TYNDALE UNIVERSITY

TYNDALE SEMINARY
COURSE SYLLABUS

"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."

Semester, Year	WINTER, 2027
Course Title	**TEXT AND INTERPRETATION**
Course Code	**INTD 0851 / BIBL 0751 1S**
Date **Time** **Delivery Format**	From January 12, 2027 to April 6, 2027 **Every Tuesday** From 6:45 PM to 9:35 PM SYNCHRONOUS ONLINE
Class information	The classes will be LIVESTREAMED on Tuesday from 6:45 to 9:35 pm.
Instructor **Contact Information**	**DUNCAN REID, PhD** Email: dreid@tyndale.ca Tyndale Phone Number: (416) 226-6620 Ext. 2273
Office Hours	By appointment only.
Course Materials	Access course material at classes.tyndale.ca or other services at Tyndale One. Course emails will be sent to your @MyTyndale.ca e-mail account only.

Note: This is a draft syllabus. While the broad outlines of the syllabus will remain the same (assignments, requirements, textbook), some minor modifications may be made until the end of the first week of class.

I. COURSE DESCRIPTION

This course explores biblical interpretation beyond the foundational skills of historical, literary, and grammatical approaches. In addition to reflecting upon our situatedness and bias as interpreters (both individually and communally), we will explore such things as textual and canonical matters, historical-critical approaches, perspectival and ideological readings (e.g., postcolonial readings), and cross-cultural engagement. We will consider how these diverse approaches enhance our engagement with the biblical text in relation to its meaning and significance within the community of faith.

Exclusion for ThM students: INTD 0900
Exclusions for MDiv and MTS students: INTD 0900; INTD 0851

Prerequisites for non ThM students (MDiv and MTS): THEO 0531; BIBL 0501; OLDT 0511; NEWT 0522

II. LEARNING OUTCOMES

At the end of the course, in relationship to the interpretation and appropriation of biblical texts within a faith context, students should be able to:

1. Reflect critically on their own interpreter bias and learn how to engage fruitfully with alternative perspectives on the text.
2. Explain and illustrate the significance of textual criticism and canonical issues.
3. Describe and constructively evaluate the impact of historical-critical biblical scholarship.
4. Interact thoughtfully with the history of interpretation of a text.
5. Identify different theological and ideological approaches to the Bible and illustrate how such approaches can enhance our reading of the text.
6. Compose guidelines for engaging with the text in relation to its contemporary significance in our personal and public worlds.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Sparks, Kenton L. *God's Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship*. Grand Rapids, MI: Baker Academic, 2008. ISBN 978-0801027017

A series of weekly readings will be posted on the course page.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends 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.

C. ASSIGNMENTS AND GRADING

Students will be evaluated based on the following assignments. Additional details and grading rubrics will be provided in class and posted on the course page. Please note that the requirements for students enrolled in INTD 0851 (ThM) and BIBL 0751 (MDiv/MTS) are different. These differences are indicated for each assignment.

All written assignments should be submitted via the appropriate portals on the course page. Additional details will be provided in class and on the course page.

1. **Reflection on Textbook Readings (Sparks) (5% of course grade): Weeks 2 – 10**
   Students are expected to prepare for class by reading the assigned chapters from the course text (Sparks). Each week students will post a response into a Moodle forum consisting of the

following: (a) identify an insight or idea in the reading that provoked you to think more deeply about the Bible and biblical interpretation and explain why; (b) Identify something you found puzzling or troubling or unpersuasive or insufficiently developed in the reading and explain why; (c) List three questions that you would think would make for a good class discussion.
The entire post should be no more than 400 words and should be posted by the 11:59 pm on Friday before the class in which the reading will be discussed.

Note re INTD 0851 vs BIBL 0751: assignment is the same for students in both courses.

2. **Discussion of Assigned Articles/Chapters (20% of course grade): Weeks 2 – 10**
On weeks 2–10 there will be discussion of assigned articles/chapters in a seminar format. These include both required and optional readings. Students must sign up to lead the class discussion for assigned readings. **Required** readings must be read by every student, but only one student will sign up for presenting the reading. The reading of any particular **optiona**l reading is only required for the student presenting. Students must sign up for the readings on the google document that is linked via the course page. For each reading you sign up for, you need to post a one-page pdf document on the course page (*note*: *this can be single spaced and may use bullet points if preferred*) which includes the following: (a) your own name and the full bibliographical information for the reading (Chicago bibliography style) at the top of the page; (b) a summary of highlights from the reading (make sure to catch the main points); (c) 3-5 discussion questions. During the class you will be allotted time to provide some brief introductory remarks on the reading and then facilitate class discussion of the reading. Additional details will be given in class.

