

***Methods, Approaches, and Theories
of Biblical Interpretation (PH 910)***

Sept 5 to Dec 13, 2023
Thursdays, 8-11am CST
Blended Synchronous (in-person and online)

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Office Hours: by appointment

Course Description

This course surveys select methods/approaches/theories of/to biblical interpretation ranging from “classical” criticism to “postmodern” sensibilities. The course first engages the “world behind the text” (historical, form, source, tradition, etc.), then the “world of the text” (literary, rhetorical, narrative, etc.), and ends with the “world in front of the text” (gender and sexuality, race and ethnicity, postcolonialism, animality, and affect theory). The trajectory or the order/schedule of the course does neither reflect preference for the “older” criticisms nor the assumption that the “newer” criticisms have replaced the older. Rather, the selection and the order of these methods uphold the ongoing contributions of “classical” criticisms while deconstructing the givens. The confluence of these three trajectories seeks to decolonize and critically engage the current emergences of biblical interpretation.

Learning Outcomes

Through reading, listening, discussing, reflecting, and writing, students – after successfully completing this course with a final course grade of B or above – will be able to:

1. Identify, list, and expound upon various biblical criticisms and hermeneutics.
2. Comprehend the literary, theological, and socio-ethical contours of select New Testament texts.
3. Analyze the ideologies behind biblical interpretations contextually and globally.
4. Synthesize the various insights learned from the course by writing a conference-level exegetical paper.

Required Books

All of the readings are posted on Moodle.

Course Requirements and Assessments

1. Attendance and Active Participation: (10 points)

- Participants are expected to come prepared to class by reading the materials and ready to present whenever they are scheduled. For every class, please prepare two questions and/or comments in regard to the readings/topic. They are neither graded nor expected to be submitted to the instructor. Nevertheless, the participants are expected to fully engage the class with adequate preparations.

- A student can have two excused absences as stipulated in Garrett's PhD handbook policy (2023-2024). If a student needs more absences beyond these allotted two, then please inform the instructors ahead of time, if possible. Each absence beyond the excused two will incur one point grade deduction.

2. Student Presentation: (40 points; divided according to the number of presentations)

- Depending upon the number of participants, each student will lead in leading the discussion on select methods/approaches/theories of biblical interpretation. The class will negotiate on the scheduling of the presentation in the first week or two of the class.

- Grading Rubric:

- = Clear and robust analysis of the method: 20%
- = Creative and engaging presentation: 20%
- = Apt use of illustration(s) of method on texts: 20%
- = On-time and fully utilized the allocated time (25-30 minutes): 20%
- = Substantially engaged the Q&A/ discussion session: 20%

2. Scaffolding of the Final Paper: (total points: 50)

- 2a. Comprehensive research of the chosen criticism/hermeneutics: 20 points

= Please write a report on the emergence and/or history of a particular biblical criticism/hermeneutics of your choice. Students are highly encouraged to choose a criticism/hermeneutics that would be the primary lens in which they will write their exegetical paper for this class.

= Format: 3-4 pages, font size 12, Times New Roman, double-spaced.

= Grading Rubric:

- > Apt use of at least three (3) academic resources: 30%
- > Engages at least three (4) key names and/or events in regards to the method: 40%
- > Syntax, grammar, and spelling: 10%
- > On-time submission: 20%

- 2b. Final paper presentation: 10 points

= Each student will creatively present a draft of their exegetical paper. We ask that you accompany your presentations **with a full outline of your presentation**. The rationale for this is that we, the instructors, would like to provide full credit for your entire effort. The outline itself will not be graded. Please submit it in Microsoft Word format.

= Grading Rubric:

- > Clear and robust presentation of the method/approach: 20%
- > Creative and engaging presentation: 20%
- > Apt use of illustration(s) of method on texts: 20%

- > On-time and fully utilized the allocated time (25-30 min): 20%
- > Substantially engaged the Q&A/ discussion session: 20%

- 2c. Exegetical paper: **20 points**

= Students will write an exegetical paper (15-17 pages in length) selecting a method/theory/approach, and examining it in its contexts, which they will then apply to a specific biblical text.

= Format: 15-17 pages, font size 12, Times New Roman, double-spaced.

