

PhD–CHTH G105-C02, MA–NT/OT 6ZF6—History of Biblical Interpretation

McMaster Divinity College

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Winter 2010 (Term 2)

Monday 1:30-3:20 p.m.

Course Description

This course in the History of Biblical Interpretation assumes that the student is familiar with the basic theories of biblical interpretation, and builds upon this knowledge to explore traditional and recent methods of critical biblical interpretation in more detail. Consideration is given to both the development of biblical interpretation and the various methods currently employed.

Course Objectives

Through required and optional reading, lectures and class discussion, seminar presentations, and the completion of assignments, the student should fulfill the following course objectives:

Knowing

1. to understand the history of the development of biblical interpretation.
2. to recognize the major figures who have influenced biblical criticism and interpretation.
3. to know the major forms of biblical interpretation, both traditional and recent.
4. to gain expert knowledge of at least one traditional method and one recent method previously not studied by the student.

Being

1. to be and become a responsible interpreter of the Bible, in light of knowledge of the history and development of biblical interpretation.
2. to appreciate the insights into interpretation gained through the development of biblical interpretation.
3. to reflect an attitude of intellectual humility before the panoply of interpretive methods.

Doing

1. to apply both traditional and recent methods of interpretation to various portions of the biblical text.
2. to express your understanding of biblical interpretation in both written and oral form.
3. to raise and handle significant hermeneutical questions that emerge from study of the history of biblical interpretation.
4. to learn to respond constructively and creatively to the use of a variety of critical interpretive methods.

Course Prerequisites

Prerequisites: Admission to the M.A. or Ph.D. programs of McMaster Divinity College with a focus upon biblical studies, including having taken a course in New Testament introduction; and ancient and modern languages as appropriate.

Course Requirements

This is an advanced-level course in New Testament studies, and will be taught in this way. Therefore, it is assumed that students will perform as advanced-level students to facilitate learning. This means that students will be expected to do suitable academic work outside of the classroom.

Successful completion of this class requires each of the following assignments to be completed satisfactorily. Failure to make a valid attempt to complete *each* of these requirements may constitute grounds for failure of the course.

1. Active participation in each session of the course, including the meeting on April 12 (the week of final examinations). The student is expected to come to class having prepared sufficiently by means of primary and secondary reading and reflection to make a significant contribution to the topic of discussion for the course each day. Some suggested reading is given, and a short bibliography is included for further reference. Students will want to begin building their own, more extensive bibliographies.

2. Presentation of seminar papers, and hermeneutical paper. The student is expected to distribute one week in advance in advance and lead discussion of assigned seminar papers. The hermeneutical paper is to be brought to class on the last day.

3. Reading of the Greek New Testament or Hebrew Bible. Each student is expected to read as much of the New Testament in Greek or Hebrew Bible as possible.

4. Completion of all written assignments. See below. **No e-mail submissions of final papers are accepted.**

Course Textbooks

Students are required to possess the following:

Stanley E. Porter, ed. *Dictionary of Biblical Criticism and Interpretation*. London: Routledge, 2007; repr. Paperback, 2009.

Stanley Porter and Jason Robinson have written an introduction to hermeneutics that is in the process of being approved for publication. Students interested in reading this manuscript and commenting on it should contact Porter. The volume is *Hermeneutics and Interpretive Theory: A Critical Introduction*.

A standard edition of the Greek New Testament, such as the Nestle-Aland (26th or 27th edn), UBS (3rd or 4th edn) or Westcott-Hort. Neither the Textus Receptus nor the British Bible Society 2nd edn is acceptable as a primary edition, but should be consulted where pertinent. And/or the *Biblica Hebraica Stuttgartensia*, or equivalent Hebrew Bible.

A literalistic English version of the New Testament, such as the New American Standard Bible or NRSV.

A focused history of biblical interpretation, focusing upon your particular Testament. See the list below.

The Guides to Biblical Scholarship volumes published by Fortress Press that you find pertinent.

Students are expected to possess or have ready access to the following:

Books on the history of interpretation of the Bible. See below.

Books on exegesis of the Bible. See below.

Books on particular forms of criticism. See below.

Books on hermeneutics.

All required textbooks for this class and others at the Divinity College are available from R.E.A.D. On Books, and should be purchased as early as possible, and at least by the beginning of the term when R.E.A.D. On Books has the book room open here at the College. They can be contacted at: 304 The East Mall, Suite 100, Etobicoke, ON M9C 5K1; phone 416-620-2934 ext. 4; fax 416-622-2308; e-mail books@readon.ca; or www.readon.ca. The books are available through other book services as well.

