

BIBLICAL HERMENEUTICS CONTINUED:

PAYING ATTENTION TO THE CLUES OF HOW SCRIPTURE COMMUNICATES:

5.1 Attention to STRUCTURE – LITERARY OUTLINE

How would the **author** have outlined his work? Where are the breaks – major and minor; coordinate [major thoughts] and subordinate [developing information]? What clues are in the text to guide the careful reader to the author's transitions? (See Adler, p. 90, *skeleton explanation*.) **DON'T TRUST CHAPTER BREAKS!** *Finding and developing literary context is the crucial task in exegesis*

- 5.1.1 We are looking for '**Intrinsic Structure**' – that which the author intended. Outlines contain both 'coordinate' and 'subordinate' information.
 - 5.1.1.1 It is an outline error not to have 'I' and an 'II', an 'A' and 'B', or '1' and '2' in each breakdown.
 - 5.1.1.2 'I' and 'II' are coordinate [they are the major thoughts]; 'A' and 'B' are subordinate [they develop the major thoughts].
 - 5.1.1.3 The inverse of 'subordinate' is 'super-ordinate' which would be the next rung up the literary organizational ladder.
 - 5.1.1.4 The best outline is the most accurate at the super-ordinate level. The super-ordinate is the organizational platform for the coordinate thoughts. They show how the components fit together in a whole work.
- 5.1.2 The first step of outlining is to identify the 'seams' between the sections. 1st sub-divide the entire book thematically, then break down into component sections.
 - 5.1.2.1 A seam is a transition between sections and components.
 - 5.1.2.2 Normally, thoughts are introduced then discussed or explained. Effective outlines identify the thoughts and the attendant explanation.
- 5.1.3 The next step is to label each component part with a title.
 - 5.1.3.1 The descriptive title writing is an important step in outlining and writing papers.
 - 5.1.3.2 The title should be sufficiently descriptive to convey the thought, without being too long and bogging down the outline process.
 - 5.1.3.3 Outlines should read as outlines, they are not merely paraphrasing the content; it is ordering and prioritizing the content into sections that can then be developed.
- 5.1.4 Example 1: Wiersbe's outline of Philippians follows the chapter breaks:
 - 5.1.4.1 Single mind
 - 5.1.4.2 Submissive mind
 - 5.1.4.3 Spiritual mind
 - 5.1.4.4 Secure mind
- 5.1.5 Example 2: NICNT outline of Philippians has no good coordination or overall title introduction:
 - 5.1.5.1 Introduction 1:1-11
 - 5.1.5.2 Personal circumstances 1:12-26
 - 5.1.5.3 Kind exhortation 1:27-2:18
 - 5.1.5.4 Information & fellow workers 2:19-30
 - 5.1.5.5 Warning against false teachers 3:1-21
 - 5.1.5.6 Exhortation of Christian virtues 4:1-9
 - 5.1.5.7 Grateful recognition of gifts 4:10-20

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- 5.1.5.8 Conclusion 4:21-23
- 5.1.6 When reading an outline, look first at the most super-ordinate headings, to get a feel of the structure, then pursue each break down accordingly with a mindset embracing the whole work.
- 5.1.7 The point is not necessarily that you become able to discover intrinsic outline on your own, as much as that you appreciate a good outline, and discipline yourself to prefer and even demand a defensible intrinsic outline. Don't get caught up in your own insights to the exclusion of others. Be wary of concluding that other approaches cannot have any value.
- 5.1.8 Example 3: Book of Daniel
 - 5.1.8.1 Structural backdrop – Daniel was written in 2 languages, Hebrew and Aramaic. You would have to go to the original text to discover this clue. This was a deliberate action on the part of the author – the Jews in exile would have learned Aramaic as the language of their host nation, but only the Jews could read Hebrew, thus only the Jews could read the entire book at that time.
 - 5.1.8.2 Super-ordinate structure:
 - 5.1.8.2.1 Chapter 1-6 contains stories
 - 5.1.8.2.2 Chapter 7-12 contains visions
 - 5.1.8.3 Thematic structure 1:
 - 5.1.8.3.1 Chap 1 is the initial test where the Jews prevailed.
 - 5.1.8.3.2 Written in Aramaic:
 - 5.1.8.3.2.1 Chap 2 & 7 – 4 empires/Kingdom of Heaven
 - 5.1.8.3.2.2 Chap 3 & 6 – miraculous intervention
 - 5.1.8.3.2.3 Chap 4 & 5 – God's warning to Gentile nations.
 - 5.1.8.4 Alternative thematic structure of Daniel:
 - 5.1.8.4.1 Chap 1 – Diet test
 - 5.1.8.4.2 Chap 2 – Neb's dream
 - 5.1.8.4.3 Chap 3 – Fiery furnace
 - 5.1.8.4.4 Chap 4 – Neb's insanity
 - 5.1.8.4.5 Chap 5 – Writing on the wall
 - 5.1.8.4.6 Chap 6 – Lions den
 - 5.1.8.4.7 Chap 7 – Vision 4 beasts/Son of Man
 - 5.1.8.4.8 Chap 8 – Ram & goat
 - 5.1.8.4.9 Chap 9 – 70 weeks
 - 5.1.8.4.10 Chap 10 – Message
 - 5.1.8.4.11 Chap 11 – Kingdom of North & South
 - 5.1.8.4.12 Chap 12 – End times
- 5.1.9 **Types of literary structure**
 - 5.1.9.1 **Parallel Symmetry** – A B C A' B' C' – this pattern invites comparison and often reveals progression. How is 'A' like 'A1' and how are they different? Etc.
Example: Elijah – 1 Kings 19:9b-18
 - A – Setting: 'the cave' and the word of the Lord came [19:9a]
 - B – Lord's question: 'what are you doing here, Elijah?' [19:9b]
 - C – Answer: 'I have been very zealous- I alone am left- trying to kill [19:10f]
 - D – 'Then the Lord said' [19:11a]

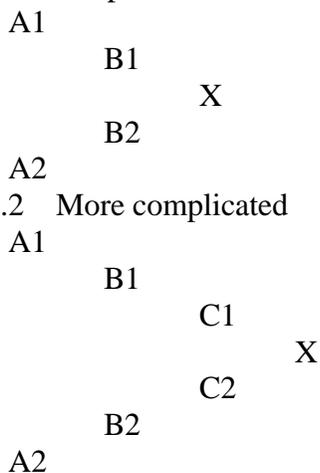
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- E – ‘Strong wind, but the Lord was not in the wind’ [19:11b]
- F – ‘Earthquake, but the Lord was not in the earthquake’ [19:11c]
- G – ‘Fire, but the Lord was not in the fire’ [19:12a]
- H – ‘Sound of gentle blowing’ [19:13a]
- A – Setting: ‘the cave’ and ‘a voice addressed him’ [19:13b]
- B – Lord’s question: ‘Why are you here, Elijah?’ [19:13c]
- C – Answer: ‘I have been very zealous - I alone am left - trying to kill [19:14]
- D – ‘Then the Lord said’ [19:15a]
- E – ‘Anoint Hazael...’ [19:15]
- F – ‘Earthquake... but the Lord not in...’ [19:16a]
- G – ‘Fire... but the Lord not in...’ [19:16b]
- E’ – Hazael kills [19:17a]
- F’ – Jehu kills [19:17b]
- G’ – Elisha kills [19:17c]
- H’ – Remnant: 7,000 have not bowed the knee to Baal [19:18]
- 7 = perfect number
- 1,000 = completion

Based upon this structural outline, what is the author saying?

- 5.1.9.2 An alternative structural form is **Concentric or “Chiastic”** – Concentric or Chiastic symmetry usually emphasizes the central elements, and sometimes the first and last elements as well. The central element often contains a turning point [X] in the narrative development. The sequences before and after the turning point [often called the pivot] of the individual corresponding elements in those sequences often contrast with one another. The author employs this process as a structural artistic form to enhance the point they are making.

