

Ph.D. Syllabus

BT701 ADVANCED HERMENEUTICS AND THEOLOGICAL METHOD

Course: BT701 Advanced Hermeneutics and Theological Method
Credit: 3 Credit hours
Semester: Fall 2025 Session 1
Dates: August 18 – October 10, 2025
Time: Tuesday (6:00 – 9:00 pm Central time)
Place: Microsoft Teams
Professor: Dr. H. Wayne House, M.A., Th.D, J.D. / wayne.house@calvary.edu

DESCRIPTION

This course will study biblical hermeneutics focusing on the literal grammatical-historical method. This course will consider comparative and historical methods for biblical interpretation and delineate theological implications for faith and practice. Students will interact with philosophical and practical aspects of hermeneutical theory, comparing methodologies with a literal grammatical-historical hermeneutic and will compare theological systems deriving from each method.

OBJECTIVES

At the conclusion of the course the student should have achieved the following measurable outcomes:

- A. The student will demonstrate knowledge of the philosophy and methodology of biblical interpretation covered in this course. (PLO 1, 3, 4, 5) (A 1-8)
- B. The student will present carefully reasoned written work that demonstrates an understanding of the science and art of biblical interpretation. (PLO 1-5) (A1-8)
- C. The student will explain various arguments pro and con on the views of biblical interpretation and the process of interpreting the Bible according to authorial intent consistent with the literal historical grammatical method of interpretation. (PLO 1-5, A1-8)
- D. The student will be able to differentiate between various views on biblical interpretation covered in the class and be able to state their strengths and weaknesses. (PLO 3, 4) (A1-8)
- E. The student will contrast clear logical thinking with logical fallacies often used in arguments for alternative views of interpretation covered in the class.(PLO 3, 4) (A1-8)

- F. The student will make applications of Scripture that are consistent with the intent of the authors of the Bible. (PLO 4, 5) (A1-8)

TEXTBOOKS

Bible

The Bible is a required textbook in every course at Calvary University. To facilitate academic level study, students are required to use for assignments and research an English translation or version of the Bible based on formal equivalence (*meaning that the translation is generally word-for-word from the original languages*), including any of the following: New American Standard (NASB), English Standard Version (ESV), New King James (NKJV), or King James (KJV). Other translations and versions based on dynamic equivalence (*paraphrases, and thought-for-thought translations like NLT and NIV*) may be used as supplemental sources. Please ask the professor if you have questions about a particular translation or version.

Original Language Bible Study Software (Accordance or Logos)

Students are required to have digital resources to engage Biblical study in the original languages, including but not limited to *Biblia Hebraica Stuttgartensia (BHS)*, *Nestle Aland 28 (NA28)* – both including critical apparatus; *Septuaginta (LXX)*, *A Greek Lexicon of the New Testament and Other Early Christian Literature (BDAG)* by Bauer, Danker, Arndt, and Gingrich; *Hebrew and Aramaic Lexicon of the Old Testament (HALOT)* by Koehler and Baumgartner.

Required Textbooks (Those with asterisk are primary for class assignments; those with an asterisk are collateral reading and require a reading report and interaction.)

Hirsch, Jr., E.D.. *Validity in Interpretation*. New Haven and London: Yale University Press, 1967, (274 pp). ISBN 10: 0300016921 ISBN 13: 978-0300016925 Amazon: \$23.49

House, H. Wayne and Forrest S. Weiland, eds. *The Theory and Practice of Biblical Hermeneutics: Essays in Honor of Elliott E. Johnson*. Silverton, OR: Lampion House Publishing, 2022. (367 pp). ISBN 10: 173450675X ISBN13: 978-1734506754. Amazon \$26.95

Johnson, Elliot E. *Expository Hermeneutics: Advancing the Discussion*. Wipf and Stock. 2023. ISBN -10: 1666776947 ISBN -13: 978-1666776942 Amazon \$25.99

