

**LIDLAW GRADUATE SCHOOL  
MASTER OF THEOLOGY**

**R121.830E Old Testament Narrative: Its Message and Method (English option)  
R121.830H Old Testament Narrative: Its Message and Method (Hebrew option)**

**Course Assessment and Delivery Outline – 2015**

"kia mau pu ki te kupu o te ora"

Laidlaw College (Auckland) Campus

14-18 September; 27-30 October

First week: Mon 1:30-4:30 pm; Tue-Fri 9 am-12 noon;

Second week: Tues 1:30-4:30 pm; Wed 9 am-12 noon and  
1:30-4:30 pm; Thurs-Fri 9 am-12 noon

**Lecturer: Tim Meadowcroft**  
(tmeadowcroft@laidlaw.ac.nz)

**NQF level 8, 30 credits**

**CONTENT OVERVIEW**

- a. Narrative exegesis of selected portions of the NRSV Old Testament (see course schedule below).  
  
[A smaller selection is available for those wishing to read the text in Hebrew by arrangement with the lecturer. An intermediate knowledge of biblical Hebrew is normally required.]
- b. Literary characteristics of biblical Hebrew narrative.
- c. The nature and significance of narrative criticism.
- d. Narrative criticism in the context of narrative theories.
- e. Hermeneutical and theological issues raised by the study of Old Testament narrative.
- f. Old Testament narrative and the preacher.
- g. [Hebrew option: Detailed examination of the Hebrew text of Jonah]

**COURSE STRUCTURE**

The course is structured around 5 X 3 hour sessions in week 1 and a further 5 X 3 hour sessions in week 2. Each session consists of presentations by the lecturer or seminars presented by class members. As per the course schedule, each session entails study of a topic related to Old Testament narrative and reading of a biblical narrative text. The texts chosen cumulatively illustrate the issues addressed in the course topics. Each session assumes set readings as indicated in the course schedule. It is expected that all class members, including those who are studying non-formally, complete the prescribed readings prior to the session.

A book review is to be completed prior to the start of week 1. A topical essay is to be

completed about mid way between the two weeks of classes. And a major exegetical and narrative reading of a text is the culminating assessment due a few weeks after the second week of classes.

Each student will at some point during the course present a 30 minute seminar on either a passage or a topic area. Work for the seminar may form the basis of one of the student's major essays. Students who wish to present during week 1 should consult the lecturer well beforehand, and arrive at the first day of class with the bulk of preparation done for the presentation.

## ASSESSMENT

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|----|--|-----|
| a. | 2,000 word book discussion. Due 30 July (first post), 13 August (second post), 20 August (third post), 27 August (fourth post), 10 September (fifth post). See below for further details.<br>[learning outcomes b, c, d] | 15% |
| b. | 3,000 word topical essay. Due 15 October.<br>[learning outcomes c, d, e]   | 40% |
| c. | 4,000 word narrative reading of a prescribed text. Due 19 November.<br>[learning outcomes a, e, (f)]   | 45% |

Failure to present a seminar or engage with the prescribed readings in class will result in a 10% penalty on the overall course mark.

## ALLOCATION OF LEARNING HOURS

Class time:	30 hours
Set readings for class:	50 hours
Book discussion:	45 hours
Exegetical essay:	80 hours
Topical essay:	70 hours
Private research:	25 hours
[Preparation time for seminar presentations is inherent in the hours allocated to text reading and major essay.]	
TOTAL:	300 hours

## ASSESSMENT TASKS

- a. *Book discussion:*

Each student should choose **one** of the books listed below, and submit **FIVE** posts, each one no later than the due dates detailed above, describing and discussing chapters from that book, to the online forum on Moodle. These posts should comprise descriptions of the content along with comments on and critique of the author's ideas

and approach. Each student should also respond to at least two postings by other students. All posts and responses together should comprise at least 2,000 words.

- \*R. Alter, *The Art of Biblical Narrative* (London: George Allen and Unwin, 1981).
- \*G.B. Caird, *The Language and Imagery of the Bible* (Grand Rapids: Eerdmans, 1997).
- \*Dale Ralph Davis, *The Word Became Fresh: How to Preach from Old Testament Narrative Texts*. (Tain: Christian Focus, 2006).

