# Course Schedule:

<table>
<thead>
<tr>
<th>Wk.</th>
<th>Date</th>
<th>Topics (may vary)</th>
<th>Reading due</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Feb 10</td>
<td>Introduction &amp; overview&lt;br&gt;The context of the coming of the kingdom, parts 1 &amp; 2&lt;br&gt;The concept of the kingdom</td>
<td>Getting acquainted form&lt;br&gt;Ferguson 1-47, 396-536&lt;br&gt;Ridderbos ix-xxxii, 3-15</td>
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<tr>
<td>2</td>
<td>Feb 17</td>
<td>The Gospel according to Matthew</td>
<td>Matthew’s Gospel, chapters 1-13&lt;br&gt;Carson &amp; Moo 23-76, 134-168&lt;br&gt;Ridderbos 18-56</td>
</tr>
<tr>
<td>3</td>
<td>Feb 24</td>
<td>The Gospel according to Matthew, concl.</td>
<td>Matthew’s Gospel, chapters 14-28&lt;br&gt;Ferguson 537-82</td>
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<tr>
<td>4</td>
<td>Mar 3</td>
<td><strong>Examination 1</strong>&lt;br&gt;The Synoptic Problem&lt;br&gt;The Gospel according to Mark</td>
<td>Carson &amp; Moo 77-133&lt;br&gt;Mark’s Gospel, chapters 1-8&lt;br&gt;Poythress 13-26</td>
</tr>
<tr>
<td>5</td>
<td>Mar 10</td>
<td>The Gospel according to Mark, cont’d.</td>
<td>Mark’s Gospel, chapters 9-16&lt;br&gt;Carson &amp; Moo 169-197</td>
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<tr>
<td>6</td>
<td>Mar 17</td>
<td>The Gospel according to Mark, concl.&lt;br&gt;Interpreting Parables</td>
<td>Poythress 27-76&lt;br&gt;Ridderbos 61-184</td>
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<tr>
<td></td>
<td></td>
<td><strong>Mar 24 – Spring Break – No Class Meeting</strong></td>
<td></td>
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<tr>
<td>7</td>
<td>Mar 31</td>
<td><strong>Examination 2</strong>&lt;br&gt;The Quest for the Historical Jesus&lt;br&gt;Harmonization: Helps &amp; Hindrances</td>
<td>Poythress 77-192</td>
</tr>
<tr>
<td>11</td>
<td>Apr 28</td>
<td>The Jesus of the Synoptics, John and Paul&lt;br&gt;The Gospel according to John</td>
<td>John’s Gospel, chapters 1-11&lt;br&gt;Carson &amp; Moo 225-284&lt;br&gt;Clowney, “Final Temple”&lt;br&gt;Ridderbos 397-443</td>
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<tr>
<td>12</td>
<td>May 5</td>
<td>The Gospel according to John, cont’d.</td>
<td>John’s Gospel, chapters 12-21</td>
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<tr>
<td>13</td>
<td>May 12</td>
<td>The Gospel according to John, concl.</td>
<td></td>
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<tr>
<td></td>
<td>Friday, May 16</td>
<td>No class – exegetical paper due at 11:00 a.m.</td>
<td>Be sure to review the instructions for format and means of turning in your paper</td>
</tr>
<tr>
<td></td>
<td>May 20-23</td>
<td><strong>Exam week – Examination 4</strong></td>
<td></td>
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2NT508 – Gospels
Spring 2014

Instructor: Associate Professor Michael Glodo

Office hours: Mondays 11:00 a.m. - Noon
Tuesdays 1:00 - 2:00 p.m. (except first Tuesday of the month)
Wednesdays 1:00 - 2:00 p.m.
Thursdays 11:00 a.m. - Noon

If these hours make it difficult for you to meet with me, I will be glad to work out alternatives by appointment. During my published office hours I will be in or near my office or else available in one of the public campus spaces such as outside or in the book store. If I’m not in my office, there will be note on my door indicating where I am or Joyce will know.