Ramm, Bernard. *Protestant Biblical Interpretation*. Third Revised Edition. Baker, 1980. ISBN -10 – 0801020832 ISBN -13: 978-0801020834 Amazon: \$30.00

ASSIGNMENTS

Assignment 1 – Read through the articles by Dr. House in week 1 module: “The Truth about Truth.” “Philosophy of Meaning: Interpretation and Application.” And “Hermeneutical and Theological Interpretation.” Type a list of 10 things you learned from reading each article by Dr. House. Post a Word document of 30 things you learned from reading these articles in Assignments in Canvas (100 points) (Due: October 28, 2024)

Assignment 2 – Read the introduction and chapters 1 and 2 in *Validity in Interpretation* by Hirsch (see PDFs in modules). Answer the questions by Piper on Hirsch on the introduction and chapters 1 and 2 at the end of the syllabus. Type out all answers in a Word document and post under Assignments in Canvas (100 points) (Due: November 4, 2024)

Assignment 3 – Read chapters 3-5 and appendices in *Validity in Interpretation* by Hirsch. Answer the questions by Piper on these chapters listed at the end of this syllabus. Type out your answers in a Word document and post under Assignments in Canvas (100 points) (Due: November 11, 2024)

Assignment 4 – Read Ramm’s book *Protestant Biblical Interpretation* and type a critical book review (6 pages double spaced following Turabian style) and post under Assignments in Canvas (100 points) (Due: November 18, 2024)

Assignment 5 – Read Johnson’s book *Expository Hermeneutics* and type a critical book review in a Word document (6 pages double spaced in Turabian style) and post under Assignments in Canvas (100 points) (Due: November 25, 2024)

Assignment 6 – Read the book by House and Weiland, *The Theory and Practice of Biblical Hermeneutics* and type a critical book review (6 pages double spaced following Turabian style) and post under Assignments in Canvas (100 points) (Due: December 4, 2024)

Assignment 7 – Give a PowerPoint presentation (30 minutes) to the class on one of the chapters in the book *The Theory and Practice of Biblical Hermeneutics* by House and Weiland. Post the PowerPoint project under Assignments in Canvas. Dr. House will assign the chapter to each Ph.D. student (100 points) (Due: December 5, 2024)

Assignment 8– Write an exegetical research paper on a Bible text selected by you and approved by the professor (20-25 double spaced pages following Turabian style). Each exegetical paper must include: Hebrew OT text or Greek NT text, your translation, the context, the exegetical outline, summary message, commentary on the text, biblical theology, applications and bibliography. The student will present the results of his/her research in the final class (300 points) (Due: December 9, 2024)

GRADING SCALE

960-1000 points	A
940-959 points	A-
920-939 points	B+
880-919 points	B
860-879 points	B-
0-859 points	F

POLICIES

All assignments are to be submitted in Assignments in Canvas. No hard copies will be accepted.

All research papers must be submitted in Turabian style according to *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition.

Students with disabilities have the responsibility of informing the Accommodations Support Coordinator (aso@calvary.edu) of any disabling condition that may require support.

The Clark Academic Center (learning@calvary.edu), is dedicated to providing free academic assistance for all Calvary students. Student tutors aid with all facets of the writing process, tutor in various subject areas, prepare students for exams and facilitate tests. Please take advantage of this service.

Plagiarism is defined as copying any information without identifying the source. This also includes taking another person's or AI entity's ideas or constructs and presenting them as your own. The use of AI generated content in student work is prohibited (even if cited) as it does not represent original work created by the student and is an unreliable aggregate of ideas from other sources. Plagiarism will result in a zero for the assignment and the student will be reported the Ph.D. director.

