

1. How is the pericope divided

- Look to see sections of how it flows.

2. Translations

- Look for English word variances to indicated differences in translation of Greek/Aramaic/Hebrew.
- Analyse these as being complementary unless it is just a more elegant use.

3. Limits of the pericope & Literary Context

- Do you agree with the limits of the pericope? Does it make sense?
- Be clear about the boundaries of the text.

Context

- Consider how the text fits into – what comes before and after – what is the actual context.
- What is the thrust of the writing e.g. psalm gospel letter as a whole.
- What is its structure, its argument, its sense?
- You may find intro sections in commentaries or introductions to OT/NT valuable here.
- Other criticisms (if appropriate not expected yet)

4. The Literary Genre & form of writing

Genre

- What kind of genre? (larger forms of literature e.g. a historical book from a passion book funeral notice v recipe book.
- Is it a gospel, a letter, a psalm, they are written for different purposes?
- Is it part of wisdom literature?
- How does this affect the purpose of the text?
- If a NT letter – is it a real letter or simply cast in that form for stylistic purposes?
- It may be possible to include narrative criticism (if text is a narrative) or rhetorical criticism (if an epistle)

Form

- What form (smaller units e.g. a parable – form criticism) Is it a story? Is it a saying, a statement? An argument in a letter? Does it show elements of exaggeration, irony, metaphor etc?
- How does this affect our reading of the text?
- You may find commentaries helpful here.

5. Sources, Inter-textual allusions, and their use

Inter-textual allusions

- Why are these allusions made?
- What are the sources in a broad sense?
- In NT look for allusions or quotations to OT

- BE careful with more indirect references/allusions as this is vague
- Are there inter-textual allusions in the OT text?

Inter-textual quotes

- Why are these connections used and made – is it to back an argument or what thrust?

Sources (source criticism)

- From commentaries are there evidence of sources or hypotheses of sources such Y P etc?
- What is the history of the text?

Application of these

- How are these sources used? What is the author/final editor of the passage using this source here? To what aim is this done (redaction criticism – editing process and intentions)
- E.G. 2 source theory of Matthew and Luke make use of Mark etc.
- If unable to detect sources then this section is irrelevant.

6. The Historical Context

- Who is writing for/to/whom and when? - political, social, economic, religious and so on.
- Why was this text written? What is the history of the content of the text?
- Are there historical key elements in the text that need exploration? E.g who are the... what does the monarchy mean in concrete social and political practice?
- What was the reality of X e.g. slavery, church, house, as envisaged in

7. Social Criticism

- What gender roles were expected or transgressed in x what is the cosmology assumed?
- What were the social/cultural assumptions of the text?
- What social patterns considerations – e.g. Malina & Rohbaugh's social-scientific commentary – maybe applicable – if not then irrelevant.

8. Key terms

- Chose not more than 5/6 key terms crucial to the meaning of the passage to grasp the text's import.

9. Broader Biblical Context

- What is the biblical canonical context in which the passage is situated. E.g. Is 40:3 2 contexts – a – historical OT context & b – Mark 1 – prophetic proof text for Jesus as the Christ.
- Explore biblical canonical issues raised in the text by biblical terms such as Sabbath, prayer, divorce.

10. History of Interpretation and Effect (particularly Paul & Gospels)

- May be needed but not essential.
- For major texts such as sermon on the mount
- History of interpretation and corresponding historical effects.