

Bibliotekarstudentens nettleksikon om litteratur og medier

Av Helge Ridderstrøm (førsteamanuensis ved OsloMet – storbyuniversitetet)

Sist oppdatert 25.02.19

Dette dokumentets nettsadresse (URL) er:

<https://www.litteraturogmedieleksikon.no/cm4all/uproc.php/0/bibel.pdf>

Bibel

(_sjanger) Brukes om utgaver av den kristne Bibelen, og i overført betydning om andre “autoritative” tekster. “Any book or reference work widely accepted as an authoritative and reliable source of information, often a work updated in successive editions.” (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

Den franske okkultisten Éliphas Lévi ga ut en *Frihetens bibel* (1841). Arbeiderlederen og forfatteren Marcus Thrane startet i september 1870 publiseringen av et verk kalt *Wisconsin-Bibelen*, en harselas over hendelser i norske menigheter i Wisconsin. Første publisering skjedde i den norsk-amerikanske avisa *Dagslyset*. Kapittel 2 og 3 kom ut i 1872, senere år flere, til sammen 24 kapitler. “In 1885 John Ruskin, already deep in the last tragic phase of his career, published “The Bible of Amiens,” an account of the French cathedral, and more particularly of its West Porch, with its intricate lacework of biblical figures carved in stone.” (<http://www.nytimes.com/1987/06/05/books/books-of-the-times-473487.html>; lesedato 09.03.18) Hans Jægers *Anarkiets Bibel* (1906) inneholder blant annet forfatterens oppdiktede samtaler mellom Gud og djevelen, holdt i en bibelsk-profetisk stil. Jæger angriper kristendommen, kapitalismen, staten m.m. i anarkistisk ånd, inspirert av blant andre russeren Mikhail Bakunin.

“I påsken [2004] kom Satans bibel på norsk. Det er ingen grunn til å lage noe spesielt oppstuss rundt dét. Verken Satans bibel eller satanisme er noe å være redd for, og med unntak for de aller kristeligste er det knapt noe spesielt å opprøres over. [...] Det startet som mange vet med en viss Anton LaVey. Hjemme hos LaVey i San Francisco ble det holdt foredrag og annen virksomhet knyttet til okkultisme og magi. Etterhvert utkrystalliserte det seg en mer regelmessig gruppe. Noen i kretsen foreslo at man skulle gjøre noe for å trekke flere inn. LaVey og noen andre bestemte seg for å starte en religion, og at de kunne kalle det en satankirke. [...] Hva slags status har så Satans bibel for moderne satanister? Religionsviteren James Lewis intervjuet en rekke satanister om dette for noen få år siden. Et av de interessante – men ikke særlig overraskende – poengene var at boken hadde spilt en rolle for mange i hvordan de kom til å forstå seg selv som satanister. Også senere var den noe de kunne peke på for å autorisere sin egenidentitet og oppfatning av ting. Satans bibel er med andre ord både en inspirasjonskilde og har en autoritativ

rolle, men noen hellig status har den ikke. I den forstand er den slett ikke en bibel, og mange av de satanister som har videreutviklet sin tenkning om satanisme går langt utover boken i søken etter inspirasjon. Noen har også forlatt den helt. Boken har utvilsomt spilt en viktig rolle for å definere en satanist-identitet, men noen “bibel” er den kun for noen få.” (Asbjørn Dyrendal i <https://forskning.no/religionshistorie-boker/2008/02/satans-bibel-pa-norsk>; lesedato 12.02.18)

