

Chapter 1 : Competition - American Association of Christian Schools American Association of Christian Schools

The living Word of God has the power to penetrate and change readers and audiences. As the Holy Spirit illumines understanding and empowers speaking, we can improve our oral reading through approach, attitude and technique.

Home Competition A thorough explanation of rules and guidelines for Bible, music, speech, art, and academics may be found in the National Competition Manual Edition. This competition will allow Christian young people to develop disciplined skills in various areas of proficiency so that they might better serve the Lord throughout their lives. However, this requirement will be waived for the following exceptions: Students will be allowed to compete only if their school is currently a member of a state association or is an associate-member school which is in good standing with the AACS. A state may enter only one individual or group in each category. Eligibility of Entries The same entry i. See General Rules of each area for additional eligibility requirements. In individual competition a student may enter one category in each of these areas: Bible, Music, and Speech. In addition, a student may enter one or two Art categories and one or two Academic categories. However, he may not enter both composition categories or both science fair categories. This applies only to individual competition. A student may enter group competition in addition to the individual categories. Students entering Bible Memory, Debate, and Spelling may encounter irreconcilable scheduling conflicts and should seriously consider limiting their competition to one of these categories. Bible Memory, Debate, and Spelling are scheduled at specific times and for blocks of time that cannot be adjusted. Debate especially can involve a competitor for several hours. If a competitor is involved in other performance events that conflict, he will be required to forfeit a conflicting event. Failure to submit the appropriate registration forms by the indicated deadline may result in disqualification. Entry fees and room and board fees will be determined annually. Class A groups in these categories are allowed to participate at the Class AA level if they did so at their state competition. The state association which receives the most points three points for first, two points for second, and one point for third will be awarded the AACS Cup of Excellence.

Chapter 2 : Oral Interpretation of the Bible - Daniel R. Berger - Google Books

Oral Interpretation of the Bible () by Daniel R. Berger. Hear about sales, receive special offers & more. You can unsubscribe at any time.

Philosophers and theologians such as Thomas Hobbes , Benedict Spinoza , and Richard Simon questioned Mosaic authorship. Spinoza said Moses could not have written the preface to Deuteronomy, since he never crossed the Jordan; he points out that Deuteronomy There was a willingness among the doctoral candidates to re-express Christian doctrine in terms of the scientific method and the historical understanding common during the German Enlightenment circa . Turretin believed the Bible could be considered authoritative even if it was not considered inerrant. This has become a common modern Judeo-Christian view. As a result, Semler is often called the father of historical-critical research. This is a concept recognized by modern psychology. Herrick says even though most scholars agree that biblical criticism evolved out of the German Enlightenment, there are also histories of biblical scholarship that have found "strong direct links" with British deism. Herrick references the theologian Henning Graf Reventlow as saying deism included the humanist world view , which has also been significant in biblical criticism. Camerarius advocated for using context to interpret Bible texts. Grotius paved the way for comparative religion studies by analyzing New Testament texts in light of Classical, Jewish and early Christian writings. Tindal, as part of English deism, asserted that Jesus taught natural religion , an undogmatic faith that was later changed by the Church. The first scholar to separate the historical Jesus from the theological Jesus was philosopher, writer, classicist, Hebraist and Enlightenment free thinker Hermann Samuel Reimarus . Reimarus had left permission for his work to be published after his death, and Lessing did so between and , publishing them as *Die Fragmente eines unbekanntes Autors* *The Fragments of an Unknown Author*. Reimarus distinguished between what Jesus taught and how he is portrayed in the New Testament. According to Reimarus, Jesus was a political Messiah who failed at creating political change and was executed. His disciples then stole the body and invented the story of the resurrection for personal gain. Reimarus had shown biblical criticism could serve its own ends, be governed solely by rational criteria, and reject deference to religious tradition. This has since become an accepted concept. They used the concept of myth as a tool for interpreting the Bible. This concept was later picked up by Rudolf Bultmann and it became particularly influential in the early twentieth century. For example, in and again in , theologian Ferdinand Christian Baur postulated a sharp contrast between the apostles Peter and Paul. Since then, this concept has had widespread debate within topics such as Pauline and New Testament studies, early church studies, Jewish Law, the theology of grace, and the doctrine of justification. He saw Christianity as something new and universal that supersedes all that came before it. Holtzmann developed a listing of the chronological order of the New Testament. He also critiqued the romanticized "lives of Jesus" as built on dubious assumptions reflecting more of the life of the author than Jesus. His pioneering studies in biblical criticism shaped research on the composition of the gospels, and his call for demythologizing biblical language sparked debate among Christian theologians worldwide. It is not the elimination of myth but is, instead, its re-expression in terms of the existential philosophy of Martin Heidegger. While form criticism divided the text into small units, redaction emphasized the literary integrity of the larger literary units. The rise of redaction criticism closed it by bringing about a greater emphasis on diversity. New historicism , a literary theory that views history through literature, also developed. Sanders advanced the New Perspective on Paul , which has greatly influenced scholarly views on the relationship between Pauline Christianity and Jewish Christianity in the Pauline epistles. These new points of view created awareness that the Bible can be rationally interpreted from many different perspectives. Law writes that textual, source, form, and redaction criticism are employed together by biblical scholars. The Old Testament the Hebrew Bible and the New Testament are distinct bodies of literature that raise their own problems of interpretation. Therefore, separating these methods, and addressing the Bible as a whole, is an artificial approach that is necessary only for the purpose of description.