Marking Criteria:

- Focus on topic,
- Questions of audience,
- Depth of treatment,
- Critical judgement,
- Style,
- Engagement with the thought of others

b. *Topical essay*

Each student will submit a 3,000 word topical research essay in one of the topics listed on the lecture schedule. It is important that this essay not simply be a survey of the topic; in their work students are expected to develop and defend a thesis statement within the topic area. The topic should be approved by the lecturer prior to beginning work on the essay.

Marking Criteria:

- Focus on topic,
- Content,
- Depth of treatment,
- Critical judgement,
- Logic of approach,
- Style

NB: Failure to observe appropriate footnote and bibliographic conventions will result in the essay being marked on a pass/fail basis.

c. *Narrative reading*

Each student will select a passage from the Bible text readings for the course, and provide a 4,000 word reading of the passage that includes both exegetical comment and analysis of the narrative features of the passage. It is essential that there be as much narrative comment as exegetical comment. [For those who have chosen the Hebrew option, the reading is of the original Hebrew, and the word count includes a translation.]

Marking Criteria:

- Text and translation (where applicable),
- Use of narrative categories,
- Engagement with scholarship,

- Syntax and semantics,
- Critical judgement,
- Logic of approach,
- Style

NB: Failure to observe appropriate footnote and bibliographic conventions will result in the essay being marked on a pass/fail basis.

Note that each student will select one of their major assessment items and prepare a thirty minute seminar presentation on it.

## **COURSE SCHEDULE**

- Sept 14:** Introduction to narrative criticism in context.  
*Set text: Ruth 1*
- Sept 15:** Narration.  
*Set text: Ruth 2*
- Sept 16:** Characterisation.  
*Set text: Ruth 3-4*
- Sept 17:** Plot, time and space; prose and poetry.  
*Set text: Jonah 1-2*
- Sept 18:** Intention and response; humour and irony.  
*Set text: Jonah 3-4*
- Oct 28:** Point of view; composite artistry and juxtaposition.  
*Set text: 1 Samuel 16-17*
- Oct 29 am:** Dialogue and repetition; gapping, omission and ambiguity.  
*Set text: 2 Samuel 13:1-23.*
- Oct 29 pm:** Realism, metaphor, symbolism; intertextuality.  
*Set Text: Genesis 22*
- Oct 30:** Genres of narrative; narrative, ideology and ethics.  
*Set Text: Genesis 32:22-32*
- Oct 31:** “Believing criticism”; narrative theology; preaching narrative.  
*Set Text: Esther 5 (MT contrasted with the Greek tradition).*

## **READINGS**

For each topic and text as set out in the course schedule above there is listed below a set of readings, coded as follows:

(A): required minimum for class participants.

(B): suggestions for further reading.

Copies of the A readings will be available on Moodle, but you will need to find B readings from the library. As indicated some of the (B) readings will be on desk copy (\*) or short loan (+).

### **Narrative criticism in context**

- (A) M.A. Powell, *What is Narrative Criticism?* (Minneapolis: Fortress Press, 1990), 1-34.  
T. Longman, *Literary Approaches to Biblical Interpretation* (Grand Rapids: Zondervan, 1987), 13-45.
- (B) C.G. Bartholomew and M.W. Goheen, "Story and Biblical Theology," in *Out of Egypt: Biblical Theology and Biblical Interpretation* (eds C. Bartholomew et.al.; Grand Rapids: Zondervan, 2004), 144-71.  
R. Coggins, "The Literary Approach to the Bible," *Expository Times* 96 (1984): 9-14.  
D.M. Gunn, "Narrative Criticism," in *To Each Its Own Meaning, An Introduction to Biblical Criticism and their Application* (eds S.L. McKenzie and S.R. Haynes; Louisville: Westminster John Knox, 1999), 201-29.  
+D. Jasper, "Literary Readings of the Bible: Trends in Modern Criticism," in *The Bible and Literature, A Reader* (eds D. Jasper and S. Prickett; Oxford: Blackwell, 1999), 44-64.  
+J. Licht, *Storytelling in the Bible* (Jerusalem: Magnes, 1986), pp.9-23.  
B.O. Long, "The 'New' Biblical Poetics of Alter and Sternberg," *Journal for the Study of the Old Testament* 51 (1991): 71-84.  
E.V. McKnight, "Reader-Response Criticism," in *To Each Its Own Meaning, An Introduction to Biblical Criticism and their Application* (eds S.L. McKenzie and S.R. Haynes; Louisville: Westminster John Knox, 1999), 230-52.  
\*A. Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1992), 471-555.  
S. Walton, "Rhetorical Criticism: An Introduction," *Themelios* 21/2 (1996), 4-9.