Den britiske filosofen Anthony Clifford Graylings *The Good Book: A Humanist Bible* (2011) har også blitt utgitt med undertittelen *A Secular Bible*. “Drawn from the wealth of secular literature and philosophy in both Western and Eastern traditions using the same techniques of editing redaction and adaptation that produced the holy books of the Judeo Christian and Islamic religions *The Good Book* consciously takes its design and presentation from the Bible. In its beauty of language and its arrangement into short chapters and verses for ease of reading and quotability, it offers the non-religious seeker all the wisdom insight, solace, inspiration, and perspective of secular humanist traditions that are older, far richer, and more various than Christianity. Organized in twelve main sections – Genesis, Histories, Wisdom, The Sages, Parables, Consolations, Lamentations, Proverbs, Songs, Epistles, Acts, and the Good – *The Good Book* opens with meditations on the origin and progress of the world and human life in it, then devotes attention to the question of how life should be lived, how we relate to one another, and how vicissitudes are to be faced and joys appreciated. Inspired by the writing of Herodotus and Lucretius, Confucius and Mencius, Seneca and Cicero, Montaigne, Bacon, and so many others, *The Good Book* fulfills its audacious purpose in every way [...] Few if any thinkers and writers today would have the imagination, the breadth of knowledge, the literary skill, and, yes, the audacity to conceive of a powerful secular alternative to the Bible. But that is exactly what A C Grayling has done by creating a non-religious Bible drawn from the wealth of secular literature and philosophy in both Western and Eastern traditions, using the same techniques of editing redaction and adaptation that produced the holy books of the Judaeo-Christian and Islamic religions.” (<https://www.amazon.com/Good-Book-Humanist-Bible/dp/0802778372>; lesedato 26.02.18)

Ordet “bibel” brukes i mange titler, f.eks. Judy Hall: *The Crystal Bible: A Definitive Guide to Crystals* (2003); Rose Levy Beranbaum m.fl.: *The Cake Bible* (1988); S. J. Chambers m.fl.: *The Steampunk Bible* (2011); Jeffrey Gitomer: *The Sales Bible: The Ultimate Sales Resource* (1994); Willis Barnstone og Marvin W. Meyer (red.): *The Gnostic Bible* (2003); Alan Kaufman og S.A. Griffin (red.): *The Outlaw Bible of American Poetry* (1999); Karen MacNeil: *The Wine Bible* (2000); Joe Friel: *The Triathlete’s Training Bible* (1998); “The Temple of the Vampire”: *The Vampire Bible* (1989); Joan Konner (red.): *The Atheist’s Bible: An Illustrious Collection of Irreverent Thoughts* (2007); Christopher Negus og Christine Bresnahan: *Linux Bible* (2005); Joseph McElroy: *A Smuggler’s Bible* (1966 – en roman); Elizabeth Cady Stanton: *The Woman’s Bible* (1895 og 1898 – et feministisk verk); Joe Friel og Tudor O. Bompas: *The Cyclist’s Training Bible*

(1996); C. S. Lewis m.fl.: *The C. S. Lewis Bible* (2010); Aaron E. Carroll: *The Bad Food Bible: How and Why to Eat Sinfully* (2017); Betty Barnden: *The Crochet Stitch Bible* (2004); Christina Brown: *The Yoga Bible: The Definitive Guide to Yoga* (2002). Også på norsk brukes ordet bibel slik, f.eks. i Barry O. Clarkes *Fluebinderens bibel: Ørretfluer steg for steg* (på norsk 2015) og “Matbibelen Michelin-guiden er kommet ut for 100. gang.” (overskrift av Per Kristian Aale)

Den kristne Bibelen

“Bibelen er en stor samling bøker som er delt inn i to hoveddeler. Den første delen kalles *Det gamle testamentet*. Her finner vi i alt 39 skrifter, som er blitt til under svært forskjellige forhold og til ulike tider. Det gamle testamentet begynner med fortellingen om skapelsen, og rommer Israelfolkets historie fra Abraham til de siste århundrene før Jesus ble født. Disse tekstene har kristendommen felles med jødedommen. Bøkene er svært forskjellige, og er skrevet ned over et tidsrom på nesten 1000 år. Noen av bøkene er historiske skrifter, noen er lovtekster, andre er dikt og sanger, visdomsord og ordspråk, og noen bøker handler om profetene og budskapet deres. Den andre hoveddelen kalles *Det nye testamentet*. Her er det 27 ulike skrifter, forfattet på gresk av de eldste kristne. Først står de fire evangeliene som alle forteller om Jesu liv fram til hans død, oppstandelse og himmelfart. Apostlenes gjerninger forteller om kirkens historie fra pinsedagen og de første tiårene etterpå. Deretter følger en samling med 21 brev fra kirkens første århundre. Tretten av disse brevene knyttes til Paulus, selv om det ikke er sikkert at han skrev alle.” (<https://kirken.no/nb-NO/kristen-tro/kristen-tro/bibelen/>; lesedato 28.02.17)