Chapter 3 : Biblical criticism - Wikipedia

Free Download How To Read The Bible Aloud Oral Interpretation Of Scripture Book PDF, read, reading book, free, download, book, ebook, books, ebooks, manual Created Date +00'00'.

This study is never finished; each age must in its own way newly seek to understand the sacred books. In the history of interpretation the rise of the historical-critical method opened a new era. With it, new possibilities for understanding the biblical word in its originality opened up. Just as with all human endeavor, though, so also this method contained hidden dangers along with its positive possibilities. The search for the original can lead to putting the word back into the past completely so that it is no longer taken in its actuality. It can result that only the human dimension of the word appears as real, while the genuine author, God, is removed from the reach of a method which was established for understanding human reality. The application of a "profane" method to the Bible necessarily led to discussion. Everything that helps us better to understand the truth and to appropriate its representations is helpful and worthwhile for theology. It is in this sense that we must seek how to use this method in theological research. Everything that shrinks our horizon and hinders us from seeing and hearing beyond that which is merely human must be opened up. Thus the emergence of the historical-critical method set in motion at the same time a struggle over its scope and its proper configuration which is by no means finished as yet. In this struggle the teaching office of the Catholic Church has taken up positions several times. At a time when liberalism was extremely sure of itself and much too intrusively dogmatic, Leo XIII was forced to express himself in a rather critical way, even though he did not exclude that which was positive from the new possibilities. It provided us with a synthesis, which substantially remains, between the lasting insights of patristic theology and the new methodological understanding of the moderns. In the meantime, this methodological spectrum of exegetical work has broadened in a way which could not have been envisioned 30 years ago. New methods and new approaches have appeared, from structuralism to materialistic, psychoanalytic and liberation exegesis. On the other hand, there are also new attempts to recover patristic exegesis and to include renewed forms of a spiritual interpretation of Scripture. Thus the Pontifical Biblical Commission took as its task an attempt to take the bearings of Catholic exegesis in the present situation years after "Providentissimus Deus" and 50 years after "Divino Afflante Spiritu. Thus the present document was established. It contains a well-grounded overview of the panorama of present-day methods and in this way offers to the inquirer an orientation to the possibilities and limits of these approaches. The biblical word comes from a real past. I believe that this document is very helpful for the important questions about the right way of understanding Holy Scripture and that it also helps us to go further. It takes up the paths of the encyclicals of and and advances them in a fruitful way. I would like to thank the members of the biblical commission for the patient and frequently laborious struggle in which this text grew little by little. I hope that the document will have a wide circulation so that it becomes a genuine contribution to the search for a deeper assimilation of the word of God in holy Scripture. Rome, on the feast of St. Matthew the evangelist Cardinal Joseph Ratzinger

