



McMaster Divinity
College

PhD–CHTH G105-C05, MA–NT/OT 6ZF6—History of Biblical Interpretation

McMaster Divinity College
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Fall 2021 (Term 1)
Tuesday 1:00 p.m. – 2:50 p.m.
In-person format

Course Description

This in-person course in the History of Biblical Interpretation focuses upon major individuals who have influenced the discipline of Biblical Studies, whether in Old Testament or New Testament studies. The course assumes that the student is familiar with the basic theories of biblical interpretation and builds upon this knowledge to explore traditional and recent methods of critical biblical interpretation by the direct study of some of its major proponents. Consideration is given to both the development of biblical interpretation and the various methods currently employed. We are currently planning for this course to meet face to face, but we may need to make adjustments due to health and safety concerns. Because of the COVID-19 pandemic, livestreaming of this course is a possibility for those unable to join the in-person sessions. Please be in contact with the professor if you have any health and safety concerns.

For in-person course meetings, we will strictly adhere to all MDC health and safety policies. MDC will keep you informed of these, especially if there are changes required. The standard health and safety precautions include timely and efficient entering and leaving of the classroom (do not come early and do not stay around after), wearing a face mask at all times, frequent hand sanitizing, maintaining social distance at all times even when seated in the classroom, and following the signage within the MDC building. Please do everything possible to ensure the health and safety of everyone in the course, as well as all the members of the MDC community.

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 understand the history of the development of biblical interpretation
2. to recognize the major scholars who have influenced biblical criticism and interpretation
3. to know the major forms of biblical interpretation, both traditional and recent
4. to gain expert knowledge of at least one traditional interpreter and one interpreter using a recent method previously not studied by the student

Being

1. to be and become a responsible interpreter of the Bible, in light of knowledge of the history and development of biblical interpretation
2. to appreciate the insights into interpretation gained through the development of biblical interpretation
3. to reflect an attitude of intellectual humility before the panoply of interpretive methods
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 apply both traditional and recent methods of interpretation to various portions of the biblical text
2. to express your understanding of biblical interpretation in both written and oral form
3. to raise and handle significant hermeneutical questions that emerge from study of the history of biblical interpretation and respond appropriately to such questions
4. to learn to respond constructively and creatively to the use of a variety of critical interpretive methods
5. to be able to differentiate between productive and unproductive methods of biblical understanding and to employ those that lead to theological knowledge and spiritual growth

Course Prerequisites

Prerequisites: Admission to the MA or PhD program of McMaster Divinity College with a focus upon biblical studies, including having taken a course in New Testament or Old Testament introduction; and ancient and modern languages as appropriate.

Course Requirements

This is an advanced-level course in biblical studies and will be taught in this way. Therefore, it is assumed that students will perform as advanced-level students to facilitate their learning. This means that students will be expected to do appropriate and rigorous academic work outside of the classroom and bring this knowledge to bear in class discussions.

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 the meeting on December 7 (the final week). Active participation includes reading all the assigned materials. The student is expected to come to each class (whether live or online) 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 required reading is given in advance and other will be

designated for each scholar studied, and a short bibliography is provided for further reference. Students will want to begin building their own, more extensive bibliographies on the subject.

2. Presentation of two seminar papers and a hermeneutical paper. The student is expected to distribute seminar papers one week in advance and lead discussion of assigned seminar papers. The hermeneutical paper is to be brought to class on the last day.

3. Response questions. The student is to formulate and submit five response questions for a traditional and the same for a modern biblical interpreter to spur discussion.

3. Reading of the Greek New Testament or Hebrew Bible. Each student is expected to read each passage treated in the seminar presentations and as much of the New Testament in Greek or Hebrew Bible as possible.

4. Completion of all written assignments. See below.

Course Textbooks

Preliminary Reading

The following works are considered preliminary reading. That means that students are expected to have read these books or books containing similar material by the beginning of the course, unless they are already familiar with these topics.

Stanley E. Porter and Beth M. Stovell, eds. *Biblical Hermeneutics: Five Views*. Downers Grove: IVP, 2012.

Stanley E. Porter and Jason C. Robinson. *Hermeneutics: An Introduction to Interpretive Theory*. Grand Rapids: Eerdmans, 2011, or an equivalent book. Some may be interested in Porter and Robinson. *Active Hermeneutics: Seeking Understanding in an Age of Objectivism*. London: Routledge, 2021.

