

Syllabus

Title of Course	:	Apostolic Hermeneutics
Credits	:	Modular
Duration	:	28 academic hours (50 minutes each one)
Schedule	:	Monday to Friday, 6:00 a 10:00pm; Saturday, 9:00-5:00pm
Date	:	June 30 – July 5, 2014
Category	:	Masters
Professor	:	David B. Sloan, PhD

I. DESCRIPTION OF COURSE

In Luke 24:45 Jesus “opened the minds of [the apostles] to understand the Scriptures.” This course examines the apostolic understanding of the Scriptures and the hermeneutics that lie behind this understanding, in order to draw lessons for understanding Scripture today. Students will be introduced to the ways Jesus and the apostles moved from the ancient context of Scripture to latter-day applications. This will enable students to join the apostles in reading the Bible contextually, Christocentrically, analogically, and instructively.

II. JUSTIFICATION

One of the most important tasks of the Christian minister is to interpret Scripture faithfully. Every interpreter brings his/her own interpretive methods to the Bible, but too rarely do we consider how Jesus and the apostles interpreted the Bible. This class uses the Bible to teach us how to interpret the Bible.

III. OBJECTIVES

By the end of this course, the student should:

- Have a deeper love for Jesus and for Scripture;
- Be familiar with the hermeneutical methods of the apostles and with the distinctions between biblical predictions, types, analogies, and instructions;
- Have an increased ability to interpret a passage in its biblical context and apply it in a different context;
- Have a firm grasp of the relationship between the Old and New Testaments, between law and gospel, and between Israel and the Church, and know how to apply the laws of the old covenant to a new covenant community;
- Be equipped to better understand New Testament passages through a knowledge of their connections to Old Testament passages;
- Know how to use biblical narratives to motivate God-honoring behavior and to discourage God-dishonoring behavior; and
- Have a greater understanding of specific New Testament books and passages.

IV. ACADEMIC REQUIREMENTS

- Punctual attendance is required for the class. Permitted absences will not exceed more than 15% (4 hours) of the designated class time. Please show respect to the professor, the Institution, as well as your fellow students by arriving on time for each class.
- Passing grade on the assignments. Please show respect to the professor by handing in such assignments in a punctual manner.
- Before writing the final paper, it is imperative that you read carefully the document titled “Help for Papers” (“Ayudas para las Monografías”).
- **Plagiarism:** The Seminario Evangélico de Lima (Evangelical Seminary of Lima) considers plagiarism to be a serious ethical fault. Plagiarism is defined as the act of using the ideas or words of others as if they were your own, or using such ideas or words without a clear indication of their authorship or the source from where such information was taken. Therefore, every academic assignment that gives evidence of plagiarism will receive a grade of ZERO (00) along with a verbal or written warning. If there is a second occurrence of plagiarism, the student will receive an automatic failing grade for the course and/or suspension from the program.”

V. METHODOLOGY

- The course is characterized by a formal/informal mix of lecture, dialogues with the professor and small group discussions in class. There is also assigned reading that needs to be completed before the class starts.

VI. SYSTEM OF EVALUATION

The final grade for the course will come from the following areas:

Assistance and participation in class	25%
Homework/written assignments	35%
Final Paper	40%
	100 %

VII. DESCRIPTION OF ASSIGNMENTS: READINGS (“LECTURA”)

Our primary course text is: G. K. Beale, *Handbook on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2012). Please read this book first. Beale’s first chapter describes some of the issues that are debated regarding the NT use of the OT. Beale himself, as does your professor, places a high confidence in the methods used by the authors of the NT, believing that Christians today can interpret the Bible the way Jesus and the apostles did. Some of the other authors agree with Beale. Others are less confident, seeing the methods used by the authors of the NT as mere relics of antiquated first-century Greco-Roman and/or Jewish practices. Chapters 2-7 will help you see the details of Beale’s approach to the New Testament use of the Old Testament. Once you have read Beale’s handbook, write a summary (about one page single-spaced) of Beale’s approach to the NT use of the OT. Be sure to discuss the difference between quotations and allusions, the nine steps of Beale’s approach, some of the most important ways in which the NT uses the OT, how the hermeneutical and theological presuppositions of the NT authors are based on the OT and affect their reading of the OT, and the specific case study Beale gives.

