

БИБЛИОГРАФИЯ

- Августин Аврелий. *Исповедь блаженного Августина, епископа Гиппонского*. М.: АСТ, 2003.
- _____. *Христианская наука, или Основания священной герменевтики и церковного красноречия*. СПб.: ВІВΛΙΟΠΟΛΙΣ, 2006.
- Ауэрбах Эрих. *Мимесис. Изображение действительности в западноевропейской литературе*. М.; СПб.: Per Se; Унив. кн., 2000.
- Барт Карл. *Послание к Римлянам*. М.: ББИ, 2005.
- _____. *Церковная догматика*. Т. 1. М.: ББИ, 2007.
- Барт Ролан. *S/Z*. М.: УРСС, 2001.
- Бахтин Михаил. *Проблемы поэтики Достоевского*. М: Советский писатель, 1963.
- _____. *Творчество Франсуа Рабле и народная культура средневековья и Ренессанса*. М: Художественная литература, 1990.
- Витгенштейн Людвиг. *Философские работы*. М.: Гнозис, 1994.
- Гадамер Ханс-Георг. *Истина и метод: Основы филос. герменевтики*. М.: Прогресс, 1988.
- Деррида Жак. *О грамматологии*. М.: Ad Marginem, 2000.
- Кант Иммануил. *Религия в пределах только разума*. Тбилиси: Ганатлеба, 1989.
- Левинас Эммануэль. *Избранное: Тотальность и бесконечное*. М.; СПб.: Культурная инициатива; Университетская книга, 2000.
- Лиотар Жан-Франсуа. *Состояние постмодерна*. М.; СПб.: Ин-т экспериментальной социологии; Алетейя, 1998.
- Ницше Фридрих. *Воля к власти: Опыт переоценки всех ценностей (1884-1888)*. М.: ИЧП «Жанна», 1994.
- Пинкер Стивен. *Язык как инстинкт*. М.: УРСС, 2004.
- Платон. *Диалоги*. М.: Мысль, 1986.
- Полани Майкл. *Личностное знание: На пути к посткритической философии*. М.: Прогресс, 1985.
- Рикер Поль. *Время и рассказ*. М.; СПб.: ЦГНИИ ИНИОН РАН; Культурная инициатива; Университетская книга, 2000.
- _____. *Конфликт интерпретаций: Очерки о герменевтике*. М.: Канон-Пресс, 2002.
- Рорти Ричард. *Случайность, ирония и солидарность*. М.: Русское феноменологическое общество, 1996.
- _____. *Философия и зеркало природы*. Новосибирск: Изд-во Новосибирского ун-та, 1997.
- Серл Джон. *Открывая сознание заново*. М.: Идея-Пресс, 2002.
- Соссюр Фердинанд де. *Курс общей лингвистики*. М.: Логос, 1998.
- Фейербах Людвиг. *Сущность христианства*. Рига: Звайгзне, 1983.
- Хабермас Юрген. *Философский дискурс о модерне*. М.: Весь мир, 2003.

- Abrams, M. H. "The Limits of Pluralism: The Deconstructive Angel." *Critical Inquiry* 3 (1977): 425–38.
- _____. *A Glossary of Literary Terms*. 4th ed. New York: Holt, Rinehart and Winston, 1981.
- Adam, A. K. M. "The Sign of Jonah: A Fish-Eye View." *Semeia* 51 (1990): 177–91.
- _____. *What Is Postmodern Biblical Criticism?* Minneapolis: Fortress, 1995.
- Alston, William P. *Philosophy of Language*. Englewood Cliffs, N.J.: Prentice-Hall, 1964.
- Alter, Robert. *The Art of Biblical Narrative*. New York: Basic, 1981.
- Alter, Robert, and Frank Kermode, ed. *The Literary Guide to the Bible*. Cambridge, Mass: Harvard Univ. Press, 1987.
- Altieri, Charles. *Act and Quality: A Theory of Literary Meaning and Humanistic Understanding*. Amherst: Univ. of Massachusetts Press, 1981.
- Appleyard, J. A. *Becoming a Reader: The Experience of Fiction from Childhood to Adulthood*. Cambridge: Cambridge Univ. Press, 1990.
- Arendt, Hannah. *The Human Condition*. Chicago: Univ. of Chicago Press, 1958.
- Arnold, Matthew. "The Function of Criticism at the Present Time." Pp. 1–41 in *Essays in Criticism*. London: Macmillan, 1865.
- Ateek, Naim Stifan. "A Palestinian Perspective: The Bible and Liberation." Pp. 280–86 in Sugirtharajah, *Voices from the Margin*.
- Attridge, Derek. "Derrida and the Questioning of Literature." Pp. 1–29 in Derrida, *Acts of Literature*.
- Auerbach, Erich. *Mimesis: The Representation of Reality in Western Literature*. Princeton: Princeton Univ. Press, 1953.
- Augustine. *Confessions*. Tr. R. S. Pine-Coffin. London: Penguin, 1961.
- _____. *On Christian Doctrine*. Tr. D. W. Robertson, Jr. Indianapolis: Bobbs-Merrill Educational Publishing, 1958.
- _____. *The Literal Meaning of Genesis*. Tr. John Hammond Taylor. New York: Newman, 1982.
- Augustine: Earlier Writings*. Ed. J. H. S. Burleigh. The Library of Christian Classics. Philadelphia: Westminster, 1953.
- Austin, J. L. *How to Do Things with Words*. 2d ed. Cambridge, Mass: Harvard Univ. Press, 1975.
- _____. *Philosophical Papers*. 3d ed. Oxford: Oxford Univ. Press, 1979.
- Bakhtin, Mikhail. *Rabelais and His World*. Tr. H. Iswolsky. Cambridge, Mass: MIT Press, 1968.
- _____. *Problems of Dostoyevsky's Poetics*. Ed. Caryl Emerson. Minneapolis: Univ. of Minnesota Press, 1984.
- _____. *Speech Genres and Other Late Essays*. Tr. Vern W. McGee. Austin: Univ. of Texas Press, 1986.
- Bambrough, *Reason, Truth and God*. London: Methuen, 1969.

- _____. *Moral Scepticism and Moral Knowledge*. London: Routledge and Kegan Paul, 1979.
- Barker, Margaret. "Pseudonymity." Pp. 568–71 in Coggins and Houlden, ed., *A Dictionary of Biblical Interpretation*.
- Barnes, Annette. *On Interpretation: A Critical Analysis*. Oxford: Basil Blackwell, 1988.
- Barr, James. *The Bible in the Modern World*. London: SCM, 1973.
- _____. *Fundamentalism*. Philadelphia: Westminster, 1978.
- _____. "The Literal, the Allegorical, and Modern Scholarship." *Journal for the Study of the Old Testament* 44 (1989): 3–17.
- _____. "Literality." *Faith and Philosophy* 6 (1989): 412–28.
- Barth, Karl. *The Epistle to the Romans*. 6th ed. Oxford: Oxford Univ. Press, 1968.
- _____. *Church Dogmatics*. Edinburgh: T. and T. Clark, 1956–69.
- Barthes, Roland. *S/Z*. New York: Hill and Wang, 1974.
- _____. *The Rustle of Language*. Tr. Richard Howard. New York: Hill and Wang, 1986.
- _____. "The Death of the Author." Pp. 125–30 in Burke, ed., *Authorship from Plato to Postmodernity*.
- Barton, John. *Reading the Old Testament: Method in Biblical Study*. London: Darton, Longman and Todd, 1984.
- _____. "History and Rhetoric in the Prophets." Pp. 51–64 in Warner, ed. *The Bible As Rhetoric*.
- Baxandall, Michael. *Patterns of Intention: On the Historical Explanation of Pictures*. New Haven: Yale Univ. Press, 1985.
- Baynes, Kenneth, James Bohman, and Thomas McCarthy, ed. *After Philosophy: End or Transformation?* Cambridge, Mass. and London: MIT Press, 1987.
- Berg, Temma F. "Reading In/to Mark." *Semeia* 48 (1989): 187–206.
- Berkouwer, G. C. *Holy Scripture*. Studies in Dogmatics. Grand Rapids: Eerdmans, 1975.
- Belsey, Catherine. *Critical Practice*. London and New York: Routledge, 1980.
- Bhaskar, Roy. *Scientific Realism and Human Emancipation*. London: Verso, 1986.
- _____. *Philosophy and the Idea of Freedom*. Oxford: Blackwell, 1991.
- Bloesch, Donald G. *Holy Scripture: Revelation, Inspiration and Interpretation*. Christian Foundations. Downers Grove, Ill.: InterVarsity, 1994.
- Bloom, Harold. *A Map of Misreading*. Oxford: Oxford Univ. Press, 1975.
- _____. *Kabbala and Criticism*. New York: Continuum, 1975.
- Boone, Kathleen C. *The Bible Tells Them So: The Discourse of Protestant Fundamentalism*. Albany: SUNY Press, 1989.

