

# REFORMED THEOLOGICAL SEMINARY



**HOUSTON**

**Gospels (05NT5200)**  
Spring 2020

Feb 28-29, Mar 13-14, April 17-18, May 8-9  
6:30pm-9:30pm (Friday)  
8:30am-4:00pm (Saturday)

**Dr. Ben C. Dunson**

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## PROFESSOR CONTACT INFORMATION

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## COURSE DESCRIPTION

A survey of the four Gospels with careful attention given to each writer's literary art, theological teaching, pastoral purpose, and message for today's church and world.

## COURSE EXPECTATIONS

1. **Attendance:** Attendance is expected at every class.
2. Bring a bible to each class.
3. Laptops (and iPads, iPhones, etc.) are **NOT** allowed in this course. Multitasking simply doesn't work. It prevents you from learning as well as you can. Cell phones must be set to silent and stored away during class time (same goes for tablets and any other similar device).

Banning laptops, however, is not just about you and your learning, but about your neighbor and his or her learning: if we are honest many (most?) of us simply do not have the self-control to sit for 3 hours without checking email, Facebook, texts, etc. One little check won't hurt, right? But then we actually do this more than we realize, and when we are all together in one room doing this it becomes very distracting for your fellow students and for your professor (the same goes for checking iPhones under the table).

One objection to this is that having detailed, easily searchable, notes will be useful for your future ministry. I completely agree. That is why you should do what educational researchers are suggesting more and more (and which I know from personal experience works very well): when you are listening to a lecture write down that which is most important; focus on the main thoughts being conveyed. Do not

attempt to transcribe what is said verbatim like a court stenographer. By focusing on the main ideas, main biblical texts, etc., *you are already engaged in the process of learning*, which is not the case when you simply spend all of your energy copying every word down. Then, either throughout the semester, or as you prepare for exams, type your notes on a computer. Then condense them in a separate file for use in studying (and then perhaps consider condensing them again!). Each time you take your notes and rewrite them or condense them you are processing the material in a new way, and *this helps you learn it*. And then you will have searchable notes to refer to in the future as well.

If you are interested, these articles give you more of a feel for why I am doing this:

- <https://mobile.nytimes.com/2017/11/22/business/laptops-not-during-lecture-or-meeting.html?mwrsm=Facebook&referer=https://t.co/JEkweLyf89?amp=1>
- <http://www.npr.org/2016/04/17/474525392/attention-students-put-your-laptops-away>
- <http://news.stanford.edu/news/2009/august24/multitask-research-study-082409.html>

If you are still not convinced, then you can blame Kevin DeYoung:

- <https://www.thegospelcoalition.org/blogs/kevin-deyoung/why-im-not-allowing-laptops-and-tablets-in-my-seminary-class/>

4. As a courtesy, please do not tweet, or otherwise post, comments made by the professor or other students without asking permission first.

## ASSIGNED READING

### REQUIRED TEXTBOOKS

1. The Bible. Any translation is acceptable, as long as it is a translation and not a paraphrase (such as The Message). I use the ESV and will read from this version in class. You should be aware that the new NIV translation (2011) has some serious issues with regard to how it makes translation decisions based on gender. The old editions of the NIV (prior to these changes) are no longer in print (although you may be able to find a used copy). For more on the gender translation issues in the new NIV see the following analysis: <http://www.cbmw.org/wp-content/uploads/2012/06/cbmw-final-analysis-of-2011-niv.pdf>
  - a. Students who have taken Greek (or can otherwise read it) are encouraged to bring a critical Greek edition (UBS4/5 or NA27/28).
2. Mark L. Strauss *Four Portraits, One Jesus: A Survey of Jesus and the Gospels*. Grand Rapids: Zondervan, 2007.
3. Michael Kruger (ed.). *A Biblical-Theological Introduction to the New Testament: The Gospel Realized*. Wheaton: Crossway, 2016 (chs. 1-4, Appendix C).
4. C.E. Hill, *Who Chose the Gospels? Probing the Great Gospel Conspiracy*. Oxford: Oxford University Press, 2010.
5. Vern Sheridan Poythress, *Inerrancy and the Gospels: A God-Centered Approach to the Challenges of Harmonization*. Wheaton: Crossway, 2012.
6. Peter J. Williams, *Can We Trust the Gospels?* Wheaton: Crossway, 2018.

