



# TYNDALE

• SEMINARY •

## Course Syllabus

**FALL 2017**  
**BIBLICAL INTERPRETATION**  
**BIBL 0501**

**SEPTEMBER 12 – DECEMBER 5**  
**TUESDAYS, 8:15 – 11:05 AM**

**INSTRUCTOR: DR. REBECCA G. S. IDESTROM**  
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Thursdays, 2:00-3:00 PM, by appointment

To access your course material, please go to <http://classes.tyndale.ca>. Course emails will be sent to your @MyTyndale.ca e-mail account. For information how to access and forward emails to your personal account, see <http://www.tyndale.ca/it/live-at-edu>.

### I. COURSE DESCRIPTION

Pivotal methods and interpretative principles involved in discerning the meaning of the biblical text. Topics covered include essential steps in interpreting the Bible, the variety of methods and approaches available to the contemporary student of Scripture, historical and theological issues arising out of the interpretative task, the relationship between the testaments, word studies and literary genre. Students learn to use standard tools of biblical research.

### II. LEARNING OUTCOMES

Through this course, the student will learn the following:

#### A. Knowledge and Understanding

1. to understand the importance and value of responsible and careful exegesis and interpretation of a biblical text.

2. to demonstrate a knowledge of the literary genres of the Bible and the rules for their interpretation.
3. to be acquainted with the history of interpretation of the Bible, including contemporary approaches and methods of interpretation.
4. to learn to use the necessary research tools, skills and various methods for interpreting the Bible and appropriating its message.
5. to understand the importance of contextual analysis in determining word meanings, the structure and literary features of a biblical text.
6. to develop observational skills in doing a close reading of the biblical text.
7. to be able to evaluate the validity of an interpretation and/or appropriation of a biblical text.

#### B. Discipline-specific Skills

1. to be able to analyze and exegete a biblical text.
2. to learn the skills to examine and interpret a biblical text in its historical and cultural context.
3. to learn how to examine the meaning of words in their context and do word studies.
4. to assess and evaluate various approaches taken in interpreting Scripture.
5. to critically evaluate commentaries and articles written on the Bible.
6. to seek practical ways in which the message of a biblical text can be interpreted and appropriated to the Church today in our contemporary context.

#### C. Transferable Skills

1. to be able to use the available resources for doing biblical studies.
2. to foster the ability to communicate effectively orally and in writing by participation in small discussion group and through writing papers.
3. to develop critical thinking skills to analyze, evaluate and synthesize a wealth of material.
4. to learn self-disciplined study habits and the ability to meet fixed deadlines as set out by the course outline.
5. to foster a desire for life-long learning in the study of Scripture.

### III. COURSE REQUIREMENTS

#### A. REQUIRED TEXTS

Klein, William W., Craig L. Blomberg and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation*. Third Edition. Grand Rapids: Zondervan, 2017. ISBN: 9780310524175.

OR

Klein, William W., Craig L. Blomberg and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation*. Revised and Updated. Nashville, TN: Thomas Nelson, 2004. ISBN: 0-7852-5225-8. (This is the second edition). It is preferable that you get the third edition, although the second edition is acceptable. Please note that the third edition has some new sections not included in the second edition. Note also that the page numbers will be different.

Webb, William J. *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. Downers Grove, IL: InterVarsity, 2001. ISBN: 0-8308-1561-9.

## **B. RECOMMENDED TEXTS AND TOOLS**

Bauer, David R. and Robert A. Traina. *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*. Grand Rapids, MI: Baker Academic, 2011.

Danker, F. W. [Multipurpose Tools for Bible Study](#). Revised ed. Minneapolis, MN: Fortress, 2003.

Fee, Gordon D. [New Testament Exegesis](#). Third edition. Louisville, KY: Westminster John Knox Press, 2002.

Fee, Gordon D. and Douglas Stuart. *How to Read the Bible for all its Worth*. Fourth edition. Grand Rapids, MI: Zondervan, 2014.

Evans, John F. *A Guide to Biblical Commentaries and Reference Works*. 10<sup>th</sup> edition. Grand Rapids: Zondervan, 2016.