Introduction The interpretation of biblical texts continues in our own day to be a matter of lively interest and significant debate. In recent years the discussions involved have taken on some new dimensions. Granted the fundamental importance of the Bible for Christian faith, for the life of the church and for relations between Christians and the faithful of other religions, the Pontifical Biblical Commission has been asked to make a statement on this subject. The State of the Question Today The problem of the interpretation of the Bible is hardly a modern phenomenon, even if at times that is what some would have us believe. The Bible itself bears witness that its interpretation can be a difficult matter. Alongside texts that are perfectly clear, it contains passages of some obscurity. When reading certain prophecies of Jeremiah, Daniel pondered at length over their meaning Dn. According to the Acts of the Apostles, an Ethiopian of the first century found himself in the same situation with respect to a passage from the Book of Isaiah Is. The Second Letter of Peter insists that "no prophecy of Scripture is a matter of private interpretation" 2 Pt. The problem is therefore quite old. But it has been accentuated with the passage of time. Furthermore, because of the progress made in the human sciences, questions of interpretation have become more complex in modern times. Scientific methods have been

adopted for the study of the texts of the ancient world. To what extent can these methods be considered appropriate for the interpretation of holy Scripture? For a long period the church in her pastoral prudence showed herself very reticent in responding to this question, for often the methods, despite their positive elements, have shown themselves to be wedded to positions hostile to the Christian faith. But a more positive attitude has also evolved, signaled by a whole series of pontifical documents, ranging from the encyclical "Providentissimus Deus" of Leo XIII Nov. That this more constructive attitude has borne fruit cannot be denied. Biblical studies have made great progress in the Catholic Church, and the academic value of these studies has been acknowledged more and more in the scholarly world and among the faithful. This has greatly smoothed the path of ecumenical dialogue. Interest in the Bible has grown among Catholics, with resultant progress in the Christian life. All those who have acquired a solid formation in this area consider it quite impossible to return to a pre-critical level of interpretation, a level which they now rightly judge to be quite inadequate. To some extent, this has come about in the scholarly world itself through the rise of alternative methods and approaches. But it has also arisen through the criticisms of many members of the faithful, who judge the method deficient from the point of view of faith. Some value this plurality of methods and approaches as an indication of richness, but to others it gives the impression of much confusion. Whether real or apparent, this confusion has brought fresh fuel to the arguments of those opposed to scientific exegesis. The diversity of interpretations only serves to show, they say, that nothing is gained by submitting biblical texts to the demands of scientific method; on the contrary, they allege, much is lost thereby. They insist that the result of scientific exegesis is only to provoke perplexity and doubt upon numerous points which hitherto had been accepted without difficulty. They add that it impels some exegetes to adopt positions contrary to the faith of the church on matters of great importance such as the virginal conception of Jesus and his miracles, and even his resurrection and divinity. Even when it does not end up in such negative positions, scientific exegesis, they claim, is notable for its sterility in what concerns progress in the Christian life. Interpretation may always have been something of a problem, but now it requires such technical refinements as to render it a domain reserved for a few specialists alone. To the latter some apply the phrase of the Gospel: "You have taken away the key of knowledge; you have not entered in yourselves and you have hindered those who sought to enter" Lk. As a result, in place of the patient toil of scientific exegesis, they think it necessary to substitute simpler approaches such as one or other of the various forms of synchronic reading which may be considered appropriate. Some seek above all to find in the Bible the Christ of their own personal vision and, along with it, the satisfaction of their own spontaneous religious feelings. Others claim to find there immediate answers to all kinds of questions touching both their own lives and that of the community. There are, moreover, numerous sects which propose as the only way of interpretation one that has been revealed to them alone. Such is the purpose of this document. The Pontifical Biblical Commission desires to indicate the paths most appropriate for arriving at an interpretation of the Bible as faithful as possible to its character both human and divine. The commission does not aim to adopt a position on all the questions which arise with respect to the Bible such as, for example, the theology of inspiration. What it has in mind is to examine all the methods likely to contribute effectively to the task of making more available the riches contained in the biblical texts. To accomplish this goal, the present document: Will examine certain questions of a hermeneutical nature. Will reflect upon the aspects which may be considered characteristic of a Catholic interpretation of the Bible and upon its relationship with other theological disciplines. Will consider, finally, the place interpretation of the Bible has in the life of the church.

