

2017

Hermeneutics

Getting the Most out of Your
Study of the Bible



Part of the 'in a Night' Series by

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C O N T E N T S



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ROOTED AND BUILT UP, STRENGTHENED AND THANKFUL

HERMENEUTICS

Getting the most out of your study of the Bible



UNIT 1: INTRODUCTION

- **What to expect:**

- An overview of the process and steps used in the interpretation and practical application of the Bible:
 - **Establishing** the Text
 - **Observing** the Text
 - **Interpreting** the Text
 - **Applying** the Text
- A brief treatment on:
 - The Inspiration and Authority of Scripture
 - Textual Criticism: The study of ancient manuscripts to determine the authentic text of the Bible
 - The various translations available to use in studying the Bible
- A launching point to further study on:
 - The Collection, Transmission, and Preservation of the Bible
 - The Importance of Biblical languages
 - The Inspiration, Inerrancy, and Infallibility of Scripture
 - The Reliability of the Bible

- **Why should we study the Bible?**

- Howard Hendricks offers 3 benefits:
 - The Bible is essential to Spiritual **Growth**
 - 1 Peter 2:2.
Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation
 - The Bible is essential to Spiritual **Maturity**
 - Hebrews 5:11-14.
¹¹About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹²For though by this time you ought to be teachers, you need

someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

- The Bible is essential to Spiritual **Effectiveness**
 - 2 Timothy 3:16-17.

¹⁶All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷that the man of God may be complete, equipped for every good work.
 - Profitable for:
 - Teaching
 - Reproof (conviction)
 - Correction
 - Training in Righteousness
- The Bible colorfully describes itself in different ways that conveys its purpose in our lives:
 - The Bible is a tool intended to change our lives:
 - A Fire and A Hammer (Jeremiah 23:29)

Is not my word like fire, declares the Lord, and like a hammer that breaks rock in pieces.
 - A Sword (Ephesians 6:17)

and take the helmet of salvation, and the sword of the Spirit, which is the Word of God.
 - A Scalpel (Hebrews 4:12)

For the Word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and marrow, and discerning the thoughts and intentions of the heart.
 - John Piper:

“God gave us the Bible not just to inform our minds, but to transform our hearts.”

- The Bible is nourishing food because of the strength it imparts:

- Milk (1 Peter 2:2)

Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation.

- Water (Isaiah 55:10-11)

For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

- Meat (Hebrews 5:12-13)

¹³for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

- **Why Don't We Study the Bible?**

- The Bible is confusing and hard to understand
- I used to read the Bible, and it made me feel good, but after awhile, it didn't have the same impact so I gave up
- I am not sure what or how to read the Bible
- I rely on my pastor and other leaders to explain it to me
- I feel guilty when I read it
- I don't have time to read it
- I am too lazy to read it. Lack of interest
- I doubt the reliability of the Bible. It isn't trustworthy
- There are so many contradictions, myths, half-truths
- I don't agree with some of the things that Bible says
- The Bible is outdated
- The Bible is boring to me
- The Bible is not relevant to my life


- **How Should We Study the Bible**

- Study the Bible **Prayerfully**.
 - We NEVER study the Bible alone.
- Study the Bible **Humbly**.
 - Do you really want to know Him?
- Study the Bible **Carefully**.
 - We want to understand the text rightly.
- Study the Bible **Joyfully**.
 - Bible study involves the thrill of personal discovery.
- Study the Bible **Simply**.
 - You, the Bible, and the Holy Spirit...
 - If you can read, you can study.
- Study the Bible **Confidently**.
 - The Holy Spirit is in you to enable you to do this!
- Study the Bible **Consistently**.
 - We need to be equipped to study every text of every book.
- Study the Bible **Diligently**.
 - Learning to study the Bible will not happen overnight.
- Study the Bible **Intentionally**.
 - Always study with a notebook and pen/pencil in hand.
- Study the Bible **Personally**.
 - You will fall in love with the Author of the Book.
 - You will find true life under the authority of the Book.

- **Dangerous Approaches to Study of the Bible**

- The **Emotional** approach.
 - What **feels** right to me?
- The **Spiritual** approach.
 - What deep, hidden meaning is there for me?
- The **Pragmatic** approach.
 - What **works** best for me?
- The **Superficial** approach.
 - What does this **mean** to me?

The Definition of Hermeneutics?

- Definition: “The **Art** and **Science** of biblical interpretation”
 - It is a science in that there are methods, there are rules, there is a measure of objectivity, it is not just a science it is also an art in the sense that it is a skill that is learned.
- Derived from the Greek word ἑρμηνεύω (hermeneo) which means “to translate, interpret, or explain”
- Roy B Zuck:
 -  “The task of Bible interpreters is to seek to ascertain the meaning of Bible passages to their original hearers and readers and to determine how that meaning relates to readers today”
- Hermeneutics is taking a text and asking—what does this mean? Specifically, how am I as a contemporary person, hundreds of years removed from this utterance, supposed to read this ancient text? What is the bridge between that world and mine?
- Anthony C. Thiselton:
“Biblical Hermeneutics investigates how we read, understand, apply, and respond to biblical texts”
- It raises:
 - Biblical and theological questions: How does the New Testament use the Old Testament?
 - Philosophical questions: Should both the principles and practices of the early church to be followed today?
 - Literary questions: Should parables be taken literally? Should historical material be prescriptive or descriptive?
 - Social or cultural questions: Is the instruction cross-cultural in its application?
- Other related terms:
 - **Exegesis** (εξεγερμοι): “to lead out”.
Read out or pull out a meaning from the text
 - **Eisegesis** (εισηγεομοι): “to lead into”.
Reading a meaning into a text
- **Hermeneutics**: Concerned with the Principles of Interpretation
- **Exegesis**: Concerned with the Application of those Principles

The Need for Hermeneutics?

- Because the Bible is the very Word of God that we are trying to understand.

- The Bible is the Inspired Word of God

- Written by God, About God, for the Glory of God
- Verbal Plenary Inspiration
 - Nature: Verbal (The words)
 - Extent: Plenary (All, every word)
 - Process: Inspiration (God-breathed)
 - Product: Inerrant Bible No Errors
 - Value: Doctrine, Reproof, Correction, Instruction
 - Purpose: That the man of God might be mature
- Definition:



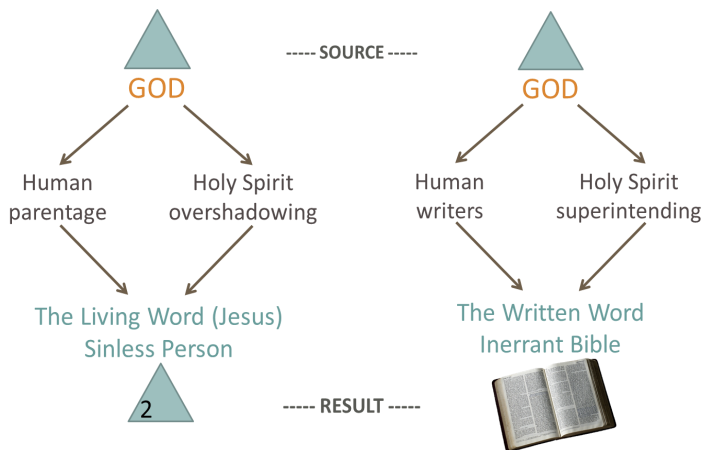
“God’s superintending of human authors so that using their own individual personalities, they composed and recorded without error His revelation to man in all the words of the original autographs”

- How did inspiration take place?
 - 1 Peter 1:20-21.
*²⁰ knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation.
²¹ For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*
 - 2 Timothy 3:16-17.
¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ⁷ that the man of God may be complete, equipped for every good work.
- The Result: The Inerrant Word of God
 - Charles Ryrie:
“Even if the errors are supposedly in ‘minor’ matters, any error opens the Bible to suspicion on

other points which may not be so 'minor.'
If inerrancy falls, other doctrines will fall too."

- Some Improper Views of Inspiration
 - Natural Inspiration: Like other works of literature. Nothing supernatural.
 - Partial Inspiration: Some parts of Scripture are inspired and others are not.
 - Degrees of Inspiration: Some parts are more inspired than others
 - Conceptual Inspiration: Only the thoughts or ideas are inspired
 - Dictational Inspiration: The writers passively recorded the words
- Some Implications of Inspiration:
 - Does not mean all parts of the Bible are equally important, but equally inspired
 - Refers to the original Hebrew/Greek manuscripts not the copies
 - Allows for the recording of falsehood
 - Does NOT permit teaching of historical or scientific falsehood
 - Does not disallow the writer's use of research or extra-biblical resources
 - Is limited to the writing of Scripture and not everything the author said or wrote
- Summary:
 - What is Inspired:
 - The Writing, not the writers
 - The Autographs: Not the Copies, Not the translations
 - As a Result: Need for Textual Criticism
 - How much is inspired: Every word
 - Millard J Erickson
"Jesus and the New Testament writers regarded every word, syllable, and punctuation mark of the Old Testament as significant"

- Inspiration Illustrated:



- The Bible is Authoritative

- Wayne Grudem:



“The Authority of Scripture means that all the words in Scripture are God’s words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God”

- The Bible is Authoritative concerning divine commands and principles regarding the way we ought to live.
- The Bible is an authoritative revelation of truths about God
- Basic truths about the Word of God:
 1. The Bible is the inerrant (without errors), infallible (incapable of error), inspired Word of God
 2. The Bible reveals God’s holy purpose, plan, and promise for mankind
 3. There is one continuous theme about sin, redemption, and salvation throughout the Bible
 4. Jesus Christ is the focus of the Bible. This is God’s story—not man’s
 5. It is exclusively the Word of God
 - The Book of Mormon claims to be the word of God
 - The Quran claims to be the word of God
 - The Bhagavad Gita claims to be the word of God

- What does this mean to us?
 - You cannot accept just part of the Bible as truth.
 - If you do not believe in all of the Bible, you will start substituting your own ideas or the ideas of others.
 - If you cannot trust the bible, your faith will not be strong.
 - Your salvation depends on its gospel message
 - Your peace, joy, and assurance depends on its eternal truth
 - Your spiritual growth depends on living by its principles
 - Your power to evangelize and defend its message depends on the confidence you have in it
- Because the Bible can be confusing to understand at times.
 - Graeme Goldsworthy: “The biblical texts were written in languages foreign to our own, and within cultures very different from our own”
 - Translation, Reading, Interpretation, and Proclamation all involve adaptation from the author’s world to the reader’s.
 - This process is called ‘Contextualization’.
 - This process involves overcoming several gaps:
 - Textual Gap: Make sure we have the right words
 - Language Gap: Different languages
 - Literary Gap: Different genres, idioms,
 - Cultural Gap: Different cultures (ANE vs Western)
 - Historical Gap: Different time
 - Intended Reader/Receiver Gap: Is it for us?
 - 2 Peter 3:15-18

¹⁵ And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, ¹⁶ as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. ¹⁷ You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own

stability. ¹⁸ But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

- Because without it the stakes are high.
 - Incorrect interpretation can lead to bad doctrine
 - Inaccurate interpretation can lead to improper application.
- Because we are commanded to study the Word

- Deuteronomy 6:4-8

⁴ "Hear, O Israel: The LORD our God, the LORD is one. ⁵ You shall love the LORD your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates

- 2 Timothy 2:15

Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.

- Acts 17:11

Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

- Because the goal is a Worthy one.

- John Piper:



“Our ultimate goal in reading the Bible is that God’s infinite worth and beauty would be exalted in the everlasting, white-hot worship of the blood-bought bride of Christ from every people, language, tribe, and nation and that we should aim to be transformed by it”

- Andrew David Naselli:

“Don’t miss the point of exegesis. It’s to know and worship God.”

- D.A. Carson:
 “The aim of thoughtful Christians, after all, is not so much to become masters of Scripture, but to be mastered by it, both for God’s glory and his people’s good.”

The End Result of Hermeneutics

- The end result of interpreting the Bible is to understand the message God has revealed to us.
 - General Revelation: (Also known as Natural Revelation)
 - What can be known about God through creation.
 - There is a type of revelation that is available to all men, regardless of their religious beliefs
 - Tells us there is a God who is divine and powerful but it is a limited knowledge.
 - Romans 1:18-20
¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹For what can be known about God is plain to them, because God has shown it to them. ²⁰For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.
 - Psalm 19:1-2
The heavens declare the glory of God, and the sky above proclaims his handiwork.² Day to day pours out speech, and night to night reveals knowledge.
 - Special Revelation: God has revealed himself and his purpose to man through his Word
 - God is not only there, but as Francis Schaeffer reminded us, He is not silent. He speaks and reveals Himself to us.
 - Hebrews 1:1-2
Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ²but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

- 2 Peter 1:3-8

³His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, ⁴by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. ⁵For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, ⁶and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, ⁷and godliness with brotherly affection, and brotherly affection with love. ⁸For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.

- God has conveyed His message to us through human authors.
 - The Dual Authorship of Scripture is the wonder of Inspiration
 - 1 Divine Author, Many Human Authors



- The Communicator = God
- The Communication = His Word
- The Agents of Communication = Human Authors
- The Recipients of the Communication = Human Beings
- The Illuminator of the Communication = The Holy Spirit

Conveying a Message:

- 3 Pieces:
 - **Author** (the encoder)
 - **The Text** (the code)
 - **Reader** (the decoder)
- If you have a text then Someone, Somewhere, Sometime wanted to communicate.
 - A Letter or email: who determines the meaning?

- How To Read A Love Letter

“A young man has just received his first love letter. He may read it three or four times, but he is just beginning. To read it as accurately as he would like would require several dictionaries and a good deal of close work with a few experts of etymology and philology. He will ponder over the exact shade of meaning of every word, every comma. And so he works his way through the letter, one moment perched blissfully on a cloud, the next moment huddled miserably behind an eight ball. It has started a hundred questions in his mind. He could quote it by heart. In fact, he will, to himself, for weeks to come.”



