

**INTERNATIONAL BAPTIST  
THEOLOGICAL SEMINARY**

**Master of Theology**

**in**

**Biblical Studies**

**COURSE HANDBOOK**

**2011/2012**



**University of Wales  
Prifysgol Cymru**

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# CONTENTS

CONTENTS.....	2
SUMMARY OF THE COURSE .....	3
PURPOSE OF THE COURSE .....	4
WHAT YOU WILL GET FROM THE COURSE.....	5
APPLYING FOR THE COURSE.....	6
COURSE STAFF.....	8
LIBRARY AND ITS RESOURCES .....	9
STRUCTURE AND DELIVERY OF THE COURSE .....	10
TEACHING, LEARNING AND ASSESSMENT .....	13
ASSESSMENT REGULATIONS.....	16
INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY .....	18
UNDERSTANDING BIBLICAL TEXTS IN THEIR ORIGINAL LANGUAGES.....	222
BIBLICAL NARRATIVE.....	24
BIBLICAL ETHICS.....	26
THEMES IN BIBLICAL THEOLOGY.....	29
BIBLE, COMMUNITY AND CONTEXT 2 .....	32
ESSAY THEMES AND QUESTIONS.....	355
INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY – ASSESSMENT QUESTIONS.....	35
UNDERSTANDING BIB. TEXTS IN THEIR ORIGINAL LANGUAGES – ASSESSMENT QUESTIONS .....	36
BIBLICAL NARRATIVE - ASSESSMENT QUESTIONS.....	38
BIBLICAL ETHICS – ASSESSMENT QUESTIONS.....	40
THEMES IN BIBLICAL THEOLOGY – ASSESSMENT QUESTIONS.....	43
BIBLE, COMMUNITY AND CONTEXT 2 – ASSESSMENT QUESTIONS .....	44
MTH DISSERTATION PROPOSAL FORM.....	46
IMPORTANT INFORMATION.....	48
OTHER COURSES AT IBTS.....	49

## SUMMARY OF THE COURSE

The Master of Theology degree in Biblical Studies is awarded and accredited by the University of Wales, a major British University, and taught through IBTS, Prague. It is also possible to gain a Postgraduate Certificate in Biblical Studies and a Postgraduate Diploma in Biblical Studies, also awarded and accredited by the University of Wales and taught through IBTS, Prague.

- ◆ The course is designed for theology graduates and others who want to engage in a postgraduate level of biblical studies.
- ◆ The course has been specially designed by IBTS, Prague.
- ◆ The MTh course operates a modular structure and is in two parts. Part One of the course consists of 120 UW credits, (=60 ECTS credits), in Biblical Studies normally made up from three taught modules (each worth 40 UW credits). Part Two of the course consists of a dissertation of not more than 20, 000 words (60 UW credits).
- ◆ The Postgraduate Certificate consists of 60 UW credits and the Postgraduate Diploma is equivalent to Part One of the MTh course. These are available to students who are unable to complete respectively Part One or the dissertation, or who wish to move on to doctoral level studies sooner. (This latter possibility is for people registered on the Postgraduate Certificate in Theology programme).
- ◆ The course is available in a full-time (residential) and a part-time (non-residential) form. The normal full-time course is from one to two years while the part-time version normally lasts from two to a maximum of five years.
- ◆ The course is intended to encourage students to develop their own independent study skills in researching material, producing seminar contributions, written papers and a dissertation.
- ◆ The course will be conducted through tutorial and seminar groups. Students will be required to produce papers for seminars and to discuss their contributions with their peers.
- ◆ Bibliographical support will be provided, and tutors will give guidance before and after the production of oral and written work.
- ◆ Each module (of 40 UW credits) is usually assessed by means of two research papers of 4,000 - 5, 000 words each. A single module (20 UW credits) will be assessed by means of one research paper of 4,000 – 5,000 words.
- ◆ Students following courses in biblical languages will be expected to prepare their own translations.

## PURPOSE OF THE COURSE

The course is designed for those who wish to pursue their interest in Biblical Studies beyond undergraduate level to whatever is appropriate to their abilities and circumstances. It is suitable both for students who wish to develop their interest in Biblical Studies to Master's level and for those who require a secure basis for proceeding to higher postgraduate research in an area of Biblical Studies.

The aims of the MTh in Biblical Studies are to:

- ◆ raise awareness of the key issues in Biblical Studies
- ◆ gain a critical understanding of the place and complexity of Biblical Studies
- ◆ possess a clear knowledge of the most recent research in the field of Biblical Studies
- ◆ build on a person's previous academic experience by deepening their understanding of specific areas of theological study and by bridging the gap between the contrasting demands of undergraduate study and postgraduate research.

The course is highly suitable as a form of in-service training for those professionally engaged as ministers, teachers, missionaries, etc., but it is also appropriate for others with an interest in Biblical Studies at the postgraduate [research] level. Some may have the opportunity to take a year aside for full-time study, while others will wish to follow the course on a part-time basis.

## WHAT YOU WILL GET FROM THE COURSE

Upon successful completion of this programme, you will:

- ◆ have acquired an informed critical understanding of the main primary and secondary sources in their chosen areas of work in Biblical Studies;
- ◆ be conversant with some of the major issues in recent biblical research;
- ◆ have developed independent judgement in analysing evidence, producing critical reviews and constructing sustainable hypotheses;
- ◆ understand the basic principles of research and have produced a coherent, cogently argued dissertation;
- ◆ be able to relate Biblical studies to the other theological tasks, to ministry, to your theological tradition, and to your context.

## APPLYING FOR THE COURSE

### Entry Qualifications

Qualifications for entry to the course will conform to the appropriate regulations of the University of Wales. All applicants should note that, irrespective of a person's qualifications, IBTS would need to satisfy itself that a candidate has achieved the necessary academic standard to complete the course satisfactorily.

- ◆ Applicants will normally possess a first degree in Theology, Religious Studies, Social Studies or Humanities or in some other related subject and have graduated at an approved institution with at least second class honours (GPA B- or 4,00 on a 1-5 scale). Applicants without a degree or whose first degree is in a subject unrelated to Theology, Religious Studies, Social Studies or Humanities may be admitted if they have followed a course of study in Theology whose standard is equivalent at least to a completed second year of a theological degree or if they are complementing their study with additional modules available at IBTS for strengthening the student's theological proficiency. Applicants will come with a solid knowledge of at least one biblical language (Greek/Hebrew) of at least 30 University of Wales credits or equivalent or of at least 90 class hours with a formal exam, similar to the continental European Graecum or Hebraicum exam, and good grammar, syntax and exegeses skills. Good abilities in a second biblical language are helpful as well.
- ◆ Official transcripts of all previous academic work, including post-secondary school, university and seminary studies should be mailed directly to the Academic Dean of the Seminary by the institution issuing the transcript. If your programme of studies is in progress, a transcript should be sent at this time and a final transcript sent following completion of the programme. In addition, you must send a copy of your secondary school leaving certificate (*Maturita*, 'O' or 'A' level results, high school diploma).

### The IBTS Application Packet includes the following forms:

- a) The Application for Admission
- b) The Health Examination Report (to be completed by prospective full time students only). This form should be completed by an examining physician and mailed by the physician directly to the Academic Registrar at IBTS.
- c) The Housing Application Form (To be completed by prospective full time students only)
- d) Three references: completed by an officer of your Baptist Union or a leader of your denomination if you are not a Baptist, the pastor of your local church and one of your academic teachers. Please have them all mail the references directly to the Academic Registrar at IBTS.

### Other documents needed:

- a) A 10-page, typed Research Paper  
The research paper is part of the application and is evaluated by the Admissions Committee to help determine research ability and English proficiency. The paper may be a research project

completed as part of the applicant's previous studies at another theological institution. The paper should be the work solely of the applicant, including the translation, without help from other people.

b) Evidence of English Competence

The language of instruction at the International Baptist Theological Seminary is English. ALL applicants, except those from Great Britain, the United States, Canada, Australia and New Zealand, must provide evidence of their English competence. Non-native English speaking students who have completed their prior theological or other studies at an English speaking institution may also be exempted from the English language test score requirement. If you are not a native of one of those five countries, you must either: 1) submit proof that you have achieved the Advanced Cambridge Certificate, or, 2) submit IELTS results, or, 3) have an official Test of English as a Foreign Language (TOEFL) score (no less than 550 or 270, depending on which of the two scales is used) sent to us directly by the TOEFL organisation. (For your reference, the Seminary's code number is 9574 for the TOEFL exam.) Information regarding this test may be obtained by writing: TOEFL, P.O. Box 1203, 6801 BE Arnhem, The Netherlands.

c) Czech authorities will require the original of your birth certificate and declaration that you have no criminal record from the authorities in your country.

Application Forms are available from the Academic Registrar at IBTS.

Completed application forms should be sent to:

**IBTS**

ACADEMIC REGISTRAR

NAD HABROVKOU 3

164 00 PRAHA 6

CZECH REPUBLIC

## **COURSE STAFF**

### **INTERIM COURSE LEADER**

Lydie Kucová BA (Hons.), MTh, PhD  
*Lecturer in Biblical Studies*

### **COURSE TUTORS**

Rollin G Grams BA, MTS, PhD  
*Research Tutor and Lecturer in Biblical Studies*

The Revd Robin L Routledge BA, MA, PhD  
*Part-time Lecturer in Biblical Studies*

Matthew Thomas BA, MDiv, MA, PhD  
*Part-time Lecturer in Biblical Studies*

### **ACADEMIC DEAN**

The Revd Docent Parush R Parushev BSc/MSc, MDiv, PhD, PhD, FRASA

## LIBRARY AND ITS RESOURCES

Students will have full access to the IBTS library, one of the largest English-language theological libraries on the continent of Europe, which is well stocked in all areas of theology for postgraduate purposes. Library holdings number around 65,000 volumes, including materials in German and other European languages. The library is fully computerised, and the facilities for research are constantly being upgraded.

A professional library staff manages the collection and serves the needs of library users. Besides the qualified and theologically trained staff, students and volunteers give help in the library. In some cases the volunteers are qualified librarians from other countries, for example giving help with archives and research studies. Library staff and volunteers place an emphasis on service and reference help and seeking effective ways to meet the research needs of, especially, remote part-time students. Please refer to the Library web site ([www.ibts.cz/library](http://www.ibts.cz/library)) for further information and contact opportunities.

In addition to books in the lending section of the library, there is a large collection of periodicals and reference books. Periodicals number approximately 300 titles and electronic access is available to older journals and collections. There are audio-visual materials, microfilms and microfiches, and rare books and treatises. ATLA Religion, EBSCO's Religion and Philosophy and ProQuest Religion databases offer access to abstracts and the full text of periodicals in the field of theology. Access is also provided to the Internet, and students are able to consult key academic databases for detailed searches for bibliographical information. The library web site provides a listing of helpful, freely available theological information on the Internet, related to Biblical Studies and other fields of theological studies (literature, trends and developments, organisations).

