Gospels

2NT508

Reformed Theological Seminary - Orlando Campus

Professor Glodo

Summer 2016
<table>
<thead>
<tr>
<th>Date</th>
<th>Assignment Due¹</th>
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</table>
| June 27    | Registration deadline  
|            | Getting acquainted form  |
| July 2     | Reading review questions:  
|            | Carson & Moo  
|            | Introduction - 23-76,  
|            | Synoptic Gospels - 77-133  
|            | Matthew - 134-168  
|            | Ridderbos ix-103  |
| July 9     | Reading review questions:  
|            | Carson & Moo  
|            | Mark - 169-197  
|            | Ridderbos 104-396  |
| July 16    | Reading review questions:  
|            | Carson & Moo  
|            | Luke - 198-224  
|            | John - 225-284  
|            | Clowney article  
|            | Poythress 13-148  
|            | Ridderbos 397-443  |
| July 18-22 | In-class meetings 8:00 a.m. – 5:00 p.m., Monday through Friday  |
| July 30    | Lecture review questions  
|            | Harmonization paper  |
| Aug 13     | Exegetical paper  |

¹ Assignments are due at 6 p.m. on the days indicated (Saturdays). This is to encourage you to be present with your family on Saturday evenings as you prepare for the Lord’s Day. Submissions after that time will receive a proportional deduction.
2NT508 – Gospels
Summer 2016

Instructor: Associate Professor Michael Glodo
Contact information: Professor Glodo: mglodo@rts.edu, 407.278.4476, Skype: mglodo
Administrative Assistant Joyce Sisler: jsisler@rts.edu, 407.278.4552
Communication: Face to face, email or Skype
Course dates: June 27-August 13
Online dates: June 27-July 16
In-class dates: July 18-22, 8:00 a.m. – 5:00 p.m.
Course completion date: August 13
Course web page: https://rts.instructure.com/courses/2077

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)

Note: Normally a two week course in the summer format, this 4 credit course will meet for one week only, meaning some assignments must be completed before and after that week. Registration must be completed by June 27 when course activities begin.

Course Web Page.
If this is your first course, be sure to sign up for Canvas, the online learning system through which course announcements will be made, lecture outlines provided and to which all assignments are to be uploaded.

Getting Acquainted.
If this is your first course with me, please complete the student-to-professor introduction on the course web page.

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.
• A greater apprehension of the nature of the kingdom of God as it has been inaugurated in the life, death, resurrection and ascension of Jesus Christ.
• 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.

• Fuller apprehension of God’s costly grace.
Gospels

- Increased commitment to being a cross-bearing follower of Jesus Christ.
- Greater confidence (faith) in proclaiming the good news of the coming of the kingdom of God in Jesus Christ.

Doing.

- Skills in analyzing passages within the canonical gospels according to their various contexts and particular sub-genres.
- Greater obedience to the call of 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>
<th>Due Date</th>
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<tbody>
<tr>
<td>Reading review questions</td>
<td>30</td>
<td>Due July 30, 6:00 p.m.</td>
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<tr>
<td>Lecture review questions</td>
<td>30</td>
<td>Due July 30, 6:00 p.m.</td>
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<tr>
<td>Harmonization paper</td>
<td>10</td>
<td>Due July 30, 6:00 p.m.</td>
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<tr>
<td>Short-form exegesis paper</td>
<td>30</td>
<td>Due August 13, 6:00 p.m.</td>
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<td>Total</td>
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Assigned Reading

The following materials are to be read during the course following the above schedule.


Recommended Resource:

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2 *The Coming of the Kingdom* is also available in a downloadable pdf at [http://reformationalphilosophybook.com/pdf_books/Scanned_Books_PDF/TheComingOfTheKingdom.pdf](http://reformationalphilosophybook.com/pdf_books/Scanned_Books_PDF/TheComingOfTheKingdom.pdf). However, this classic is well worth obtaining in print form. The pdf is not searchable.

** This book may be purchased as part of a Logos Bible software library. However, you should have an intentional strategy about hard copy and electronic formats. If you are considering electronic format, see me or email me.
Additional comment on readings:

Carson & Moo is your basic reference work for special introduction issues and the New Testament. It is required for all NT courses and will be a basic tool in future teaching and preaching from the Bible.

