

Interpreting the Bible BIB 240

Point Loma Nazarene University
Spring 2014
Tues and Thurs

Professor: Dr. Brad E. Kelle
Email: bradkelle@pointloma.edu
Phone: (619) 849-2314
Office: Smee Hall
Office Hours: Posted on door

“Most people are bothered by those Scripture passages that they cannot understand. But for me, the passages in Scripture that trouble me the most are those that I do understand.” –Mark Twain

Course Description and Purpose

This course introduces the student to the disciplines of biblical interpretation. Serving as an extension of and transition from the introductory courses in biblical literature, this course provides the student with more advanced exegetical skills, methods, and techniques to apply in the study of the Bible. Emphasis is given to the methods and tools needed for such study. The course will intentionally take account of both so-called traditional and non-traditional methods of reading the biblical literature.

Course Learning Outcomes

The instructor brings to this course the following intentions for personal and corporate learning. They establish an initial framework for the development of individual and group learning goals. The class sessions, readings, and assignments should enable the student to:

1. encounter the **history and terminology** of biblical interpretation
2. appreciate the **literary diversity** of the biblical literature with an awareness of the best interpretive methods for particular genres
3. practice the steps of **traditional** historical, literary, and theological analysis used in biblical interpretation and appreciate the philosophies that underwrite them
4. be exposed to the approaches of **non-traditional methods** of biblical interpretation and appreciate the philosophies that underwrite them.
5. begin to practice the **exegesis of passages** of scripture using the various approaches and to begin to develop the ability to synthesize, analyze, assess, and live with ambiguity.

Course Texts

1. David Jasper. *A Short Introduction to Hermeneutics*. Louisville: Westminster John Knox, 2004.
2. Steven McKenzie and Stephen Haynes, eds. *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application*. 2d ed. Louisville: Westminster John Knox, 1999.
3. Gordon Fee and Douglas Stuart. *How To Read the Bible for All Its Worth*. 3d ed. Grand Rapids: Zondervan, 2003.
4. Susanne Scholz, ed. *Biblical Studies Alternatively: An Introductory Reader*. Upper Saddle River, N.J.: Prentice Hall, 2003.
5. **Recommended:** William Yarchin, *History of Biblical Interpretation: A Reader*. Peabody: Hendrickson, 2004.
6. A Bible of the student's choosing (NRSV preferred; modern translation required [i.e., no KJV, New KJV, Message, Living Bible, New Living Bible]).

Course Requirements

1. Class Participation and Attendance: In this journey into the world of biblical interpretation, attendance is a necessity and frequent absences will have a direct effect on the student's grade. *More than three (3) unexcused absences will result in a reduction of the class participation grade. Each absence after the third will be a five-point deduction. Six (6) unexcused absences will result in de-enrollment from the course.* In addition, each student is expected to participate actively in class by contributing to the discussions on the basis of his or her reading of the assigned material.

2. Readings: All readings are required unless otherwise indicated. *Please bring your Bible to each class.* It is important to keep up with the readings on a session by session basis or the information will quickly become overwhelming. Exam questions may be drawn from any assigned reading, even those not explicitly covered in class.

3. Miscellaneous Homework Assignments: In order to enhance the quality of our classroom discussions, the student will complete occasional homework assignments that correlate with a topic of class discussion (see descriptions and due dates on course schedule).

****NOTE: All hw assignments must be turned in during the session in which they are due. They MUST be TYPED (they will NOT be accepted in hand-written form), AND they may NOT be submitted via email for full credit (see Late Work Policy).***

4. “Celebrations of Learning”: There will be two such “celebrations” (often called, erroneously, “examinations”). Both will be take-home celebrations for which instructions will be given out in class. The first (take-home) celebration of learning will be due *at the start of class on **Tues. Feb. 11, 2014.*** The second will be due on **Tues. Apr. 1, 2014.**

