the crossing of the sea, Jesus goes to the Gerasenes, where he casts out a legion of demons (5:1-20). Preceding Paul's discussion about the cross, he spotlights the divisions in the Corinthian church (1 Cor. 1:10-17). The last statement both closes this section and introduces the next, for it tells of Paul's apostolic mission in terms which are prominent in the following discussion: wisdom, cross, and power. This treatment of the foolishness of the cross (1:18-25) constitutes the first part of a thought-unit, which can be divided into three sections. The first (1:18-25) and third (2:1-5) sections speak of the cross as the power of God, opposed to human wisdom, while the second (1:26-31) deals with the Corinthian church as the foolish and weak whom God has chosen.

In order to understand the context of your passage, you will need to read and reread the biblical book in which it is found. Consult the outlines for that book in two or three sources, such as Barr and in Bible dictionaries such as *Anchor Bible Dictionary*, *Mercer Dictionary of the Bible*, *The Interpreter's Dictionary of the Bible*, or *Harper* (or *HarperCollins*) *Bible Dictionary*. (Do not use commentaries prior to the final draft!) In studying a passage which appears in more than one Gospel (as you will be doing in Introduction to New Testament I), consult *Gospel Parallels* in order to compare the respective contexts in which the evangelists place this incident or saying. Discuss your comparisons briefly in parentheses. (Jesus calms the storm prior to casting the legion of demons out of the Gerasene in all three synoptic Gospels, although in Matt. there are two demoniacs, and they live in the Gadarenes, 8:28-9:1. In Matt. Jesus speaks about the meaning of following him prior to the sea crossing, 8:18-22, while in Luke he is sought by his family and speaks about his true family, 8:19-21).

### 3. Structure

Next, discuss the structure of the passage. First identify the literary form (or forms) in your passage, then divide the passage into sections, and finally describe the polarities present in the passage. The literary form of a passage in the Gospels might be a miracle story, pronouncement story, or parable, while a passage in the Epistles might be an autobiographical statement, creed, poetry, midrash, virtue or vice list, or chiasm. Particularly helpful for determining a passage's literary form is Bailey-Vander Broek, *Literary Forms in the New Testament* (a recommended textbook on reserve for Introduction to the New Testament I). The episode in which Jesus calms the storm (Mark 4:35-41) is there classified as a miracle story, specifically a rescue story. Paul's discussion of the foolishness of the cross (1 Cor. 1:18-25) might be considered a midrash, for here Paul interprets a portion of Jewish scripture (cf. 1:19). Specifically, it is a "pesher" interpretation, similar to the kind of exegesis that appears in the Dead Sea Scrolls (cf. Bailey-Vander Broek). Furthermore, Paul quotes the scripture in the form of a chiasm, in which two or more terms or concepts are stated and then repeated in reverse order: (A) "I will destroy (B) the wisdom of the wise, and (B') the discernment of the discerning (A') I will thwart."

Now divide the passage into sections and explain briefly why you have divided it this way. Sometimes the passage's literary form will dictate its structure. Jesus' calming of the storm (Mark 4:35-41), as a miracle story, can be divided into an opening scene, main scene, and concluding scene. In the opening scene (35-38) the characters appear, the windstorm is described, and the disciples confront Jesus. In the main scene (39) Jesus calms the storm. In the concluding scene (40-41) Jesus questions the disciples and they question one another. The passage's structure may be set out this way:

- |        |  |
|--------|--|
| 35-38  | 1. Opening scene   |
| 35-36  | 1.1. The characters are introduced: Jesus, disciples, and the other boats. |
| 37-38a | 1.2. The windstorm appears and Jesus is asleep in the stern.               |
| 38b    | 1.3. The disciples confront Jesus.   |
| 39     | 2. Main scene: The miracle occurs in that the sea is calmed.               |
| 40-41  | 3. Concluding scene  |
| 40     | 3.1. Jesus asks the disciples about their fear and about their faith.      |
| 41     | 3.2. Disciples ask one another about Jesus' identity.                      |

A particular literary form may not have a set structure, so you will have to determine it on your own. Paul's discussion (1 Cor. 1:18-25) can be divided into three sections (18, 19-20, 21-25) because the word "for" (18, 19, 21) seems to indicate a new step in the argument. (In the NRSV, "for" also appears in vv. 22 and 25, but there it does not seem to indicate a progression in the discussion.) The passage, then, might be structured in the following way:

Introduction to the entire unit 1:18-2:5: The cross is foolishness to the lost but power to the saved (1:18).

