Course Schedule:

<table>
<thead>
<tr>
<th>Wk.</th>
<th>Date</th>
<th>Topics (may vary)</th>
<th>Assignment Due*</th>
</tr>
</thead>
</table>
| 1   | Aug 31 | Introduction & overview                    | Getting acquainted form  
The context of the coming of the kingdom  
The concept of the kingdom  
Ridderbos ix-xxxii, 3-15 |
| 2   | Sep 7  | No class – Labor Day Holiday               |                  |
| 2   | Sep 14 | The Gospel according to Matthew            | Carson & Moo 23-76, 134-168  
Ridderbos 18-56 |
| 3   | 21     | The Gospel according to Matthew, concl.    | Carson & Moo 77-133 |
| 4   | 28     | The Synoptic Problem                       | Poythress 13-26 |
| 5   | Oct 5  | Examination 1                              | Carson & Moo 169-197 |
| 6   | 19     | The Gospel according to Mark, cont’d.      | Poythress 27-76  
Ridderbos 61-183 |
| 7   | 26     | The Quest for the Historical Jesus         | Poythress 77-132 |
|     |        | Harmonization: Helps & Hindrances          |                  |

Oct 12 – Spring Break – No Class Meeting

| 8   | Nov 2  | The Gospel according to Luke               | Carson & Moo 198-224  
Ridderbos 184-284 |
| 9   | 9      | Examination 2                              | Poythress 133-148 |
| 11  | 23     | The Jesus of the Synoptics, John and Paul  | Carson & Moo 225-284 |
| 12  | 30     | The Gospel according to John, cont’d.      | Clowney, “Final Temple” |
| 13  | Dec 7  | The Gospel according to John, concl.       |                  |

Wed, Dec 9  No class – exegetical paper due at 11:00 a.m.  
Be sure to review the instructions for format  
and means of turning in your paper

Dec 10-15  Exam week - Examination 3

* Reading schedule doesn’t include articles to be assigned from Dictionary of New Testament Background.
2NT508 – Gospels
Fall 2015

Instructor: Associate Professor Michael Glodo

Office hours: Tuesdays 9:00-10:00 a.m., 3:00-4:00 p.m.
Wednesdays 11:00 a.m.-noon; 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
               Administrative Assistant Joyce Sisler: jsisler@rts.edu, 407.278.4552
               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, 10:00 a.m.-noon, 1:00-3:00 p.m., August 31-December 7
(except Labor Day, September 7 & reading week, October 12)

Course web page: The link to course web page will be available on Canvas at least two weeks before the start of the semester. If you have not previously registered as a Canvas user, you must do so first.

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.

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.
• 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>
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<tbody>
<tr>
<td>Three exams</td>
<td>75%</td>
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<tr>
<td>Short-form exegesis paper</td>
<td>25%</td>
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<tr>
<td>Total</td>
<td>100%</td>
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Due 11:00 a.m., Wednesday, Dec 7

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.


** 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.

Clowney’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-glorifying.

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 assigned:

- 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 in seminary is as profoundly enriching and under-utilized. Although addressing many debates particular to the early and mid-20th state of New Testament scholarship, Ridderbos provides a timeless snapshot of the origins and nature of the kingdom of God inaugurated by Jesus Christ.

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 since exam coverage will follow the published schedule. All assigned reading will be available either in the reserve reading section of the Library or on the course web page.

Examinations.

Exams of approximately 1 ½ 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.

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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.
questions. No notes or Bible will be permitted during the exams. On exam dates the exam will be given in the morning and class lectures will resume after lunch. The lecture review questions in the lecture outlines and reading review questions in this syllabus provide the basis for review.

Students are welcome to work together to study for exams, but do not use shared study question answers as a substitute for your own study.

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 12-15 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 file name does not follow these instructions, your paper will not be considered received until you have followed these instructions correctly.

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 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.

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/biblialfonts.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 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)
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)
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)

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)

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)

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 inferring this from the Gospel texts? (89-95)

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 184-284*

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)
### Course Objectives Related to MDiv* Student Learning Outcomes

**Course:** 2NT508 (Gospels)  
**Professor:** Michael J. Glodo  
**Campus:** Orlando  
**Date:** Spring 2015

#### 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>
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<tr>
<td>Strong</td>
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<tr>
<td>Moderate</td>
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<tr>
<td>Minimal</td>
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<tr>
<td>None</td>
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<tr>
<th><strong>Articulation (oral &amp; written)</strong></th>
<th>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</th>
<th>Strong</th>
<th>In addition to written examinations over lectures and reading, students must write an exegetical paper articulating both the method presented and the content of the scripture passage assigned.</th>
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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>
<td>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.</td>
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<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>
<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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<tr>
<td><strong>Sanctification</strong></td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>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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<tr>
<td><strong>Desire for Worldview</strong></td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>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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<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>
<td>Alternative viewpoints within Reformed parameters as well as those selectively outside of</td>
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<tr>
<td>Gospels</td>
<td>concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td>it are acknowledged and explained charitably.</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>
<td>Biblical content provides corpus for preaching; application provided regularly to model application in preaching.</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>
<td>None</td>
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<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>
<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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<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>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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