



# BB008-506/806

## Introduction to Biblical Interpretation

### Evening Class

### Unit Outline

#### About this Unit Outline

This unit outline contains information essential to finding your way around the unit **Introduction to Biblical Interpretation**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

SEMESTER 1 2023: 13 FEBRUARY - 31 MARCH

## Important notice

While every care has been taken to ensure accuracy in the information given below, **it is the personal responsibility of each student to check the current ACT Handbook**, copies of which may be found in the Library or online at [www.acttheology.edu.au](http://www.acttheology.edu.au)

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the ACT's **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

The attention of students is also drawn to the section in the current ACT Handbook, headed **"Guidelines for Essays in Coursework Units"** (see also the QTC Student Handbook). All essays and assignments should comply with these standards.

Students should be aware that the delivery of this unit and results awarded are moderated by the ACT. See the ACT "Moderation Policy" and "Moderation Procedure" at [www.acttheology.edu.au/documents/](http://www.acttheology.edu.au/documents/) for full details.

# Information about this unit

## Unit description

'Introduction to Biblical Interpretation' is the foundation of everything we seek to do at QTC. This unit aims to go 'back to basics' to ensure that everyone is handling the Bible in a helpful and responsible way before we throw ourselves into the detail of studying the text in earnest. In this unit, you will be introduced to a way of reading and studying the Bible which is coherent, flexible and will shape the way in which you interpret the Bible in every context – whether reading it for personal study or studying the text in order to teach it to others.

We will examine in turn the importance of History, Literature and (Biblical) Theology in reading the Bible, before giving some attention to the way in which this will affect how we seek to communicate the message of any text in the context of the flow of the whole Bible. After completing this unit, every student should be equipped to understand how the Bible fits together, how Jesus Christ is the key to all the Scriptures and how to approach the task of interpreting any part of the Bible.

## ACT Census date

**8 March 2023**

Students must confirm their enrolment in this unit with the QTC Registrar by Wednesday 8 March 2023. This is the last day on which you may withdraw from the unit without academic penalty (a Fail), or without being liable for the tuition fees. To make a change in your enrolment you must contact the QTC Registrar in writing at: [registrar@qtc.edu.au](mailto:registrar@qtc.edu.au).

## Learning Outcomes

### BB008-506 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

#### Know and understand

1. Demonstrate foundational knowledge and understanding of the biblical writings and methods of interpretation

#### Be able to:

1. Describe the main genres of biblical writings
2. Demonstrate skill in applying methods of biblical interpretation
3. Present organised evidence-based perspectives on the biblical writings and their interpretation

#### Be in a position to:

1. Relate perspectives from 'Introduction to Biblical Interpretation' to contemporary Christian living and ministry contexts

### **BB008-806 Learning Outcomes**

On completion of this unit, the student should have achieved the following learning outcomes:

#### Know and understand

1. Demonstrate advanced knowledge and understanding of the biblical writings and methods of interpretation

#### Be able to:

1. Analyse the main genres of biblical writings
2. Evaluate the relationship of biblical theology to other related disciplines
3. Critique evidence-based perspectives on the biblical writings and their interpretation

#### Be in a position to:

1. Apply knowledge, critical thinking skills and perspectives from 'Introduction to Biblical Interpretation' to contemporary Christian living and ministry as a reflective practitioner

## **How this unit contributes to the course**

The goal of this unit is to develop basic skills in biblical interpretation, with a particular emphasis on the interpretation of the Old Testament. The initial focus of the lectures will be on grammatical-historical exegesis, that is, the interpretation of texts in their original historical and literary contexts. Thereafter, adopting a canonical approach, a second context will be added to the exegetical task by addressing the question, what does the passage mean in its immediate canonical context? The next section will introduce a third context, namely, the text's location in the sweep of redemptive history with its climax in the life, death, resurrection, and exaltation of Jesus Christ. This will then lead to the final section of the unit which will focus on the New Testament and in particular, its use of the Old Testament. The goal of the final step in this process is to arrive at a distinctively Christian method of interpreting Scripture by reading individual texts in the context of the completed canon of the Old and New Testaments. It is from this final Christian/Christ-centred perspective that all biblical texts should be applied.

