

BITH 566: Foundations for Biblical Interpretation / July 5-16, 2010 (Intensive) / Dr. Richard Schultz
 Monday through Friday: 8:00-1:00 / BGC 138 / no final exam!
 Office Hours: Monday-Thursday, 2:00-3:00; and by appointment
 Office: BGC 224 / Office Phone: 5254 / Home Phone: 630 / 871-0553
 E-mail Address: Richard.L.Schultz@wheaton.edu
 Teaching Assistant: Brittany.Kim@my.wheaton.edu

Course Description in the *Catalog of Wheaton College*:

“A survey of the principles, methods, and issues of biblical and theological interpretation in the past and present. Intended for students in non-theological disciplines, as well as for those in Biblical and Theological studies who have limited theological preparation.”

Course Objectives and Procedures:

“The mission of the Department of Biblical and Theological Studies is to help cultivate Christians who are biblically rooted, theologically formed” (2006-07 Catalog of Wheaton College, p. 53).

Therefore, the major course objectives of BITH 566 are to enable students to...

Biblical: “Employ appropriate hermeneutical methodology in the accurate interpretation and application of biblical texts.”

1. understand the foundational and currently-debated issues in hermeneutical theory, as well as their implications for the interpretive process, including a rationale for affirming the determinate meaning of texts.
2. develop and practice a comprehensive and balanced method and approach for interpreting biblical texts objectively and applying them subjectively.
3. learn how to make and defend interpretative decisions, even with regard to controversial texts, and understand and appreciate divergent viewpoints.
4. become familiar (through hands-on use) with the basic tools and resources for biblical interpretation.
5. appreciate the specific hermeneutical problems and applicational possibilities posed by the various literary genres and sub-genres which are found in the Bible.
6. grow in Spirit-directed discernment in interpreting and applying texts and evaluating the interpretations and applications of others.
7. move systematically from the close analysis of one or more biblical texts to the synthesis of the theological contributions of multiple texts.
8. adopt a basic working definition of and methodology for doing biblical theology and employ them in summarizing the message of biblical books and formulating theological themes, resulting in enriched exegetical work.

Theological:

9. grow in one’s understanding of, appreciation of, and submission to the Scriptures as a divine and human book.
10. understand and evaluate alternative contemporary models for biblical theology and for describing the relationship between the two testaments.
11. become familiar with the major resources for doing biblical theology and draw on them in relating biblical theology to other academic disciplines.
12. appreciate the distinction between biblical and systematic theology and the roles of each within the theological task.
13. become more instinctively “people of the book” who approach the challenges and assess the options of life and ministry theologically rather than pragmatically.
14. evaluate and construct theological statements and systems for congruence with Scripture and historic Christian orthodoxy.
15. evaluate presuppositions, positions, and systems in their disciplines for congruence with Scripture and historic Christian orthodoxy.

Course Textbooks:

Klein, W.W., Blomberg, C.L., and Hubbard, R.L., *Introduction to Biblical Interpretation* (Dallas: Word, 2nd ed., 2004) (= KBH)

Meadors, G.T., ed. *Four Views on Moving Beyond the Bible to Theology* (Grand Rapids: Zondervan, 2009)
Biblical Interpretation and Hermeneutics Readings and Lecture Notes: BITH 325 and 566 (2010)

Please bring the KBH textbook, the course reader, a Bible, and a set of colored pencils or markers to class each day, unless otherwise instructed.

Course Requirements:

1. Textbook and supplementary readings. Because this is an intensive course, you are expected to complete the **advance preparation** reading from the two required textbooks **before the first day of class**. It is advisable also to do some of the supplementary readings from the course reader, since most of the readings for the second week of class are from the reader, *Biblical Interpretation and Hermeneutics Readings and Lecture Notes: BITH 325 and 566* (2010), which is available for purchase from the Wheaton College Bookstore. The interpretation exercises and graded papers will be completed and submitted either during or after the intensive weeks. Since there will be **no quizzes or exams for this course**, the readings are intended to introduce you to the basic issues of contemporary biblical hermeneutics and to explain and illustrate the foundational tools and methods of biblical interpretation. Some of them will be the basis for required interpretation exercises and graded papers. You will be required to submit a reading report on the final day of class (= p. 14 of this syllabus). A supplementary reading report may be submitted with the final paper on or before **August 16**, noting any additional readings completed since **July 16**. You will receive 2/3 credit for all readings completed after the conclusion of the intensive week. **10%**

2. Attendance and class participation. Since this is an intensive course, you are expected to attend *all* class sessions. Each of the five-hour lecture and discussion blocks is an essential course component. If there is a compelling reason why you must miss a class session, please let the instructor know in advance. Your active *participation* in class exercises and discussions will be rewarded! **5%**