Clayton's article is a panorama of Jesus Christ as the dwelling of God and will leave the diligent reader in doxology. It also is a direct challenge to popular eschatology in a way that is gospel-exalting and God-glorying.

Evans, or DNTB, is an expansive reference tool. This volume is part of an eight part series covering both Old and new Testaments. While occasionally reflecting mildly critical approaches or conclusions, it is very current and technically deep. This (and its companion volumes) is a basic component of a scholarly pastor's library. The following articles are especially relevant to our study:

Read: Destruction of Jerusalem; Diaspora Judaism; Essenes; Exile; Galilee; Hasmoneans; Hellenism; Hellenistic Judaism; Herodian Dynasty; Jerusalem; Jewish History: Judea; Jewish History: Greek Period; Jewish History: Persian Period; Jewish History: Roman Period; Pharisees; Priests and Priesthood; Sadducees; Scribes; Temple; Jewish.

Review: Alexander the Great; Art and Architecture: Jewish; Dead Sea Scrolls; Judaism and the New Testament; Messianism; Revolutionary Movements, Jewish; Roman Governors of Palestine. “Review” means to look over the articles and read carefully those portions which are directly relevant to Gospels study.

Poythress effectively addresses many contemporary challenges to the consistency of the four Gospels on its way to providing a path to God-centered interpretation of the Gospels.

Ridderbos – no other book assigned in seminary is so under-utilized in proportion to its value. Although addressing many debates particular to the early and mid-20th state of New Testament scholarship, Ridderbos provides a timeless account of the origins and nature of the kingdom of God inaugurated by Jesus Christ.

Reading Review Questions

Answers to the reading review questions found in the syllabus should be submitted for the reading assigned per the schedule. Submissions should be made to Canvas in MS Word or Rich Text Format (no PDFs). While you may discuss these questions with classmates, the work you submit must be wholly your own.

Lecture Review Questions

Each lecture will conclude with one or more lecture review questions. Your answers to these questions should be submitted to Canvas in MS Word or Rich Text Format (no PDFs). While you may discuss these questions with classmates, the work you submit must be wholly your own.

Harmonization Assignment
After reading Poythress, you are to choose a parallel account from two or more Gospels and apply Poythress to accounting for the similarities and differences. Your example may be one which Poythress uses to illustrate. Write a 3-5 page (double-spaced) paper addressed to a lay audience addressing the following:

- Why do these scripture passages about the same thing seem to say different things?
- In general, why four different Gospels?
- What should be my general approach when comparing stories in the Gospels?

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 12-15 pages (double-spaced) in length. Papers should be submitted to Canvas in MS Word or Rich Text Format (no PDFs). Do not email me your paper or ask me to verify if it successfully loaded to Canvas. You can verify it for yourself.

Course Materials & Lecture Outlines

Lecture outlines and other handouts will be available for download from the course web page by the start of each 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.

Computers in Class

Computers are powerful and helpful learning tools which can also be great hindrances. 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 hand writing notes the most effective way for learning.

The non-use of computers outside the above-described purposes will be enforced in class. Students who wish to use computers in class will be asked to sign a pledge at the start of the class.

Note Taking

Whether typing or writing notes by hand, remember that merely capturing information is not the same thing as taking notes. 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](http://www.sbl-site.org/educational/biblicalfonts.aspx).
Reading Review Questions.

The following questions are to assist you in learning from assigned reading and are subject to inclusion on the exams. They appear alphabetically by author name, not in order of assignment. For the order of assignments, consult the course schedule above.

You are permitted to work in groups to develop answers to these questions if you wish. However, they are not substitutes for doing the reading yourself.

**Carson & Moo 23-76**

1. Are there doctrinal implications regarding areas of uncertainty in the New Testament manuscripts? (31)
2. To what things does the label “biblical theology” refer? (53)
3. What are the minefields we must navigate in using background material to understand the NT? (66ff.)

**Carson & Moo 77-133**

[Questions will be posted separately on Canvas.]