- Leads us to the Question: Can anyone read the message and decide for themselves what it means?

- Who Determines the Meaning of a text?

- 2 Primary Approaches:

- **Reader Response:** Meaning is determined by the reader or by a community of readers

- Meaning is now subjective, relative...no absolutes

- Example 1: 1 Timothy 2:11-14—Role of women in the church

¹¹ Let a woman learn quietly with all submissiveness. ¹²I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³For Adam was formed first, then Eve; ¹⁴and Adam was not deceived, but the woman was deceived and became a transgressor.

- Example 2: Bible Study—many meanings
“I think this passage means....Well it means this to me...Isn’t it wonderful how rich the Bible is that it can have all these meanings.”

- Example 3: Bible Study—misguided meaning

- Luke 15:8-10

⁸Or what woman, having ten silver coins,

if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? ⁹And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' ¹⁰Just so, I tell you, there is joy before the angels of God over one sinner who repents.

- One person: "houses in that day had no windows so it was probably hard to see"
- Another: "She had to sweep so it was probably pretty dirty...like the World."
- Still another: "So we are the coin when we backslide...and Jesus is the woman"
- A product of Post-Modern Relativism
- Questions:
 - **?** What if meanings are contradictory?
 - What if Paul walked in and said "This is what I meant..."
- **Authorial Intent:** Meaning is determined by the intention of the author.
 - A passage means what the author meant it to mean
 - What it meant when it was written is EXACTLY the same as what it means now.
 - Kevin Vanhoozer:
 - **“** : "the 'golden rule' of interpretation requires
: that we extend to any text or author the
: same courtesy that we would want others to
: extend to our statements and writings. This
: respect is not only due the human authors
: of Scripture but ultimately God himself who
: chose to reveal himself through the Bible by
: his Holy Spirit."
• **”**
- Illustrations:
 - Road signs (Stop signs, Speed Limits, Traffic Lights)
 - Civil and Criminal Laws

- The Bible is not open to various interpretation like Art or Music
- Meaning: the understanding that the author consciously willed to convey by the words used.
- Walter Kaiser:
 - “God’s meaning and revelatory-intention in any passage of Scripture may be accurately and confidently ascertained only by studying the verbal meanings of the divinely delegated and inspired human writers. No definition of interpretation could be more fundamental than this: To interpret we must in every case reproduce the sense the Scriptural writer intended for his own words. The first step in the interpretive process is to link only those ideas with the author’s language that he connected with them”
- As interpreters:
 - We do not create the meaning
 - We discover the meaning placed there by the author
- Margaret Köstenberger:
 - “The conclusion must be that authorial meaning is textual meaning, and the meaning of a given text is the meaning intended by its author. The reader’s role is largely passive, seeking as much as possible to discern the various textual clues for the original author’s intended meaning. Only after this approach has been applied is there a need for the reader to apply the text to her personal life.”
- ★ • Biblical Interpretation refers to the Meaning of a passage not the Application of it.
- Levels of Meaning: Is there always only one meaning?
 - 4 Levels of Old Testament Hebrew meaning:
 - Peshat: The plain, simple meaning of the text; understanding scripture in its natural, normal sense
 - Remez: This is the implied meaning of the text.

Peculiarities in the text are regarded as hinting at a deeper truth.

- Drash: Meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself.
- Sod: Meaning "hidden". This understanding is the hidden, secret or mystic meaning of a text.
- Alexandrian School: Emphasized multiple levels
 - Clement of Alexandria (155-220AD): taught that Scripture had a literal and a spiritual or hidden (allegorical) meaning
 - Origen: Scripture had a three-fold meaning: Literal, Spiritual, and Moral
- Antiochian School: More historical-literal
 - Theodore of Mopsuestia and John Chrysostom: Focus on the literal sense of the word. Strong emphasis on the single meaning of the text
- Middle Ages: interpreters believed in a four-fold meaning: Literal, Allegorical, Moral, and Eschatological
 - Example: The City of Jerusalem.
 - Literal: The physical city of Jerusalem.
 - Allegorically: Represents the Church of Christ.
 - Morally: Represents the human soul.
 - Anagogically or Eschatologically: Refers to the new heavenly Jerusalem.
 - This method often leads to wild speculations about the meaning of certain passages
- Reformation Period:
 - Emphasis on the return to historical approach to interpretation
 - Martin Luther on Allegorical approach:
 - "Origin's allegories are not worth so much dirt... allegories are empty speculations...the scum of Holy Scripture."
 - Allegories are awkward, absurd, invented, obsolete, loose rags."



- allegory “degenerates into a mere monkey game”
- “Allegory is a sort of beautiful harlot, who proves herself especially seductive to idle men”
- “the Holy Spirit is the all-simplest writer that is in heaven or earth; therefore his words can have no more than one simplest sense, which we call the scriptural or literal meaning.”

- Calvin:



: “Since it is almost his [the interpreter’s] only task
 : to unfold the mind of the writer whom he has
 : undertaken to expound, he misses his mark, or at
 : least strays outside his limits, by the extent to
 : which he leads his readers away from the
 : meaning of his author ...it is...presumptuous and
 : almost blasphemous to turn the meaning of
 : Scripture around without due care, as though it
 : were some game that we were playing.”

- What about dual meaning in Scripture?

- Prophetic—Near and Far meaning
- The Virgin Birth of Christ

- Isaiah 7:14

Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel

- Refers to the reign of King Ahaz of Judah as a sign that his adversaries would be defeated by Assyria before the promised child was a few years old..
- Over 700 hundred years later, Matthew quotes the verse as a fulfillment by Jesus
- Matthew 1:21-23:

²¹ She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” ²² All this took place to fulfill what the Lord had spoken by the prophet: ²³ “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us).

- The Year of the Lord's Favor

- Isaiah 61:1-2:

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn;

- Luke 4: 16-21:

¹⁶ And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. ¹⁷ And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, ¹⁸ "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord's favor." ²⁰ And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. ²¹ And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

- When Jesus reads this passage he stops short of the end of the passage. He leaves out the last part of verse 2 that speaks of the Day of Vengeance of our God. This is likely because judgment is the focus of his second coming and not his first.

- What about progressive revelation?

- Progressive revelation is the teaching that God has revealed Himself and His will through the Scriptures with an increasing clarity as more and more of the Scriptures were written.

- Hebrews 1:1-2:

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to

us by his Son, whom he appointed the heir of all things, through whom also he created the world.

- Psalm 78:1-4:

Give ear, O my people, to my teaching; incline your ears to the words of my mouth! ²I will open my mouth in a parable; I will utter dark sayings from of old, ³things that we have heard and known, that our fathers have told us. ⁴We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done.

- Matthew 13:17:

For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

- Romans 16:25-27:

²⁵Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages ²⁶but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— ²⁷to the only wise God be glory forevermore through Jesus Christ! Amen


- Progressive revelation means that we who live in the new covenant era are blessed to know more about God's plan and its outworking than those who lived under the old covenant.

- Probably the best example of progressive revelation is God's plan of redemption.

This was not revealed all at one time, but in stages.

- The sacrifices were given in order to teach the necessity of atonement for sin.
- The Passover was an object lesson showing God's power of deliverance from the enemies of God's people.
- This prepared the way for the full teaching of the atonement in the New Testament.

What role does the Holy Spirit play in helping us interpret the Scriptures?

- The Holy Spirit, παρακλητος (paracletos—Helper), is available to assist believers in ascertaining the correct meaning of the Bible's statements, commands, and questions.
 - John 14:26:
The Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.
- He is involved in the hermeneutical process because He is "the Spirit of truth" who "will guide... into all truth"
 - John 16:13:
When the Spirit of truth comes, he will guide you into all the truth
- Paul wrote, "We have... the Spirit who is from God, that we may understand what God has freely given us"
 - 1 Cor 2:12-14:
¹²Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. ¹³And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. ¹⁴he natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.
- Questions raised:
 -  If true learning comes by the Spirit's inner working, does this mean that one's understanding of Scripture is ultimately a subjective matter?
 - If a person senses the work of the Holy Spirit in his heart, does he automatically know the correct view of a Bible verse?
 - If the Spirit interprets the Word privately to individual believers, how can one determine the correct view among several conflicting interpretations?
 - If two people profess to be taught by the Spirit and have differing views on a passage or issue, which view is valid?

- Propositions concerning the role of the Holy Spirit in interpreting the Bible:

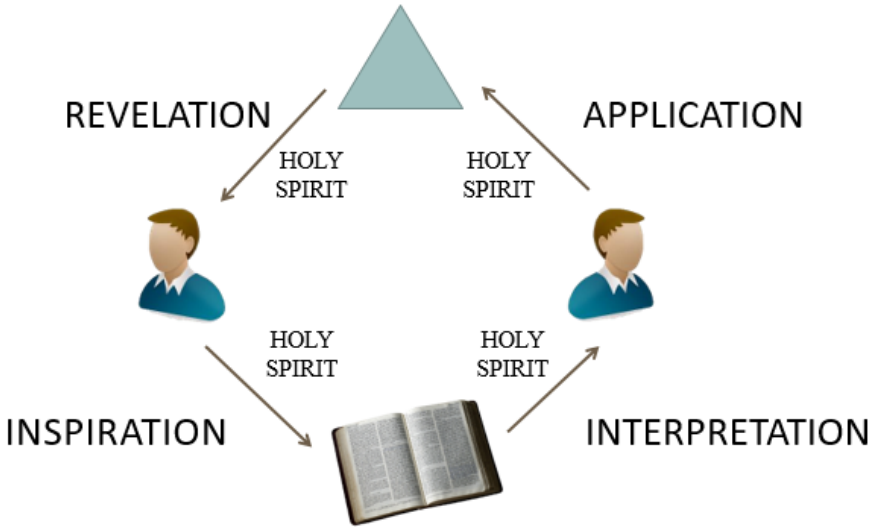
(Roy B Zuck: The Role of the Holy Spirit in Hermeneutics, Bibliotheca Sacra Volume 141, 1984)

- The Spirit's ministry in Bible interpretation does not mean He gives new revelation. His work is always through and in association with the written Word of God, not beyond it or in addition to it. The Holy Spirit and the Word operate together.
- The role of the Spirit in interpreting the Bible does not mean that one's interpretations are infallible.
- The role of the Holy Spirit in Bible interpretation means that the unregenerate do not welcome and apply God's truth, though they are able to comprehend many of its statements.
- The Holy Spirit's role in interpreting Scripture requires spiritual devotion on the part of the interpreter.
- The Holy Spirit in interpretation means that lack of spiritual preparedness hinders accurate interpretation.
- The role of the Spirit in interpretation is no substitute for diligent study.
- The Spirit's work in biblical interpretation does not rule out the use of study helps such as commentaries and Bible dictionaries.
- The ministry of the Holy Spirit in Bible interpretation does not mean interpreters can ignore common sense and logic.
- The Spirit's work in interpretation does not result in believers having a comprehensive and completely accurate understanding of the entire Scriptures.



- The Spirit **Inspired** the Word.
- The Spirit **Illuminates** the Word.
- The Spirit **Instructs** us in the Word.

- The Role of the Holy Spirit Illustrated:



The Perspicuity of Scripture

- The word perspicuity means “clarity”.
- Definition: “the central message of the Bible is clear and understandable and that the Bible itself can be properly interpreted in a normal, literal sense.”
- Westminster Confession:
 - “All things in Scripture are not alike plain in themselves, nor alike clear unto all. Yet, those things that are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or another, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.”
- The doctrine of the clarity (perspicuity) of Scripture affirms that it is able to be understood but
 - Not all at once
 - Not without effort
 - Not without ordinary means
 - Not without the reader’s willingness to obey it
 - Not without the help of the Holy Spirit

- Not without human misunderstanding
- Never completely.

Why are there so many different interpretations

- Some biblical texts are extremely difficult to interpret.
- Some times what appears at first to be different or conflicting interpretations of biblical texts are, actually different applications.
- Christians are influenced far more by their personal traditions, prejudices, and other influences than they are willing to acknowledge.
- Some times differences in interpretation are due to the fact that people know or suspect their personal view is incorrect but they simply don't like the alternative.
- Some times differences are due to a lack of training in biblical interpretation

Some Fallacies when Interpreting Scripture

- Preunderstanding fallacy: Believing you can interpret with complete objectivity, not recognizing that you have preunderstandings that influence your interpretation.
- Incidental fallacy: Reading incidental historical texts as prescriptive rather than descriptive.
- Obscurity fallacy: Building theology from obscure material
- Maverick fallacy: Believing that you don't need anyone but the Holy Spirit to interpret the text.

Some Principles for Interpreting the Bible

- Approach the Bible in prayer
- Read the Bible as a book that points to Jesus
- Meditate on the Bible
- Approach the Bible in faith and obedience
- Read the Bible in community

- Let Scripture interpret Scripture
 - The Bible does not contradict itself
 - Let clear passages help interpret more difficult ones
 - No Doctrine Should Be Built On A Single Verse
- Exegesis, not Eisegesis:
Read The Meaning Out of the Passage, Not Into It
- Take note of the biblical genre
- Take the text at face value
 - Interpret it in its normal or literal sense
 - Do not interpret it in a symbolic or allegorical way unless the context tells you that parables, symbols, or other figures of speech are being used.
- Be aware of the historical and cultural background
- Pay attention to context
- Single Meaning, Multiple Applications approach



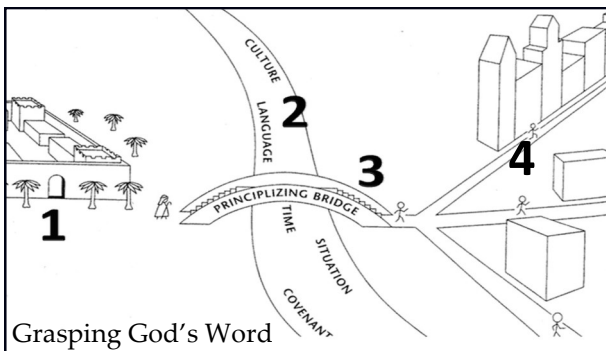
- Consider the Original Language
- Consider the Setting
- Consider the Original Audience

Example of how the Historical-Cultural, Grammatical, and Contextual approach affects our approach

- Historical-Cultural: Jonah's flight in Jonah 1:1-3, we should research the history of the Assyrians as related to Israel.
- Grammatically: When Paul writes of "our great God and Savior, Jesus Christ" in Titus 2:13, the rules of grammar state that 'God' and 'Savior' are parallel terms and they are both in apposition to Jesus Christ—in other words, Paul clearly calls Jesus "our great God."
- Contextually: Many puzzling statements in Ecclesiastes become clearer when kept in context—the book of Ecclesiastes is written from the earthly perspective "under the sun" (Ecclesiastes 1:3). The phrase 'under the sun' is repeated about thirty times in the book, establishing the context for all that is "vanity" (meaningless) in this world.

