

# **PhD - CHTH G105 – C01, MA – NT/OT 6ZL6**

## **Advanced Grammar and Linguistics**

McMaster Divinity College  
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(Appointments through President's office)  
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Winter 2016 (Term 2)  
Tuesday 1:30 p.m. - 3:20 p.m.

### **Course Description**

This course in advanced grammar and linguistics—with reference to either ancient Greek or Hebrew—assumes knowledge of traditional grammar in order to analyze recent developments in language and linguistic study. The course covers both diachronic and synchronic aspects, but concentrates on recent theoretical developments and their pertinence for analysis and exegesis of the Greek New Testament or Hebrew Old Testament. The course is aimed toward students of Greek or Hebrew as needed.

### **Course Objectives**

Through required and optional reading, lectures and class discussion, seminar presentations, and the completion of assignments, the student should fulfill the following course objectives:

#### Knowing

1. to develop the student's ability to formulate and analyze questions of grammar
2. to trace the pertinent historical development of the Greek or Hebrew language
3. to survey the history and development of the study of ancient Greek or Hebrew grammar
4. to examine critically the categories utilized in standard grammatical treatments
5. to probe more deeply into particular grammatical issues utilizing recent developments in language study
6. to apply modern linguistic study to the study of Greek or Hebrew
7. to offer constructive criticism of standard tools of New/Old Testament study, such as grammars, lexicons and commentaries
8. to be able to express one's understanding of at least one major issue in Greek or Hebrew grammatical study in publishable form

#### Being

1. to be and become a responsible interpreter of the Bible, in light of knowledge of the history and development of ancient language study

2. to appreciate and apply in suitable ways insights into interpretation gained through the development of linguistically informed grammatical practice
3. to become a charitable giver and receiver of critical comments of others, to enhance their own understanding and abilities

### Doing

1. to be able to understand and apply both traditional and recent methods of grammatical understanding to various portions of the biblical text.
2. to be able to express one's understanding of ancient language study in both written and oral form.
3. to raise and handle significant hermeneutical questions that emerge from study of ancient languages
4. to learn to respond constructively and creatively to the use of a variety of critical interpretive methods
5. to be able to accept critical comment from fellow scholars

### Course Prerequisites

Prerequisites: At least two years of study of ancient Greek or Hebrew (as appropriate), including at least one course in Greek or Hebrew exegesis.

### Course Requirements

This is an advanced graduate-level course in language (Greek or Hebrew depending upon one's emphasis), and will be taught in this way. Therefore, it is assumed that students will perform as advanced-level graduate students to facilitate learning. This means that students will be expected to do suitable academic work outside of the classroom. I understand that many students may not have any significant introduction to modern linguistics, and so reading of the books noted below as early as possible is imperative as a basis for this course.

Successful completion of this class requires each of the following assignments to be completed satisfactorily. Failure to make a valid attempt to complete *each* of these requirements may constitute grounds for failure of the course.

1. Active participation in each session of the course. The student is expected to come to class having prepared sufficiently by means of primary and secondary reading and reflection to make a significant contribution to the topic of discussion for the course each day. Some suggested reading is given, and a bibliography is included for further reference. Students will want to begin building their own bibliographies.

2. Presentation of seminar, commentary critique, and response papers. The student is expected to distribute in advance and lead discussion of assigned seminar papers.

3. Submission of all written papers. The student is expected to write and submit all work as assigned.

4. Reading of the Greek New Testament or Hebrew Bible. Greek Bible students should read a pertinent part of the New Testament as part of their Greek reading requirement. Hebrew students should consult their primary mentor for reading assignments in the Hebrew Bible.

5. Completion of all assignments. See below.

### Course Textbooks

Students are required to possess the following:

A standard critical edition of either the Hebrew Bible or the Greek New Testament. This means the Nestle-Aland (26th, 27th, or 28th edn) or UBS (3rd, 4th, or 5th ed.) or Westcott-Hort, or the Biblia Hebraica Stuttgartensia or equivalent. Other editions may not be used without permission.