**Carson & Moo 134-168**

4. How does the consensus of the second century inform our view of authorship of Matthew’s Gospel? (141)
5. What are the two locales proposed for composition of Matthew’s Gospel? (151)

**Carson & Moo 169-197**

6. What are the three important claims of Markan authorship which emerge from Papias’ statement? (173)
7. What is the nature of dissent in the early church to Markan authorship? (174)
8. What considerations go into concluding that Mark’s Gospel was written from Rome? (177)
9. What is the “major christological purpose” of Mark’s Gospel? (194)

**Carson & Moo 198-224**

10. Considering the thematic unity and authorship of Luke and Acts, should we consider them one book or two? (203)
11. What is the justification for assuming a mid-60’s AD date for the original writing of the Gospel of Luke? (207-208)
12. What do Carson and Moo consider the four particular contributions that Luke adds to our understanding of Jesus and his mission? (219-221)

**Carson & Moo 225-284**

13. What is one reason why so many mutually exclusive proposals have been made for the structure of John’s Gospel? (226)
14. How do the statements of Polycarp and Irenaeus support John the apostle as the author of the Gospel of John? (230)

15. In what six ways do C&M summarize the relationship between John and the Synoptics? (259-64)

16. What do C&M mean when they say that the purpose of John’s Gospel is not to answer the question “who is Jesus?” (270-71)

Clowney, “The Final Temple”

17. Understand the priority of God’s presence in relation to the place of God's presence (159).

18. How is the tabernacle the gate of God as well as the dwelling of God? (160)

19. What are the themes that relate Jesus to the temple in the Gospels? (167)

20. Why is the relationship of Jesus to the temple not an example of spiritualizing and interpretation? (182)

Poythress 13-26

21. Do we learn more or less from considering harmonization difficulties carefully?

22. In dealing with harmonization difficulties, what are the three implications of being convinced the Bible is God’s word? (15)

23. What are the possibilities for explain the different versions of the healing of the centurion’s servant? (18-22)

24. In the most general terms, what is the positive role of differences between synoptic accounts? (22-24, esp. conclusion on p. 24).

Poythress 27-76

25. How does Poythress feel about “rolling back” or minimizing the differences in synoptic accounts? (32)

26. Do multiple perspectives undermine or deepen knowledge? (Why?) (34)

27. Are multiple perspectives merely the result of human involvement in writing the gospels? (35)

28. Are the gospels “bare facts” history? Explain. (36-37)

29. List each of the five principles relevant to reading the gospels synoptically and explain what they mean (38-39)

30. Does the theological character of John’s gospel mean it is less historical? (42)

31. List and explain the five observations regarding the gospel genre. (44)

32. What are Poythress' nine principles for interpretation? (46-47)

33. How can a “mental picture” approach to the Gospels both help and sometimes limit our reading of the Gospels? (48-52)

Poythress 77-132

34. In what two ways does persuasion concerning the nature of the Gospels come? (79)
35. What two directions of “intellectual pride” does Poythress list as dangers that often trouble those who believe in the inerrancy of Scripture? (102-103)

36. Would a Gospel author’s use of sources be incompatible with his writing being divinely inspired? (118)

37. What is the difference between “written order” and “chronological order” in the presentation of events in the Gospels? (124)

Poythress 133-148

38. What special emphasis does John’s Gospel make in his account of Jesus cleansing the Temple? What special emphasis do Matthew and Mark make in their accounts of the Temple cleansing? (137)

39. Why does Luke place the account of Jesus’ rejection at Nazareth where he does in his narrative? (143)

Ridderbos ix-56

40. Given all of the different viewpoints assessed by Ridderbos, what is his conclusion regarding the relationship of the kingdom of God to history? (xxiii-xxiv)

41. What is the decisive issue in how one understands the kingdom of God? (xxv)

42. Has the kingdom of God started? (xxviii)

43. What was the “exceptional and spectacular part” of John’s and Jesus’ appearance? (3)

44. To what does Jesus appeal regarding the nature of the kingdom of God and his messiahship? (14)

45. Which is the broader concept: kingdom, covenant or justification? (22)

46. What are the ways in which the Messiah is essential to the concept of the kingdom? (28ff)

47. Is time/history essential from the preaching of the kingdom? If so, in what way? (44)

Ridderbos 61-103

48. According to Ridderbos, what is the beginning of Jesus’ victory and of the coming of the kingdom? (63)

49. What is the new and unprecedented thing about Jesus’ preaching of forgiveness in contrast to previous preachers? (74)

50. Is the promised possession of the kingdom by those who would receive it from God a future or present reality? (76)

51. Jesus never explicitly refers to himself as “the Messiah.” What justification do believers have in inferring this from the Gospel texts? (89-95)