### **Ruth**

- (A) T. Bulkeley, *Ruth: Study Notes* (<http://bible.gen.nz/ruth/>) 2003-7  
Yitzhak Berger, "Ruth and Inner-Biblical Allusion: The Case of 1 Samuel 25," *Journal of Biblical Literature* 128 (2009): 253-72.
- (B) \*A. Berlin, *Poetics and Interpretation of Biblical Narrative* (Winona Lake: Eisenbrauns, 1994), 83-110.  
E.F. Campbell, "Ruth Revisited," in *On the Way to Nineveh: Studies in Honor of George M. Landes* (eds G.M. Landes, S.L. Cook and S.C. Winter; Atlanta: Scholars Press, 1999), 54-76.

- Nancy J. Thomas, "Weaving the Words: The Book of Ruth as Missiologically Effective Communication," *Missiology* 30 (2002): 155-69.
- J. McKinlay, "A Son is Born to Naomi: A Harvest for Israel," in *Ruth and Esther: A Feminist Companion to the Bible* (ed. A. Brenner; Sheffield: Academic Press, 1999), 151-62 [other articles from this volume are also potentially interesting]
- +P. Tribble, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress, 1978), 166-99.

### **Narration**

- (A) S. Bar-Efrat, *Narrative Art in the Bible* (Sheffield: Almond, 1989), 13-45.  
 Kyle R. Greenwood, "Debating Wisdom: The Role of Voice in Ecclesiastes," *Catholic Biblical Quarterly* 74 (2012): 476-91.
- (B) R.G. Bowman, "Narrative Criticism: Human Purpose in Conflict with Divine Presence," in *Judges and Method: New Approaches in Biblical Studies* (Minneapolis: Fortress, 1995), 17-44.  
 J.P. Fokkeman, *Reading Biblical Narrative: An Introductory Guide* (trans. I. Smit; Leiden: Deo, 2000), 55-72.  
 \*M. Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: Indiana University Press, 1985), 84-128.

### **Characterisation**

- (A) A. Bach, "Signs of the Flesh: Observations on Characterization in the Bible," *Semeia* 63 (1993): 61-80.
- (B) Alter, 114-30.  
 \*Bar-Efrat, 47-92.  
 Berlin, 23-42.  
 D. McCracken, "Character in the Boundary: Bakhtin's Interdividuality in Biblical Narratives," *Semeia* 63 (1993): 29-42.  
 U. Simon, "Minor Characters in Biblical Narrative," *Journal for the Study of the Old Testament* 46 (1990): 11-19.

### **Plot, time and space**

- (A) Y. Amit, *Reading Biblical Narratives, Literary Criticism and the Hebrew Bible* (trans. Y. Lotan; Minneapolis: Fortress, 2001), 103-25.  
 Licht, 96-120.
- (B) Bar-Efrat, 93-196.  
 +Fokkeman, 97-111.  
 Sternberg, 264-320.  
 G.C. Nicol, "The Alleged Rape of Bathsheba: Some Observations on Ambiguity in Biblical Narrative," *Journal for the Study of the Old Testament* 73 (1997): 43-54.

### **Prose and poetry**

- (A) Fokkelman, 171-87.
- (B) J.C.L. Gibson, *Language and Imagery in the Old Testament* (London: SPCK, 1998), 53-89.