### OTHER REQUIRED READINGS

1. Herman N. Ridderbos, "The Kingdom of God According to the Witness of the Synoptic Gospels," pp. 9-25 in *When the Time Had Fully Come: Studies in New Testament Theology*. Scarsdale, NY: Westminster Publishing House, 1982. **Posted on Canvas.**
2. Herman N. Ridderbos, "The Significance of the Sermon on the Mount," pp. 26-43 in *When the Time Had Fully Come: Studies in New Testament Theology*. Scarsdale, NY: Westminster Publishing House, 1982. **Posted on Canvas.**
3. Richard Bauckham, "For Whom Were the Gospels Written?" pp. 9-48 in *The Gospels for All Christians: Rethinking the Gospel Audiences*. Edited by Richard Bauckham. Grand Rapids: Eerdmans, 1998. **Posted on Canvas.**

4. The Gospel of Thomas, <http://www.earlychristianwritings.com/text/thomas-fifth.html> (must be read prior to our first class session)

## REQUIREMENTS FOR THE COURSE

Read all four Gospels: You must read all the way through all 4 canonical Gospels in English at least once prior to the final exam. I do not care which translation you use. You will be required to tell me what percentage of the Gospels you read and this will affect your grade. This is a lot of reading; get started early!

Read all of the assigned class readings: You will be required to tell me what percentage of the assigned readings you read and this will affect your grade. It does not matter what order you read the assigned material in, as long as you have read it all by the final exam. That said, you will benefit more in class if you have read the readings before the week of class. **One exception:** read the Gospel of Thomas *prior* to our first class together.

Exegetical Exercise: A handout is attached to this syllabus explaining the details of this assignment. The basic idea is this: you will choose a passage (from a list of possibilities) and will provide a series of explanatory observations on the text. The goal of this assignment is to aid you in careful exegetical work in preparation for sermons. You will also be required to provide a basic sermon outline. This is also explained in the handout below.

Final Examination: The final exam will cover a) the material at the end of the syllabus under the heading “Objective Questions” and b) all material from the class lectures. The final exam will be taken via a proctor. You must email me the email address of the proctor you will use (preferably your pastor, a church officer, church staff member, etc.).

## EVALUATION

Readings (Bible and textbooks/articles): 20%

Exegetical Exercise: 40%

Final Exam: 40%

## Objective Questions for Final Exam

**Note:** If I have provided the answer (such as in the outlines) you must memorize it exactly as you find it below.

### A. Outline the four gospels as follows:

#### Matthew

- I. Prologue: genealogy and birth (chs. 1-2)
- II. Public appearance of Jesus (3:1-4:11)
- III. Jesus' Ministry to Israel (4:12-11:1)
- IV. Rejection by Israel; increasing knowledge of disciples (11:2-20:34)
- V. Jesus in Jerusalem (21:1-26:1)
- VI. Cross and resurrection (chs. 26-28)

#### Mark

- I. Introduction (1:1-1:13)
- II. The public ministry of Jesus in Galilee (1:14-6:13)
- III. Ministry in the north, including Gentile areas (6:14-8:26)
- IV. Final journey to Judah and Jerusalem (8:27-10:52)
- V. Confrontation in Jerusalem (11:1-13:37)
- VI. Cross and resurrection (14:1-16:8)

#### Luke

- I. Prologue (1:1-4)
- II. Birth of Jesus and John the Baptist (1:5-2:52)
- III. Preparation for Jesus' Ministry (3:1-4:13)
- IV. Jesus' ministry in Galilee (4:14-9:50)
- V. Jesus' journey from Galilee to Jerusalem (9:51-19:27)
- VI. Jesus' ministry in Jerusalem (19:28-21:38)
- VII. Cross, resurrection, post-resurrection teaching, ascension (chs. 22-24)

#### John

- I. Prologue (1:1-18)
- II. The book of signs (1:19-12:50)
- III. The book of glory (13:1-20:31)
- IV. Epilogue (ch. 21)

### A. What are the distinctive features of each of the four gospels?

#### Matt

1. Emphasis on Jesus' Jewish royal status ("Son of David")
2. Stress on Jesus' fulfillment of the OT
3. Follows basic narrative structure that Mark does (and contains nearly 90% of Mark)
4. Five major blocks of teaching

#### Mark

1. Shortest of the gospels
2. Focus on Jesus' adult ministry (no birth stories)
3. Focus more on actions of Jesus than his teaching

4. Brisk pace
5. Focus on the cross

### Luke

1. Longest of the gospels
2. Purpose: To present an accurate account of the life, death, and resurrection of Jesus in order to strengthen faith of those who read (1:1-4)
3. Emphasis on women and socially marginalized
4. More parables than other Gospels
5. Focus on the ascension

