

PTH223 Advanced Bible Interpretation
Pacific Life Bible College
Fall 2014

Wednesdays 8:00-11:20am

Instructor: Brad Copp, bcopp@pacificlife.edu , (604) 868-1162

College Mission Statement:

The mission of Pacific Life Bible College is to glorify God and fulfill His Great Commission by helping the church prepare men and women for Spirit-powered, servant leadership within their churches, families, communities and chosen careers.

Character Development

Your character development is encouraged through courses that emphasize personal integrity, dynamic classroom and chapel experiences, an on-going mentoring program, and a community of supportive faculty, friends, and fellow students. We consider character qualities to be the main criteria for assessing leadership potential (1 Timothy 3).

Academic Excellence

On the foundation of godly character, we add knowledge: systematic instruction from God's Word, applied to a changing world. Leaders that make an eternal difference in their world have a thoroughly Christian worldview, understanding people and current events from the timeless perspective of Scripture.

Ministry Experience

While we strive to instill in you a sense of academic excellence, we don't end the process there. Hearers of the Word are to also be doers of the Word. We help you apply learning to practical service to others through connecting to local church leadership for guided hands-on practicums and internship programs. Our goal is to help you become a leader, firmly founded on sound doctrine and reaching out in the effective power of the Spirit.

Course Description:

Building on the content of Introduction to Bible Interpretation, this course will further develop the necessary skills and tools to accurately understand the Bible and to respond personally and appropriately. Students will continue to learn and practice a flexible process for studying a passage in light of its historical occasion and purpose and in light of the normal conventions of language communication.

Prerequisite PTH123 Introduction to Bible Interpretation or equivalent

Course Objectives:

Upon completing this course, the student should be able to:

- identify grammatical and literary structural elements in a passage of Scripture,
- apply sound principles of interpretation to verses, paragraphs, and longer units to the various genres of Scripture,
- apply specific tools to the study of discourse, narrative and poetic material,
- determine word meanings within texts,
- demonstrate the proper use of specific Biblical resources to understand the historical cultural contexts of a passage.
- demonstrate responsible Bible reading that profits all areas of their life and ministry.
- Demonstrate a love for Bible study and the benefits thereof

Textbooks and Suggested Readings:

Textbooks

Holy Bible- You should have access to at least one formal equivalent and one functional equivalent translation, but the more translations you examine, the better.
PTH 223 Course Pack, Pacific Life Bible College, 2013.

Suggested Readings

Carson, D. A., Exegetical Fallacies, Grand Rapids, Baker, 1984.
Duvall, J. Scott and J. Daniel Hays, Grasping God's Word, Grand Rapids Zondervan, 2005.
Fee, Gordon D. New Testament Exegesis- Third Edition. Louisville: Westminster John Knox Press, 2002. (Abbreviated 'NTE')
Fee, Gordon D., and Douglas Stuart. How to Read the Bible for All Its Worth- Third Edition. Grand Rapids: Zondervan, 2003.
Lubeck, Ray, Read the Bible for a Change (Abbreviated 'RBC'), Waynesboro GA, Authentic Media, 2005.
Stuart, Douglas. Old Testament Exegesis- Third Edition. Louisville: Westminster John Knox Press, 2001.

Course Requirements:

1. **Class attendance** – Student is to be present, to be on time, and to actively participate in class discussion and activity. See the PLBC attendance policy below.
2. **Reading of Course Pack** – Students will complete scheduled reading before class in order to get the most out of classroom activities. Some pages are examples and reference. These pages may be skim read. Students will report on percentage of Course Pack reading completed for the Final Exam. **See course schedule for assigned reading.**
3. **Class Discussion and exercises** – Students will participate in classroom discussion and occasional in-class exercises. These will vary for each session. Some of the exercises may be turned in for credit.
4. **Weekly Exegesis Exercises** – Students will complete weekly exegesis assignments. These are included in the course pack and due dates for each are on the course schedule. **Due Weekly (see course schedule)**
5. **Term Project** –
 - a. The Purpose of the assignment is for the student to gain a thorough understanding of your chosen passage through using a guided exegetical method.
 - b. The Goal of the assignment is for the student to work through the exegetical process until you have a thorough understanding of what Paul was communicating to the Philippians specifically in your chosen passage; and to demonstrate that understanding by communicating Paul's message in your own words and showing how you arrived at that understanding. The paper is primarily like a commentary in that you should explain what Paul was saying to his first readers. The paper should also show your process in coming to that understanding insofar as it is necessary to show that your understanding is consistent with Paul's words.
 - c. The paper will be in proper format with citation. This is not a research paper, but an exegesis paper, so references are not required except as is necessary to aid exegesis. However, any references used should be documented.
 - d. The paper will be around 12-15 pages long (2500-3000 words) and have approximately the following proportions:
 - 1-2 pages describing the historical background, occasion and purpose
 - 3-4 pages describing the process and results of your exegesis that helped you understand the passage.
 - 4-5 pages describing the meaning of the passage in your own words – including the flow of thought and how it addresses the occasion and purpose.
 - 2-3 pages describing the intended application for the original audience and how this passage can be applied today
 - e. Many of the weekly exegesis assignments will be on the assigned passages, so this research will form the basis of the exegesis paper. However, the Project should be a synthesis and description of the passage, not just a reproduction of your research notes or exegesis assignments.
6. **Final Exam** - Students will complete a 110 minute exam covering the process and skills of Exegesis. A Study guide will be given to help students prepare for the Final Exam **Wednesday Dec. 10th at 8am.**

Course Evaluation

Attendance, Participation, In Class Exercises	5%
Weekly Exegesis assignments	40%
Term Project	35%
Final Exam	<u>20%</u>
	100%

PLBC Academic Freedom Statement

PLBC Faculty and students are granted academic freedom within the context of submission to God's revealed truth. The Scripture is the final and primary functional authority on all questions of truth, value and practice. Instructors should model a passionate pursuit of truth wherever it leads, fairly present all major sides of controversial issues, demonstrate academic integrity in evaluating diverse truth claims, extend gracious, loving respect toward those who disagree, and exemplify courageous faithfulness in holding to those truths that are Biblically justified. Instructors need to demonstrate unity in essentials, liberty in non-essentials and charity in all things. Students should follow and embrace the Biblical ideal of passion for truth in a context of intellectual freedom under humble submission to God and love for one another.

PLBC Absence Policy:

Students are expected to be present, prepared and on time for all classes. Students should not miss any class session except for illness or unavoidable emergency situations. Students are expected to schedule all appointments after school hours. A student who is physically present, but clearly not engaged (asleep, surfing the web, etc.) may be marked absent at the instructor's discretion.

If a student adds a course after the first class session, the student will be considered absent for every class session missed. In the case that the student changed their schedule at the request of their advisor or the college administration, the instructor will be advised whether the student should be counted absent for class sessions missed.

Students who enter the classroom after the class begins or fail to return before the end of a break period will be recorded as tardy. If a student misses more than 20 minutes of any class session without valid excuse, they should be marked absent for that day. Every three tardies will be counted as one absence. Total absences in excess of 25% of classes may result in the student being asked to withdraw from the class with a fail.

Students shall not receive a grade penalty for an excused absence. However, excused absences may still count against the 25% maximum allowable absence.

PLBC Course Extension Policy

Instructors are able to grant students an informal extension of one week after the PLBC assignment deadline date. If more time is required, the student must apply and pay for the formal extension (maximum extension of one month from the assignment deadline date). The formal request for an extension must be made before the end of the semester. Valid reasons for extensions consist of issues such as a death in the family, a family emergency, personal illness, chronic health issue, or a learning disability. The instructor has the right to deny any extension request. The request will most likely be denied if the student has demonstrated a lack of diligence and discipline throughout the term. When an extension is approved the final course grade will be set to "I" (Incomplete) and after the one month extension has expired, a grade is assigned to the student based on the course work received to date. A fee of \$15 per credit hour is charged for course extensions.