5.1.9.2.1 Simple Form:



5.1.9.2.3 Example: Story of Solomon – 1 Kings 1:1-11

- A – a prophet intervenes in the royal succession [1:1-2:12]
- B – Solomon eliminates threats to his security [2:13-46]
- C – The early promise of Solomon’s reign [3:1-15]
- D – Solomon uses his gift for the people [3:16-4:34]

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E – Preparations for building the temple [5:1-18]

F – Solomon builds the temple [6:1-37]

X – Solomon builds rival buildings [7:1-12]

F' – Solomon furnishes the temple [7:13-51]

E' = Solomon dedicates the temple, warned by God [8:1-9:9]

D' – Solomon uses his gifts for himself [9:10-10:29]

C' – Tragic failure of Solomon's reign [11:1-13]

B' – The Lord raises up threats to Solomon's security [11:14-25]

A' – A prophet determines royal succession [11:26-43]

5.1.9.2.4 What is the author saying in this passage as evidenced in this structure? Solomon blew it... his priorities were wrong, he built his kingdom ahead of instituting God's Kingdom. David was certainly an imperfect man, but his heart was right before God... Solomon's heart was not.

5.1.9.2.5 Chiasms were a preferred structural element in Hebrew writing, and used both in narrative and in poetry. All Chiastic structures reveal significance at the extremities and especially at the middle. Often the point of the writing is hidden in the center.

5.1.9.3 Other structural forms:

5.1.9.3.1 Preparation/Foreshadow

5.1.9.3.1.1 Gen 25:28 “now Isaac loved Esau because he had a taste for game, but Rebekah loved Jacob.”

5.1.9.3.1.1.1 This let's the reader know something is up.

5.1.9.3.1.1.2 There is tension between husband and wife, probably also brothers.

5.1.9.3.1.1.3 Develops tension – who will win out?

5.1.9.3.1.2 Does the story of Sampson foreshadow the life of the nation of Israel? [Set apart reluctantly, supernaturally strong, spiritually blind, flirting with foreign lovers, exiled, yet hope for restoration]

5.1.9.3.1.3 Does the Ruth/Naomi relationship foreshadow the salvation of the gentiles who in turn restore the Jews? [It is not by accident that the story concludes that Ruth was the mother of Obed who was the grandfather of King David]

5.1.9.3.2 Summarization – Offers a synopsis or abridgement of material that can be treated more fully elsewhere [Gen 1:1; 2:1]

5.1.9.3.3 Interrogation – the technique of employing a question or problem that will be later followed by its answer or solution [Job 1:9 ‘does Job fear God for nothing?].

5.1.9.3.4 Inclusio – the repetition of features at the beginning and the end of a unit. An inclusio serves several functions:

5.1.9.3.4.1 Framing a unit of thought

5.1.9.3.4.2 Stabilizing the material enclosed

5.1.9.3.4.3 Emphasizing content of the material through repetition

5.1.9.3.4.4 Establishing the nexus [connection or link] with the intervening

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material for rhetorical effect.

5.1.9.3.5 Repetition

5.1.9.3.5.1 Repetition of a motif – a concrete image, sensory quality, action, or object that recurs through a particular narrative that may be symbolic to that narrative. Example – fire in the Samson story; stones and the colors red and white in the Jacob story; water in the Moses cycle; dreams, prisons and pits, silver in the Joseph story.

5.1.9.3.5.2 Repetition of a theme:

5.1.9.3.5.2.1 Reversal of inheritance in Genesis – what does it say when God bypasses the firstborn who should be the inheritor, for a younger son? [Can you name all the times this occurred?]

5.1.9.3.5.2.2 Obedience versus rebellion in the wilderness [can you name the occurrences?]

5.1.9.3.5.2.3 ‘Knowing’ in the Joseph story.

5.1.9.3.5.2.4 Rejection and election of the monarch in Samuel and Kings.

5.1.9.4 Example of Jonah –

5.1.9.4.1 Jonah is representative of the nation of Israel. Israel was called out to be a light to the nations, they had a purpose to be salt and light for all nations on the earth, but they cared nothing about the nations only themselves and their preeminent position with God.

5.1.9.4.2 Jonah ran away from God’s calling – Nineveh was to the East, Jonah fled to the West. He wanted Nineveh destroyed, not saved; he was more concerned with his program than God’s.

5.1.9.4.3 Jonah sleeping on the boat is reminiscent of Jesus sleeping on the boat in NT times. The disciples were frightened by the severity of the storm; Jesus calmed the wind and waves and completely flabbergasted His frightened disciples. Jonah’s shipmates were frightened by the severity of the storm, and looked for the reason for the problem. Like Jesus, Jonah was sleeping. Jonah asked to be thrown overboard to escape his calling, Jesus faced the storm and rebuked it – accepting His calling, and the sea became calm – God’s plan would prevail.

5.1.9.4.4 Being swallowed by the great fish was also about the Jewish nation being swallowed by Gentile nations [exile] – but the Jewish nation was preserved [reborn if you will], and through their action the nations were salted and God’s message was preserved. And just as Jonah was taken out of the fish, so the Jews were ultimately taken out of captivity. Jesus spent 3 days in the belly of the earth reminiscent of Jonah’s 3 days in the fish – they both were released to complete God’s plan. Jonah did his duty begrudgingly, while Jesus did it joyfully.

5.1.9.4.5 God’s loving comfort and teaching is showcased at the end of the psalm when Jonah is under the shelter. God lovingly as a good Father instructs Jonah, who wants nothing of God’s comfort only his own

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- physical comfort. Jonah prefers to sulk, and God lets him.
- 5.1.9.5 Gospel of Matthew parables are often Chiastic – as with the last will be first and the first will be last – it is the classic Chiastic cross.
- 5.1.9.6 The prologue of the Gospel of John 1:1-18 is Chiastic and that’s why it reads so choppy, it turns back and forth to punctuate the author’s point.
- 5.1.10 Literary works are characterized by:
- 5.1.10.1 Integrity – there is a oneness, a wholeness, and coherence
 - 5.1.10.2 Prominence – key words and connector words are features that stand out to the observant student. Repeated words or series of words are common structural markers.
 - 5.1.10.3 Organization – they are composed of parts that are connected and related.
- 5.1.11 Example of Isaiah:
- 5.1.11.1 Chap 1-39 are all about gloom and bad news.
 - 5.1.11.1.1 Chap 1-5 Intro
 - 5.1.11.1.2 Chap 6 is the call to Isaiah
 - 5.1.11.1.3 Chap 7-12 threat of alliance 733 BC (1) Ahaz-father – wicked response on belief.
 - 5.1.11.1.4 Chap 36-39 threat of alliance 701 BC (2) Hezekiah-son – righteous response on belief
 - 5.1.11.2 Chap 40-66 are about comforting God’s people
 - 5.1.11.2.1 Chap 40-48
 - 5.1.11.2.2 Chap 49-57
 - 5.1.11.2.3 Chap 58-66
- 5.1.12 Example of Ephesians – paired thoughts
- 5.1.13 Example of Romans:
- 5.1.13.1 1:1-18 – Prologue
 - 5.1.13.2 1:19-3:20 – universal problem of Sin, the need for justification
 - 5.1.13.3 3:21-4:25 – justification by faith
 - 5.1.13.4 5-8 – security of the believer (life & death) – the just shall live by faith.
 - 5.1.13.5 9-11 – is about Israel – 9 is past, 10 is present, 11 is future.
- 5.1.14 Observations for the church:**
- 5.1.14.1 The Bible states God’s great program from original creation to new creation.**
 - 5.1.14.2 There is power in the Word of God. When Jesus was tempted by satan, Jesus quoted scripture to him – Jesus didn’t employ His own power or resources, but those the Father had given to all humanity – scripture.**
 - 5.1.14.3 We need to proclaim the Word of God prophetically – and let God’s Spirit do its work in the hearts and minds of people. We don’t need ‘good messages’ or ‘programs’ – these are the result of “working for God.” God doesn’t need our ‘work’ – instead He wants exclusive access and availability relationally. True discipleship is relational and transformational... the missional part God works out as we follow Him.**

5.2 Attention to THEMES

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- 5.2.1 Definition – Theme is a topic of discourse or discussion; an idea or point of view; a perception embodied and expanded in a work of art; an underlying or essential subject of artistic representation.
 - 5.2.1.1 Each composition has a theme or multiple themes coursing through the work.
 - 5.2.1.2 The theme(s) are the threads of meaning and significance that were important to the author; hence they are important to us to understand what the author’s intended message was/is.
 - 5.2.1.3 Many works have a single major theme and some may have minor supporting themes. Look for the threads that the author has employed to weave in their whole cloth of meaning.
 - 5.2.1.4 Some themes are subtle, some are more obvious – the careful student will be rewarded for their thoughtful introspection.
- 5.2.2 Watch for:
 - 5.2.2.1 Explicit vocabulary and concepts revealed – the author will show you what’s important to him.
 - 5.2.2.2 Cognates – nouns and verbs that are employed together or in series, especially recurring ones. Recurring words/thoughts are an obvious clue in a passage.
 - 5.2.2.3 Synonyms – a word having a meaning similar to that of another word; or a word or expression accepted as a figurative or symbolic substitute for another word or expression; euphemisms that convey one or a number of meanings, ideas, thoughts, etc.
 - 5.2.2.4 Antonyms – a word having a meaning opposite to a meaning of another word – contrasting as the word ‘light’ is an antonym of ‘dark.’ In the light you can see clearly, in the dark things are obscured. In the light there is less reason to fear because you can see, in the dark there is good reason to fear what you can’t see.
 - 5.2.2.5 Dissonance – words used that create a harsh or disagreeable combination or discord; they create tension and leave you feeling troubled or concerned.
 - 5.2.2.6 Assonance – words that resemble another in sound.
- 5.2.3 Look for what the author wants you to find, not what you want to find – this is a major mistake in hermeneutics!
- 5.2.4 There are recurring themes that course through Scripture:
 - 5.2.4.1 King & Kingdom is a major theme – when you look for such thematic references be careful to include supportive themes or sub-themes... such as crown & scepter, throne & throne room, rule & ruler ship, etc. These all go together.
 - 5.2.4.2 Law & Grace is another major theme – the Jews got stuck in the Law and had a hard time grasping Grace.
 - 5.2.4.2.1 Law is provisional – it is “quid pro quo” = ‘this for that.’
 - 5.2.4.2.2 Grace is a gift – it cannot be earned or merited... it is a free gift.
 - 5.2.4.2.3 Based on Law – obedience = blessing, disobedience = cursed.
 - 5.2.4.2.4 Based on Grace – obedience = love & faith, disobedience = no love or faith.
 - 5.2.4.3 Wisdom & foolishness is another major theme.
 - 5.2.4.4 Love & hate is another major theme.
- 5.3 These themes are important – but look for unifying thoughts – themes that serve to integrate Scripture... the ‘Meta-narrative’ or ‘overarching theme’:

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- 5.3.1 If you chose ‘King & Kingdom’ as the overarching theme, you would likely conclude as example 1 lays out below:
- 5.3.2 Example 1:
- 5.3.2.1 Genesis – is about ‘seed’ = offspring and ‘land’ = promise of inheritance; ‘blessing’ results from obedience to God’s covenant, and ‘cursing’ results from disobedience to God’s covenant. [Deut 27:9ff]
- 5.3.2.2 Hebrews – hope, salvation, faithful, promise, believe, endurance, reward, and inheritance => future based blessing.
- 5.3.2.3 Acts – is about the facts of the church, preaching the gospel. In preparation for ministry, Jesus spent another 40 days in addition to the preceding 3 years training his disciples. One would expect these 40 days to have been pretty intense – I’m sure Jesus had His disciple’s undivided attention! Luke says that Acts is about the Kingdom of God now implemented by the gift of the Spirit.
- 5.3.2.4 Psalms – God is King, theology of the Kingdom of God.
- 5.3.2.5 Daniel – Messianic Kingdom
- 5.3.2.6 Luke – Kingdom of God has been revealed and inaugurated by the Messiah. [11:39-44]
- 5.3.2.7 Revelation – Kingdom of God – contest for the throne of earth [1 John 2:16-17]
- 5.3.3 If you chose ‘Redemption’ as the overarching theme or meta-narrative, then example 2 would be more likely as you’ll see things differently:
- 5.3.4 Example 2:
- 5.3.4.1 Genesis sets the stage of perfection and failure – Gen 3 hints at conflict and restoration... the plan of redemption coursing from beginning (Gen 3) to the end (Rev 2). We start in paradise – the best earth has to offer, we end in a way better paradise – in a new reconstituted Heaven & Earth.
- 5.3.4.2 OT Law is a caretaker that is replaced by Grace – Grace is way better than Law... this is a unifying element in Scripture.
- 5.3.4.3 Gospel of Jesus is the heart of redemption and the message of hope.
- 5.3.4.4 Messiah is the Isaiah 53 suffering servant – the King who comes to die for His people to pave the way for a Spiritual Kingdom of rule, not the puny earthly kingdom Israel wanted. The Spiritual reality is way better than the physical reality.
- 5.3.4.5 The ‘Spirit being poured out in that day’ is fulfilled at Pentecost.
- 5.3.4.6 The Hope of restoration hinted at in Gen 3 is fulfilled in Rev 2 – we are restored and enjoys a way better experience because of God’s Grace.
- 5.3.5 Be careful not to focus on ‘too small’ a meta-narrative. “King & Kingdom” “Law & Grace” and “Redemption” are all true and are major themes... but ‘Grace’ tends to focus us on God’s Love and Mercy. The Law with its blessing & cursing may encourage obedience, but is not necessarily transformational. Grace which is all blessing (Beatitudes) is transformational. When you see God pursuing His people throughout redemptive history at great personal cost to Himself – that is transformational. When you understand God’s plan of redemption was put in place before the beginning of creation – that is transformational. It also calls us into reliance upon God for those who have fallen asleep without Grace explained or in place... we can trust God to be fair. Can we justify God damning those who never heard the good news of the Gospel? Somehow... God

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will make provision. All will stand before Jesus and be judged for what they knew and what they did – and His judgment will be fair – no one will say in that day that God was not fair... regardless of the outcome.

5.4 Summary – Primary considerations are structure, themes, and genre. Secondary considerations are more subtle and can help put you into the mindset of the author and what he was conveying.

5.5 Secondary considerations – of Macro Exegesis

5.5.1 Attention to introduction and conclusion, movement, anticipation, climax

5.5.1.1 Exodus begins in Egypt [exile from land of promise and the people of the promise are groaning in captivity] – the story moves along with Moses from a prince, to a shepherd, to the chosen prophet/leader of the people, and to a supernatural salvation of the people. God promises to reside with the people, and His presence remains on the Tabernacle – literary “God with us” – also the name for Jesus “Emanuel” who tabernacled in flesh.

5.5.1.2 Acts begins with Jesus after the Resurrection, teaching the apostles for another 40 days. The apostles are now convinced He is alive and had to have been very attentive to Jesus teachings. The apostles, who didn’t understand anything as portrayed in the gospels, are finally getting it right about the Kingdom of God. The gospels would have been written after this additional training, and would reflect a more complete understanding of God’s purpose. Chapters 1-8 are about the original apostles and the early church in Jerusalem. Chapter 9 introduces Saul [Paul] who becomes the central character through the rest of the book. Both Peter and Paul were teaching about The Kingdom of God => the Gospel – Jesus is Messiah, God is King.

5.5.1.3 “The ‘Two Bills’ [Bill Bright – 4 spiritual laws, and Billy Graham – just as I am] have greatly influenced the theology of the past 40 years. Modern theology stopped teaching about the Kingdom. “Houston we have a problem...” The message of 4 spiritual laws conveyed a formulaic approach to faith, just as I am conveyed an emphasis to coming – neither did too well on emphasizing discipling and personal change/allegiance to God as the Sovereign King. We need a higher standard.” Dr. Gary Tuck

5.5.1.4 Proverbs 31 is the last book on wisdom, and it portrays the perfect example of a godly wife... however, the wife is a metaphor for wisdom – it starts with attaining wisdom and ends with marrying wisdom.

5.5.1.5 Revelation starts with the people of God as a ‘Kingdom and Priests to serve God’ [1:6], and ‘Jesus coming on the clouds’ [1:7] and ends with a prayer for Jesus to come soon [22:20] for ‘God’s people who are waiting’ [22:21]. It is all about the Kingdom of God.

5.5.2 Attention to proportion

5.5.2.1 Mat 18:21 the ultimate action is to forgive.

5.5.2.2 In Genesis – Judah and Ephraim each get 5 verses – this is a clue.

5.5.2.3 Example of 1 & 2 Kings

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- 5.5.2.3.1 1 Kings: 1-11 – is about Solomon [peace until 971 BC]; 12-16 – about the northern and southern kings.
- 5.5.2.3.2 1 Kings 17 through 2 Kings 10 is about Elijah and Elisha – this is 1/3 of the total recorded in Kings and covers a 30 year period of time – this is a clue!
- 5.5.2.3.3 2 Kings 11-16 about the northern and southern kings; 17 is about the fall of the northern kingdom of Samaria in 722 BC.
- 5.5.2.3.4 18-25 is about the kings of the south 586-560 BC.
- 5.5.2.3.5 17:7 is a prophetic utterance amidst this historical chronicle... it ends at 17:40. The people have violated the Sinai covenant by following other gods - #1 of the 10 commandments. The covenant had blessings for following God, and curses for their failure to follow – the ultimate curse being driven away from the land of promise. In 1 Kings 16:29 Jeroboam set up worship stations with golden calves. Supposedly, God was supposed to ride the golden bull; however the bull was also a symbol of Baal. Ahab comes along and set up worship of another deity – Baal. In 17:1 Elijah announces God’s curse of the land due to the faithlessness of the people for 3 years. In 18:25 Elijah challenges the prophets of Baal to a contest – they lose big time! The result – Baal is not god, only God is God – so follow Him!
- 5.5.3 Attention to editorial clues to significance
 - 5.5.3.1 In Judges there are editorial additions made by later inspired writers to the original text – such as the note in Judges that “In those days Israel had no king” written 4 times – this is a clue. God was to have been their King, but they had rejected Him, wanting instead to be like the other nations.
- 5.5.4 Attention to cultural values
 - 5.5.4.1 Our ethnocentricity often blinds us to what the author’s audience would have known.
 - 5.5.4.2 The lesson of the book of Judges is that the nation was weak because of their lack of faith; the judges who lead them were all flawed but were the best the nation had to offer.
 - 5.5.4.3 Judges Outline:
 - Chap 1-2 Intro – Death of Joshua
 - 2:10-15 – the people faith has failed
 - 2:16 – Judges raised up
 - 3-16 – cycles of judges – each preceded with Israel did evil in the sight of the Lord. The judge delivered the people and the land had peace.
 - 17-21 – 2 episodes
 - 5.5.4.4 Deborah [4-5] was a moral woman, and because there were no worthy men God chose her.
 - 5.5.4.5 Gideon [6-8] was morally OK, but he was a wimp.
 - 5.5.4.6 Jephthah [10] was a thug and a criminal.
 - 5.5.4.7 Sampson [13-16] was called to greatness but was so morally flawed it causes you to ponder the significance of the story.
 - 5.5.4.8 What was God saying? The judges were an embarrassment to the nation, and the

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nation was an embarrassment to God – these were shameful times!

5.5.5 Attention to “key verse”

5.5.5.1 Think globally and holistically about the books of the Bible.

5.5.5.2 In this context, look for a key thought and a key verse.

5.5.5.3 Then puzzle out “why did the author organize his material like he did.

5.5.5.4 Look for insights, clues, and reasons – the truth wants to be known, but you have to dig for it as for gold.

5.6 Micro-exegesis (Analysis of Specifics)

5.6.1 Attention to details (words, grammar, parallelism)

5.6.1.1 Words

5.6.1.1.1 Are wonderful building blocks – they are flexible, reusable, have certain limits.

5.6.1.1.2 Words construct sentences, which convey the message.

5.6.1.1.3 Language is primarily oral, written words are derived from the oral tradition. It is extremely valuable to orally hear and interpret scripture; it was intended to be delivered orally; the written form followed to maintain the integrity of the oral form over time.

5.6.1.1.4 Words are tools of our perception of reality. On their own, words can be arbitrary signs – there is no meaning that the speaker or the hearer does not provide.

5.6.1.1.5 Ascribed meaning is conventional; we have an understood convention of meaning we ascribe when we hear the message.

5.6.1.1.6 Word study is prescriptive not descriptive. To this end, words are tools that represent concepts that the speaker/writer and the hearer/reader have in common. To this extent, the scriptural and apostolic messages were rooted in the Semitic life of the speaker/writer – they thought and related in terms of their Hebrew culture and past, not in Greek or contemporary terms.

5.6.1.2 The study of words is broken in two distinctions: ‘synchronic’ and ‘diachronic’ study

5.6.1.2.1 Diachronic Study (Historical Semantics) – it is understanding the meaning change over time.

5.6.1.2.1.1 Etymology – history of word formation

5.6.1.2.1.1.1 Definition: the origin and development of a word, tracing it back to its original component parts to understand its original as well as current meaning.

5.6.1.2.1.1.2 Validity (and Invalidity)

5.6.1.2.1.1.2.1 Understanding the history of the word gives and added dimension to translation – it adds interest and word play.

5.6.1.2.1.1.2.2 The draw back is that it provides interest, while synchronic provides definitive understanding of what was meant.

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5.6.1.2.1.2 Word History

5.6.1.2.1.2.1 “Submit” – literally means “put under”

5.6.1.2.1.2.2 “Hierarchy” comes from the Greek “Hypo Tasso” – literally means “arrange under.”

5.6.1.2.1.2.3 “Church” is derived from “Ekklesia” – literally “called out from.”

5.6.1.2.2 Synchronic Study – Descriptive Semantics or word study – synchronic is the definitive meaning of a word. "Syn" means same; while chronic means time – thus it means same time, or rather that it provides a snapshot study of a moment in time. This helps provide an insight of the meaning intended in the thought.

5.6.1.2.2.1 Denotation – Having to do with the range (field) of meaning – no word ever means everything it is possible to mean. Rather, there is a specific meaning intended by the author, which is a part of the whole thing it could mean since there are different usages. All words have different and even overlapping usages, so why were the words used chosen?

5.6.1.2.2.2 Connotation (KBH 9, 189) – “the configuration of suggestive or associative implications constituting the general sense of an abstract expression beyond its literal, explicit sense. It is a secondary meaning suggested by a word in addition to its literal meaning. The total of the attributes constituting the meaning of a term, it is the intended meaning.”

5.6.1.2.2.3 Paradigmatic Analysis

5.6.1.2.2.3.1 Synonyms – a word having a meaning similar to that of another word in the same language. A word or expression accepted as a figurative or symbolic substitute for another word or expression [as light is symbolic of truth and purity, and dark is symbolic of falseness and evil].

5.6.1.2.2.3.2 Antonyms – a word having a meaning opposite to the meaning of another word in the same language [as light is the antonym of dark].

5.6.1.2.2.4 Syntagmatic Analysis (Context) – syntax is having to do with the way words are put together to form phrases and sentences. The branch of grammar dealing with the formation of phrases and sentences. Remember that the earlier languages usually had fewer letters in their alphabet and fewer words – the words took their meaning out of the context in the phrase. This system had changes over time that can be studied.

5.6.1.2.2.4.1 Literary context - *A given word used by a given author will commonly have a consistent meaning, even if complex and only in its total usage by that author is the complexity expressed.* For example, there are two major approaches to understanding

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humanity –

- 5.6.1.2.2.4.1.1 Dyad – or dualist where humanity is composed of or defined by an inner life [spirit] and an outer life [flesh].
- 5.6.1.2.2.4.1.2 Triad – or three part where humanity is spirit, soul [mind, will, emotions] and body [flesh].
 - 5.6.1.2.2.4.1.2.1 Plato argued for dualism – where our lives are composed of body [which is corrupt along with all material things], and spirit [which is incorrupt perfection]. In Plato’s thinking, becoming a “free spirit” was the proper goal of humanity – entering into the spiritual plane unencumbered by the flesh.
 - 5.6.1.2.2.4.1.2.2 Paul’s take on this is 2 Cor 4:16-18 – our body is decaying, while our spirit is being renewed. 2 Cor 5:4 – shows Paul’s argument of not being “unclothed free spirits” but being “clothed in the perfect Body of Christ.” Paul is an advocate for the “sin/curse” reality. The Sinai Covenant brought cleansing for the outer-man so we could remain in proximity with the Living God while in the flesh. Jesus Blood brought cleansing for the inner man [conscience – Heb 9]. The inner man has been redeemed and perfected in Christ and is as perfect as it will ever be. The flesh or outer man is cursed by Sin and is dead/dying – it will be perfected only when Jesus comes again.
- 5.6.1.2.2.4.2 Historical context – the people to whom the message was originally given would have a common understanding of the usage and meaning of a word or phrase. Example – to “uncover your feet” was an OT euphemism for disrobing so you could go to the bathroom or have sex. The original

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readers of Ruth [Ruth 3:4-7] would have an understanding of what this meant.

5.6.1.2.2.4.3 Play on Words – scripture is full of play on words that are understandable only in the original language. Examples are:

5.6.1.2.2.4.3.1 Jer 1:11 – the verb used for “watch over” is the same word used for “almond tree”.

5.6.1.2.2.4.3.2 Isa 7:9 – “if you do not stand firm in your faith, you will not stand at all.” Having to do with words that have multiple meanings or reciprocal thoughts, only observable in the original language.

5.6.1.2.3 Tools – *Lexicons, concordances, word studies (Vine, TWOT, TDNT, TDOT), commentaries* – these are resources that can put us in touch with the meaning possibly intended in the original language. As such, these tools are resources to keep us in the middle of the road to understanding, and prevent us from running off the road into the weeds or into a ditch.

5.6.1.2.4 *Greek/Hebrew: Need to change forever our mentality* – while Greek & Hebrew thought was certainly different from our thinking because of social, historical and cultural differences, the language itself is even more different.

5.6.1.2.4.1 Each had a greatly reduced number of words they used in their vocabulary. The meaning was determined by the context – the words employed in the sentence or thought clarified the meaning.

5.6.1.2.4.2 Western thinking and language is extremely different, we employ a plethora of words and the meaning is specific to the words employed. We have far and away a much greater arsenal of words [especially the written word] than our ancient counterparts.

5.6.1.3 Grammar

5.6.1.3.1 Verbs – the part of speech that expresses or defines existence, the action, or occurrence in most languages.

5.6.1.3.2 Adverbs – a class of words that modify a verb, adjective, or another verb. They typically employ casual usages of cause and effect.

5.6.1.3.3 Nouns – a word that is used to name or identify a person, place, thing, quality, or action – and functions as the subject or the verb in the sentence structure. They define the people involved in the action expressed.

5.6.1.3.4 Pronouns – a class of words that function as substitutes for nouns or noun phrases and denote persons or things asked for, previously specified, or understood from the context.

5.6.1.3.5 Preposition – a class of words that function to indicate the relationship of a substantive word to the verb, adjective, or another substantive

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word.

5.6.1.3.6 *Punctuation* – a use of non-verbal symbols in writing to separate words into sentences, clauses, and phrases in order to clarify meaning. While prevalent in modern languages, punctuation was less common in ancient languages as the focus was on the spoken word.

5.6.1.4 Syntax – “the way in which words are put together to form phrases and sentences. The branch of grammar dealing with the formation of phrases and sentences. The systematic arrangement of sentences.”

5.6.1.4.1 *Hendiadys* – literally “one through two” the linking of thoughts in words.

5.6.1.4.1.1 The mind set on the Spirit is:

5.6.1.4.1.1.1 “Life and peace”

5.6.1.4.1.1.2 “Peaceful life”

5.6.1.4.1.1.3 “Living peace”

5.6.1.4.1.1.4 All of which is the best kind of life and peace.

5.6.1.4.1.2 Rev 13:10 – This calls for patient endurance and faithfulness.

5.6.1.4.1.3 Col 3:12-14 – Discussing a concept with many aspects, which finally boil down to love.

5.6.1.4.1.4 1 Cor 13:4-7 – is rhetorical extravagance – Paul is piling up superlatives for poetic impact. This is not to be taken literally. It was meant to be read aloud – spoken, the course of the action rises to a crescendo. Micah 6:6-8 is another example of this.

5.6.1.4.2 Expressions – verbal or non-verbal communication, something that expresses or communicates something understood by another through words, intonation, facial or physical gesture, music, moods, figure of speech, etc. Those outside the community or individuals communicated to may miss the significance of such expression.

5.6.1.4.2.1 Col 3:15-17 – This is a call to the collective body of Christ to corporate unity.

5.6.1.4.2.2 Eph 2:15 – Jesus destroyed the law, thus producing peace between Jew and Gentile. Peace of the Messiah is the new judge or umpire we turn to, one that is Personal rather than impersonal.

5.6.1.4.2.3 Mat 5:27-32 – this is an adultery figure of speech – nobody can make anybody else sin, so what is He saying? The assumption in sending your wife away in divorce is that she will remarry. This verse took for granted that most women in society would need a man to care for them. This verse compounds the responsibility of the man who wrongly sends away his wife. Not only is he wrong, but his forcing her to do wrong comes back upon him. The point was not to get this process started. The issue was the mockery of the law the Pharisees were making. This verse goes back to 5:20. Heb 13:4 & 12:14-16 put the immoral person out of your immediate community – when you know the one is the perpetrator, and the others are

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victims... the point is to keep the individuals and the community innocent.

5.6.1.5 Attention to (immediate) context

5.6.1.5.1 Contrast – “to set in opposition in order to show or emphasize differences, the subtle or obvious demonstration of the striking dissimilarity between things being compared.”

5.6.1.5.1.1 Mat 18:19 Prayer in this context – this is about conflict resolution – it is “Church court.” The 2 or 3 are not prayers; they are the prosecutor and defendant. What is bound in spiritual agreement here is bound also in heaven. This is obviously different that Mat 6:6 which is about prayer.

5.6.1.5.1.2 2 Cor 6:14 “Do not be yoked with unbelievers” is not what’s up. Paul is responding to false teachers that are turning against Paul. Paul is calling them back into a relationship with him. This passage is about true Christian fellowship [6:11].

5.6.1.6 Attention to figures of speech, idiom; indirect, oblique message

5.6.1.6.1 Definitions:

5.6.1.6.1.1 Figure of Speech – “an expression, such as a metaphor or hyperbole, in which a non-literal and intensive sense of a word or words is used to create a forceful, dramatic, or illuminating image.” You do that “all the time” is a figure of speech.

5.6.1.6.1.1.1 Idiom – “a speech form or expression of a given language that is peculiar to itself grammatically or that cannot be understood from the individual meanings of its elements.” Includes slang such as “get down.” Ideogrammatic characters include Chinese, Japanese, hieroglyphics, etc.

5.6.1.6.1.1.2 Tangent or Oblique message – a phrase that presents an idea in an indirect fashion. Such as Col 1:20 – “peace through the blood of His cross” – it is the theological meaning behind the phrase that is important.

5.6.1.6.1.2 Other Examples:

5.6.1.6.1.2.1 Matt 23:27 – “Bones” means dead bodies, corpses.

5.6.1.6.1.2.2 Luke 24:39 – “Flesh & bones” is a figure of speech for a material body.

5.6.1.6.1.2.3 Eph 5:30 – “Members of His Body” [literally bones] means family.

5.6.1.6.1.2.4 Heb 5:11-14 – “Concerning Melchizedek” – this is an oblique message – this group was behaving like children, they were immature Christians. What Paul was saying is that after this amount of time these people should have been leaders and teachers. They were true believers who had been kicked out of the synagogue and were being persecuted by the

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Jews. These Christians were trying to go back into the synagogue rather than going on in their faith. Paul was being sarcastic – these words were not to be taken at face value.

5.6.1.6.1.2.5 Mat 27:45 – “the 6th hour” was 3:00 in the afternoon.

5.6.1.6.1.2.6 Psalm 22:1 – “my God, my God, why have You forsaken me?” was written by King David to express his feelings of being abandoned by God. David’s complaint was of feeling abandoned – and Jesus must have felt the same way [Mat 27:46; Mark 15:24]. Many pastors have taught that God had to turn His back on Jesus because Jesus was bearing the sin of the world – that is not what this is saying. It is a poetic complaint about loneliness and abandonment, it is not literal theology. God is by His Nature Faithful and True – He is Faithful in all things and cannot be otherwise. This is a figure of speech. Jesus was complaining, “This is the worst thing I’ve felt – like I’ve been abandoned by God.” You want to preach something powerful? Preach the Truth! Here was Jesus, His body beaten, battered, broken and dying – and His complaint was that He *felt* abandoned by God.

5.6.1.6.1.2.7 Acts 5:1 – Ananias lied to everyone in the room, but the sin was lying to God. Yes he lied to the people there, but the important thing was that he lied to God – this is an oblique message.

5.6.1.6.1.2.8 John 12:44-45 – Not [A] but [B] means not only [A] but [B] also. This is an idiom.

5.6.1.6.1.2.9 1 John 3:18, 1 Peter 3:3, Philp 2:4, 2 Cor 4:18, Mat 10:34.

5.6.1.7 Attention to tone – we need to be tuned in to the subtle clues the author may be giving us.

5.6.1.7.1 Acts 1:12 – the apostles put forward 2 men who each fit the qualifications for the ministry position, then drew lots to allow God to show which of the men should be one of the 12. Did the author indicate this was a bad or a good decision? There is nothing said good or bad about what happened. If they had done the wrong thing, you would have expected hints from the author. Instead, everything before and after the action is good news – God was blessing them all. Paul was not one of the 12 – was this a problem? Paul appears to have been satisfied with his calling as the apostle to the gentiles, while the 12 were the apostles to the Jews – since there were 12 tribes, the number of 12 apostles held significance in their ministry.

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- 5.6.1.7.2 Josh 9 – the Gibeonite's are obviously lying to Israel, but what is the message? The clue is 9:14 – they failed to inquire of the Lord, and instead acted in their own wisdom and authority, and they paid the price for their error.
- 5.6.1.7.3 Ex 18:17-26 – did Moses do the right thing in listening to Jethro? Moses listened and acted upon the advice, Vs 19-20 are sound counsel. No warning is given in the text of a problem or a bad outcome, if it was a bad decision you would expect to see negatives pointed out.
- 5.6.1.7.4 Haggai 1:12-15 – the text shows that it took 23 days for them to respond. Was that a problem? The author doesn't give any clues that this was too long a time. The people listened and responded – Haggai didn't make a deal out of the delay, only that they responded properly.
- 5.6.1.7.5 Gal 3:22 – 4:7 – Son's of God were held prisoner under the law in the Old Covenant – law theology is suppressive, while the New Covenant is freeing.
- 5.6.1.7.6 Sampson – was called before birth to be a man of God and to do His will – Sampson had all the physical and spiritual gifts bestowed upon him from birth – he did nothing to earn them, but he was a moral failure. He is axiomatic of the Jewish nation.
- 5.6.1.8 Attention to cumulative effect; seeing the composite picture
 - 5.6.1.8.1 2 Thes 1:8-10 – is about deal out punishment to non-believers. They will suffer from both everlasting destruction AND being shut out from God's Presence. This verse is rhetorical excess – these aren't 2 different punishments, but rather the cumulative effect.
 - 5.6.1.8.2 2 Thes 2:8 – 2 different ways to slay – again this is not 2 different things, but the cumulative effect.
 - 5.6.1.8.3 Beatitudes – shows the importance of the composite picture – these aren't 8 different groups of believers being blessed, but rather 8 aspects of blessing the saints – all saints!
 - 5.6.1.8.4 Gal 5:19 – this is not an exhaustive list of the deeds of the flesh – it is just painting a picture of the destructive nature of the flesh, which is contrasted to the fruit of the Spirit.
- 5.6.1.9 Attention to logic – There is a reasonable thought being forwarded that God has imprinted the human mind with a predilection towards logic. Logic applies to scripture much as it does to philosophy:
 - 5.6.1.9.1 Logic is intended to prove a conclusion – an argument is developed from a premise to an inference – that is what must necessarily follow from the premise to lead the hearers to accept the conclusion being advanced.
 - 5.6.1.9.1.1 Deductive Logic – Starts with general ideas then moves toward specifics.
 - 5.6.1.9.1.2 Inductive Logic – Starts with specific ideas and moves toward general.
 - 5.6.1.9.1.3 Examples:
 - 5.6.1.9.1.3.1 Deductive logic presumes all dogs must have 4 legs

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– I have a dog, therefore my dog has 4 legs. If the premise is accepted, then the conclusion cannot be denied. The nature of deductive arguments is that the argument [or developed thought process] will absolutely prove or disprove the premise.

5.6.1.9.1.3.2 Inductive logic cannot absolutely prove something. As the thought development approaches consistency, it draws a weight of evidence with it. It may be a 60-40 or a 70-30 split decision, but the hearers will generally agree that the point offered has merit. It is similar to the medical practice of evaluating symptoms to lead to a prognosis and then as a result to a treatment.

5.6.1.9.2 Paul teaches that the law does not and in fact cannot lead to justification. There can be no justification by the law because no one can keep the whole of the law – we are by our nature a fallen people mired in sin. All the law can do is to convict us of our sin and our need for repentance and forgiveness. Paul’s premise is that justification is by faith alone – as evidenced by Abraham. The law is a ‘works’ system, not a ‘faith’ system.

5.6.1.9.3 Premises of a deductive argument:

5.6.1.9.3.1 Grace is a ‘by faith’ covenant. P¹: Righteousness (R^{ES}, and hence, S^{ES}) is by Faith (Gal 3:6,11), not Works (Gal 2:16);

5.6.1.9.3.2 The law is a ‘by works’ covenant. P²: the Law is a ‘Works-not-Faith’ system (Gal 3:12; Rom 4:14); therefore

5.6.1.9.3.3 C: the Law cannot be the instrument of R^{ES} (Gal 3:21; 2:16, 21; Rom 3:20).

5.6.1.9.4 Heb 7 – Melchizedek blessed Abraham – this would indicate that the order of the Melchizedek priesthood is greater than the Abrahamaic/Levitical order. The principle that the greater blesses the weaker runs through out scripture, just as the weaker tithes [pays tribute] to the Suzerain [the great king]. The point Paul is making is that Jesus is of the Order of Melchizedek and is inherently greater than the Levitical order of the priesthood. Just as Melchizedek is greater than Abraham, Jesus is greater and superior to the Levitical system.

5.6.1.9.5 Gal 4:1-7 – Paul is drawing upon an analogy between the heirs of the property owners, and the heirs of the Kingdom of God. Although it may not be apparent, in all such systems one child is designated as greater than another by virtue of God’s providence. One is predestined to greater honor than another. The point Paul is making is that previously the Jewish community was given the position of prestige, but now that honor falls upon the Christian community – Christians are of the Order of Melchizedek – a Holy Priesthood of the Spirit.

5.6.1.9.6 Elements of Evidentiary Evaluation:

5.6.1.9.6.1 “Weight of evidence”:

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	<u>Subject Clause:</u>	<u>Adjective or adverb:</u>	<u>Predicate Clause</u>
Rom 2:14	Gentile w/o law	by nature* [NIV] Instinctively* [NASB]	do the law

**Phusei* is the Greek work used in both, and could be interpreted either way}

Gal 2:15 Jews by birth not justified by the law

5.6.1.9.6.2 “Burden of proof”: On whom is the burden of proof vested?

The burden of proof is always vested upon the person forwarding the statement, idea, or interpretation. How can we justify the interpretation forwarded above? Through scripture!

Jer 31:31 “The time is coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah.

Jer 31:32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the LORD.

Jer 31:33 “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.”

Jer 31:35 This is what the LORD says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar— the LORD Almighty is his name:

Jer 31:36 “Only if these decrees vanish from my sight,” declares the LORD, “will the descendants of Israel ever cease to be a nation before me.”

In this verse, the thought in Romans and Galatians is justified. God validates the decree by the highest authority possible, Himself.

Thus, the burden of proof to accept a position, interpretation, or meaning rests upon the interpreter – that would be you.

5.6.1.9.6.2.1 Abortion example – to apply the concept of the burden of proof to a modern day topic, consider the question on when humanity begins – is it upon conception [zygote], sometime within the term [fetus], or upon birth [viable self-sustaining baby]. We all know that when conception begins the result is a child – all the zygote/fetus needs is a safe harbor and sustaining conditions and it will become a baby which is unquestionably human. So, in the absence of definitive proof otherwise, we have to presume humanity begins at conception; it would be immoral to do otherwise.

5.6.1.9.6.2.2 Gal 3:23 – who are “we” and “you”? One opinion says they are the same group, another opinion says they are different groups. The textual context says they are different groups – hence, the burden of proof is on those who contend they are the same group. The argument for different has a “*prima*

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- facie*” or “first place” position.
- 5.6.1.9.6.2.3 Rom 2:15 – the law is written upon their hearts is a direct link to Jer 31:31. We must presume that Paul is making the same use of these words as did Jeremiah. Paul cannot use this differently without telling us and justifying the difference.
- 5.6.1.9.6.2.4 2 Cor 5:1 – Paul is talking about the “outer man” [corrupt and decaying] and the “inner man” [incorrupt and eternal]. Greek thought was based upon “Duality” or “Dualism” [two things in juxtaposition – such as the thinking of Socrates and Plato]. Greek thought about god was polytheistic, with gods in opposition to each other, balancing out. So what is Paul saying? The burden of proof presumes that Paul is Monotheistic – he can agree with Plato to a certain degree only, and then he must part company with Plato.
- 5.6.1.9.6.3 “False dichotomy” – dichotomies are elements that are divided into two usually contradictory or mutually exclusive parts or opinions. A false dichotomy is a dualism that is not mutually exclusive – such as the choosing of the 12th apostle in Jerusalem. The number 12 was symbolic and an important message to the Jews.
- 5.6.1.9.6.4 “Circular reasoning” – reasoning that proceeds in a circle with no significant development, direction, or conclusion – you end up where you started. John 15:2 – what does “in Me” mean? If we presume that “in Me” are Christians without proof, we accept what we are trying to prove without proof – this is the heart of circular reasoning. Such situations “beg the question” – considering the concept draws you into the question and forces you to answer it.
- 5.6.1.9.6.5 “Points that cut both ways” – John 15:2 – pruning was done with a hooked knife, the farmer working on a vine would have to lift up the branch to separate it before he cut it. The remaining branch was thus strengthened and this encouraged fruiting, while the cut off branch was useless and was disposed of. So what is being said here? Logic should show what is best in an honest argument considering all the facts. Hence, you can’t use these points alone as proof. Step back and ask “what was John’s gospel about?” John was contrasting belief and non-belief – his point was all about focusing on believing. When in doubt, the context rules.
- 5.6.1.9.6.6 “Converse” – a point of logic derived from turning around or reversing the position, order or action. 1 Cor 7:9 – “better to marry than to burn” – what is he saying? Paul was single and

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celibate – was it “better” to be unmarried? If you were widowed or divorced should you remain that way? Why? “Burning” in this context relates to sexual desire, not burning in hell. Paul’s point is “if you can control yourself, and if you are not purposefully being led into marriage by God, that it is better to be single.” Marriage in this era had lost much of its significance and permanence – “one flesh” was not something that could be formed only to divide again later.

5.6.1.9.6.7 “Biblical author’s conclusion” ... - If a Biblical author constructs an argument, the argument’s conclusion is true because it is scripture.

5.6.1.9.6.7.1 Luke 20:27-40 – Jesus confronts the Sadducees argument with a correction – Jesus argument is not conclusive, but the application is conclusive. Hence, as Bible interpreters we must accept God’s conveyed conclusion, not our own logical one now.

5.6.1.9.6.7.2 Our responsibility as teachers is to discover the Truth God intended, and to teach it. The Luke 20 argument was accepted by Jesus’ audience, hence it was a sufficient argument then and we must accept it as such now.

5.6.1.9.6.7.3 Gal 3:17 – the argument is weak, though the conclusion is fairly clear – a universal but limited atonement – the call is for all humanity, but only those who respond will be saved.

5.6.1.9.6.7.4 Rom 9:19-21 – election/choice is God’s prevue. Whether to be Arminean or Calvinist is a choice we make based on our understanding and interpretation of scripture and our theology.

5.6.1.9.6.7.4.1 Arminean and Pauline theology seems to argue for a conditional election – God makes the call, and individuals have the choice to respond or not.

5.6.1.9.6.7.4.2 Calvinists would argue that that the choice is God’s alone, and that humanity adds nothing to the equation. The call is irresistible. Upon whom is the burden of proof upon?

5.6.1.9.6.7.4.3 Conditional versus unconditional atonement:

5.6.1.9.6.7.4.3.1 The Calvinist position is defined by the acronym TULIP – the 5 points of Calvinism:

T = Total depravity of man

U = Unconditional Grace

L = Limited atonement

I = Irresistible Grace

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P = Perseverance of the Saints

Dr Tuck is a Calvinist – he believes in an unlimited atonement. John 3:16 by exegesis means the whole world, not a limited few. Limited came from logic, not faith.

5.6.1.9.6.7.4.3.2 The Arminianist position evolved out of Calvinism, its 5 points are”

- 1 Salvation applies to all who believe upon Jesus and persevere in obedience and faith.
- 2 Christ died for all of humanity.
- 3 The Holy Spirit must help humanity do anything good – conviction and repentance is impossible without the Spirit.
- 4 God’s saving grace is not irresistible.
- 5 It is possible for Christians to lose their salvation.

5.6.1.9.6.7.4.4 Truth is truth – and will stand the test of time and academic/faithful scrutiny.

5.6.1.9.6.8 “Distinguish between author’s premise and conclusion” – There are examples of the development of thought in the scriptural narrative dialogue and development. In many situations, the author/editors begin someplace, and end somewhere else. In some situations, this development is clear, in others it is obscure. In either case, it must be examined to understand what is being said.

5.6.1.9.6.8.1 Acts 1:6-8 – the disciples ask a question based on their presumption that Jesus is going to restore the Kingdom. Jesus answer is a non-answer that affirms their premise but concludes somewhere else. Jesus has been teaching the disciples for 40 days following His resurrection [from the end of Luke to the beginning of Acts]. This passage states that at some time, Jesus will restore the nation... as part of the Kingdom of God. Logic concludes there will be a kingdom for Israel.

5.6.1.9.6.8.2 Example of Jonah – we presume the prophet is the author. We are captivated by the prophet’s flight from the clear Call of God. What is the message of the text? God’s ‘Call’ to Jonah was to save a nation [Nineveh/Assyrians] from destruction. We do not understand God’s redemptive plan and how this

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plays out within it, but we do know Jonah wanted no part of it. Jonah could not escape from God's purpose, and ultimately the reluctant prophet's message saves the enemy of Israel. Jonah is very unhappy with this result, and the end of the story is supported by the temporal comfort God miraculously provided by the gourd-vine that grew up and died – it is not our understanding that is important, but being a part of God's ministry that is.

5.6.1.9.6.8.3 What is the premise?

5.6.1.9.6.8.3.1 God's redemptive plan was offered to all of humanity through the Jews.

5.6.1.9.6.8.3.2 The Jews held tightly to their exalted position of privilege as God's chosen people. They expected the rest of humanity to suffer and die, and were content with that prospect. They did not understand God's mercy and grace – they were full of their self-righteousness and did not identify with God's purposes.

5.6.1.9.6.8.4 What is the conclusion?

5.6.1.9.6.8.4.1 God's plan extends well beyond Israel to all of humanity. Though the Jews wanted it restricted to themselves, there is no restraining God's redemptive plan. The Gentiles are included whether the Jews like it or not.

5.6.1.9.6.8.4.2 God's plan will prevail. It is not accidental that Jesus quoted Jonah as He was explaining His own ministry – Messiah was not just for the Jews, but also for all humanity, regardless of how the Jews felt about it.

5.6.1.9.6.9 “Recognition of ‘absolute-or-relative’ question” what is the normal, first-resort course of action: **1 Tim 3** – is this relative or absolute? The criteria have to be taken relatively, because no one is absolute except Jesus/God. We cannot see into the hearts/minds of others. We can only act on that which we perceive, though we can ask for guidance and insight. Ultimately, a tree is known by its fruit – and that is how we should respond.

5.6.1.9.6.10 “General principle vs. specific application” –

5.6.1.9.6.10.1 Headship – 1 Tim 2:11-15 shows that Paul would not have condoned a female elder; this is his general principle. However, he would allow women leaders

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who led other women. Was this concept of “headship” a strict principle to be applied unilaterally? Or do specific situations establish different applications? Judges 4 shows a woman [Deborah] who led Israel, and it conditions the situation by the explanation that no man was found fit to rule – a specific application.

5.6.1.9.6.10.2 Marriage - general principle is that each man has one wife, but what happens when a polygamist is converted to Faith? Does he have to divorce all but one wife? General principle is not to be unequally yoked – yet Christians continue to marry and become business partners to non-Christians.

5.6.1.9.6.11 Pay attention to the “Ideal vs. real” – There are degrees of importance of Biblical values/ethics – where clear Truth is shown, follow hard! When the ideal is not feasible, apply the Truth with compassion and godliness. The heart of community relationship is love, submission, and acceptance. When arrogance, small mindedness, and hard-heartedness prevail, something is dreadfully wrong.

5.6.1.9.6.11.1 Pay Attention to ‘accent’ – the author will give you clues about the things that are important to him... both structural accents and verbal accents.

5.6.1.9.6.11.2 Pay attention to the “Analogy of Faith” – when the author points out that his subject clearly understands what they should do but doesn’t do it; he is saying something about the deficiency. Conversely, when someone doesn’t understand but does what they should do anyway, the author is saying something about that as well. Faith is a BIG DEAL!

5.6.1.10 Special considerations

5.6.1.10.1 Typology and Messianic prophecy

Gen 3:15 – is typical of many Messianic prophecies – there is judgment and an accompanying promise of deliverance – God is Good, so He doesn’t condemn without multiple warnings, and when He judges He provides a means of redemption.

5.6.1.10.2 Apparent contradictions, errors – the authors and editors of scripture were not only very wise they had supernatural help in communicating. When you ‘see’ something you think is an error or out of place, consider that it may be deliberate and ask yourself ‘what is the author doing here?’

5.6.1.10.3 Prophecy as literal or “spiritual – some prophecies have a literal [immanent] and/or a future [distant] purpose. Understand the immanent purpose before you try to extrapolate a distant one.

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5.6.1.11 Extra-textual considerations

5.6.1.11.1 “History” – (History books, commentaries, intros, dict/encyclo; archeology; FS 23f) – there are two aspects of ‘history’ that need to be kept in mind – history of the actual event, and the history when the author wrote the account. Secondary documentation provides cross-references for what was occurring when the event occurred, and when the event was recorded.

5.6.1.11.1.1 Setting of action – historical setting is conditional of meaning.

5.6.1.11.1.2 Setting of composition – historical setting is determinative for meaning.

5.6.1.11.2 Geography – geographical context was significant – locations and proximity had subtle connotations for evaluating meaning. Example of 2 Sam 15-17 – the author and his readers would know the geography of Jerusalem and the surroundings... Jerusalem sat on top of a coastal mountain, as David was escaping he traversed on a descending path to the Jordan valley floor. Shimei was on the bluff above kicking dirt and rocks down upon the descending King. As David descends, his mood sinks with him. It hits its low spot just before he reaches the Jordan River, and hits its lowest spot when he crosses the river and enters the wilderness. The author expected his readers to know that... it is part of the message.

5.6.1.11.3 Culture

[R deVaux, *Ancient Israel*, NY: McGraw, 1965, 2 vols.

Webb, William J. *Slaves, Women and Homosexuals*. InterVarsity, 2001.]

Example of “Rev 6:5-6 – this is misinterpreted by all commentaries – this doesn’t mean famine. Wheat & barley versus oil and wine. Wheat and barley are planted seasonally, and are harvested seasonally, then need to be replanted. Olive trees [oil] and grape vines [wine] are planted once and then tended regularly and harvested seasonally – but they produce for many years. Cereal crops are expensive to plant, but they are the staple the society depended upon for their daily bread. Oil and wine were luxuries. John is saying in this passage that Jesus is the new Joshua who burned the grain crops [depriving the Canaanites of their daily bread, but save the trees and vines [securing the richness of the land for generations to come].” So what is this passage saying? Jesus is coming back to take back the land, and get rid of the bad tenants.

Cultural relativity: “ethnocentricity” – each society, cultural group, and individual is influenced by their worldview – they have to make an extreme effort to see beyond their present conditions into a biblical future.

5.6.1.11.4 Theological context – Background: each writing is influenced by the theology of their age, in addition to the theology held by the author. Examine the theological presumptions imbedded in the writings.

5.6.1.11.5 Extra-texts are never the “word of God.”

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God did not call you to teach/preach just a history lesson – know the scripture, know the contexts, extrapolate meaning from solid hermeneutics, then apply it to your situation as God the Spirit gives you insight and a voice.

Interpreting Scripture – Part 3

SUMMARY: Preaching, Teaching & Personal Study Review-Overview

- Theory: Macro to Micro
- Practice: Pre-Interp, then Interp
- Method
 - Lifelong, cumulative, and corporate process.
Do not think of mechanical, plug-in, color-by-number, or a ten-easy-steps approach!
 - Macro: Synthetic chart
 - Content, Themes, Structure, Subject-Complement
 - Argument
 - Must be clued in to genre, author's concerns, values, theology, etc., in order to "see" what he emphasizes
 - Micro
 - Words, grammar, etc., as appropriate, required
 - Again, let the author define his terms, use language (vocab and grammar), logic as strictly or loosely as he chooses.
 - Background
 - History, Geography, Culture, etc.
 - Practical steps
 - Define the boundaries of a periscope
 - Start with valid macro-structure
 - Subdivide
 - Read over and over, asking questions
 - Put out of mind predisposing concepts, questions. Dialogue with author, letting him define situation, terms, etc.
 - Note outstanding features: key words, themes, repetitions, and movement
 - Be genre-conscious
 - Pursue by special study significant questions – E.g., word studies; themes through the book, section, canon; background info; etc.
 - Check your thoughts against accredited commentaries, normative theologies. Save this step until after you have done your own work!
 - Recognize most people in church were not taught "macro" thinking, most of what has passed for 'Bible study' focused on "micro" – 'you must unlearn what you have learned' - Yoda.
- Contextualization-Application, Relevance – Legitimate application grows out of valid interpretation.
 - Proclamation: Our task as proclaimers of God's Word is to be spokesmen for God, to deliver heaven's message to humanity
 - Our message is the New Covenant = Jesus. (NB: contemporary idolatry is 1 Jn 5:21)
 - See Matt 11:12f; Luke 16:16
 - The truth about life and the world: Faith in Jesus, Worship of God

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- How we live under his lordship
 - What righteousness looks like in practice (Fruit of Spirit; Faith-Hope-Love);
 - How it is produced (“Walk in Spirit;” faith-walk [Col 2:6]; Sanctification theology: 2 Cor 3:18; 4:18)
- Rule of thumb: If Mormons can preach it ... (carpe diem, passion for God)
- When handling OT, esp Old Covenant ...
 - Teach what it *meant* first
 - Draw from the New Covenant analogy
 - Then extrapolate current significance meaning
 - Ex: 2 Chron 7:14; Num 15:22-36 // Heb 10:26-29
 - Is Judges like Christian cycles? Does Judgment = Chastening? NO! Judges depicts covenant CURSE; for us in New Cov, Ro 8:1, no condemnation!
- Summary steps
 - Distill enduring “faith (= Jesus) message”
 - Repackage in relevant terms
 - Educate congregation to major covenants (not apparently relevant on the face), God’s “grand plan”. (This is, after all, a major component of the biblical message.)
 - Resist the temptation to “apply” Jew-Gentile features of NT too facilely, by spiritualizing.
 - Example: application of Dan 11: philosophy of history is world-view, profoundly life-changing!
- Personalization: Paradoxes
 - Meditation: necessity (and danger) of (immediate) personalization-internalization
 - The Christian necessity and fallacy-futility of “improving our world”; “Messiah complex”

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