3. Exercises. Complete the interpretation exercises to be discussed in class (= *EX*). **Ten** assignments out of **twelve** must be submitted, **preferably on time**, to receive full credit. However, **you must do either #11 or 12**. Several additional brief exercises will be assigned (and discussed in class) but not turned in. **10%**

4. Reference tool “Scavenger Hunt” group project. **Friday, July 9 (in class)** **10%**

5. Using the Bible for theology response paper. After reading G. T. Meadors, ed. *Four Views on Moving Beyond the Bible to Theology*, write a four-page response (six pages maximum) in which you:
 1. Choose the view you find most convincing or most helpful and explain why (about 1½ pages).
 2. Explain what you consider to be the strongest challenges to this method (looking at the responses of the other contributors and the three reflections at the end of the book and/or offering your own) and indicate briefly EITHER:
 - a. how you would respond to them
 - OR:
 - b. how you think the method should be modified or supplemented in order to avoid these challenges (about 1 page).
 3. Then choose one theological or practical issue NOT addressed by the author whose method you have selected and describe briefly how you think this method would address the issue (about 1 page).
 4. Finally, for comparison, explain how you think ONE of the other three methods might approach the same issue (about ½ page). **Due on Wednesday, July 14** **10%**

6. Disciplinary literature evaluation. Write a **six-** to **nine-**page summary and critique of **three** examples of biblical (mis-)interpretation from the technical and popular literature from your academic sub-discipline (as selected by your graduate program coordinator). The reading for each graduate program represented in the class will be posted on the course “Blackboard” site by **Monday, July 12**.

Read through the three essays quickly, noting both their general and specific use of biblical texts and themes and marking any sections that are suitable for or that require more detailed analysis. The basic assignment is to analyze the essays *individually* rather than *comparatively* in a minimum of **two** pages each, although comparative comments are permissible.

Begin by describing the author’s (or co-authors’) general use of the Bible in the essay or chapter, i.e., the relative quantity of biblical references, their canonical distribution, the way in which they are used (i.e., Do they merely cite references, quote the texts, or discuss the texts in detail?), the various purposes for which the texts are used, their overall contribution to the author’s argument, and your basic assessment of the appropriateness of this usage (e.g., completely positive, primarily negative, or mixed – or your own label!).

Then select at least two paragraphs or textual examples to analyze in greater detail. It is acceptable to discuss some correct usages, but the focus of your analysis should be on what you consider to be problematic, questionable, or even wrong interpretation and/or application of biblical texts. In discussing the individual texts, please address the following aspects: 1) how it is misused (or properly used), 2) why you believe this to be a misuse (or a proper use) of the text, and 3) how the text should be interpreted and applied.

You may consult a commentary in setting forth the text's proper interpretation, but then cite the source of your interpretive help. Be careful to focus on the author's **misinterpretation** rather than on his or her theological position or personal viewpoint (with which you may disagree)! You may refer to the readings simply by the author's name, and no bibliography is necessary. Throughout the paper, note the specific pages of the essay to which you are referring. If you feel that these guidelines do not exactly fit one or more of your readings, you may modify them in order to facilitate a better analysis and critique. If you do so, please note briefly at the beginning of your paper how and why you made these changes.

Please write only your academic program and student ID # on your paper—not your name!

Due on Monday, July 26

20%

7. Final interpretation paper. Interpret and apply one of the texts listed below *or any other biblical passage of your choosing*, three to five verses in length, employing (as appropriate) *each* of the interpretive steps presented and practiced in class (**11 to 13 pages, plus appendices**). Texts: 1 Samuel 15:22-26; 1 Kings 2:1-4; Psalm 32:6-9; Proverbs 7:1-5; Isaiah 58:6-8; Matthew 9:10-13; John 3:13-15; Acts 13:44-48; Romans 14:13-15; Hebrews 12:14-17; 2 Peter 3:11-13; Revelation 2:8-11. **Papers should contain these three main sections:**

1) a discussion of pertinent introductory and background issues (*insofar as they directly contribute to the interpretation of your verses*), including the literary context of the text (ca. 20-25% of the paper);

2) a clause-by-clause 'guided tour' through the text, incorporating all of the observations and insights that help to support your choice among the interpretive options, especially addressing what you consider to be the text's primary interpretive, theological, or application problem(s), and a consideration of the significance of the specific wording of the passage (ca. 50-60% of the paper);

3) a presentation of a) the major theological and/or ethical principles expressed in the text as well as b) the personal or community application flowing from your interpretation, also noting how the pre-understanding that you bring to the text affects your interpretation and appropriation of the text (ca. 20-25% of the paper).

