

“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	TEXT AND INTERPRETATION INTD 0851 1S / BIBL 0751 1S
Date and Time	SEPTEMBER 9 – DECEMBER 2, 2024 MONDAYS 8:15 AM – 11:05 AM SYNCHRONOUS ONLINE
Instructor	DUNCAN REID, MDiv, PhD Email: dreid@tyndale.ca Phone: 416 226 6620 ext. 2273
Class Information	Class format: classes will be livestreamed via zoom on Mondays from 8:15 AM – 11:05 AM. Office Hours (via Zoom or in person on-campus): by appointment. Email correspondence: a response can be expected within 1-3 business days.
Course Material	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. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- 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

D. 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.

E. ASSIGNMENTS AND GRADING

The following assignments will be used to facilitate your full engagement with the course material and accomplish the learning outcomes listed above. Please note that assignments for students enrolled in INTD 0851 (ThM) and BIBL 0751 (MDiv/MTS). 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. Discussion of Textbook Readings (Sparks) (10% 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 brief response into a Moodle forum in which they identify 3-5 discussion questions generated by the weekly reading from Sparks. These must be posted by the 11:59 pm on Thursday before the class in which the reading will be discussed. One person will be responsible for reviewing the questions, selecting the best ones and then leading the class in a discussion of the assigned reading. Each student must sign up to lead the discussion for one week.

Note re INTD 0851 vs BIBL 0751: assignment is the same for all 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. While each student must read the assigned articles, one person will be responsible for leading the discussion related to a particular reading. Students must sign up to lead discussion of articles/chapters over the course of the semester (weeks 2–10). For each of the readings that 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) full bibliographical information for the reading (Chicago bibliography style); (b) a brief 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: for students enrolled in . . .

- INTD 0851: sign up to lead discussion for 6 articles/chapters.
- BIBL 0751: sign up to lead discussions for 4 articles/chapters.

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 Thursday before the class in which they will be discussed.

3. Book Review (20% of course grade): Weeks 2 – 10

Description: Each student will choose a book from the list below (no two students can choose the same book) 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 both 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 Thursday before you are scheduled to present in class.** You will be allotted time in class to briefly present a summary of your review and facilitate some discussion 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:

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.
- 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.
- 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:

- 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.
- 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 Biblicalism 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.
- Tribble, 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 (45% of course grade): Paper due 11:59 pm, Wed Dec 4

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) 3-5 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 Thursday before the class in which it is being presented.

Term paper: Each student will write a final term paper of approximately 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 out 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.

Length of papers and secondary sources: The page count differs (as follows) depending on the course in which you are enrolled. 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.

- 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.

5. Final Reflection (5% of course grade): Due 11:59 pm, Fri Dec 6

Each student will write a reflection paper of 2-3 pages (maximum 3 pages). Your answers should be in the form of numbered lists (you can use single space with each point but include a space between each point). For the *first* part of the paper provide a list of new learnings/insight that you have gained from participating in this course (readings, class discussions etc.). For the *second* part of the paper imagine that you have been asked to write out a list of the most important things to bear in mind when reading, interpreting, and appropriating the Bible into our lives individually and communally: what character qualities, skills, methods, approaches, and other things should be bear in mind? Provide a brief justification (maximum 3 sentences) for each point.

Turnitin

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all of the sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at classes.tyndale.ca. When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

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

F. 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.

G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	Due Date	% of final grade
1. Discussion of Textbook Readings (Sparks)	Weeks 2–10	10%
2. Discussion of Assigned Articles/Chapters	Weeks 2–10	20%
3. Book Review	Weeks 2–10 (sign-up for specific date)	20%
4. Class Seminar and Term Paper	Weeks 11-12 (Class Seminars) Wednesday Dec 4, 2024 (Paper)	45%
5. Final Reflection	Friday Dec 6, 2024	5%
Total Grade		100%

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Written assignments are due on the dates indicated above and, unless otherwise stated, should be type written, double-spaced, 12 point font (Times Roman; 10 point font for footnotes), and one inch margins. They should be submitted in pdf format and uploaded to the appropriate portal on the course Moodle page.

Please name/label all files for uploading with your name and assignment (e.g., John Smith_Book Review).

