

Hermeneutical Quiz by Scott McKnight (From Winter 2008 Leadership Journal, pp. 45-47)

On a scale of 1-5, mark the answer that best fits your approach to reading the Bible. (If, for example, you hold to both response 1 and response 3, give yourself a 2. If you hold to all three positions, give yourself a 3.) Then total the points and your score will reveal where you land on a hermeneutical scale.

Score	Question	Choices
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|-------|--|--|
| _____ | A. The Bible is: | <ol style="list-style-type: none">1. God's inspired words in confluence with the authors.3. God's inspired words that arise out of a community and then are written down by an author.5. Words of an author who speaks out of a community's tradition, but which sacramentally lead us to God. |
| _____ | B. The Bible is | <ol style="list-style-type: none">1. God's exact words for all time.3. God's words and message for that time but need interpretation and contextualization to be lived today.5. God's message (instead of exact words) for all time. |
| _____ | C. The Bible's words are: | <ol style="list-style-type: none">1. Inerrant on everything.3. Inerrant on matters of faith and practice.5. Not defined by inerrancy or errancy, which are modernistic categories. |
| _____ | D. The commands in the Old Testament to destroy a village, including women and children, are: | <ol style="list-style-type: none">1. Justifiable judgment against sinful, pagan, immoral peoples.3. God's ways in the days of the Judges (etc.): they are primitive words but people's understanding as divine words for that day.5. A barbaric form of war in a primitive society, and I wish they weren't in the Bible. |
| _____ | E. The story of Hosea (the prophet) and Gomer (his wife) is: | <ol style="list-style-type: none">1. Graphic reality that speaks of God's faithfulness and Israel's infidelity.3. A parable (since, for example, God would never ask a believer to marry a prostitute).5. An unfortunate image of an ancient prophet that stereotypes women and too easily justifies violence against women. |
| _____ | F. The command of Jesus to wash feet is: | <ol style="list-style-type: none">1. To be taken literally, despite near universal neglect in the church.3. A first century form of serving others, to be practiced today in other ways.5. An ancient custom with no real implication for our world. |
| _____ | G. The gift of prophecy is: | <ol style="list-style-type: none">1. Timeless, despite lack of attention in the church today.3. An ancient form of communication that is seen today in proclaiming scriptural truths.5. No longer needed and dramatically different from today's preaching. |
| _____ | H. Prohibitions against homosexuality in the Bible are: | <ol style="list-style-type: none">1. Permanent prohibitions reflecting God's will.3. Culturally shaped, still normative, but demanding greater sensitivity today.5. A purity-code violation that has been eliminated by Christ. |
| _____ | I. The unity of the Bible is: | <ol style="list-style-type: none">1. God's systematic truth that can be discerned by careful study of the Bible.3. The gospel call to living by faith that is expressed in a variety of ways by different authors in the Bible.5. Not found by imposing on the integrity of each author in the Bible to conform to overarching systems; the unity is in the God who speaks to us today through the Word. |
| _____ | J. The Holy Spirit's role in interpretation is: | <ol style="list-style-type: none">1. To guide the individual regardless of what others say.3. To guide the individual in tandem/conversation with the church.5. To guide the community that can instruct the individual. |

