Bible 405:
HERMENEUTICS

THE STUDY OF
THE INTERPRETATION
OF SCRIPTURES

COMPILED FROM VARIOUS SOURCES
INCLUDING DALLAS THEOLOGICAL SEMINARY,
MULTNOMAH BIBLE COLLEGE, AND
PERSONAL RESEARCH

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INTERPRETATION

"Bridging the Gaps"

CLASS CALENDAR

INTRODUCTION TO HERMENEUTICS

WEEK 1 Hermeneutics? What's That? (Challenges, Definitions, Problems, Results) and Whose View Is Valid? (Axioms and Maxims, or The Principal Principles)

Class Notes:

Lockhart's Axioms of Hermeneutics
Greek words for Hermeneutics
Definitions of Hermeneutics and Related Terms

Reading: Zuck, ***Rightly Divided: Readings in Biblical Hermeneutics***, pp. 1-81
Zuck, ***Basic Bible Interpretation***, pp. 9-26, 59-75

Project: Suppose a friend of yours, a new believer, whom you recently led to the Lord, has written to you about the Bible. He/she writes, "I'm reading the Bible as you suggested I do, but frankly I'm having difficulty understanding it. I talk to one person about problems in a passage I read, and he explains them one way. I talk to another person and he explains them differently. And they both claim to be taught by the Holy Spirit. How can I know which views are correct?"

Write a letter (of 250-500 words) answering his/her questions. Be sure to speak to these issues: basic principles of interpretation, the place of the Holy Spirit in interpretation, and qualifications of a Bible interpreter.

UNIT ONE: THE HISTORICAL WORLD OF BIBLE INTERPRETATION

WEEK 2 How Did We Get Here? (Hermeneutics then and now)

Class Notes: Highlights in the History of Hermeneutic

Ancient Jewish Exegesis
Greek and Jewish Allegorgate
Early Church Fathers
Apologists
Alexandrian and Antiochene Fathers
Late Church Fathers
Middle ages (590-1517)
The Reformation
Post Reformation (1550-1800)
Modern era (1800-present)

Reading: Zuck, ***Basic Bible Interpretation***, pp. 27-58

Project: Report first 75 pages of collateral reading from approved list

UNIT TWO: THE WORLD BEHIND THE TEXT

WEEK 3 What is Literal, Historical (Cultural), Grammatical, Rhetorical Interpretation

Class Notes: Where's the Author Coming From? (Bridging the Cultural Gap) Hermeneutics and the Historical-Cultural Context

Reading: Zuck, ***Rightly Divided: Readings in Biblical Hermeneutics***, pp. 245-257
Zuck, ***Basic Bible Interpretation***, pp. 76-97

Projects: Do the Exercise on pages 91-92 in Zuck, ***Basic . . .***

Write a paper (of 250-500 words) on this question: Was Jesus' practice of footwashing a "cultural" custom only for His time, or is it "trans-cultural" and to be practiced today? Why or why not? How do we know which commands in the Bible were culture-bound and which ones are trans-cultural?

WEEK 4 What Does the Text mean by That? (Bridging the Grammatical Gap)

Class Notes: Hermeneutics and the Grammatical Interpretation

Reading: Zuck, ***Rightly Divided: Readings in Biblical Hermeneutics***, pp. 85-101, 133-182
Zuck, ***Basic Bible Interpretation***, pp. 98-122

Project: Do the Exercise on pages 119-120 in Zuck, ***Basic . . .***

UNIT THREE: THE WORLD IN THE TEXT

WEEK 5 What Kind of Book Is It? (Bridging the Rhetorical Gap)

Class Notes: Hermeneutics and the Rhetorical Interpretation

Reading: Zuck, ***Rightly Divided: Readings in Biblical Hermeneutics***, pp. 85-101, 133-182
Zuck, ***Basic Bible Interpretation***, pp. 123-142

Project: Report second 75 pages of collateral reading from approved list

WEEK 6 Why is it laid out that way?

Class Notes: Structure Analysis

Mid-Term Exam

WEEK 7 Why Did He Say It That Way? (Figuring out Figurative Language)

Class Notes: Figures of Speech

Reading: Zuck, ***Rightly Divided: Readings in Biblical Hermeneutics***, pp. 102-142
Zuck, ***Basic Bible Interpretation***, pp. 143-168

Project: Do the Exercises on pages 163 & 168 in Zuck, ***Basic . . .***

WEEK 8 When Is a Type a Type? (Testing the Types and Sensing the Symbols)

Class Notes: Typology
Symbols

Reading: Zuck, ***Basic Bible Interpretation***, pp. 169-193

Project: Write a paper 500-1000 words answering the following questions (due at end of week 9):

Is "tupos" a technical term in scripture? By a narrow definition, some of the uses of the word may be non-technical. How do we know that it is a technical term at all? The opposing idea would be that it just means "pattern," and that nothing distinguishes it from "skia" (shadow) and other similar words. (see Louw & Nida, domain 58.i and 58.j, for example). In this case, could Scripture use a word other than "tupos" to designate a type.

Is typology, even narrowly defined as Caird or Zuck would have it, a legitimate field of inquiry at all? What biblical basis do we have for establishing such a category?

WEEK 9 Psalms (Poetry), Parables, Allegories & O.T. Apocalyptic Literature

Class Notes: Psalms (Poetry), Parables, Allegories & O.T. Apocalyptic Literature

Reading: Zuck, ***Basic Bible Interpretation***, pp. 194-226

Project: Report third 75 pages of collateral reading from approved list

Paper concerning typology due at end of this week

WEEK 10 Narratives & Prophetic Literature

Class Notes Narratives: Allegorizing or Principlizing? & Prophecy: Bugaboo or Blessing? (Penetrating the Prophetic "Sound Barrier")

Reading: Zuck, ***Basic Bible Interpretation***, pp. 227-249

Project: Analyze two sermons you have heard where someone used Narrative portions of the OT or NT and determine if the speaker "principlized" or "allegorized" the passage in applying the people and/or circumstances to the congregation.

WEEK 11 Why Quote the Old Testament Like That? (Using the Old in the New)

Class Notes: Use of O.T. in N.T.

Reading: Zuck, ***Rightly Divided: Readings in Biblical Hermeneutics***, pp. 183-230
Zuck, ***Basic Bible Interpretation***, pp. 250-278

Project: Do the Exercise on page 270 in Zuck, ***Basic . . .***

UNIT FOUR: THE WORLD IN FRONT OF TEXT

WEEKS
12 & 13 How Does the Bible Apply to Today? (Bridging the Time Gap)

Class Notes: Application

Reading: Zuck, ***Rightly Divided: Readings in Biblical Hermeneutics***, pp. 258-296
Zuck, ***Basic Bible Interpretation***, pp. 279-292

Project: By end of Week 13 read the Book of Jude and list as many interpretive questions as you can, going through the book verse by verse. The more, the better. "Bombard" the text with all kinds of questions (pertaining to meaning not the application of the text). Try to list from Jude several questions in each of the categories of: backgrounds (historical/cultural), terms (grammatical/syntactical), structures, and forms (genre/rhetorical).

> Keep in mind these statements: *"The interpretative question is in reality the intermediate step between observation and interpretation."* (Traina, ***Methodical Bible Study***, p. 97.) *". . . the key to interpretation of Scripture lies in the kind of questions that are put to it. The right questions provide the right combination to unlock the treasure."* (Paul Helm, "History and Biblical Interpretation," ***The Banner of Truth***, March 1973, p. 28.)

WEEK 14 Overall Evaluation Summary

Class Notes:
Creative Use of Paraphrase
Synthetic Bible Study
Process of Developing Biblical Theology
Sermon Structure

Project: Report last 75 pages of collateral reading from approved list

AIMS FOR THIS COURSE IN HERMENEUTICS

GENERAL AIMS

To provide a method for the understanding the Word of God

To produce doers of the Word

To spread the truth of God's Word through capable expositors

SPECIFIC AIMS

To know basic facts pertaining to the history, principles, and practice of hermeneutics.

To gain insight into issues in both general and special hermeneutics.

To appreciate the significance of a proper hermeneutical approach to the Bible and to develop a lifelong attitude of excitement toward hermeneutics.

To gain skill in appropriating principles of hermeneutics to various kinds of biblical passages.

REQUIREMENTS FOR THIS COURSE IN HERMENEUTICS

READING

1. Read the course textbooks, ***Basic Bible Interpretation*** by Roy B. Zuck, and ***Rightly Divided: Readings in Biblical Hermeneutics*** edited by Roy b. Zuck according to the schedule in the Class Calendar. Fulfillment of this requirement will be demonstrated by successfully completing projects from assigned readings. (10 % of class grade)

2. For collateral reading, choose 300 pages from one or more of the following (or a book approved by the instructor): (20 % of class grade)

   The Hermeneutical Spiral by Grant Osborne
   Has the Church Misread the Bible? by Moises Silva
   Multipurpose Tools For Bible Study by Frederick Danker
   Foundations for Biblical Interpretation edited by D. Dockery, K. Mathews & R. Sloan
   Biblical Interpretation: An Integrated Approach by W. Randolph Tate
   Protestant Biblical Interpretation by Bernard Ramm
   Expository Hermeneutics by Elliott Johnson
   Methodical Bible Study by Robert Traina
   Interpreting the Word of God by Samuel Schultz and Morris Inch
   The Literature of the Bible by Leland Ryken
   Validity in Interpretation by E.D. Hirsch
   How to Read A Book by Mortimer Adler and Charles Van Doren
   Hermeneutics: Principles and Processes of Biblical Interpretation by Henry A. Virkler

   The fulfillment of this requirement (Due by end of Sessions as listed in the class calendar) will be demonstrated by a reading report consisting of:

   a) The title and author
   b) A statement that you read the 100 pages of the book for this class as due
   c) 10 helpful ideas that you gained from the reading
   d) 5 weaknesses in the reading

MIDTERM EXAM (10% of class grade)

EXERCISES as listed in calendar (5% each for a total of 20% of class grade)

COURSE PROJECTS as listed in the course calendar (10% each for a total of 40% of class grade)

GRADING FOR THIS COURSE IN HERMENEUTICS

Lewis' Looney Grading Gear for Appropriately Assessing the Wondrous Works of Grace Evangelical School of Theology Students in Their Prestigious Papers and Pompous Projects

	7-	What's that again?
D (Unacceptable)	7	Won't do.
	7+	Doesn't quite fill the bill.
	8-	It'll do . . . almost.
C (Acceptable)	8	It'll do.
	8+	Not bad.
	9-	Sorta good.
B (Good)	9	Good job.
	9+	Really good, dude.
	10-	An under-the-wire "WOW"
A (outstanding)	10	A genuine "WOW!"
	10+	What can I say but "WOWIEE!"

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Instructor

INTRODUCTION TO HERMENEUTICS

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LOCKHART'S AXIOMS OF HERMENEUTICS

Rules of interpretations are based upon Corollaries formed from two (2) axioms.

AXIOM 1

THE BIBLE IS A BOOK WRITTEN BY PEOPLE TO BE UNDERSTOOD BY PEOPLE.

COROLLARIES

1. Each Biblical writing was written by someone to specific hearers or readers in a specific historical-geographical situation for a specific purpose.

2. Each Biblical writing was couched in the cultural setting of the times in which it was written.

3. Each Biblical writing was recorded in a written language and followed normal grammatical meanings including figurative language.

4. Each Biblical writing was accepted or understood in the light of its context.

5. Each Biblical writing took on the nature of a specific literary form (genre).

6. Each Biblical writing was understood in account with the basic principles of logic and communication.

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AXIOM 2

THE BIBLE IS A DIVINE BOOK

COROLLARIES

1. The Bible contains **MYSTERY**

   Only supernatural can answer: Prophecy, Parables, Miracles, Doctrine

2. The Bible contains **UNITY**

   It will not contradict itself (all fits together).

   It often interprets itself (study all of it).

   Its obscure and secondary passages are to be interpreted in light of clear and primary passages.

3. The Bible contains **PROGRESSION**

   Progressive revelation (from partial to complete).

EXERCISE

1. The true object of speech is the impartation of thought.

   _____

2. The true object of interpretation is to apprehend the exact thought of the author.

   _____

3. Language is a reliable medium of communication.

   _____

4. Usage determines the meaning of words.

   _____

5. Two writers do not independently express thought alike.

   _____

6. Every writer is influenced by his environment.

   _____

7. An author's purpose determines the character of his production.

   _____

8. Any writing is liable to modification in copying, translating, and the gradual change of a living tongue.

   _____

9. By one expression one thought is conveyed, and only one.

   _____

10. The function of a word depends on its association with other words.

    _____

11. A correct definition of a word substituted for the word itself will not modify the meaning of the text.

    _____

12. One of two contradicting statements must be false, unless corresponding terms have different meanings or applications.

    _____

13. Truth must accord with truth; and statements of truth apparently discrepant can be harmonized if the facts are known.

_____

14. An assertion of truth necessarily excludes that to which it is essentially opposed and no more.

_____

15. Every communication of thought, human and divine, given in the language of men, is subject to the ordinary rules of interpretation.

_____

--Clinton Lockhart, ***Principles of Interpretation***, 2nd ed. (Fort Worth: S. H. Taylor, 1915), pp. 18-31.

GREEK WORDS FOR HERMENEUTICS

The English word "hermeneutics" comes from the Greek verb ***"hermeneuo"*** and noun ***"hermeneia."*** These words are ultimately sourced back to Hermes the Greek mythological god who brought the messages of the gods to the mortals. He was responsible for communicating what was beyond human understanding into a form that human intelligence could grasp. He was also known as the god of science, inventions, speech, writing, literature and eloquence. He was the messenger or interpreter of the gods, and particularly of his father Zeus.

Thus the verb came to refer to bringing someone to understanding of something in his language (thus, explanation) or in another language (thus, translation). The English word "interpret" is used at times to mean "explain" and at other times "translate." In its nineteen usages (both nouns and verbs) in the New Testament, it is more frequently used in the latter sense, as the following illustrates.

I. "Explanation"

"And beginning with Moses and all the prophets, He *explained* ***("diermeneusen")*** to them the things concerning Himself in all the Scriptures" (Luke 24:27).

II. "Translation"

A. Nouns

1. ***"hermeneia"***

I Corinthians 12:10, "the *interpretation* of tongues"
I Corinthians 14:26, "an *interpretation*"

2. ***"diermeneutes"***

I Corinthians 14:28, "if there is no *interpreter*"

B. Verbs

1. ***"hermineuo"***

John 1:42, "Cephas, (which *translated means* Peter)"
John 9:7, "Siloam (which is *translated,* Sent)"
Hebrews 7:2, "by *translation,* king of righteousness"

2. ***"diermeneuo"***

Acts 9:36, "Tabitha (*which translated* is called Dorcas)"
I Corinthians 12:30, "all do not *interpret* it
I Corinthians 14:5, "unless he *interprets*"
I Corinthians 14:13, "pray that he may *interpret*"
I Corinthians 14:27, "let one *interpret*"

3. ***"methermeneuo"***

Matthew 1:23, "Immanuel, *which translated means,* God with us."

Mark 5:41, "Talitha kum! (*which translated means* …)"

Mark 15:22, "Golgotha, *which is translated*, Place of a Skull"

Mark 15:34, "Eloi, Eloi, lama sabahthani, *which is translated* . . "

John 1:38, "Rabbi (*which translated means* Teacher)"

John 1:41, "Messiah (*which translated means* Christ)"

Acts 4:36, "Barnabas … (*which translated means* Son of Encouragement)"

From these usages (and similar usages in Classical Greek, e.g. Plato, Aristotle, Xenophon, Plutarch, and others, and in the early church fathers) it is clear that the Greek verb means "to interpret" in either the sense of explaining or in the sense of translating. Thus interpretation involves making something that is unclear or unknown into something that is clear and intelligible.

In Classical Greek the verb also at times meant "to say" or "to express ones' thoughts in words," but this is close to the meaning "to explain." For more on the usage of the related words in Classical Greek, the Septuagint, and the New Testament see ***Theological Dictionary of the New Testament***, s.v. "ermeneuo et al.," by Johannes Behm, 2 :661-66.

DEFINITIONS OF HERMENEUTICS AND RELATED TERMS

I. HERMENEUTICS

The science (principles) and art (task) by which the meaning of the biblical text is determined [It is a science because it is guided by rules within a system; and it is an art because the application of the rules is by skill, and not by mechanical imitation].

A. Hermeneutics is a SUPPORTING discipline. By delineating how a student should reach his/her conclusion.

B. Hermeneutics is a REFLECTIVE discipline. By exposing how a student is reaching his/her conclusions.

C. Hermeneutics is a CLARIFYING discipline. By enabling a student to gain self-awareness.

But being aware of how you reach your interpretation you are in a better position to weigh the merits of your interpretation.

II. EXEGESIS AND EXPOSITION

The communication of the meaning of the text (the Bible) along with its relevance to present-day hearers. It starts with a given passage and investigates it using the process of historical/cultural, grammatical, rhetorical analysis.

What is the difference between Exegesis and Exposition?

The word "exegesis" is a transliteration of the Greek word which, according to Arndt and Gingrich, means "narrative, description, or explanation, interpretation." In the Septuagint this noun is used in Judges 7:15 in referring to the "interpretation" of a dream. The verb ***"exegeomai"*** according to Arndt and Gingrich, means to "explain, interpret, tell, report, describe."

In Webster's Dictionary the terms exegesis and exposition are very similar in meaning. The former is "an explanation or critical interpretation of a text," and the latter is "a setting forth of the meaning or purpose" of a writing. However, at EAST and in other biblical circles a more technical distinction is often made between these two terms. The primary concern in exegesis is an understanding of the text, whereas the primary concern of exposition is the communication of the meaning of the text.

An effective expositor is first an effective exegete. Exegesis precedes exposition just as baking a cake comes before serving it. The exegetical process takes place in the workshop, the warehouse. It is a process in private, a perspiring task in which the Bible student examines the backgrounds, meanings, and forms of words; the structure and parts of sentences; the ascertaining of the original textual reading (textual criticism); etc. But not all those details are shared when he preaches or teaches the Bible. An artist, in the process of creating his work, agonizes over the minutiae of his painting, but in the end he wants ethers to see not the fine details but

the whole and how the parts are related.

Exegesis is thus a means to an end, a step toward the end result of exposition. Exegesis is more technical and is basic to exposition, which is more practical. In the privacy of his study, the exegete seeks to comprehend the exact meaning of the details of the Bible passage being studied. But in the pulpit or classroom the expositor, having built his material on an exegetical base, seeks to communicate the content. One is to the other as the foundation is to the building.

Chafer Theological Seminary seeks to train students in the proper methods and procedures of ascertaining the meaning of the biblical text in the original languages.

We seek to help students ascertain the overall purpose of the Bible books, how those purposes are developed, and how problem passages are to be understood and communicated in the light of those purposes.

III. HOMILETICS

The science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a preaching situation. The task, as it relates to the content of the text, is to be a minister of the Word of God and he must minister it accurately.

IV. PEDAGOGY

The science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a teaching situation.

V. AUTHORIAL INTENT

A. The Concept

"Hermeneutics may be regarded as the theory that guides exegesis; exegesis may be understood . ..to be the practice of and the set of procedures for discovering the author's intended meaning." (Walter Kaiser, ***Toward an Exegetical Theology***, p. 47)

"Surely the meaning resides in what the author intended by the passage as opposed to what the readers may take it to mean to them." (Norman Geisler, ***"The Relation of Purpose and Meaning in Interpreting Scripture."*** p. 1)

B. Foundational Theoretical Principles

1. Persons mean things by words, words have no meaning in themselves.

   a. There is no meaning without a meaner.

   b. A series of words has meaning only if some person means something by them. (Parrots do not mean anything by their sentences; persons can mean something with the same sentences)

2. The locus of meaning is in the propositions, not in the persons who affirm them.

   a. Persons cause meaning, but propositions constitute meaning.

   b. The locus of meaning for the interpreter is the author's meaning expressed in the text.

   (Norman Geisler and Duane Litfin, from a joint statement entitled "Principles of Communication.")

C. The communication Model

Source . Encoding . **SIGNAL** . Decoding . Receiver

N.B.: There are only two sources of meaning for the text of Scripture (i.e., the signal): (1) The source, or (2) the receiver. Discovering the meaning the source encoded into the signal is exegesis; anything else inevitable comes from the mind of the receiver, which is by definition eisegesis. To use the words of Hodge and Warfield, the exegete is after what the author "intended to affirm." It is nothing short of disastrous for the authority of Scripture to say, "The author may not have intended this, but I think the text means this anyway." All meaning that is not the author's meaning unavoidably comes from the interpreter and has only the interpreter's authority behind it. Preaching such meaning is not exposition.

D. Why We Must Emphasis Authorial Intent:

Sandra M. Schneiders, summarizing the ideas of a leading spokesman for the New Hermeneutic, Paul Ricoeur:

"The text becomes, in Ricoeur's terms, semantically independent of the intention of its author. It now means whatever it means, and all that it can mean, regardless of whether or not the author intended that meaning. Indeed, as Ricoeur points out, the intention of the author is no longer available to us in any case. Furthermore. . . it is of the very nature of truly great texts to be characterized by a certain excess of meaning that could not have been part of the intention of the author." ("The Paschal Imagination: Objectivity and Subjectivity in New Testament interpretation," ***Theological Studies***, March, 1982, p. 59.)

This is overwhelmingly the predominant hermeneutical philosophy of our day, whether in the fields of literature, constitutional law or biblical studies. It is the philosophy against which E. D. Hirsch is writing in his Validity in Interpretation, and the philosophy against which evangelicals must stand if they are to retain any notion of the Bible as inscripturated, propositional revelation from God. To reject the principle of authorial intent is to embrace the New Hermeneutic.

"If individual speakers or writers are not sovereign over the use of their own words, and if meaning is not a return to how they intended their own words to be regarded, then we are in a most difficult situation." (Walter Kaiser,

Toward an Exegetical Theology, p. 47.)

VI. FIVE BASIC HERMENEUTICAL PREMISES

Adapted from ***Expository Hermeneutics*** by Dr. Elliott Johnson

A. ***Literal*** affirms that the meanings to be interpreted are textually based. This premise sets the framework for the system. All the other premises are derived from and developed within the scope of what literal affirms. (p. 31)

B. ***Grammatical*** affirms that these textually based meanings are expressed within the limits of common language usage. Language is polysemic, which means that any word or phrase or even any sentence is capable of multiple senses. These limits may be difficult to discern, but they still exist in theory and remain a legitimate aspect of hermeneutical study and interpretive goals. (p. 38)

C. ***Historical*** affirms that these textually based meanings refer, depending on their textual usage, to either historical or heavenly realities, to either natural or spiritual subjects. Moreover, we can look for allusions and references to situational meanings of the time when the piece was written. (p. 40)

D. ***Literary*** affirms that these textually based meanings are in part determined within the context of textual design considered in the composition as a whole. The textual composition incorporates such literary characteristics as coherent unity and prominence. In addition, the textual design incorporates the conventional norms of the literary genre. (p. 43)

E. ***Theological*** affirms that the textually based meanings are ultimately expressed by God through human agency. As such, the historical realm is not the source nor even the primary influence of the human author's knowledge and textual message. Therefore, textually expressed meanings that have their source in God are necessarily true and must be understood in a sense consistent with the theological context and the theological meanings. In addition as progressively revealed in the historical progress of the canon. (p. 50)

A viable interpretation must consider all these premises. Note that these premises do not guarantee accurate interpretation; rather, they guard us against thoughtless errors and unrelated presuppositions. The question of the validity of an interpretation is judged on its merits according to the weight of the evidence. So again, as we have stated, the work of hermeneutics has two primary aspects. One is a theory of interpretation, which is associated with the task of viable interpretation (how do I know?); the other is a theory of validation, which is concerned with the task of valid interpretation (how do I know that I know?).

"Hermeneutics, therefore, is both a science and an art. As a science, it enunciates principles, investigates the laws of thought and language, and classifies its facts and results. As an art, it teaches what application these principles should have, and establishes their soundness by showing their practical value in the elucidation of the more difficult scriptures. The hermeneutical art thus cultivates and establishes a valid exegetical procedure" (Milton S. Terry, ***Biblical Hermeneutics*** [Grand Rapids: Zondervan Publishing House, n.d.], p. 20).

"The task of interpreters of the Bible is to find out the meaning of a statement (command, question) for the author and for the first hearers or readers, and thereupon to transmit that meaning to modern readers" (A. Berkeley Mickelsen, ***Interpreting the Bible*** [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963], p. 5).

INTERPRETATION

Adapted from ***Methodical Bible Study*** by Robert A. Traina

The Major Phases of Interpretation

I. The Definitive Phase

The first aspect of interpretation is that of discovering the basic meaning of the particulars (words, phrases, structure etc.) of a passage.

II. The Rational Phase

The next aspect of interpretation is to tempt to find the reasons underlying the particulars.

A. The general reasons why Biblical statements are made - wherein they are true and necessary.

B. The immediate reasons or purposes for their expression - their relevance to their literary context and specific historical situation.

N.B.: Both of these types of questions are not pertinent in the case of every Biblical component, and at times they are undiscoverable. But an awareness of them and their use whenever possible is supremely important for incisive interpretation.

III. The Implicational Phase

A statement always implicates more than it says explicitly, for it is the outgrowth of certain presuppositions and in turn becomes the presupposition for other ideas.

The Specific Process of Interpretation

I. Interpretive Questions

A. Questions concerning the components

1. The meaning of terms
2. The meaning of structure
3. The meaning of forms
4. The meaning of atmosphere

B. Questions concerning the phases of interpretation they express

1. Primary questions

a. What does this mean? (Definitive phase)
b. Why is this said & why is it said here? (Rational phase)
c. What does this imply? (Implicational phase)

2. Subordinate questions

a. Who or what is involved?
b. How is this accomplished?
c. Where is this accomplished?

II. Interpretive Answers

A. Determinants of Interpretive Answers

1. Subjective Determinants

a. The spiritual state of the interpreter
b. Common sense
c. Experience

2. Objective Determinants

a. Etymology, Usage, Synonyms, Comparative Philology, and Kind of Terms
b. Significance of Inflection
c. Implications of Contextual Relations & interrelations
d. Connotations of General Literary Forms
e. Import of Atmosphere
f. Author's Purpose and Viewpoint
g. Historical Background
h. Psychological Factor
i. Ideological Implications
j. Progress of Revelation
k. Organic Unity
l. Inductive view of Inspiration
m. Textual Criticism
n. Interpretations of Others

B. Formulation of Interpretive Answers

1. Should be methodical
2. Should be self-conscious
3. Should be thorough

III. Interpretive Integration and Summarization

A. Write a final controlling purpose

Determine the subject [what is the author talking about] and complement(s) [what is he saying about what he is talking about].

B. Other aids to integration and summarization

1. List the main truths
2. Make an outline
3. Paraphrase the passage
4. Make a chart

UNIT ONE:

THE HISTORICAL WORLD OF BIBLE INTERPRETATION

HIGHLIGHTS IN THE HISTORY OF HERMENEUTICS

Why study the History of Bible Interpretation?

A. It is a "Warning" signal. It guards against errors.

B. It is a "Directional" signal.

C. It is an "Informational" signal.

ANCIENT JEWISH EXEGESIS

One of the earliest records of biblical interpretation comes to us in the writing of Nehemiah in the Old Testament. When the people of Israel returned from the Babylonian Captivity under Ezra, they requested that Ezra read to them from the Scriptures (the Pentateuch). Nehemiah (8:8) records for us that when Ezra read from the Book of the Law of God, he "made clear" and "gave meaning" so that the people could understand what was being read.

GREEK AND JEWISH ALLEGORIZATION

Allegorizing is searching for a hidden or secret meaning, underlying but remote mom and unrelated in reality to the more obvious meaning of a statement.