The Process of Hermeneutics

- Duvall and Hays describe the process of interpreting and grasping the Bible as like embarking on a journey
 - **Step 1: Grasping the Text in their Town**
 - What did it mean to the biblical audience?
 - Requires us to Look, Look, Look!!!
 - **Step 2: Measuring the Width of the River to Cross**
 - What are the differences between the biblical audience and us?
 - The Christian today is separated from the biblical audience by differences in culture, language, situation, and time
 - **Step 3: Crossing the Principlizing Bridge**
 - What is the theological principle in this text?
 - The principle(s) should:
 - Be reflected in the text
 - Be timeless and not tied to a specific situation
 - Not be culturally bound
 - Correspond to the teaching of the rest of Scripture
 - Be relevant to both the biblical and the contemporary audience.
 - **Step 4: Grasping the Text in Our Town**
 - How should individual Christians today apply the principle in their lives?
 - While the meaning of the text is singular, there may be several applications that can be seen from the principles found in the text.



- How does one approach this journey?

What is Your Lens?

- Think optometry. Hermeneutics is the pair of glasses. It's what you wear when you interpret something. The lens.
- Not... what you look at
but... what you look with.
- Why does it matter? Because you need your glasses to be the right prescription. The wrong lens skews reality.



- According to James Hamilton, there are two kinds of Bible readers
 - Those who skim the surface and
 - Those who dig deep.



- Martin Luther:



“I study my Bible like I gather apples. First, I shake the whole tree that the ripest may fall. Then I shake each limb, and when I have shaken each limb, I shake each branch and every twig. Then I look under every leaf. I search the Bible as a whole like shaking the whole tree. Then I shake every limb—study book after book. Then I shake every branch, giving attention to the chapters. Then I shake every twig, or a careful study of the paragraphs and sentences and words and their meanings”

- Key Passage for our Study:



For Ezra set his heart to study the Law of the Lord, and to do it, and to teach His statutes and rules in Israel (Ezra 7:10) ESV

Unit 1 Overview

- Hermeneutics is “the **Art and Science** of biblical interpretation”
- There is a need for it because:
 - It is God’s Word we are working with
 - Understanding some parts of Scripture can be tough
 - We are commanded to;
 - The goal is to know the Lord better and glorify Him.
- Our goal is to find the meaning of the text, and the meaning of the text is what the author (both Divine and human) intended it to mean.
- A single meaning doesn’t rule out progressive revelation or future or dual fulfillment
- The Holy Spirit plays an essential and critical role in illuminating the Scripture to us but is not sufficient for interpreting the text, which is why we are told to study the Scripture.
- The Process of Hermeneutics involves:
 - Understanding what the text meant in the reader’s time and culture
 - Finding the differences or the gap between the biblical audience and us
 - Identifying the principles in the text that bridge that gap
 - Then developing practical application of those principles to our lives.



UNIT 2: ESTABLISHING THE TEXT

Before the study of any passage begins we must first establish the text we are using. Today, the Bibles we use are written in a language different from the original writings (autographs).

In this unit, the first section will take a brief look at the process involved in confirming that we can be confident that we have the original wording of the original writings. The second section will discuss the various English translations made from the standard Hebrew and Greek texts and which ones are best for the purpose of in-depth study of the Scriptures.

Textual Criticism

- Definition:



“The practice of comparing the various copies of a work in order to determine, as best as possible, the exact wording of an original text that is either undiscovered or no longer exists.”

- Requires collection of data, comparing various options, and applying certain rules for determining the original wording.
- Textual Criticism applies directly to the issue of the Reliability of the Scriptures
- The Need for Textual Criticism?
 - Because we do not have the original documents (the autographs) for even a single book of the Bible
 - All we have are copies and copies of copies.
 - Bart Ehrman (NT Textual scholar and agnostic): “we don't have the original copies of any of the biblical books but only copies made centuries later”
 - Because there are differences in the copies we have
 - Because the Bible we read today is an English translation of the Hebrew and Greek texts which necessitates the best source text to use for translation.

- Since we do not have the original documents it begs the question:



How do we know that what we have today is what was originally written?

Or How can we be sure that the Bible has not been corrupted over time?

- The Reliability of the Scriptures are dependent upon:



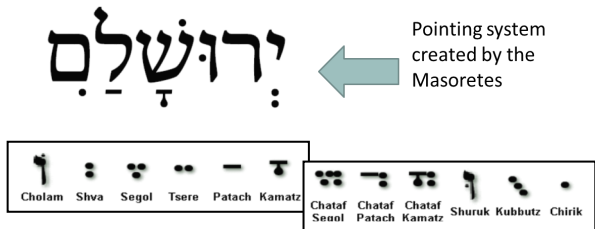
- The **Quantity** of the extant manuscripts
- The **Quality** of the extant manuscripts

- Old Testament Reliability:

- Quantity:

- There are over 10,000 manuscripts of the Old Testament in existence
- Prior to 1947 the earliest complete manuscripts dated to around 900 to 1000 A.D.
 - Because the Jewish scribes ceremonially burned imperfect and worn manuscripts.
 - Because many ancient manuscripts were also lost or destroyed during Israel's turbulent history.
- In 1947, discovery of the Dead Sea Scrolls changed all that:
 - Bedouin shepherds looking for some lost sheep in the hill sides surrounding the Dead Sea in Israel threw a rock into a cave and heard the sound of pottery shattering.
 - What scholars discovered was eleven caves containing a library of writings from the Essene community including various books from the Old Testament, commentaries on Old Testament books, and other extra-Biblical literature.
 - Parts of every book of the Old Testament except the book of Esther were found.

- The Old Testament text was standardized by the Masoretic Jews by the sixth century A.D.
 - The Masorettes were rabbis who made it their special work to correct the faults that had crept into the text of the Old Testament during the Babylonian captivity, and to prevent, for the future, its being corrupted by any alteration.
 - Most of their work was done between 7th and 10th centuries.
 - Contributions made by the Masorettes:
 - They separated the Canonical and Apocryphal books
 - They divided each book into sections and verses
 - They introduced vowel signs to guarantee correct pronunciation



- Age Gap:
 - Apart from some fragments and the Dead Sea Scrolls, the earliest Masoretic manuscript of the Old Testament was dated at A.D. 895.
 - The discovery of the Dead Sea Scrolls
 - Date from 250 B.C. to A.D. 70
 - Drastically reduced the time span from the writing of the Old Testament books to our earliest copies
- Quality:
 - Great reverence by Jewish scribes resulted in great care when making new copies

- Meticulous detail to minimize the possibility of the slightest error:
 - Number of letters, words, and lines were counted
 - Middle letters of the Pentateuch and other books were determined
 - Scribes were not allowed to copy a single letter by memory
 - Entire manuscripts were destroyed if a single mistake was discovered
- Included in the discovery of the Dead Sea Scrolls was an almost complete Isaiah scroll. When scholars compared the Isaiah scroll to our earliest copies of Isaiah previous to then (900 to 1000 A.D.), they found that there were only about 13 textual variations.
 - Confirmed that accuracy of the later copies were incredibly preserved
- Result: The quality of the manuscripts surpasses all other ancient manuscripts
- New Testament Reliability
 - Quantity:
 - Unparalleled in ancient literature
 - Over 5,800 Greek manuscripts
 - About 10,000 Latin manuscripts
 - Another 5,000-10,000 manuscripts in other languages (Syriac, Coptic, Gothic, Arabic, etc.)
 - Over 1 Million citations of New Testament passages by the early church fathers
 - Daniel Wallace:
 - “Just on the basis of the quotations of the church fathers alone we could reproduce virtually the entire New Testament multiple times over without the use of other manuscripts.”
 - Compared to other Classical works:
 - Typical number of existing manuscripts for any of the works of Greek and Latin authors, such as

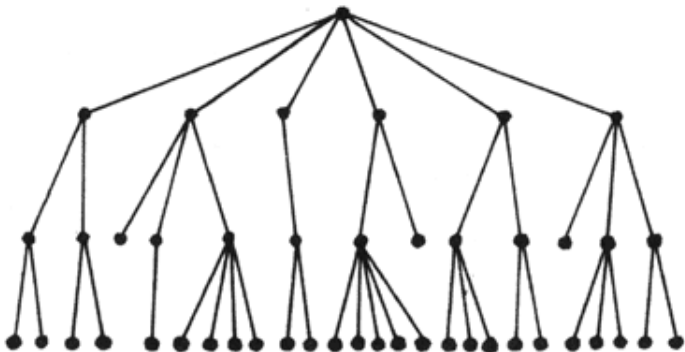
Plato, Aristotle, Caesar, or Tacitus, ranges from 1 to 20

- No original autographs exist for other ancient works
- Wallace: “Whereas with other classical works have a dearth of evidence, with the New testament we have an embarrassment of riches”
 - If stack all the copies of the classical Greek writers they would be 4 feet high.
 - If we stack all the copies of the New Testament, excluding the church father quotations, it would stand over 1 mile high
- Early copies:
 - The John Rylands Fragment (P52) of the Gospel of John is dated at (117-38 A.D.), only a few decades after the Gospel was written.
 - The Bodmer Papyri (175- 225 A.D.)
 - The Chester Beatty Papyri (about A.D. 50.)
 - Codex Sinaiticus (⌘) – 4th century
 - Codex Alexandrius (A) – 5th century
 - Codex Vaticanus (B) – 4th century
 - Codex Ephraemi Rescriptus – 5th century
 - Codex Bezae (D) – 5th century
 - Codex Washingtoniensis (W) – 6th century
- Age Gap:
 - The time span of the New Testament manuscripts is exceptional being less than 200 years (and some books are within 100 years) from the date of authorship to the date of our earliest manuscripts.
 - Average gap of the writings of other ancient authors is over 1,000 years between the composition and the earliest copy.
- Quality:
 - Considerably better than the manuscript quality of other ancient documents

- Yet there are differences. Each difference is called a “variant”

} **“Any place among the manuscripts in which there is variation in wording, including word order, omission or addition of words, even spelling differences.”**

- Why are there variants?
 - Some of these variant readings crept into the manuscripts because of visual errors in copying or because of auditory errors when a group of scribes copied manuscripts that were read aloud.
 - Other errors resulted from faulty writing, memory, and judgment
 - Still others from well-meaning scribes who thought they were correcting the text.
- How many variants are there?
 - There are over 400,000 variants of the NT.
 - There are 138,162 words in the Greek New Testament
 - This number of variants might cause some to be worried...but the more variants we have the better.
 - The more manuscripts we find, the more variants are likely but it provides more for us to grasp how variants came into being and passed on.



- Types of Variants:
 - Unintentional Errors:
 - Mistaken Letters: Confusion of letters
 - Homophony: Substitution of similar sounding words
 - Haplography: Omission of a letter or word
 - Dittography: Repetition of a letter or word
 - Metathesis: Reversal in the order of two letters or words
 - Fusion: Incorrect word division that results in two words joined as one
 - Fission: Incorrect word division that results in one word written as two
 - Homoioteleuton: An omission caused by two words or phrases that end similarly
 - Homoiographia: An omission caused by two words or phrases that begin similarly
 - Intentional Errors:
 - Stylistic changes: change of words to match the style of a scribe
 - Harmonizational Changes: a change to make parallel accounts the same
 - Margin Inclusions: Addition of marginal notes into subsequent copies
 - Some of these variant readings crept into the manuscripts because of visual errors in copying or because of auditory errors when a group of scribes copied manuscripts that were read aloud. Other errors resulted from faulty writing, memory, and judgment, and still others from well-meaning scribes who thought they were correcting the text.
- Variant Example: Romans 5:1

EXOMEN	echomen	(short O)	“we have”
EXΩMEN	echomen	(long O)	“let us have”

 - Manuscript evidence support “we have” and is reflected in most translations



LAB 2.1: Textual Variant in 1 John 1:4

- **NKJV:** And we write to you that your joy may full.
- **ESV:** And we are writing these things so that our joy may be complete.
- **NIV:** We write this to make our joy may be complete.
- **CSB:** We are writing these things^[a] so that our^[b] joy may be complete.

Footnotes: ^[a] Other mss add *to you*. ^[b] Other mss read *your*

- **NLT:** We are writing these things so that you may fully share our joy.

Notice any textual differences? Describe the variants.

Notice the textual variants from the Greek New Testament?