Number of discussions: each student is required to sign up to lead the discussion for the following number of readings:

- INTD 0851: 3 required and 3 optional.
- BIBL 0751: 3 required and 1 optional.

Note re assigned articles: the list of assigned articles/chapters along with pdf copies will all be available on the course Moodle page.
Note re posting of discussion documents: the one-page pdf documents must be posted onto the course Moodle page by 11:59 pm on the Friday before the class in which they will be discussed.

3. **Book Review (25% of course grade): Weeks 2 – 10**
Description: Each student will a choose a different book from the list below (fist come first served sign-up) and will prepare a book review. The review should be written in 12-point font, Times Roman, and double spaced with 1-inch margins (maximum 5.5 pages excluding title page). It should include the following: (1) a title page including your name, course title and code, professor, due date, full bibliographic information for book being reviewed, and a

single paragraph high-level summary ('abstract') of book (this summary can be single-spaced); (2) a summary of the book content (2.5 pages maximum and no more than 50% of your overall book review); (3) a critical analysis indicating strengths and weakness (2.5 pages maximum); (4) a list of 2-5 discussion questions generated by your review (up to an additional half page).

Submission and presentation: book reviews will be presented and discussed in class on weeks 3 through 10. In addition to signing up for a particular book (see below), you also need to indicate on which week you will present your review in class (depending on class numbers there will be a maximum of 2 books reviews per week). **Book Reviews must be submitted as pdf documents on the course page by 11:59 pm on the Friday before you are scheduled to present in class**. You will be allotted time in class to briefly present a summary of your review (approximately 5 mins, remembering that others should have read your review in advance) and receive clarifying questions from the class before we engage with some of your prepared questions.

Books for review: Sign-up for book reviews is done via the link to a Google document on the course Moodle page and is on a first come first served basis. Select your book from the list below (reproduced on the Google document), noting that there are two different lists depending on whether you are enrolled in INTD 0851 or BIBL 0751. Alternative proposals for book reviews will be considered but must be discussed with the instructor. In addition to signing up for a book, you must also sign up for a week on which you will present:

Books for INTD 0851:

- Enns, Peter. *Incarnation and Inspiration: Evangelicals and the Problem of the Old Testament*. Grand Rapids, MI: Baker Academic, 2015.
- Clines, David J. *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible*. JSOTSup 205. Sheffield: Sheffield Academic Press, 1995.
- Gundry, Stanley N., and Gary T. Meadows, eds. *Four Views Moving Beyond the Bible to Theology*. Grand Rapids, MI: Zondervan, 2009.
- Gutiérrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. 50th Anniversary ed. Translated by Caridad Inda and John Eagleson. Maryknoll, NY: Orbis Books, 2023.
- Kling, David W. The Bible in History: How the Texts Have Shaped the Times. Second ed. New York: Oxford University Press, 2023.
- Liew, Tat-Siong Benny, and Fernando F Segovia, eds. *Colonialism and the Bible: Contemporary Reflections from the Global South*. Lanham, MD: Lexington Books, 2018.
- Longenecker, Richard N. *Biblical Exegesis in the Apostolic Period*. Grand Rapids, Michigan: Eerdmans, 1999.
- McDonald, Lee Martin. The Biblical Canon: Its Origin, Transmission, and Authority. Peabody, Massachusetts: Hendrickson Publishers, 2007.