### John

1. Purpose: To prove that Jesus is the Messiah and that eternal life is found only in him
2. Focus on time Jesus spent in Jerusalem (3 trips)
3. Structure of first half: 7 “signs”
4. A lot of teaching and dialogue (less actions)
5. Emphasis on Jesus’ relationship with the Father; the importance of faith in Jesus

## **B. Outline the life of Christ as follows:**

- I. Preparation:
  - Birth: Bethlehem (Matt 1, Luke 2 [6-4 BC])
  - Trip to Egypt (Matt 2)
  - Trip to Temple (Luke 2)
  
- II. Public Ministry (began AD 26 or 28):
  - A. Year One: Judea/Galilee (relative obscurity)
    - Baptism (Matt 3, Mark 1, Luke 3, John 1)
    - Temptation (Matt 4, Mark 1, Luke 4)
    - Ministry Begins (Matt 4, Mark 1, Luke 4)
  - B. Year Two: Galilee (fame grows)
    - Call of apostles (Matt 10, Mark 3, Luke 6)
    - Sermon on the Mount (Matt 5-7, Luke 6)
    - Kingdom Parables (Matt 13, Mark 4, Luke 8)
    - Apostles sent out (Matt 10, Mark 6, Luke 9)
  - C. Year Three: Galilee/Judea (adversity/opposition)
    - Feeding 5000 (Matt 14, Mark 6, Luke 9, John 6)
    - Peter’s Confession (Matt 16, Mark 8, Luke 9)
    - Transfiguration (Matt 17, Mark 9, Luke 9)
    - Jesus Raises Lazarus (John 11)
  
- III. Passion week in Jerusalem (AD 30):
  - “Triumphal”/tearful entry (Matt 21, Mark 11, Luke 19, John 12)
  - Last Supper (Matt 26, Mark 14, Luke 22, John 13-16)
  - High Priestly Prayer (John 17)
  - Crucifixion (Matt 27, Mark 15, Luke 23, John 19)
  - Resurrection (Matt 28, Mark 16, Luke 24, John 20-21)

## **C. Provide the book and chapter where the following are found:**

1. Birth of Jesus (shepherds)
2. Birth of Jesus (wise men)

3. Baptism of Jesus
4. Temptation of Jesus
5. Sermon on the Mount
6. The Lord's Prayer
7. "Take my yoke"
8. Parables of the Kingdom
9. Prodigal son
10. Caesarea Philippi
11. "I will build my church"
12. Transfiguration
13. Mary and Martha
14. Correcting a Brother
15. Keys to the Kingdom
16. Two Great Commands
17. The Comforter
18. "You must be born again"
19. Woman at the well
20. Way, truth and life
21. Feeding of the 5,000
22. The Vine
23. Good Shepherd
24. High priestly prayer
25. Triumphal entry to Jerusalem
26. Last Supper
27. Death of Christ (event)
28. Resurrection of Christ (event)
29. Ascension of Christ
30. Great Commission

**D. Name the twelve apostles (including the replacement as found in Acts 1)**

## Exegetical Assignment – Gospels (adapted from Dr. Guy Waters, RTS-Jackson)

### General Information:

- Choose a passage from those listed below.
- Your assignment must be between 9-10 pages long, Times New Roman font, 1 inch margins all around.
- You must submit your paper via email: [bdunson@rts.edu](mailto:bdunson@rts.edu).
- Papers are due by 12pm on Friday, May 15<sup>th</sup>, 2020.
- You may find it useful to consult the following if you are struggling to figure out what “exegesis” of a passage looks like:
  - Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors* (3<sup>rd</sup> ed.; Louisville: WJK, 2002).
- For the sermon outline you must consult the Guide entitled “**Cutting it Straight: How to Prepare a Message**” (which is posted on Canvas). Your outline will receive a 0% grade if it is not done according to the specifications in “**Cutting it Straight.**” See further below for more instructions on the sermon outline.

