

BIBLIOGRAPHY

Primary Sources

- Aland, K., *Synopsis Quattuor Evangeliorum* (Stuttgart, 1988).
- Bardy, G., *Eusèbe de Césarée. Histoire ecclésiastique*, 3 vols. SC 31, 41, 55. (Paris: Éditions du Cerf, 1:1952).
- Blanc, C., *Origène. Commentaire sur saint Jean*, 3 vols. SC 120, 157, 222. (Paris: Éditions du Cerf, 1:1966; 2:1970; 3:1975)
- Bobichon, P., *Justin Martyr, Dialogue avec Tryphon: édition critique* (Fribourg: Academic Press Fribourg, 2003).
- Bury, R.G., *Plato, Laws*, Volume 1. Loeb Classical Library (Cambridge. MA: Harvard University Press, 1926).
- Colson, F.H. & Whitaker, G.H., *Philo*: Volumes 1, 2, and 4. Loeb Classical Library (Cambridge, MA: Harvard University Press, 1:1929, 2:1929, 4:1932).
- Cramer, J.A., *Catena in Evangelia S. Matthaei et S. Marci* (Oxford: e Typographeo Academico, 1840).
- Crouzel, H. and Simonetti, M., *Origène. Traité des Principes*. SC 252, 253, 268 (Paris: Éditions de Cerf, 1: 1978, 2: 1978, 3: 1980).
- Doutreleau, L. and Rousseau, A., *Irénée de Lyon. Contre les hérésies, livre 3*, vol. 2. SC 211. (Paris: Éditions du Cerf, 1974).
- Ehrman, B.D., *The Apostolic Fathers*. Volumes 1–2. Loeb Classical Library (Cambridge, MA: Harvard University Press, 2003).
- Évieux, P., *Isidore de Peluse. Lettres 1* (Paris: Éditions du Cerf, 1997).
- Feldman, L., *Josephus, Jewish Antiquities*. Books 18–19. Loeb Classical Library (Cambridge, MA: Harvard University Press, 1965).
- , *Josephus, Jewish Antiquities*. Books 20. Loeb Classical Library (Cambridge, MA: Harvard University Press, 1965).
- Gibson, C.A., *Libanius's Progymnasmata: Model Exercises in Greek Prose Composition and Rhetoric* (Atlanta: SBL, 2008).
- Giet, S., *Basile de Césarée. Homélies sur l'hexaéméron*, 2nd edn. SC 26 bis. (Paris: Éditions du Cerf, 1968).
- Gressmann, H., *Eusebius Werke, Band 3.2: Die Theophanie* [Die griechischen christlichen Schriftsteller 11.2. Leipzig: Hinrichs, 1904]: 3*–35*.
- Harnack, A. von, *Porphyrius. Gegen die Christen* (Berlin: Reimer, 1916).
- Hill, R.C., *John Chrysostom, Commentary on the Psalms* (Brookline: Holy Cross Orthodox Press, 2007).
- , *Diodore of Tarsus. Commentary on Psalms 1–51* (Atlanta: SBL, 2005).
- Hoffmann, R.J., *Porphyry's Against the Christians: The Literary Remains* (New York: Prometheus Books, 1994).
- Kennedy, G.A., *Invention and Method: Two Rhetorical Treatises from the Hermogenic Corpus* (Atlanta: SBL, 2005).
- Klostermann, E., *Origenes Werke*, vol. 10.1–2 [Die griechischen christlichen Schriftsteller 40 Leipzig: Teubner, 10.1:1935; 10.2:1937].

- , *Origenes Werke*, vol. 11 [Die griechischen christlichen Schriftsteller 38.2. Leipzig: Teubner, 1933].
- Malingrey, A.-M., *Jean Chrysostome. Sur La Vaine Gloire et l'Éducation des Enfants* (Paris: Cerf, 1972).
- Nautin, P., *Sur la Genèse: texte inédit d'après un papyrus de Toura/Didyme l'Aveugle.* SC 233/244 (Paris: Éditions du Cerf, 1976–1978).
- Otto, J.C.T., *Corpus apologetarum Christianorum saeculi secundi*, vol. 5, 3rd edn. Jena: Mauke, 1881 (repr. 1969): 2–246.
- Pruche, B., *Basile de Césarée. Sur le Saint-Esprit*, 2nd edn. SC 17 bis. (Paris: Éditions du Cerf, 1968).
- Rauer, M., *Origenes Werke*, vol. 9, 2nd edn. [Die griechischen christlichen Schriftsteller 49 (35). Berlin: Akademie Verlag, 1959].
- Routh, M.J., *Reliquiae sacrae*, vol. 2. Oxford: Oxford University Press, 1846 (repr. Hildesheim: Olms, 1974).
- Schwartz, E., *Acta Conciliorum Oecumenicorum* (Berlin: de Gruyter, 1984).
- Sickenberger, J., *Titus von Bostra. Studien zu dessen Lukas-homillien*. (Leipzig: Hinrichs, 1901).
- Simonetti, M., *La maga di Endor: Origene, Eustazio, Gregorio di Nissa*, (Florence: Nardini, Centro Internazionale del Libro, 1989), 94–206.
- Thackeray, H. St. J., *Josephus, The Jewish War. Books 1–2*. Loeb Classical Library (Cambridge, MA: Harvard University Press, 1927).
- Whitby, M., *The Ecclesiastical History of Evagrius Scholasticus* (Liverpool: Liverpool University Press, 2000).
- Wickham, L.R., *Cyril of Alexandria Select Letters* (Oxford: Clarendon Press, 1983).
- Wilson, N.G., *The Bibliotheca by Photius* (London: Duckworth, 1994).
- Ziegler, J., *Eusebius Werke, Band 9: Der Jesajakommentar* [Die griechischen christlichen Schriftsteller. Berlin: Akademie Verlag, 1975]: 3–411.