Anne H. Stevens. *Literary Theory and Criticism: An Introduction*. Peterborough: Broadview, 2015, or an equivalent book.

Required Reading

The following works are required reading. There are three types of required reading. The first is comprehensive knowledge of the subject, the second is to fill in specialized knowledge, and the third is focused upon scholars selected for presentation.

Comprehensive Knowledge

Each student is to read a focused history of biblical interpretation, focusing upon your particular Testament. See the bibliography below to make your choice. This must be chosen, indicated to the professor by September 21, read by October 26, and reported on.

Focused Knowledge

Each student is to read as required various articles on people, periods, and movements within the history of interpretation. The following are some books that might be used. There are others. See the bibliography.

Stanley E. Porter, ed. *Dictionary of Biblical Criticism and Interpretation*. London: Routledge, 2007; repr. paperback, 2009.

Stanley E. Porter and Sean A. Adams, eds. *Pillars in the History of Biblical Interpretation Volume 1: Prevailing Methods before 1980*. McMaster Biblical Studies Series 2. Eugene, OR: Pickwick, 2016.

Stanley E. Porter and Sean A. Adams, eds. *Pillars in the History of Biblical Interpretation Volume 2: Prevailing Methods after 1980*. McMaster Biblical Studies Series 2. Eugene, OR: Pickwick, 2016.

Stanley E. Porter and Zachary K. Dawson, eds. *Pillars in the History of Biblical Interpretation Volume 3: Further Essays on Prevailing Methods*. McMaster Biblical Studies Series 6. Eugene, OR: Pickwick, forthcoming 2021.

Selected Knowledge

At least one important passage of 8,000 words (no more than 10,000 words) for each of the scholars presented by fellow students, based upon student designations given two weeks in advance of the seminar presentation.

Highly Recommended Reading

The following volume is highly recommended for those students who wish to learn how to become publishing scholars, as well as learning how to write their dissertations or theses.

Stanley E. Porter. *Inking the Deal: A Guide for Successful Academic Publishing*. Waco, TX: Baylor University Press, 2010.

Supplementary Textbooks

The student is required to have the following available for use in class on a regular basis.

A standard edition of the Greek New Testament, such as the Nestle-Aland (26th, 27th, or 28th edn), UBS (3rd, 4th, or 5th edn) or Westcott-Hort. Neither the Textus Receptus nor the British Bible Society 1st/2nd edn is acceptable as a primary edition, but should be consulted where pertinent.

The Biblica Hebraica Stuttgartensia, or equivalent Hebrew Bible.

The Rahlfs edition of the Septuagint.

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

The Guides to Biblical Scholarship volumes published by Fortress Press that you find pertinent.

Students are expected to possess or have ready access to the following:

Books on the history of interpretation of the Bible. See below.

Books on exegesis of the Bible. See below.

Books on particular forms of criticism. See below.

Books on hermeneutics.

All required textbooks for this class and others at McMaster Divinity College are available from R.E.A.D. On Books, 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 the book room open here at MDC. They can be

contacted at: 5 International Boulevard, Etobicoke, ON M9W 6H3; 416-620-2934; fax: 416-234-8840; e-mail books@readon.ca; or www.readon.ca. The books are available through other book services as well, although R.E.A.D. On Books attempts to meet on-line prices.

Course Assessment

Each student is required to complete the following requirements, with the indicated weighting of value. Whereas some of the assignments do not garner points (i.e. they are worth 0%), failure to engage in these elements fully will result in the loss of points and final grade reduction of up to 10% of the final grade. Failure to make a good faith attempt at each assignment may result in failure in the course.

1. Participation (0%). Students are expected to participate actively in the class. This means coming to class prepared for the day, having read in secondary works besides any assigned reading. Failure to participate may lead to a reduction in the student's grade up to 10% of the final grade.

2. Reading (0%). Read as noted above, including comprehensive, focused, and selected reading. Students are required to read one significant history or analysis of biblical interpretation from those with an asterisk in the bibliography below, according to the schedule indicated. Students will be required to read much more in the fulfillment of their assignments. The history of interpretation will be selected on September 21, with a maximum of two students reading the same text, and read by October 26. The student will be asked to confirm completion of this assignment at the last class meeting. Failure to read all the material at the time indicated may lead to a reduction in the student's grade by up to 10% of the final grade.