- Booth, Wayne C. *The Rhetoric of Fiction*. Chicago: Univ. of Chicago Press, 1961.
- _____. *A Rhetoric of Irony*. Chicago: Univ. of Chicago Press, 1974.
- _____. *Critical Understanding: The Powers and Limits of Pluralism*. Chicago: Univ. of Chicago Press, 1979.
- _____. *The Company We Keep: An Ethics of Fiction*. Berkeley: Univ. of California Press, 1988.
- Bordwell, David. *Making Meaning: Inference and Rhetoric in the Interpretation of Cinema*. Cambridge, Mass.: Harvard Univ. Press, 1989.
- Botha, J. Eugene. *Jesus and the Samaritan Woman: A Speech Act Reading of John 4:1-42*. Leiden: E. J. Brill, 1991.
- Brown, Raymond E. *The Critical Meaning of the Bible*. London: Geoffrey Chapman, 1981.
- _____. “‘And the Lord Said’? Biblical Reflections on Scripture As the Word of God.” *Theological Studies* 42 (1981): 3–19.
- Brueggemann, Walter. *The Bible and Postmodern Imagination: Texts under Negotiation*. London: SCM, 1993.
- Bruns, Gerald L. “Midrash and Allegory: The Beginnings of Scriptural Interpretation.” Pp. 625–46 in Alter and Kermode, ed., *The Literary Guide to the Bible*.
- Bultmann, Rudolf. “The New Testament and Mythology.” Pp. 1–44 in Hans Werner Bartsch, ed. *Kerygma and Myth: A Theological Debate*. 2d ed. London: S.P.C.K., 1964.
- Burke, Seán. *The Death and Return of the Author: Criticism and Subjectivity in Barthes, Foucault and Derrida*. Edinburgh: Edinburgh Univ. Press, 1992.
- _____, ed. *Authorship from Plato to Postmodernity: A Reader*. Edinburgh: Edinburgh Univ. Press, 1995.
- Calvin: Commentaries*. Ed. Joseph Haroutunian. The Library of Christian Classics. Philadelphia: Westminster, 1958.
- Caputo, John D. *Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project*. Bloomington: Indiana Univ. Press, 1987.
- Carroll, Robert. “Authorship.” Pp. 72–74 in Coggins and Houlden, ed., *A Dictionary of Biblical Interpretation*.
- _____. “Ideology.” Pp. 309–11 in Coggins and Houlden, ed., *A Dictionary of Biblical Interpretation*.
- Castelli, Elizabeth A., Stephen D. Moore, Gary A. Phillips, and Regina M. Schwartz, ed. *The Postmodern Bible*. New Haven: Yale Univ. Press, 1995.
- Childs, Brevard S. “The *Sensus Literalis* of Scripture: An Ancient and Modern Problem.” Pp. 80–93 in H. Donner et. al., ed. *Beiträge zur alttestamentlichen Theologie*. Göttingen: Vandenhoeck and Ruprecht, 1977.

- _____. *Introduction to the Old Testament As Scripture*. Philadelphia: Fortress, 1979.
- _____. *Biblical Theology of the Old and New Testaments*. London: SCM, 1992.
- Clark, S. H. *Paul Ricoeur*. London: Routledge, 1990.
- Clayton, Philip. *God and Contemporary Science*. Grand Rapids: Eerdmans and Edinburgh: Edinburgh Univ. Press, 1998.
- Clifford, W. K. *Lectures and Essays*. London: Macmillan, 1886.
- Clines, David J. A., Stephen Fowl, and Stanley E. Porter, ed. *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the Univ. of Sheffield*. Sheffield: Sheffield Academic Press (JSOT Supple. Ser. 87), 1990.
- Clines, David J. A. "Deconstructing the Book of Job." Pp. 65–80 in Warner, ed., *The Bible As Rhetoric*.
- _____. "Possibilities and Priorities of Biblical Interpretation in an International Perspective." *Biblical Interpretation* 1 (1993): 67–87.
- Coady, C. A. J. *Testimony: A Philosophical Study*. Oxford: Clarendon, 1992.
- Coggins, R. J. "A Future for the Commentary?" Pp. 163–75 in Watson, ed., *The Open Text*.
- Coggins, R. J., and J. L. Houlden, ed. *A Dictionary of Biblical Interpretation*. London: SCM and Philadelphia: Trinity Press International, 1990.
- Cooper, John W. "Reformed Apologetics and the Challenge of a Post-Modern Relativism." *Calvin Theological Journal* 28 (1993): 108–20.
- Cotterell, Peter, and Max Turner. *Linguistics and Biblical Interpretation*. London: S.P.C.K., 1989.
- Crews, Frederick C. *The Pooh Perplex: A Student Casebook*. London: Robin Clark, 1979.
- Critchley, Simon. *The Ethics of Deconstruction: Derrida and Lévinas*. Oxford: Blackwell, 1992.
- Croatto, J. Severino. *Biblical Hermeneutics: Toward a Theory of Reading As the Production of Meaning*. Tr. Robert R. Barr. Maryknoll, N.Y.: Orbis, 1987.
- Culler, Jonathan. *Structuralist Poetics: Structuralism, Linguistics and the Study of Literature*. London: Routledge, 1975.
- Cupitt, Don. *The Long-Legged Fly: A Theology of Language and Desire*. London: SCM, 1987.
- _____. *The Last Philosophy*. London: SCM, 1995.
- Currie, Gregory. "Text Without Context: Some Errors of Stanley Fish." *Philosophy and Literature* 15 (1991): 212–28.
- Darr, John A. *On Character Building: The Reader and the Rhetoric of Characterization in Luke-Acts*. Louisville: Westminster/John Knox, 1992.
- Dasenbrock, Reed Way, ed. *Literary Theory After Davidson*. University Park, Pa: Pennsylvania State Univ. Press, 1993.

- Davies, Margaret. "Exegesis." Pp. 220–22 in Coggins, ed., *A Dictionary of Biblical Interpretation*.
- _____. *Rhetoric and Reference in the Fourth Gospel*. Sheffield: JSOT Press, 1992.
- Davis, Ellen F. "Holy Preaching: Ethical Interpretation and the Practical Imagination." Pp. 197–224 in Ephraim Radner and George R. Sumners, ed., *Reclaiming Faith: Essays on Orthodoxy in the Episcopal Church and the Baltimore Declaration*. Grand Rapids: Eerdmans, 1993.
- Dawsey, James. *The Lukan Voice: Confusion and Irony in the Gospel of Luke*. Macon, Ga: Mercer Univ. Press, 1986.
- Dawson, David. *Literary Theory*. Guides to Theological Inquiry. Minneapolis: Fortress Press, 1995.
- De Bruyn, Frans. "Genre Criticism." Pp. 79–85 in Makaryk, ed., *Encyclopedia of Contemporary Literary Theory*.
- De Man, Paul. *Allegories of Reading: Figural Language in Rousseau, Nietzsche, Rilke, and Proust*. New Haven: Yale Univ. Press, 1979.
- _____. *Blindness and Insight: Essays in the Rhetoric of Contemporary Criticism*. 2d ed. London: Methuen, 1983.
- _____. *The Resistance to Theory*. Minneapolis: Univ. of Minnesota Press, 1989.
- Derrida, Jacques. "Structure, Sign and Play in the Discourse of the Human Sciences." Pp. 247–65 in Richard Macksey and Eugene Donato, ed., *The Languages of Criticism and the Sciences of Man*. Baltimore: Johns Hopkins Univ. Press, 1970.
- _____. *La Dissémination*. Paris: Seuil, 1972.
- _____. "Violence and Metaphysics: An Essay on the Thought of Emmanuel Lévinas." Pp. 79–153 in *Writing and Difference*. Tr. Alan Bass. London: Routledge and Kegan Paul, 1978.
- _____. "White Mythology: Metaphor in the Text of Philosophy." *New Literary History* 5 (1974): 5–74.
- _____. *Of Grammatology*. Tr. Gayatri Chakravorty Spivak. Baltimore and London: Johns Hopkins Univ. Press, 1976.
- _____. "Signature Event Context." *Glyph* 1 (1977): 172–97.
- _____. "Limited Inc abc." *Glyph* 2 (1977): 162–254.
- _____. *Dissemination*. Tr. Barbara Johnson. London: Athlone, 1981.
- _____. *Positions*. Tr. Alan Bass. Chicago: Univ. of Chicago Press, 1981.
- _____. *Margins of Philosophy*. Tr. Alan Bass. Chicago: Univ. of Chicago Press, 1982.
- _____. "The Principle of Reason: The University in the Eyes of Its Pupils." *Diacritics* 29 (1983): 3–20.
- _____. *The Ear of the Other: Otobiography, Transference, Translation*. Ed. Christie McDonald. Tr. Peggy Kamuf. Lincoln and London: Univ. of Nebraska Press, 1988.