4 καὶ ταῦτα γράφομεν ἡμεῖς¹, ἵνα ἡ χαρὰ ἡμῶν² ᾗ πεπληρωμένη.^a

¹ 4 [B] ἡμεῖς A^{*vid} B P Ψ 33 it^z cop^{sa}mss // ὁμῖν A^c C 81 322 323 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1844 1852 1881 2138 2298 2344 2464 Byz [K L] Lect it^{ar,1} vg syr^{p, h, pal} cop^{sa}mss, bo arm eth geo slav Augustine

² 4 [A] ἡμῶν B L Ψ 322 436 1067 1175 1241 1409 Lect it^{ar, z} vg^{ww, st} cop^{sa} geo // ὁμῶν A C 33 81 945 1243 1292 1505 1611 1735 1739 1844 1852 1881 2138 2298 2344 2464 Byz [K P] l 422 l 598 l 938 l 1021 vg^{cl} syr^{h, pal} cop^{bo} arm eth slav Augustine Bede // ἡμῶν ἐν ὁμῖν syr^p

- Variant Example: 1 Timothy 3:16

OC	OC	“he who”
ΘC	short for...	ΘEOC
		“God”

 - KJV: “God was manifest in the flesh”
 - ESV: “He was manifested in the flesh”
 - Manuscript evidence supports the later rendering, and KJV-Only advocates use this as an example of removing the Deity of Christ from our Bibles.
- Incorrect Word divisions caused from manuscripts that had no punctuation or spaces in between words:

IMAGINEABOOKWRITTENINENGLISHBUTWITH
OUTANYKINDOFSPACESORPUNCTUATIONMA
RKSOFAANYKINDTHATWOULDBESOMEWHATDIF
FICULTOREAD
- Example: GODISNOWHERE is:
 - God Is Now Here
 - God Is No Where
- DIDYOUEVERSEEABUNDANCEONTHETABLE
- Most common variant:
 - The adding or missing moveable nu (v).
 - This is similar to adding or leaving out the letter ‘N’ on the indefinite article in English.
An Apple = A Apple
- Conclusion on Variants:
 - 75% are spelling errors or non-sense errors
 - 24% are word order variations, transpositions, and synonyms (Jesus Christ or Christ Jesus)
 - **99% do not conceal the meaning of the original New Testament manuscripts!!**
 - **No** variant readings are significant enough to call into question any of the doctrines of the New Testament.
 - John Warwick Montgomery:

“to be skeptical of the resultant text of the New Testament books is to allow all of classical antiquity to slip into obscurity, for no documents

of the ancient period are as well attested bibliographically as the New Testament.”


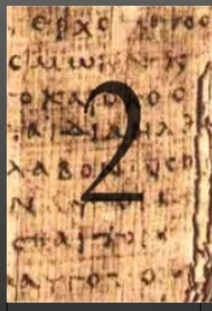

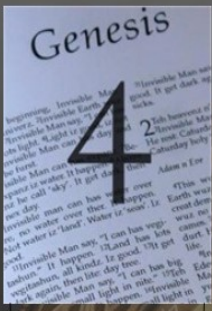
- Differences in Manuscripts (variants) can be grouped or arranged according to their source, style, and pattern of variations into families of texts:
 - Alexandrian texts:
 - Those originating around Alexandria, Egypt
 - Copied with meticulous care
 - Earliest manuscripts dated to the 2nd century
 - Generally preferred over Western and Byzantine
 - Western texts:
 - Those originating around the region of Jerusalem and Antioch
 - Uses loose paraphrasing and harmonization
 - Byzantine texts:
 - Those originating near the Byzantine capital
 - Later dating
 - Adding of words to smooth out difficult readings
 - Became the dominant Greek text type after 7th century
 - Represents about 80% of existing manuscripts

- Principles of Textual Criticism:

How do we decide which reading is correct?

- Manuscripts are weighted, not counted
- External Evidence:
 - Chronological: date of the text. Earlier texts are generally preferred
 - Geographical: wide distribution of a variant are preferred to those in a closer proximity
 - Genealogical: Variants are “weighted” based upon manuscript families
- Internal Evidence:
 - Transcriptional evidence:
 - More difficult reading is preferred
 - Shorter reading is preferred
 - Less refined grammatical construction is preferred

- Intrinsic evidence:
 - Style of author throughout the book
 - Immediate context of the passage
 - Harmony of a reading with the author's other writings
- The Result of Textual Criticism:
 - Standard Old Testament text: Biblia Hebraica Stuttgartensia (5th edition)
 - 2 Major New Testament texts:
 - The Critical Text
 - United Bible Society 5th Edition Greek New Testament (UBS5) and Nestle Aland 28th Edition Greek New Testament (NA28)
 - Basis for all Modern Translations
 - The Majority Text (Textus Receptus)
 - Basis for the King James Version
 - The task of textual criticism is always continuing as new manuscripts are discovered
- The Value of having standardized, reliable texts:
 - We are able to defend the reliability of the transmission and preservation of the biblical text
 - Translations are based upon continually more accurate source texts
 - Standardized texts provides the basis for our English Translations

			
<p>1500 B.C. -100 A.D. Autographs</p>	<p>100 -1600 A.D. Manuscripts</p>	<p>1600 A.D. - Present Critical Texts</p>	<p>1600 A.D. - Present Translations</p>

Translations

- Development of the English Translations
(The journey from Hebrew-Greek to English)
 - Latin Vulgate (384 AD)
 - Hebrew-Greek was translated into Latin
 - 382 AD, Pope Damasus appointed St. Jerome, the Biblical scholar of his day to conform the Latin text with the Greek text.
 - Jerome used textual criticism, by comparing the Latin manuscripts to the Greek manuscripts
 - Jerome's Vulgate NT translation became the standard Bible for the Roman Empire for the next 1000-years
 - John Wycliffe used the Vulgate for his English translation in 1384 AD. (first English translation)
 - In 1453 Constantinople fell to the Turkish armies
 - This caused many of the Greeks to flee to the west with their Greek manuscripts.
 - Until this time the Latin Vulgate translations stood unchallenged as authority of scripture.
 - Translation of scripture into vernacular languages began to take hold in Germany, England and other European countries.
 - Advances in printing made Bibles more accessible available for the common man.
 - The rebirth of the scripture caused a need for a Greek text of scripture.
 - Erasmus' Greek New Testament (1516, 1519, 1527, 1535...)
 - The Swiss printer Froben asked Desiderius Erasmus to prepare a copy of the Greek New Testament
 - Erasmus had unsuccessfully hoped to find one Greek manuscript for the whole volume and publish it along side his new Latin translation.
 - He only used a half dozen Greek Minuscules
 - His completed work had hundreds of typographical errors. These errors were corrected in later editions
 - Erasmus produced 5 editions of the Greek Text

- Luther used the second edition in his translation of the German Bible in 1522
- William Tyndale used the third edition for his English translation.
- The fourth edition had three parallel columns, the Greek Text, the Latin Vulgate, and Erasmus's own Latin translation.
- It became the standard text for about 400 years
- Became known as the Received Text (Textus Receptus) when the publisher's preface stated that "the [reader] now has the text that is received by all."
- One of the early disputes about the work of Erasmus was the verse 1 John 5:7-8 (Comma Johanneum)
 - King James Version includes it:

⁷For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* ⁸And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
 - English Standard Version (and most modern versions) do not include it:

⁷For there are three that testify: ⁸the Spirit and the water and the blood; and these three agree.
- In his 1516 edition, Erasmus did not include the words of the Comma Johanneum
- Erasmus was accused of removing God's word
- Erasmus replied that he had not found any Greek manuscripts containing these words
 - This longer reading is found only in eight late manuscripts, four of which have the words in a marginal note. (Most of these manuscripts originate from the 16th century)
 - The earliest manuscript, from the 10th century, includes the reading in the margin.

- Erasmus promised that he would insert the Comma Johanneum, in further editions if a single Greek manuscript could be found that contained the passage.
- Erasmus stood by his promise and inserted the passage in his third edition (1522) when a manuscript seemed to appear upon request, but he indicated in a lengthy footnote his suspicions that the manuscript had been prepared expressly in order to force the inclusion into his text.
- Stephanus' Greek New Testament (1546 AD)
 - Estienne is also known as Stephanus in Latin, published four editions of the Greek New Testament (1546, 1549, 1550, 1551).
 - The third edition, included an apparatus with various readings from 14 Greek manuscripts in the margins.
 - The fourth edition also contained the Latin Vulgate and Erasmus's Latin translation.
 - This edition is also the first to appear with modern verse divisions.
- Beza's Greek New Testament (1598 AD)
 - Theodore de Beza succeeded Calvin in Geneva as the leader of the Reformed Protestant movement.
 - He published nine editions of the Greek New Testament
- The work of Erasmus, Stephanus and Beza would be the underlying Greek texts used in the King James bible and every English Bible until 1881.
- William Tyndale's English Bible (1526, 1534 AD)
 - First published English Bible
 - Used Hebrew and Greek texts for his translation
- Coverdale Bible (1535)
 - Was the work of Tyndale's assistant, Myles Coverdale
 - He did not translate directly from the Greek and Hebrew

- Matthew's Bible (1537)
 - Was the work of John Rogers, whose pen name was Thomas Matthew.
 - He combined Coverdale's OT with Tyndale's NT
 - He added about 2000 notes, many of them controversial and overtly Calvinistic
 - This was the first revision of Tyndale's NT.
 - It is sometimes called the "Wife-Beater's Bible" because the marginal note at 1 Peter 3.7 says, "If [the wife] be not obedient and hearfull unto [her husband, he] endeavoureth to beate the feare of God into her..."!
- The Great Bible (1539)
 - Myles Coverdale published a new Bible at the command of King Henry VIII of England to replace the Matthew's Bible.
 - It was called the *Great* Bible—not because of its literary quality, but because of its enormous size.
 - Coverdale simply took Matthew's Bible, revised it, and deleted the notes.
 - It became the second revision of Tyndale
- The Geneva Bible (1560)
 - In 1553 Mary Tudor ascended the throne. She reversed Protestant advances, returning the country to Catholicism.
 - She began to burn both Bibles and Protestants. Many Protestant scholars fled from England to Geneva, where the Reformed theologian, John Calvin lived.
 - One of these Reformers, William Whittingham completed his translation of the NT in 1557. He and other Reformers worked on the whole Bible, and three years later the OT and a revised NT appeared.
 - The significance of the Geneva Bible lies in the following:
 - The Geneva Bible was the first English Bible translated entirely from the Greek and Hebrew.

- It was the first translation done by a committee.
- It relied heavily on Tyndale's work as a base, and is regarded as the third revision of Tyndale.
- It was the first English Bible with verse divisions.
 - Stephanus' fourth edition of the Greek NT (1551), the first Greek NT with verse divisions.
- It was the first Bible to use italics extensively for words that were not in the original text.
- It was the Bible the Pilgrims took with them to America and landed at Plymouth.
- While the Great Bible was used in churches, the Geneva was used in homes.
- The influence of this Bible on the KJV was enormous. The KJV translators employed this as much as Tyndale's
- The Bishops' Bible (1568)
 - This was a pulpit Bible, based on and meant to replace the now inferior Great Bible.
 - It is considered the fourth revision of Tyndale.
 - It was called the Bishops' Bible because it was produced by bishops of the Roman Catholic Church.
- King James Version (1611)
 - Also known as the Authorized Version (AV)
 - England had two competing Bible translations:
 - The Bishops' Bible that was used in the churches
 - The Geneva Bible that was read in the homes.
 - The clergy needed a translation in the churches that would be revered by the masses.
 - King James I of England. summoned the religious leaders to Hampton Court to air out ecclesiastical grievances and declared:
 - "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all Churches of England in time of divine service."

- James assigned six panels of scholars to do the work: three for the Old Testament, two for the New Testament, and one for the Apocrypha. 2 teams met at Oxford, 2 met at Cambridge, and 2 at Westminster Abbey. Altogether, there were 47 men who worked on this new version.
- Although the translators were to rigorously consult the Greek and Hebrew texts, they should retain the wording of the Bishops' Bible wherever possible.
- It is regarded as the fifth revision of Tyndale.
 - 90% of the King James New Testament was really Tyndale's translation
- It has undergone 14 minor and 4 major revisions (most recently in 1762 and 1769).
- Problems with the King James version:
 - The Text: The Greek text used by these editors was vastly inferior to that of modern translations.
 - The Translators: The 47 scholars who worked on the KJV knew Latin better than they knew Greek or Hebrew. Hence, it should not surprise us that they committed hundreds of errors in translation
 - The King James was based on half a dozen Greek MSS, no earlier than the tenth century AD.
- The Age of Discovery
 - The Textus Receptus (Received Text) was the basis for all translations up to this point.
 - The discovery of new thousands of manuscripts over a 200 year period change things
 - Today, we know of over 5,700 Greek Manuscripts, some as early as the 2nd century.
- Westcott-Hort's Greek New Testament (1881)
 - Became known as The Critical Text.
 - Translations began using Westcott-Hort's Greek New Testament text which implemented these new manuscripts in its text.