If you have studied Biblical Greek or Hebrew, you are strongly encouraged to draw on that knowledge in writing this paper. A check-list is included at the end of this syllabus to guide your preparatory interpretation work, not its final presentation. You may use any consistent (but complete) form of source notations. Two sample 'model' papers are posted on the course "Blackboard" site to illustrate the form that your paper should take.

Please write only your student ID #, not your name, on the completed paper.

Due on Monday, August 16

35%

Please use the check-list provided on the final page of the syllabus to guide your work and attach it to the title page of your paper. Your paper will be graded according to the following criteria:

Grading Criteria:

Percentages

- | | |
|--|-----|
| 1. Completeness of your paper (see "Suggested Format") | 30% |
| Your paper must contain the following items: | |
| a correctly filled out and attached paper checklist, an introduction and appropriate background comments, discussion of demarcation and literary context, an annotated syntactical analysis, a synthetic outline and thematic summary, and two or more detailed word studies | |
| 2. Guided tour through the text | 50% |
| Evaluating your attention to textual detail and coverage of the entire text, as well as the quality of your comments and interpretive arguments, appropriate use of reference works and commentaries | |
| 3. Summary of theological teaching(s) and discussion of application | 15% |
| 4. Clarity of presentation, including your style, organization, and proofreading | 5% |
- Note: No matter which format you use for your bibliography items and annotations (i.e., body notes, footnotes, endnotes), you are expected to use proper bibliographical form and give specific page numbers. When using a reference work which indicates who wrote the individual entries, list both the title of the article and the author's name. Simply listing the editor of the work is inadequate. For example, R.L. Schultz, "Ecclesiastes" in D. Alexander, B. Rosner, D.A. Carson, and G. Goldsworthy, eds., *New Dictionary of Biblical Theology* (Downers Grove: IVP, 2000) 214-15; **not simply** Alexander, *NDBT*, 214-15.

Practical suggestions and advice for your interpretation paper (not listed in order of importance):

- Be careful to follow the syllabus instructions regarding the organization of the paper.
- Early in your study of the text, identify and list its major interpretive problems and make certain that you discuss each of them in the course of the paper.
- Limit your discussion of introductory issues (i.e., authorship, readership, date, purpose) to that which illuminates your passage. Two content-rich paragraphs may be sufficient, although more is permissible.
- Wherever possible, identify the specific biblical passages or verses to which you are referring. Do not simply write something like: "Righteousness is frequently mentioned in Isaiah."

- Your required “word studies” must involve more than merely listing the various translation options. Study other similar passages where the same word is used and determine how the word is used in those specific contexts (not simply how it is rendered there by a particular English translation). Then examine how this word’s use elsewhere in the Bible sheds light on its use in your text.
 - Wherever possible, defend your interpretive decisions. This also can involve pointing out the weaknesses of alternative interpretations.
 - When you present more than one interpretive option, indicate which option you prefer and explain why.
 - Do not use “homiletical” (i.e., practical) or only pre-20th century commentaries. See “Lecture Notes,” p. 17:
- III. Major Commentary Series**
- Interact with the interpretive opinions that you find in commentaries. Do not simply quote them *in place of* your own interpretive work.
 - Do not forget to include a synthetic outline of the passage and its text theme (i.e., synthetic summary sentence), printing the latter in bold.
 - Devote at least one full page each to the theology and application of the passage—they make up 15% of your grade.
 - Draw on your appendices in your interpretive work (especially your “observation exercise”). Do not simply append them!

Academic dishonesty occurs when a student or any member of an academic community fails to truthfully represent the sources of their work, whether on tests, in papers, presentations and projects, or in any academic assignment. Academic dishonesty involves both stealing and lying, in that we steal the ideas and expressions of another contrary to their intent and, in representing them as our own, we lie regarding their authorship. Academic dishonesty includes cheating, plagiarism, fabrication, any misrepresentation or deception related to assigned or voluntary academic work, any deliberate attempt to gain unfair advantage in completing requirements, and colluding, aiding or abetting the academic dishonesty of another student. The College-wide policy on Academic Honesty is presented in the *Student Handbook*, and in accord with that policy, incidents of academic dishonesty in this course will be dealt with decisively. All academic work involves engagement with and presentation of the ideas of others, and so your professor would be very willing to assist students in learning how to properly use and give credit for the work of others.

Plagiarism: “The student must give credit for all sources used in papers written, stating clearly the source and using quotes as necessary. A copy of the College plagiarism rules is available to you in the office of the V.P. for Academic Affairs.”

Course Grades: Grades will be determined according to following scale:

93-100 = A, 90-92 = A-, 87-89 = B+, 83-86 = B, 80-82 = B-, etc.