Köstenberger, Andreas J. and Richard D. Patterson. *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. Grand Rapids, MI: Kregel Academic, 2011.

Stuart, Douglas. [Old Testament Exegesis](#). Fourth edition. Louisville, KY: Westminster Press, 2009.

Tate, W. Randolph. *Biblical Interpretation: An Integrated Approach*. Third edition. Peabody, MA: Hendrickson, 2008.

Tate, W. Randolph. *Interpreting the Bible: A Handbook of Terms and Methods*. Peabody, MA: Hendrickson, 2006.

Wald, Oletta. *The New Joy of Discovery in Bible Study*. Revised ed. Minneapolis, MN: Augsburg Publishing House, 2002.

Hebrew-English and Greek-English Concordance (either computer version or hardcopy [e.g. Kohlenberger]).

Interlinear Hebrew-English OT or Interlinear Greek-English NT (either computer version or hardcopy)

## **C. ASSIGNMENTS AND GRADING**

The following written assignments will help foster the skills of critical analysis and doing biblical exegesis, and the ability to evaluate various approaches and perspectives taken to the biblical text. Through doing the practical exercises, the student will learn various ways of interpreting and applying the biblical text, and deepen their knowledge of the process of doing biblical interpretation.

Submit all your assignments by emailing them (either in Word or in pdf) to the following email address: [tyndale.bible.501@gmail.com](mailto:tyndale.bible.501@gmail.com)

You have until midnight on the day the assignment is due to submit it. If the assignment is submitted after midnight, it is considered late and there will be a reduction in grade (unless the student has an extension).

**1. Assignment One: Bible Translations and Textual Matters:** Due on Sept 26, 2017; 15 % of final grade.

Read the preface and translators' preface in the ESV, NIV, NKJV, NLT, and NRSV Bibles (copies are available on the course page/photocopies on reserve in the library) and then compare 1 John 5:1-12 in each translation. In light of your reading, discuss the following questions: 1) How is the approach of each translation distinctive? 2) What manuscripts form the basis of each translation? 3) What significant differences are evident in the way each translation renders 1 John 5:1-12? 4) What are the strengths/pros and weaknesses/cons of each translation and in what ways or contexts may they be useful or not so useful?

Length: 3–4 pages typed, double-spaced (Use font: New Times Roman; size: 12 point. This applies to all your papers).

**2. Assignment Two: Historical Background Study of Biblical Books:** Due on October 10, 2017; 15% of final grade.

Choose either the book of Ruth or Philippians and do a study of the historical background of either book. First, try to determine the historical and cultural context inductively from clues given in the book itself. Support your conclusions with Scripture references from the book. Then you should consult secondary resources like commentaries, dictionaries, encyclopedias, etc., which consider the historical background to the book. Comment on how these secondary sources helped you understand the historical context of the book, in a way which you could not by simply reading the book inductively without the aid of secondary sources. How much of the historical background did you understand before reading the secondary sources? Please include a bibliography with a minimum of three academic secondary sources.

Length: 4–5 pages typed, double-spaced.

**3. Assignment Three: Interpretation and Appropriation:** Oct 31, 2017; 15% of final grade.

The purpose of this exercise is to move from the question of 'what it meant' in its original context to 'what it means' for us in our 21st century context. Examine Micah 6:1–8 and consider how this passage is relevant to today. First consider the question of how the text was applicable in its original context. Second, outline any principles arising from the text which can be appropriated at all times. Here you need to consider the question whether there are issues/events discussed in the text which were only applicable for its original audience? Third, consider how this passage is relevant for today. Here you should list appropriate meaning and application for the community of faith as a whole, as well as individual and personal application. In doing this, you need to identify your own social location and consider how this context influences your interpretation and application. In giving personal application, include specific examples and a suggested implementation plan. Please include a bibliography with a minimum of three academic secondary sources.

Length: 4–5 pages typed, double-spaced.

**4. Required Reading and Group Discussion of William Webb's *Slaves, Women and Homosexuals*:** Due: Nov 21, 2017 – 10 % of final grade.

