

Four Gospels, ONE JESUS

THEO 3210 – MWF 11-12:20, Bertona 2 – CRN 47269

Dr. David Nienhuis – Seattle Pacific University – Spring 2019

Contact Info: Alexander 210 – x2156 – nienhuis@spu.edu – office hours Tuesdays 1-3pm or by appointment

UNIVERSITY MISSION STATEMENT: Seattle Pacific University seeks to be a premier Christian university fully committed to engaging the culture and changing the world by graduating people of competence and character, becoming people of wisdom, and modeling grace-filled community.

SCHOOL OF THEOLOGY MISSION STATEMENT: The School of Theology at Seattle Pacific University aspires to embody God's diverse kingdom, equipping the people of God to be transformative agents in the world through the gospel of Jesus Christ and the power of the Holy Spirit.

SCHOOL OF THEOLOGY UNDERGRADUATE STUDENT LEARNING OUTCOMES:

STUDENT LEARNING OUTCOME #1: Students will demonstrate an understanding of the Christian tradition and develop skills of theological reflection.

STUDENT LEARNING OUTCOME #2: Students will demonstrate an understanding of the Bible as Scripture and develop skills and practices of biblical interpretation that illustrate a discerning use of Scripture.

STUDENT LEARNING OUTCOME #3: Students will demonstrate an understanding of the principles and skills that are essential to serve and lead as agents of reconciliation in diverse settings.

STUDENT LEARNING OUTCOME #4: Students will demonstrate an understanding of the dynamics and practices of nurturing their own Christian faith and the Christian faith of others.

COURSE DESCRIPTION:

(From the SPU catalog) "This course is intentionally designed to be an introduction to biblical studies for students seeking to go deeper with what they learned in UFDN 2000. In it we will learn how to utilize the various tools and methodologies of academic biblical study to explore the history, literature and theology of the four canonical gospels."

COURSE OBJECTIVES:

The course description highlights the two central learning objectives for our time together: First, this course is designed to transition students out of UFDN 2000 by introducing them to the practice of faithful academic biblical study. We will accomplish this by becoming familiar with the basic tools and research methodologies scholars employ when mining the depths of the biblical text. Second, our introduction to biblical studies tools and methods will be worked out through a survey of the four canonical gospels. Ideally we'd spend an entire quarter on a single gospel! Alas, once again we'll be rushing along, I'm afraid. At the bare minimum, my hope is that you'll leave this class knowing your way around the gospels. More than that, I hope that your understanding of the One Gospel of Jesus will be enriched by a more detailed and comprehensive understanding of the literature and theology of the Church's four authoritative versions.

COURSE TEXTS:

- A modern English **Bible**, preferably the NRSV, ESV, or NIV. Bring it to class every day.
- Kurt Aland's ***Synopsis of the Four Gospels*** will aid us in our analysis of the gospel texts. Bring this each day too.
- Corrine Carvalho's ***Primer on Biblical Methods*** will help us grasp the basics of the various interpretive methods employed by academic biblical scholars.
- And yes, I've assigned my own book, ***A Concise Guide to Reading the New Testament: A Canonical Introduction***. The gospel chapters were written specifically for this class.

COURSE REQUIREMENTS, EXPECTATIONS, AND LEARNING EXPERIENCES:

1) Attendance and Participation

Since one of the primary objectives of this course is to develop the practice of carefully reading scripture together, *class attendance* is taken very seriously, and most days I will pass around a sign-up sheet to check your faithfulness. I operate with a “banking” attendance model: you have three free absences in your “Attendance Account”, and you may spend them in whatever way you choose. But you must spend wisely; these are the only absences you are allowed! If you know now that you will have to miss a class session at some point in the quarter, budget accordingly. If you tend to get sick, and these sicknesses tend to keep you from class, budget accordingly. Students will only be allowed to go into debt if an emergency can be *demonstrated* to have taken place *on more than one occasion* (i.e., you cannot blow your freebies and then expect more grace when emergency strikes). Otherwise, if you miss more than three times, your grade will drop by ½ point (i.e., from a B to a B-). More than five absences will reduce your grade by a full point. Miss 10 times and you’ll not pass the class.

2) Writing Assignments

(A) Daily Homework (40 pts): Study after study has shown that learning is enhanced if students not only hear information (from class lecture) and read information (from course texts), but also write that information down, talk about it with others, and perform it on their own. This course therefore takes daily prep homework before class and extensive note-taking in class extremely seriously—your performance here will determine half of your final grade.