Secondary Literature

- Abraham, W.J., *Canon and Criterion in Christian Theology* (Oxford: Oxford University Press, 1998).
- Aland, K., *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* (Berlin: de Gruyter, 1994).
- Alexander, L., *The Preface to Luke's Gospel: Literary Convention and Social Context in Luke 1.1–4 and Acts 1.1* (Cambridge: Cambridge University Press, 1993).
- , ‘Paul and the Hellenistic Schools: The Evidence of Galen,’ in T. Engberg-Pedersen ed., *Paul in His Hellenistic Context*, (Edinburgh: T. & T. Clark, 1994), pp. 60–83.
- , ‘The Four among Pagans,’ in M. Bockmuehl and D. Hagner ed., *The Written Gospel*, (Cambridge: Cambridge University Press, 2005), pp. 222–237.
- , ‘Canon and Exegesis in the Medical Schools of Antiquity,’ in J.-D. Kaestli and P.S. Alexander ed., *The Canon of Scripture in Jewish and Christian Tradition*, (Lausanne: Zèbre, 2006), pp. 115–153.
- , ‘Hellenistic Schools,’ in D.N. Freedman ed., *The Anchor Bible Dictionary*, (New Haven: Yale University Press, 2007), pp. 1005–1011.

- Alexander, P.S., 'Quid Athenis et Hierosolymis? Rabbinic Midrash and Hermeneutics in the Graeco-Roman World,' in P.R. Davies and R.T. White ed., *A Tribute to Geza Vermes: Essays on Jewish and Christian Literature and History*, (Sheffield: Sheffield Academic Press, 1990).
- , 'In Search of the Rabbinic Beit Midrash in Late Antiquity,' Unpublished Paper, 2008.
- Alexander, P.S. and Samely, A., 'Introduction: Artefact and Text,' *Bulletin of the John Rylands Library*, 75 (1993), pp. 5–16.
- Allen, P. and van Roey, A., *Monophysite Texts of the Sixth Century* (Leuven: Peeters, 1994).
- Allen, P. and Heyward, C.T.R., *Severus of Antioch* (London: Routledge, 2004).
- Allison, D.C., *Jesus of Nazareth: Millenarian Prophet* (Philadelphia: Fortress Press, 1998).
- Allison, D.C. and Davies, W.D.D., *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew. The International Critical Commentary*. 3 vols. (Edinburgh: T & T Clark, 1991).
- Alston, W., *Divine Nature and Human Language* (Ithaca: Cornell University Press, 1989).
- Ashkenazi, Y., 'Sophists and Priests in Late Antique Gaza According to Choricius the Rhetor,' in B. Bitton-Ashkelony and A. Kofsky ed., *Christian Gaza in Late Antiquity*, (Leiden: Brill, 2004).
- Aubineau, M., 'Les Catena in Lucam.' *Byzantinische Zeitschrift*, 80 (1987), pp. 29–47.
- Auerbach, E., 'Figura,' in W. Godzich and J. Schulte-Sasse ed., *Scenes from the Drama of European Literature*, (Minneapolis: University of Minnesota Press, 1984 (originally published 1944)), pp. 11–76.
- , *Mimesis: The Representation of Reality in Western Literature* (New Haven: Yale University Press, 1950).
- Ayres, L., *Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology* (Oxford: Oxford University Press, 2004).
- Barr, J., 'Historical Criticism and the Theological Interpretation of Scripture,' in *Explorations in Theology* 7, (London: SCM, 1980), pp. 30–51.
- , *Holy Scripture: Canon, Authority, Criticism* (Oxford: Clarendon, 1983).
- Barth, K., *The Epistle to the Romans* (Oxford: Oxford University Press, 1968).
- Barton, J., *The Nature of Biblical Criticism* (Louisville: Westminster John Knox, 2007).
- Bate, H.N., 'Some Technical Terms of Greek Exegesis,' *Journal of Theological Studies*, 24 (1923), pp. 59–66.
- Bauckham, R., *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Cambridge: Cambridge University Press, 2006).
- , *Jesus and the God of Israel: 'God Crucified' and Other Studies on the New Testament's Christology of Divine Identity* (Cambridge: Cambridge University Press, 2008).
- Becker, A.H., *Fear of God and the Beginning of Wisdom: The School of Nisibis and the Development of Scholastic Culture in Late Antique Mesopotamia* (Philadelphia: University of Pennsylvania Press, 2006).
- , 'The Dynamic Reception of Theodore of Mopsuestia in the Sixth Century: Greek, Syriac, and Latin' in Scott F. Johnson ed., *Greek Literature in Late Antiquity: Dynamism, Didacticism, Classicism* (Aldershot: Ashgate, 2006).