A literalistic English version of the New Testament, such as the New American Standard Bible or NRSV. Do not use the ESV.

I require that students in this course will have read the following by February 2 so as to understand the perspective of the professor:

Porter, Stanley E., *Verbal Aspect in the Greek New Testament, with Reference to Tense and Mood* (Studies in Biblical Greek 1; New York: Lang, 1989).

Porter, Stanley E., *Idioms of the Greek New Testament* (Biblical Languages: Greek 2; Sheffield: Sheffield Academic Press, 2nd edn, 1994).

Porter, Stanley E., *Linguistic Analysis of the Greek New Testament: Studies in Theory, Method, and Practice* (Grand Rapids: Baker, 2015).

Students without linguistic background are required to have read the following as good basic introductions to linguistics. These should be read by January 12.

Lyons, John. *Introduction to Theoretical Linguistics* (Cambridge: Cambridge University Press, 1968).

Halliday, M.A.K. *An Introduction to Functional Grammar*. London: Arnold, 1985 (not the edition with Matthiessen until more expertise is acquired) or

Thompson, Geoff. *Introducing Functional Grammar*. 2<sup>nd</sup> ed. London: Hodder Education, 1996.

Students are expected to have mastered the basic knowledge to be found in the following:

Books on textual criticism (for those interested in testing a new book in this area, please see me).

Books on exegesis.

Reference grammars of their respective language.

Linguistics books as appropriate (I can recommend suitable books in this area).

Other materials as appropriate for completing the written assignments.

All required textbooks for this class and others at McMaster Divinity College are available from R.E.A.D. On Books (Room 145), and should be purchased as early as possible, and at least by the beginning of the term when R.E.A.D. On Books has its book table here at the College. They can be contacted at: 304 The East Mall, Suite 100, Etobicoke, ON M9C 5K1; phone 416-620-2934; fax 416-622-2308; e-mail: books@readon.ca; or www.readon.ca. The books are available through other book services as well, but R.E.A.D. On Books attempts to meet on-line prices.

### Course Assessment

Each student is required to attempt to complete the following requirements, with the indicated weighting of value. Failure to attempt each assignment may constitute grounds for failure of the course.

1. Participation, textbook reading, and Greek/Hebrew Reading (0%—but reduction of up to 10% of final grade for failure to fulfill the requirement). Students are expected to participate actively in the class and to read the Greek or Hebrew self-assigned.

2. Lexical Analysis (15%). Each student is to select a significant word from Romans or Genesis and perform a suitable diachronic and synchronic word study of it, including especially a critique of the existing lexical resources (BDAG, Louw–Nida, BDB, Clines, etc.). In order to do such a study, the student will need to consider the various factors in performing a lexical study, including considering issues of theological lexicography. A good example of an inquisitive lexical study is found in M. Mitchell, “‘Diotrephes Does Not Receive Us’: The Lexicographical and Social Context of 3 John 9-10,” *JBL* 117.2 (1998): 299-320. The paper is to be discussed (in summary form) and submitted on **February 2**. This assignment is to be 2,500 words, including notes and bibliography.

3. Commentary Analysis (15%). Each student is to select a major commentary that uses Greek or Hebrew (as appropriate) and that has been written within the last thirty years, and read the first one-hundred pages of commentary text and then offer a critical analysis of the linguistic competence of the commentary. The student will want to consider the familiarity with recent developments in Greek (and other) linguistics, its working bibliography, its bringing this knowledge to bear in exegesis, and the like. See Stanley E. Porter, “The Linguistic Competence of New Testament Commentaries” and “Commentaries on the Book of Romans,” in *On the Writing of New Testament Commentaries: Festschrift for Grant R. Osborne on the Occasion of His 70th Birthday*, ed. Stanley E. Porter and Eckhard J. Schnabel (TENTS 8; Leiden: Brill, 2013), 33-56, 365-404. The commentary must be approved in advance by the professor. The paper is to be discussed (in summary form) and submitted on **February 23**. This assignment is to be 2,500 words, including notes and bibliography. Come to class prepared to discuss your findings and account for trends within commentary writing as a whole.