= Grading Rubric:

- > Critically engaging thesis and supporting arguments: 30%

Please write with the standard of at least the regional SBL-AAR in mind. In other words, please write in a way that your work should be in conversation with the latest scholarship and concerns.

- > Substantial conversation with secondary resources: 20%

Please use at least five (5) peer-reviewed article/books/resources. The point is to engage key scholars who would be the strategic conversation partners to your arguments.

-> Robust demonstration of the application of one's chosen criticism/hermeneutics on a biblical passage: 20%

As we have done throughout the semester, please choose and apply a criticism/hermeneutics on a biblical passage.

- > Grammar, syntax, spelling: 10%

Frequent errors (5+) will incur grade deduction.

- > On-time submission: 10%

Grading Scale:

A: 94-100

A-: 90-93.9

B+: 87-89.9

B: 84-86.9

B-: 80-83.9

C+: 77-79.9

C: 74-76.9

C-: 70-73.9

D: 60-69.9

F: below 60

Academic Policies and Accommodations

All students are required to abide by the academic policies detailed in Garrett's Academic Handbook for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

= Writing:

- Academic integrity and plagiarism: All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- Writing and citations: The Turabian Manual for Writers and the Chicago Manual of Style footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA).
- Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students’ theological research and writing.

= Attendance and Class Participation:

- Inclusivity/Diversity: The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed. All participants in the teaching and learning process have an obligation to honor and respect varying perspectives on relevant issues.
- Some faculty may limit on the usage of electronic devices such as cell phones during class. At the least, all cell phones should be silenced during the whole of a class session.

= Academic Accommodations:

- Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the Accessibility, Special Needs, and Disabilities policy and process set out in the Academic Handbook. Such accommodations are developed in consultation with the Registrar.
- Extensions: For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term.

Course Schedule

Dates	Contents
Week 1: Sept 7th	<p data-bbox="402 1493 922 1528">Syllabus Discussion + Class Covenant</p> <p data-bbox="797 1577 976 1593">-----</p> <p data-bbox="402 1642 1122 1677">A Brief History of “Western” Biblical Interpretation</p> <p data-bbox="402 1680 1354 1749">1) Collins, John. “Historical Criticism and Its Postmodern Critics.” In <i>The Bible After Babel</i>.</p> <p data-bbox="402 1789 1276 1858">2) Osiek, Carolyn. “Catholic or catholic? Biblical Scholarship at the Center.” <i>JBL</i> 125, no.1 (2006): 5-22.</p>

<p>Week 2: Sept 14th</p>	<p>World behind the Text: - A survey of criticisms under the umbrella of historical: source, redaction, form/genre, textual, archaeological, socio-scientific, and other criticisms.</p> <p>1) Bailey, James L. “Genre Analysis.” In <i>Hearing the New Testament</i>.</p> <p>2) Tyson, Joseph B. “Source Criticism of Acts.” In <i>Method and Meaning</i>.</p>
<p>Week 3: Sept 21st</p>	<p>World of the Text: - A survey of criticisms under the umbrella of literary: narrative, word study, rhetoric, literary (devices), canonical, and other criticisms.</p> <p>1) Rhoads, David. “Narrative Criticism of the New Testament.” In <i>Method and Meaning</i>.</p> <p>2) Tull, Patricia K. “Rhetorical Criticism and Intertextuality.” In <i>To Each Its Own Meaning</i>.</p>
<p>Week 4: Sept 28th</p>	<p>World in front of the Text: Contextual – Cultural - In various iterations, this section will explore how the biblical text speaks of/with/against (or does not) about various contemporary socio-ethical-political issues. This week engages the contextual-cultural.</p> <p>1) Kwok, Pui-lan. “Reading the Christian New Testament in the Contemporary World.” In <i>Fortress Commentary on the New Testament</i>.</p> <p>2) Liew, Tat-siong “Benny.” What is Asian American Biblical Hermeneutics? Medi(t)ations on and for a Conversation. In <i>What is Asian American Biblical Hermeneutics?</i></p> <p>3) Yeo, K.K. “Christ and the Earth in Pauline and Native American Understandings.” In <i>Cross-Cultural Paul</i>.</p>
<p>Week 5: Oct 5th</p>	<p>World in front of the Text: liberation – Postcolonial (1) - In line with the shift to the cultural, various postcolonies started to re-emerge with their own engagements with the Bible. In many ways, they decided to push back against colonial biblical interpretation.</p> <p>1) Runesson, Anna. “Deconstructing Western Biblical Studies.” In <i>Exegesis in the Making</i>.</p> <p>2) Sugirtharajah, R.S. “The Empire Exegetes Back.” In <i>Exploring Postcolonial Biblical Criticism</i>.</p>

