

Mennonite Brethren Biblical Seminary

BI-525 Principles of Biblical Interpretation II (Assessing Critical Methodologies and Developing Helpful Strategies) (2 units)

Summer, 2006

Prerequisite: BI-505 (or by special permission)

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Office Hours: By appointment (or drop by!)

Course meets 8:30 – 11:30 Monday – Friday, June 5-16, 2006.

A. Course Description

Preamble:

As Christians we confess that the Bible is a unique, God-inspired book. It is both divine and human, since God used humans in particular circumstances to contribute to a book of divine revelation. Ordinary Christians as well as academic Bible scholars have struggled to understand how best to hear God's Word as they study the Scriptures. Some have advocated studying the book as one would study any other book, finding the uniqueness of Scripture in the *message* it teaches, not in the *form* of the book, nor in the *means of its interpretation*. Others have tried to articulate ways in which the uniqueness of Scripture demands unique interpretive techniques that take into account the "spiritual nature" of Scripture.

In the "modern age" various critical scientific methodologies were developed. These methods have often focused on the historical backgrounds to biblical texts, the development and transmission of oral traditions, the earliest written texts and the development of the written tradition. As "modernism" began to yield to "postmodernism" these scientific methods were expanded to include critical literary and ideological techniques for reading Scripture. These newer methodologies often focus on the structure and content of the finished literary products and on the process of discerning meaning in the act of reading. Students of Scripture, both in the church and in the seminary, are influenced by these methods, whether or not they fully understand or approve of the assumptions behind, and the use of, these methodologies.

Today some Bible scholars are calling for a return to some pre-modern (sometimes termed "Patristic") approaches to Scripture, sometimes quite consciously abandoning some of the principles of Biblical interpretation that the Reformation (and particularly Martin Luther) advocated. Some of these scholars advocate typological and allegorical readings; they try to tune into the "fourfold senses" of Scripture, etc.

This is a time of great creativity in Biblical interpretation. Old paradigms are being reconsidered. It is a time of great opportunity for Christian biblical scholars to influence the future direction of Biblical studies as they carefully evaluate the available options and aim to shape biblical scholarship in ways that serve the church and its mission.

This is also a time of great uncertainty among lay readers of Scripture. Most people discover sooner or later that a naïve flat reading of Scripture (“Just take everything literally!”) does not really work. Nor is it adequate to uncover the depths of the Scriptures’ meaning or to guide the church to apply its message faithfully. Many Christians are also unsure how to “read” Scripture effectively and faithfully. What is the role of academic scholarship? What is the role of the Holy Spirit? What is the role of the interpretive community? Which “hermeneutical strategies” are both faithful to the very nature of Scripture as God’s Word, and also fruitful in the task of understanding and applying Scripture to contemporary issues faced by the church and the world?

Nature of the course:

This course will use lectures, discussions, readings, written projects and class presentations to explore all these issues. The course aims to help students gain some expertise in the various fields alluded to above, but also to make room for students to explore one or two of these issues in greater depth.

Students are encouraged to focus on one of three areas of special focus. Your focus should determine the topic you select for your research paper and also influence the books you choose for your additional reading. During the course the professor will seek to provide guidance in each of these three areas.

Focus # 1: Critical methodologies for studying Scripture (recommended for students working on M.A. degrees in O.T. or N.T.)

Focus # 2: Theological issues in studying Scripture (recommended for students working on an M.A. in Theology or those with a special interest in theological reflection, regardless which degree they are pursuing.)

Focus # 3: Interpreting Scripture in the church (recommended for students whose primary concern is to learn strategies for interpreting Scripture in church ministry settings, especially M.Div. students.)

This course assumes that the basic principles for biblical study (including word studies, structural analyses, etc.) have been learned in BI-505 (Principles of Biblical Interpretation I).

B. Desired Outcomes of the Course

This course has as its desired outcomes . . .

1. That students are able understand a range of methods used by biblical scholars.
2. That students are able to identify the theological (and sometimes philosophical) assumptions that lie behind the use of various critical methodologies.