Tentative course schedule:

Day	Subject	Topics and Assignments:
		Reading assignments and EX ercises are to be completed <i>before</i> class. (Although it is assumed that all textbook readings have already been completed, the chapters to be covered in a particular class session are noted below.) (H = focus on hermeneutical theory; I = focus on interpretive method)

Week 1

Monday	H	Are you getting the message?
	H	Why do we (mis-)interpret the Bible?
	I	Developing your observational powers: the eyes have it! (Step #2)
	H	Is objective interpretation possible? Understanding pre-understanding
	H	What are we interpreting? Reading the Bible as divine book—like no other? Reading the Bible as human book—like every other?
		Readings: <i>KBH: Introduction; ch. 1 (xxv-xviii, 3-21); 5 (135-68); Reader: Duvall/Hays [56-57]; Schultz (Praying [197-200])</i>
		Assignments: <i>Make a list in class of 10 daily activities that involve interpretation, indicating the nature or significance of that interpretive ‘work.’ EX-1: Begin reading through 1 Peter in class, noting every repetition of significant words and themes (using colored pencils or different types of underlining).</i>

Day	Subject	Topics and Assignments:
Tuesday	H I I I	<p>The meaning of meaning: the author, the text, and the reader Translation and treason (Step #1) Getting your bearings (1): context or pretext? (Step #3) Getting your bearings (2): analyzing biblical books—table of contents or meaningful structure?</p> <p>Readings: <i>KBH: 4 (103-31); 6 (169-209); 7 (213-29); Reader: Vanhoozer (That's Your Interpretation [338-43]); Tomlinson [322-28]; Carson (Translation [15-31])</i></p> <p>Assignments: <i>Complete EX-1A, marking additional words and themes and checking the already marked ones for completeness and EX-1B: based on this exercise, list the most significant concepts or themes in 1 Peter.</i> <i>EX-2: Using the examples in the Duvall /Hays reading as a model, analyze Matthew 6:25-34 and 1 Peter 1:1-25 (using handout text) in greater detail.</i> <i>EX-3: Interpreting like a Christian Interpreter (= p. 75 in Reader)</i></p>
Wednesday	H I I	<p>Has the Church misread the Bible? Lessons from the history of interpretation Slipping into Samuel's sandals: analyzing the historical and cultural context (Step #4) Analyzing the syntactical 'flow of thought': textual map-making (Step #5)</p> <p>Readings: <i>KBH: 2 (only 23-52); 7 (review 220-23, 229-40, 257-72); Reader: Treier (Recovering the Past [329-37]), also handout on 1 Peter (ACCS)</i></p> <p>Assignments: <i>EX-4A: On the basis of your observation exercise (i.e., EX-1), divide up the book of 1 Peter into its major sections (2-5), briefly noting thereasons for your decisions and suggesting descriptive labels for each section.</i> <i>EX-4B: Briefly discuss how an awareness of the immediate context can contribute to your understanding of the following texts: 1 Peter 3:1, 3:18-19, and 4:1.</i> <i>In preparation for our class discussion, write down five questions and concerns which the three readings concerning the 'history of interpretation' (i.e., KBH 2, Treier, ACCS 1 Peter) raise for you.</i></p>
Thursday	H I I I	<p>What can we learn from historical-critical methods and newer approaches to interpretation? Interpreting Scripture by Scripture: avoiding parallelomania (Step #6) (Can we learn exegesis from the Bible? right doctrine—wrong text?) Words and the Word: romantics and semantics (Step #7A) A picture is worth a thousand words: can we interpret the Bible literally? (Step #7B)</p> <p>Readings: <i>KBH: 2 (only 52-62), 3 (63-101); 7 (240-57); 8 (273-319); Reader: Carson (Word-Study [32-46])</i></p> <p>Assignments: <i>EX-5: "Genesis 2-3 and contemporary approaches" (= p. 76 in Reader). Be prepared to discuss the following images and their significance within the book of 1 Peter: imperishable seed, spiritual milk, living stones, strangers, sheep</i></p>

Day Subject Topics and Assignments:

Assignments for Thursday (continued):

EX-6A: What can you learn from 1 Peter about a) the author's background, character, interests, and goals in writing the letter and b) the recipients of the letter (e.g., their location, background, situation, problems, and relationship to Peter) simply by reading 1 Peter?

List the passages that are the basis of your observations and conclusions.

EX-6B: Read one article from a Bible dictionary or encyclopedia that illuminates an unfamiliar cultural-historical feature in 1 Peter.

After noting the reference work and article consulted and an unclear verse that refers to that feature, summarize in one paragraph how the article contributes to your understanding of that passage.

EX-7: Prepare a syntactical analysis of 1 Peter 5:1-11, also labeling structural patterns, logical relations, and connectives according to the lists given in the KBH readings.