Course Assessment

Each student is required to complete the following requirements, with the indicated weighting of value:

1. Participation (0%). Students are expected to participate actively in the class.

2. Read the required dictionary of biblical criticism and interpretation, the New or Old Testament text as appropriate, and at least one other significant history or analysis of biblical interpretation from those with an asterisk in the bibliography below (0%). The required textbook does not fulfill this requirement. The student will be asked to confirm completion of this assignment at the last class meeting.

3. Paper (6000 words, excluding notes and bibliography) on a traditional method of biblical interpretation as embodied by a major practitioner, and presentation and assessment of application of this method to a significant biblical passage (40%). One traditional method of biblical interpretation should be chosen and demonstrated on a specific passage of the Bible. The method must be presented in terms of one of its major critical proponents, although other key figures may be referenced. The mark for this paper includes the quality of presentation of the paper to the class for discussion.

Traditional methods to choose from may (but are not restricted to) include: form, source, or redaction criticism, dialectical theology, traditions history, history of religions, the new hermeneutic, structuralism.

4. Paper (6000 words, excluding notes and bibliography) on a recent method of biblical interpretation as embodied by a major practitioner, and presentation and assessment of application of this method to a significant biblical passage (40%). One recent method of biblical

interpretation should be chosen and applied to and demonstrated on a specific passage of the Bible other than of the literary type treated in the first paper. The method should be presented in terms of one of its major critical proponents, although other key figures may be referenced. The mark for this paper includes the quality of presentation of the paper to the class for discussion.

Recent methods to choose from may (but are not restricted to) include: social-scientific criticism, canonical criticism, New Tübingen School, a specific form of literary criticism (narrative, reader-response, deconstruction, poststructuralism, etc.), theological hermeneutics, redemptive-historical hermeneutics, paleo-orthodox hermeneutics, linguistic criticism, rhetorical criticism, ideological criticism (liberation, feminist, etc.).

5. Final hermeneutical paper (3000 words, excluding notes and bibliography) (20%). The student is to reflect critically on the hermeneutical implications and appropriate responses to the various critical methods discussed, with a look to the future of biblical interpretation.

Papers 3 and 4 are due in written form to the entire class (at least) one week before the oral presentation. The student merely summarizes the paper (10 minutes) and then leads discussion. We will try to arrange so that papers on related topics are presented on the same day. All final forms of papers are due on **April 12**, the last day that the class meets.

The professor assumes that students already know how to research, write and orally present papers. Content, clear thinking and depth of analysis and research are the most important requirements, but clarity and consistency of presentation are also of high importance. Students *must* follow the *McMaster Divinity College Style Guide for Essays and Theses*.

Late papers (including late distribution of seminar papers) are decreased by half a full letter grade (5%) each day or portion of a day that they are late. Papers are due on the day assigned (including a suitable draft one week before presentation). Do not ask for exceptions to this policy. Failure to submit a written statement of a paper topic, or failure to write on the assigned topic, will result in a failing grade on the assignment.

Classroom Behavior

The following guidelines are presented to encourage all students to participate together in this course, and should be kept in mind at all times.

1. Please respect the opinions of others, even if you do not agree with them. Extend courtesy by not ridiculing others' ideas, but feel free to respond to them logically and critically and in an orderly manner.

2. Students should be on time to class, or be prepared to offer an explanation after class to the professor.

3. Students are expected to stay for the entire class session, unless arranged in advance.

4. Students may eat and drink in class so long as they do not distract others or leave the remains of such activities behind for others to clean up (and bring enough for the professor as well!).

5. Students are not expected to be doing work on any other subject except that of this course according to the outline below and as appropriate.

6. Students are not to carry on other conversations in class, especially with those seated immediately adjacent to them. If something being said or done in class is not clear, please ask the professor at an appropriate time and in an appropriate way.

7. Cell phones and related devices are to be turned off during class.

8. Computers may be used in class only as they are used directly for the work of the class session.

Students who fail to respect these guidelines will be dismissed from the class, with all of the consequences implied.

Course Schedule

This is a reasonable yet tentative outline of the content of each session's activities. The professor reserves the right to change the content of lectures and topics. The professor will unfortunately need to be away from class on College business on several occasions, so alternative teaching arrangements will be made.