## Jonah

- (A) T.D. Alexander, "Jonah and Genre," *Tyndale Bulletin* 36 (1985): 35-59.  
 P. Trible, "A Tempest in a Text : Ecological Soundings in the Book of Jonah," in *On the Way to Nineveh: Studies in Honor of George M. Landes* (eds G.M. Landes, S.L. Cook and S.C. Winter; Atlanta: Scholars Press, 1999), 187-200.  
 E.R. Wendland, "Five Key Aspects of Style in Jonah," *Bible Translator* 48 (1997): 308-28.
- (B) E. Ben Zvi, *Signs of Jonah, Reading and Rereading in Ancient Yehud* (London: Sheffield Academic Press, 2003).  
 +E.M. Good, *Irony in the Old Testament* (Sheffield: Almond Press, 1981), 39-55.  
 J.C. Holbert, "'Deliverance Belongs to Yahweh!': Satire in the Book of Jonah," *Journal for the Study of the Old Testament* 21 (1981): 59-81.  
 P.R. House, *The Unity of the Twelve* (Sheffield: Almond Press, 1990), 83-85.  
 J. Miles, "Laughing at the Bible: Jonah as Parody," in *On Humour and the Comic in the Hebrew Bible* (eds Y.C. Radday and A. Brenner; Sheffield: Almond Press, 1990), 203-16.  
 R.W. Moberly, "Preaching for a Response? Jonah's Message to the Ninevites Reconsidered," *Vetus Testamentum* 53 (2003): 156-68.  
 +T.A. Perry, *The Honeymoon is Over: Jonah's Argument with God* (Peabody: Hendrickson, 2006).  
 D. Stuart, *Hosea-Jonah* (Waco: Word Books, 1987), 424-43.  
 \*P. Trible, *Rhetorical Criticism, Context, Method, and the Book of Jonah* (Minneapolis: Fortress Press, 1994), 123-236.

## Intention and response

- (A) T.J. Meadowcroft, "Between Authorial Intent and Indeterminacy: The Incarnation as an Invitation to Human-Divine Discourse," *Scottish Journal of Theology* 58 (2005): 199-218.  
 N. Wolterstorff, "The Promise of Speech-Act Theory for Biblical Interpretation," in *After Pentecost, Language and Biblical Interpretation* (eds C. Bartholomew, C. Greene and K. Möller; Grand Rapids: Zondervan, 2001), 73-96.  
 [NB if you are vague about speech act theory these web sites may help: [http://changingminds.org/explanations/theories/speech\\_act.htm](http://changingminds.org/explanations/theories/speech_act.htm) or <http://rhetorica.net/speech.htm>]
- (B) +S. Fish, *Is There a Text in this Class? The Authority of Interpretive Communities* (Cambridge: Harvard University Press, 1980), 303-22.  
 T.J. Meadowcroft, "Relevance as Mediating Category in the Reading of Biblical Texts: Venturing Beyond the Hermeneutical Circle," *Journal of the Evangelical Theology Society* 45 (2002): 611-27.

- T.J. Meadowcroft, *Haggai* (Readings: Sheffield: Sheffield Academic Press, 2006), 1-40.
- K. Vanhoozer, "From Speech Acts to Scripture Acts: The Covenant of Discourse and the Discourse of the Covenant," in *After Pentecost: Language and Biblical Interpretation* (eds C. Bartholomew, C. Greene and K. Möller; Grand Rapids: Zondervan, 2001), 1-49.
- +F. Watson, *Text and Truth, Redefining Biblical Theology* (Grand Rapids: Eerdmans, 1997), 95-126.

### **Humour and irony**

- (A) Good, 13-38.
- (B) Bar-Efrat, 125-29.  
L.R. Klein, *The Triumph of Irony in the Book of Judges* (Sheffield: Almond, 1988), 193-99, and the concluding section of each chapter.  
Powell, 27-30.  
Y.C. Radday, "On Missing the Humour in the Bible: An Introduction," in *On Humour and the Comic in the Hebrew Bible* (eds Y.C. Radday and A. Brenner; Sheffield: Almond Press, 1990), 21-38.

