

BIBLICAL HERMENEUTICS CONTINUED:

PAYING ATTENTION TO THE CLUES OF HOW SCRIPTURE COMMUNICATES:

5.1 ATTENTION to STRUCTURE – LITERARY OUTLINE

Notice how the **author** outlined his work. Notice where are the breaks – major and minor; the coordinate [major thoughts] and the 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. As you read the text, consciously outline it based on 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 first level subordinate [they develop the major thoughts]. 1 and 2 would be second level subordinate, and so on.
 - 5.1.1.3 The best outline is the most accurate at the highest level, which is the organizational platform for the lower level 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 highest level 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 – Nebuchadnezzar's dream
 - 5.1.8.4.3 Chap 3 – Fiery furnace
 - 5.1.8.4.4 Chap 4 – Nebuchadnezzar'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]

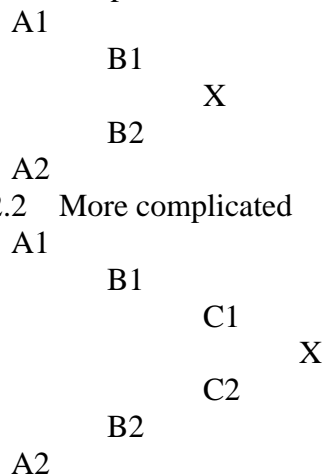
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- E – ‘Strong wind, but the Lord was not in the wind’ [19:11b]
- F – ‘Earthquake, but the Lord was not in the earthquake’ [19:11c]
- G – ‘Fire, but the Lord was not in the fire’ [19:12a]
- H – ‘Sound of gentle blowing’ [19:13a]
- A – Setting: ‘the 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

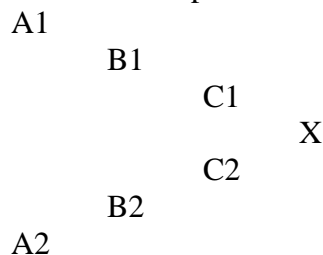
Based upon this structural outline, what is the author saying?

- 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:



5.1.9.2.2 More complicated



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 New Testament 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

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instructs Jonah, who wants nothing of God's comfort only his own 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.

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5.2 Attention to THEMES

- 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 word usages:
 - 5.2.2.1 Synthetic Chart – in every book of Scripture the author uses words which are repeated throughout the work. By doing a word study the student can count the usages of a repeated term/word. This word usage may be used to create a synthetic chart, which is basically a breakdown of a book in the Bible that gives you the main theme and message within the book, as well as a visual layout for how the book is structured. A synthetic chart will provide a visual record of what's important to the author. This is a great tool for studying Scripture.
 - 5.2.2.2 Cognates – nouns and verbs that are employed together or in series, especially recurring ones. Recurring words and 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 the object of exegesis, meaning drawing out the author's intended message; versus eisegesis, meaning reading the interpreter's own ideas into the message... 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 & rulership, 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” meaning “this for that.”

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- 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 = expressing love & faith, disobedience = expressing no love or faith.
- 5.2.4.3 Wisdom & foolishness are a major theme.
- 5.2.4.4 Love & hate is another major theme.

5.3 The themes and key words are important! Look for unifying thoughts and themes that serve to integrate Scripture to the ‘Meta-narrative’ or ‘overarching theme’ of Scripture. Some examples of major integrative themes:

- 5.3.1 ‘King & Kingdom’ – with this 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. With this context ‘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... all refer to future based blessing.
 - 5.3.2.3 Acts – is about blessing and growth of the church based on preaching the gospel. In preparation for ministry, Jesus spent another 40 days after the resurrection 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 ‘Redemption’ – with this 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 Old Testament Law is a caretaker that is replaced by New Testament 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 Suffering Servant Songs – 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 New Testament Spiritual reality is way better than the Old Testament physical reality.
 - 5.3.4.5 The ‘Spirit being poured out in that day’ (Joel 2) 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 enjoy a way better experience because of God’s Grace.

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- 5.3.5 ‘Meta-Narrative’ versus ‘Micro-Narrative’ – Be careful not to focus on ‘too small’ a meta-narrative. “King & Kingdom” “Law & Grace” and “Redemption” are all true and are known as 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.
- 5.3.5.1 Grace which is all blessing (Beatitudes) – that is transformational.
- 5.3.5.2 When you see God pursuing His people throughout redemptive history at great personal cost to Himself – that is transformational.
- 5.3.5.3 When you understand God’s plan of redemption was put in place before the beginning of Creation – that is transformational.
- 5.3.5.4 This transformational mindset also calls us into reliance upon God for those who have fallen asleep without Grace explained or established in place... King David prophetically observed and trusted God’s Grace. David understood that we can trust God to be fair. Can we justify God damning those who never heard the good news of the Gospel? Somehow... God will make provision for what was known and should have been known. 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 Summation – Primary considerations include 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. Primary considerations are like the skeleton... where secondary considerations are like the meat on the bones.

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 with God’s people in exile from land of promise and the people of the promise are groaning in captivity. The story moves along with Moses from a nobody, to a prince, to a shepherd, to God’s prophet/leader of the people, and climaxes with a supernatural salvation of the people. God promises to reside with the people, and His presence remains on the Tabernacle – literally “God with us.” This is also the name for Jesus the “Emanuel” the God/Man who tabernacled in flesh with humanity.
- 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 initially didn’t understand what was portrayed in the gospels, are finally getting it right in Acts teaching powerfully 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. Acts 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 and the Good News in the Gospels – Jesus is the Messiah, He is God and King.

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- 5.5.1.3 Dr. Gary Tuck informed his seminary class that... “The Simplified Gospel of the ‘Two Bills’ (Bill Bright – 4 spiritual laws, and Billy Graham – just as I am) have greatly influenced modern theology of the past 40 years. Modern theology effectively stopped teaching about the Kingdom of God. This is a huge problem. The message of the “4 spiritual laws” conveyed a contract-formulaic approach to faith and similarly “just as I am” conveyed an emphasis to making a verbal confession of faith, but neither did too well on emphasizing discipling and personal-transformational change as a result to their allegiance to God as the Sovereign King. We need a higher standard.”
- 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. Wisdom is not just a “learning [head] response;” it is a “mind, heart and missional response”... it is transformational learning and living with a new set of values and priorities.
- 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 playing out at the culmination of redemptive history.
- 5.5.2 Attention to Proportion
 - 5.5.2.1 Matthew 18:21-35 the ultimate action is to forgive. See the link below...
<http://authenticdiscipleship.org/wp-content/uploads/2019/07/SF-1.13.1-Forgiveness-Study-Praticum.pdf>
 - 5.5.2.2 In Genesis – Judah is named 25 times, while Ephraim is named 7 times – this is a clue.
 - 5.5.2.3 Example of 1 & 2 Kings – note these clues provided by the volume of writing:
 - 5.5.2.3.1 1 Kings: 1-11 – these eleven chapters are about the unified Kingdom under Solomon who provided peace until 971 BC; whereas 12-16 – these four chapters are about the northern and southern kings and their constant struggles.
 - 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.
 - 5.5.2.3.3 2 Kings 11-16 is about the northern and southern kings; chapter 17 is about the fall of the northern kingdom of Samaria in 722 BC. Samaria becomes a by-word until Jesus who seeks to reunify the Kingdom in the story of the Woman at the Well in John chapter 4. Chapters 18-25 are about the kings of the south 586-560 BC.
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. In this Pagan approach to faith God [YAWEH] was supposed to ride the golden bull; however the bull was also a symbol of Baal. Ahab sins and causes his people to sin by setting up formal worship of another deity

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– 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 the message is that God’s people 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. The Old Covenant [Mosaic/Sinai] instituted God as the King of Israel, but the people had rejected Him, preferring instead to be like the other nations.

5.5.4 Attention to Cultural Values

5.5.4.1 Ethnocentricity is a term meaning people within a culture tend to evaluate other peoples and cultures according to the standards and values of one's own culture. For modern readers of Scripture to respond to ancient cultures as though they are the same as us often blinds us to what the author’s audience would have known. The proper hermeneutic approach is not to read our cultural values and social preferences into the ancient world views.

5.5.4.2 Judges Outline:

Chap 1-2 Intro – Death of Joshua

2:10-15 – the people’s faith has failed

2:16 – Judges are raised up by God

3-16 – cycles of the Judges – each pericope/story is preceded with “Israel did evil in the sight of the Lord.” The judge delivered the people and cycle ended with “and the land had peace.”

17-21 – 2 episodes

5.5.4.3 Deborah – 4-5... was a moral woman, and because there were no worthy men God chose her.

5.5.4.4 Gideon – 6-8... was morally OK, but he was a wimpy man of weak faith.

5.5.4.5 Jephthah – 10... was a thug and a criminal.

5.5.4.6 Sampson – 13-16... was called to greatness but was extremely morally flawed. God used him... a man of great physical strength but unfortunately of weak character.

5.5.4.7 So... what was God saying through the judges? The nation was an embarrassment to God, even the nations heroes were often an embarrassment. The lesson of the book of Judges is that the nation was weak because their faith was weak. The judges who lead them were also flawed, but were the best the nation had to offer at the time.

5.5.4.8 Put simply, 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.

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5.6 Micro-Exegesis (Analysis of Specifics)

5.6.1 **Attention to Literary Details – words, grammar, parallelism**

5.6.1.1 Words – are wonderful building blocks – they are flexible, reusable, but have certain limits.

5.6.1.1.1 Words construct sentences, which convey the message.

5.6.1.1.2 Language was primarily oral, and 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. We should continue to give the written Word its voice – Hebrews 4:12.

5.6.1.1.3 Words are the vehicle 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.

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

5.6.1.1.5 Word ministry is prophetic and prescriptive not merely descriptive. To this end, words are tools that represent concepts that the speaker/writer and the hearer/reader can have, share and explore in common. To this extent, the Scriptural and Apostolic messages were rooted in the Semitic life of the speaker/writer that they experienced at a particular time within redemptive history. These are things they thought and related in terms of their Hebrew culture and past, and not in Greek or contemporary terms.

5.6.1.1.6 The common medium of shared experience as being human, provides the means through which we can communicate in a personal and meaningful manner.

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

5.6.1.2.1 Diachronic Study (AKA Historical Semantics) – this 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 drawback is that it provides interest, while synchronic provides definitive understanding of what was meant.

5.6.1.2.1.2 Word History – understanding what a word meant at the time of writing. Examples of meaning in Biblical times:

5.6.1.2.1.2.1 “Submit” – literally means “put under.” To submit

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or to be under subjection implies that one subjects or subordinates himself or herself to someone or something else. They imply a responsive obedience to whoever or whatever one is subject to. Thus, citizens were subject to governing authorities, and slaves to masters. This was not necessarily a choice by the subordinate, and could likely be enforced under compulsion.

5.6.1.2.1.2.2 “Hierarchy” comes from the Greek “Hypo Tasso” – which literally means to “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 (AKA 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? The context of the word within the passage determines meaning.

5.6.1.2.2.2 Connotation – “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, 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 for truth and purity, and dark is symbolic for 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. This is 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 –

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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 humanity:
- 5.6.1.2.2.4.1.1 Dyad – dualistic or dualist where humanity is composed of or defined by two parts... as in 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 [meaning mind, will, emotions] and body [flesh].
 - 5.6.1.2.2.4.1.3 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.
 - 5.6.1.2.2.4.1.4 Paul's take on this is 2 Corinthians 4:16-18 – our body is decaying, while our spirit is being renewed. 2 Corinthians 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 sacrifice brought cleansing for the inner man [conscience – Hebrews 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 and we receive our new bodies.
 - 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 Old Testament euphemism for disrobing so

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you could go to the bathroom or have sex. The original readers of 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 Jerimiah 1:11 – the verb used for “watch over” is the same word used for “almond tree”.

5.6.1.2.2.4.3.2 Isaiah 7:9 – “if you do not stand firm in your faith, you will not stand at all.”

5.6.1.2.2.4.3.3 These 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 and, commentaries* – these are resources that can put us in touch with the meaning most probably 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 their 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.

5.6.1.2.4.1.1 Ancient Hebrew had about 3,500 words in their lexicon.

5.6.1.2.4.1.2 Ancient Greek had about 4,500 words in their lexicon.

5.6.1.2.4.1.3 Modern English has about 225,000 words in our lexicon... therefore we enjoy a far greater amount of word specificity than the ancients had at their disposal.

5.6.1.2.4.2 Western thinking and language is extremely different, we employ a plethora of words and the meaning is very 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 Word Usages and Grammar:

Verbs – the part of speech that expresses or defines existence, the action, or an occurrence in most languages. Wikipedia the Online Encyclopedia defines – verb from the Latin verbum meaning word, is a word that in syntax conveys an action (bring, read, walk, run, learn),

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an occurrence (happen, become), or a state of being (be, exist, stand). In the usual description of English, the basic form, with or without the particle to, is the infinitive. In many languages, verbs are inflected (modified in form) to encode tense, aspect, mood, and voice. A verb may also agree with the person, gender or number of some of its arguments, such as its subject, or object. Verbs have tenses: present, to indicate that an action is being carried out; past, to indicate that an action has been done; future, to indicate that an action will be done.

5.6.1.3.1 Adverbs – a class of words that modify a verb, adjective, or another verb. They typically employ casual usages of cause and effect. Wikipedia the Online Encyclopedia defines – An adverb as a word or an expression that modifies a verb, adjective, determiner, clause, preposition, or sentence. Adverbs typically express manner, place, time, frequency, degree, level of certainty, etc., answering questions such as how?, in what way?, when?, where?, and to what extent?. This is called the adverbial function and may be realized by single words (adverbs) or by multi-word expressions (adverbial phrases and adverbial clauses).

5.6.1.3.2 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. Wikipedia the Online Encyclopedia defines – A noun (from Latin nōmen, literally 'name') as a word that functions as the name of some specific thing or set of things, such as living creatures, objects, places, actions, qualities, states of existence, or ideas. However, noun is not a semantic category, so that it cannot be characterized in terms of its meaning. Thus, actions and states of existence can also be expressed by verbs, qualities by adjectives, and places by adverbs. Linguistically, a noun is a member of a large, open part of speech whose members can occur as the main word in the subject of a clause, the object of a verb, or the object of a preposition.

5.6.1.3.3 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. Wikipedia the Online Encyclopedia defines – pronoun as a word that substitutes for a noun or noun phrase. It is a particular case of a pro-form. Pronouns have traditionally been regarded as one of the parts of speech, but some modern theorists would not consider them to form a single class, in view of the variety of functions they perform cross-linguistically. An example of a pronoun is "their", which is both plural and singular. Subtypes include personal and possessive pronouns, reflexive and reciprocal pronouns, demonstrative pronouns, relative and interrogative pronouns, and indefinite pronouns.

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

word. Wikipedia the Online Encyclopedia defines – prepositions as a class of words used to express spatial or temporal relations (in, under, towards, before) or mark various semantic roles (of, for). A preposition typically combines with a noun or pronoun, or more generally a noun phrase, this being called its complement, or sometimes object. A preposition comes before its complement; a postposition comes after its complement. English generally has prepositions rather than postpositions – words such as in, under and of precede their objects, such as in England, under the table, of Jane – although there are a few exceptions including "ago" and "notwithstanding", as in "three days ago" and "financial limitations notwithstanding". Some languages that use a different word order, have postpositions instead, or have both types. The phrase formed by a preposition or postposition together with its complement is called a prepositional phrase (or postpositional phrase, a positional phrase, etc.) – such phrases usually play an adverbial role in a sentence.

5.6.1.3.5 *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 Revelation 13:10 – This calls for patient endurance and faithfulness.

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

5.6.1.4.1.4 1 Corinthians 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 Colossians 3:15-17 – This is a call to the collective body of

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Christ to corporate unity.

5.6.1.4.2.2 Ephesians 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 Matthew 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. Hebrews 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 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.

5.6.1.6.1.2 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.” Ideogramatic characters include Chinese, Japanese, hieroglyphics, etc.

5.6.1.6.1.3 Tangent or Oblique message – a phrase that presents an idea in an indirect fashion. Such as Colossians 1:20 – “peace through

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the blood of His cross” – it is the theological meaning behind the phrase that is important.

5.6.1.6.1.4 Other Examples:

- 5.6.1.6.1.4.1 Matthew 23:27 – “Bones” means dead bodies, corpses.
- 5.6.1.6.1.4.2 Luke 24:39 – “Flesh & bones” is a figure of speech for a material body.
- 5.6.1.6.1.4.3 Ephesians 5:30 – “Members of His Body” [literally bones] means family.
- 5.6.1.6.1.4.4 Hebrew 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 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 literally or at face value.
- 5.6.1.6.1.4.5 Matthew 27:45 – “the 6th hour” was 3:00 in the afternoon.
- 5.6.1.6.1.4.6 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 abandonment – and Jesus must have felt the same way [Matthew 27:46; Mark 15:24].
INTERPRETATION – 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.
- 5.6.1.6.1.4.7 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

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God – this is an oblique message.

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

5.6.1.6.1.4.9 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 – the ancients had a well-developed oral tradition that often preceded the written form of the work. Accordingly, we need to be sensitive to the voice and intent the writer uses... watch for the subtle clues the author may be giving us.

5.6.1.7.1 EXAMPLE 1: Acts 1:12 – the Apostles put forward two men who each fit the qualifications for the ministry position, then they 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 in Jerusalem were the apostles to the Jews – since there were 12 tribes, the number of 12 apostles held significance in their ministry. In both cases, the author is relating what happened and doesn't seem to be questioning why it happened this way.

5.6.1.7.2 EXAMPLE 2 - Joshua 9 – the Gibeonite's are obviously lying to Israel, who were unaware, 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 EXAMPLE 3 - Exodus 18:17-26 – did Moses do the right thing in listening to Jethro? Moses listened and acted upon the advice of his father-in-law; Vs 19-20 are seen as 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 EXAMPLE 4 - Haggai 1:12-15 – the text shows that it took 23 days for the people 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 EXAMPLE 5 - Galatians 3:22 – 4:7 – God's people were held prisoner under the Law of the Old Covenant – Law theology is being shown as suppressive, while the New Covenant is freeing. Paul's message is that the Old Covenant Law was a caretaker until the New Covenant of Grace was inaugurated by Messiah Jesus.

5.6.1.7.6 EXAMPLE 6 - Sampson – was called before birth to be a man of God and to do His will – Sampson had amazing physical and spiritual gifts bestowed upon him from birth – he did nothing to earn them, but he was a moral failure. In this condition, Sampson is axiomatic of the

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Jewish nation... they had every advantage, but were morally and ethically corrupt.

5.6.1.8 Attention to cumulative effect – seeing the composite picture presented in the text.

5.6.1.8.1 EXAMPLE 1 - 2 Thessalonians 1:8-10 – is about dealing 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 EXAMPLE 2 - 2 Thessalonians 2:8 – 2 different ways to slay – again this is not 2 different things, but the cumulative effect.

5.6.1.8.3 EXAMPLE 3 – Matthew 5 – the 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! The same is true of 1 Corinthians 13 – this is a composite picture of what love is and what it is not... the goal is that a believer's character is transformed, and this is how New Covenant love is expressed.

5.6.1.8.4 EXAMPLE 4 - Galatians 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 – Reason and Logic clearly underly Scripture, here 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 is revealed 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 – 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 a

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doctor evaluating a patient's 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 which prevents humanity from acting consistently in a Godly fashion. All the Law can do is to present a standard of conduct and then convict us of our failings/sin and our need for repentance and forgiveness. Paul's inductive argument is that justification is by faith alone – as evidenced by Abraham... who was not a perfect man, but one who believed and submitted to God. The Law is a 'works' system, while Grace is 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. Righteousness is the result of faith – meaning believing and acting according to God's revelation. Hence justification is by Faith (Galatians 3:6,11), not Works (Galatians 2:16).
 - 5.6.1.9.3.2 The Law is a 'by works' covenant... the Law is a 'Works-not-Faith' system (Galatians 3:12; Romans 4:14); therefore the Law cannot be the instrument of righteousness (Galatians 3:21; 2:16, 21; Rom 3:20) and apart from Grace leads to death and separation from God.
- 5.6.1.9.4 Hebrews 7 – Melchizedek blessed Abraham – this action would indicate that the order of the Melchizedek priesthood is greater than the Abrahamic-Levitical order. The principle that the greater blesses the weaker runs throughout 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 Moses and the Levitical system.
- 5.6.1.9.5 Galatians 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 ancient hereditary systems one child is designated as greater than another by virtue of God's providence... usually the oldest gets the largest share, and the younger kids a much smaller share. In other words, by birth order one is predestined to greater honor than another. The point Paul is making in this passage 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 that preceded and supersedes the Jewish system.

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5.6.1.9.6 Elements of Evidentiary Evaluation:

5.6.1.9.6.1 “Weight of evidence”:

	<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] * <i>Phusei</i> is the Greek word used in both, and could be interpreted either way.	do the law
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!

God’s Self-revelation first through nature [general revelation] and Scripture [special revelation] is the objective standard of Truth.

Jeremiah 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.

Jeremiah 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.

Jeremiah 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.

Jeremiah 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.”

Jeremiah 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:

Jeremiah 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 topical issue,

consider the question on when human life 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. Thus, the burden of proof is upon those who claim life begins upon viable birth.

- 5.6.1.9.6.2.2 Galatians 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 facie*” or “first place” position.
- 5.6.1.9.6.2.3 Romans 2:15 – the law is written upon their hearts is a direct link to Jeremiah 31:31. Thus, 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 Corinthians 5:1 – Paul is talking about the “outer man” [which is inherently corrupt and decaying] and the “inner man” [which is inherently incorrupt and eternal]. Greek thought was based upon “Duality” or “Dualism” [two things in juxtaposition – such was the thinking of Socrates and Plato]. Greek thought about god was polytheistic, with numerous gods in opposition to each other, with the result they balance out. So, what is Paul saying? The burden of proof presumes that Paul is Monotheistic – so 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.

Essentially 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. To be intellectually honest, you must address this fundamental underlying question.

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, which was the object of pruning. While the result pruning meant that 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 the reader 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 Corinthians 7:9 – “better to marry than to burn” – what is he saying? Paul was single and 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, then 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. In this context we must not allow our modern day values to dictate what the Scripture was getting at.

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/preachers is to discover the Truth God intended, and to teach it clearly to our students. The Luke 20 argument was

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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 Galatians 3:17 – the argument is weak, though the conclusion is fairly clear being a universal but limited atonement. Thus, the call is for all of humanity, but only those who respond will be saved. This also demonstrates “free will” as human prerogative; not a God ordained outcome.
- 5.6.1.9.6.7.4 Romans 9:19-21 – election/choice is seen as God's sovereign will prerogative. However, throughout Scripture God also affirms human choice [free will] as a necessary component. How the two work out is not completely clear... so whether to be Arminian or Calvinist involves a choice we make based on our understanding and interpretation of Scripture and our theology.
 - 5.6.1.9.6.7.4.1 Arminian 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.
 - 5.6.1.9.6.7.4.3 So, upon whom is the burden of proof upon?
Conditional versus unconditional atonement:
 - 5.6.1.9.6.7.4.3.1 The Calvinist position is defined by the acronym TULIP – the 5-point acronym of Calvinism:
 - T = Total depravity of man
 - U = Unconditional Grace
 - L = Limited atonement
 - I = Irresistible Grace
 - P = Perseverance of the SaintsJohn 3:16 by exegesis means the whole world, not just a limited few. Unfortunately, limited came from logic, not from faith.
 - 5.6.1.9.6.7.4.3.2 The Arminianist position actually preceded 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... humanity has a role to play in accepting it or rejecting grace.

5 It is possible for Christians to lose their salvation; they must persevere in their faith... John 15 calls for believers to “abide” [remain] in Christ.

5.6.1.9.6.7.4.4 Truth is truth – and it will stand the test of time, and academic faithful scrutiny will stand the 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 more 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. “When” is the issue, not “if.”

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, capital city of the Assyrians] from destruction. We do not understand God’s redemptive plan and how this 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

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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 vital 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-centered, 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 Jesus was not just for the Jews, but also for all of 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 had to be taken relatively, because no one is absolute except God. We cannot see into the hearts or minds of others. We can only act on that which we perceive, though we can ask for spiritual 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 – “egalitarian versus complementarian” in men/women in leadership – 1 Timothy 2:11-15 shows that Paul would not have condoned a female elder; this is his general principle. However, he would allow women leaders who led other women and women who were apostles. Was his concept of “headship” in this situation a strict principle to be applied unilaterally? Or do specific situations

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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 – indicating this was a specific application rather than a general principle.

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 with 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 are meaningful.

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 then doesn’t do it; he is saying something about this 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

Genesis 3:15 – is typical of many Messianic prophecies... there is judgment and an accompanying promise of deliverance. God is Good, so we understand 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 God’s Truth. 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 Reference Books & Sources

5.6.1.11.1 “History” – (History books, commentaries, intros, dictionaries, encyclopedias, archeology reports) – 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 in relationship to when the event occurred, and when the event was recorded in Scripture.

5.6.1.11.1.1 Setting of action – historical setting is an important pre-condition of meaning... this involves the context of the occurrence.

5.6.1.11.1.2 Setting of composition – the historical setting of the written account is determinative for meaning... the author is likely look back upon the event because it has relevance for the present conditions in which he lived.

5.6.1.11.2 Geography – geographical context was significant – locations and proximity had subtle connotations for evaluating meaning. Example of 2 Samuel 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 an important part of the message revealing David’s emotional and spiritual state.

5.6.1.11.3 Culture – it is important to see things through the lens of the cultural world the people and the author lived in.

5.6.1.11.3.1 Example of Revelation 6:5-6 – this is misinterpreted by almost all commentaries – this doesn’t mean famine... it the substantial difference between wheat & barley versus oil and wine. Wheat and barley are planted seasonally, and are harvested seasonally, then need to be replanted every year. 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 saved 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. God’s Kingdom will have Godly tenants.

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- 5.6.1.11.3.2 *Cultural relativity: “ethnocentricity”* – each society, cultural group, and individual is influenced by their own worldview – to properly interpret the Scripture we have to make an extreme effort to see beyond our own present conditions into a biblical past or 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.”
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.

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SUMMARY: Preaching, Teaching & Personal Study Review-Overview

- Theory: Always work from Macro to Micro
- Practice: Begin with Pre-Interpretation, then move to Interpretation
- Methodology
 - 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 into 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 pericope
 - Start with valid macro-structure
 - Subdivide into themes and ideas or action
 - Then move into the micro-structure
 - Read over and over, asking questions
 - Put out of mind predisposing concepts, questions. Attempt to dialogue with the author, letting them 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 in every generational context. The meaning won't necessarily change, but the application will.
 - Our message is the New Covenant = Jesus. (NB: contemporary idolatry is 1 John 5:21)

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- See Matthew 11:12f; Luke 16:16
- The truth about life and the world: Faith in Jesus, Worship of God
- 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 [Colossians 2:6]; Sanctification theology: 2 Corinthians 3:18; 4:18)
- Rule of thumb: carpe diem... passion for God)
- When handling Old Testament, esp Old Covenant ...
 - Teach what it *meant* first to the ancients
 - Then draw from the New Covenant analogy
 - Then extrapolate current significance meaning and application
 - Exodus: 2 Chronicles 7:14; Numbers 15:22-36 // Hebrews 10:26-29
 - Are the Judges like Christian developmental cycles? Does Judgment = Chastening? NO! Judges depicts covenant CURSE; for us in New Covenant, Romans 8:1, there is 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 New Testament by spiritualizing. God’s people’s and their leaderships faith is defined and relevant *insitu*... in the time and place it occurred.
 - Example: application of Daniel 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” is our own version of a “Messiah complex” – teach God’s Truth and let it stand on it’s own merit

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