It is expected that written work is submitted in a straightforward style of academic prose and demonstrates clear organization, argument and coherent thought. It ought to be free of spelling mistakes, punctuated correctly, and adhere to basic rules of grammar. Ensure that you

have accurately and fully documented any secondary sources according to instructions and grading guidelines above. If English grammar is challenging for you then you are expected to seek help from the Centre for Academic Excellence (see link below for Writing Services).

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”](#).

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.

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 Dean’s Office (aa@tyndale.ca) before proceeding.

I. 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

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

Week 1: Sep 9

General course introduction
Basics of Biblical Interpretation

Week 2: Sep 16

Required reading: Biblical Interpretation in Christian and Jewish Tradition

- 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)

Text for discussion: Gal 4:21-31

Week 3: Sep 23

Required reading: Meaning and Method in Biblical Interpretation

- 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)

Text for discussion: Matt 1:18-25

Week 4: Sep 30

Required reading: Text and Canon in Biblical Interpretation

- 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)

Text for discussion: Additions to Daniel

Week 5: Oct 7

Required reading: Creation in its ANE Context

- 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 2006: Cosmic Geography + Cosmology & Cosmogony (chaps 7 and 8 in *Ancient Near Eastern Thought and the OIT*) (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)

Text for discussion: Gen 1-3

OCTOBER 14: THANKSGIVING – NO CLASS

Week 6: Oct 21

Required reading: Ideological approaches to the text

- 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)

Text for discussion: Philemon

Week 7: Oct 28

Required reading: Feminist and Womanist Readings

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

Text for discussion: Gen 34

Week 8: Nov 4

Required reading: Post-colonial and Decolonial Readings

- 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)

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

Week 9: Nov 11

Required reading: Indigenous Perspectives

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

Text for discussion: Gen 1-3

Text for discussion:

Week 10: Nov 18

Required reading: Perspectives on Paul

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

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

Week 11: Nov 25

Student Presentations

Week 12: Dec 2

Student Presentations

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](#).)

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. Geburtstag*, edited by Herbert Donner, Hanhart Robert, and Rudolf Smend, 80–93. Göttingen: Vandenhoeck & Ruprecht, 1977.
- Clines, David J. *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible*. JSOTSup 205. Sheffield: Sheffield Academic Press, 1995.
- Collins, John J. “The Zeal of Phinehas: The Bible and the Legitimation of Violence.” *JBL* 122.1 (2003): 3–21.
- Copan, Paul. “Is Yahweh a Moral Monster? The New Atheists and Old Testament Ethics.” *Philosophia Christi* 10.1 (2008): 7–37.
- Cox, Harvey. *How to Read the Bible*. New York: HarperCollins, 2015.
- Danker, F. W. *Multipurpose Tools for Bible Study*. 3rd Revised ed. Minneapolis, MN: Fortress Press, 2003.
- Davies, Eryl W. “Morally Dubious Passages of the Hebrew Bible: An Examination of Some Proposed Solutions.” *CurBS* 3 (2005): 197–228.
- De La Torre, Miguel A. *Reading the Bible from the Margins*. Maryknoll, NY: Orbis, 2002.
- Donaldson, Laura E. “Postcolonialism and Biblical Reading: An Introduction.” *Semeia* 75 (1996): 1–14.
- Elliott, J. K. *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation Based on M. R James*. Oxford: Clarendon Press, 1993.
- Enns, Peter. “Bible in Context: The Continuing Vitality of Reformed Scholarship.” *WTJ* 68 (2006): 203–18.
- _____. *Incarnation and Inspiration: Evangelicals and the Problem of the Old Testament*. Grand Rapids, Michigan: Baker Academic, 2015.
- _____. “Preliminary Observations on an Incarnational Model of Scripture: Its Viability and Usefulness.” *CTJ* 42 (2007): 219–36.
- _____. *The Bible Tells Me So: Why Defending Scripture Has Made Us Unable to Read It*. New York: Harper Collins, 2014.
- _____. *The Sin of Certainty: Why God Desires Our Trust More Than Our ‘Correct’ Beliefs*. New York: Harper Collins, 2016.
- Evans, John F. *A Guide to Biblical Commentaries and Reference Works*. 10th ed. Grand Rapids, MI: Zondervan, 2016.
- Fee, Gordon D. *New Testament Exegesis*. 3rd ed. Louisville: Westminster John Knox, 2002.
- Fee, Gordon D., and Douglas Stuart. *How to Read the Bible for All Its Worth*. Grand Rapids, Michigan: Zondervan, 1983.