5. Exegetical Paper (10-12 pages): The student will prepare a major exegetical paper on a text of his or her choosing. *The student should select a text from the list provided below.* To complete the paper, the student should *use the attached guide for research and writing at the back of the syllabus.* The paper should also include a *minimum of 8 scholarly sources with at least 2 scholarly journal articles.* The paper should be **10-12 pages in length, typed, double-spaced, 12-pt font, with 1-inch margins on all sides.** The paper may be free in style and format but should use a consistent method for citations (SBL, Turabian, MLA, etc.). ***The paper is due on Tues. March 25, 2014.***

The passages from which the student may choose include the following:

Genesis 3:1-13 (no liberation crit)	
Genesis 16:1-16	John 20:11-23 (no liberation crit)
Exodus 14:10-30 (no feminist crit)	John 7:53-8:11
Amos 4:1-13	
	Ephesians 5:21-6:9
Esther 4:1-17	Revelation 17:1-18

6. Non-Traditional Rewrite of Exegetical Paper (4-5 pages): The student will rewrite their exegetical paper (a mini-rewrite or supplement) from the perspective of feminist criticism, liberationist criticism, race or class considerations (non-traditional methods discussed in class). The paper should be **4-5 pages in length, typed, double-spaced, 12-pt font, with 1-inch margins on all sides.** The student should use *at least 4 scholarly sources, including at least one scholarly journal article.* To complete the assignment, the student should follow the *attached guide for research and writing (with its noted resources).* The style and format may be free but should consistently follow a method of citation and documentation (SBL, Turabian, MLA, etc.). ***The paper is due at the scheduled time for the final exam for the course (see university’s final exam schedule for date and time).***

****Bottom Line: To do well in this class you must 1) be present at the class sessions and take thorough notes, 2) complete the readings and assignments in full, and 3) keep up with the material***

Course Policies

1. Grading: The student’s grade will be based on a combination of class participation, reading, assignments, and exams as follows:

<u>Percentage</u>	<u>Assignment</u>
5%	Class Attendance and Participation
10%	Homework Assignments
15%	Celebration of Learning #1
15%	Celebration of Learning #2

30%
25%

Exegesis Paper
Non-Traditional Rewrite of Exegesis

*Grading Procedures: Letter grades are assigned according to the following:
 A= Reserved for outstanding work of exceptionally high quality that reflects a creative appropriation of course materials and practices (*exceptional quality*)
 B= Work that meets all of the stated course requirements and reflects a firm grasp of course materials and practices (*commendable quality*)
 C= Work that shows a basic grasp of the course materials and practices (*acceptable quality*)
 D= Work that shows serious deficiencies but meets the minimal requirements of the course (*below average but passing*)
 F= Work that fails to meet the minimal requirements of the course. No credit given

2. Attendance: All attendance policies of the institution apply. Excessive absences will have a direct effect on the final grade. *More than three (3) unexcused absences will result in a reduction of the class participation grade. Each absence after the third will be a five-point deduction. Six (6) unexcused absences will result in de-enrollment from the course.* See Late Work Policy below. Please note that it is the student's responsibility to obtain notes, etc. from other students for any missed classes.

3. Late Work Policy: In order not to be considered "late," all assignments must be submitted **in person, in hard copy, in class** on the day listed as the due date. *NO assignment may be submitted electronically (by email, etc.) for full credit.* If the student "forgets" an assignment, he or she may submit it after class (either electronically or in hard copy) for no more than half credit. *Any assignment submitted electronically (whether late or on-time) will receive no more than half credit.* No assignment will be accepted for credit of any kind more than one week after the original due date. (NOTE: extra-credit assignments must be turned in on or before the due date and will not be accepted late for any credit).

4. Inclusivity: The School of Theology and Christian Ministry is committed to the equality of women and men. Recognizing that people have often used the English language in ways that imply the exclusion or inferiority of women, the school urges students, faculty, and staff to avoid sexist language in public discourse, in classroom discussion, and in their writings. This course will strive to practice sensitivity toward and foster respect for issues of inclusivity in matters of language and conduct. Each student should seek to enrich this inclusive atmosphere in both their class contributions and personal interactions.