## **Pre-requisites and Co-requisites**

This unit caters for students studying for the following accredited courses of the Australian College of Theology: BTh / BMin / AssocDegTh / DipTh / DipMin and MDiv / MTS / GradDipDiv / GradCertDiv.

This unit is being taught at QTC at foundation level (300/500 level); therefore there are no prerequisite requirements.

## How this unit is organised & what we expect of you

This unit is taught over six weeks, with three hours of contact time each week involving lectures, class discussion time and work in small groups.

The **Lecture Dates** for this unit on Monday Evenings from 6pm to 9pm are:

Monday 13 February

Monday 20 February

Monday 27 February

Monday 6 March

Monday 13 March

Monday 20 March

The **Assessment Pieces are due** for submission on QTC Moodle on **Friday 17 March 2023, and Friday 31 March 2023.**

This is a half-unit, worth 6 credit points towards your qualification.

Students are required to attend all lectures and complete the assessment tasks by the relevant due dates.

## Unit topics

Over the six weeks of this unit (13, 20, 27 February and 6, 13, 20 March) the lectures will cover five topics:

- (1) Introduction to Biblical Interpretation
- (2) Grammatical-Historical Exegesis (including Postmodern Reactions)
- (3) Interpretation in a Canonical Context
- (4) Interpretation in a Redemptive-Historical Context (including an introduction to Biblical Theology)
- (5) Christian Interpretation of the Old Testament

## Teaching staff

LECTURER & UNIT COORDINATOR

### Dr Douglas Green

P 07 3062 6939

E [dgreen@qtc.edu.au](mailto:dgreen@qtc.edu.au)

Please feel free to contact Doug if you have any problems or concerns about the unit.

## Other key contacts

### Registrar's office

Contact the Registrar's office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).

P 07 3062 6939

E [registrar@qtc.edu.au](mailto:registrar@qtc.edu.au)

### Moodle and Turnitin functions and queries

Contact the Registrar for help if something on Moodle is not working, or if you need help using Moodle or Turnitin.

P 07 3062 6939

E [registrar@qtc.edu.au](mailto:registrar@qtc.edu.au)

### Library/Resources

Contact the Librarian for help with finding resources for your assessment, finding full-text database articles, for help with logging into the library databases and catalogue, and for help with how to renew a book for longer or place a hold on a book currently out to another person.

Also contact the library for any queries about audio recordings of your class on Moodle.

Please note: We do our best to upload recordings of all lectures to Moodle, but for various reasons they sometimes cannot be provided.

P 07 3062 6939

E [library@qtc.edu.au](mailto:library@qtc.edu.au)

## Readings (available on Moodle)

Required and recommended readings are connected to the five topics referred to above. As time permits, there will be opportunities to discuss the required readings in class.

### Topic 1: Introduction to Biblical Interpretation:

There are no set readings for this topic, but you are encouraged to make a start on Stuart and Fee (below).

### Topic 2: Grammatical-Historical Exegesis (including Postmodern Reactions):

Required Reading:

Fee, Gordon D. and Douglas Stuart, *How to Read the Bible for All Its Worth*. Fourth edition. Grand Rapids, MI: Zondervan, 2014 (available both in the library and the EBSCO eBook Collection).

Please make sure you read this book by the end of the second week of the unit. It is a standard textbook, which covers all the important literary genres found in the Bible and reading it will permit us to take a different, but complementary, approach to biblical interpretation in the lectures. In particular, the book's treatment of the specific issues involved in the interpretation of the Gospels (including Parables), Acts, the Epistles and Revelation will be the primary means by which New Testament interpretation will be covered.

Longman, Tremper, III, "What I Mean by Historical-Grammatical Exegesis—Why I Am Not a Literalist." *Grace Theological Journal* 11 (1990): 137–55.

Alpert, Rebecca. "Finding Our Past: A Lesbian Interpretation of the Book of Ruth." Pages 91–96 in *Reading Ruth: Contemporary Women Reclaim a Sacred Story*. Edited by Judith A. Kates and Gail Twersky Reimer. New York: Ballantine Books, 1996 [an example of Reader Response].