There are **two basic types** of daily homework this quarter. The first is homework associated with your Carvalho and Nienhuis readings (9 times this quarter). The second type of homework (17 times) are study notes associated with your gospel readings. All assignments will be submitted through Canvas.

- Specific details for Carvalho/Nienhuis homework assignments will be posted to Canvas.
- An attached sheet (p.7) describes in detail what your gospel study notes ought to look like (I will be holding you to this expectation, so please look it over very carefully!).
- All homework will be submitted online for grading, but a copy of your notes should be in your hand every day to enable your in-class participation.
- You will receive either a “1” or a “2” grade for each of these assignments: a 2 means “you did it!” and a “1” means “you need to try harder!” On very rare occasions I’ll be sufficiently impressed with your work that I’ll give extra credit, i.e. a 2.5 or a 3.

(B) Biblical Studies Resource Project (50 pts): Since one of our central tasks involves introducing you to basic biblical studies tools and methodologies, your primary research work this quarter will involve the completion of a multi-step Biblical Studies Resource Project. See the course map for due dates. Detailed descriptions of each of these steps will be distributed in class.

(C) Course E-Portfolio (10 pts): You will gather all of your course materials—your daily homework, your in-class notes, your Resource Project assignments, and all course handouts— into an E-Portfolio to be submitted at the end of the quarter. The idea here is to have you collect all your course materials together in a meaningful fashion so that you can take it with you from this class as a lifelong resource. Your portfolio will be graded according to its *thoroughness* and *usefulness*: “thoroughness” means it should include everything related to class; “usefulness” means it should be carefully, clearly, and creatively organized. I leave the structure to you, but imagine you’re publishing a complete transcript of this class as a book of your own. If I were you, I’d build the portfolio throughout the quarter so you’re not having to create the whole thing at the end.

NOTE: Grading is on a straight percentage scale, though for final grades I typically expand the “B” range to 80-92% and restrict the “A” range to 93-100%.

COURSE MAP			
DATE	TOPIC	READINGS	ASSIGNMENT
M 3/25	Course Intro – What is a Gospel?	Carvalho intro vii-xiii	
INTRODUCTION TO INTERPRETIVE METHODS			
W 3/27	The World Behind the Text: History	Carvalho 1-29	Posted to Canvas
F 3/30	The World of the Text: Literature	Carvalho 30-54	Posted to Canvas
M 4/1	The World the Text Creates: Reader	Carvalho 55-73	Posted to Canvas
W 4/3	The Gospel Among the Gospels	Carvalho 74-84; <i>GThom.</i>	Posted to Canvas
F 4/5	Church: Theological Interpretation	Nienhuis pp.1-16	Posted to Canvas
THE GOSPEL ACCORDING TO MATTHEW			
M 4/8	Matthew: The Big Picture	Nienhuis 17-31; Skim Mt	Posted to Canvas
W 4/10	Matthew's Opening	Matthew 1-4	Study notes
F 4/12	Sermon on the Mount	Matthew 5-7	Study notes
M 4/15	Mission and Rejection	Matthew 8-13	Study notes
W 4/17	The Church	Matthew 14-20	Study notes
F 4/19 & M 4/22 – Good Friday and Easter Monday – Class will not meet! Work on your project!			
W 4/24	Matthew, concluded	Matthew 21-28	Study notes; Pt.1
THE GOSPEL ACCORDING TO MARK			
F 4/26	Mark: The Big Picture	Nienhuis 33-50; Skim Mk	Posted to Canvas
M 4/29	Who is this?	Mark 1-5	Study notes
W 5/1	The Way of the Cross	Mark 6-10	Study notes
F 5/3	Mark, concluded	Mark 11-16	Study notes
THE GOSPEL ACCORDING TO LUKE			
M 5/6	Luke: The Big Picture	Nienhuis 51-66; Skim Lk	Posted to Canvas; Pt.2
W 5/8	The Spirit of the Lord is upon him	Luke 1-4	Study notes
F 5/10	Discipleship	Luke 5-12	Study notes
M 5/13	The Kingdom of God is among you	Luke 13-18	Study notes
W 5/15	Luke, concluded	Luke 19-24	Study notes
THE GOSPEL ACCORDING TO JOHN			
F 5/17	John: The Big Picture	Nienhuis 67-85; Skim John	Posted to Canvas
M 5/20	The Lamb of God	John 1-4	Study notes
W 5/22	I am the bread of life...	John 5-8	Study notes
F 5/24	I am the resurrection and the life	John 9-12	Study notes
M 5/27	Memorial Day – Class will not meet	Work on your project!!	
W 5/29	The high priestly prayer	John 13-17	Study notes
F 5/31	John, concluded	John 18-21	Study notes
Course Portfolio due by midnight Tuesday 6/4 – Project Part 3 due by midnight Thursday 6/6			