- _____. "Afterword: Toward an Ethic of Discussion." Pp. 111–54 in *Limited Inc.* Evanston, Ill.: Northwestern Univ. Press, 1988.
- _____. "How to Avoid Speaking: Denials." In Harold Coward and Toby Foshay, ed., *Derrida and Negative Theology*. Albany, NY: SUNY Press, 1992.
- _____. *Acts of Literature*. Ed. Derek Attridge. New York and London: Routledge, 1992.
- _____. "Remarks on Deconstruction and Pragmatism." Pp. 77–88 in Mouffe, ed., *Deconstruction and Pragmatism*.
- Detweiler, Robert, ed. *Derrida and Biblical Studies: Semeia* 23 (1982).
- Duff, R. A. *Intention, Agency and Criminal Liability: Philosophy of Action and the Criminal Law*. Oxford: Basil Blackwell, 1990.
- Dunn, James D. G. *The Living Word*. Philadelphia: Fortress, 1988.
- Eagleton, Terry. *Literary Theory: An Introduction*. Minneapolis: Univ. of Minnesota Press and Oxford: Blackwell, 1983.
- _____. *Against the Grain: Essays 1975–85*. London: Verso, 1986.
- _____. *Ideology: An Introduction*. London: Verso, 1991.
- Eco, Umberto. *The Limits of Interpretation*. Bloomington: Indiana Univ. Press, 1990.
- _____. *Foucault's Pendulum*. London: Picador, 1990.
- Eco, Umberto, with Richard Rorty, Jonathan Culler, and Christine Brooke-Rose. Ed. Stefan Collini. *Interpretation and Overinterpretation*. Cambridge: Cambridge Univ. Press, 1992.
- Edwards, Bruce, and Branson Woodward. "Wise As Serpents, Harmless As Doves: Christians and Contemporary Critical Theory." *Christianity and Literature* 39 (1990): 303–15.
- Edwards, Michael. *Towards a Christian Poetics*. Grand Rapids: Eerdmans, 1984.
- Eliot, T. S. "The Function of Criticism." In *Selected Essays*. London: Faber and Faber, 1932.
- _____. "The Frontiers of Criticism." Pp. 103–18 in *On Poetry and Poets*. London: Faber and Faber, 1957.
- Ellis, John. *Against Deconstruction*. Princeton: Princeton Univ. Press, 1989.
- Ellul, Jacques. *The Humiliation of the Word*. Grand Rapids: Eerdmans, 1985.
- Evans, G. R. *The Language and Logic of the Bible: The Earlier Middle Ages*. Cambridge: Cambridge Univ. Press, 1984.
- _____. *The Language and Logic of the Bible: The Road to Reformation*. Cambridge: Cambridge Univ. Press, 1985.
- _____. *Problems of Authority in the Reformation Debates*. Cambridge: Cambridge Univ. Press, 1992.
- Farrar, Frederic W. *History of Interpretation*. Grand Rapids: Baker, 1961.
- Farrell, Frank B. *Subjectivity, Realism, and Postmodernism: The Recovery of the World*. Cambridge: Cambridge Univ. Press, 1994.

- Felder, Cain Hope, ed. *Stony the Road We Trod: African-American Biblical Interpretation*. Minneapolis: Fortress, 1991.
- Felerpin, Howard. *Beyond Deconstruction: The Uses and Abuses of Literary Theory*. Oxford: Clarendon, 1985.
- Feuerbach, Ludwig. *The Essence of Christianity*. Tr. George Eliot. Buffalo: New York: Prometheus Books, 1989.
- Feyerabend, Paul. *Against Method: Outline of an Anarchistic Theory of Knowledge*. London: New Left Books, 1975.
- Fiorenza, Elisabeth Schüssler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. New York: Crossroad, 1983.
- _____. *Bread Not Stone: The Challenge of Feminist Biblical Interpretation*. Boston: Beacon, 1984.
- _____. "The Ethics of Interpretation: Decentering Biblical Scholarship." *Journal of Biblical Literature* 107 (1988): 101–15.
- Fish, Stanley. *Is There a Text in This Class? The Authority of Interpretive Communities*. London and Cambridge, Mass: Harvard Univ. Press, 1980.
- _____. *Surprised by Sin: The Reader in Paradise Lost*. New York: Macmillan, 1987.
- _____. *Doing What Comes Naturally: Change, Rhetoric, and the Practice of Theory in Literary and Legal Studies*. Oxford: Clarendon, 1989.
- Fiske, John. *Introduction to Communication Studies*. 2d ed. London: Routledge, 1990.
- Florovsky, Georges. *Bible, Church, Tradition: An Eastern Orthodox View*. Belmont, Mass.: Nordland, 1972.
- Foucault, Michel. "What is an Author?" Pp. 141–60 in Josué V. Harari, *Textual Strategies*. London: Methuen, 1979.
- Fowl, Stephen. "The Ethics of Interpretation or What's Left Over After the Elimination of Meaning." Pp. 69–81 in *SBL 1990 Seminar Papers* (Atlanta: Scholars, 1990).
- _____. "How the Spirit Reads and How to Read the Spirit." Pp. 348–63 in John Rogerson, et al., ed., *The Bible in Ethics*.
- Fowl, Stephen E., and Gregory Jones. *Reading in Communion: Scripture and Ethics in Christian Life*. Grand Rapids: Eerdmans, 1991.
- Fowler, Alistair. *Kinds of Literature: An Introduction to the Theory of Genres and Modes*. Oxford: Clarendon, 1982.
- Fowler, Robert M. *Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark*. Minneapolis: Fortress, 1991.
- Fox, Michael V. "The Uses of Indeterminacy." *Semeia* 71 (1995): 173–92.
- Freadman, Richard, and Seumas Miller. *Re-thinking Theory: A Critique of Contemporary Literary Theory and an Alternative Account*. Cambridge: Cambridge Univ. Press, 1992.

- Freeman, Curtis. "Towards a *Sensus Fidelium* for an Evangelical Church: Postconservatives and Postliberals on Reading Scripture." Pp. 162–79 in Timothy Phillips and D. Ockholm, ed. *The Nature of Confession: Evangelicals and Postliberals in Dialogue*. Downers Grove, Ill.: InterVarsity, 1996.
- Frei, Hans. *The Eclipse of Biblical Narrative. A Study in Eighteenth and Nineteenth Century Hermeneutics*. New Haven: Yale Univ. Press, 1974.
- _____. "The 'Literal Reading' of Biblical Narrative in the Christian Tradition: Does It Stretch or Will It Break?" Pp. 36–77 in Frank McConnell, ed. *The Bible and the Narrative Tradition*. New York: Oxford Univ. Press, 1986.
- _____. *Types of Christian Theology*. Ed. George W. Hunsinger and William C. Placher. London and New Haven: Yale Univ. Press, 1992.
- Frye, Northrop. *Anatomy of Criticism: Four Essays*. Princeton: Princeton Univ. Press, 1957.
- _____. *The Great Code: The Bible and Literature*. London: Routledge and Kegan Paul, 1982.
- _____. *Words with Power, Being a Second Study of the Bible and Literature*. New York: Harcourt Brace Jovanovich, 1990.
- Gabel, John B. and Wheeler, Charles B. *The Bible As Literature: An Introduction*. New York and Oxford: Oxford Univ. Press, 1986.
- Gadamer, Hans-Georg. *Truth and Method*. New York: Seabury, 1975.
- Gaipa, Mark, and Robert Scholes. "On the Very Idea of a Literal Meaning." Pp. 160–79 in Dasenbrock, ed., *Literary Theory After Davidson*.
- Gamble, Richard C. "Brevitas et facilitas: Toward an Understanding of Calvin's Hermeneutic." *Westminster Theological Journal* 47 (1985): 1–17.
- Garcia, Jorge J. E. "Can There Be Texts Without Historical Authors?" *American Philosophical Quarterly* 31 (1994): 245–53.
- Gasché, Rodolphe. *The Tain of the Mirror: Derrida and the Philosophy of Reflection*. Cambridge, Mass: Harvard Univ. Press, 1986.
- Gass, William. *Habitations of the Word*. New York: Simon and Schuster, 1985.
- Geddert, Timothy J. *Watchwords: Mark 13 in Markan Eschatology*. JSNT Suppl. Series 26. Sheffield: Sheffield Academic Press, 1989.
- Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. London: Fontana, 1993.
- Gill, Jerry. *Mediated Transcendence. A Postmodern Reflection*. Macon, Ga.: Mercer Univ. Press, 1989.
- Gloversmith, Frank. ed. *The Theory of Reading*. Sussex: Harvester, 1984.
- Goodman, Nelson. *Ways of Worldmaking*. Indianapolis: Hackett, 1978.
- Graham, Susan Lochrie. "On Scripture and Authorial Intent: A Narratological Proposal." *Anglican Theological Journal* 77 (1995): 307–20.
- Grant, Robert, and David Tracy. *A Short History of Biblical Interpretation*. 2d ed. Philadelphia: Fortress, 1984.

