

*Describe the five steps of the Interpretive Journey*

1. Grasp the text in their town. What did the text mean for the biblical audience at the time it was written?
2. Measure the width of the river. What are the significant differences between the biblical audience and us today?
3. Crossing the principlizing bridge. What is the theological principle in the text?
4. Consulting the biblical map. How does the theological principle fit with the rest of the bible?
5. Grasping the text in our town. How should individual Christians today live out the theological principles?

*What are the guidelines for developing theological principles?*

A theological principle reflects a meaning of a text that is relevant to both the biblical audience the text was written for, and also us today, contemporary Christians reading the same text. It can be defined by:

- It should be reflected in the text
- It should be timeless and not tied to a specific situation
- It should not be culturally bound
- It should correspond to the teaching of the rest of scripture
- It should be relevant to both the biblical and the contemporary audience

*What are the differences that determine the width of the river to cross?*

The width of the river is determined by the amount and severity of differences that separate the original biblical audience from ourselves today. This can be things like language, circumstance, covenant, situation.

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I have chosen to try and apply the five steps of the interpretive journey. As I was recently discussing this bible story with a friend, and wasn't sure how it applied to us today. Reading chapter two gave me a good chance to try and read into it a little more. I don't really understand why the curse Noah put over Ham was so severe, leading him to fall into slavery for the rest of his generations. So I hope to keep revisiting these verses and story as the chapters go on, and learn how my interpretation skills change.

Genesis 9: 24-25

1. Noah curses his son Ham when he is seen by Ham in his nakedness and Ham tells his brothers.
2. This family had just come through the great flood and were setting up a whole new establishment again. It was just them and God, everything they had known previously had been destroyed, and given that Noah was drinking his home-grown wine, they were probably a few years post flood and the sons were starting to have families of their own.

We are not the only family on earth, we didn't go through a world destroying event. We aren't the start of a new family line.

3. Similarities between the original audience and ourselves: We have families and fathers. We are called to honour our parents and a level of privacy and respect is required.

A theological principle here is to honour our parents. It's reflected in the text, it's timeless and not tied to a specific situation, it's not culturally bound, it corresponds to other teachings in scripture, and it's relevant to both biblical and current day audiences.

4. It fits well with the rest of scripture. We are also to honour and respect God, our heavenly father.
5. Live it out by honouring and respecting our parents.