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(J. Van Seters)

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3) , ” 「 」 481 (1999), 21-29; , “ ” 「 」 4 (2000), 157-178; , “ ” 「 」 66 (2009), 7-34

Rendtorff) (M. Noth)가

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(J. Muilenburg)

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(R. Polzin)

(R. Alter)

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and diachronic studies)

(E. Talstra)

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’(synchrony) ‘ ’(diachrony) ‘ ’(integrate)

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18) . Barr, “The Synchronic, the Diachronic and the Historical”; M. G. Brett, “Four or Five Things to Do with Texts,” D. J. A. Clines, S. E. Fowl, and S. E. Porter, eds., *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, JSOTSup 87 (Sheffield: JSOT Press, 1990), 368–370; E. Blum, “Von Sinn und Nutzen der Kategorie ‘Synchronie’ in der Exegese,” W. Dietrich, ed., *David und Saul im Widerstreit*, OBO 206 (Fribourg: Academic Press, 2004), 19; F. E. Deist, *The Material Culture of the Bible: An Introduction*, Biblical Seminar 70 (Sheffield: Sheffield Academic Press, 2000), 33-34; L. C. Jonker, *Exclusivity and Variety: Perspectives on Multidimensional Exegesis*, CBET 19 (Kampen: Kok Pharos, 1996), 90-107.

19) , (Barr, “The Synchronic, the Diachronic and the Historical,” 3) “ 가 ”

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(W. K. Wimsatt and M. C. Beardsley) ‘

’(intentional fallacy) . “

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(New Criticism),

(Formalism)

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’(affective fallacy)<sup>29)</sup>

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26) , “ 89 ; ,” 「 」 225 (1990), 6-32 , “ ,” 「 」 34 (2006), 4-18.

27) W. K. Wimsatt and M. C. Beardsley, “The Intentional Fallacy,” *The Sewanee Review* 54 (1946), 458.

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(polyphony)

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35) ,  
 33) , 가  
 . (The Art of Biblical Narrative, 16) “  
 ”(tendency to interpretive overkill)  
 34) 가 가  
 . S. E. Fish, *Is There a Text in This Class?: The Authority of Interpretive Communities* (Cambridge: Harvard University Press, 1980).  
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(J. Kristeva) ‘ (intertext)

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40) , , “21 (3)- ,” 「 」 612 (2009), 218-229; , “ ,” 「 」 13 (2010), 107-127.

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**<Key Words>**

Biblical hermeneutics, Biblical criticism, Intertextuality, Polyphony

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<Abstract>

## Towards the Hermeneutics of Responsibility

Prof. Koog-Pyoung Hong  
(Seoul Jangsin University)

This study attempts to contribute in alleviating the ever-increasing gap among various branches in contemporary biblical interpretation and enhancing their mutual understanding. Some have tried to apply the Saussurean principles of synchrony and diachrony into biblical interpretation, but its applicability has been proven limited because both synchrony and diachrony are in nature rooted in the concept of temporality. This limitation is particularly pronounced in today's biblical criticism in which the role of the reader is highlighted and the interpretive focus increasingly moves beyond the historical realm. Therefore, the synchronic/diachronic scheme is limited as an overarching scheme to encompass all the divergent trends in today's biblical criticism.

Instead, a tripartite structure of the author/text/reader is proposed as an alternative scheme. With this, the complementarity among different reading strategies becomes more evident. Insofar as each reading is designed to focus on a certain hermeneutic area—either author, text, or reader—which cannot be properly explored by other approaches, the only way for a critic to appreciate fuller dimensions of the meaning of the text is to listen to and learn from readings of other approaches. This complementarity is further articulated by Kristeva's notion of intertextuality. The hermeneutics that remain responsible for the text, the author, and the readers is called for in our time of diversity.

