

# **PhD–CHTH G105-C08, MA–NT/OT 6ZF6—History of Biblical Interpretation**

McMaster Divinity College  
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Winter 2014 (Term 2)  
Tuesday 10:30 a.m. – 12:20 p.m.

## **Course Description**

This course in the History of Biblical Interpretation 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 in more detail. Consideration is given to both the development of biblical interpretation and the various methods currently employed.

## **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 figures 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 method and one 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.

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 M.A. or Ph.D. programs 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 New Testament studies, and will be taught in this way. Therefore, it is assumed that students will perform as advanced-level students to facilitate learning. This means that students will be expected to do suitable academic work outside of the classroom.

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 April 15 (the week of final examinations). The student is expected to come to class having prepared sufficiently by means of primary and secondary reading and reflection to make a significant contribution to the topic of discussion for the course each day. Some suggested reading is given, and a short bibliography is provided for further reference. Students will want to begin building their own, more extensive bibliographies.

2. Presentation of seminar papers and hermeneutical paper. The student is expected to distribute 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 expected to formulate and submit response questions to spur discussion.

3. Reading of the Greek New Testament or Hebrew Bible. Each student is expected to read as much of the New Testament in Greek or Hebrew Bible as possible.

4. Completion of all written assignments. See below. **No e-mail submissions of final papers are accepted. Hard copy only.**

### Course Textbooks

Students are required to possess and read the following:

Stanley E. Porter, ed. *Dictionary of Biblical Criticism and Interpretation*. London: Routledge, 2007; repr. paperback, 2009. (Electronic version is acceptable but not recommended.)

Stanley E. Porter and Jason C. Robinson. *Hermeneutics: An Introduction to Interpretive Theory*. Grand Rapids: Eerdmans, 2011.

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

A standard edition of the Greek New Testament, such as the Nestle-Aland (26<sup>th</sup>, 27<sup>th</sup>, or 28<sup>th</sup> edn), UBS (3rd or 4th edn) or Westcott-Hort. Neither the Textus Receptus nor the British Bible Society 2nd edn is acceptable as a primary edition, but should be consulted where pertinent. And/or the *Biblica Hebraica Stuttgartensia*, or equivalent Hebrew Bible.

A literalistic English version of the New Testament, such as the New American Standard Bible or NRSV.

A focused history of biblical interpretation, focusing upon your particular Testament. See the list below to make your choice. This must be chosen, indicated to the professor, read, and reported on.

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 the 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 the College. They can be contacted at: 304 The East Mall, Suite 100, Etobicoke, ON M9C 5K1; phone 416-620-2934 ext. 4; fax 416-622-2308; e-mail [books@readon.ca](mailto:books@readon.ca); or [www.readon.ca](http://www.readon.ca). The books are available through other book services as well.

## 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.

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.

2. Read the required dictionary of biblical criticism and interpretation, Porter and Robinson's work on hermeneutics, Porter and Stovell on hermeneutics, the New or Old Testament text as appropriate, and at least one other significant history or analysis of biblical interpretation from

those with an asterisk in the bibliography below (0%). The required textbook does not fulfill this requirement. The student will be asked to confirm completion of this assignment at the last class meeting.

3. Paper (6,000 words, excluding notes and bibliography) on a traditional method of biblical interpretation *as embodied by a major practitioner*, and presentation and assessment of application of this method to a significant biblical passage (40%). One traditional method of biblical interpretation should be chosen and demonstrated on a specific passage of the Bible. The method must be presented in terms of one of its major critical proponents, although other key figures may be referenced. The mark for this paper includes the quality of presentation of the paper to the class for discussion.

Traditional methods to choose from may include (but are not restricted to): form, source, or redaction criticism, dialectical theology, traditions history, history of religions, the new hermeneutic, structuralism.

4. Paper (6,000 words, excluding notes and bibliography) on a recent method of biblical interpretation *as embodied by a major practitioner*, and presentation and assessment of application of this method to a significant biblical passage (40%). One recent method of biblical interpretation should be chosen and applied to and demonstrated on a specific passage of the Bible other than of the literary type treated in the first paper. The method should be presented in terms of one of its major critical proponents, although other key figures may be referenced. The mark for this paper includes the quality of presentation of the paper to the class for 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.).

