

2NT522 HEBREWS THROUGH REVELATION
Reformed Theological Seminary Fall 2009
 Instructor C. E. Hill

Class: Wednesdays 8:00-12:00

Office Hours: Mon. 1-4; Thurs. 9-12

I. Course Objectives Related to MDiv* Student Learning Outcomes

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<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"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Moderate	The Course incorporates a position paper for written expression of exegetical/theological/practical issues and group study questions for oral and written articulation. There is some class discussion as well
Scripture	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	The course deals directly with the Scriptures of Hebrews through Revelation and involves outside readings as well. Significant reference is made to the original language, and to a variety of historical and contemporary interpretations. A section on the NT canon completes the course.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	Not a theology course, but theological aspects of each writing are explored. The Westminster Standards are a constant reference point.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal/Moderate	Teaching sessions regularly accompanied by prayer. Hymns occasionally sung. Scripture approached as under Christ's lordship.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Moderate	We are dealing with some of the foundational building blocks of a Biblical world view
Winsomely Reformed	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.)	Moderate	To the extent that being winsome has anything to do with being Reformed, we seek to embody the ideal in this class! Different points of view are lovingly criticized, erroneous ones are tenderly rebuked or dismissed with a smile.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Minimal	No preaching techniques are offered here, only the essential materials on which all sound preaching is based!

Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Minimal	No emphasis on forms or skill in leading worship, only a better grasp on the Biblical teaching by which God is worshipped in Spirit and in truth.
Shepherd	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	Applications occasionally made to the local congregation and to fulfillment of the Great Commission.
Church/ World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Minimal	The course helps to provide the underpinnings to such involvement.

To this end, the lectures and readings are designed to help impart a thorough, rudimentary understanding of the historical and redemptive-historical settings, structures, major themes, theology, canonical significance and practical importance of Hebrews, the Catholic Epistles, and Revelation.

II. REQUIRED TEXTS

Bauckham, R. J., *The Theology of the Book of Revelation* (Cambridge, 1993) ISBN 978-0521356916

Carson, D. A, and D. J. Moo, *An Introduction to the New Testament*, second edition (Grand Rapids; Zondervan, 2005) ISBN 978-0310238591

Martin, R. P. and P. H. Davids, eds., *Dictionary of the Later New Testament and Its Developments* (Downers Grove: InterVarsity Press, 1997) ISBN 978-0830817795

Ridderbos, H., *Redemptive History and the New Testament Scriptures*, tr. H. De Jongste, revised by R. B. Gaffin, Jr. (Phillipsburg; P&R, 1988) ISBN 978-0875524160

OPTIONAL TEXT

Hill, C. E., *Regnum Caelorum. Patterns of Millennial Thought in Early Christianity*, second edition (Grand Rapids: Eerdmans, 2001) – PURCHASED FROM THE INSTRUCTOR \$10.00

III. ASSIGNMENTS AND GRADING

A. PHILOSOPHY OF GRADING

If you decide you want to challenge me on a grade you receive, you have that right. I strongly urge you, however, to refrain from doing so. Except in cases of accidental mis-marking (not unknown), I very rarely change a grade once given. Despite what you might think, I agonize over your grades. I hate assigning bad grades probably more than you hate getting them. I live in fear that some grade I give is going to drive someone over the edge into a life of crime, or to seek retribution. After years of struggling with this issue I've come to a few conclusions, which I hope you will take to heart:

1. Grades don't kill people. People kill people. Therefore, do not take them too seriously (grades, that is).
2. High grades, if you do not achieve them, really don't matter much. It is true! Nobody in the presbytery (etc.) is going to care whether you got an A- or a C+ in this class, and no church - at least no church which you would want to pastor - will refuse to hire you on the basis of your mediocre grades. (In fact, the discrimination may be worse the other way around. Many people

feel threatened by a pastor who is “too smart” or knows too much theology. They want dumb pastors, whom they can push around intellectually.)

Grades are a concession to academia. RTS is an academic institution, but an academic institution which exists to serve the Church of Jesus Christ. The only people for whom good grades might make any tangible difference, therefore, are those who have ambitions of getting into a Ph. D. program. For these people, it is well to keep James’s words in mind, “Let not many of you become teachers, my brethren’ (3.1).

3. Going to the other extreme of inflating grades does nobody any good. You have probably been conditioned to believe that your self-esteem will rise along with your inflated grade. But think again. If word gets out that RTS gives easy grades, the seminary’s reputation suffers. And if RTS’s reputation suffers, your reputation suffers. And there goes your self-esteem again, so you are right back where you started from!