Mosebøkene (som skal være skrevet av Moses) kalles også “Pentatevken” (gresk for “de fem rullene”, dvs. bokrullene). Mosebøkene utgjør “den første av tre deler av den hebraiske bibelen *Tanakh* i jødedommen. Denne delen heter *Toraen* (hebraisk for ‘lære’). På hebraisk har mosebøkene navn etter innledningsordene: *Beresjit* (I begynnelsen), *Sjemot* (Navnene), *Vayikra* (Og Herren kalte), *Bamidbar* (I ørkenen) og *Devarim* (Ordene). På gresk fikk mosebøkene beskrivende navn, og de latinske navnene er basert på de greske. De latinske navnene med norsk forklaring er *Genesis* (Opphavsboken), *Exodus* (Utvandringsboken), *Leviticus* (Levittenes bok), *Numeri* (Oppregningsboken) og *Deuteronomium* (Den annen lovbok).” (Erlend Lønnum i *Språknytt* nr. 2 i 2018 s. 36)

“The sacred scripture of the Christian faith, consisting of the Hebrew Old Testament and the New Testament of the followers of Jesus of Nazareth. In the early Christian period, various Latin translations of Greek and Hebrew versions were used (see the Vetus Latina Database). In the early 5th century, at the behest of Pope Damasus I, St. Jerome completed a new translation, known as the Vulgata, which became the authorized text for the Roman Church. The history of the Bible as a book began in the 4th century when large codices were produced on parchment. The earliest surviving examples include the Codex Sinaiticus and Codex Alexandrinus, both in the British Library, and the Codex Vaticanus in the

Vatican Library. During the early Middle Ages, corruption of the Vulgate generated attempts to standardize the text, including production in the 9th century of a series of bibles at the scriptorium of Alcuin of York at Tours for circulation among monastic establishments in Europe. Throughout the Middle Ages, certain books of the Bible were produced separately, especially the Gospels, Pentateuch, Hexateuch, Octateuch, Psalms, and Apocalypse. Prior to the 12th century, most scriptural texts were produced as beautifully illuminated manuscripts, in large format for liturgical use [...], but with the growth of universities, a market developed for smaller, less costly bibles written in condensed script. Although biblical texts were translated into the vernacular as early as the 8th century (usually as glosses), vernacular translation did not get fully under way until the mid-13th century. The Latin 42-line Gutenberg Bible was the first book printed in Europe.” (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

“There’s a lot of really interesting stuff to learn about the Bible beyond its core message. [...]

1. The Bible was written in three languages

Those languages are Hebrew, Aramaic, and Greek. Most of our Old Testament was written in Hebrew, which was the language the original readers spoke. A few bits of the Old Testament were written Aramaic (looking at you, Ezra and Daniel). The New Testament was written in Greek, the commonly-spoken language of the time.

2. The Bible is about 611,000 words long

In those original languages, the Bible’s word count is about 611,000. That word count is not going to line up with your Bible though, for a few reasons: When translating the Bible from its original languages to English, translators tend to use more words to get across the original author’s point. Different translations word passages differently, which results in a variation in word count. [...]

3. The longest book of the Bible is Jeremiah

This prophet had a lot to say. He even wrote in the twentieth chapter of his book: “But if I say, “I will not mention his word or speak anymore in his name,” his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot.” (Jeremiah 20:9) Granted, Jeremiah is the longest book based on how we currently arrange the books of the Bible. If we did it the old school way, the two-part book of Kings would be the longest book. [...] And if we did it really, really, really old school, the five-part Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) would dwarf all other contenders. This megabook alone makes up about one fifth of the whole Bible! [...]