On Nov 21, the students will divide into small discussion groups of four people where they will discuss and evaluate Webb's book. Each student will be responsible in leading the discussion from a section of the book, but everyone has to have read the whole book and come prepared to discuss the whole book. (If for some reason someone has not completed reading part of the book, they need to tell the members of the group and then the students need to take that into consideration when they assign someone a grade). After having completed the discussion of the book, each student will evaluate the others in the group for how they did and submit the grade by email to the Teaching Assistant.

One student will be responsible for leading one of the following sections of Webb's book:

Introduction, Chapters 1–3 (pages 13–70)  
Chapters 4–5 Criteria 1–6 (pages 73–134)  
Chapters 5–6 Criteria 7–16 (pages 134–206)  
Chapter 7–8, Conclusion and Appendixes (pages 209–278)

This discussion group has five purposes:

- A. to challenge students to develop their critical, thinking skills.
- B. to enable students to improve their skills in developing and expressing theological arguments in a group context.
- C. to empower students to foster ability in leading fellow students in discussion.
- D. to have students take responsibility for their fellow students' education by mutually supporting one another.
- E. to encourage students to listen respectfully to views not their own.

### *Responsibilities of the student as group participant*

Having read the book, each student in the group should come prepared with some questions arising from their reading as well as some thoughtful reflections on the material. Some possible questions to ponder are: What struck you about the reading? What new and helpful insights did you find in the reading? Do you agree with Webb's views and arguments? Do you find Webb convincing or are there weaknesses in his arguments? How has his approach affected your understanding of biblical interpretation and appropriating biblical texts? The student can come up with his or her own questions as well. Each section of the book has study questions. Discussion of these questions is optional. Some study questions may be more helpful than others. Each student also needs to report to the group whether they have read all or only some of the assigned chapters for that day.

### *Responsibilities of the student as leader*

For each section of Webb's book, one student will lead the group discussion. During the group discussion, the leader's responsibility is to guide the discussion and keep it on track. The leader should develop some leading questions as well as guide the discussion so that each person has a chance to contribute.

After the discussion, each student will assign a participation grade for each member of the group and submit the grade by emailing it to the Teaching Assistant (grade from zero to ten, with ten being highest). Base the grade on the following criteria:

If the student's comments during the discussion reflected an informed reading of assigned material, allocate a higher grade.

If the student has contributed their fair share (not too much, not too little), allocate a higher grade.

Consider a grade of 8.5-9.5 if the individual has excelled with respect to the above two criteria.

Consider giving a grade of 7.5-8 if the individual has contributed capably with respect to the above two criteria.

If the student has dominated discussion in inappropriate ways, reduce their grade.

If the student has not contributed or contributed only minimally, reduce their grade.

If a student has contributed but their contributions were not informed by a careful reading of the material, reduce their grade.

Has the discussion led to a better understanding of the textbook and to a critical interaction with it? If not, reduce the grade.

If the student has not completed reading all the chapters of the book, reduce their grade.

The average grade should be between 6.0-8.6. If the student has excelled, give a 9-9.5. If their contribution is outstanding, give a 10. If the student's contribution is less than adequate, give a grade of 5 or below.

All grades are confidential (you may give fraction grades: e.g., 7.7).

**5. Exegesis Paper:** Due on Dec 5, 2017; 45% of final grade.

Choose ONE of the following passages of Scripture and write your exegesis paper on it: Genesis 18:16–33; Genesis 45:1–15; 1 Samuel 3:1-21; Mark 2:1–12; Acts 3:1-10; 1 Peter 4:12–19.

**Specific instructions** for doing the exegesis paper will be posted on the course page. Length: 12–15 pages, double-spaced.

Please NOTE: Going over the allowable page limit by more than one page will result in a reduction in the grade.