1. Paul quotes Jewish scripture and follows it with rhetorical questions, concluding that God has made foolish human wisdom (19-20).
2. Paul concludes that the foolishness of the cross is God's wisdom toward salvation (21-25).

Finally in this section of your paper, describe the polarities of opposites that explicitly appear in the passage, such as "glory/suffering," "health/sickness," "life/death," and "Spirit/flesh," noting which ones seem to be key to the passage and which halves of the polarities are privileged. The key polarities in Mark 4:35-41 include "fear/faith" and "storm/calm," with faith and calm privileged over fear and storm. In the face of the storm the disciples have fear, but Jesus calms the storm and questions them about their lack of faith. Minor polarities in the passage include "this side/the other side," "crowd/disciples," and "asleep/awake." The key polarities in 1 Corinthians 1:18-25 include "wisdom/foolishness," "power (or strength)/weakness," and "God/humanity," in which foolishness, weakness, and God are privileged over wisdom, power, and humanity. Here Paul sets forth a reversal of values: in light of the cross, human wisdom is really foolishness, and God's foolishness is really wisdom.

In studying a passage that has parallels in other Gospels, use *Gospel Parallels* to note briefly in parentheses how your passage is structured in the other Gospels in which your passage appears. (In Matthew 8:23-27 the storm is described in less detail and Jesus questions his disciples prior to stilling the storm.)

(The student in Introduction to New Testament I and II writing the first draft should now skip to the section on "Style, Creative Response, and Self-Evaluation.")

### 4. Exposition

Exposition, which is simply a section-by-section analysis of the passage, is the heart and soul of exegesis. Treat the

passage as you have structured it in the previous section. An exposition of Mark 4:35-41 would treat first the opening scene (35-38), then the main scene (39), and finally the concluding scene (40-41). An exposition of 1 Corinthians 1:18-25 would deal first with the introduction (18), then a section containing a scripture quotation followed by rhetorical questions (19-20), and a section dealing with the cross as God's wisdom (21-25). An exposition of this passage, then, would deal first with verse 18, then verses 19-20, and then verses 21-25.

Trace the movement of the passage, examining how important words, phrases, and themes function in the passage and elsewhere in this document (and in others by the same author). For example, Jesus tells the disciples to go "to the other side" of the Sea of Galilee (Mark 4:35). Jesus has been teaching beside the sea (4:1), and now he wants to go across the sea to the country of the Gerasenes (5:1). Later Jesus and his disciples go "to the other side" a second and third time (6:45; 8:13). Whenever Jesus and his disciples make this trip, important events take place, here the stilling of the storm, then the walking on the water (6:47-52) and finally the discussion about leaven (8:14-21).

Jesus rebukes the wind and it ceases (4:39). In Mark, Jesus rebukes people with unclean spirits (1:25; 9:25), and he rebukes Peter (8:33) and the disciples (10:13). Jesus tells a man with an unclean spirit to be silent (1:25), as he does the wind while in the boat (4:39a). Jesus is a man of the Spirit who does battle with the evil powers that torment people and the elements.

The disciples, however, are fearful and faithless (4:40). They are in contrast to the woman with a hemorrhage, who comes with fear but is healed by faith (5:33-34), and Jairus, who is told not to fear but have faith (5:36). Faith is also demonstrated by the people who bring the paralytic to Jesus (2:5), by the father of the boy with the convulsive spirit (9:24), and by Bartimaeus (10:52). Faith seems to be faith in the miraculous power of God as manifested in the ministry of Jesus. The disciples, however, do not have such faith, as demonstrated in the two other sea crossings, in which they are said not to understand (6:52; 8:16-21). Jesus' question to them in the third crossing--"Do you not yet understand?" (8:21)-- is very much like the question in the first, "Have you still no faith?" (4:40). The disciples seem to be without faith or understanding.

