1. Course description. The course begins with a review of critical methodology followed by a critical survey of the history of the Synoptic problem (how to explain the relationship between Matthew, Mark, and Luke) and proposed solutions. Exegesis of selected passages (see outline below) will be used to provide in-depth understanding of the origins of the Synoptic traditions and their theology, ecclesiology and eschatology as seen in the life, Passion, and Resurrection of Jesus and in the early Church. This discussion will include the Christological titles, the miracles of Jesus, the parables of the Kingdom, the Sermon on the Mount, the Passion Narrative, and the Resurrection Narratives.

2. Course objectives.
   ● The student will be able to discuss the formation of the Synoptic traditions.
   ● The student will have a grasp of the distinctive Christology, soteriology, and eschatology of each of the Synoptic gospels.
   ● The student will be able to discuss the role of the miracles and parables in each of the Synoptic gospels.
   ● The student will be able to discuss the way in which each evangelist incorporates common material into the respective gospel.
   ● The student will have an understanding of Luke’s historiography and how he integrates the material of Acts with his gospel.
   ● The student will know the tools and methodologies for researching and writing on issues related to the Synoptic gospels.

3. Course Requirements.
   a. There are ten (10) exercises with due dates indicated starting on page 3. The exercises may range in length from one paragraph to one page. Try not to exceed one page in length. Five of them cover basic concepts; two test your ability to read the given texts carefully; the last tests your ability to compare a rabbinic text with the gospel texts [Total will be 25% of final grade].
   b. The mid-term will be on October 18th [25% of final grade].
   c. The final examination is scheduled for December 13th. It will cover material from the mid-term on, although the student will be expected to be able to apply what was covered in the first part of the course [25% of final grade].
   d. The final paper, described in §5 below, is due on 3 December 2018 [25% of final grade].

On Monday 10 September part of the class period will be devoted to a field trip to the GTU Library to familiarize the student with tools available for basic research in Biblical studies, including bibliographies, reference works, and important periodicals in English. Please print out and bring along the file on Moodle entitled “Tools for Biblical Study.” Available on Moodle is a selection of electronic media tools available as of 2006. Also check the following library link: [http://www.gtu.edu/library/electronic-resources](http://www.gtu.edu/library/electronic-resources). Staff can help you with any difficulty.

4. Readings. There is no required textbook. A bibliography will be posted on Moodle. Material will be posted on Moodle to supplement lectures. The Moodle password for this course is _synoptics_.

Bear a Bible to every class!
Aside from the reading assigned below, you may find the following book helpful.


Useful to consult but unfortunately out of print is


You may find a synopsis of the four gospels useful. Recommended is

**Aland, K., ed.** *Synopsis of the Four Gospels: Completely Revised on the Basis of the Greek Text of the Nestle Aland* (English-only text; Philadelphia: Fortress, 1983). Please note that this is an all-English edition and expensive. There exist an all-Greek edition, and a bi-lingual edition both of which are also expensive. If you cannot find a used copy, then try


The course outline makes reference to the following books, which may be consulted to supplement lectures. Some selections are also posted on Moodle.

**Perkins, P.** *Introduction to the Synoptic Gospels* (Grand Rapids: Eerdmans, 2007).

Read through Mark, Matthew, and Luke, preferably in that order. Read the Acts of the Apostles, being attentive to language and themes found in Gospel of Luke. Additionally you will find on Moodle my précis of basic issues in the Synoptic Gospels. It is important that you read through the notes on the characteristics of the individual gospels.
5. Essay of approximately 8-10 pages due 3 December 2018.
   • The topic should be chosen from either the miracle narratives, the parables, or the controversy accounts. You must deal with a pericope found in at least two of the Synoptic gospels. It may from the Triple Tradition, from Q, from a tradition found in Matthew and Luke, from Mark and Matthew, or Mark and Luke.
   • Consult with professor by the end of September about your topic to find out whether it is feasible and acceptable.
   • Your paper should include but not be limited to the following, where relevant. What is the Old Testament background? If you are dealing with a passage in the Triple Tradition, are Matthew and Luke dependent on Mark or does Q reflect an alternate tradition of the same passage? If relevant to the discussion, how does one account for the minor agreement between Matthew and Luke against Mark? If relevant, which of the evangelists represents the original narrative form? How is each account related to the individual evangelist’s christological and narrative concerns?
   • Submit a comprehensive bibliography on the topic no later than 15 October and schedule meeting with the professor to discuss your topic. The bibliography must include periodical literature. Articles in the New Jerome Biblical Commentary or Anchor Bible Dictionary or similar comprehensive commentaries do not count, although you may consult them; neither do annotations in study Bibles.