4. The shortest book of the Bible is 3 John

You can read this book in about one minute. The book right before it, 2 John, is the second-shortest book of the Bible. [...]

5. The Bible was written by more than 40 traditional authors

The books of the Bible are traditionally attributed to heroes of the Jewish and Christian faiths. Moses is given credit for the first five books of the Bible, most of the prophets are given credit for the books named after them, etc. The reality is a bit messier than this, of course. Moses probably didn't pen every word of Genesis – Deuteronomy – he died before some of the events happened! And there's a good chance Jonah didn't write Jonah, and Isaiah may have had some help over the centuries, and so on and so forth. [...]

6. The Bible was written by people from diverse occupational backgrounds

Parts of the Bible were written by kings. Half of the Psalms, a good chunk of Proverbs, and Ecclesiastes seem to be penned by royalty. But other parts of the Bible are written by farmers, fishermen, a tentmaker, homeless prophets, a doctor, a professional scribe, vocational musicians, pastors, etc.

7. The books of the Old Testament are arranged differently in Judaism

The English Bibles we use group the books of the Bible loosely by type of literature. So in the Old Testament, you have the books of law first, then books about Israel's history in the promised land, then books of wisdom and poetry, then books by the prophets. But the Old Testament isn't always arranged this way. For example, in Judaism's Hebrew Bible, the books of law come first (the Torah), followed by the former and latter prophets (a blend of prophets and history), followed by "the writings" (a blend poetry, history, and prophetic books). In this arrangement, the last book is Chronicles, not Malachi.

8. There are at least 185 songs in the Bible

About 150 of these are in the book of Psalms. (I say "about" because there's some debate as to whether a few of the separate Psalms were originally meant to be sung as one.) But throughout both the Old and New Testaments, people will sing songs about God or the events around them. And 185 is a bare minimum – that's only if you count the portions of Scripture that are specifically labelled as "song," "psalm," "dirge," or "chant." [...]

9. Some of the "First" and "Second" books were divided after they were written

I mentioned in Fact #3 that if the books of 1 & 2 Kings were combined, they would be the longest book of the Bible. I bring that up because 1 & 2 Kings were originally written as one book. The same goes for 1 & 2 Samuel and 1 & 2 Chronicles. Why did these books get split? Because in the old days, they couldn't print massive tomes for each book of the Bible. It was hard to fit the very lengthy works on one scroll – and even if the scroll was big enough for all that content, it would be too heavy to manage. So they broke some of the longer books down into two volumes. So the book of 2 Samuel is really more like the book of Samuel, part two.

10. Only one NT book's authorship is unknown

Several books of the Old Testament were written by people unnamed. Tradition doesn't identify the authors of Joshua, Kings, Esther, or Job. Plus, many of the books with traditional authors assigned to them were likely penned and edited by other people. For example, while Jonah is the traditional author of Jonah, there's a good case to be made that some later scribe wrote this satire of the compassionate God, the rebellious prophet, and the repentant cows. But the New Testament assigns authorship to each of its letters but one: the book of Hebrews. Authorship of this book has been debated for centuries. Augustine was sure Paul wrote it. Luther was convinced it was the eloquent Apollos. Tertulian assigns the work to Barnabas. But we just don't know.

11. The word "Trinity" is never mentioned in the Bible.

Most Christians believe that God eternally exists in three persons: The Father, the Son Jesus Christ, and the Holy Spirit. And all three are referred to as divine in Scripture – in fact, I've found 20 times when the three of them are mentioned in the same verse. However, do a word search: the word "Trinity" doesn't come up.

12. The Bible was written on three continents

Most was written in what is modern-day Israel (Asia). But some passages of Jeremiah were written in Egypt (Africa) and several New Testament epistles were written from cities in Europe.

13. There are 21 dreams recorded in the Bible

And most of them are had by two different men named Joseph! [...]

