

CHTH 6R1060—Advanced Grammar and Linguistics

McMaster Divinity College
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Appointments through President's office
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Fall 2026 (Term 1)
Monday 2:00 p.m. - 3:50 p.m.

Course Description

This in-person course in advanced grammar and linguistics—with reference to either ancient Greek or Hebrew (or both if in the Septuagint track)—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 description, analysis, and exegesis of the Greek New Testament or Hebrew Old Testament. The course is aimed toward students of Greek and/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 and language
2. to know the historical development of the Greek or Hebrew language
3. to trace the history and development of the study of ancient Greek or Hebrew grammar
4. to recognize the critical categories utilized in standard grammatical treatments
5. to probe more deeply into specific grammatical issues utilizing recent developments in language study
6. to apply modern linguistics 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

4. to allow God to shape you as a reflective biblical interpreter who wishes to build the church and instruct his people

Doing

1. to be able to 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 give and accept critical comments from fellow scholars

Course Prerequisites

Admission to the MA or PhD program in Biblical Studies at McMaster Divinity College and at least two years of study of ancient Greek or Hebrew (as appropriate) for those in the PhD program, and at least one year of either ancient Greek or Hebrew for those in the MA. At least one course in Greek or Hebrew exegesis is highly recommended.

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, including reading of the assigned materials. 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. Think of yourself as a possible teacher of the course each day and come prepared to do that. Both preliminary and required reading is listed in the syllabus, and should prompt further investigation. Students will want to begin building their own bibliographies.

2. Presentation of lexical study, seminar paper, commentary critique, and response papers. The student is expected to distribute in advance and lead discussion of assigned 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. Students should use this course as an opportunity to continue their reading in the Greek or Hebrew Bible.

5. Completion of all assignments. See below. **The student is responsible for ensuring that any paper submitted by electronic means fulfills all pertinent requirements in formatting, etc.**

The course communication will rely primarily upon email for distribution of papers. The technology to be used in this course will be further specified closer to the time of need. Use of email—assuming that each student gives consent—will only be for the business of this course and for no other purpose. Please respect this requirement.

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.), Westcott-Hort, the Tyndale House Greek New Testament, 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.**

Preliminary Reading

Students without linguistic background should have read the following books (or their equivalent) as good basic introductions to linguistics and its history. These should be read by September 21.

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 unless one already has such expertise).

Robins, R.H. *A Short History of Linguistics*. London: Longman, 3rd ed., 1990.

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

Books on textual criticism.

Books on exegesis.

Reference grammars of their respective language.

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

Recommended Reading

The following books are by the professor and are designed to offer the student an exposure to the professor's views of language. The professor will assume that students are familiar with his ideas, so that he does not need to introduce them himself:

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

Porter, Stanley E. *New Testament Theology and the Greek Language: A Linguistic Reconceptualization*. Cambridge: Cambridge University Press, 2022.

Porter, Stanley E. *Linguistic Descriptions of the Greek New Testament: New Studies in Systemic Functional Linguistics*. T&T Clark Library of New Testament Greek 1. London: T&T Clark, 2023.

Porter, Stanley E. *The Pastoral Epistles: A Commentary on the Greek Text*. Grand Rapids: Baker, 2023.

Porter, Stanley E., and Matthew Brook O'Donnell. *Discourse Analysis and the Greek New Testament: Text-Generating Resources*. T&T Clark Library of New Testament Greek 2. London: T&T Clark, 2023.

Porter, Stanley E. *Hermeneutics, Linguistics, and the Bible: The Importance of Context*. T&T Clark Library of New Testament Greek 3. London: T&T Clark, 2024.

Students may wish to have access to the following to use as necessary:

Giannakis, G.K., ed. *Encyclopedia of Ancient Greek Language and Linguistics*. 3 vols. Leiden: Brill, 2014. The on-line version is in the process of being posted.

Finch, Geoffrey. *How to Study Linguistics*. Houndmills, Hampshire: Macmillan, 1998.

Macaulay, Monica. *Surviving Linguistics: A Guide for Graduate Students*. 2nd ed. Somerville, MA: Cascadilla, 2011.

Other materials as appropriate for completing the written assignments.

Required Reading

Stanley E. Porter. *Inking the Deal: A Guide for Successful Academic Publishing*. Waco, TX: Baylor University Press, 2010. (To be read by September 21.)