Clines, David J. A. "Psalm 2 and the MLF (Moabite Liberation Front)." Pages 244–75 in *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible*. Journal for the Study of the Old Testament Supplement Series 205. Gender Culture Theory 1. Sheffield: Sheffield Academic, 1995 [an example of Ideological Criticism].

### Topic 3: Interpretation in a Canonical Context:

Required Reading:

Baugham, Bradley L. "Hearing the Canonical Voice of the Psalter: An Exegetical Overview." *The Southern Baptist Journal of Theology* 25 (2021): 35–76.

Vaillancourt, Ian J. "Formed in the Crucible of Messianic Angst: The Eschatological Shape of the Hebrew Psalter's Final Form." *Scottish Bulletin of Evangelical Theology* 31 (2013): 127–44.

Petterson, Anthony R. "The Messiah in the Book of the Twelve: Glory through Suffering." Pages 219–41 in *The Seed of Promise: The Sufferings and Glory of the Messiah: Essays in Honor of T. Desmond Alexander*. Edited by Paul R. Williamson and Rita F. Cefalu. GlossaHouse Festschrift Series. Wilmore, KY: GlossaHouse, 2020.

Recommended Reading:

Hutchinson, James Hely. "The Psalter as a Book." Pages 23–45 in *Stirred by a Noble Theme*. Edited by Andrew Shead. Nottingham: Apollos, 2013.

Murphy, S. Jonathan. "Is the Psalter a Book with A Single Message?" *BSac* 165 (2008): 283–93.

Owens, Daniel. "The Concept of Canon in Psalms Interpretation." *TJ* 34 (2013): 155–169.

Petterson, Anthony R. "The Shape of the Davidic Hope across the Book of the Twelve," *JSOT* 35 (2010): 225–246.

**Topic 4: Interpretation in a Redemptive-Historical Context (including an introduction to Biblical Theology):**

Required Reading:

Goheen, Michael W. "The Urgency of Reading the Bible as One Story." *ThTo* 64 (2008): 469–83.

Hamilton, James M. Pages 15–23 (Chapter 2: 'What Is Biblical Theology?') in *What is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns*. Wheaton, IL: Crossway, 2014

Klink, Edward W., III and Darian R. Lockett. Pages 59–75 (Chapter 3: Biblical Theology as History of Redemption: Definition") in *Understanding Biblical Theology: A Comparison of Theory and Practice*. Grand Rapids, MI: Zondervan, 2012.

Recommended Reading:

Goldsworthy, Graeme. 'Biblical Theology and Hermeneutics.' *The Southern Baptist Journal of Theology* 10 (2006): 4–18.

Kwakkel, Gert. "On Finding the Theological Message of Old Testament Books: A Plea for Paying Attention to the Redemptive-Historical Context." *Unio cum Christo* 5 (2019): 45–60.

**Topic 5: Christian Interpretation and Application of the Old Testament:**

Required Reading:

Hays, Richard B. "Reading Scripture in Light of the Resurrection." Pages 216–38 in *The Art of Reading Scripture*. Edited by Ellen F. Davis and Richard B. Hays. Grand Rapids, MI: Eerdmans, 2003.

McCartney, Dan G. "The New Testament's Use of the Old Testament." Pages 101–16 in *Inerrancy and Hermeneutic: A Tradition, a Challenge, a Debate*. Edited by Harvie M. Conn. Grand Rapids, MI: Baker, 1988.

Recommended Reading:

Beale, G. K. "Finding Christ in the Old Testament." *JETS* 63 (2020): 25–50.

\_\_\_\_\_. *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*. Grand Rapids, MI: Baker, 2012

Hays, Richard B. "Figural Exegesis and the Retrospective Re-cognition of Israel's Story." *BBR* 29 (2019): 32–48.

McCartney, Dan G. "Should We Employ the Hermeneutics of the New Testament Writers?" <https://www.bible-researcher.com/mccartney1.html>.

## BB008-506 Assessments

**Assessments are submitted online via Moodle by 11.55pm on the due date** (with the exception of timed online quizzes and onsite exams). If you experience difficulty submitting due to internet issues close to 11.55pm, please email [registrar@qtc.edu.au](mailto:registrar@qtc.edu.au) explaining the issue. Attach a copy of your assessment and a screen shot of the folder in which your document is saved to show that you have not made changes after the due time.

