

# Advanced Biblical Exegesis

2ON504



Reformed Theological Seminary - Orlando Campus

Professor Glodo

*Spring 2019*

Course schedule (to be provided by start of class):

<u>Date</u>	<u>Topic</u>	<u>Assignment(s) Due</u>
Feb 7	Course introduction, syllabus review Seeing the text: tabling, contouring, & plotting texts	
14	How words work: lexicography & word studies	HW: Tabled & contoured Greek/English text
21	Literary analysis: micro-features	HW: Lexical analysis of assigned text
28	Literary analysis:	Read R. Hays, <i>Echoes of Scripture in the Gospels</i> , Introduction & Chapter 11 HW: Plotting of assigned text
Mar 7	Background analysis Literary analysis	Read Hays, chapter 3, sections 12 & 13 HW: Syntactical & text critical analysis of assigned text
14	OT quotations in the NT OT lexical analysis	Read Hays, chapter 3, sections 14 & 15 Reading Beale & Carson, Commentary on the NT Use of the OT, Introduction
21	<i>Spring Break – No Class</i>	
28	Redemptive-historical analysis Theological analysis	HW: Analysis of OT quotations & allusions
Apr 4	The case for Christ-centered interpretation The history of Christ-centered interpretation	Greidanus, chapters 1-4 Exegesis paper due @ start of class
11	The ways of Christ-centered interpretation	Greidanus, chapters 5-6
18	The ways of Christ-centered interpretation, cont'd.	Ortlund, "Christocentrism..."
25	Preaching Christ from OT narratives	
May 2	Preaching Christ from Proverbs Preaching Christ from the Psalms	Waltke, "Righteousness in Proverbs"

9	Preaching Christ from the Gospels	
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Preaching Christ from the Gospels

# 2ON504 – Advanced Biblical Exegesis

## Course Syllabus – Spring 2019

*Instructor:* Associate Professor Michael Glodo

*Office hours:* 11:00am–noon, Mondays & Tuesdays  
1:00-2:00pm Wednesdays & Thursdays

*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](mailto:mglodo@rts.edu), (407)278-4476 direct

*Communication:* I prefer communicating in person, but email and Canvas are 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:* Thursdays, 9:00-11:00am

*Course web page:* <https://rts.instructure.com/courses/4881>

### Prerequisites:

Completion of all Greek and Hebrew requirements.

### Course Description:

Attention is given to maintaining skill in the original languages and applying them to broader questions such as unity and diversity within Scripture, the relationship of Old and New Testament studies, the interaction of biblical and theological studies, and the place of Scripture in pastoral ministry. (2 hours)

*A note regarding the Global version of this class: The Global version is easier and does not require any usage of original languages. This residential version of the course does require use of original languages because it will help you prepare for language standards and exegetical papers required for presbytery ordination exams.*

### Course Requirements.

Homework assignments	40%
Class participation	20
Exegetical Paper	40
	April 4 @ start of class
Total	100%

Required Reading.

Greidanus, Sidney. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method.* Grand Rapids: Eerdmans, 1999. pp. 1-277. ISBN 978-0802844491.

If you have not read or used the following work prior to this class, you may wish to consult its early chapters to assist you with assignments during the first part of the semester. This work is available on the course reserve shelf in the library.

Schertz, Mary H. and Perry B. Yoder. *Seeing the Text: Exegesis for Students of Greek and Hebrew.* Nashville: Abingdon Press, 2001.

Additional reading will be assigned from a variety of articles and other sources on a week to week basis. Those assignments will include portions from:

Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament: D. A. Carson, G. K. Beale*: 0884147702108: Amazon.Com: Books. Grand Rapids: Baker Academic, 2007.

Hays, Richard B. *Echoes of Scripture in the Gospels*. Reprint edition. Waco: Baylor University Press, 2017.

—. *Echoes of Scripture in the Letters of Paul*. New edition edition. New Haven: Yale University Press, 1993.

Long, V. Philips, Tremper Longman III, Richard A. Muller, and Vern S. Poythress. *Foundations of Contemporary Interpretation*. Edited by Moises Silva. Revised ed. edition. Grand Rapids, Mich: Zondervan, 1996.