- Nestle-Aland Greek New Testament/United Bible Society Greek New Testament
 - Is considered the latest Critical Text
 - Nestle-Aland (NA) first published in 1898. Now in its 28th edition (2014)
 - Eberhard Nestle and Kurt Aland
 - Combined the readings of the editions of Tischendorf, Westcott and Hort, and Weymouth
 - United Bible Society Text (UBS) has same text as NA and is in its 5th revision (2014).
- The Era of Accuracy:
 - The English Revised Version (1881, 1885)
 - The American Standard Version (1901)
 - The Revised Standard Version (1946, 1952)
 - The New American Standard Bible (1963, 1971, 1995)
- The Era of Readability:
 - The New English Bible (English) (1970, 1989)
 - The New International Version (1973, 1978)
 - The New King James Bible (1979, 1983)
 - The New Revised Standard Version (1989)
 - The Holman Christian Standard Version (2001)
 - The English Standard Version (2001)
 - The Living Bible/ New Living Translation (1996, 2004)
 - The Message (2002)
- Conclusions about the development of the English Bible leading up to and over the last 500 years
 - Translations have been made primarily for 3 reasons:
 - The English language has changed requiring translations that match the vernacular of the day
 - Tradition as well as Political and Theological bias
 - Improved base text as a result of the discovery of new manuscripts.
 - Translations after 1881 are based upon the most ancient, reliable, and number of manuscripts
 - God has been faithful in preserving His word

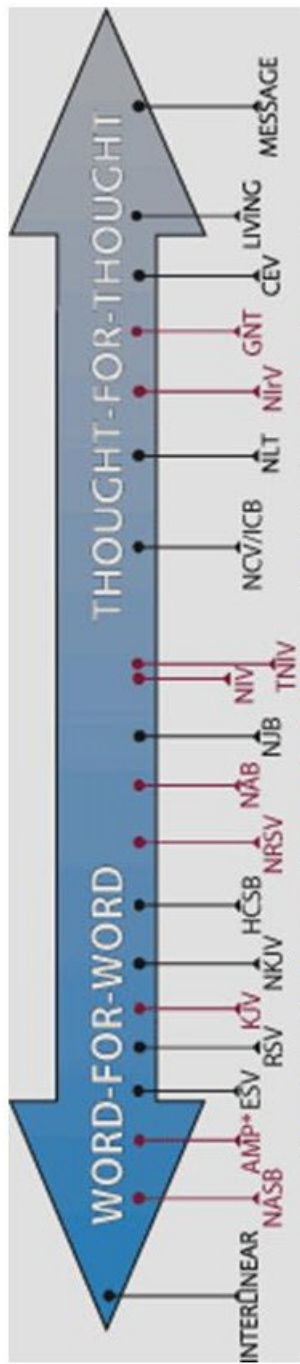
- Differences Between the English Translations
 - All Translations involve some level of interpretation
 - All Translations involve a determined approach toward taking one language and translating it into another.
 - Friedrich Schleiermacher:

“Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he leaves the reader alone as much as possible and moves the writer toward the reader”
 - 3 Primary Approaches toward Translation
 - **Formal Equivalence**
 - Word-for-Word or “literal”
 - Attempts to preserve word order when possible
 - Positive:
 - Enables readers without knowledge of original language to follow more closely the order and syntax
 - Enables readers to see word patterns better
 - Enables readers to trace argument better
 - Less likely to convey a wrong meaning
 - Less Interpretive
 - Negative:
 - Not as natural (not fluid)
 - Often maintains the use of archaic (or out-of-use) language
 - Some Bibles using this form:
 - King James/New King James (KJV/NKJV)
 - New Revised Standard Version (RSV/NRSV)
 - New American Standard (NASB)
 - English Standard Version (ESV)
 - **Functional Equivalence (Dynamic Equivalence)**
 - Thought-for-thought
 - Positive:
 - Reproduces the meaning in natural English
 - Tends to be more clear because keeping form can result in ambiguity

- Negative:
 - Nuances, idioms, and word play are often lost
 - Authorial style can be minimized or lost
- Bibles using this form:
 - Living Bible (LB)
 - New Living Translation (NLT)
 - Contemporary English Version (CEV)
 - The Message
- **Mediating or Optimal Equivalence**
 - Attempts to merge the best qualities of formal and functional.
 - Bibles using this form:
 - New International Version (NIV)
 - Christian Standard Bible (CSB)
 - Jerusalem Bible (JB)
 - New English Bible (NEB)
 - New English Translation (NET)
- Norman Geisler summarizes the various differences:

	Functional Equivalence	Formal Equivalence
Essence of	Thought for thought	Sentence for Sentence
Proper Setting	Target language	Source Language
Interpretation	Thematic	Linguistic
Meaning/Words	Meaning expressed with Words	No meaning expressed without words
Locus of Meaning	In the Word	In the Text
Goal	Reproduce Same Effect	Reproduce Same Meaning
Focus	Response to the Message	Form of the Message

Translation Comparison Charts



Above chart taken from <http://www.zondervanbibles.com/translations.htm> <link no longer active>

NASB	New American Standard Bible (1971; update 1995)	NIV	New International Version (1984)
AMP	Amplified Bible (1965)	TNIV	Today's New International Version (NT 2001, OT 2005)
ESV	English Standard Version (2001)	NCV	New Century Version
RSV	Revised Standard Version (1952)	NLT ¹	New Living Translation (1 st ed. 1996; 2 nd ed. 2004)
KJV	King James Version (1611; significantly revised 1769)	NIRV	New International reader's Version
NKJV	New King James Version (1982)	GNT	Good News Translation (also Good News Bible)
HCSB	Holman Christian Standard Version (2004)	CEV	Contemporary English Version
NRSV	New Revised Standard Version (1989)	Living	Living Bible (1950). Paraphrase by Ken Taylor. Liberal treatment of 'blood.'
NAB	New American Bible (Catholic, 1970, 1986 (NT), 1991 (Psalms))	Message	The Message by Eugene Peterson (1991-2000s)
NJB	New Jerusalem Bible (Catholic, 1986; revision of 1966 Jerusalem Bible)		



LAB 2.2: Formal vs Functional: Matthew 5:1

- The goal of the functional equivalence is to produce the same **effect in the reader** today as the original text did back in its day.
- The goal of the formal is to reproduce the same **meaning for the reader** today as the original text did back in the first century.
- **ESV:** ¹Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. ² And he opened his mouth and taught them, saying
- **NIV:** ¹Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, ² and he began to teach them. He said:

Notice some differences in wording, style and/or punctuation?

Lost in Translation?

- Important Considerations for the English Translations
 - No translation is perfect
 - Italian proverb: “The translator is a traitor”
 - Every translation “betrays” the original text because it is impossible to communicate all of the meaning with perfect clarity.
 - Jewish proverb: “If one translates a verse literally, he is a liar; if he adds thereto, he is a blasphemer, and a slanderer.”
 - A good translation must be:
 - **Reliable**: Accurate
 - **Readable**: Clear and Natural
 - Accurate:
 - Based upon the Best Manuscripts
 - Based upon the Latest Knowledge of Language and Culture
 - Reproduces the linguistic meaning
 - Reproduces genre and literary form
 - Reproduces the history and culture
 - Matthew 23:5
 - ESV – Retains cultural aspect
*They do all their deeds to be seen by others. For they make their **phylacteries** broad and their fringes long,*
 - NLT – Removes it
“Everything they do is for show. On their arms they wear extra wide prayer boxes with Scripture verses inside, and they wear robes with extra long tassels”
 - Clear: Removes ambiguity caused by translation yet leaves ambiguity when found in the original
 - Be Understandable/Readable
 - Avoid Theological Bias
 - Natural: Easier to read in modern English
 - Be Contemporary (use words we use)
 - Be Universal

- Be Dignified
- Example: Matthew 6:9
 - Unnatural Modern English: King James
After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
 - Natural Modern English: NIV
Therefore, you should pray like this: Our Father in heaven, your name be honored as holy.
- Important Considerations for the English Translations
 - Words Matter:
 - Crazy English language: (Richard Lederer)
“Let’s face it - English is a crazy language. There is no egg in eggplant nor ham in hamburger; neither apple nor pine in pineapple. English muffins weren’t invented in England or French fries in France. Sweetmeats are candies while sweetbreads, which aren’t sweet, are meat. We take English for granted. But if we explore its paradoxes, we find that quicksand can work slowly, boxing rings are square and a guinea pig is neither from Guinea nor is it a pig. And why is it that writers write but fingers don’t fing, grocers don’t groce and hammers don’t ham? If the plural of tooth is teeth, why isn’t the plural of booth beeth? One goose, 2 geese. So one moose, 2 meese? One index, 2 indices? Doesn’t it seem crazy that you can make amends but not one amend? If you have a bunch of odds and ends and get rid of all but one of them, what do you call it? If teachers taught, why didn’t preachers praught? If a vegetarian eats vegetables, what does a humanitarian eat? In what language do people recite at a play and play at a recital? Ship by truck and send cargo by ship? Have noses that run and feet that smell? How can a slim chance and a fat chance be the same, while a wise man and a wise guy are opposites? You have to marvel at the unique lunacy

of a language in which your house can burn up as it burns down, in which you fill in a form by filling it out and in which an alarm goes off by going on. English was invented by people, not computers, and it reflects the creativity of the human race (which, of course, isn't a race at all). That is why, when the stars are out, they are visible, but when the lights are out, they are invisible. And finally, why doesn't "buick" rhyme with "quick"?"

- Words can have different meanings
- Context determines the meaning
- Lexicons only have approximation of meanings
- Words may be synonyms, or only synonyms in certain contexts
 - Greek words 'sarx' (σάρξ) and 'soma' (σῶμα) both mean the body or flesh
 - Sometimes it refers to the physical body
 - Sometimes it refers to the fallen nature
- Meanings of words change over time
 - James 5:11
 - KJV: the Lord is very pitiful, and of tender mercy
 - NIV: The Lord is full of compassion and mercy
- Collocations Matter:
 - Words often have different meanings when joined with other words:
 - Greek word 'poieo' means: 'Make', 'Do', 'Bring forth', 'Give', 'Commit', 'Appoint', 'Accomplish', etc.
- Wordplays and Verbal Allusions Matter:
 - 1 Corinthians 3:10 ESV

*According to the grace of God given to me, like a **skilled** master builder I laid a foundation...*

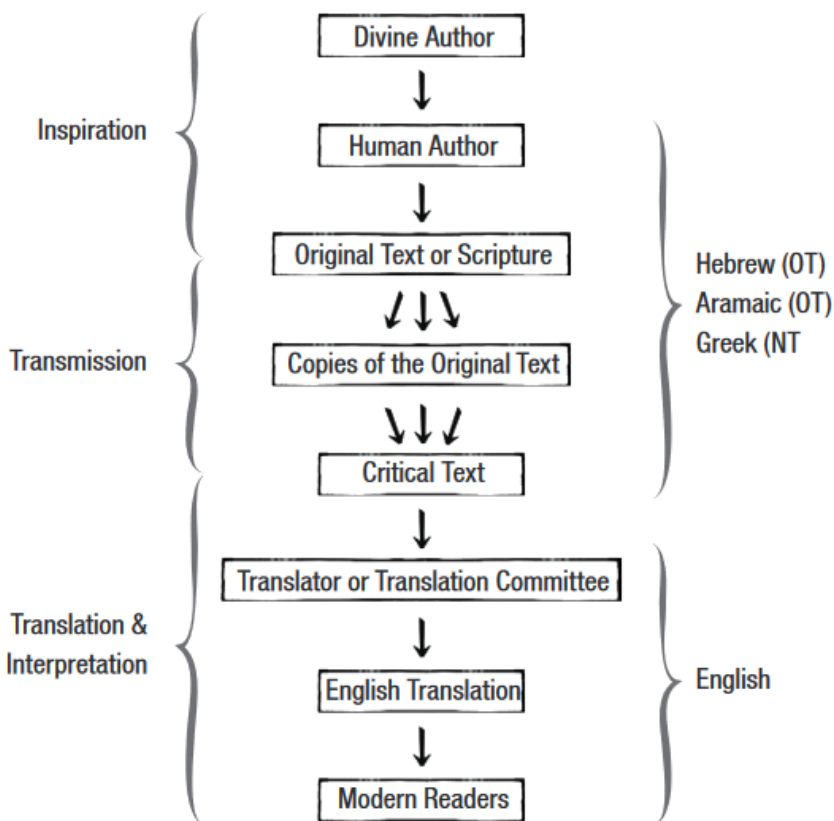
 - ESV renders "sophos" (wise) as skilled
 - Yet, in Chapters 1-4 Paul repeatedly uses the words wise (sophos) and wisdom (sophia) to contrast the true wisdom of God with the false wisdom of the world.

- In Greek the same root word used for Faith (pistis— πιστις) and Believe (pisteuo— πιστευω)
- Same root word for Righteousness (dikaiosyne) and justification (diaiosis)
- Technical Theological Terms Matter:
 - Terms like “justification”, “sanctification”, “propitiation” are often replaced in more functional translations
- Idioms Matter
- Metaphors Matter
- Poetry Matters
- Figures of Speech Matter:
 - Rhetorical Questions
 - Hyperbole
 - Irony
 - Sarcasm
- The Greek Genitive (Language) Matters:
 - Used to express possession
 - “Word of God””God’s Word”
 - Used to express other relationships
 - Attributive Genitive (Luke 18:6)
 - Possessive Genitive (Hebrews 11:25)
 - Partitive Genitive (Luke 19:8)
 - Genitive of Apposition (John 2:21)
 - Genitive of Simple Apposition (Colossians 1:18)
 - Descriptive Genitive (Romans 13:12)
 - Genitive of Comparison (Matthew 6:25)
 - Subjective Genitive (Matthew 24:27)
 - Objective Genitive (Matthew 12:31)
 - Plenary Genitive (2 Corinthians 5:14)
 - Genitive Absolute (Matthew 9:18)
 - Genitive of Time (Luke 18:12)
 - Romans 1:17:
 - “the righteousness of God”: God’s own righteousness
 - “the righteousness from God”: Bestowed by God

- Cultural Connotations Matter
- Weights, Measures, and Money Matter
- Gender Matters: Biological Gender vs Grammatical Gender
 - Often ‘Man’ or ‘Brothers’ refers to both men and women; Other times is specific
 - Sometimes the word Anthropos (man or mankind) is used and other times Anos (male) is used
 - Brothers (αδελφοι – adelphoi)
 - Refers to both brothers and sisters in Philippians 4:1 (therefore, my brothers, stand firm in the Lord)
- Messianic Passages Matter:
 - Psalm 34:20—Fulfilled by Christ
 - ESV: *¹⁹Many are the afflictions of the righteous, but the LORD delivers **him** out of them all. ²⁰He keeps all **his** bones; not one of them is broken.*
 - CEV: *¹⁹The LORD’s people may suffer a lot, but he will always bring **them** safely through. ²⁰Not one of **their** bones will ever be broken.*
 - John 19:26—Concerning Jesus on the cross
All this happened so that the Scriptures would come true, which say, “No bone of his body will be broken”

Unit 2 Overview

- Textual Criticism, the practice of comparing the various copies of a work in order to determine, as best as possible, the exact wording of an original text that is either undiscovered or no longer exists., has resulted in confidence that we possess reliable copies of the original words of the Scriptures.
 - The Transmission of the Scriptures in the English language has provided a great set of options for studying the Bible
 - Modern Translations take a formal, functional, or mediating approach in converting the source text into the receptor (or receiver) English text.
- Development of the Modern translations:



- Suggestions for choosing a translation for Study
 - Use one translation as your main study tool
 - Complement your choice of translation with at least 2 or 3 other translations that reflect different translation type.
 - Fee and Stuart:

“It is probably a good practice to regularly read one main translation, provided it is a really good one. This will aid in memorization as well as give you consistency. Also, if you are using one of the better translations, it will have notes in the margin at many of the places where there are difficulties. However, for the study of the Bible, you should use several well-chosen translations. The best option is to use the translations that one knows in advance will tend to differ. This will highlight where many of the difficult problems of interpretation lie.”
- Don't use a Study Bible as your primary text
 - Study Bibles are very helpful for gaining insight, but selecting a Bible version without notes will prevent immediately moving from the text to the notes when finding the meaning.
 - Instead use Study Bibles as a resources like a commentary.