- Felder, C.H., ed. *Stony the Road We Trod: African American Biblical Interpretation. Thirtieth Anniversary Expanded Edition*. Minneapolis: Fortress Press, 2021.
- Fowl, Stephen. "Texts Don't Have Ideologies." *BibInt* 3.1 (1995): 15–34.
- Gamble, H. *Books and Readers in the Early Church: A History of Early Christian Texts*. New Haven and London: Yale University Press, 1995.
- _____. "Canonical Formation of the New Testament," *Dictionary of New Testament Background* (eds. C. A. Evans and S. E. Porter; Downers Grove, Ill.; Leicester: InterVarsity Press, 2000) 183–95.
- _____. "Literacy and Book Culture." In *Dictionary of New Testament Background*, edited by Craig A. Evans and Stanley E. Porter, 644–48. Downers Grove, Ill.; Leicester: InterVarsity Press, 2000.
- Geisler, Norman L., and William C. Roach. *Defending Inerrancy: Affirming the Accuracy of Scripture for a New Generation*. Grand Rapids, Michigan: Baker Book House, 2011.
- Goldingay, John. *Models for Interpretation of Scripture*. Grand Rapids, MI: Eerdmans, 1995.
- _____. *Models for Scripture*. Grand Rapids, MI: Eerdmans, 1994.
- González, Justo L. "How the Bible Has Been Interpreted in Christian Tradition." In *The New Interpreter's Bible Volume 1: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books.*, 83–106. Nashville: Abingdon Press, 1994.
- Grant, Robert and David Tracy. *A Short History of Interpretation of the Bible*. Second Edition, Revised and Enlarged. Philadelphia, PA: Fortress, 1984.
- Green, Barbara. "Beyond Messages: How Meaning Emerges from Reading Jonah." *Word and World* 27 (2007): 149–56.
- Green, Gene L., Stephen T. Pardue, and Yeo K. Y., eds. *So Great a Salvation: Soteriology in the Majority World*. Langham Global Library: Carlisle, 2017.
- Gundry, Stanley N., and Gary T. Meadows, eds. *Four Views Moving Beyond the Bible to Theology*. Grand Rapids, Michigan: 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.
- Hall, Christopher A. *Reading Scripture with the Church Fathers*. Downers Grove, IL: Inter-Varsity Press, 1998.
- Harrill, J. Albert. "The Use of the New Testament in the American Slave Controversy: A Case History in the Hermeneutical Tension Between Biblical Criticism and Christian Moral Debate." *Religion and Culture: A Journal of Interpretation* 10.2 (2000): 149–86.
- Hawk, L. Daniel. "Christianizing Joshua: Making Sense of the Bible's Book of Conquest." *Journal of International Interpretation* 5.1 (2011): 121–32.
- Haynes, Stephen, R., and Steven L. McKenzie, eds. *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application. Revised and Expanded Edition*. Louisville, KY: Westminster John Knox Press, 1999.
- Hays, J. Daniel. "Jeremiah, the Septuagint, the Dead Sea Scrolls and Inerrancy: Just What Exactly Do We Mean by the 'Original Autographs'?" In *Evangelicals & Scripture: Tradition, Authority, and Hermeneutics*, edited by Vincent Bacote, Laura C. Miguélez, and Dennis L Okholm., 133–49. Downers Grove, IL: Inter-Varsity Press, 2004.