Additional Notes

1. All students are expected to meet the standards for this course as set by the instructor. However, students with learning disabilities (or for whom English is a second language) who have submitted appropriate documentation to the Academic Support Center (ASC) and may need accommodations should discuss options with the ASC during the first two weeks of class. The ASC, at the request of the student, will then contact the instructor with suggested classroom strategies and recommended academic accommodations for this course. Approved documentation must be on file in the ASC prior to the beginning of the semester.

2. The instructor frequently makes use of multi-media materials in presenting lecture topics. These materials include film, art, poetry, and music. It is possible that some of these materials may, at times, prove

offensive to certain sensibilities. The instructor will do his best to notify students of potentially offensive materials before their presentation. However, if students have particular aversions or sensitivities, they are asked to make the instructor aware of such things (even if only by anonymous note) so that any possible offense is avoided as best as possible.

Tentative Course Schedule

PART ONE: ON READING THE BIBLE

1. Thurs. Jan. 16

- A. Starting Points: Introduction to the Course
- B. Why So Much Interpretation?

2. Tues. Jan. 21

What Are We Doing Here? A Very Brief Introduction to Biblical Interpretation

Readings: none

***HW DUE: Think back to your first university-level introduction to the Bible course (whether Old Testament, New Testament, or both). As you reflect on that experience, what were some of the things you did or encountered in that course concerning the critical study of the Bible that were the most challenging for you to get comfortable with or get your mind around? Write out one-paragraph that describes these things and why they were challenging. [5 pts]**

3. Thurs. Jan. 23

What is Exegesis/Biblical Interpretation (part 1)?

Readings: 1) Fee and Stuart ch.1

4. Tues. Jan. 28

What is Exegesis/Biblical Interpretation (part 2)?

Readings: 1) Jasper pp.1-24 and 2) C. Holladay, "Contemporary Methods of Reading the Bible," 125-149 (copied)

5. Thurs. Jan. 30

Biblical Interpretation and the Church

Readings: 1) *Biblical Studies Alternatively*, pp. 5-30 (3 articles)

***HW DUE: After reading the 3 assigned articles for today, write a 1-2 page response paper that addresses 2 questions: 1) what do you see to be the main overall points of all three of these articles combined? and 2) What is your personal reaction to the situation they present and what they say about it? [10 pts]**

6. Tues. Feb. 4

Underlying Perspectives on Reading the Bible

Readings: 1) M. Borg, *Reading the Bible Again*, ch.1-3 (copied)

***Give out take-home celebration of learning**

***HW DUE: After reading Borg chs. 1-3, write a 1-2 page response paper that addresses 2 items: 1) explain Borg's main thesis that the Bible should be thought of first and foremost as a *human* product and why he thinks this is important, and 2) explain how Borg says the Bible can still be authoritative and sacred even if a human product. What do YOU think of this? [10 pts]**

7. Thurs. Feb. 6

A) The Complexity of So-Called "Biblical" Interpretation

B) ****Second half of class: Library tour**

Readings: 1) Robert A. Kraft, "Para-mania: Beside, Before and Beyond Bible Studies," *JBL* 126 (2007): 5-27 (copied)

PART TWO: TRADITIONAL METHODS AND BIBLICAL GENRES

**The student should work on his or her passage for the exegetical paper in sequence with the methods discussed in each session.*

8. Tues. Feb. 11

Exegesis before the 19th Century: Inner-Biblical, Early Jewish and Christian, Enlightenment, Romanticism

Readings: 1) Jasper chs. 2-4

***DUE: First Celebration of Learning (take-home; due at start of class)**

***OPTIONAL SUPPLEMENT:** If you want to explore further specific examples of exegesis before the 19th century, read the following case studies in Yarchin, *History of Biblical Interpretation*:

Ch. 4- Justin Martyr

Ch. 5- Origen

Ch. 7- Augustine

Ch. 10- Thomas Aquinas

Ch. 13- Halakic Interpretation

Ch. 14- Haggadic Interpretation

Ch. 16- Renaissance Scholarship

Ch. 17- John Calvin

9. Thurs. Feb. 13

Text Criticism and Historical Criticism

Readings: 1) Fee and Stuart ch.2

2) McKenzie and Haynes ch.1

3) Recommended only: Jasper ch.5

***HW DUE: Drawing upon the information given in Fee and Stuart ch.2, compare Hosea 11:1-7 in three (3) different English translations (remember to say which ones you used). Write down to turn in a list of major differences among the versions, as well as any translation issues that are *given in the margin notes of your Bibles*. THEN say which of these differences/issues you think might be significant and why. [10 pts]**