4. Seminar Paper (40%). Each student is to select a major and specific topic in current Greek or Hebrew grammatical discussion for the writing and presentation of a major, publishable paper. The paper is to offer a critique of the standard viewpoints on the topic and advance learning of

the subject. To be included is significant analysis of texts of the Greek New Testament or Hebrew Bible. Paper topics are to be decided by **January 19**, along with dates for presentation and respondents. The paper is to be distributed to the class one week before presentation, along with suggested reading to encourage discussion. The paper is to be 9,000 words, including notes and bibliography. The presentation in class will be no longer than two minutes. The professor will make a marked copy of the student's first draft available for return. If the student chooses to accept the marked copy, the student also pledges to resubmit the marked copy when the final form of the paper is submitted. Both are required to constitute a complete submission. The revised version of the seminar paper (which you must get to your respondent in time for their consideration) is due **April 5**.

The following broad topics might be considered for refinement as seminar presentations: Greek/Hebrew verbal structure, Greek voice and causality, Greek moods and attitude, the Hebrew conjunct system, Hebrew morphology and semantics, the Greek case system and semantic cases, clausal structure, phrase structure, compound and complex sentence structure, dynamic equivalence, discourse analysis, commands and prohibitions, Semitic influence, cognate language influence, prepositions, negation, a particular linguistic model and its implications for New/Old Testament study.

5. Seminar Response (15%). Each student is to write and present a seminar response, in which one of the seminar presentations (see 4 above) is critically evaluated. Utilization of primary and secondary sources is expected. The response paper is to be 2,500 words, including notes and bibliography, and distributed one day in advance. The responses will be assigned in conjunction with the presentations. The response in class will be no more than two minutes and should incite discussion. Write your response accordingly. The professor will make a marked copy of the student's first draft available for return. If the student chooses to accept the marked copy, the student also pledges to resubmit the marked copy when the final form of the paper is submitted. Both are required to constitute a complete submission. You will need to arrange with the author of your paper to get the final version of their paper for your own revisions. The revised version of the response paper is due **April 5**.

6. Final Critical Reflection (15%). Each student is to come to the last class session on **April 5** and be prepared to offer an oral critical analysis of the work of the term and their view on the future of linguistic investigation of the Bible. The presentation is to be no longer than five minutes and is to include reference to work done during the term, where possible. This response is also to include a final written paper of 2,500 words, including notes and bibliography, due on **April 5**.

**All final papers are to be submitted in hard form (preliminary versions maybe distributed in soft copy, but the student is responsible for the integrity of the document, so pdf format is recommended).**

The professor assumes that students already know how to research, write and orally present papers. Content, clear thinking and depth of analysis and research are the most important requirements, but clarity and consistency of presentation are also of high importance. Students

*must* follow the *McMaster Divinity College Style Guidelines for Essays and Theses*.  
<http://www.mcmasterdivinity.ca/sites/default/files/documents/mdcstyleguide.pdf>

Any paper that does *not* conform to the MDC Style Guide, whether a draft submission or final paper, will only be able to earn the highest mark of a C+.

There are no late papers in this course. Late papers are decreased by half a full letter grade (5%) each day or portion of a day that they are late. Papers are due on the day assigned. Do not ask for exceptions to this policy. Failure to submit a written statement of a paper topic, or failure to write on the submitted topic, will result in a failing grade on the assignment.

### **Classroom Behavior and Policies**

The following guidelines are presented to encourage all students to participate together in this course, and should be kept in mind at all times.

1. Please respect the opinions of others, even if you do not agree with them. Extend courtesy by not ridiculing others' ideas, but feel free to respond to them logically and critically and in an orderly manner.
2. Students should be on time to class, or be prepared to offer an explanation after class to the professor.
3. Students are expected to stay for the entire class session, unless arranged in advance.
4. Students may eat or drink in class so long as they do not distract others or leave the remains of such activities behind for others to clean up (and bring enough for the professor as well!)
5. Students are not expected to be doing work on any other subject except that of this course according to the outline below and as appropriate.
6. Students are not to carry on other conversations in class, especially with those seated immediately adjacent to them. If something being said or done in class is not clear, please ask the professor at an appropriate time and in an appropriate way.
7. No cell phones may be used in any way, and no computers on anything but course business.