- Hays, Richard B. *Echoes of Scripture in the Gospels*. Waco, TX: Baylor University Press, 2016.
- _____. *Reading Backwards: Figural Christology and the Fourfold Gospel Witness*. Waco, TX: Baylor University Press, 2014.
- Hinlicky, Paul. "Prima Scriptura: Saving *Sola Scriptura* from Itself." *Dialog: A Journal of Theology* 55 (2016): 220–28.
- _____. "The Lutheran Dilemma." *Pro Ecclesia* 8 (1999): 391–422.
- Holmes, Michael W., ed. *Apostolic Fathers: Greek Texts and English Translations*. Grand Rapids, Michigan: Baker Academic, 2001.
- Johnson, Luke Timothy. *The Writings of the New Testament: An Interpretation*. Minneapolis: Fortress Press, 1999.
- Jonker, Louis. "Reading Jonah Multidimensionally: A Multidimensional Reading Strategy for Biblical Interpretation." *Scriptura* 64 (1998): 1–15.
- Kaiser, Barbara Bakke. "Five Scholars in the Underbelly of the *Dag Gadol*: An Aqua Fantasy." *WW* 27 (2007): 135–48.
- Kidwell, Clara Sue, Homer Noley, and George E. 'Tink' Tinker. *A Native American Theology*. Maryknoll, NY: Orbis Books, 2001.
- Kinukawa, Hisako. "The Miracle Story of the Bent-Over Woman (Luke 13:10–17). An Interaction-Centered Interpretation." In *Transformative Encounters: Jesus and Women Re-Viewed*, edited by Ingrid Rosa Kitzberger, 292–314. Leiden; Boston; Köln: Brill, 2000.
- Klein, William W., Craig L. Blomberg, and Robert L. Hubbard. *Introduction to Biblical Interpretation*. Dallas; London; Vancouver; Melbourne: Word Publishing, 1993.
- Koester, Craig R. "On the Verge of the Millennium: A History of the Interpretation of Revelation." *WW* 15 (1995): 128–36.
- _____. "Revelation's Visionary Challenge to Ordinary Empire." *Int* 63 (2009): 5–18.
- Kruger, Michael J. *The Question of Canon: Challenging the Status Quo in the New Testament Debate*. Downers Grove, IL: Inter-Varsity Press, 2013.
- Lasine, Stuart. "Jonah's Complexes and Our Own: Psychology and the Interpretation of the Book of Jonah." *JSOT* 41 (2016): 237–60.
- Lasor, William Sanford. "The *Sensus Plenior* and Biblical Interpretation." In *A Guide to Contemporary Hermeneutics*, edited by McKim D., 47–64. Grand Rapids: Eerdmans, 1986.
- 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.
- Liew, Tat-Siong Benny. "Bible and Colonialism: What Does the New Testament Really Say?" In *Colonialism and the Bible: Contemporary Reflections from the Global South*, edited by Tat-Siong Benny Liew and Fernando F Segovia, xxxiii–lxi. Lanham, MD: Lexington Books, 2018.
- Liew, Tat-Siong Benny, and Fernando F Segovia, eds. *Colonialism and the Bible: Contemporary Reflections from the Global South*. Lanham, MD: Lexington Books, 2018.
- Lincoln, Andrew T. *Ephesians*. WBC. Dallas: Word Books, 1990.
- Long, V. Philips. *The Art of Biblical History*. Foundations of Contemporary Interpretation Vol. 5. Grand Rapids, Michigan: Zondervan, 1994.
- Longenecker, Richard N. *Biblical Exegesis in the Apostolic Period*. Grand Rapids, Michigan: Eerdmans, 1999.
- _____. "Can We Reproduce the Exegesis of the New Testament?" *TynBul* 21 (1970): 3–38.