1. Students are required to choose a strongly language-based commentary appropriate to whether they are studying Hebrew or Greek, written within the last thirty to forty or so years, and read the first one-hundred pages of the commentary (not including the introduction) so as to be able to report formally and incisively on its linguistic competence.

2. Students are required to read at least 100 pages of the readings assigned for each day of class as noted below.

3. Students are required to read an assigned portion designated by the presenter for each seminar presentation, as well as a portion of each of the analyzed commentaries.

The quantity of reading that the student does will be assessed at the end of the term.

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at books@readon.ca. The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

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 and assigned readings (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 assigned materials and more. Be prepared to lead the class discussion each session. Preliminary and recommended reading as appropriate is also assumed to be done.

I encourage all members of the class, especially those studying Greek, to get to know OpenText.org (google it and find out more). This is a searchable annotated database developed over the years and now housed at McMaster Divinity College. This on-line resource is constantly undergoing further development and refinement, but even at this stage can be effectively used to enhance your study of the Greek New Testament. The annotations provide for word group and clausal analysis can be very insightful and helpful for your lexical analysis, your commentary critique, and especially your seminar paper.

2. Lexical Analysis (20%). Each student is to select a significant word from the Pauline letters or the Old Testament prophets and perform a *linguistically informed* word study of it, including especially a critique of the existing lexical resources (BDAG, Louw–Nida, BDB, Clines, etc.) and an assessment of the significance of monosemy and polysemy as lexical approach. To do such a study, the student will need to consider the various factors in performing a lexical study, including issues of theological lexicography. A good example of an inquisitive lexical study is found in Matthew D. Jensen, “The Meaning of ἀπειθεία, ἀπειθείω, and ἀπειθείς in the New Testament,” *JBL* 138.2 (2019) 391-412. The lexical item is to be identified by **September 28** so that all students may examine the word in advance, and the paper is to be discussed (in summary form) and submitted on **October 19**. This assignment is to be 4,000 words, including notes and bibliography.

3. Commentary Analysis (20%). Each student is to select a major commentary that obviously uses Greek or Hebrew (as appropriate) and that has been written within the last thirty to forty or so 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 or Hebrew (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, 33-56, 365-404, TENTS 8 (Leiden: Brill, 2013). The commentary must be approved by **September 28** by the professor so that all students may read at least some of the commentary in advance of discussion. The paper is to be discussed (in summary form) and submitted on **November 2**. This assignment is to be 4,000 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 **October 5**, along with dates for presentation and respondents. The paper (of sufficient length to generate discussion; minimum of 3,000 words) is to be distributed to the class *one week* before presentation, along with suggested reading to encourage discussion. The final 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 attempt to make a marked copy of the student's first draft available for return. The revised version of the seminar paper (which you must get to your respondent in time for their consideration) is due **December 11**.

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 conjunction system, Hebrew morphology and semantics, the Greek case system and semantic cases, clausal structure, phrase structure, compound and complex sentence structure, translation theory, dynamic equivalence translation, discourse analysis, commands and prohibitions, Semitic influence, historical Semitics, cognate language influence, prepositions, negation, various discourse analytic models, a particular linguistic model and its implications for New/Old Testament language study.

The student is required to designate 8,000 words (no more than 10,000) of reading in other secondary literature for the other students to read in advance of the presentation. This material is to be identified two weeks in advance of the seminar presentation. Be sure to follow copyright restrictions.

5. Seminar Response (10%). 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 geared to both method and execution. The response paper is to be 2,000 words, including notes and bibliography, and distributed *two days* in advance of the seminar presentation. The responses will be assigned in conjunction with the presentations. The response in class will be no more than one minute and should incite discussion. Write your response accordingly. The professor will attempt to make a marked copy of the student's first draft available for return. The student must distribute the response by Saturday night before the seminar presentation. 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 **December 11**.

6. Final Critical Reflection (10%). Each student is to come to the last class session on **December 7** and be prepared to offer an oral critical analysis of the work of the term and their view on the future of grammatical and especially 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 2,000 words, including notes and bibliography, due on **December 7**.

All papers may be submitted in digital electronic form, 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* for drafts and final papers. 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. Papers are due on the day assigned, but if they are submitted after this time their final grade is decreased by half a full letter grade (5%) each day or portion of a day. This applies to drafts distributed for seminar presentation as well as final copies. 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.