4. When high grades really mean something, imagine your ecstasy (and your self-esteem; but watch out for pride!) when you do achieve them! This euphoria (or the dream of it) will be denied you if we do not reserve high grades for only the best performances.

Therefore, an “A” in this class is to be considered a mark of distinction. A’s will not be given routinely. An “A-” is still quite commendable. A “B” is a very fine grade. A “C” is nothing to be ashamed of. A “C” means you did what was required of you, and in seminary, what is required of you is a lot. Remember, merely graduating from this seminary is an everlasting sign to others that your accomplishments are many and worthy of praise. An “A”, then, is reserved only for outstanding work. That is my philosophy of grading, and it is quite within the bounds of the seminary’s overall philosophy.

B. GRADING COMPONENTS

As already mentioned, there will be four tools for evaluation employed in this class:

Study Questions (20%)
 Final Exam (40%)
 Reading percentage (10%)
 Paper (30%)

1. Study Questions. You will be divided into groups of about 7, to do Study Questions on the readings. The readings have been chosen not only to bring you into contact with current research on background issues and matters of interpretation, but also to acquaint you with some of the prominent thinking concerning these books throughout the course of church history (particularly by some of my personal heroes!). The Study Questions are designed as aids in your reading and study of this material.

Usually an average of about a half a page to one full page per question will be adequate. You may write on more than is asked for in the questions, as a learning tool for yourselves, but you must at least answer the questions. Every member of the group must read the assignments and every member must attend the meetings and contribute. I suggest you meet every week to discuss the readings as we do them. Each group should have a chair person and probably a

secretary who writes the answers. I also suggest each of you take notes on the readings, then discuss the questions together.

At the end of the semester all your study questions will be handed in at the same time. Each set must contain:

- Answers to the questions.
- A statement of attendance and participation by all members, signed by the chair.
- Signatures of each member of the group.

These will not be graded rigorously. The purpose is to ensure that you are reading thoughtfully, to get you to interact seriously with authors, and for your own exegetical/spiritual/theological development – and to allow you the mutual benefit of your peers in understanding the material.

2. Final Exam. (Note that there is no Midterm Exam. This concession will, of course, be much appreciated by the student.)

The final will be objective. There will be short-answer Bible content questions, asking you to tell me what is contained in a given chapter of Hebrews through Revelation. There will also be questions, either multiple choice or short answer, based on the lectures. These will not be based explicitly on the readings, unless something from the readings is discussed in class or is repeated in the lectures.

Bible Content Questions. The answers do not have to be detailed, three or four words is sufficient: “The Mechizedekian Priesthood of Christ”; Christ Superior to Angels; “The New Heavens and New Earth”; “The Two Beasts”. This will not be graded with rigor. Basically, your titles may not even be the legitimate themes of the chapters, as long as the topic is covered in that chapter. (But please do avoid such non-descript and probably bogus titles as “Practical Advice” or “Christian Living”; a better title would be “Obey Your Leaders” or “Fervent Prayer”.) The purpose of this assignment is to aid you in finding pegs on which to hang your knowledge of the contents of these books. We live in a largely biblically illiterate age and this has affected us all. It is all the more incumbent upon us, therefore, to know our Bibles.

Let me suggest a method for studying for these questions. As you read through the biblical books, simply note down what appears to you to be the major theme of the chapters. There are only 56 chapters involved, and many of you already have an idea of what is in, say, Hebrews 11; James 2; 1 John 1; Rev. 20. Moreover, three of the books are but one chapter long. Being able to “walk someone through” a biblical book is very useful for counseling, for those who may have to sit Presbytery exams, and for all Christians who want to know their Bibles. And even if you forget a few of the chapters after this class, you’ll have a handy list of them that you made yourself!

3. Statement on Reading. On your final you will also be asked to state the percentage of the assigned readings you personally completed. You will, in effect, give yourself a grade on this. If you read 90% of the reading assigned, you get 90% on this grade. Will you be honest? If not, your conscience will dog you throughout your ministry!

4. Position Paper. This is to be a 1,800 (for students who have had Greek) to 2,400 (for those who have not) word exegetical position paper on one of the following topics.

**What are the personal and pastoral implications of Hebrews 6. 4-6, based on sound exegesis?*

**How should the Church understand the millennium of Revelation 20.1-10?*

This paper is due at 5:00 p.m. Dec. 9 – no exceptions, no excuses. You must mark on the paper the time of day when you handed it in. There will be a late penalty of 5% per hour (or any part of an hour) after 5:00 p.m. This assignment is not a full-blown exegetical paper, but if you need one for Presbytery, this could be expanded for that purpose.