10. Tues. Feb. 18

New Testament Epistles/Letters

Readings: 1) Fee and Stuart chs. 3 & 4

***HW DUE: Using the six basic parts of a NT letter given in Fee and Stuart pp.56-57, label the major parts of the NT book/letter of 1 Thessalonians (be aware that all typical parts may not be present). Write this down to turn in. [10 pts]**

THURS. FEB. 20: SPECIAL SESSION**We will attend as a class the Wiley Lecture at 9:30am*****Meet at Crill Performance Hall (look for sign-in attendance sheet in foyer)****11. Tues. Feb. 25**

Exegetical Workshop Part 1

Readings: none

***HW DUE: students should bring with them typed notes or drafts of the following sections of the exegetical paper research guide: a. delimiting the text, b. translating the text, c. literary context, d. historical context. Research on these parts should be virtually complete and comprehensive at this point. Each student will briefly present his/her work to the class. BE SURE TO BRING YOUR BIBLE TO CLASS. [10pts]**

12. Thurs. Feb. 27

Form Criticism and the Psalms

Readings: 1) McKenzie and Haynes ch.3

2) Fee and Stuart, ch. 11

***HW DUE: "Analyzing the Genre of a Psalm": Using the handout provided in class, follow the instructions to choose two of the psalms listed and write out a form-critical analysis of each psalm using the instructions provided on the sheet. [10 pts]**

13. Tues. March 4

Old Testament Law and Prophets

Readings: 1) Fee and Stuart chs. 9 & 10**14. Thurs. March 6**

Exegetical Workshop Part 2

Readings: None

***HW DUE: students should bring with them typed notes or drafts of the following sections of the exegetical paper research guide: a. outline of passage, b. form/genre analysis, c. literary artistry/rhetorical devices, d. word studies/dictionary studies, e. theological issues in the text. Research on these parts should be virtually complete and comprehensive at this point. Each student will briefly present his/her work to the class. BE SURE TO BRING YOUR BIBLE TO CLASS. [10pts]**

***TUES. MARCH 11 & THURS. MARCH 13: NO CLASS (Spring Break)**

15. Tues. March 18

Tradition and Redaction Criticism

Readings: 1) McKenzie and Haynes chs. 4-5**16. Thurs. March 20**

New Testament Gospels

Readings: 1) Fee and Stuart ch.7**17. Tues. March 25**

Narrative Criticism and Old Testament Narratives

Readings: 1) Mckenzie and Haynes ch. 10

2) Fee and Stuart ch. 5

***DUE: Traditional exegetical paper due at start of class**

<i>PART THREE: THE BIBLE THROUGH <u>NON-TRADITIONAL</u> EYES</i>

18. Thurs. March 27

Critiquing the Traditional Methods (Postmodern Biblical Criticism pt.1)

Readings: 1) A. Adam, *What Is Postmodern Biblical Criticism?* ch.1 (copied)

2) Jasper ch.7

19. Tues. Apr. 1

Biblical Interpretation in Protestant Churches

Readings: 1) M. J. Gorman, "The Interpretation of the Bible in Protestant Churches," in Gorman, ed., *Scripture: An Ecumenical Introduction to the Bible and Its Interpretation*, pp. 177-193 (copied)

***DUE: Second Celebration of Learning (take-home; due at start of class)**

20. Thurs. Apr. 3

Postmodern Biblical Criticism pt.2

Readings: 1) McKenzie and Haynes ch.12

- 2) Class divides between two articles (assigned in class): *Biblical Studies Alternately*, pp. 51-67 ("American Women and the Bible") OR *Biblical Studies Alternately*, pp. 242-251 ("Reading Texts Through Worlds")

***HW DUE: For the article that you were assigned in class, after reading it, write (type-written) a 1-2 page response paper that explains what you take to be the article's main point AND what you think of it. [10 pts]**