- Grice, H. P. "Meaning." *Philosophical Review* 66 (1957): 377–88.
- _____. "Utterer's Meaning and Intentions." *Philosophical Review* 78 (1969): 147–77.
- Groden, Michael, and Martin Kreiswirth, ed. *The Johns Hopkins Guide to Literary Theory and Criticism*. Baltimore: Johns Hopkins Univ. Press, 1994.
- Gundry, R. H. *Soma in Biblical Theology, With Emphasis on Pauline Anthropology*. Cambridge: Cambridge Univ. Press, 1976.
- _____. *Matthew: A Commentary on His Literary and Theological Art*. Grand Rapids: Eerdmans, 1982.
- _____. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids: Eerdmans, 1993.
- Gunton, Colin. *The One, the Three and the Many: God, Creation and the Culture of Modernity*. Cambridge: Cambridge Univ. Press, 1993.
- _____. *A Brief Theology of Revelation*. Edinburgh: T. & T. Clark, 1995.
- Habermas, Jürgen. "Philosophy As Stand-In and Interpreter." Pp. 296–313 in Baynes, ed., *After Philosophy*.
- _____. "What is Universal Pragmatics?" Pp. 1–68 in *Communication and the Evolution of Society*. Tr. Thomas McCarthy. London: Heinemann, 1979.
- _____. *The Theory of Communicative Action. Vol. I. Reason and the Rationalization of Society*. Tr. Thomas McCarthy. Boston: Beacon, 1984.
- _____. *Philosophical Discourses of Modernity*. Tr. Frederick G. Lawrence. Cambridge: Polity, 1987.
- _____. *Justification and Application: Remarks on Discourse Ethics*. Cambridge, Mass: MIT Press, 1993.
- Hagen, Kenneth. *Luther's Approach to Scripture As Seen in His "Commentaries" on Galatians 1519–1538*. Tübingen: J. C. B. Mohr, 1993.
- Hall, Ronald L. *Word and Spirit: A Kierkegaardian Critique of the Modern Age*. Bloomington: Indiana Univ. Press, 1993.
- Handelmann, Susan. *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory*. Albany: SUNY Press, 1982.
- Harris, Wendell V. *Interpretive Acts: In Search of Meaning*. Oxford: Clarendon, 1988.
- _____. *Literary Meaning: Reclaiming the Study of Literature*. London: Macmillan, 1996.
- Hart, Kevin. *The Trespass of the Sign: Deconstruction, Theology and Philosophy*. Cambridge: Cambridge Univ. Press, 1989.
- _____. "The Poetics of the Negative." Pp. 281–340 in Prickett, ed., *Reading the Text: Biblical Criticism and Literary Theory*.
- Hartman, Geoffrey H. *The Fate of Reading and Other Essays*. Chicago: Univ. of Chicago Press, 1975.
- Harvey, Van. *The Historian and the Believer: The Morality of Historical Knowledge and Christian Belief*. New York: Macmillan, 1966.

- Hauerwas, Stanley. *Unleashing the Scripture: Freeing the Bible from Captivity to America*. Nashville, Tenn.: Abingdon, 1993.
- Hays, Richard. *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Paul's Theology in Galatians 3:1–4:11*. SBL Dissertation Series 56. Chico, Calif.: Scholars, 1983.
- _____. *Echoes of Scripture in the Letters of Paul*. New Haven: Yale Univ. Press, 1989.
- Heidegger, Martin. *Poetry, Language, Thought*. Tr. Albert Hofstadter. New York: Harper and Row, 1971.
- Heil, John Paul. *Paul's Letter to the Romans: A Reader-Response Commentary*. New York: Paulist, 1987.
- Hesse, Mary. *Models and Analogies in Science*. Notre Dame: Univ. of Notre Dame Press, 1966.
- Hirsch, E. D., Jr. *Validity in Interpretation*. New Haven: Yale Univ. Press, 1967.
- _____. *The Aims of Interpretation*. Chicago: Univ. of Chicago Press, 1976.
- _____. "The Politics of Theories of Interpretation." In W. J. T. Mitchell, ed. *The Politics of Interpretation*. Chicago: Univ. of Chicago Press, 1983.
- _____. "Meaning and Significance Reinterpreted." *Critical Inquiry* 11 (1984): 202–24.
- _____. "Transhistorical Intentions and the Persistence of Allegory." *New Literary History* 25 (1994): 549–67.
- Hix, H. L. *Morte d'Author: An Autopsy*. Philadelphia: Temple Univ. Press, 1990.
- Holub, Robert C. *Reception Theory: A Critical Introduction*. London: Methuen, 1984.
- Honderich, Ted, ed. *The Oxford Companion to Philosophy*. Oxford: Oxford Univ. Press, 1994.
- Houlden, J. H., ed. *The Interpretation of the Bible in the Church*. London: SCM, 1995.
- Hoy, David, and Thomas McCarthy. *Critical Theory*. Great Debates in Philosophy. Oxford: Blackwell, 1994.
- Hoy, David. *The Critical Circle: Literature, History and Philosophical Hermeneutics*. Berkeley: Univ. of California Press, 1978.
- _____. "Must We Mean What We Say? The Grammatological Critique of Hermeneutics." Pp. 397–415 in Brice R. Wachterhauser, ed. *Hermeneutics and Modern Philosophy*. Albany: SUNY Press, 1986.
- Ingraffia, Brian. *Postmodern Theory and Biblical Theology*. Cambridge: Cambridge Univ. Press, 1995.
- Iser, Wolfgang. *The Implied Reader: Patterns of Communication in Prose Fiction from Bunyan to Beckett*. Baltimore: Johns Hopkins Univ. Press, 1974.
- Jacobsen, Douglas. "The Calvinist-Arminian Dialectic in Evangelical Hermeneutics." *Christian Scholar's Review* 23 (1993): 72–89.
- Jakobson, Roman. "Linguistics and Poetics." Pp. 350–77 in T. A. Sebeok, ed. *Style in Language*. Cambridge, Mass: MIT Press, 1960.

- Jauss, Hans Robert. *Towards an Aesthetic of Reception Theory*. Minneapolis: Univ. of Minnesota Press, 1982.
- Jeanrond, Werner G. *Text and Interpretation As Categories of Theological Thinking*. New York: Crossroad, 1988.
- _____. "Karl Barth's Hermeneutics." Pp. 80–97 in Nigel Biggar, ed. *Reckoning with Barth: Essays in Commemoration of the Centenary of Karl Barth's Birth*. London: Mowbray, 1988.
- _____. *Theological Hermeneutics: Development and Significance*. London: Macmillan, 1991.
- Jeffrey, David Lyle. "Caveat Lector: Structuralism, Deconstruction, and Ideology." *Christian Scholar's Review* 17 (1988): 436–48.
- Jobling, David. "Writing the Wrongs of the World: The Deconstruction of the Biblical Text in the Context of Liberation Theologies." *Semeia* 51 (1990): 81–118.
- Jowett, Benjamin. *The Interpretation of Scripture and Other Essays*. London: George Routledge and Sons, n.d.
- Juhl, P. D. *Interpretation: An Essay in the Philosophy of Literary Criticism*. Princeton: Princeton Univ. Press, 1980.
- Jüngel, Eberhard. *Karl Barth: A Theological Legacy*. Tr. Garrett E. Paul. Philadelphia: Westminster, 1986.
- Kant, Immanuel. *Religion Within the Limits of Reason Alone*. Tr. T. N. Greene and H. H. Hudson. New York: Harper and Row, 1960.
- Kent, Thomas. "Interpretation and Triangulation: A Davidsonian Critique of Reader-Oriented Literary Theory." Pp. 37–58 in Dasenbrock, ed., *Literary Theory after Davidson*.
- Kermode, Frank. *The Genesis of Secrecy: On the Interpretation of Narrative*. Cambridge, Mass: Harvard Univ. Press, 1979.
- Kerr, Fergus. *Theology After Wittgenstein*. Oxford: Basil Blackwell, 1986.
- Kierkegaard, Søren. *For Self-Examination: Recommended for the Times*. Tr. Edna and Howard Hong. Minneapolis: Augsburg, 1940.
- Kirkpatrick, Frank G. *Together Bound: God, History and the Religious Community*. Oxford: Oxford Univ. Press, 1994.
- Knapp, Steven, and Walter Benn Michaels. "Against Theory." Pp. 11a–30 in Mitchell, ed., *Against Theory*.
- _____. "Reply to Rorty." Pp. 139–46 in Mitchell, ed., *Against Theory*.
- _____. "Against Theory 2: Hermeneutics and Deconstruction." *Critical Inquiry* 14 (1987/88): 49–68.
- _____. "Reply to John Searle." *New Literary History* 25 (1994): 669–75.
- Knapp, Steven. *Literary Interest: The Limits of Anti-Formalism*. Cambridge, Mass. and London: Harvard Univ. Press, 1993.
- Kristeva, Julia. *Desire in Language: A Semiotic Approach to Literature and Art*. New York: Columbia Univ. Press, 1980.