Friday

I The tools of interpretation: getting the job done right (Step #8)
Meet in Buswell Library 112a (computer lab classroom A) on the first floor!

The library opens at 8:00 a.m. in the summer. We will spend the first half hour after gathering discussing EX-9 before beginning our 'Scavenger Hunt' session.

Readings:

KBH: skim Annotated Bibliography (505-43); read 1 Samuel 25.

Assignments:

EX-9A: 1) Using an analytical concordance, study the range of uses (and corresponding English translations) 1) of the Greek words sozo and soteria (i.e., save/salvation) by consulting the NIV Exhaustive Concordance (Greek entries #5392, 5401). List at least one NT passage that clearly illustrates each usage that you note. Then write a paragraph in which you apply your study to the interpretation of the use of "save" in 1 Peter 3:20-21. (1 Peter 3:20 actually uses the compound Greek verb dia-sozo, #1407.)

EX-9B: Study the uses of the Hebrew word ra'ash (i.e., shake/rumblings, Hebrew entries # 8321, 8323). Briefly summarize your findings regarding the OT usage of ra'ash (i.e., Who shakes what under what circumstances with what results?), citing supporting references.

How does this study shed light on the references to shaking in Haggai 2:2,7, and 21?

Week 2

Monday

I Get to the point: outlining and summarizing a text (Step #9)

I Reviewing the steps of interpretation: Psalm 51

H Interpretation and application: (Con-)fusing the two horizons? (Step #10)

I Salvation history, theology, and application

H The perspicuity and obscurity of Scripture: Is there one 'correct' interpretation?

I Wrestling with difficult texts; taking the guesswork out of application

Readings:

KBH: 12 (477-503); Reader: Schultz (Responsible [201, 289-98]), Sire [318-21], Wright [384-87], Clark [47-55]

Assignments:

EX-8: "The use of the OT in 1 Peter and other significant parallels"

Day	Subject	Topics and Assignments:
Tuesday	H I I	<p>Why don't interpreters agree? Perspectivalism and the psychology of interpretation The Spirit and the interpreter: It seemed good to us and to the Holy Spirit...</p> <p>The art of theological storytelling: analyzing narrative texts Genre, interpretation, and application: Cracking OT codes</p> <p>Genre, interpretation, and application: Cracking NT codes</p> <p>Readings: <i>KBH: review 9 (323-98) and 10 (399-448) [previously skimmed]; 503-04; Lecture Notes: pp. 45-50; Reader: Johnson [92-105]; Erickson [58-69]</i></p> <p>Assignments: <i>EX-10: On the basis of your reading in KBH 8, label the poetic parallelism and identify eight different types of figurative language in Psalm 42-43.</i></p>
Wednesday	H H/I I I	<p>Culture, contextualization, and Christianity</p> <p>The ethics of interpretation (prejudice and post-modernism) and the interpretation of ethics: gazing into the mirror of the Word</p> <p>The goal of interpretation: transformation</p> <p>Is the Bible theological? How do we interpret the Bible theologically?</p> <p>Readings: <i>KBH: 11 (451-75, 485-98); Reader: Carroll [1-14], Giles [82-89], France [70-81], and Rogers [162-77]; Mead [148-56], Rosner [178-82], and Vanhoozer (Exegesis [344-50]); Blackboard: Sloane</i></p> <p>Assignments: <i>Complete the "Four Views" <u>paper</u> (= Assignment #5) to discuss and submit;</i> <i>Do the "Permanent or Temporary?" exercise (handout);</i> <i>As you read France and Rogers, consider the following questions:</i> <i>1. How do these scholars use (i.e., interpret) Scripture in constructing their arguments? 2. How would you evaluate (i.e., critique) their respective interpretive approach and hermeneutical conclusions?</i> <i>Analyze the theological themes of Haggai or Jude (group exercise)</i></p>
Thursday	H I I I	<p>How do we do biblical theology? Methods and models Introducing and utilizing the 'Sailhamer Grid' (<i>Group exercise</i>)</p> <p>The problem of theological diversity and the synthetic task: Is there a theology in the house?</p> <p>Do biblical books have a theology? Doing theology 'by the book'</p> <p>How does one develop a theological theme?</p> <p>Readings: <i>Blackboard: Read Schultz (Biblical Theology's Role); Reader: Schultz (Unity [299-317]); Martens (Accessing [126-33]), Schultz (Integrating [186-96]); Green [90-91], Longman [113-14], and Schultz (Ecclesiastes [183-85]); Köstenberger [106-109], Kvalbein [110-12], and Williamson [365-70]</i></p>

Day Subject Topics and Assignments:

Assignment for Thursday:

Do either Exercise 11 or 12.