Course Schedule

Date	Block 1	Block 2	Block 3	Assignment Due
Wk. 1 Sept. 10	Course Introduction Course Syllabus	The Nature of the Word	The Problem of Interpretation	
Wk. 2 Sept. 17	The Interpretive Process	General Exegetical Principles Historical Context	Exegetical Principles Communicating with Words	EE1 Due CP 41-64
Wk. 3 Sept. 24	Campus Cleanup – No Class			
Wk. 4 Oct. 1	Exegetical Process Heart Preparation	Exegetical Process Text Criticism	Exegetical Process First Steps	EE2 Due CP 65-76
Wk. 5 Oct. 8	Word Meanings Word Studies	Grammar and the Function of Language	Flow of Thought Sentence Flow	EE3 Due CP 77-100
Wk. 6 Oct. 15	Sentence Flow Stumbling Blocks	Sentence Flow (cont.)	Sentence Flow (cont.)	EE4 Due CP 101-114
Wk. 7 Oct. 22	Sentence Flow (cont.)	Sentence Flow (cont.)	Flow of Thought How Propositions are related	EE5 Due CP 191-223
Wk. 8 Oct. 29	How Propositions are Related (cont.)	How Propositions are Related (cont.) Arcing	Arcing (cont.)	EE6 Due CP 115-137
Wk. 9 Nov. 5	Arcing (cont.)	Arcing (cont.)	Arcing (cont.)	EE7 Due CP138-150
Wk.10 Nov. 12	Narrative and Narrative Technique	Narrative (cont.)	Storyboarding	EE8 Due CP 151-164
Wk. 11 Nov. 19	Storyboarding (cont.)	Storyboarding (cont.)	Storyboarding (cont.)	EE9 Due CP 165-174
Wk. 12 Nov. 26	Biblical Poetry Parallelism	Parallelism and Poetic Techniques	Poetic Symbolism and Imagery	EE10 Due
Wk. 13 Dec. 3	Biblical/Theological Contexts Analogy of Faith	Reference Tools	Reference Tools Interpretive Virtues	Term Project Due
Final Exam Wednesday, Dec 10 8:00-11:20 PM				