When doing an exegesis of a passage in Luke, you will need to note where the key images in your passage appear in Acts as well as Luke. Similarly, when doing an exegesis in a Pauline epistle, you will need to note where the images appear in other Pauline epistles as well as the one in which you are working. (Limit your search to the "authentic Pauline epistles": Rom., 1-2 Cor., Gal., Phil., 1 Thess., and Philm.)

In the introduction to his discussion about wisdom and foolishness, Paul speaks of "the message about the cross" (literally, "the word of the cross," 1 Cor. 1:18), which is the proclamation of Christ crucified (1:23). Paul only uses the word "cross" twice in 1 Corinthians (this verse and the previous one), and both times it is used with the word "power." Specifically, in verse 18 it is power to those who are being saved. Though Paul does not refer to the cross elsewhere in this epistle, he does refer to Christ's death. He says that Christ died for weak believers (8:11) and for our sins (15:3). Therefore, the "message of the cross" is the proclamation that Christ died for us or for our sins. This proclamation is not original with Paul, for he received it from elsewhere (cf. 15:3). In other epistles Paul says that the cross is his sole ground of boasting (Gal. 6:14) and the reason that he is persecuted (5:11; 6:12). He also says that Jesus' death on the cross is the result of his humiliation and obedience (Phil. 2:8), and those who do not live in the manner of Paul and his associates live as "enemies of the cross" (3:18). In these epistles as in 1 Corinthians, Paul more often speaks of Christ's death, especially in Romans. The primary idea is that Christ died "for our trespasses" (Rom. 4:25), "for us" (5:8; 1 Thess. 5:10), for a fellow believer (Rom. 14:15; cf. 1 Cor. 8:11), "for the ungodly" (Rom. 5:6), and "for all" (2 Cor. 5:14, 15). Paul also says that Christ's death results in reconciliation (Rom. 5:10) and his blood results in justification (5:9).

The most helpful tool in doing the exposition is a **concordance**, for it points you to other places in the Bible where a particular word is used. Both Kohlenberger and Metzger have edited concordances on the New Revised Standard Version; Morrison has one on the Revised Standard Version, and Young and Strong each have a concordance on the King James Version. Bible dictionaries, such as those mentioned above, are also quite helpful in the exposition. (Those who know Greek have additional resources available to them, such as concordances by Aland, Bachmann-Slaby, and by Moulton-Geden, the Greek-English lexicon by Bauer-Arndt-Gingrich-Danker, and theological dictionaries, such as *Theological Dictionary of the New Testament*; *New International Dictionary of New Testament Theology*; and *Exegetical Dictionary of the New Testament*.)

Your passage may contain quotations from, or allusions to, the Jewish scripture (often called the Old Testament by Christians). *HarperCollins Study Bible* often lists the quotations or allusions in the notes. Discuss how a quotation is used in its original context in Jewish scripture and how it is adapted in your passage. The account of the calming of the storm seems to have a number of allusions to the Psalms, in which God is summoned to wake from sleep (35:22-23; 44:23-24), and God stills the raging wind and sea (55:8; 89:9). There also seems to be some echoes of the story of Jonah, who fell asleep during a storm at sea (Jonah 1:4-16).

Paul quotes Isaiah 29:14 (1 Cor. 1:19), in which God promises to do "shocking and amazing things" with the people of Israel, who, according to the previous verse, honor God with their lips but not their hearts. The "amazing things" are the demise of this superficial worship, ironically referred to as "wisdom" and "discernment." Paul adapts this scripture to his argument. It probably came to mind through his previous use of "wisdom" (1 Cor. 1:17), in which Paul says that "eloquent wisdom" in his proclamation of the gospel might empty the cross of its power. The scripture testifies, however, that God will destroy wisdom. Perhaps Paul saw this scripture as a prophecy fulfilled in the death of Jesus on the cross (cf. 15:3, where Paul refers to Jesus' death as "in accordance with the scriptures"). It was through the cross that God destroyed wisdom, or in Paul's words, God's made wisdom foolish by deciding to save people, not by wisdom, but through the foolishness of the cross (1:20-22). Wisdom for Paul does not refer to the superficial worship of the Jewish people, as in Isaiah, but to the "knowledge" of those Corinthians who were creating divisions in the church (cf. 8:1-12). Paul uses the Jewish scripture in much the same way when he resumes his discussion of wisdom and foolishness (3:18-20), quoting from Job (5:13) and Psalms (94:11), both of which refer to the ultimate futility of "the wise."