5. Response questions. Each student will be assigned one traditional and one modern interpreter to formulate a minimum of 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%).

6. Final hermeneutics paper (3,000 words, excluding notes and bibliography) (20%). 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. This is meant as a hermeneutical exploration of the enterprise of biblical criticism, and so only needs to draw upon the papers in class as support for particular arguments. This paper is due on **April 15**.

Papers 3 and 4 are due in written form to the entire class (at least) one week before the oral presentation. The student merely summarizes the paper (3 minutes) and then leads discussion, in conjunction with the student who poses response questions. We will try to arrange so that papers on related topics are presented on the same day. All final forms of papers are due on **April 15**, the last day that the class meets.

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*.

Late papers (including late distribution of seminar papers) are decreased by half a full letter grade (5%) each day or portion of a day that they are late. Papers are due on the day assigned (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.

### **Classroom Behavior**

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

1. Please respect the opinions of others, even if you do not agree with them. Extend courtesy by not ridiculing others' ideas, but feel free to respond to them logically and critically and in an orderly manner.

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

3. Students are expected to stay for the entire class session, unless arranged in advance.

4. Students may eat 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 (and bring enough for the professor as well!).

5. Students are not expected to be doing work on any other subject except that of this course according to the outline below and as appropriate.

6. Students are not to carry on other conversations in class, especially with those seated immediately adjacent to them. If something being said or done in class is not clear, please ask the professor at an appropriate time and in an appropriate way.

7. No cell phones may be used in any way, and no computers on anything but course business.

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

### **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 will unfortunately need to be away from class on College business on several occasions, so alternative teaching arrangements will be made.

January 7

Course requirements

Major Issues in Contemporary Biblical Interpretation

January 14—The Early Days of Biblical Criticism

January 21—The Growth of Biblical Criticism

January 28—Dialectical Theology; Theological Hermeneutics; Literary Hermeneutics

February 4—Diversity or Chaos in Contemporary Biblical Criticism?

February 11—Seminar Presentations

(February 18—Reading Week, no class)

February 25—Seminar Presentations

March 4—Seminar Presentations

March 11—Seminar Presentations

March 18—Seminar Presentations

March 25—Seminar Presentations

April 1—Seminar Presentations

April 8—Seminar Presentations

April 15—Hermeneutical Paper Presentations (we will be meeting for a regularly scheduled class during the final examination week)

April 15—All final copies of written assignments due to my office, by 4:00 p.m., **hard copies only**.

### **College Style for Submission of Written Work**

All written work—unless informed otherwise by the professor—is to be submitted in accordance with the *McMaster Divinity College Style Guide for Essays and Theses*, available on the McMaster Divinity College website.

### **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 the College.

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

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

### **Gender Inclusive Language**

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

**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. The bibliography emphasizes New Testament study. 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*. 2 vols. Minneapolis: Fortress Press, 1992, 2003.
- 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.
- Grant, R.M., and D. Tracy. *A Short History of the Interpretation of the Bible*. 2d 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*. 2<sup>nd</sup> 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.



\*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.
- 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: Franck, 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.
- Brown, J.K. *Scripture as Communication: Introducing Biblical Hermeneutics*. Grand Rapids: Baker Academic, 2007.
- Carson, D.A. *Exegetical Fallacies*. 2d 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*. 2<sup>nd</sup> 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: 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.
- Duvall, J.S., and J.D. Hays. *Grasping God's Word*. 2<sup>nd</sup> 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*. 2d 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; 2<sup>nd</sup> 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*. 2d ed. Atlanta: John Knox, 2nd edn, 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. *Theological Hermeneutics: Development and Significance*. London: SCM Press, 1994.
- Jeanrond, W.G. *Text and Interpretation as Categories of Theological Thinking*. Trans. T.J. Wilson. New York: Crossroad, 1988.
- Kaiser, O., and W.G. Kümmel. *Exegetical Method: A Student's Handbook*. Trans. E.V.N. Goetchius and M.J. O'Connell. 2d ed. New York: Seabury, 1981.
- Kaiser, W.C. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker, 1981.
- Kaiser, W., and M. Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Grand Rapids: Zondervan, 1994.
- Kieffer, R. *Essais de méthodologie néo-testamentaire*. Lund: Gleerup, 1972.
- Klein, W.W., et al. *Introduction to Biblical Interpretation*. Waco, TX: Word, 1993; 2d ed., 2005.
- Köstenberger, A.J., and R.D. Patterson. *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. Grand Rapids: Kregel, 2011.