COURSE SCHEDULE

WEEK 1 – LECTURE ON EPISTEMOLOGY

Lecture 1: How Do We Know That We Know (The Nature of Knowledge)

House, "The Truth about Truth" (PDF)

House, "Philosophy of Meaning, Interpretation, and Application" (PDF)

Lecture 2: Hermeneutics and Theological Interpretation

House, "Hermeneutical and Theological Interpretation" (PDF)

Lecture 3: The Nature of Meaning, Interpretation, and Application

Hirsch, *Validity in Interpretation*

Preface, vii-xii

Chapter 1, In Defense of the Author, 1-23

Chapter 2, Meaning and Implication, 24-67

Piper, "Study Questions on E.D. Hirsch, *Validity in Interpretation*" (answer questions on handout, chapters 1 and 2)

WEEK 2 – LECTURE ON HIRSCH

Lecture 1: The Nature of Meaning, Interpretation, and Application - continued

Lecture 2: Interaction with Hirsch's Approach to the Process of Interpretation

Hirsch, *Validity in Interpretation*

Chapter 3, The Concept of Genre, 68-126

Chapter 4, Understanding, Interpretation, and Criticism, 127-163

Chapter 5, Problems and Principles of Validation, 164-207

(Appendix is optional for this lecture but required reading for course and reading report)

Appendix I. Objective Interpretation, 209-244

Appendix II. Gadamer's Theory of Interpretation, 245-264

Appendix III. An Excursus on Types, 265-274

Piper, "Study Questions on E.D. Hirsch, *Validity in Interpretation*" (answer questions on handout, chapters 3-5)

WEEK 3: HISTORY OF HERMENEUTICS

Lecture 1: Introduction and History of Biblical Hermeneutics

Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics for Conservative Protestants*

Reading for Class Discussion and Reports:

Chapter 1, Introduction, 1-22

Chapter 2, Historical Schools, 23-84

Chapter 3, The Protestant System of Hermeneutics, 85-106

Lecture 2: The Development of Allegorical Interpretation in the Patristic Period and the Re-emergence of Literal Interpretation

Reading for Class Discussion and Reports:

House, "Clash between Literal and Allegorical Interpretation in the Patristic Period through

"Luther and Biblical Interpretation"

"Irenaeus on the Interpretation of the Old Testament"

Lecture 3: Principles that Lead to Literal-Grammatical-Historical Interpretation

Lecture 4: Distinguishing Interpretation from Meaning and Meaning from Application

Lecture 5: Figurative Language and Literal Interpretation

Reading for Class Discussion and Reports:

Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics for*

Conservative Protestants

Chapter 4, The Perspective Principles of Interpretation 107-128

Chapter 5, The Specific Principles of Protestant Interpretation, 129-143

WEEK 4: THE DOCTRINAL AND PRACTICAL USE OF THE BIBLE AND PROBLEM OF INERRANCY

Lecture 1: The Doctrinal Use of the Bible

Lecture 2: The Devotional and Practical Use of the Bible

Lecture 3: The Problem of Inerrancy and Secular Science in Relation to Hermeneutics

Reading for Class Discussion and Reports:

Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics for Conservative Protestants*

Chapter 6, The Doctrinal Use of the Bible, 144-165

Chapter 7, The Devotional and Practical Use of the Bible 166-181

Chapter 8, The Problem of Inerrancy and Secular Science in Relation to Hermeneutics, 182-195

WEEK 5: TYPES AND GENRES OF THE BIBLE

Lecture 1: The Interpretation of Types

Lecture 2: The Interpretation of Prophecy

Lecture 3: The Interpretation of Parables, Psalms, and Drama in the Bible

Reading for Class Discussion and Reports:

Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics for Conservative Protestants*

Chapter 9, The Interpretation of Types, 196-219

Chapter 10, The Interpretation of Prophecy, 220-253

Chapter 11, The Interpretation of Parables, 254-266

Epilogue, 267-268

House, "Josephus and the Fall of Jerusalem: An Evaluation of the Preterist View on Jerusalem in Prophecy"

House, "The Understanding of the Church Fathers Regarding the Olivet Discourse and the Fall of Jerusalem"

House, "Premillennialism in the Ante-Nicene Church: Why the Divide in the Early Church on Chiliasm?"