**Students who fail to respect these guidelines will be dismissed from the class, with all of the consequences implied.**

### **Academic Honesty**

Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College.

Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty ~

<http://www.mcmasterdivinity.ca/programs/rules-regulations>

## Gender Inclusive Language

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all of its publications. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected. The NRSV and TNIV are examples of the use of inclusive language for human beings. It is expected that inclusive language will be used in chapel services and all MDC assignments.

## Course Schedule

This is a reasonable yet tentative outline of the content of each session's activities. The professor reserves the right to change the content of lectures and topics. The professor may need to be away from class on College business on several occasions, so alternative teaching arrangements may have to be made. The readings listed are meant to be illustrative and provocative, not definitive. Students are encouraged to discover their own reading material under each topic.

### January 5

Course requirements

Principles of Modern Linguistics, esp. SFL

Reading: S.E. Porter, 'Studying Ancient Language from a Modern Linguistic Perspective,' *Filologia Neotestamentaria* 2.4 (1989): 147-72; D.A. Black, *Linguistics for Students of New Testament Greek* (Grand Rapids: Baker, 1988), ch. 1; P. Cotterell and M. Turner, *Linguistics and Biblical Interpretation* (London: SPCK, 1989), chs. 1, 2; and other works in SFL by Halliday, Hasan, Thompson, etc., such as M.A.K. Halliday and J.J. Webser, eds., *Continuum Companion to Systemic Functional Linguistics* (London: Continuum, 2009).

### January 12

Prominent Linguistic Theories

Reading: F.G. Droste and J.E. Joseph, eds., *Linguistic Theory and Grammatical Description* (Amsterdam: Benjamins, 1991); G. Sampson, *Schools of Linguistics* (Stanford, CA: Stanford University Press, 1980); E.A. Moravcsik and J.R. Wirth, eds., *Syntax and Semantics: Current Approaches to Syntax* (New York: Academic, 1980); R.H. Robins, *A Short History of Linguistics* (3rd ed.; London: Longman, 1990); P.A.M. Seuren, *Western Linguistics: An Historical Introduction* (Oxford: Blackwell, 1998) (but note that SFL does not appear in this history); and K. Allen, *The Western Classical Tradition in Linguistics* (2<sup>nd</sup> ed.; London: Equinox, 2010).

### January 19

Historical Linguistics—The Development of Greek and its Dialects; Hebrew and its Cognates

Reading: L. Campbell, *Historical Linguistics: An Introduction* (Cambridge, MA: MIT Press, 1998); M. Hale, *Historical Linguistics: Theory and Method* (Oxford: Blackwell, 2007); A.R. Keiler, ed., *A Reader in Historical and Comparative Linguistics* (New York:

Holt, Rinehart, and Winston, 1972); G. Horrocks, *Greek* (London: Longmans, 1997); Black, *Linguistics for Students*, ch. 6; A. Sáenz-Badillos, *A History of the Hebrew Language* (trans. J. Elwolde; Cambridge: Cambridge University Press, 1993).

### **Seminar Paper Topic to be Decided and Submitted in Writing**

January 26

Morphology and Syntax

Reading: Black, *Linguistics for Students*, chs. 3, 4; E. van Wolde, ed., *Narrative Syntax and the Hebrew Bible* (Leiden: Brill, 1997); B.K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990); G.T. Stump, *Inflectional Morphology: A Theory of Paradigm Structure* (Cambridge: Cambridge University Press, 2001); D.G. Lockwood, *Syntactic Analysis and Description: A Constructional Approach* (London: Continuum, 2002); M.A.K. Halliday, *Halliday's Introduction to Functional Grammar* (4<sup>th</sup> ed.; rev. C.M.I.M. Matthiessen; London: Routledge, 2014).