Learning Community Standards

This course attempts to create a learning community focused upon the sharing and growth of knowledge through critical presentation and discussion. This means that there may sometimes be critical opinions expressed. Opinions and statements are always to be courteous and constructive so that all may benefit from them. Some of your long-held critical theories may be called into question, and some of your favorite scholars may be challenged. This is part of the process of learning.

The following guidelines are presented to encourage all students to participate together in this learning community and should always be kept in mind.

1. Please do not hesitate to offer constructive criticism of the work of others in the class. Be sure to offer serious arguments and do so in ways that address the issues and do not attack the person.

2. Please do not be offended if criticism of your work is offered in the above spirit. Learning to give and accept criticism is part of scholarly development. Respect the right to disagree.

3. 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.

4. Students should be on time to class or be prepared to offer an explanation after class to the professor.

5. Students are expected to stay for the entire class session unless arranged in advance.
6. Students may eat and drink in class so long as they do not distract others or leave the remains of such activities behind for others to clean up. Cleanliness may not be next to godliness but it is nevertheless important.
7. Students are expected to devote their full attention to this course while in the classroom and not be doing work on any other subject, including on their computers or phones.
8. Conversation and discussion are welcome, so long as all may participate. Students are not to carry on other conversations in class, especially with those seated immediately adjacent to them or on their phones or computers. If something being said or done in class is not clear, please ask the professor at an appropriate time and in an appropriate way.
9. Cell phones are not to be used in class, and computers may only be used on immediate and direct course business.

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

Academic Honesty

Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one's own (regardless of the means of its production, including Generative AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

A special note about Generative AI: You are expected to do your own thinking and to write your own papers, etc. Generative AI is not to be used to do this work for you. Using AI to produce content for you and then submitting that content as if you produced it is considered plagiarism (i.e., submitting work that is not one's own as if it is one's own) and is a violation of the academic honesty policy. Additionally, although there may be value in using an AI tool to correct mistakes in English grammar, usage, and mechanics, Generative AI is not to be used for translating from your native language to English. All degree programs at MDC are taught in English language. Students are expected to be sufficiently proficient in English to engage fully in academic discourse in these programs.

GuardMe Statement

Students at McMaster Divinity College have access to the GuardMe Student Support Program (GMSSP), which offers free, confidential mental health and wellness support 24/7. Through the program, students can connect with counsellors, access helpful tools and resources, and receive

support anytime, from anywhere. Support is available by phone (1-844-451-9700) or visit gmssp.org to download the Student Support App.

AODA

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), McMaster Divinity College is committed to supporting a learning environment that is inclusive and accessible to all students, including those with disabilities. Students who require academic accommodations to participate fully in this course must register with Student Accessibility Services (SAS) (<https://sas.mcmaster.ca/>) of McMaster University. SAS will work directly with the MDC Registrar to ensure reasonably appropriate accommodations are in place. Students with accommodations must use the SAS portal to activate the accommodations relevant to each course at the start of each term they are enrolled in. This will generate a notification to course instructors outlining the activated accommodations for the student in their course. Please note that accommodations must be requested in advance to allow sufficient time for implementation. Accommodations will be implemented once the faculty member has been notified. Accommodations are not retroactive and will not be applied to coursework or activities that have already concluded.

Contact Information:

- **Student Accessibility Services General Inquiries:** sas@mcmaster.ca
- **Roksana Sobota (SAS Representative for MDC):** sobotar@mcmaster.ca
- **MDC Registrar:** mdcreg@mcmaster.ca

Gender Inclusive Language

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

Absence Due to Illness

If you must miss class due to illness, please contact me through email as soon as possible. The student is still responsible for the material discussed in class. I will attempt to notify class members should it be necessary for me to miss any days not already noted in this syllabus. We will adjust our regular course sessions accordingly should this be necessary.

Inclement Weather

If MDC closes due to inclement weather, we will not meet that day. We will adjust our regular course sessions accordingly should this be necessary.

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 MDC 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.

September 14

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; 2nd ed. 1995), ch. 1; P. Cotterell and M. Turner, *Linguistics and Biblical Interpretation* (London: SPCK, 1989), chs. 1, 2; C. R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids: Zondervan, 2015); B. J. Noonan, *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament* (Grand Rapids: Zondervan, 2020); and other works in SFL by Halliday, Hasan, Thompson, etc., such as M. A. K. Halliday and J. J. Webster, eds., *Continuum Companion to Systemic Functional Linguistics* (London: Continuum, 2009).