- Kurz, William S. *Reading Luke-Acts: Dynamics of Biblical Narrative*. Louisville: Westminster/John Knox, 1993.
- LaFargue, Michael. "Are Texts Determinate? Derrida, Barth, and the Role of the Biblical Scholar." *Harvard Theological Review* 81 (1988): 341–57.
- Lanser, Susan Snaider. *The Narrative Act: Point of View in Prose Fiction*. Princeton: Princeton Univ. Press, 1981.
- Lategan, Bernard C. "Introduction: Coming to Grips with the Reader." *Semeia* 48 (1989): 3–17.
- Lawlor, Leonard. "Dialectic and Iterability: The Confrontation between Paul Ricoeur and Jacques Derrida." *Philosophy Today* 32 (1988): 181–94.
- Lehrer, Keith. *Thomas Reid. The Arguments of the Philosophers*. London and New York: Routledge, 1989.
- Leitch, Vincent B. *Deconstructive Criticism: An Advanced Introduction*. London: Hutchinson, 1983.
- Lentricchia, Frank. *After the New Criticism*. London: Methuen and Chicago: Univ. of Chicago Press, 1980.
- Lévinas, Emmanuel. *Ethics and Infinity*. Tr. R. A. Cohen. Pittsburgh: Duquesne Univ. Press, 1985.
- Lewis, C. S., and E. M. W. Tillyard. *The Personal Heresy: A Controversy*. Oxford: Oxford Univ. Press, 1939.
- Lewis, C. S. *A Preface to Paradise Lost*. Oxford: Oxford Univ. Press, 1942.
- _____. *Reflections on the Psalms*. London: Geoffrey Bles, 1958.
- _____. *An Experiment in Criticism*. Cambridge: Cambridge Univ. Press, 1961.
- _____. "Myth Became Fact." Pp. 63–67 in *God in the Dock: Essays on Theology and Ethics*. Ed. Walter Hooper. Grand Rapids: Eerdmans, 1970.
- Lindbeck, George A. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster, 1984.
- _____. "Scripture, Consensus, and Community." Pp. 74–101 in Richard John Neuhaus, ed. *Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church*. Encounter Series. Grand Rapids: Eerdmans, 1989.
- Lipton, Peter. *Inference to the Best Explanation*. London: Routledge, 1991.
- Livingstone, Paisley. *Literary Knowledge: Humanistic Inquiry and the Philosophy of Science*. Ithaca: Cornell Univ. Press, 1988.
- _____. *Literature and Rationality: Ideas of Agency in Theory and Fiction*. Cambridge: Cambridge Univ. Press, 1991.
- Longman, Tremper III. *Literary Approaches to Biblical Interpretation*. Foundations of Contemporary Interpretation. Grand Rapids: Zondervan, 1987.
- Lundin, Roger, Anthony Thiselton, and Clare Walkout. *The Responsibility of Hermeneutics*. Grand Rapids: Eerdmans and Exeter: Paternoster, 1985.
- Lyotard, François. *The Postmodern Condition: A Report on Knowledge*. Minneapolis: Univ. of Minnesota Press, 1984.
- Mackey, Louis. "Slouching Towards Bethlehem: Deconstructive Strategies in Theology." *Anglican Theological Review* 65 (1983): 255–72.

- Macmurrary, John. *The Self As Agent*. London: Faber and Faber, 1957.
- Madison, G. B. *The Hermeneutics of Postmodernity: Figures and Themes*. Studies in Phenomenology and Existential Philosophy. Bloomington: Indiana Univ. Press, 1988.
- Mailloux, Stephen. "Rhetorical Hermeneutics." *Critical Inquiry* 11 (1985): 620–41.
- Makaryk, Irena R., ed. *Encyclopedia of Contemporary Literary Theory: Approaches, Scholar, Terms*. Toronto: Univ. of Toronto Press, 1993.
- Malbon, Elizabeth Struthers, and Edgar V. McKnight, ed. *The New Literary Criticism and the New Testament*. Sheffield: Sheffield Univ. Press, 1994.
- Margolis, Joseph. *Interpretation Radical but Not Unruly: The New Puzzle of the Arts and History*. Berkeley: Univ. of California Press, 1995.
- Marion, Jean-Luc. *God Without Being: Hors-Texte*. Tr. Thomas A. Carlson. Chicago: Univ. of Chicago Press, 1991.
- Marshall, Bruce D. "Meaning and Truth in Narrative Interpretation: A Reply to George Schner." *Modern Theology* 8 (1992): 173–79.
- Martindale, Charles. *Redeeming the Text: Latin Poetry and the Hermeneutics of Reception*. Cambridge: Cambridge Univ. Press, 1993.
- Mayes, A. D. H. "Deuteronomistic History." Pp. 174–76 in Coggins and Houlden, ed., *A Dictionary of Biblical Interpretation*.
- McFague, Sallie. *Models of God: Theology for an Ecological, Nuclear Age*. Philadelphia: Fortress, 1987.
- McKeever, Kerry. "How to Avoid Speaking about God: Poststructuralist Philosophers and Biblical Hermeneutics." *Journal of Literature and Theology* 6 (1992): 228–38.
- McKnight, Edgar V. *The Bible and the Reader: An Introduction to Literary Criticism*. Philadelphia: Fortress, 1985.
- _____. *Post-Modern Use of the Bible: The Emergence of Reader-Oriented Criticism*. Nashville, Tenn.: Abingdon, 1988.
- Metzger, Bruce M., and Michael D. Coogan. *The Oxford Companion to the Bible*. Oxford: Oxford Univ. Press, 1993.
- Mey, Jacob L. *Pragmatics: An Introduction*. Oxford: Blackwell, 1993.
- Meyer, Ben F. *Critical Realism and the New Testament*. Allison Park, Pa.: Pickwick, 1989.
- _____. "The Challenges of Text and Reader to the Historical-Critical Method." Pp. 3–12 in Wim Beuken, Sean Freyne, and Anton Weiler, eds. *The Bible and Its Readers*. *Concilium* 1991/1. London: SCM, 1991.
- Milbank, John. *Theology and Social Theory: Beyond Secular Reason*. Oxford: Blackwell, 1990.
- Mitchell, W. J. T. ed., *Against Theory: Literary Studies and the New Pragmatism*. Chicago: Univ. of Chicago Press, 1985.
- Moi, Toril. *Sexual/Textual Politics: Feminist Literary Theory*. London: Methuen, 1985.

- Molina, David Newton-de. *On Literary Intention*. Edinburgh: Edinburgh Univ. Press, 1976.
- Montefiore, Alan. "Philosophy, Literature and the Restatement of a Few Banalities." *Monist* 69 (1986): 56–67.
- Moore, Stephen D. *Literary Criticism and the Gospels: The Theoretical Challenge*. New Haven: Yale Univ. Press, 1989.
- _____. *Poststructuralism and the New Testament: Derrida and Foucault at the Foot of the Cross*. Minneapolis: Fortress, 1994.
- Morgan, Robert, with John Barton. *Biblical Interpretation*. Oxford Bible Series. Oxford: Oxford Univ. Press, 1988.
- Morson, Gary Saul, and Caryl Emerson, eds. *Mikhail Bakhtin: Creation of a Prosaics*. Palo Alto, Calif: Stanford Univ. Press, 1990.
- Mouffe, Chantal, ed. *Deconstruction and Pragmatism*. London: Routledge, 1996.
- Muecke, D. C. *The Compass of Irony*. London: Methuen, 1969.
- Murphy, Nancey. *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda*. Valley Forge, Pa.: Trinity Press International, 1996.
- _____. *Anglo-American Postmodernity: Philosophical Perspectives on Science, Religion, and Ethics*. Boulder, Colo: Westview, 1997.
- Nehemas, Alexander. "The Postulated Author: Critical Monism As a Regulative Ideal." *Critical Inquiry* 8 (1981): 133–49.
- _____. "What an Author Is." *Journal of Philosophy* 83 (1986): 685–91.
- _____. "Writer, Text, Work, Author." Pp. 265–91 in Anthony J. Cascardi, ed. *Literature and the Question of Philosophy*. Baltimore: Johns Hopkins Univ. Press, 1987.
- Neufeld, Dietmar. *Reconceiving Texts As Speech Acts: An Analysis of 1 John*. Leiden: E. J. Brill, 1994.
- Neusner, Jacob. *What is Midrash?* Philadelphia: Fortress, 1987.
- Nida, Eugene A. *Toward a Science of Translating*. Leiden: E. J. Brill, 1964.
- Nida, Eugene A., and Charles R. Taber. *The Theory and Practice of Translation*. Leiden: E. J. Brill, 1974.
- Niebuhr, H. Richard. "The Meaning of Responsibility." Pp. 19–38 in James M. Gustafson and James T. Laney, ed. *On Being Responsible: Issues in Personal Ethics*. London: SCM, 1969.
- Nietzsche, Friedrich. *The Will to Power*. Tr. Walter Kaufmann. New York: Vintage, 1967.
- Noble, Paul R. "The *Sensus Literalis*: Jowett, Childs, and Barr." *Journal of Theological Studies* 54 (1993): 1–23.
- _____. "Hermeneutics and Post-Modernism: Can We Have a Radical Reader-Response Theory? Part I." *Religious Studies* 30 (1994): 419–36.