February 2

Clause and Discourse Semantics (Semantics vs. Pragmatics)

Reading: A.C. Thiselton, "Semantics and New Testament Interpretation," in I.H. Marshall, ed., *New Testament Interpretation* (Grand Rapids: Eerdmans, 1977), 75-104; J.F.A. Sawyer, *Semantics in Biblical Research: New Methods of Defining Hebrew Words for Salvation* (London: SCM Press, 1972); A. Cruse, *Meaning in Language: An Introduction to Semantics and Pragmatics* (2<sup>nd</sup> ed.; Oxford: Oxford University Press, 2004); J. Lyons, *Semantics* (Cambridge: Cambridge University Press, 1977); S. Levinson, *Pragmatics* (Cambridge: Cambridge University Press, 1985); D. Biber and S. Conrad, *Register, Genre, and Style* (Cambridge: Cambridge University Press, 2009); and works in the SFL tradition, including Halliday, Martin, etc.

### **Lexical Study to be discussed and submitted**

February 9

Discourse and Corpus considerations

Reading: S.E. Porter, "Discourse Analysis and the New Testament: An Introductory Survey," in S.E. Porter and D.A. Carson, eds., *Discourse Analysis and Other Topics in Biblical Greek* (Sheffield: Sheffield Academic Press, 1995), 14-35; L. Hartman, *Text-Centered New Testament Studies* (Tübingen: Mohr Siebeck, 1997); J.-M. Heimerdinger, *Topic, Focus and Foreground in Ancient Hebrew Narratives* (Sheffield: Sheffield Academic Press, 1999); R. de Beaugrande, *Text, Discourse, and Process: Toward a Multidisciplinary Science of Texts* (London: Longman, 1980); G. Brown and G. Yule, *Discourse Analysis* (Cambridge: Cambridge University Press, 1983); D. Schiffrin, D. Tannen and H.E. Hamilton eds., *The Handbook of Discourse Analysis* (Oxford: Blackwell, 2003); M.B. O'Donnell, *Corpus Linguistics and the Greek of the New Testament* (New Testament Monographs 6; Sheffield: Sheffield Phoenix Press, 2005); D. Biber, S. Conrad and R. Reppen, *Corpus*

*Linguistics: Investigating Language Structure and Use* (Cambridge: Cambridge University Press, 1998).

(Reading Week, so no class meeting on February 16)

February 23

Modern Linguistics and its Application

**Commentary Critique to be discussed and submitted**

Reading: S.E. Porter, *Studies in the Greek New Testament* (New York: Lang, 1996).

March 1

Translation Theory

Reading: E.A. Nida, *Toward a Science of Translating* (Leiden: Brill, 1964); E.A. Nida and C.R. Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1974); L. Ryken, *The Word of God in English* (Wheaton, IL: Crossway, 2002); S. Pattemore, 'Framing Nida: The Relevance of Translation Theory in the United Bible Societies,' in P.A. Noss, ed., *A History of Bible Translation* (Nida Institute for Biblical Scholarship; Rome: Ecizioni Di Storia E Letteratura, 2007), 218-63; T. Wilt, ed., *Bible Translation* (Manchester: St. Jerome, 2003); S.E. Porter, *How We Got the New Testament: Text, Transmission, Translation* (Grand Rapids: Baker, 2013), 147-210; T.S. Foley, *Biblical Translation in Chinese and Greek* (Leiden: Brill, 2009).

March 8

Seminar Papers or Theological Lexicography

Reading: J. Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961); A. Gibson, *Biblical Semantic Logic* (Oxford: Blackwell, 1981); D.A. Carson, *Exegetical Fallacies* (Grand Rapids: Baker, 1984), ch. 1; M. Silva, *Biblical Words and their Meaning* (Grand Rapids: Zondervan, 1983).

March 15—Seminar Papers

March 22—Seminar Papers

March 29—Seminar Papers

April 5—Seminar Papers and Final Reflections (possible extended class session)

**Final Critical Reflection Paper Presentation and Submission**

April 5—**Submission of Revised Major Paper and Response Paper**

**This syllabus for this course is for information only and remains the property of the respective professor. This syllabus is prepared with the best information available, but the professor reserves the right to change the content and format of the course.**