- Marchal, Joseph A., ed. *Studying Paul's Letters: Contemporary Perspectives and Methods*. Minneapolis, MN: Fortress Press, 2012.
- Marshall, I. Howard, ed. *New Testament Interpretation: Essays on Principles and Methods*. Grand Rapids, Michigan: Eerdmans, 1977.
- Martin, Clarice J. "The Haustafeln (Household Codes) in African American Biblical Interpretations: 'Free Slaves' and 'Subordinate Women'." In *Stony the Road We Trod: African American Biblical Interpretation. Thirtieth Anniversary Expanded Edition.*, edited by C.H. Felder, 229–56. Minneapolis: Fortress Press, 2021.
- Martin, Dale B. *Sex and the Single Savior: Gender and Sexuality in Biblical Interpretation*. Louisville: Westminster John Knox, 2006.
- _____. *Biblical Truths: The Meaning of Scripture in the Twenty-First Century*. New Haven: Yale UP, 2017.
- Martin, Lee Roy. "Jonah." In *The Book of the Twelve*, edited by John Christopher Thomas. Pentecostal Commentary Series, 259–98. Leiden; Boston: Brill, 2020.
- Matthews, Victor H., and Don C. Benjamin. *Old Testament Parallels: Laws and Stories from the Ancient Near East. Fully Revised and Expanded Fourth Edition*. New York: Paulist Press, 2016.
- Maxwell, David R. "Justified by Works and Not by Faith Alone: Reconciling Paul and James." *Concordia Journal* 33 (2007): 375–78.
- McDonald, Lee Martin. *The Biblical Canon: Its Origin, Transmission, and Authority*. Peabody, Massachusetts: Hendrickson Publishers, 2007.
- McDonald, Lee Martin, and James A. Sanders, eds. *The Canon Debate*. Peabody, Mass.: Hendrickson Publishers, 2002.
- McKnight, Scott, and B. J. Oropeza, eds. *Perspectives on Paul: Five Views*. Grand Rapids, MI: Baker Academic, 2020.
- Medina, Néstor. "A Decolonial Primer." *TJT* 32.2 (2017): 279–87.
- Melcher, Sarah J., Mikael C. Parsons, and Amos Yong, eds. *The Bible and Disability: A Commentary*. Studies in Religion, Theology, and Disability. Waco, TX: Baylor University Press, 2017.
- Merrick J., S. M. Garrett and S. N. Gundry eds., *Five Views on Biblical Inerrancy*. Grand Rapids, Michigan: Zondervan, 2012.
- Metzger, Bruce M. *The Bible in Translation: Ancient and English Versions*. Grand Rapids, Michigan: Baker Academic, 2001.
- _____. *The Text of the New Testament: Its Transmission, Corruption and Restoration*. Third, Enlarged ed. New York; Oxford: Oxford University Press, 1992.
- Michaelson, Valerie E., and Joan E. Durrant, eds. *Decolonizing Discipline: Children, Corporal Punishment, Christian Theologies, and Reconciliation*. Winnipeg: University of Manitoba Press, 2020.
- Moore, Stephen D. and Fernando F. Segovia, eds. *Postcolonial Biblical Criticism: Interdisciplinary Intersections*. The Bible and Postcolonialism. London; New York: T&T Clark, 2005.
- Nanos, Mark D., and Magnus Zetterholm, eds. *Paul Within Judaism: Restoring the First-Century Context to the Apostle*. Minneapolis, MN: Fortress, 2015.
- Parker, Angela N. *If God Still Breathes, Why Can't I?* Grand Rapids, MI: Eerdmans, 2021.

- Parry, Robin. "Feminist Hermeneutics and Evangelical Concerns: The Rape of Dinah as a Case Study." *TynBul* 53.1 (2002): 1–28.
- Paulson, Graham, and Mark Brett. "Five Smooth Stones: Reading the Bible Through Aboriginal Eyes." *Colloquium: The Australian and New Zealand Theological Review* 45.2 (2013): 199–214 (= chapter 5 in Sugirtharajah, R.S., ed. *Voices from the Margin*).
- Peelman, Achiel. *Christ is a Native American*. Wipf & Stock: Eugene, OR, 1995.
- Penchansky, David. "Up For Grabs: A Tentative Proposal for Doing Ideological Criticism." *Semeia* 59 (1992): 35–41.
- Peterson, Eugene H. *Eat This Book: A Conversation in the Art of Spiritual Reading*. In. Grand Rapids, Michigan: Eerdmans, 2006.
- Piepkorn, Arthur Carl. "What Does 'Inerrancy' Mean?" *Concordia Theological Monthly* 36 (1965): 577–93.
- Pippin, Tina. "Ideology, Ideological Criticism, and the Bible." *CurBS* 4 (1996): 51–78.
- Porter, Stanley E., and Andrew W. Pitts. *Fundamentals of New Testament Textual Criticism*. Grand Rapids, Michigan: Eerdmans, 2015.
- Popkes, Wiard. "Two Interpretations of 'Justification' in the New Testament: Reflections on Galatians 2:15–21 and James 2:21–25." *Studia Theologica* 59 (2005): 129–46.
- Poythress, Vern Sheridan. "Divine Meaning of Scripture." *WTJ* 48 (1986): 241–79.
- Prior, Michael. *The Bible and Colonialism: A Moral Critique*. Sheffield: Sheffield Academic Press, 1997.
- Prior, Michael. "The Bible as an Instrument of Oppression." *ScrB* 25 (1995): 2–14.
- Rausser, Randal. "'Let Nothing That Breathes Remain Alive': On the Problem of Divinely Commanded Genocide." *Philosophia Christi* 11 (2009): 27–41.
- Ricoeur, Paul. *The Conflict of Interpretations: Essays in Hermeneutics*. Second Edition, Revised and Enlarged. Northwestern University Studies in Phenomenology & Existential Philosophy. Evanston, Il: Northwestern UP, 1974.
- Robinson, James M, ed. *The Nag Hammadi Library in English*. New York: Harper Collins, 1990.
- 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.
- _____. *Reading from This Place. II. Social Location and Biblical Interpretation in Global Perspective*. Minneapolis: Fortress, 1995.
- Segovia, Fernando F. and R.S. Sugirtharajah, eds. *A Postcolonial Commentary on the New Testament Writings*. The Bible and Postcolonialism. London; New York: T&T Clark, 2007.
- Seibert, Eric A. *The Violence of Scripture: Overcoming the Old Testament's Troubling Legacy*. Minneapolis, MN: Fortress Press, 2012.
- _____. "When God Smites: Talking with Students About the Violence of Scripture." *Teaching Theology and Religion* 17 (2014): 323–41.
- Signer, Michael A. "How the Bible Has Been Interpreted in Jewish Tradition." In *The New Interpreter's Bible Volume 1: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books.*, 65–82. Nashville: Abingdon Press, 1994.
- Silva, Moisés. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Grand Rapids, Michigan: Zondervan, 1994.