21. Tues. Apr. 8

Reader-Response Criticism

Readings: 1) McKenzie and Haynes, ch.11

22. Thurs. Apr. 10

Feminist Criticism pt.1

Readings: 1) McKenzie and Haynes, ch.13

- 2) *Biblical Studies Alternately*, pp. 48-50

23. Tues. Apr. 15

Feminist Criticism pt.2

Readings: 1) *Biblical Studies Alternately*, pp.67-79 (articles by Bird and Thimmes)

- 2) *Biblical Studies Alternately*, pp. 94-106 (P. Tribble, "Eve and Adam: Genesis 2-3 Reread" and "Not a Jot, Not a Tittle")

***HW DUE: Write a 1-2 page (type-written) response paper to the two articles by Phyllis Tribble on Eve and Adam: 1) What are the main points she is making and why/how does she make them? and 2) What do you think of her analysis and its implications for reading biblical texts? [10 pts]**

***THURS. APR. 17: NO CLASS (Easter Break)**

24. Tues. Apr. 22

Reading from Social Locations Generally: Liberationist and African-American Criticisms

Readings: 1) F. Segovia, "Reading the Bible as Hispanic Americans," pp.167-173

(copied)

2) J. Massey, "Reading the Bible as African Americans," pp. 154-160 (copied)

25. Thurs. Apr. 24

Reading from Social Locations Specifically: The Rhetoric of Race

Readings: 1) *Biblical Studies Alternately*, pp.171-174 ("Introductory Comment"); pp.

217-228 ("The Curse That Never Was"); pp. 291-307 ("The New Testament:

Confronting Its Impact on Jewish-Christian Relations")

***HW DUE: After reading the two articles (focus on the two main articles, not the introductory comment) from *Biblical Studies Alternately*, write a 1-2 page response paper (type-written) that explains what you take to be the most important points of both of them AND how they change your perceptions of reading biblical stories in light of the perspective of race. [10 pts]**

26. Tues. Apr. 29

The Rhetoric of Class Generally: Postcolonial Criticism (pt.1)

Readings: 1) *Biblical Studies Alternately*, pp. 309-312

2) Laura Donaldson, "Postcolonialism and Biblical Reading: An Introduction"
Semeia 75 (1996): 1-13 (copied)

27. Thurs. May 1

The Rhetoric of Class Specifically: Postcolonial Criticism (pt.2)

Readings: 1) *Biblical Studies Alternately*, pp. 368-384 (Botha article)

2) *Biblical Studies Alternately*, pp. 400-405 ("Canaanites, Cowboys, and Indians")

***HW DUE: Write a 1-2 page response paper (type-written) to the article "Canaanites, Cowboys, and Indians": 1) How does this article provide a reading based on perspectives of class and postcolonialism, AND 2) what do you think of what you see in this article? [10 pts]**

28. During finals week—our scheduled day for final exam: Date TBA according to university's Final Exam schedule

A. Employing the Fruits of Exegesis and Thinking about the Future

B. The Journey toward "Critical Commitment"

Readings: 1) Jasper, pp. 133-137

***NOTE: Non-Traditional Rewrite of Exegetical Paper is due at the scheduled time for the final exam for the course (see university's final exam schedule)**

TRADITIONAL EXEGETICAL PAPER GUIDE PART ONE

Instructions for Researching the Paper

PART 1: Identify Your Text

1. "Delimit your text"- Identify the beginning and ending of your text. What clues and indicators mark the beginning and ending of the text?
2. "Translate your text"- read and compare at least four different translations (e.g. NIV, NRSV, NAB, etc.) of your text. Note any textual problems in margins or footnotes. Note words that seem significant or problematic.

PART 2: Locate Your Text

1. Literary Context- What immediately precedes your text? What immediately follows your text? How does your text seem to fit and function in this context?
2. Historical Context- Using sources like commentaries and histories of Israel or New Testament background books, what seems to be the historical background of the text? Describe that background with its key events, persons, etc. How does the text fit and function in that historical context?