- Krasovec, J., ed. *The Interpretation of the Bible: The International Symposium in Slovenia*. Sheffield: Sheffield Academic Press, 1998.
- Léon-Dufour, X., ed. *Exegese im Methodenkonflikt*. Munich: Kösel, 1971.
- Lührmann, D. *An Itinerary for New Testament Study*. London: SCM Press, 1989.
- McCartney, D., and C. Clayton. *Let the Reader Understand: A Guide to Interpreting and Applying the Bible*. Wheaton, IL: Victor, 1994.
- McKenzie, S.L., and S.R. Haynes, eds. *To Each its Own Meaning: An Introduction to Biblical Criticisms and their Application*. Louisville: Westminster John Knox, 1999.
- McKim, D.K. *A Guide to Contemporary Hermeneutics: Major Trends in Biblical Interpretation*. Grand Rapids: Eerdmans, 1986.
- McKim, D.K., ed. *Historical Handbook of Major Biblical Interpreters*. Downers Grove, IL: InterVarsity Press, 1998.
- McKnight, S., ed. *Introducing New Testament Interpretation*. Guides to New Testament Exegesis. Grand Rapids: Baker, 1989.
- McLean, B.H. *Biblical Interpretation and Philosophical Hermeneutics*. Cambridge: Cambridge University Press, 2012.
- Marshall, I.H., ed. *New Testament Interpretation: Essays on Principles and Methods*. Grand Rapids: Eerdmans, 1977.
- Mickelsen, A.B. *Interpreting the Bible*. Grand Rapids: Eerdmans, 1963.
- Mueller-Vollmer, K., ed. *The Hermeneutics Reader*. New York: Continuum, 1989.
- Osborne, G.R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: InterVarsity, 1991; 2d ed., 2007.
- Oeming, M. *Contemporary Biblical Hermeneutics: An Introduction*. Trans. J. Vette. Aldershot: Ashgate, 2006.
- Palmer, R.E. *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Evanston: Northwestern University Press, 1969.
- Pesch, R. *Neuere Exegese—Verlust oder Gewinn?* Freiburg: Herder, 1968.
- Pokorny, P. *Hermeneutics as a Theory of Understanding*. Trans. A. Bryson-Gustová. Grand Rapids: Eerdmans, 2011.
- Porter, S.E., and J.C. Robinson. *Hermeneutics and Interpretive Theory: A Critical Introduction*. Grand Rapids: Eerdmans, 2011.
- Porter, S.E., ed. *Handbook to Exegesis of the New Testament*. New Testament Tools and Studies 25. Leiden: Brill, 1997.
- Porter, S.E., and D. Tombs, eds. *Approaches to New Testament Study*. Sheffield: Sheffield Academic Press, 1995.
- Porter, S.E., and C.A. Evans, eds. *New Testament Interpretation and Methods*. Sheffield: Sheffield Academic Press, 1997.
- Porter, S.E., and B.M. Stovell, eds. *Biblical Hermeneutics: Five Views*. Downers Grove: IVP, 2012.
- Ramm, B. *Protestant Biblical Interpretation*. Boston: Wilde, 1956.
- Schertz, M.H., and P.B. Yoder. *Seeing the Text: Exegesis for Students of Greek and Hebrew*. Nashville: Abingdon, 2001.
- Schmidt, L.K. *Understanding Hermeneutics*. Stocksfield: Acumen, 2006.