- _____. "Hermeneutics and Post-Modernism: Can We Have a Radical Reader-Response Theory? Part II." *Religious Studies* 31 (1995): 1–22.
- _____. *The Canonical Approach: A Critical Reconstruction of the Hermeneutics of Brevard S. Childs*. Leiden: E. J. Brill, 1995.
- Noll, Stephen. "Reading the Bible As the Word of God." *Churchman* 107 (1993): 227–53.
- Norris, Christopher. *Deconstruction: Theory and Practice*. London: Methuen, 1982.
- _____. *Contest of the Faculties: Philosophy and Theory after Deconstruction*. London: Methuen, 1985.
- _____. *Derrida*. Fontana Modern Masters. London: Fontana, 1987.
- _____. *What's Wrong with Postmodernism? Critical theory and the Ends of Philosophy*. London: Harvester Wheatsheaf, 1990.
- Novitz, David. "The Rage for Deconstruction." *Monist* 69 (1986): 39–55.
- Nuttall, A. D. *A New Mimesis: Shakespeare and the Representation of Reality*. London: Methuen, 1983.
- Ogden, C. K., and I. A. Richards. *The Meaning of Meaning: A Study of the Influence of Language Upon Thought and of the Science of Symbolism*. New York and London: Harcourt Brace Jovanovich, 1989.
- Ohmann, Richard. "Speech Acts and the Definition of Literature." *Philosophy and Rhetoric* 4 (1971): 1–19.
- _____. "Literature As Act." Pp. 81–107 in Seymour Chatman, ed. *Approaches to Poetics*. New York: Columbia Univ. Press, 1973.
- Olsen, Stein Haugom. *The End of Literary Theory*. Cambridge: Cambridge Univ. Press, 1987.
- Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, Ill.: InterVarsity, 1991.
- Packer, J. I. "In Quest of Canonical Interpretation." Pp. 35–55 in Robert K. Johnston, ed. *The Use of the Bible in Theology: Evangelical Options*. Atlanta: John Knox, 1985.
- Patte, Daniel. "Speech Act Theory and Biblical Exegesis." *Semeia* 41 (1988): 85–102.
- Peacocke, Arthur. *Theology for a Scientific Age*. Rev. ed. London: SCM, 1993.
- Pepper, Stephen. *World Hypotheses: A Study in Evidence*. Los Angeles: Univ. of California Press, 1970.
- Petersen, Norman R. *Literary Criticism for New Testament Critics*. Philadelphia: Fortress, 1978.
- Petry, Sandy. *Speech Acts and Literary Theory*. London: Routledge, 1990.
- Peukert, Helmut. *Science, Action and Fundamental Theology: Towards a Theory of Communicative Action*. Cambridge, Mass: MIT Press, 1984.
- Phillips, Gary A. "Exegesis As Critical Practice: Reclaiming History and Text from a Postmodern Perspective." *Semeia* 51 (1990): 7–49.

- _____. "The Ethics of Reading Deconstructively, or Speaking Face-to-Face: The Samaritan Woman Meets Derrida at the Well." Pp. 283–325 in Elizabeth Struthers Malbon and Edgar McKnight, *The New Literary Criticism and the New Testament*.
- _____. "‘You Are Either Here, Here, Here, or Here’: Deconstruction’s Troublesome Interplay." *Semeia* 71 (1995): 193–211.
- Pinker, Stephen. *The Language Instinct: How the Mind Creates Language*. New York: William Morrow, 1994.
- Pinnock, Clark H. *The Scripture Principle*. San Francisco: Harper and Row, 1984.
- Plantinga, Alvin. "Advice to Christian Philosophers," an inaugural lecture to the John A. O’Brien Professor of Philosophy at the Univ. of Notre Dame (Nov. 4, 1983).
- _____. "Augustinian Christian Philosophy." *Monist* 75 (1992): 291–320.
- _____. *Warrant and Proper Function*. New York and Oxford: Oxford Univ. Press, 1993.
- Plato. *The Dialogues of Plato*. Tr. Benjamin Jowett. Oxford: Clarendon, 1892.
- Polanyi, Michael. *Personal Knowledge: Towards a Post-Critical Philosophy*. Chicago: Univ. of Chicago Press, 1962.
- Pols, Edward. *Meditations on a Prisoner: Towards Understanding Action and Mind*. Edwardsville: Southern Illinois Univ. Press, 1975.
- Polzin, Robert. *Moses and the Deuteronomist: A Literary Study of the Deuteronomic History*. New York: Seabury, 1980.
- _____. "Deuteronomy." Pp. 92–101 in Alter, ed., *The Literary Guide to the Bible*.
- Poythress, Vern S. *Science and Hermeneutics*. Foundations of Contemporary Interpretation. Grand Rapids: Zondervan, 1988.
- _____. "Christ the Only Savior of Interpretation." *Westminster Theological Journal* 50 (1988): 305–21.
- Pratt, Mary Louise. *Towards a Speech Act Theory of Literary Discourse*. Bloomington: Indiana Univ. Press, 1977.
- Prickett, Stephen. *Words and the Word: Language, Poetics and Biblical Interpretation*. Cambridge: Cambridge Univ. Press, 1986.
- _____, ed. *Reading the Text: Biblical Criticism and Literary Theory*. Oxford: Blackwell, 1991.
- Provan, Iain. *1 and 2 Kings*. Sheffield: Sheffield Academic Press, 1997.
- Putnam, Hilary. *Reason, Truth, and History*. Cambridge: Cambridge Univ. Press, 1981.
- _____. *Realism with a Human Face*. Cambridge, Mass: Harvard Univ. Press, 1990.
- Ramm, Bernard. *The Pattern of Religious Authority*. Grand Rapids: Eerdmans, 1957.
- _____. *The Witness of the Spirit: An Essay on the Contemporary Relevance of the Internal Witness of the Holy Spirit*. Grand Rapids: Eerdmans, 1959.

- _____. *Protestant Biblical Interpretation: A Textbook of Hermeneutics*. 3d ed. Grand Rapids: Baker, 1970.
- _____. *The Evangelical Heritage: A Study in Historical Theology*. Grand Rapids: Baker, 1981.
- Raschke, Carl A. "The Deconstruction of God." Pp. 1–33 in Thomas Altizer, et al., ed. *Deconstruction and Theology*. New York: Crossroad, 1982.
- Rasmussen, David M. *Reading Habermas*. Oxford: Basil Blackwell, 1990.
- Reed, Walter L. *Dialogues of the Word: The Bible As Literature According to Bakhtin*. Oxford: Oxford Univ. Press, 1993.
- Ricoeur, Paul. *Freud and Philosophy: An Essay on Interpretation*. New Haven: Yale Univ. Press, 1970.
- _____. *The Conflict of Interpretations: Essays in Hermeneutics*. Evanston: Northwestern Univ. Press, 1974.
- _____. *Interpretation Theory: Discourse and the Surplus of Meaning*. Fort Worth, Tex.: Texas Christian Univ. Press, 1976.
- _____. *The Rule of Metaphor: Multi-Disciplinary Studies of the Creation of Meaning in Language*. Trs. R. Czerny, K. McLaughlin, and J. Costello. London: Routledge and Kegan Paul, 1978.
- _____. "Creativity in Language: Word, Polysemy, Metaphor." Pp. 120–33 in *The Philosophy of Paul Ricoeur*.
- _____. *The Philosophy of Paul Ricoeur: An Anthology of His Work*. Eds. Charles E. Reagan and David Stewart. Boston: Beacon, 1978.
- _____. "Myth As the Bearer of Possible Worlds." Pp. 36–45 in Richard Kearney, ed. *Dialogues with Contemporary Continental Thinkers*. Manchester: Manchester Univ. Press, 1984.
- _____. *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*. Ed. John B. Thompson. Cambridge: Cambridge Univ. Press, 1985.
- _____. *Time and Narrative*. 3 vols. Chicago: Univ. of Chicago Press, 1984–88.
- _____. *A Ricoeur Reader: Reflection and Imagination*. Ed. Mario J. Valdés. New York and London: Harvester Wheatsheaf, 1991.
- _____. *Oneself As Another*. Tr. Kathleen Blamey. Chicago: Univ. of Chicago Press, 1992.
- _____. *Figuring the Sacred: Religion, Narrative and Imagination*. Ed. Mark I. Wallace. Minneapolis: Fortress, 1995.
- Robbins, J. Wesley. "'You Will Be Like God': Richard Rorty and Mark C. Taylor on the Theological Significance of Human Language Use." *Journal of Religion* 72 (1992): 389–402.
- Rogers, Eugene F. Jr. "How the Virtues of an Interpreter Presuppose and Perfect Hermeneutics: The Case of Thomas Aquinas." *Journal of Religion* 76 (1996): 64–81.
- Rogerson, John W., Margaret Davies, and M. Daniel Carroll, ed. *The Bible in Ethics*. JSOT Suppl. Series 207. Sheffield: Sheffield Academic Press, 1995.