3. Paper (6,000 words, excluding notes and bibliography; 9,000 words maximum in any case) on a traditional biblical interpreter, that is, one who uses a traditional interpretive method and usually functioned before around 1980, and presentation and assessment of application of the scholar's method to a significant biblical passage (40%). The scholar's approach must be applied to and demonstrated on a specific passage of the Bible. The full range of the scholar's critical work must be considered, even if focus is given to one major critical method. The mark for this paper includes, besides the quality of the initial and final written draft, the quality of the seminar presentation of the paper to the class and the answering of questions in discussion.

Traditional methods may include (but are not restricted to): form, source, or redaction criticism, textual criticism, dialectical theology, traditions history, history of religion, the new hermeneutic, and structuralism, among others.

The presenter is required to designate at least one significant article, chapter, or excerpt from the scholar being assessed for fellow students to read in advance. This passage must be at least 8,000 words in length (no longer than 10,000 words). The student must also find a way to make such a passage available to all students through legal means. This passage is to be designated two weeks in advance of the presentation.

The individual scholar must be selected by September 21. Bring several options, as a scholar may only be treated by one student. The final form of this paper is due **November 16**.

4. Paper (6,000 words, excluding notes and bibliography; 9,000 words maximum in any case) on a recent biblical interpreter, that is, one who uses a recent interpretive method and usually

functioned after 1980, and presentation and assessment of application of the scholar's method to a significant biblical passage (40%). The full range of the scholar's critical work must be considered, even if focus is given to one major recent critical method. The recent method of biblical interpretation should be chosen and applied to and demonstrated on a specific passage of the Bible other than the one treated in the first paper. The mark for this paper includes, besides the quality of the initial and final written draft, the quality of the seminar presentation of the paper to the class and the answering of questions in discussion.

Recent methods to choose from may include (but are not restricted to): social-scientific criticism, canonical criticism, New Tübingen School, a specific form of literary criticism (narrative, reader-response, deconstruction, poststructuralism, etc.), theological hermeneutics, redemptive-historical hermeneutics, linguistic criticism, rhetorical criticism, ideological criticism (liberation, feminist, etc.), and cultural criticism, among other possibilities.

The presenter is required to designate at least one significant article, chapter, or excerpt from the scholar being treated for students to read in advance. This passage must be at least 8,000 words in length (no longer than 10,000 words). The student must also find a way to make such a passage available to all students through legal means. This passage is to be designated two weeks in advance of the presentation.

The individual scholar must be selected by September 21. Bring several options, as a scholar may only be treated by one student. The final form of this paper is due **December 7**.

Note: I am in the process of editing a fourth volume of *Pillars in the History of Biblical Interpretation* and anticipate subsequent volumes. Students who write exceptional papers may be invited to contribute their paper to a subsequent volume, whether on a traditional or recent scholar. Students may choose any qualified scholar for their papers, but only those scholars not included in the first three volumes of *Pillars in the History of Interpretation* will be considered for subsequent volumes.

5. Response questions. Each student will be assigned one traditional and one modern interpreter to formulate five probing questions to instigate discussion of the assigned paper. These are to be written down and given to the professor at the beginning of the class when the questions will be asked (10%). The individual questions may be no longer than three lines in length (35 words each). The questioner must also be prepared to engage in further discussion around these questions. The questions are **due to the professor at the beginning of the class session on the day of the presentation** to which the student responds.

6. Final hermeneutics paper (2,000 words, excluding notes and bibliography 2,500 words maximum in any case) (10%). The student is to reflect critically on the hermeneutical implications and appropriate responses to the nature of biblical criticism, with a look to the future of biblical interpretation. The student, therefore, must formulate an appropriate thesis to argue in the paper. This is meant as a hermeneutical exploration of the enterprise of biblical criticism, and so must utilize secondary literature but is not compelled to cite all the papers in class (and certainly must not simply cite or summarize them). This paper is due on **December 7**.

Papers 3 and 4 are to be distributed (we will set up an electronic means to facilitate this process) to the entire class (at least) one week before the seminar presentation. The minimum paper to be submitted before presentation is 2,000 words. In the presentation, the student merely summarizes

the paper (2 minutes maximum, perhaps less) and then leads discussion, in conjunction with the student who poses response questions. We will try to arrange so that papers on related topics and people are presented on the same day if there are sufficient student numbers. The professor will attempt to return a marked electronic copy of each student's major paper to benefit the student in revisions.

