

THBS100: Examination Checklist

Week 1:

Legacy of Biblical interpretation

<i>Positive</i>	<i>Negative</i>
<ul style="list-style-type: none"> • Increased value of human life • Freedom and dignity for women • Hospitals and health care • Christianity's influence on education • Lending dignity to labour • Foundations of modern service • Abolition of slavery 	<ul style="list-style-type: none"> • The Crusades • The Inquisition • Missionaries Exploitation of Culture • Anti-Semitism

Twelve stages of Biblical interpretation

1. Text: possibly slight changes to the story

2. Translation:

- ⇒ Literal translation / Form equivalence (retains form, vocab, equivalence and syntax as much as possible),
- ⇒ Mediating / Dynamic equivalence (seeks to retain meaning and express itself in idiomatic English)
- ⇒ Paraphrase (extremely interpretive)

3. Literary context: must read the Bible in context

4. Form/genre

5. Literary structure: paying attention to structure brings out many motifs in the texts

6. Historical-cultural context: different meanings for words

7. Lexicography

8. Grammatical structure: repetition of particular words

9. Biblical context: e.g. Jesus refers to himself as the Son of God, Son of Man

10. Theology and meaning: the genealogical sequence of Abraham-David

11. Application: original meaning? Transferable? General principle? Narrative vs. didactic?

12. Secondary literature

Biblical criticisms

<i>Textual criticism</i>	Attempts to establish the most reliable and logical biblical text by consulting different manuscripts and accounting for intentional and unintentional mistakes and obscurities.
<i>Historical criticism</i>	Attempts to recover the original setting and meanings of texts, using methods of historical inquiry common to other academic fields.
<i>Form criticism</i>	Assumes that the Bible is composed from older, often oral, literary units, and attempts to isolate those units. Tries to place these units in a particular setting to understand how they may have originally functioned.
<i>Source criticism</i>	Analyses vocabulary and terminology across various chapters/books (sources) etc.
<i>Redaction</i>	Attempts to uncover the works of the final editors (redactors) responsible

<i>criticism</i>	for arranging the different sources into a single work in order to learn about their interests.
<i>Canonical criticism</i>	Study of the final (canonical) text, rather than the smaller, individual traditions and sources that were joined together over time to make up the text.
<i>Traditional criticism</i>	Attempts to analyse the smaller textual units that have been grouped together in order to understand traditions about important people or places, such as those about hold sites, great leaders and ancestors.
<i>Modern literary criticism</i>	Applies many of the standards of modern literary studies to the Bible, such as studies of plot, narrative devices and character development

Discuss five things the bible is not

- A book: it is a **library** of books
- Hagiography: the study of holy people
- For children: there are many reference to sex and violence in the bible
- A book of theology:
- An ethical cherry tree: must see it as a whole

Week 2:

Divisions of the Bible in the Protestant, Catholic and Orthodox traditions

- Protestant:
- Catholic:
- Orthodox:

History of dividing the Biblical books into chapters and verses

- There were originally no chapter or verse divisions in the texts – this was first introduced in 1227 BC
- These are a modern construct
- Can be problematic – the first chapter of the Bible – Gen 1:1 – 2.4a (these should probably go with the next chapter)
- Another problem is that there are sometimes ambiguities