- Berchman, R.M., 'In the Shadow of Origen: Porphyry and the Patristic Origins of New Testament Criticism,' in G. Dorival and A.L. Bouilloc ed., *Origenia Sexta: Origen and the Bible* (Leuven: Peeters, 1995).
- Berlinerblau, J., *The Secular Bible* (Cambridge: Cambridge University Press, 2005)
- Best, E., *Following Jesus: Discipleship in the Gospel of Mark* (Sheffield: Sheffield Academic Press, 1981).
- , 'The Gospel of Mark: Who was the Reader?,' *Irish Biblical Studies* 11 (1989), 124–132.
- Bible and Culture Collective, ed., *The Postmodern Bible* (New Haven: Yale University Press, 1995).
- Black, C.C., *The Disciples According to Mark: Markan Redaction in Current Debate* (Sheffield: Sheffield Academic Press, 1989).
- , *Mark: Images of an Apostolic Interpreter* (Columbia: University of Columbia Press, 1994).
- Bockmuehl, M., 'The Making of Gospel Commentaries,' in M. Bockmuehl and D. Hagner ed., *The Written Gospel*, (Cambridge: Cambridge University Press, 2005).
- , *Seeing the Word: Refocusing New Testament Study* (Grand Rapids: Baker, 2006).
- Bockmuehl, M. and Hagner, D. ed., *The Written Gospel* (Cambridge: Cambridge University Press, 2005).
- Bockmuehl, M. and Torrance, A.J. ed., *Scripture's Doctrine and Theology's Bible: How the New Testament Shapes Christian Dogmatics* (Grand Rapids: Baker, 2008).
- Borgen, P., 'Philo of Alexandria,' in M.E. Stone ed., *Jewish Writings of the Second Temple Period* (Philadelphia: Fortress Press, 1984).
- Bori, P.C., *L'Interpretation Infinie: L'herméneutique Chrétienne Ancienne et ses Transformations* (Paris: Éditions du Cerf, 1991).
- Boring, M.E., *Mark: A Commentary. The New Testament Library* (Louisville: Westminster John Knox, 2006).
- Bourdieu P. and Passeron, J.-C., *Reproduction in Education, Society and Culture* (London: Sage, 1977).
- Boyarin, D., *A Radical Jew: Paul and the Politics of Identity* (Berkeley: University of California Press, 1994).
- , *Dying for God: Martyrdom and the Making of Christianity and Judaism* (Stanford: Stanford University Press, 1999).
- Breck, J., *Scripture in Tradition: The Bible and Its Interpretation in the Orthodox Church* (Crestwood: St Vladimir's Seminary Press, 2001).
- Brisson, L., *How Philosophers Saved Myths: Allegorical Interpretation and Classical Mythology* (Chicago: University of Chicago Press, 2004).
- Brown, D., *The Divine Trinity* (London: Duckworth, 1985).
- , *Tradition and Imagination: Revelation and Change* (Oxford: Oxford University Press, 1999).
- Brown, R.E., *The Gospel According to John XIII–XXI* (New York: Doubleday, 1970).
- , *The Death of the Messiah: From Gethsemane to the Grave* (London: Geoffrey Chapman, 1994).
- Bruns, G.L., *Hermeneutics Ancient and Modern* (New Haven: Yale University Press, 1992).
- Buckler, G., *Anna Comnena* (Oxford: Clarendon Press, 1929).

- Burton-Christie, D., *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (Oxford: Oxford University Press, 1993).
- Byrskog, S., *Story as History—History as Story: The Gospel Tradition in the Context of Ancient Oral History* (Tübingen: Möhr Siebeck, 2000).
- Cadiou, R., 'La Bibliothèque de Césarée et la Formation des Chaînes,' *Revue des Sciences Religieuses*, 16 (1936), pp. 474–483.
- Cahill, M., 'The Identification of the First Markan Commentary,' *Revue Biblique*, 110–112 (1994), pp. 258–268.
- Caird, G., *Saint Luke* (London: Pelican, 1963).
- Cameron, A., *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley: University of California Press, 1991).
- Camery-Hoggatt, J., *Irony in Mark's Gospel* (Cambridge: Cambridge University Press, 1992).
- Carlson, S.C., *The Gospel Hoax: Morton Smith's Invention of Secret Mark* (Waco: Baylor, 2005).
- Chadwick, H., *The Early Church* (London: Pelican, 1967).
- , *The Church in Ancient Society: From Galilee to Gregory the Great* (Oxford: Oxford University Press, 2001).
- Childs, B.S., *Biblical Theology in Crisis* (Philadelphia: Fortress Press, 1970).
- , *The Book of Exodus* (London: SCM, 1974).
- Christie, F., 'Diodorus Von Tarsus. Vier Pseudojustinische Schriften Als Eigentum Diodors Nachgewiesen by Adolf Harnack,' *The American Journal of Theology*, 6 (1902), pp. 557–578.
- Clark, E., *Reading Renunciation: Asceticism and Scripture in Early Christianity* (Princeton: Princeton University Press, 1999).
- , *History, Theory, Text: Historians and the Linguistic Turn* (Cambridge, MA: Harvard University Press, 2004).
- Coakley, S., 'What Does Chalcedon Solve and What Does It Not? Some Reflections on the Status and Meaning of the Chalcedonian 'Definition',' in G. O'Collins ed., *The Incarnation*, (Oxford: Oxford University Press, 2002).
- Collins, A.Y., *Mark: A Commentary* (Minneapolis: Fortress Press, 2007).
- Cook, J.G., *The Interpretation of the New Testament in Greco-Roman Paganism* (Tübingen: Möhr Siebeck, 2000).
- Cooper, S.A., *Marius Victorinus' Commentary on Galatians* (Oxford: Oxford University Press, 2005).
- Cranfield, C.E.B., *The Gospel According to St. Mark* (Cambridge: Cambridge University Press, 1959).
- Cribiore, R., *Gymnastics of the Mind: Greek Education in Hellenistic and Roman Egypt* (Oxford: Oxford University Press, 2001).
- , *The School of Libanius in Late Antique Antioch* (Princeton: Princeton University Press, 2007).
- Crisp, O.D., *Divinity and Humanity: The Incarnation Reconsidered* (Cambridge: Cambridge University Press, 2007).
- Crossley, J.G., *The Date of Mark's Gospel* (London: Continuum, 2004).
- , 'The Damned Rich (Mark 10.17–31),' *The Expository Times*, 116 (2005).

