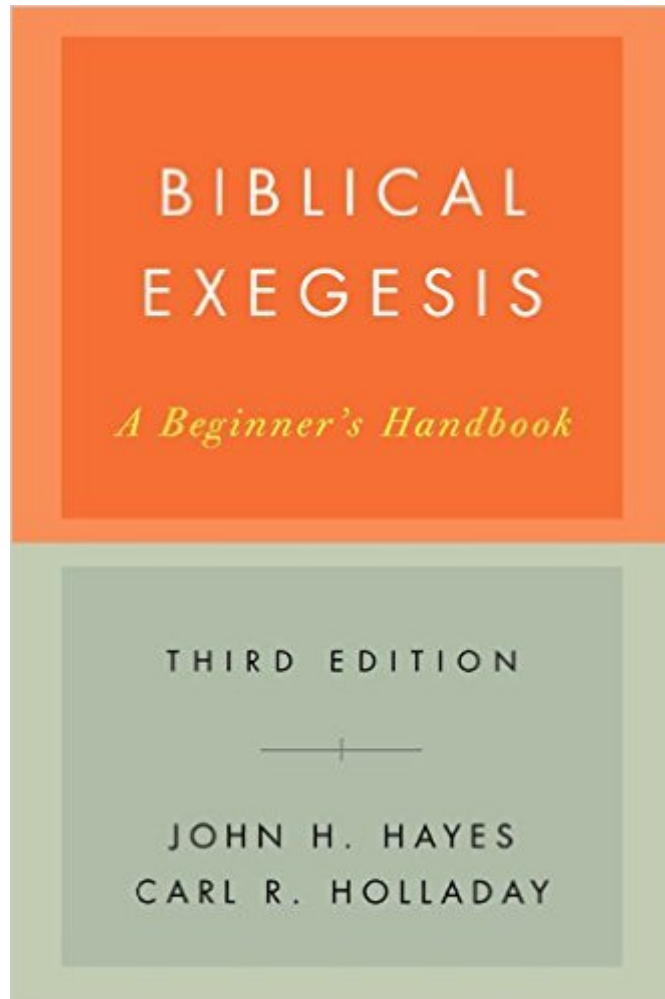


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# Biblical Exegesis: A Beginner's Handbook



## Synopsis

John Hayes and Carl Holladay have thoroughly revised and expanded this best-selling textbook, adding new chapters on emerging methods of interpretation and the use of computer technology for exegesis. All bibliographies have been updated, and Scripture has been converted to the NRSV. This new edition retains the features of the early editions: a minimum of technical terms, solid introductory guidelines in exegetical methods, and a valuable presentation of exegetical theory and practice. It is ideal for general introductory exegesis courses, introductions to the Old and New Testaments, and introduction to preaching, as well as for pastors and lay leaders.

## Book Information

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## Customer Reviews

One of the many flavors of introductory biblical criticism books available. What I enjoyed about this book--and one of its particular aims--was its fresh, non-technical presentation of thoughts and ideas under consideration, casting new light on familiar concepts and grounding them in the everyday world, and how it made plain the many questions we oftentimes intuitively ask about the text, but aren't fully aware of doing. This book takes the common sense from which the sophistication of biblical criticism has been built and exposes it, which is truly delightful. When I read that it was going to have a two-testament approach, I was skeptical. Other such books that have attempted a more holistic, inclusive outlook (such as *To Each Its Own Meaning* by McKenzie and Haynes), have tended to draw from their pool of examples unevenly. It is certainly instructive, for instance, for a

person in New Testament studies to see a certain methodology or concept applied to a Hebraic text (or vice versa), but to see this play out in one's specific field of study--especially when dealing with an introductory book--is a necessity. Although many of the examples given in this book are widely used, appearing in other forms of this literature, I was pleasantly surprised by the very balanced treatment of both testaments throughout. This increases its value to students of both fields. The only place where I felt more could have been provided was in the discussion of textual families, which focused almost exclusively on New Testament texts without revealing the hidden secret (at least to new exegetes) that the so-called Masoretic Text is really a family or type of text and not a single manuscript. One book belonging to this type of literature is *Reading the Old Testament* by John Barton. I love that book.

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