COURSE POLICIES AND OTHER PERTINENT INFORMATION

SCHOOL OF THEOLOGY NON-DISCRIMINATORY LANGUAGE POLICY: The Christian gospel aims to provide a clear witness to the revelation of God through Jesus Christ. For this reason, the words we choose are influential and significant. Because language related to race, gender, class, and nationality has a particular power to liberate or to marginalize other human beings, our words ought to exhibit the sort of grace-filled sensitivity to human dignity that is part and parcel of the Christian gospel (James 3:1-18). In particular, the School of Theology at Seattle Pacific University believes that language about God and people should mirror these biblical truths: that God created both male and female in God's image (Genesis 1:27); that God formed male and female into a working partnership to steward all of God's creation (Genesis 1:28); and that God loves every one equally without respect to race, gender, class, or nationality; yet all are equally in need of God's forgiveness and equally transformed by God's grace into new creatures because of Jesus Christ (1 Timothy 2:3-6). The use of nondiscriminatory language substantiates these truths and fosters a community where "there is neither Jew nor Greek, slave nor free, male nor female, for all are one in Christ Jesus" (Galatians 3:28).

The social practices of Seattle Pacific University's Methodist heritage exemplify these biblical truths. Rooted deeply within Methodism is the active participation in the lifting of oppression in any form so as to extend and implement the freedom of the gospel to all whom God has created and seeks to redeem. The record of Wesleyans on behalf of those on the margins is impressive and honorable and should be furthered by the modern offspring of Wesley in word and deed. Therefore, it is the policy of the School of Theology at Seattle Pacific University to use nondiscriminatory language in our syllabi, publications, and communications. (The grammatical particulars about nondiscriminatory language are spelled out in *The Everyday Writer*.) Moreover, when writing and speaking about God, the School of Theology encourages the use of a wide variety of images found in Scripture and the Christian tradition, such as rock, sovereign, light, mother eagle, shepherd, creator, father, and so on. By drawing on the richness of these biblical images, we position ourselves to deepen our understanding of God's manifold attributes more fully and to help form God's multiform people into a more inclusive community.

Academic Integrity Policy: Students are expected to follow the [Academic Integrity Policy](#) stated in the current edition of the Undergraduate Catalog. The guidelines for handling any cases of suspected infractions are spelled out in the same place. A breach of academic integrity occurs when a student receives academic benefits he or she did not earn through his or her own work by cheating or by plagiarism. In its more blatant forms, academic dishonesty includes copying another's work on an exam; preparing for an exam by using test questions from a stolen exam; bringing concealed answers to an exam; turning in another person's work as one's own; or committing plagiarism (i.e., copying portions of another's words from a published or electronic source without acknowledging that source). This means that cutting-and-pasting answers from the internet or other sources without proper citation is plagiarism.

Late Work Penalties: Homework cannot be submitted late, as its primary purpose is to prepare you for class. Resource Project parts and the Portfolio are marked down 3 points per day they are late.

Policy for Students with Disabilities: If you have a specific disability that qualifies you for academic accommodations, please contact Disability Support Services in the Center for Learning, Lower Moyer Hall, to make your accommodations request. Once your eligibility has been determined, DSS will send a Disability Verification Letter to your professors indicating what accommodations have been approved. Here is the Center's contact information:

- Phone: (206) 281-2272 TTY: (206) 281-2224 Fax: (206) 286-7348
- Email: dss@spu.edu; Website: <http://www.spu.edu/depts/cfl/dss/index.asp>

Emergency Evacuation Procedures: If there is an emergency that requires us to evacuate the classroom, you will pick a buddy that day, and then leave with your buddy, as I count you off. Then, we'll reassemble and take count in the emergency assembly area. The campus emergency number is x-2911. For more information, see: <http://www.spu.edu/info/emergency/index.asp>.