House, "Biblical and Theological Discussion of Traditional Dispensational Premillennialism"

House, "The Wisdom of Proverbs," in *Living Wisely in a Foolish World*

WEEK 6: THE PRACTICE OF BIBLICAL INTERPRETATION

Lecture 1: The Practice of Biblical Interpretation

Topics of Lectures:

House, “The Hermeneutics of Historic Premillennialism”

House, “A Comparison of Covenant Theology and Dispensationalism”

House, “Do Matthew 24 and 1 Thessalonians 4 Refer to Different Comings of Christ?”

Lecture 2: The Practice of Biblical Interpretation

Topics of Lectures:

House, “Does Galatians 3 Mean that Women Can Preach and Rule in the Church?”

House, “Was Abraham Looking for a Real City?”

House, “What is the ‘Perfect’ in 1 Corinthians 13:10?”

Lecture 3: The Practice of Biblical Interpretation

Topics of Lectures:

House, “Does Hebrews 6 Teach That Believers Can Lose Their Salvation?”

House, “Does John 15 Teach the Loss of Salvation?”

House, “What is the Πνευματικῶν in 1 Corinthians 12-14?”

WEEK 7: STUDENT POWERPOINT PRESENTATIONS ON THE THEORY AND PRACTICE OF BIBLICAL HERMENEUTICS

Power Point Presentations by Students based on *House and Weiland, The Theory and Practice of Biblical Hermeneutics*. Presentations should be between 30-40 minutes in length.

Foreword, 1-2

Introduction, 3-10

Chapter 1, Meaning-Types and Text-Tokens: An Examination of the Relationship between the Biblical Text and Its Meaning, 11-32

Chapter 2, The Task of Recognition, or How to Read a Text, 33-50

Chapter 3, Is an Objective Interpretation of the Biblical Text Possible?, 51-66

Chapter 4, Biblical/Theological Arguments that Lend Support to E.D. Hirsch’s Original Claim Regarding Objective Hermeneutics, 67-86

Chapter 5, Human Limitations, the Hermeneutics of Suspicion, and the Holy Spirit’s Ministry of Illumination, 87-120

Chapter 6, How is Christ Revealed in the Old Testament?, 121-152

Chapter 7, A Man to Emulate: Twenty-first Century Servant-Leader of a First-Century Narrative Type, 153-168

Chapter 8, Pauline Exegesis in Galatians 3:16: Preposterous Imposition or Profound Insight, 169-185

Chapter 9, The Very Right of God: The Meaning of Luke 13:1-9, and Criticism(s) of John Piper's View of the Role of God in Tragedy: A Narrative Analysis, 185-204
Chapter 10, The Use of Isaiah 7:14 in Matthew 1:22-23, 205-232
Chapter 11, Hot and Soft Spots in Discerning the Literary Design of Luke 9:51—19:27, 233-254
Chapter 12, Should We Preach Christ from the New Testament Back into the Old Testament?, 255-268
Chapter 13, Jesus' "But I say to You" in the Sermon on the Mount: A New Law, a New Interpretation of the Law, or an Old Interpretation of an Old Law, 269-286
Chapter 14, Seeing the Risen Messiah from the Psalms: Inerrancy and Insight in Acts 2, 287-308
Chapter 15, The Significance of the New Covenant in the New Testament, 309-334
Chapter 16, Acts 15 and the Purpose of Acts: A Model for Contextualization?, 335-352
Chapter 17, The Christological and Eschatological Significance of Jesus' Second Sign-miracle in the Fourth Gospel: Healing of the Official's Son in John 4:43-54, 353-368