For a passage paralleled in other Gospels, you will need to use *Gospel Parallels* to compare (in parentheses) how the evangelists treat this story. (In Matt. the disciples "pray" to Jesus during the storm, calling him Lord and asking him to save them, 8:23-27, while in Luke they call him "Master" and inform him of their situation, 8:22-25. Furthermore, in Matt. Jesus addresses them--before he rebukes the wind--as ones "of little faith," a common designation for the disciples in Matt. In Luke he asks them, "Where is your faith?" In both Matt. and Luke the picture of the disciples is not as harsh as in Mark.)

## 5. Conclusion

The conclusion consists of two parts: summary and application. First sum up the thrust of your passage in your own words. In this episode in Mark the hostile forces of evil attempt to prevent Jesus and his disciples from ministering among the Gentiles, but Jesus calms the raging wind and sea. The disciples, however, are cowardly, do not have faith, and fail to realize that Jesus is the Son of God. In this discussion in 1 Corinthians Paul says that at the cross God "redraws the map," making foolish what humanity considers wisdom and exercising power and wisdom through what humanity considers foolishness.

Second, consider the relevance of your passage in the context of the contemporary world. How is what is happening in the world today like what is happening in this passage? You might reflect on Mark 4:35-41 in the following way: In many places around the globe, and even in our community, people are passing through "storms," such as gun violence, structural oppression, and racial and gender discrimination. Many people are responding to these storms like the disciples did, in fear, cowering in their homes and churches and expressing powerlessness and hopelessness. Yet still persons are called to faith, through speaking out against injustice and acting in just and caring ways. With 1 Corinthians 1:18-25 you might reflect on the kind of people in the world today who are looked upon as being wise, such as the well-educated and the rich, and the kind of people are looked upon as being foolish, such as the uneducated and the poor. The "wise" are honored in our society and in our churches, while the "foolish" are disregarded, even shamed. But important events and movements are taking place in our world today through the foolish.

Also note how you would deal with this passage in a sermon or Bible study. An exegetical sermon on Mark 4:35-41 would lead the hearers to identify storms which they experience, both in the world around them and within them, and to explore ways in which they can respond faithfully rather than fearfully in these storms. A sermon on 1 Corinthians 1:18-25 would challenge church members to question their standards of wisdom and foolishness and, in light of the cross, to affirm the "wisdom" in those things we consider foolish.

## 6. Style, Creative Response, and Self-Evaluation

Following are a few matters of style to be used in the paper: All your drafts should be typewritten and double-spaced. Leave one-inch margins on the top, bottom, and sides. You **must** document ideas which are not your own. (If you fail to do so, you are guilty of plagiarism, a high academic crime!) Use footnotes (cf. Felder), endnotes, or notes within the text (cf. Barr as well as this guide.). If you use notes within the text, include a bibliography of those works that you cited. When referring to a source with multiple authors, such as a Bible dictionary or the annotations in a study Bible, cite the author and title of the individual article you are using (cf. the bibliography below). Quotations of four lines or more should be indented, single-spaced, and left without quotation marks. Abbreviations are normally not acceptable in the text of the paper but may be used in parentheses. For example, Matthew 5:6 says . . . and verse 11 says . . . but (Matt. 5:6; cf. v. 11). Do not capitalize pronouns if they are not the first word of a sentence, such as Jesus and his (rather than "His") disciples. Use gender-inclusive language, as in "humanity" rather than "man" when you are talking about all people. Submit each draft with a staple in the upper left-hand corner. Do not use folders or binders. Number every page of the text. A table of contents is not necessary.