**Learning Outcomes for the final culminating assignment, the exegetical paper:**

The student will present an **exegesis paper** in which s/he will demonstrate the ability to:

1. Understand the passage within its literary context, genre and, at a basic level, its historical/cultural/social setting.
2. Do an in-depth, close reading of a biblical passage, by analyzing key words and phrases, and grammatical, syntactical and literary features of the text.
3. Summarize the main themes and theological message of a biblical text.
4. Identify the key places within the passage where various interpretive options present themselves, and, at the most important points of the text under study, weigh the validity of various/alternate interpretations of that passage or book in a discerning, responsible and thoughtful manner, and express his/her preference among the various options.
5. Demonstrate (hermeneutical) humility towards the correctness of one's own interpretive decisions.
6. Show the theological implications of the exegetical study by identifying and outlining principles, core values and virtues arising from/out of/present in the biblical text.
7. Appropriate the biblical text for today by re-contextualizing its meaning and significance in the life of the (individual) believer and the community of faith as a whole, with an awareness of the similarities and differences between the ancient and contemporary contexts/horizons.
8. Use various Greek-English and/or Hebrew-English tools such as concordances and lexicons to enable beginning-level skills in word studies and biblical theology.

9. Gather excellent academic (not popular) resources such as commentaries, periodical or dictionary articles, monographs, etc., to enable an informed reading and exegesis of a particular biblical passage.

#### D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

1. Your work should demonstrate the following characteristics:

**Accuracy** (a fair and accurate presentation of scholarly judgment on the issues) – Is what I say correct? Is it valid? Have I understood the topic or question?

**Critical Analysis** – Have I understood the main issues? Have I done sufficient research on the topic? Does my paper show critical reflection, interaction and dialogue with the biblical text and with authors writing on the subject?

**Organization** – Does my paper follow a clear outline? Does my paper have a thesis statement? Is there a clear progression and development of an idea or an argument in the paper? Does my argument have a meaningful order?

**Clarity** – Does what I say make sense? Will others clearly understand what I am seeking to express?

**Good Grammar and Writing** – Is my paper clean of spelling mistakes? Is the text punctuated correctly? Does the sentence structure consistently adhere to basic rules of good grammar? Do I use inclusive language?

**Well Documented** (thorough) – Is my work complete? Does my bibliography reflect sufficient research? Have I fully and accurately documented where I have relied upon the work of others? Have I provided complete information about my research sources? Will others be able to locate these sources on the strength of my documentation?

2. Matters of Style

You should submit written work in a style consistent with either the model outlined in [\*The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies\*](#) (P. H. Alexander, et al, eds. Peabody, MA: Hendrickson, 1999) or the [\*Chicago Manual of Style Online\*](#). For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [\*Chicago Manual of Style Online\*](#), especially [ch. 14](#). For citing scripture texts, refer to sections 10.46 to 10.51 and 14.253 to 14.254.

Written work ought to be free of spelling mistakes, punctuated correctly, and adhere to basic rules of grammar. It is expected that written work will be submitted in a clear, straight-forward style of academic prose (cf. the guidelines in Strunk and White, [\*Elements of Style\*](#)). Written work ought to betray clear organization, argument and coherent thought. The use of inclusive language is expected.

3. Plagiarism and Honesty

Students should consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at <http://tyndale.ca/registrar>.

#### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

In all work, you are obliged to pay careful attention to matters of intellectual property, honesty and integrity. Plagiarism is to be avoided at all costs and will not be tolerated in any form whatsoever. Plagiarism, by definition, is the use of the work of another person without proper acknowledgement. Examples of plagiarism include (but are not limited to) the following: copying a sentence or part of a sentence from a book or article without using quotation marks and citing the source; rephrasing another person's words without giving credit for the idea that you have borrowed by citing the source; copying the work of someone else and handing it in as your own. It is assumed that each assignment required for this course will be written independently. Please note that plagiarism in any form on any assignment will automatically result in a grade of "F" for the assignment with no opportunity for resubmission.

#### 4. Title Page and Documentation

The title page for all written work ought to include the following:

The title of the paper, name of the course, name of the professor, date of submission, and your name (if you have a Tyndale Campus mailbox, this must also appear on the title page). Ensure that you have accurately and fully documented sources used in your paper (footnotes are preferred, endnotes or, in the case of a review, parenthetical references may be used). Documentation and notes should be consistent with the model provided in [The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies](#) (P. H. Alexander, et al, eds. Peabody, MA: Hendrickson, 1999) or the [Chicago Manual of Style Online](#).