WEEK 8: STUDENT RESEARCH PAPERS

BIBLIOGRAPHY

- Berding, Kenneth and Jonathan Lunde, eds., *Three Views on the New Testament Use of the Old Testament* (Grand Rapids, MI: Zondervan, 2008).
- Bullinger, *Figures of Speech Used in the Bible*. Grand Rapids: Baker Book House, 1968.
- Chou, Abner. *The Hermeneutics of the Biblical Writers*. Grand Rapids, MI: Kregel. 2018.
- Cone, Christopher. *Integrating Exegesis and Exposition: Biblical Communication for Transformational Learning*. Fort Worth, TX: Exegetica. 2015.
- Cone, Christopher. *Priority in Biblical Hermeneutics and Theological Method*. Raymore, MO: Exegetica Publishing, 2018.
- Cone, Christopher. *Prolegomena on Biblical Hermeneutics and Method, 2nd Ed.* Fort Worth, TX: Tyndale Seminary Press, 2012.
- Couch, Mal, ed. *An Introduction to Classical Evangelical Hermeneutics*. Grand Rapids: Kregel Publications, 2000.
- Davis, John J. *Biblical Numerology*. Grand Rapids: Baker Book House, 1968.
- Gerstner, John. *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism*. Nicene Council. 2009.
- Grondin, Jean. *Introduction to Philosophical Hermeneutics*. New Haven, CT: Yale University Press. 1997.

Gundry, Stanley N. and Gary T. Meadors. *Four Views on Moving Beyond the Bible to Theology*. Grand Rapids, MI: Zondervan, 2016.

Hirsch, E.D., Jr. *The Aims of Interpretation*. Chicago: University of Chicago Press, 1976.

Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. IVP, 2010.

Ryken, Leland. *How to Read the Bible as Literature*. Grand Rapids: Zondervan Publishing House, 1984.

Stuhlmacher, Peter. *Historical Criticism and Theological Interpretation of Scripture*. Philadelphia: Fortress, 1977.

Tan, Paul Lee. *The Interpretation of Prophecy* by Bible Communications, Inc., 1974.

Terry, Milton. *Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments*. New York, NY: Hunt and Eaton. 1890.

Thomas, Robert L. *Evangelical Hermeneutics*. Grand Rapids: Kregel, 2002.

Van Til, Cornelius. *A Survey of Christian Epistemology*. Philipsburg, NJ: Presbyterian and Reformed. 1969.

Webb, William. *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. Downers Grove, IL: IVP. 2001.

Zuck, Roy B. *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Colorado Springs, CO: Victor), 1991.

Appendix

The following was provided to me by John Piper several years back that should help you in dealing with the book by Hirsch, though we may add to this during the course, and not use every part of the handout in class discussion. There are several grammatical changes, punctuation, and typos that I am sure John would change now, but I am giving it to you (with a fresh retype) as he gave it to me. I mean no disrespect in do so.

Study questions on E. D. Hirsch's *Validity in Interpretation* by John Piper

Suggestions for Reading Hirsch

1. It would be a shame (and very difficult) to try only to answer the study questions instead of reading Hirsch's book. My suggestion is that you read through the questions on each chapter first. Then read very thoughtfully through the chapter in Hirsch, marking places where answers are found. But don't write out your answer until the chapter is read. Then go back to your marks and write an answer to each question. This method is necessary because often the answers are clarified by later material.
2. Your answers should be a combination of your own words and quotes from Hirsch. *Always* put the page number where you found the answer. I encourage you to use "9.3" to indicate page 9, three tenths of the way down the page. Then we can all go right to the spot in class if necessary.
3. Strive to *understand* the ideas, not just to answer questions. If you think I've asked the wrong questions make a note to ask me the right ones in class.
4. This is a great book – one that you will reread with profit in twenty years. Because it is great it is hard. Don't try to zip through it. Ponder what is hard. Stretch your mind.

Preface (vii – xii)

1. What view of interpretation is Hirsch waging his war against? Don't just give it a name, but explain how it conceives the task of interpretation.
2. What does Hirsch think is really at stake in this controversy, that is, what larger issue than the nature of interpretation?
3. What are the "two moments" in interpretation and how are they related?
4. How does Hirsch distinguish the theoretical and the practical aim of any genuine discipline?