**In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.**

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT **Late Penalties** Policy, the assessment marks will be reduced at the rate of **5%** of the total possible marks for the assessment item **per calendar day**, up to 10 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within **10% of the required word limit**, and failure to meet this requirement shall result in a penalty of **10%** of the total possible mark being deducted. **See the QTC Handbook for full details on what is included within your total word count.** Please also note that **footnotes** in their entirety **should not exceed 25% of the prescribed essay length.** A **10%** penalty of the final grade applies if footnotes are more than 25% of the prescribed essay length. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

**The following assessments are intended to guide students in specific applications of the three broad approaches to biblical (and especially Old Testament) interpretation covered in this unit.**

ASSESSMENT TASK	DESCRIPTION
<p><b>Essay 1: Grammatical-Historical and Canonical Interpretation of Psalm 16</b></p> <p><b>1350 words</b></p> <p><b>60% of final grade</b></p> <p><b>Due Date:</b> <b>Friday 17 March 2023</b></p>	<p>This <b>1350-word</b> essay has two parts:</p> <p>(1) A grammatical-historical exegesis of the English text of Psalm 16. Some guidelines:</p> <p>(a) Consult at least three different English translations. One of these versions should be from outside the conservative Evangelical translation tradition, e.g., the Tanakh (i.e., the New Jewish Publication Society translation), the Revised English Bible, or the New Jerusalem Bible.</p> <p>(b) Focus on the psalm's meaning when it was composed by its original author. In other words, at this point, you are to interpret the psalm <i>apart from its later canonical context</i>.</p> <p>(c) This psalm is an example of the genre of Hebrew poetry, so pay attention to the parallelism, imagery, etc.</p>

	<p>(d) Because of the word limit, you will not be able to engage in detailed exegesis, so you should discuss each verse briefly.</p> <p>(e) The one verse you may give more attention to is v. 10. Reflect on this question: what would the original author have meant when he wrote, 'you will not abandon my soul to Sheol, or let your holy one see corruption'?</p> <p>(f) Remember to interpret this psalm in the context of ancient Israel, not modern Evangelicalism.</p> <p>(2) Interpret the psalm in its canonical context (i.e., the context of the Psalter).</p> <p>(a) Does this second, canonical context, change the original (or, 'compositional') meaning of the psalm in any way?</p> <p>(b) In addressing this question, ask yourself, what is the overall message of the Psalter? (Or, more specifically, did the editors of the final canonical form of the Psalter intend it to be read as a prophetic poetry?)</p> <p>Note: In writing this essay you should consult <i>at least two</i> academic commentaries from the list below. PDFs of the relevant sections of these and other commentaries will be posted on Moodle. Note also the section "Journal Articles" (below). Because of the tight word count, you are <i>not required</i> to consult scholarly articles in addition to the commentaries, interaction with any relevant articles will enhance the quality of your essay.</p> <p>This list of commentaries is far from exhaustive, but they represent a range of perspectives from moderately critical (Brueggemann and Bellinger, deClaisse-Walford <i>et al</i> and Goldingay) to conservative (Hamilton, Ross, Waltke and Houston).</p> <p>Brueggemann, Walter and William H. Bellinger Jr. <i>Psalms</i>. New Century Bible Commentary. New York: Cambridge University Press, 2014.</p> <p>deClaisse-Walford, Nancy, Rolf A. Jacobson and Beth LaNeel Tanner. <i>The Book of Psalms</i>. NICOT. Grand Rapids, MI: Eerdmans, 2014.</p> <p>Goldingay, John. <i>Psalms: Volume 1: Psalms 1–41</i>. BCOTWP. Grand Rapids, MI: Baker Academic, 2006.</p>
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	<p>Hamilton, Jr., James M. <i>Psalms. Volume 1: Psalms 1–72</i>. Evangelical Biblical Theology Commentary. Bellingham, WA: Lexham, 2021.</p> <p>Ross, Allen P. <i>A Commentary on the Psalms: Volume 1 (1–41)</i>. Kregel Exegetical Library. Grand Rapids, MI: Kregel, 2011.</p> <p>Waltke, Bruce K. and James M. Houston. <i>The Psalms as Christian Worship: A Historical Commentary</i>. Grand Rapids, MI: Eerdmans, 2010.</p>
<p><b>Essay 2: Christological Interpretation and Christian Application of Psalm 16</b></p> <p><b>900 words</b></p> <p><b>40% of final grade</b></p> <p><b>Due Date:</b> <b>Friday 31 March 2023</b></p>	<p>This <b>900-word</b> essay also has two parts:</p> <p>(1) Christological (or Christotelic) interpretation of Psalm 16. Some guidelines:</p> <ul style="list-style-type: none"> <li>(a) How do you interpret this psalm in the light of the death, resurrection and exaltation of Jesus Christ?</li> <li>(b) Has the psalm’s original and canonical meaning (i.e., its meaning in the context of the Psalter) changed when viewed from this Christological perspective? If so, why? If not, why not?</li> <li>(c) While you may refer to any New Testament passages that cite this psalm, because of the word limit, you may choose to focus on the Apostle Peter’s interpretation of vv. 8–10 (and in particular v. 10) recorded in Acts 2:24–31. (Did Peter change the meaning that the psalm had either in its original compositional context or in the context of the Psalter?)</li> </ul> <p>(2) Briefly, suggest a distinctly Christian (i.e., gospel-focused) application of this psalm. Once again, because of the word limit, you may choose to focus on one or two sections of the psalm.</p>

