

# Hermeneutics

02ON5100



Reformed Theological Seminary - Orlando Campus

Professor Glodo

*Spring 2026*

A detailed course schedule will be added to this syllabus prior to the start of the semester.

# 02ON5100 – Hermeneutics

## *Course Syllabus – Spring 2024*

*Instructor:* Professor Michael Glodo

*Office hours:* Mondays 10:00am-Noon, Tuesdays & Wednesdays 1:00-2:00pm and other times by appointment.

*I am on campus more than these hours and am glad to meet at other times by pre-arrangement or drop-in. It's always best to reach out ahead to make sure we connect.*

*During my published office hours, I will be in or near my office or else available in one of the public campus spaces. If the latter, there will be a note on my door indicating where I am.*

*Contact information:* [mglodo@rts.edu](mailto:mglodo@rts.edu), (407)278-4476 direct

*Communication:* I prefer communicating in person, but prefer email over Canvas messaging, though either is fine. Canvas messaging is limited, e.g. it doesn't allow attachments.

*Since your default email on Canvas is the rts.edu address assigned to you, make sure you regularly check that address unless you [add another address to your Canvas profile](#).*

*Class meeting:* Tuesdays, 9:00am-noon

### Prerequisites:

None. While a third-year course according to the recommended MDiv sequence, first and second year students often find this course helpful prior to and while taking biblical studies courses. Original languages are not required.

### Course Description.

Emphasis will be placed upon the relationship of the OT and the NT. Background hermeneutical issues will also be covered, including the role of the interpreter, the use of creeds and confessions in interpretation, and the relationship between original meaning and modern meaning. (3 hours)

### Course Requirements.

Homework assignments	50%
Class participation	10
Class presentation	10
Exegetical paper	30
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Total	<u>100%</u>

Required Reading.

Items indicated with a double asterisk (\*\*) are available on Canvas. All other readings are available on the reserve bookshelf in the Library. The final schedule will specify

\*\*Allen, Michael. "A Ruled Reading Reformed: The Role of the Church's Confession in Biblical Interpretation." In *Reformed Catholicity: The Promise of Retrieval for Theology and Biblical Interpretation*, 95–116. Baker Academic, 2015.

\*\*-----. "Theological Commentary." In *Theological Commentary: Evangelical Perspectives*, edited by Michael Allen. 1–9. T&T Clark, 2011.

\*\*Beale, G. K., and D. A. Carson. "Introduction." *Commentary on the New Testament Use of the Old Testament*. Baker Academic, 2007.

\*\*Carson, D. A. "Theological Interpretation of Scripture: Yes, But..." In *Theological Commentary: Evangelical Perspectives*, ed. Michael Allen, 187–207. T&T Clark, 2011.

\*\*Glodo, Michael J. "A Tale of Two Kingdoms," *Modern Reformation* Sept./Oct. 1994. Republished Nov./Dec. 2008

\*\*-----. "Pulpit Speech: A Divine Cover Up?" *Reformed Faith and Practice* 3.1 (Apr 2018).

\*\*-----. "The Church in the Old Testament." *Westminster Society Journal* 3 (Summer 2019).

\*\*-----. "Dispensationalism," in *An Introduction to Covenant Theology*, Guy Waters, Nicholas Reid, and John Muether, eds. Crossway, 2020.

Greidanus, Sidney. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method*. Eerdmans, 1999. Chapters 3-6.

Hays, Richard B. *Echoes of Scripture in the Gospels*. Baylor University Press, 2017. Students will be assigned the introduction and one of the four Gospels chapters.

Jamieson, R. B. and Tyler R. Wittman. *Biblical Reasoning: Christological and Trinitarian Rules for Exegesis*. Baker Academic, 2022.

\*\*Ortlund, Dane. "Christocentrism: An Asymmetrical Trinitarianism?" *Themelios* 34.3 (2009): 309-21. Available on Canvas.

\*\*Pratt, Jr., Richard L. "Historical Contingencies and Biblical Predictions." An Inaugural address presented to the faculty of Reformed Theological Seminary, November 23, 1993. Available on Canvas.

Recommended reading.

\*\*Glodo, Michael J. "Covenant Sign and Seal," *Reformed Faith and Practice* 2.2 (Sept 2017)

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

Swain, Scott R. *Trinity, Revelation, and Reading*. Edinburgh: T & T Clark, 2011.

Vanhoozer, Kevin J. *Mere Christian Hermeneutics: Transfiguring What It Means to Read the Bible Theologically*. Zondervan Academic, 2024.

Assignments related to the homework and the exegetical paper will require use of reference resources including the following which you may wish to add to your personal library.

Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Baker Academic, 2007.

Beale, Gregory K., D. A. Carson, and Benjamin L. Gladd, eds. *Dictionary of the New Testament Use of the Old Testament*. Baker, 2023.