3. That students gain ability to evaluate these methods critically, not only in terms of their effectiveness as scientific tools, but also in terms of their appropriateness for use on the divine-human Scriptures.
4. That students learn to understand and evaluate the appropriateness and effectiveness of what are sometimes called “spiritual methods” of interpreting Scripture.
5. That students gain personal convictions about which methodologies are consistent with the study of the Bible as authoritative Scripture.
6. That students continue developing their own strategies for creative and faithful biblical interpretation.
7. That students develop strategies for actualizing the biblical text in ways that free Scripture to speak an authoritative word into contemporary issues facing the church and the world.

C. Related Degree Objectives

This course will address the following curriculum objectives:

- assumptions and principles of biblical interpretation;
- ability to distinguish between primary and derivative teachings of Scripture;
- knowledge of the historical, political, intellectual, social, economic, and religious world of the biblical texts;
- general knowledge of the Bible;
- commitment to inspiration and authority of the Bible;
- personal application of the biblical texts;
- biblical exegesis and biblical theology;
- ability to use the biblical texts in a relevant fashion in the church and society.

D. Course Textbooks

Required Texts:

Davis, Ellen F. and Hays, Richard B. (editors). *The Art of Reading Scripture*. Eerdmans, 2003. (325 pp.) This collection of contributions by a range of scholars explores what it means to read the Scriptures “confessionally” (*as Christians*). It includes general considerations related to interpreting Scripture, a study of the Christian tradition of interpretation, proposed interpretations of a sample of “difficult” texts, and a series of short sermons (with commentary on them) that illustrate “confessional readings” of texts in the church.

Brueggemann, Walter. *Texts Under Negotiation: The Bible and Postmodern Imagination*. Minneapolis: Fortress Press, 1993. (91 pp). This short book explores what it means to read Scripture and preach its subversive message in the post-modern world.

Geddert, Timothy J. *Living Responsibly*. (Not available through the bookshop) This is a study of ways in which the “discerning Christian community” can gain ethical guidance from Scripture. 2004 (118 pages). Pre-publication version. Copies will be available or purchase in class will also be available on reserve shelf in the library.

Geddert, Timothy J. (et. al.) *Double Take* (formerly called “*Treasures New and Old.*”) 2004 (88 pages). (Not available through the bookshop) This is a collection of proposed biblical interpretations. Copies of the collection will be available for purchase in class and will also be available on reserve shelf in the library.

Note: I want to make a disclaimer here – Individual chapters of both of these last two books will also be used in other courses (especially courses like Mark, Luke, Parables of Jesus, etc.) I reserve the right to use the material there, even though students of *this* course will already have encountered the interpretations here.

Other Recommended Books:

McKenzie, Steven L. and Stephen R. Haynes, eds. *To Each Its Own Meaning. An Introduction to Biblical Criticisms and Their Application.* Revised and Expanded Edition. Westminster: John Knox, 1999. (ca 300 pp)

John Barton (Editor) *The Cambridge Companion to Biblical Interpretation (Cambridge Companions to Religion).* Cambridge: C.U.P., 1998.

Joel B. Green (Editor). *Hearing the New Testament: Strategies for Interpretation.* Grand Rapids: Eerdmans, 1995.

Ewert, David. *How to Understand the Bible.* Scottsdale, PA: Herald Press, 2000.

E. Course Outline (subject to amendment)

Part I: The first part of the course will introduce a range of issues relevant to the interpretation of Scripture in the church. Required readings: “Living Responsibly” – Introduction and Chapter 1 (pp. 1-19), and “The Art of Reading Scripture” – Introduction and Part I (pp. 1-65). DUE DATE FOR READING THESE SECTIONS: June 6.

Part II: Next we will survey the critical methodologies that characterized biblical scholarship during the modern era and the newer methodologies that are being promoted today.