#### 5. Late Assignments

The assumption is, of course, that all written work will be submitted on and before the corresponding due dates. Should this not occur, the following policy will govern the evaluation of your work. For every week late, the grade will be reduced by 5 %, a half a letter grade (i.e. one week late: 82 % A- becomes 77 % B+; two weeks late, 82 % becomes 72 % B-,

etc.). Please note that the deduction is accumulated weekly, not daily, and so a student will receive the same penalty whether the assignment is one or six days late.

Extensions will be considered only in cases such as a death in the family, the hospitalization of yourself or a member of your immediate family, or an illness for which you require treatment by a physician. Reference to a heavy work load, other assignments, professional or ministry obligations or holidays do not constitute legitimate grounds for an extension.

Requests for extensions must be submitted in writing using the Tyndale Extension Forms, explaining the reason why the extension is needed. Such requests need to be submitted prior to the due date.

All assignments must be handed in by the last day of exams. No assignments will be accepted after that date (Friday, December 15, 2017), unless the student has a valid reason for an extension. In that case, the student must apply for an extension to the Registrar and not to the professor.

#### 6. Criteria for the Evaluation of Written Work

Your work will be evaluated on whether you answered the specific questions given and whether you followed the general guidelines for submitting written work. For example, the evaluation of your inductive study will be based on whether you followed the specific instructions for doing an inductive study.

#### 7. Submission of Written Work

Students are required to retain a copy of all assignments (hard copy or electronic version). If a student wishes to submit written work by mail, they must be mailed directed to the Professor, c/o Tyndale Seminary. Alternatively, work may be given directly to the Professor on the due date. If the student wishes to have all written work returned to them (after the semester is over), they must submit written work with a stamped, self-addressed envelope. Alternatively, papers can also be picked up from the Tyndale Receptionist.

### **D. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following assignments:

Assignment One: Bible Translations and Textual Matters	15%
Assignment Two: Historical Background Study of Biblical Books	15%
Assignment Three: Interpretation and Appropriation	15%
Required Reading and Group Discussion	10%
Exegesis Paper	45%

Total Grade	100%
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## E. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Sept 12	Introduction
Sept 19	History of Biblical Interpretation Before class read KBH, Chapters 1 and 3
Sept 26	Textual Criticism and Bible Translations Before class read KBH, Chapters 5–6 <b>Assignment # 1 due</b>
Oct 3	Tools and Resources for Bible Study Before class read Webb, (pages 13–122) OPTIONAL Reading: KBH, Annotated Bibliography–Hermeneutical Tools (Third Ed. pp. 637–681)
Oct 10	Word Studies and Exploring Semantic Fields, Interpretative Questions Before class learn the Hebrew and Greek alphabets Before class read KBH, Chapter 7 <b>Assignment # 2 due</b>
Oct 17	Appropriation of Biblical Texts Before class read KBH, Chapters 11–12

- Oct 24 NO CLASS: Reading Days
- Oct 31 Understanding Biblical Genre: Narrative  
**Assignment # 3 due**  
 Before class read KBH Chapter 9 (Third Ed. pp. 417–450; Second Ed. pp. 323–351)  
 Before class read Webb, (pages 123–152)
- Nov 7 Understanding Biblical Genre: Gospels  
 Before class read KBH, Chapter 10 (Third Ed. pp. 510–541; Second Ed. pp. 399–426)  
 Before class read Webb, (pages 152–184)
- Nov 14 Understanding Biblical Genre: Epistles  
 Before class finish reading KBH, Chapter 10 (Third Ed. pp. 541–567; Second Ed. pp. 426–448)  
 Before class read Webb, (pages 185–206)
- Nov 21 **Discussion of Webb’s textbook in class in small groups**  
 Before class finish reading Webb, (pages 209–278)
- Nov 28 Understanding Biblical Genre: Poetry  
 Before class read KBH Chapter 8, Chapter 9 (Third Ed. pp. 451–461; Second Ed. pp. 351–359)  
 Complete the course evaluation online
- Dec 5 Understanding Biblical Genre: Prophecy and Apocalyptic  
 Before class read KBH, Chapter 9, (Third Ed. pp. 462–509; Second Ed. pp. 359–398)  
**Exegesis Paper due**