I. GREEK ALLEGORIZATION

A. Greek philosophers (Greek Mythology) were embarrassed by the anthropomorphisms and immoralities of the fanciful gods of Greek mythology in Homer and Hesoid's writings (9th century B.C.). To get around this problem, the philosophers allegorized the stories. They looked for hidden meanings underneath the literal writings.

B. Also the allegorizing enabled the philosophers (e.g., the Stoics) to promote their own ideas while claiming to be faithful to the writings of the past.

II. ALEXANDRIAN JEWISH ALLEGORIZATION

A. Aristobulus (160 B.C.)

He believed that Greek philosophy borrowed from the Old Testament and that those teachings could be uncovered only by allegorizing.

B. Philo (ca. 20 B.C.-ca. A.D.54)

Philo was also influenced by Greek philosophy (especially Plato and Pythagoras), and he combined his belief in it with his belief in the Old Testament by allegorizing. He said the literal meaning of a text was for the immature and the allegorical was for the mature. One was for the body and the other was for the soul. Allegorizing also enabled Philo to avoid seemingly unworthy statements of God; avoid seemingly contradictory statements in the Bible; and go beyond obvious, simple statements.

Philo stated that the allegorical interpretation should be used for the following cases (Bernard Ramm, ***Protestant Interpretation***, Grand Rapids: Baker, 1970, p.27-28):

1. If the literal meaning says something unworthy of God.

2. It the statement seems to be contradictory to some other statement in Scripture.

3. If the record claims to be an allegory.

4. If expressions are doubled or superfluous words are used.

5. If there is a repetition of something already known.

6. If an expression is varied.

7. If synonyms are employed.

8. If a play on words is possible.

9. If there is something abnormal in number or tense.

10. If symbols are present.

For example, the seven-branched candelabrum represents seven planets, Abraham and Sarah represent the mind and virtue, Jacob's resting on the stone represents the self-disciplined soul. Mickelsen says, "As an exegete, Philo is an example of what not to do" (***Interpreting the Bible***, p. 29).

EARLY CHURCH FATHERS

The Early Church started well but soon allegorizing took hold. They loved the Old Testament, but they saw that the Old Testament had types and the New Testament refers back to the Old Testament

I. CLEMENT OF ROME (CA. 30-95)

He quoted from the Old Testament profusely, and saw the Old Testament as a preparation for Christ.

II. IGNATIUS OF ANTIOCH (CA. 35-107)

In his seven letters to Rome he alluded to the Old Testament frequently, he was Christocentric, and he avoided allegorizing.

III. POLYCARP OF SMYRNA (70-155)

In writing to the Philippians he quoted the Old and New Testaments frequently.

IV. BARNABAS

The Epistle of Barnabas has 119 Old Testament quotations and extensive allegorizing.

APOLOGISTS

During this time allegorizing became apologetic in nature. Problem of relationship of Old Testament with New Testament began early. They confused typology with allegorizing, and Church authority became a tool for opposing heresies. All three men of this period utilized a mixture of both allegory and literal.

I. JUSTIN MARTYR (ca. 100-164)

A. In his Apology he emphasized that Christ was spoken of in the Old Testament but he almost overlooked the immediate intent of the author.

B. In his Dialogue with Trypho he opposed Marcion who said the Old Testament is not for today. Justin said the Old Testament is relevant to Christians by means of allegorizing. He wrote, for example, that Leah represents the Jews, Rachel is the church, and Jacob is Christ who serves both. When Aaron and Hur held up Moses's hands, that represented the Cross.

II. IRENAEUS OF SMYRNA AND LYONS (ca. 130-202)

A. He taught that Christ is the heart of the Scriptures.

B. He taught that unclear passages are to be interpreted by clear ones.

C. In opposing the Gnostics (Against Heresies) and their fanciful interpretations he stressed that the Bible is to be understood in its obvious, natural sense. In opposition to other heretics (e.g., the Valentinians and Marcionites) who rejected the Old Testament, Irenaeus stressed that the Old Testament is acceptable but it is full of types, though in some cases his typology becomes allegory (e.g., the three--not two!--spies hid by Rahab were types of God the Father, God the Son, and God the Holy Spirit).

III. TERTULLIAN OF CARTHAGE (ca. 160-220)

A. He said the Scriptures are the property of the church. The answer to heresy is the "rule of faith," that is, the teachings of orthodoxy held by the church.

B. Like Irenaeus, his typology bordered on allegorizing. For example, in Genesis 1:2 the Spirit's hovering over the waters refers to baptism, and Christ was teaching pacifism when He told Peter to put away his sword.

ALEXANDRIAN AND ANTIOCHENE FATHERS

All used strong allegorizing as their defense against Celsus and Porphyry.

I. ALEXANDRIAN FATHERS (all strong in allegorizing)

A. Pantaenus (d. ca. 190)

He was the earliest known teacher of the catechatical school in Alexandria. He was the teacher of Clement.

B. Clement of Alexandria (155-216)

1. Greek philosophy was a preparation for the Gospel.

2. All Scripture speaks in a mysterious language of symbols (Stromateis, vi. 124.6, II. 494 St.)

3. He said a passage in the Bible may have five meanings:

a. Historical (taking stories in the Old Testament as an actual event in history)

b. Doctrinal (the obvious moral and theological teachings of the Bible)

c. Prophetic (types and prophecies)

d. Philosophical (allegories in natural objects and historical persons, e.g., Sarah and Hagar represent true wisdom and pagan philosophy).

e. Mystical (seeking the deeper moral and spiritual religious truths symbolized by events or persons)

4. Clement developed his hermeneutic within Philo dualistic framework. "In Clement we find the allegorical method of Philo baptized into Christ" (Robert Grant, ***The Bible in the Church*** p.16). The Mosaic prohibitions to eat swine, hawks, eagles, and ravens represent respectively unclean lust for food, injustice, robbery, and greed. The five fish in the feeding of the five thousand represent Creek philosophy.

C. Origen of Alexandria (ca. 185-254)

1. Origen reasoned that since the Bible is full of enigmas, parables, dark sayings, and moral problems, the meaning must be found at a deeper level. These are some of his examples of those problems:

a. Days existed in Genesis before the sun or moon were created.

b. God is said to be "walking" in the Garden.

c. No mountain is high enough from which the devil could have shown Jesus all the world's kingdoms.

d. Jesus said to pluck out your eye if it offends you, but He did not say which eye.

e. Moral problems include Lot's incest, Noah's drunkenness, Jacob's polygamy, Judah's seduction of Tamar, etc.

2. He saw a threefold meaning in Scripture (literal, moral, and spiritual/allegorical) based on the Septuagint rendering of Proverbs 22:20-21, "Do thou thrice record them . . . that thou movest answer with words of truth." This threefold sense is also suggested in 1 Thessalonians 5:23 by the body (literal), soul (moral), and spirit (allegorical). But actually he stressed only two meanings: the literal and the spiritual (the "letter" and the "spirit"). All Scripture has a spiritual meaning but not all has a literal meaning.

3. Some examples of his allegorizing are these:

a. The ark was the church, and Noah was Christ.

b. Rebekah's drawing water at the well and meeting Abraham's servant means we must daily come to the Scriptures to meet Christ.

c. In the Triumphal Entry the donkey is the Old Testament, its colt is the New Testament, and the two apostles are the moral and mystic senses of Scripture.

4. And yet Origen was interested in determining the original text of Scripture, as indicated by his production of the Hexapla.

D. Observations

1. Influence of Greek Philosophy was direct and strong (Origen had a Platonic view of history which he reinterprets by means of Christian theology).

2. Biblical problems were answered by allegorizing in defense of the Scriptures.

II. ANTIOCHENE FATHERS (All literal interpretists)

A. Observations

1. Leaders in School of Antioche of Syria opposed the allegorizing of the Alexandrian school.

2. They approached the Bible with a literal historical method of

interpretation.

3. Allegory did away with the history of Old Testament.

4. They stressed the study of Hebrew and Greek and wrote commentaries.

5. They believed in typology as the basis of unity between the O.T. and the N.T.

B. Dorotheus

By his teaching he prepared the way for the founding of the School at Antioch of Syria.

C. Lucian (ca. 240-312)

He was the founder of the Antiochene school.

D. Diodorus of Tarsus (d. 393)

1. In his work "What Is the Difference between Theory and Allegory?" he used the word "theory" to mean the genuine meaning of the text, which, he said, included metaphors as well as plain statements.

2. He taught Theodore of Mopsuestia and John Chrysostom.

3. It is said that he wrote commentaries on all the Old Testament books and on the four Gospels, Acts, and 1 John.

E. Theodore of Mopsuestia (ca. 350-ca. 428)

1. In the last of his five books, "On Allegory and History Against Origen," he asked, If Adam were not really Adam how did death enter the human race?

2. He has been called the "prince of ancient exegetes" because of his emphasis on the historical background and context of passages.

F. John Chrysostom (ca. 354-407)

1. His more than six hundred homilies, which are expository discourses with practical applications, led Terry to state that "Chrysostom is unquestionably the greatest commentator among the early fathers of the church" (Terry, Biblical Hermeneutics, p. 649).

2. His works contain about 7,000 quotations from the Old Testament and about 11,000 from the New.

G. Theodoret (386-458)

He wrote commentaries on most of the Old Testament books, and on the epistles of Paul. His comments, according to Terry, are "among the best

specimens of ancient exegesis" (Terry, p. 650).

LATE CHURCH FATHERS

During this period Jerome, Vincent, and Augustine paved the way for two emphases which were to endure for more than a thousand years: allegorization and church authority. Cassian, Eticherius, Adrian, and Junilius also carried Augustine's allegorical approach to Scripture to its end.

I. JEROME (ca. 347-419)

A. Originally, Jerome followed Origen. His first exegetical work, a commentary on Obadiah, was allegorical. But later, after he was influenced by the Antiochene school and Jewish teachers, he became more literal. His last commentary, on Jeremiah, was literal in its approach.

B. He believed, however, that a deeper meaning of Scripture was to be built on the literal. Or if the literal meanings were unedifyng he set it aside (e.g., he allegorized the story of Judah and Tamar).

C. His translation of the Bible into Latin (the Vulgate) points to his interest in the original text.

II. VINCENT (d. before 450)

In his Commonitorium in 434 he wrote that the Scriptures receive their final exposition in the ancient church. "The line of the interpretation of the prophets and apostles must be directed according to the norm of the ecclesiastical and Catholic sense. This "norm" included the decisions of the church councils and the interpretations given by the Fathers. His hermeneutical authority was, "what has everywhere, always, by all been believed." Thus the three tests were ecumenicity, antiquity, and common sense.

III. AUGUSTINE (354-430)

A. At first Augustine was a halfhearted Manichean and thus followed literal interpretation. But this posed problems - for him in his understanding of the Old Testament. At the cathedral in Milan he heard Ambrose, who constantly quoted II Corinthians 3:6, "the letter kills, but the spirit gives life." This led Augustine to accept allegorizing.

B. In his work On Christian Doctrine (De Doctrina Christiana), written in 397, he pointed out that the way to determine if a passage is allegorical or not (and the way to solve exegetical problems) is to consult "the rule of faith," that is the teaching of the church as well as Scripture itself.

C. However, in the same work Augustine developed the principle of "the analogy of faith," by which he meant that no interpretation is acceptable if it is contrary to the general tenor of the rest of Scripture.

D. In book three of ***On Christian Doctrine*** he presented seven rules of interpretation by which he sought to give a rational basis for allegorization. He also stressed love as a principle of interpretation.

E. Some examples of his allegorizing are these: In the Fall the fig leaves are hypocrisy, the covering of skin is mortality, and the four rivers are Four cardinal virtues. Noah's drunkenness represents Christ in His suffering and death. The teeth of the Shulamite in Song of Solomon 4:2 are the church "tearing men away from heresy."

F. He held to a fourfold interpretation of Scripture: historical, aetiological, analogical, and allegorical. And yet he stressed only two meanings: the "signum" (the sign) and the "res" (the thing).

* *

AUGUSTINE'S SEVEN RULES OF INTERPRETATION

In his book, ***On Christian Doctrine****, Book Three, Augustine discusses seven rules composed by Tyconius. These rules are intended to give a rational basis for allegorization of Scripture:*

1. "The Lord and His body"

What is said of Christ often applies also to His body, the church.

2. "The twofold division of the body of the Lord, or the mixed church"

The church may contain hypocrites as well as true believers, as seen in the good and bad fish in the net (Matthew 13:47-48).

3. "Promises and the law"

Some passages relate to grace and some to law, some to the spirit and some to the letter, some to works and some to faith.

4. "Species and genus"

Some passages relate to the part (species) and some to the whole (genus). Believing Israelites, for example, are a species (a part) of the genus, the church, which is spiritual Israel.

5. "Times"

Supposed discrepancies can be solved by including one statement within the other. For example, the record of one Gospel, which says that the Transfiguration was six days after the scene at Caesarea Philippi, is included in the eight days recorded by another Gospel writer. And numbers often mean not the specific mathematical number but rather an extensive amount.

6. "Recapitulation"

Some difficult passages are explained as referring back to a previous account. The second account of creation in Genesis 2 is explained as a recapitulation of the first account in Genesis 1, not a contradiction to it.

7. "The devil and his body"

Some passages, such as Isaiah 14, which speak of the devil relate more aptly to his body, that is, his followers.

IV. JOHN CASSIAN (ca. 360-435)

A. A monk from Scythia (modern Romania), Cassian taught that the Bible has a fourfold meaning: historical (letter), allegorical, tropological (morally), and

anagogical. By tropological he meant a moral meaning (the Greek ***"trope,"*** "a turn," suggests the turn of a word to a moral sense). By anagogical he meant a secret or heavenly meaning (from the Greek word "anagein***,"*** "to lead up").

B. He developed the four-line ditty that became famous throughout the Middle Ages:

> The ***letter*** shows us what God and our fathers did;
> The ***allegory*** shows us where our faith is hid;
> The ***moral*** meaning gives us rule of daily life;
> The ***anagogy*** shows us where we end our strife.

In this approach, Jerusalem can have four meanings (Blackman, p. 111):

Historically	the city of the Jews
Allegorically	the church of Christ
Anagogically	the heavenly city
Tropologically (Morally)	the human soul

V. EUCHERIUS OF LYONS (d. ca. 450)

In his book ***Rules for Allegorical Interpretation*** Eucherius sought to prove the existence of symbolic language in Scripture and then to justify it by arguing that just as "pearls are not thrown to swine" so the truths of Scripture are kept from the "unspiritual." Therefore, anthropomorphisms help the unlearned but others can see beyond them to the "deeder" meanings of Scripture. Yet he also saw the value in a "historical discussion" (that is, a literal sense in Scripture).

VI. ADRIAN OF ANTIOCH (c. 450)

Adrian wrote in ***Introduction to Sacred Scriptures*** that "meaning" pertains to anthropomorphisms (which are not to be taken Literally), "phraseology" refers to metaphorical expressions, and "corrposition" to rhetorical forms. He stressed that we must not be content with literalism, but must go on to "deeper" understanding.

VII. JUNILIUS

A. He wrote ***Rules for the Divine Law*** around AD 550 in which he said that faith and reason are not opposites. Faith is suprarational but not irrational.

B. He saw four kinds of types in Scripture, illustrated by these four examples: Christ's resurrection is a joyful type of our future joyful rising; Satan's sad fall was a type of our sad fall; Adam's sad fall was a type of our Savior's joyful righteousness; and joyful baptism is a type of our Lord's sad death.

MIDDLE AGES (590-1517)

As Mickelsen observed, "the Middle Ages was a vast desert so far as biblical interpretation is concerned" (***Interpreting the Bible***, p. 35). "There was no fresh, creative thinking about the Scriptures themselves" (p. 35). The men of the Middle Ages copied the Scriptures but they seldom ever understood them or communicated them. During this period the principle was generally accepted that any interpretation of a biblical text must adapt itself to the tradition and doctrine of the church. The source of dogmatic theology was not the Bible alone, but the Bible as interpreted by church tradition. (Virkler, p. 63.)

To those of this period there was a desire for a deeper meaning in Scripture which they believed accompanied a deeper spiritual life.

Allegorizing had a strong hold on theologians for 800 years. It lead lay people further away from any uniform interpretation of the Scriptures.

I. GREGORY THE GREAT (540-604)

A. Gregory I (also called Gregory the Great) became the first pope of the Roman Catholic Church in AD 590, based his interpretations on the Church Fathers.

B. He justified allegorizing by stating, "What are the sayings of the truth if we do not take them as food for the nourishment of the soul? … Allegory makes a kind of machine for the soul far off from God by which it can be raised up to Him" (Exposition of the Song of Songs).

C. In the Book of Job, Gregory saw the three friends are heretics, Job's seven sons are the twelve apostles, the 7,000 sheep are innocent thoughts, the 3,000 camels are rich and vain notions, the 500 pair of oxen are virtues, and the 500 donkeys are lustful inclinations.

II. VENERABLE BEDE (673-735)

His commentaries are compilations from the works of Ambrose, Basil, and Augustine, and are allegorical. For example, in the parable of the prodigal son, the son is worldly philosophy, the father is Christ, and the father's house is the church.

III. ALCUIN (735-804)

In York, England, Alcuin followed the allegorizing of early Middle Ages. In his commentary on John, he, like Bede, compiled the comments of others including Augustine and Ambrose.

IV. RABANUS MAURUS

A. A pupil of Alcuin's at Tours, Maurus wrote commentaries on all the books of the Bible. in his allegorizing he wrote that the four wheels in Ezekiel's vision are the Law, the prophets, the Gospels, and the Apostles.

B. The ***historical*** meaning is milk, the ***allegorical*** is bread, the ***anagogical*** is savory nourishment, and the ***tropological*** (moral) is exhilarating wine.

V. RASHI (d. 1105)

Solomon Rashi, a Jewish literalist of the Middle Ages, had a great influence on Jewish Christian interpretations by his emphasis on Hebrew grammar and syntax. He wrote commentaries on all the Old Testament except Job and Chronicles.

VI. THE VICTORINES

Three writers at the Abbey of St. Victor in Paris followed Solomon Rashi in his interest in the historical and literal. They were Hugo of St. Victorine (1097-1141), Richard of St. Victorine (d. 1173), and Andrew of St. Victorine (d. 1175). The last two were pupils of Hugo. Hugo said, "Subtract the letter and what is left?" Andrew disagreed with Jerome who said that the first part of Jeremiah 1:5 refers to Jeremiah but that the last part of that verse refers to Paul. Andrew said, "What bearing does this have on Paul?" Richard, however, did give more attention than the others to the mystical meaning of the Bible.

> The Victorines insisted that the mystical or spiritual sense could not be truly known until the Bible had been literally interpreted . . . This emphasis on the literal carried over into an emphasis on syntax, grammar, and meaning, True interpretation of the Bible was exegesis, not eisegesis. (Ramm, ***Protestant Interpretation***, p.51)

VII. BERNARD OF CLAIRVOUX (1090-1153)

A. Bernard, a schoolman, was known as the "Father of Western Mysticism."

B. His approach to the Scriptures was a typically excessive allegorizing and mysticism. For example, the virgins in Song of Solomon 1:3 are angels. And the two swords in Luke 29:38 are the spiritual (the clergy) and the material (the emperor).

C. This leading monk of the twelfth century wrote extensively, including eighty-six sermons on only the first two chapters of the Song of Solomon.

VIII. JOACHIM OF FLORA (1132-1202)

A. His exposition on Revelation suggests that the time from creation to Christ was the age of God the Father, the second age (from Christ to 1260) was the age of God the Son, and the third age (to begin in 1260) would be the age of the Holy Spirit.

B. He also wrote a harmony of the Gospels and commentaries on several of the prophets.

IX. STEPHEN LANGTON (ca.1155-1228)

A. This Archbishop of Canterbury is the one who made chapter divisions in the Bible (the Vulgate).

B. He held that spiritual interpretation is superior to literal interpretation. Therefore in the Book of Ruth, the field is the Bible, Ruth represents students, and the reapers are the teachers.

X. THOMAS AQUINAS (1225-1274)

Aquinas, best known for his major work, ***Summa Theologia***, was greatly influenced by Aristotle. He was the architect of the theology which became the basis for the theology of the Roman Catholic church. He held that the literal meaning is basic, but that other senses are built on it. Since the Bible has a divine author as well as human authors, he argued, it has a spiritual sense. "The literal sense is that which the author intends, but God being the Author, we may expect to find in the Scripture a wealth of meaning." "The things signified by the words (the literal sense) may also signify other things (the spiritual sense)."

XI. NICHOLAS OF LYRA (1279-1340)

A. Nicholas is a significant figure because he is a bridge between the darkness of the Middle Ages and the light of the Reformation. In his commentaries on the Old Testament he rejected the Vulgate and went back to the Hebrew. But he did not know Greek. Luther was strongly influenced by Nicholas.

B. Though Nicholas accepted the fourfold sense of Scripture common in the Middle Ages, he had little regard for it and stressed the literal. He was strongly influenced in that direction by Rashi.

C. His best-known work was ***Postillae Perpetuae*** (Brief Annotations on the Whole Bible.)

XII. JOHN WYCLIFFE (ca. 1325-1384)

A. Wycliffe was an outstanding Reformer and theologian. He strongly emphasized the authority of Scripture for doctrine and Christian living, thus opposing the traditional authority of the Catholic church.

B. He proposed several rules or Bible interpretation: Obtain a reliable text, understand Scripture's logic, compare parts of Scripture with each other, maintain a humble, seeking attitude so that the Holy Spirit can instruct (***The Truth of Holy Scripture***, 1377, pp. 194-205).

C. Stressing the grammatical-historical interpretation, he wrote that hall things necessary in Scripture are contained in its proper literal and historical senses.

THE REFORMATION

I. MARTIN LUTHER (1483-1546)

A. As Luther himself wrote, "when I was a monk, I was an expert in allegories. I allegorized everything. But after lecturing on the Epistle to the Romans I came to have knowledge of Christ. For therein I saw that Christ is no allegory and I learned to know what Christ is."

B. He denounced the allegorical approach in strong words. "Allegories are empty speculations and as it were the scum of Holy Scripture." "Origen's allegories are not worth so much dirt." "To allegorize is to juggle with Scripture." "Allegorizing may degenerate into a mere monkeygame." "Allegories are awkward, absurd, invented, obsolete, loose rags" (quoted by Farrar, ***History of Interpretation***, p. 328).

C. Rejecting the allegorical, Luther stressed the literal ("sensus literalis").

D. His emphasis on the literal led to his stress on the original languages. "We shall not long preserve the Gospel without the languages. The languages are the sheath in which this sword of the Spirit is contained" (***Luther's Works***, 4:114-15). And yet the Bible interpreter, Luther said, must be more than a philologist. He must be illumined by the Holy Spirit. Furthermore, the grammatical-historical approach is not an end in itself; it is to lead us to Christ.

E. In his ***"Analogia Scripturae"*** ("analogy of faith") he, like Augustine, said that obscure passages are to be understood in light of the clear passages. "Scripture is its own interpreter," he said.

F. Every devout Christian can understand the Bible. "There is not on earth a book more lucidly written than the Holy Scripture" (Exposition of the 37th Psalm). By this emphasis he was opposing the dependence of the common people on the Roman Catholic Church.

II. PHILIP MELANCHTHON (1497-1560)

Melanchthon, Luther's companion, was thoroughly acquainted with Hebrew and Greek and that knowledge along with "his calm judgment and cautious methods of procedure, qualified him for preeminence in biblical exegesis" (Terry, p. 674). Though at tines he veered into allegory, in the main he followed the grammatical-historical method.

III. JOHN CALVIN (1509-1564)

A. Calvin is known as "one of the greatest interpreters of the Bible." Like Luther, Calvin rejected allegorical interpretations (he said they are "frivolous games" and that Origen and many others were guilty of "torturing the Scripture, in every possible sense, from the true sense"), and stressed the Christological nature of Scripture, the grammatical-historical method, exegesis rather than eisegesis, the illuminating ministry of the Holy Spirit, and a balanced approach to typology.

B. Calvin had an extensive knowledge of the Scriptures, as evidenced by the fact that his Institutes include 1,755 quotations from the Old Testament and 3,098 from the New.

IV. ULRICH ZWINGLI (1484-1531)

A. In his break from Catholicism, he preached expository sermons (many of them on the Gospels). In his ***"Sixty-Seven Theses"*** in 1523 he wrote that "all who say that the Gospel is nothing without the approval of the Church err and cast reproach upon God."

B. He emphasized the importance of interpreting Bible passages in light of their contexts. Pulling a passage from its context "is like breaking off a flower from its roots."

C. In discussing the role of the Spirit's illuminating ministry he states that "certainty comes from the power and clarity of the creative activity of God and the Holy Spirit."

V. WILLIAM TYNDALE (ca. 1492-1536)

Best known for his translation of the New Testament into English, he too stressed the literal meaning. "Scripture has but one sense, which is the literal sense," he said.

VI. ANABAPTISTS

A. The Anabaptist movement began in 1525 in Zurich, Switzerland by followers of Zwingli who felt he was not making a complete break with Catholicism on the issues of state control of the church and infant baptism. The Anabaptists believed that if a person had been baptized as a baby by the Reformed Church and he professed Christ as an adult, he should be rebaptized (hence their opponents dubbed them "Anabaptists" meaning "Rebaptizers"). The early leaders in Switzerland called themselves the "Swiss Brethren." They also stressed (a) the ability of the individual to interpret Scripture aided by the Holy Spirit, (b) the superiority of the New Testament to the Old, (c) the separation of church from state, and (d) faithful discipline and willingness to suffer for the name of Christ. Some Anabaptists became extremists (e.g., Thomas Munster and Hans Denck), and thus tainted the reputation of these committed followers of Christ.

B. The three founders were Conrad Grebel, Feliz Manz, and Georg Blaurock. Other well known leaders were Balthasar Hubmaier, Michael Satcler, Melchior Hoffman, Pilgrim Marpeck, and Menno Simons.

VII. COUNCIL OF TRENT (1546-1562)

A. The Roman Catholic Church reacted to the Protestant Reformation by its own inner reforms known as the Counter Reformation, which culminated in the affirmations of the Council of Trent. This Council affirmed that the Bible is not the supreme authority, but that truth is "in written books and in unwritten traditions." Those traditions include the church fathers of the past and the church leaders of the present.

B. The Council also affirmed that accurate interpretation was possible only by the Church, the giver and protector of the Bible, not by individuals. "No one--relying on his own skill shall--in matters of faith and words pertaining to the edification of Christian doctrine--wresting the sacred Scriptures to his own senses, presume to interpret it contrary to that sense which the holy Mother Church … hath held and doth hold; or even contrary to the unanimous consent of the Fathers."

POST-REFORMATION (1550-1800)

The Hermeneutical methods were often poor during this time, for exegesis became the hand maid of dogmatics, and often degenerated into mere proof-texting. Therefore, the two hundred years of the seventeenth and eighteenth centuries were noted for several influential movements and activities.

I. CONFIRMING AND SPREAD OF CALVINISM

A. Westminster Confession (1648)

Approved by the English Parliament in 1647 and by the Scottish Parliament in 1649, this confession spelled out the tenets of Calvinism for Britain. On the Scriptures it stated, "The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold but one), it must be searched and known by other places that speak more clearly."

B. Francis Turretin (1623-1687)

Turretin taught theology at Geneva and, like Calvin, taught that the Scriptures are inerrant and authoritative and stressed the importance of the original text. These points are included in his work ***Institutio Theologiae Elenctiacae*** (1614). In his discussion of Scripture in this work he discussed four major aspects of Scripture: its necessity, authority, perfection, and perspicuity.