The Library is a member of the inter-library loan scheme and has working agreements with the Protestant Theological Faculty of the Charles University, the National Library of the Czech Republic and with the library of the University of Tübingen. Our Library is a member of several associations and networks of European theological libraries that offer professional support, shared periodical resources and acquisition and cataloguing help.

The library offers students ample reading space and the use of seven computers equipped with access to the catalogue, electronic databases, Internet and word processing software. There is also a photocopier, a microfiche/film scanner/printer, 2 traditional scanners and a DVD writer. IBTS also has a student computer room which can be used for research and writing of papers.

An introduction to the Seminary Library and information technologies will be given to all new students at the commencement of the course, but students can approach librarians at any time for further information and clarification.

## STRUCTURE AND DELIVERY OF THE COURSE

The programme is structured in the following way:

### **Part 1**

*Compulsory Core Modules:* Interpretations: Bible, Theology and Society (20 credits)  
Understanding Biblical Texts in their Original Languages (20 credits)  
An optional module (see below) (20 credits)

### **EXIT POINT: PGCert in Biblical Studies**

*Optional Modules:*

MTh in Biblical Studies Module (20 credits)  
MTh in Biblical Studies Module (20 credits)  
MTh in Biblical Studies Module (20 credits)

**Or**

MTh in Biblical Studies Module (40 credits)  
MTh in Biblical Studies Module (20 credits)

**Or**

MTh in Biblical Studies Module (20 credits)  
MTh in Biblical Studies Module (20 credits)  
MTh Module from other discipline (20 credits)

**Or**

MTh in Biblical Studies Module (40 credits)  
MTh Module from other discipline (20 credits)

### **EXIT POINT: PG Dip in Biblical Studies**

### **Part 2**

Dissertation (20 000 words) (60 credits)

### **EXIT POINT: MTh in Biblical Studies**

In Part 1 all students must take the two core modules. At least 40 further credits must be taken from Contextual Missiology modules. In discussion with the programme leader, it may be possible for students to take up to 40 credits from another programme. Students must complete all modules for Part 1 before being passed to Part 2.

Marking arrangements are as standardised by IBTS.

The mode of delivery is described in each module.

Alongside the compulsory modules outlined above, students may choose from the following modules in Biblical Studies.

- Biblical Narrative
- Biblical Ethics
- Themes in Biblical Theology
- Bible, Community and Context 2 (this module will be discontinued in 2012-2013)

Not all of these optional modules will be taught in any one year. Students will be asked to list their order of preferences prior to the commencement of the course and these preferences will be taken into consideration in respect of the options offered.

- ◆ For full-time students, each module will generally be conducted through regular seminars or tutorials, focusing on a particular aspect of the overall theme. These seminars will be given by teaching staff: students will also do research and make presentations themselves.
- ◆ Each module will normally also be available for students working in part-time mode through intensive teaching over one to two weeks.
- ◆ Most modules will be assessed on the basis of one (for a single module) or two (for a double module) written research papers of 4,000 - 5,000 words each.
- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.
- ◆ Cheating and plagiarism: cheating (the presentation of someone else's work which the student ought to have done personally) or plagiarism (the use of ideas and information from a specific source without giving credit in an appropriate manner to the source) will result in the disqualification of the unit of the course affected by it.
- ◆ Late assignments of papers and dissertation: except for illness, unless arrangements are made with the Course Leader *in advance* or there are some extenuating circumstances which could not have been foreseen, all late assignments will automatically be reduced in grade by 10%.

## **Part Two (The Dissertation)**

- ◆ All candidates for the MTh must submit a dissertation.
- ◆ The dissertation will be not more than 20,000 words, including footnotes but excluding bibliographies.
- ◆ The dissertation will be the result of the student's own authentic research, and is expected to provide evidence of a person's independent analytical, evaluative and creative abilities.

### ***Arrangements for starting the dissertation***

A student may only proceed formally to the MTh dissertation once the following conditions have been met:

- a) The Board of Examiners has indicated that the student has been successful at Part One
  - b) The research title has been approved by the Course Leader and the Academic Dean
  - c) A supervisor has been appointed
- ◆ Students may receive initial guidance on the nature and methods of the dissertation research before work for the modules has been completed and before the result of the student's performance at Part One is known. This guidance will concern the choice of a subject and title and preliminary reading. Preparatory work may only be undertaken on the dissertation at this stage provided a student's performance in individual modules is not jeopardised and it is recognised that formal approval for the dissertation is still required.
  - ◆ A proposed dissertation title must be submitted, accompanied by a brief outline, on the appropriate form supplied by the Seminary, for approval by the Course Leader and the Academic Dean. In approving a title, the following criteria will be considered:
    - a) The subject matter may be in any aspect of Biblical Studies, though it need not be closely related to one of the modules previously studied on the course;
    - b) The proposal should demonstrate a student's ability to analyse and evaluate critically a chosen topic;
    - c) The proposal should provide evidence of the student's independent judgement and creative abilities in synthesising and developing their thinking;
    - d) The subject for study should be based upon an adequate body of knowledge which will enable the student to engage with the material at the appropriate level;
    - e) Staff must be assured that the student has access to appropriate resources, including any requirements for supervision on a regular basis during the research and dissertation writing process.
  - ◆ Students will be offered a dissertation writing seminar and a supervisor will be allocated to each student when the title of the dissertation is approved. The supervisor will normally be appointed from the full-time staff of IBTS, though a second supervisor may also be appointed in appropriate cases.

### ***Supervision of the dissertation***

- ◆ The supervisor will have particular concern for the subject matter, bibliography, structure, style and academic level of the dissertation. The final form of the dissertation, however, remains the responsibility of the candidate.
- ◆ It is the student's responsibility to ensure that adequate time is allowed in arranging dates for supervisions and in submitting work to their supervisor. A schedule of frequent meetings will be agreed before the student formally starts with the work.

## Teaching, learning and assessment

Learning and Teaching are structured in the following ways:

- *Intensive residential courses* comprising lectures, seminars and individual tutorial support. You will experience different teaching and learning approaches in order to develop skills such as critical analysis, synthesis and evaluation. The teaching styles will depend on the particular modules and class size.
- *Distance learning* in which students are offered access to material through Moodle and are supplied with readers and other requisite material. Learning is supported by contact via Skype, e-mail, mail, phone and, as often as is feasible for the student, face-to-face meetings.
- *Occasional conferences* are organised to give students the experience of a wider range of scholarship and the opportunity of entering into academic discussion
- *Supervision* of dissertations involving regular contact with a supervisor, either by e-mail, or where feasible for the student, face-to-face. All students will receive intensive preparation for the writing of the dissertation by means of a residential seminar.
- *Research seminars* are regularly held for residential students and during intensive teaching periods, enabling students to present their research to their peers.
- *Assessment* is offered by coursework and dissertation. Where appropriate, students are offered the opportunity of presenting course work in other forms than traditional essays

### ***Teaching team***

Each module in the MTh in Biblical Studies is delivered by team teaching. Taking into account the diverse background and life experiences of the IBTS students, the teaching team balances Eastern and Western European perspectives, as well as Continental and Anglo-American perspective. To ensure the fluidity of teaching at least two of the members of the team are from the academic staff of IBTS. The diversity of church and cultural perspective is brought by teachers with different denominational backgrounds.

All members of the team are involved in setting the objectives and the goal of each module. They plan, exchange ideas, update the reading list and evaluate the module's performance once a year in direct contact with the Course Leader.

The Course Leader is a member of each of the teams. His function is to provide for the programme's coherence and to ensure the quality of teaching and learning across different modules. Normally he is one of the internal markers for the assessment in each module. He assists the teaching team in finding suitable tutors and supervisors for students' research or dissertation work.

### ***Modes of delivery***

Delivery of a module depends on the student's enrolment (full-time, part-time local and part-time distance students).

The delivery of the module for full-time students is based on no less than 30 contact hours (one or one and a half-hours weekly lectures/seminar discussions and additional tutorial work). Lectures/seminars for each module are scheduled in advance and announced in the Seminary's academic programme at the beginning of each academic year.

Dependent upon the student's availability, these options are open to part-time local students as well.

Part-time local students can attend the regular teaching available for full-time students, but they will do normally only one or at most two modules per year.

For part-time distance students a special intensive teaching format of 30 class-contact hours over two weeks is designed for each module. For the core module it will normally coincide with the orientation week. Additional intensive delivery is offered in November and February. Depending on the number of students enrolled, the intensive delivery may follow lecture type or seminar format. Additional tutorials for the research work of each student are available for part-time students, in part via electronic mail.

### ***Learning progression***

The structure and the content of the MTh in Biblical Studies programme follow certain hermeneutical presuppositions. It is set in the tradition of baptistic emphasis on reading and interpreting biblical texts in a community and its context.

The core modules - Bible, Community and Context 1 & 2 and Understanding Biblical Texts in their Original Languages – are designed to provide hermeneutical and exegetical tools from Biblical studies, Baptist and Anabaptist studies, Applied Theology and Contextual Missiology, presenting the contribution of each to interpretation and at the same time demonstrating an integrative approach. The fourfold task (*Biblical Interpretation, Synthetic, Historical-Theological and contextual applicatory*) leads to the text, community, tradition and its context, and helps to understand the diversity, complexity and integrity of interpretation.

Building on this module, IBTS offers three optional modules in different areas of Biblical theology (Biblical Ethics, Biblical Narrative, Themes in Biblical Theology). Over the years IBTS lecturers in biblical studies have focused on the unity of the scripture in its diversity and have narrowed biblical studies toward biblical exegesis and theology, rather than offering a number of modules from different areas of Biblical studies.

Interaction with the perspectives provided by the larger Christian tradition takes place through recommended and useful readings and the active involvement of students, lecturers and tutors from a variety of Christian denominational backgrounds. The Seminary's academic life as a centre of multi-cultural, multi-ecclesial exchange plays an important role in widening the perspectives of the students.

### ***Attendance***

The Master of Biblical Studies degree at IBTS is demanding, especially given the fact that most students are working in English as a second language. Therefore, it is imperative that students take the maximum opportunity to participate in all forms of learning and research activities such as lectures, seminars, colloquia, group discussions, case studies and personal tutorials.

- ◆ Each tutor will keep an attendance record for all those registered as participants in the particular class or module.
- ◆ Any student who has to be absent from a lecture, seminar or tutorial because of illness, personal or family reasons, must seek permission of the Course Leader or the Academic Dean.

- ◆ The Registrar will note any student not attending regularly and the situation will be brought to the attention of the Academic Dean, who will interview the student concerned.
- ◆ A student failing to meet the attendance requirement for reasons not judged legitimate may be required to repeat the lectures and seminar requirements of the module concerned.