### Your exegetical assignment is an opportunity for you to work closely with a particular passage in the Gospels:

- **The basics:** For your passage you will do a verse-by-verse analysis, although you must be able to describe the meaning of the verse within the context of the flow of thought it is situated in. In other words, do not treat each verse as an isolated unit of meaning. All human communication makes sense only in the context of the whole writing, speech, etc., within which it is found. One of the perennial temptations for those preparing to teach and preach the Bible (and for all Christians) is to treat single verses of scripture as isolated nuggets of biblical truth. This often leads to serious misinterpretation. The Bible is not a series of spiritual slogans slung together.
- One of the most important things you need to do is explain how each verse is connected to what precedes and follows it. Connecting words (therefore, since, because, for, etc.)—“logical connectors”—are vital in this regard. If you do not know Greek, make sure you consult a good commentary that explains the nature of these logical connectors. The Gospels are stories. Make sure you understand the narrative flow of thought and that this is reflected in your analysis.
  - On this point the following may be helpful, even though written on Paul’s letters: Thomas R. Schreiner, *Interpreting the Pauline Epistles* (2<sup>nd</sup> ed.; Grand Rapids: Baker Academic, 2011), pp. 97-124.
  - Also on this point (although you will miss some things without Greek knowledge): the Gospels commentaries in the *Baylor Handbook to the Greek New Testament* series. These are specifically geared toward “discourse analysis” (i.e., tracing the whole flow of thought within a writing).
- Not every verse will require the same amount of explanation. The meaning of some verses in your passage will be more obvious, while some will require lengthier discussion. In other words: do not fill your paper over-explaining the blatantly obvious parts of your passage, while neglecting the more difficult parts. **This is very important:** most passages will be too long for you to give detailed explanations of everything in every verse. Make sure that you devote the bulk of your space to explaining that which is difficult, which requires knowledge of the OT background or Jewish customs, etc.
- **The focus of exegesis is explanation, not application.** Application is *absolutely necessary and vital* for a biblically faithful sermon, but before we get to the step of determining how to *apply* the text to the hearts and lives of God’s people, we must first make sure that we have accurately explained the

*meaning* of the text. That is the purpose of this assignment. Another way to put this is this: do not spend your limited space telling me the significance of the text, or what it means in the lives of God's people. Simply show me that you have carefully considered what it means. It is very easy to want to jump straight to application in writing a sermon, before you have done the painstaking work of coming to understand precisely what every word in the text means.

- A good way to begin explaining the details of the text is to read it several times (preferably in Greek) and make a list of the most important details and potential difficulties that need explanation. If you cannot read Greek then consult at least one commentary at the beginning of your work that interacts with the Greek text and use that to help you make your list of items that need discussion. This could include determining the meaning of words in the context of your passage, figuring out the logical structure of the passage, figuring out how each sentence is connected to what precedes and follows it (see next point below), and so on.
- Word studies can be useful, but must be used with caution. Avoid attempting to pack theology into single words. The theological ideas in the text flow from the overarching argument being unfolded by the author (on the level of the sentence, paragraph, and even entire writing), not simply from individual words (although you need to know what the words mean to make sense of the argument). A classic, bad example of a word study is to argue that the Greek word *dynamis*, from which we eventually get the English word dynamite means overwhelming, explosive, unstoppable, divine power (or some such thing). Thus one might argue regarding "power" in Rom 1:16: "The word translated power is the Greek for dynamite; so the gospel is God's dynamite, which will shake the soul, break the heart, stir the spirit, destroy the flesh, and set into operation a new creation" (*Guardian of Truth Magazine* 28.10, p. 293; May 17, 1984). The Greek word simply means "power" (and obviously the idea of dynamite could not have been present to a biblical author thousands of years before dynamite was invented). If a biblical author wants to talk about the immensity of God's power, he is going to do so using sentences and paragraphs that express such an idea. Perhaps our quote *does* reflect what Paul was trying to express in Rom 1:16, but we would have to argue for that based on the context of his argument (as it unfolds in the whole letter), and not on the basis of a single word. Words (by themselves) simply do not convey theology. For more help in avoiding a series of language fallacies consult D.A. Carson, *Exegetical Fallacies* (2nd ed.; Grand Rapids: Baker, 1996).
- Make sure to study the Old Testament background to your passage. This will usually be a vital element of your explanation of the meaning of your passage, even if it does not seem so when you first begin your study. For example, you might not immediately think of the OT in Matt 14:13-21 where Jesus walks on the water, but see, for example, Job 9:8; Ps 77:19. How might this be extremely important in interpreting Matt 14:13-21? Consult concordances and cross references in your Bible and Study Bibles. The Nestle-Aland Greek New Testament (28th ed.) has very good cross references back to Old Testament quotations and allusions in the margins for each verse of the New Testament. See also G.K. Beale and D.A. Carson (editors), *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007).
- Make sure you understand the context in contemporary Judaism. For example, understanding Jewish traditions about holiness at the time helps make sense of Jesus' teaching in Matt 15:1-9.
- You must consult at least 8 academic sources. By academic I do not mean "non-spiritual," but rather "rigorous." Do not quote blog posts and web posts, for example. Focus on biblical commentaries, journal articles on your passage (use JSTOR, etc., to search), academic books dealing with the Gospel you are writing on, New Testament theologies, systematic theologies, etc.