- Michaelson, Valerie E., and Joan E. Durrant, eds. *Decolonizing Discipline: Children, Corporal Punishment, Christian Theologies, and Reconciliation*. Winnipeg: University of Manitoba Press, 2020.
- Nanos, Mark D., and Magnus Zetterholm, eds. *Paul Within Judaism: Restoring the First-Century Context to the Apostle*. Minneapolis, MN: Fortress, 2015.
- Segovia, F.F., and M.A. Tolbert, eds. *Reading from This Place. I. Social Location and Biblical Interpretation in the United States*. Minneapolis: Fortress, 1995.
- Segovia, F.F., and M.A. Tolbert, eds. *Reading from This Place. II. Social Location and Biblical Interpretation in Global Perspective*. Minneapolis: Fortress, 1995.
- Stark, Thom. *The Human Faces of God: What Scripture Reveals When It Gets God Wrong (and Why Inerrancy Tries to Hide It)*. Eugene, OR: Wipf & Stock, 2011.
- Wolterstorff, Nicholas. *Divine Discourse: Philosophical Reflections on the Claim That God Speaks*. Cambridge: Cambridge University Press, 1995.

Books for BIBL 0751:

- Allen, Garrick V. Words Are not Enough: Paratexts, Manuscripts, and the Real New Testament. Grand Rapids, Mi: Eerdmans, 2024.
- Allert, Craig D. *A High View of Scripture?: The Authority of the Bible and the Formation of the New Testament Canon*. Grand Rapids, Mich.: Baker Academic, 2007.
- Anderson, Cheryl B. *Ancient Laws and Contemporary Controversies: The Need for Inclusive Biblical Interpretation*. Oxford: Oxford University Press, 2009.
- Blount, K. Brian. *Cultural Interpretation: Reorienting New Testament Criticism*. Eugene, OR: Wipf & Stock, 2016.
- Borg, Marcus J. *Reading the Bible Again for the First Time: Taking the Bible Seriously but not Literally*. San Francisco: HarperSanFrancisco, 2001.
- Brueggemann, Walter. *Texts Under Negotiation*. Minneapolis: Fortress Press, 1993.
- De La Torre, Miguel A. *Reading the Bible from the Margins*. Maryknoll, NY: Orbis, 2002.
- Enns, Peter. *The Bible Tells Me So: Why Defending Scripture Has Made Us Unable to Read It*. New York: Harper Collins, 2014.
- Enns, Peter. *The Sin of Certainty: Why God Desires Our Trust More Than Our 'Correct' Beliefs*. New York: Harper Collins, 2016.
- Grant, Robert and David Tracy. *A Short History of Interpretation of the Bible*. Second Edition, Revised and Enlarged. Philadelphia, PA: Fortress, 1984.
- Hoklotubbe, T. Christopher, and H. Daniel Zacharias. *Reading the Bible on Turtle Island: An Invitation to North American Indigenous Interpretation*. Downers Grove, IL: IVP, 2025.
- Levine, Amy-Jill, and Marc Zvi Brettler. *The Bible With and Without Jesus: How Jews and Christians Read the Same Stories Differently*. New York: HarperCollins, 2020.

- Parker, Angela N. *If God Still Breathes, Why Can't I?* Grand Rapids, MI: Eerdmans, 2021.
- Seibert, Eric A. *The Violence of Scripture: Overcoming the Old Testament's Troubling Legacy*. Minneapolis, MN: Fortress Press, 2012.
- Smith, Christian. *The Bible Made Impossible: Why Biblicism Is Not a Truly Evangelical Reading of Scripture*. Grand Rapids, MI: Brazos Press, 2011.
- Thiessen, Matthew. *A Jewish Paul: The Messiah's Herald to the Gentiles*. Grand Rapids, MI: Baker Academic, 2023.
- Trible, Phylis. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. OBT 13. Philadelphia: Fortress Press, 1984.
- Twiss, Richard. *Rescuing the Gospel from the Cowboys*. Downers Grove, IL: InterVarsity, 2015.
- Woodley, Randy S. *Indigenous Theology and the Western Worldview: A Decolonized Approach to Christian Doctrine*. Grand Rapids, MI: Baker Academic, 2022.

4. **Class Seminar Presentation and Term Paper (50% of course grade): Paper due 11:59 pm, Wed Dec 7**

   Seminar presentation: student seminar presentations will take place during weeks 11 and 12. Each student is required to present a summary of their research for their term paper and facilitate some discussion of their chosen subject. Each student must post a 1–2 page pdf document (*note*: this document can be single-spaced and bullet point style) containing the following: (1) the precise nature of their research topic and question; (2) a brief summary of their research to date; (3) 2-3 questions for class discussion.
   Note: the 1-2 page pdf document must be posted on the course Moodle page by 11:59 pm on the Friday before the class in which it is being presented.