Contact information:
Professor Glodo: mglodo@rts.edu, (407)278-4476 (direct office line)
Administrative Assistant Joyce Sisler: jsisler@rts.edu, (407)366-9493, ext. 219
Teaching assistant: Tim Inman (tinman@rts.edu)

Communication: I prefer communicating in person, but email is fine, too. If we are Facebook “friends,” please don’t use the messaging function in place of email. Please make certain that my email address is on your “safe senders list” so that no course communications get routed to your junk mail folder.

Class meeting: Mondays, 1:00-5:00 p.m.

Course web page: https://app.box.com/s/umzimdeadvjaqvautnum

Course Description.

Attention is given to each writer’s literary art, theological teaching, pastoral purpose, and message for today’s church and world. (4 hours)

Getting Acquainted Form.

If this is your first course with me, please download from the course web page the “Getting Acquainted Form,” complete it and return it to me by email right away. Title the file name “Yourlastname-GAQ.” If you are taking multiple courses with me you only need to complete this form once.

Course Objectives.

Students meeting the course objectives will have attained…
Knowing.

- A foundational knowledge of the content of the canonical gospels, including the distinctive emphases of each gospel within its historical, cultural, literary and canonical context.
- An awareness of the fundamental issues in the history of gospels criticism and their continuing relevance for life and ministry.
- Greater awareness of the nature and obligations of the kingdom of God.

Being.

- Greater confidence (faith) in the good news of the coming of the kingdom of God in Jesus Christ.
- A greater commitment to a life of prayer centered upon God’s promises.

Doing.

- Skills in analyzing passages within the canonical gospels according to their various contexts and particular sub-genres.
- A more regular habit of biblical praying.
- Greater obedience to the call for discipleship within the kingdom of God.

Course Requirements.

Following is a summary of the course requirements with percentage of final grade indicated.

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Four hourly exams</td>
<td>80</td>
</tr>
<tr>
<td>Short-form exegesis paper</td>
<td>29</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
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Due 11:00 a.m., Friday, May 16

Assigned Reading

The following materials are to be read during the course. Assigned reading is subject to examination. A reading schedule will be included in the full course syllabus. A total of 1,184 pages plus Bible reading has been assigned.


Clowney, Edmund P. “The Final Temple.” *Westminster Theological Journal* 35.2(1973): 156-89. (This article is available on the course web page.) (34pp.)


Additional short readings may be assigned during the semester.

**Schedule.**

The course schedule indicates for which weeks particular readings are assigned.  This reading is to be completed by class on the day assigned.  While the lecture pace may vary slightly from the schedule, you should keep pace with the readings as assigned.  All assigned reading will be available in the reserve reading section of the Library or on the course web page.

**Examinations.**

Exams of approximately 1-1½ hours in length will be given on the dates indicated on the course schedule.  Each exam will cover the reading and lectures since the previous exam and will contain objective (e.g. multiple choice, matching, true/false), fill in the blank and essay questions.  No notes or Bible will be permitted during the exam.  On exam dates the class will continue after the exam is completed.

Exams will cover assigned readings and lectures.  I will give general review guidelines and will be available to answer any questions, I will not be providing detailed review instructions and sample questions as I have in previous years.  Group study is encouraged, but over-reliance on the group should be avoided.

If English is your second language or if you have a diagnosed learning disability, you may have additional time on the exam if you notify me ahead of time.

**Short-form Exegesis Paper**

Each student will write an exegetical research paper on an assigned passage within the Gospels.  I will give instructions during class time about the research and format required.  The final paper will be 10-12 pages (double-spaced) in length.

**Paper submission instructions.**

Your final exegesis paper is to be submitted by email to me as an MS Word or RTF document attachment (NO PDFs).  The file name should be the course name, *your* last name and the assignment name with dashes in-between.  For example “Gospels-Glodo-Paper.”  The word “Gospels” also must be in the subject line of the email.