## BB008-806 Assessments

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Your submitted assessment items must also be within **10% of the required word limit**, and failure to meet this requirement shall result in a penalty of **10%** of the total possible mark being deducted. **See the QTC Handbook for full details on what is included within your total word count.** Please also note that **footnotes** in their entirety **should not exceed 25% of the prescribed essay length.** A **10%** penalty of the final grade applies if footnotes are more than 25% of the prescribed essay length. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

**The following assessments are intended to guide students in specific applications of the three broad approaches to biblical (and especially Old Testament) interpretation covered in this unit.**

ASSESSMENT TASK	DESCRIPTION
<p><b>Essay 1: Grammatical-Historical and Canonical Interpretation of Psalm 8</b></p> <p><b>2000 words</b></p> <p><b>60% of final grade</b></p> <p><b>Due Date: Friday 17 March 2023</b></p>	<p>This <b>2000-word</b> essay has two parts:</p> <ol style="list-style-type: none"> <li>(1) A grammatical-historical exegesis of the English text of Psalm 8. Some guidelines:                     <ol style="list-style-type: none"> <li>(a) Consult at least three different English translations. One of these versions should be from outside the conservative Evangelical translation tradition, e.g., the Tanakh (i.e., the New Jewish Publication Society translation), the Revised English Bible, or the New Jerusalem Bible.</li> <li>(b) Focus on the psalm’s meaning when it was composed by its original author. In other words, at this point, you are to interpret the psalm <i>apart from its later canonical context</i>.</li> <li>(c) This psalm is an example of the genre of Hebrew poetry, so pay attention to the parallelism, imagery, etc.</li> </ol> </li> </ol>