Inclement Weather School Closure Policy

Full Closure: All classes are canceled and all offices are closed. The Library, Campus Dining Services and the Student Union Building will be operational on a limited schedule.

Late Start: Indicates that classes begin at 9:30 a.m. and offices open at 9:30 a.m. Classes beginning at 8:00 a.m. and 8:30 a.m. are canceled. All other classes will operate as scheduled. Chapel will be held if planned.

For Evening Classes and Events: Allowing for weather changes during the day, a decision will be made by 2:00 p.m. for evening classes and events. Call the Emergency Closure Hotline for the updated information.

The Emergency Closure Hotline (206) 281-2800 always provides current and complete information.

Reports of Threats, Crimes and Sexual Misconduct

Seattle Pacific University is committed to providing a safe learning and working environment on campus. As part of this, university employees are generally required to report information they receive about threats, crimes, and sexual misconduct involving students to the Office of Safety and Security or the university's Title IX Coordinator.

Information that must be reported includes both verbal and written statements (e.g., spoken in class or submitted in a written assignment), whether by a victim or by a third-party. Types of incidents that must be reported include physical assault (including domestic or dating violence), sex offenses (e.g., rape, sexual assault, sexual harassment), stalking, robbery, burglary, motor vehicle theft, arson, hate crimes, and arrests for weapon, drug, or liquor law violations.

If you are a victim of any of the offenses listed above, you are strongly encouraged to report the matter promptly to a professor, the Office of Safety and Security, or the university's Title IX Coordinator so that the university can offer you support and notify you of available resources. If you are a victim and would like to speak with someone confidentially, you can arrange to speak with a counselor at the Student Counseling Center or you can make an appointment outside of class with a pastoral counselor.

Emergency Response Information

Report an Emergency or Suspicious Activity

Call the Office of Safety & Security (OSS) at 206-281-2922 to report an emergency or suspicious activity. SPU Security Officers are trained first responders and will immediately be dispatched to your location. If needed, the OSS Dispatcher will contact local fire/police with the exact address of the location of the emergency.

Lockdown / Shelter in Place – General Guidance

The University will lock down in response to threats of violence such as a bank robbery or armed intruder on campus. You can assume that all remaining classes and events will be temporarily suspended until the incident is over. Lockdown notifications are sent using the SPU-Alert System as text messages (to people who have provided their cell phone numbers as described below), emails, announcements by Building Emergency Coordinators (BECs), and electronic reader board messages.

If you are in a building at the time of a lockdown:

- Stay inside and await instruction, unless you are in immediate visible danger.
- Move to a securable area (such as an office or classroom) and lock the doors.
- Close the window coverings then move away from the windows and get low on the floor.

- Remain in your secure area until further direction or the all clear is given (this notification will be sent via the SPU-Alert System).

If you are unable to enter a building because of a lockdown:

- Leave the area and seek safe shelter off campus. Remaining in the area of the threat may expose you to further danger.
- Return to campus after the all clear is given (this notification will be sent via the SPU-Alert System).

Evacuation – General Guidance

Students should evacuate a building if the fire alarm sounds or if a faculty member, a staff member, or the SPUIAlert System instructs building occupants to evacuate. In the event of an evacuation, gather your personal belongings quickly and proceed to the nearest exit. Most classrooms contain a wall plaque or poster on or next to the classroom door showing the evacuation route and the assembly site for the building. Do not use the elevator.

Once you have evacuated the building, proceed to the nearest evacuation location. The “Stop. Think. Act.” booklet posted in each classroom contains a list of evacuation sites for each building. Check in with your instructor or a BEC (they will be easily recognizable by their bright orange vests). During emergencies, give each BEC your full cooperation whenever they issue directions.

SPU-Alert System

The SPU-Alert System provides notification by email and text message during an emergency. Text messaging has generally proven to be the quickest way to receive an alert about a campus emergency. To receive a text message, update your information through the Banner Information System on the web, <https://www.spu.edu/banweb/>. Select the Personal Menu then choose the Emergency Alert System. Contact the CIS Help Desk if you have questions concerning entering your personal contact information into the Banner Information System.