PART 3: The Form of Your Text

1. Make an outline of the structure and movement of the text. *Label the components by **function within** the text, **not** by **content** of the text.
2. What type of material is the text? A story? A poem? A letter? A law? What are the unique elements of this form? How does this form impact the interpretation of the text?
3. Where in "real life" might you have this form/ type of material? Worship setting? Home setting? School setting? Royal palace setting?

PART 4: Analyze Your Text

1. Within the text itself, what literary artistry do you see? What rhetorical devices are used? How do these devices affect the meaning of the text? Look for and note:

Repetition	Anaphora (repeated use of initial word)
Hyperbole (exaggeration for effect)	Irony
Simile (one thing likened to another)	Rhetorical Questions
Metaphor (implied comparison)	Dialogue between Characters
2. Note key words, names, and places which seem significant. Use Bible Dictionaries and Concordances to explore the significance of these words.
3. Address the theological issues in the text: What appears to be the major theological affirmations in this text? What is being said about God? about humanity? about salvation?

PART 5: Research Your Text

1. Use at least **eight commentaries/books** and **2 scholarly journal articles** to add to your work. *Particularly use these to add detailed information about each of the components of the guide that you have worked through (ex: historical context, literary context, etc.)*

PART 6: Apply Your Text

1. How could you bring this text to bear on human need? How could you apply this text in a setting of preaching, teaching, etc.

TRADITIONAL EXEGETICAL PAPER GUIDE PART TWO
Instructions for Writing the Paper

****Your main goal is to write your research from page one of these instructions. In order to do that, follow these guidelines in putting together your final paper:**

1. Turn in your final paper TYPED, DOUBLED SPACED, WITH 12 PT. FONT AND 1-INCH MARGINS ON ALL SIDES.
2. Make sure to reference any authors that you cite, including the book, page number, etc. in a consistent form throughout the paper.
3. The final paper should be 10-12 pages in length.

Format for the Paper

**think of your paper as a guided tour through your passage, where you are the tour guide who is leading an informed, yet not expert, reader through a critical interpretation of your chosen text*

1. Opening/ Introductory paragraphs- Give a general introduction to your text:
 - a. Give a basic summary of what happens in your text (brief!)
 - b. Explain why you and others find this text significant in general
 - c. Provide your thesis for what this text is/is doing/is saying, etc.
2. Give the outline of your text that you have devised (major units, subunits)—this should be in regular outline form

***the following sections (##3-6) should be thought of as background to orient your reader to the unit-by-unit analyses that will form the body of the paper. Here you are providing the orienting information to set up your reading of the passage:*

3. Note and discuss any significant textual and translation issues that arise from your comparison of different English translations.
4. Describe what comes before and after your text and how your text fits and functions in that context (literary context).
5. Describe the form or type (genre) of material that your text is and how this impacts its interpretation.
6. Discuss the specific historical background of the text and how the text fits and functions within that historical context.

***The following section (#7) should constitute the body of the paper. Here, organize the paper according to your outline (in other words, discuss the text by going sequentially through the major units as you have defined them). In the discussion of each unit, you should bring together the relevant insights you gained in your research especially from*

Part 4 on the research guide. You should also bring in the supplemental insights you gained from commentaries and other sources for each unit. So:

7. Walk through the passage unit by unit (following your outline of it) discussing the major literary devices found in the text, significant words, and any insights from commentaries (note: this is the primary part of the exegetical paper).

**The final sections of your paper should be thought of as the conclusion of your guided tour:*

8. Discuss the major theological affirmations in the text (from Part 4, number 3 on the research guide)

9. Drawing upon your work from Part 6 on the research guide, conclude your paper by proposing a specific way to apply this text. Include a sermon outline (with introduction and conclusion), an outline for a Sunday School lesson, etc., or some other concrete (but brief) example of application.