	<p>(d) Because of the word limit, you will not be able to engage in detailed exegesis, so you should discuss each verse briefly. (Note: v. 2 is particularly difficult, so comment on it <i>very</i> briefly or simply note that it is the subject of scholarly debate.)</p> <p>(e) However, give particular attention to vv. 4–5. What would the original author have meant when he wrote the ‘man’ (or, ‘mankind’?) is ‘a little lower than the heavenly beings’ (or, ‘God,’ ‘a god’ or ‘the angels’?) and crowned him with glory and honor’?</p> <p>(f) What biblical story do vv. 6–8 refer to?</p> <p>(g) Remember to interpret this psalm in the context of ancient Israel, not modern Evangelicalism.</p> <p>(2) Interpret the psalm in its canonical context (i.e., the context of the Psalter).</p> <p>(a) Does this second, canonical context, change the original (or, ‘compositional’) meaning of the psalm in any way?</p> <p>(b) In addressing this question, ask yourself, what is the overall message of the Psalter? (Or, more specifically, did the editors of the final canonical form of the Psalter intend it to be read as a prophetic poetry?)</p> <p>Note: In writing this essay you should consult <i>at least</i> four academic commentaries from the list below. PDFs of the relevant sections of these and other commentaries will be posted on Moodle. Note also the section “Journal Articles” (below). Because of the tight word count, you are <i>not required</i> to consult scholarly articles in addition to the commentaries, interaction with any relevant articles will enhance the quality of your essay.</p> <p>This list of commentaries is far from exhaustive, but they represent a range of perspectives from moderately critical (Brueggemann and Bellinger, deClaissé-Walford <i>et al</i> and Goldingay) to conservative (Hamilton, Ross, Waltke and Houston).</p> <p>Brueggemann, Walter and William H. Bellinger Jr. <i>Psalms</i>. New Century Bible Commentary. New York: Cambridge University Press, 2014.</p> <p>deClaissé-Walford, Nancy, Rolf A. Jacobson and Beth LaNeel Tanner. <i>The Book of Psalms</i>. NICOT. Grand Rapids, MI: Eerdmans, 2014.</p>
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	<p>Goldingay, John. <i>Psalms: Volume 1: Psalms 1–41</i>. BCOTWP. Grand Rapids, MI: Baker Academic, 2006.</p> <p>Hamilton, Jr., James M. <i>Psalms. Volume 1: Psalms 1–72</i>. Evangelical Biblical Theology Commentary. Bellingham, WA: Lexham, 2021.</p> <p>Ross, Allen P. <i>A Commentary on the Psalms: Volume 1 (1–41)</i>. Kregel Exegetical Library. Grand Rapids, MI: Kregel, 2011.</p> <p>Waltke, Bruce K. and James M. Houston. <i>The Psalms as Christian Worship: A Historical Commentary</i>. Grand Rapids, MI: Eerdmans, 2010.</p>
<p><b>Essay 2: Christological Interpretation and Christian Application of Psalm 8</b></p> <p><b>1250 words</b></p> <p><b>40% of final grade</b></p> <p><b>Due Date:</b> <b>Friday 31 March 2023</b></p>	<p>This <b>1250-word</b> essay also has two parts:</p> <ol style="list-style-type: none"> <li>(1) Christological (or Christotelic) interpretation of Psalm 8. Some guidelines:             <ol style="list-style-type: none"> <li>(a) How do you interpret this psalm in the light of the death, resurrection and exaltation of Jesus Christ?</li> <li>(b) Has the psalm’s original and canonical meaning (i.e., its meaning in the context of the Psalter) changed when viewed from this Christological perspective? If so, why? If not, why not?</li> <li>(c) While you may refer to any New Testament passages that cite this psalm, because of the word limit, you may choose to focus on New Testament interpretation of vv. 6–8 of the psalm, especially in Hebrews 2:6–9. (Has the author of Hebrews changed the meaning that the psalm had either in its original compositional context or in the context of the Psalter?)</li> </ol> </li> <li>(2) Briefly, suggest a distinctly Christian (i.e., gospel-focused) application of this psalm. Once again, because of the word limit, you may choose to focus on one or two sections of the psalm.</li> </ol>

# Guide to Assessments

## *What are we looking for?*

### General remarks

All students are expected to avail themselves of the guidelines for written assignments provided in the ACT Handbook (consult the table of contents) and in the QTC Student Handbook section 'Style Requirements for Written Assignments'.

All written work for this unit should conform to the guidelines of the *SBL Handbook of Style* (with the exception of Australian spelling conventions).

Any Hebrew and Greek cited must be typed in a Unicode font; SBL BibLit is commended as one font covering Hebrew, Greek, and Roman Unicode ranges, but is not required. It is freely available from the SBL website: [http://sbl-site.org/educational/BiblicalFonts\\_SBLBibLit.aspx](http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx)

Do note carefully the number of words required for each assessment item, depending on whether you are enrolled for BB008-506 or BB008-806. For full information on what is included in the total word count, see the QTC Handbook section headed *Length of Assignments*.

### Length of Assignments (Word Count)

The following section is taken from QTC Student Handbook, in the section 'Style Requirements for Written Assignments'. It is included here to answer questions that often arise in the context of written assignments. All such assignments **must** conform to these instructions.