### ***Evaluation of student progress***

- ◆ In most cases the research work on each module will be assessed on the basis of one (for a single module) or two (for a double module) written papers of between 4,000 and 5,000 words each. To account for the specifics of a student's experience or of the research topic other ways of assessing student work may be used such as a case study, oral presentation, or sermon delivery.
- ◆ To ensure the quality of assessment and objectivity of marking, all forms of oral presentations will be delivered in the presence of the two internal markers for the module. There will be a recording and taped materials will be sent for external evaluation.
- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.
- ◆ Cheating and plagiarism: cheating (the presentation of someone else's work which the student ought to have done personally) or plagiarism (the use of ideas and information from a specific source without giving credit in some manner to the source) will result in the disqualification of the piece of work affected. The IBTS cheating and plagiarism policy is described in the Seminary's *Academic Student Handbook*.
- ◆ Late assignments of papers and dissertation: except for illness, unless arrangements are made with the Course Leader *in advance* or there are some extenuating circumstances which could not have been foreseen, all late assignments will automatically be reduced in grade by 10%. The policy of late submission is outlined in the Seminary's *Academic Student Handbook*.

### ***Assistance available***

- ◆ To assist student's achievement and progress in accomplishing their work, a module on critical thinking, academic research and writing methodologies is provided. It is set to assure the quality of students' research and writing. It is a compulsory module for all full-time and part-time students. The academic staff of IBTS teach the module.
- ◆ To assist full-time and part-time students' research work, a *Course Reader* will be provided for the core module and the optional modules whenever appropriate.
- ◆ To assist students for whom English is a second or third language, consultations in advanced academic English writing, style and grammar are provided through the IBTS English language Department.
- ◆ To assist students' work on the dissertation project, suggestions concerning the format and the content of a dissertation in Biblical Studies as well as arrangements for starting, supervision, progress evaluation and submission of the dissertation are outlined in IBTS *Master of Theology Dissertation Handbook*.

# ASSESSMENT REGULATIONS

## Part One (The modules)

### *Full-time students*

- ◆ Full-time students must complete their work for Part One (120 UW credits) by a set date in May in time for the external examiners' meeting.
- ◆ The written assignments for each module should be completed by dates set by the Course Leader.
- ◆ It is expected that the dissertation will be completed during the autumn of the year following the year of enrolment.

### *Part-time students*

- ◆ Part-time students will normally fulfil two-thirds (equivalent to 80 UW / 40 ECTS credits) of their contact hour requirements during the first year, and the remaining third in the first half of their second year. All written work for Part One should be completed within three years. Alternatively, students may complete the equivalent of 40 UW / 20 ECTS credits, including written work, per year for three years.
- ◆ The written assignments for each module should be completed by a date set by the Course Leader.

### *Awards at Part One*

- ◆ Candidates who achieve the required minimum pass standard and complete 60 UW credits will be awarded the Postgraduate Certificate.
- ◆ Candidates who achieve the appropriate standard at Part One may proceed to Part Two. If they are unable, with good cause, to proceed to Part Two, they will be awarded the Postgraduate Diploma. The University of Wales defines 'good cause' as personal illness (medical certificates required), serious domestic difficulties or inordinate professional commitments.
- ◆ While a provisional indication concerning a student's progress may be given at the completion of each module, marks for each module will not be finalised until the Board of Examiners has made its decision at the conclusion of Part One.
- ◆ A candidate who fails a module may be re-examined once only within the overall time-limit prescribed for the degree either in the module as a whole or in those parts which she or he has failed.
- ◆ A pass list for Part One will be published after the Board of Examiners has reached its final decision.

## **Part Two (The Dissertation)**

### **Submission of the dissertation**

- ◆ Dissertations should be submitted in the form and under the conditions prescribed by the University of Wales in the Regulations for Master's Degrees by Examination and Dissertation (Modular Structure).
- ◆ Full-time candidates may submit their dissertation from 1st September onwards. The final date for submission of the dissertation is the September 30th which falls two years after the beginning of the student's enrolment.
- ◆ Part-time candidates may submit their dissertation from 15th April of their second year of enrolment onwards. The final date for submission is the September 30th which falls five years after the beginning of the student's enrolment.
- ◆ All candidates should take particular care to ensure that their dissertation is submitted by the final date allowed under the Regulations. Any candidate who has failed to submit her or his dissertation on time will not be eligible for the mark of Distinction irrespective of the level of performance achieved in any subsequent submission of the dissertation.

### **Award of MTh**

- ◆ Both parts of the examination must be passed in order to qualify for the MTh degree.
- ◆ The MTh with Distinction will be awarded to candidates who achieve the required level of distinctive performance in both parts of the degree.
- ◆ The examiners may require a candidate to undergo an oral examination.
- ◆ A candidate who fails the dissertation may re-present it once only, not less than six months and not more than twelve months from the date of the official communication to the candidate of his or her result by the University Registry.
- ◆ A pass list for the MTh will be published after the Board of Examiners has reached its final decision.
- ◆ A candidate who produces a dissertation which is deemed by the examiners to have failed will be awarded the Postgraduate Diploma.

# GEN - C701 INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY

20 UW Credits

(Compulsory Core Module)

## *Course Tutors*

Lina Andronovienė, BA, BA, MTh  
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI  
Lydie Kucová BA (Hons) MTh PhD  
Timothy Noble BA (Hons), BA (Hons), MEd, STB, PhD  
The Revd Docent Ivana Noble, BD, MA, PhD, CES  
The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD, PhD, FRASA  
The Revd Ian M Randall, MA, MPhil, PhD, FRHistS  
The Revd Robin L Routledge BA, MA, PhD  
Zdenko Širka, Mgr

## *Module Coordinator*

Timothy Noble BA (Hons), BA (Hons), MEd, STB, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Critical Thinking, Academic Research and Writing (at least as a virtual module)
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, you should be able to:  ◆ Understand the main streams of contemporary biblical and philosophical hermeneutics  ◆ Appreciate the variety of hermeneutical approaches in the major areas of study at IBTS

- ◆ Have a clearer grasp of the questions involved in doing theology in their chosen area
- ◆ Perceive the similarities and differences in approach in the various theological disciplines
- ◆ See the concrete applications of ideas studied in the Critical Thinking Module
- ◆ Be prepared to start more specialised studies in their chosen area

### *Content*

This module consists of five Units. The first unit will focus on biblical hermeneutics. Starting with a brief overview of histories of biblical interpretation, both within the scriptures themselves and in the subsequent history of theology, it will move on to look at what might be termed the place of the Bible, focusing on both the setting in which the Bible is read and its role within that setting. This covers areas such as the relation to tradition or traditions of interpretation and the part the community plays in determining which interpretations are given precedence. The third lecture will examine the ways in which the Bible is used in theology and church life, the developments of canons within the canon, and the performative function of the Bible in the church.

In the second unit, consisting of two lectures, students will be introduced to modern philosophical hermeneutics, with particular reference to Hans-Georg Gadamer and Paul Ricoeur. The lectures will consider the turn to the hermeneutical in the second half of the twentieth century, and its importance and influence on theology. The lectures will help the student see that in itself a hermeneutical approach offers a potential for dialogue with the broader intellectual culture, as well as providing a useful tool for doing theology.

The third unit will be concerned with history, especially in terms of Baptist and Anabaptist Studies. However, the first lecture will consider the notion of history itself and how interpretations of history have themselves been subject to change. The second lecture will focus more specifically on the nature of church history and some of the challenges and questions raised by the conflicting demands of theology in its more prescriptive sense and the reality of church life as testified in available records. Finally, the third lecture will address some of the more specific questions relating to Baptist and Anabaptist Studies, looking at both technical questions relating to the search for sources, as well as ideas concerning histories of marginalised groups.

The fourth unit comes out of Contextual Missiology. The first lecture will return to the Bible and look at contemporary attempts to read the Bible missionally. The second lecture will address some of the theological challenges to mission, occasioned by the growing contact with people of other faiths, and by the de-Christianisation of much of Europe. What do these mean for the study of mission and what are appropriate tools for responding to them? The third lecture will focus on the issue of contextuality. How does one go about reading the signs of the times, understanding and responding to the context in which one finds oneself?

The fifth unit responds to questions from Applied Theology. It starts by considering ways in which the world can be read theologically – in other words, how different approaches to theology affect our understanding of culture. The second lecture will look at the ethical challenges involved in a Christian living in the world. The final lecture will consider whether there is any such thing as a specific baptistic hermeneutic for theology.

The course will end with a round table discussion in which students will be invited and encouraged to respond critically to the content of the course and consider how and what to take further and develop in their ongoing studies.

*Transferable Skills:  
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative  
Bibliography*

*(Extended reading  
list is available  
through the Course  
tutor.)*

- Adam, Andrew, *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation*, Grand Rapids, Baker Academic, 2006.
- Bartholomew, Craig (ed.), *“Behind” the Text: History and Biblical Interpretation*, Grand Rapids, Paternoster, 2003.
- Bartholomew, Craig (ed.), *Canon and Biblical Interpretation*, Grand Rapids, Zondervan, 2006.
- Bauckham, Richard, *Bible and Mission: Christian Witness in a Postmodern World*, Carlisle, Paternoster, 2003.
- Bevans, Stephen, *Models of Contextual Theology*, Maryknoll, Orbis Books, 1992 (rev. and expanded ed. 2002).
- Bevans, Stephen and Roger Schroeder, *Constants in Context: A Theology of Mission for Today*, Maryknoll, Orbis, 2004.
- Cosgrove, Charles (ed.), *The Meanings We Choose: Hermeneutical Ethics, Indeterminacy and the Conflict of Interpretations*, London, T & T Clark, 2004.
- Dunning, Stephen, *Dialectical Readings: Three Types of Interpretation*, University Park, Pennsylvania State University Press, 1997.
- Fiddes, Paul, *Tracks and Traces: Baptist Identity in Church and Theology*, Carlisle, Paternoster Press, 2003.

- Gadamer, Hans-Georg, *Truth and Method*, New York, Continuum, 2003.
- Gadamer, Hans-Georg, *Philosophical Hermeneutics*, Berkeley, University of California Press, 1976.
- Habel, Norman and Peter Trudinger (eds.), *Exploring Ecological Hermeneutics*, Atlanta, Society of Biblical Literature, 2008.
- Henige, David, *Historical Evidence and Argument*, Madison, The University of Wisconsin Press, 2005.
- Jeanrond, Werner, *Theological Hermeneutics*, London, S.C.M., 1991.
- Lindbeck, George. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster, 1984.
- McClendon, James Wm. Jr. *Systematic Theology: Ethics, Doctrine, Witness*. 3 vols. Nashville: Abingdon Press.
- Mueller-Vollmer, Kurt, *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, New York, Continuum, 2000.
- Murphy, Nancey, Brad J. Kallenberg, and Mark Thiessen Nation, eds. *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*. Harrisburg, PA: Trinity Press International, 1997.
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition*, Kitchener, Ontario, Pandora Press, 2000.
- Oeming, Manfred, *Contemporary Biblical Hermeneutics: An Introduction*, Aldershot, Ashgate, 2006.
- Ricoeur, Paul, *Essays on Biblical Interpretation*, (ed. Lewis S. Mudge), Philadelphia, Fortress Press, 1980.
- Ricoeur, Paul, *Conflict of Interpretations: Essays in Hermeneutics*, (ed. Don Ihde), Evanston, Northwestern University Press, 1974.
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture*. Nashville: Abingdon Press, 1996.
- Thiselton, Anthony C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description with special reference to Heidegger, Bultmann, Gadamer, and Wittgenstein*, Exeter, Paternoster, 1980.
- Thiselton, Anthony, *The Hermeneutics of Doctrine*, Grand Rapids, Eerdmans, 2007.
- Tracy, David, *On Naming the Present: Reflections on God, Hermeneutics, and Church*, Maryknoll, Orbis Books, 1994 / London, SCM, 1994..
- Vanhoozer, Kevin, *Is There a Meaning in this Text? The Bible, the Reader, and the Morality of Literary Knowledge*, Grand Rapids, Zondervan, 1998.
- W.C.C. Commission on Faith and Order, *A Treasure in Earthen Vessels: An Instrument for an Ecumenical Reflection on Hermeneutics*, Geneva, World Council of Churches, 1998.
- Westphal, Merold, *Whose Community? Which Interpretation? Philosophical Hermeneutics for the Church*, Grand Rapids, Baker Academic, 2009.
- Wright, Christopher, *The Mission of God: Unlocking the Bible's Grand Narrative*, Downers Grove, IVP Academic, 2006.

