

“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

Course	BIBLICAL INTERPRETATION BIBL 0501
Date and Time	SEPTEMBER 14 – DECEMBER 7, 2020 MONDAYS, 8:15 – 11:05 AM
Instructor	DR. REBECCA G. S. IDESTROM Telephone/voice mail: (416) 226-6620 Ext. 6771 Email: ridestrom@tyndale.ca
Class Information	The classes will be livestreamed on Mondays, 8:15–11:05 AM Students may participate in live-streamed Office Hours: Mondays, 11:05 AM-12:00 PM or at a separate time by appointment.
Course Material	Access course material at classes.tyndale.ca Course emails will be sent to your @MyTyndale.ca e-mail account only. Learn how to access and forward emails to your personal account.

I. COURSE DESCRIPTION

This is a foundational course on biblical interpretation which will provide students with the basic exegetical tools required to interpret and appropriate the biblical text. The student will learn to recognize and work with the different literary genres of the Bible and will gain an overview of various hermeneutical approaches to Scripture. In the process, the student will be introduced to various research tools, methods, resources and practical skills for interpretation in order to appropriate the Bible well in our contemporary context.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

A. Knowledge and Understanding

1. recognize the importance and value of responsible and careful exegesis and interpretation of a biblical text.
2. demonstrate a knowledge of the literary genres of the Bible and the rules for their interpretation.
3. describe the history of interpretation of the Bible, including contemporary approaches and methods of interpretation.
4. apply the necessary research tools, skills and various methods for interpreting the Bible and appropriating its message.
5. recognize the importance of contextual analysis in determining word meanings, the structure and literary features of a biblical text.
6. develop observational skills in doing a close reading of the biblical text.
7. evaluate the validity of an interpretation and/or appropriation of a biblical text.

B. Discipline-specific Skills

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

C. Transferable Skills

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

III. COURSE REQUIREMENTS

A. REQUIRED TEXTS AND TOOLS

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

Castleman, Robbie F. *Interpreting the God-Breathed Word: How to Read and Study the Bible*. Grand Rapids: Baker Academic, 2018. ISBN: 978-0-8010-9528-3

Tyndale recommends the STEP Bible <https://www.stepbible.org/> – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the Library for other [online resources for Biblical Studies](#).

B. SUPPLEMENTARY / RECOMMENDED READING 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*. 10th edition. Grand Rapids: Zondervan, 2016.

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

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.

McKnight, Scot. *The Blue Parakeet: Rethinking How You Read the Bible*. 2nd Ed. Grand Rapids: Zondervan, 2018.

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.

Webb, William J. *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. Downers Grove, IL: InterVarsity, 2001.

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. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Download Zoom application (www.Zoom.us/download)

D. 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 written assignments as a Word document by email to the professor. When submitting the assignments, please put your name in the heading of the email as well as the name of the assignment.

1. Assignment One: First Discussion Group on the topic of Bible Translations and Textual Matters: Due on Sept 28, 2020; 10 % of final grade.

On Sept 28, the students will divide into small discussion groups of 3–4 people where they will discuss the reading assignment. Each student will be responsible for having read the all

five Bible Prefaces and 1 John 5:1–12 in each version, and to come prepared to discuss what that they learned. They need to discuss all the questions listed below for this assignment. If for some reason someone has not completed the required readings, 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. The discussion group in class is peer-evaluated. In other words, after having completed the discussion group, each student will evaluate the others in the group for how they did and submit the grade by email to the professor or the Teaching Assistant. For further instructions on how to do the peer-evaluation see the criteria listed under the second group discussion held on Nov 23.

In preparation for the discussion group assignment, read the Preface and translators' Preface in the ESV, NIV, NKJV, NLT, and NRSV Bibles (copies are available on the course page) and then compare 1 John 5:1-12 in each translation. In light of your reading, discuss the following questions in your group: 1) What approaches to translating the Bible are adopted by each translation? For example, what translation philosophy have they adopted e.g. formal equivalence (word-for-word), or dynamic equivalence (thought-for-thought, also called functional equivalence)? 2) What significant differences are evident in the way each translation renders 1 John 5:1-12? 3) What are the strengths and/or limitations of each translation in terms of when to use a certain translation? In other words, in what ways or in which contexts may certain translations be more helpful and preferred over others? 4) How has reading the Prefaces and learning about their different translation philosophies and approaches affected your understanding of different Bible translations? What goes into the work of creating a Bible translation? What was new information for you and how does it impact which Bible you might prefer to read? Why is it important to read the Preface of the Bible you use? You may discuss other questions in the discussion group beside the ones listed above.

2. Assignment Two: Historical Background Study of Biblical Books: Due on Oct 19, 2020; 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. Write up your observations and support your conclusions with Scripture references from the book. Secondly, only after completing this first task, you may then consult secondary resources like commentaries, dictionaries, encyclopedias, etc., to consider the historical background to the book. In this second part, elaborate on what you learned from the secondary sources about the historical background of the book. Thirdly, reflect on the whole learning process by commenting 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: 5 pages typed, double-spaced (Use font: New Times Roman; size: 12 point. This applies to all your papers).

3. Assignment Three: Interpretation and Appropriation: Nov 2, 2020; 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 Isaiah 1:10–20 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 appropriation. 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: 5 pages typed, double-spaced (Use font: New Times Roman; size: 12 point).

4. Required Reading and Second Group Discussion of Robbie F. Castleman’s *Interpreting the God-Breathed Word: How to Read and Study the Bible* Due: Nov 23, 2020 – 10 % of final grade.