Part III: Then we will study a variety of issues that help students shape an understanding of the nature of the Scriptures and the most appropriate methods of interpreting and applying them. These will include topics such as “inspiration”, “inerrancy”, “flat book” vs. “theology-on-the-run”, “authorial intent”, etc.

Part IV: Bringing together the pieces – In this part we will evaluate the interpretive strategies represented in the text books as well as aim to articulate our own personal convictions about the nature of Scripture and about appropriate and effective ways of interpreting it personally and in the life of the church. Here students will make short presentations, sharing with the class what they have learned in the course to this point.

F. Course Assignments

Regular class attendance and participation is required.

Students will choose one of three areas of specialization. Their choice will determine the focus of some of their assignments.

Reading: (TIME REQUIRED: approx. 36 hours)

1. Read the Davis/Hays text book. (325 pages) = ca 10 hours
Due date: Introduction and first chapter before class on June 6. The rest of the book before class time on June 12.
2. Read "Double Take." (88 pages) = ca 4 hours
Due date: before class time on June 13.
3. Read "Living Responsibly." (118 pages) = ca 6 hours
Due dates: Introduction and first chapter before class on June 8. The rest of the book before class time on June 14.
4. Read Brueggemann (91 pages) = ca 2 hours
Due date: before class time on June 15.
5. Additional reading: (500 pages) = ca 14 hours
Keep a log of additional reading (which material? how many pages? how much time invested?). Your reading should focus specifically on the area of your special focus and much of it on the specific topic of your study project.
Due date: July 28 (or by special permission)

Written Assignments: (TIME REQUIRED: approximately 20 hours)

1. **Reading notes:** (ca. 2 hours of work in addition to reading time)
 - As you read for this course, jot down key insights and questions raised by what you are reading. These will be submitted at the end of the course to be spot checked by the prof. However, their main function is not for grading purposes. The main functions are to keep you focused while reading, to help you distill the most important contributions of the texts, to give you resources to be used in class discussions and in your research work, etc. (no suggested length, but I would expect a minimum of a half page for each book you read, including your "additional reading.")
 - Due date: While reading (see due dates for reading)
2. **Research project:** (ca. 12 hours work in addition to reading time)
 - Write a 6 - 8 page paper on a specific topic within your area of special focus.
 - Regardless which focus you have chosen, this paper is about the interpretation of Scripture.

Here are some suggestions for each focus area:

Focus # 1 (critical methodologies)

- Study a particular critical methodology (e.g. redaction criticism, canonical criticism, reader-response criticism), explaining what it is/does, how it contributes to understanding Scripture and illustrate its use on one or more texts.
- OR Study a text of Scripture, self-consciously exploring how various critical methodologies shed light on the text (discuss the methodologies and show where and how they are being used.)

Focus # 2 (theological issues)

- Write a paper on the concepts of “inerrancy” and “infallibility”
- OR Write on the nature and significance of “inspiration”
- OR Write on the basis and the nature of “biblical authority”, etc.

Focus # 3 (interpreting Scripture in the church)

- Write a paper about the role of the “community,” and/or of “teachers,” and/or of “discernment given by the Holy Spirit,” and/or of “church traditions / creeds / denominational guidelines” etc. in the act of interpreting Scripture.
- OR Write a paper about strategies that a church might helpfully use in interpreting Scripture on controversial issues.
- **Note:** This is NOT to be a paper about “What the Bible teaches about the Church” or “What the Bible teaches about the Holy Spirit” etc. It is about how the church, the Holy Spirit, etc. contribute to the act of interpreting Scripture. It is also not to be a paper on “*What* the church concludes when it studies a particular topic”, rather it should be on *how* the church goes about studying important topics.
- Due date: You are to pick your topic and share it as part of your presentation on June 16. The paper is due on July 28 (or by special permission)

3. **Course response paper** (ca. 5 hours).