- Rorty, Richard. *The Linguistic Turn*. Chicago: Univ. of Chicago Press, 1967.
- _____. *Philosophy and the Mirror of Nature*. Princeton: Princeton Univ. Press, 1979.
- _____. *Consequences of Pragmatism*. Minneapolis: Univ. of Minnesota Press, 1982.
- _____. "Texts and Lumps." *New Literary History* 17 (1985): 1–15.
- _____. "Pragmatism and Philosophy." Pp. 26–66 in Baynes, ed., *After Philosophy*.
- _____. *Contingency, Irony, and Solidarity*. Cambridge: Cambridge Univ. Press, 1989.
- _____. *Objectivity, Relativism, and Truth. Philosophical Papers*. Vol. 1. Cambridge: Cambridge Univ. Press, 1991.
- _____. "Philosophy without Principles." Pp. 132–38 in Mitchell, ed., *Against Theory*.
- _____. "Remarks on Deconstruction and Pragmatism." Pp. 13–18 in Mouffe, ed., *Deconstruction and Pragmatism*.
- Rowland, Christopher. "Materialist Interpretation." Pp. 430–32 in Coggins, ed., *A Dictionary of Biblical Interpretation*.
- Rutledge, David. *Reading Marginally: Feminism, Deconstruction and the Bible*. Biblical Interpretation 21. Leiden: E. J. Brill, 1996.
- Saussure, Ferdinand de. *Course in General Linguistics*. New York: McGraw-Hill, 1959.
- Saye, Scott C. "The Wild and Crooked Tree: Barth, Fish, and Interpretive Communities." *Modern Theology* 12 (1996): 435–58.
- Schildgen, Brenda Deen. "Augustine's Answer to Jacques Derrida in the *de Doctrina Christiana*." *New Literary History* 25 (1994): 383–97.
- Schneiders, Sandra M. *The Revelatory Text: Interpreting the New Testament As Sacred Scripture*. San Francisco: Harper, 1991.
- Scholes, Robert. *Protocols of Reading*. New Haven: Yale Univ. Press, 1989.
- Schwartz, Regina, ed. *The Book and the Text: The Bible and Literary Theory*. Oxford: Basil Blackwell, 1990.
- Scott, Nathan A. Jr. "The New *Trahisson des Clercs*: Reflections on the Present Crisis in Humanistic Studies." *The Virginia Quarterly Review* 62 (1986): 402–21.
- Scott, Nathan A., and Ronald A. Sharp, ed. *Reading George Steiner*. London and Baltimore: The Johns Hopkins Univ. Press, 1994.
- Searle, John R. *Speech Acts: An Essay in the Philosophy of Language*. Cambridge: Cambridge Univ. Press, 1969.
- _____. "The Logical Status of Fictional Discourse." *New Literary History* 6 (1975): 319–32.
- _____. "Reiterating the Differences." *Glyph* 1 (1977): 198–208.
- _____. *Expression and Meaning: Studies in the Theory of Speech Acts*. Cambridge: Cambridge Univ. Press, 1979.

- _____. "The World Turned Upside Down," review of Jonathan Culler's *On Deconstruction*. Pp. 74–79 in *New York Times Review of Books* (Oct. 27, 1983).
- _____. *Intentionality: An Essay in the Philosophy of Mind*. Cambridge: Cambridge Univ. Press, 1983.
- _____. "Literary Theory and Its Discontents." *New Literary History* 25 (1994): 637–67.
- _____. "Structure and Intention in Language: A Reply to Knapp and Michaels." *New Literary History* 25 (1994): 677–81.
- Seely, David. *Deconstructing the New Testament*. Biblical Interpretation Series. Leiden: E. J. Brill, 1994.
- _____. *The Construction of Social Reality*. London: Penguin, 1995.
- Segovia, Fernando F. "The Text As Other: Towards a Hispanic American Hermeneutic." Pp. 277–85 in Daniel Smith-Christopher, ed., *Text and Experience*.
- Selden, Raman. *A Reader's Guide to Contemporary Literary Theory*. 2d ed. New York and London: Harvester Wheatsheaf, 1989.
- _____. "Literary Theory and Its Discontents." *New Literary History* 25 (1984): 637–67.
- Sheriff, John K. *The Fate of Meaning: Charles Peirce, Structuralism, and Literature*. Princeton: Princeton Univ. Press, 1989.
- Silva, Moises. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Grand Rapids: Zondervan, 1983.
- _____. *Has the Church Misread the Bible? The History of Interpretation in the Light of Current Issues*. Foundations of Contemporary Interpretation;. Grand Rapids: Zondervan, 1987.
- Smalley, Beryl. *The Study of the Bible in the Middle Ages*. 3d ed. Oxford: Basil Blackwell, 1983.
- Smith-Christopher, Daniel, ed. *Text and Experience: Towards a Cultural Exegesis of the Bible*. Sheffield: Sheffield Academic Press, 1995.
- Soskice, Janet Martin. *Metaphor and Religious Language*. Oxford: Clarendon, 1985.
- Staten, Henry. *Wittgenstein and Derrida*. Lincoln: Univ. of Nebraska Press, 1984.
- Steiner, George. *After Babel: Aspects of Language and Translation*. London and New York: Oxford Univ. Press, 1975.
- _____. *On Difficulty and Other Essays*. Oxford: Oxford Univ. Press, 1978.
- _____. "'Critic'/'Reader.'" *New Literary History* 10 (1979): 423–52.
- _____. "Narcissus and Echo: A Note on Current Arts of Reading." *American Journal of Semiotics* 1 (1981): 1–12.
- _____. *Real Presences*. Chicago: Univ. of Chicago Press, 1989.
- Sternberg, Meir. *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*. Bloomington: Indiana Univ. Press, 1985.

- _____. "Biblical Poetics and Sexual Politics: From Reading to Counterreading." *Journal of Biblical Literature* 111 (1992): 463–88.
- Stiver, Dan. *The Philosophy of Religious Language: Sign, Symbol, and Story*. Cambridge: Cambridge Univ. Press, 1996.
- Stout, Jeffrey. "The Relativity of Interpretation." *Monist* 69 (1986): 103–18.
- _____. "What Is the Meaning of a Text?" *New Literary History* 14 (1982): 1–12.
- Strawson, P. F. *Individuals: An Essay in Descriptive Metaphysics*. London: Methuen, 1957.
- _____. *Logico-Linguistic Papers*. London: Methuen, 1971.
- Sugirtharajah, R. S., ed. *Voices from the Margin: Interpreting the Bible in the Third World*. Maryknoll, N.Y.: Orbis, 1991.
- Swartley, Willard M. ed. *Essays on Biblical Interpretation: Anabaptist-Mennonite Perspectives*. Elkhart, Ind.: Institute of Mennonite Studies, 1984.
- Taylor, Charles. *Human Agency and Language: Philosophical Papers 1*. Cambridge: Cambridge Univ. Press, 1985.
- Taylor, Mark C. "Text As Victim." Pp. 58–78 in Thomas Altizer, et al., ed. *Deconstruction and Theology*. New York: Crossroad, 1982.
- _____. *Deconstructing Theology*. AAR Studies in Religion 28. Chico, Calif.: Scholars, 1982.
- _____. *Erring: A Postmodern A/theology*. Chicago: Univ. of Chicago Press, 1984.
- Thiel, John E. *Imagination and Authority: Theological Authorship in the Modern Tradition*. Minneapolis: Fortress, 1991.
- Thiselton, Anthony C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description*. Grand Rapids: Eerdmans, 1980.
- _____. "On Models and Methods: A Conversation with Robert Morgan." Pp. 337–567 in David J. A. Clines, ed., *The Bible in Three Dimensions*.
- _____. *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*. Grand Rapids: Zondervan, 1992.
- _____. *Interpreting God and the Postmodern Self: On Meaning, Manipulation and Promise*. Scottish Journal of Theology: Current Issues in Theology. Edinburgh: T. & T. Clark, 1995.
- Thomassen, Niels. *Communicative Ethics in Theory and Practice*. Tr. John Irons. London: Macmillan, 1992.
- Thompson, John B. *Studies in the Theory of Ideology*. Cambridge: Polity, 1984.
- _____. *Ideology and Modern Culture: Critical Social Theory in the Era of Mass Communication*. Palo Alto, Calif.: Stanford Univ. Press, 1990.
- Tomkins, Jane P., ed. *Reader-Response Criticism: From Formalism to Post-Structuralism*. Baltimore: Johns Hopkins Univ. Press, 1980.
- Tracy, David. *Blessed Rage for Order: The New Pluralism in Theology*. Minneapolis: Winston Seabury, 1975.
- _____. *Plurality and Ambiguity: Hermeneutics, Religion, Hope*. San Francisco: Harper and Row, 1987.