# BS-C705 UNDERSTANDING BIBLICAL TEXTS IN THEIR ORIGINAL LANGUAGES

20 UW Credits

(Compulsory Core Module)

## *Course Tutors*

Rollin G Grams BA, MTS, PhD  
Lydie Kucová BA (Hons.), MTh, PhD

*Mode and Place of delivery* Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

*Methods of Assessment* A portfolio of assignments (60% of final mark)  
**and**  
one essay of up to 3.000 words (40% of final mark)

*Teaching Method* Intensive Teaching, involving seminars, some lectures, and presentations

*Prerequisites* Students will need to have achieved an appropriate level of competence in Biblical Hebrew and/or Greek before undertaking this module, preferably equivalent to at least two years full-time study within an undergraduate course. If necessary, a qualifying examination will be held. (This is a compulsory core module).

*Contact Hours* N/A

*Learning Outcomes* On successful completion of this module, students should be able to:

- Engage in advanced level reading of the Hebrew/Greek text of the Old/New Testament.
- Develop their ability to interpret the Hebrew/Greek text in light of various modern hermeneutical approaches, to make informed judgements on textual variants, and to assess the influence of set texts on later interpretation.
- Appreciate and critically engage with secondary literature such as commentaries and other exegetical literature.

## *Content*

1. Theory and practice of textual criticism
2. Guided literary and theological analysis of selected texts, chosen by the instructor(s) from different genres, e.g. narratives, legal material, poetry, prophetic and wisdom, gospel, epistle and apocalyptic literature.
3. Studies of the historical, social and geopolitical world of the Bible
4. The application of exegesis: philological, grammatical, syntactical and contextual analysis
5. The application of appropriate methods of biblical criticism

6. Guided literary, exegetical and theological analysis of material as listed in the assignments for the essay.
7. From exegesis to communication; Meaning and message

*Transferable Skills: Practiced / Assessed*

- **Analytical:** Students will develop advanced skills to work with biblical language and the original text.
- **Synthetic:** Students will appreciate the variety of methods and skills learned as they move from analytical textual work to the synthetic, developing the message of the text.
- **Theological:** Students will gain insight into solid biblical studies that starts with a particular text and develops its theology, comparing this outcome with the wider biblical theology.
- **Applicatory:** Students will learn how to move from text to the meaning of it and from the meaning to the message.

*Indicative Bibliography*

Reader: Grams, Rollin. *Handbook for NT Interpretation*, unpublished draft version on IBTS Moodle.

Barr, James. *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961)

Carson, Don A. *Exegetical Fallacies* (Grand Rapids, MI: Baker, 1984)

Conybeare, F.C. Stock S G. *Grammar of Septuagint Greek* (Hendrickson, 1995)

Davis, Ellen F. and Hays, Richard B. (editors). *The Art of Reading Scripture* (Eerdmans, 2003)

Ewert, David. *From Ancient Tablets to Modern Translations: A General Introduction to the Bible* (Grand Rapids: Zondervan, 1993)

Fee, Gordon. *New Testament Exegesis*, 3<sup>rd</sup> ed. (Westminster Press, 2002)

Goldingay, John. *Models for Interpretation of Scripture* (Grand Rapids, MI: Eerdmans, 1995)

Green, Joel B. ed. *Hearing the New Testament: Strategies for Interpretation* (Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1995)

Köhler, L.W. Baumgartner et al. *The Hebrew and Aramaic Lexicon of the Old Testament*, 5 vols., trans. M. E. J. Richardson (Leiden/New York: Brill, 1994-2000)

Louw, J.P., E.A. Nida. *A Greek-English lexicon of the New Testament based on Semantic Domains* (New York, 1988)

Matthews, V.U. and J.C. Moyer. *The Old Testament: Text and Context* (Hendrickson, 1997)

Mounce, William D. *Basics of Biblical Greek: Grammar*. Second Edition, with CD Rom (Grand Rapids, MI: Zondervan, 1993, 2003)

Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, revised and expanded (Downers Grove, IL: InterVarsity, 2006)

Patico, Gary D. and van Pelt, Miles V. *Basics of Biblical Hebrew Grammar* (Michigan: Zondervan, 2001)

Schertz, Mary & Perry Yoder. *Seeing the Text: Exegesis for Students of Greek and Hebrew* (Nashville: Abingdon. Shillington, 2001)

Steck, Odil H. *Old Testament Exegesis: A Guide to the Methodology* (Atlanta: Scholars Press, 1995)

Stuart, Douglas. *Old Testament Exegesis*, 3<sup>rd</sup> ed. (Philadelphia: Westminster Press, 2001)

Tov, E. *Textual Criticism of the Hebrew Bible*, 2nd rev. ed. (Minneapolis: Fortress; Assen: Royal Van Gorcum, 2001)

Tuckett, Christopher M. *Reading the New Testament: Methods of Interpretation* (Philadelphia: Fortress, 1987)

Wallace, Daniel B. *Greek Grammar: Beyond the Basics* (Zondervan, 1996)

Waltke, Bruce K. and O'Conner. *An Introduction to Biblical Hebrew Syntax* (Winona Lake; Eisenbrauns, 1990)

Würthwein, Ernst. *The Text of the Old Testament* (Grand Rapids: Eerdmans, 1979)

**BS-V752 BIBLICAL NARRATIVE**  
**20 UW Credits or 40 UW Credits**  
**(Optional Module)**

*Course Tutors*

Rollin G Grams BA, MTS, PhD  
Lydie Kucová BA (Hons.), MTh, PhD  
The Revd Robin L Routledge BA, MA, PhD

*Mode and Place of delivery* Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

*Methods of Assessment*

For 20 credits:  
One essay of up to 5000 words from section 1

For 40 credits:  
One essay of up to 5000 words from section 1  
**and**  
A second essay of up to 5000 words from section 2

*Teaching Method*

Intensive Teaching, involving seminars, some lectures, and presentations

*Prerequisites*

N/A (This is a compulsory core module).

*Contact Hours*

N/A

*Learning Outcomes*

On successful completion of this module, students should be able to:

- Display additional knowledge about different hermeneutical approaches in comparison with the biblical narrative hermeneutics
- Engage in sensitive interpretation of Biblical narratives in the light of recent developments in the field.
- Examine a variety of approaches and develop in the process their own skills in interpreting different narratives in the light of the approaches considered.

Students who take the module for 40 credits will further be able to:

- Apply narrative interpretation to a certain biblical text in using different narrative hermeneutical tools
- Nuance their understanding of narrative hermeneutics through interpretative work on a text from OT or NT
- Gain experience in use of narrative hermeneutics.

*Content*

1. An investigation of various modern methods of reading Biblical narrative, including canonical approaches, holistic readings, rhetorical criticism, close reading, reader-response approaches, and feminist readings.
2. The methods, structures and forms of Biblical narratives, the role of

themes, motifs, and plots within Biblical narrative, and the nature of narrative theology.

3. The role of narrative within the Bible, with a study of large and small scale narratives, selected from different areas of the scripture.

*Transferable Skills: Practiced / Assessed*

- **Analytical:** Students will be able to critically evaluate a variety of hermeneutical approaches. They will develop skills of narrative hermeneutics to analyse any biblical text.
- **Synthetic:** Students will compare and appreciate the alternative narrative approach to the classic historic-critical hermeneutics.
- **Theological:** Students will gain insight into the text, as they analyse a narrative text and develop through narrative hermeneutic tools a theology of the narrator.
- **Applicatory:** Students will learn how to use the narrative approach and develop outcomes that will be relevant to their ministry.

*Indicative Bibliography*

Alter, R., *The Art of Biblical Narrative* (London, Sydney: Allen & Unwin, 1981)

Amit, Y. *Reading Biblical narratives: Literary criticism and the Hebrew Bible* (Fortress, 2001)

Bar-Efrat, S., *Narrative Art in the Bible* (Bible and Literature Series 17) (Sheffield: Almond, 1989)

Berlin, A., *Poetics and the Interpretation of Biblical Narrative* (Bible and Literature Series 9) (Sheffield: Almond, 1983)

Brown, Jannine K. *The disciples in narrative perspective: the portrayal and function of the Matthean disciples* (SBL, 2002)

Brueggemann, W., *Genesis* (Interpretation) (Atlanta: John Knox, 1982)

Dennis, T., *Sarah Laughed: Women's Voices in the Old Testament* (London: SPCK, 1994)

Exum, J.C., *Tragedy and Biblical Narrative: Arrows of the Almighty* (Cambridge: CUP, 1992)

Fewell, D.N. (ed.), *Reading between Texts: Intertextuality and the Hebrew Bible* (Louisville: Westminster/John Knox, 1992)

Gunn, D.M. and Fewell, D.N., *Narrative in the Hebrew Bible* (Oxford Bible Series) (Oxford: OUP, 1993)

Hock, Ronald F., J. Bradley Chance and Judith Perkins, eds. *Ancient fiction and early Christian narrative* (Scholars Press, 1998)

Lee, David. *Luke's stories of Jesus: theological reading of gospel narrative and the legacy of Hans Frei* (Sheffield Academic Press, 1999)

McComiskey, Douglas S. *Luk an theology in the light of the Gospel's literary structure* (Paternoster, 2004)

Miscall, P.D., *The Workings of Old Testament Narrative* (SBL Semeia Studies) (Philadelphia: Fortress / Chico: Scholars, 1983)

Phelan, James and Peter J. Rabinowitz. *A companion to narrative theory* (Blackwell Publishing, 2005)

Prewitt, T.J., *The Elusive Covenant: A Structural-Semiotic Reading of Genesis* (Bloomington: Indiana UP, 1990)

Resseguie, James L. *Revelation unsealed: a narrative critical approach to John's Apocalypse* (Brill, 1998)

Rhoads, David and Kari Syreeni, eds. *Characterization in the Gospels: reconceiving narrative criticism* (Sheffield Academic Press, 1999)

Sheeley, Steven M. *Narrative asides in Luke-Acts*, JSNT 72 (Sheffield, 1992)

Sternberg, M., *The Poetics of Biblical Narrative* (Indiana Literary Biblical Series) (Bloomington: Indiana UP, 1985)

Tovey, Derek. *Narrative art and act in the Fourth Gospel* (Sheffield Academic Press, 1997)

Trible, P., *Texts of Terror: Literary Feminist Readings of Biblical Narratives* (Overtures to Biblical Theology 13) (Philadelphia: Fortress, 1984)

Wenham, G. J., *Story as Torah* (T&T Clark, 2000)

**BS-V751 BIBLICAL ETHICS**  
**20 UW Credits or 40 UW Credits**  
**(Optional Module)**

*Course Tutors*

Rollin G Grams BA, MTS, PhD  
 Lydie Kucová BA (Hons.), MTh, PhD  
 The Revd Robin L Routledge BA, MA, PhD

*Module Leaders and Team* Dr Robin Routledge and Dr Rollin Grams  
 Dr Lydie Kucová

*Mode and Place of delivery* Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

*Methods of Assessment* For 20 credits:  
 One essay of up to 5000 words from section 1 or 2

For 40 credits:  
 One essay of up to 5000 words from section 1  
 and  
 a second essay of up to 5000 words from section 2

*Teaching Method* Intensive Teaching, involving seminars, some lectures, and presentations

*Prerequisites* N/A (This is a compulsory core module).