Consult Hayes, J. H. and C. R. Holladay, Ch. 12 “Integrating Exegetical Procedures,” 178-190 [on Moodle]; Paretsky, “Notes on writing an exegesis paper” [on Moodle]; GTU library info sheet on exegesis papers [link on Moodle]

6. Exercises on special topics. (One paragraph to one page in length. May be submitted by e-mail.)

due 10 Sept] THE ORAL TRADITION. (Note: you may answer these questions in any order you like, including a synthesis of the issues.) How does oral discourse foster continuity within the culture and how does it challenge the received view of reality? What role does historicity play in the oral traditioning process? What is the purpose of repetition and variations on a theme? What creates and what impedes the unity of speaker, message, and hearer? What is the nature of heroic stories, polarization stories, didactic stories and parabolic stories. Read [on Moodle] Kelber, W. H. “Mark’s Oral Legacy,” in The Oral and the Written Gospel (The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q (Philadelphia: Fortress, 1983) 44-89.

[due 24 Sept] APOCALYPTICISM. Discuss apocalyptic eschatology, its sociological milieu, and its relationship to the teaching of Jesus.


[due 1 Oct] “THE CLEANSING OF THE LEPER” (Mark 1:40-45, Matt 8:1-4, Luke 5:12-16). Read the accounts in themselves and in comparison with each other. What is the context of each? What is common to each? What elements are distinctive of each evangelist? What is the significance of each account within its respective gospel? [It will be helpful to consult the Greek text or to look at two or more different translations.]

[due 8 Oct] PARABLES. What is a parable? To what in the Old Testament are parables related? What is meant by “myth” and how are parables “antimyth”? What is the difference between “metaphor” and “allegory”? Can the parable of the Sower and the Seed exist independent of the allegory? What is the nature of parables of the Kingdom? How do Mark, Matthew and Luke respectively use parables? READ B. B. Scott, Hear Then the Parable. A Commentary on the Parables of Jesus (Minneapolis: Fortress, 1989), 3-62 [on Moodle]; Perkins, 114-119.

[due 15 Oct] “THE BEHEADING OF JOHN THE BAPTIST” (Mark 6:14-29, Matt 14:1-12, Luke 9:7-9). To the extent that you can determine, what are possible Old Testament echoes in the setting and the narrative? How are the three accounts similar and how are they different? What is the setting in each of the gospels? How has each evangelist incorporated the account into the respective gospel?

[due 29 Oct] GETHSEMANE AND THE LORD’S PRAYER

Read and identify any element in Mark 14:32-42 which can be found in Mark 13. Identify elements in Mark 14:32-42 which can be found in Matt 6:9-13 and Luke 11:2-4. What element of Luke 22:39-46 is found in Matt 6:9-13 but not in Luke 11:2-4? [It will be helpful to consult the Greek text or to look at two or more different translations.]


[due 12 Nov] WHAT WAS THE LAST SUPPER AND WHEN DID IT OCCUR?

What are the issues involved in determining the date of the Last Supper? Did Jesus celebrate a Passover Seder? What is the evidence for and against the evangelists’ identification of the Last Supper as a Passover Seder (regardless of whether we can date the Last Supper on the eve of the 15th of Nisan)?


7. IMPORTANT DATES.
- Bibliography due 15 October 2018
- Mid-term 18 October 2018.
- Term paper due 3 December 2018.
- Class evaluation and course review session for final exam on 10 December 2018.
- Final exam 13 December 2018.

8. COURSE OUTLINE.

Part One — Introductory issues.

1. Review the basic issues regarding the historical-critical method by reading [all available on Moodle] 

   See if you can answer the following questions. What are the core assumptions of the “Historical Critical Method”? What is the relationship of faith to historical truth? How can the Word of God be subject to any critical method?


   Some solutions:
   - Griesbach Hypothesis
   - Two-Source Theory
   - Other solutions
4. Tools used.


   g. Historical, Social and Literary Background.


9. Title Christology. Read Paretsky, “Title Christology” [on Moodle].

Part Two — Exegesis

Read the sections to be discussed beforehand.


Superscription to the individual gospels.


The Baptism of Jesus.

Kingdom of God.

The Temptation Narratives


The lists.

The role of the twelve among the disciples.

Role of Peter.

The relationship between hoi dôdeka and hoi apostoloi.


The paradigm of the gospel miracles and their theological significance.

“Son of Man” title.

Healing looks forward to Resurrection.


Jesus operating in the power of YHWH.

Apocalyptic motifs.


Consult Scott, B. B. Re-Imagine the World: An Introduction to the Parables of Jesus (Santa Rosa, Calif.: Polebridge, 2001).

Concentrating on genre of the parables, Parables of the Kingdom, and their use in Jesus’s teaching.

Role of Sermon on the Mount in Matthew.
Jesus as new Moses.
The Beatitudes.
The Lord’s Prayer.
The House on Rock and the House on Sand.

Messiah.
Passion predictions.

Jesus as revealer of eschatological hope.
Themes of the Sukkoth.
Adam’s lost glory.
Apocalyptic eschatology and the Holy War: glory of God re-enters the Temple.

Passover.
Liturgical re-formation of the traditions.
Institution of the Eucharist.
Jesus as representative of divine providence in the Exodus.
Eucharistic motifs.

Problems when compared with Jewish law.
Literary parallels between trial before Sanhedrin and trial before Pilate.

Formation of the traditions.
Perspective of each of the evangelists.

Empty tomb tradition.
Structure and purpose of the narratives.
The ending of each of the Gospels.