EX-11: After completing the readings by Martens (Accessing), Schultz (Integrating), Green, Longman, and Schultz (Ecclesiastes), answer the following two sets of questions in one single-spaced typed page each:

1) How does Green’s synthesis of the theology of 1 Peter compare with the methodological suggestions made by Martens and Schultz? Based on our study of 1 Peter, are there any theological emphases noted by Green that are unexpected? Are there any ‘missing’ themes?

2) How are the theological syntheses of Ecclesiastes by Longman and Schultz similar? How do they differ? How would you account for these differences? What questions does this raise concerning methodology in biblical theology?

EX-12: After completing the readings by Köstenberger, Kvalbein, and Williamson), compare and contrast in two single-spaced typed pages the approaches taken by these three scholars in developing the respective themes, answering the following questions regarding each entry:

1) How is the essay organized?

2) How does the scholar relate the OT content to the NT?

3) How does the scholar develop the practical implications of this theme?

4) Do you find any methodological weaknesses (e.g., ignored texts, omitted emphases)?

Friday

H Reading the Bible through ‘majority world’ eyes

H Exploring contemporary biblical-theological issues:

1. What is ‘theological interpretation’ and why is everyone talking about it?

2. How should we understand the relationship between biblical and systematic theology?

3. Are contemporary theological systems exegetically sound?

I The life-long task of biblical interpretation: a stewardship and an ongoing challenge:

“Q & A” time and course evaluations

Readings for Friday:

Blackboard: Chow; Reader: Williams [355–64] and Muriithi [157–61].

What are some distinct emphases that one can identify in non-western interpretive and synthetic biblical-theological work?

Vanhoozer (What is Theological [351–54]); Marshall [115–25] and Martens (Moving [134–47]); Witherington (Adam [371–83])

Assignments:

None!

Supplemental Bibliography:

Biblical Interpretation (* = important book):

- Adler, M.J. *How to Read a Book: The Art of Getting a Liberal Education* (New York: Simon and Schuster, 1956)
- Arnold, J. *Discovering the Bible for Yourself* (Downers Grove: IVP, 1993)
- Bartholomew, C., Greene, C., and Möller, K., eds. *Renewing Biblical Interpretation* (Scripture & Hermeneutics Series, Vol. 1; Grand Rapids: Zondervan, 2000)
- Berlinerblau, J. *Thumpin' It: The Use and Abuse of the Bible in Today's Presidential Politics* (Louisville: WJK, 2006)
- Bock, D.L., and Fanning, B.M., eds. *Interpreting the NT Text: Introduction to the Art and Science of Exegesis* (Wheaton: Crossway, 2006)
- Brauch, M.T. *Abusing Scripture: The Consequences of Misreading the Bible* (Downers Grove: IVP, 2008)
- Bray, G. *Biblical Interpretation Past & Present: A Comprehensive Textbook & Resource* (Downers Grove: IVP, 1996)*
- Brown, J.K. *Scripture as Communication: Introducing Biblical Hermeneutics* (Grand Rapids: Baker Academic, 2007)
- Caird, G.B. *The Language and Imagery of the Bible* (Philadelphia: Westminster, 1980)*
- Callahan, J. *The Clarity of Scripture: History, Theology & Contemporary Literary Studies* (Downers Grove: IVP, 2001)
- Camery-Hoggatt, J. *Reading the Good Book Well: A Guide to Biblical Interpretation* (Nashville: Abingdon, 2007)
- *Speaking of God: Reading and Preaching the Word of God* (Peabody, MS: Hendrickson, 1995)
- Carson, D.A. *Exegetical Fallacies* (Grand Rapids: Baker, 2nd ed., 1996)*
- *The Gaggling of God: Christianity Confronts Pluralism* (Grand Rapids: Zondervan, 1996)
- *The Inclusive Language Debate: A Plea for Realism* (Grand Rapids: Baker, 1998)*
- Corley, B., Lemke, S., and Lovejoy, G. *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture* (Nashville: Broadman & Holman, 2nd ed., 2002)
- Cosgrove, C.H., ed. *The Meanings We Choose: Hermeneutical Ethics, Indeterminacy and the Conflict of Interpretations* (London and New York: Continuum / T & T Clark, 2004)
- Cotterell, P. and Turner, M. *Linguistics and Biblical Interpretation* (Downers Grove: IVP, 1989)*
- Danker, F.W. *Multipurpose Tools for Bible Study* (Minneapolis: Augsburg/Fortress, 2nd ed., 2003)
- Dockery, D.S., ed. *The Challenge of Postmodernism: An Evangelical Engagement* (Wheaton: Victor Books, 1995)
- Doriani, D.M. *Getting the Message: A Plan for Interpreting and Applying the Bible* (Phillipsburg, NJ: P & R Publishing, 1996)
- *Putting the Truth to Work: The Theory and Practice of Biblical Application* (Phillipsburg: Presbyterian & Reformed, 2001)
- Duvall, J.S. and Hays, J.D. *Grasping God's Word: A Hands-On Approach to Reading, Interpreting and Applying the Bible* (Grand Rapids: Zondervan, 2nd ed., 2005)*
- *Journey into God's Word: Your Guide to Understanding and Applying the Bible* (Grand Rapids: Zondervan, 2008)
- Dyck, E. *The Act of Bible Reading: A Multi-disciplinary Approach to Biblical Interpretation* (Downers Grove: IVP, 1996)
- Eagleton, T. *Literary Theory: An Introduction* (Minneapolis: Univ. of Minnesota Press, 1983)
- Erickson, M.J. *Evangelical Interpretation: Perspectives on Hermeneutical Issues* (Grand Rapids: Baker, 1993)
- Erickson, R.J. *A Beginner's Guide to NT Exegesis: Taking the Fear out of Critical Method* (Downers Grove: IVP, 2005)
- Fee, G.D. *Gospel and Spirit. Issues in New Testament Hermeneutics* (Peabody: Hendrickson, 1991)
- *New Testament Exegesis: A Handbook for Students and Pastors* (Louisville: Westminster, 3rd ed., 2002)
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BITH 566: HERMENEUTICS AND BIBLICAL INTERPRETATION