January 4

Course requirements

Major Issues in Contemporary Biblical Interpretation

January 11—The Early Days of Biblical Criticism

January 18—The Growth of Biblical Criticism

January 25—Dialectical Theology; Theological Hermeneutics; Literary Hermeneutics

February 1—Diversity or Chaos in Contemporary Biblical Criticism?

February 8—Seminar Presentations

(February 15—Reading Week and Holiday, no class)

February 22—Seminar Presentations

March 1—Seminar Presentations

March 8—Seminar Presentations

March 15—Seminar Presentations

March 22—Seminar Presentations

March 29—Seminar Presentations

April 5—Seminar Presentations

April 12—Hermeneutical Paper Presentations (we will be meeting for a regularly scheduled class during the final examination week)

April 12—All final copies of written assignments due to my office, by 6:00 p.m., **hard copies only.**

College Style for Submission of Written Work

All written work—unless informed otherwise by the professor—is to be submitted in accordance with the *McMaster Divinity College Style Guide for Essays and Theses*, available on the McMaster Divinity College web-site.

Statement on Academic Honesty

Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g. failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College.

Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty at www.macdiv.ca/regs/honesty.php.

Gender Inclusive Language

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all of its publications. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected. The NRSV and TNIV are examples of the use of inclusive language for human beings. It is expected that inclusive language will be used in chapel services and all MDC assignments.

This syllabus for this course is for information only and remains the property of the respective professor. This syllabus is prepared with the best information available, but the professor reserves the right to change the content and format of the course.

Bibliography for Study of the History of Biblical Interpretation

The following is a bibliography that gives a categorized list of many major works in biblical interpretation. The bibliography emphasizes New Testament study. There are many more works that the student will need to find in the course of research. Not included—but very important nonetheless—are the secular equivalents, that is, works in the areas of criticism that are not written with interpretation of the Bible in mind (e.g. literary criticism, hermeneutics, etc.).

Histories and Analyses of Interpretation

- *Baird, W. *History of New Testament Research*. 2 vols. Minneapolis: Fortress Press, 1992, 2003.
- Barton, J. *The Nature of Biblical Criticism*. Louisville: Westminster/John Knox, 2007.
- Davison, R., and A.R.C. Leaney. *The Pelican Guide to Modern Theology*. III. *Biblical Criticism*. Harmondsworth: Penguin, 1970.
- Grant, R.M., and D. Tracy. *A Short History of the Interpretation of the Bible*. 2d ed. London: SCM Press, 1984.
- Harris, H. *The Tübingen School: A Historical and Theological Investigation of the School of F.C. Baur*. Leicester: Apollos, 1990.
- *Harrisville, R.A., and W. Sundberg. *The Bible in Modern Culture: Baruch Spinoza to Brevard Childs*. 2nd ed. Grand Rapids: Eerdmans, 2002.
- Hayes, J., ed. *New Testament: History of Interpretation*. Nashville: Abingdon, 2004.
- Hunter, A.M. *Interpreting the New Testament 1900-1950*. London: SCM Press, 1951.
- Kraeling, E.G. *The Old Testament since the Reformation*. New York: Schocken, 1955.
- *Kümmel, W.G. *The New Testament: The History of the Investigation of its Problems*. trans. S.M. Gilmour and H.C. Kee. Nashville: Abingdon, 1970.
- Kugel, J.L., and R.A. Greer. *Early Biblical Interpretation*. Philadelphia: Westminster, 1986.
- Morgan, R., and J. Barton. *Biblical Interpretation*. Oxford: Oxford University Press, 1988.
- *Neill, S., and T. Wright. *The Interpretation of the New Testament 1861-1986*. Oxford: Oxford University Press, 1988.
- O'Neill, J.C. *The Bible's Authority: A Portrait Gallery of Thinkers from Lessing to Bultmann*. Edinburgh: T. & T. Clark, 1991.
- Porter, S.E., ed. *Dictionary of Biblical Criticism and Interpretation*. London: Routledge, 2007.
- *Riches, J.K. *A Century of New Testament Study*. Cambridge: Lutterworth, 1993.
- Sandys-Wunsch, J. *What Have They Done to the Bible? A History of Modern Biblical Interpretation*. Collegeville: Liturgical, 2005.
- *Yarkin, W., ed. *History of Biblical Interpretation: A Reader*. Peabody, MA: Hendrickson, 2004.