NON-TRADITIONAL REWRITE of Exegetical Paper Guide for Research and Writing

INSTRUCTIONS: The student will rewrite their exegetical paper (a mini-rewrite or supplement) from the perspective of feminist criticism, liberationist criticism, or other race or class considerations (non-traditional methods discussed in class). The paper should be **4-5 pages in length, typed, double-spaced, 12-pt font, with 1-inch margins on all sides.** The student should use *at least 4 scholarly sources, including at least one scholarly journal article.* The style and format may be free but should consistently follow a method of citation and documentation (SBL, Turabian, MLA, etc.). ***The paper is due at the time of and on the day of the final exam for the course.***

***IMPORTANT NOTE:** Each student's paper should *conclude* with a section that offers a critical assessment in general of the chosen method/perspective. This should be a discussion of the method's/perspective's perceived *strengths* and *weaknesses*, especially as they came out in trying to employ the method on a particular text. Refer back to our class discussions and the McKenzie and Haynes book chapters covering these methods.

1. Feminist Criticism: The student should take the issues and questions raised by feminist criticism (as presented in class) and go back through his or her text discussing how consideration of those issues and questions changes and/or supplements his or her initial exegesis of the text. For example, "how are women portrayed?," "how are gender and power and violence portrayed?," etc. The student should search for commentaries, books, or articles that may relate to his or her specific text but from a feminist perspective.

Some additional resources for feminist criticism in general that help to illustrate the method include the following:

- a. A. Laffey, *A Feminist Introduction to the Old Testament: A Feminist Perspective*
- b. C. Newsom and S. Ringe, eds., *The Women's Bible Commentary*
- c. *The Postmodern Bible* ch.6
- d. E. Schussler Fiorenza, "Feminist Hermeneutics," *Anchor Bible Dictionary* vol. 2, pp.783-791

2. Liberationist Criticism: The student should take the issues and questions raised by liberationist and Third-World criticisms (as presented in class) and go back through his or her text discussing how consideration of those issues and questions changes and/or supplements his or her initial exegesis of the text. For example, "how do themes of liberation and oppression show up in the text?," "how does the text speak to the needs of the poor?," "how does the text represent an ideology that serves to oppress or liberate the poor?," etc. The student should search for books or articles that may relate to his or her specific text but from a liberationist or Third-World perspective.

Some additional resources for liberationist criticism in general that help to illustrate the method include the following:

- a. McKenzie and Haynes, *To Each Its Own Meaning*, ch.14
- b. *The Postmodern Bible*, ch.7
- c. A. Ceresko, *Introduction to the Old Testament: A Liberation Perspective*
- d. C. Rowland, ed. *The Cambridge Companion to Liberation Theology* (Cambridge Companions to Religion; Cambridge: Cambridge University Press, 1999).

3. Race or Class Considerations: The student should take the issues and questions raised by race or class analysis (for example, Postcolonial Criticism) and go back through his or her text discussing how consideration of those issues and questions changes and/or supplements his or her initial exegesis of the text. For example, what elements of race or class considerations are at work in the text? What kinds of race or class issues/problems/concerns does this text raise for *readers* in contemporary settings? The student should search for books or articles that may relate to his or her specific text but offer a race or class analysis of the specific text.

For resources, the student should especially model his/her work after the articles in the *Biblical Studies Alternatively* book sections that deal with race and class. As an additional resource, the student might consult

- a. *The Postmodern Bible*, ch.7
- b. R. Sugirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World* (2d ed.; Maryknoll: Orbis, 1995).
- c. R. Sugirtharajah, *Postcolonial Reconfigurations: An Alternative Way of Reading the Bible and Doing Theology* (St. Louis: Chalice, 2003).
- d. M. W. Dube Shomanah, "Post-Colonial Biblical Interpretation" in *Dictionary of Biblical Interpretation* (Nashville: Abingdon, 1999), vol. 2, pp. 299-303.

Starter Bibliography for Biblical Interpretation

Adam, A., ed. *Handbook of Postmodern Biblical Interpretation*. St. Louis: Chalice Press, 2000.

_____. *What is Postmodern Biblical Criticism? Guides to Biblical Scholarship*. Minneapolis: Fortress, 1995.

Barton, J., ed. *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998.

_____. *Reading the Old Testament: Method in Biblical Study*. Philadelphia: Westminster, 1984.

_____. *The Nature of Biblical Criticism*. Louisville: Westminster John Knox, 2007.

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