If you have had Greek, you will have a translation assignment from Hebrews (6.1-8) or Revelation (20.1-6).

IV. PAPER TIPS

A. REQUIREMENTS

1. No more than 1,800 (for students who have had Greek) to 2,400 (for those who have not) words. (Bibliographies are not counted in the word count, but footnotes ARE.) *You must print the number of words at the end of your document!* Papers which are longer than this **may** be graded down.
2. Greek students must provide a Greek text along with your translation.
3. You must include a proper bibliography of works cited.
4. You must not plagiarize (see under E below).

B. EVALUATION

I will evaluate your papers by content (Biblical faithfulness; exegetical skill; level of thought and research; accuracy of statement; clarity of expression); by presentation (organization; logical coherence; readability of the typescript, etc) and, to a lesser extent, by style (correct grammar, spelling, syntax, etc).

Originality. For the particular assignment of a position paper, originality is not an absolutely necessary virtue. Wisdom, in the exposition of controversial passages, may be best manifested in the ability to sift judiciously through the diverse explanations of other scholars and the ability to state coherent reasons for the superiority of one interpretation over another. I am interested, however, not merely in your evaluation of other views but **primarily** in your ability to interact with the voice of the Holy Spirit speaking through James, Peter, John, Jude, and the author of Hebrews in the text itself. This means ... exegesis.

Beware of being overly derogatory, condescending towards, or misrepresenting the views of others. Strive for accuracy, balance, charity (where possible) and “speaking the truth in love”. There is no (automatic!) penalty for disagreeing with your instructor on something you know he believes. It will only be asked whether your critique is fair and your alternative is plausible. If it is not orthodox you also run certain risks.

C. PREPARATION AND FORMAT

There are some elements which I would like to see in each paper:

1. Each paper should lay out the theological/pastoral issues which may be at stake in the interpretation of the text in question.

2. In a paper this brief you do not need to rehearse background issues, such as authorship, date, and setting, except insofar as they may directly affect your exegesis. Also, if writing on Rev. 20, you do not need to engage in any lengthy, preliminary summary of the 3 major positions but may assume that the reader knows these already.
3. The bulk of the paper should be a summary of your own study of the question, stating the most important exegetical factors in coming to your position. [As a suggestive list: are there grammatical or syntactical factors, lexicographical factors, context factors, factors resulting from a comparison with other Scriptural passages, etc., which are important for a proper understanding of your text?]
4. The paper should finish with a conclusion.
5. If you have had Greek, you must also hand in with your paper your own translation of either Hebrews 6. 1-8 or Revelation 20. 1-6.

In your study, you are expected to utilize all the exegetical tools to which you were exposed in Greek Exegesis. If you have not had Greek Exegesis, do the best job you can of acting as if you have. Utilize many of the sources such as Kittel, the lexicons, etc., and scholarly articles, as you can. Stretch yourself. Bend yourself. Now, in this contorted position, kick yourself, for not having taken Greek.

All papers are to be fully documented *with appropriate bibliography* and footnotes (not endnotes). Pages *must* be numbered, AND there *must* be a word count total at the end of the paper. Whether or not you have had Greek Exegesis, the Exegetical Process Notebooks used for that class may be used as exegetical guides for the position paper. (I am not of course requiring you to work through them for this project).

D. TECHNICAL POINTS

Please ensure that the print is clear and dark. My eyes are not getting any younger and I will consider myself at liberty to dock your grade if your paper is too light for comfortable reading. *Please put page numbers on each page except the first.* When you cite other sources you **must** document them fully (in a Bibliography, or with footnotes) and you must do it in an acceptable way. *That is, if you are giving an author's exact words put them in quotation marks and tell me the page from which the quotation was taken. If you are summarizing an author's view (not giving the exact words) you still need to tell me where you have obtained your information.* This is very important. If I find you have used another author's material without acknowledgement I will be tempted to think you want to fail this course. And I may give you what I think you want.

Here is a short list of common errors I often see on student papers. Please avoid them:

<u>Incorrect</u>	<u>Correct</u>
truely	truly
annointed	anointed
emporer	emperor
the upmost importance	the utmost importance
would of, could of, etc.	would have, could have, etc
in return	in turn
x sites Scripture; x sights Scripture	x cites Scripture
then he lead them astray	then he led them astray
false prophesy	false prophecy (noun)
I prophesy	I prophesy (verb)
he meets out judgment	he metes out judgment

this hearkens back to Isaiah
 you ought to hark to my word
 cannon of Scripture
 the whole council of God
 a person should think for themselves

this harks back to Isaiah
 you ought to hearken to my word
 canon of Scripture
 the whole counsel of God
 a person should think for herself
 a person should think for himself
 a person should think for him/herself
 one should think for oneself
 people should think for themselves

In addition, please refrain from using split infinitives (if you do not know what a split infinitive is, find out). I am not a stickler for not ending a sentence with a preposition; in some cases it is necessary or preferable to do so. Do, however, make sure you use only one preposition where one is needed, for example:

Incorrect

... with whom you can have a
 personal relationship with.
 ... on which your ideas are based on.