   Term paper: Each student will write a final term paper (see below of length of paper)20 pages but not exceeding 23 pages (not including title page and bibliography). The paper should follow the guidelines for submission of written work including the use of footnotes (*not* endnotes) in keeping with the Chicago Manual of Style (see below). Once you select a topic for your paper, it will be necessary to formulate your central research question that will guide the project and help you to stay focused. Your final paper should include the following elements: (a) title page including the title of your paper, your name, course information (course title; course code; professor) and due date; (b) a brief introduction that includes your research question, an explanation of why you think the question is worth addressing, and an explanation of how you plan to address it; (c) the body of the paper in which you set our your research in an orderly manner using sub-headings as appropriate for different sections; (d) a conclusion in which you summarize your results and indicate the answer you have arrived at in relation to your research question; (e) a full bibliography of sources of cited.

Secondary sources and paper length: Good quality secondary sources generally refer to academic (versus popular) works and includes such things as commentaries, Dictionaries, Encyclopaedias, academic journals, books (or chapters from books) etc. This does not preclude citing more popular sources but they are not considered part of the count below. The length of the paper should be as follows (page counts do not include title page and bibliography):

- INTD 0851: Your paper should be a minimum of 20 pages and a maximum of 25 pages. You should have a minimum of 20 good quality secondary sources.
- BIBL 0751: Your paper should be a minimum of 10 pages and a maximum of 15 pages. You should have a minimum of 10 good quality secondary sources.

Potential topics: the goal of this paper is to reflect critically on a challenging hermeneutical issue related to a thematic issue (e.g., slavery in the Bible) or a particular passage (e.g., Rom 9:10-16 and the theme of election). In either case the goal is to identify and interact with different interpretive options, paying particular attention to the role of interpreter bias and the weighing up of interpretive arguments. The following list of topics and questions is only meant to be suggestive. Students should feel free to choose an alternative topic in consultation with the instructor.

Thematic options (engaging with a select range of texts):

- *The relationship of faith and works*: What are the different ways for understanding the relationship of faith and works in the NT (e.g., Matthew, Paul, and James) and how do these relate to one another, the Second Temple Jewish context of the first century, and the OT? What are possible implications for thinking about spiritual formation today?
- *The role of the law in the life of faith*: What was the nature and function of the law in the OT and during the Second Temple period? How do NT writers think and talk about the role of law in the life of faith? How is thinking about the law (in relation to faith) influenced by the broader culture at any given period in history? What are possible implications for how we think about the law in relation to faith today?
- *Slavery*: What does the Bible teach or imply about slavery? In what ways has the Bible been used in the history of debate about slavery? How does contemporary thinking about slavery impact how we think about the nature of the Bible and biblical interpretation?
- *Pharisees*: Who were the historical Pharisees and how accurately or fairly are they represented in the New Testament (especially the Gospels)? What might a more even-handed assessment of the Pharisees entail and what does that imply about the how rhetoric and caricature might be used in the ancient world including the New Testament?
- *Violence and war in the Bible*: What is the nature of violence in the Bible and in what ways has biblical violence be used to justify ungodly human acts of violence (e.g., the Crusades)? What are some of the different ways to think about and

interpret biblical violence? How might we think soberly and wisely about biblical violence today?

- *Ideology and biblical interpretation*: What does it mean to approach the Bible ideologically? What are some of the explicit ideological/theological approaches that have been applied to the Bible in recent decades? What can we learn from particular ideological approaches and what do they contribute positively to biblical interpretation? (examples include feminist, liberation, Jewish, African American, Asian American, postcolonial and decolonial, queer, gender, disability readings).
- *Paul in relationship to Judaism*: Given recent developments in Pauline scholarship (e.g., New Perspective, Apocalyptic Paul, and Paul within Judaism), how might we best think about Paul's relationship to first century Judaism? How has that relationship been framed in the past and in what ways do these recent scholarly developments invite us to re-think the relationship? What are possible implications for how we think about and talk about these things within the church?
- *Justice*: What are some of the different ways in which "justice" is understood today? What is the relationship between our notions of justice and the Bible? In what ways has the Bible shaped our notions of justice? In what ways have our notions of justice shaped our reading of the Bible?
- *Gospel*: In what different ways has the term "gospel" been understood? What is the relationship between the biblical text and different social-cultural-theological contexts when it comes to understanding what is meant by "gospel"?
- *Culture*: In what ways has biblical interpretation been shaped by our Western culture and assumptions? In what ways is the Bible read differently when we approach it from a different set of cultural assumptions (e.g., African, Asian, Indigenous etc.).