Course Bibliography

- Adler, Mortimer J., and Charles Van Doren, How to Read a Book, New York, Simon & Schuster, 1972.
- Bock, Darrell L., and Buist M. Fanning, Interpreting the New Testament Text- Introduction to the Art and Science of Exegesis, Wheaton, Crossway, 2006.
- Blomberg, Craig L., A Handbook of New Testament Exegesis, Grand Rapids, Baker Academic, 2010.
- Broyles, Craig C. ed., Interpreting the Old Testament- A Guide for Exegesis, Grand Rapids MI, Baker Academic, 2001.
- Carson, D.A, Exegetical Fallacies, Grand Rapids, Baker Books, 1984.
- Carson, D.A. ed., Biblical Interpretation and the Church, Grand Rapids, Baker Books, 1984.
- Carson, D.A., and John D. Woodbridge eds., Scripture and Truth, Grand Rapids, Baker Books, 1992.
- _____, Hermeneutics, Authority and Canon, Grand Rapids, Baker Books, 1995.
- Doriani Daniel M., Putting the Truth to Work- The Theory and Practice of Application, Phillipsburg NJ, P&R Publishing, 2001.
- Fee, Gordon D., Gospel and Spirit, Issues in New Testament Hermeneutics, Peabody MA, Hendrickson, 1991.
- _____, Listening to the Spirit in the Text, Grand Rapids, Eerdmans, 2000.
- _____, To What End Exegesis?, Grand Rapids, Eerdmans, 2001.
- Fee, Gordon D., and Douglas Stuart, How to Read the Bible Book by Book, Grand Rapids, Zondervan, 2002.
- Frame, John M., The Doctrine of the Word of God, Phillipsburg NJ, P&R Publishing, 2010.
- Fuller, Daniel P. The Unity of the Bible, Grand Rapids, Zondervan, 1992.
- Goldsworthy, Graeme, Gospel-Centered Hermeneutics- Foundations and Principles for Evangelical Biblical Interpretation, Downers Grove, IVP, 2006.
- Green, Joel B. ed., Hearing the New Testament, Grand Rapids, Eerdmans, 1995.
- Grudem, Wayne, C. John Collins, Thomas R. Schreiner, eds., Understanding the Big Picture of the Bible, Wheaton, Crossway, 2012.
- Hunt, Arthur W., The Vanishing Word, Wheaton, Crossway, 2003.
- Kaiser, Walter, C. Jr., Toward an Exegetical Theology, Grand Rapids, Baker Books, 1981.
- Kaiser, Walter C., and Moises Silva, An Introduction to Biblical Hermeneutics, Grand Rapids, Zondervan, 1994.
- Ladd, George Eldon, The New Testament and Criticism, Grand Rapids, Eerdmans, 1967.
- Longman, Tremper III, Reading the Bible with Heart & Mind, Colorado Springs: Navpress, 1997.
- Marshall, I. Howard ed., New Testament Interpretation, Essays on Principles and Methods, Grand Rapids, Eerdmans, 1977.
- McCartney, Dan and Charles Clayton, Let the Reader Understand, Phillipsburg NJ, P&R Publishing, 2002.
- McKnight, Scot ed., Introducing New Testament Interpretation, Grand Rapids, Baker, 1989.
- Osborne, Grant R., The Hermeneutical Spiral, Downers Grove IL, InterVarsity Press, 1991.
- Packer, J.I., Fundamentalism and the Word of God, Grand Rapids, Eerdmans, 1958.
- Plummer, Robert L., 40 Questions About Interpreting the Bible, Grand Rapids, Kregal, 2010.
- Ryken, Leland, How to Read the Bible as Literature, Grand Rapids, Academie Books, 1984
- Silva, Moises ed., Foundations of Contemporary Interpretation- Six Volumes in One, Grand Rapids, Zondervan, 1996.
- Sire, James W., Scripture Twisting, Downers Grove, InterVarsity, 1980.
- Stein, Robert H., The Method and Message of Jesus' Teachings, Philadelphia, Westminster Press, 1978.
- _____, A Basic Guide to Interpreting the Bible- Playing by the Rules, Grand Rapids, Baker Books, 1994.
- VanGemeren, Willem A. ed., A Guide to Old Testament Theology and Exegesis, Grand Rapids MI, Zondervan, 1999.
- Vanhoozer, Kevin J., Is There a Meaning in This Text?, Grand Rapids, Zondervan, 1998.
- Virkler, Henry A., Hermeneutics, Grand Rapids, Baker Books, 1981

Class Policies

In order to be fair to all students, to organize my workweek, and to be prompt with marking, the following policies will be adhered to. It is also an important aspect of preparation for life after PLBC that students should learn to plan and use their time effectively so as to meet deadlines, and learn also to work within the parameters set for assignments.