Exegesis and Interpretation, including Hermeneutics

- Adam, G., O. Kaiser and W.G. Kümmel. *Einführung in die exegetischen Methoden*. Grünewald: Kaiser, 1975.
- Barton, J. *Reading the Old Testament: Method in Biblical Study*. London: Darton, Longman and Todd, 1984.
- Barton, J., ed. *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998.
- Becker, E.-M., ed. *Neutestamentliche Wissenschaft*. Tübingen: Francke, 2003.
- Berger, K. *Hermeneutik des Neuen Testaments*. Tübingen: Franck, 1999.
- Black, D.A., and D.S. Dockery, eds. *Interpreting the New Testament: Essays on Methods and Issues*. Nashville: Broadman & Holman, 2001.
- Bock, D.L., and B.M. Fanning, eds. *Interpreting the New Testament Text: Introduction to the Art and Science of Exegesis*. Wheaton, IL: Crossway, 2006.
- Brown, J.K. *Scripture as Communication: Introducing Biblical Hermeneutics*. Grand Rapids: Baker Academic, 2007.
- Carson, D.A. *Exegetical Fallacies*. 2d ed. Grand Rapids: Baker, 1996.
- Carson, D.A., and J.D. Woodbridge, eds. *Scripture and Truth*. Grand Rapids: Zondervan, 1983.
- Carson, D.A., and J.D. Woodbridge, eds. *Hermeneutics, Authority, and Canon*. Grand Rapids: Zondervan, 1986.
- Conzelmann, H., and A. Lindemann. *Interpreting the New Testament: An Introduction to the Principles and Methods of New Testament Exegesis*. Trans. S.S. Schatzmann; Peabody, MA: Hendrickson, 1988.
- Corley, B., S.W. Lemke, and G.I. Lovejoy. *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*. 2nd ed. Nashville: Broadman & Holman, 2002.
- Croatto, J.S. *Biblical Hermeneutics: Toward a Theory of Reading as the Production of Meaning*. Trans. R.R. Barr. Marynoll: Orbis, 1987.
- Dockery, D.S., et al., eds. *Foundations for Biblical Interpretation*. Nashville: Broadman and Holman, 1994.
- Dyck, E., ed. *The Act of Bible Reading: A Multi-Disciplinary Approach to Biblical Interpretation*. Downers Grove, IL: InterVarsity Press, 1996.
- Epp, E.J., and G.W. MacRae, eds. *The New Testament and Its Modern Interpreters*. Atlanta: Scholars Press, 1989.
- Erickson, R.J. *A Beginner's Guide to New Testament Exegesis*. Downers Grove, IL: InterVarsity, 2005.
- Fee, G.D. *New Testament Exegesis: A Handbook for Students and Pastors*. Philadelphia: Westminster, 1983; rev. ed., 1993.
- Fee, G., and D. Stuart. *How to Read the Bible for All Its Worth*. 2d ed. Grand Rapids: Zondervan, 1993.
- Gorman, M.J. *Elements of Biblical Exegesis*. Peabody, MA: Hendrickson, 2001.
- Green, J.B. ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids: Eerdmans, 1995.
- Green, J.B., and M. Turner, eds. *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Grand Rapids: Eerdmans, 2000.
- Hamann, H.P. *A Popular Guide to New Testament Criticism*. St. Louis: Concordia, 1977.