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- _____ **K. The injunctions upon women in 1 Timothy 2:9-15 are:**
1. Timeless truths and normative for today.
 3. Culturally-shaped but, with proper and interpretation and transfer, for today; e.g. we can learn from how Paul addressed a situation with uninstructed women in Ephesus.
 5. Needed for early Christians, bound in the first century, but not for today.
- _____ **L. Careful interpretation of the Bible is:**
1. Objective, rational, universal, timeless.
 3. Dialectical, relational, culturally-shaped, timely.
 5. Subjective, personal, culturally bound, time specific.
- _____ **M. The context for reading the Bible is:**
1. Solely an individual's responsibility.
 3. The individual in conversation with, and respect for, church traditions.
 5. The confessional statement of one's community of faith.
- _____ **N. Discerning the historical context of a passage is:**
1. Unimportant since God speaks to me directly.
 3. Often or sometimes significant in order to grasp meaning
 5. Necessary and dangerous to avoid in reading the Bible.
- _____ **O. The Bible:**
1. Can be examined and understood without bias.
 3. Can be understood but with biases.
 5. Can be partially understood by a reader with bias.
- _____ **P. Capital punishment**
1. Should be practiced today because the Bible teaches it.
 3. Should be examined carefully to determine if it is the best option today; some instances of capital punishment in the Bible are no longer advisable.
 5. As delineated in the Bible, pertains to ancient Israel; such practices are no longer useful and should be universally banned.
- _____ **Q. Tattoos:**
1. Are forbidden because of Leviticus 19:28
 3. Are forbidden in Leviticus as idolatrous marks, which we know from study of the ancient Near East.
 5. Are permissible, because the purity codes are not for Christians today.
- _____ **R. The requirement of the Jerusalem Council (Acts 15:29) not to eat any meat improperly killed (strangled instead of having the blood drained properly):**
1. Is a permanent commandment for all Christians today.
 3. Is for Jewish Christians only.
 5. Is a temporary custom for first-century Jewish Christians, and is no longer a concern for Christians.
- _____ **S. Adultery:**
1. Deserves the death penalty, as stated in the Old Testament.
 3. Was not punished by death when Jesus confronted it, and therefore death is not a Christian punishment.
 5. and divorce were governed by Old Testament laws from a primitive culture, very different from our own; just as these concepts developed within Bible times, our understanding of proper punishment has been improved.
- _____ **T. Sabbath:**
1. Was never eliminated by New Testament writers and should be practiced by Christians (on Saturday)
 3. Developed into a Sunday worship observance for Christians, and Christians should not work on that day.
 5. Turned into Sunday for Christians who need to worship together (weekly, on any day) and can work if they think they need to.
- _____ **Total Score**

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McKnight says

20-52 = Conservative
(16 faculty = 76%)

53-65 = Moderate
(5 faculty = 24%)

66-100 = Progressive
(0 faculty = 0%)

CCCB Faculty Findings

Question	Avg.	SD	Cons.	Diversity
A – The Bible is (authorship)	1.3	0.46	3	4
B – The Bible is (content)	1.9	0.85	9	9
C – The Bible is (inerrancy)	1.3	0.47	4	5
D – The commands in the Old Testament to destroy . . .	1.4	0.49	5	6
E – The story of Hosea and Gomer . . .	1.1	0.31	1	1
F – The command of Jesus to wash feet . . .	3.0	0.44	15	3
G – The gift of prophecy . . .	4.1	1.11	19	19
H – Prohibitions against homosexuality . . .	1.2	0.40	2	2
I – The unity of the Bible . . .	1.5	0.60	6	7
J – The Holy Spirit’s role in interpretation . . .	2.4	0.90	13	10
K – The injunctions on women in 1 Timothy 2:9-15 . . .	1.9	0.97	8	15
L – Careful interpretation of the Bible is . . .	1.6	0.66	7	8
M – The context for reading the Bible is . . .	2.1	0.94	10	12
N – Discerning the historical context of a passage is . . .	4.2	0.95	20	13
O – The Bible (understanding)	2.3	1.05	12	18
P – Capital punishment	2.2	0.99	11	16
Q – Tattoos	3.8	0.95	17	13
R – The requirement of the Jerusalem Council (meat strangled)	3.2	1.84	16	20
S – Adultery	2.9	0.91	14	11
T – Sabbath	4.1	1.00	18	17
Actual Total	47.3			
Reported Total	45.2	9.04		

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Faculty Results

Most Conservative – Most Uniting? (Essential)