14. The book of James is the bossiest book of the Bible

If you make a list of words in each book of the Bible and then a list of commands in the same book, the book with the highest concentration of words is the book of James." (Jeffrey Kranz i <https://overviewbible.com/bible-facts/>; lesedato 27.04.18)

"Available for centuries in Latin, the Bible did not become accessible in the vernacular until the 14th century. In France it appeared in a prose narrative version compiled by the cleric Guiart des Moulins, who based his translation on Peter Comestor's earlier text *Historia scholastica*, a commentary on Bible excerpts, with emphasis on the role of scripture as a record of historical events. Guiart added further commentary to translation of entire books of the Bible, also emphasizing historical narrative. Even before his death, Guiart's work was expanded by others to all the books of the Bible, including some apocrypha he had not translated." (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

Fra og med år 1229 forbød den katolske kirken andre enn prester å lese i Bibelen. I 1564 ble Bibelen inkludert blant bøkene på den katolske kirkens offisielle liste over bøker som ingen katolikk uten spesiell tillatelse burde eie eller lese (den katolske Index). Dette forbudet varte i prinsippet til nesten midten av 1900-tallet: "Sitt første spesielle uttrykk fikk dette i 1943 i pavens encyklika "Divino afflante Spiritu", hvor

alle troende blir tilrådet å lese Bibelen, altså det stikk motsatte av det som koncilvedtaket i Toulouse [i 1229] gikk ut på.” (Eivind Berggrav i *Bibelbølgen: Det Norske Bibelselskap 1954/84* s. 12)

“Bible moralisée” er en “type of Latin picture bible made during the 13th century in which short passages or episodes from the Bible are accompanied by commentary providing moral, allegorical, or symbolic interpretation of the text, often drawing parallels between events in the Old and New Testaments (typology). Both text and commentary are illustrated, sometimes with long sequences of miniatures. [...] the 13th-century Bible of St. Louis from the Cathedral of Toledo (Univ. of Iowa Libraries, Special Collections) illustrated with over 5,000 miniatures in the form of medallions [...] Synonymous with Bible allegorisée and moralized bible.” (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

“Biblia Pauperum” er en “blockbook issued in large numbers beginning in about 1450, consisting mainly of pictures illustrating parallels between the Old and New Testaments (typology), with captions in Latin or German providing lessons from the Scriptures. Jean Peters notes in *The Bookman’s Glossary* (R.R. Bowker, 1983) that this form of book was not superseded by the invention of movable type but continued to be produced into the early part of the 16th century. Extremely rare, fewer than two dozen examples are known to survive. Latin for “Bible of the Poor,” the name was applied by German scholars in the 1930s who assumed that the purpose of the format was to educate the illiterate. However, since even blockbooks were costly to produce in the late Middle Ages, their real purpose may have been to entertain people of moderate means.” (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

“Eit viktig poeng med reformasjonen var å gjera Bibelen tilgjengeleg på folkemåla, så folk kunne lesa gudsordet. Martin Luther sette sjølv om Bibelen til tysk, og denne omsetjinga vart svært viktig for utviklinga av det høgtyske skriftspråket. Utover 1500-talet kom fleire bibelomsetjingar til nordiske språk: På dansk kom Kristian IIIs nytestamente i 1524 og Kristian IIIIs fullstendige bibel i 1550; på svensk kom Gustav Vasas bibel i 1541 (nytestamentet i 1526). På islandsk vart nytestamentet omsett i 1540 og heile bibelen – kalla *Guðbrandsbiblía* etter omsetjaren – i 1584. Alle desse bibelutgåvene vart svært viktige for utviklinga av dei respektive skriftspråka, og ved hjelp av trykkjekunsten – ein annan stor medierevolusjon – vart dei spreidde i langt større opplag enn det handskrifter i mellomalderen hadde vorte. [...] Noreg fekk inga eiga bibelomsetjing, for då reformasjonen kom, hadde dansk vorte skriftspråk her i landet. Reformasjonen gjorde folkemåla i protestantiske land til kyrkjespråk og auka statusen deira andsynes den lærde latinen. Men i norsk samanheng var det dansk som naut godt av denne statusen, det var det som vart “Guds eige språk” i den reformerte statskyrkja.” (Ivar Berg i *Språknytt* nr. 3 i 2017 s. 26-27)