<p>Week 6: Oct 12th</p>	<p>World in front of the Text: Reading with Gender & Sexuality (Part 1) - Continuing the theme of decolonization, we turn our gaze and uplift the importance of gender and sexuality in biblical interpretation. We will allocate two weeks on this very important hermeneutics.</p> <p>1) Byron, Gay and Vanessa Lovelace. "Introduction: Methods and the Making of Womanist Biblical Hermeneutics." In <i>Womanist Interpretations of the Bible</i>.</p> <p>2) Choi, Jin Young. "The Consumed Body: Mark 7:24-30." In <i>Postcolonial Discipleship of Embodiment</i>.</p> <p>3) Bedford, Nancy E. "Good News for a People under Duress." In <i>Latinx Perspectives on the New Testament</i>.</p>
<p>Oct 19th</p>	<p style="text-align: center;">Reading Week (no class)</p>
<p>Week 7: Oct 26th</p>	<p>World in front of the Text: Gender and Sexuality (Part 2) - We will theologically and theoretically probe the queer(-ing of the) Bible by highlighting their anti-heteronormativity and other disorientations.</p> <p>1) Marchal, Joseph A. "The Usefulness of an Onesimus: The Sexual Use of Slaves and Paul's Letter to Philemon." <i>JBL</i> vol.130.4 (Winter 2011): 749-770.</p> <p>2) Schneider, Laurel C. "Queer Theory," (206-212). In <i>Handbook of Postmodern Biblical Interpretation</i>.</p> <p>3) Moore, Stephen, et.al. "Queer Disorientations: Four Turns and a Twist." In <i>Sexual Disorientations</i>.</p>
<p>Week 8: Nov 2nd</p>	<p>World in front of the Text: Posthumanism + Ecology - Now we turn to the nonhumans. Now more than ever, biblical studies must respond to the ecological crisis of our time even with biblical interpretation.</p> <p>1) Habel, Norman. "Ecological Criticism." In <i>New Meanings for Ancient Texts</i>.</p>

	<p>2) Koosed, Jennifer L. “Humanity at Its Limits.” In <i>The Bible and Posthumanism</i>.</p> <p>3) Moore, Stephen D. “Introduction (and Conclusion): Posts Passed, Turns Taken.” In <i>Gospel Jesuses and Other Nonhumans</i>.</p>
<p>Week 9: Nov 9th</p>	<p>World in front of the Text: Affect Theory + New Materialism - For our final turn, we meditate upon our affective encounters with all of creation, particularly the “inanimate.”</p> <p>1) Black, Fiona C. and Jennifer L. Koosed, “Introduction: Some Ways to Read with Feeling.” In <i>Reading with Feeling</i>.</p> <p>2) Moore, Stephen D. “The Rage for Method and the Joy of Anachronism: When Biblical Scholars Do Affect Theory.” In <i>Reading with Feeling</i>.</p> <p>3) Jeong, Dong Hyeon. “The Processed Vegetal Body and Blood of the Markan Messiah.” <i>Bible and Critical Theory</i> vol.16, no.1-2 (2020): 1-13.</p>
<p>Week 10: Nov 16th</p>	<p style="text-align: center;"><i>Research Week (no class)</i></p> <p style="text-align: center;">@ Comprehensive Research is due on Nov 17th (Fri)</p>
	<p style="text-align: center;"><i>Thanksgiving Break (no class)</i></p>
<p>Week 11: Nov 30th</p>	<p style="text-align: right;">@ Student Presentations</p>
<p>Week 12: Dec 7th</p>	<p style="text-align: right;">@ Student Presentations</p> <p style="text-align: right;">@ Exegetical Paper is due on Dec 21th</p>

Additional Resources

Adam, A.K.M., ed. *Handbook of Postmodern Biblical Interpretation*. St. Louis:

- Chalice Press, 2000.
- _____. *Postmodern Interpretations of the Bible: A Reader*. St. Louis: Chalice, 2001.
- Amit, Yair. *Reading Biblical Narratives: Literary Criticism and the Hebrew Bible*. Minneapolis: Fortress, 2001.
- Aymer, Margaret, Cynthia Briggs Kittredge, and David A. Sánchez, eds. *Fortress Commentary on the New Testament*. Minneapolis: Fortress Press, 2014.
- Baden, Joel. *The Composition of the Pentateuch: Renewing the Documentary Hypothesis*. New Haven: Yale University, 2012. (source criticism)
- Bailey, Randall and Tat-siong “Benny” Liew and Fernando Segovia, eds. *They Were All Together in One Place? Toward Minority Biblical Criticism*. Atlanta: Society of Biblical Literature, 2009.
- > Cheryl B. Anderson, “Reflections in an Interethnic/racial Era on Interethnic/racial Marriage in Ezra.”
- Bak, Mieke. *Narratology: Introduction to Theory of Narrative*. Second Edition, 1997.
- Barton, John. *Reading the Old Testament: Method in Biblical Study*. Revised and Enlarged. Louisville; Westminster John Knox, 1996.
- Bird, Phyllis. *Missing Persons and Mistaken Identities: Women and Gender in Ancient Israel*. Minneapolis: Augsburg Fortress, 1997.
- Black, Fiona C. and Jennifer L. Koosed, eds. *Reading with Feeling: Affect Theory and the Bible*. Semeia Series; Atlanta: SBL Press, 2019.
- Blount, Brian K. “Is the Joke on Us? Mark’s Irony, Mark’s God, and Mark’s Ending.” In *The Ending of Mark and the Ends of God*, edited by Beverly Gaventa and Patrick Miller. Louisville: Westminster John Knox.
- _____. *Then the Whisper Put on Flesh: New Testament Ethics in an African American Context*. Nashville, Abingdon, 2003.
- Botta, Alejandro and Pablo Andinach, eds. *The Bible and the Hermeneutics of Liberation*. Atlanta: Society of Biblical Literature, 2009.
- > Musa Dube, “*Talitha Cum* Hermeneutics of Liberation: Some African Women’s Ways of Reading the Bible.”
- > Ada Maria Isasi-Díaz, “A Mujerista Hermeneutics of Justice and Human Flourishing.”
- Bray, Karen and Stephen D. Moore. *Religion, Emotion, Sensation: Affect Theories and Theologies*. New York: Fordham University Press, 2020.

- Brintnall, Kent L., Joseph A. Marchal, and Stephen D. Moore, eds. *Sexual Disorientations: Queer temporalities, Affects, Theologies*. New York: Fortress Press, 2017.
- Bultmann, Rudolf. *History of the Synoptic Tradition*. Translated by John Marsh. Oxford: Basil Blackwell, 1963.
- Byron, Gay and Vanessa Lovelace, eds. *Womanist Interpretations of the Bible: Expanding the Discourse*. Atlanta: SBL Press, 2016.
- Carter, Charles and Carol Meyers, eds. *Community, Identity, and Ideology: Social Scientific Approaches to the Hebrew Bible*. Winona Lake: Eisenbrauns, 1996.
- Coker, K. Jason and Scott S. Elliot, eds. *Bible and Theory: Essays in Biblical Interpretation in Honor of Stephen D. Moore*. Kindle edition. New York: Fortress Press, 2020.
- Collins, John. *The Bible After Babel: Historical Criticism in a Postmodern Age*. Grand Rapids, Michigan: Eerdmans, 2005.
- Conzelmann, Hans. *The Theology of St. Luke*. Translated by Geoffrey Buswell. New York: Harper & Row, 1961. (redaction criticism)
- Clines, David. "Historical Criticism: Are Its Days Numbered?" *Teologinen Aikakauskirja* 114 (2009).
- Collins, John. *The Bible after Babel: Historical Criticism in a Postmodern Age*. Grand Rapids: Eerdmans, 2005.
- Cross, F.M. "The Themes of the Book of Kings and the Structure of the Deuteronomistic History." In *Canaanite Myth and Hebrew Epic*. Cambridge: Harvard Press, 1973.
- Day, Linda and Carolyn Pressler, eds. *Engaging the Bible in a Gendered World*. Louisville: Westminster John Knox, 2006.
- Dobbs-Allsopp, F.W. "Rethinking Historical Criticism." *Biblical Interpretation* 7(1999): 235-271.
- Dozeman, Thomas and K. Schmid, eds. *A Farewell to the Yahwist? The Composition of the Pentateuch in Recent European Interpretation*. Atlanta: SBL, 2006. (source criticism)
- Dube, Musa. *Postcolonial Feminist Interpretation of the Bible*. St Louis: Chalice, 2000.
- Esler, Philip F. ed. *Ancient Israel: The Old Testament in Its Social Context*. Minneapolis:

- Augsburg Fortress, 2006.
- Fokkelman, J.P. *Reading Biblical Narrative: An Introductory Guide*. Louisville: Westminster John Knox, 1999.
- Frick, Frank. "Norman Gottwald's *The Tribes of Yahweh* in the Context of 'Second-Wave' Social-Scientific Criticism." In *Tracking the Tribes of Yahweh: On the Trail of a Classic*, edited by Naomi Steinberg, Wolfgang Stegemann, et al. *The Social Setting of Jesus and the Gospels*. Minneapolis: Fortress Press, 2002.
- Gorman, Michael, ed. *Scripture and Its Interpretation. A Global, Ecumenical Introduction to the Bible*. Grand Rapids: Baker, 2017.
- Grant, Jacquelyn. *White women's Christ and Black women's Jesus. Feminist Christology and Womanist Response*. Atlanta, GA: Scholars Press, 1989.
- Green, Joel, ed. *Hearing the New Testament. Strategies for Interpretation*. Second Edition. Grand Rapids: Eerdmans, 2010.
- > Bailey, James L. "Genre Analysis."
 - > Barton, Stephen. "Historical Criticism and Social-Scientific Perspectives in New Testament Study."
 - > Black, Clifton. "Rhetorical Criticism."
 - > Schneiders, Sandra. "Feminist Hermeneutics."
- Greenstein, Edward. "Deconstruction and Biblical Narrative." *Proof* 9 (1989): 43-71.
- Guest, Deryn, Robert Goss, and Mona West, eds. *The Queer Bible Commentary*. London: SCM Press, 2015.
- Habel, Norman C. and Peter Trudinger, eds. *Exploring Ecological Hermeneutics*. Atlanta: SBL Press, 2008.
- Hart, K. *Postmodernism: A Beginner's Guide*. Oxford: Oneworld, 2004.
- Hendel, Ronald. "Mind the Gap: Modern and Postmodern in Biblical Studies." *JBL* 133 (2014): 422-443.
- Isasi-Díaz, Ada Maria. "Mujeristas: Who We Are and What We Are About." *Journal of Feminist Studies in Religion* 8 (Spring 1992): 105-25.
- Junior, Nyasha. *An Introduction to Womanist Biblical Interpretation*. Louisville: Westminster, 2015.
- Kennedy, George. *A New History of Classical Rhetoric*. Princeton: Princeton University, 1994.
- Koosed, Jennifer L. *The Bible and Posthumanism*. Semeia Series. Atlanta: SBL Press,

2014.

LeMon, J. Joel and K. Richards, eds. *Method Matters: Essays on the Interpretation of the Hebrew Bible in Honor of David L. Petersen*. Atlanta: Society of Biblical Literature, 2009.

-> George, Mark. "Postmodern Literary Criticism: The Impossibility of Method."

-> Knight, Douglas A. "Traditio-Historical Criticism: The Development of the Covenant Code."

-> Nissinen, Martti. "Reflections on the 'Historical Critical' Method: Historical Criticism and Critical Historicism."

-> Römer, Thomas. "Redaction Criticism: 1 Kings 8 and the Deuteronomists."

-> Wilson, Robert. "Reflections on Social-Scientific Criticism."

Lester, G. Brooke. "Psalms of Lament." *Bibleodyssey.org*. (form criticism)

Levenson, Jon. *The Hebrew Bible, The Old Testament, and Historical Criticism*. Louisville: Westminster, 1993. (historical criticism)

Liew, Tat-siong "Benny." *What is Asian American Hermeneutics? Reading the New Testament*. Honolulu: University of Hawaii Press, 2007.

Lozado, Francisco and Greg Carey, eds. *Soundings in Cultural Criticism: Perspectives And Methods in Culture, Power, and Identity in the New Testament*. Minneapolis: Fortress Press, 2013.

