

# Hermeneutics

*02ON5100/01*



Reformed Theological Seminary - Orlando Campus

Professor Glodo

*Spring 2020*

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

<u>Date</u>	<u>Topic</u>	<u>Assignment(s) Due</u>
Feb 6	Course introduction, syllabus review Seeing the text: tabling, contouring, & plotting texts	
13	How words work: lexicography & word studies	HW: Tabled & contoured Greek/English text
20	Literary analysis: micro-features	HW: Lexical analysis of assigned text
27	Literary analysis:	Read R. Hays, <i>Echoes of Scripture in the Gospels</i> , Introduction & Chapter 11 HW: Plotting of assigned text
Mar 5	Background analysis Literary analysis	Read Hays, chapter 3, sections 12 & 13 HW: Syntactical & text critical analysis of assigned text
12	OT quotations in the NT OT lexical analysis	Read Hays, chapter 3, sections 14 & 15 Reading Beale & Carson, <i>Commentary on the NT Use of the OT</i> , Introduction
19		Exegetical paper due (Mar 20)
26	<i>Spring Break – No Class</i>	
Apr 2	Redemptive-historical analysis Theological analysis	HW: Analysis of OT quotations & allusions
9	The case for Christ-centered interpretation The history of Christ-centered interpretation	Greidanus, chapters 1-4 Exegesis paper due @ start of class
16	The ways of Christ-centered interpretation	Greidanus, chapters 5-6
23	The ways of Christ-centered interpretation, cont'd.	Exegetical paper revision due (optional) Ortlund, "Christocentrism..."
30	Preaching Christ from OT narratives	

May 7	Preaching Christ from Proverbs Preaching Christ from the Psalms	Waltke, "Righteousness in Proverbs"
	Preaching Christ from the Gospels	

# 02ON5100/01 – Hermeneutics

## Course Syllabus – Spring 2020

*Instructor:* Associate Professor Michael Glodo

*Office hours:* 11:00am–noon, Tuesdays, 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, 1:00-4:00 p.m.

*Course web page:* <https://rts.instructure.com/courses/6161>

### Prerequisites:

Completion of all Greek and Hebrew requirements.

### Course Description.

Emphasis will be placed upon the relationship of the OT and the NT. Background hermeneutical issues will also be covered, including the role of the interpreter, the use of creeds and confessions in interpretation, and the relationship between original meaning and modern meaning. (3 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	65%	
Class participation	10	
Exegetical Paper	25	April 25 @ start of class
Total	<u>100%</u>	

### Required Reading.

All the following works will be available on the reserve shelf or among reference works in the library. Major portions of the following books will be required reading.

Greidanus, Sidney. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method*.

Grand Rapids: Eerdmans, 1999. ISBN 978-0802844491.

Hays, Richard B. *Echoes of Scripture in the Gospels*. Waco: Baylor University Press, 2017. Paperback ISBN 978-1481305242, hardback 978-1481309479.

Long, V. Philips, Tremper Longman III, Richard A. Muller, and Vern S. Poythress. *Foundations of Contemporary Interpretation*, Rev. Ed. Moises Silva. Grand Rapids, MI: Zondervan, 1996. ISBN 978-0310208280.

Pratt, Jr., Richard L. *He Gave Us Stories: The Bible Student's Guide to Interpreting Old Testament Narratives*. Phillipsburg, NJ: Presbyterian & Reformed Publishing, 1993. ISBN 978-0875523798.

The following work will be assigned in portions as a reference work. However, it should be considered a standard component of the studious pastor's library.

Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids: Baker Academic, 2007. ISBN 978-0801026935.

If you have not read or used the following work prior to this class, you may wish to consult the early chapters of the following work in order to assist you with assignments during the first part of the semester.

Schertz, Mary H. and Perry B. Yoder. *Seeing the Text: Exegesis for Student of Greek and Hebrew*. Nashville: Abingdon Press, 2001. ISBN 978-0687091140

Additional reading will be assigned from a variety of articles and other sources on a week to week basis. 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 10-12 pages in length (not including the translation appendix and bibliography) and will be due initially on the date indicated in the above schedule. Papers are to be uploaded to the course web page in either Microsoft Word or Rich Text Format (no PDFs or Pages,

please). Late papers will incur a grade penalty. Students will have an opportunity to raise their initial grade by revising and submitting papers by the date indicated above. 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 Unicode fonts such as SBL Hebrew and SBL Greek. Lecture handouts will include Greek and Hebrew materials. SBL Hebrew and SBL Greek fonts which are used by Logos Bible software and may be downloaded for free at <http://www.sbl-site.org/educational/biblicalfonts.aspx>. Be sure to follow the directions regarding installation of fonts and keyboards.

### 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 briefly 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. For this reason, it is paramount to complete your research before beginning to write your paper.

## 2. Text and Translation (10 pts)

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

In an appendix 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 behind the translation.

Although it is not required, you may place the Greek or Hebrew original side-by-side your translation if you wish. If there are any difficult text critical issues, explain them in your translation notations and address them as needed 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. However, it is to read as a well-written paper and not merely a series of disjointed textual observations. 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 in your translation, your analysis, or in an appendix as seems best to you. 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 in your passage.

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 yet 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:  
 Professor:  
 Campus:  
 Date:

<b><u>MDiv* Student Learning Outcomes</u></b>		<b><u>Rubric</u></b>	<b><u>Mini-Justification</u></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>		<ul style="list-style-type: none"> <li>➤ Strong</li> <li>➤ Moderate</li> <li>➤ Minimal</li> <li>➤ None</li> </ul>	
<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.	Strong	Course consists of major exegetical paper incorporating Bible content knowledge, hermeneutics and grammatical/syntactical skills all from previous courses PLUS weekly assignment reporting the results of exegetical study.
<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	See above.
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderator	To the extent that Reformed theology contains a certain hermeneutical outlook.
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	The role of the Spirit (and sanctification) in biblical interpretation is emphasized along with the goal of interpretation which is sanctification.
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	Minimal	
<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	
<b>Preach</b>	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	Hermeneutical skill is essential to homiletical skill.

<b>Worship</b>	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Minimal	
<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.	Moderate	Consideration is given to the role of tradition and presuppositions in interpretation.