### **Point of view**

- (A) Berlin, 43-82.
- (B) \*E. Auerbach, *Mimesis: The Representation of Reality in Western Literature* (trans. W.J. Trask; Princeton: Princeton University Press, 1953), 3-23.  
Bar-Efrat, 13-45.  
R.B. Chisholm, "A Rhetorical Use of Point of View in Old Testament Narrative," *Bibliotheca Sacra* 159 (2002): 404-14.  
D.M. Gunn, "Reading Right, Reliable and Omniscient Narrator, Omniscient God, and Foolproof Composition in the Hebrew Bible," *The Bible in Three Dimensions* (eds D.J.A. Clines, S.E. Fowl and S.E. Porter; Sheffield: JSOT Press, 1990), 43-82.  
J.M. Lotman, "Point of View in a Text," *New Literary History* 6 (1975): 339-52.  
T.J. Meadowcroft, "Point of View in Storytelling, An Experiment in Narrative Criticism in Daniel 4," *Didaskalia* 8/2 (1997): 30-42.  
Sternberg, 153-85.

### **Composite artistry and juxtaposition**

- (A) Alter, 131-154.  
+D. Damrosch, *The Narrative Covenant* (Ithaca: Cornell University Press, 1987), 298-326.
- (B) R. Baukham, "Reading Scripture as a Coherent Story," in *The Art of Reading Scripture* (eds E.F. Davis and R.B. Hays; Grand Rapids: Eerdmans, 2003), 38-53.  
Caird, 85-108.  
McKnight, 221-40.



+S. Prickett, *Words and the Word: Language, Poetics, and Biblical Interpretation* (Cambridge: Cambridge University Press, 1988), 4-36.  
Sternberg, 230-58.  
Thiselton, *New Horizons*, 472-79.

## **1 Samuel 17-18**

- (A) W. Brueggemann, *First and Second Samuel* (Louisville: John Knox, 1990), 127-40.
- (B) A.G. Auld and C.Y.S. Ho, "The Making of David and Goliath," *Journal for the Study of the Old Testament* 56 (1992): 19-39.  
M. Garsiel, *The First Book of Samuel, A Literary Study of Comparative Structures, Analogies and Parallels* (Jerusalem: Rubin Mass, 1990), 115-21.  
Damrosch, 193-250.  
R.P. Gordon, *1 & 2 Samuel, A Commentary* (Exeter: Paternoster, 1986), 49-62.  
K.P. McCarter, *1 Samuel* (Garden City: Doubleday, 1980), 278-323.

## **Dialogue and repetition**

- (A) Licht, 51-96.  
G. Savran, *Telling and Retelling, Quotation in Biblical Narrative* (Bloomington: Indiana University Press, 1988), 37-108.
- (B) Alter, 63-87.  
Fokkelman, 112-22.  
+G. Savran, 1-16.  
Sternberg, 365-440.

## **Omission and ambiguity**

- (A) Sternberg, 186-229.

## **2 Samuel 13.1-23**

- (A) Gordon, 261-66.  
B.O. Long, "Wounded Beginnings: David and Two Sons," in *Images of Man and God* (Sheffield: Almond Press, 1981), 26-34.
- (B) Amit, 126-31, 138-41.  
A.A. Anderson, *2 Samuel* (Dallas: Word Books, 1989), 170-77.  
Bar-Efrat, 239-82.  
\*Brueggemann, *First and Second Samuel*, 286-91.  
G.P. Ridout, "The Rape of Tamar: A Rhetorical Analysis of 2 Sam 13:1-22," in *Rhetorical Criticism: Essays in Honour of James Muilenburg* (eds J. Jackson and M. Kessler; Pittsburgh: Pickwick, 1974), 75-84.