Beetham, Christopher. *The Concise New International Dictionary of New Testament Theology and Exegesis*. Zondervan, 2021. An abridgement of the original five-volume set edited by Moisés Silva.

The IVP Dictionary Series consisting of separate volumes on the Pentateuch, historical books, prophets, wisdom and poetry, New Testament backgrounds, Jesus and the Gospels, Paul and his letters, and the later New Testament and its development.

Ryken, Leland, et al, eds. *Dictionary of Biblical Imagery*. InterVarsity Press, 1998.

VanGemeren, Willem, ed. *New International Dictionary of Old Testament Theology and Exegesis*. Zondervan, 1997.

### Homework Assignments

For most weeks, an assignment will be made to a) apply/review concepts covered in class or b) prepare material to be used in class. When instructed, have a copy of your homework accessible during class discussion. Late assignments will result in grade reduction. Most of these assignments will be required steps for research for your exegesis paper and be readily adapted into that paper.

### Class Participation

Come to class prepared to discuss assigned reading, the preceding week's lectures, and homework assigned. You will be called on in a systematic way. This portion of the grade must be earned and is not a default grade. Work on non-class projects or violation of the technology policy (see below) will affect this assessment.

### Exegetical Paper

The final assignment for the course will be an 3,750-4,250 word exegetical paper on an assigned scripture passage (with bibliography not included in the word count). This is the type of paper often required by ordaining bodies. A step-by-step rubric will be covered in class. Almost all homework assignments over the semester will be steps to prepare this paper.

### Class Presentations

Near the end of the semester students who have been assigned the same scripture passage will make a presentation on their passages, drawing on the homework assignments and exegetical paper research. Assessment will include a group as well as an individual component.

### Original Languages

Greek and Hebrew are not prerequisites for this course. However, students are expected to apply their knowledge of the biblical languages commensurate with the courses they have taken. There may be variation in some assignments based on this knowledge.

### Classroom Environment.

We are an incarnate, embodied learning community with all the attendant joys and obligations. Your registration for this course constitutes your good faith commitment to love your neighbor by faithfully attending class unless providentially hindered, arriving on time, removing hats, returning from breaks in a timely manner, and remaining in class except at breaks or for urgent reasons. Take whatever measures are necessary to keep these commitments to one another.

### Computers, tablets, & mobile phones

Lecture handouts will be provided each week in print and available on Canvas. Computers and tablets are permitted in class if you covenant to limit your usage to classroom purposes while class is in session. Handouts will be available in print and on Canvas. Mobile phones are to be out of sight except on breaks unless compelling personal or professional reasons require otherwise. Notify me if that is the case. The technology usage covenant includes my prerogative to ask you individually about your in-class usage. If the covenant is not sufficiently observed, the allowance provision will be withdrawn for the entire class.

### Use of Resources

Students are expected to do their own original research and writing unless stipulated otherwise. Assignments must be the student's original composition except when attributed through citation (e.g. footnotes). Students may not use artificial intelligence bots, language generation models, or similar tools (e.g. Chat-GPT) for research, compilation of materials, or completion of assignments.

The reason for this policy is that the ministry of the Word is a calling in which the Lord's servant takes into himself the counsels of God and, through character and wisdom, speaks out of the abundance of his heart. "I have stored up your word in my heart, that I might not sin against you" (Ps. 119.11). Integrity is the integration of the whole person, including one's speech, not the projection of a public persona that is inconsistent with the person's inner life. Artificial intelligence is a powerful capability and very beneficial for many things, but not for the minister's study, preparation, and exposition.

If you have any questions or reservations about specific aspects of this, please contact me. Students will be asked at the end of the course to confirm their compliance with this policy. If you are unclear about the application of this policy, please see me.



### Course Objectives Related to MDiv\* Student Learning Outcomes

Course: Hermeneutics (02ON5100)  
 Professor: Glodo  
 Campus: Orlando  
 Date: Spring 2026

<b>MDiv* Student Learning Outcomes</b>		<b>Rubric</b>	<b>Mini-Justification</b>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>			
<p><b>Articulation (oral &amp; written)</b></p> <p>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</p>			
<b>Scripture</b>	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Strong	Course consists of a series of assignments incorporating Bible content knowledge, hermeneutics and grammatical/syntactical skills all geared toward communicating the meaning of scripture.
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	See above.
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	The role of the Spirit (and sanctification) in biblical interpretation is emphasized along with the goal of interpretation which is sanctification.
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	Minimal	
<b>Winsomely Reformed</b>	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Minimal	
<b>Preach</b>	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	Hermeneutical skill is essential to homiletical skill.
<b>Worship</b>	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Minimal	

<b>Shepherd</b>	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Moderate	Because interpretive skill is foundational to preaching and pastoring, this course provides those foundations, especially biblical application.
<b>Church/World</b>	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	Consideration is given to the role of tradition and presuppositions in interpretation.