- Daniélou, J., *From Shadows to Reality: Studies in the Biblical Typology of the Fathers* (London: Burns & Oates, 1960).
- Davies, P., *Whose Bible is it Anyway?* (London: T. & T. Clark, 2004).
- , 'How to Get into the Canon and Stay There. Or: The Philosophy of an Acquisitive Society,' in J.-D. Kaestli and P.S. Alexander ed., *The Canon of Scripture in Jewish and Christian Tradition*, (Lausanne: Zèbre, 2006), pp. 11–25.
- Dawson, J.D., *Allegorical Readers and Cultural Revision in Ancient Alexandria* (Berkeley: University of California Press, 1992).
- , 'Figural Reading and the Fashioning of Christian Identity in Boyarin, Auerbach and Frei,' *Modern Theology*, 14 (1998), pp. 181–196.
- , *Christian Figural Reading and the Fashioning of Identity* (Berkeley: University of California Press, 2002).
- Devreesse, R., 'Chaînes Exégetiques Grècques,' in *Dictionnaire de la Bible: Supplément*, 1928, pp. 1084–1233.
- , 'L'édition du commentaire d'Eusèbe de Césarée sur Isaïe: Interpolations et omissions.' *Revue biblique*, 42 (1933), pp. 540–555.
- Dibelius, M., *From Tradition to Gospel* (Cambridge: James Clarke, 1971 (original 1934)).
- Dickey, E., *Ancient Greek Scholarship* (Oxford: Oxford University Press, 2007).
- Dodd, C.H., *The Parables of the Kingdom* (London: Whitefriars, 1935).
- Donahue, J.R. and Harrington, D.J., *The Gospel of Mark. Sacra Pagina*. (Collegeville: Liturgical Press, 2002).
- Dorival, G., *Les Chaînes Exégétiques Grecques sur les Psaumes: Contribution à l'étude d'une forme littéraire* (Leuven: Peeters, 1986).
- Downey, G., 'The Christian Schools of Palestine: A Chapter in Literary History,' *Harvard Literary Bulletin*, 12 (1958), pp. 297–319.
- Drury, J., *The Parables in the Gospels* (London: SPCK, 1985).
- Dunn, J.D.G., *Christology in the Making* (London: SCM, 1980).
- , *A New Perspective on Jesus: What the Quest for the Historical Jesus Missed* (London: SPCK, 2005).
- Eco, U., *The Open Work* (Cambridge, MA: Harvard University Press, 1989).
- Eden, K., *Hermeneutics and the Rhetorical Tradition* (New Haven: Yale University Press, 1997).
- Edwards, M., *Origen against Plato* (Aldershot: Ashgate, 2004).
- Ehrman, B.D., *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (Oxford: Oxford University Press, 1993).
- Elliott, J.K. ed., *The Apocryphal New Testament* (Oxford: Oxford University Press, 1993).
- Engberg-Pedersen, T., *Paul Beyond the Judaism/Hellenism Divide* (Louisville: Westminster John Knox, 2001).
- Farmer, W.R., *The Last Twelve Verses of Mark* (Cambridge: Cambridge University Press, 1974).
- Fishbane, M., *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985).
- Fowl, S.E. ed., *The Theological Interpretation of Scripture: Classic and Contemporary Readings* (Oxford: Blackwell, 1997).

- , *Philippians* (Grand Rapids: Eerdmans, 2005).
- Frei, H., *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven: Yale University Press, 1974).
- , *Types of Christian Theology*, ed. G. Hunsinger and W.C. Placher (New Haven: Yale University Press, 1992).
- , *Theology and Narrative, Selected Essays*, ed. G. Hunsinger and W.C. Placher (Oxford: Oxford University Press, 1993).
- Freire, P., *The Pedagogy of the Oppressed* (London: Penguin, 1970).
- Froehlich, K., *Biblical Interpretation in the Early Church* (Philadelphia: Fortress Press, 1984).
- Furnish, V., *2 Corinthians* (New York: Doubleday, 1984).
- Gadamer, H.-G., *Truth and Method* (New York: Continuum, 2003 (Second Revised Edition)).
- Gamble, H.Y., *The New Testament Canon: Its Meaning and Making* (Philadelphia: Fortress Press, 1985).
- , *Books and Readers in the Early Church* (New Haven: Yale University Press, 1995).
- Gathercole, S.J., *The Pre-Existent Son: Recovering the Christologies of Matthew, Mark and Luke* (Grand Rapids: Eerdmans, 2006).
- Gibbon, E., *The History of the Decline and Fall of the Roman Empire* (London: Methuen, 1908).
- Grant, R.M., 'Historical Criticism in the Ancient Church,' *The Journal of Religion*, 25 (1945), pp. 183–196.
- Grillmeier, A., *Christ in Christian Tradition: From the Council of Chalcedon 451 to Gregory the Great 590–604* (London: Mowbray, 1995).
- Guerra, A., *Romans and the Apologetic Tradition: The Purpose, Genre and Audience of Paul's Letter* (Cambridge: Cambridge University Press, 1995).
- Haar Romeny, B. ter, 'Procopius of Gaza and His Library,' in Hagit Amirav and B. ter Haar Romeny ed., *From Rome to Constantinople*, (Leuven: Peeters, 2007).
- Hadot, P., *Philosophy as a Way of Life* (Oxford: Blackwell, 1995).
- , *What Is Ancient Philosophy?* (Cambridge, MA: Belknap Press of Harvard University Press, 2002).
- Hall, C.A. and Oden, T.C., *Mark*. Ancient Christian Commentary Series. (Downers Grove: InterVarsity Press, 1998).
- Hanson, R.P.C., *Allegory and Event: A Study of the Sources and Significance of Origen's Interpretation of Scripture* (Louisville: Westminster John Knox, 1959).
- , 'Biblical Exegesis in the Early Church,' in P.R. Ackroyd and C.F. Evans ed., *The Cambridge History of the Bible*, (Cambridge: Cambridge University Press, 1970).
- Harvey, A., *Jesus and the Constraints of History* (London: Duckworth, 1982).
- , 'Gospel Truths,' in *The Times Literary Supplement* (London, 2004).
- Hauerwas, S.M., *Christian Existence Today: Essays on Church, World and Living in Between* (Grand Rapids: Baker, 1988).
- Heine, R.E., 'Can the Catena Fragments of Origen's *Commentary on John* be Trusted?' *Vigiliae Christianae*, 40 (1986), pp. 118–134.
- Hengel, M., *Studies in the Gospel of Mark* (London: SCM, 1985).
- , 'The Messianic Secret in Mark,' in W.G. Jeanrond and A.D.H. Mayes ed.,