Question	Score	SD	Cons.	Divers.
E – The story of Hosea and Gomer . . .	1.1	0.31	1	1
H – Prohibitions against homosexuality . . .	1.2	0.40	2	2
A – The Bible is (authorship)	1.3	0.46	3	4
C – The Bible is (inerrancy)	1.3	0.47	4	5
D – The commands in the Old Testament to destroy . . .	1.4	0.49	5	6
I – The unity of the Bible . . .	1.5	0.60	6	7
L – Careful interpretation of the Bible is . . .	1.6	0.66	7	8

Medium Conservative – Most Divisive? (Controversial)

Question	Score	SD	Cons.	Divers.
K – The injunctions on women in 1 Timothy 2:9-15 . . .	1.9	0.97	8	15
B – The Bible is (content)	1.9	0.85	9	9
M – The context for reading the Bible is . . .	2.1	0.94	10	12
O – The Bible (understanding)	2.3	1.05	12	18
P – Capital punishment	2.2	0.99	11	16
J – The Holy Spirit’s role in interpretation . . .	2.4	0.90	13	10
S – Adultery	2.9	0.91	14	11

Less Conservative – Less Important? (Cultural)

Question	Score	SD	Cons.	Divers.
F – The command of Jesus to wash feet . . .	3.0	0.44	15	3
R – The requirement of the Jerusalem Council (meat strangled)	3.2	1.84	16	20
Q – Tattoos	3.8	0.95	17	13
T – Sabbath	4.1	1.00	18	17
G – The gift of prophecy . . .	4.1	1.11	19	19
N – Discerning the historical context of a passage is . . .	4.2	0.95	20	13

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CCCB Student Findings

McKnight says

20-52 = Conservative
(36 students = 72%)

53-65 = Moderate
(14 students = 28%)

66-100 = Progressive
(0 students = 0%)

CCCB Student Findings

Question	Avg.	SD	Cons.	Diversity
A – The Bible is (authorship)	1.4	0.71	4	5
B – The Bible is (content)	2.4	1.35	11	20
C – The Bible is (inerrancy)	1.5	1.04	6	12
D – The commands in the Old Testament to destroy . . .	1.8	0.92	7	8
E – The story of Hosea and Gomer . . .	1.1	0.24	1	1
F – The command of Jesus to wash feet . . .	2.8	0.58	14	3
G – The gift of prophecy . . .	3.1	1.34	15	19
H – Prohibitions against homosexuality . . .	1.1	0.39	2	2
I – The unity of the Bible . . .	2.0	1.06	8	14
J – The Holy Spirit’s role in interpretation . . .	2.0	1.14	9	16
K – The injunctions on women in 1 Timothy 2:9-15 . . .	2.7	1.00	13	11
L – Careful interpretation of the Bible is . . .	1.5	0.79	5	6
M – The context for reading the Bible is . . .	1.4	0.64	3	4
N – Discerning the historical context of a passage is . . .	3.9	0.90	17	7
O – The Bible (understanding)	2.1	1.10	10	15
P – Capital punishment	2.4	1.00	12	10
Q – Tattoos	3.9	1.20	17	17
R – The requirement of the Jerusalem Council (meat strangled)	4.2	1.23	20	18
S – Adultery	3.4	0.95	16	9
T – Sabbath	4.1	1.05	19	13
Total	48.8	5.54		

Hermeneutical Quiz by Scott McKnight (From Winter 2008 Leadership Journal, pp. 45-47)

Student Results

Most Conservative – Most Uniting? (Essential)

Question	Score	SD	Cons.	Divers.
E – The story of Hosea and Gomer . . .	1.1	0.24	1	1
H – Prohibitions against homosexuality . . .	1.1	0.39	2	2
M – The context for reading the Bible is . . .	1.4	0.64	3	4
A – The Bible is (authorship)	1.4	0.71	4	5
L – Careful interpretation of the Bible is . . .	1.5	0.79	5	6
C – The Bible is (inerrancy)	1.5	1.04	6	12
D – The commands in the Old Testament to destroy . . .	1.8	0.92	7	8