**Assessment pieces must be kept within a 10% variation of the prescribed word length as set out in the applicable Unit Outline.** For example, a 3,000-word essay must be between 2,700 and 3,300 words. The **total word count excludes the following** should they occur anywhere in the assessment item:

- abstract,
- appendices,
- list of 'Works Cited', and
- any referencing details such as footnotes

**If an essay exceeds the number of required words by more than 10%, a penalty of 10% of the total possible mark will apply.** Whether an essay is over the allowed length or not, students should work at not using more words than they need to make their case – this is an important skill to learn for ministry.

Footnotes can take the form of bibliographic references (e.g. the publication details of the book or journal being referenced) or the form of comments which may not fit well within the body of the essay. Neither type of footnotes will be counted towards your final word count, however, your **footnotes in their entirety should not exceed 25% of the prescribed essay length. A 10% penalty of the final grade applies if footnotes are more than 25% of the prescribed essay length.**

QTC uses the SBL note style for referencing which specifies the use of footnotes, and a list of 'Works Cited.' SBL note style excludes the use of endnotes, and specifies that biblical texts, are cited parenthetically in the body of the text, e.g. Not only does God spare

Rahab from destruction, but he elects her to play a crucial role in the ancestry of the Messiah (Josh 6:24–25).

**You must, therefore, put biblical references in parentheses in the text, not in footnotes.** The ACT has ruled that these parenthetical biblical references *will* count towards your total word count.

All quotations (including quotations from the Bible) included in assignments *will* count towards the permitted word length. A limit of 10% verbatim quotation applies in coursework essays.

An essay should be formatted as continuous prose, therefore headings or titles should not ordinarily be used in essays. If headings or titles are used, they *will* be counted towards the total word count.

Appendices cannot be used to include extra material which does not fit with the body of the essay. When including appendices in essays, the student must assume the lecturer will not read the appendix/appendices or take appendix material into account when marking.

## Learning Resources

### *Hermeneutics:*

Billings, J. Todd. *The Word of God for the People of God: An Entryway to the Theological Interpretation of Scripture*. Grand Rapids, MI: Eerdmans, 2010.

Blomberg, Craig L. *Interpreting the Parables*. Downers Grove, IL: InterVarsity, 2012.

Broyles, Craig C., ed. *Interpreting the Old Testament: A Guide for Exegesis*. Grand Rapids, MI: Baker Academic, 2001.

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## JOURNAL ARTICLES

In most of the units you study at QTC, you will be asked to demonstrate your understanding of the subject matter by writing a research paper, essay, take-home exam or the like. Your lecturers and the Moderators of the Australian College of Theology will expect to see that you have consulted current academic research in the form of journal articles.

Q: So how do you find good journal articles?

A: Search the online Journal Databases

### **QTC makes available the following Journal Databases which will be useful for finding information for your assessments:**

- ATLASerials Plus – available via EBSCO

ATLASerials Plus is the full text version of the ATLA Religion Database (ATLA). This database is a collection of major religion and theology journals selected by some of the major religion scholars in the United States. Coverage of this database dates back to 1949.

- Religion and Philosophy Collection

This database provides extensive full-text coverage of such topics as world religions, major denominations, biblical studies, religious history, epistemology, political philosophy, and philosophy of language, moral philosophy and the history of philosophy.

- JSTOR

JSTOR provides full-text access to journal articles as well as eBooks. It includes theological journal titles such as the Harvard Theological Review and other titles not found in ATLASerials Plus or the Religion and Philosophy Collection.

Most journal articles will be available as a PDF which you can read, print or save.

Access the databases via the QTC Library Catalogue:

<https://qtc.softlinkhosting.com.au/liberty/libraryHome.do>

Click on the 'Search for journal articles & eBooks here' link then login with the username and password provided on Moodle under the QTC Library unit.

## ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

<b>Grade</b>	<b>Mark</b>	<b>Descriptor</b>
Fail (F)	0-49%	Does not satisfy learning outcomes
Pass (P)	50-57%	Satisfies learning outcomes at a minimal level
Pass+ (P+)	58-64%	Satisfies learning outcomes at an adequate level
Credit (C)	65-74%	Satisfies learning outcomes at a high level
Distinction (D)	75-84%	Satisfies learning outcomes at a very high level
High Distinction (HD)	85+%	Satisfies learning outcomes at an exceptional level