

II Test #2

True/False:

1. We understand the Bible not merely by what the text says to us, but by what we bring to the text.
2. There are still very few scholars outside of Biblical studies that talk about or contribute to the field of Hermeneutics.
3. Each of the Hermeneutical constructs we talked about has some positive contribution to make to hermeneutics. None of them are completely misguided.
4. The rationalism of the Renaissance changed “Truth” from something up there to be revealed to something created from within me.
5. Existentialism is essentially emotionalism where a person makes decisions based upon feelings rather than logic.
6. Pluralism is an inevitable result of existentialism.
7. Language is generally not merely an attempt to inform someone of a fact but to persuade them to act in a certain way.
8. The social construction of reality is one of the keys to differentiate between modernism and post-modernism.
9. Post-modern hermeneutics, like modern hermeneutics, searches for the Author’s intended meaning.
10. People often search for alternate hermeneutical constructs because the historical grammatical method has not yielded the practical results of social justice, compassion, or even clear answers to the problems the church faces.
11. One of the advantages of most of these contemporary hermeneutical constructs is that they attempt to make the ancient text relevant to modern readers.
12. The church is one of the few institutions truly prepared for Post-modernism.
13. The major department for cultural change in the university has shifted from philosophy to literature.
14. Moore believes that logic and reason are more powerful tools for evangelism than story.
15. Deconstruction ultimately deconstructs itself since it is proposed through language which it denies is a reliable medium.

16. Liberation theology uses a “backward reading” meaning that it starts in the N.T. and moves to the O.T.
17. Key texts for liberation theologians would include Paul’s Epistles and David’s Psalms.
18. The hermeneutical key to liberation theology is love, understood as egalitarian acceptance.
19. Anger and militancy were never intended to be part of the program of liberation theology.
20. Feminist and Homosexual hermeneutics invariably reject the Biblical text outright.
21. Homosexual hermeneutics makes no real attempt to argue against Paul’s harsh indictments against homosexuality.
22. Many of these contemporary hermeneutical constructs are myopic and arrogant.
23. The Catholic church tends to adapt to the culture it enters.
24. The Catholic church has accepted the rationalism of the Historical Grammatical method in its scholarly circles.
25. Many of these contemporary hermeneutical constructs point out the importance of identifying our own biases and perspectives.

Multiple Guess:

26. Which is not a *positive* contribution of existentialism? (a) It engenders an emotional affinity with the author, (b) It urges the use of imagination and intuition, (c) It relies upon subjectivism, yielding multiple interpretations, (d) It offers insights from psychology, (e) None of the above.
27. Which is not a major cultural value of the ancient world of Palestine? (a) Time consciousness, (b) Shame/Honor, (c) Patron/Client, (d) Group Orientation, (e) None of the above.
28. Postmodernism rejects (a) metanarratives, (b) autonomous individualism, (c) rationalism, (d) science as our Messiah, (e) All of the above.
29. Which is not a dominant characteristic of postmodernism: (a) Use of story, (b) multiculturalism, (c) emphasis on community, (d) loss of absolute truth, (e) none of the above.
30. Which is not an advantage of post-modernism for the church. (a) We are suddenly on a level playing field again, (b) loss of absolute truth, (c) renewed spirituality and community, (d) ancient wisdom is valued, (e) none of the above.
31. Which is not a trajectory of postmodern hermeneutics? (a) True interpretive objectivity is impossible, (b) Interpretation begins with the reader, (c) Pluralism is celebrated, (d) There is a renewed quest for a single meaning in each text, (e) none of the above.
32. Which is not a key characteristic of liberation theology: (a) Social critique, (b) Pragmatic experience takes precedence over theory, (c) Detached objectivity is a myth, (d) The Gospel must be good news to the poor or disenfranchised, (e) none of the above.

Match the following terms or ideas with their description or definition:

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| 33. Reader Response | A. This reading strategy looks at how arguments are developed in order glean meaning from the text. |
| 34. Rhetorical Criticism | B. Making people aware of their neglect of social justice and causing them to feel badly about it. |
| 35. Canonical criticism | C. This idea suggests that meaning is not inherent in the words printed on the page but is created during the reading process. |
| 36. Social scientific criticism | D. This is the idea that our interpretations are political and artificial. If we can reveal the agenda behind the interpretation we can liberate not only the text but the people oppressed . |
| 37. Post-Modernism | E. The theory that there is no “Truth” out there but that we made it all up and then made it look like it was absolute. |
| 38. Social Construction of Reality | AB. Looks at social systems of the ancient world as a template through which the Biblical texts must be understood. |
| 39. Unmasking a Text | AC. A rejection of modernism. |
| 40. Concientizacion | AD. Reading the biblical text in the light of the oppressive structures of society |
| 41. Hermeneutics of Suspicion | AE. This theory argues that the completed form of the Bible, not merely individual passages will generate meaning. |

Match the following Hermeneutical Constructs with the statements that describe them.

(a) Literary Analysis

(b) Postmodernims/Deconstruction

(c) Black Hermeneutic

(d) Feminist Hermeneutic

(e) Restoration Hermeneutic (Catholic/Pentecostal/Christian Church)

42. Meaning is not merely in what the text says but in how it is structured.
43. Language is arbitrary and therefore incapable of communicating clear meaning.
44. More than any other hermeneutical construct, this has allowed liberals and conservatives to dialogue.
45. They are very concerned about which texts should be viewed as cultural and which should be viewed as universal.
46. Ambiguity is a literary device that should not be brushed aside or explained away.
47. There are a number of branches of this hermeneutic, included Liberationist, Rejectionist, Loyalist, and Traditionist.
48. They often portray Jesus to look like they do so their people can relate to him better.
49. This hermeneutic is filled with story and song. It makes heavy used of Biblical metaphors.
50. The book of Acts is key for them.
51. There is virtually no way to arbitrate between competing truth claims.
52. The unpardonable sin is intolerance.
53. They are concerned with gender neutral language in the Bible.
54. Language is used for political power to imprison others.

Essay: Write one of the following Essays (10 points)

- Explain and critique Deconstruction.
- Give an answer to the Homosexual explanations of why the Bible is not really against homosexuality.
- Show how Catholic hermeneutic is misunderstood by Protestants as well as where its weak points are.
- Explain and contrast Pentecostal and Restoration Movement (i.e. “Us” – including non-instrumentalists) hermeneutics.