Assignments related to the homework and the exegetical paper will require use of resources acquired for previous courses and/or library resources.

Homework Assignments

For most weeks an assignment will be made to a) apply/review concepts covered in class or b) prepare material to be used in class the week it is due. Many of these assignments will be steps you have to complete for the exegetical paper. When instructed, have a copy of your submission available during class discussion. Late assignments will result in grade reduction.

Class Discussion

Come to class prepared to discuss assigned reading and homework. You will be called on in a systematic way.

Exegesis Paper.

Each student will write an exegesis paper on an assigned passage making use of the original languages. This paper will be similar to those often required by ordaining bodies and may fulfill that requirement for some students when seeking ordination. I will present the method, form and content of this assignment. It will build upon the exegetical method developed in Greek, Hebrew, and hermeneutics courses you have already taken. The rubric for the paper is described briefly below.

The final papers will be 12-15 pages in length (including bibliography of no more than 2 single-spaced pages) and will be due on the date indicated above. Papers are to be uploaded to the course web page

in either Microsoft Word or Rich Text Format (no PDFs, please). Late papers will incur a grade penalty. Please do not email me your paper “just to be sure.” Canvas will allow you to view your upload to confirm it.

Papers are to conform to good formatting standards such as Turabian: double-spaced, pages numbered, block quote format, bibliography, etc. Papers may use either in-text or footnote citations.

### Greek and Hebrew Fonts.

Greek and Hebrew citations should use the SBL, Logos, or BibleWorks fonts. Any exceptions must be pre-approved. 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>.

### Exegesis Paper Rubric

Below is the rubric you are to follow in your exegetical paper. Terms underlined are required elements of the paper.

#### **General form, writing, grammar, spelling, etc. (10 points)**

Is your writing clear? Contain minimal errors? Do you explain the relevance of information you are providing? (This can tend to be a major flaw if you are taking a “cookbook” approach to a paper and simply checking off required steps.) Do you provide clear transitions between ideas and sections?

#### **1. Abstract & introduction (5 pts)**

Immediately preceding your introduction, provide an abstract of your paper in block quote format in 10 point type. An abstract is a brief summary (100-200 words) stating the goal, method and conclusion(s) of the paper. This should be written after the paper as a whole is completed. If you bear in mind that you will eventually have to write this abstract, it can help you be more focused in your conclusions.

The introduction itself should begin by stating your purpose and method and include any scope limitations which need to be acknowledged.

In the introduction you should discuss prolegomena such as the biblical book's authorship, setting, audience, date and occasion appropriate to the book. You may assume an evangelical view of authorship, but should acknowledge majority view critical positions as needed. When doing so, be sure to demonstrate that you understand the methodological or ideological presuppositions of historical critical views. For example, if non-Isaianic authorship of Isaiah is assumed by a commentator, in assessing that commentator's comments about authorship and dating, be sure to point out that the critical position is usually informed by a denial of prophecy before the fact as a philosophical or *a priori* assumption. Relatedly, be sure to show as necessary your awareness of whether a commentator or author is coming from a historical critical perspective.

Just because you learned something in your research doesn't mean it is relevant to your paper. Including irrelevant information indicates you don't understand it or its relevance.

**2. Text and Translation (10 pts)**

If necessary, justify the boundaries of your text. I.e., explain and defend how the text being examined has been delimited.

Provide an English translation of your text, providing any needed translation explanations following or in footnotes/superscripted notations. See the translation format of the Word Biblical Commentary for an example of one way this can be done. The translation should be readable but literal enough to reflect that you understand the original language.

Although it is not required, you may place the Greek or Hebrew original side-by-side if you wish. If there are any difficult text critical issues, explain them and indicate your conclusion(s).

Describe any significant formal features of the text (e.g. repetition, chiasm, acrostic, etc.) and refer to any subsequent discussions in your analysis (below).

**3. Overarching socio-cultural and historical background analysis. (5 pts)**

Identify and discuss any overarching significant socio-cultural or historical background elements pertaining to your text and explain their relevance to understanding your passage. For example, if writing on a section of a NT epistle which reflects the background of Greco-Roman household codes, mention it and its relevance here. For detailed background issues, address them in your analysis (below).