Historical-Critical Method The historical-critical method is the indispensable method for the scientific study of the meaning of ancient texts. Holy Scripture, inasmuch as it is the "word of God in human language," has been composed by human authors in all its various parts and in all the sources that lie behind them. Because of this, its proper understanding not only admits the use of this method but actually requires it.

History of the Method For a correct understanding of this method as currently employed, a glance over its history will be of assistance. Certain elements of this method of interpretation are very ancient. They were used in antiquity by Greek commentators of classical literature and, much later, in the course of the patristic period by authors such as Origen, Jerome and Augustine. The method at that time was much less developed. In the 18th century, Jean Astruc was still satisfied that the matter could be explained on the basis

that Moses had made use of various sources especially two principal ones to compose the Book of Genesis. But as time passed biblical critics contested the Mosaic authorship of the Pentateuch with ever growing confidence. Literary criticism for a long time came to be identified with the attempt to distinguish in texts different sources. Thus it was that there developed in the 19th century the "documentary hypothesis," which sought to give an explanation of the editing of the Pentateuch. According to this hypothesis, four documents, to some extent parallel with each other, had been woven together: In similar fashion, to explain both the agreements and disagreements between the three synoptic Gospels, scholars had recourse to the "two source" hypothesis. According to this, the Gospels of Matthew and Luke were composed out of two principal sources: In the desire to establish the chronology of the biblical texts, this kind of literary criticism restricted itself to the task of dissecting and dismantling the text in order to identify the various sources. It did not pay sufficient attention to the final form of the biblical text and to the message which it conveyed in the state in which it actually exists the contribution of editors was not held in high regard. This meant that historical-critical exegesis could often seem to be something which simply dissolved and destroyed the text. This was all the more the case when, under the influence of the comparative history of religions, such as it then was, or on the basis of certain philosophical ideas, some exegetes expressed highly negative judgments against the Bible. It was Hermann Gunkel who brought the method out of the ghetto of literary criticism understood in this way. Although he continued to regard the books of the Pentateuch as compilations, he attended to the particular texture of the different elements of the text. He sought to define the genre of each piece e. Bultmann combined form-critical studies with a biblical hermeneutic inspired by the existentialist philosophy of Martin Heidegger. But one of the results of this method has been to demonstrate more clearly that the tradition recorded in the New Testament had its origin and found its basic shape within Christian community or early church, passing from the preaching of Jesus himself to that which proclaimed that Jesus is the Christ. When this last method was brought into play, the whole series of different stages characteristic of the historical-critical method became complete: From textual criticism one progresses to literary criticism, with its work of dissection in the quest for sources; then one moves to a critical study of forms and, finally, to an analysis of the editorial process, which aims to be particularly attentive to the text as it has been put together. All this has made it possible to understand far more accurately the intention of the authors and editors of the Bible as well as the message which they addressed to their first readers. The achievement of these results has lent the historical-critical method an importance of the highest order. Principles The fundamental principles of the historical-critical method in its classic form are the following:

Chapter 4 : SPE - Oral Interpretation - Nazarene Bible College (Online Course)

Focused on understanding the biblical text leading to impacting both the person who reads and the audience, 'Oral Interpretation of the Bible' takes a rhetorical approach to the reading experience. This holistic method addresses hermeneutic practice, process and theory as well as communication procedure, philosophy and technique.