“I 1954 ble det utgitt ca. 25 millioner bibler og bibeldeler i verden – i 1984 kan vi nå 525 millioner. I 1954 var Bibelen oversatt til vel 1000 språk, i 1984 kan vi nå 2000.” (Eivind Berggrav i forordet til *Bibelbølgen: Det Norske Bibelselskap 1954/84*)

“Avvikarnas bibel[:] Utom statskyrkans ram har under 1900-talet ett flertal enskilda översättare och andra aktörer på förkunnarfältet, drivna av högst olikartade, mer eller mindre personliga strävanden, framträtt med egna tolkningar av enstaka eller flera bibelböcker och ibland av hela Bibeln. [...] En isolerad ansats i extremt “bokstavstrogen” riktning är fribaptisten Helge Åkesons version 1911 av NT i en slaviskt textnära återgivning av den grekiska grundtexten. Extrem på annat sätt var pastor Eric Grönlunds översättning av Markusevangeliet: “*Vi vann!*” sa *Markus* (1962). Denna så kallade raggarbibel blev utskrattad i medierna och togs förmodligen allra minst på allvar i sin ungdomliga målgrupp. Stor frikyrklig spridning fick däremot David Hedegårds *Nya Testamentet på vår tids språk* (1964-1965).” (http://www.oversattarlexikon.se/artiklar/Svensk_bibel%c3%b6vers%c3%a4tning; lesedato 29.01.18)

“Om en måned kommer en ny oversettelse [av Bibelen], for første gang på over 30 år. Bibelselskapet har forsøkt å komme så tett opp til de antikke kildeskriptene som mulig. Samtidig skal språket tilpasses mer til vår tid. Forfattere som Karl Ove Knausgård, Hanne Ørstavik og Jon Fosse har vært konsulenter. Bibelen skal bli mer tilgjengelig, og den skjønnlitterære verdien gjenreises. [...] som konsulent Knausgård skrev om arbeidet med oversettelsen i [tidsskriftet] *Samtiden* i fjor: - Bibelen er fortsatt den viktigste teksten som er skrevet; tanker og bilder styrer fortsatt vår oppfatning av virkelighet.” (*A-magasinet* 16. september 2011 s. 28 og 32)

“Den unge teologen Morten Klepp Beckmann har kritisert Bibelselskapets nye bibelomsetting, *Bibel 2011*. I doktorgradsarbeidet sitt har han undersøkt korleis Jesus blir framstilt i Bibelselskapets ulike bibelomsettingar dei seinare 60 åra. Beckmann konkluderer med at Bibelselskapets nyaste omsetting er overstyrt av ideologiske føringar. Omsettinga er i fleire tilfelle ikkje open og fleirtydig nok, slik at Beckmann meiner Bibelselskapet har gjort seg til herre over teksten og opptrer som formyndarar overfor bibellesarane. Han meiner med andre ord at orda vi kan lese i den nye Bibelen vår, har vore igjennom ei ideologisk kjøtkvern. Det vi kan lese på norsk, har ikkje det same tolkingspotensialet som kjeldetekstane opnar for. I staden for at det fleirtydige kjem ope fram i omsettinga, har Bibelselskapet gjort tolkinga for oss, basert på rådande teologi. [...] Bibelomsetting er eit vanskeleg fag, ein livsnødvendig og umogleg disiplin. [...] I Bibelselskapets tilfelle har omsettingsprosessen hatt mange lag. Her har primæromsettarar samarbeidd med språklege stilistar, mange av dei blant Noregs mest kjente forfattarar, som Karl Ove Knausgård, Hanne Ørstavik og Jon Fosse. Til saman har tekstane gått igjennom fem nivå, frå primæromsettar til omsettargruppe, og deretter til redaksjonskomité, omsettingsutval og til sist Bibelselskapets styre. [...] På vegen oppover i systemet