Marchal, Joseph A., ed. *After the Corinthian Women Prophets: Reimagining Rhetoric and Power*. Atlanta: SBL Press, 2021.

_____, ed. *Bodies on the Verge: Queering Pauline Epistles*. Atlanta: SBL Press, 2019.

Mays, James. *The Psalms*. Interpretation Commentary. Louisville: John Knox, 1994. (types of "Psalms")

McCaulley, Esau. *Reading While Black: African American Biblical Interpretation as an Exercise in Hope*. Downer's Grove: IVP Academic, 2020.

McGowan, Andrew and Kent Richards, eds. *Method and Meaning: Essays on New Testament Interpretation in Honor of Harold W. Attridge*. Atlanta: Society of Biblical Literature, 2011.

-> Tyson, Joseph B. "Source Criticism of Acts."

-> Goodacre, Mark. "The Synoptic Problem."

McKenzie, S. and J. Haynes, eds. *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application*. Revised and Expanded. Louisville, Westminster

- John Knox, 1999.
- > Gunn, David. "Narrative criticism."
 - > Martin, Dale B. "Socio-scientific criticism."
 - > McKnight, Edgard V. "Reader-response criticism."
 - > Streete, Gail P.C. "Redaction criticism."
 - > Viviano, Pauline A. "Source criticism."
- McKenzie, S. and J. Kaltner, eds. *New Meanings for Ancient Texts: Recent Approaches to Biblical Criticism and Their Applications*. Louisville Westminster/John Knox, 2013.
- > Hens-Piazza, Gina. "New Historicism"
 - > Pyper, Hugh S. "Postmodernism."
 - > Stone, Ken. "Queer Criticism."
- Mondolfo, Carleen. "Language of Lament in the Psalms." *The Oxford Handbook of the Psalms*, edited by William P. Brown. Oxford University Press, 2014. (form criticism)
- Moore, Stephen D. *The Bible in Theory: Critical and Postcritical Essays*. Atlanta: SBL Press, 2010.
- _____, ed. *Divinanimality: Animal Theory, Creaturely Theology*. New York: Fordham University Press, 2014.
- _____. *Gospel Jesuses and Other Nonhumans: Biblical Criticism Post-poststructuralism*. Atlanta: SBL Press, 2017.
- _____. "Watch the Target: A Post-Postmodernist Response to Ronald Hendel." *JBL* 111 (2014): 444-450.
- Muilenberg, James. "Form Criticism and Beyond," *JBL* 88 (1969):1-18.
- Niditch, Susan. *Oral World and Written Word: Ancient Israelite Literature*. Louisville: John Knox, 1996.
- Osiek, Carolyn. "Catholic or catholic? Biblical Scholarship at the Center." *JBL* 125, no.1 (2006): 5-22.
- Pardes, Ilana. *Countertraditions in the Bible. A Feminist Approach*. Cambridge: Harvard University, 1992.
- Parker, Angela. *If God Still Breathes, Why Can't I? Black Lives Matter and Biblical Authority*. Grand Rapids: Eerdmans, 2021.
- Perrin, Norman. *What is Redaction Criticism?* London: SPCK, 1970.

- Rimmon-Kenan, Shlomith. *Narrative Fiction: Contemporary Poetics*. New York: Methuen, 1983.
- Runesson, Anna. *Exegesis in the Making: Postcolonialism and New Testament Studies*. Leiden: Brill, 2011.
- Scholes, Robert and R. Kellogg. *The Nature of Narrative*. London: Oxford University, 1966.
- Scholz, Susanne ed. *The Oxford Handbook of Feminist Approaches to the Hebrew Bible*. Oxford: Oxford Press, 2021.
-> Camber Tamber-Rosenau, "A Queer Critique of Looking for "Male" and "Female" Voices in the Hebrew Bible."
- Scholz, Susanne and Pablo R. Andiñach, eds. *La Violencia and the Hebrew Bible: The Politics and Histories of Biblical Hermeneutics on the American Continent*. Atlanta: SBL Press, 2016.
-> Nancy Bedford, "The Earth Was Filled with Violence": Reading the Hebrew Bible against *La Violencia*."
-> Steed Davidson, "Violence in National Security Arrangements: The Case of the United States, the Caribbean, and the Nations in the Oracles against the Nations."
-> Judith E. McKinlay, "Biblical Border Slippage and Feminist Postcolonial Criticism."
- Schüssler Fiorenza, Elisabeth. *But She Said: Feminist Practices of Biblical Interpretation*. Boston: Beacon, 1992.
- _____. *The Power of the Word: Scripture and the Rhetoric of the Empire*. Minneapolis: Fortress Press, 2007.
- Schwartz, Regina and Castelli, Elizabeth, eds. *The Postmodern Bible: The Bible and the Culture Collective*. New Haven: Yale, 1995.
- Segovia, Fernando. "Mujerista Theology: Biblical Interpretation and Political Ideology." *Feminist Theology* 20 (2011): 21-27.
- Segovia, Fernando and Mary Tolbert, eds. *Reading From This Place. Vol. 1: Social Location and Biblical Interpretation in the United States*. Minneapolis: Fortress Press, 1995.
- Spencer, F. Scott. *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature*. Atlanta: SBL Press, 2017.
- Stone, Ken. *Reading the Hebrew Bible with Animal Studies*. Stanford, CA: Stanford University Press, 2017.