- Recognising the Margins: Developments in Biblical and Theological Studies* (Dublin: Columba Press, 2006).
- Herrin, J., *Byzantium: The Surprising Life of a Medieval Empire* (London: Penguin, 2007).
- Hezser, C., *Jewish Literacy in Roman Palestine* (Tübingen: Möhr Siebeck, 2001).
- Hick, J. ed., *The Myth of God Incarnate* (London: SCM, 1977).
- , *The Metaphor of God Incarnate: Christology in a Pluralistic Age* (London: SCM, 1993).
- Hirshman, M., 'The Greek Fathers and the Aggada on Ecclesiastes: Formats of Exegesis in Late Antiquity,' *Hebrew Union College Annual*, 59 (1988), pp. 137–165.
- Hooker, M., *The Message of Mark* (London: Epworth, 1983).
- , *The Gospel According to St. Mark. Black's New Testament Commentaries*. (London: A. & C. Black, 1991).
- , 'Chalcedon and the New Testament,' in S. Coakley and D. Pailin ed., *The Making and Remaking of Christian Doctrine*, (Oxford: Clarendon Press, 1993).
- Horbury, W., 'Jews and Christians on the Bible: Demarcation and Convergence 325–451 C.E.' in J. van Oort and U. Wickert ed., *Christliche Exegese zwischen Nicaea und Chalcedon*, (Kampen: Kok Pharos, 1992).
- , *Jewish Messianism and the Cult of Christ* (London: SCM, 1998).
- Hovorun, C., *Will, Action and Freedom: Christological Controversies in the Seventh Century* (Leiden: Brill, 2008).
- Hurtado, L.W., *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism* (London: SCM, 1988).
- Irvine, M., *The Making of Textual Culture: Grammatica and Literary Theory 350–1100* (Cambridge: Cambridge University Press, 1994).
- Jenson, R.W., *Systematic Theology*, 2 vols. (Oxford: Oxford University Press, 1999).
- Jeremias, J., *The Parables of Jesus* (London: SCM, 1963).
- Jonge, H.J. de, 'Augustine on the Interrelations of the Gospels,' in F. van Segbroeck et al., *The Four Gospels* (Leuven: Leuven University Press, 1992), vol. 3 pp. 2409–2417.
- Kannengiesser, C., 'A Key for the Future of Patristics' in Paul M. Blowers et al., *In Dominico Eloquio—In Lordly Eloquence* (Grand Rapids: Eerdmans, 2002), pp. 90–106.
- , ed., *Handbook of Patristic Exegesis: The Bible in Ancient Christianity* (Leiden: Brill, 2006).
- Kaster, R.A., *Guardians of Language: The Grammarian and Society in Late Antiquity* (Berkeley: University of California Press, 1988).
- Kealy, S., *Mark's Gospel: A History of Its Interpretation from the Beginning until 1979* (New York: Paulist, 1982).
- Kelly, J.N.D., *Golden Mouth: The Story of John Chrysostom, Ascetic, Preacher, Bishop* (Ithaca: Cornell University Press, 1995).
- Kennedy, G.A., *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984).
- , *Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times* (Chapel Hill: University of North Carolina Press, 1999).
- Kermode, F., *The Genesis of Secrecy: On the Interpretation of Narrative* (Cambridge, MA: Harvard University Press, 1979).

- Kloppenborg, J., 'Evocatio Deorum and the Date of Mark,' *Journal of Biblical Literature*, 124 (2005), pp. 419–150.
- Kofsky, A., *Eusebius of Caesarea against the Pagans* (Leiden: Brill, 2002).
- Kofsky, A. and Bitton-Ashkelony, B. ed., *Christian Gaza in Late Antiquity*, (Leiden: Brill, 2004).
- , *The Monastic School of Gaza* (Leiden: Brill, 2006).
- Kuschel, K.-J., *Born before All Time? The Dispute over Christ's Origin* (London: SCM, 1992).
- Lamberton, R., *Homer the Theologian: Neoplatonist Allegorical Reading and the Growth of the Epic Tradition* (Berkeley: University of California Press, 1989).
- Lane, W.L., *The Gospel According to Mark. The New International Commentary on the New Testament*. (Grand Rapids: Eerdmans, 1974).
- Lange, N. de, *Origen and the Jews* (Cambridge: Cambridge University Press, 1976).
- Leclercq, J., 'Pour l'histoire de l'expression "philosophie chrétienne",' *Mélanges de Science Religieuse* 9 (1952), pp. 221–226.
- , *The Love of Learning and the Desire for God* (New York: Fordham University Press, 1961).
- Levene, N. and Ochs, P. ed., *Textual Reasonings: Jewish Philosophy and Text Study at the End of the Twentieth Century* (Grand Rapids: Eerdmans, 2002).
- Lincicum, D., 'Benedict's Jesus and the Rehabilitation of Christian Figural Reading,' *Journal of Theological Interpretation*, 2 (2008), pp. 285–292.
- Lindbeck, G., *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Philadelphia: Fortress Press, 1984).
- Louth, A., *Discerning the Mystery: An Essay on the Nature of Theology* (Oxford: Clarendon Press, 1983).
- Lubac, H. de, *Medieval Exegesis: The Four Senses of Scripture* (Edinburgh: T. & T. Clark, 1959 (ET 1998)).
- Luz, U., *Matthew 1–7* (Minneapolis: Fortress Press, 1989).
- , *Matthew 8–20* (Minneapolis: Fortress Press, 2001).
- , *Matthew 21–28* (Minneapolis: Fortress Press, 2005).
- Maas, M., *Exegesis and Empire in the Early Byzantine Mediterranean* (Tübingen: Möhr Siebeck, 2003).
- MacIntyre, A., *After Virtue* (London: Duckworth, 1981).
- , *Whose Justice? Which Rationality?* (London: Duckworth, 1988).
- Madigan, K., 'Christus Nesciens? Was Christ Ignorant of the Day of Judgment? Arian and Orthodox Interpretation of Mark 13.32 in the Ancient Latin West,' *Harvard Theological Review*, 96 (2003), pp. 255–278.
- Malbon, E.S., *In the Company of Jesus: Characters in Mark's Gospel* (Louisville: Westminster John Knox, 2001).
- Marrou, H.-I., *A History of Education in Antiquity* (New York: New American Library, 1964).
- Martin, D.B., *Pedagogy of the Bible* (Louisville: Westminster John Knox, 2008).
- Matter, E.A., 'The Church Fathers and the *Glossa Ordinaria*,' in I.D. Backus ed., *The Reception of the Church Fathers in the West* (Leiden: Brill, 1996), pp. 83–112.
- McGuckin, J., *Saint Cyril of Alexandria and the Christological Controversy* (New York: St. Vladimir's Seminary Press, 2004).