Talmudical hermeneutics Talmudical hermeneutics Hebrew: One well-known summary of these principles appears in the Baraita of Rabbi Ishmael. They considered this oral tradition to set forth the precise, original meanings of the words, revealed at the same time and by the same means as the original scriptures themselves. Interpretive methods listed above such as word play and letter counting were never used as logical proof of the meaning or teaching of a scripture. Instead they were considered to be an *asmakhta*, a validation of a meaning that was already set by tradition or a homiletic backing for rabbinic rulings. Christian[edit] Until the Enlightenment , biblical hermeneutics was usually seen as a form of special hermeneutics like legal hermeneutics ; the status of scripture was thought to necessitate a particular form of understanding and interpretation. In the nineteenth century it became increasingly common to read scripture just like any other writing, although the different interpretations were often disputed. Friedrich Schleiermacher argued against a distinction between "general" and "special" hermeneutics, and for a general theory of hermeneutics applicable to all texts , including the Bible. Various methods of higher criticism sought to understand the Bible purely as a human, historical document. The concept of hermeneutics has acquired at least two different but related meanings which are in use today. The question is posed: In this second sense, all aspects of philosophical and linguistic hermeneutics are considered to be applicable to the biblical texts, as well. There are obvious examples of this in the links between 20th-century philosophy and Christian theology. In his forward to R. Packer observes that Protestant theologians are in conflict about biblical interpretation. If the canon of Scripture is considered as an organic whole, rather than an accumulation of disparate individual texts written and edited in the course of history, then any interpretation that contradicts any other part of scripture is not considered to be sound. Biblical hermeneutics differs from hermeneutics and within traditional Protestant theology , there are a variety of interpretive formulae. Such formulae are generally not mutually exclusive, and interpreters may adhere to several of these approaches at once. The Dispensational model or The Chronometrical Principle: The Ethnic Division Principle: Jews, Gentiles and the Church. Interpretation of a certain verse or passage in Scripture is aided by a consideration of certain breaches, either breaches of promise or breaches of time. All angelic thought and ministry are centered in Christ. All Satanic hatred and subtlety are centered at Christ. All human hopes are, and human occupations should be, centered in Christ. The whole material universe in creation is centered in Christ. The entire written word is centered in Christ. The First Mention Principle: One such process is taught by Henry A Virkler, in *Hermeneutics: Principles and Processes of Biblical Interpretation* This step looks at the words used and the way the words are used. Different order of the sentence, the punctuation, the tense of the verse are all aspects that are looked at in the lexical syntactical method. Here, lexicons and grammar aids can help in extracting meaning from the text. The history and culture surrounding the authors is important to understand to aid in interpretation. For instance, understanding the Jewish sects of the Palestine and the government that ruled Palestine in New Testament times increases understanding of Scripture. And, understanding the connotations of positions such as the High Priest and that of the tax collector helps us know what others thought of the people holding these positions. A verse out of context can often be taken to mean something completely different from the intention. This method focuses on the importance of looking at the context of a verse in its chapter, book and even biblical context. This is because Scripture often touches on issues in several books. For instance, gifts of the Spirit are spoken about in Romans, Ephesians and 1 Corinthians. To take a verse from Corinthians without taking into account other passages that deal with the same topic can cause a poor interpretation. There are several special literary aspects to look at, but the overarching theme is that each genre of Scripture has a different set of rules that applies to it. Of the genres found in Scripture, there are: In these, there are differing levels of allegory, figurative language, metaphors, similes and literal language. For instance, the apocalyptic writings and poetry