If your email or attachment file name does not follow these instructions, you will receive a reply email that will say “resubmit.”  Correct the problem and resend.  Your paper will not be considered received until you have followed these instructions correctly.

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1 *The Coming of the Kingdom* is also available in a downloadable pdf at [http://reformationalpublishingproject.com/pdf_books/Scanned_Books_PDF/TheComingOfTheKingdomI.pdf](http://reformationalpublishingproject.com/pdf_books/Scanned_Books_PDF/TheComingOfTheKingdomI.pdf).  However, this classic is well worth obtaining in print form.  The pdf is not searchable.
Course Materials & Lecture Outlines.

Lecture outlines and other handouts will be available for download from the course web page by the start of class. For those students who request a hard copy, one will be available on one of the class tables near the door as you enter class.

Communication.

I am available during my office hours (see above) either in my office or sitting in one of the public spaces on campus (there will be a note on my door or Joyce will know where I am). I much prefer meeting in person, but welcome communication by email or office as well. If we are Facebook friends, please do not message me about class matters.

Computers in Class.

Computers are powerful and can be extremely helpful or a hindrance. Computer use is allowed in class for class purpose such as taking notes, coordinated Bible software research and referencing topics which arise. Other uses are not allowed since they degrade your attention to class, break down your ability for sustained and reflective thought, present distractions to your fellow students and don’t reciprocate to the professor the same kind attentiveness he affords you. Many students find writing notes the most effective way for learning.

The non-use of computers outside the above-described purposes will be enforced in class.

Note Taking.

Taking notes is not the same thing as capturing information. While it can be good to take a lot of notes, be sure not to stop listening while you write/type. Knowledge, in contrast to information, involves understanding the relationships between bits of information. Critical listening requires you to understand the prioritization and connections of things you read and hear. The printed handouts are only guides to follow the lecture.

Greek and Hebrew Fonts.

Lecture handouts will include Greek and Hebrew materials. These are in the SBL Hebrew and SBL Greek fonts which are used by Logos Bible software and which may be downloaded for free at http://www.sbl-site.org/educational/biblicalfonts.aspx.

Reading Review Questions.

The following pages contain review questions which will help focus your reading. These reading questions are subject to examination, both in their form and/or substance. I.e., these exact questions may not appear exactly, but if you know how to answer them you will know how to answer the questions that will be asked on this reading. In order to maximize comprehension, review the questions before reading but answer the questions only after having completed the assigned reading.
Reading Review Questions.


Thinking about the Study of the New Testament

1. Identify the following terms and briefly explain their significance for New Testament study: Erasmus, *textus receptus*, textual criticism, Alexandria, Antioch, *analogia fidei*.

2. How did the Renaissance relate to the Reformation?

3. In a phrase each, characterize the contribution made by each of the following in the attempt to bridge the gap between history and theology: Adolf Schlatter, Karl Barth, Rudolf Bultmann, Oscar Cullman. (50-52)

4. Explain the primary reason for the development of Biblical Theology as a particular discipline. How was it vulnerable to the negative impact of Higher Criticism?

5. What was the impact of the rise of Biblical Theology as a discipline upon the role of systematic theology in biblical studies? (51-53)

6. What are the four major types of historical criticism that have been applied to study of the Gospels? How does literary criticism undermine the results of higher criticism?

7. According to Vanhoozer, what is the real aim of deconstruction as an approach to the reading of texts? Where does deconstruction locate the meaning of a text?