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 Guide for Essays and Theses*, including for drafts sent out for discussion. 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+.

Late papers (including late distribution of seminar papers—any paper submitted after midnight of the day due for submission) 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 (including a suitable draft one week before presentation). Do not ask for exceptions to this policy. Failure to submit a written statement of a paper topic, or failure to write on the assigned 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 be kept in mind at all times.

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, whether in-person or online, or be prepared to offer an explanation after class to the professor.

5. Students are expected to stay for the entire class session, whether in-person or online, 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 essential as we emerge from the COVID-19 pandemic.

7. Students are expected to devote their full attention to this course while in the classroom or livestreaming it and not be doing work on any other subject.

8. Conversation and discussion are welcome, so long as all are able to participate. Students are not to carry on other conversations in class, especially with those seated immediately adjacent to them, or through chat when online. 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. No cell phones may be used in any way, and no computers may be used on anything but immediate and direct course business.

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

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 and their order. The professor may unfortunately need to be away from class on MDC business on several occasions, so alternative teaching arrangements may need to be made.

September 14

Course requirements

Hermeneutics *versus* or Hermeneutics *and* Biblical Interpretation?

September 21—Major Issues in Contemporary Biblical Interpretation

Scholars for seminar presentations to be selected and dates assigned

Major work in history of biblical interpretation to be selected

September 28—The Growth and Development of Biblical Criticism

October 5—The Maturity of Biblical Criticism

October 12—Diversity or Chaos in Contemporary Biblical Criticism?

October 19—What is the Future of Biblical Interpretation?

(Intensive Hybrid Week—no class meeting on October 26)

October 26 Required history of biblical interpretation to be read

November 2—Seminar Presentations (Traditional)

November 9—Seminar Presentations (Traditional)

November 16 First Major Paper final copy due by 4:00 p.m.

(ETS occurs November 16-18 and SBL occurs November 19-23; we will have to consider our meetings on November 16 and 23 in light of participation in these conferences by seminar members; plan on attending class these days unless we decide otherwise due to these conferences, in which case we will need to adjust our schedule)

November 16—Seminar Presentations (Traditional/Recent)

November 23—Seminar Presentations (Recent)

November 30—Seminar Presentations (Recent)

December 7—Hermeneutical Paper Presentations (we will be meeting for a regularly scheduled class during the final week)

Second Major Paper Final Copy and Hermeneutics Paper due by 4:00 p.m.

College Style for Submission of Written Work

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses <http://mcmasterdivinity.ca/wp-content/uploads/2018/02/mdcstyleguide.pdf>. Failure to observe appropriate form will result in grade reductions.

Note: Any paper in this course 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+.

Statement on 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 McMaster Divinity College. Students are responsible for understanding what constitutes academic dishonesty. Please refer to the McMaster Divinity College Statement on Academic Honesty ~ <https://mcmasterdivinity.ca/rules-regulations/>

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 the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), TNIV (2005), and the Common English Bible (CEB 2011).

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.

Bibliography for Study of the History of Biblical Interpretation

The following is a bibliography that gives a categorized list of many major works in biblical interpretation. There are many more works that the student will need to find in the course of research. Not included—but very important nonetheless—are the secular equivalents, that is, works in the areas of criticism that are not written with interpretation of the Bible in mind (e.g. literary criticism, hermeneutics, etc.).