With each draft include a different "creative response" to the passage, such as a drawing (representational or abstract),

poem (rhymed or unrhymed), collage, or dramatic monologue. This should be your own work and not a copy of someone else's that was particularly meaningful to you. This exercise gives you an opportunity to respond to the passage with your imagination, so that you might have a holistic understanding of the text. Your creative response is *not* a "devotional thought" about how the passage might be applied today, for you do that in the conclusion. Your creative response may be included as a cover page, as an appendix, or anywhere else you feel is appropriate. Following is a poem on Mark 4:35-41:

(Disciples to Jesus in the boat:)  
O slumbering Christ,  
Is this to be our baptism  
Plunged into a watery, stormy grave?  
Will you not rip open the heavens for us  
And call us beloved?

After you have completed each draft, attach your own evaluation of it on a separate sheet, either typed or handwritten. The self-evaluation gives you the opportunity to "debrief" the experience of writing the paper and to set up some dialogue about your work. Answer these questions: How well did I cover each section and each element within that section? How well did I use the recommended books? How well is the draft written, including grammar, spelling, form, and inclusive language? Then grade the draft. The scale is that used at the divinity school: A for excellent, B for good, and C for fair. (Surely you would not turn in a paper that you thought was worth a D or F!) You are not grading the effort but the result! An example of a self-evaluation would be: This first draft is good. It covers each section and each element within that section fairly well, though I had some difficulty dividing the passage into parts. I used the recommended books, especially the Bible dictionaries, very well. The paper is reasonably well written, though some parts are not very clear, and I struggle with inclusive language. Grade: B.

## 7. Final Draft

The final draft of your paper is a revision of your preliminary drafts. You should revise your paper with two things in mind. First, you should consider the comments that I made on your previous work. Second, you should enter into dialogue with scholars who have commented on your passage. Consult commentaries, monographs, articles, and collections of articles. Give particular attention to the textbooks (both required and recommended) and to the commentaries that are on reserve. For example, commentaries on Mark on reserve include ones by Mary Ann Tolbert, Herman Waetjen, and Ched Myers. Such commentaries on 1 Corinthians include ones by C. K. Barrett, Hans Conzelmann, Gordon Fee, and Charles Talbert. Check monographs or collections of articles listed in the course bibliography that might be relevant to your passage. Kelber, *Mark's Story of Jesus* is an excellent brief guide to Mark. Meeks, *The First Urban Christians* has some important sociological comments on 1 Corinthians (and other Pauline epistles).

Use academic or critical commentaries. Excellent one-volume commentaries include *The New Jerome Biblical Commentary* and *The Women's Bible Commentary*. Good commentary series include Interpretation (Westminster/John Knox Press), Word Biblical Commentaries (Word Books), Anchor Bible (esp. on Luke, John, and 2 Cor.; Doubleday), New International Commentary on the New Testament, and New Century Bible (both Eerdmans). For example, a solid commentary on Mark is William Lane's commentary in the New International Commentary series. Reliable commentaries, though, are published apart from any series. You should consult 4-5 commentaries and 2-3 other books, such as monographs or collections of articles.

The most recent and focused research appears in journal articles. Refer to *Religion Index One* (formerly *Index to Religious Periodical Literature*) and *New Testament Abstracts* for articles which might be relevant to your passage. Do not look only for articles specifically on that text, but also be alert for articles on words, concepts, or themes dealt within it. Two articles in the October 1993 issue of *Interpretation* which might be helpful on Mark 4:35-41 are Mary Ann Tolbert, "How the Gospel of Mark Builds Character" (pp. 347-357) and David Rhoads, "Losing Life for Others in the Face of Death" (pp. 358-369). A helpful article on 1 Corinthians 1:18-25 is Peter Lampe, "Theological Wisdom and the 'Word of the Cross': The Rhetorical Scheme in 1 Corinthians 1-4," *Interpretation* 44 (April 1990) 117-131. Sometimes you can find good articles simply by browsing through current journals on the periodical shelves. You might check recent issues of *Interpretation*, *Bible Review*, *Biblical Theology Bulletin*, *Journal of Biblical Literature*, *New Testament Studies* and *Catholic Biblical Quarterly*. You should probably consult at least 2-3 articles for the final draft.