8. What are the potential helps and limitations that the study of background materials presents for studying the gospels? (66-69)

The Synoptic Gospels

1. What are the three criteria that serve to distinguish the Synoptic Gospels from John's Gospel? (77)

2. What are the questions that the “synoptic problem” seeks to address? (78)

3. Describe the six assumptions and beliefs that the pioneers of gospels form criticism shared, then summarize the cautions that Carson and Moo issue toward this approach. (80-85)

4. What are the "main solutions" described by Carson and Moo to account for the overwhelming similarity, yet certain amount of dissimilarity, between the synoptic gospels? Provide the name for each and a brief description. (85-91) Which one do the authors believe is the only one capable of explaining the data? (92)

5. What is “Q” and how is it proposed as a solution to the “synoptic problem?” (98-101)

6. Of the various proposals for interdependence of the synoptic gospels, which one do Carson and Moo find the best overall explanation? (103)

7. What is redaction criticism's purpose? Do Carson and Moo share the negative assessment
redaction critics often have with respect to the historical accuracy of the gospels? (103-104, 110-111)

8. In general terms, how has the “quest for the historical Jesus” seen the relationship of the descriptions of Jesus in the gospels and the Jesus of history? (118ff.)

Matthew

1. What is the most prominent literary feature of Matthew’s gospel? (134-36)

2. What are some of the distinctive contributions Matthew’s gospel makes to the picture painted by all of the gospels? (162-64)

Mark

1. What are the two general concerns which emerge from a variety of scholars’ speculations about Mark’s purpose? How does the idea of suffering fit into the overall purpose of Mark? (185-86)

2. Summarize the discussion of Mark 16:9-20 and the question of its originality. (187-90)

3. What is meant by the “kerygmatic structure” of Mark? What is that basic structure? (193)

Luke


2. Assuming Markan priority, what is characteristic about how Luke uses Mark’s gospel as a source? (214)

John

1. Explain the classic approach to evaluating the internal evidence for John’s authorship of the gospel. On what phrase does the majority of discussion lie concerning the author’s identity? (236)

2. In what ways do events in the book of John explain events in the synoptics and vice versa? (258-9)

3. Explain the ‘hina’ clause in 20:31 and how the two manuscripts variations influence the reading of John’s purpose.


How does God’s presence in Israel’s temple contrast with the other temples of the surrounding culture? How do God’s saving acts relate to Israel’s temple worship? (158)

How were the relationship of the glory of God and the temple sanctuary affected by the Babylonian exile? (163)

How will the restoration of the temple and the appearance of the Messiah relate when God
would come? (164-65)
How does Luke’s opening relate Jesus and the temple? (166)
How do Jesus’ actions demonstrate that judgment began at the temple? (169)
What is “the hour” in John’s Gospel? (176)
What does Jesus teach concerning the reconstruction of the Jerusalem temple? (178)
How is that Jesus can present himself as the final temple and Paul call us individually and collectively a temple of God? (183-84)


Also refer the New Testament Timeline for download from the course web page.

“Jewish History”
1. List the four “periods” of Jewish history between 538 BC and AD 200 and give their general dates.
2. What notable events occurred during the Persian period?
3. Briefly explain the influence of Alexander on Palestine.
4. Who was Antiochus IV?
5. Without necessarily giving individual names, briefly discuss the rulers of Judea during the Hasmonean period, including mention of the family name by which they are commonly known.
6. Who was Herod the Great? What are some key events associated with his life?

“Jewish Literature”
7. What is the LXX and why is it important for NT studies?
8. Explain the difference/overlap between apocrypha, pseudepigrapha, and deuterocanonical. Give several book names as examples.
10. Compare and contrast Philo and Josephus.
11. Compare and contrast the Mishnah and Targumim.
12. Define the following: halakah, midrash.

“Parties and Sects”
13. Compare and contrast Sadducees and Pharisees.
14. According to Ferguson, where did the Samaritans come from?

“Beliefs and Practices”
15. What is the difference between proselytes and God-fearers?

“Organization and Institutions”
16. What was the Sanhedrin?

Identification

Be able to identify briefly the following and understand their relevance to New Testament backgrounds:

Alexander, Antiochus IV, Apocrypha, Augustus, Cyrus, Darius, Dead Sea Scrolls, Essenes, Herod Agrippa I & II, Herod the Great, Josephus, Maccabees (Hasmoneans), Mishnah, Nero,

Reading questions for Poythress will be provided at a later point.