Once you have read this book, read through each of the following articles and write a summary of the article. Be sure in your summaries to indicate (1) what you learned from the article; (2) where you think the particular author would agree with Beale; (3) where you think the particular author would disagree with Beale; and (4) what you think are the strengths and weaknesses of this author’s approach. Your summary of the six articles should fill up two pages single-spaced. Notice that the first two articles are by the same author.

1. Jibsam Melgares, "Uso del Antiguo Testamento en el Nuevo: Asuntos generales," *Kairos* 45 (2009): 41–66.
2. Jibsam Melgares, "Uso del Antiguo Testamento en Mateo," *Kairos* 46 (2010): 67-84.
3. Roy Graf, "El uso del Antiguo Testamento en el Nuevo: Diagnóstico y prescripción," *Theologika* 25 (2010): 27-47.
4. Darrell L. Bock, "El uso del Antiguo Testamento en el Nuevo," *Kairos* 10 (1992): 49–70.
5. F. Belli, "'Testimoniada por la ley y los profetas' : Rom 3,21: Pablo y las Escrituras," *Revista Agustiniiana* 43 (2002): 413-426.
6. Bernardino Vázquez, El midrash y la exegesis en el período apostólico, *Kairos* 17 (1995) : 65-86.

Finally, take a look at Matthew 4:1-11, and write a brief (about two pages single-spaced) reflection on Jesus' use of the OT here. Be sure to use Beale's first three and last three steps (the middle three can be skipped for this quick exercise; we will discuss Matthew 4:1-11 in more detail during the class). Be sure to comment on why Jesus quotes the particular verses he does and what this teaches us about Matthew 4:1-11.

All of these assignments (one page on Beale, two pages on the articles, and two pages on Matthew 4:1-11) are due on the first day of the class.

VIII. OPTIONAL READINGS

Students who would like to read more about the New Testament use of the Old Testament are encouraged to read the following articles, but none of this is required for class.

1. Dariusz Kotecki, "Reinterpretacion del Antiguo Testamento en el Nuevo: cristologia teocentrica en al Apocalipsis de san Juan," *Scripta Theologica* 40 (2008): 509–524. This article helps the reader to see allusions to the Old Testament in the descriptions of Jesus in the Book of Revelation. Like Beale, Kotecki argues that John respects the context of the passages he alludes to, which is significant because many of the passages he uses to describe Christ were used to describe God in the Old Testament.
2. George A. Reyes, "Un ejercicio de hermeneutica y contextualizacion basado en una lectura de Lucas 4:16–30. Paradigma de mision," *Vox Scriptura* 5.2 (1995): 163–177. This article and the next focus on Luke 4:16-30. This one shows the significance of the Jubilee theme and the implications for ministry in Latin America today.
3. M. Daniel Carroll, "La cita de Isaías 58:6 en Lucas 4:18: Una nueva propuesta," *Kairos* 11 (1992): 61–78. This article addresses the question of why a line from Isaiah 58 is inserted into the quotation of Isaiah 61. Isaiah 58 shows what true religion is like and specifically what the Sabbath is all about. By connecting the two passages, Jesus shows that he sees his ministry as the fulfillment of the Sabbath.
4. M. Pérez Fernández, "Lectura del Antiguo Testamento desde el Nuevo Testamento: Estudio sobre las citas bíblicas atribuidas a Jesús en el evangelio de Marcos," *Estudios Bíblicos* 47 (1989) : 449-474. This article systematically goes through the quotations of the Old Testament in Mark's Gospel and shows the centrality of Jesus' message of the kingdom for his reading of the Old Testament.