Histories and Analyses of Interpretation

- *Baird, W. *History of New Testament Research*. 3 vols. Minneapolis: Fortress, 1992–2013.
- Barton, J. *The Nature of Biblical Criticism*. Louisville: Westminster/John Knox, 2007.
- Clements, R.E. *A Century of Old Testament Study*. Guildford: Lutterworth, 1976.
- Davison, R., and A.R.C. Leaney. *The Pelican Guide to Modern Theology*. III. *Biblical Criticism*. Harmondsworth: Penguin, 1970.
- Frei, H.W. *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics*. New Haven: Yale University Press, 1974.
- Gignilliat, M.S. *A Brief History of Old Testament Criticism: From Benedict Spinoza to Brevard Childs*. Grand Rapids: Zondervan, 2012.
- Grant, R.M., and D. Tracy. *A Short History of the Interpretation of the Bible*. 2nd ed. London: SCM Press, 1984.
- Harris, H. *The Tübingen School: A Historical and Theological Investigation of the School of F.C. Baur*. Leicester: Apollos, 1990.
- *Harrisville, R.A., and W. Sundberg. *The Bible in Modern Culture: Baruch Spinoza to Brevard Childs*. 2nd ed. Grand Rapids: Eerdmans, 2002.
- Hayes, J., ed. *New Testament: History of Interpretation*. Nashville: Abingdon, 2004.
- Hunter, A.M. *Interpreting the New Testament 1900-1950*. London: SCM Press, 1951.
- Kraeling, E.G. *The Old Testament since the Reformation*. New York: Schocken, 1955.
- *Kümmel, W.G. *The New Testament: The History of the Investigation of its Problems*. Trans. S.M. Gilmour and H.C. Kee. Nashville: Abingdon, 1970.
- Kugel, J.L., and R.A. Greer. *Early Biblical Interpretation*. Philadelphia: Westminster, 1986.
- Morgan, R., and J. Barton. *Biblical Interpretation*. Oxford: Oxford University Press, 1988.
- *Neill, S., and T. Wright. *The Interpretation of the New Testament 1861-1986*. Oxford: Oxford University Press, 1988.
- O'Neill, J.C. *The Bible's Authority: A Portrait Gallery of Thinkers from Lessing to Bultmann*. Edinburgh: T. & T. Clark, 1991.
- Porter, S.E., ed. *Dictionary of Biblical Criticism and Interpretation*. London: Routledge, 2007.
- *Reventlow, H.G. *History of Biblical Interpretation*. 4 vols. Trans L.G. Perdue. Atlanta: SBL, 2009–2010.
- *Riches, J.K. *A Century of New Testament Study*. Cambridge: Lutterworth, 1993.

- Rogerson, John W. *Old Testament Criticism in the Nineteenth Century: England and Germany*. Philadelphia: Fortress, 1985.
- Sandys-Wunsch, J. *What Have They Done to the Bible? A History of Modern Biblical Interpretation*. Collegeville: Liturgical, 2005.
- Soulen, R.N. *Sacred Scripture: A Short History of Interpretation*. Louisville: Westminster John Knox, 2009.
- *Yarchin, W., ed. *History of Biblical Interpretation: A Reader*. Peabody, MA: Hendrickson, 2004.

Exegesis and Interpretation, including Hermeneutics

- Adam, G., O. Kaiser and W.G. Kümmel. *Einführung in die exegetischen Methoden*. Grünewald: Kaiser, 1975.
- Bartholomew, C.G. *Introducing Biblical Hermeneutics: A Comprehensive Framework for Hearing God in Scripture*. Grand Rapids: Baker, 2016.
- Barton, J. *Reading the Old Testament: Method in Biblical Study*. London: Darton, Longman and Todd, 1984.
- Barton, J., ed. *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998.
- Bauer, D.R., and R.A. Traina. *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*. Grand Rapids: Baker, 2011. (See R. Traina.)
- Becker, E.-M., ed. *Neutestamentliche Wissenschaft*. Tübingen: Francke, 2003.
- Berger, K. *Hermeneutik des Neuen Testaments*. Tübingen: Francke, 1999.
- Berkhof, L. *Principles of Biblical Interpretation*. Grand Rapids: Baker, 1950.
- Black, D.A., and D.S. Dockery, eds. *Interpreting the New Testament: Essays on Methods and Issues*. Nashville: Broadman & Holman, 2001.
- Bock, D.L., and B.M. Fanning, eds. *Interpreting the New Testament Text: Introduction to the Art and Science of Exegesis*. Wheaton, IL: Crossway, 2006.
- Bohlmann, R.A. *Principles of Biblical Interpretation in the Lutheran Confessions*. 2nd ed. St. Louis: Concordia, 1983.
- Brown, J.K. *Scripture as Communication: Introducing Biblical Hermeneutics*. Grand Rapids: Baker Academic, 2007.
- Bruns, G.L. *Hermeneutics Ancient and Modern*. New Haven: Yale University Press, 1992.
- Caputo, J.D. *Radical Hermeneutics*. Bloomington: Indiana University Press, 1987.
- Carson, D.A. *Exegetical Fallacies*. 2nd ed. Grand Rapids: Baker, 1996.
- Carson, D.A., and J.D. Woodbridge, eds. *Scripture and Truth*. Grand Rapids: Zondervan, 1983.
- Carson, D.A., and J.D. Woodbridge, eds. *Hermeneutics, Authority, and Canon*. Grand Rapids: Zondervan, 1986.
- Conzelmann, H., and A. Lindemann. *Interpreting the New Testament: An Introduction to the Principles and Methods of New Testament Exegesis*. Trans. S.S. Schatzmann; Peabody, MA: Hendrickson, 1988.
- Corley, B., S.W. Lemke, and G.I. Lovejoy. *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*. 2nd ed. Nashville: Broadman & Holman, 2002.