Chapter 1. In defense of the author

5. Hirsch spells out in section A the kind of interpretation I asked you to explain in question one. What name does he use for it here? What is the "radical historic view" and the "psychologistic view"?
6. In sections B-E Hirsch attacks four attempts to "banish the author." The reason he does this is because "If a theorist wants to save the ideal of validity he has to save the author as well" (6.1). Section A is written to prove this quote. Summarize Hirsch's proof giving the page reference for each step of the argument. (Note: an argument is usually a string of

“therefores” or a string of “because.” It took me six steps to summarize his argument. You should have about that many.)

7. How does Hirsch prove that “an author's meaning *cannot* change – even for himself”?
8. Hirsch thinks that “When critics speak of changes in meaning, they are usually referring to changes in significance.” What does he mean by these two terms and how are they related?
9. One famous argument against equating the meaning of the text with what an author intended to mean, is called “The Intentional Fallacy.” State the argument and summarize Hirsch's refutation.
10. How does Hirsch respond to the following three arguments against making the author's meaning the norm for valid interpretation? a) That meaning is inaccessible because “not even an author can reproduce his original meaning experience.” b) It is futile to make the author's meaning your aim because “the author's intended meaning cannot be *certainly* known.” c) Authors always have in their mind when they write meanings which on the one hand don't pertain to the subject of their discourse and on the other hand are of the kind that cannot be conveyed through words (e.g. some visual conceptions). So no interpreter will ever reach these meanings. They are inaccessible.
11. What is “verbal meaning”?
12. Why does Hirsch think that, while the inaccessibility of authorial meaning cannot be proved or disproved with theoretical certainty, nevertheless it is “highly improbable”? Give an example from your own experience in which you were “virtually certain” that someone had understood your intended meaning.
13. A final argument leveled against the normative status of authorial meaning is that “the author himself often does not know what he means.” What is inadequate about this argument when Kant says he understood Plato better than he understood himself?
14. The first paragraph on page 22 is a low point in this book's clarity, at least to me. Do you understand this sentence: “There is a difference between meaning and consciousness of meaning, and since meaning is an affair of the consciousness, one can say more precisely that there is a difference between consciousness and self-consciousness”? I suspect the problem is that Hirsch here introduces a problem which he only solves in chapter 2 sec D & E. Therefore his terms here are unexplained and so unclear. He probably senses this and so gives us footnote 19. (But note well: footnotes are not a satisfactory substitute for clarity).

Chapter 2: Meaning and Implication

15. Why cannot the goal or object of interpretation be defined by “the ontological status of a text”? What then does define the object of interpretation?
16. Hirsch gives four reasons for adopting the author's meaning as the norm for valid interpretation. The first three he only mentions. The last he says is the one he wants to employ. Briefly summarize each.
17. What is the “Humpty-Dumpty effect” and what underlying principle demands that this effect be operative?
18. What is his initial definition of Verbal Meaning?
19. In section B Hirsch's argument is mainly from experience. What common experience does he cite to show that the psychologistic objection to the reproducibility of an author's

meaning is inadequate? Mention the aspect of this objection which experience contradicts.

20. Hirsch says, “One can never prove or disprove the dogma of radical historicism,” but nevertheless that “the position of radical historicism is very probably false”. What is this dogma and what is the basic reason Hirsch thinks it is improbable?
21. Hirsch argues that verbal meaning must not only be reproducible but also determinate. What two things does he mean by determinateness of a verbal meaning?
22. What is the ground of the determinateness of the verbal meaning? That is, what causes it to be determinate?
23. What common experience of communication causes Hirsch to introduce the idea of verbal meaning as a “willed type”? What does he mean by a “type”?
24. The general point of sections E and F is stated in section G. What is it?
25. In section G what does Hirsch say is “the crucial problem in the theory and practice of interpretation”? Why is it so crucial?
26. What is the “apparently magical potency” of a type and how does this relate to implications?