Textual options (primarily focused on a single text): there are multiple potential texts that could be suitable for this assignment. Here are just a few suggestions:

- Old Testament: Gen 2–3; Gen 11; Gen 12:1–3; Gen 19; Exodus 20; Leviticus 10; Deuteronomy 7; Ruth; Job 38–41; Isa 52:13–53:12; Jonah.
- New Testament: Matt 5:17–20; Matt 28:16–20; Mark 12:1–12; Luke 4:16–30; Luke 15:11–32; John 20:24–29; 1 Tim 2:8–15; Rom 9:10–16; Rom 13:1–7; Eph 5:21–6:9; Philemon; Jude.

Things to keep in mind as you research and write your papers:

- *Interpretive method*: This course takes for granted the basic skills of biblical interpretation learned in other seminary courses such as historical context, literary and genre issues, structural and rhetorical issues, word studies etc. Not every paper needs to address these issues in detail (except of course in cases where it is highly relevant) but should demonstrate an awareness.
- *Interpreter bias*: A major goal of this course is to heighten our awareness of interpreter bias as it applies to ourselves and others. In addition to our personal (family, church, and

cultural) background this plays out in various ways both implicitly and explicitly in the history of interpretation (e.g., different patristic interpretations), differing denominational readings (e.g., Roman Catholic, Orthodox, Reformed, Anabaptist, Pentecostal etc.), western academic readings (historical-critical approaches), various ideological readings (e.g., feminist, liberation, postcolonial, indigenous etc.), and differing cultural readings (e.g., Western, African, Asian etc.). At some level your paper should seek to address this issue of interpreter bias and how awareness of these issues can make us better readers of scripture.

See Section VI below for late penalty policy.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	**%**	**Due date**
1. Reflection on Textbook Readings (Sparks)	5%	Weeks 2–10
2. Discussion of Assigned Articles/Chapters	20%	Weeks 2–10*
3. Book Review	25%	Weeks 2–10*
4. Class Seminar and Term Paper	55%	Weeks 11–12
Total Grade	100%	

*For each of these three assignments there is a sign-up sheet for students to sign up for particular readings and dates.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

An outline of the weekly topics and article/chapter readings will be posted on the course resource page.

Week 1: Jan 12

General course introduction
Basics of Biblical Interpretation

Week 2: Jan 19

Topic: Biblical Interpretation in Christian and Jewish Tradition
Required reading:

- Sparks: 17-72 (intro + chaps 1 +2) (56 pages)
- Longenecker 1970: Can we Reproduce (36 pages)
- Gonzalez 1994: Bible Interpreted in Christian Tradition (23 pages)
- Chilton: Rabbinic Rules of Interpretation (2 pages)

Optional reading: TBD
Text for discussion: Gal 4:21-31

Week 3: Jan 26
Topic: Meaning and Method in Biblical Interpretation
Required reading:

- Sparks: 73-132 (chap 3) (76 pages)
- LaSor 1986: Sensus Plenior (21 pages)
- Steinmetz 1986: The Superiority of Precritical Exegesis (13 pages)
- Levine & Brettler 2020: A Virgin will Conceive (27 pages)

Optional reading: TBD
Text for discussion: Matt 1:18-25

Week 4: Feb 2
Topic: Text and Canon in Biblical Interpretation
Required reading:

- Sparks: 133-70 (chap 4) (38 pages)
- Brogan 2004: Can I have your autograph? (19 pages) (in Bacote et al)
- Hays 2004: Jeremiah, the LXX, and DSS and Inerrancy (17 pages) (in Bacote et al)
- Callaway 1999: Canonical Criticism (14 pages)
- Additions to Daniel (Prayer of Azariah; Susanna; Bel and the Dragon) [note discussion of Daniel in Sparks, 116-118) (5 pages)

Optional reading: TBD
Text for discussion: Additions to Daniel

Week 5: Feb 9
Topic: Creation in its ANE Context
Required reading:

- Sparks: 171-204 (chap 5) (34 pages)
- Matthews 2016a: Enuma Elish Stories_OT parallels (7 pages)
- Matthews 2016b: Stories of Atrahasis_OT parallels (8 pages)
- Walton 2018: Cosmic Geography + Cosmology & Cosmogony (chaps 7 and 8 in Ancient Near Eastern Thought and the OlT) (35 pages)
- Brettler 2005a: With Scissors and Paste (chap 5 in *How to Read the Bible*) (8 pages)
- Brettler 2005b: Creation vs Creationism (chap 6 in *How to Read the Bible*) (11 pages)
- Blocher 1984: The Week of Creation (21 pages)

Optional reading: TBD
Text for discussion: Gen 1-3

Feb 16: No Class (Reading Week)

Week 6: Feb 23

Topic: Ideological approaches to the Bible
Required reading:

- Sparks: 205-228 (chap 6) (24 pages)
- Pippin 1996: Ideology, Ideological Criticism, and the Bible (28 pages)
- Wimbush 2021: The Bible and African Americans (18 pages)
- Harrill 2000: Use of NT in American Slave Controversy (27 pages)

Optional reading: TBD
Text for discussion: Philemon

Week 7: Mar 2

Topic: Feminist and Womanist Readings
Required reading:

- Sparks: 229-260 (chap 7) (32 pages)
- Tolbert 1983: Defining the problem (14 pages)
- Trible 1973: Depatriarchalizing Biblical Interpretation (19 pages)
- Weems 2021: Reading Her Way (22 pages)
- Parry 2002: Feminist Hermeneutics (28 pages)

Optional reading: TBD
Text for discussion: Gen 34

Week 8: Mar 9

Topic: Post-colonial and Decolonial Readings
Required reading:

- Sparks: 261-278 (chap 8) (18 pages)
- Liew 2018: Bible and Colonialism (20 pages)
- Donaldson 1996: Postcolonialism and Biblical Reading (12 pages)
- Prior 1995: The Bible as an Instrument of Oppression (12 pages)
- Copan 2008: Is Yahweh a Moral Monster? (31 pages)
- Rauser 2009: Let Nothing that Breathes Remain Alive (15 pages)

Optional reading: TBD
Text for discussion: Deut 7:1-6; Matt 21:21-28

Week 9: Mar 16

Topic: Indigenous Perspectives
Required reading:

- Sparks: 279-328 (chap 9) (50 pages)
- Twiss 2015: Colonization, Evangelization and Assimilation (chap 2 in *Rescuing the Gospel*) (31 pages)
- Zacharias 2021: The Land Takes Care of Us (17 pages)

- Warrior 1996: Canaanites, Cowboys, and Indians (in Treat - Native and Christian) (12 pages)
- Paulson & Brett 2013: Five Smooth Stones (16 pages)

Optional reading: TBD
Text for discussion: Gen 1-3

Week 10: Mar 23
Topic: Perspectives on Paul
Required reading:

- Sparks: 329-374 (chap 10 + conclusion) (63 pages)
- Clarice Martin 2021: Haustafeln - Household Codes (28 pages)
- Eisenbaum 2012: Jewish Perspective on Paul (16 pages)
- Wan 2000: Asian-American Reading of Galatians (23 pages)
- Galatians: Circumcision (class handout) (7 pages)

Optional reading: TBD
Text for discussion: Gal 2:15-21; 5:2-3, 13-15; Acts 16:3; 21:17-26

Week 11: Marl 30
Student Presentations

Week 12: April 6
Student Presentations

V. SELECTED BIBLIOGRAPHY
The bibliography on biblical interpretation is massive. As such the following is only a partial list of resources (additional ones are listed in the course texts as well as all the items below). I have here selected a representative sample covering a spectrum of opinions on the Bible and biblical interpretation.

Achtemeier, Paul J. *Inspiration and Authority: Nature and Function of Christian Scripture*. Peabody, MA: Hendrickson, 1999.

Ackerman, Susan. "What If Judges Had Been Written by a Philistine?" *BibInt* 8 (2000): 33–41.

Allert, Craig D. *A High View of Scripture?: The Authority of the Bible and the Formation of the New Testament Canon*. Grand Rapids, Mich.: Baker Academic, 2007.