Correct

... with whom you can have a personal
 relationship.
 ... on which your ideas are based.

These things are elementary to you, I am sure. But it doesn't hurt to be reminded ...

E. A WARNING

It should go without saying - but it won't - that any form of plagiarism will be subject to adverse sanctions. See your handbook.

THIS IS NOT A COLLABORATIVE ASSIGNMENT! EACH STUDENT IS TO DO HIS OR HER OWN WORK INDIVIDUALLY. Let me spell this out a little more clearly.

Studying together, bouncing ideas off each other, having someone read your paper and offer suggestions before you turn it in, may all be beneficial. But I do not expect, simply from "studying together", that the same phrases, sentences, paragraphs or outlines will turn up in two or more papers. If you choose to test your ideas on someone, get feedback, have someone critique your paper before handing it in, etc., please make sure that this person is not working on the same passage you are. If you know that someone else is working on the same passage, my advice is that you avoid that person until the semester is finished. If it happens to be your roommate, move out and find another place to live. If it happens to be your spouse, you might try Paul's advice of devoting yourselves to prayer for a season, making sure to come together again when the semester is over, lest Satan tempt you.

In any kind of research, we lean on and get help from a number of sources. To the extent that these sources are identifiable - and particularly if they are in print - they must be acknowledged. If you are using the exact words of another source, these words should be in quotation marks and the source footnoted. If you are not using the exact words but have taken over an idea, or are summarizing someone else's work, do not use quotation marks, but still note the source.

It is much better to attribute material even to a relatively unknown expert (“According to my roommate, Billy Joe DuPree, in his high school term paper for Mrs. Anderson, December 2004, page 2 ...”) than to use the work of another and pass it off as your own. It will be more tolerable for you on the Day of Judgment (i.e., when I hand out the grades) if you have given me old grocery lists which you yourself have authored than if you hand in the work of someone else without attribution. If you want to hand in someone else’s work, at least put quotation marks around the whole text and tell me from whom you copied it. It is bad to be lazy; it is worse to be dishonest.

SCHEDULE AND READING ASSIGNMENTS

In addition to reading the text of Hebrews through Revelation at least twice in an English translation (@ 90 pages), your assignments will be as follows.

IQWEB = the IQWeb page for this class.

CM = Carson and Moo, *An Introduction to the New Testament*.

DLNTD = *Dictionary of the Later New Testament and Its Developments*.

READER = this item is on reserve in the Library

SQ’s = The Corresponding assignment in the Study Questions

Date	Lecture	S Q’s	Reading Assignments	Total Pages
Aug. 26	Introduction <i>James</i>		READER: Vos, <i>Biblical Theology</i> , 302-304 (3) DLNTD: ‘Hermeneutics’ (13); ‘Early Catholicism’ (3)	19
Sept. 2	<i>James</i> <i>1 Peter</i>	#1	CM 619-33 (15) READER: Luther, <i>Works</i> , vol. VI, 439-44; 477-79 ‘Preface to the NT’; ‘Preface to Eps. of James and Jude’ (5); Kümmel, <i>Introduction</i> , ‘James’ (9) Calvin, <i>Commentary on James</i> (9) IQWEB: Hill ‘Ordo Fidei’ (2) CM: 636-51 (16) READER: Koester, <i>Introduction</i> , ‘1 Peter’ 292-95 (4) DLNTD: ‘1 Peter’ (9) IQWEB: Hill ‘1 Pet. 3.18-4.6’ (1)	70
Sept. 9	<i>1 Peter</i> <i>Hebrews</i>	#2	READER: Selwyn, ‘Eschatology’ 394-401 (8); Clowney, <i>Message of 1 Peter</i> , 154-68 (15) DLNTD: ‘Jesus Tradition’ (1); ‘Persecution’ (8); ‘Suffering’ (6) READER: Koester, <i>Introduction</i> , 272-76 (5); IQWEB: Hill, ‘Authorship of Hebrews’ (8) DLNTD: ‘Hebrews’ (15); ‘Jesus Tradition’ (2)	68
Sept. 16	<i>Hebrews</i>	#3	READER: Barrett, ‘Eschatology’ (31); Nicole, ‘Perseverance’ (10)	