**4. Analysis (50 pts)**

In this main section of your paper you most likely will want to proceed with a linear analysis of your text, i.e. section by section. Beginning by providing an outline of your passage. In your analysis include the following when relevant to your exegesis.

Lexical analysis. Identify and explain meaning of significant, specialized, ambiguous, or otherwise problematic words reflecting an awareness of semantic range, the particular author's usage, the book and context usage, and other factors influencing meaning in your passage.

Syntactical analysis. Explain any significant, ambiguous, or problematic syntactical features of the text.

Literary analysis. 1) How does the *overall structure* of the text (e.g. plot) and *specific literary features* of the text (e.g. characterization, direct and indirect speech, repetition, foreshadowing, etc.) go into the making of its meaning at the passage level? 2) How does this passage contribute to or participate in the book meaning of the particular book in which it occurs? 3) On a literary level, how does this passage participate in or contribute literarily to the Bible as whole (e.g. motifs, intertextuality by quotation or allusion, imagery)?

New Testament Use of the Old Testament. If your text cites another portion of scripture (such as a New Testament quotation of the Old Testament), indicate the text form of the citation following your translation, in your analysis, or in an appendix. A sample format will be provided in class. E.g. is it a Septuagint quote? Hebrew translation? A conflation of more than one OT passage? Refer to any exhibit or appendix to your paper if used. Using Carson and Beale, characterize the NT use of the OT.

Redemptive historical analysis. How does this passage contribute to, reflect, or participate in the progress of redemption? Are there redemptive-historical themes or motifs? Types? How is redemption advanced? Does it reflect epochal adjustments? Are there themes or elements of redemptive history which are inaugurated in this text? How are the themes or elements of this text to be ultimately consummated? How does it reflect the continuing reign of God in the present age?

Theological analysis. Given the unity of the Bible's witness and the canonical context, what theological affirmations or conclusions are expressed in your text? What does this passage mean in light of the whole context of the canon? What does this text teach us about the Triune God, who He is and what He does (affectively, cognitively, volitionally)? What does this text teach us about our humanity (who we are, what we are to do affectively, cognitively, volitionally)? What does this text teach us about God's mediation/redemption in Jesus Christ?

#### **5. Summary, Defense, Application, and Conclusion (20 pts)**

Summarize and defend your findings, including a summary statement of original meaning of your text along with contemporary applications. Indicate if there are any significant issues remaining unresolved or for future study. Conclude your paper with a summation of the paper as a whole.

#### Classroom Technology

Computers and tablets are permitted in class if you agree to limit your usage to classroom purposes. Handouts will be available in print and on Canvas. Cell phones are to be out of sight except on breaks unless compelling personal or professional reasons require otherwise. Notify me if that is the case.





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

Course: 2ON504 (Advanced Biblical Exegesis)

Professor: Michael J. Glodo

Campus: Orlando

Date: Spring 2019

<b>MDiv* Student Learning Outcomes</b>		<b>Rubric</b>	<b>Mini-Justification</b>
<p><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></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>			
<p><b>Articulation (oral &amp; written)</b></p> <p>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</p>			
<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	Course consists of two major exegetical papers incorporating Bible content knowledge, hermeneutics and grammatical/syntactical skills all from previous courses. Final papers are geared to satisfaction of ordination requirements.
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	Two major exegetical papers require incorporation of exegetical insights into systematic theology.
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal	Major hermeneutical unit on relating exegesis and exposition to proclamation of the gospel requires expanded reach of all implications of the gospel.
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	None	

<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.)	Minimal	Focus is more on objective knowledge.
<b>Preach</b>	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Moderate	Exegetical results require some relevance made to preaching opportunities and occasions.
<b>Worship</b>	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	None	
<b>Shepherd</b>	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.	Minimal	Because exegetical skill is foundational to preaching and leadership, this course provides those foundations.
<b>Church/World</b>	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Minimal	Only to the extent that exegesis of particular texts relates.