Write a 5-page paper in which you provide your own personal answers to the following questions:

- What is the role of critical methodologies for studying Scripture? Which of the methods discussed seem most fruitful?
- What roles are played in biblical interpretation by “other factors” such as the Holy Spirit, the hermeneutical community, etc.?
- How has your own view of the nature of Scripture and of the appropriate methods of interpreting and applying it been confirmed or modified through this course?
- If you were describing a personal strategy for interpretation Scripture, what would it include?
- DUE DATE: July 28 (or by special permission)

Class Presentation: (TIME REQUIRED: approximately 1 hour)

- During one of the last class session (June 16), each student will make a short (2-3 minute) presentation in which you present to the class the following:
 1. One issue that the course has provoked you to re-consider and/or study more

- carefully.
2. One issue on which you have changed your mind about something through course reading, class lectures, or some other part of the course.
 3. Your proposed research paper topic and why you chose it.

G. Grading

- You will be graded on your written assignments and presentations.

Reading notes	(10%)
Research project	(50%)
Reflection paper	(35%)
Presentation	(5%)
- After your grade is determined by these assignments, it will be adjusted downward if you do not complete your reading on time and/or if your class participation and attendance are inadequate.

Class Participation is one of the most significant parts of the shared learning experience at MBBS. Any student who misses more than 25% of the class time in a course may have their grade reduced by a full letter grade and may be at risk for failing the course. Exceptions to this policy may be considered because of medical or family emergencies; but all exceptions must be approved by the faculty member and the Academic Dean.

ADDITIONAL NOTES

MBBS Academic Policies are updated whenever there are changes. Please note especially policies on extensions for incomplete course work, cheating and plagiarism, use of inclusive language, due process, etc. Students are expected to be familiar with MBBS academic policies and to follow them. They can be found online at www.mbseminary.edu.

Formatting specifications for research papers. On questions of style and citation form, consult Carole Slade's, *Form and Style: Research Papers, Reports, Theses*. Boston, MA: Houghton Mifflin Company, 1997 or later. The preferred documentation format is the parenthetical citation style, either the MLA or APA.

G. Course Bibliography:

Methodology

I. General

- Bartholomew, C. G. *Reading Ecclesiastes: Old Testament Exegesis and Hermeneutical Theory*. Analecta Biblica 139. Rome: Editrice Pontificio Instituto Biblico, 1998.
- Barton, John, ed. *The Cambridge Companion to Biblical Interpretation*. Cambridge Companions to Religion. Cambridge: Cambridge University Press, 1998.