*Contact Hours* N/A

*Learning Outcomes* On successful completion of this module, students should be able to:

- Display an introductory knowledge of Christian ethics and Biblical ethics, including the primary and secondary literature involved.
- Show familiarity with methodologies scholars have used and settle on an approach to Christian ethics for ministry that is consistent with their theological tradition.
- Address ethical issues from a Biblical and Christian perspective.
- Apply biblical ethics answers to cases from their own context

Students who take the module for 40 credits will further be able to:

- Develop from a particular text in the Old or New Testament its ethical message
- Indicate knowledge of ethical concerns of a particular biblical author or time, dealing with issues such as rich and poor, relations between women and men, etc.
- Critically engage with different biblical ethical approaches as presented by different authors.

## Content

1. Introduction to Christian Ethics
2. Key Texts in OT, NT, and Biblical Ethics
3. Ethics in Specific Biblical Texts and/or Authors
4. The Use of the Bible in Specific Topics for Christian Ethics

## Transferable Skills: Practiced / Assessed

- **Analytical:** Students will have a basic grasp of overall approaches to Christian ethics. They will be able to read and evaluate literature on OT, NT and Biblical ethics.
- **Synthetic:** Students will appreciate careful Biblical interpretation and proper use of the Bible for Christian ethics. They will wrestle with the question of the unity and diversity of Scripture with respect to Biblical ethics.
- Students will appreciate the issues involved in synthesizing the diverse Biblical texts pertinent to a specific topic while being encouraged to develop a synthesis of the texts which has intellectual and theological integrity (particularly for community identity and mission practice).
- **Theological:** Students will gain particular familiarity with ethics in certain Biblical books and/or authors and the secondary literature on these. They will gain particular familiarity with particular ethical topics and with the use of the Bible in moral argument.
- **Applicatory:** Students will understand ways to engage the Biblical text for contextual moral issues arising in ministry.

## Indicative Bibliography

- Albertz, R. *A History of Israelite Religion in the Old Testament Period*, 2 vols. (London: SCM, 1994)
- Barker, P.A. *Triumph of grace in Deuteronomy* (Carlisle: Paternoster, 2004)
- Barton, J. *Ethics and the Old Testament* (London: SCM, 2010<sup>2</sup>)
- Barton, J. *Understanding Old Testament Ethics* (Louisville, KY: Westminster/John Knox, 2003)
- Bauckham, Richard. *The Bible in Politics: How to Read the Bible Politically* (Louisville, KY: Westminster/John Knox Press, 1989)
- Birch, B.C. *Let Justice Roll Down: The Old Testament, Ethics and Christian Life* (Louisville: Westminster John Knox Press, 1991)
- Brown, William P., ed. *Character and Scripture: Moral Formation, Community, and Biblical Interpretation* (Grand Rapids, MI: Eerdmans, 2002)
- Brueggemann, W. *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997)
- Carroll, M. Daniel & Lapsey, Jacqueline E. *Character Ethics and the Old Testament* (Louisville, KY: Westminster John Knox, 2007)
- Davies, E. *Immoral Bible: Approaches to Biblical Ethics* (T&T Clark, 2010)
- Davies, E. *Prophecy and Ethics: Isaiah and the Ethical Traditions of Israel* (Sheffield: JSOT Press, 1981)
- Charles E. Curran and Richard A. McCormick, S.J., eds. *The Use of Scripture in Moral Theology* (New York: Paulist Press, 1984)
- Fowl, Stephen E. and L. Gregory Jones. *Reading in Communion: Scripture and Ethics in Christian Life* (Grand Rapids: Eerdmans, 1991)
- Hays, Richard B. *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (San Francisco: Harper Collins, 1996)
- Janzen, Waldemar. *Old Testament ethics: a paradigmatic approach* (Louisville, KY: Westminster, 1994)
- Longenecker, Richard N., ed. *Patterns of Discipleship in the New Testament* (Grand Rapids: Eerdmans,

- 1996)
- Mott, Stephen Charles. *Biblical Ethics and Social Change* (Oxford University Press, 1982)
- Muilenberg, J. *The Way of Israel: Biblical Faith and Ethics* (New York: Harper and Row, 1961)
- Parry, R. *Old Testament story and Christian ethics* (Carlisle: Paternoster, 2004)
- Rodd, Cyril S. *Glimpses of a Strange Land: Studies in Old Testament Ethics*. (London: Continuum, 2001)
- Rogerson, J. *The Bible in Ethics: the Second Sheffield Colloquium* (London: Continuum, 1995)
- Rogerson, J. *Theory and Practice in Old Testament Ethics* (London: Continuum, 2004)
- Schrage, Wolfgang *The Ethics of the New Testament*, trans. David Green (Philadelphia: Fortress Press, 1988)
- Siker, Jeffrey S. *Scripture and Ethics* (Oxford: OUP, 1997)
- Verhey, Allen. *The Great Reversal: Ethics and the New Testament* (Grand Rapids, MI: Eerdmans, 1984)
- Wenham, G.J. *Story as Torah* (T & T Clark, 2000)
- Wright, C.J.H. *Old Testament Ethics for the People of God* (Downers Grove: InterVarsity Press, 2004)

**BS-V753 THEMES IN BIBLICAL THEOLOGY**  
**20 UW Credits or 40 UW Credits**  
**(Optional Module)**

*Course Tutors*

Rollin G Grams BA, MTS, PhD  
Lydie Kucová BA (Hons.), MTh, PhD  
The Revd Robin L Routledge BA, MA, PhD

<i>Module Leaders and Team</i>	Dr Robin Routledge, Dr Rollin Grams Dr Lydie Kucová and Dr Matthew Thomas
<i>Mode and Place of delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	For 20 credits: One essay of up to 5000 words from section 1 or 2  For 40 credits: One essay of up to 5000 words from section 1 and a second essay of up to 5000 words from section 2
<i>Teaching Method</i>	This module places an emphasis on students' reading in Biblical theology and primarily involves reading recent literature. The seminar approach will be used for as many class sessions as possible (depending on the number of students enrolled in the module), with each student preparing two book reviews (about 1,250 words) to present in the seminar and guide the discussion. Otherwise, lectures and discussion will be the teaching method in class sessions.
<i>Prerequisites</i>	Biblical Studies core modules
<i>Contact Hours</i>	N/A
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"><li>• Have a basis on which to continue further study in the field.</li><li>• Analyse and critique arguments in Biblical theology.</li><li>• Demonstrate a critically honed approach to Biblical theology.</li><li>• Relate the synthetic task of Biblical theology to other tasks of theology (exegesis, theology, hermeneutics, pragmatic tasks such as missions, ethics, etc.) and to their ecclesiastical community.</li></ul> Students who take the module for 40 credits will further be able to: <ul style="list-style-type: none"><li>• Work with particular textual passages or books in developing a biblical theology from the text</li><li>• Have a better understanding of a particular theme in biblical theology</li></ul>

such as covenant, Christology, salvation, etc.

### Content

1. **Primary Works in Biblical Theology:** Old Testament, New Testament, Biblical theology (see indicative bibliography). Issues of method will be addressed here (approaches in different 'schools'; unity and diversity between the testaments, including the continuity/discontinuity of the Law and the use of the OT in the NT; suggestions about theological 'centres'; etc.).
2. **Specific Topics and Recent Writings:** OT, NT and Biblical theological topics will be chosen each year for the seminars and lectures. These might focus on a theme, such as Torah, covenant, Kingdom of God, Christology, the NT use of the OT, etc. They might focus on particular books or authors, such as the theology of the Pentateuch, Isaiah, Matthew, Paul, etc.
3. **Biblical Theology in one's Context and Tradition:** Here an additional two themes will be discussed that are particularly relevant to students in their contexts and ecclesiastical traditions. Topics such as baptism, the Holy Spirit, the authority of Scripture in Biblical theology, prayer, missions, evangelism, etc. will be chosen for consideration in the module.

### Transferable Skills: Practiced / Assessed

- **Analytical:** Students will read widely and write knowledgeably in Biblical Theology.
- **Synthetic:** Students will be able to appreciate the contribution of Biblical theology to the contexts and theological traditions of students in the class (typically, 'baptistic' churches in Europe and Central Asia).
- **Theological:** Students will gain an overview of scholarly discussion in Biblical theology: the schools of thought, points of debate, development within the field, salient contributions by particular authors, and the present state of the field (OT theology, NT theology and Biblical theology).
- **Applicatory:** Students will develop analytical and critical skills for reading and research in Biblical theology.