Summer 2010 / Dr. Richard Schultz

1. I have read the following percentage of the required textbook readings in

_____ % Klein, W.W., Blomberg, C.L., and Hubbard, R.L., *Introduction to Biblical Interpretation* [Read all 12 chapters but skim chapters 9 and 10 as well as the “Annotated Bibliography” (pp. 323-448, 505-43)]

_____ % Meadors, G.T., ed. *Four Views on Moving Beyond the Bible to Theology*

2. I have read the essays in the course Reader **whose number I have marked:**

- ___1. M.D. Carroll R., “The Law and the Sojourner”
- ___2. D.A. Carson, “Translation and Treason: An Inevitable and Impossible Task”
- ___3. _____, “Word-Study Fallacies,” in *Exegetical Fallacies*
- ___4. W.W. Chow, “Biblical Foundations for Evangelical Theology in the Third World” **Posted on Blackboard site!**
- ___5. D. K. Clark, “Scripture and the Principle of Authority”
- ___6. J.S. Duvall, and J.D. Hays, “Basic Tools: Observation” in *Grasping God’s Word*
- ___7. M. Erickson, “The Role of the Holy Spirit in Biblical Interpretation”
- ___8. R.T. France, “‘I Permit No Woman to Teach or to Have Authority Over a Man’: N.T. Prohibitions and the Ministry of Women Today”
- ___9. K. Giles, “The Biblical Argument for Slavery: Can the Bible Mislead? A Case Study in Hermeneutics”
- ___10. G. L. Green, “1 Peter”
- ___11. C.B. Johnson, “Personality and Interpretation”
- ___12. A. J. Köstenberger, “Mission”
- ___13. H. Kvalbein, “Poor/Poverty”
- ___14. T.L. Longman, III, “Theology of Ecclesiastes”
- ___15. I.H. Marshall, “Climbing Ropes, Ellipses and Symphonies: the Relation between Biblical and Systematic Theology”
- ___16. E.A. Martens, “Accessing Theological Readings of a Biblical Book”
- ___17. _____, “Moving from Scripture to Doctrine”
- ___18. J.K. Mead, “The Challenge of Defining ‘Biblical Theology’”
- ___19. S. M. Muriithi, “1 Peter”
- ___20. J. Rogers, “What the Bible Says and Doesn’t Say about Homosexuality”
- ___21. B. S. Rosner, “Biblical Theology”
- ___22. R.L. Schultz, “Biblical Theology’s Role within Christian Counseling,” **Posted on Blackboard site!**
- ___23. _____, “Ecclesiastes”
- ___24. _____, “Integrating Old Testament Theology and Exegesis”
- ___25. _____, “Praying Jabez’s Prayer: Turning an Obscure Biblical Narrative into a Miracle-Working Mantra”
- ___26. _____, “Responsible Hermeneutics for Wisdom Literature”
- ___27. _____, “Unity or Diversity in Wisdom Theology? A Canonical and Covenantal Perspective”
- ___28. J.W. Sire, “Appendix I: A Brief Definition of Twenty Reading Errors”
- ___29. A. Sloane, “Avoiding Pitfalls, Hacking through the Jungle,” in *At Home in a Strange Land: Using the Old Testament in Christian Ethics* (Peabody, MS: Hendrickson, 2008), [259 p.] 99-113.
Posted on Blackboard site!
- ___30. D. Tomlinson, “Issues in Modern Hermeneutics”
- ___31. D.J. Treier, “Recovering the Past: *Imitating Precritical Interpretation*”
- ___32. K.J. Vanhoozer, “‘But That’s Your Interpretation.’ Realism, Reading, and Reformation”
- ___33. _____, “Exegesis and Hermeneutics”
- ___34. _____, “What Is Theological Interpretation of the Bible?”
- ___35. G.R. Williams, “Contextual Influences in Readings of Nehemiah 5: A Test Case”
- ___36. P.R. Williamson, “Covenant”
- ___37. B. Witherington III, “Oh Adam, Where Art Thou?”
- ___38. N.T. Wright, “Misreadings of Scripture”