#### **What follows are some guidelines to help you prepare a strong exegetical assignment:**

- Avoid making observations that simply restate the passage in different words; or that are pedestrian. Instead, make observations that draw out the passage's meaning and significance.



An example:

Matt 5:6: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

Mere restatement of Matt 5:6:

Jesus is telling his disciples that they will be blessed if they desire what is good and true. Living this way will bring joy and contentment into their lives.

Drawing out the meaning of Matt 5:6:

In this verse Jesus teaches his disciples that even though this world presents many temptations to find our happiness and satisfaction in sinful things, true satisfaction can only be found in pursuing what is good and true according to God’s word. This pursuit is described in terms of hunger and thirst because these are powerful urges that all people can identify with: just as we know how great it feels to eat a solid meal when we have been very hungry, or drink a glass of water after intense physical exertion, so also is it true that only by pursuing a righteous life in Christ will we find true and deep satisfaction for the soul. But even more than this, Jesus continues to point his disciples toward the future, as he does in the rest of the beatitudes: it is certainly true that the pursuit of righteousness and holiness will bring non-saving blessing in this life, but it all the more true as we think about the age to come. *Eternal* satisfaction awaits those who follow after their Lord in humble faith and obedience in this life. It is an obedience that flows from faith and is grounded in the work of Christ for us, but it is necessary all the same. This promise of future, consummate blessing is a powerful motivation to turn away from the false promises of blessing held out to us in sinful things.

- Avoid pointing out obvious grammatical or syntactical facts, i.e., “this noun is a genitive;” “this verb is in the aorist;” “this statement is a conditional clause.” Instead, explain the significance of your grammatical and syntactical observations.
- Avoid making arguments based on the aspect of the verb or verbal. Instead, make arguments that can be supported by other considerations. Verbs have a limited range of possible interpretations, but it is the context which will determine which usage is correct in a given instance.
- Avoid drawing observations *without* reference to the statements or paragraphs immediately preceding or following the verse in question. This does not mean that every observation should make such references. Rather, make sure that you do not overlook this important element of exegesis. Instead, try, as much as possible, to incorporate the immediate context of the passage and the context of the letter as a whole into your observations. If a word or concept finds meaningful parallels elsewhere in the Gospels, reference it.
- Avoid making unsubstantiated assertions. Instead, take time to defend the claims that you make from the text.

### **Texts you may choose from:**

- Matt 4:1-11
- Any *one* of the “beatitudes” in Matt 5:2-12
- Matt 5:17-20

- Matt 6:5-15
- Matt 9:1-8
- Matt 10:34-39
- Matt 12:1-7
- Matt 12:22-32
- Matt 12:38-42
- Matt 14:13-21
- Matt 16:5-12
- Matt 16:13-20
- Matt 17:1-13
- Matt 18:7-9
- Matt 19:1-9
- Matt 19:16-26
- Matt 21:18-22
- Matt 22:15-22
- Matt 22:23-33
- Matt 24:15-28
- Matt 25:1-13
- Matt 28:16-20
- Luke 1:46-55
- Luke 2:1-7
- Luke 2:41-52
- Luke 9:28-36
- Luke 21:5-9
- Luke 22:14-23
- Luke 23:44-49
- Luke 24:44-52
- John 2:1-11
- John 2:13-22
- John 3:1-8
- John 15:1-11
- John 16:1-15

### **Sermon Outline:**

- The goal in an assignment like this is that you would be able to use the fruits of your exegetical research in the life of the church. To do this, you will create a brief homiletical outline that consists in the following: First, state your central homiletical proposition. This proposition is *not* identical with your main exegetical point, although it must be directly based on your main exegetical point. The central homiletical proposition must be framed as a *preachable* proposition (see Point 1 in “**Cutting it Straight**” – on which, see below). Then state a certain number of ways in which your text further unpacks this central homiletical proposition. You do not have to restrict the number of points to three (as is often done), but you may find that to be a good number as far as the retention of your audience is concerned (I often find that to be the case, but would not insist on it).
- Please consult the guide “**Cutting it Straight: How to Prepare a Message**” that has been posted to Canvas, since it goes into much greater detail with a helpful discussion of how to move from exegesis to the crafting of a sermon outline. When creating your own homiletical proposition and

sermon/talk outline use this guide to structure the presentation **you will attach to the end of your paper.**