har det altså skjedd endringar som ikkje i tilstrekkeleg grad er blitt løfta attende til dei lågare nivåa. Det hadde vore ein klar fordel om dette var blitt gjort konsekvent, og ikkje minst der omsettarvala har hatt teologiske implikasjonar. [...] Betyr det samtidig at Bibelselskapet har vedtatt ordlydar som det ikkje er dekning for i kjeldetekstane? I Paulus' brev til kolossarane står det no om Jesus Kristus: "Han er biletet av den usynlege Gud, den førstefødde før alt det skapte." (Kol 1,15) Skulle det eigentleg stått "den førstefødde blant det skapte", slik det tekstnære førsteutkastet kunne tyde på? Det som i det norske språket kan sjå ut som ein relativt liten nyanse – før eller blant – har i realiteten stor innverknad på korleis vi oppfattar Kristus. Dersom Kristus høyrer med blant det skapte, truar det heile den klassiske treeiningslæra. Då er det ikkje lenger like opplagt at Kristus er Gud. [...] Bibelselskapet, som med Bibel 2011 tok sikte på å lage ei økumenisk omsetting som kunne brukast av eit breitt spekter kyrkjesamfunn, har heilt sikkert kjent på den doble utfordringa i å omsette bibeltekstane "slik dei står" og samtidig vere i dialog med ulike dogmatiske ståstader og tradisjonar. Det er ikkje sikkert at ei bibelomsetting utan ideologiske tolkingar, om det var mogleg, er ei betre omsetting. Men Bibelselskapet skuldar bibellesarane å vere opne om vala som er gjort, og i størst mogleg grad gjere dei tilgjengelege for dei som ønskjer å gå djupare inn i teksten. Samtidig kan Beckmanns kritikk vere eit varsel om at det kan bli mindre rom for ideologisk overprøving i kommande bibelomsettingar." (Alf Kjetil Walgermo i *Vårt Land* 24. januar 2018 s. 2-3)

Liz Curtis Higgs har publisert boka *Bad Girls of the Bible: And What We Can Learn from Them* (1999). "Women everywhere marvel at those good girls in Scripture – Sarah, Mary, Esther – but on most days, that's not who they see when they look in the mirror. Most women (if they're honest) see the selfishness of Sapphira or the deception of Delilah. They catch of glimpse of Jezebel's take-charge pride or Eve's disastrous disobedience. Like Bathsheba, Herodias, and the rest, today's modern woman is surrounded by temptations, exhausted by the demands of daily living, and burdened by her own desires. So what's a good girl to do? Learn from their lives, says beloved humor writer Liz Curtis Higgs, and by God's grace, choose a better path. In *Bad Girls of the Bible*, Higgs offers a unique and clear-sighted approach to understanding those other women in Scripture, combining a contemporary retelling of their stories with a solid, verse-by-verse study of their mistakes and what lessons women today can learn from them. Whether they were Bad to the Bone, Bad for a Season, but Not Forever or only Bad for a Moment, these infamous sisters show women how not to handle the challenges of life. With her trademark humor and encouragement, Liz Curtis Higgs teaches us how to avoid their tragic mistakes and joyfully embrace grace." (https://www.goodreads.com/book/show/47941.Bad_Girls_of_the_Bible?from_search=true; lesedato 07.03.18)

John B. Gabel og Charles B. Wheeler har redigert boka *The Bible as Literature: An Introduction* (1990), som "approaches the Bible from a literary/historical perspective, and studies the work as a body of writing produced by real people who

intended to convey messages to a real audience. [...] the forms and strategies found in biblical writing, the actual historical and physical settings of that writing, the process of canon formation, the sources of the Pentateuch, and the nature of such literary biblical genres as prophecy, apocalypse, and gospel.” (<https://trove.nla.gov.au/work/>; lesedato 15.03.18)