Signature

Date

Printed Name

CHECKLIST FOR INTERPRETATION PAPER:

Student Number _____

Biblical Text _____

(Please attach this form to the first page of the paper)

(Do not write your name on the paper!)*Please list the page or appendix number(s) where you mention each item, also answering all questions:***Page(s):**

- _____ 1. Text analysis: Compare several published translations (in Bibles or commentaries), noting the most significant differences that reflect other interpretive options, so that you can defend your own translation preferences.
What is the primary translation that you used for this paper? _____
Have you formally studied the ancient language in which your text was written? _____
If yes, for how many semesters, including the current one? _____
- _____ 2. Observation: Photocopy or print out the larger unit of which your verses are a part (at least 15 verses). Applying your observation skills, note how various words, expressions, images, themes, or stylistic features in the surrounding context are linked to those in your passage. Include your observation exercise as an appendix; *then be certain to incorporate the most important of these observations into your paper!*
- _____ 3. Context analysis
- _____ a. Demarcation of the text: Indicate the exact verses which make up the immediate and the larger unit to which your three-to-six verses belong. Briefly defend your demarcation of these units (i.e., where they begin and end).
- _____ b. Explain the significance of the immediate and larger context for understanding your verses.
- _____ 4. Historical-cultural analysis: Gather background information from both biblical and extra-biblical sources that can shed significant interpretive light on your text. Indicate *which* of the following you are addressing.
- _____ a. Authorial and compositional (to the extent that this can be determined or meaningfully discussed)
- _____ b. Historical
- _____ c. Geographical
- _____ d. Cultural (i.e., manners and customs)
- _____ 5. Do a syntactical analysis of your three-to-six verse passage (or more verses, if you prefer), tracing the flow of thought and thematic development in the passage and labeling the major connectives and clause relationships. Note especially introductory or summary verses, transitions, and symmetry. Attach it to the paper as an appendix (or integrate it within the paper).
- _____ 6. Generic, stylistic, and thematic analysis: Identify forms, rhetorical devices, and important concepts and themes, comparing them with their closest biblical (or extra-biblical) parallels. Note *which* of the following types of parallels you have identified and examined. **(You do not need to find each of these types for your paper!)**
- _____ a. Theme, e.g., Psa 37, 73
- _____ b. Form, e.g., Isa 5:8-25 cf. Amos 6:2-7
- _____ c. Content, e.g., 2 Sam 24 // 1 Chr 21
- _____ d. Historical allusions, e.g., Jonah 4:2 cf. Exod 34:6-7
- _____ e. Wording, e.g., Josh 1:8-9 cf. Psa 1:2-3
- _____ f. Quotations of or allusions to the OT in the NT (or of the OT in the OT) e.g., Mk 1:3's use of Isa 40:3
- _____ 7. Content and concept analysis: Study unclear (e.g., figurative) or theologically significant terms.
Which two or more words in these verses did you examine in greater detail? _____
- _____ 8. Commentary analysis: Consult *and interact with* key reference works to solve interpretive problems. Which commentary or commentaries did you consult the most? _____
 Include as an appendix a bibliography of all published sources that you have drawn on in this paper.
- _____ 9. Text theme: Prepare a textual outline of the passage that is derived from your syntactical analysis, and, based on that outline, summarize the message of the text in a complete sentence (in **bold** font), incorporating both into your paper. Demonstrate the correctness of this theme by referring to textual and exegetical details.
- _____ 10. Theological, ethical, and practical analysis
- _____ a. Note the key theological themes or concepts that are drawn on or developed in this text. Discuss the text's major theological theme(s) in greater detail, indicating the specific contribution of this passage in developing the theme(s) and relating this to the development of the theme(s) in the Bible as a whole.
Which theme(s) have you discussed? _____
- _____ b. Discuss and defend the primary ethical implications or practical application which you would draw from this text.
- _____ c. Briefly discuss the pre-understanding that you bring to the text and *how it has affected* your interpretation and appropriation of the text.