## V. SELECTED BIBLIOGRAPHY:

- Achtemeier, Paul J. *Inspiration and Authority: Nature and Function of Christian Scripture*. Peabody, MA: Hendrickson, 1999.
- Adam, A. K. M. [What is Postmodern Biblical Criticism?](#) Minneapolis, MN: Fortress, 1995.
- Alter, Robert. *The Art of Biblical Narrative*. New York: Basic Books, 1981.
- Baker, David W., and Bill T. Arnold, eds. *The Face of Old Testament Studies: A Survey of Contemporary Approaches*. Grand Rapids, MI: Baker Books, 1999.
- Bartholomew, Craig, Collin Greene, and Karl Möller, eds. [Renewing Biblical Interpretation](#). Grand Rapids, MI: Zondervan, 2000.

- Barton, John. [Reading the Old Testament: Method in Biblical Study](#). London: Darton, Longman and Todd Ltd, 1984.
- Barton, John. ed. [The Cambridge Companion to Biblical Interpretation](#). Cambridge: Cambridge University Press, 1998.
- Bray, Gerald. *Biblical Interpretation: Past and Present*. Downers Grove, IL: InterVarsity Press, 1996.
- Brown, Jeannine K. *Scripture as Communication: Introducing Biblical Hermeneutics*. Grand Rapids, MI: Baker, 2007.
- Brueggemann, Walter. [Texts Under Negotiation: The Bible and Postmodern Imagination](#). Minneapolis, MN: Fortress, 1993.
- Camery-Hoggatt, Jerry. *Reading the Good Book Well: A Guide to Biblical Interpretation*. Nashville, TN: Abingdon Press, 2007.
- Conzelmann, H., and A. Lindemann. *Interpreting the New Testament: An Introduction to the Principles and Methods of N.T. Exegesis*. Translated by S. S. Scharzmann. Peabody, MA: Hendrickson, 1988.
- Countryman, L. William. [Biblical Authority or Biblical Tyranny? Scripture and the Christian Pilgrimage](#). Revised Edition. Valley Forge: Trinity Press International, 1994.
- Deppe, Dean B. *All Roads Lead to the Text: Eight Methods of Inquiry into the Bible*. Grand Rapids, MI: Eerdmans, 2011.
- Dyck, Elmer, ed. [The Act of Bible Reading: A Multidisciplinary Approach to Biblical Interpretation](#). Downers Grove, IL: InterVarsity Press, 1996.
- Evans, John F. *A Guide to Biblical Commentaries and Reference Works*. 10<sup>th</sup> ed. Grand Rapids: Zondervan, 2016.
- Goldingay, John. [Models for Interpretation of Scripture](#). Grand Rapids, MI: Eerdmans, 1995.
- Gooder, Paula. *Searching for Meaning: An Introduction to Interpreting the New Testament*. Louisville, KY: Westminster John Knox, 2009.
- Green, Joel B., ed. [Hearing the New Testament: Strategies for Interpretation](#). Grand Rapids, MI: Eerdmans, 1995.
- Green, Joel B. *Practicing Theological Interpretation: Engaging Biblical Texts for Faith and Formation*. Grand Rapids, MI: Baker, 2011.