Den kanadiske litteraturforskeren Northrop Fryes bok *The Great Code: The Bible and Literature* (1981) “is a tight, literary-critical look at the Bible. [...] Frye’s examination of the Bible’s inner, literary logic and its connection to Western literature and culture makes this volume a fascinating read. As Frye reads it, the Bible is a narrative unity from Genesis to Revelation. Frye’s approach gives the Bible a plot and meaning that is internal, and so theoretically not reliant on the historical background. [...] Frye also acknowledges that the Bible is more like a “small library than a real book,” but it has “influenced Western imagination as a unity” and this demands treating it as such. [...] Those who do succeed in reading the Bible from beginning to end will discover that at least it has a beginning and an end, and some traces of a total structure. It begins where time begins, with the creation of the world; it ends where time ends, with the Apocalypse, and it surveys human history in between, or the aspect of history it is interested in, under the symbolic names of Adam and Israel.” (Brandon G. Withrow i <http://www.discardedimage.com/?p=283>; lesedato 23.05.18)

“Frye understands the soul of literature or the text world as mythological and the “mythological universe” of Western culture, according to Frye, is “derived from the Bible.” As Frye notes early on, “A mythology rooted in a specific society transmits a heritage of shared allusion and verbal experience in time, and so mythology helps to create a cultural history.” [...] there is a series of risings and fallings, or sins and redemptions. “The entire Bible, viewed as a ‘divine comedy,’ ” writes Frye, “is contained within a U-shaped story...one in which man...loses the tree and water of life at the beginning of Genesis and gets them back at the end of Revelation.” Frye gives at least seven U-shaped points, including the exemplary model of such U-shaped events, that is, the slavery of the Jews in Egypt and the subsequent Exodus. This serves as the primary source for Frye’s typology, after which all of Scripture’s many U-shaped events are modeled. As a result of this ubiquitous theme, Frye concludes that “mythically the Exodus is the only thing that really happens in the Old Testament.” The Exodus is a type of Christ’s resurrection, and for the Christian, it is its antitype. Christ is the parallel to Moses, and Frye notes the many parallels to be found in the lives of both Moses and Christ, particularly as seen in Matthew’s Gospel. This is but one example of the type–antitype movement of Scripture. [...] There is an “inevitable relation between mythology and poetry.” When it comes to the Bible, “Biblical myths are closer to being poetic than to being history.” History, as Frye understands it, “makes particular statements” and therefore is falsifiable, but poetry is concerned with “the universal in the event, the aspect of the event that makes it an example of the kind of thing that is always happening.” This means that “a myth is designed not to describe a specific situation

but to contain it in a way that does not restrict its significance to that one situation. Its truth is inside its structure, not outside.” ” (Brandon G. Withrow i <http://www.discardedimage.com/?p=283>; lesedato 23.05.18)

“Picking a Bible for our kids can feel overwhelming at times. Numerous kids’ Bibles line the shelves, but not all of them are great options. [...] The Child’s Story Bible by Catherine Vos ([...] an updated version of the 1935 original). This classic story Bible includes 200 retellings of Bible stories in language kids can understand but that also stays true to Scripture. This is a Bible that has been used, loved, and recommended for over 80 years! [...] The Tiny Tots Bible – For ages: 0-3 [...] The simple language engages the understanding of my preschoolers, while the bold, bright colors capture the attention of even our babies. Only 14 main Bible stories are included in this story Bible, but it is a favorite of ours.” (<https://faithfulmoms.org/the-best-bible-options-for-kids-based-on-age/>; lesedato 06.04.18)

Dataspillet *Minecraft* (2011 og senere; skapt av Markus Persson m.fl.) går ut på å bruke kube-former til å bygge tredimensjonale konstruksjoner, figurer, personer osv., og å samhandle med andre spillere. Garrett Romines og Christopher Mikos bok *The Unofficial Bible for Minecrafters: Stories from the Bible Told Block by Block* (2015) gjenforteller bibelhistorier, f.eks. om Adam og Eva i paradiset, med dataspilletts kuber. Tallrike andre bibel-adaptasjoner finnes også, f.eks. John Wesley Whites *The Man from Krypton: The Gospel According to Superman* (1978) og Ajinbayo Siku Akinsikus *The Manga Bible: From Genesis to Revelation* (2007).

Alle artiklene og litteraturlista til hele leksikonet er tilgjengelig på <https://www.litteraturogmedieleksikon.no>