have more figurative and allegorical language than does the narrative or historical writing. These must be addressed, and the genre recognized to gain a full understanding of the intended meaning. Howard Hendricks , longtime professor of hermeneutics at Dallas Theological Seminary , set out the method of observing the text, interpreting the text, applying the text in his book, *Living By the Book*. Other major Christian teachers, such as Charles R. Chuck Swindoll , who wrote the foreword, Kay Arthur and David Jeremiah have based their hermeneutics on the principles Hendricks teaches. In his book *God Centered Biblical Interpretation* , Vern Poythress , Professor of New Testament Interpretation at Westminster Theological Seminary in Philadelphia, presented a hermeneutical technique based on the pattern of "speaker, discourse, and hearer". God as the speaker, the Bible as His speech, and the people to whom He speaks. He lists three general concepts to understand about any passage of Scripture: Original time and context: This includes the personal perspective of the writer, the normative perspective of the text itself, and the situational perspective of the original audience. Transmission and its context: Poythress calls interpreters to understand Scripture as "what God is saying now" to the individual as well as to the modern church. Barr states there are three obstacles that stand in the way of correctly interpreting the biblical writings: We speak a different language, we live approximately two millennia later, and we bring different expectations to the text. Roman Catholic theology of Scripture The Catholic Encyclopedia lists a number of principles guiding Roman Catholic hermeneutics in the article on Exegesis note: Historico-grammatical interpretation - The meaning of the literary expression of the Bible is best learned by a thorough knowledge of the languages in which the original text of Scripture was written, and by acquaintance with the Scriptural way of speaking, including the various customs, laws, habits and national prejudices which influenced the inspired writers as they composed their respective books. John Paul II said that: The Bible, in effect, does not present itself as a direct revelation of timeless truths but as the written testimony to a series of interventions in which God reveals himself in human history. In a way that differs from tenets of other religions [such as Islam, for instance], the message of the Bible is solidly grounded in history. The Catholic commentator is bound to adhere to the interpretation of texts which the Church has defined either expressly or implicitly. Inerrancy - Since God is the principal Author of Sacred Scripture, it can be claimed to contain no error, no self-contradiction, nothing contrary to scientific or historical truth when the original authors intended historical or scientific truth to be portrayed. Minor contradictions are due to copyist errors in the codex or the translation. According to Pope John Paul II, "Addressing men and women, from the beginnings of the Old Testament onward, God made use of all the possibilities of human language, while at the same time accepting that his word be subject to the constraints caused by the limitations of this language. Proper respect for inspired Scripture requires undertaking all the labors necessary to gain a thorough grasp of its meaning. It "seeks to discover the living meaning of the Sacred Scriptures for the lives of believers today while not ignoring the human mediation of the inspired text and its literary genres". Everything pertaining to the Scriptures must be understood Christologically. Jesus Christ , the incarnate Second Person of the Holy Trinity , is the center of all that we as Christians do, and being Himself the very Truth, He is the only gate through which we may enter into understanding of the Bible, both Old and New Testaments though not all that is contained in the Old Testament is directly relevant for Christians. The Bible ultimately is about Christ and assists us in our union with Him. Only the pure in heart "shall see God. Athanasius said, "One cannot possibly understand the teaching of the saints unless one has a pure mind and is trying to imitate their life. Clearly, prayer and spiritual discipline are necessary in order to understand Scripture properly. Understanding of the Scripture comes with living its contents. As the quote from St. That is, our purpose in attempting to understand the Bible must not be merely for academic inquiry but rather must be in order to become fully divinized human beings, soaked with the life of God, participating in His divine energies , growing to the fullness of the stature of Christ. We interpret Scripture in order to become by grace what Christ is by nature, to "become god. It was written by the Church, in the Church and for the Church. Thus, it is a "family document" which is the highest point of Holy Tradition , taken with faith alongside the writings of the Fathers , the Liturgy , the Icons , the Lives of the Saints , and so on. The Scripture is a witness to the truth, not an exhaustive tome on Christian living. Nowhere in the words of Scripture itself can we find the teaching that it is all-sufficient for Christian life. What we as Orthodox Christians do must always be consonant with the

Scriptures, but explicit mention of a practice or teaching in the Scripture is not a requirement for its inclusion in the life of the Church. The Apostle Paul himself mentions the reality of unwritten sources of Church Tradition being equally in force for the believer in II Thessalonians 2: Basil the Great even says that without maintaining the unwritten traditions of the Church, we "mutilate the Gospel" On the Spirit Searches for other texts written by apostles or prophets may be interesting and of scholarly merit, but they are not part of the hermeneutical project within the Church. If we were to find a verifiable "new" work by St. Paul or to discover that Moses did not in fact write Genesis , neither finding would have any bearing on the canon. It is what it is. We must use every resource at our disposal in interpreting the Scripture to bring ourselves and others to the knowledge of the truth. Certainly, there must be spiritual discernment in knowing how to use those resources, but at least theoretically, anything can be used to come to know the truth better as it is revealed in Holy Writ. We must have humility when approaching Scripture. We must therefore be prepared to admit that our interpretations may be wrong, submitting them to the judgment of the Church. We may make use in a secondary fashion of the resources of academic scholarship, whether logic, archaeology, linguistics, et cetera. These resources can be helpful in terms of illuminating our understanding of Scripture, but they must always be given only secondary prominence in the project and always only in conjunction with all these other hermeneutic principles. Primary must always be our life in the Church, living, studying and knowing the Bible within that vivified and salvific Holy Tradition. The contemporary reader of Scripture is in some way envisaged by the Biblical text as standing in continuity with a developing theme therein. The reader, then, is left to discern this trajectory and appropriate it accordingly.

Chapter 5 : How should the different genres of the Bible impact how we interpret the Bible?