On Nov 23, the students will again divide into small discussion groups of four people where they will discuss and evaluate Castleman’s book. Each student will be responsible for having read the whole book and to come prepared to discuss the 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 professor or the Teaching Assistant.

The student peer-evaluated discussion groups 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 Castleman's views and arguments? Why or why not? How has her approach affected your understanding of how to read and study the Bible and how to appropriate biblical texts? The student can come up with his or her own questions as well. Each student also needs to report to the group whether or not they have read all of the book, or only some of the chapters of the book.

Criteria for doing Student Peer-Evaluation in Discussion Groups:

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 professor or 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. Only 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. Word Study as part of the Exegesis Paper using the STEP Bible Online Resource: Due on Dec 7, 2020; 5 % of the final grade.

First begin by familiarizing yourself with this free online resource <https://www.stepbible.org/>, by watching the six or seven videos under the help tab (far right). You do not have to master this software. Only figure it out for searching for a Hebrew word in the OT and a Greek word in the NT. Then choose a Hebrew or Greek word from the passage of Scripture you have chosen for the Exegesis Paper and do a word study on it, following the Word Study Instructions posted on the course page and demonstrated in class. You need to create a nuance chart with relevant Scripture references where the Hebrew or Greek word occurs, discuss the various nuances of the word, and then decide which nuance is used in the passage you are exegeting. In your study please consult at least one secondary source. Please take a screen shot of your word searches from the STEP Bible. When you hand in your word study as an appendix to the Exegesis Paper, please hand in the screen shot as well as a report on how many of the videos you watched on how to use the STEP Bible online.

6. Exegesis Paper: Due on Dec 7, 2020; 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 (approx. 4200–5250 words), not including the bibliography and the Word Study.

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

When submitting the assignments by email to the professor, please put your name in the heading of the email as well as the name of the assignment. Please email the assignment as a Word document.

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:

Understand the passage within its literary context, genre and, at a basic level, its historical/cultural/social setting.

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.

Summarize the main themes and theological message of a biblical text.

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.

Demonstrate (hermeneutical) humility towards the correctness of one's own interpretive decisions.

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.

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.

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.

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.

E. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment One: Bible Translations and Textual Matters (First Discussion Group)	10%
Assignment Two: Historical Background Study of Biblical Books	15%
Assignment Three: Interpretation and Appropriation	15%
Required Reading and Second Group Discussion	10%

Word Study using the STEP Bible Online Resource	5%
Exegesis Paper	45%
Total Grade	100%

G. 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? Do my footnotes and bibliography follow the proper citation style required?

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: Hendrickson, 1999; 2nd ed. Atlanta: SBL Press, 2014) or the Chicago Manual of Style Online. (Footnotes are preferred). 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 [10.44 to 10.48](#) and [14.238 to 14.241](#).

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.

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.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also 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.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office (aa@tyndale.ca) before proceeding.

3. 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 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. 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 shall 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 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 to the professor 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 (December 18, 2020). No assignments will be accepted after that date, 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.

5. Submission of Written Work

Students are required to retain a copy of all assignments (hard copy or electronic version). The assignment needs to be emailed directly to the Professor before midnight on the due date. Graded assignments will be emailed back to the student.

H. 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 link can also be found in the left column on the course page. 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 14 Introduction
- Sept 21 History of Biblical Interpretation
Before class read KBH, Chapters 1 and 3
- Sept 28 Textual Criticism and Bible Translations
Before class read KBH, Chapters 5–6
Assignment # 1 due: First Peer-Evaluated Discussion Group held in Class
- Oct 5 Tools and Resources for Bible Study
Before class read KBH, Chapter 4
OPTIONAL Reading: KBH, Annotated Bibliography–Hermeneutical Tools (pp. 637–681)
- Oct 12 NO CLASS: Thanksgiving Monday
- Oct 19 Appropriation of Biblical Texts
Before class read KBH, Chapters 11–12
Assignment # 2 due
- Oct 26 How to do Word Studies
Before class learn the Hebrew and Greek alphabets
Before class read KBH, Chapter 7
- Nov 2 Understanding Biblical Genre: Narrative
Before class read KBH, Chapter 9 (pp. 417–450)
Assignment # 3 due
- Nov 9 Understanding Biblical Genre: Gospels
Before class read KBH, Chapter 10 (pp. 510–541)
Before class read Castleman, Intro Chapter and Chapters 1–2 (pp. 1–39)
- Nov 16 Understanding Biblical Genre: Epistles
Before class finish reading KBH, Chapter 10 (pp. 541–567)
Before class read Castleman, Chapters 3–4 (pp. 41–78)
- Nov 23 **Discussion of Castleman’s book in the Second Peer-Evaluated Discussion Group**
Before class read Castleman, Chapters 5–6 and Conclusion (pp. 79–120)

- Nov 30 Understanding Biblical Genre: Poetry
 Before class read KBH, Chapter 8, Chapter 9 (pp. 451–461)
 Complete the course evaluation online
- Dec 7 Understanding Biblical Genre: Prophecy and Apocalyptic
 Before class read KBH, Chapter 9, (pp. 462–509)
Word Study and Exegesis Paper due

NOTE: There are no classes during the Reading Days, October 27–30, 2020.

V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

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.

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Barton, John. [Reading the Old Testament: Method in Biblical Study](#). London: Darton, Longman and Todd Ltd, 1984.

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- Kaiser, Walter C., and Moisés Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Revised and Expanded. Grand Rapids, MI: Zondervan, 2007.
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- 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.
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