- Schnelle, U. *Einführung in die neutestamentliche Exegese*. 5th ed. Göttingen: Vandenhoeck & Ruprecht, 2000.
- Schökel, L.A. *Understanding Biblical Research*. Trans. P.J. McCord. New York: Herder & Herder, 1963.
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- Silva, M. *Explorations in Exegetical Method: Galatians as a Test Case*. Grand Rapids: Baker, 1996.
- Schnelle, U. *Einführung in die neutestamentliche Exegese*. 5<sup>th</sup> ed. Göttingen: Vandenhoeck & Ruprecht, 2000.
- Stenger, W. *Introduction to New Testament Exegesis*. Trans. D.W. Scott. Grand Rapids: Eerdmans, 1993.
- Stuart, D. *Old Testament Exegesis: A Primer for Students and Pastors*. Philadelphia: Westminster, 1980.
- Tate, W.R. *Biblical Interpretation: An Integrated Approach*. 3<sup>rd</sup> ed. Peabody: Hendrickson, 2008.
- Tate, W.R. *Interpreting the Bible: A Handbook of Terms and Methods*. Peabody: Hendrickson, 2006.
- Thiselton, A.C. *Hermeneutics: An Introduction*. Grand Rapids: Eerdmans, 2009.
- Traina, R.A. *Methodical Bible Study*. New York: Biblical Seminary, 1952. (See D. Bauer.)
- Tuckett, C. *Reading the New Testament: Methods of Interpretation*. London: SPCK, 1987.
- Vanhoozer, K.J., et al., eds. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids: Baker, 2005.
- Virkler, H.A. *Hermeneutics: Principles and Processes of Biblical Interpretation*. Grand Rapids: Baker, 1981.
- Vos, H.F. *Effective Bible Study*. 2d ed. Grand Rapids: Zondervan, 1956.
- Wischmeyer, O. *Hermeneutik des Neuen Testaments: Ein Lehrbuch*. Tübingen: Francke, 2004.

### *Specialized Topics*

- Aichele, G., et al., eds. *The Postmodern Bible: The Bible and Culture Collective*. New Haven: Yale University Press, 1995.
- Alter, R. *The Art of Biblical Poetry*. Rev. ed. New York: Basic Books, 2011.
- Alter, R. *The Art of Biblical Narrative*. London: George Allen, 1981.
- Alter, R., and F. Kermode, eds. *The Literary Guide to the Bible*. London: Collins, 1987.
- Anderson, R.D., Jr. *Ancient Rhetorical Theory and Paul*. Kampen: Kok Pharos, 1996.
- Aune, D.E. *The New Testament in its Literary Environment*. Philadelphia: Westminster, 1987.
- Bailey, J.L., and L.D. Vander Broek. *Literary Forms in the New Testament*. London: SPCK, 1992.
- Bar-Efrat, S. *Narrative Art in the Bible*. Sheffield: Almond Press, 1989.
- Barthes, R., et al. *Structural Analysis and Biblical Exegesis: Interpretational Essays*. Trans. A.M. Johnson, Jr. Pittsburgh: Pickwick, 1974.
- Bartholomew, C., et al., eds. *Renewing Biblical Interpretation*. Carlisle: Paternoster, 2000.
- Bartholomew, C.G., et al., eds. *Canon and Biblical Interpretation*. Carlisle: Paternoster, 2006.

- Bartsch, H.W., ed. *Kerygma and Myth*. 2 vols. Trans. R.H. Fuller. London: SCM, 1953, 1962.
- Becker, E.-M., ed. *Neutestamentliche Wissenschaft*. Tübingen: Francke, 2003.
- Berger, K. *Formen und Gattungen im Neuen Testament*. Tübingen: Francke, 2005.
- Berger, K. *Hermeneutik des Neuen Testaments*. Tübingen: Francke, 1999.
- Berlin, A. *Poetics and Interpretation of Biblical Narrative*. Sheffield: Almond Press, 1983.
- Billings, J.T. *The Word of God for the People of God: An Entryway to the Theological Interpretation of Scripture*. Grand Rapids: Eerdmans, 2010.
- Bockmuehl, M. *Seeing the Word: Refocusing New Testament Studies*. Grand Rapids: Baker, 2006.
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