### Indicative Bibliography

- Anderson, B. W. *Contours of Old Testament Theology* (Minneapolis, Fortress Press, 1999)
- Barr, James. *The Concept of Biblical Theology: an Old Testament Perspective* (London: SCM, 1999)
- Brueggemann, Walter. *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997)
- Caird, G. B. *New Testament Theology*, completed and edited by L. D. Hurst (Oxford: Clarendon Press, 1994)
- Childs, Brevard. *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (London and Minneapolis: SCM; Augsburg Fortress, 1992)
- Dumbrell, W. J. *The Faith of Israel: A Theological Survey of the Old Testament*, 2<sup>nd</sup> ed. (Downers Grove, IN: IVP, 2002)
- Dunn, James D. G. *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (Westminster, 1977)
- Eichrodt, Walter. *Theology of the Old Testament*, 2 vols. (The Old Testament Library), translated by J. A. Baker (Philadelphia, Pa.: Westminster Press Philadelphia, 1965-7)

- Georg Strecker. *Theology of the New Testament*, trans. M. Eugene Boring (Louisville, KY: Westminster John Knox Press, 2000), from *Theologie des Neues Testaments* (Berlin: Walter de Gruyter & Co., 1996)
- Gerhard Hasel. *Old Testament Theology: Basic Issues in the Current Debate*, rev. ed. (Grand Rapids: Eerdmans, 1972)
- Goldingay, John. *Old Testament Theology*, vol. 1: Israel's Gospel (Downers Grove, IL: InterVarsity Press, 2003)
- Goppelt, Leonhard. *Theology of the New Testament*, vols. 1 and 2, trans. J. Alsup (Grand Rapids, MI: Eerdmans, 1981)
- Hafemann, Scott J., ed. *Biblical Theology: Retrospect and Prospect* (Downers Grove: IVP, 2002)
- House, P.R. *Old Testament Theology* (Downers Grove, IL: Inter Varsity Press, 1998)
- Hubbard, R. L., Jr., R. K. Johnston, and R. P. Meye, eds. *Studies in Old Testament Theology* (Dallas: Word, 1992)
- Kaiser, Walter C., Jr. *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978)
- Ladd, George Eldon. *A Theology of the New Testament*, rev. ed. (Grand Rapids, MI: Eerdmans, 1993)
- Motyer, Steve. 'Two Testaments, One Biblical Theology.' In *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*, ed. by Joel B. Green and Max Turner (Grand Rapids, MI; Cambridge, UK: Eerdmans, 2000)
- Ollenburger, Ben C., Elmer A Martens, Gerhard F. Hasel, eds. *The Flowering of Old Testament Theology* (Winona Lake: Eisenbrauns, 1992)
- Preuss, H.D. *Old Testament Theology* (Westminster, 1995-6)
- Rendtorff, Rolf. *Canonical Hebrew Bible: a theology of the Old Testament*, transl. by David E. Orton (Deo, 2005)
- Seitz, Christopher. *Word Without End: The Old Testament as Abiding Theological Witness* (Grand Rapids: Eerdmans, 1998)
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## **BS-C702 BIBLE, COMMUNITY AND CONTEXT 2**

**20 UW Credits**

**(the course will be discontinued in 2012-2013)**

### *Course Tutors*

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The Revd Robin L Routledge BA, MA, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	One essay of up to 5000 words
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Bible, Community and Context 1 (This is a compulsory core module)
<i>Contact Hours</i>	N/A
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"><li>• Display insights from the historical and current discussion on biblical interpretation</li><li>• Understand different hermeneutical approaches, be able to compare and to point out their strengths and weaknesses</li><li>• Recognise, appreciate and criticise his/her own community hermeneutics</li><li>• Practice different hermeneutical methods by applying them in Bible interpretation.</li><li>• Critically evaluate mission and ministry theology and praxis from the biblical text.</li></ul>

*Content*

8. The Task of Textual Interpretation: History of Interpretation (overview) and Historical-Critical Method (OT)
9. The Task of Textual Interpretation: History of Interpretation (overview) and Historical-Critical Method (NT)
10. The Task of Textual Interpretation: Recent Developments in Interpretation (OT)
11. The Task of Textual Interpretation: Recent Developments in Interpretation (NT)
12. Workshop: Hermeneutics and Exegesis
13. Interpretation in the Baptist/Anabaptist Tradition
14. The Synthetic Task: Biblical Theology (An overview)
15. The Task of Contextual Application: Uses of the Bible for Mission Theology and Practice
16. Biblical Understandings of the People of God: Identity and Mission, Old Testament
17. Biblical Understandings of the People of God: Identity and Mission, New Testament
18. The Task of Contextual Application: Biblical (and other) arguments for Christian Social Ethics
19. The Task of Contextual Application: The Context of the Missional Community
20. The Task of Contextual Application: Rival Versions of the Mission of the Church - D. Bosch
21. The Task of Contextual Application H Richard Niebuhr's 'Christ and Culture'
22. Workshop and Summing Up (a round table)

*Transferable Skills: Practiced / Assessed*

- **Analytical:** Students will gain insights into various hermeneutical approaches and be able to evaluate them critically. They will further develop the ability to use literature designed for Biblical study to inquire into the meaning of texts and gain some critical awareness of the proper use of texts for theological arguments. (See BCC 1)
- **Synthetic:** Students will appreciate the issues involved in synthesizing the diverse Biblical texts in developing a biblical theology of mission. They will be able to develop a synthesis of texts, which has intellectual and theological integrity (See BCC1).
- **Theological:** Students will be able to start with the task of textual interpretation and move through the synthetic task to the contextual application.
- **Applicatory:** Students will learn how to use Scripture in their own theology of the church and missions and to apply Scripture to the issues they face in their ministry (see BCC 1).

***Indicative Bibliography***

- Adna, J. and H. Kvalbein, eds. *The Mission of the Early Church to Jews and Gentiles* (WUNT 127) (Tübingen: Mohr Siebeck, 2000)
- Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World* (Carlisle: Paternoster Press and Grand Rapids, MI: Baker Book House, 2003)
- Bolt, P. G. and M. Thompson. *The Gospel to the Nations: Perspectives on Paul's Mission* (Leicester: IVP, 2000)

- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series 16. Maryknoll: Orbis, 2001)
- Bray, Gerald. *Biblical Interpretation Past and Present* (Leicester: IVP, 1996)
- Brown, William P., ed. *Character and Scripture: Moral Formation, Community, and Biblical Interpretation* (Grand Rapids, MI: Eerdmans, 2002)
- Fee, Gordon. *Listening to the Spirit in the Text* (Grand Rapids, MI: Eerdmans, 2000)
- Fee, Gordon. *New Testament Exegesis* (Westminster Press, 1993)
- Goldingay, John. *Models for Interpretation of Scripture* (Grand Rapids, MI: Eerdmans, 1995)
- Goodman, M. *Mission and Conversion: Proselytizing in the Religious History of the Roman Empire* (Oxford: Oxford University Press, 1994)
- Grams, Rollin G. *Gospel and Mission in Paul's Ethics*, unpublished Ph.D. Dissertation (Duke University, 1989)
- Green, Joel B. ed. *Hearing the New Testament: Strategies for Interpretation* (Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1995)
- Hays, Richard B. *Echoes of Scripture in the Letters of Paul* (New Haven, CT/London: Yale University Press, 1989)
- Kaiser, Walter C. *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids: Baker, 2000)
- Köstenberger, A. J. and P. T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (New Studies in Biblical Theology 11) (Leicester: Apollos/ Downers Grove: IVP, 2001)
- Larkin, W. J. and J. F. Williams, eds. *Mission in the New Testament: An Evangelical Approach* (American Society of Missiology Series 27) (Maryknoll: Orbis, 1998)
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition* (Kitchener, Ontario: Pandora Press, 2000)
- Osborne, Grant. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: IVP, 1991)
- Park, E. C. *The Mission Discourse in Matthew's Interpretation* (WUNT II, 81) (Tübingen: Mohr Siebeck, 1995)
- Peace, R. V. *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids, Cambridge, UK: W. B. Eerdmans, 1999)
- Schottroff, W. and W. Stegemann, eds. *God of the Lowly: Socio-Historical Interpretation of the Bible* (Maryknoll, NY: Orbis Books, 1984)
- Senior, Donald and Carrol Stuhlmueller. *The Biblical Foundations for Mission* (Maryknoll: Orbis, 1983)
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture* (Nashville: Abingdon Press, 1996)
- Stott, J. M. *Paul and the Nations: The Old Testament and Jewish Background for Paul's Mission to the Nations* (WUNT 84) (Tübingen: Mohr/Siebeck, 1995)
- Stuart, Douglas. *Old Testament Exegesis* (Philadelphia: Westminster Press, 1984)
- Thiselton, Anthony. *New Horizons in Hermeneutics* (Grand Rapids, MI: Zondervan, 1992)
- Vanhoozer, Kevin. *Is There a Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge* (Grand Rapids, MI: Apollos, 1998)

## ESSAY THEMES AND QUESTIONS

### INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY – ASSESSMENT QUESTIONS

**Assessed Work:** You should choose **one** topic and write an essay of between 4,000 and 5,000 words.

1. Outline one particular approach to hermeneutics (e.g., Gadamer, Ricoeur or other) and show how it has been used in one area of theology.
2. Choose a significant passage from the Bible and look at the different ways it has been interpreted, showing how the particular hermeneutic employed leads to the different conclusions.
3. To what extent is it possible to present history “as it actually was”, and what are the implications of your answer for biblical studies and theology?
4. Choose an episode from the history of the church and show different ways in which this episode could be understood. Which of these methods in your view is the most appropriate and why?
5. Choose an episode from the history of mission or a contemporary missionary situation and show different ways in which this episode could be understood. Which of these methods in your view is the most appropriate and why?
6. Through an engagement with, e.g., Richard Bauckham’s book *Bible and Mission: Christian Witness in a Postmodern World*, (or another agreed text), discuss the appropriateness of a missional hermeneutic of the Bible.
7. Give a description of an ethical issue or a ministry of outreach and/or social engagement you are familiar with, and outline possible biblical/theological interpretive approaches to it.
8. What are the advantages and disadvantages of the current turn to hermeneutics in theology?
9. Is there a way of interpreting the Scriptures and doing theology that can be termed ‘baptistic’? Discuss, with reference to your own church or a community well known to you.
10. In the light of a cultural-linguistic understanding of the nature of theology, evaluate the relationship between the narrative integrity of the biblical text and narrative approaches to the task of theology.

## Understanding Biblical Texts in Their Original Languages – Assessment Questions

*You are required to write ONE essay of 3,000 words on one of the following topics:*

### Old Testament:

1. Discuss the relationship between the hand of God and the Ark of God in 1 Samuel
2. Evaluate the nature of God's purposes for the nations in Isaiah 49
3. Analyze and discuss the characterization of the key figures in Job 1-2
4. Explain the significance and meaning of the Ark in 1 Samuel 4.
5. Discuss the relationship between covenant and kingship in 2 Samuel 6 and 7
6. Analyse the main theological themes in Isaiah 6
7. Discuss the implications of the servant's suffering in Isaiah 52-53
8. Does Job 1-2 serve as a good prologue to the book?
9. What theological views are expressed in Job 42?

### New Testament:

Choose a passage read in class, then write an exegesis paper on the passage which demonstrates a knowledge of the passage, how the passage fits in the epistle, and, to the extent that this is helpful for interpreting the passage, how the passage relates to Pauline theology and/or ethics.

Or chose one of the following for NT:

1. What understanding of Jesus and his saving work underlies Paul's letter to the Romans?
2. From your reading of Romans, suggest how Paul would defend himself against a charge of offering 'cheap grace'?
3. Compare the relationship of the Church to Israel in Romans and Ephesians.
4. What did Paul mean by 'principalities and powers' and how should we understand them?
5. Write an essay on the unity of the church in Ephesians.
6. Why did Paul write Romans?
7. Are we to relate the message of Romans to universal theological and individualistic concerns?  
Or are we to relate this epistle strictly to the question of Jews and Gentiles?
8. Critically assess James D. G. Dunn's understanding of 'works of the Law' in Romans.
9. Critically assess C. K. Barrett's argument in 'Deuteropauline Ethics: Some Observations,' in *Theology and Ethics in Paul and His Interpreters*, ed. E. H. Lovering, Jr. and J. L. Sumney (pp. 161ff.), vis-à-vis Romans and Ephesians.