- Tuckett, Christopher. *Reading the New Testament: Methods of Interpretation*. Philadelphia: Fortress, 1987.
- Vanderveken, Daniel. *Meaning and Speech Acts*; vol. 1. *Principles of Language Use*. Cambridge: Cambridge Univ. Press, 1990.
- Vanhoozer, Kevin J. "The Semantics of Biblical Literature: Truth and Scripture's Diverse Literary Forms." Pp. 49–104 in D. A. Carson and John D. Woodbridge, ed. *Hermeneutics, Authority, and Canon*. Grand Rapids: Zondervan, 1986.
- _____. "A Lamp in the Labyrinth: The Hermeneutics of 'Aesthetic' Theology." *Trinity Journal* 8 (1987): 25–56.
- _____. *Biblical Narrative in the Philosophy of Paul Ricoeur: A Study in Hermeneutics and Theology*. Cambridge: Cambridge Univ. Press, 1990.
- _____. "The World Well Staged? Theology, Culture, and Hermeneutics." Pp. 1–30 in D. A. Carson and John Woodbridge, ed. *God and Culture*. Grand Rapids: Eerdmans, 1993.
- _____. "The Hermeneutics of I-Witness Testimony: John 21:20-24 and the 'Death' of the 'Author.'" Pp. 366–78 in A. Graeme Auld, ed. *Understanding Poets and Prophets*. Sheffield: JSOT Press, 1993.
- _____. "God's Mighty Speech Acts: The Doctrine of Scripture Today." Pp. 143–81 in Philip E. Satterthwaite and David F. Wright, eds. *A Pathway into the Holy Scripture*. Grand Rapids: Eerdmans, 1994.
- _____. "The Reader in NT Study." Pp. 301–28 in Joel Green, ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids: Eerdmans, 1995.
- _____. "The Bible — Its Relevance Today." Pp. 9–30 in David W. Torrance, ed. *God, Family and Sexuality*. Carberry, Scotland: Handsel, 1997.
- _____. "Human Being, Individual and Social." Pp. 158–88 in Colin Gunton, ed. *The Cambridge Companion to Christian Doctrine*. Cambridge: Cambridge Univ. Press, 1997.
- _____. "The Spirit of Understanding: Special Revelation and General Hermeneutics." Pp. 131–65 in Roger Lundin, ed. *Disciplining Hermeneutics: Interpretation in Christian Perspective*. Grand Rapids: Eerdmans, 1997.
- _____. "The Trials of Truth: Mission, Martyrdom, and the Epistemology of the Cross." In Andrew Kirk and Kevin Vanhoozer, ed. *To Stake a Claim: Christian Mission in Epistemological Crisis*. Maryknoll, N.Y.: Orbis, 1998.
- Vickers, Brian. *Appropriating Shakespeare*. New Haven: Yale Univ. Press, 1993.
- Walhout, Clarence. and Leland Ryken, Leland, eds. *Contemporary Literary Theory: A Christian Appraisal*. Grand Rapids: Eerdmans, 1991.
- Ward, Graham. *Barth, Derrida and the Language of Theology*. Cambridge: Cambridge Univ. Press, 1995.

- Ward, Patricia. “‘An Affair of the Heart’: Ethics, Criticism, and the Teaching of Literature.” *Christianity and Literature* 39 (1990): 181–91.
- Warner, Martin, ed. *The Bible As Rhetoric: Studies in Biblical Persuasion and Credibility*. Warwick Studies in Philosophy and Literature. London: Routledge, 1990.
- Warrior, Robert Allen. “A Native American Perspective: Canaanites, Cowboys, and Indians.” Pp. 287–95 in Sugirtharajah, *Voices from the Margin*.
- Watson, Francis. *Text, Church and World: Biblical Interpretation in Theological Perspective*. Grand Rapids: Eerdmans, 1994.
- Watson, Francis, ed. *The Open Text: New Directions for Biblical Studies?* London: SCM, 1993.
- White, Hugh C. “Introduction: Speech Act Theory and Literary Criticism.” *Semeia* 41 (1988): 1–24.
- Williams, Rowan. “The Literal Sense of Scripture.” *Modern Theology* 7 (1990): 121–34.
- _____. “Between Politics and Metaphysics.” *Modern Theology* 11 (1995): 3–22.
- Williams, Timothy. “Realism and Anti-Realism.” Pp. 746–48 in Honderich, ed., *The Oxford Companion to Philosophy*.
- Wimsatt, W. K. and Beardsley, Monroe. “The Intentional Fallacy.” Pp. 3–18 in Wimsatt, *The Verbal Icon*.
- _____. *The Verbal Icon: Studies in the Meaning of Poetry*. Lexington: Univ. of Kentucky Press, 1954.
- _____. “Genesis: A Fallacy Revisited.” Pp. 116–38 in Molina, ed., *On Literary Intention*.
- Wittgenstein, Ludwig. *Tractatus Logico-Philosophicus*. London: Routledge and Kegan Paul, 1961.
- _____. *Philosophical Investigations*. 3d ed. Tr. G. E. M. Anscombe. Oxford: Blackwell, 1958.
- Wollheim, Richard. *Painting As an Art*. Princeton: Princeton Univ. Press, 1987.
- Wolterstorff, Nicholas. *Works and Worlds of Art*. Oxford: Clarendon, 1980.
- _____. *Divine Discourse: Philosophical Reflections on the Claim That God Speaks*. Cambridge: Cambridge Univ. Press, 1995.
- _____. “Between the Pincers of Increased Diversity and Supposed Irrationality.” Pp. 13–20 in William J. Wainwright, ed. *God, Philosophy and Academic Culture: A Discussion Between Scholars in the AAR and the APA*. Atlanta: Scholars, 1996.
- Wondra, Ellen K. “By Whose Authority? The Status of Scripture in Contemporary Feminist Theologies.” *Anglican Theological Journal* 75 (1993): 83–101.
- Wood, Charles M. *The Formation of Christian Understanding: An Essay in Theological Hermeneutics*. Philadelphia: Westminster, 1981.
- _____. *An Invitation to Theological Study*. Valley Forge, Pa.: Trinity Press International, 1994.

- Wright, N. T. *The New Testament and the People of God*. London: S.P.C.K., 1992.
- Yoder, John Howard. "The Hermeneutics of the Anabaptists." Pp. 11–28 in Swartley, ed., *Essays on Biblical Interpretation: Anabaptist-Mennonite Perspectives*.
- Young, Frances. *The Art of Performance: Towards a Theology of Holy Scripture*. London: Darton, Longman and Todd, 1990.
- _____. "Alexandrian Interpretation." Pp. 10–12 in Coggins and Houlden, ed., *A Dictionary of Biblical Interpretation*.
- _____. "The Pastoral Epistles and the Ethics of Reading." *Journal for the Study of the New Testament* 45 (1992): 105–20.
- _____. *The Theology of the Pastoral Epistles*. Cambridge: Cambridge Univ. Press, 1994.
- _____. "Interpretative Genres and the Inevitability of Pluralism." *Journal for the Study of the New Testament* 59 (1995): 93–110.
- Zagzebski, Linda Trinkhaus. *Virtues of the Mind: An Inquiry into the Nature of Virtue and the Ethical Foundations of Knowledge*. Cambridge: Cambridge Univ. Press, 1996.
- Zuck, Roy B. "The Role of the Holy Spirit in Hermeneutics." *Bibliotheca Sacra* 141 (1984): 120–30.