STEP 1: Key Study Passage in 8 Translations

ESV: For Ezra had set his heart to study the Law of the LORD, and to do it and to teach his statutes and rules in Israel.

NIV: For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel.

NASB: For Ezra had set his heart to study the law of the LORD and to practice *it*, and to teach *His* statutes and ordinances in Israel.

CSB: Now Ezra had determined in his heart to study the law of the LORD, obey it, and teach its statutes and ordinances in Israel.

NKJV: For Ezra had prepared his heart to seek the Law of the LORD, and to do *it*, and to teach statutes and ordinances in Israel.

NLT: This was because Ezra had determined to study and obey the Law of the LORD and to teach those decrees and regulations to the people of Israel.

NET: Now Ezra had dedicated himself to the study of the law of the LORD, to its observance, and to teaching its statutes and judgments in Israel.

CET: Ezra had spent his entire life studying and obeying the Law of the LORD and teaching it to others.

UNIT 3

The next unit will cover the various steps involved in the process of finding the meaning of a text.

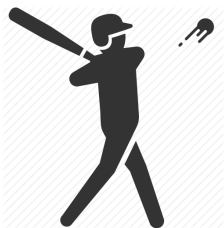


- Exploring the Text



- Interpreting the Text

While many of the steps discussed in the next unit might seem tedious, they are meant to break down the steps into their individual elements in an effort to train us in the elementary things that will, over time, become second nature.



Like hitting a baseball:

A major league ball player steps up to the plate and because of years of training (instruction) and practice (applying what he learned) he is able to hit the ball, with what appears to the average fan, ease.

As the ball player approaches the plate, he doesn't have to go meticulously through every step of remembering where to stand, how to hold the bat, to keep his eye on the ball, and swing straight through. Over the years he has learned each of these steps and now it is natural. He just does them and as his performance changes, he will make adjustments to improve his ability.

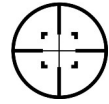
In the same way, the individual elements covered in the next unit will become more and more natural and your overall knowledge will increase until many of these simply happen automatically.



UNIT 3: EXPLORING AND INTERPRETING THE TEXT

- Two Disciplines for Exploring and Interpreting the Bible...
 - Learn to **Look**. ...What does it say
 - Learn to **Listen**. ...What does it mean
- Look and Listen **thoughtfully**.
 - Bible study is not a mindless activity.
- Look and Listen **thoroughly**.
 - If we want to understand the Bible, we've got to bombard it with questions.
- Look and Listen **repeatedly**.
 - Read the text over and over and over and over... you get the point!
- Look and Listen **patiently**.
 - Be patient with the text.
 - Be patient with yourself.
- Look and Listen **imaginatively**.
 - See the sights, smell the smells, and experience the emotions.
- Look and Listen **prayerfully** and **meditatively**.
 - Make time to **reflect**.
 - Some perceive a tension between:
 - Rigorously exegeting the text
 - Cultivating a Prayerful life
- ★
 - Which is better: Ten hours of study or ten minutes of prayer?
 - **How about ten hours of study in Prayer!**
- Look and Listen **purposefully**.
 - We want our lives transformed by the heart of God through His Word!

Scoping Out the Text [What I should study]



- Decide the Passage for Study
 - Study an entire Book
 - Study a single passage/verse
 - Study a single discourse (i.e. Sermon on the Mount)
- Define the Boundaries of the Passage for Study
 - Entire book study:
 - The boundary is the book itself
 - Other passages outside the book will be included when they connect to a given passage within the book or another text by the same author
 - Single Passage/Verse study:
 - The passage is the primary focus
 - A passage study may include one verse or even an entire paragraph
 - Surrounding passages will be used to include the full context of the passage
 - Single Discourse study:
 - A discourse represents multiple paragraphs (sections) that are grouped together around an event or discussion
 - The entire discourse is the boundary
- Divide the Passage for Study
 - For large sections of study divide it into smaller “bites”
 - Many Bibles have Section Titles. While helpful, use them with caution when determining the boundary of a passage.
 - Paragraph divisions are helpful
 - Do not automatically limit the boundary by verse or chapter divisions.
 - Example: 1 John 1:1-10
 - Section 1: The Word of Life (1-4)
 - Section 2: Walking in the Light (5-10)

Phrasing the Text [How it is laid out]



- Andrew Naselli defines Phrasing as:
“a way to graphically discern and display the text’s logical flow of thought by dividing up the text into propositions and phrases and then noting the logical relationships.”
- Why use phrasing?
 - It is Simple: It is just dividing and indenting
 - It is Clear: It graphically lays out the text
 - It is Flexible: It can be as basic or complex as needed
- An Example of Phrasing: Matthew 5:13-16

You are the salt of the earth,

but if salt has lost its taste, how shall its saltiness be restored?

[then] It is no longer good for anything except

[but] to be thrown out

and trampled under people's feet.

You are the light of the world.

A city set on a hill cannot be hidden.

Nor do people light a lamp and put it under a basket,
but on a stand,

and it gives light to all in the
house.

In the same way, let your light shine before others,

so that they may see your good works

and [they may] give glory to your

Father who is in heaven.

- Steps to Phrasing:
 - Establishing the limits of the Passage
 - Can be done with a single verse or an entire book.
 - Small sections (verses and paragraph) are best
 - Major shifts in the topic of discussion (e.g., Paul has stopped making one point and has gone on to another).
 - Shifts in audience (e.g., Jesus stops talking to the Pharisees and starts talking to the disciples).
 - Shifts of other types, such as moving from describing what Jesus did to relating what he is teaching.
 - Changes in key words and repeated themes.

- Transitional phrases (e.g., “the next day,” “after this”).
- Divide the Passage into Propositions and Phrases
 - Propositions state something
 - A group of words within a sentence or clause
- Identify the Main Clauses
- Indent Subordinate Clauses and Phrases
- Line Up or Stack Parallel Words on Parallel Lines
- Add Labels that Explain How the Propositions and Phrases Logically Relate
- Phrasing Jude 20-21



But you, beloved,
 building yourselves up in your most holy faith
 and praying in the Holy Spirit
Keep yourselves in the love of God,
 waiting for the mercy of our Lord Jesus Christ
 that leads to eternal life

- Main Clause: Keep yourselves in God’s love
 - The passage explains 3 ways to keep yourselves in God’s love.
- Subordinate Clauses: Doing 3 things:
 - Building yourselves up in your faith
 - Praying in the Holy Spirit
 - Anticipating and living in the light of future delivery from this world
- While all 3 things are to be done by believers now, the third one has a different perspective (looking to eternal life) and is placed after the main clause.
- Phrasing Mark 8:34



And calling the crowd to him with his disciples,
 he said to them,
 “If anyone would come after me,
 let him
 deny himself
 and take up his cross
 and follow me.



LAB 3.1: Phrasing Matthew 28:19-20a



Using the space below phrase the Great Commission passage.

¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you.”

- Locate the main clause and its subordinate clauses
- Indent subordinates and descriptors



Step 2: Phrasing the Key Study Passage



Ezra 7:10

Using the space below phrase the Key Study Passage.

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

- Locate the main clause and its subordinate clauses
- Indent subordinates and descriptors

Literary Genre of the Text [What kind of literature]

- C.S. Lewis:



“There is a...sense in which the Bible, since it is after all literature, cannot be properly read except as literature; and the different parts of it as the different sorts of literature they are.”

- **Genre** is a way of classifying literature according to its type or style rather than its specific content or storyline.
- Genre adds flavor to the Bible’s unity of message and purpose
- Biblical genres are normally identified by examining a book’s style, structure, form, tone, context, and literary techniques.
 - Every genre has interpretive rules
 - Every genre demands a different reading

• **Look and Listen for the Genre**

- Each book of the Bible has a primary literary genre but may also contain subgenres;
 - Example: The Book of Exodus:
 - Primary Genre: Historical Narrative using prose
 - Subgenre: Poetry
 - Exodus 14: Historical account of the Lord delivering Israel out of bondage in Egypt
 - Exodus 15: Account of the same story using song

- Primary Biblical Genres

- **Narrative**

- Fee and Stuart:



“Biblical narratives tell us about things that happened– but not just any things. Their purpose is to show God at work in his creation and among his people. The narratives glorify him, help us to understand and appreciate him, and give us a picture of his providence and protection. At the same time they also provide illustrations of many other lessons important to our lives.”

- Narrative makes up over 60% of the Bible (50% of the Old Testament)
- Advantages of using Narratives to Communicate Theological Truth:
 - They are interesting, to children and adults
 - They pull us in to the action of the story
 - They depict real life and are easy to relate to.
 - They portray ambiguities and complexities of life
 - They are easy to remember
 - They relate short incidents and events to a bigger overall story
 - They teach about God in specific contexts
- Disadvantages of using Narratives to Communicate Theological Truth:
 - The reader may miss the meaning since it is often subtle, ambiguous, and not clearly stated.
 - The reader may get caught up in the story and miss the meaning
 - The reader may assume that it deals with history and ignore theology
 - The reader may read too much theology into the narrative (allegorize)
- 3 Types of Narrative found in Scripture
 - Historical Narrative:
 - Focus on events as well as people
 - Books of this primary type:
 - Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Esther
 - New Testament: Acts
 - Law Narrative:
 - These are the instructions and precepts of God given to us through Moses
 - Books with this type:
 - Portions of Exodus, Leviticus, and Deuteronomy.

- Biographical Narrative:
 - Focus on events around a person(s)
 - Books with this primary type
 - The Gospels: Matthew, Mark, Luke, John
- Biblical Narratives are:
 - History: They record information about events and people involved in them
 - Theology: They teach or make a point
 - John 20:31
but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.
- General Principles for understanding Narratives
 - Not everything recorded in a historical narrative should be understood as historical (other genres may be included)
 - Discern why the author records the episodes the way they do:
 - Why certain episodes were included
 - Why certain episodes were left things out
 - Why episodes were placed in their particular order
 - Compare parallel accounts:
 - Make note of the similarities
 - Make note of the differences
 - Don't lose the uniqueness of each
 - NOTE: multiple accounts can differ on detail without being contradictory
 - All narratives are Selective, not including every event or words.
 - John 21:25
Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

- Distinguish between descriptive and prescriptive
 - Is it describing what is going on at a specific time for a specific people
 - Is it describing something that extend across time and/or cultures?
 - D.A. Carson:



“Handling the Gospels sensitively means, among other things, that we cannot treat the first disciples’ coming to full Christian faith exactly like the coming to faith of people today. In the case of the first disciples, for fully Christian faith they had to wait until the next major redemptive-historical event — the cross and resurrection of the Lord Jesus. Thus their steps in faith can never be exactly like ours, for we look back on those events while they had to wait for them. That means we must never teach and preach from the gospels as if they were written simply to provide psychological profiles in discipleship, or as if they were exemplary “hot-to” manuals for Christian living (though they certainly provide rich materials for such constructions). Rather, they are more like books that tell us how-we-got-from-there-to-here; above all they focus on who Jesus is, why he came, how and why he was so largely misunderstood, how his teaching and life led to the cross and resurrection, why he is worthy of all trust, the purpose of his mission, and much more. And as we focus on Jesus Christ himself, we are called to trusting and faithful discipleship.”

- Usually indirectly illustrate a doctrine or principle taught directly elsewhere in the Bible.
- Not everything in a narrative should be affirmed (They are not necessarily a good example for us)
- They were written for our instruction and training in righteousness.
 - They are direct or explicit teachings
 - They are indirect or implicit teachings
 - They are illustrations of clear New Testament principles.
 - Romans 15:4
For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.
 - 2 Timothy 3.16-17
¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.
- General Principles for Understanding Narrative Law
 - Legal Language in the Old Testament
 - Types of Laws: Criminal, Civil, Ceremonial, Family, Compassion
 - Forms of Laws
 - Apodictic Laws:
 - Base principles stated in such a way that there is no qualification or exception
 - “You shall not...”
 - Exodus 20:3
You shall have no other gods before me.
 - Exodus 20:16
You shall not bear false witness against your neighbor.

- Casuistic Laws:

- Always situational, related to specific circumstances, and often application of apodictic laws
- “If...then...”
- Exodus 22:26

If ever you take your neighbor's cloak in pledge, you shall return it to him before the sun goes down

- 3 Steps for Understanding Law Narrative

- Understand the reason for the giving of the law. (Why was the Law given)

- Exodus chapter 20:1-2:

*¹And God spoke all these words, saying,
²“I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.*

- The context of God graciously entering into covenant relationship with his people.
- The law then stipulates what God requires of his people within that covenant relationship
- The law was given to maintain this relationship with God who had redeemed them and blessed them by rescuing them from Egypt. Now the laws given as Israel will respond to that and live in light of that.

- Understand its original historical, cultural context of the law. (Why was the Law forbid or required)

- Leviticus 19:28:

²⁸You shall not make any cuts on your body for the dead or tattoo yourselves: I am the LORD.