- _____. *God, Language, and Scripture: Reading the Bible in Light of General Linguistics*. Grand Rapids, Michigan: Zondervan, 1990.
- Smith, Christian. *The Bible Made Impossible: Why Biblicism Is Not a Truly Evangelical Reading of Scripture*. Grand Rapids, MI: Brazos Press, 2011.
- Smith, D. Moody. "When Did the Gospels Become Scripture?" *JBL* 119 (2000): 3–20.
- Sparks, Kenton L. *God's Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship*. Grand Rapids, Michigan: Baker Academic, 2008.
- _____. *Sacred Word, Broken Word: Biblical Authority and the Dark Side of Scripture*. Grand Rapids, Michigan; Cambridge, U.K.: Eerdmans, 2012.
- 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.
- Steinmetz, David. "Up For Grabs: A Tentative Proposal for Doing Ideological Criticism." In *A Guide to Contemporary Hermeneutics*, edited by McKim D., 65–77. Grand Rapids: Eerdmans, 1986.
- Stinton, Diane B. *Jesus of Africa: Voices of Contemporary African Christology*. Maryknoll, NY: Orbis Books, 2040.
- Stuart, Douglas. *Old Testament Exegesis*. 3rd ed. Philadelphia, PA: Fortress Press, 2001.
- Sugirtharajah, R.S., ed. *Asian Faces of Jesus*. Maryknoll, NY: Orbis Books, 1995.
- _____. ed. *Voices from the Margin: Interpreting the Bible in the Third World*. Maryknoll, NY: Orbis Books, 1995.
- Sundberg, A.C. "The Biblical Canon and the Christian Doctrine of Inspiration." *Int* 29 (1975): 352–71.
- _____. "Canon Muratori: A Fourth Century-Century List." *HTR* 66 (1973): 1–41.
- Swartley, Willard M. *Slavery, Sabbath, War and Women*. Scottdale, PA; Kitchener, Ontario: Herald Press, 1983.
- Tate, W. Randolph. *Biblical Interpretation: An Integrated Approach*. Peabody, Massachusetts: Hendrickson Publishers, 2003.
- Thiessen, Matthew. *A Jewish Paul: The Messiah's Herald to the Gentiles*. Grand Rapids, MI: Baker Academic, 2023.
- Thistleton, Anthony C. *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*. London: HarperCollins, 1992.
- Thomas, John Christopher, ed. *The Book of the Twelve*. Pentecostal Commentary Series. Leiden; Boston: Brill, 2020.
- Tolbert, M. A. "Defining the Problem: The Bible and Feminist Hermeneutics." *Semeia* 28 (1983): 113–26.
- Tombs, David. *Latin American Liberation Theology*. Boston; Leiden: Brill, 2002.
- Treat, James, ed. *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada*. New York; London: Routledge, 1996.
- Trible, Phyllis. "Depatriarchalizing in Biblical Interpretation." *JAAR* 41 (1973): 30–48.
- _____. *God and the Rhetoric of Sexuality*. Philadelphia: Fortress, 1978.
- _____. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. OBT 13. Philadelphia: Fortress, 1984.
- Twiss, Richard. *Rescuing the Gospel from the Cowboys*. Downers Grove, IL: InterVarsity, 2015.