Note that questions are provided only through chapter four of ten assigned. Additional questions may be made available through chapter seven within a few weeks of the class.

**Introduction.**

1. Does the New Testament allow for thinking of the Kingdom of God in supra-historical terms? (xxiii)

2. Can the preaching of Jesus be completely explained in terms of eschatological expectations? (xxv)

3. How do the ethical and eschatological aspects of the Kingdom of God present a tension? How does “presence” or “fulfillment” contribute to the resolution of this tension? (xxvii-xxviii)

**Chapter I – The General Character of the Kingdom of Heaven (the Background)**

4. Does the phrase “kingdom of heaven” occur in the Old Testament? If not, does the concept appear?

5. What are God’s universal and special kingships in the Old Testament?

6. How are the concept of the Kingdom of God and Messiah related in the Old Testament?

7. What general guidance does Ridderbos give as to understanding the contemporary background of John’s/Jesus’ announcement of the Kingdom of God?

**Chapter II - The General Character of the Kingdom of Heaven (John the Baptist and Jesus)**

8. How do such concepts as judgment, covenant, the value of the human soul, salvation and the Gospel relate to what Ridderbos consider the central of fundamental nature of the kingdom of God? (19-22)

9. What does it mean to say that the kingdom of God is dynamic? (25-27, esp. 27)


11. List several expressions or concepts from Jesus’ proclamation of the kingdom of God which demonstrate a decidedly eschatological character of the kingdom (e.g. “the coming of the
Son of Man”). How does this eschatological character relate to other views of the kingdom which see it in strictly religious-ethical terms? (37-38)

12. What is the significance change in the status of the kingdom between the ministry of John the Baptist and that of Jesus? (49ff.)

Chapter III – The Kingdom Has Come - Fulfillment

13. How do the responses of demon-possessed people to Jesus indicate the presence of the kingdom? (63)

14. In healing episodes in the gospels, what is the most important aspect? Why? (70)

15. Ridderbos frequently points out that the preaching of the kingdom occurred frequently in the same context as miracle and that it is no less a sign of the kingdom. What Old Testament background to the “gospel” makes its preaching as much of a proof of the presence of the kingdom as miracles do? (71ff.)

16. Is “salvation” a present or future concept in Jesus’ preaching of the kingdom? (79ff.)

Chapter IV – The Kingdom Has Come – The Provisional Character

17. Has Satan’s power been ended in the coming of the kingdom? (106ff.)

18. Do Jesus’ miracles have an eschatological purpose? (115ff.) How does this help explain the role between healing and faith in Jesus’ ministry? (117ff.)

19. What is the two-fold effect of Jesus using parables to announce the kingdom? (125ff.)

20. How does the parable of the sower help answer the question about the delay of judgment? (136ff.)
# Course Objectives Related to MDiv* Student Learning Outcomes

**Course:** 2NT508 (Gospels)  
**Professor:** Michael J. Glodo  
**Campus:** Orlando  
**Date:** Spring 2014

*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.*

<table>
<thead>
<tr>
<th>MDiv* Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td><strong>Articulation</strong> (oral &amp; written)</td>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Strong</td>
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<tr>
<td><strong>Scripture</strong></td>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Strong</td>
</tr>
<tr>
<td><strong>Reformed Theology</strong></td>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Moderate</td>
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<tr>
<td><strong>Sanctification</strong></td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Moderate</td>
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<tr>
<td><strong>Desire for Worldview</strong></td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Moderate</td>
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<tr>
<td><strong>Winsomely Reformed</strong></td>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a</td>
<td>Strong</td>
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<tr>
<td>Role</td>
<td>Description</td>
<td>Level</td>
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<tr>
<td>Preach</td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Strong</td>
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<tr>
<td>Worship</td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>None</td>
</tr>
<tr>
<td>Shepherd</td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>Moderate</td>
</tr>
<tr>
<td>Church/World</td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Moderate</td>
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