- McKay, H., *Sabbath and Synagogue: The Question of Sabbath Worship in Ancient Judaism* (Leiden: Brill, 2001).
- McKibbens, T.R., 'The Exegesis of John Chrysostom: Homilies on the Gospels,' *The Expository Times*, 93 (1982), pp. 264–270.
- McNamee, K., 'Another Chapter in the History of Scholia,' *Classical Quarterly*, 48 (1998), pp. 269–288.
- Meier, J., *A Marginal Jew: Rethinking the Historical Jesus: Companions and Competitors* (New Haven: Yale University Press, 2007).
- Metzger, B.M., *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (Oxford: Oxford University Press, 2005).
- Michie, D. and Rhoads, D., *Mark as Story: An Introduction to the Narrative of a Gospel* (Philadelphia: Fortress Press, 1982).
- Mitchell, M.M., 'Pauline Accommodation and "Condescension": 1 Cor. 9.19–23 and the History of Influence,' in T. Engberg-Pedersen ed., *Paul Beyond the Judaism/Hellenism Divide* (Louisville: Westminster John Knox, 2001), pp. 197–214.
- , *The Heavenly Trumpet: John Chrysostom and the Art of Pauline Rhetoric* (Louisville: Westminster John Knox, 2002).
- , 'Patristic Rhetoric on Allegory: Origen and Eustathius Put 1 Kingdoms 28 on Trial,' in R. Greer. and M. Mitchell ed., *The "Belly-Myther" of Endor: Interpretations of 1 Kingdoms 28 in the Early Church* (Atlanta: SBL, 2007).
- , *Paul, the Corinthians and the Birth of Christian Hermeneutics* (Cambridge: Cambridge University Press, 2010).
- Momigliano, A. ed., *The Conflict between Paganism and Christianity in the Fourth Century* (Oxford: Oxford University Press, 1963).
- Moore, S.D., *Literary Criticism and the Gospels: The Theoretical Challenge* (New Haven: Yale University Press, 1989).
- Moore, S.D., and Anderson, J.C., *Mark and Method* (Minneapolis: Fortress Press, 2008).
- Morgan, R. and Barton, J., *Biblical Interpretation* (Oxford: Oxford University Press, 1988).
- Morgan, T., *Literate Education in the Hellenistic and Roman Worlds* (Cambridge: Cambridge University Press, 1998).
- , *Popular Morality in the Early Roman Empire* (Cambridge: Cambridge University Press, 2007).
- Morris, T.V., *The Logic of God Incarnate* (Ithaca: Cornell University Press, 1986).
- Niehoff, M.R., 'Homeric Scholarship and Bible Exegesis in Ancient Alexandria: Evidence from Philo's 'Quarrelsome' Colleagues,' *Classical Quarterly*, 57 (2007), pp. 166–182.
- , *Jewish Exegesis and Homeric Scholarship in Alexandria* (Cambridge: Cambridge University Press, 2011).
- Nineham, D., *St. Mark* (London: SCM, 1969).
- Nordenfalk, C., 'Canon Tables on Papyrus,' *Dumbarton Oaks Papers*, 36 (1982), pp. 29–38.
- , 'The Eusebian Canon Tables: Some Textual Problems,' *Journal of Theological Studies*, 35 (1984), pp. 96–104.
- Norelli, E. and Moreschini, C. ed., *Early Christian Greek and Latin Literature: A Literary History*. 2 vols. (Peabody: Hendrickson, 2005).

