



**McMaster Divinity
College**

History of Biblical Interpretation CHTH 6R1070

Fall Term 2025 | Monday 2:00pm–3:50pm | Baptist Heritage Room

Stanley E. Porter, PhD
Appointments through President's office
mcglynnm@mcmaster.ca

The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.

Course Description

This 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.

Note that this course may be used by students not in biblical studies who wish to study the history of interpretation within their respective discipline

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 critical interpretation, especially of the Bible
2. to recognize the major scholars who have influenced criticism and interpretation, especially of the Bible

3. to know the major forms of interpretation, both traditional and recent, and their relationship to biblical studies and related disciplines
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 or one's theological discipline, in light of knowledge of the history and development of critical interpretation
2. to appreciate the insights into interpretation gained through the development of history of 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 or other suitable texts
2. to express your understanding of critical interpretation in both written and oral form
3. to raise and handle significant hermeneutical questions that emerge from study of the history of biblical and related 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 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 or another area of theology for which the course is appropriate, including having taken a course in New Testament or Old Testament introduction; and ancient and modern languages as appropriate.

Course Requirements

This is a graduate research-level course in biblical studies and will be taught in this way, but with recognition that others may take this course to gain understanding of their respective theological discipline. 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 8 (the final week). Active participation includes reading all the assigned materials. The student is expected to come to each class, including the initial sessions led by the professor, 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 and defense 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 lead and 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 according to their primary area.

4. Completion of all written assignments. See below.

For any paper submitted, the student must determine the total number of words in the draft and include that number on the title page.

Course Textbooks

Preliminary Reading

The following works are considered preliminary reading to ensure an adequate hermeneutical foundation. 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*. 2nd ed. Peterborough: Broadview, 2021, or an equivalent book. There are many. Literary theory has been very influential on many disciplines and is arguably the best entry point into the wider field of interpretation.

Initial Reading

Each student is expected to have read the following book for the first class meeting. This is a requirement not to be neglected.

Thomas Kuhn, *The Structure of Scientific Revolutions*. 2nd ed. Chicago: University of Chicago Press, 1970.

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 or of interpretation within their respective theological field. See the bibliography below to make your choice. This must be chosen, indicated to the professor by September 17, read by October 20, 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 helpful. 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, 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 Biblia Hebraica Stuttgartensia, or equivalent Hebrew Bible. A literalistic English version of the New Testament, such as the New American Standard Bible or NRSV, but not the ESV, may prove useful in this course.

Bookstore

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 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.

We will do much of the support work for this course, such as distribution of papers, by electronic means to be agreed upon in the class.

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. For the early seminar discussion days (September 8-October 23) students should come prepared to discuss the topic and contribute profitably to the session. 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 15, with a maximum of two students reading the same text and must be read by October 13. 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 (10,000 words, including notes and bibliography; 3,000 words maximum for notes and bibliography) (40%) 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. The scholar's approach must be applied to and demonstrated on a specific passage of the Bible, either one examined by the scholar or by the presenter. 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 that do not violate copyright. This passage is to be designated and made available two weeks in advance of the presentation.

The individual scholar must be selected by September 15. Bring several options, as a scholar may only be treated by one student. The final form of this paper is due **November 10**.

4. Paper (10,000 words, including notes and bibliography; 3,000 words maximum for notes and bibliography) (40%) on a recent (though not currently active) 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. 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.), post-colonialism, 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 that do not violate copyright. This passage is to be designated and made available two weeks in advance of the presentation.

The individual scholar must be selected by September 15. Bring several options, as a scholar may only be treated by one student. The final form of this paper is due **December 8**.

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 (2,500 words, including notes and bibliography; 500 words maximum for notes and bibliography) (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 8**.

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, recognizing that the student will do further work on the paper before final submission. In the presentation, the student merely summarizes the paper (2 minutes maximum, perhaps less) and then leads discussion, led by 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 always kept in mind.

1. Please do not hesitate to offer constructive criticism of the work of others in the class. Everyone is expected to do this. 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.

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. 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.

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, seminars, 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. Adjustments may be made in light of student presentations.

September 8

Course requirements

Read: Kuhn, *Structure of Scientific Revolutions* and be prepared to discuss the book, including defining “paradigm”

September 15—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 22—The History of Criticism

September 29— The Growth and Development of Biblical Criticism

October 6— The Maturity of Biblical Criticism

October 13— No class due to Reading Week

Required history of biblical interpretation to be read

October 20—Diversity or Chaos in Contemporary Biblical Criticism? What is the Future of Biblical Interpretation? What about Other Theological Disciplines?

October 27—Seminar Presentations (Traditional)

November 3—Seminar Presentations (Traditional)

November 10—Seminar Presentations (Recent)

November 10 First Major Paper Final Copy due by 4:00 p.m.

November 17 and 24—No class due to ETS and SBL meetings

December 1—Seminar Presentations (Recent)

December 8—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 <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>

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+.

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 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 AI: You are expected to do your own thinking and to write your own papers, etc., and not to have AI do this work for you. There may be value in using an AI tool to help you locate and collate resources or to help you "tidy up" your English grammar, usage, and mechanics, especially if English is not your native language. However, using AI to create content for you and then submitting that content as if you created it is considered plagiarism (i.e. submitting work that is not one's own as if one's own) and is a violation of the academic honesty policy.

AODA

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), the content of this course is intended to be accessible to all students who are enrolled in the course, including those with disabilities. If a student requires accommodation to participate fully in this course, that student is to contact SAS at McMaster University, who will then work directly with the McMaster Divinity College Registrar to negotiate reasonably appropriate accommodation for the student. The MDC Registrar will communicate with faculty regarding necessary accommodations. Please note that an accommodation is not retroactive and must be requested in advance to allow sufficient time for implementation.

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: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), NIV (2011), and the 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.

- Saebø, Magne, ed. *Hebrew Bible/Old Testament: The History of Its Interpretation*. 3 vols. Göttingen: Vandenhoeck & Ruprecht, 1996–2014.
- 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.
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