- Ulrich, Eugene. Chapter 4: The Canonical Process, Textual Criticism, and Latter Stages in the Composition of the Bible." In *The Dead Sea Scrolls and the Origins of the Bible*, 51-78. Grand Rapids, MI: Eerdmans, 1999.
- van der Heide, A. "PARDES: Methodological Reflections on the Theory of the Four Senses." *JJS* 34 (1983): 147–59.
- Vanhoozer, Kevin J. "Lost in Interpretation? Truth, Scripture, and Hermeneutics." *JETS* 48/1 (2005): 89–114.
- Wald, Oletta. *The Joy of Discovery In Bible Study. Revised Edition*. Minneapolis: Augsburg, 2002.
- Walton, John H. *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible. Second Edition*. Grand Rapids, MI: Baker Academic, 2018.
- Wan, Sze-Kar. "Does Diaspora Identity Imply Some Sort of Universality? An Asian-American Reading of Galatians." In *Interpreting Beyond Borders*, edited by Fernando F Segovia. The Bible and Postcolonialism, 3, 107–31. Sheffield Academic Press: Sheffield, 2000.
- Warrior, Robert Allen. "Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today." In *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada*. In *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada*, edited by James Treat, 93–104. New York; London: Routledge, 1996.
- Watson, Francis. *Text and Truth: Redefining Biblical Theology*. Grand Rapids, Michigan: Eerdmans, 1997.
- Webb, William J. *Corporal Punishment in the Bible: A Redemptive-Movement Hermeneutic for Troubling Texts*. Downers Grove, Ill: InterVarsity Press, 2011.
- _____. *Slaves, Women, & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. Downers Grove, IL: Inter-Varsity Press, 2001.
- Webb, William J, and Gordon K. Oest. *Bloody, Brutal and Barbaric? Wrestling with Troubling War Texts*. Downers Grove: IVP Academic, 2019.
- Weems, Rita J. "Reading Her Way Through the Struggle: African American Women and the Bible." In *Stony the Road We Trod: African American Biblical Interpretation. Thirtieth Anniversary Expanded Edition.*, edited by C.H. Felder, 72–93. Minneapolis: Fortress, 2021.
- Wenham, Gordon J. *Genesis 1–15*. WBC 1. Waco, Texas: Word, 1987.
- Wimbush, Vincent L., ed. *African Americans and the Bible: Sacred Texts and Social Textures*. New York: Continuum, 2000.
- Wimbush, Vincent L. "The Bible and African Americans: An Outline of an Interpretive History." In *Stony the Road We Trod: African American Biblical Interpretation. Thirtieth Anniversary Expanded Edition.*, edited by C.H. Felder, 97–114. Minneapolis: Fortress Press, 2021.
- Wimbush, Vincent L. *White Men's Magic: Scripturalization as Slavery*. New York: Oxford UP, 2012.
- Wolterstorff, Nicholas. *Divine Discourse: Philosophical Reflections on the Claim That God Speaks*. Cambridge: Cambridge University Press, 1995.
- Woodley, Randy S. *Indigenous Theology and the Western Worldview: A Decolonized Approach to Christian Doctrine*. Grand Rapids, MI: Baker Academic, 2022.

- Woodley, Randy S., and Bo C. Sanders. *Decolonizing Evangelicalism: An 11:59 p.m. Conversation*. Eugene, OR: Cascade Books, 2020.
- Wright, Christopher J. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove, Illinois: InterVarsity Press, 2006.
- Wright, N. T. "How Can the Bible be Authoritative?" *Vox Evangelica* 21 (1991) 7–32.
- _____. *The Last Word: Beyond the Bible Wars to a New Understanding of the Authority of Scripture*. New York: HarperCollins, 2005.
- Yeo, K. K, and Gene L. Green, eds. *Theologies of Land: Contested Land, Spatial Justice, and Identity*. Eugene, OR: Cascade Books, 2021.
- Young, Robert J. C. *Postcolonialism: A Very Short Introduction*. Oxford; New York: Oxford UP, 2003.
- Zacharias, H. Daniel. "The Land Takes Care of Us: Recovering Creator's Relational Design." *Theologies of Land: Contested Land, Spatial Justice, and Identity*. Ed. K. K Yeo and Gene L. Green. Eugene, OR: Cascade Books, 2021. 67–88.