- This is not required, but in thinking through how to craft the main point and subpoints of a sermon I would highly recommend consulting the book *The Heart is the Target: Preaching Practical Application from Every Text* by Murray Capill (P&R Publishing, 2014). Chs. 2 and 4 of Capill's book will be especially helpful for thinking through how to move from exegesis to heart and life application of the text you have chosen for this assignment, although I would highly recommend the whole book for all future preachers.
- An example, again using Rom 5:1-5 (and this is not to suggest that this is the *only* way to create such an outline for this unit):

*Homiletical proposition:* "In our text Paul shows us four central realities that flow from the fact that believers have been declared to be in the right with God through faith in Jesus Christ."

*Rest of Sermon/Talk Outline:* "First, that we have peace with God. Second, that we have gained access by faith into grace that is sufficient for all of life. Third, that we should therefore rejoice as we look to the future glorification we will receive from God in heaven. And finally, that we should rejoice even more in our suffering, because of the fruit it produces when faithfully endured."

These, then, will be the main points of your sermon or talk.

You certainly could come up with a different proposition and outline. I make no claim to have created the only faithful outline for preaching a sermon on this text. Hopefully, however, this will help you craft your own homiletical proposition and sermon/talk outline.

- *A final (and vital!) word:* Don't preach moralism or steps for a better life. Don't preach cultural analysis. Don't preach interesting and uplifting stories. Preach Christ Jesus and him crucified for sinners (1 Cor 1:23; 2:2). Show your people the good news! Every sermon or biblical talk you give must be focused on how Christ's death is good news for sinners. Focus on the details of how your specific text shows us some dimension of what Jesus Christ has done on the cross for helpless, guilty sinners. An excellent book for helping you to think through the richness of the cross is Donald Macleod, *Christ Crucified: Understanding the Atonement* (Downers Grove: IVP Academic, 2014). The gospel of Christ crucified is certainly at the heart of Rom 5:1-5: we are legally in the right (justified) with God solely because of Christ's death for us, and we are therefore at peace with the God who was once our enemy. This gives us access by faith to grace that is sufficient to stand through all of life's difficulties, and it causes us to rejoice in our future hope, the glory of God. And finally the work of Christ on the cross for us is the only thing that can sustain us in the midst of suffering, which God also uses for our good. There will be plenty of ways in which you will also call God's people to a response from a text like this (for instance: the necessity of faithfully responding to suffering, since no fruit will come from it otherwise), but our response must always flow from the grace we have first received in and through Christ.
- *A (final, final) word on using secondary sources:* the focus of your paper should not be a mere summary of the views of other scholars and all of the various interpretive options that you find in your secondary reading. The focus is on explanation of the meaning of your text. You are certainly free to employ the arguments of secondary sources (assuming you correctly cite them), but do not allow a discussion of secondary sources to distract you from your main point, getting to the heart of the text.

**Course Objectives Related to MDiv\* Student Learning Outcomes**

Course: Gospels (05NT5200)  
 Professor: Ben Dunson  
 Campus: Houston  
 Date: Spring 2020

<b>MDiv* Student Learning Outcomes</b> <i>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.</i>		<b>Rubric</b> ➤ Strong ➤ Moderate ➤ Minimal ➤ None	<b>Mini-Justification</b>
<b>Articulation (oral &amp; written)</b>	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	1. Exegetical Paper 2. Written Exams (including lengthy essays)
<b>Scripture</b>	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.)	Strong	Extensive exegetical and theological examination of the Gospels.
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	Reformed interpretations, systematic theological and confessional formulations will regularly figure into the class.
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	1. Extensive reading of biblical text 2. Emphasis on personal and pastoral application in lectures
<b>Worldview</b>	Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues	Moderate	Emphasis on thinking biblically about social, political, and ecclesiological issues as these arise in discussions of the Gospels.
<b>Winsomely Reformed</b>	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Moderate	Will engage with non-Reformed viewpoints and interpretations throughout the class.
<b>Pastoral Ministry</b>	Ability to minister the Word of God to hearts and lives of both church and unchurched,	Strong	Consistent focus on the nature of the Kingdom of God and how it must shape

	to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.		our understanding of preaching, ministry, and church government.
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