Medium Conservative – Most Divisive? (Controversial)

Question	Score	SD	Cons.	Divers.
I – The unity of the Bible . . .	2.0	1.06	8	14
J – The Holy Spirit's role in interpretation . . .	2.0	1.14	9	16
O – The Bible (understanding)	2.1	1.10	10	15
B – The Bible is (content)	2.4	1.35	11	20
P – Capital punishment	2.4	1.00	12	10
K – The injunctions on women in 1 Timothy 2:9-15 . . .	2.7	1.00	13	11
F – The command of Jesus to wash feet . . .	2.8	0.58	14	3

Less Conservative – Less Important? (Cultural)

Question	Score	SD	Cons.	Divers.
G – The gift of prophecy . . .	3.1	1.34	15	19
S – Adultery	3.4	0.95	16	9
Q – Tattoos	3.9	1.20	17	17
N – Discerning the historical context of a passage is . . .	3.9	0.90	17	7
T – Sabbath	4.1	1.05	19	13
R – The requirement of the Jerusalem Council (meat strangled)	4.2	1.23	20	18

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Research Questions:

In which issues are the faculty / seniors more conservative, less conservative, more moderate?

Faculty More Conservative

- R – The requirement of the Jerusalem Council
- K – The injunctions on women in 1 Timothy 2:9-15 . . .
- I – The unity of the Bible . . .
- S – Adultery
- D – The commands in the Old Testament to destroy . . .
- B – The Bible is (content)

Students More Conservative

- G – The gift of prophecy . . .
- M – The context for reading the Bible is . . .
- J – The Holy Spirit's role in interpretation . . .
- N – Discerning the historical context of a passage is . . .
- F – The command of Jesus to wash feet . . .
- O – The Bible (understanding)

In which issues is there the agreement/disagreement between faculty and seniors?

Most agreement:

- T – Sabbath
- E – The story of Hosea and Gomer . . .
- H – Prohibitions against homosexuality . . .
- Q – Tattoos
- L – Careful interpretation of the Bible is . . .

Most disagreement:

- R – The requirement of the Jerusalem Council (meat strangled)
- G – The gift of prophecy . . .
- K – The injunctions on women in 1 Timothy 2:9-15 . . .
- M – The context for reading the Bible is . . .
- I – The unity of the Bible . . .

In which issues is there the least/most diversity among the faculty?

Least diversity:

- E – The story of Hosea and Gomer . . .
- H – Prohibitions against homosexuality . . .
- F – The command of Jesus to wash feet . . .
- A – The Bible is (authorship)
- C – The Bible is (inerrancy)

Most diversity:

- R – The requirement of the Jerusalem Council (meat strangled)
- G – The gift of prophecy . . .
- O – The Bible (understanding)
- T – Sabbath
- P – Capital punishment

In which issues is there the least/most diversity among the seniors?

Least diversity:

- E – The story of Hosea and Gomer . . .
- H – Prohibitions against homosexuality . . .
- F – The command of Jesus to wash feet . . .
- M – The context for reading the Bible is . . .
- A – The Bible is (authorship)

Most diversity:

- B – The Bible is (content)
- G – The gift of prophecy . . .
- R – The requirement of the Jerusalem Council (meat strangled)
- Q – Tattoos
- J – The Holy Spirit's role in interpretation . . .

In which issues is there similar/different diversity between faculty and seniors?

Similar diversity:

- P – Capital punishment
- H – Prohibitions against homosexuality . . .
- K – The injunctions on women in 1 Timothy 2:9-15 . . .
- S – Adultery
- N – Discerning the historical context of a passage is . . .
- T – Sabbath

Different diversity:

- R – The requirement of the Jerusalem Council (meat strangled)
- C – The Bible is (inerrancy)
- B – The Bible is (content)
- I – The unity of the Bible . . .
- D – The commands in the Old Testament to destroy . . .
- M – The context for reading the Bible is . . .