Oral Interpretation of the Bible [Daniel Berger] is 20% off every day at www.nxgvision.com The living Word of God has the power to penetrate and change readers and audiences. As the Holy Spirit illumines understanding and empowers speaking.

How should the different genres of the Bible impact how we interpret the Bible? The Bible is a work of literature. Literature comes in different genres, or categories based on style, and each is read and appreciated differently from another. For example, to confuse a work of science fiction with a medical textbook would cause many problems—they must be understood differently. And both science fiction and a medical text must be understood differently from poetry. Therefore, accurate exegesis and interpretation takes into consideration the purpose and style of a given book or passage of Scripture. In addition, some verses are meant figuratively, and proper discernment of these is enhanced by an understanding of genre. An inability to identify genre can lead to serious misunderstanding of Scripture. The main genres found in the Bible are these: The summary below shows the differences between each genre and how each should be interpreted: This includes the books of Leviticus and Deuteronomy. Knowledge of Hebrew manners and customs of the time, as well as a knowledge of the covenants, will complement a reading of this material. Stories and epics from the Bible are included in this genre. Knowledge of secular history is crucial, as it dovetails perfectly with biblical history and makes interpretation much more robust. This is the genre of aphorisms that teach the meaning of life and how to live. Some of the language used in wisdom literature is metaphorical and poetic, and this should be taken into account during analysis. Included are the books of Proverbs, Job and Ecclesiastes. These include books of rhythmic prose, parallelism, and metaphor, such as Song of Solomon, Lamentations and Psalms. Nevertheless, we find a similar use of idiom, comparison and refrain in this genre as we find in modern music. This genre includes the Gospels, which are biographical narratives about Jesus, and the books of Ruth, Esther, and Jonah. A reader may find bits of other genres within the Gospels, such as parable Luke 8: The book of Ruth is a perfect example of a well-crafted short story, amazing in its succinctness and structure. An epistle is a letter, usually in a formal style. There are 21 letters in the New Testament from the apostles to various churches or individuals. These letters have a style very similar to modern letters, with an opening, a greeting, a body, and a closing. The content of the Epistles involves clarification of prior teaching, rebuke, explanation, correction of false teaching and a deeper dive into the teachings of Jesus. The reader would do well to understand the cultural, historical and social situation of the original recipients in order to get the most out of an analysis of these books. Prophecy and Apocalyptic Literature: Apocalyptic literature is a specific form of prophecy, largely involving symbols and imagery and predicting disaster and destruction. We find this type of language in Daniel the beasts of chapter 7, Ezekiel the scroll of chapter 3, Zechariah the golden lampstand of chapter 4, and Revelation the four horsemen of chapter 6. The Prophetic and Apocalyptic books are the ones most often subjected to faulty eisegesis and personal interpretation based on emotion or preconceived bias. Some things will not be made clear to us except in the fullness of time, so it is best not to assume to know everything when it comes to prophetic literature. An understanding of the genres of Scripture is vital to the Bible student. If the wrong genre is assumed for a passage, it can easily be misunderstood or misconstrued, leading to an incomplete and fallacious understanding of what God desires to communicate. God is not the author of confusion 1 Corinthians Also, God wants us to know His plan for the world and for us as individuals.

Chapter 6 : Jameson Ministries

Oral Interpretation of the Bible by Daniel R Berger starting at \$ Oral Interpretation of the Bible has 2 available editions to buy at Alibris.

Chapter 7 : Biblical hermeneutics - Wikipedia

oRAL inTeRpReTATion of sCRipTuRe Scholarship and Open Oral interpretation of Scripture involves the memorization and oral recitation of a passage of Scripture in an.

Chapter 8 : What does the Bible say about anal sex? What is sodomy according to the Bible?

The Scriptures and oral interpretation --The use of body and voice --The roles of voice and diction --Literary style --Narratives --Narrative in the Hebrew Scriptures --Narrative in the Christian Scriptures --The epistles --Revelation and apocryphal literature --Reviewing the process of preparing.

Chapter 9 : Oral Interpretation of the Bible by Daniel R Berger Â· www.nxgvision.com

Oral interpretation of literature may even be a part of your Sunday morning church service. "One of the biggest examples that we don't think about is when you're in church and they read to you out of the Bible, that would be oral interpretation of literature," said Cox.