- Kaiser, Walter C., and Moisés Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Revised and Expanded. Grand Rapids, MI: Zondervan, 2007.
- Keegan, Terrance J. *Interpreting the Bible: A Popular Introduction to Biblical Hermeneutics*. New York: Paulist Press, 1986.
- Kuhatschek, Jack. [\*Applying the Bible\*](#). Grand Rapids, MI: Zondervan, 1990.
- Longman III, Tremper. *Literary Approaches to Biblical Interpretation*. Foundations of Contemporary Interpretation 3. Grand Rapids, MI: Zondervan, 1987.
- Lundin, Roger, Clarence Walhout, and Anthony C. Thiselton. [\*The Promise of Hermeneutics\*](#). Grand Rapids, MI: Zondervan, 1999.
- McCarthy, Dan, and Charles Clayton. *Let the Reader Understand: A Guide to Interpreting and Applying the Bible*. Wheaton, IL: BridgePoint Book, 1994.
- McKenzie, Steven L., and Stephen R. Haynes, eds. [\*To Each Its Own Meaning: An Introduction to Biblical Criticisms and their Application\*](#). Revised and Expanded. Louisville, KY: Westminster John Knox, 1999.
- McKenzie, Steven L., and John Kaltner, eds. *New Meanings for Ancient Texts: Recent Approaches to Biblical Criticisms and their Applications*. Louisville, KY: Westminster John Knox, 2013.
- McKnight, Scot, ed. *Introducing New Testament Interpretation*. Guides to NT Exegesis 1. Grand Rapids, MI: Eerdmans, 1989.
- Meadors, Gary T., ed. *Four Views on Moving Beyond the Bible to Theology*. Grand Rapids, MI: Zondervan, 2009.
- Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Revised and Expanded. Downers Grove, IL: IVP Academic, 2006.
- Porter, Stanley E., ed. [\*Handbook to Exegesis of the New Testament\*](#). New Testament Tools and Studies 25. Leiden: E. J. Brill, 1997.
- Porter, Stanley E., and Beth M. Stovell, eds. *Biblical Hermeneutics: Five Views*. Downers Grove, IL: InterVarsity, 2012.
- Rohrbaugh, Richard, ed. *The Social Sciences and New Testament Interpretation*. Peabody, MA: Hendrickson, 1996.

- Silva, Moisés, ed. [Foundations of Contemporary Interpretation](#). Grand Rapids, MI: Zondervan, 1996.
- Silva, Moisés. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Revised and Expanded. Grand Rapids, MI: Zondervan, 1994.
- Soulen, Richard N. [Handbook of Biblical Criticism](#). Second Edition. Atlanta: John Knox Press, 1981.
- Starling, David I. *Hermeneutics as Apprenticeship: How the Bible Shapes Our Interpretive Habits and Practices*. Grand Rapids: Baker Academic, 2016.
- Stein, Robert H. *A Basic Guide to Interpreting the Bible: Playing by the Rules*. Second Edition. Grand Rapids, MI: Baker Academic, 1994, 2011.
- Stenger, Werner. *Introduction to New Testament Exegesis*. Grand Rapids, MI: Eerdmans, 1993.
- Strauss, Mark L. *The Biblical Greek Companion for Bible Software Users*. Grand Rapids: Zondervan, 2016.
- Tate, W. Randolph. *Interpreting the Bible: A Handbook of Terms and Methods*. Peabody, MA: Hendrickson, 2006.
- Thiselton, Anthony C. [New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading](#). London: HarperCollins, 1992.
- Vanhoozer, Kevin J. [Is There a Meaning in This Text? The Bible, The Reader, and the Morality of Literary Knowledge](#). Grand Rapids, MI: Zondervan, 1998.
- Virkler, Henry A. *Hermeneutics: Principles and Processes of Biblical Interpretation*. 2<sup>nd</sup> ed. Grand Rapids, MI: Baker, 2007.
- Webb, William J. *Corporal Punishment in the Bible: A Redemptive-Movement Hermeneutic for Troubling Texts*. Downers Grove, IL: InterVarsity, 2011.
- Williams, Michael. *The Biblical Hebrew Companion for Bible Software Users*. Grand Rapids: Zondervan, 2015.
- Yoder, Perry B. *Toward Understanding the Bible*. Newton, KS: Faith and Life Press, 1978.
- Yoder, Perry B. *From Word to Life: A Guide to the Art of Bible Study*. Kitchener: Herald Press, 1982.

Hebrew and Greek Websites:

<http://dailydoseofhebrew.com/>

<http://dailydoseofgreek.com/>

<http://aol.org/>

Hebrew Alphabet Song: Aleph Bet Song

<http://www.youtube.com/watch?v=UiCzoTs1AdE>

Hebrew Alphabet Song: Shalom Sesame

<http://www.youtube.com/watch?v=YzjHjXe-2XU>

Greek Alphabet Song

<https://www.youtube.com/watch?v=mpkdXlrTljY>