## **Realism, metaphor, symbolism**

- (A) I. Paul, 'Metaphor and Exegesis,' in *After Pentecost, Language and Biblical Interpretation* (eds C. Bartholomew, C. Greene and K. Möller; Grand Rapids: Zondervan, 2001), 387-402.  
\*K.J. Vanhoozer, *Is There a Meaning in This Text?* (Leicester: Apollos, 1998), 126-35.
- (B) Caird, 139-82.  
D.R. McGaughey, "Ricoeur's Metaphor and Narrative Theories as a Foundation for a Theory of Symbol," *Religious Studies* 24 (1988): 415-37.  
+P. Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1976), 45-69.  
+J. Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon, 1985), 118-61.  
Thiselton, *New Horizons*, 344-78.  
K.J. Vanhoozer, *Biblical Narrative in the Philosophy of Paul Ricoeur: A Study in Hermeneutics and Theology* (Cambridge: Cambridge University Press, 1990), 56-115.

### Intertextuality

- (A) Thiselton, *New Horizons*, 38-42, 495-514.  
E. van Wolde, "Intertextuality: Ruth in Dialogue with Tamar," in *A Feminist Companion to Reading the Bible: Approaches, Methods and Strategies* (Sheffield: Sheffield Academic Press, 1997), 426-51.
- (B) +R.B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 14-33.  
Longman, 25-35.  
S.W. Pattemore, "Relevance Theory, Intertextuality and the Book of Revelation," in *Current Trends in Scripture Translation* (UBS Bulletin 194/195; ed. P.A. Noss; Ann Arbor: United Bible Societies, 2002), 43-60.  
P. Tull, "Intertextuality and the Hebrew Scriptures," *Currents in Research: Biblical Studies* 8 (2000): 59-90.  
J.W. Voelz, "Multiple Signs and Double Texts: Elements of Intertextuality," *Intertextuality in Biblical Writings: Essays in Honour of Bas van Iersel* (ed. S. Draisma; Kampen: Kok, 1989), 27-34.  
+E. van Wolde, "Trendy Intertextuality?" in *Intertextuality in Biblical Writings, Essays in Honour of Bas van Iersel* (ed. S. Draisma; Kampen: Kok, 1989), 43-49.

### Genesis 22

- (A) R.W.L. Moberly, *Genesis 12-50* (Sheffield: JSOT Press, 1992), 39-56.
- (B) H.C. White, "French Structuralism and OT Narrative Analysis: Roland Barthes," *Semeia* 3 (1975): 187-203.  
Auerbach, 8-11.  
R.W.L. Moberly, "Christ as the Key to Scripture: Genesis 22 Reconsidered," in *He Swore an Oath* (eds R.S. Hess, G.J. Wenham and P.E. Satterthwaite; Carlisle: Paternoster, 1994), 143-73.

- R.W.L. Moberly, "Living Dangerously: Genesis 22 and the Quest for Good Biblical Interpretation," in *The Art of Reading Scripture* (eds E.F. Davis and R.B. Hays; Grand Rapids: Eerdmans, 2003), 181-97.
- +G. von Rad, *Genesis* (Louisville: Westminster John Knox, 1973), 232-40.
- G. Wenham, *Genesis 16-50* (Dallas: Word, 1994), 96-121.

### Genres of narrative

- (A) G.W. Coats, *Forms of Old Testament Literature: Genesis with an Introduction to Narrative Literature* (Grand Rapids: Eerdmans, 1984), 1-10.  
[see also the glossary, p. 317]
- (B) \*E.F. Campbell, *Ruth* (AB; Garden City: Doubleday, 1975), 3-9.

### Genesis 32.22-32

- (A) D.F. Pennant, "Genesis 32: Lighten Our Darkness, Lord, We Pray," in *He Swore an Oath* (eds R.S. Hess, G.J. Wenham and P.E. Satterthwaite; Carlisle: Paternoster, 1994), 175-83.  
M. de la Torre, *Genesis* (Louisville: Westminster John Knox, 2011), 281-85.
- (B) J.A. Lund, "On the Interpretation of the Palestinian Targumic Reading *wqht* in Genesis 32:25," *Journal of Biblical Literature* 105 (1986): 99-103.  
von Rad, 311-21.  
Wenham, 283-304.  
White, 99-127.