IX. DESCRIPTION OF ASSIGNMENTS: FINAL PAPER

The final paper should be 10 pages, double-spaced and is due on August 5 by email to : maestria@sel.edu. You can write your paper on either of the following (please choose one):

- A NT passage that quotes or alludes to an OT passage. The paper should have nine main sections equivalent to the nine steps outlined in Chapter 3 of Beale's handbook. Do not cover a passage that was treated at length in class.
- An OT passage or concept that is not addressed at length in the NT. For example, you may want to write about how Joseph of the OT (or another character) is a type of Christ, or you may want to draw analogies from a specific OT passage with lessons for today and show how your methods are consistent with the methods of the apostles. Defend your choices by showing the similarities and the differences between your approach and that of a specific NT author when he was addressing a specific OT passage or concept. (For example: "This way of reading the Joseph narrative is similar to the way Jesus refers to Jonah in that _____, but different in that _____.")
- Critique an approach to the Bible that you think is not in line with apostolic methods. For example, you may want to show that non-contextual allegorizing, such as what Philo does, is not consistent with the methods given in Scripture. You would want to give actual examples from someone who uses this approach (either an author or an interpreter that you know of) and, if possible, critique their claims about what is done in Scripture.

X. SCHEDULE

MONDAY – Reading the Bible Contextually

By the end of this class the student will:

1. Be excited about the potential of becoming a better interpreter of Scripture by following the methods Jesus and the apostles used;
2. Be aware of how presuppositions affect one’s reading of Scripture, and be aware of the differences between modern presuppositions and first-century Christian presuppositions;
3. Know why some think the New Testament authors misuse the Old Testament and be able to defend the idea that they read the Old Testament contextually; and
4. Have an introductory understanding of the different ways of reapplying the Bible – predictively, typologically, analogously, instructively.

Key Passages: The “fulfillment” passages in Matthew; Matthew 4:1-11

TUESDAY – Reading the Bible Christocentrically

By the end of this class the student will:

1. appreciate the ways in which the Old Testament anticipates its fulfillment in Jesus;
2. be able to explain why Scriptures that are seemingly not prophetic are “fulfilled” in Christ;
3. be able to recognize the OT significance of many of the events narrated in the Gospels and Acts; and
4. be equipped to read all of Scripture Christocentrically.

Key Passages: The Gospels; Hebrews 1-2

WEDNESDAY – Reading the Bible in a New Context

By the end of this class the student should:

1. Understand the concept of redemption history and the relationships between the old and new testaments, between law and gospel, and between Israel and the Church;
2. Understand why Jesus and Paul had a different approach to the Jewish Law than their predecessors;
3. Be able to explain the ways in which the Old Testament (especially the Law Code) is and is not applicable today; and
4. Be sensitive to how the significance of biblical passages differs when the passages are applied to different contexts.

Key Passages: Matthew 5; Galatians 3-4; Romans 4

THURSDAY – Reading the Bible Analogically

By the end of this class the student should:

1. Understand how to apply biblical narrative to his/her one life and to the lives of his/her communities;
2. Be able to use biblical narratives to motivate God-honoring behavior and discourage God-dishonoring behavior; and
3. Be able to use the tools of redaction criticism to better understand a biblical text (here: 2 Peter 2).

Key Passages: James 2; Jude; 2 Peter 2; Hebrews 3-4

FRIDAY – Reading the Bible Instructively

By the end of this class the student should:

1. Recognize how often the apostles take the plain meaning of a verse literally;
2. Recognize how an awareness of the context of this verse may strengthen the rhetorical power of its citation; and
3. Be better equipped to directly apply the lessons of Scripture to one's life and community.

SATURDAY AM – Exegetical Exercises in the NT Use of the OT

By the end of this class the student should:

1. Be able to interpret a NT passage that strings together quotations of OT passages in light of the meanings of those OT passages;
2. Be able to recognize rich intertextuality such as is found in the Book of Hebrews and in the Book of Revelation and to better understand these books in light of their use of the OT; and
3. Have a more-developed approach to the exegetical process.

Key Passages: Hebrews 7-10; Romans 3; 1 Peter 2; Revelation 16

SATURDAY PM – A Biblical Plan for Reading the Bible

By the end of this class the student should:

1. Be aware of minor ways in which the apostles read the Bible;
2. Be able to discuss how Christological passages can be applied ecclesiological and vice versa; and
3. Be able to give a cogent summary of the biblical approach to reading the Bible.