Additional Information

Additional information about emergency preparedness can be found on the SPU web page at <http://www.spu.edu/info/emergency/index.asp> or by calling the Office of Safety & Security at 206-281-2922

STUDY NOTES GUIDELINES AND SUGGESTIONS

THEO 3210 – Four Gospels, One Jesus

REQUIRED ELEMENTS:

- Make sure your **name, the date, and the text under review** are clearly identified at the top of the page.
- Include ***at least* 10 substantive observations** of the biblical text under review. These should be **numbered** and include a clear **verse citation** so I know what you're observing.
- What constitutes a **substantial observation**? At the very least, a substantial observation includes more than one sentence— it must be detailed and must not leave me wondering what it is you're observing.
- What sort of things might you observe?
 - a. Most will simply be something that strikes you as important, interesting, confusing, exciting, or scandalous (but note: you must explain in detail *why* it is you find it to be such).
 - b. You might ask a question about a word or phrase or concept you don't understand— though you must of course express your attempts to figure it out yourself. Don't just write, "What's a ____?" An observation must be more substantive than that.
 - c. A key word or idea that is emphasized or repeated, or perhaps a word mentioned in the section assigned that you know to be a key word or idea for the letter or author. Again, spell out the repetition or emphasis by describing how it functions in the verses under consideration.
 - d. Something you noticed about the formal or rhetorical elements of the passage.
 - e. A significant difference noted while comparing English translations.

SOME GUIDELINES FOR OBSERVING THE GOSPEL TEXTS:

- **The most important pitfall to avoid** here is slipping too soon from *description* into *interpretation*. We are seeking to be careful, deep readers of the text, and we must work hard to avoid imposing our assumptions about what we think the text might "mean". **Focus on asking questions. If you find yourself simply telling me what the text *says*, or what you think it *means*, you've missed the point.** We want to go deeper, not simply re-affirm what we think we already know.
- My advice? Keep a notebook open and jot down everything that strikes you as a possible observation as you read. When you finish, go back over your notes and choose the best 10-15 to reformulate into well thought out, properly-formed observations.

GRADING

I go into evaluating your study notes expecting that **most of you will be receiving a "2"**. Those who fail to complete one or more of the three points above, or who appear to have not given themselves fully to the assignment, will receive a "1" to reward you for trying. Extra credit points are reserved for those among you who produce the sort of excellent study notes that go beyond what I expect a student ought to do.

PARALLEL STUDIES USING THE *SYNOPSIS OF THE FOUR GOSPELS*

Help in Navigating the Synopsis (adapted from a handout prepared by Bruce Fisk at Westmont College)

- The scripture references at the top of the page are in **bold** face only when that column is following material **in order**. The references are in **plain** face when a passage is presented **out of order**—thus, somewhere else in the book, the same passage appears again in its proper order (in bold face). When a pericope (paragraph or unit) appears out of order, the location of the same passage "in order" is given in parentheses under the reference. See, e.g., #17 on p.15: since both Matt. 14:3-4 and Mark 6:17-18 appear out of order, we are told to go to #144 on p.133 to see the same passages in their proper order.
- If you are studying a passage in a particular gospel, it is usually best to examine it in its proper sequence, which means it should appear in bold at the top of the page.
- **Small print** may indicate a remote parallel. Examine each small print passage to determine whether or not the passage contains clear verbal parallels. If it is similar but not parallel, leave it alone.
- **Small print** may also display parallel passages that appear in reverse order. Study the way the three temptations appear in #20 (Matt.4:1-11 and Luke 4:1-13).
- Note the extensive sections at the bottom of the page. This is known as a "critical apparatus." Since the parallels come from the Revised Standard Version of the Bible, top section contains variant readings in the major literal equivalence English translations (see the "signs and symbols" on p. XII). The bottom includes references to some of the more important NT cross references or OT texts alluded to and/or quoted.
- The indexes of Parallels and New Testament Passages at the back are very helpful for finding passages.

Doing a parallels analysis:

1. Begin by doing a "source critical" analysis. Answer the following:

- Get a sense of where the pericope falls in each gospel. Look at the two or three pericopes that come before it and those that come after. Do each of the authors place the pericope in the same basic place in the gospel story, or has one or more rearranged the sequence?
- Is the pericope found in all four gospels? Which omit it and which include it? How might inclusion or exclusion be explained?
- Provide a list of the most obvious similarities and, especially, the differences. As you do this, consider:
 - Is one version longer than another? Note which are more expansive and which are sparser.
 - What material within the pericope is included in one parallel but omitted in another?
 - Is the parallel material arranged differently within the parallel pericopes?
 - To what extent are the actual words changed? Are synonyms used?