Ridderbos 104-184

52. Did the coming and work of Jesus end the power of Satan? (110)

53. How does the sending of the demons into the pigs explain the meaning of Jesus’ exorcisms in general? (113)

54. What is the effect of Jesus speaking in parables? (125)
55. How was “seeking the lost” understood in the context of the *ecclesiola in ecclesia*? (151)

56. How is the suffering motif related to the message of the gospel? (159-160)

*Ridderbos 185-284*

57. What does a review of the Old Testament concepts behind “the poor (in spirit)” teach us about the meaning of this phrase? (187-189)

58. What was the significance of Jesus gathering a circle of twelve disciples? (198ff)

59. What is the fundamental conception of redemption that distinguishes the Christian Gospel from other religions/world-views? (215)

60. Is the concept of God’s fatherhood in Jesus’ preaching usually presented as an individual or corporate idea? (234ff)

61. What makes the “book of creation...readable” according to Ridderbos? (267)

*Ridderbos 285-396*

62. According to Ridderbos, what determines the content of Jesus’ commands? (287)

63. What is the significance of the form of Jesus’ antithesis statements in the Sermon on the Mount? (i.e. “you have heard it said...but I say to you...”) (297ff)

64. What summary definition does Ridderbos give regarding the “radicalism” of Jesus’ commands? (328)

65. In light of the discussion in pages 342-356, what are the differences and similarities between the kingdom (basileia) and the church (ekklesia) in Jesus’ preaching? (356)

*Ridderbos 397-443*

66. In the synoptic witness, do the words of Jesus at the Last Supper pertain primarily to his atoning death or to the consequences of his resurrection? (405ff) How do the disputed words in Luke bear upon this question? How does Ridderbos resolve the issue of Luke’s wording?

67. What does Ridderbos mean that the Lord’s Supper is both fulfillment and provisional? (417).
## MDiv* Student Learning Outcomes

In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.

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

<table>
<thead>
<tr>
<th>Mini-Justification</th>
<th>Rubric</th>
<th>Articulation (oral &amp; written)</th>
<th>Scripture</th>
<th>Reformed Theology</th>
<th>Sanctification</th>
<th>Desire for Worldview</th>
<th>Winsomely Reformed</th>
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<tr>
<td>Strong</td>
<td><strong>Strong</strong></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>Strong</strong></td>
<td><strong>Moderate</strong></td>
<td><strong>Strong</strong></td>
<td><strong>Strong</strong></td>
<td><strong>Strong</strong></td>
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<tr>
<td>In addition to written examinations over lectures and reading, students must write an exegnetical paper articulating both the method presented and the content of the scripture passage assigned.</td>
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<tr>
<td>Scripture 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>Strong</strong></td>
<td><strong>Exegetical method is both presented for writing the assigned paper as well as model in the lectures. Issues and principles of harmonization address the nature of the Word of God.</strong></td>
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<tr>
<td>Reformed Theology Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td><strong>Moderate</strong></td>
<td>Relevant portions of Confession and catechisms inserted into handouts; biblical theological method integrated throughout with system of doctrine taught in Westminster standards.</td>
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<td>Sanctification Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td><strong>Strong</strong></td>
<td>Classes begin each week with devotions from the Gospels. Course material is presented with conviction; biblical materials expounded as norm for the Christian life; supported by examples of application to the Christian life. The person of Christ, who is the norm for sanctification, is the principle subject of the course..</td>
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<td>Desire for Worldview Burning desire to conform all of life to the Word of God.</td>
<td><strong>Strong</strong></td>
<td>Theology of the kingdom of God as revealed in Gospels provides orientation for life in the now and not-yet.</td>
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<td>Winsomely Reformed Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a</td>
<td><strong>Strong</strong></td>
<td>Alternative viewpoints within Reformed parameters as well as those selectively outside of</td>
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<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>
<td>Biblical content provides corpus for preaching; application provided regularly to model application in preaching.</td>
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<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>
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<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>
<td>The character and calling of a biblical shepherd is seen through the life and ministry of Jesus. The coming of the kingdom of God is presented as God’s mission in Christ and for the church.</td>
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<td>Church/World</td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Strong</td>
<td>Christ/culture paradigm arising out of the coming of the kingdom of God used to illustrate how to relate to broadening circles from church to world, including the mission of God as enacted in Jesus Christ.</td>
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Concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)

It are acknowledged and explained charitably.