C. Jean-Alphonse Turretin (1648-1737)

Jean-Alphonse, the son of Francis, wrote ***De Sacrae Scripturae Interpretandae Methodo Tractatus*** (1728) in which he stressed these points pertaining to grammatical-historical exegesis:

1. Scripture is to be interpreted like any other book.

2. The interpreter must give attention to words and expressions.

3. The objective of the exegete is to determine the purpose of the author in the context.

4. The interpreter should use the natural light of reason (in this he followed his father who followed Aquinas on the place of reason) and should allow nothing contradictory in the Scriptures.

5. The "opinions of the sacred writers" must be understood in terms of their own times (i.e., the cultural and historical background should be considered.)

D. Johann A. Ernesti (1707-1781)

Ernesti, a classical scholar, is called by Terry "probably the most distinguished name in the history of exegesis in the eighteenth century" (p. 707). According to Hagenbach (quoted by Terry, p. 707), Ernesti taught

that "the Bible must be rigidly explained according to its own language, and, in this explanation, it must neither be bribed by any external authority of the Church, nor by our own feeling, nor by a sportive and allegorizing fancy--which had frequently been the case with the mystics--nor, finally by any philosophical system whatever." Ernesti argued that grammatical exegesis has priority over dogmatic exegesis and that literal interpretation was preferred over allegorical exegesis (Ramm, p.59)

His ***Principles of New Testament Interpretation*** (1761) was a textbook on hermeneutics for more than a hundred years. He maintained the thesis that the shills and tools of classical studies were basic to New Testament exegesis.

II. REACTIONS TO CALVINISM

Reactions to Calvinism included the following:

A. Arminianism

Jacobus Arminius lived from 1560 to 1609, and in 1610 his followers set forth their views in a treatise called the "Remonstrance."

B. Mysticism

Mysticism grew under the influence of the writings of Jakob Boehrie (1635-1705). They tended to read the scriptures as a means of promoting the mystical experience. (e.g., they saw the Song of Songs as merely the love relationship between God and the Mystic resulting in spiritual delights told in terms of physical delights.)

C. Pietism

Philip Spener, influenced by Richard Baxter, published ***Pia Desidera*** in 1675, (1635-1705) and August Francke (1663-1727) reacted against the formalism and rationalism of orthodoxy and stressed the need for a personal vital relationship with God and an individual devotional expression of the Christian life. They also reacted against a textual approach to the Bible that deals only with what they called the "outer shell."

D Wesleyanism

John Wesley (1703-1791) was influenced by the Moravians who were Pietistic. He stressed that the meaning of the Bible is plain, and that the Bible is to direct the reader to Christ. In reaction to rationalism he distrusted human reasoning.

III. TEXTUAL AND LINGUISTIC STUDIES

"Great strides were made in determining the original text of the Bible" (Mickelsen, p. 43).

A. Louis Cappell (1585-1658)

He has been called the first textual critic of the Old Testament.

B. Johann Albrecht Bengel (1687-1752)

Bengel is known as "the father of modern textual criticism." He was the first scholar to recognize families of manuscripts. In 1742 he wrote a verse-by-verse commentary on the New Testament, called ***Gnomon Novi-Testamenti***, which emphasized the philological and also the spiritual and devotional.

C. Jakob Wettstein (1693-1754)

He collected many New Testament manuscripts and published a Greek New Testament in 1751 with a commentary.

IV. RATIONALISM

Those in this group believe that whatever is not in harmony with educated mentality is to rejected. This movement stressed that the human intellect can decide what is true and false. The Bible, then, is true if it corresponds to man's reason, and what does not correspond can be ignored. This led to radical criticism of the scriptures and laid the basis for liberal theology.

A. Thomas Hobbes (1588-1679)

This English philosopher taught rationalism with a political bent.

B. Baruch Spinoza (1632-1677)

This Dutch Jewish philosopher taught that the human reason is free from theology. Theology (revelation) and philosophy (reason) have their separate spheres. He denied the miracles in the Bible, and yet he set forth several rules for interpreting the Bible, including the need for knowing Hebrew and Greek and the background of each Bible book. And yet reason was the all-embracing criterion for judging an interpretation: "The norm of biblical exegesis can only be the light of reason common to all" (***Tractatus Theologico-Politicus***, 1670).

MODERN ERA (1800-Present)

I. NINETEENTH CENTURY

Those of this time were greatly influenced by the writings of both Darwin and Hegel. They viewed the Bible as no more than a record of the evolutionary development of Israel and the church rather than God's revelation of Himself to man. The Bible to them was far from being divine, was trampled in the dust of the nineteenth century religious "rationalism."

A. Subjectivism

1. Friedrich D. E. Schleiermacher (1768-1834)

Schleiermacher denied the supernatural character of inspiration and rejected the authority of the Bible and stressed the place of feeling and one's self-consciousness (subjectivism) in religion. This was in reaction to rationalism and formalism. Many religions are in the world and Christianity is not the truest.

2. Soren Kierkegaard (1813-1855)

This Danish philosopher, known as "The father of modern existentialism," related reason to the lowest level of human operation, rejected Christendom and its formal rationalism and cold creedalism, and taught that faith is a subjective experience in one's moment of despair.

B. Historical Criticism

1. Benjamin Jowett (1817-1893)

In ***Essays and Reviews*** Jowett wrote that the Bible is to be interpreted "like any other book," and that this required knowing the original languages. However, to him this meant that the Bible is not supernatural for it has "a complicated array of sources, redactors, and interpolators" which make it no different "from any other literary production."

2 . F. C. Baur (1792-1860)

According to Bauer, the founder of the "Tubigen School," Christianity developed gradually from Judaism into a world religion. Influenced by Hegel (thesis, antithesis, synthesis) he taught that Peter and Paul directed two antagonistic groups but they were finally synthesized in the ancient catholic church.

3. David F. Strauss (1808-1874)

Strauss took a mythological approach to the Bible, which resulted in his denying grammatical-historical interpretation and miracles. Strauss was the first to carry out a consistent "Demythologization" of the Gospels.

4. Julius Wellhausen (1844-1918)

a. He developed the view of Karl Graf and called it the Documentary Hypothesis. This views the Pentateuch as being compiled by different authors--an author, designated as **J**, compiled the sections in the Pentateuch that use the name "Jehovah," the **E** compiler put together the Elohim sections, **D** was the Deuteronomist, and **P**, the latest, represents the Priestly code.

b. He believed that in Old Testament history the people developed from polytheism to animism to monotheism.

C. Exegetical Commentators

In the nineteenth century many men wrote commentaries on the Bible that are still considered classics. These writers include J. A. Alexander, Henry Alford, Albert G. Barnes, Franz-Delilezsch, John Eadie, Charles Ellicott, F. Godet, Ernst Hengstenberg, Charles Hodge, Robert Jamieson, Carl F. Keil, J. P. Lance, J. B. Lightfoot, H. B. Sweete, Richard C. Trench, B. F. Westcott, and Theodore Zahn.

II. TWENTIETH CENTURY

Several strands of biblical interpretation have been present in the twentieth century. Liberalism has continued much of the rationalistic and higher critical approach of the nineteenth century. Orthodoxy has taken a literal as well as a devotional approach to the Bible. Neoorthodoxy has said the Bible becomes the Word of God in existential encounters. Bultmannism has taken a mythological approach to the Bible.

A. Liberalism

Liberalism was strong in the nineteenth century and continued so into the twentieth century. It regards the Bible as a human book, not given by divine inspiration, and it teaches that supernatural elements in the Bible can be explained rationally. Liberal leaders include Nels Fere, Harry Emerson Fosdick, W. H. Norton, L. Harold DeWolf, and others.

B. Orthodoxy

Fundamentalism reacted strongly to liberalism, and supported a literal approach to the Bible, a supernatural book. Today and in previous decades in this century many evangelical scholars hold to an orthodox view of the Bible, stressing grammatical-historical interpretation, thus following in the heritage of the Reformers.

C. Neo-orthodoxy

Karl Barth (1886-1968) in his Commentary on Romans in 1919 reacted strongly to dead liberalism. He stressed that the Bible is not a human document, that God is transcendent not immanent, and that man is a sinner.

Neoorthodox leaders include Emil Brunner (1889-1966) and Reinhold Neibuhr. These successors of Barth believed that God speaks through the Bible in divine-human encounters and thus it becomes the Word of God. To them the Bible is a record of and witness to revelation, not revelation itself. Other

D. Bultmannism

Rudolph Bultmann, born in 1884, under the influence of Heidegaer's existentialism, teaches that the New Testament should be understood existentially by "demythologization," that is, by eliminating from it those mythological "foreign" elements (e.g., miracles, including the resurrection of Christ) which are unacceptable today. This existential approach (getting to the religious-experience core of the Bible) is the basis of what is today called "the new hermeneutic," promoted by Hans G. Gadamer, Ernst Fuchs, and Gerhard Ebeling.

UNIT TWO:

THE WORLD BEHIND THE TEXT

WHAT IS LITERAL, HISTORICAL-GRAMMATICAL RHETORICAL INTERPRETATION?

The Golden Rule of Interpretation

"When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise."
(David L. Cooper)

LITERAL INTERPRETATION

> Interpretation should adhere to the *literal* sense, that is, the single literary meaning which each passage carries with proper attention to the historical, grammatical, and rhetorical meaning of the text. The initial quest is always for what God's penman meant by what he wrote. The discipline of interpretation excludes all attempts to go behind the text, just as it excludes all reading into passages of meanings which cannot be read out of them and all pursuit of ideas sparked off in us by the test which do not arise as part of the author's own expressed flow of thought. Symbols and figures of speech must be recognized for what they are, and arbitrary allegorizing (as distinct from the drawing out of typology which was demonstrably in the writer's mind) must be avoided.

HISTORICAL INTERPRETATION (Background/Culture)

> The process of determining the time in which a writing took place, by analyzing the total cultural environment of the times, and the factors and circumstances involved in the writing such as the author, readers, date, place, occasion, and purpose, and how those factors influence the meaning of the text.

GRAMMATICAL INTERPRETATION (Words)

> The process of determining the exact meaning of something written by ascertaining the meaning of words (lexicology), the form of words (morphology), the function of words (parts of speech), and the relationships of words (syntax).

RHETORICAL INTERPRETATION (Form/Genre)

> The process of determining the literary quality of a writing, by analyzing its genre (kind of composition), structure (how the material is organized), and figures of (colorful expressions for literary effect), and how those factors influence the meaning of the text.

In "historical interpretation" we seek to note how the historical-cultural context or setting influences our interpretation. In "grammatical interpretation" we seek to note how the lexical-syntactical context or setting influences our interpretation. And in "rhetorical interpretation" we seek to note how the literary context or setting influences our interpretation. Each step helps us narrow our understanding in order to get closer to the most accurate meaning of the text.

I. HISTORICAL INTERPRETATION

A. Cultural Environment

B. Circumstances of the Writing

II. GRAMMATICAL INTERPRETATION

A. Meaning of Words (Lexicology)

1. Etymology--How words are derived and developed.

2. Usage ("usus loquendi")--How words are used by the same and other writers.

3. Synonyms and Antonyms--How similar and opposite words are used.

4. Context--How words are used in certain environments.

B. Form of words (Morphology) and Function of words (Parts of Speech)--How words are structured and what those forms do.

C. Relationships of words (Syntax)--How words are related or put together to form phrases, clauses, and sentences.

1. Phrases

2. Clauses

3. Sentences

4. Word order and repetition

III. RHETORICAL INTERPRETATION

A. Literary Genre

B. Structural Analysis

C. Figures of Speech

HERMENEUTICS AND THE HISTORICAL-CULTURAL CONTEXT

I. WHAT ARE THE KINDS OF CONTEXTS?

The context in which a given Scripture passage is written influences how that passage is to be understood. "Context" includes (a) the verse(s) immediately before and after a passage, (b) the book in which the verses occur, (c) the dispensation in which it was written, (d) the message of the entire Bible, and (e) the historical-cultural environment of that time when it was written. The historical-cultural context sets the broad backdrop in which the Bible events occurred and Bible writings took place, and thus influences the other narrower "contexts" of a given text.

II. WHAT IS MEANT BY CULTURE?

Webster defines "culture" (in the sense in which we are using it) as "the integrated pattern of human behavior that includes thought, speech, action, and artifacts," and as "the customary beliefs, social forms, and material traits of a racial, religious, or social group." Thus culture includes what people think (and believe), say, do, and make.

III. WHY IS IT IMPORTANT TO KNOW CULTURAL CONTEXTS?

Knowing the cultural contexts in which the Scriptures were written will enable us (a) to understand the Scriptures better, and then (b) to communicate the Scriptures more accurately to others. Apart from a proper understanding of the cultural contexts, we may be led into eisegesis, or a reading into the Scriptures our twentieth-century Western ideas and concepts, that is, transposing our culture into the culture of the Scriptures.

IV. HOW DO VARIOUS CULTURAL CUSTOMS AFFECT THE INTERPRETATION OF CERTAIN PASSAGES?

The four categories of culture--thoughts (and beliefs), speech, action, and artifacts--may be further divided into fourteen areas. From these fourteen it can be seen that the four categories overlap. What one thinks influences what he does, and what he does or makes relates to what he believes, etc.

The following are some examples of Bible passages whose interpretations are affected by a knowledge of some aspects of the cultural context.

A. Political (including national, international, and civil)

1. Why was Daniel offered the third position in the government and not the second (Daniel 5:7,16)?

2. Why does Paul in Philippians 3:20 refer to his readers' citizenship in heaven?

3. Why didn't Jonah want to go to Nineveh?

4. Why was Edom at such odds against Judah throughout its history?

5. Why did Boaz go to the gate to discuss Naomi (Ruth 4:1)?

B. Religious

1. Why did Moses give the strange command, "Do not cook a young goat in its mother's milk" in Exodus 23:19; 34:36; and Deuteronomy 14:21? [*It was a part of the Cannanite ritual* - Uggaritic findings]

2. Why did God bring on Egypt the specific ten plagues, i.e., why those plagues rather than others? [*They were against the gods of Egypt specifically*]

3. Why did Elijah have his contest with the 450 Baal prophets on Mount Carmel? [*Baal was the god of lightning and fire*]

4. Why did Paul write in Colossians 2:2-3 that Christ is "God's mystery" "in whom are hidden all the treasures of wisdom and knowledge," and in Colossians 2:9 that "in Him all the fullness of Deity dwells in bodily form"? [*Because of insipid-gnostic heresy where spirit is good and matter is evil*]

5. What is the point of "meat sacrificed to idols" in I Corinthians 8? [*The meat markets in Corinth were next to the temples for their gods and the meat sacrificed to idols were then sold through the markets*]

6. Why did the Herodians, Sadducees, and a scribe ask the questions they asked of Jesus in Mark 12:13-28? [*Related to the religious office of each group - each question was directed to each office*]

C. Economic

1. In Job 22:6 why did Eliphaz accuse Job of taking "pledges of your brothers without cause? [*False accusation that Job held the debtor's collateral*]

2. Why did Boaz's closest relative give his sandal to Boaz (Ruth 4:8)? [*Releases the right to walk on that land when the deal was sealed* - Nuzi Tablets JBL 1937, p. 53-56]

D. Legal

1. In II Kings 2:9 did Elisha want twice as much spiritual power as Elijah had? [*Elisha wanted to be Elijah' heir and due a double portion of the inheritance* - Deuteronomy 21:17]

2. Does "firstborn of all creation" in Colossians 1:15 mean that Christ was created?

E. Agricultural

1. What is so unusual about Samuel calling on the Lord for rain at the

time of the wheat harvest in I Samuel 12:17? [*April to October there was no rain: it would be like calling for snow in July and August in So. California*]

2. Why does Psalm 1:4 compare the wicked to chaff?

3. Why did Amos call the women of Bethel "cows of Bashan" in Amos 4:1? [*Bashan area in NE Israel was very fertile and the cows do not have to struggle to eat but instead become fat and lazy = wealthy women*]

4. Why did the Lord say to Job in Job 39:1a, "Do you know the time the mountain goats give birth?" [*No one knew when these goats gave birth*]

5. Why did Jesus call the mustard seed the smallest seed in Matthew 13:31-32? Was this a botanical error? [*In one year it could grow 15-30 feet. Of those that were planted in that area it was the smallest known of that day (the orchid seed is smaller)*]

6. In Luke 13:32 did Jesus call Herod a fox because He meant Herod was sly and cunning?

F. Architectural

1. How could Rahab have her house on the wall (Joshua 2:15)

2. How could four men let a paralytic man down through a roof as in Mark 2:1-12?

G. Clothing

1. What is meant by the clause, "take fire in his bosom" in Proverbs 6:27a? [*Bosom = pocket*]

2. What is meant by the command, "Gird up your loins" in Job 38:3; 40:7; and 1 Peter 1:13?

H. Dietary

1. What is meant by Hosea 7:8, "Ephraim is a cake not turned?" [*Overcooked on one side while undercooked on the other = overattention and underattention*]

2. How could John at the Last Supper be leaning on Jesus (John 13:1-3)?

3. Why did James say to anoint a sick person with oil (James 5:14)?

I. Literary

1. Is it correct to say that Proverbs 1--9 were not written by Solomon?

2. Why did Luke substitute Greek terms for Hebrew terms, such as "Skull" for "Golgotha" (23:33), and "Simon the Zealot" instead of "Simon the Canaanite" (6:15)?

J. Geographical

1. Why did Jesus say he must go through Samaria (John 4:4)?

2. Why did David escape to En-gedi (I Samuel 23:29)?

3. Why did Jesus suggest in Luke 12:54 that clouds out of the west bring rain? [*Clouds from the west would mean rain*]

4. Why did the message to the Laodicean church in Revelation 3:16 say that "You are lukewarm and neither hot nor cold?" [*Hot water from Hieropolis' hot springs was channeled by pipes to Laodicia and by the time it reached them it was "lukewarm."*]

K. Military

1. Why did Habakkuk say that the Babylonians "heap up rubble to capture" cities (Habakkuk 1:10) ?

2. Why did Paul say in II Corinthians 2:14 that Christ "leads us in His triumph in Christ"?

L. Familial

1. Why did the man in Luke 9:59 say he wanted to go bury his father? [*Wanted to wait until his father died to receive his inheritance first*]

2. Why did Job say, "Why did the knees receive me?" (Job 3:12)? [*Newborn children were placed on the knees of the father to show that it was his child*]

M. Interpersonal (Social)

1. Why did people in Bible times sometimes throw dust on their heads (e.g., Job 2:12; Lamentations 2:10; Ezekiel 27:30; Revelation 18:1

2. Why did God say in Malachi 1:2-3, "I have loved Jacob, but I have hated Esau"?

V. HOW DO WE KNOW WHETHER A PASSAGE IS "CULTURALLY CONDITIONED?"

To what extent is the relevance of Bible passages to us today limited by cultural contexts? Is every cultural practice and every situation, command, and principle in the Bible immediately transferable to our culture? How do we determine what is

transferable and what is not? The two main tasks come down to 1) determine meaning of text to immediate context hearers; and 2) what it means to us now in our context.

A. Some situations, commands, or principles are repeatable, continuous, or not revoked, or pertain to moral and theological subjects, or are repeated elsewhere in Scripture, and therefore are transferable. Examples: Genesis 9:6; Proverbs 3:5-6; John 3:3; Romans 12:1-2; I Corinthians 12:13; Ephesians 6:10-19; Colossians 3:12-13; I Peter 5:6.

B. Some situations, commands, or principles pertain to an individual's specific nonrepeatable circumstances, or nonmoral or nontheological subjects, or have been revoked, and are therefore not transferable. Examples: Matthew 21:2-3; II Timothy 4:11,13; Hebrews 7:12; 10:1; Leviticus 20:11 (cf. I Corinthians 5).

C. Some situations or commands pertain to cultural settings that are only partially similar to ours and in which only the principles are transferable. Examples: Romans 16:16; I Corinthians 8; Deuteronomy 6:4-6.

D. Some situations or commands pertain to cultural settings with no similarities to ours but in which the principles are transferable. Examples: Matthew 26:7; Exodus 3:5.

A frequently discussed passage pertaining to the question of "culturally conditioned" biblical material is I Corinthians 11:2-16. One question to answer is, Does this passage refer to the hair as a covering or to a separate head covering, such as a veil, over the hair? If it means the latter (and that seems to be suggested by verses 4,5,6, and 7) then there are four options in interpreting its cultural conditioning and the extent of its relevance for today:

a.	Women today should wear veils in church as a sign of their submissiveness.	The situation and the principle are both repeatable.
b.	The passage has no relevance at all for women today.	The situation and the principle are not repeatable.
c.	Women today should wear hats (not veils) in church as a sign of their submissiveness.	The situation is partially similar, and the principle is transferable.
d.	Women today need not wear hats in church but they are to be submissive.	The situation is entirely different (a woman's veil was a symbol of her husband's authority; therefore sacred prostitutes in Corinth did not wear veils), but the principle is transferable.

Commands

1. Determine if the command is in an isolated incidence in a narrative.

2. If it is an isolated incident in a narrative - determine if there is a timeless principle here.

HERMENEUTICS AND THE GRAMMATICAL INTERPRETATION

Grammatical interpretation presupposes the legitimacy of the normal, literal, customary, usual sense of words and sentences, which in turn is based on the basic principles of logic and communication.

I. MEANING OF WORDS (LEXICOLOGY)

Lexicology is a study of how word meanings are determined. At least four factors influence the meaning of a word: etymology, usage, synonyms and antonyms, and context.

A. Discover the Etymology of the Words

Etymology refers to the root derivation and development of words. In etymology the aim of the student is to get back to the root meaning of a word and to view the word's development in order to see if and how these two factors help determine its meaning.

1. Sometimes the original (root) meaning of a word gives a clue to the meaning in the biblical text. For example, the Hebrew word , used in Ecclesiastes 37 times and translated "vanity" or "futility," originally meant "breath" or "vapor," and thus in Ecclesiastes it means that which is transient or valueless.

2. Sometimes seeing the component parts of a word helps determine its meaning.

   a. The English word "hippopotamus" is derived from two Latin words--***"hippo"*** for horse and ***"potamus"*** for river--and thus this animal is a kind of river horse.

   b. The Greek word ***"ekklesia"*** (church) comes from ***"ek"*** (out of) and ***"kalein"*** (to call or summon), and thus it refers to those who are called out from the unsaved to form a group of believers. Originally ekklesia referred to an assembly of citizens in a Greek community who were summoned by a town crier for transacting public business. How then are we to understand the words church in the wilderness" in Acts 7:38?

   c. Colossians 1:11

   d. Colossians 1:11

   e. Colossians 2:14

   f. Isaiah 7:14

3. Sometimes a word in its development or history takes on an entirely

different meaning From what it originally meant.

a. Nice - Latin ***"nesius"*** = ignorant

b. ***"kaphar"*** = covering (Hebrew) atonement

c. ***"eirana"*** = peace from; peace of mind; well being; peace with God

4. Sometimes a word means something entirely different from its component parts (the whole is not the same as the sum of its parts).

a. Broadcast = casting seeds widely (originally)

b. Dandilion = (French) = lion's tooth

c. ***"alatheia"*** = not hidden = truth

5. A biblical word should not be explained on the basis of its English etymology. For example, the biblical word "holy" is not derived from the English word "healthy" and therefore "holy" in its etymology does not mean being spiritually healthy. Nor does the Greek word ***"dunamis"*** (power) mean dynamite. Instead it means a dynamic, active, living force.

6. For other examples of how Greek words have changed and how they have taken on new meanings in the New Testament, see Terry, Biblical Hermeneutics, pp. 120-28, and Fisher, How to Interpret the New Testament, pp. 102-8.

B. Discover the Usage of the Words

1. Importance of Usage

Often the etymology of a word does not help us discover the meaning of that word. Therefore we need to consider its current established usage by the writer and other writers. This practice is called "usus ioquendi" (use by the one speaking--or writing).

a. The word "trunk" comes from the Old English word ***"tronke"*** meaning box. But that understanding of the etymology doesn't indicate what a given writer, means by the word. Trunk may mean (a) the main part of a tree, (b) the torso of the human body or the thorax of an insect, (c) the shaft of a column, (d) a large piece of luggage, (e) the luggage compartment of a car, (f) the part of the cabin of a boat that projects over the deck, (g) the proboscis of the elephant, (h) men's shorts (plural), (i) a circuit between two telephone exchanges, etc. The way the writer uses the word--not its etymology--tells the reader what he means by it.

b. The Greek word ***"pneuma"*** (spirit) is derived from ***"pneo"*** (to breathe), but in the Bible the word ***"pneuma"*** only

occasionally means breath. What other meaning does it have?

2. Kinds of Usage

a. Usage by the same writer in the same book. Ask, How does he use this word elsewhere in this book? For example, does the word "prophets" in Ephesians 2:20 refer to Old Testament prophets or New Testament prophets?

b. Usage by the same writer in his other books. For example, study John's usage of "light" and "darkness" in his Gospel, Epistles, and Revelation.

c. Usage by other writers in the Bible.

(1) How do other writers use ***"almah"*** (virgin) in Isaiah 7:14?

(2) The Greek word ***"stoicheia"*** (elements) means basic components of the universe in II Peter 3:10; elementary or basic truths in Hebrews 5:12; and simplistic teachings or outward acts of religion in Galatians 4:3,9 and Colossians 2:8,20.

d. Usage by other writers (contemporary and otherwise) outside the Bible.

(1) O.T.

Ugaritic and Aramaic

(2) N.T.

Classical Greek
Papyrus
LXX
Josephus and Philo

C. Discover the Meanings of Similar and Opposite Words (Synonyms and Antonyms)

1. Synonyms

Seeing how a word differs from its synonyms can help narrow down the meaning of a given word.

a. In the phrase "commandments and teachings of men" (Colossians 2:22), "commandments" suggests laws to be obeyed and "teachings" (i.e., doctrines) imply truth to be believed, and both pertain to man-devised ceremonies which are encumbrances.

b. In Romans 14:13 an "obstacle" (***"proskotnma"***) means a

slight offense, something that disturbs another, whereas a "stumbling block" (***"skandalon"***) means a more serious kind of offense, something causing another to fall.

c. What synonyms are evident in Colossians 1:9-12,21-23?

d. For other examples of synonyms see Unger, ***Principles of Expository Preaching***, pp. 126-27 (see page 4a) and Terry, ***Biblical Hermeneutics***, pp. 191-202. Also see Girdlestone, ***Synonyms of the Old Testament***, and Trench, ***New Testament Synonyms***.

2. Antonyms

Seeing how a word differs from its exact or near opposite can help determine its meaning.

a. In Romans 8:4-9 does "flesh" mean the physical body or the sinful nature? The answer is found by noting how it contrasts with the word "spirit."

b. Does "death" in Romans 6:23 mean physical death or spiritual death?

D. Consider the Context

How does context differ from usage? Usage pertains to a use of a word or phrase by an author or author in varied contexts, whereas context refers to the material which precedes and follows the word or phrase.

Considering the context is extremely important for, three reasons: (a) Words, phrases, and clauses have multiple meanings (e.g., "trunk," "by the trunk," "bug," "he bugged him," each has several meanings), and thus examining how they are used in the context can help determine the meaning. (b) Thoughts are usually expressed by a series of words or sentences, that is, in association not isolation. Thus "the meaning of any particular element is nearly always controlled by what precedes and what follows" (Mickelsen, ***Interpreting the Bible***, p. 100). (c) Often false interpretations arise from ignoring the context. For example, "Ask of Me, and I will surely give the nations as Thy inheritance" (Psalm 2:8) is often misapplied by missionaries and others. What does the context suggest for its meaning?

Several kinds of contexts should be considered.

1. The immediate context.

Often the sentence in which the word is used clarifies the meaning.

a. What does "faith" mean in each of these verses?

Jude 3; Galatians 1:23 _____

Romans 3:3 _____

Romans 1:17; Ephesians 2:8 _____

James 2:19,20 _____

b. Does "salvation" or "saved" always mean deliverance from sin? Various meanings of the word "Salvation"

Look up these verses and beside each verse write the letter for the definition that best describes the meaning of the word "salvation" or "saved" in that verse.

Definitions

1. Safety or deliverance from difficult circumstances.
2. Physical health.
3. Israel's national release from oppression by many enemies.
4. Deliverance from the penalty of sin by the substitutionary death of Christ.
5. Find deliverance from the presence of sin.

Verses

Exodus 14:13

Luke 1:71

Luke 18:42 ("made you well" is literally "saved you")

John 3:17

Acts 15:11

Acts 16:30

Acts 27:20

Romans 5:9

Romans 13:11

Philippians 1:19

James 5:15 ("restore" is literally "saved")

c. The word "law" has several meanings, which can be ascertained from the way it is used in the sentence.

Romans 2:14b; 8:2 — a principle

John 1:17,45 — the Pentateuch

Matthew 22:40 — All the O.T. except the Prophets

Romans 2:12; 8:3 — the Mosaic system

d. "In the last days" (and "the last hour") is often assumed to refer to the same period of time. But note how its usage in its immediate contexts determine its meaning:

Hebrews 1:2; I John 2:18 _____

II Timothy 3:1; II Peter 3:3 _____

e. The Greek word ***"parousia"*** is often assumed to refer always to the Rapture. But the contexts where it occurs show how its etymological meaning of "presence" relates to one of three things:

The personal presence of individuals (I Corinthians 16:17; II Corinthians 7:6-7; 10:10; Philippians 1:26; 2:12).

Christ's presence in the air at the Rapture (I Corinthians 15:23; I Thessalonains 2:19; 3:13; 4:15; 5:23; II Thess. 2:1; James 5:7-8; II Pet. 3:4; I John 2:28).

Christ's presence on the earth with His saints immediately after the Tribulation (Matthew 24:3,27,37,39; II Thess. 2:8-9; II Peter 1:16; 3:12).

2. The context of the paragraph or chapter.

Sometimes the meaning of a word, phrase, or sentence is clarified only by the paragraph or chapter in which it occurs. For example:

a. John 7:39 explains John 7:37-38.

b. John 1:21 explains John 1:20.

c. Hebrews 7:21 explains Hebrews 7:20.

d. Does "fire" in Matthew 3:11 ("baptize with the Holy Spirit and fire") mean spiritual dynamics? See how fire is used in verses 10 and 12.

e. When Paul says in I Corinthians 10:23 that "all things are lawful," does he include such things as murder, and adultery? The chapter context answers the question; see

verses 6,7,8,14.

f. Anacoluthuns (parenthetical statements) need to be kept in mind in understanding the thought of a paragraph. For example, Romans 2:13-15 are parenthetical, and thus 2:16 continues the thought of 2:12.

3. The context of the book.

Sometimes the scope and purpose of the book as a whole must be seen in order to clarify certain words or phrases.

a. For example, does I John 3:6-10 mean that a Christian never sins?

b. Understanding that the Book of James emphasizes evidences of true faith helps us understand his discussion of faith and works in James 2:12-25.

c. Sometimes the purpose of a book is explicitly stated, as in the following: Luke 1:4; John 20:31; Philemon 17; I Timothy 3:14-15; II Peter 1:13; I John 5:13; Jude 3-4; Revelation 1:19. Other times the purpose is determined by inference (based on statements or emphases in the book), as in Matthew; I Corinthians 7:1; Galatians 5:1-4; Hebrews 2:6; 6:1,11; 10:23,35-36.

4. The context of parallel passages.

Parallel passages may be verbal parallels (in which the same or similar words, phrases, or sentences occur) or idea parallels (in which the same or similar ideas are expressed but in different words). For example, the word "hate" in Luke 14:26 is clarified by the parallel passage in Matthew 10:37. Close parallels exist between Kings and Chronicles, between the accounts in the Gospels, between Romans and Galatians, between Ephesians and Colossians, between II Peter and Jude, between Daniel and Revelation, and between single passages (e.g., cf. Isaiah 2:2-4 with Micah 4:1-3; cf. Romans 4:3 with Hebrews 11:8-10,11-19; and cf. Matthew 11:12 with Luke 16:16 and John 16:15).

5. The context of the entire Bible (the analogy of faith).

Galatians 5:4, "you have fallen from grace," may seem to teach that a Christian can lose his salvation. But this would contradict the entire tenor of Scripture, which is inspired by God "who cannot lie." The same is true of Philippians 2:12 which may at first glance seem to suggest that a person can attain salvation by works.

The corollaries of this principle are these: (a) An obscure or ambiguous text should never be interpreted in such a way as to make it contradict a plain one. For example, "baptized for the dead" in I Corinthians 15:29 should not be interpreted to mean that a person

can be saved after he has died. This would contradict the plain teaching of Titus 3:5, etc. (b) A complex, ingenious, or devious interpretation should not be given preference over the simple and more natural explanation. For example, how should Matthew 16:28 be interpreted? (c) The Old Testament sheds light on the New Testament (e.g., Cain, Balaam, and Korah in Jude 11) and vice versa.

II. HOW TO DO A WORD STUDY

A. The Bible was originally written in three languages. The Old Testament was written primarily in Hebrew, with Aramaic (a closely related language) being used to write parts of Daniel, Ezra, and a verse in Jeremiah. The New Testament was written entirely in Greek.

When we do a word study, we want to determine the meaning of the Hebrew, Aramaic, or Greek word which underlies the word used in the verse we are studying. This can be done in at least three ways.

1. Commentaries

The simplest way to find out the meaning of a word in a particular verse is to look up the discussion of that verse in two or three commentaries. A good commentary should give you an explanation for any significant word in the verse you are studying.

2. Word Study Books

Another way to find out the meaning of a word is to look it up in a word study book. A very complete tool for the Old Testament is the ***Theological Wordbook of the Old Testament***, edited by R. L. Harris, G. L. Archer, Jr., and B. K. Waltke (2 vols.; Chicago: Moody Press, 1980). A similar tool for the New Testament is the ***New International Dictionary of New Testament Theology***, edited by Colin Brown (4 vols.; Grand Rapids: Zondervan Publishing House, 1975-78).

A briefer and far less expensive option is the ***Expository Dictionary of New Testament Words*** by W. E. Vine (various publishers). Some editions of this book also have a limited number of Old Testament word studies included, as well.

3. Concordance Studies

A third way to find out the meaning of a word in a particular verse is to do a concordance study. An English concordance lists all or most of the occurrences of a particular English word in the Bible. The verses are usually listed in the order in which they appear in the Bible. The basic procedure for study is to look up each of the verses in which the target word appears, determining the possible meanings for the word, and then make a decision--based on the context of the verses being studied--about the meaning to assign to the word in that verse.

B. SELECTING WORDS TO STUDY

Three principles are useful in helping you choose words on which you will want to do major word studies.

1. Select words known beforehand, or recognizable by context, to be theologically "loaded."

2. Select words which will obviously make a difference in the passage's meaning, but which seem ambiguous or unclear.

3. Select words which are repeated or which emerge as motifs.

C. FORMS IN WHICH NEW TESTAMENT WORDS APPEARS

In the various tools which you will be using to do word Studies, the target word can be written in three different ways.

1. The English word itself may be used.

2. The Greek word may be transliterated. That is, the Greek word is written using letters of the English alphabet.

3. The Greek word is written using the letters of the Greek alphabet.

The Greek word--whether written in the letters of the Greek alphabet or transliterated into English letters--may appear in either its contextual form or its lexical form. Which form is used depends on which tool you are using.

a. Contextual form

Greek words may have various prefixes or suffixes, so the spelling may differ slightly in different contexts.

b. Lexical form

One fixed form (i.e., spelling) has been traditionally been selected for listing Greek words in the lexicons (dictionaries). This is the form listed in the back of ***Strong's Exhaustive Concordance*** or listed in ***Vine's Expository Dictionary of New Testament Words***.

D. UNDERSTANDING CONCORDANCES

As was mentioned earlier, our goal is to determine the meaning of the Hebrew, Aramaic, or Greek word which underlies the English word in the verse we are studying. Since we must depend on English concordances, a few things need to be kept in mind.

1. Translation Differences

On the one hand, several different English words may be used to translate one word in the original language. For example, in Titus 2:2,6 the Greek ***"sophronein"*** occurs. This can be translated "to be sensible" (NASB), "to be self-controlled" (NIV), to "be sober-minded" (NKJV). or "to be temperate" (NKJV). Even within a translation, more than one English word may be used for the same original word (e.g., "sober-minded" and "temperate" in the preceding example).

On the other hand, the opposite situation may also occur. That is, more than one word in the original languages can be translated by the same English word. For example, in the KJV alone, the English verb "dwell" is used to translate 31 different Hebrew, Aramaic, and Greek words!

2. Choosing the Right Concordance

In light of these translation differences, two things become important. First, we need, if possible, to use a concordance which is keyed to the translation we are studying. Or, we need to have available a copy of the translation to which the concordance is keyed. For example, if we are studying in the NIV, but our concordance is based on the KJV, then we will need to have a copy of the KJV Bible on hand so we can quickly look up the correct English word in the concordance.

3. Finding the Right Verses to Study

Second, we need a way to determine which word in the original languages is being used. Fortunately, this is relatively simple to do (see V.). Once we know the original word, then we only need to look up those verses in which this word is used, not all the verses in which other original words are used. This greatly simplifies our job and also guarantees much greater accuracy in our results.

E. PROCEDURE FOR A CONCORDANCE STUDY

STEP 1: Locate the other verses in which this same Hebrew / Aramaic / Greek word is used.

There are several ways to do this, depending on which concordance you use. Detailed instructions for three different concordances are provided in IV.

STEP 2: Classify these verses into major categories of use.

The same word may have a somewhat different meaning, depending on the context in which it is used. Remember that the meaning of a word depends on its context. For instance, the English word "run" can have many meanings. You can say that paint "runs" down a wall or that you will "run" a classified add; and you can refer to a "run" on a bank, a long "run" of a

Broadway play, or a 10K "run" for charity.

STEP 3: Determine the category which best fits the word in the verse you are studying.

After you have listed all the possible categories of meaning, go back to the verse you are studying. Which of these possible meanings is most appropriate for the word in the context of your verse? This is the category of meaning you will choose for the word in your verse.

STEP 4: Write up the results of your study.

Briefly list the possible meanings of the word and the preferred meaning for it in the verse you studying. Then explain how that meaning affects the interpretation of your passage.

* * * * * * * * *

N.B.: To do a more thorough word study, there are a couple of other steps you can take.

STEP 5: Look up the word in Vine's Expository Dictionary or another word study book.

Summarize the information given there. See how the author's categories compare with yours, and note which category he chooses for your target verse. (See Appendix B.)

STEP 6: Look up the verse in two or three good commentaries.

See if the meaning these authors have assigned to the word agrees with what you have chosen for it.

F. HOW TO USE DIFFERENT CONCORDANCES

1. ***Strong's Exhaustive Concordance*** by James Strong (various publishers).

   a. Look up the English word in Strong's. (Note that Strong's is based on the KJV).

   b. Find the listing of the verse you are studying and note the number next to it on the right side of the column. This number refers to the specific Greek, Hebrew, or Aramaic word which is used. If you wish, you can turn to the back index to find out what the original word actually is.

   c. Mark the other verses in the list in Strong's which have this number next to them. (If it is a verb, you may also need to look under other spellings of the verb: keep, kept, keepeth.) These are the verses you will want to look up as you do your concordance study.

2. ***Young's Analytical Concordance*** by Robert Young (Eerdmans and various publishers).

   a. Look up the English word in Young's. (Note that Young's is based on the KJV.)

   b. Locate the listing of the verse you are studying. Note that Young's already lists words in groups according to which Hebrew / Aramaic / Greek word is used. That is, the has already gathered into one list the verses which use the original language word you are studying.

   c. These are the verses you will want to look up as you do your concordance study.

3. ***The Word Study New Testament*** by Ralph D. Winter (2 vols. Pasadena, Ca: William Carey Library, 1972).

   a. This two volume set gives you clear directions for use. Briefly, you look up the verse in Volume 1. This is a KJV Bible with a code number written over most of the words. You then look up that number in Volume 2, which is a concordance. There you will find a handy list of every New Testament verse which uses that Greek word.

   b. These are the verses you will want to look up for your word study.

   c. If you are looking up a New Testament word, this is the most accurate tool you can use for concordance studies. The concordance (which is a specially marked edition of the classic Englishman's Greek Concordance) lists all the times this Greek word occurs in the New Testament, no matter how it is translated into English.

G. HOW TO USE LEXICONS AND WORD STUDY BOOKS

1. Lexicons

   a. A lexicon is a dictionary.

   b. The most useful one for New Testament studies is: Walter Bauer. ***A Greek English Lexicon of the New Testament and other Early Christian Literature***. 5th ed. Trans. by W. F. Arndt. F. W. Gingrich, and F. W. Danker 2nd English ed. Chicago: University of Chicago, 1979.

   c. It gives not only all the possible meanings of a Greek word; it also gives the Scripture references where the word is used with that meaning.

d. To use it, look up the Greek word in Strong's and then find this word in the lexicon. Or, use the numbering system in The Word Study New Testament to quickly find the exact page on which the Greek word is located.

2. Word study Books

a. W. E. Vine. ***Expository Dictionary of New Testament Words***. (various publishers).

1) Vine's lists the word in English according to the King James Version.

2) Look up the Greek word in Strong's and then find this word under the English listing in Vine's

3) Be sure to note whether you are dealing with a noun, verb, adjective, etc.

4) Vine's is also helpful for synonyms, since several similar words (all translated by the same English word) are often listed under each English heading.

b. Colin Brown, ed. ***The New International Dictionary of New Testament Theology.*** 3 vols. Grand Rapids: Zondervan, 1975-78.

1) This is a word study book which often gives lengthy discussions of different words.

2) Note that although you do look up the word in English, the English is not keyed to a single Bible version.

3) For this reason, the fastest way to look up a discussion is to use the Greek word index at the end of Volume 3.

a) Look up the transliterated form of the Greek word (i.e., the form written in English letters), which you got from the back of Strong's.

b) The volume and page numbers of the primary discussion of the Greek word will be given in bold print next to this word in Brown's index.

III. HOW TO DO A FULL-BLOWN WORD STUDY WORKING WITH THE GREEK AND HEBREW

The necessity for studying important words will become more obvious as you spend more time working through various passages and learn that many of the key

interpretational problems in Scriptures stem from lack of clarity of definition. Thus, I have included this summary to help those of you who would like more in-depth material to work with.

A. This first section will deal with how to do brief overview studies of words using some of the languages tools that are available to you.

1. First, identify the Hebrew or Greek words you wish to study that lie behind the English translation you are using. This can be done through Young's or Strong's Concordances, the Word Study New Testament (WSNT), or you may use a Hebrew or Greek Interlinear.

[If you have taken Hebrew or Greek classes, then look up as many of the important words as you have time for in the "lexicons" (a fancy word for dictionary; specifically BDB {Brown, Driver, and Briggs} or BAGD {Bauer, Arndt, Gingrich, and Danker}). Cf. Fee, New Testament Exegesis, 83-93 and especially "How to Use Bauer," 87-89 for a very helpful explanation and example of how to do short word studies.]

2. For particularly important words, you might try to use Englishman's Hebrew Concordance or Englishman's Greek Concordance or WSNT to find all the occurrences of that word in the OT or NT.

N.B.: There are several concordances that allow you to do this more directly in the original language, and they usually put those terms in the context of the original language. But: One needs to be realistic about his or her limitations in this area. Many know enough to be dangerous, but not enough to impress those who is seriously interested in the languages.

3. Look up the references and see how the word is used in various contexts. List out those occurrences that use the word in basically the same way. Try to specify as clearly as possible how ;the word is used in this passage. Use your English concordances to find English synonyms for the Greek word used in this text--i.e. other ways in which this term could be translated.

[There are some simple overview of terms to be found in texts such as ***Girdlestone's Synonyms of the OT*** or ***Trench's Synonyms of the NT*** that can be helpful, though some information gleaned from these works may be dated. You may well find your own thoughts on the usage of a given term in context to be adequate.]

B. For a very critical word or two, you might want to do a moderate length, full-dress word study (8-10 hours worth of study).

To do this on your own you might include all or most of the following.

1. Etymology.

(Often this is not too significant, but this area may need to be researched if it is a particularly rare word. Although few words in the NT are truly singular terms [technical term: hapax legomena], such concerns are more common in the OT. Useful sources might include BDB, L&S, BAGD.)

2. Classical Greek usage is important to gain a view of the background of the term in its original languages, It often allows us to see some of its more concrete usage's, while the NT tends to use terms in more theological or metaphorical usage's. (Sources: L&S; generally covers anything prior to the second century BC) The key in this step is to identify the various categories of usage a word can take.

3. The Septuagint (i.e. LXX) allows us to see how the Greeks around 250-150 BC used various terms as they translated the OT. (Source: Hatch and Redpath [H&R], although a knowledge of both Greek and Hebrew is helpful to use this too.) Write down the Hebrew words most often translated by the Greek word under study, along with any illustrations from non-metaphorical examples. Try to identify any differences from how the word was used in the classical language (i.e., are there any new or omitted categories of meaning?).

4. Koine (literally "common") is the name of the Greek in which the NT was written). (Source for word studies: Moulton and Milligan [M&M].) How does the Koine compare or differ from classical Greek or the LXX?

5. NT: How often and where are the majority of these occurrences found? Can you form various categories of usage's (especially separating literal and metaphorical usage's, if appropriate).

    a. Survey all of the NT occurrences.

    b. Categorize the word according to its usage. ("Probe the circles of context")

        1) First make a list of the categories of meaning found in the whole NT. (For an example of how this is done, see BAGD.)

        2) Then do the dame for all the writings by that particular author (this is important especially if the writer wrote several different books or a large amount of material [e.g. Luke].

        3) Do the same for the author's use in the particular book in which the studied word occurs.

        4) Finally, identify the meaning in the passage at hand.

    c. Finally, write out a couple of sentences of what the term

means in this particular paragraph or text.

6. Finally, consult BAGD, Kittel (TDNT), or the ***New International Dictionary for NT Theology*** (NIDNTT edited by Colin Brown). Kittel and Brown are particularly significant works that can be consulted on virtually any word in the NT. They are masterful works, but they must be used with discretion since they reflect various theological biases--often not amenable to conservative thinkers. The solution is to do some comparative work, after you have done the technical work and see how your conclusions line up with theirs. This does not mean they are wrong all the time. It is probably best for you, in full-blown word studies, to look to these sources last, for then you are better able to evaluate their work based on your own.

   Lastly, you should check a good commentary to see how they have understood the word.

   N.B.: your ability use such tools and perform such in depth study depends upon the skills you have developed and the time you have available for study. One can obviously go into great depth if one wishes and spend several years doing an authoritative word study. The result of a series of such studies--in the form of scholarly articles, doctoral dissertations, and books--is found in works such as Kittel and NIDNTT. Even the busy Christian worker should to a study like this on an important word from time to time. It will build a background of understanding in one's mind as well as develop "biblical theology" in one's mind.

C. After you have done what your skill and / or time allows concerning your inductive study, you might wish to read the articles for other key word in NIDNTT, Kittel. ***Theological Wordbook of the OT*** (TWOT), Theological Dictionary of the OT (TDOT, Botterwick & Winggren, though this work has yet to be completed in the English language). Should you feel lost in such works, you may want to simply consult ***Vine's Expository Dictionary*** which does on occasion include selected OT words in the more recent editions. While the work is old and has been surpassed due to some questionable methodology, it will still add much to your work. Be honest with your own abilities and try to build upon them. At the same time, it will be helpful to your own growth to challenge your knowledge by working in texts that will push you.

IV. FORMS OF WORDS (MORPHOLOGY) AND FUNCTIONS OF WORDS (PARTS OF SPEECH)

A. Morphology

Morphology refers to the way words are "inflected," that is, formed or put together (e.g., with something at the beginning of the word-a prefix, or at the end of the word--a suffix, or in the middle). Adding an "s" at the end of the noun "fuse" makes it plural, but adding "re" at the beginning of "fuse" makes it the verb "refuse," or changing the "e" at the end to "al" makes it a noun "refusal." "He" means that the pronoun is in the nominative case, but "him" is in the accusative case. "Eat" is a verb in the present tense but when the "e" is transferred to the end, it becomes "ate" and is in the past tense. In Greek and Hebrew the meanings of words are changed similarly by inflections at the beginning, middle, or end. Thus morphology is an important part of the grammatical approach to interpretation, which seeks to give attention to every detail of the Scriptures because of their verbal inspiration.

B. Parts of Speech

The parts of speech refer to the function of words in a sentence.

1. What are the parts of speech?

The eight parts are these, grouped in two families.

The "noun" family:

Parts	What they do	How they vary
a. Nouns	As subjects they identify what or who is discussed. As objects (of verbs or prepositions) they identify the recipient of the action or mode of being.	Case (can be nominative, accusative, genitive, dative, or vocative) Number (can be singular or plural) Gender (can be masculine or feminine)
b. Pronouns	They are substitutes for nouns and refer to persons or things named or understood.	Case, Number, Gender
c. Adjectives	They describe nouns.	To agree with the nouns they modify in case, number, and gender.
d. Prepositions	They point to means (through or by), position (in, out, over, under, etc.), origin (from), possession (of), etc. and are always followed by a noun.	

The "verb" family:

	Parts	What they do	How they vary
a.	Verbs	They assert something about what the subject is or does.	Tense (past present, or future) Voice (active or passive) Mood (indicative or subjunctive) Person (first, second, or third) Number (singular or plural)
b.	Adverbs	They modify verbs (or other adverbs or adjectives), telling how (manner or quality), when (time), where (place), how much (degree), or why (purpose or result).	
c.	Conjunctions	They are connectives, joining words, phrases, or clauses, to show connection (and), continuation (and, then), contrast (but, except), inference (then, so, therefore), explanation (for instance), cause (because, for), intensity (besides, even), or addition (also).	
d.	Particles	They express a negative (not, nor), interrogation (why), affirmation (certainly, indeed), or exclamation (surely, oh, etc.).	

2. Why know the parts of speech?

   The grammatical function of a word in a phrase or sentence often helps determine its meaning. For example, by itself the word "curting" could be a noun, verb, or adjective. Which is it in each of these sentences?

   a. The cutting of the grass took time.

   b. He was cutting the grass.

   c. He made a cutting remark.

3. How do the parts of speech help in Bible hermeneutics?

   The following are a few examples of how knowing certain facts about-it the parts of speech in phrases and sentences in the Bible can

be helpful in interpretation.

a. In Job 21:2-3a the verbs "listen" and "bear" (with me) are in the plural and the pronoun "you" is in the plural, and so Job is addressing the three friends. But in Job 21:3b "you" is singular and so he is speaking to Zophar.

b. In Matthew 6, the nouns, pronouns, and verbs in verse 1 are plural, those in verses 2-4 are singular, those in verse 5 are plural, in verse 6 singular, in verses 7-16 plural, and in verses 17-18 singular.

c. Romans 12:1-19 is all in the plural, but in verses 20-21 Paul switches to the singular.

d. The singular "seed" in contrast to the plural "seeds" is important in Paul's argument in Galatians 3:16.

e. In Ephesians 2:8 the gender is important in determining what the word "that" (which is the gift of God) refers to. Does it refer to grace, or to faith, or to salvation?

f. In Ephesians 2:20 the phrase "the apostles and prophets" has only the one article "the." It is not repeated before the word "prophets." Therefore there is one foundation consisting of both apostles and prophets, not two foundations.

g. But the genitive case in which "the apostles and prophets" occurs could be a possessive genitive (the Ephesians had the same foundation the apostles and prophets had), or subjective (the foundation they laid), or appositional (the foundation which consists of the apostles and prophets). Though the Greek wording does not indicate which kind of genitive it is, the latter is more probable.

h. Does I Corinthians 3:9 mean that we are workers along with God or that as workers together with each other we belong to God? The answer is the latter because the phrase "of God" in Greek is in the genitive (possessive) case. It reads literally, "Of God we are fellow workers."

i. In Revelation 3:10 the Greek preposition ***"ek"*** means "out from," not "out through," and thus is a strong argument for the pretribulation rapture. (See Jeffrey L. Townsend, "The Rapture in Revelation 3:10," Bibliotheca Sacra 137 [July 1981: 252-66.)

j. The antecedent of the pronoun "he" in Daniel 9:27 is "the prince who is to come" (in v. 26), not the Messiah. Thus the one who will make a covenant with many is the Antichrist (the view of premillennialism), not Christ (the view of amillennialism).

k. In Ephesians 2:13-22 the aorist (past) tense is used for what has been accomplished by the death of Christ were brought near," v. 13; "made both groups into one," v. 14; "broke down the barrier," v. 14; "preached peace," v. 17); but the present tense is used for the effect of that death for believers ("establishing peace," v. 15; "we have," v. 18; "being fitted together," v. 21; "is growing," v. 21; "are being built together," v.22).

1. The present tense may refer to something that is permanently true (e.g., "in Him all the fullness of Deity dwells in bodily form," Colossians 2:9), or continuous ("we eagerly wait for a Savior, the Lord Jesus Christ," Philippians 3:20), or repeated ("when you see a cloud ... you say," Luke 12:54), or habitual ("No one who is born of God sins," I John 3:9), or the future ("They divide my garments," Psalm 22:18).

m. In Romans 3:23 the first verb "have sinned" is in the aorist tense (undefined past action) and could therefore be rendered "all sin" to express gnomic or proverbial action which is true at any time. The second verb "fall short" is in the present tense and should be rendered "are continually coming short" or "come short" (Dana and Glaze, ***Interpreting the New Testament***, pp. 152-53).

n. The perfect tense in Hebrew expresses completed action, whether past, present, or future (but usually past). (The imperfect expresses incomplete action.) Why then is the perfect often used when speaking of prophetic events? Because those events are so certain of fulfillment (of being completed) that the perfect tense is very appropriate. This is called the "prophetic perfect." These verbs are often translated in the past tense, as, for example, in Isaiah 53:2-9.

o. The importance of conjunctions is seen in Ephesians 4:11. The first four occurrences of the word "and" is the same Greek word (***"kai"***), but the fifth occurrence of "and" (between "Pastors" and "teachers") is a different word (***"de"***), and can best be rendered by a hyphen ("pastor-teachers").

p. The conjunctions "for" and "therefore" are important in interpretation. "For" introduces a reason for the preceding statement(s). In Romans 8, "for" (Greek, ***"gar"***) occurs fifteen times. And in Romans 1:15-18 one reason builds on another: Paul was "eager to preach the gospel" (v. 14), "for" he was "not ashamed" (v. 15), "for it is the power of God to salvation" (v. 16), "for in it the righteousness of God is revealed" (v. 17).

VI. RELATIONSHIPS OF WORDS (SYNTAX)

The word "syntax" comes from the Greek ***"syntassein,"*** which means "to place in

order together." According to Webster's Dictionary, syntax is "the way in which words are put together to form phrases, clauses, or sentences." It is a branch of grammar. Single words by themselves seldom convey a complete thought. For example, the words "man," "hard," "ball," and "hit" do not convey a meaningful specific thought. Therefore they need to be put together. But the way they are arranged can change the meaning.

A. Phrases

A phrase consists of a short grammatical group of words without a verb. Examples of prepositional phrases from Colossians 1:2 are "of Jesus Christ," "by the will of God," "to the saints," "at Colossae," "from God the Father." An example of an adverbial phrase is "whether thrones or Dominions" (Colossians 1:16). An example of a participial phrase is "having made peace" (Colossians 1:20). An example of an interpretive question pertaining to a prepositional phrase is in Ephesians 1:4: Should "in love" go with verse 4 or with verse 5?

B. Clauses

A clause is a grammatical unit of words comprised of a subject and predicate (e.g., "the blood ... cleanses," "Christ died," "who has qualified us," "so that you may walk").

Clauses are either dependent or independent. Dependent clauses "depend" on an independent clause (e.g., "We give thanks ... since we heard of your faith"). Dependent clauses are of various kinds:

Causal: "We give thanks . . . because of the hope laid up" (Colossians 1:3,5).

Concessive: "Even though I am absent in body . . . I am with you in spirit " (Colossians 2:5).

Comparative: "As you have received. . . so walk in Him" (Colossians 2:6).

Conditional: "If you have died with Christ . . . why do you submit yours lives?" (Colossians 2:20).

Purpose: "We pray for you ... so that you may walk. . . worthy" (Colossians 1:10).

Result: "Pray ... so that we may speak forth" (Colossians 4:3).

Temporal: "When He had disarmed. . . He made a public display" (Colossians 2:15).

Kinds Of Clauses And Sentences

Indicate which kind of dependent clauses are in these complex sentences (whether Causal, Concessive, Conditional, Comparative, Purpose, Result,

Temporal).

1. "Children be obedient … **for** this is well pleasing to the Lord" (Colossians 3:20).

   _____

2. "**If** you have been raised up with Christ, keep seeking (Colossians 3:1).

   _____

3. "Do not lie to one another, **since** you laid aside the old self" (Colossians 3:9).

   _____

4. "I say this **in order that** no one may delude you" (Colossians 2:4).

   _____

5. "**When** you were dead ... He made you alive" (Colossians 2:13).

   _____

6. "Let your speech always be with grace ... **so that** you may know (Colossians 4:6).

   _____

7. "Epaphras (is) always laboring earnestly for you in his prayers **that** you may stand perfect" (Colossians 4:12).

   _____

C. Sentences

1. Sentences, as to their structure, may be Simple, Compound, or Complex.

   A **Simple** sentence has only one independent clause (a subject and a predicate [verb]). For example, "Set your mind on the things above" (Colossians 3:2).

   A **Compound** sentence has at least two independent (and coordinate) clauses. For example, "You laid aside the old self ... and (you) have put on the new self" (Colossians 3:9-10).

   A **Complex** sentence has at least one independent and one dependent clause.

Indicate whether the following sentences are simple, compound, or complex.

1. "Husbands, love your wives, and do not be embittered against them" (Colossians 3:19).

   _____

2. "When Christ ... is revealed, then you also will be revealed" (Colossians 3:4).

   _____

3. "Put on a heart of compassion" (Colossians 3:12).

   _____

4. "Let the peace of Christ rule ... and be thankful" (Colossians 3:15).

   _____

5. "You have been made complete... and He is the head" (Colossians 2:10).

   _____

6. "Conduct yourselves with wisdom toward outsiders" (Colossians 4:5).

   _____

7. "In them you also once walked, when you were living in them" (Colossians 3:7).

   _____

3. Sentences, as to their purposes, may be as follows:

   A statement: to assert a fact, opinion, complaint, emotion, observation, etc. **(indicative mood)**

   A question: to raise an inquiry **(interrogatory mood)**

   A command: to give an order or charge **(imperative mood)**

A request: to ask for something **(optative mood)**

A wish: to express a desire **(subjunctive mood)**

a. In the interpretation of certain verses it is important to note whether they are statements, commands, or questions, etc.

For example:

(1) Is John 5:39 a statement or a command?

(2) Is John 12:27 a statement or a question?

b. The importance of noting the various aspects of syntax (word relationships) is seen in Acts 2:38.

D. Word Order and Repetition

The order of words is also significant in Bible interpretation. In Greek, emphasis can be given to words, phrases, or clauses by placing them at the beginning of a sentence (and sometimes at the end) in contrast to the normal word order of subject, verb, and object. For example, "in Christ" is at the beginning of Ephesians 2:13 and thus is emphasized. In I Corinthians 1:17 the negative idea is emphasized by the word "not" being placed at the beginning.

In Hebrew the normal word order is verb, subject, object. Thus if the subject or the object comes first, that is emphasized. For example, in Isaiah 1:14 the order is object, verb, subject, thus stressing the object: "Your new moon festivals and your appointed feasts I (literally, my soul) hate."

Emphasis in Hebrew is also given by repetition, for example, "Holy, holy, holy is the Lord of hosts" (Isaiah 6:3).

VII. SUMMARY OF PROCEDURES IN GRAMMATICAL INTERPRETATION

A. Procedure in Discovering the Meaning of a Word

1. Discover the etymology of the word.

2. Discover the usage of the word.

a. By the same writer in the same book.

b. By the same writer in other books.

c. By other writers in the Bible.

d. By other writers (contemporary and otherwise) outside the Bible.

3. Discover how synonyms and antonyms are used.

4. Consider the context.

   a. The immediate context.

   b. The context of the paragraph or chapter.

   c. The context of the book.

   d. The context of parallel passages.

   e. The context of the entire Bible.

5. Decide which one of several possible meanings best fits the thought of the passage.

B. Procedures for Discovering the Meaning of a Sentence

1. Analyze the sentence and its elements, noting its parts of speech, the kind of sentence it is, the kinds of clauses it has, and the word order.

2. Discover the meaning of each key word (see the five points above under "A") and how they contribute to the meaning of the sentence.

3. Consider the influence of each part of the sentence on the thought of the whole.

UNIT THREE:

THE WORLD IN THE TEXT

HERMENEUTICS AND THE RHETORICAL INTERPRETATION

I. WHAT IS RHETORICAL INTERPRETATION

Some of the definitions Webster's Dictionary gives of the word "rhetoric" are these: "a type or mode of language or speech," "style of language," and "the verbal elements employed in or characteristic of discourse relating to a particular subject."

"Rhetorical interpretation" thus refers to the process of determining how the style (particular verbal elements or ways of expression) and form (organizational structure) of a writing influence how it is to be understood. Thus it may be defined in this way: "Rhetorical Interpretation is the process of determining the literary quality of a writing by, analyzing its genre (kind of composition), structure (how the material is organized), and figures of speech (colorful expressions for literary effort), and how those factors influence the meaning of the text."

An awareness of these three factors--literary genre, structure, and figures of speech--in relation to the books of the Bible helps us arrive at a more accurate understanding of those books and the passages in them.

II. DOES THE BIBLE HAVE LITERARY LUSTRE? DOES IT EVER!

A. It presents people as real live people - it is alive!

B. It presents authors as capable literary writers - literary artistry of the highest form.

III. LITERARY GENRE

A. What Is Literary Genre?

The word "genre" is a French word from the Latin "genus" and thus means a literary type.

"Literary genre" refers to the category or kind of writing characterized by a particular form or content. Distinguishing between the various genres, (kinds of literature) in Scripture helps us interpret the Bible more accurately.

"We do this with all kinds of literature. We distinguish between lyric poetry and legal briefs, between newspaper accounts of current events and epic poems. We distinguish between the style of historical narratives and sermons ... " (Sproul, ***Knowing Scripture***, p. 49).

Plays, poems, newspapers, novels, short stories, autobiographies, science fiction, documentaries--these kinds of literary products have various features which influence how we understand their content. Likewise, we must recognize different types of composition in the Bible (both on the scale of entire books and smaller units within them), such as history, law, poetry, prophecy, gospels, epistles, etc. "Whether the material is in epistolary form

or in narrative form, or whether it is poetic or prophetic makes a difference. "Since some parts of the Bible are literary in form, a literary approach is necessary to understand what is being said" (Ryken, ***The Literature of the Bible***, p. 14).

B. What Are Some Literary Genres in the Bible?

1. Legal Literature
2. Historical Theological
3. Narratives
   a. Tragedy
   b. Epic
   c. Romance - Ruth, Song of Songs
   d. Heroic -
   e. Satirical
   f. Polemic
4. Poetry
5. Wisdom
6. Gospels
7. Epistles - author- addresses, greetings, thanks.
8. Apocalyptic
9. Prophetic

IV. STRUCTURAL ANALYSIS & THE CRUCIALITY OF STRUCTURE

"Structure" is "the network of relations among the parts of an object or a unit" (S. Bar-Efrat, "Some Observations on the Analysis of Structure in Biblical Narrative," ***Vetus Testamentum*** 30 [1980]: 155). "Structural analysis" of the Bible, then, is the effort to analyze the relationships that exist in the network of structural elements in self-contained portions (both large and small) of Scripture.

A. Larger Structural Patterns

When ever you have two of anything [terms, phrases, clauses, prepositions, connectives, sentences, paragraphs, chapters, etc.] you have structure.

Therefore we are looking for:

1. What God has said [content]

2. How God has said it [form]

-relationships

-arrangement

B. Kinds of Structure

1. Grammatical - an author communicates his mind through his grammar

a. Verbs
b. Subject / object
c. Modifiers
d. Dependent and independent clauses
e. Phrases - especially prepositional
f. Connectives

2. Literary - a book presupposes unity

C. Spheres of Structure

1. Within a paragraph - primarily grammatical
2. Between paragraphs - primarily literary

D. Principles of Structure

1. Recognition that the paragraph is the basic unit of study and thought - not verse or chapter

- a paragraph is a group of related sentences / ideas dealing with one leading topic or idea [There may be sub-thoughts, but they are always united.]

- paragraph divisions are not inspired, therefore evaluate and, if necessary, change them.

2. Devise a title for each paragraph

-Value: a handle; a means of review and recapitulation

-Characteristics:

a. Brief
b. Personal
c. Memorable
d. Unique to one paragraph

- Goal: develop "at homeness" in the book

3. The thought patterns of a writer are carried forward by means of five primary factors.

a. Key persons - Biographical structure
b. Key Places - Geographical structure
c. Key events - Historical structure
d. Key ideas - Ideological structure
e. Key times - Chronological structure

4. Always look for elements of commonalty that integrate a passage [paragraph, segment, or book].

E. Laws of Structure (Adapted from ***Methodical Bible Study*** by Robert Traina, pp. 50-52)

1. Comparison

The association of like things

2. Contrast

The association of opposites

3. Repetition

The reiteration of the same terms, phrases clauses, etc.

4. Continuity

The repeated use of similar terms, phrases, clauses, etc.

5. Continuation

The extended treatment of a particular aspect; the carrying through to its completion of an idea or series of events. This law is sometimes related to that of continuity, but it involves extension rather than recurrence.

6. Climax

The arrangement of material in such a way as to progress from the lesser to the greater and ultimately to the greatest.

7. Cruciality

The utilization of the principle of the pivot. The subject matter is arranged so that it turns around or upon some one factor.

8. Interchange

The exchanging or alternation of certain elements. Interchange is often employed to strengthen contrasts or comparisons.

9. Particularization and Generalization

The movement from the general to the particular, and from the particular to the general.

10. Causation and Substantiation

The progression from cause to effect and from effect to cause.

11. Instrumentation

The setting forth of the means to an end as well as the end itself. Instrumentation thus involves the factor of purpose. The law is related to the preceding law, in that, means often have a causal relation to their purpose.

12. Explanation or Analysis

The presentation of an idea or event followed by its interpretation.

13. Preparation or introduction

The inclusion of the background or setting for events or ideas. Thereby the reader is prepared to understand that which follows by that which precedes. This kind of composition is frequently utilized in narrative literature.

14. Summarization

The employment of an abridgment or compendium either preceding or following a unit of material.

15. Interrogation

The employment of a question or problem followed by its answer.

16. Harmony

The effecting of unity by means of agreement. Included in this concept is the law of consistency. The law of harmony is not so much a law of composition as a law of truth. However, since truth is communicated through structural relations, the two are ultimately inseparable.

17. Proportion

The giving of emphasis by the amount of material included.

18. Illustration

Examples, introduced by a phrase like, "for example."

F. Smaller Structural Patterns

1. Parallel Patterns (AA')

a. Comparison: Second line repeats the thought of the first line (Psalm 1:5)

b. Contrasts: Second line contrasts with the first line - opposites (Psalm 1:6)

c. Completion: Second line completes or adds to the idea in the first line (Psalm 1:3)

d. Figurative: Second line illumines the first line by a figure of speech (Psalm 1:4)

e. Stairstep: Second line repeats the first line and then adds something else to the thought (Psalm 29:1)

2. Ring pattern (AXA') symmetry

A - Ruth 1

X - Boaz & Ruth (Ruth 2&3)

A' - Ruth 4

A - Genesis 37 - Joseph

X - Genesis 38 - Temar (Draws attention to contrast of Joseph and Temar)

A' - Genesis 39 - Joseph

3. Chiasm pattern (ABB'A')

(1) A B' (3)

(2) B A' (4)

A
B
B'
A'

4. Alternating pattern (ABA'B')

A
B

A'
B'

5. Introversion pattern (ABXB'A') Extended Chiasm

Example -- Isaiah 6:10

A *Hearts*
B *Ears*
C *Eyes*
X
C' *Eyes*

B' *Ears*
A' *Hearts*

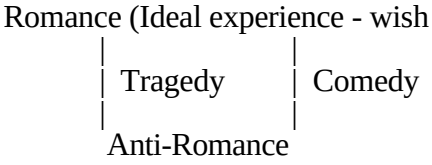
6. Inclusio pattern: Refer in the end as you did in beginning to tie together. Examples -- Isaiah 1:21 and Isaiah 1:26; and Proverbs 31:10 and Proverbs 31:20.

7 Trilogy pattern: Occurrence of groups of 3's

8. Acrostic pattern: Where each section or line begins with a letter of the alphabet in order. Examples -- Proverbs 31; Psalms 9, 10, 25, 33, 37, 111, 119; and Lamentations.

9. Ascending pattern: Examples-- Amos 1,2; I John

G. Plot Motifs:



METHODS FOR DISTINGUISHING BETWEEN THE LITERAL AND THE FIGURATIVE

1. Always use the literal sense unless there is some good reason for departure. Example: Revelation 7:1-8.

2. Use the figurative sense when the passage is stated to be figurative. Example: Zechariah 12:6.

3. Use the figurative sense if the literal involves an impossibility. Examples: Jeremiah 1:18; Revelation 1:1-6.

4. Use the figurative sense if the literal commands immoral action. Example: John 6:53.

5. Use the figurative sense if the expression fits into one of the classes of the figures of speech. Example: Zechariah 12:2.

6. Use the figurative sense if the literal is contrary to the context and scope of the passage. Examples: Matthew 5:42; Zechariah 13:1; Revelation 20:1 (chain).

7. Use the figurative sense if the literal is contrary to the general character and style of the book.

8. Use the figurative sense if the literal is contrary to the plan and purpose of the author.

9. Use the figurative sense if the literal involves a contradiction with a parallel passage.

10. Use the figurative sense if the literal involves a contradiction in doctrine.

--John Henry Mulholland, "Principles for the Eschatological Interpretation of the Apocalypse" (Th.D. dissertation, Dallas Theological Seminary, 1959), pp. 222-35.

VIII. FIGURES OF SPEECH

A. FIGURES OF SPEECH INVOLVING COMPARISON

1. **Simile** (or resemblance)

A comparison in which one thing explicitly (by using "like" or "as") resembles another. Psalm 1: 3

I Peter 1:24, "All flesh is like grass."

Luke 10:3, "I send you out as lambs in the midst of wolves."

2. **Metaphor** (or representation)

A comparison in which one thing is or acts like or represents another (in which the two are basically unlike). Psalm 23: 1

Isaiah 40:6, "All flesh is grass."

Matthew 5:13, "You are the salt of the earth."

3. **Hypocatastasis** (or implication)

A comparison in which the likeness is implied by a direct naming.

Psalm 22:16, "Dogs have surrounded me."

Philippians 3:2, "Beware of dogs."

John 1:29, "Behold the Lamb of God."

Mark 1:17, "I will make you fishers of men."

B. FIGURES OF SPEECH INVOLVING SUBSTITUTION

1. **Metonymy** (or change of noun)

The substituting of one word for another.

a. The cause is used for the effect.

Jeremiah 18:18, "Let us strike at him with our tongue." (The tongue, the cause, is used for the effect, the words.) Psalm 5:1

b. The effect is used for the cause. Psalm 51:10

Psalm 18:2, "I will love you, O Lord, my strength." (Strength, the effect, is used for the cause, the Lord.)

c. The object is used for something pertaining to it or vice versa.

I Corinthians 10:21, "You cannot drink the cup of the Lord." (The object, the cup, is used for the juice, something pertaining to the cup.)

2. **Synecdoche** (or transfer)

The substituting of a part for the whole or a whole for the part. (Metonymy deals with related nouns; synecdoche deals with related ideas).

a. The whole for the part.

Luke 2:1, "a census ... of all the world"

b. The part for the whole.

Romans 1:16, "Salvation ... to the Greek"

Jeremiah 25:29, "I am summoning a sword against all the inhabitants of the earth."

3. **Merism** (or transfer of two opposite parts for the whole)

A form of synecdoche in which the totality or whole is substituted (expressed) by two contrasting or opposite parts.

Psalm 139:2, "Thou dost know when I sit down and when I rise up."

4. **Hendiadys** (or two for one)

The substituting of two coordinate terms (joined by "and") for a single concept in which one of the elements defines the other. Genesis 3:16

Acts 1:25, "this ministry and apostleship" means "this apostolic ministry."

Philippians 2:17, "the sacrifice and priestly service" means "the sacrificial priestly service."

5. **Personification**

The ascribing of human characteristics or actions to inanimate objects or ideas or to animals. Genesis 4:6

Isaiah 35:1, "The wilderness and the desert will be glad."

Isaiah 55:12, "the trees of the field will clap their hands."

6. **Anthropomorphism**

The ascribing of human characteristics or actions to God. Job 4:9; Psalm 130:2

Psalm 8:3, "the work of Thy fingers."

II Chronicles 16:9, "The eyes of the Lord move to and fro."

Isaiah 42:6, "I will . . . watch over you."

7. **Anthropopathism**

The ascribing of human emotions to God.

Zechariah 8:1, "I am exceedingly zealous for Zion."

8. **Zoomorphism**

The ascribing of animal characteristics to God (or others). Psalm 63:8

Job 16:9, "He has gnashed at me with His teeth."

9. **Apostrophe**

A direct address to a thing as if it were a person, or to an absent or imaginary person as if he were present. Psalm 6:9

Psalm 114:5, "What ails you, O Sea, that you flee?"

Micah 1:2, "Listen, O earth."

10. **Euphemism**

The substituting of an inoffensive or mild expression for an offensive or personal one. Job 2:9

Judges 3:24, "He is covering his feet."

Acts 7:60, "He fell asleep."

C. FIGURES OF SPEECH INVOLVING OMISSION OR SUP-PRESSION

1. **Ellipsis**

An omission of a word or words (which must be supplied to complete the sentence grammatically). Psalm 21:13

Acts 18:6, "Your blood (be) upon your own heads."

Romans 11:22, "Otherwise (if you do not continue in His kindness) you will be cut off."

II Timothy 4:18, "The Lord will save me (and bring me) to His

heavenly kingdom."

2. **Zeugma**

The joining of two nouns to one verb when logically only one of the nouns goes with the verb.

Luke 1:64, "his mouth was opened and his tongue."

I Corinthians 3:2, "I gave you milk to drink, and not solid food."

3. **Aposiopesis**

A sudden break in the sentence as if the speaker were not able to finish.

Exodus 32:32, "But now, if Thou wilt forgive their sin--and if not"

Ephesians 3:1, "For this reason I Paul, the prisoner of Christ Jesus for the sake of you Gentiles--if indeed you have heard

4. **Rhetorical Questions**

A question asked rhetorically which does not require a. verbal response but which forces the reader to answer in his mind and to consider the implications of the answer.

Jeremiah 32:27, "Is anything too hard for me?"

I Corinthians 10:22, "We are not stronger than He, are we?"

Romans 8:31b, "If God is for us, who is against us?"

D. FIGURES OF SPEECH INVOLVING OVERSTATEMENT OR UNDER-STATEMENT

1. **Hyperbole**

An exaggeration, in which more is said than is literally meant in order to add emphasis.

Deuteronomy 1:28, "The cities are large and fortified to heaven." Psalm 6:6, "Every night I make my bed swim."

Job 19:3, "These ten times you have insulted me. of (See "ten times" also in Genesis 31:7,41; Numbers 14:22; Nehemiah 4:12; Daniel 1:20.)

2. **Litotes**

The use of an understatement or a negative statement to express an affirmation (the opposite of hyperbole).

John 6:37, “The one who comes to me I will by no means cast out.”

Acts 21:39, "I am ... a citizen of no insignificant city."

I Thessalonians 2:14-15, "the Jews who both killed the Lord Jesus and the prophets ... are not pleasing to God."

Revelation 3:5, “He who overcomes . . .I will not blot them out his name from the Book of Life.”

3. **Irony**

A kind of ridicule in the form of a compliment which is opposite of what is meant.

I Kings 18:27, "Call out with a loud voice. . either he is occupied or gone aside or is on a journey, or. . . asleep). If Job 12:2, "With you wisdom will die."

(Irony is also used to refer to a situation which is the opposite of what is expected or appropriate, e.g., Elihu, a younger person, having more insight than his three elders.)

Note: Compared with irony, sarcasm is heavier in tone and more caustic and open in its wording and is intended to wound. Irony is more ambiguous and subtle, and lighter in tone. Satire, on the other hand, is "militant irony," which is intended to ridicule or rebuke human vice or folly.

4. **Pleonasm**

A repetition or adding of words, which in English would seem to be redundancy.

Job 42:5, "I have heard of Thee by the hearing of the ear."

Deuteronomy 3:27, "See it with your eyes."

Acts 2:30, "God took an oath with an oath."

E. FIGURES OF SPEECH INVOLVING INCONSISTENCY

1. **Oxymoron**

A combining together of terms which are opposite or contradictory.

Proverbs 12:10, "the compassion of the wicked is cruel."

Acts 2:24, "birth pangs of death."

2. **Paradox**

A statement that is seemingly absurd or contrary to received opinion.

Matthew 13:12, "Whoever does not have, even what he has shall taken away from him."

F. FIGURES OF SPEECH INVOLVING SOUND

1. **Paronomasia**

The use of the same words or similar sounding words to suggest different meanings.

Matthew 8:22, "Allow the dead to bury their own dead."

Micah 1:10, "At Beth-le-Aphrah (house of dust), roll yourself in the dust."

Isaiah 5:7, "He looked for justice (***"mishpat"***), but behold bloodshed (***"mishpah"***)."

Luke 21:11, "plagues (***"loimoi"***) and famines (***"limoi"***)."

Romans 1:29, "full of envy (***"phthonou"***), murder (***"phonon"***)."

Romans 1:31, "without understanding (***"asyntetous"***), untrustworthy (***"asynthetous"***)."

2. **0nomatopoeia**

The use of a word which by its very sound suggests its meaning.

Job 9:26, "like an eagle (falcon) that SWOOPS (Hebrew, ***"toos"***) on its prey."

INTERPRETING TYPES

DEFINITIONS OF A TYPE

Wick Broomall: "A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment or anti type is found in the New Testament revelation" (Baker's ***Dictionary of Theology***, p. 533).

Sylvester Burnham: "A type is a person, object, or fact, really existing in some past time, which, because of a divine intent based upon some actual resemblance to some other person, object, or fact, showed what was to be, in some respect, the nature or the character of this second person, object, or fact" (***The Elements of Biblical Hermeneutics***, p. 4).

Donald K. Campbell: "A type is an Old Testament institution, event, person, object, or ceremony which has reality and purpose in Biblical history, but which also by divine design foreshadows something yet to be revealed" ("The Interpretation of Types," ***Bibliotheca Sacra*** 112 (July-September 1955]: 250).

Lewis Sperry Chafer: "'A type is a divinely purposed anticipation which illustrates its" (***Systematic Theology***, 1: xxx).

R. T. France: Typology is a "correspondence between New and Old Testament events, based on a conviction of the unchanging character of the principles of God's working, and a consequent understanding and description of the New Testament event in terms of the Old Testament model" (***Jesus and the Old Testament***, p. 40).

Joseph Frey: "Types ... are the emblems, which were designed by God to represent and prefigure some great and good things to come" (***The Scripture Types***, 1:13).

Charles T. Fritsch: "A type is an institution, historical event or person, ordained by God, which effectively prefigures some truth connected with Christianity" ("Biblical Typology" ***Bibliotheca Sacra*** 104 [April-June 1947]: 214).

Carl Harwood: "A type is a person or thing in the Bible which in the foreknowledge of God was designed to represent or prefigure some person, thing, or event that should appear in the future" (***Handbook of Bible Types and Symbols***, p. 7).

Aaron Kinne: "Types are representations of absent objects by sensible signs and tokens" (***An Explanation of the Principle Types of the Holy Scriptures***, p. 11).

A. Berkeley Mickelsen: Typology is "a correspondence in one or more respects between a person, event, or thing in the Old Testament and a person, event, or thing closer to or contemporaneous with a New Testament writer" (***Interpreting the Bible***, p. 237).

William G. Moorehead: "Types are pictures, object lessons, by which God taught His people concerning His grace and saving power" ("Types," ***The International Standard Bible Encyclopedia***, 5: 3029).

Bernard Ramm: Typology is "the interpretation of the Old Testament based on the fundamental theological unity of the two Testaments whereby something in the Old shadows, prefigures, adumbrates something in the New" (***Protestant Biblical Interpretation***, p. 223).

John H. Stek: "Types are historical realities (persons, events, or institutions) which by rod's appointment embody, and therefore exhibit, the same truths, principles, and relationships as the corresponding New Testament realities" ("Biblical Typology Yesterday and Today," ***Calvin Theological Journal*** 5 [1970]: 138).

T. Norton Sterrett: A type is "a divinely purposed, Old Testament fore-shadowing of a New Testament spiritual reality" (***How to Understand Your Bible***, p. 107).

Milton S. Terry: A type is "the preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New" (***Biblical Hermeneutics***, p. 246).

Merrill F. Unger: "A type is an allegorical or symbolic representation of some person, event, or thing" (***Principles of Expository Preaching,*** p. 202).

Henry A. Virkler: "A type is a preordained representative relationship which certain persons, events, and institutions bear to corresponding persons, events, and institutions at a later time in salvation history" (***Hermeneutics: Principles and Processes of Biblical Interpretation***, p. 184).

K. J. Woolcombe: Typology is "the establishment of historical connections between certain events, persons, or things in the Old Testament and similar events, persons, or things in the New Testament" (***Essays on Typology***, p. 39).

Typology*	Illustration (Example, Parallel)	Allegorizing
1. The type and the antitype have a natural correspondence or resemblance.	1. The illustration and the truth have a natural correspondence or resemblance.	1. There is no natural corresp. Instead, a forced or hidden meaning is sought behind the text.
2. The type has a historical reality. (The type/antitype relationship depends on the literal meaning.)	2. The illustration/truth relationship depends on the historical reality of the illus..	2. The Old Testament historical reality is ignored or denied. The literal meaning is unimportant.
3. The type is a prefiguring or foreshadowing of the antitype. It is predictive; it looks ahead and points to the antitype.	3. The illustration has no prefiguring. It is not predictive; it is only an example. The truth looks back to the O.T. example.	3. The allegorizing is a conjuring up of hidden ideas, foreign to and behind the Old Testament text. It looks behind, not ahead.
4. The type is "fulfilled" (or completed or heightened) by the antitype. The antitype is greater than and superior to the type.	4. The illustration is not "fulfilled" (or completed or heightened) by the truth it illustrates.	4. The allegorizing does not "fulfill" the O.T. texts.
5. The type is divinely designed. It is planned by God.	5. The illustration is divinely designed by God as a picture of a truth.	5. The allegorizing is in the interpreter's imagination, not in the design of God.
6. The type and the anti-type are designated as such in the New Testament.	6. The truth/illustration is not called a type.	6. The allegorizing is not designated in the Scripture.

*For something in Scripture to be a type, it must meet all six criteria.

**The system of allegorizing practiced by the Alexandrian Jews and the Alexandrian Church Fathers (Clement and Origen) is not the same as the analogy Paul wrote about in Galatians 4.

TYPE

An Old Testament person, event, or thing having historical reality and designed by God to prefigure (foreshadow) in a preparatory way a real person, event, or thing so designated in the New Testament and that corresponds to and fulfills the type.

ILLUSTRATION

A biblical person, event, or thing having historical reality, that pictures (is analogous to) some corresponding spiritual truth in a natural and unforced way and is not explicitly designated in the New Testament as a type.

FRIEDERICHSEN'S RULES FOR THE INTERPRETATION OF TYPES

1. Seek first for the literal meaning embodied within the typical item (p. 418).

2. Find out what was the original intention of the author (p. 419).

3. Allow the literal sense to be the safeguard against falling into extremes (p. 420).

4. Affirm the type and the antitype as specific, concrete, historical realities that men encountered and to which men responded (p. 422).

5. Discover the essential meaning of the type in its own particular realm (p. 423).

6. Endeavor to crystallize the main point historically; then carry it over by transferring it into the main point typically (p. 425).

7. Note only the real point of resemblance between type and antitype (p. 427).

8. Emphasize the one [major] idea embodied in the type and antitype (p. 429).

9. Recognize the points of difference and contrast between the type and the antitype (p. 431).

10. Ascertain the purpose and function for which the Old Testament items were given in order to decipher the typical elements (p. 433).

11. Guard against making a thing that is in itself evil as a picture of what is good and pure (p. 435).

12. Do not utilize types to prove doctrines (p. 436).

13. Examine types in the light thrown back on them from the fuller revelation of the New Testament (p. 438).

--Douglas Friederichsen, "The Hermeneutics of Typology" (Th.D. dissertation, Dallas Theological Seminary, 1970).

New Testament Terms Which Form the Basis for Typology

Term	Meaning	Passages for Typology
1. Type (Gr. typos) (used 14 times)	A mark from a blow (John 20:25), a figure (Acts 7:43), an example (1 Cor. 10:6, 11; 2 Thess. 3:9; 1 Tim. 4:12; 1 Pet. 5:3), a standard (Rom. 6:17), a pattern (Acts 23:25; Phil. 3:17; 1 Thess. 1:7; Titus 2:7; Heb. 8:5), an analogy (Rom. 5:14).	Heb. 8:5, "make all things according to the pattern (typos) which was shown you on the mountain."
2. Antitype (Gr. antitypos) (used 2 times)	A repelling blow, a reflecting, a thing formed after a pattern, a counterpart, a correspondence (I Pet. 3:21, "corresponding (antitypos] to that").	Heb. 9:24, "a holy place ... a mere copy (antitypa) of the true one."
3. Example (Gr. hypodeigma) (used 6 times)	A representation, a copy, a template to be followed.	Heb. 8:5, priests "serve a copy (hypodeigma) and shadow of the heavenly things." Heb. 9:23, "it was necessary for the copies (hypodeigmata) of the things in the heavens to be cleansed."
4. Shadow (Gr. skia) (used 7 times)	A shade, a sketch, an outline, an image cast by an object.	Heb. 8:5, priests "serve a copy and shadow (skia) of the heavenly things." Heb. 10:1, "the Law ... has only a shadow (skia) of the good things to come." Col. 2:16-17, "food or drink or ... a festival or a new moon or a Sabbath day--things which are a shadow (skia) of what is to come."
5. Figure (Gr. parabole)	A placing alongside, thus a comparison, likeness, or copy. (Heb. 11:19, "he also received him back as a type" [en parabole, i.e., figuratively speaking]).	Heb. 9:8-9, "the outer tabernacle... is a symbol (parabole) for the time then present."

All these terms suggest the idea of correspondence or resemblance. But the mere use of the word "typos" does not automatically identify an "official type." ***"Typos"*** is used in a nontechnical sense more often than in a technical sense.)

TYPES DESIGNATED AS SUCH IN THE NEW TESTAMENT

	TYPE	ANTITYPE	SCRIPTURE
PERSONS	1. Melchizedek	Christ's perpetual priesthood	Heb. 7:3, 15-17
	2. Aaron	Christ's priestly ministry	Heb. 5:4-5
EVENTS	3. Passover	Christ our sacrifice	I Cor. 5:7
THINGS	4. Tabernacle veil	Christ the believer's access to God	Heb. 10:20
	5. Tabernacle	Christ the believer's access to God and basis of fellowship with God	Heb. 8:5; 9:23,24
	6. Tabernacle sacrifices	Christ our sacrifice	Heb. 9:8-9; 10:11-12
	7. Sabbath	The Christian's spiritual rest	Col 2:17; Heb. 4:3,9,11

NOTE: If the Greek word ***"typo"*** ("types") in I Corinthians 10:6 and the word ***"typikos"*** ("typically") in I Corinthians 10: 11 are to be taken as designated "official types," then the four events in I Corinthians 10: 1-4 are types: crossing the Red Sea (the believer's deliverance from sin), the cloud (God's guidance for believers), the manna (Christ as the believer's sustenance), the smitten rock (Christ the believer's spiritual refreshing). Others, however, take these two Greek words in a non technical sense to refer to those four events as "examples" (as the NIV translates both verses), in which case they are analogous illustrations, not official types.

The same may be true of Adam who is a ***"typos"*** ("example," not necessarily an official type) of Christ. Adam was analogous to Christ in some ways, but did not point predictively toward Christ. Some also add Jonah in the fish's stomach as a type of Christ's burial. But the word ".just as ... so" (in Matthew 12:40) may point only to an analogous illustration. The same "just as ... so" expression is used of the brass serpent in John 3:14. In addition the Flood water (I Peter 3:20-21) would be an illustration of water baptism. These persons, objects, and events (Adam, Jonah, brass serpent, water) do not meet all six criteria for an official type (e.g., they do not predictively look ahead to Christ), and thus they are analogous illustrations, not official types, in my opinion.

While many of these passages do not use the word "type" or a related synonym, they do seem to meet the six criteria for a type.

The Passover is the first of Israel's seven feasts. Perhaps the other six are also types, based on Colossians 2:16-17, "a festival ... or a Sabbath day... which are a shadow of what is to come; but the substance belongs to Christ." If they are types, then they are as follows:

a. Passover	1st month, 14th day	Christ's redemption	I Cor. 5:7
b. Unleavened Bread	1st month, days 15-21	Believer's holy walk	I Cor. 5:7-8
c Firstfruits	1st month, 16th day	Christ's resurrection as a pledge of the resurrection of all	I Cor. 15:20-23
d. Pentecost	3rd month, 6th day	Holy Spirit's coming	Joel 2:28; Acts 2:1-47
e. Trumpets	7th month, 1st day	Israel's regathering	Matt. 24:21-31
f. Day of Atonement	7th month, 10th day	Israel's national conversion by the shed blood of Christ	Heb. 9:19-28; Zech. 12:10; Rom. 11:26-27
g. Tabernacles	7th month, days 15-22	God's provisions for man's need (Israel in the kingdom)	John 7:2,37-39

The sacrifices are indicated as types in Hebrews 9:9-10. These include the following:

a. Burnt offering	Christ's offering of Himself as the perfect sacrifice.	Lev. 1; Heb. 10:5-7; Eph. 5:2
b. Grain offering	Christ's offering of Himself was the perfect sacrifice of the highest quality.	Lev. 2; Heb. 10:8
c. Peace offering	Christ's offering of Himself is the basis for fellowship with God.	Lev. 3: Col. 1:20; Eph. 2:14
d. Sin offering	Christ's death for the sinner takes care of the root of sin.	Lev. 4:1--5:13; Heb. 13:11-12
e. Trespass offering	Christ's death atones for the injury of sin.	Lev. 5:14--6:7; Heb. 10:12

EXAMPLES OF EXTREME TYPOLOGY

LEVITICUS 2:1

"The meal offering: (1) fine flour speaks of the evenness and balance of the character of Christ, of that perfection in which no quality was in excess, none lacking; (2) fire, of His testing by suffering, even unto death; (3) frankincense, of the fragrance of His life before God (see Exodus 30:34, note); (4) absence of leaven, of His character as, 'the Truth' (John 14:6, cp. Exodus 12:8, marg.); (5) absence of honey-His was not that mere natural sweetness which may exist quite apart from grace; (6) oil mingled, of Christ as born of the Holy Spirit (Matthew 1:18-23); (7) oil upon, of Christ as baptized with the Spirit (John 1:32; 6:27); (8) the oven, of the unseen sufferings of Christ-His inner agonies (Matthew 27:45-46; Hebrews 2:18); (9) the pan, of His more evident sufferings (Matthew 27:27-31); and (10) salt, of the pungency of the truth of God-that which arrests the action of leaven."

--***New Scofield Reference Bible***

SAMSON

a. "Samson's nativity was foretold by an angel of God: so was the conception and nativity of Jesus Christ foretold by an angel. Samson was sanctified from the womb: so was Christ much more.

b. Samson in respect of his great strength, as some conceive, was a type of Christ.

c. He conquered a stout lion in the desert, hand to hand, as it were: so Christ overcame the roaring lion, the devil, in the wilderness, and made him fly.

d. He slew many of God's enemies by his death: so Jesus Christ by death overcame sin, Satan, hell, and the grave."

--Benjamin Keach, Preaching from the ***Types and Metaphors of the Bible***, p. 977.

WHICH OF THESE ARE LEGITIMATE TYPES?

Place an **X** by those you think can legitimately be called types in Scripture.

_____ 1. Adam is a type of Christ.

_____ 2. Aaron's rod that budded is a type of the resurrection of Christ.

_____ 3. The inn in the parable of the good Samaritan is a type of the church which should be full of Christians who will nourish newborn Christians.

_____ 4. Solomon in the glory of his kingdom was a type of Christ in His glory.

_____ 5. David eating the tabernacle showbread was a type of Christ eating grain on the Sabbath.

_____ 6. The water in the laver in the tabernacle is a type of the Word ministered by the Holy Spirit.

_____ 7. Jonah being expelled from the fish's stomach is a type of the resurrection of Christ.

_____ 8. The brass serpent being lifted up in the wilderness is a type of Christ being crucified.

_____ 9. Jacob's pillow of stone is a type of Christ going from the Temple to the Cross.

_____ 10. The wicks on the tabernacle lampstand are a type of the Christian's old sin nature which constantly needs trimming.

_____ 11. Abraham's servant finding a bride for Isaac is a type of the Holy Spirit finding a bride (the church) for Christ.

_____ 12. Joseph is a type of Christ.

_____ 13. Moses praying with his arms held up is a type of Christ being crucified on the cross.

_____ 14. Abraham is a type of all who believe.

_____ 15. The priest trimming the wicks on the lampstand is a type of Christ dealing with our sins.

_____ 16. Melchizedek is a type of Christ's unending and superior priesthood.

_____ 17. The clothes of Esau which Jacob wore when he deceived his father Isaac are a type of the church dressed in the righteousness of Christ.

_____ 18. The fine flour in the I meal offering is a type of the evenness and balance of Christ's character.

_____ 19. The cooking of the fine flour in the meal offering is a type of Christ being

tested by suffering.

_____ 20. Samson meeting the lion is a type of Christ meeting Paul on the Damascus Road.

_____ 21. The acacia wood in the tabernacle is a type of the humanity of Christ.

_____ 22. The altar of incense in the tabernacle is a type of Christ's intercessory work.

_____ 23. The rams' skins dyed red (and placed over the tabernacle) were a type of Peter and Paul after they were saved.

_____ 24. The Passover feast was a type of Christ as our sacrifice.

_____ 25. Isaac being sacrificed by Abraham is a type of Christ being sacrificed for us.

_____ 26. The bells and pomegranates on the hem of Aaron's robe are a type of the proclamation of the gospel.

_____ 27. The divided hoof in some animals (Leviticus 11:3) is a type of the Christian whose spiritual walk is divided.

_____ 28. The manna in the wilderness is a type of Christ sustaining the believer spiritually.

_____ 29. Cain is a type of the natural man.

_____ 30. Enoch is a type of the church saints who will be raptured before the tribulation.

_____ 31. The Feast of Pentecost is a type of the church being formed on the day of Pentecost.

INTERPRETING SYMBOLS

I. WHAT CONSTITUTES A SYMBOL?

The word "symbol" comes from the Greek word ***"symbolle"***, "a throwing together." A symbol is some object (real or imagined) or act which is assigned a meaning for the purpose of depicting rather than stating the qualities of something else.

Symbols and types are both representative of something else. A type represents something to come, but a symbol has no time reference. It is usually something that already exists, such as a lion as a symbol of Christ, or the bread and wine as symbols of the Lord's Supper.

A symbol seeks to represent the abstract by means of the concrete. Interpreting symbols involves three things: the object (which is the symbol), the referent, (what the symbol refers to), and the meaning (the resemblance between the symbol and the referent). A lamb (object), for example, can picture Christ (referent) (John 1:29), and the meaning/resemblance is that Christ is a sacrifice just as many lambs were sacrifices. Or a sheep (object), can picture human beings (referent), and the meaning/resemblance is that humans go astray from God spiritually just as sheep go astray from the flock.

II. WHAT ARE SOME PRINCIPLES FOR INTERPRETING SYMBOLS?

A. Remember that symbols have their base in reality that is, symbols are base real objects such as a lion, a bear, a boiling pot, etc. When Christ is said to be a lamb or a lion, He is not Himself literally a lamb or a lion, but those kinds of animals do exist in reality so that a meaningful resemblance can be drawn between the object and the referent. In prophecy, symbols are sometimes in the realm of imagination rather than actually such as a beast with seven heads and seven horns (Revelation 17:3), or a leopard with four heads and four wings (Daniel 7:6), or woman in a basket (Zecheriah 5:5-11). And yet those symbols are built on realities, such as heads, horns, a leopard, wings, a woman, a basket, etc.

B. Determine what meaning/resemblance, if any, is explicitly assigned by the text to the referent. In prophecy if an object or act is intended as a symbol, the text usually designates it as such (e.g., in Revelation 9:1 the star which fell from heaven is referred to in verse 2 as "he" to whom was given a key; in Revelation 20:2 the dragon is identified as Satan; in Revelation 11:8 "Sodom and Egypt" are identified as Jerusalem; the ten horns on the fourth beast of Daniel 7 are said to be "ten kings that shall arise" [Daniel 7:24]).

C. If the text does not give the meaning/resemblance, then check other passages, check the nature of the symbol, and check with characteristics the referent and the symbol have in common.

D. Be careful not to assign the wrong characteristic of the symbol to the referent. For example, a lion is both ferocious and strong, but only its ferocious nature points to Satan (I Peter 5:8) and only its strong nature points to Christ (Revelation 5:5). Doves are docile and flighty, but in

Matthew 10:16 only their docile nature is indicated as the point of reference to believers, whereas in Hosea 7:11 only their flighty nature is indicated as the point of resemblance to Israel.

E. Realize that one referent may be depicted by several object-symbols. Christ, for example, is said to resemble a lamb, a lion, a branch, a root, etc. The Holy Spirit is symbolized by water, oil, wind, and a dove.

F. In prophetic literature do not assume that just because a prophecy contains some symbols everything else in that prophecy is symbolic. Thus, just because the 'beast' in Revelation 19:19 is a symbol does not mean that the 'kings of the earth and their armies' in the same verse are symbols. Just because the 'sword' from Christ's mouth (Revelation 19:15) is a symbol does not mean that Christ and His saints in the same passage (Revelation 19:11-15) are symbols. Just because the Book of Revelation contains symbols does not mean that the millennium and the tribulation scenes described in the book are symbols" (Paul Lee Tan, ***The Interpretation of Prophecy***, pp. 156-57).

G. In prophetic literature do not symbolize (make into a symbol) descriptions of the future that are possible or plausible (e.g., in Revelation 8:12 it is plausible that a third of the sun, moon and stars will be struck; and in Revelation 9 the locusts from the bottomless pit are a reasonable possibility as either locusts or locust-like creatures and therefore are not to be taken as symbols of the Turks), nor those descriptions that contain extensive details that would be superfluous to a symbol (e.g., the prophecy of the 144,000 in Revelation 7 contains many details about genealogies and tribal names that it becomes obvious that a symbol is not intended) (cf. Tan, pp. 157-62).

For more on interpreting symbols in apocalyptic literature see the attached pages (262-68) by Ralph Alexander, "Hermeneutics of Old Testament Apocalyptic Literature" (Th.D. dissertation, Dallas Theological Seminary, 1968).

III. WHAT ARE SOME OF THE SYMBOLS IN THE BIBLE?

Object (Symbol)	Meaning
MIRACULOUS SYMBOLS	
Sword at the east of Eden (Gen. 3:24)	Breach of fellowship between man and God
Burning bush (Exod. 3:2)	God's holiness
Pillar of cloud (Exod. 13:21-22)	God's presence and guidance
VISIONAL SYMBOLS	
Boiling pot (Jer. 1:13)	Judgment from the north
Good figs (Jer. 24:3-5)	Captives in Babylon
Bad figs (Jer. 24:3, 8)	Remnant who stay in Judah
Dry bones given flesh (Ezek. 37)	Israel restored
Four beasts (Daniel 7)	Babylon, Medo-Persia, Greece, Rome
Ram and goat (Daniel 8)	Persia and Greece
Basket of summer fruit (Amos 8:1-12)	Judgment is coming (just as fruit indicates the end of summer)
Golden candlestick (Zech. 4:2)	Israel or God's witness to the world
Two olive trees (Zech. 4:3, 11-14)	Zerubbabel and Joshua
Oil (Zech 4:1-6)	Holy Spirit
Seven lampstands (Rev. 1:12, 20)	Seven churches
Seven stars (Rev. 1:12,20) (Also see Ezekiel 1:10; Zechariah 1:10, 18-19; 5:1-11; 6:1-8; Amos 7:1-8; 9:1-4; etc.)	Ministers of the churches

OBJECT (SYMBOL)	MEANING
MATERIAL SYMBOLS	
Blood (Deut. 12:23-25; Lev. 17:11; Heb. 1:3; 7:16; 9:14: 13:20)	Life
Carved cherubim (Exod. 25:18-22)	God's holiness
Incense (Rev. 8:4)	Prayer
Rainbow (Gen. 9:13-16; Ezek 1:28; Rev. 4:3)	God's faithfulness
Bread and wine (Luke 22:19-20)	Christ's body and blood
Lamb (Isa. 53:6; John 1:29)	Human waywardness and sacrifice
Lion (Rev. 5:5; 1 Pet. 5:8)	Christ as King and Satan as ferocious
Dove (Hos. 7:11)	Flighty Israel
Serpent (Gen. 3:1; 2 Cor. 11:3; Rev. 12:9; 12:14-15; 20:2)	Satan
Dragon (Rev. 12:3-17; 13:2, 4111; 20:2)	Satan
Horn (1 Sam. 2:1; Ps. 112:9; Lam. 2:3)	Strength, defense
Keys (Matt. 16:19)	Authority
Stone (Dan. 2:44-45; Isa. 28:16)	Christ

SYMBOLIC ACTIONS

Jeremiah, Ezekiel, Hosea, and John performed symbolic actions. For a discussion of these see Mickelsen, ***Interpreting the Bible***, pp. 276-77, and Terry, ***Biblical Hermeneutics***, pp. 369-79.

SYMBOLIC NUMBERS

Some numbers seem to suggest certain concepts because they are frequently used in association with the concept (e.g., six is often associated with evil, Rev. 13:18; Dan. 3:1; seven is often associated with perfection, Gen. 2:2-3; Rev. 1:12; 4:5; 5:1; 8:1; 15:1; 16:1; forty is often associated with testing as in Moses' forty years in Midian, Israel's forty years in the wilderness, Jesus' forty days of temptation).

However, this kind of association is no basis for making the numbers mean something other than their normal, literal meaning. Though the length of Jesus' temptation is associated with the concept-of testing, He was tempted for forty literal days. "It is true that the seven lampstands are symbolical of completeness, but this does not imply that there are six or five lampstands. There are literally seven and the symbolic significance is derivable from the literalness of the number" (Charles Lee Feinberg, Premillennialism or Amillennialism? p. 21).

For more on symbols see these works:

Ralph H. Alexander, "Hermeneutics of Old Testament Apocalyptic Literature." Th.D. dissertation, Dallas Theological Seminary. 1968.

John T. Davis, ***Biblical Numerology***. Grand Rapids: Baker Book House, 1968.

Maurice H. Farbridge, ***Studies in Biblical and Semitic Symbolism***. New York:

KTAV Publishing House, 1976.

John Van Puffelen, "How to Interpret Biblical Symbols," ***The Sunday School Times***, December 14, 1963, pp. 4-5.

Edward Winthrop, ***The Premium Essay on the Characteristics and Laws of Prophetic Symbols***. New York: Franklin Knight, 1854.

HEBREW POETRY

The most outstanding feature of Hebrew Poetry is its parallelism. "This term refers to the practice of balancing one though or phrase by a corresponding thought or phrase containing approximately the same number of words, or at least a correspondence in ideas" (G. Archer)

By this technique, the poetry is not only easy to memorize in Hebrew, but is easy to translate into other languages. There are three basic types of parallelism: synonymous, antithetic and synthetic. There are three other categories widely recognized: emblematic, climactic, and formal.

Some illustrations follow:

1. **Synonymous**: very close similarity between each of the two lines.

   Psalm 3:1 O Lord, how many are my foes! Many are risen against me!

2. **Antithetic**: the second line contrasts the first.

   Psalm 1:6 For the Lord knows the way of the righteous. But the way of the wicked shall perish.

3. **Synthetic**: the second line takes up and develops further a thought in the first line.

   Psalm 95:3 For the Lord is a Great God And a great king above all gods.

4. **Emblematic**: one line conveys the main point, the second line illuminates it by an image.

   Psalm 42:1 As a hart longs for flowing streams, So longs my soul for thee, Oh God!

5. **Climactic**: the first line is an incomplete thought and the second line repeats the first with the exception of the term which it changes to complete the thought.

   Psalm 29:1 Ascribe to the Lord, O heavenly beings, Ascribe to the Lord glory and strength.

6. **Formal**: two lines are joined solely by metric considerations.

   Psalm 2:6 I have set my king On Zion, my holy hill.

PRINCIPLES FOR INTERPRETING THE PSALMS

I. RELATE THE PSALMS TO THE THEOLOGICAL PRESUPPOSITIONS THAT UNDERGIRD THEM

A. God is a personal Creator, moral Lawgiver, theocratic Ruler, and the sovereign Purposer of history. He has theocratic program to establish upon the earth.

1. The Psalms stress the activity of the living God (cf. Ps. 42: 2) as the God who creates, saves, reigns, elects, and reveals.

2. The Psalms stress the nature of the living God in affirming that God is holy, righteous, loving and faithful, Spirit. and one.

B. Since the Bible is the unfolding of God's purposes throughout history, the Psalms can be viewed as episodes in the outworking of that purpose.

1. The Psalms present for praise and contemplation the acts of God in history, law, nature, and in the lives of people.

2. The historical conflict between good and evil pervades the Psalms, the people of the Psalms being the good and the evil (the godly and the godless), with the psalmist dramatizing the choice between good and evil, and making his choice for God and good.

C. God is the transcendent Creator of nature which is meaningful and orderly.

1. The Israelites had both a utilitarian (as farmers) and aesthetic appreciation of nature. In contrast with their pagan neighbors, they saw God and nature as separate. Yet they viewed nature as the achievement, artistic product, and revelation of God. They even appreciated those aspects of nature that are indifferent or hostile to man.

2. In the Psalms nature is seen as God revealing His Glory, creative craftsmanship, universal presence, and orderliness. Nature is seen as both the object and vehicle of praise.

3. Note that the biblical interpretation of nature is equated more with law, rule, order, and reason (the classical view of nature) than with impulse, instinct, spontaneity, and energy (the romantic view of nature). Yet the Psalmists would have found both views of nature empty, for their concern with nature was a part of their broader concern with God.

II. BE AWARE OF ANY MESSIANIC IMPLICATIONS IN THE PSALMS

A. Consult Delitzsch's fivefold categorization of Messianic Psalms.

B. Note the clearly Messianic Psalms in each category, and be careful of forcing Messianic implications into others.

III. TREAT THE PSALMS AS POETRY

A. The Psalms must be handled as poetry, which is the interpretive presentation of human experience in an artistic form.

1. In comparison with other types of literature, poetry is a more concentration and more consciously artistic form of discourse.

2. Concentration is achieved through the use of images, symbols, allusions, metaphors, similes (and other figures of speech), emotive vocabulary, and multiple meanings.

3. The fact that poetry is artistic means that as an object of beauty a poem will display in fuller measure and with greater frequency the components of artistic form, including pattern or design, unity, theme, or centrality, balance, harmony, contrast, unified progression, recurrence, and variation.

4. The writers of the Psalms were imaginative, creative, lovers of poetry as well as lovers of God, and people who regarded the artistry of their poems as something important, and try to communicate the beauty of the poetry.

B. Give special attention to both the artistic structure and artistic language of the Psalms.

1. Parallelism, the major component of structure, should be utilized in your interpretation, brought out in your presentation of the Psalm; the artistic nature of the acrostic (alphabetic) Psalms should also be explained.

2. The artistic language of the Psalm frequently concentrates its subject into an image. (Where the narrative writer might describe the blessedness of a godly person by telling about some representative events in his life, the psalmist (Psalm 1) pictures the vitality, fulfillment, and stability of the godly person through the single image of a tree planted by a stream of water.)

3. Because of its concentration, poetry often says several things at the same time, resulting in possible multiple meaning (e.g., Ps. 23 is on one level a description of the shepherd's relationship to his sheep, but throughout the poem there is also a second deeper set of meanings).

IV. IDENTIFY THE TYPE OR CATEGORY OF PSALM

A. The type of Psalm you are dealing with will have a major influence on how you understand, interpret, and teach the Psalm.

B. The structure of the Psalm category will be most important in helping to outline the Psalm.

V. UTILIZE THE HISTORICAL BACKGROUND OF THE PSALMS WHENEVER POSSIBLE

A. Sometimes the Psalm appears in the context of a historical book.

B. Sometimes the historical background is identified in the superscription.

C. Where the historical context is not specifically stated, it is probably best not to speculate.

VI. TRY TO GIVE A PICTURE OF THE PEOPLE WHO USED THESE PSALMS

A. The following picture of the Old Testament Hebrews emerges from the Psalm:

1. They were very religious--worshippers of God and having a strong sense of right and wrong.

2. They unapologetically viewed themselves as the people of God in contrast to wicked unbelievers.

3. Their strong emotions produced in the Psalms the greatest anthology of lyric poetry ever produced.

4. They lived close to nature and mostly lived in the country rather than the city.

5. They had strong nationalistic loyalty and their theocratic concern is captured in many Psalms.

6. As warriors they carried out their military endeavors in an awareness of religious commitments.

7. They enjoyed good poetry.

B. The Psalms were known and recited as a shared cultural experience as perhaps no other body of poetry has ever been.

VII. LOOK FOR THE CENTRAL IDEA OF THE PSALM (ITS MESSAGE)

A. Being emotional poems intended to be sung, the Psalms are (for the most part) relatively brief, and so are self-contained units.

B. Each Psalm usually has a single controlling topic or theme.

1. The fragmentation partly fostered by the conventional division into verses needs to be overcome by recognition of the unifying theme.

2. The unifying theme may be a thought or an emotion that controls all of the details in the poem and unifies them into a single whole. It is usually stated early in the poem, functioning as the stimulus or point

of departure and exercising a formative influence on the development of the poem as a whole.

PRINCIPLES FOR INTERPRETING PARABLES

I. PARABLE AND ALLEGORY

A. What is a Parable?

Behind the Greek word ***"parabole"*** used in the gospels lies the Hebrew word ***"masal."*** The LXX translates the Hebrew word ***"masal"*** as ***"parabole"*** twenty-eight of the thirty-three times it occurs. D. A. Carson would claim that to a Jew, ***"masal"*** could refer to many different types of literature including proverbs, maxims, similies, allegories, fables, comparisons, riddles, taunts, and stories embodying some truth. Jeremias would agree with Carson on this. The Greek word ***"parabole"*** also has a wide usage in the New Testament. It can refer to a prover (Luke 4:23), profound or obscure saying (Matthew 13:35), symbol (Hebrews 9:9), illustrative comparison with (Matthew 13:3-9) or without (Matthew 15:15) the form of a story, or an illustrative story not involving the common contrast between two people's response to God or their fellow man. "Parable" then is a term that could refer to what we would call allegories. Their interrelationship is especially evident when we not that in verse 2. Ezekiel 17 is called both a parable and an allegory. To clarify their relationship we need to find what the essence of pure allegory is.

B. What is Allegory?

In the Old Testament, the Hebrew word for "allegory" is ***"hidah."*** It refers to a riddle or enigmatic [hidden] saying that normally requires an explanation. An important usage of it is in Numbers 12:8 in which speaking in allegory is contrasted with speaking openly and clearly. An allegory then has a meaning which is not obvious, but requires special insight or explanation. In the New Testament, the Greek word for allegory (***allegoreo***) is only used one, in Galatians 4:24. Paul uses this word to describe what he is doing in Galatians 4:24-30. What Paul seems to be doing is using every person and thing he mentions, to illustrate something else. For example, Hagar is an illustration of the Mosaic covenant. Ryken would agree with the above; he would just explain it differently. He would say that the essence of allegory is when a detail in a passage is given a corresponding meaning other than its obvious one.

II. WAYS TO CLASSIFY THE PARABLES

Ada R. Habershon, ***The Study of the Parables***, pp. 77-117, 269-93

A. Parables of Christ's coming
B. Parables on the kingdom
C. Parables on prayer
D. Parables on service
E. Parables on the Word
F. Parables on joy
G. Parables on money
H. Parables on consistency
I. Parables on watchfulness

A. B. Bruce, ***The Parabolic Teaching of Christ***

A. Didactive Parables

1. Nature and Development of the Kingdom (the sower, the tares, the mustard seed, the leaven, the hidden treasure, the pearl of great price, the fishing net)
2. Service and Rewards (workers in the vineyard, the talents, the pounds, the servant's reward)
3. Prayer (the friend at midnight, the unjust judge)
4. Love for neighbor (the good Samaritan)
5. Humility (the Pharisee and the tax-gatherer)
6. Wealth (the unjust steward, the rich fool, the great supper)

B. Evangelistic Parables

1. God's love for the lost (the lost sheep, the lost coin, the lost son)
2. Gratitude of the redeemed (the two debtors)

C. Prophetic and Judicial Parables

1. Watchfulness for Christ's Return (the ten virgins, the two servants, the watchful doorkeeper)

2. Judgment on Israel and within the kingdom (the unforgiving servant, the two sons, the wicked vinegrowers, the barren fig tree, the marriage of the king's son)

A. B. Berkley Mickelsen, ***Interpreting the Bible***, pp. 224-29.

A. Presence of the reign (kingdom) of God (e.g., the tares)
B. Role of grace in the response to the reign of God (e.g., the two sons, the lost sheep)
C. Loyal adherents to the reign of God (e.g., tower builder and warring king)
D. Crises in the reign of God (e.g., the wicked vinegrowers, the ten virgins)

C. Fred Lincoln, Hermeneutics notes, Dallas Seminary, 1953, pp. 23-24.

A. To teach, exhort, or warn the Lord's immediate hearers (e.g., the two debtors)
B. To teach a specific spiritual truth (e.g., the good Samaritan, the unjust just, the Pharisee and the tax-gatherer)
C. To teach a specific doctrinal truth (the wicked vinegrower)
D. To outline general conditions during a specific period (e.g., the sower and the soils, the mustard seed, the leaven)
E. To outline a more extended period covering prolonged and varied situations (e.g., the two sons, the wicked vinegrowers, the marriage of the king's son)

Joachim Jeremias, ***The Parables of Jesus***, pp. 89-158.

A. The Great Assurance (from contrasting parables) The mustard seed, the leaven, the seed growing secretly, the sower)

B. Now is the Day of Salvation (the new garment and new wine, the barren fig tree, the lost sheep)

C. God's Mercy for Sinners (the lost sheep, the lost coin, the lost son, the two debtors, the Pharisee and the tax-gatherer, the two sons, the workers in the vineyard, the unjust judge, the friend at midnight)

D. The Imminence of Catastrophe (the barren fig tree, the talents, the doorkeeper, the wicked vinegrowers, the two houses)

E. The Challenge of the Crisis (the unjust steward, the marriage of the king's son, the ten virgins, the servant's reward, the two houses, the unfinished tower and the king's war)

F. Realized Discipleship (the hidden treasure, the pearl of great price, the unforgiving servant, the servant's reward)

G. The Consummation (the tares, the fishing net)

Hillyer H. Straton, ***A Guide to the Parables of Jesus***

A. The Kingdom Is At Hand

1. Sower, seeds, and soil (the sower)
2. Evil and the kingdom (the tares and the fishing net)
3. How the kingdom grows (the seed growing secretly, the mustard seed, the leaven)
4. What the kingdom costs (hidden treasure, the pearl of great price)
5. Old and new in the kingdom (the cloth and the wineskins)

B. Entrance into the Kingdom

1. Finding the lost (the lost sheep, the lost coin)
2. The prodigal son
3. The sin of security (the rich fool)
4. Marks of righteousness (the Pharisee and the tax-gatherer)

C. Conduct in the Kingdom

1. Investing for God (the talents, the pounds)
2. A study in recognition (the good Samaritan)
3. Lessons in forgiveness (the two debtors, the unforgiving servant)
4. Work and wages in the kingdom (the workers in the vineyard)
5. Parables on prayer (the friend at midnight, the unjust judge)
6. Obligations of the kingdom (the barren fig tree, the servant's reward, the unjust steward)
7. Deeds and the doer (the two sons)

D. Judgment in the kingdom

1. Evil tenants and God's grace (the wicked vinegrowers)
2. Putting the kingdom first (the great supper, the marriage of the king's son)
3. Lamps, oil, and bridesmaids (the ten virgins)

III. NINE SERVANT PARABLES

A. EXPECTED NORMALCY (FOUR PARABLES)

The master departs, leaving the servants on their own. When he returns, the good servants are rewarded and/or the bad ones are punished.

1. The doorkeeper (Mark 13:34-37; Luke 12:36-38)
2. The two servants (Matt. 24:45-51)
3. The talents (Matt. 25:14-30)
4. The pounds (Luke 19:12-27)

	Command	Departure	Activity	Return	Reward	Punishment
The Doorkeeper	Mark 13:34b	Mark 13:34a	Luke 12:36b	Mark 13:35 Luke 12:36a	Luke 12:38	Mark 13:36
The Two Servants						
Servant A:	Matt. 24:45	--	Matt. 24:46b	Matt. 24:46a	Matt. 24:47	--
Servant B:	--	Matt. 24:48	Matt. 24:49	Matt. 24:50	--	Matt.24:51
The Talents	Matt. 25: 14-15c	Matt. 25:15d	Matt.25: 16-18	Matt. 25:19	Matt. 25: 20-23	Matt.25:24-28
The Pounds	--	Luke 19:12	Luke 19:14	Luke 19:15a	--	Luke 19:27

B. UNEXPECTED REVERSAL (FIVE PARABLES)

The servant departs (or is away) and then returns to the master to report. The reckoning received is unexpected

1. The unforgiving servant (Matt. 18:23-35)
2. The workers in the vineyard (Matt. 20:1-16)
3. The wicked vine growers (Matt. 21:33-46)
4. The unjust steward (Luke 16:1-9)
5. The servant's reward (Luke 17:7-10)

	Situation	Departure	Activity	Return	Reward	Punishment
The Unforgiving Servant	Matt. 18: 23-27	18:28a	18:28b	18:31-33	--	18:34
The Workers in the Vineyard	Matt. 20:1-2a, 3-4a, 5-7a	20:2b, 4b, 5, 7b	--	21:8	21:9-13, 14b	21:14a
The Wicked Vinegrowers	Matt. 21:33	--	21:34-40	--	--	21:41
The Unjust Steward	Luke 16:1-2	16:3-4	16:5-8	16:9	16:9	--
The Servant's	Luke 17:7-8	--	17:8,9b	--	--	--

Reward

--Adapted from John D. Crossan, "The Servant Parables of Jesus," Semeia 1 (1974): 17-62.

PRINCIPLES FOR INTERPRETING O.T. APALYPTIC LITERATURE

Alexander, Ralph H. ***"Hermeneutics of Old Testament Apocalyptic Literature"*** ThD Dissertation, DTS, 1968.

CHAPTER VIII

CONCLUSION

The stated purpose of this dissertation was to derive and present systematically principles of hermeneutics which might be employed in the interpretation of Old Testament apocalyptic literature. It was immediately observed that this aim would necessitate two secondary objectives: 1) a definition of apocalyptic literature, and 2) a determination of the corpus of apocalyptic literature.

Due to the confusion among scholars as to what constitutes a proper definition of apocalyptic literature, the present writer examined all known extant definitions in order to determine whether they were accurate or whether they might possess some element essential to a definition of this genre. It was concludes however, that the only valid source for a definition of this literature type was the book which had given its name to this unique genre: the Apocalypse of the New Testament. After investigating the basic characteristics of this literary genre) the following definition of apocalyptic literature was stated: apocalyptic literature is symbolic visionary prophetic literature, composed during oppressive conditions, consisting of visions whose events are recorded exactly as they were seen by the author and explained through a divine interpreter and whose theological content is primarily eschatological.

On the basis of this definition, the prophetic books of the New Testament, Old Testament, and extra-biblical "apocalypses" were examined to determine a true corpus of apocalyptic literature. In the New Testament, only the book of the Revelation was found to be apocalyptic. In the Old Testament, the apocalyptic passages were shown to include Ezekiel 37:1-14, Ezekiel 40-48, Daniel's visions: In chapters two, seven, eights and ten through twelve, and Zechariah 1:7 through 6:6. Extra-biblical apocalyptic literature was discovered to consist of I Enoch 90, II Esdras, II Baruch., and A Description of New Jerusalem.

Since the basic interest in this dissertation is a system of hermeneutics for the

interpretation of Old Testament apocalyptic literature, the author examined the basic aspects of this genre, and from these and derived the essential hermeneutics.

First, it was seen that Yahweh chose to employ a literary form which was prevalent during the seventh and sixth centuries B.C. when Old Testament apocalyptic literature was revealed. This literary form was the dream-vision of the Ancient Near East, which consists of two basic sections: 1) the introduction of the vision, and 2) the vision and interpretation. The essential characteristics of this literary form were basically the same gas those found in the apocalyptic literature of the Old Testament. Arising from this literary form are several hermeneutical principles condemning the Sitz in Leben of oppressing exilic conditions and the Gattung: 1) the interpreter of Old Testament apocalyptic literature must be thoroughly acquainted with the milieu of the sixth century B.C. 2) it is imperative that the interpreter reconstruct, as far as possible, from an historical data available, the complete Sitz im Leben of this historical period; 3) the milieu of the Old Testament apocalyptic literature demonstrates that the interpretation of this genre is primarily futuristic; 4) apocalyptic literature will often embody a reiteration and elaboration of promises of God concerning the latter days; 5) apocalyptic literature is mare nationalistic than individualistic; 6) the exegete of apocalyptic literature must thoroughly understand the purposes of these writings as implied and stated within them; 7) the student of apocalyptic literature should seek to become completely familiar with each of the three apocalyptists of the Old Testament; 8) the interpreter should employ the historical facts of this milieu as guidelines both for interpreting the passage and for checking his interpretation; 9) since the apocalyptists lived in the exile and immediately afterwards, the amount of prophetic material to which they might refer has been limited; 10) cultural customs and institutions of that day must be thoroughly understood and employed in the interpretation of these passages; 13) the student of Old Testament apocalyptic literature must be well-grounded in his understanding of Old Testament archaeology as it relates to this period; 12) the interpreter must accept and apply the literary Gattung of apocalyptic literature; 13) the exegete must believe in the supernatural; 14) introductory formulae must be understood; 15) apocalyptic visions employ the principle of repetition; 16) the interpreter must constantly look for the basic motifs, especially of imagery; 17) apocalyptic literature is primarily prose, with poetic rhapsodies; 18) all apocalyptic visions written in Hebrew are autobiographical; 19) divine interpretation is to be sought and permitted to stand alone without additions, or without seeking to interpret the interpretation; 20) questions and answers are common features of the interpretive sections of apocalyptic visions; 21) some items need no interpretation; 22) many divine interpretations are not self-evident; 23) divine interpretation tends to expand an item or event in the vision; 24) divine interpretation places emphasis upon basic concepts

rather than detail; 25) each item in a vision does not necessarily need to be interpreted; 26) common sentence construction should be observed as well as vocabulary which is unique to this literary genre. The specific hermeneutics which apply to symbolism and figurative language were reserved for a separate chapter, even though symbolism is a basic motif of apocalyptic literature in its literary form. Several principles for distinguishing between literal and symbolic in apocalyptic visions were presented, followed by a brief discussion of the fundamental traits of symbolism. The following hermeneutical principles were set forth for interpreting symbols in apocalyptic literature: 1) the interpreter should distinguish between the literal and the symbolic on the basis of the divine interpretation and context; 2) the attributes of symbolism should be employed in interpreting symbols; 3) the interpreter must apply the concept of literal interpretation with respect to the basic nature of the symbol, and to the divine interpretation thereof; 4) symbolism must be interpreted within its own context; 5) the basic nature and attributes of the symbol itself must be discerned as clearly as possible; 6) the basic nature and characteristics of the object to which the symbol refers must be expanded; 7) make every analogy or resemblance possible within the context of the vision and its interpretation, but at the same time, continually remember that the race can only be run, and not complete; 8) the points of comparison between the symbol and the object symbolized should not be extended without valid justification; 9) one should be able to substitute an equivalent literal communication for the symbol; 10) the explanations of the divine interpreter should be followed closely; 11) the cultural milieu should be employed in interpreting symbols; 12) comparison should be made with other Biblical symbols; 13) symbols should be compared with the analogy of Scripture; 14) symbols are not stereotyped; 15) identifications of symbols are not always specific persons or events; 16) similarities do not mean equivalents; 17) correspondence between the symbol and the object symbolized should be 18) the exegete must be consistent in his interpretation; 19) observe the frequency and distribution of a symbol, but allow each context to control the specific meaning; 20) foreign mythological and polytheistic rites are not nee to interpret symbolic literature; 21) some symbols are similar to types; 22) the interpreter may not employ subjectivity and speculation in interpretation; and 23) colors in apocalyptic visions will be taken as literal, unless proven to be approximate, not symbolic.

Since every interpreter approaches Scripture with a theological persuasion, whether consciously or unconsciously, it was necessary to establish some fundamental theological hermeneutical principles. Such rules of interpretation include: 1) belief in the supernatural; 2) the exegete must keep dispensational distinctions clear in his interpretation of apocalyptic visions; 3) the interpreter should have a working knowledge of the basic eschatological framework and message of Old Testament apocalyptic literature; 4) the premillennial system

is alone satisfactory to interpret the eschatological portions of this genre; 5) the eschatology of apocalyptic literature is not something necessarily new; 6) apocalyptic eschatology has a broader outlook than prophecy in general with regard to the scope of eschatology; 7) apocalyptic visions concentrate on the future end times; 8) God is sovereign and dete-rmin-istic in His execution of history; 9) a biblical dualism should form a mental background in which the exegete interprets apocalyptic literature; 10) the emphasis of the prophecies of apocalyptic literature is more nationalistic than individualistic; 11) a purpose of apocalyptic literature is to reveal that all unfulfilled prophecy will be fulfilled; 12) a principle of an hiatus in prophetic passages is sometimes true in apocalyptic visions; 13) double reference is employed in this genre; 14) social ethics are not characteristic of apocalyptic, but they are not altogether absent.

The last chapter of this dissertation treats the many general hermeneutics which apply to Old Testament apocalyptic literature, and which do not fall into one of the previous classifications or which apply to the literature in general. These principles consist of: 1) the use of literal or normal interpretation, unless there is proof to the contrary; 2) the interpreter should avoid any and all means of speculation in interpreting apocalyptic literature; 3) the interpreter should seek to be consistent in his method and procedure of interpretation; 4) the student of this genre should not approach it with any preconceived ideas as to the meaning of the given passage; 5) truth does not constitute correctness in interpreting apocalyptic literature; 6) the exegete must employ all principles of textual criticism, grammar, and syntax in his interpretation of apocalyptic literature; 7) the context, both immediate and remote, must be considered; 8) all mythological and paganistic influences should be omitted in the interpretation of Old Testament apocalyptic literature; only those cultural institutions from the milieu of Babylon and Persia. are permitted in the interpretation of this genre; 9) extra-biblical apocalypses have very little to offer in the interpretation of Old Testament apocalyptic Literature; 10) the student should never accept everything a commentator says without first investigating the validity of the statement for himself; and he must examine past interpretations in the light of recent scholarship; and 11) the interpreter should employ past history from the revelation of the apocalyptic vision to the present day to help interpret this genre, but he must not think that he is the first one who is able to interpret the literature because of history, nor should he speculate some interpretation from his contemporary political history or from what he thinks will occur in the future.

The writer is aware that this dissertation is only one step toward a better understanding of Old Testament apocalyptic literature, and that it by no means exhausts the subject. It is hoped that the reader will more thoroughly understand the nature and corpus of apocalyptic literature, and that the hermeneutical principles contained herein will be a

source of help in his interpretation of Old Testament apocalyptic literature.

PRINCIPLES FOR INTERPRETING NARRATIVES
From ***How To Read The Bible For All Its Worth***
by Gordon Fee and Douglas Stuart

But first, the following ten principles should help you to avoid obvious errors in interpretation whenever you seek to exegete these and other stories.

1. An Old Testament narrative usually does not directly teach a doctrine.

2. An Old Testament narrative usually illustrates a doctrine or doctrines taught propositionally elsewhere.

3. Narratives record what happened--not necessarily what should have happened or what ought to happen every time. Therefore, not every narrative has an individual identifiable moral of the story.

4. What people do in narratives is not necessarily a good example for us. Frequently, it is just the opposite.

5. Most of the characters in Old Testament narratives are far from perfect and their actions are, too.

6. We are not always told at the end of a narrative whether what happened was good or bad. We are expected to be able to judge that on the basis of what God has taught us directly and categorically elsewhere in the Scripture.

7. All narratives are selective and incomplete. Not all the relevant details are always given (cf. John 21:25). What does appear in the narrative is everything that the inspired author thought important for us to know.

8. Narratives are not written to answer all our theological questions. They have particular, specific limited purposes and deal with certain issues, leaving others to be dealt with elsewhere, in other ways.

9. Narratives may teach either explicitly (by clearly stating something) or implicitly (by clearly implying something without actually stating it).

10. In the final analysis, God is the hero of all biblical narratives.

PRINCIPLES FOR INTERPRETING PROPHECY

1. Follow the normal hermeneutic of historical-grammatical-rhetorical interpretation. The historical element means that the cultural background and circumstances of the prophets are considered. The grammatical element means (a) that words are taken in their normal sense unless it is evident that a figure of speech or symbol is used, and (b) that words are considered in the light of their immediate and broad context. The rhetorical element considers the special features of apocalyptic and prophetic genres and considers the place of figurative and symbolic language.

2. Compare parallel passages, and fit all prophetic passages together in a unified whole. An understanding of the Book of Revelation, for example, is aided by an understanding of the Book of Daniel.

3. Recognize the principle of "foreshortening" or perspective, in which events separated by many years are seen together (e.g., Isaiah 9:6-8; 61:1-2).

4. Recognize the several themes of both fulfilled and unfulfilled prophecy.

5. Follow consistency in interpreting prophecy.

6. Determine if the predictions are conditional or unconditional.

7. Determine if the predictions are fulfilled or unfulfilled.

THE USE OF THE OLD TESTAMENT IN THE NEW TESTAMENT

I. THE EXTENT OF NEW TESTAMENT QUOTATIONS OF AND ALLUSIONS TO THE OLD TESTAMENT

A. The Facts

"A very conservative count lists 295 separate quotations: 224 direct citations prefixed by an introductory formula; 7 additional cases where 'and' connects a second quotation to the one previously identified as such; 19 passages where a paraphrase or summary rather that a definite citation follows an introductory formula (e.g., Matt. 2:23); and 45 quotations where the length (e.g., 1 Peter 3:10-12) or the specificity (e.g., Matt. 27:46) makes it entirely clear that a reference to the OT is intended. Since many quotations are fairly extended, these 295 actually occupy some 352 verses of the NT. Two hundred and seventy-eight different verses of the OT are cited (some of them several times): 94 from the Law, 99 from the Prophets, and 85 from the Writings."

"As soon as allusions as well as direct quotations are included, the count rises sharply. Toy lists 613 instances, Shires, 1,604, Dittmar, 1,640, Heuhn yields a count of 4,105" (Roger Nicole, "The Old Testament in the New Testament," in ***The Expositor's Bible Commentary***, ed. Frank E. Gaebelein [Grand Rapids: Zondervan Publishing House, 1979], 1: 617).

B. The Implications

1.

2.

3.

4.

II. KINDS OF NEW TESTAMENT USAGES OF THE OLD TESTAMENT

A. Intentional Quotations

1. With introductory formulas

2. Without introductory formulas

B. Allusions

1. Intentional

2. Unintentional

III. THE WORDING OF THE NEW TESTAMENT QUOTATIONS OF THE OLD

A. Introductory Formulas

"That it might be fulfilled," "it is written," "the Scripture says," "have you not read," etc., are the ways most direct quotations are introduced. The first is used most often by Matthew, John, and Paul.

B. Combinations of Passages Cited

"Combined quotations of two or more texts appear frequently in a variety of forms: a chain of passages (Romans 15:9-12), a commentary pattern (John 12:38-40; Romans 9-11) and composite or merged citations (Romans 3:10-18; II Corinthians 6:16-18). With the exception of the last type these patterns were commonly employed in Judaism. They serve to develop a theme and perhaps exemplify the principle in Dt. 19:15 that two witnesses establish a matter. Sometimes (Romans 10:18-21), in the fashion of the rabbis, they bring together citations from the Law, the Prophets and the Writings. Such combinations usually were formed in conjunction with catchwords important for the theme (e.g. "stone," "chosen" in I Peter 2:6-9)" (E. Earle Ellis, "How the New Testament Uses the Old," in ***New Testament Interpretation***, ed. I. Howard Marshall [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977], pp. 200-201).

Other examples are Mark 1:2-3 (quoting Malachi 3:1 and Isaiah 40:3); Romans 11:8 (quoting Isaiah 29:10 and Deut. 29:4); II Corinthians 6:16-18 (quoting Ezekiel 32:27; Leviticus 26:11-12; Isaiah 52:11-12; Ezekiel 20:34; and II Samuel 7:14).

C. Variations in the Wording

Sometimes the Hebrew text is quoted, sometimes the Septuagint is quoted, and other times neither the Hebrew nor the Greek is quoted exactly and instead the sense of a passage is given. Examples of the latter are these: Romans 15:12 (cf. Isaiah 11:10); 1 Corinthians 1:31 (cf. Jeremiah 9:24); I Corinthians 2:9 (cf. Isaiah 64:4). (Other times, however, the argument depends on the very terms used, as in Galatians 3:16 [cf. Genesis 22:18] and I Corinthians 15:45 [cf. Genesis 2:7]).

IV. PROBLEMS IN NEW TESTAMENT QUOTATIONS OF THE OLD

A. Does the apparent freedom in the way the New Testament writers cite the Old Testament mitigate against the doctrine of verbal inspiration? Doesn't the New Testament writer have to quote O.T. passage word for word to keep with the doctrine of verbal inspiration?

1. Holy Spirit (author) has right to refine, expand using different words.
2. Languages differences.
3. LXX usage.

4. Different emphases.
5. To illustrate a point or to use for rhetorical device.
6. Paraphrase: Ephesians 6:2,3 variation of Exodus 20:12. 9 out of 10 commandments variations due to different audiences from Israel to church.
7. New Testament writers did not have quotation markings in the Old Testament.

B. Does the apparent "reinterpretation" of certain Old Testament passages by New Testament writers mean they have flouted the laws of normal, literal interpretation? And if they did not use the Old Testament in the normal historical-grammatical-rhetorical method of interpretation, why should we?

For example, why would Paul in I Corinthians 9:9 quote Deuteronomy 25:4 (which refers to the "rights" of oxen) as if it related to the rights of humans? Did he misunderstand the text? Or if he did not misunderstand it, did he misconstrue it? Did he use a non literal hermeneutic?

C. Does "fulfill" always mean the realization of predictive prophecy?

1. In what sense, for example, does Matthew 2:16-18 fulfill Jeremiah 31:15? Did Jeremiah prophesy knowingly about Herod's slaughtering of Bethlehem's babies?

2. In what sense does Matthew 13:34-35 fulfill Psalm 78:2? Was Asaph knowingly prophesying about Christ's speaking in parables?

3. In what sense can Matthew 2:15 ("Out of Egypt did I call My son") be fulfilling of Hosea 11:1? The Matthew passage refers to Christ, and the Hosea passage refers to Israel. But did Hosea also have Christ in mind when he wrote Hosea 11:1? If so, how did he do so? And if not, did what he wrote imply more than what he fully understood?

V. WAYS THE NEW TESTAMENT QUOTES THE OLD. (The references under each category are only a few of the main examples.)

A. An O.T. PREDICTION is ACCOMPLISHED OR REALIZED in the N. T.

1. *Prophetic statements* Matthew 1:22-23; Isaiah 7:14 ("that it might be fulfilled") Christ was born of a virgin.

2. *Typological prefigurings* Romans 5:14 I Corinthians 5:7 Adam was a type of Christ. The Passover was a type of Christ.

3. *Predicted time element* Mark 1:15 "The time is fulfilled."

B. An O.T. PRINCIPLE is CONFIRMED OR AGREED TO in the N.T. (The N. T. incident is in agreement with the O. T. prophecy or principle, but it is not an actual fulfillment of it.)

1. Acts 15:15-18 and Amos 9:11-12 ("with this the words of the prophets agree") Accepting Gentiles into the church is in agreement with God's program for the future of Israel (but Acts 15 doesn't fulfill Amos 9).

2. Acts 2:16-21 and Joel 2:28-32 ("this is that") Hearing men speak with unlearned foreign languages is in agreement with God's program for the future of Israel at Christ's second coming (but Acts 2 doesn't fulfill Joel 2).

C. An O.T. PRINCIPLE OR TRUTH is ILLUSTRATED OR APPLIED in the N.T.

1.	Matthew 21:16	Psalm 8:2
2.	I Corinthians 1:19	Isaiah 29:14
3.	Romans 10:16	Isaiah 53:1
4.	Romans 9:15	Exodus 33:19
5.	I Peter 5:5	Proverbs 3:34

D. An O.T. PRINCIPLE OR TRUTH is SUMMARIZED in the N.T. (The essence of an O.T. concept is given in the N.T. without a word-for-word reproduction from any given passage.)

1. Matthew 2:23 ("that it might be fulfilled")
2. Matthew 5:33 ("the ancients were told")
3. Romans 8:4 ("that the requirement of the Law might be fulfilled")
4. Galatians 5:14; James 2:8 ("the whole Law is fulfilled in one word")

E. An O.T. WORDING is UTILIZED FOR EXPRESSION in the N.T. (The N.T. writer or other person apparently felt that using an O.T.. wording was the best way to express his point.)

1. Romans 10:8
2. Hebrews 13:6

F. An O.T. PASSAGE is ACKNOWLEDGED (OR CITED AS AUTHORITATIVE) in the N.T. (The N.T. writer or other person quoted an O.T. passage to point to its authority---Christ often did this---or acknowledge what was written.)

1. Matthew 4:6,7,10 ("it is written")
2. Acts 8:32-33

G. An O.T. SITUATION is REPEATED (AND "HEIGHTENED' OR ENLARGED IN THE N.T. (The O.T. AND N. T. passages refer to entirely different historical situations, but a parallel or analogy is seen by the N.T. writer which apparently was not seen by the O.T. writer. The N.T.

situation is "heightening" in the sense that it directly relates to Christ, whereas the O.T. situation did not directly relate to Christ.)

1. Matthew 2:17-18 (Bethlehem mourning for babies killed by Herod) ("it was fulfilled") and Jeremiah 31:15 (Judah mourning because of the Babylonian Captivity)

2. Matthew 13:35-36 (Jesus spoke in parables) ("that it might be fulfilled") and Psalm 78: 2 (Asaph the psalmist spoke in parables)

3. John 15:25 (Jesus was hated by His enemies) ("that the word may be fulfilled") and Psalm 35:19; 69:4 (David was hated by his enemies)

4. John 17:12 (Jesus was betrayed by Judas) ("that the Scripture might be fulfilled") and Psalm 41: 9 (David was betrayed by a close friend)

5. Romans 9:25-26 (Gentiles who aren't God's people will become so) ("He says also in Hosea") and Hosea 2:23; 1:10 (Israel to be restored to God)

In which of the above categories would you place these New Testament quotations of the Old Testament?

_____ Matthew 15:7-9 (Isaiah 29:13)

_____ Romans 10: 18 (Psalm 19 4)

_____ Galatians 5:14

_____ John 13:18 (Psalm 41:9)

_____ Matthew 11:10 (Malachi 1:3)

_____ Matthew 5:38-39 (Exodus 21:24)

_____ Acts 13:40-41 (Habakkuk 1:5)

_____ Hebrews 1:3 (Psalm 110:1)

_____ Acts 4:24 (Exodus 20:11).

VI. PROCEDURES FOR INTERPRETING NEW TESTAMENT QUOTATIONS OF THE OLD.

A. Investigate the New Testament context in which the quotation of or allusion to the Old Testament passage occurs.

B. Investigate the Old Testament context of the text to which the quotation or allusion refers. Be sure not to read back into the Old Testament a meaning for the original readers that is now known only by the New Testament revelation.

C. Note the differences, if any, between the Old Testament passage and its New Testament quotation.

D. Determine how the New Testament passage is using the Old Testament passage. Is it citing the Hebrew text or the Septuagint (LXX) or neither? Is it paraphrasing or using synonyms? Does it include an introductory formula? Which of the seven purposes seem to be used (accomplishing of a prediction, confirming of a principle, illustrating or applying a principle, summarizing a truth, merely utilizing the wording, acknowledging or citing, or repeating and enlarging a situation)?

E. Relate these conclusions to the interpretation of the New Testament passage.

UNIT FOUR:

THE WORLD IN FRONT OF THE TEXT

APPLICATION

PRINCIPLES OF APPLICATION

The purpose of this session is to work through some of the more generalized aspects of application when dealing with the texts of Scripture. I hope that it will also help you to think beyond your own personal walk with God and to think through how broadly the Scriptures apply to the world around us.

I. INTRODUCTION

A. Any given text is made up of both explicit and implicit sub-meanings which all come together to make up the "whole" or the "horizon" of the text. In other words, any given text has meanings and sub-meaning that belong to its horizon (the sense of the whole), and other meaning that are excluded by the sense of the text itself.

When one exegetes a text, he attempts to draw out both the explicit and the implicit implications that are contained within the horizon of the perceived meaning of the whole.

B. Every text has an "inner horizon" that is unchanging and which grounds and controls the meaning and sub-meanings of the text, and by which we can evaluate our inferences concerning possible meanings. (This is actually the process whereby we validate our controlling purpose statements.)

C. At the same time, every text has a constantly changing "outer horizon" in that its internal meaning is connected with an unlimited potential of other situations and significances. More specifically, it is this "outer horizon" that we look to when we attempt to apply the texts to specific situations today.

D. Thus Application might be defined as: *The Explication of the Significance of a Text's Horizon of Meanings to a Given Life or Ministry Situation.* (Note that I am making a difference between "significance and "meaning.")

Such an application may be either explicit ("Love one another"), or implicit (an implication or sub-meaning which might occur to us), but they are always consistent with the original meaning ("inner horizon") of the author.

As an example: Although never mentioned explicitly in any text, one may eliminate dancing from his/her personal life (even though that person may enjoy dancing and feel comfortable before God in doing so) due to the views of believers with whom one works based upon passages such as Romans 14 or I Corinthians 8-10, etc.

Application is always based upon shared qualities, characteristics, or traits between the "inner horizon" of a text's meaning and a situation connectable to its "outer horizon". (This is very similar to how biblical types (historical) and parables (non-historical) work: they illustrate how traits can be shared between situations that re, to one degree or another, analogous.)

E. After identifying the original meaning(s) of a passage which one wishes to

apply to life, a trans-historical, supra-cultural "principle" or verity should be articulated that identifies that to which shared traits between situations can be related.

II. CORRECT APPLICATION

A. Is to be derived from the meaning of the text and be a reflection of a proper principle derived from the text. What does the audience today and the text's audience have in common that can be shared as a principle?
B. Is sensitive to the cultural, historical, literary limitations given by the text.
C. Need not use dispensationalism as an escape hatch to avoid application (sometimes called "indirect application").
D. Should be both inward and outward in focus. (I, the church, the world.)
E. Must be clear to be effective.
F. Should be expounded with specific plans and actions.
G. Requires dependence on the Holy Spirit.

III. ELEMENTS NECESSARY WHEN TEACHING GOOD APPLICATION:

A. Theological base
B. Cognitive base---where many teachers and speakers stop.
C. Specific actions

IV. CATEGORIES TO THINK THROUGH:

A. Personal
B. Relational --"My God-given Responsibility to Others."
C. Personal/Institutional--"Person as a part of an Institution."
D. Institutional--"Institutions to one another or others or to God."
E. International--Governments and Nations to one another or before God.

****The potential outside of "Me and My God" is endless.

V. FINALLY: BE SPECIFIC. Consider recording what you see God showing you as valid applications.

A. If an attitude--commit to more or less of it, or wiping it out all together.

B. If an action, them commit to begin to do or to do it as soon as possible--or not doing it!

C. If you are teaching an application point review various possible areas of life to which it could be applied (home, work, attitudes, church, personal relations, family, kids, neighbors, to God, to sin, to Satan, etc.). Specifics are not normative, they are to be suggestive.

D. Do not forget to review as time progresses. Your primary objective is not to have something to speak about, but something to live.

Read: Ps 20:1-5.

STEPS TO PERSONAL APPLICATION OF THE WORD OF GOD

(Dr. Roy Zuck)

1. Have a receptive attitude toward the preaching and teaching of the Word. Ask the Lord to give an openness to the Scriptures (cf. Acts 16:14, "The Lord opened (Lydia's) heart to respond to the things spoken by Paul." and Ephesians 1:18, "I pray that the eyes of your heart may be enlightened").

2. During a message, lesson or personal Bible study be thinking of (and/or write down) one or more ways to apply the truth.

3. List areas of one's life where spiritual improvement is needed. Ask others to suggest (lovingly!) areas where one's life may be improved. Then as the Word is heard and studied, see if and how those passages relate to the area(s) of need.

4. Think of application in terms of relationships: one's relationship to God, to Satan, to others (at home, church, work, school) and to oneself.

5. Choose one course of action or attitudinal response from the several possibilities.

6. Make a firm decision to carry out the response. Make this decision a firm commitment between the individual and the Lord. This will help motivate one toward the doing.

7. Be personal. Use the first person singular pronouns ("I," "me," "my," "mine"), not plural pronouns ("we," "us," "our"). Application that remains in the "we" category is too general and impersonal.

8. Be specific.

   Application that is stated in general terms (such as "I should be more like Jesus" or "I should love my wife more") is inadequate and difficult to carry out. Try writing a sentence beginning with the words "I will . . ." followed by one of the ninety action verbs (or others) from the accompanying list. Henrichsen illustrates this kind of specific action for applying meekness from the life of Moses:

   I will memorize Numbers 12:3 and review it daily throughout the year.

   I will write "meek" on a card and tape it to the mirror in the bathroom, so that daily I will be reminded of my need to work on this. Each morning I will review Numbers 12:3 and pray about its application in my life for that day.

   I will share this need with my spouse and with [a friend]. who knows me well. Once a month I will talk over my progress with them and ask for a frank evaluation.

9. Have a deadline for completing the application, and work toward it.

10. Review the progress. The day after the deadline for completing as action/response, evaluate the progress made and if necessary write the dame, a revised or an entirely different course of action for another date.

11. Pray for the enabling of the Holy Spirit to incarnate God's truth in one's life.

Ninety Verbs That Help Lead Scriptural Applications into Specific Action

Accept	Admit	Analyze	Ask	Ask myself
Avoid	Be sensitive	Be willing	Build	Buy
Choose	Claim	Collect	Commit	Compliment
Comply	Confess	Control	Count	Create
Decide	Develop	Direct	Discourse	Do
Eliminate	Encourage	Enjoy	Evaluate	Exemplify
Experiment	Find	Follow	Give	Go
Guard	Help	Invite	Isolate	Keep
List	Listen	Look for	Look up	Love
Meet with	Memorize	Organize	Plan out	Praise
Pray about	Pray to	Pray with	Prefer	Pursue
Read	Realize	Record	Rejoice	Repair
Respond	Sacrifice	Save	Schedule	Select
Send	Share	Show	Sing	Spend time
Stay away	Stop	Study	Substitute	Take
Talk with	Teach	Telephone	Thank	Think about
Value	Visit	Wait	Wake up	Walk
Watch	Witness	Work on	Write down	Write to

OVERALL EVALUATIONS

I. GENERAL

A. The allegorical: Neglects the literal and in some cases ignores the literal.

B. The dogmatic: Church authority which denies the individual.

C. The rationalistic: Neglects the supernatural.

D. The subjective: Neglects the objective: from Neo-Orthodoxy to Pietists.

II. SPECIFIC

A. Men are influenced by the philosophies, religious climates of their times, and even geography.

B. And yet we have a rich heritage of extensive studies in the Scriptures over many centuries.

C. Certain questions in hermeneutics keep recurring.

1. Should the Bible be taken literally or otherwise? And how do we know which approach is correct?

2. What is the proper relationship of the O.T. and the N.T.?

3. How do we understand irrational accounts and/or discrepancies?

4. To what extant should the background, and form of a text influence its interpretation?

5. How should we understand the relevance of the Bible for our own souls today?

6. What is the role of the Holy Spirit and of faith in interpreting the Scriptures?

D. Many strands of thought regarding the Bible still exist today.

1. Horoscope Approach (Magical Approach)

   It overemphasizes deeper to exclusion of objective approach. Tends to replace Bible truth with "superficial."

2. Sherlock Holmes Approach

3. Hammer Approach

   Belief based upon fear.

4. Scissors Approach

   Cut out what you do not like (Thomas Jefferson Bible).

   a. Sets man's reason above God's revelation.

   b. Robs God of His supernatural status.

   c. Robs God of His authority.

5. Sign Post Approach

   The Bible points to revelation but is not revelation itself.

6. Snake Approach

   Wooden literalism which leaves no room for figurative language.

7. Evangelical Orthodoxy

E. Many issues in hermeneutics are yet unresolved.

1. What is the relationship of the Old Testament to the New Testament? How did New Testament writers use the Old Testament?

2. Is typology legitimate?

3. Can a passage have multiple meanings?

4. How do we determine the intent of the biblical authors? Did they write more than they understood?

5. How do we know which of several possible interpretations is correct?

THE CREATIVE USE OF THE PARAPHRASE

I. INTRODUCTION

A. Communication is one of the most delicate and difficult tasks to confront the human mind.

B. Communication involves the process of bridging thought patterns, cultural differences, time, etc.

C. Communication demands correlation - the primary means of jumping the gap.

D. Communication necessitates a creative idiom of expression.

II. DEFINITION

"para - phrase" - Greek - "to tell the same thing in different words" A restatement of a text, passage, or work giving the meaning in another form.

III. PRINCIPLES

INVOLVES

A. A intensified study of a passage to secure an accurate and valid interpritation.

B. Stretching your creative imagination

Imagine yourself as:

1. the author/speaker e.g. Paul at Corinth

2. the recipient e.g. Philemon

3. the one being described e.g. the Paralytic

C. Record all the feelings or impressions that come to your mind as you relive this experience.

weariness, excitement, despair, frustration, helplessness, problems, etc.

D. Combine the results into a first person account of the person(s) in this experience.

1. let's suppose the disciple kept a diary

2. record how he felt before, during and after the experience

E. Devise a modern or twentieth century parallel for the situation. - translate the deep, underlying truth into a modern idiom

update the passage so that it is not ancient history

F. Decide upon a particular slant.

e.g. as an educator, lawyer, doctor, impartial observer, etc.

G. Gear the presentation to the group to whom you desire to communicate.

children, youth, adults, business men, medical doctors, women, etc.

H. Employ a variety of forms - Experiment!

Possibilities:

drama
monologue
dialogue
cartoons
poetry/free verse
folk song/musical form
story
T.V./radio newscast
you name it/you create it!

"Care should be taken, not that the listener ***may*** *understand, but that he* ***must*** *understand."* Quintilian

Dr. Stephen R. Lewis
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SYNTHETIC BIBLE STUDY

(Dr. Elliot Johnson)

I. DEFINITION OF SYNTHETIC BIBLE STUDY

The principle aim of the Pastor as an equipper is to develop a framework of understanding of Bible content. Such a framework includes certain important corollaries. One is that an understanding includes application. Another corollary is that a framework of understanding includes the skills in personal study necessary to interact with and develop that framework in accuracy and fullness of detail. These two corollaries were the principle focus of the Inductive Bible Study Methods. It is now our desire to help you develop a strategy in your Bible Study within which those skills may continue to be used to construct a framework of understanding. It is the aim of this paper to lay out this strategy.

A strategy is a plan of study. It would include a goal and means of reaching that goal. The goal of interpretation is the author's intended meaning. By so defining the goal, we recognize the determining influence of the Author in originating the message and expressing it through human authors. As such, meaning is determined by the author's chosen expression in the text.

With that goal identified, Traina (***Methodical Bible Study***) discusses means of reaching the goal. This includes attentive and directed observation of the inspired text. The crucial link between gaining such an awareness of interpretation are questions addressed to the textual data:

What is the author's message?	MESSAGE
Why is the author writing?	GOAL AND DESIGN

James M. Gray has introduced an approach to answering these questions. (***How to Master the English Bible***) He writes, "there is a sense in which the Bible must be mastered before it can be studied and it is the failure to see this which accounts for other failures on the part of many earnest would-be Bible students. I suppose it is something like a farm; for although never a farmer myself, I have always imagined a farmer should know his farm before he attempted to work it. How much upland and how much lowland? How much wood and how much pasture? Where should the orchard be laid out? where plant my corn, oats, and potatoes? What plot is to be seeded down to grass? when he has mastered his farm he begins to get ready for results from it?" (p. 9)

Such a mastering of the Bible is the focus of synthetic study. It is then followed by analysis in detail of each part of the book in the questions. Synthesis answers them from the perspective of considering all the author has written as a whole. Analysis then answers the questions in particular in the framework of considering the author's writing as a whole.

Such a strategy of synthesis followed by analysis and followed by synthesis is being recognized as basic to understanding in general. There is a growing consensus in many disciplines that interpretation is of the same fundamental character in all our cognitive processes. "What Heidegger called the priority of pre-understanding is described by developmental psychologists as the primacy of the schema; by Gombrick, in art history, as the primacy of the genre; by cognitive

theorists (particularly those concerned with scientific knowledge) as the primacy of the hypothesis." (Hirsch, ***The Aims of Interpretation***, p. 32). These all have in common the recognition of the primacy of some synthesis as a basis for one's understanding. Francis Schaeffer also recognized this in seeing the controlling role of the universal which grounds the particulars in their determinate meaning. These particulars have meaning in their own existence but also functional meaning in relation to other parts of the whole. It is this full dimensioned meaning which is involved in the author's intended meaning. Thus the initial construction of the author's intent is a synthetic construction of the whole of what the author has written.

This initial synthetic construction is called by E. D. Hirsch a corrigible schemata. He explains: "A schema sets up a range of predictions or expectations, which if fulfilled confirms the schema, but if not fulfilled causes us to revise it. That this making-matching, constructive-corrective process inheres in the reception of speech has now been demonstrated by psycholinguists." (Hirsch, p. 32). In the same fashion the synthetic construction anticipates a range of expectations in meaning. Analysis, then, of the particulars either amplifies and further clarifies the expectations or indicates a necessity to modify and change the synthesis. In this fashion synthesis and analysis constitute two sides of a full study of a text. It is a MAKING-MATCHING, CONSTRUCTIVE-CORRECTIVE process. J. I. Packer calls this process by the name of a hermeneutical spiral.

II. STRATEGY OF A SYNTHETIC BIBLE STUDY

A. Construction Of Structural Observation

1. Purpose of the observations -- to identify the formative/skeletal elements within a given book.

   These formative/skeletal elements constitute the framework of the book. It gives the book form and structure. Additional content merely amplifies, explains, illustrates or argues the central elements. In historical literature these formative elements may be characters, events, changes in historical processes.

2. Form of the presentation of study -- horizontal charts on a chapter-by-chapter and or paragraph/paragraph.

within each chapter	essential content in each chapter with structural markers in the form of conjunctions or time markers.
inter-paragraph	structural relations between chapters cause/effect; contrast/comparison, interchange, particular/general
intra-paragraph	unifying structural relations introduction/conclusion, pivot/climax, continuation/repetition, harmony, summarization.

3. Result of this study -- to form a conception of the fundamental elements involved in the varying unifying themes and general movement within the book as a whole.

A decision on the controlling unity within the book should not be made at this point. Rather the goal at this point must be the collection and recording of pertinent data. This formed conception of the data base will be the essential foundation for any future interpretive studies.

B. Construction Of An Interpretive Synthesis Of The Whole

1. Purpose of the interpretive synthesis --To formulate a statement in the broadest sense of the author's unifying meaning.

After the data has been collected, the interpretation of the data follows. In the interpretive synthesis, the broadest conception of the author's intended meaning is the point of consideration. Clearly, authors express more than one subject and have more than one purpose. It is the one subject and purpose which unifies all other elements. Varying sub-themes and sub-purposes support and develop the unifying meaning. These are subsumed by the whole.

It is also clear that many messages are communicated within a book. There are varied subjects, characters, and conflicts developed in the book. But if there is unity, then one subject identifies the relationship between the many subjects. There is also one message which synthesizes and relates the many messages. It is this sense of the whole which we seek to construct.

2. Form of synthesis statement

The link between what is seen in the text and the interpretation of these observations in questions. The first questions unlock the perspective from which the author speaks. It seeks to probe the overall data of the text for clues to the author's single meaning in the whole text.

The central questions are:

What is the author saying? MESSAGE

Why does the author speak? GOAL AND DESIGN

The MESSAGE is composed of two component parts:

SUBJECT	What does he talk about?
COMPLEMENT	What does he say? (about the subject)

These two questions address two of the three central components which define verbal meaning. The statement of the SUBJECT may be simple if the unity is singular. It may be complex if the unity involves a subordination of certain distinct but related themes. (example: I Samuel - [simple subject] King Saul or [complex subject] King Saul who falls before David) The statement of the

COMPLEMENT states the judgment that the author expressed concerning the subject. This is actually the central component in the affirmation of the MESSAGE. The judgment may be theoretical stating something about the nature of the subject (indicated by a verb in the indicative). Of the judgment may be practical statement about the use of outworking of the subject (indicated by a verb, ought or the imperative mood).

The GOAL & Interpretation concerns what the author seeks to do with what he says. The answer to the question, Why does the author speak?, concerns what the author is doing. That issue can be seen in the following components:

a. GOAL: What changes does the author seek to effect in lives of his audience? While this is not a part of the verbal meaning, it does influence the expression of the message. Thus it is important to identify the goal. This may also be called the effective purpose.

b. DESIGN: What is the Author's/author's strategy in expressing the message? The strategy of expressing the message can be seen from two distinct points of view:

(1) Divine Author's Design: This design is a shared component of verbal meaning in the biblical canon. The canon has the common purpose to reveal God. The message can be seen from this focus on God which is the design in expressing the message from God's point of view.

(2) Human author's design: This design is unique to each book as expressed in the literary genre. It is the human means by which the divine design is expressed.

The design of expression may also be called the expressive purpose.

3. Result of the statement of the synthesis -- To restate the Author's/author's meaning in a true synthetic fashion.

The interpretive synthesis now constructed has the effect of determining or constituting the meaning of each part within the whole. As a check of the accuracy of this construction, the meaning assigned for each part must be matched with the content in the book in the form of an interpretive outline.

C. Construction Of An Interpretive Synthetic Outline

1. Purpose of the synthetic outline

To specify the implications of the synthesis in an interpretive outline of the major divisions of the book matching the content with the

interpretive synthesis.

An interpretive outline of the book is not the same as a descriptive outline. A descriptive outline merely describes the content in the sections of the book. An interpretive outline, on the other hand, reflects the interpretive concept of the unity in the book as it interprets the content of each section. That content must be matched with the interpretation and fit into the whole. If it does not fit, then the synthesis must be changed.

2. Statement of the outline

At this stage in study, it is most helpful to focus on the development of the human author's DESIGN, the EXPRESSIVE PURPOSE throughout the book. The overall expressive purpose comprehends a strategy in the development of the message of the book. Thus each major section in the book will reflect the role of that section in the overall development. The purpose of that section serves as a means of the overall development of purpose. Thus it may be stated in the form of a purpose as an infinitive, to (verbal) when the section is viewed as a unit. It may also be stated in the form of a means, by (verbal) when the section is viewed as a part of an overall development of purpose.

In the statement of the Design it would complete the following statement; the author's literary design is. . . A paragraph should accompany the statement explaining the choices involved in the statement as it reflects the textual content of the section. Any textual clues supporting your interpretive statement should be included.

3. Result of the study

To frame the meaning of the book within the limits of the author's intended expression.

This framework is the statement of the context within which future analysis will take place. Analysis is preferable to be done in the original language. This analysis is both influenced by the synthesis but also exerts a corrective influence on remolding the synthesis.

III. CONCLUSION: RELATION OF STUDENT STUDY TO CLASS-ROOM LECTURE

The classroom strategy will not follow the student strategy exactly. The following is the order in the classroom:

A. Construction Of Structural Observation

These observations will have the benefit of only general synthesis.

B. Construction Of Selected Analytical Observation/ Interpretation

Without formulating an interpretive synthesis at this point, further analytic

observations will be made. Interpretation of the parts as parts will also be included in this rather lengthy section. In so doing, the ultimate interpretive synthesis will have the benefit of more extensive observation of the particulars. But such study as is included in this section is not to be considered as final nor exhaustive.

C. Construction Of An Interpretive Synthesis And Out-Line

This final formulation is the goal of this study. The increased time spent in observation will improve the quality of this initial interpretive construction. But one does not have unlimited time for observation. However, the more thorough the observation, the better potential for the construction of interpretation.

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THE PROCESS OF DEVELOPING A BIBLICAL THEOLOGY

I. COMPARISON OF BIBLICAL THEOLOGY WITH SYSTEMATICS (Dogmatics)

A. Systematic Theology

A science which follows a humanly devised scheme or order of development and which purports to incorporate into its system all the truth about God and his universe from any and every source. (Chafer 1:5)

B. Biblical Theology

A study utilizing the text of scripture which is historical-theological in nature. It attempts to discover and describe what the text meant as well as what it means. It attempts to draw out universal theological principles. The biblical theologian draws his categories from the biblical text itself and not from an outside system.

II. STEPS IN ACHIEVING A BIBLICAL THEOLOGY

A. Carefully read/translate the entire book being handled.

This should be done with special attention given to the theological import of the book. The book should be read through at one sitting several times.

B. Identify the purpose of the book.

Note how the purpose may help in ones quest for the theology of the book.

C. Note the structure of the book to see if it contributes to the understanding of the theology.

D. Identify the major categories which either through repetition or unique importance surface as being critical to the theology of the book.

E. Identify other themes and attempt to categorize those which are dominant and which regulate the lesser ones.

Note: The bulk of your work will be in areas D and E. This is how you get at the theology of a particular author. Remember to use the terms that the author uses. Do not be tied to terminology from an outside system.

Remember to place your emphasis where the author placed his emphasis. Spend the most time with the themes that the author emphasized the most. For example, when working on Matthew it is imperative that one spend much of the paper dealing with Matthew's theology of the kingdom.

This process is not the same as one which is used to develop an argument of the book. An argument is the literary development of the book which gets across the purpose of the author. This process is to find the theology of the

author which underlies all that he has written in the book. Not all of the author's theological beliefs will necessarily be included in a particular book. However, one must discover the theology which is there.

One must see the material as the author presents it. It may mean that the biblical theologian must at times be more analytical than synthetic in the approach to the biblical data. Neat, compartmentalized theological statements are not nearly as useful as statements which truly reflect the intent of the author. Be careful not to make it a study of 20th century theology following the categories of western thought.

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SERMON STRUCTURES

Simple Deductive

INTRODUCTION

1.

2 .

3. A statement of the Main Idea

I. A STATEMENT COVERING THE WHOLE TEXT

A. A statement covering the 1st movement of the text

B. A statement covering the 2nd movement of the text

C. A statement covering the 3rd movement of the text

II. AN APPLICATION OF THE WHOLE MAIN-IDEA

A. An application of the M.I. to one area of life

B. An application of the M.I. to another area of life

OR

II. AN APPLICATION OF THE MAIN IDEA (Rather than doing this, it would be better to go to a cyclical pattern)

A. An application of the 1st part of the Idea

B. An application of the 2nd part of the Idea

C. An application of the 3rd part of the Idea

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Simple Inductive

INTRODUCTION

1

2.

3. A statement orienting to the subject

I. (The understood statement of the whole text, toward which the subpoints are

building)

A. A statement covering the 1st movement of the text

B. A statement covering the 2nd movement of the text

C. A statement covering the 3rd movement of the text

II. A STATEMENT OF THE MAIN IDEA

A. An application of the M.I. to one area of life

B. An application of the M.I. to another area of life

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Cyclical Inductive

INTRODUCTION

1.

2.

3. A statement orienting to the subject or the 1st main point

I. A STATEMENT COVERING PART OF THE IDEA

A. A statement covering the 1st movement of the text

B. An application of this movement

II. A STATEMENT COVERING THE NEXT PART OF THE IDEA

A. A statement covering the 2nd movement of the text

B. An application of this next movement

III. A STATEMENT ADDING THE FINAL PART OF THE IDEA SO AS TO COMPLETE THE WHOLE MAIN IDEA

A. A statement covering the final movement of the text

B. An application of this final movement or the whole M.I.