- Why does the Mosaic Law forbid tattoos?
- Leviticus 19 forbids the association of Israel, God's people, with certain pagan religious priestly practices.
- Understand the true intention of this law? (Why does it appear to be given? What appears to be the primary driving principle that gives rise to this law?)
 - What appears to be the primary driving principle that gives rise to this law?
 - Tattoos in Leviticus chapter 19
 - The intention is to avoid pagan religious practices and association.
 - Tattoos today do not seem to be associated with pagan religious priestly practices so one could have tattoos without violating the Mosaic Law.
 - Look for other ways in our own society and culture where we might be in danger of violating the intention of this command that God's people avoid association with participation with pagan religious rituals and practices.
- Features to note when studying biblical narrative
 - Episodes/Scenes: Distinguish the episodes and scenes within the narrative:
 - Note the divisions of each episode/scene
 - Note any connection between episodes/scenes
 - Plot Development: A narrator is expressing a story. All stories have plots. Each plot has a beginning, middle, and end.
 - Point of View:
 - The perspective from which the narrator tells the story.

- Editorial Comments made by the author
 - Mark 7:18-19

And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, ¹⁹since it enters not his heart but his stomach, and is expelled?"

(Thus he declared all foods clean.)

- Characterization:
 - Hebrew narrative is frugal in its description of characters; hence, attention to details which do appear is important
 - The scene emphasizes deeds and words by the various characters. If a group is involved, the group functions as a character in a scene.

- **Poetry**

- Over 30% of the Bible contains Poetry
- Books with this Primary Genre:
 - Psalms and Song of Solomon
- Poetry of Psalms:
 - Collection of prayers, songs, and poetry
 - Covers almost the entirety of human emotion, including praise, doubt, repentance, and joy
- Poetry of Song of Songs:
 - A poetic dialogue about love, celebrating marriage and the gift of sexuality.
- Old Testament poetry is **bi**-directional.
 - Some poetry includes God's word to us.
 - Some poetry includes our words to God.
- Psalm = a poem sung to a musical instrument
- Jesus believed the Psalms were written about him
 - Luke 24:44

Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

- New Testament writers believed the Psalms were written about Jesus
 - Bruce Waltke:
 - “The writers of the New Testament are not attempting to identify and limit the psalms that prefigure Christ but rather are assuming that the Psalter as a whole has Jesus Christ in view and that this should be the normative way of interpreting the Psalms.”
- The Psalms are the Christian's:
 - Hymnal to assist us in our praise to God
 - Prayer Book to learn how to approach God
 - Training Guide for holy and righteous living
- Daniel Hays describes the Psalms as...

“Moving from New Testament letters to Old Testament poetry is like crossing the mall from the Air and Space Museum and entering the National Gallery of Art”
- C.S. Lewis:
 - “The Psalms must be read as poems, as lyrics, with all the license and all the formalities, the hyperbola, the emotion rather than logical connections, which are proper to lyric poetry. If this is not recognized then our interpretations will be hopelessly inadequate. Studying poetry includes identifying figures of speech, literary structures and the prevalent use in Hebrew of what is called “parallelism.”
- One of the problems many Christians today encounter when they tackle Old Testament poetry is that they attempt to interpret these texts with the methods that are geared for the New Testament letters.

- Subgenres (or Types) of Psalms:
 - Lament Psalms
 - Trust or Confidence Psalms
 - Thanksgiving Psalms
 - Praise Psalms or Hymns
 - Royal Psalms
 - Wisdom Psalms
 - Liturgy Psalms
 - Historical Psalms
- While Lament Psalms focused on the Problem, Trust Psalms focus on the Answer
- Forms
 - Parallelism: Using two or more phrases to compare, contrast, or emphasize thoughts
 - Synonymous: Two consecutive lines close in meaning
 - Synthetic: Second line develops the thought of the first line further
 - Emblematic: One line conveys the point, the other line illuminates it by an image
 - Antithetical: Second line contrasts with the first
 - Climactic: Second line repeats first with exception of last phrase (which is changes)
 - Chiasms (82, 86, 92)
 - Acrostics (9-10, 25,34, 37, 111, 112, 119)
- Figures of Speech:
 - Simile: One thing resembles another ('Like' or 'As')
 - Metaphor: Implicit comparison
 - Personification: Giving personal characteristics to inanimate objects or animals
 - Anthropomorphism: The representation of God in the form or attributes of a man
 - Metonymy: Changing a word for another word associated with it ("My tongue will sing...")

- Characteristics:
 - Follows a rhythm
 - Easy to memorize
 - Often contains a prophetic element
 - Emotional
 - Mostly Symbolic
 - Calls for Judgment
 - Cries to God
 - Songs of Praise
- Guidelines for Interpreting:
 - Recall the problems and promises
 - Read them as Poetry
 - Remember the overall structure, message, and flow
 - Keep Christ central
 - Use subgenres to embrace personal and corporate worship
- Interpretive Options:
 - Individually: Separate spiritual expressions
 - Liturgically: Used in Israel's worship
 - Sabbath worship read Pentateuch over 3 years along with a portion of the Psalms:
 - Genesis: Psalms 1-41
 - Exodus: Psalms 42-72
 - Leviticus: Psalms 73-89
 - Numbers: Psalms 90-115 [close to division]
 - Deuteronomy: Psalms 117-144
 - Collectively: Read as one book
 - Reason to believe that the order of each Psalm is intentional
- Wisdom
 - Purpose of Wisdom literature:
 - Proverbs 1:2-3

²To know wisdom and instruction, to understand words of insight, ³to receive instruction in wise dealing, in righteousness, justice, and equity.

- Books with this Primary Genre:
 - Job, Proverbs, Ecclesiastes
- Wisdom of Job:
 - One of the most famous characters in the Bible
 - Job is the archetype of the “suffering saint” — a God-fearing man who experiences terrible trials and sufferings, and calls out to God for an explanation.
 - The book does not offer an easy or simplistic answer to the problem of suffering, but finds solace in God’s sovereignty.
- Wisdom of Proverbs:
 - Hundreds of short pieces of insight distinguishes wisdom from foolishness.
 - Employs several interesting rhetorical techniques, most notably parallelism, in which two phrases are matched or contrasted.
 - “The fear of the LORD is the beginning of knowledge / but fools despise wisdom and instruction.”
- Wisdom of Ecclesiastes:
 - An extended reflection on the meaning of life that sometimes feels fatalistic and cynical
 - Its message is ultimately the positive one that living in fear of the Lord (reverence and faith) and obedience to God provides a grounding for human life.
- Proverb: a succinct, memorable saying in common use that states a general truth or piece of advice
 - A collections of wise sayings
 - Meant to shape the moral and ethical lives
 - Focuses on:
 - Questions about the meaning of life (Job, Ecclesiastes)
 - Practical living and common sense (Proverbs).
- The book of James in the New Testament in many ways is like Proverbs in the Old Testament.

- Characteristics:
 - Memorable
 - Intended to produce a godly perspective and character
 - General observable truths, not promised
 - Often short and pithy with limited context
 - Easy to misunderstand
 - Many are designed for specific occasions
 - Many address ultimate and not immediate truths
 - Proverbs 26:27

Whoever digs a pit will fall into it, and a stone will come back on him who starts it rolling.
 - Proverbs 22:8-9

⁸Whoever sows injustice will reap calamity, and the rod of his fury will fail. ⁹Whoever has a bountiful eye will be blessed, for he shares his bread with the poor.
- Guidelines for studying and teaching Proverbs:
 - They are NOT definite guarantees of success or cursing from God, but are more General guidelines that will lead to successful living.
 - They need to be balanced by other Scripture because they are often very short and give only a bullet point of information.
 - They are often very parabolic by nature and not literal. You must apply the general rules of defining figurative speech.
 - They are intensely practical not overly theological.
 - They often reflect Ancient culture and may need some translation to be useful for us today.
 - They give good advice for many areas of life, but are not to be taken as the only insight into their topics.
 - They are meant to be applied, not just talked about.

- They may be used to justify a materialistic lifestyle when wrongly applied, but rightly applied they will provide practical advice for living a life that God can bless.
- **Prophecy**
 - The role and ministry of the biblical prophet was that of a 'foreteller' (predictive) and a 'forthteller' (didactic).
 - Predictive: Foretelling an event
 - Didactic: Challenging others to line up morally or to teach a truth. Prophecy exposes sin and calls for repentance and obedience.
 - Purpose:
 - Shows how God's law can be applied to specific problems and situations, such as the repeated warnings to the Jews before their captivity.
 - Books with this Primary Genre: 17 Old Testament books:
 - Major Prophets: Isaiah, Jeremiah, Ezekiel, Daniel
 - Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micha, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
 - The Standard Pre-Exile Prophetic Message:
 - The Warning: You have broken the covenant. You better repent.
 - The Judgment: No repentance?
 - The Restoration: Hope beyond judgment.
 - Principles for interpreting:
 - Old Testament prophets were enforcing and mediating the old covenant.
 - Blessing for obedience, Cursing for disobedience. Prophets warned of both:
 - Can trace all prophetic indictments to the Law
 - Israel failed to live up to the Covenant

- Daniel 9:11

All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.

- Think in terms of oracles: "Thus says the Lord..."

- 3 Basic points: You have broken the covenant...

- Idolatry:

- Yahweh had told His people "I will be your God; you will be my people."

- Yet Israel, beginning with the golden calf (Exodus 32) continued to embrace the religious beliefs and practices of her neighbors.

- Jeremiah 10:5

Their idols are like scarecrows in a cucumber field, and they cannot speak; they have to be carried, for they cannot walk. Do not be afraid of them, for they cannot do evil, neither is it in them to do good."

- Social Justice:

- God wanted His people to worship Him alone, but worship also involved a horizontal relationship by caring for His people.

- In particular, the weaker individuals were to be cared for and justice provided for them.

- Special care for widows, orphans, foreigners, and the poor.

- The loss of care and concern for the weaker members of society was a serious violation of God's covenant with Israel.

- Micah 6:7-8:

⁷ Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"⁸ He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

- Religious Ritualism:

- Israel continued to practice idol worship they developing the thinking that just performing the rituals of worship was sufficient to please God.

- The prophets point out that this reliance on ritualism is hypocritical.

- Isaiah 1:11-13

¹¹ "What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats.

¹² "When you come to appear before me, who has required of you this trampling of my courts? ¹³ Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations—I cannot endure iniquity and solemn assembly.

- Pay attention to history. Must be understood in light of the original historical context in which it was produced .
- The OT prophets had more to say about the immediate future than the distant future.

- Primarily a message from the present directed at contemporaries
- Utilizes metaphorical language and symbolism that the readers would have understood
- Distinguish between foretelling and forthtelling:
 - Mixing the two will cause us to miss the intent of the authors.
 - Sometimes the prophetic literature seems to be describing events that are taking place in the readers own day, or will take place just on the horizon, very soon, but then without warning, it is as if the author is all of a sudden using language that describes the ultimate end of history, the eschatological end of history
- Guard against fallacies:
 - Ancient-Modern nations confusion: linking prophecy given to specific nations with particular current political powers.
 - Spiritualizing: making a “deeper” application that isn’t there
 - Allegorizing: Assuming components are symbols of Christian faith
 - Universalizing: treating something unique as though it applies to everyone
- **Letters/Epistles**
 - Exclusively New Testament format
 - Books with this Primary Genre
 - Romans, 1-2 Corinthians, Galatians, Ephesians, Philippians, Colossians, Philemon, 1-2 Thessalonians, 1-2 Timothy, Titus, Hebrews, James, 1-2 Peter, 1-2-3 John, Jude
 - Characteristics:
 - Situational or Occasional often addressing one or more problems
 - Never meant to be exhaustive dictionaries of Christian doctrine.

- Typical Form:
 - Introduction
 - Greeting (writer, recipients)
 - Thanksgiving and Prayer
 - Body
 - Conclusion
 - Final Instructions
 - Farewell (benediction)
- Principles for interpretation:
 - Remember they are written to specific first century churches/individuals on specific occasions
 - Don't expect full treatises on theology
 - Trace the argument
 - Understand the historical-cultural context
 - Understand the literary context
 - Understand the meaning of words
- **Apocalyptic**
 - Apocalyptic literature claims heavenly revelation that uses extensive symbolism with regard to historical events as it contrasts the present sinful world with the world to come.
 - Revelation is actually a mixture of genres:
 - Letter: to the 7 churches (1:4)
 - Prophecy: Concerning future judgment and restoration (1:3; 22:6-7,10)
 - Apocalyptic: Concerning the end of times (1:1)
 - More accurately: Apocalyptic prophecy in the form of a circular letter
 - Principles for Interpreting:
 - Understand the major approaches:
 - Preterist: Describes events in John's day (in the past). Usually associated with the Destruction of Jerusalem in 70AD
 - Historical: Sketches all of church history with the seven churches representing a different period of the church

- Idealist: Not an account of future events but aids in understanding how God interacts with the world
- Futurist: Chapters 2 and 3 are describing 7 literal churches in John’s day and the remaining chapters (4-22) cover the last days of human history.
- Understand its literary structure:
 - Chronological or Recapitulation
- Be aware of debates about the book but do not miss the theological message:
 - “The Lamb will consummate His kingdom for God’s glory by using His people and judging His enemies”
- Look to the Old Testament and historical content when interpreting images and symbols
 - Meaning of many symbols are alluded to in:
 - Isaiah 24-27
 - Ezekiel 38-39
 - Daniel 7-12
 - Zechariah 1-6
- Recap the Primary Genres of the Biblical Books:

PRIMARY GENRE OF THE 39 BOOKS OF THE OLD TESTAMENT				
HISTORICAL NARRATIVE		POETICAL	PROPHETIC	
Genesis	Joshua	Psalms	Isaiah	Hosea
Exodus	Judges	Song of Solomon	Jeremiah	Joel
Leviticus*	Ruth		Lamentations	Amos
Numbers	1 Samuel		Ezekiel	Obadiah
Deuteronomy*	2 Samuel	WISDOM	Daniel	Jonah
	1 Kings	Job		Micah
	2 Kings	Proverbs		Nahum
	1 Chronicles	Ecclesiastes		Habakkuk
	2 Chronicles			Zephaniah
*Includes Law Narrative	Ezra			Haggai
	Nehemiah			Zechariah
	Esther			Malachi