Anderson, Cheryl B. *Ancient Laws and Contemporary Controversies: The Need for Inclusive Biblical Interpretation*. Oxford: Oxford University Press, 2009.

Andraos, Michel. "Doing Theology After the TRC." *TJT* 32.2 (2017): 295–301.

___., ed. *The Church and Indigenous Peoples in the Americas: In Between Reconciliation and Decolonization*. Studies in World Catholicism 7. Eugene, OR: Cascade Books, 2019.

Avalos, Hector. "The Letter Killeth." *Journal of Religion, Conflict, and Peace* 1 (2007). http://www.religionconflictpeace.org/node/17.

Bacote, Vincent, Laura C. Miguélez, and Dennis L Okholm, eds. *Evangelicals & Scripture: Tradition, Authority, and Hermeneutics*. Downers Grove, IL: Inter-Varsity Press, 2004.
Barr, James. *Fundamentalism*. Philadelphia, PA: The Westminster Press, 1978.
Barton, John. *Holy Writings, Sacred Texts: The Canon in Early Christianity*. Louisville, Kentucky: Westminster John Knox, 1997.
Barton, John, ed. *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998.
Beal, Timothy. "Reception History and Beyond: Toward the Cultural History of Scriptures." *BI* 19 (2011): 357–72.
Beale, G. K. *The Erosion of Inerrancy in Evangelicalism*. Wheaton, Illinois: Crossway Books, 2008.
Bell, Rob. *What is the Bible? How an Ancient Library of Poems, Letters, and Stories Can Transform the Way You Think and Feel About Everything*. New York: HarperOne, 2017.
Bellinger, William H. "The Hebrew Scriptures and Theology: Resources and Problems." *PRSt* 8 (2004): 33–41.
Blocher, Henri. *In the Beginning: The Opening Chapters of Genesis*. Translated by David G. Preston. Leicester: IVP, 1984.
Blount, K. Brian. *Cultural Interpretation: Reorienting New Testament Criticism*. Eugene, OR: Wipf & Stock, 2016.
Bock, Darrell L. *The Missing Gospels: Unearthing the Truth Behind Alternative Christianities*. Nashville, Tennessee: Nelson Books, 2006.
Borg, Marcus J. *Reading the Bible Again for the First Time: Taking the Bible Seriously but not Literally*. San Francisco: HarperSanFrancisco, 2001.
Brettler, Marc Zvi. *How to Read the Bible*. Philadelphia: The Jewish Publication Society, 2005.
Brogan, John J. "Can I Have Your Autograph? Uses and Abuses of Textual Criticism in Formulating and Evangelical Doctrine of Scripture." In *Evangelicals & Scripture: Tradition, Authority, and Hermeneutics*, edited by Vincent Bacote, Laura C. Miguélez, and Dennis L Okholm., 93–111. Downers Grove, IL: Inter-Varsity Press, 2004.
Brown, William P. *Engaging Biblical Authority: Perspectives on the Bible as Scripture*. Louisville: Westminster John Knox, 2007.
Bruce, F. F. *The Canon of Scripture*. Downers Grove, IL: IVP, 1988.
Brueggemann, Walter. *Texts Under Negotiation*. Minneapolis: Fortress Press, 1993.
Callaway, Mary C. "Canonical Criticism." In *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application. Revised and Expanded Edition.*, edited by Stephen Haynes, R. and Steven L. McKenzie, 142–55. Louisville, KY: Westminster John Knox Press, 1999.
Carson, D. A. "Three More Books on the Bible: A Critical Review." *Trinity* 27NS (2006): 1–62.
Cartwright, Michael G. "Ideology and Interpretation of the Bible in the African-American Christian Tradition." *Modern Theology* 9.2 (1993): 141–58.
Castleman, Robbie F. *Interpreting the God-Breathed Word: How to Read and Study the Bible.* Grand Rapids: Baker Academic, 2018.
Childs, Brevard S. "The Sensus Literalis of Scripture: An Ancient and Modern Problem." In *Beiträge Zur Alttestamentlichen Theologie: Festschrift Für Walther Zimmerli Zum 70.*

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VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. 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.

B. REQUIREMENTS FOR LIVESTREAM INTERACTION (*SYNCHRONOUS ONLINE COURSE ONLY*)

- Livestream attendance for the entire duration of the class 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
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

**exceptions with permission from professor*

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to "Guidelines for Interactions" on your course resource page at classes.tyndale.ca.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric

Please consult the rubric provided for each assignment on your course resource page at classes.tyndale.ca.

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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the Academic Integrity website for further details.

Artificial Intelligence (AI)

Tyndale Seminary's Academic Calendar provides a definition and broad descriptions of types of Academic Dishonesty using AI.

Academic dishonesty includes the submission of work for which previous credit was given, the submission of work under one's own name that is largely the result of another person's efforts, aiding another's dishonesty, cheating on exams and giving false information for the purpose of gaining admission, credits, etc. … Academic dishonesty also includes submitting academic work which has been written, rewritten, or substantially edited by an artificial intelligence program. (Seminary Academic Calendar, 2026/7, p. 173.)

AI programs are not adequate information sources for academic writing. Students should not use AI in academic writing without explicit permission from their course instructor. Given the tendency of AI programs to give inaccurate information and even falsify citations, students are cautioned against using AI prompts to begin researching or summarizing a topic. Instructors may deduct points from [or give a failing grade to] assignments for the improper use of AI sources. (Seminary Academic Calendar, 2026/7, p. 174.)

Students *may* use AI as an enhanced search engine, provided they are extremely careful about checking its sources. That means personally verifying texts and claims *every time* by clicking through to the source link or independently searching. This also means public information sources like Wikipedia are not satisfactory sources. We recommend using sites like Google Scholar or the variety of journal and research databases available with a Tyndale student ID.

Students *may* use AI to transcribe interviews, videos, or dictations of their own ideas when preparing for assignments. But they must read through the transcripts themselves and *manually* verify accuracy, make selections to quote, or edit for concision and clarity. This use of AI is reserved only for ideas that students have created themselves. Students may not submit course lectures, videos, or other course material to AI or any other software to transcribe, synthesize, annotate, or otherwise summarize course content.

Students *may not* use AI in any aspect of the planning and writing process for class assignments, including but not limited to early planning, ideas, outlining, argumentation, grammar, syntax, or phrasing. Struggling with all this is fundamental part of human learning. This struggle is precisely what develops writing ability and is essential to developing critical thinking and communication skills. If further clarification is required, students should ask their professors, not an AI assistant.

Students *may not* use Grammarly or similar AI copyediting programs, including Copilot in Microsoft Word. Tyndale students are expected to write with sophistication in English. Use of a LLM to edit/re-write/re-phrase/alter student work will be viewed as a breach of the Tyndale AI policy. Students should also be aware that many of these programs can/will change student ideas without permission or notification and should be careful to turn off any generative AI features in any software they use for course assignments.

Special Note:
Students should carefully discern and justify any use of AI tools. Convenience, efficiency, academic pressure, lack of time or even health issues are not sufficient reasons to rely on AI. If personal or external difficulties affect your work, you should first speak with your instructor before using AI assistance. Your personal formation, theological reflection, and authentic engagement with the course remain the priority in completing assignments.

Some course professors may allow AI use for specific projects within specific limits. All Seminary syllabi (or course pages on Moodle) will contain guidelines for permitted uses of AI. When using AI for any professor-approved application in assignments, students should save all rough work and earlier versions of their assignments before editing. Students may be required to produce these versions on request. The name of the AI software used must be noted (Claude, ChatGPT, etc.) including the specific version number and model of that software, and the specific text of all prompts employed to get the results must be reported in the submitted assignment.

For proper citation style, consult Citation Guides for different styles. Students are encouraged to consult Writing Services.

Students should also consult the current Academic Calendar for academic polices on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Turnitin Text-Matching Software

Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- Student Guides for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity (Guide, Video, Spectrum)

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 Dean's Office (seminaryoffice@tyndale.ca) before proceeding.

Late Papers and Extensions Policy

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the Extension Request Form. The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students who do not complete the outstanding work by the deadline.

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 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.

F. LIBRARY RESOURCES

Tyndale Library supports courses with e-journals, e-books, and the mail delivery of books and circulating materials. See the Library FAQ page.

G. GRADING SYSTEM & SCALE

For each course's grading rubric, please refer to your course syllabus or classes.tyndale.ca. For general grading guidelines, refer to Seminary Grading System & Scale.