*... and a portfolio of assignments*

# 'Portfolio' Assignment

A. Students are to translate the following texts on their own and for review in class:

For NT students: all of Ephesians;

for OT students: Exod 15; Exod. 21:1-11; 1 Sam. 4-6; Isa. 6; Isa. 49; Job 3.

B. In addition, they are to prepare a portfolio of work in a particular section of the set translations. This section will be a self-contained section of no fewer than 20 verses (e.g., Ephesians 1.3-23; Isaiah 49.1-26) and must not be taken from a section addressed in the exegetical paper (the other assignment for this module). This portfolio will include the student's:

1. own translation into English, with *footnotes* explaining difficult choices made for:
  - a. textual criticism,
  - b. the meaning of words,
  - c. grammatical issues,
  - d. translation.
2. word study essay (up to 1,000 words).
  - a. For NT students, the paper should focus on a key theological term in the translation.
  - b. For OT students, the paper should focus on any peculiar term or phrase in the text being translated.  
Here the student will demonstrate his/her ability to do a word study using primary texts and relevant lexicons, theological dictionaries, and concordances (electronic or otherwise).
3. 'backgrounds' essay in which the student collects primary source quotations that help us understand the historical or cultural background to the texts being translated.
  - a. For NT students, the paper should consist of quotations from about 21 primary sources, spread out between Jewish (not Old Testament), Greek/Roman, and Early Church writings. Keep the primary sources within the dates of about 5<sup>th</sup> century B.C. and 5<sup>th</sup> century A.D., but collect interesting and relevant quotes.
  - b. For OT students, the paper should be a brief essay (up to 1,000 words) that discusses the historical context of the writing, with possible references to other Ancient Near Eastern primary sources.
4. intertextuality/tradition essay (about 1,000 words) on a verse in the translation.
  - a. For NT students, the essay will be a 'NT use of the OT' essay (whether a quotation, paraphrase, allusion, or echo).
  - b. For OT students, the essay will explore how a text uses earlier traditions in the literature (if part '3' involves historical backgrounds, this part '4' involves the literary context).

## Biblical Narrative - Assessment Questions

**Assessed Work:** You are required to write TWO essays of 4,000 – 5,000 words for a double module, one from Section One and one from Section Two. For a single module write one essay of 4,000 – 5,000 words from Section One.

### *Section One*

- 1) Evaluate Robert Alter's view that OT narrative is 'historicised prose fiction'.
- 2) To what extent should historical issues be taken into account in interpreting biblical narrative?
- 3) Assess the strengths and weaknesses of the final form approach to Biblical narrative.

### *Section Two*

#### **Old Testament**

- 1) To what extent can Laurence Turner's concept of 'announcements of plot' enhance the reader's appreciation of the story of Jacob?
- 2) Evaluate the view that 1 Samuel 15 may be regarded as the theological and psychological (in the sense having to do with personality and character) centre of the story of king Saul.
- 3) Assess the role played by women in the development of the story of David.
- 4) Analyse the methods used by the narrator to characterise and denote the varying points of view of the participants in the story of Amnon and Tamar (2 Samuel 13:1-22)
- 5) Examine the ways in which the narrative techniques you have studied contribute to the interpretation of 1 Kings 1.
- 6) Analyse the structure and techniques of the narrative in the book of Esther, with particular reference to the theme of the Providence of God.

#### **New Testament**

- 1) John's gospel contains a number of significant discourses and dialogues of Jesus with individuals. Discuss the narrative effect of these dialogues in the gospel of John.
- 2) Analyse the miracle narratives of Matthew 8 and 9 with particular interest on christology and soteriology. How does the Sermon on the Mount influence this text?
- 3) The Acts narratives are set in the framework of 1:18. Analyse the methods used by the narrator and the results of one particular narrative in Acts.
- 4) Different attempts have been made to study the various narrative parts in the book of Revelation and to find a unifying pattern. Discuss with different Revelation exegetes if such a pattern exist and what it may be.

- 5) Examine the ways in which the narrative techniques you have studied contribute to the interpretation of one of Mark's stories about Jesus.
- 6) Critically evaluate Tannehill's approach to interpreting Luke-Acts as a unified narrative. How has his perspective been confirmed, critiqued and expanded by other authors in the field?

## Biblical Ethics – Assessment Questions

**Assessed Work:** You are required to write TWO essays of 4,000 – 5,000 words for a double module, one from Section One and one from Section Two. For a single module write one essay of 4,000 – 5,000 words from Section One.

### *Section One*

During the module lectures, you will be asked to write up a moral case study which relates to your context for discussion in a seminar. This should be about two or three pages in length, but the length is not an issue. This case study will not be part of the mark, but must be handed in with your essay. (There are examples of moral case studies in Central/Eastern Europe for you to use.)

The model for this essay in the New Testament area will be the five examples found in the last section of Richard Hays' *The Moral Vision of the New Testament*. He considers the following issues:

1. Divorce
2. The Use of Violent Force
3. Homosexuality
4. Ethnic conflict
5. Abortion.

My examples of case studies will suggest issues relevant to the Central/East European context. You must have your topic approved during the first week and ready for discussion by Monday of the second week of lectures/seminars.

The essay should demonstrate your ability to analyse a moral situation with respect to ethical categories, use Scripture in an appropriate and defensible way (following Hays' four tasks for Christian ethics—descriptive, synthetic, hermeneutical, and applicatory), and use secondary sources appropriately and critically.

### *Section Two*

Choose **one** of the following (OT or NT):

#### From Old Testament:

- 1) *Throughout the course of history, women have rarely been allowed to name their experiences. Just as Rachel's child and Rachel's ordeal [Gen. 35:18] are renamed by her husband so women's experiences have countless times been inscribed or reinscribed by men (D.N. Fewell, 'Reading the Bible Ideologically, p. 239)]. Discuss and evaluate Fewell's comment insofar as it relates to the voices, experiences and treatment of women in the Old Testament.*

- 2) Outline the main sources of ethical teaching in the Old Testament. What are the key issues in the debate about the ethical authority of the Old Testament for the Christian life?
- 3) 'Proverbs seems to say 'Here are the rules for life; try them and find that they will work'. Job and Ecclesiastes say 'We did, and they don't' (Hubbard, 'The Wisdom Movement and Israel's Covenant Faith', p. 6). Discuss the ethical tensions within the Wisdom Literature of the Old Testament.
- 4) Discuss and evaluate the view expressed by Brueggemann (*Theology of the OT*, pp. 359-99) that the OT description of the character of God contains ambiguous and even negative elements. What are the implications of this for Old Testament ethics?
- 5) Analyse and discuss the response of Old Testament prophets to the corruption of state institutions in ancient Israel/Judah.
- 6) To what extent are the Old Testament writers 'interested parties', with what they write coloured by world-view, gender, status and position in society? How far do Old Testament texts reflect the ideology of those with the ability and power to ensure that their view prevails?
- 7) Discuss and evaluate various approaches proposed for the use of OT law for Christian ethics. Examine the issues involved, which laws are binding, or even if that is the right question.
- 8) Describe the differences in using prescriptive v. descriptive passages in constructing an OT ethics – could include use of a section of law/proverbs v. a narrative piece (e.g., 2 Samuel 11-12)
- 9) Brueggemann's assertion of ambiguous God in context of a specific passage (e.g., servant songs in Isaiah, holy war in Joshua and elsewhere, plagues on Egypt in Exodus) – this would need further fleshing out

From New Testament: (Essay questions that have been approved with the NT Ethics module in the past)

- 1) Write an essay in which you consider the appropriate use of Scripture at the *moral rule level* by NT writers and Christians today.
- 2) Evaluate the interpretations of the *role of the Mosaic Law* for Christians to be found in *one* of the following NT writings: Matthew, Romans, Galatians, James. How should Christians use the Law today?
- 3) Write an essay in which you outline the issues involved in developing a *Christian social ethic* based on the New Testament and defend your own position.
- 4) Write an essay in which you critically assess Richard Hays' approach to *the synthetic task for Christian ethics*.
- 5) Evaluate Thomas Ogletree's conclusion that the tendency of many NT writings is towards a *perfectionist ethic*. Does this mean that Christian ethics today should primarily focus on the virtues of Christian character?
- 6) **Matthew.** Evaluate, with particular reference to the issue of *action*, the following statement: 'One might say that the Sermon on the Mount is primarily concerned with the prayer of *active* men and women, or that its central thrust is the justification by grace alone of those who *strive for*

*righteousness*' (Ulrich Luz, *The Theology of the Gospel of Matthew*, pp. 49f, emphasis mine).

- 7) **Paul and the Key to His Ethics.** Critique the following idea as it pertains to Pauline ethics: '...the heuristic key to Pauline theology as a whole, the point in which his major themes are rooted and to which they are ultimately oriented, is the apostle's eschatological perspective' (Victor Paul Furnish, *Theology and Ethics in Paul*, p. 114).
- 8) **Luke-Acts.** Evaluate the following statement through the positions of various Lukan scholars and in your own reading of Luke-Acts: 'Most scholars...think that Luke is more interested in issues and principles than in specific political programs. He does not, for example, seem to endorse any particular social or economic system to the exclusion of others' (Mark Allan Powell, *What are they saying about Luke?*, p. 102).
- 9) **1 Peter.** Explore the nature of the relationship between indicative and imperative for 1 Peter's moral vision (to use Richard Hays' term).
- 10) **Comparison of Two NT Authors:** Compare and contrast 'moral guidance' or 'moral empowering' (state which one you choose) in **two** of the following (state which two you choose): Matthew, Paul, Luke, or 1 Peter. Give attention in your argument to scholarly positions and be sure to present your own interpretation of the Biblical texts.

## Themes in Biblical Theology – Assessment Questions

**Assessed Work:** You are required to write TWO essays of 4,000 – 5,000 words for a double module, one from Section One and one from Section Two. For a single module write one essay of 4,000 – 5,000 words from Section One.

### *Section One: Overview of major texts/schools of thought*

- 1) Biblical Theology has shifted between attempts to outline a singular theology of the Bible (or one testament) and the examination of themes or the theology of individual biblical books. What are the problems involved with constructing a theology of the entire Bible? Is such a project possible?
- 2) For the most part, Jewish scholars have been reluctant to engage in Old Testament Theology. Is Biblical Theology an inherently Christian project? Why or why not? Be sure to incorporate Jewish voices in your discussion.
- 3) In attempting a Biblical Theology, scholars have usually employed a unifying concept or theme around which to base their theology (covenant, salvation history, etc.). Compare and contrast at least two of these 'centres' and critique their strengths and weaknesses.

### *Section 2: Issues in Biblical Theology*

- 1) Examine Genesis 2–4 on the basis of what it tells us about the basic human situation. What is the situation? Is a solution given? If so, what? In your exegesis, relate your insights to the wider field of Biblical Theology. [Could narrow the text selection to 2.7, 15-25; 3.1-24 or 4.1-16(or 26)].
- 2) Outline a basic understanding of covenant in the Old Testament. How is this concept of covenant reworked and renewed in the New Testament?
- 3) Examine the reinterpretation of covenant in Hebrews 7. [or chapter 9 or some other]
- 4) Discuss how the authority of the Old Testament is reflected in the writings of the New Testament and how can that shape our understanding of the authority of Scripture as Christians.
- 5) To what extent is it possible to derive a NT Christology from Jesus' self-understanding?
- 6) Write a critical summary and evaluation of scholarly positions on one of the following:
  - 'Adam Christology' in Paul.
  - 'Son of Man' Christology in the Gospel of John.
  - Matthew's development of Markan Christology.