- Hayes, J.H., and C.R. Holladay. *Biblical Exegesis: A Beginner's Handbook*. 2d ed. Atlanta: John Knox, 2nd edn, 1987.
- Hayes, J., ed. *Methods of Biblical Interpretation*. Nashville: Abingdon, 2004.
- Jansen, J.F. *Exercises in Interpreting Scripture*. Philadelphia: Geneva, 1968.
- Jeanrond, W. *Theological Hermeneutics: Development and Significance*. London: SCM Press, 1994.
- Kaiser, O., and W.G. Kümmel. *Exegetical Method: A Student's Handbook*. Trans. E.V.N. Goetchius and M.J. O'Connell. 2d ed. New York: Seabury, 1981.
- Kaiser, W.C. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker, 1981.
- Kaiser, W., and M. Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Grand Rapids: Zondervan, 1994.
- Kieffer, R. *Essais de méthodologie néo-testamentaire*. Lund: Gleerup, 1972.
- Klein, W.W., et al. *Introduction to Biblical Interpretation*. Waco, TX: Word, 1993; 2d ed., 2005.
- Krasovec, J., ed. *The Interpretation of the Bible: The International Symposium in Slovenia*. Sheffield: Sheffield Academic Press, 1998.
- Léon-Dufour, X., ed. *Exegese im Methodenkonflikt*. Munich: Kösel, 1971.
- Lührmann, D. *An Itinerary for New Testament Study*. London: SCM Press, 1989.
- McCartney, D., and C. Clayton. *Let the Reader Understand: A Guide to Interpreting and Applying the Bible*. Wheaton, IL: Victor, 1994.
- McKenzie, S.L., and S.R. Haynes, eds. *To Each its Own Meaning: An Introduction to Biblical Criticisms and their Application*. Louisville: Westminster John Knox, 1999.
- McKim, D.K. *A Guide to Contemporary Hermeneutics: Major Trends in Biblical Interpretation*. Grand Rapids: Eerdmans, 1986.
- McKim, D.K., ed. *Historical Handbook of Major Biblical Interpreters*. Downers Grove, IL: InterVarsity Press, 1998.
- McKnight, S., ed. *Introducing New Testament Interpretation*. Guides to New Testament Exegesis. Grand Rapids: Baker, 1989.
- Marshall, I.H., ed. *New Testament Interpretation: Essays on Principles and Methods*. Grand Rapids: Eerdmans, 1977.
- Mickelsen, A.B. *Interpreting the Bible*. Grand Rapids: Eerdmans, 1963.
- Osborne, G.R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: InterVarsity, 1991; 2d ed., 2007.
- Palmer, R.E. *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Evanston: Northwestern University Press, 1969.
- Pesch, R. *Neuere Exegese—Verlust oder Gewinn?* Freiburg: Herder, 1968.
- Porter, S.E., and J.C. Robinson. *Hermeneutics and Interpretive Theory: A Critical Introduction*. Forthcoming.
- Porter, S.E., ed. *Handbook to Exegesis of the New Testament*. New Testament Tools and Studies 25. Leiden: Brill, 1997.
- Porter, S.E., and D. Tombs, eds. *Approaches to New Testament Study*. Sheffield: Sheffield Academic Press, 1995.

- Porter, S.E., and C.A. Evans, eds. *New Testament Interpretation and Methods*. Sheffield: Sheffield Academic Press, 1997.
- Ramm, B. *Protestant Biblical Interpretation*. Boston: Wilde, 1956.
- Schertz, M.H., and P.B. Yoder. *Seeing the Text: Exegesis for Students of Greek and Hebrew*. Nashville: Abingdon, 2001.
- Schmidt, L.K. *Understanding Hermeneutics*. Stocksfield: Acumen, 2006.
- Schnelle, U. *Einführung in die neutestamentliche Exegese*. 5th ed. Göttingen: Vandenhoeck & Ruprecht, 2000.
- Schökel, L.A. *Understanding Biblical Research*. Trans. P.J. McCord. New York: Herder & Herder, 1963.
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- Silva, M. *Explorations in Exegetical Method: Galatians as a Test Case*. Grand Rapids: Baker, 1996.
- Schnelle, U. *Einführung in die neutestamentliche Exegese*. 5th ed. Göttingen: Vandenhoeck & Ruprecht, 2000.
- Stenger, W. *Introduction to New Testament Exegesis*. Trans. D.W. Scott. Grand Rapids: Eerdmans, 1993.
- Stuart, D. *Old Testament Exegesis: A Primer for Students and Pastors*. Philadelphia: Westminster, 1980.
- Tate, W.R. *Biblical Interpretation: An Integrated Approach*. 3rd ed. Peabody: Hendrickson, 2008.
- Tate, W.R. *Interpreting the Bible: A Handbook of Terms and Methods*. Peabody: Hendrickson, 2006.
- Traina, R.A. *Methodical Bible Study*. New York: Biblical Seminary, 1952.
- Tuckett, C. *Reading the New Testament: Methods of Interpretation*. London: SPCK, 1987.
- Vanhoozer, K.J., et al., eds. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids: Baker, 2005.
- Virkler, H.A. *Hermeneutics: Principles and Processes of Biblical Interpretation*. Grand Rapids: Baker, 1981.
- Vos, H.F. *Effective Bible Study*. 2d ed. Grand Rapids: Zondervan, 1956.
- Wischmeyer, O. *Hermeneutik des Neuen Testaments: Ein Lehrbuch*. Tübingen: Francke, 2004.