- Assignments may be submitted in class, posted on Populi, send via e-mail, or delivered to the PLBC office (make sure it is time and date stamped by the receptionist). I would prefer they be posted in Populi, but feel free to use whichever method is convenient.
- Electronic Submissions will be accepted in docx, doc, odt or pdf formats. Any other format must be cleared with the instructor prior to submission.
- All assignments must be submitted by the beginning of class on the date they are due. If class will be missed because of illness, assignments may be submitted *before* scheduled class time. Any assignment not submitted at the requested time will be considered late.
- Late work will receive a deduction of 10% per day late (excluding weekends) up to 50% deduction. You may submit a late assignment either in class, via e-mail, via Populi or via the PLBC office.
- Extensions for late work may be given for a short period when circumstances arise which in my view could not reasonably have been foreseen and which are sufficiently serious to warrant an exception to the rule. See the PLBC Course Extension Policy for details.
- All work must be typewritten (except exams), neat and legible.
- All assignments must be your own work. Work sharing and plagiarism are not acceptable.
- Because of the limited number of language and exegesis tools in the library, I ask that you be considerate of others and not monopolize the resources. I would also ask that dorm students give priority to off campus students or those with more limited schedules.
- Because of the uneven quality of the information, Wikipedia and other similar information sharing resources are not acceptable reference for this class.
- I expect all students (because you are adults) to be considerate to the instructor and fellow students by being fully engaged in all class sessions. Boredom is a two way street. You cannot be bored without your willing consent and participation. Even if the course material is not presented in a dynamic, entertaining fashion, it is the student's responsibility to actively engage and get the most out of the course material. Think of this as getting your money's worth out of the class. Also think of this as going "All In" in this aspect of your discipleship. God deserves your Very Best, even in classroom attention.
- The Myth of Multi-tasking is a lie. It has been proven that the human brain cannot give quality attention to multiple tasks at once (that is why cel phone usage while driving is illegal). Therefore, it is counter-productive to yourselves and the people around you to engage in non-class related activities while class is in session. Students should not facebook, text, play video games, engage in non-class related conversation, etc. in class. It is not only a hindrance to your learning process; it is incredibly rude to the instructor and your fellow students. Please refrain from these activities until break time. Students are encouraged to politely request their neighbors to cease these activities if they are observed during class time.
- I expect all students to think critically and be willing to disagree with the texts, teacher, or each other. I am confident that all of you will do so in manner fitting Bible College students and ministers of the Gospel of Jesus Christ.

Helpful Information

- Your best resource for this course is the people around you. The instructor is willing and available to help you as much as my very busy schedule will allow. However, your peers are an invaluable source of insight. And you will be wise to share with other students outside of class and help each other explore and develop, meditate upon and apply the concepts of this course.
- I cannot read minds. If you don't understand something or are struggling, I want to help. But in many cases I won't become aware of the problem until it is too late. Please feel encouraged to take the initiative and approach me with questions or problems and I will do my best to help.
- In addition, I will put course material including study guides, reviews, and practice quizzes on my website. Go to my homepage and follow the appropriate link. The address is www.bradcopp.com. Please check back often as the website will be updated on a regular basis.
- I have tried to make the Course Pack a resource/reference that will be helpful both for the class assignments and also for a lifetime of Bible study and ministry. Please familiarize yourself with its contents (even though you might not see their immediate relevance) and keep it for future use. It is updated every year, and the updated material is posted on the course website.
- Please realize that, at best, this course can only be an introduction to the art of interpretation and application. It is hoped that this course will give you a foundation upon which to launch a lifetime of study, devotion, teaching and preaching from the Scripture. Be encouraged to continue in this endeavor even after the course. The more you look at the details, the better you will see the big picture, and the better you see the big picture, the better you will see the details. I pray that God will give you the grace to preach and teach the plain intended meaning of Scripture to hungry people who will find that it just plain works.
- Finally, do not lose God in the process of education. Take advantage of the College Student Ministry and Discipleship. Take time to interact with Jesus about every part of your life. Specifically, invite the Lord to teach and lead you in the course material. The Bible was written as a record of God's work in His people, it comes from a life of prayer, worship, devotion and walking out God's rule in everyday life. It would be a tragedy and violation of this book if you treated this course as only an intellectual exercise. I also hope that you learn to rely on Him for the strength to learn and grow and fulfill all of the expectations placed on you at PLBC. "Do not pray for easy lives; pray to be stronger people! Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God." Phillips Brooks.