- . *Reading the Old Testament: Method in Biblical Study*. 2d. rev. ed. London : Darton, Longman & Todd, 1996.
- Bray, Gerald Lewis. *Biblical Interpretation: Past and Present*. Downers Grove: InterVarsity Press, 1996.
- Carson, D. A. *Exegetical Fallacies*. Grand Rapids: Baker, 1984.
- Coggins, R. J., and J. L. Houlden. *A Dictionary of Biblical Interpretation*. Philadelphia: Trinity Press International, 1990.
- Culley, Robert C. *The Labour of Reading: Desire, Alienation and Biblical Interpretation*. Atlanta: Society of Biblical Literature, 1999.
- Davis, Ellen F. and Hays, Richard B., eds. *The Art of Reading Scripture*. Eerdmans, 2003.
- Dyck, Elmer. *The Act of Bible Reading: A Multidisciplinary Approach to Biblical Interpretation*. Downers Grove: InterVarsity Press, 1996.
- Ewert, David. *How to Understand the Bible*. Scottsdale, PA: Herald Press, 2000.
- . *From Ancient Tablets to Modern Translations: A General Introduction to the Bible*. Grand Rapids: Zondrivan, 1993.
- Green, Joel B., ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids: Eerdmans, 1995.
- Hooker, Morna. "On Using the Wrong Tool." *Theology* 75 (1972): 570-81.
- House, Paul R. *Beyond Form Criticism: Essays in Old Testament Literary Criticism*. Winona Lake: Eisenbrauns, 1992.
- Marshall, I. H., ed. *New Testament Interpretation: Essays on Principles and Methods*. Grand Rapids: Eerdmans, 1977.
- McKenzie, Steven L. and Stephen R. Haynes, eds. *To Each Its Own Meaning. An Introduction to Biblical Criticisms and Their Application*. Rev. and exp. ed. Westminster: John Knox, 1999.
- Moore, Stephen D. and Janice Capel Anderson, eds. *Mark & Method: New Approaches in Biblical Studies*. Minneapolis: Fortress, 1992.
- Osborne, G. R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove: InterVarsity Press, 1991.
- Patte, Daniel. *Ethics of Biblical Interpretation: A Reevaluation*. Louisville, Ky.: Westminster/John Knox, 1995.
- Ricoeur, Paul. "Biblical Hermeneutics." *Semeia* 4 (1975): 29-148.
- Ryken, Leland. *Words of Delight: A Literary Introduction to the Bible*. Grand Rapids: Baker, 1987.
- Sandy, D. Brent and Ronald L. Giese. *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Nashville: Broadman, 1995.
- Schüssler Fiorenza, Elisabeth. *Rhetoric and Ethic: The Politics of Biblical Studies*. Minneapolis: Fortress Press, 1999.
- Steck, Odil H. *Old Testament Exegesis: A Guide to the Methodology*. Atlanta: Scholars Press, 1995.
- Thiselton, A.C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description*. Grand Rapids: Eerdmans, 1980.
- Tuckett, Christopher. *Reading the New Testament*. Philadelphia: Fortress, 1987.
- Wenham, Gordon J. *Torah as Story: Reading the Old Testament Ethically*. Edinburgh: T&T Clark, 2000.
- Yee, Gale A. *Judges and Method: New Approaches in Biblical Studies*. Minneapolis: Fortress Press, 1995.

II. Historical-Critical Methodologies

Critical/Historical Method:

- Barton, John. "Historical-Critical Approaches." In John Barton, ed., *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998.
- Halpern, Baruch. *The First Historians. The Hebrew Bible and History*. University Park: Penn State University, 1996. (ch. 1)
- Harvey, Van A. *The Historian and the Believer*. London: SCM, 1966. (ch. 1)
- Johnson, Luke Timothy. *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*. San Francisco: HarperCollins, 1996.
- Krentz, Edgar. *The Historical-Critical Method*. Philadelphia: Fortress, 1973. (chs. 1-5)
- Levenson, Jon D. *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies*. Louisville: Westminster/John Knox Press, 1993.
- Marshall, I.H., ed. *New Testament Interpretation: Essays on Principles and Methods*. Exeter: Paternoster, 1977.
- Miller, J. Maxwell. "Reading the Bible Historically: The Historian's Approach." In Steven L. McKenzie and Stephen R Haynes (eds.), *To Each Its Own Meaning*. Louisville: Westminster/John Knox Press, 1999.
- Wink, Walter. *The Bible in Human Transformation*. Philadelphia: Fortress, 1973. (ch 1)

Source Criticism:

- Barton, John. *Reading the Old Testament: Method in Biblical Study*. 2d. rev. ed. London : Darton, Longman & Todd, 1996. (ch. 2)
- Beardslee, William A. *Literary Criticism of the New Testament*. Philadelphia: Fortress, 1970.
- Friedman, Richard E. *Who Wrote The Bible?* New York: Harper & Row, 1987
- Goodacre, Mark, *The Synoptic Problem: A Way Through the Maze*. London: Sheffield, 2001.
- Habel, Norman C. *Literary Criticism of the Old Testament*. Philadelphia: Fortress, 1971.
- Marshall, I. Howard, ed. *New Testament Interpretation*. Grand Rapids: Eerdmans, 1977. (ch. 8)
- Peterson, David L. "The Formation of the Pentateuch." In J. L. Mays, et al., eds., *Old Testament Interpretation: Past, Present and Future: Essays in Honor of Gene M. Tucker*. Nashville: Abingdon Press, 1995.
- Stein, R.H.. *The Synoptic Problem*. Grand Rapids: Baker. 1987. (chs. 2-3)
- Tuckett, C. M. *Reading the New Testament: Methods of Interpretation*. Philadelphia: Fortress, 1987.
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- Viviano, Pauline A. "Source Criticism." In Steven L. McKenzie and Stephen R Haynes, eds., *To Each Its Own Meaning*. Louisville: Westminster/John Knox Press, 1999.
- Whybray, R. N. *The Making of the Pentateuch: A Methodological Study*. JSOTSup 53. Sheffield: Sheffield Academic Press, 1987.