Specialized Topics

- Aichele, G., et al., eds. *The Postmodern Bible: The Bible and Culture Collective*. New Haven: Yale University Press, 1995.
- Alter, R. *The Art of Biblical Narrative*. London: George Allen, 1981.
- Alter, R., and F. Kermode, eds. *The Literary Guide to the Bible*. London: Collins, 1987.
- Anderson, R.D., Jr. *Ancient Rhetorical Theory and Paul*. Kampen: Kok Pharos, 1996.
- Aune, D.E. *The New Testament in its Literary Environment*. Philadelphia: Westminster, 1987.
- Bailey, J.L., and L.D. Vander Broek. *Literary Forms in the New Testament*. London: SPCK, 1992.

- Bar-Efrat, S. *Narrative Art in the Bible*. Sheffield: Almond Press, 1989.
- Barthes, R., et al. *Structural Analysis and Biblical Exegesis: Interpretational Essays*. Trans. A.M. Johnson, Jr. Pittsburgh: Pickwick, 1974.
- Bartholomew, C., et al., eds. *Renewing Biblical Interpretation*. Carlisle: Paternoster, 2000.
- Bartholomew, C.G., et al., eds. *Canon and Biblical Interpretation*. Carlisle: Paternoster, 2006.
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- Bultmann, R. *The History of the Synoptic Tradition*. Trans. J. Marsh. Oxford: Blackwell, 1963.
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- Calloud, J. *Structural Analysis of Narrative*. Trans. D. Patte. Missoula: Scholars Press, 1976.
- Carroll, R.P. *The Bible as a Problem for Christianity*. Philadelphia: Trinity Press International, 1991.
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- Childs, B.S. *The New Testament as Canon*. Valley Forge: Trinity Press International, 1994.
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- Coreth, E. *Grundfragen der Hermeneutik: Ein Philosophischer Beitrag*. Freiburg: Herder, 1969.
- Culpepper, R.A. *Anatomy of the Fourth Gospel: A Study in Literary Design*. Philadelphia: Fortress Press, 1983.
- Detweiler, R. *Story, Sign, and Self: Phenomenology and Structuralism as Literary-Critical Methods*. Missoula: Scholars Press, 1978.
- Dibelius, M. *From Tradition to Gospel*. Trans. B.L. Woolf. London: Ivor Nicholson and Watson, 1934.
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- Fowl, S.E., and L.G. Jones. *Reading in Communion: Scripture and Ethics in Christian Life*. London: SPCK, 1991.
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- Frei, H.W. *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics*. New Haven: Yale University Press, 1974.

- Fuchs, E. *Glaube und Erfahrung*. Tübingen: Mohr Siebeck, 1965.
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- Fuchs, E. *Hermeneutik*. 4th ed. Tübingen: Mohr Siebeck, 1970.
- Fuchs, E. *Lesebuch*. Ed. E. Jüngel and G. Schunack. Tübingen: Mohr Siebeck, 2003.
- Gadamer, H.-G. *Truth and Method*. New York: Crossroad, 1975.
- Gager, J.G. *Kingdom and Community: The Social World of Early Christianity*. New York: Prentice Hall, 1975.
- Goldingay, J. *Models for Interpretation of Scripture*. Grand Rapids: Eerdmans, 1995.
- Green, B. *Mikhail Bakhtin and Biblical Scholarship: An Introduction*. Atlanta: SBL, 2000.
- Gruenler, R.G. *Meaning and Understanding: The Philosophical Framework for Biblical Interpretation*. Grand Rapids: Zondervan, 1991.
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- Harrisville, R.A. *His Hidden Grace: The Origins, Task and Witness of Biblical Criticism*. Nashville: Abingdon, 1965.
- Harvey, A.E., ed. *Alternative Approaches to New Testament Study*. London: SPCK, 1985.
- Henry, P. *New Directions in New Testament Study*. Philadelphia: Westminster, 1979.
- Holmberg, B. *Sociology and the New Testament: An Appraisal*. Minneapolis: Fortress, 1990.
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- Johnson, A.M., Jr., ed. *Structuralism and Biblical Hermeneutics: A Collection of Essays*. Pittsburgh: Pickwick, 1979.
- Kee, H.C. *Christian Origins in Sociological Perspective*. Philadelphia: Westminster, 1980.
- Kennedy, G.A. *New Testament Interpretation through Rhetorical Criticism*. Chapel Hill: University of North Carolina Press, 1984.
- Koch, K. *The Growth of the Biblical Tradition: The Form-Critical Method*. New York: Scribners, 1969.
- Kort, W.A. *"Take, Read": Scripture, Textuality, and Cultural Practice*. University Park: Pennsylvania State University Press, 1996.
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