- Norris, R., 'Chalcedon Revisited: A Historical and Theological Reflection,' in B. Nasif ed., *New Perspectives on Historical Theology*, (Grand Rapids: Eerdmans, 1996), pp. 140–158.
- Norwich, J.J., *Byzantium: The Early Centuries*. Vol. 1 (London: Penguin, 1996).
- , *Byzantium: The Apogee*. Vol. 2 (London: Penguin, 1996).
- , *Byzantium: The Decline and Fall*. Vol. 3 (London: Penguin, 1996).
- Nünlist, R., *The Ancient Critic at Work: Terms and Concepts of Literary Criticism in Greek Scholia* (Cambridge: Cambridge University Press, 2009).
- O'Keefe, J.J., "A Letter That Killeth"; toward a Reassessment of Antiochene Exegesis, or Diodore, Theodore, and Theodoret on the Psalms,' *Journal of Early Christian Studies*, 8 (2000), pp. 83–104.
- Obbink, D., 'Allegory and Exegesis in the Derveni Papyrus: The Origin of Greek Scholarship,' in G.R. Boys-Stones ed., *Metaphor, Allegory and the Classical Tradition*, (Oxford: Oxford University Press, 2003).
- Ochs, P., 'Returning to Scripture: Trends in Postcritical Interpretation,' *Cross Currents*, 44 (1994/1995), pp. 437–452.
- Oliver, H.H., 'The Epistle of Eusebius to Carpianus: Textual Tradition and Translation,' *Novum Testamentum*, 3 (1959), pp. 138–145.
- Parker, D.C., *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008).
- Pelikan, J., *Acts* (Grand Rapids: Brazos, 2005).
- Petit, F., *Catena Graecae in Genesim et in Exodus: 1. Catena Sinaitica* (Leuven: Peeters, 1977).
- , 'La Chaîne grecque sur la Genèse, miroir de l'exégèse ancienne,' in G. Schöllgen and C. Scholten ed., *Stimuli, Exegese und ihre Hermeneutik in Antike und Christentum. Festchrift für Ernst Dassmann* (Münster: Aschendorff, 1996).
- Radner, E., *Leviticus* (Grand Rapids: Brazos, 2008).
- Räisänen, H., *Challenges to Biblical Interpretation* (Leiden: Brill, 2001).
- , 'The "Effective History" of the Bible: A Challenge to Biblical Scholarship?' in *Challenges to Biblical Interpretation* (Leiden: Brill, 2001), pp. 263–282.
- Ramelli, I., 'Origen and the Stoic Allegorical Tradition: Continuity and Innovation,' Conference Paper at *SBL Annual Meeting* in Atlanta, 2004.
- Rappe, S., 'The New Math: How to Add and to Subtract Pagan Elements in Christian Education,' in Y.L. Too ed., *Education in Greek and Latin Antiquity*, (Leiden: Brill, 2001), pp. 405–432.
- Ratzinger, J., *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration* (London: Bloomsbury, 2007).
- Ratzinger, J., *Jesus of Nazareth: Holy Week: from the entrance into Jerusalem to the Resurrection* (London: Bloomsbury, 2011).
- Reno, R.R. and O'Keefe, J.J., *Sanctified Vision: An Introduction to Early Christian Interpretation of the Bible* (London: John Hopkins University Press, 2005).
- Reuss, J., *Matthäus, Markus, und Johannes-Katenen: Nach den Handschriften Quellen* (Münster: Aschendorff, 1941).
- , *Matthäus-Kommentare aus der griechischen Kirche. Aus Katenenhandschriften gesammelt und herausgegeben*. (Berlin: Akademie-Verlag, 1957).
- , *Johannes-Kommentare aus der griechischen Kirche. Aus Katenenhandschriften gesammelt und herausgegeben*. (Berlin: Akademie-Verlag, 1966).

- , *Lukas-Kommentare aus der griechischen Kirche. Aus Katenenhandschriften gesammelt und herausgegeben.* (Berlin: de Gruyter, 1984).
- Reynolds, L.D. and Wilson, N.G., *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature.* Third edition. (Oxford: Oxford University Press, 1991).
- Ricoeur, P., 'Metaphor and the Central Problem of Hermeneutics,' in J. Thompson ed., *Hermeneutics and the Human Sciences* (Cambridge: Cambridge University Press, 1981).
- Ricoeur, P. and LaCocque A., *Thinking Biblically: Exegetical and Hermeneutical Studies* (Chicago: University of Chicago Press, 1998).
- Robbins, V., *Jesus the Teacher: A Socio-Rhetorical Interpretation of Mark* (Philadelphia: Fortress Press, 1984).
- Robins, R.H., *The Byzantine Grammarians: Their Place in History* (Berlin: de Gruyter, 1993).
- Rousseau, P., *Basil of Caesarea* (Berkeley: University of California Press, 1994).
- Runciman, S., *Byzantine Civilisation* (London: Edward Arnold, 1933).
- Russell, B., *Why I Am Not a Christian* (London: Routledge, 2004).
- Sanders, E.P., *The Historical Figure of Jesus* (London: Penguin, 1995).
- Sanders, J.A., *Torah and Canon* (Philadelphia: Fortress Press, 1972).
- , *Canon and Community: A Guide to Canonical Criticism* (Philadelphia: Fortress Press, 1984).
- Sandnes, K.O., *The Challenge of Homer: School, Pagan Poets and Early Christianity* (London: T & T Clark, 2009).
- Schüssler-Fiorenza, E., *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (London: SCM, 1983).
- Schweitzer, A., *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede* (London: A. & C. Black, 1954 [1906]).
- Scott, P.M., 'Seasons of Grace? Christ's Cursing of a Fig Tree,' in A.T. Lincoln and A. Paddison ed., *Christology and Scripture: Interdisciplinary Perspectives*, (London: T. & T. Clark, 2007), pp. 188–206.
- Sherwood, Y., *A Biblical Text and Its Afterlives: The Survival of Jonah in Western Culture* (Cambridge: Cambridge University Press, 2000).
- Simonetti, M., *Biblical Interpretation in the Early Church: An Historical Introduction to Patristic Exegesis* (Edinburgh: T. & T. Clark, 1994).
- Smith, H., 'The Sources of Victor of Antioch's Commentary on Mark,' *Journal of Theological Studies*, 19 (1918), pp. 350–370.
- Smith, M., *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge: Harvard University Press, 1973).
- Snyder, H.G., *Teachers and Texts in the Ancient World* (London: Routledge, 2000).
- Soden, H.F. von, *Die Schriften des Neuen Testaments* (Göttingen: Vandenhoeck & Ruprecht, 1902–1913).
- Sorabji, R. ed., *Aristotle Transformed: The Ancient Commentators and Their Influence* (London: Duckworth, 1990).
- Sorenson, E., *Possession and Exorcism in the New Testament and Early Christianity* (Tübingen: Möhr Siebeck, 2002).
- Stein, R.H., *Mark. Baker Exegetical Commentary on the New Testament.* (Grand Rapids: Baker, 2008).