September 21

The History of Language Discussion

Prominent Contemporary 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); P. A. M. Seuren, *Western Linguistics: An Historical Introduction* (Oxford: Blackwell, 1998) (but note that SFL does not appear in this history); K. Allen, *The Western Classical Tradition in Linguistics*, 2nd ed. (London: Equinox, 2010); and Dirk Geeraerts, *Theories of Lexical Semantics* (Oxford: Oxford University Press, 2010).

Preliminary and required reading to be completed.

September 28

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; 2nd ed., 2010); Black, *Linguistics for Students*, ch. 6; A. Sáenz-Badillos, *A History of the Hebrew Language*, trans. J. Elwolde (Cambridge: Cambridge University Press, 1993).

Lexical Study word to be decided and submitted in writing.

Commentary to be critiqued to be decided and submitted in writing.

October 5

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); G. T. Stump, *Inflectional Paradigms: Content and Form at the Syntax-Morphology Interface* (Cambridge: Cambridge University Press, 2016); D. G. Lockwood, *Syntactic Analysis and Description: A Constructional Approach* (London: Continuum, 2002); M. A. K. Halliday, *Halliday's Introduction to Functional Grammar*, 4th ed., rev. C. M. I. M. Matthiessen (London: Routledge, 2014).

Seminar Paper Topic to be decided and submitted in writing.

October 12

Thanksgiving Day—no class (Reading Week)

October 19

Clause and Discourse Semantics (Semantics vs. Pragmatics)

Reading: A. C. Thiselton, "Semantics and New Testament Interpretation," in *New Testament Interpretation*, edited by I. H. Marshall, 75-104 (Grand Rapids: Eerdmans, 1977); 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* (Oxford: Oxford University Press, 2nd ed., 2004; 3rd ed., 2010); 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); T. Bartlett and G. O'Grady, eds., *The Routledge Handbook of Systemic Functional Linguistics* (London: Routledge, 2017); and other works in the SFL tradition, including Halliday, Martin, etc.

Lexical Study to be discussed and submitted.

October 26

Discourse and Corpus Considerations, Sociolinguistics, and Linguistic Stylistics

Reading: 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. A. K. Halliday and J. J. Webster, *Text Linguistics: The How and Why of Meaning* (Sheffield: Equinox, 2014); M. B. O'Donnell, *Corpus Linguistics and the Greek of the New Testament*, NTM 6 (Sheffield: Sheffield Phoenix, 2005);

D. Biber, S. Conrad and R. Reppen, *Corpus Linguistics: Investigating Language Structure and Use* (Cambridge: Cambridge University Press, 1998); T. L. Price, *Structural Lexicology and the Greek New Testament: Applying Corpus Linguistics for Word Sense Possibility Delimitation Using Collocational Indicators* (Piscataway, NJ: Gorgias, 2015); D. Birch, *Language, Literature and Critical Practice: Ways of Analysing Text* (London: Routledge, 1989); R. Hasan, *Linguistics, Language, and Verbal Art*, 2nd ed. (Oxford: Oxford University Press, 1989); L. Jeffries and D. McIntyre, *Stylistics* (Cambridge: Cambridge University Press, 2010); N. Coupland, ed., *Sociolinguistics: Theoretical Debates* (Cambridge: Cambridge University Press, 2016); J. Holmes, *An Introduction to Sociolinguistics*, 3rd ed. (Harlow: Pearson, 2008); A. Bell, *The Guidebook to Sociolinguistics* (New Malden: Wiley Blackwell, 2014); J. M. Hernández-Campoy, *Sociolinguistic Styles* (New Malden: Wiley Blackwell, 2016).

November 2

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 *A History of Bible Translation*, edited by P.A. Noss, 218-63, Nida Institute for Biblical Scholarship (Rome: Edizioni Di Storia E Letteratura, 2007); 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; L. Venuti, ed., *The Translation Studies Reader*, 5th ed. (London: Routledge, 2026).

Commentary Critique to be discussed and submitted

November 9

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).

November 16—Seminar Papers

(No class November 23 due to scholarly conferences, ETS, IBR, and SBL, in Denver)

November 30—Seminar Papers

December 7—Seminar Papers and/or Final Reflections (possible extended class session)

Final Critical Reflection Paper Presentation and Submission

Submission of Revised Major Paper and Response Paper on December 11

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.