### Narrative Ideology and Ethics

- (A) J. Goldingay, *Models for Scripture* (Grand Rapids: Eerdmans, 1994), 99-119.  
John C. Nugent, "The politics of YHWH: John Howard Yoder's Old Testament Narration and Its Implications for Social Ethics," *Journal of Religious Ethics* 39 (2011): 71-99.
- (B) D.J.A. Clines, "Varieties of Indeterminacy," *Semeia* 71 (1995): 17-28.  
S. Croatto, *Biblical Hermeneutics* (trans. R. Barr; Maryknoll: Orbis, 1987), 1-11.  
J.D. Crossan, *The Dark Interval: Towards a Theology of Story* (Sonoma: Polebridge, 1988), 31-46.  
G. Fackre, "Narrative Theology: An Overview," *Interpretation* 37 (1983): 340-52.  
H. Frei, "Response to 'Narrative Theology: An Evangelical Appraisal'," *Trinity Journal* 8NS (1987): 21-24.  
H.W. Frei, "The 'Literal Reading' of Biblical Narrative in the Christian Tradition: Does it Stretch or Will it Break?" in *The Bible and the Narrative Tradition* (ed. F. McConnell; Oxford: Oxford University Press, 1986), 36-77.  
M. Hargreaves, "Telling Stories; The Concept of Narrative and Biblical Authority," *Anvil* 13 (1996): 127-39.  
C.F.H. Henry, "Narrative Theology: An Evangelical Appraisal," *Trinity Journal* 8NS (1987): 3-19.

- A. Thiselton, "Speech-Act Theory and the Claim that God Speaks: Nicholas Wolterstorff's *Divine Discourse*," *Scottish Journal of Theology* 50 (1997): 97-110.
- K.J. Vanhoozer, "The Semantics of Biblical Literature: Truth and Scripture's Diverse Literary Forms," in D.A. Carson and J.D. Woodbridge, *Hermeneutics, Authority and Canon* (Grand Rapids: Zondervan, 1986), 53-104.
- K.J. Vanhoozer, "A Lamp in the Labyrinth: The Hermeneutics of 'Aesthetic' Theology," *Trinity Journal* 8NS (1987): 25-56.
- F. Watson, "Literary Approaches to the Gospels: A Theological Assessment," *Theology* 99 (1996): 125-33.
- H. Weinrich, "Narrative Theology," *Concilium* 9/5 (1973): 46-56.
- \*N. Wolterstorff, *Divine Discourse* (Cambridge: University Press, 1995), 130-70.

### **"Believing criticism"**

- (A) R.W.L. Moberly, *The Bible, Theology, and Faith, A Study of Abraham and Jesus* (Cambridge: University Press, 2000), 1-45.
- (B) S.C. Barton, "New Testament Interpretation as Performance," *Scottish Journal of Theology* 52 (1999): 179-208.  
 +J.E. Goldingay, *Approaches to Old Testament Interpretation* (Leicester: Apollos, 1990), 123-55.  
 D.A. Lee, "Reclaiming the Sacred Text: Christian Feminism and Spirituality," in *Claiming our Rites: Studies in Religion by Australian Women Scholars* (eds M. Joy and P. Magee; Wollstonecraft: The Australian Association for the Study of Religions, 1994), 79-97.  
 +S.M. Schneiders, *The Revelatory Text, Interpreting the New Testament as Sacred Scripture* (Collegeville: Liturgical Press, 1999), 27-63.  
 +C.R. Seitz, *Word without End, The Old Testament as Abiding Theological Witness* (Grand Rapids: Eerdmans, 1998), 75-82.

### **Preaching narrative**

- (A) Caird, 109-22.  
 S. Greidanus, *The Modern Preacher and the Ancient Text, Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1988), 188-226.
- (B) M. Ellingsen, *The Integrity of Biblical Narrative: Story in Theology and Proclamation* (Minneapolis: Fortress, 1990), 7-52, 70-101.  
 +R.L. Eslinger, *Narrative and Imagination* (Minneapolis: Fortress, 1995), 141-203.  
 Good, 241-48.  
 J.E. Goldingay, "Preaching on the Stories of Scripture," *Anvil* 7 (1990): 105-14.  
 +J.C. Holbert, *Preaching the Old Testament: Proclamation and Narrative in the Hebrew Bible* (Nashville: Abingdon Press, 1991), 37-77.  
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