- Steiner, G., *Real Presences* (Chicago: University of Chicago Press, 1989).
- , *No Passion Spent* (London: Faber & Faber, 1996).
- Steinmetz, D.C., 'The Superiority of Pre-Critical Exegesis,' in S.E. Fowl ed., *The Theological Interpretation of Scripture* (Oxford: Blackwell, 1997), pp. 26–38.
- Stout, J., *Democracy and Tradition* (Princeton: Princeton University Press, 2004).
- Stroumsa, G.G., *Barbarian Philosophy: The Religious Revolution of Early Christianity* (Tubingen: Mohr Siebeck, 1999).
- Swanson, R., *New Testament Greek Manuscripts: Mark* (Sheffield: Sheffield Academic Press, 1995).
- Tannehill, R.C., 'The Disciples in Mark: The Function of a Narrative Role,' *Journal of Religion*, 57 (1977), pp. 368–405.
- Ta-Shma, I.M., 'The 'Open' Book in Medieval Hebrew Literature: The Problem of Authorized Editions,' *Bulletin of the John Rylands Library*, 75 (1993), pp. 17–24.
- Talgam, R., 'The *Ekphrasis Eikonos* of Procopius of Gaza: The Depiction of Mythological Themes in Palestine and Arabia During the Fifth and Sixth Centuries,' in B. Bitton-Ashkelony and A. Kofsky ed., *Christian Gaza in Late Antiquity*, (Leiden: Brill, 2004).
- Taylor, V., *The Gospel according to St. Mark* (London: Macmillan, 1952).
- Telford, W.R. ed., *The Interpretation of Mark* (London: SPCK, 1985).
- Thiselton, A.C., 'Biblical Interpretation,' in D.F. Ford with R. Muers ed., *The Modern Theologians* (Oxford: Blackwell, 2005).
- Thurén, L., 'John Chrysostom as a Rhetorical Critic: The Hermeneutics of an Early Father,' *Biblical Interpretation*, 9 (2001), pp. 180–218.
- Torrance, I.R., *Christology after Chalcedon* (Norwich: Canterbury, 1988).
- Tracy, D., *Plurality and Ambiguity: Hermeneutics, Religion, Hope* (London: SCM, 1987).
- Turner, E.G., *Greek Papyri: An Introduction* (Oxford: Clarendon Press, 1968).
- Voorst, R. van, *Jesus Outside the New Testament* (Grand Rapids: Eerdmans, 2000).
- Watson, F., *Text, Church and World: Biblical Interpretation in Theological Perspective* (Edinburgh: T. & T. Clark, 1994).
- Weeden, T., 'The Heresy That Necessitated Mark's Gospel,' *Zeitschrift für die neutestamentliche Wissenschaft*, 59 (1968), pp. 145–158.
- Whitman, J., *Allegory: The Dynamics of an Ancient and Medieval Technique* (Oxford: Clarendon Press, 1987).
- Wiles, M., 'Theodore of Mopsuestia as Representative of the Antiochene School,' in P.R. Ackroyd and C.F. Evans ed., *The Cambridge History of the Bible* (Cambridge: Cambridge University Press, 1970).
- , 'Review: Origen Against Plato. By Mark Julian Edwards,' *Journal of Theological Studies*, 55 (2004), pp. 340–344.
- Wilken, R.L., *John Chrysostom and the Jews* (Berkeley: University of California Press, 1983).
- , 'In Defense of Allegory,' *Modern Theology*, 14 (1998), pp. 197–212.
- , *Isaiah: Interpreted by Early Christian and Medieval Commentators* (Grand Rapids: Eerdmans, 2008).
- Williams, M. and Grafton, A., *Christianity and the Transformation of the Book* (Cambridge, MA: Belknap Press, 2006).

- Williams, R., 'The Discipline of Scripture,' in *On Christian Theology* (Oxford: Blackwell, 1999), pp. 44–60.
- , *Christ on Trial: How the Gospel Unsettles Our Judgement* (London: Fount, 2000).
- , *Arius: Heresy and Tradition* (Grand Rapids: Eerdmans, 2002).
- , 'Historical Criticism and Sacred Text,' in D. Ford and G. Stanton ed., *Reading Texts, Seeking Wisdom*, (London: SCM, 2003).
- Wilson, N.G., 'A Chapter in the History of Scholia,' *Classical Quarterly*, 17 (1967), pp. 244–256.
- , 'A Chapter in the History of Scholia: A Postscript,' *Classical Quarterly*, 18 (1968), p. 413.
- , *Scholars of Byzantium*. Revised Edition. (London: Duckworth, 1996).
- Wrede, W., *The Messianic Secret* (London: James Clarke, 1971 ET (first published in German in 1901)).
- Wright, N.T., *Jesus and the Victory of God* (London: SPCK, 1996).
- , *Paul for Everyone. Romans*. (London: SPCK, 2006).
- Yarnold, E., *Cyril of Jerusalem* (London: Routledge, 2000).
- Yeago, D.S., 'The New Testament and the Nicene Dogma: A Contribution to the Recovery of Theological Exegesis' in S.E. Fowl ed., *The Theological Interpretation of Scripture: Classic and Contemporary Readings* (Oxford: Blackwell, 1997), pp. 87–101.
- Young, F., *From Nicaea to Chalcedon: A Guide to Its Literature and Background* (London: SCM, 1983).
- , 'Allegory and the Ethics of Reading,' in F. Watson ed., *The Open Text* (London: SCM, 1993), pp. 103–120.
- , 'Paideia and the Myth of Static Dogma,' in S. Coakley and D. Pailin ed., *The Making and Remaking of Christian Doctrine*, (Oxford: Clarendon Press, 1993), pp. 265–283.
- , *Biblical Exegesis and the Formation of Christian Culture* (Cambridge: Cambridge University Press, 1997).
- , 'The 'Mind' of Scripture: Theological Readings of the Bible in the Fathers,' *International Journal of Systematic Theology*, 7 (2005), pp. 126–141.
- Zuntz, G., *An Inquiry into the Transmission of the Plays of Euripides* (Cambridge: Cambridge University Press, 1965).