Course Presuppositions:

The motivation for teaching a course that introduces the skills for the careful extraction of the meaning that resides in the text of Scripture is rooted in our presuppositions and the implications of those presuppositions regarding the nature and function of God's Holy Word, the Bible. These introductory words will serve to articulate our core values concerning the Scripture and provide a framework for the task being learned and practiced.

Our presuppositions regarding the Scriptures cover the nature of the Bible, core values regarding the interpretation of the Bible, and the implication of the above for the church. In terms of the nature of Scripture we affirm the following:

- We affirm that “the Bible is a supernatural book, God’s written revelation to his people given through prepared and selected spokespersons by the process of inspiration.”¹
- We affirm that the Bible is God’s infallible, inerrant Word and is authoritatively true and is effectual in accomplishing its purpose.
- We affirm that “the Bible manifests unparalleled spiritual worth and a capacity to change lives. The Bible has the unique power to affect the reader spiritually.”²
- We affirm that the Bible is characterized by both unity and diversity. It is diverse in that it represents a variety of human authors, different languages, different cultures, and a variety of literary genre that comes to us over a vast span of time. It is unified in that the Bible possesses an inherent unity because ultimately it has one divine author.³
- We affirm “that the Bible is understandable; it is an accessible book. It presents a clear message to anyone willing to read it, and that is why people throughout history have understood its teachings.”⁴
- As spiritual descendants of the Great Reformation “we accept the 66 books of the canon as the entirety of God’s scriptural record to his people.”⁵

In terms of interpreting the Scripture we affirm the following:

- We affirm that truth and meaning are to be found in the text. We deny that truth and meaning are dependent upon the reader or the interpreter. Meaning is not to be imposed on the text, rather, the reader or interpreter will gain understanding by submitting to the authority of the Bible, applying sound interpretive technique, and heeding the presence of the Holy Spirit who brings understanding through illumination.
- We affirm that a text contains only one meaning, however, in some cases there may be many appropriate applications of a text to life.

¹ Klein, Dr. William W. and Blomberg, Dr. Craig L. and Hubbard, Jr., Dr. Robert L. Introduction to Biblical Interpretation. Dallas, London, Vancouver, Melbourne: Word Publishing, 1993. (88)

² Ibid (91)

³ Ibid (91-92)

⁴ Ibid (92)

⁵ Ibid (92)

- We affirm that proper interpretation must take into account issues of continuity and discontinuity in the relationship between the Testaments. This means that we recognize a promise/fulfilment motif with Jesus Christ being the ultimate fulfilment of God's redemptive plan.

These affirmations regarding the Scripture and its interpretation form the basis on which to place the techniques which will be learned in this course of study. It is of utmost importance that exegetical procedures be performed with these core values in mind.

It is not enough, however, to merely learn responsible hermeneutical procedures without thinking of applying truth to the lives of God's people. In light of this we affirm the following in regards to God's church:

- We affirm that the church is in constant need of reformation.
- We affirm that sound theology based on biblical exegesis is one of the primary means God uses to bring reformation about.
- We affirm that the ideal for the Christian is a synthesis of intellectual excellence and a relational, passionate faith. Whenever reformation has occurred, the Church has been able to achieve something of this synthesis. This synthesis is accomplished through bringing all of life under the authority of God's Word, which is the goal of exegesis.
- We affirm that the health of the church depends on its use of the Scriptures. The authority of the Scriptures must be believed and practiced in every aspect of the life of the church. The mission of the church as salt and light is gauged in part by its' use and treatment of the Scriptures.

The presuppositions articulated in this prologue provide you, the student, with a frame of reference that reveals our positions on important matters regarding the nature and function of the Word of God. We have not attempted to defend our positions in this prologue. We have merely put them forward and we are committed to conducting ourselves in such a way that we will be faithful to these core values.