## Bible, Community and Context 2 – Assessment Questions

*You are required to write ONE essay of 4,000 – 5,000 words on one of the following topics*

1. Critically evaluate Richard Hays' suggestions on intertextuality (*Echoes of Scripture in Paul*) in Biblical interpretation and the subsequent discussion among scholars.
2. Some scholars have advocated a move away from the foundationalist approach to Biblical theology that thought in terms of a 'centre'--the 'centre of OT theology,' 'the centre of NT theology,' 'the centre of Pauline theology.' One popular suggestion has been to explore the synthesis of Biblical texts in terms of narratives rather than concepts. Write an essay in which you critically evaluate this proposal.
3. In *Between Two Horizons*, Joel Green and Max Taylor ask, 'How does one engage in biblical exegesis oriented toward a constructive theological enterprise?' (p. 11). Write an essay in which you critically discuss various proposals (not only in this book) in answer to this question.
4. The role of a community in Biblical interpretation has been increasingly emphasised in the past thirty years. Examples of this emphasis are: 'theological exegesis,' 'canon criticism,' 'Biblical theology,' 'reader-response criticism,' 'Liberation Theology,' etc. What role does and should a community play in Biblical interpretation? You might focus this question on one of these examples, or on whether Old Testament Theology is an historical, Jewish, or Christian study. You may also focus this question on whether there is a 'Baptist' hermeneutic (or Pentecostal, Evangelical, etc.).
5. Some scholars (e.g., David Steinmetz, Stanley Hauerwas) have argued that we need to return to a pre-Enlightenment approach to Scripture. Write an essay in which you critically evaluate the positive and negative features of pre-Enlightenment Biblical interpretation, with reference to contemporary interest in such approaches.
6. Christopher Rowland and Mark Corner (*Liberating Exegesis*) assume that Biblical interpretation will involve 'eisegesis' (Hans Georg Gadamer is noted for arguing the same point.), but argue that this presents a possibility rather than a problem: Biblical interpretation must involve the community and its context and will, therefore, be relevant and engaging. Write an essay in which you critically engage this issue with respect to Liberation Theology (or related theologies--feminist, Black, postcolonial, etc.).
7. Contextual theologies (e.g., African theology) emphasise the importance of reading Scripture within certain contexts. Hermeneutically, this poses the question whether interpretation is a reader-centred or text-centred activity. Write an essay in which you explore this tension between text and reader with reference to contextual theology.
8. David Bosch (*Transforming Mission*) explored the history of mission theology in terms of 'paradigms'. Others have followed his lead. This approach seems to assume that alternative (even conflicting) theologies can be constructed upon various Biblical texts or motifs (e.g., liberation, reconciliation, life). Alternatively, Richard Bauckham (*Bible and Mission*) has argued that Biblical narratives and themes cohere, and therefore there is one 'metanarrative' for Christian, Biblical mission theology. Critically discuss this issue in mission theology.

9. John Goldingay argues that Christian life and thinking are not only shaped by Scripture but also by 'the church and its tradition, human reason and secular thought, human experience (religious and other), and the commitments we make' (*Models for Scripture*, p. 183). Evaluate this claim with respect to traditional Protestant convictions about the clarity and (sole or primary) authority of Scripture.
10. Critically evaluate the Reformed versus Dispensationalist approaches to interpreting OT prophecy and apocalyptic literature about Israel: how does one's hermeneutic affect whether one finds a future for a national Israel in God's plan or not?
11. Critically evaluate the contribution to understanding a particular text of Scripture made by the historical-critical method and one other, non-author centred method. For the alternative method of interpretation, you may choose a text-centred method (such as rhetorical, structural, narrative or canonical criticism) or a reader-centred criticism (such as reader-response, poststructuralist, or ideological [feminist, liberation, cultural] criticisms). You will find that the literature you read on the alternative method of interpretation will determine which passage of Scripture becomes your focus for discussion.

# MTh DISSERTATION PROPOSAL FORM

Regulations:

- ◆ Before writing their dissertation, students must complete this form.
- ◆ A student cannot begin work formally on his or her dissertation until the following conditions have been met:
  1. The Board of Examiners has indicated that the student has been successful at Part One
  2. The title has been approved by the Course Leader and the Academic Dean;
  3. A supervisor has been appointed.

Please complete 2 copies of this form. One copy will be signed and returned to you once the title has been approved and a supervisor appointed.

Student Name: \_\_\_\_\_

A dissertation proposal should contain the following parts and be about 5 pages in length. The order of topics in the proposal is not crucial. Remember to include your name and the date in your proposal.

## **1. Working Title**

The title should reflect the nature and scope of the proposed research.

## **2. Research Question**

State the research question clearly and briefly. The idea is to state the area of research rather than what will be argued. A proposal that sounds too little like a proposal for research and too much like a study intended to prove what one already believes will not be accepted.

## **3. Motivation for This Research**

Why do you want to do this research? You may also need to deal with questions of your objectivity or subjectivity.

## **4. Location of and Need for the Research in Current Scholarship**

Here you should show how your proposal fits within the contemporary debate on your topic. This may include a brief listing of the most important literature you will refer to, primary material you will need to access, and, in any case, what your research will contribute.

## **5. Scope and Limitations of the Research**

The scope may be defined by persons, groups, geography, chronology, purpose or methods. It specifies the particular area of the topic you will deal with. The limitations address potential weaknesses (access to necessary materials, linguistic, the inability to cover all the aspects of a

given question). You can either turn this to your advantage by appealing to what this allows you to do or seek to limit the disadvantages by justifying the work despite these limitations.

**6. Methodology**

What method(s) do you plan to use for your study?

**7. Working Outline**

You may write this either in the form of a detailed draft Table of Contents, including not only chapter headings but also sub-headings, or giving chapter titles and a paragraph on what you plan to do in that chapter. Of course this outline may well change. It should be about one page.

**8. Bibliography**

Significant works should appear here, if not already referred to above. Try to ensure that they demonstrate a broad coverage of the topic, including using works in other languages where possible and relevant.

**TO STUDENTS: Please do not write below this line.**

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Title approved:

Date .....

Supervisor(s) appointed:

(Name of supervisor) .....

(Name of second supervisor).....

Signed:

1.....(Course Leader)

2.....(Academic Dean)

## IMPORTANT INFORMATION

All fees and expenses due are to be paid in advance for a full semester.

The Seminary must be assured that the student has adequate financial resources, including funds for return transportation to the home country, before final acceptance is given. As part of the application process, students must provide a financial statement which shows personal resources, family resources, and aid from home churches and/or Baptist unions.

All students must take financial responsibility for their own visa, health insurance and travel costs. It is essential that all those who come as residential students have a long-term visa for entry to the Czech Republic before they arrive here. Please note that obtaining a visa is often a lengthy process.

Insurance cover available in Czech Republic is quite limited. The seminary can take no responsibility for medical cover for a student or a spouse of a student who is pregnant when she arrives here and IBTS does not provide insurance for any student or spouse who becomes pregnant while here. Pregnancy does not affect the decision of IBTS to accept a student but falsifying or failing to disclose information about pregnancy may result in dismissal from the IBTS programme.

Basic costs of student life, if living full-time on campus, include housing, food, books, registration costs, teaching fees and required medical insurance, and can total up to about 35,000 Czech Crowns per month. Incidental expenses for transportation, clothing or other items vary according to each student's needs and habits.

It should be taken into account that all students of IBTS receive an EBF Foundation tuition scholarship; the figures quoted in the Tuition Fees information already reflect a subtracted portion of the tuition costs. Payment plans are agreed with students during the Orientation period.

Prospective students not able to pay all of their expenses at IBTS may apply for financial aid through the scholarship/work grant programme, but should understand that approval is not automatic and is reviewed during the year. Those full-time students who apply for and are granted scholarship funds are required to perform a certain number of hours of campus work per week, as assigned by the Student Work Supervisor.

Courses may be undertaken part-time. This option is considerably cheaper. A part-time student will normally come four times to IBTS for study purposes during an MTh course.

## OTHER COURSES AT IBTS

IBTS provides higher academic theological training as a support centre for European Baptist seminaries to send well-prepared students for advanced academic work. The courses are designed to prepare students further for pastoral ministry, mission work, other forms of church vocation, and further study in theology.

### MASTER'S STUDIES

IBTS offers a full two years master's programme **Magister in Theology (Mgr.)** completely satisfying the requirements of the Bologna agreement for mutually recognized educational degrees of the European Union and fully accredited by the Ministry of Education of Czech Republic.

Apart from the Master of Theology in Biblical Studies, IBTS at this time offers three other **Master of Theology (MTh)** courses:

The Master in Theology in Applied Theology  
The Master of Theology in Baptist and Anabaptist Theology  
The Master of Theology in Contextual Missiology

The University of Wales, a major British University, validates all these courses.

All master's level courses offered by IBTS can be taken as full-time study over one to a maximum of two years or part-time over a period of two to a maximum of five years, in which case the student must come to IBTS for intensive periods of teaching and studying, normally of two to three weeks' duration. Part-time students should count with at least four such periods.

### DOCTORAL STUDIES

In addition, IBTS offers qualified candidates the possibility to pursue research degrees - MPhil and PhD - in appropriate theological disciplines validated by the University of Wales.

Master's and Doctoral students will take part in Baptist Identity and postgraduate seminars as well as in other occasional academic sessions.

### EXCHANGE STUDENTS

Applicants enrolled in a post-graduate programme at a partner institution, such as through the European Union Erasmus Programme, may be admitted as exchange students. Exchange students are expected to pursue a tutor-approved and supervised programme of study which will be accepted by their school.

## **SHORT-TERM RESEARCH SCHOLARSHIP**

Applicants interested in independent study or research may be admitted. Admission is based on a written programme of research which the Seminary approves. Applicants consult with the Academic Dean. Applicants are free from all course requirements but may audit some sessions or seminars.

## **CONTINUING EDUCATION**

Strategic non-degree programmes are also offered through our Directors' conference ministry. These short-term courses and conferences may be held on or off campus, and are specifically designed for trained or untrained pastors, lay leaders, educators, and Union administrators. Further, through the Academic Team, opportunities are available for personal and corporate spiritual renewal and short-term academic study.

## **CAT PROGRAMME**

This is a one year programme which combines English language teaching with a full programme of theological studies equivalent to one year of first degree college education. It leads to the Certificate in Applied Theology (CAT). This is designed for lay people who wish to be more fully equipped for service in their local churches.

### **FOR MORE DETAILED INFORMATION ABOUT THE COURSES AND APPLICATIONS**

PLEASE CONTACT ACADEMIC REGISTRAR AT  
registrar@ibts.eu

*Information about IBTS can be found on the IBTS web-site* <http://www.ibts.eu>