THEOLOGICAL AND EXEGETICAL APPROACHES

Theological Foundations

Inspiration – authority ★ canon (OT, NT) – canonical criticism

Pierre Gisel, Statut de l’Écriture et vérité en Christianisme

There is rivalry today between historian-exeges and theologians in the strict and more traditional sense of the term, arising from a transfer of functions to the advantage of the first. This rivalry, a fact that is shaping or has shaped modernity, is symptomatic of a fundamental attitude which views historians and exegetes as motivated by a demand for truth or for an original sense of the text. This special report by the RSR appears at a time when one part of the scene is again occupied by fundamentalisms, or reaffirmations of identity that, on the contrary, seem to confirm the validity of historical criticism. But our era is also a moment when theology has been shaken up or even given a new start by the development of religious sciences (notably in the social sciences and anthropology), and by a certain philosophical vein (see, for example, the areas surrounding deconstruction, where one can speak of theology). Yet this is causing other, more significant shifts that make it impossible simply to withdraw into a historical-philological approach.

RSR 95/3 (2007) 373–392

Mark Alan Bowald, Rendering the Word in Theological Hermeneutics: Mapping Divine and Human Agency

The dominant exegetical paradigm is that biblical texts are normal human texts that, qua texts, embody meaning. Bowald calls this “type 1” hermeneutics, and he explores two alternatives. His “type 2”, which locates the meaning in the reader (or in the reading community, i.e. a particular ecclesiastical or denominational tradition), is exemplified by Werner Jeanrond and Stephen Fowl (W. Brueggemann being mentioned in a footnote as another representative). Finally, “type 3” prioritizes divine agency, a hermeneutical per-
spective favoured by Karl Barth, Nicholas Woltersdorff, and James K.A. Smith. Bowald supports a “type 3” hermeneutics.


68  H.M. VROOM, Echt gebeurd? Verhalen of feiten? Over historische en literaire bijbelkritiek en de zeggenschap van de bijbel

A serious objection against Christian faith is that the Bible is not trustworthy because the history it relates does not correspond to the facts of history. In theology this problem is “solved” by some biblical scholars by an acceptance of the research methods that are used for all literature alike while others accept the historical critique by understanding the biblical history as a faithful but a-historical revelation. Fundamentalists reject the historical-critical objections and stress the inerrancy of Scripture. In this contribution these three “answers” are rejected: biblical studies shall take the (real) facts serious indeed (pace inerrancy), nor jump into an a-historical revelatory history next to historical criticism (pace strong Barthian views in the “Amsterdam School”), but neither read religious scriptures all in the same way “as all literature” – but apply academic methods as is appropriate for the Hebrew and Greek Bible.

Verbum et Ecclesia 28/1 (2007) 345–371

69  S.D. SNYMAN Respons op Die dood van die outeur en die inspirasie van die Bybel: in gesprek met P.J. Nel en S.D. Snyman

This contribution is a response to an article (IDS 39/4, 2005, 715–732; IRBS 52:61) that enters into a debate with an earlier article (Verbum et Ecclesia 24/2, 2004, 439–473; IRBS 50:91) by the present author published in 2003, where it was argued that current theories on the inspiration of the Bible can no longer be maintained due to present knowledge of the origin of especially the Old Testament. In this response it is argued that the arguments put forward as a critique of the earlier article are not convincing. Arguments against current theories of the inspiration of the Bible are taken note of, but they are not countered for. Furthermore, some of the arguments are simply ignored. The status quo seems to be the answer proposed.


70  ECKART OTTO, Die Tora als Buch. Ein Schlüssel zum Schriftverständnis der Hebräischen Bibel


ZABR 13 (2007) 284–303 (EB)

71  JOHN VAN SETERS, The Origins of the Hebrew Bible: Some New Answers to Old Questions