Form Criticism:

- Aayes, John H., ed. *Old Testament Form Criticism*. San Antonio: Trinity University Press, 1974.
- Bailey, James L. and Lyle D. VanderBroek. *Literary Forms in the New Testament*. Louisville: Westminster, 1992.

- Barton, John. *Reading the Old Testament: Method in Biblical Study*. London: Darton Longman and Todd, 1984.
- Buss, Martin. *Biblical Form Criticism In Its Context*. Sheffield: Sheffield Academic Press, 1999.
- Caird, G. B. *Language and Imagery of the Bible*. Philadelphia: Westminster, 1980.
- Coats, George W., ed. *Saga, Legend, Tale, Novella, Fable: Narrative Forms in Old Testament Literature*. JSOTSup 35. Sheffield: University of Sheffield, 1985.
- Conzelmann, H. and A. Lindemann. *Interpreting the New Testament*. Peabody: Hendrickson, 1988. (ch. 9)
- House, Paul R. *Beyond Form Criticism: Essays in Old Testament Literary Criticism*. Winona Lake: Eisenbrauns, 1992.
- Marshall, I. Howard, ed. *New Testament Interpretation: Essays on Principles and Methods*. Exeter: Paternoster, 1977. (ch. 6)
- McKnight, E.V. *What is Form Criticism?* Philadelphia: Fortress, 1969.
- Steck, Odil. *Old Testament Exegesis: A Guide to Its Methodology*. Atlanta: Scholars Press, 1995.
- Sweeney, Marvin A. "Form Criticism." In Steven L. McKenzie and Stephen R Haynes (eds.) *To Each Its Own Meaning*. Louisville: Westminster/John Knox Press, 1999.
- _____. *Isaiah 1 – 39, With an Introduction to Prophetic Literature*. Grand Rapids: W. B. Eerdmans, 1996.
- Travis, S.H. "Form Criticism." In I.H. Marshall (ed.), *New Testament Interpretation: Essays on Principles and Methods*. Exeter: Paternoster, 1977.
- Tucker, G. M. *Form Criticism of the Old Testament*. Philadelphia: Fortress, 1971.

Tradition Criticism:

- Bultmann, Rudolf. *History of the Synoptic Tradition*, rev. ed., trans. John Marsh. Peabody, Mass.: Hendrickson, n.d.
- Byrskog, Samuel. *Story as History--History as Story: The Gospel Tradition in the Context of Ancient Oral History*. Leiden: Brill, 2002.
- Catchpole, D.R. "Tradition History." In I.H. Marshall (ed.), *New Testament Interpretation: Essays on Principles and Methods*. Exeter: Paternoster, 1977.
- Di Vito, Robert A. "Tradition-Historical Criticism." In Steven L. McKenzie and Stephen R Haynes (eds.), *To Each Its Own Meaning*. Louisville: Westminster/John Knox Press, 1999.
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- Koester, Helmut. *Ancient Christian Gospels: Their History and Development*. Philadelphia: Trinity Press International, 1990.
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Redaction Criticism:

- Barton, J. *Reading the Old Testament: Method in Biblical Study*. London: Darton, Longman and Todd, 1984. (chs. 4-5)
- Guelich, Robert A. "The Gospels: Portraits of Jesus and His Ministry." *JETS* 24 (1981):117-25.
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III. Other Critical Methodologies

Social-Scientific Approaches:

- Anderson, Bernhard W. "Biblical Theology and Sociological Interpretation." *Theology Today* 42 (1985): 292-306.
- Carter, Charles E. and Carol L Meyers. *Community, Identity, and Ideology: Social Science Approaches to the Hebrew Bible*. Winona Lake: Eisenbrauns, 1996.
- Chalcraft, David J., ed. *Social-scientific Old Testament Criticism*. Sheffield: Sheffield Academic Press, 1997.
- deSilva, David A. *Honor, Patronage, Kinship & Purity: Unlocking New Testament Culture*. Downers Grove, Illinois: InterVarsity Press, 2000.
- Elliot, John Hall. *What is Social-Scientific Criticism?* Minneapolis: Fortress Press, 1993.
- Esler, Philip Francis. *The First Christians in Their Social Worlds: Social-Scientific Approaches to New Testament Interpretation*. London: Routledge, 1994.
- Malina, Bruce J. *The New Testament World: Insights from Cultural Anthropology*, 3d rev. ed. Louisville: Westminster John Knox, 2001. (ch. 1)
- Whitelam, Keith W. "The Social World of the Bible." In John Barton (ed.), *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998.
- Wortham, Robert. *Social-Scientific Approaches in Biblical Literature*. Lewiston: E. Mellen Press, 1999.

Canon Criticism:

- Carroll, R.P. "Canonical Criticism: A Recent Trend in Biblical Studies?" *The Expository Times* 92 (1980): 73-78.
- Carroll, R.P. "Childs and Canon." *Irish Biblical Studies* 2 (1980): 211-36.
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- Chilton, Bruce D. "Biblical Authority, Canonical Criticism and Generative Exegesis." In *The Quest for Context and Meaning*. Leiden: Brill, 1997..
- Sanders, J.A. *Canon and Community: A Guide to Canonical Criticism*. Philadelphia: Fortress, 1984.
- _____. *From Sacred Story to Sacred Text: Canon as Paradigm*. Philadelphia: Fortress, 1987.
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Testament Interpretation: Essays in Honor of Brevard S. Childs. Philadelphia: Fortress, 1988.

Rhetorical Analysis:

- Classen, Carl Joachim. *Rhetorical Criticism of the New Testament*. Leiden: Brill, 2002.
- Fiorenza, E.S. "Rhetorical Situation and Historical Reconstruction in I Corinthians." *New Testament Studies* 33 (1987): 386-403.
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- Porter, Stanley E. and Thomas H. Olbricht. *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference*. Sheffield: Sheffield Academic Press, 1996.
- Robbins, Vernon K. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. Philadelphia: Trinity Press International, 1996.
- Trible, Phillis. *Rhetorical Criticism: Context, Method, and the Book of Jonah*. Minneapolis: Fortress Press, 1994.
- Watson, Duane F. and Alan J. Hauser. *Rhetorical Criticism of the Bible: A Comprehensive Bibliography with Notes on History and Method*, Biblical Interpretation Series. New York: E. J. Brill, 1994.

Structural Analysis:

- Armerding, Carl E. *The Old Testament and Criticism*. Grand Rapids: Eerdmans, 1983. (ch. 4)
- Barthes, R. (et al.). *Structural Analysis and Biblical Exegesis*. Pittsburgh: Pickwick, 1974.
- Collins, Raymond F. *Introduction to the New Testament*. Garden City: Double Day, 1983. (ch. 7)
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- Galand, Corina, and Johnson, Alfred M., ed. *New Testament and Structuralism: A Collection of Essays*. Pittsburgh: Pickwick, 1976.
- Greenwood, D.C. *Structuralism and the Biblical Text*. New York: Mouton, 1985.
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- _____. *Structural Exegesis for the New Testament Critics*. Minneapolis: Fortress, 1989. (chs. 1-3)
- _____. *What is Structural Exegesis?* Philadelphia: Fortress, 1976.

Semiotics (related to Structuralism):

- Clarke, D.S. *Principles of Semiotics*, 1987. (Not in the library)
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