Chapter 3: The Concept of Genre

27. Why does Hirsch introduce the term “genre” instead of simply using “type”?
28. a) Explain what Hirsch means by “All understanding of verbal meaning is genre-bound.”
b) How does our idea of an utterance’s genre come into being?
29. What is the “hermeneutic circle” defined in terms of part and whole and in terms of trait and genre?
30. Why is the hermeneutic circle not completely hopeless?
31. a) How do we know that not only understanding but also writing is genre-bound? b) And how do we know that the notion of the whole that guides a writer’s selection of words is not merely a notion of a “particular unique meaning” but is rather a “generic conception”?
32. a) What is the “intrinsic genre”? Try not to just copy words that have no meaning for you. Think it through and make it your own so you can say it in your own words. b) How is the intrinsic genre distinct from what we call “context”?
33. What is an “extrinsic genre”?
34. On page 91 Hirsch says, “if an implication is a trait of a type, it is an aspect that partly defines the type, for if the trait were not there, then the type would be a different type; to have the one is to have the other.” Is this inconsistent with the first paragraph on page 86? If so, why? If not, why not?
35. If an “intrinsic genre” must be a *shared* type so that the same implications are generated for the reader asked for the writer, how then can I understand a new intrinsic genre which I do not share?
36. Hirsch quotes Boeckh as saying, “Since the principles under which understanding must occur, and the functions of understanding are everywhere the same, there can be no specific differences in hermeneutic theory corresponding to different objects of interpretation.” Then in contrast to Boeckh Hirsch cites Betti’s view that there must be in general 3 types of interpretation for 3 types of texts: re-cognitive for historical and literary texts, presentational for dramatic and musical texts, and normative for legal and sacred texts. Hirsch’s own view overlaps but also contrasts with both of these. What is *his*

view about the way methods of interpretation vary are do not vary as texts vary?

37. Review Hirsch's terms in the bottom paragraph of p. 121 (this is a good summary). Now explain, in view of his definition of meaning as a willed type governed by an intrinsic genre, how can we legitimately find a meaning in a text that the author did not even know could possibly be there.

Chapter 4: Understanding, Interpretation and Criticism (Only Sections A, B, and C)

38. What is the difference between saying two interpretations of the text are “different” and that they are “disparate”?
39. a) How does Hirsch distinguish “understanding” and “interpretation”? b) Explain the statement, “the historicity of interpretation is quite distinct from the timelessness understanding.”
40. How does he distinguish “interpretation” and “criticism”?
41. What is the proof that understanding is not an immediate given but always involves active construing of physical signs by the reader?
42. How does the concept of “judgment” relate to meaning, interpretation, understanding and criticism?

Chapter 5: Problems and Principles of Validation

43. What is “validation” in this book?
44. What does Hirsch mean that an “interpretive hypothesis tends to be self-confirming”? Why does it?
45. How does Hirsch distinguish between “validation” and verification in interpretation? Why is it that a valid interpretation can later be rejected as false but still be viewed as once valid?
46. Here is one big question to see if you understand Hirsch's discussion of probability judgments as they relate to testing the validity of an interpretation. Suppose one interpretation construes Paul's phrase “justified by faith” (Rom. 5:1) to mean that justification is a consequence of faith, and another interpreter construes it so that justification grounds and enables faith. Now you must try to determine which of these two is *valid*.
- a) using the three criteria mentioned on p. 179 (and 197) describe the process you would go through in determining which of the above two interpretations is valid. That is, describe how each of these 3 criteria apply in this specific case. (Don't try to do it without reading the chapter and his own illustrations).
- b) State how you determine what evidence is relevant and what is not. Hirsch mentions two characteristics of relevant evidence.
- c) Explain how the principle at the bottom of p. 185 might function in your probability judgment.