Read the secondary literature critically, comparing others' analyses with yours. You will want to include information that was not available to you or perspectives that you did not see when you were writing your previous draft(s). For example, the context section of a paper on Mark 4:35-41 might note that Tolbert in her commentary on Mark ties together 4:35-5:43, showing how the four episodes in this section distinguish "the human response of fear from the healing one of faith" (164-165). The context section of a paper on 1 Corinthians 1:18-25 might note that Conzelmann maintains that wisdom and foolishness are discussed in three stages in 1:18-2:5: (1) 1:18-25 fundamentally, (2) 1:26-31 as exemplified by the community, and (3) 2:1-5 as

exemplified by Paul and his preaching (1975: 37). You might want to adjust the arguments you made in the previous draft, or you might want to defend them against the views of others. For example, Waetjen contends that the disciples' lack of faith and cowardice in Mark 4:35-41 is due to "their inability to take action by taking over the steering paddle to guide the boat through the storm" (112). Yet faith in Mark is trust in the wonder-working power of God manifest in Jesus (cf. 5:34, 36; 9:23-24), rather than "inability to take action." Talbert arranges 1:18-31 as a chiasm with 1:23a at the center, but this structure seems forced because it lumps 1:25-31 into only one division (24). It is not necessary for you to refer back to a preliminary draft; simply set out your positions as you now hold them. Whether you agree or disagree with other scholars' opinions, you will need to integrate them with your own positions throughout the paper (i.e. in all sections, not just in the exposition or a special section). Do not try to include everything that scholars bring up; only discuss what you feel is significant and relegate the minor points to the footnotes or leave them out entirely.

## 8. Conclusion to the Guide

At the end of this process you will have produced a full exegetical paper. You will have followed the same steps which New Testament scholars follow as they do exegesis. Furthermore, you will have gained the skills necessary for preaching and teaching the New Testament in your church, as well as for further study in the New Testament.

Doing biblical exegesis is an intellectually and spiritually enriching experience. Jesus' words seem appropriate for the task: "Therefore every scribe who is trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old" (Matt. 13:52). May this guide help you in your search for the riches of the biblical treasure.

## 9. Bibliography

- Barr, David L. 1995. *New Testament Story: An Introduction*. Rev. ed. Belmont, CA: Wadsworth.
- Conzelmann, Hans. 1975. *1 Corinthians*. Hermeneia. Philadelphia: Fortress.
- Felder, Cain Hope, ed. 1991. *Stony the Road We Trod*. Minneapolis: Fortress.
- Newheart, Michael Willett. 1997. Notes from Introduction to New Testament I, Howard University School of Divinity, October 2."
- Talbert, Charles H. 1987. *Reading Corinthians: A Literary and Theological Commentary on 1 and 2 Corinthians*. New York: Crossroad.
- Talbert, Mary Ann. 1989. *Sowing the Gospel: Mark's World in Literary-Historical Perspective*. Minneapolis: Fortress.
- Waetjen, Herman. 1989. *A Reordering of Power: A Socio-Political Reading of Mark's Gospel*. Minneapolis: Fortress.

## 10. Summary of an exegetical paper

1. Introduction
  - 1.1. Attention
  - 1.2. What paper is about
  - 1.3. Your social-location
2. Context
  - 2.1. General
    - 2.1.1. What the document is about
    - 2.1.2. Outline
    - 2.1.3. Your passage's placement in the outline
  - 2.2. Immediate
    - 2.2.1. What comes immediately before your passage
    - 2.2.2. What comes immediately after it
3. Structure
  - 3.1. Literary form
  - 3.2. Division
  - 3.3. Polarity of opposites

4. Exposition – structured according to the way you divided the passage in 3.2. above.
5. Conclusion
  - 5.1. Summary
  - 5.2. Application