- Van Seters, John. *The Edited Bible: The Curious History of the 'Editor' in Biblical Criticism*. Penn State Press, 2006
- Ska, Jean-Louis. *Introduction to Reading the Pentateuch*. Winona Lake: Eisenbrauns, 2006. (source criticism)
- Smith, Mitzi J. ed. *I Found God in Me: A Womanist Biblical Hermeneutics Reader*. Eugene: Cascade Books, 2015.
-> Yolanda Norton, "Silenced Struggles for Survival: Finding Life in Death in the Book of Ruth."
- _____. *Insights from African American Interpretation*. Minneapolis: Fortress Press, 2017.
- _____. *Womanist Sass and Talk Back: Social (In)Justice, Intersectionality, and Biblical Interpretation*. Oregon: Wipf and Stock, 2018.
- Soulen, Richard N., and R. Kendall Soulen. *Handbook of Biblical Criticism*. Fourth Edition. Revised and Expanded. Louisville; Westminster John Knox, 2011.
-> "Narrative criticism" (p.134-36)
-> "Tradition criticism" (p.198-99)
-> "Reader Response criticism" (p.175-76)
-> "Rhetorical criticism" (p.183-84)
- Sugirtharajah, R.S. *Exploring Postcolonial Biblical Criticism: History, Method, Practice*. MA: Wiley-Blackwell Publishing, 2012.
- _____, ed. *The Postcolonial Biblical Reader*. MA: Blackwell Publishing, 2006.
- _____, ed. *Voices from the Margin: Interpreting the Bible in the Third World*. Twenty-Fifth Anniversary Edition. Maryknoll: Orbis, 2016.
- Sweeney, Marvin and Ehud Ben Zvi, eds. *The Changing Face of Form Criticism for the Twenty-First Century*. Grand Rapids: Eerdmans, 2003.
- Thomaskutty, Johnson, ed. *An Asian Introduction to the New Testament*. Minneapolis: Fortress Press, 2022.
- Trible, Phyllis. "Clues in a Text." In *God and the Rhetoric of Sexuality*. Philadelphia: Fortress Press, 1978.
- _____. *Rhetorical Criticism: Context Method and the Book of Jonah*. Minneapolis: Augsburg, 1994.

Vena, Osvaldo, and Leticia A. Guardiola-Sáenz, eds. *Latinx Perspectives on the New Testament*. Minneapolis: Lexington Books/ Fortress Press, 2022.

-> Osvaldo Vena, "A Disabled Gospel for a Disabled Community."

West, Mona and Robert E. Shore-Goss, eds. *The Queer Bible Commentary*. Second Edition. London: SCM Press, 2022.

Williams, Delores. *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Maryknoll, NY: Orbis Books, 1993.

Yee, Gale, ed. *Judges and Method: New Approaches in Biblical Studies*. Second Edition. Minneapolis: Fortress Press, 2007.

-> "Social-Scientific Criticism: Judges 9 and Issues of Kinship."

-> "Narrative Criticism of Judges: Human Purpose in Conflict with Divine Presence."

Yeo, K. K. *Musing with Confucius and Paul: Toward a Chinese Christian Theology*. Oregon: Cascade, 2008.