- Couch, M., ed. *An Introduction to Classical Evangelical Hermeneutics: A Guide to the History and Practice of Biblical Interpretation*. Grand Rapids: Kregel, 2000.
- Croatto, J.S. *Biblical Hermeneutics: Toward a Theory of Reading as the Production of Meaning*. Trans. R.R. Barr. Marynoll, NY: Orbis, 1987.
- Croy, N.C. *Prima Scriptura: An Introduction to New Testament Interpretation*. Grand Rapids: Baker, 2011.
- Dana, H.E., and R.E. Glaze, Jr. *Interpreting the New Testament: A Practical Guide toward Biblical Understanding Based on Searching the Scriptures*. Nashville: Broadman, 1961.
- Dockery, D.S., et al., eds. *Foundations for Biblical Interpretation*. Nashville: Broadman and Holman, 1994.
- Du Toit, A., ed. *Focusing on the Message: New Testament Hermeneutics, Exegesis and Methods*. Pretoria: Protea, 2009.
- Duvall, J.S., and J.D. Hays. *Grasping God's Word*. 2nd ed. Grand Rapids: Zondervan, 2005.
- Dyck, E., ed. *The Act of Bible Reading: A Multi-Disciplinary Approach to Biblical Interpretation*. Downers Grove, IL: InterVarsity Press, 1996.
- Epp, E.J., and G.W. MacRae, eds. *The New Testament and Its Modern Interpreters*. Atlanta: Scholars Press, 1989.
- Erickson, R.J. *A Beginner's Guide to New Testament Exegesis*. Downers Grove, IL: InterVarsity, 2005.
- Fee, G.D. *New Testament Exegesis: A Handbook for Students and Pastors*. Philadelphia: Westminster, 1983; rev. ed., 1993.
- Fee, G., and D. Stuart. *How to Read the Bible for All Its Worth*. 2nd ed. Grand Rapids: Zondervan, 1993.
- Gillingham, Susan E. *One Bible, Many Voices: Different Approaches to Biblical Studies*. Grand Rapids: Eerdmans, 1999.
- Goldingay, John. *Approaches to Old Testament Study*. Rev. ed. Downers Grove: InterVarsity Press, 1990.
- Goldsworthy, G. *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation*. Downers Grove: IVP, 2006.
- Gooder, P. *Searching for Meaning: An Introduction to Interpreting the New Testament*. Louisville: Westminster John Knox, 2009.
- Gorman, M.J. *Elements of Biblical Exegesis*. Peabody, MA: Hendrickson, 2001.
- Green, J.B., ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids: Eerdmans, 1995; 2nd ed., 2010.
- Green, J.B., and M. Turner, eds. *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Grand Rapids: Eerdmans, 2000.
- Hamann, H.P. *A Popular Guide to New Testament Criticism*. St. Louis: Concordia, 1977.
- Hayes, J.H., and C.R. Holladay. *Biblical Exegesis: A Beginner's Handbook*. 2nd ed. Atlanta: John Knox, 1987.
- Hayes, J., ed. *Methods of Biblical Interpretation*. Nashville: Abingdon, 2004.
- Jansen, J.F. *Exercises in Interpreting Scripture*. Philadelphia: Geneva, 1968.
- Jasper, D. *A Short Introduction to Hermeneutics*. Louisville: Westminster John Knox, 2004.

- Jeanrond, W.G. *Text and Interpretation as Categories of Theological Thinking*. Trans. T.J. Wilson. New York: Crossroad, 1988.
- Jeanrond, W. *Theological Hermeneutics: Development and Significance*. London: SCM Press, 1994.
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