## Score Sheet for First Draft of the Exegetical Paper – NT Intro 1 & 2

Points possible	Your points
<ul style="list-style-type: none"> <li>■ Introduction 3               <ul style="list-style-type: none"> <li>■ Attention-grabber</li> <li>■ Your subject</li> <li>■ Social location</li> </ul> </li> <li>■ Context 4               <ul style="list-style-type: none"> <li>■ General                   <ul style="list-style-type: none"> <li>■ What is book about, and how is book structured?</li> <li>■ What happens in section where your passage appears?</li> </ul> </li> <li>■ Immediate: What happens immediately before, and what happens immediately after?</li> <li>■ (How does the context of your passage compare with the context of the parallel passages?)</li> </ul> </li> <li>■ Structure 3               <ul style="list-style-type: none"> <li>■ Literary form</li> <li>■ Divisions</li> <li>■ Polarities of opposites</li> <li>■ (How does the structure of your passage compare with the structure of the parallel passages?)</li> </ul> </li> <li>■ Sources 3               <ul style="list-style-type: none"> <li>■ Ehrman</li> <li>■ NISB</li> <li>■ Blount</li> <li>■ (Newheart)</li> <li>■ Bailey-VanderBroek (book or Lecture Supplement)</li> <li>■ Bible Dictionary (e.g. Eerdmans or Anchor)</li> </ul> </li> <li>■ Writing Style 3               <ul style="list-style-type: none"> <li>■ Are all words spelled correctly?</li> <li>■ Is the paper grammatically correct?</li> <li>■ Is paper coherent and well-organized?</li> </ul> </li> <li>■ Creative Response 2               <ul style="list-style-type: none"> <li>■ Does student have an original poem, drawing, dramatic monologue, skit, or other creative piece?</li> <li>■ Is the piece included in the paper as the cover sheet, addendum, or other appropriate place?</li> </ul> </li> <li>■ Self-Evaluation 2               <ul style="list-style-type: none"> <li>■ Is this score sheet used?</li> <li>■ Does student give himself/herself a score and a brief explanation for that score?</li> </ul> </li> </ul>	

Total points possible 20  
Your brief explanation:

Your total points:

## Score Sheet for Second Draft of the Exegetical Paper – NT Introduction 1

	Points possible	Your points
■ Exposition	10	
■	Is the passage analyzed section by section?	
■	**Are the key words, phrases and themes discussed in the context of this passage and this book (and in the context of other documents by this author)?**	
■	(Are the parallels in the other Gospels discussed?)	
■	Are quotations of (or allusions to) the Hebrew scripture examined in their original context of the Hebrew scripture as well as their context in this passage?	
■ Conclusion	5	
■	Is the thrust of the passage adequately summed up in one paragraph?	
■	Is the relevance of the passage in today's world effectively considered?	
■	Are suggestions given about how you would deal with this passage in a sermon or Bible study?	
■ Sources	3	
■	NISB	
■	Concordance	
■	Ehrman	
■	Blount and/or Newheart	
■	Bible Dictionary (e.g. Eerdman's or Anchor)	
■ Writing Style	3	
■	Are all words spelled correctly?	
■	Is the paper grammatically correct?	
■	Is paper coherent and well-organized?	
■ Creative Response	2	
■	Does student have an original poem, drawing, dramatic monologue, skit, or other creative piece?	
■	Is the piece included in the paper as the cover sheet, addendum, or other appropriate place?	
■ Self-Evaluation	2	
■	Is this score sheet used?	
■	Does student give himself/herself a score and a brief explanation for that score?	

Total points possible 25

Your total points:

Your brief explanation:

## Score Sheet for Final Draft of the Exegetical Paper

	Points possible	Your points
■ Response to My Comments on Previous Drafts	10	
■	Have my comments in the Introduction been addressed?	
■	Have my comments in the Context Section been addressed?	
■	Have my comments in the Structure Section been addressed?	
■	Have my comments in the Exposition been addressed?	

- Have my comments in the Conclusion been addressed?
  
- Dialogue with Scholars 13
  - Are 4-5 commentaries used?
  - Are 2-3 monographs and collections of articles used?
  - Are 2-3 articles used?
  -
  
- Writing Style 3
  - Are all words spelled correctly?
  - Is the paper grammatically correct?
  - Is paper coherent and well-organized?
  
- Creative Response 2
  - Does student have an original poem, drawing, dramatic monologue, skit, or other creative piece?
  - Is the piece included in the paper as the cover sheet, addendum, or other appropriate place?
  
- Self-Evaluation 2
  - Is this score sheet used?
  - Does student give himself/herself a score and a brief explanation for that score?

Total points possible 30

Your total points:

Your brief explanation: