

“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	FALL, 2025
Course Title	BIBLICAL INTERPRETATION
Course Code	BIBL 0501 1P
Date	From September 11, 2025 to December 4, 2025 Every Thursday
Time	8:15 – 11:05 AM
Delivery Format	IN-PERSON ONLY
Class information	The classes will be in person on Thursdays, 8:15–11:05 AM.
Instructor	DR. REBECCA G. S. IDESTROM
Contact Information	Email: ridestrom@tyndale.ca Tyndale Phone Number: (416) 226-6620 Ext. 6771
Office Hours	Thursdays, 11:15–12:00 AM or at a separate time by appointment.
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.

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:

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

2. describe the literary genres of the Bible, their respective features, and the rules for their exegesis and interpretation.
3. apply the methodical, step by step exegetical process culminating in the interpretation and appropriation of a biblical text.
4. describe the history of interpretation of the Bible, including contemporary approaches and methods of interpretation.
5. apply the necessary research tools, skills and various methods for interpreting the Bible and appropriating its message.
6. recognize the importance of context (literary, historical, cultural, canonical, and theological contexts) in determining word meanings and the structure and literary features of a biblical text.
7. develop observational skills required in doing a close reading of the biblical text.
8. evaluate the validity of an interpretative position or contemporary application of a biblical text.
9. critically engage and evaluate commentaries and journal articles.

III. COURSE REQUIREMENTS

A. REQUIRED READING

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

Abernethy, Andrew. [*Savoring Scripture: A Six-Step Guide to Studying the Bible*](#). Downers Grove: IVP Academic, 2022. ISBN: 978-1-5140-0409-8

Tyndale recommends [STEPBible](#) – 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.

Castleman, Robbie F. [*Interpreting the God-Breathed Word: How to Read and Study the Bible*](#). Grand Rapids: Baker Academic, 2018.

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

Evans, John F. [*A Guide to Biblical Commentaries and Reference Works*](#). 10th edition. Grand Rapids: Zondervan, 2016.

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.

Grey, Jacqueline, and Paul W. Lewis. [*Introduction to Biblical Interpretation: Participating in God's Story of Redemption*](#). Grand Rapids: Baker Academic, 2024.

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. 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.

1. First Discussion Group on the topic of Bible Translations and Textual Matters: Due on Sept 25, 2025; 10 % of final grade. This assignment is related to learning outcomes # 4, 5, 6, 7, 9.

On Sept 25, 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 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 20.

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 besides the ones listed above.

- 2. Historical Background Study of a Biblical Book:** Due on Oct 9, 2025; 15% of final grade. This assignment is related to learning outcomes # 3, 5, 6, 7, 9.

Do a study of the historical background of the book of **Ruth**. First, try to determine the historical and cultural context inductively from the 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 four academic secondary sources.

Length: 5–6 pages typed, double-spaced (Use font: New Times Roman; size: 12 point. This applies to all your papers).

- 3. Interpretation and Appropriation:** Nov 6, 2025; 15% of final grade. This assignment is related to learning outcomes # 1, 2, 3, 5, 8, 9.

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.

Here you need to consider the question whether there are issues/events discussed in the text which were only applicable for its original audience?

Second, outline any general principles arising from the text which can be appropriated at all times.

Third, consider how this passage is relevant for today, by listing 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 four academic secondary sources.

Length: 5–6 pages typed, double-spaced (Use font: New Times Roman; size: 12 point).

4. Required Reading and Second Group Discussion of Andrew Abernethy, *Savoring Scripture: A Six-Step Guide to Studying the Bible*. Due: Nov 20, 2025 – 10 % of final grade. This assignment is related to all the learning outcomes.

On Nov 20, the students will again divide into small discussion groups of four people where they will discuss and evaluate Abernethy'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 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 Abernethy's views and arguments? Why or why not? How has his approach of a six-step guide to studying the Bible 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 4, 2025; 5 % of the final grade. This assignment is related to learning outcomes # 3, 5, 6.

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 4, 2025; 45% of final grade. This assignment is related to all the learning outcomes.

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 and the grading rubric 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, please name your document with your name in the heading of the as well as the name of the assignment. Please upload the assignment as a pdf document on the Moodle course page.

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.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	Due	%
1. Bible Translations and Textual Matters (First Discussion Group)	Sep 25	10%
2. Historical Background Study of a Biblical Book	Oct 9	15%
3. Interpretation and Appropriation	Nov 6	15%
4. Required Reading and Second Group Discussion	Nov 20	10%
5. Word Study using the STEP Bible Online Resource	Dec 4	5%
6. Exegesis Paper	Dec 4	45%
Total Grade		100%

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Sept 11	Introduction
Sept 18	History of Biblical Interpretation Before class read KBH, Chapters 1 and 3 (pp. 39–65, 117–164)
Sept 25	Textual Criticism and Bible Translations Before class read KBH, Chapters 5–6 (pp. 201–290) Assignment # 1 due: First Peer-Evaluated Discussion Group held in Class
Oct 2	Tools and Resources for Bible Study Before class read KBH, Chapter 4 (pp. 165–197). OPTIONAL Reading: KBH, Annotated Bibliography–Hermeneutical Tools (pp. 637–681)
Oct 9	Appropriation of Biblical Texts Before class read KBH, Chapters 11–12 (pp. 571–636) Assignment # 2 due
Oct 16	Appropriation of Biblical Texts continued How to do Word Studies Before class learn the Hebrew and Greek alphabets Before class read KBH, Chapter 7 (pp. 293–360)
Oct 23	NO CLASS: Reading Days
Oct 30	Understanding Biblical Genre: Narrative Before class read KBH, Chapter 9 (pp. 417–450)
Nov 6	Understanding Biblical Genre: Gospels Before class read KBH, Chapter 10 (pp. 510–541)

Before class read Abernethy, Prologue and Steps 1–2 (pp. xv–xxii, 1–43)

Assignment # 3 due

- Nov 13 Understanding Biblical Genre: Epistles
Before class finish reading KBH, Chapter 10 (pp. 541–567)
Before class read Abernethy, Steps 3A, 3B, and 4 (pp. 44–118)
- Nov 20 **Discussion of Abernethy's book in the Second Peer-Evaluated Discussion Group**
Before class read Abernethy, Steps 5–6, Epilogue, Appendices 1 & 2 (pp. 119–175)
- Nov 27 Understanding Biblical Genre: Poetry
Before class read KBH, Chapter 8, Chapter 9 (pp. 451–461)
Complete the course evaluation online
- Dec 4 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 21–24, 2025.

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.

- Bauer, David R., and Robert A. Traina. [*Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*](#). Grand Rapids: Baker Academic, 2011.
- Brauch, Manfred T. *Abusing Scripture: The Consequences of Misreading the Bible*. Downers Grove: IVP Academic, 2009.
- 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.
- Castleman, Robbie F. [*Interpreting the God-Breathed Word: How to Read and Study the Bible*](#). Grand Rapids: Baker Academic, 2018.
- 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*](#). 10th 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.
- Köstenberger, Andreas J., and Richard D. Patterson. *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. Grand Rapids: Kregel, 2011.
- 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.
- McKnight, Scot. [*The Blue Parakeet: Rethinking How You Read the Bible*](#). 2nd Ed. Grand Rapids: Zondervan, 2018.

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.

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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](#)*. 2nd 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.

Webb, William J. and Gordon K. Oest. *[Bloody, Brutal and Barbaric? Wrestling with Troubling War Texts](#)*. Downers Grove: IVP Academic, 2019.

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:

<https://www.stepbible.org/>

<http://dailydoseofhebrew.com/>

<http://dailydoseofgreek.com/>

<http://aoal.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>

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

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 [tip sheet, “Documenting Chicago Style”](#) (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 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

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 required to retain a copy of all assignments (hard copy or electronic version). The assignment needs to be uploaded on the Moodle course page before midnight on the due date. Graded assignments will be emailed back to the student.

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.

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.

The Use of AI:

In this course the student is **NOT** allowed to use artificial intelligence programs to research and write their papers. This will be considered plagiarism.

Some of the reasons why you should not use AI in this course are the following: By doing your own work and engaging in the material directly, you develop important life skills like critical thinking, analytical skills, and problem-solving. Learning how to research, write, and synthesize material are all part of the educational process of learning, and are essential and transferable life skills. If you use AI to write your paper and submit it as if you wrote it, it is not only a question of academic integrity and ethics, but you are also short-changing your learning experience. Learning how to communicate well in writing and completing various assignments is very rewarding. You will build confidence and develop a sense of achievement which brings joy and satisfaction.

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 policies 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 (aaau@tyndale.ca) before proceeding.

Late Papers and Extensions Policy

All papers and course assignments are to be submitted by the due dates indicated in the course syllabus. However, should this not occur, grades for papers submitted late without an approved extension will subject to the following late grade penalty: **For every week late**, the grade will be reduced by **5 %**, a half a letter grade (e.g. 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 workload, other assignments, professional or ministry obligations, holidays, or technology-related difficulties 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.

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](#).