2. Conclude with a "redaction critical" analysis. Briefly address the following:

- *Selection*: If the pericope is not found in all four gospels, does its inclusion or omission in one or more gospels correspond to what we know about that gospel's overall purpose or theological emphasis?
- *Adaptation*: Can we identify differences or modifications that reveal the author's distinctive theology or purpose? Consider looking at a concordance; if one gospel has changed a particular word, the concordance will tell you if it is a key term for the author. Read the word in the other passages to see if it is part of a recurring theme or motif. Study bible notes may also shed some light in this regard.
- *Arrangement*: Each pericope can be considered a "thought unit" or a "plot point" that has been placed in logical relation to what comes before and what comes after. Can you tell if the placement of the pericope in each gospel bear any interpretive significance?

INTERPRETIVE METHODOLOGIES FOR CRITICAL STUDY OF THE BIBLICAL TEXT

Adapted from Paula Gooder (ed.) *Searching For Meaning: An Introduction to Interpreting the NT* (WJK, 2008)

Realm	Approach	Key Features
Exploring the Historical World Behind the Biblical Text	HISTORICAL	Historical criticism does not constitute a particular method of study, but includes a range of techniques to increase our understanding of the social and cultural world of the NT and further our understanding of the NT itself.
	SOCIAL SCIENTIFIC	Social scientific criticism attempts to understand the NT writings using the perspectives of social history and the methods of social or cultural anthropology.
	FORM	Form criticism is the study and classification of literary patterns and typical features of a biblical passage (e.g. controversy or miracle stories, hymns, confessions) often with the aim of gaining an insight into the original context that shaped it.
	GENRE	Genre criticism analyzes a text according to the conventional features of its genre classification.
	SOURCE	Source criticism attempts to discover the sources used by an author in constructing a text.
	REDACTION	Redaction criticism studies how the gospel writers “redacted” (edited) their source material.
Exploring the Literary World Of the Biblical Text	TEXTUAL	Textual criticism seeks to discover, as far as is possible, the original version of the text found in a manuscript and to remove errors or alterations that have been made by scribes when they transcribed the document.
	TRANSLATION	Translation theory studies the principles and procedures that govern translating the Bible.
	CANONICAL	Canonical criticism is the study of a particular passage in the light of other passages and books of the Bible.
	RHETORICAL	Rhetorical criticism is the study of how texts use either ancient or modern rhetoric (the art of persuasion) to convince their readers of a particular point or position.
	NARRATIVE	Narrative criticism interprets NT narratives as literary texts, using categories applied in reading all other forms of literature, for example, plot, characterization, setting, and so forth.
	STRUCTURAL	Structural criticism (sometimes called structuralism) is a form of narrative criticism which pays particular attention to the deep, permanent structures that are common to all stories.
Exploring the Reader’s World In Front Of the Biblical Text	POSTSTRUCTURAL	Poststructural criticism (also called poststructuralism) is a postmodern variety of structuralism in which the physical stuff of the text (the “signifier”) is seen as interfering with the understanding of the text’s meaning or thought (the “signified”), with the result that no text ever presents a single, clear truth.
	RECEPTION HISTORY	Reception history is the study of the way in which a text’s interpreters have read that text in their various social and religious contexts.
	THEOLOGICAL	Theological interpretation is concerned with exploring the relationship of the NT to Christian theology and to understanding how it functions in worshipping communities.
	READER-RESPONSE	Reader-response criticism encompasses a range of criticisms which emphasize the role of readers as active agents in completing the meaning of a text by the way that they read it.
	FEMINIST	Feminist criticism interprets the Bible from a position which pays particular attention to gender issues as they affect women, both in the NT and in its interpretation.
	RACIAL/ETHNIC/ GLOBAL	Racial/Ethnic/Global criticisms interpret the NT from the experience and perspective of particular non-majority peoples and cultures, exploring how such persons are treated in the text, have been treated in subsequent interpretation of the text, or interpret the text out of their own interpretive traditions.
	LIBERATION	Liberation criticism is not so much a method of criticism as an ideological orientation which seeks to make common cause with the poor and the marginalized and to liberate them from oppression. Insights from liberation criticism are applied socioeconomically or politically to explore the nature of oppression and the uses (and abuses) of power.
	POST-COLONIAL	Postcolonial criticism interprets the Bible from the perspective of those who seek to engage with the legacy of colonial rule.