			Vos, 'Priesthood' (in <i>RHBI</i>) (35) [OPTIONAL: READER: Mathewson, 'Reading Heb. 6:4-6 in Light of the OT' (17)]	76
Sept. 23	<i>Hebrews</i> <i>2 Peter</i>	#4	READER: Vos, 'Diatheke' (in <i>RHBI</i>) (73) READER: Koester, <i>Introduction</i> , 295-97 (3)	76
Sept. 30	<i>2 Peter</i>	#5	CM: 654-66 (13) DLNTD: '2 Peter' (5); 'Jesus Tradition' (1) READER: Kruger, 'The Authenticity of 2 Peter' <i>JETS</i> 42 (1999), 645-71 (27) [OPTIONAL: IQWEB: Warfield 'Canonicity of 2 Pet' 45-75 (31)]	
	<i>Jude</i>		READER: Koester, <i>Introduction</i> , 246-47 (2); DLNTD: 'Jude' (8); 'Noncanonical Writings ...' (6);	62
Oct. 7	<i>1 John</i>	#6	READER: Koester, <i>Introduction</i> , 193-96 (4); Carson, 'Three Witnesses' (17); [OPTIONAL: IQWEB: Hill, Cerinthus (43)] CM: 669-86 445-58 (14); DLNTD: 'John, Letters of' (12); 'Docetism' (3); 'Preaching from Acts, Hebrews, General Epistles and Revelation' (8) IQWEB: Hill, 'The Opponents' Denial' (1)	63
Oct. 14	Reading Week			
Oct. 21	<i>1-3 John</i> <i>Revelation</i>	#7	DLNTD: 'Revelation' (13); 'Emperor, Emperor Cult' (5); 'Old Testament in Revelation' (4); 'Apocalyptic, Apocalypticism' (11) IQWEB: Hill, 'The Reclamation of God's Creation' (11); CM: 700-707 (on authorship) (8) Bauckham , <i>Theology of Revelation</i> , 1-47 (48)	100
Oct. 28	<i>Revelation</i>	#8	READER: Luther, <i>Works</i> vol. VI, 479-91, 'Preface to the Rev. of St John (I) 1545'; 'Preface to the Rev. of Saint John (II) 1522' (10) <i>Geneva Bible</i> , 'The Order of Time ... Referred' (1) Victorinus, <i>Commentary on Revelation</i> (16) DLNTD: Scrolls, Seals (2); Beasts, Dragon, Sea, Conflict Motif (3); Bauckham , <i>Theology of Revelation</i> , 47-108 (61)	93
Nov. 4	<i>Revelation</i>	#9	Bauckham , <i>Theology of Revelation</i> , 109-164 (56) READER: Hill, <i>Regnum Caelorum</i> ² 1-8; 209-242 (42)	98

Nov. 11	<i>Revelation</i>	#10	IQWEB: Augustine (11) READER: Hill, <i>Regnum Caelorum</i> ² 245-270 (26) Hoekema, 'Amillennialism' in Clouse, <i>The Meaning of the Millennium</i> 155-87 (33); Ladd, <i>Revelation</i> , 259-74 (16); Kline, 'The First Resurrection' and 'The First Resurrection: A Reaffirmation' (20) [OPTIONAL (Reserve): Michaels (10); Shepherd (10)]	106
Nov. 18	Professor Gone			
Nov. 25	<i>Canon</i>	#11	DLNTD: Canon (10) Ridderbos , <i>Red. Hist. and the NT Scriptures</i> , 1-76 (77)	87
Dec. 2	<i>Canon</i>	#12	DLNTD: Pseudepigraphy (8) IQWEB: Hill, 'God's Speech in These Last Days' (57) RESERVE or INTERNET: 1 Clement; Ignatius; Polycarp; Didache; Shepherd of Hermas; Diognetus (read at least 30 pages) [OPTIONAL – all but CM are on IQWEB: Hill, 'Canon of the NT (ESV Study Bible)' (4); <i>ibid</i> , 'Justin and the NT' (7) ; <i>ibid</i> , 'Ignatius and the Apostolate' (17); <i>ibid</i> , 'Ignatius, "The Gospel," and the Gospels' (19); <i>ibid</i> , 'What Papias Said about John' (46); <i>ibid</i> , 'Muratorian Fr.' (16); CM: 337-50 (14)]	<u>95</u>
	Study Group Q's are due			
			(total)	1013