PRIMARY GENRE OF THE 27 BOOKS OF THE NEW TESTAMENT				
NARRATIVE		LETTERS/EPISTLES		APOCALYPTIC
BIOGRAPHICAL		Romans	Hebrews	Revelation
SYNOPTIC	Matthew	1 Corinthians	James	
	Mark	2 Corinthians		
	Luke	Galatians	1 Peter	
			2 Peter	
	John	Ephesians		
HISTORICAL		Philippians	1 John	
Acts		Colossians	2 John	
		Philemon*	3 John	
		1 Thessalonians	Jude	
		2 Thessalonians		
		1 Timothy		
	2 Timothy			
	Titus			

- Sub Genre:
 - **Parables:**
 - A parable is, literally, something “cast alongside” something else.
 - They are simple stories used to illustrate a moral or spiritual lesson
 - Principles for Interpreting Parables:
 - Understand the nature of parables: tools to compare something physical to something spiritual
 - Understand the purpose of parables:
 - To explain truth (Luke 10:36-37)
 - To keep truth hidden (Mark 4:10-12)
 - Discern the main point or points. (Most have one point)
 - Don’t assume they are historical
 - Pay attention to the historical/cultural context
 - Distinguish between the “meat” of the story and what is just ornamentation. Not every minor detail has significant meaning

- The Rule of Two: Parable characters were usually two people who experienced tension between righteousness and sin, good and evil.
- Recognize common symbols
 - Father, Judge, King, Shepherd, Vineyard...
- The ending of parables is very important
- Don't propose allegorical meanings that are not anchored to the text
 - Augustine and the Parable of the Good Samaritan (Luke 10:25-37)
 - Man going down from Jerusalem = Adam
 - Jerusalem = the heavenly city of peace from which Adam fell
 - Jericho = the moon
 - Robbers = the Devil and his angels
 - Stripped him = of his immortality
 - Beat him = by persuading him to sin
 - Leaving almost dead = alive physically but dead spirituals
 - The Priest and Levites = the priesthood and ministry of the Old Testament
 - The Samaritan = Christ
 - Bandaged his wounds = binding the restraint of sin
 - Oil = comfort of good hope
 - Win—Work of the Spirit
 - The Inn = the Church
 - The next day = the Resurrection
 - 2 Silver coins = Promise of this life and the one to come
 - Innkeeper = Paul

Look and Listen for the Literary Context

- **Definition:**



Refers to the principle that words have meaning only in sentences and sentences have meaning only in relation to preceding and following sentences and paragraphs.

- Meaning is found in context.
- Meaning is found in the words, phrases, sentences and paragraphs of a writing

- **Circles (Levels) of Literary Context**

- Sentence (or individual passage)
- Paragraph
- Section
- Larger, or Groups, of Sections
- Entire Book
- Authorial Content (other books by the author)
- Testament (Old or New)
- Entire Bible



- Look at the **Placement:**

- Refers to the location of the passage
- Asks Questions:
 - Is this part of a larger grouping?
 - What flows from it, or what does it flow from?
 - How is the book organized/structured and how does this passage fit within the structure?

- Look at the **Function:**

- Addresses the purpose and contribution of the text to the surrounding section and ultimately the whole book
- Asks Questions:
 - Does the passage fill in, add on to, introduce, bring to completion, or counterbalance?
 - What does it add to the overall picture?
 - If this passage were missing from the book, what would be missing?

- Look at the **Details**:
 - The particular features or aspects of the text that set it apart and help identify its overall contribution.
- Learning to Look
 - It doesn't come naturally
 - Requires practice
 - Look. Observe. Look again. See more. Dig!
Make Notes. Read and Reread.
Keep Digging...
 - Over time you will become more proficient and "seeing" will become more natural
 - "Agassiz and the Fish, by a Student" (page A-34)



- Look for what the Word **Repeats**
 - Look for words, terms, patterns, or phrases that repeat in your passage as well as surrounding passages
 - Look for Characters:
 - Barnabas in Acts 4:36; 9:27; 11:22;15:36-39
 - Look for Patterns:
 - Pharaoh hardens his heart (Exodus 7:13, 14, 22; 8:11, 15, 28; 9:7,34, 35; 13:5).
 - God hardens Pharaoh's heart (Exodus 4:21; 7:3; 9:12; 10:1, 20, 27;11:10; 14:4, 8, 17).
 - 1 John 2:15-17 ("world")

¹⁵Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. ¹⁷And the world is passing away along with its desires, but whoever does the will of God abides forever.
 - 2 Corinthians 1:3-7 ("comfort")

³Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,
⁴who comforts us in all our affliction, so that we may

be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. ⁵For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. ⁶If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. ⁷Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.

- Other passages for observation:
 - Psalm 136 (“His loves endures forever”)
 - 1 Corinthians 15:5-54 (“perishable” and unperishable”)
- Look for what the Word **Emphasizes**
 - Verbs
 - How does the author depict the action of the text?
 - Is the verb past, **present**, or future?
 - Ephesians 1:11:
In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will
 - Is the verb **imperative**?
 - Matthew 28:19:
Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
 - Is the verb active or **passive**?
 - Genesis 12:1-3
Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

- Ephesians 1:11:

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will.
- Space
 - Is the author devoting concentrated attention to a certain theme, character, event, etc.?
 - Genesis
 - Chapters 1-11: 4 Events (Creation, Fall, Flood, Tower of Babel)
 - Chapters 12-50: 4 People (Abraham, Isaac, Jacob, Joseph)
 - Matthew: Of 1,062 verses, at least **342** of them (1/3 of the book) give us teachings from Jesus.
 - Ephesians
 - Chapters 1-3: Explanation of Salvation
 - Chapters 4-6: Application of Salvation
- Purpose:
 - Phrases or sentences that describe the reason, result, or the consequence of some action.
 - Does the author describe why he says something or why something happens?
 - Look for that, in order that, so that, to, or for.
 - Ephesians 2:10

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.
 - Deuteronomy 4:5-6

⁵ See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. ⁶ Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.'

- Psalm 119:11

I have stored up your word in my heart, that I might not sin against you.

- John 20:30-31

³⁰Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

- Order:

- Is the author giving strategic importance to something by putting it in a certain order?
- Compare the order of the disciples in the each Gospel. Ask: Is there any significance for the different order?

Matthew	Mark	Luke	Acts
Simon Peter	Simon Peter	Simon Peter	Simon Peter
Andrew	James	Andrew	John
James	John	James	James
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James/Alphaeus	James/Alphaeus	James	James
Thaddeus	Thaddeus	Simon (Zealot)	Simon (Zealot)
Simon (Zealot)	Simon (Zealot)	Judas/James	Judas/James
Judas Iscariot	Judas Iscariot	Judas Iscariot	(Matthias)

- Exaggeration:

- Does the author exaggerate something for intentional effect or emphasis?

- Psalm 119:20

My soul is consumed with longing for your rules at all times.

- Matthew 23:24:

You blind guides, straining out a gnat and swallowing a camel!

- 2 Corinthians 11:8

I robbed other churches by accepting support from them in order to serve you.

- Chiasms:

- Does the author (especially in the Old Testament) highlight a main idea through a parallel structure?

- Genesis 3:

Introduction of Sin (3:1-7).

Confrontation of Man (3:8-12).

Confrontation of Woman (3:13).

Confrontation and

Promise to Serpent (3:14-15).

Promise to Woman (3:16).

Promise to Man (3:17-19).

Consequence of Sin (3:20-24).

- Genesis 11:

The whole world (1)

Had one language (1)

Shinar, and settled there (2)

Come, let's make bricks (3)

Come, let us build (4)

A city with a tower (4)

But the Lord came down (5)

To see the city and the tower (5)

That the men were building (5)

Come, let us go down and confuse their language (7)

Babel – because there (9)

The Lord confused the language (9)

The whole earth (9)

- Look for what the Word **Connects**

- Does the author establish certain relationships between certain items, ideas, or individuals?

- Conjunctions

- Therefore, But, And, Since, Because, For

- Colossians 3:12

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience,



LAB 3.2 Repetition in John 15:1-10

- Look for words or phrases that repeat and circle them

"I am the true vine, and my Father is the vinedresser. ²Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³Already you are clean because of the word that I have spoken to you. ⁴Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. ⁷If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. ⁸By this my Father is glorified, that you bear much fruit and so prove to be my disciples. ⁹As the Father has loved me, so have I loved you. Abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

List some of the Repeated words:

- Hebrews 12:1

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us

- Therefore at the beginning of chapter 12 points back to chapter 11. All of the examples of godly faith given in chapter 11 is used to illustrate the definition given in chapter 12:1

- New Testament use of Old Testament passages

- Matthew 5:21-47 –“You have heard that it was said...”

- General and Specific

- Look for times when an author introduces a general idea and then provides an explanation through specific supporting ideas (or vice versa).

- From general to specific:

- Galatians 5:16-23:

¹⁶But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸But if you are led by the Spirit, you are not under the law. ¹⁹Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law.

- From specific to general:

- 1 Corinthians 13:1-13—Specific description of love

- Question and **Answer**

- Look for questions that are answered and also rhetorical questions in which the answer is implied.

- Job 38:2-3

²“Who is this that darkens counsel by words without knowledge? ³Dress for action like a man; I will question you, and you make it known to me.

- Malachi 1:6

“A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the LORD of hosts to you, O priests, who despise my name. But you say, ‘How have we despised your name?’

- Matthew 26:40

And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour?”

Take a Closer Look



- Mark 2:1-3:6

5 Episodes that revolve around Question/Answer

- Who can forgive sins but God alone? (2:7)
- Why does he eat with tax collectors and sinners? (2:16)
- Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast? (2:18)
- Why are they doing what is not lawful on the Sabbath? (2:24)
- “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill? (3:4)
- First 4 Questions raised by Jesus’ opponents, and answered in the following verse
- Last raised by Jesus
- MORE: Mark balances this 5 Question episodes with another at the end of the book (11:27-12:40). Where again the first 4 asked by opponents and last one is answered by Jesus

- Cause and **Effect**

- Look for particular causes stated by the author which result in a particular effect or multiple effects.

- Acts 8:1:

And Saul approved of his execution. And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

- Means (by which something is accomplished)

- When something happens in the text, look for the means that brought about that particular action or result.

- Psalm 119:9:

How can a young man keep his way pure? By guarding it according to your word.

- Romans 8:13-14:

¹³ For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴ For all who are led by the Spirit of God are sons of God.

- Conditions

- Look for specific clauses that demonstrate certain conditions which bring about a desired response.
- Look for the condition and the **consequence**.

- “If...then”

- Deuteronomy 28:1

“And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth.

- 2 Corinthians 5:17

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

- 1 John 1:6

If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

- Lists

- Look for any instances of two or more itemized things and observe how and **why** they are ordered in a certain way.

- 1 John 2:16

For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world.

- Colossians 3:5-8

⁵Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. ⁶On account of these the wrath of God is coming. ⁷In these you too once walked, when you were living in them. ⁸But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.

- Pronouns

- Note all pronouns and identify the antecedent. (He, she, our, we, us)

- Ephesians 1:3

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places

- Philippians 1:27-30

²⁷Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, ²⁸and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. ²⁹For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, ³⁰engaged in the same conflict that you saw I had and now hear that I still have.

- Major Shifts
 - As you read larger units of text, look for critical places where the text seems to take a new **turn**.
 - 2 Samuel 11-12-13.
 - Chapter 11: David and Bathsheba
 - Chapter 12: Nathan rebukes David
 - Chapter 13: Amnon and Tamar
- Look for what the Word **Compares**
 - Does the author compare certain items, ideas, or individuals to others?
 - Simile
 - Look for **expressed** comparisons of two things that are different.
 - Look for “as” and “like”.
 - Psalm 42:1

As a deer pants for flowing streams, so pants my soul for you, O God.
 - John 3:14

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up
 - 1 Peter 2:2

Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation
 - Metaphor
 - Look for **implied** comparisons between two things that are different.
 - Comparison without using as or like.
 - James 3:3-6

³If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well. ⁴Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. ⁵So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire! ⁶And the tongue is a fire, a world of unrighteousness. The tongue

is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.

- Allegory

- Look for instances where the author uses a certain **image** or comparison to communicate a deeper meaning in the text.

- Galatians 4:21-31

²¹Tell me, you who desire to be under the law, do you not listen to the law? ²²For it is written that Abraham had two sons, one by a slave woman and one by a free woman. ²³But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. ²⁴Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶But the Jerusalem above is free, and she is our mother. ²⁷For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband."²⁸ Now you, brothers, like Isaac, are children of promise. ²⁹But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. ³⁰But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." ³¹So, brothers, we are not children of the slave but of the free woman.

- Type

- Look for instances where the author uses a symbolic picture to demonstrate something to come in the **future**.

- Romans 5:14

Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

- 1 Corinthians 15:45

Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit.

- Look for what the Word **Contrasts**

- Look for items, ideas, individuals that are contrasted with each other.

- Proverbs 14:31

*Whoever oppresses a poor man insults his Maker, **but** he who is generous to the needy honors him.*

- Romans 6:23

*For the wages of sin is death, **but** the free gift of God is eternal life in Christ Jesus our Lord.*

- 1 John 1:5-7 [Several contrasting terms]

⁵This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

- Luke 11:11-13 [Contrasting metaphors]

¹¹What father among you, if his son asks for a fish, will instead of a fish give him a serpent; ¹²or if he asks for an egg, will give him a scorpion? ¹³If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

- Look for how the Word **Communicates**

- Does the author use certain words, images, phrases, or other literary tools to communicate certain emotions, moods, or tones in the text?

- Emotions
 - Look for words that convey particular **feelings** or emotions.
 - Jeremiah 3:19-20

¹⁹ "I said, How I would set you among my sons, and give you a pleasant land, a heritage most beautiful of all nations. And I thought you would call me, My Father, and would not turn from following me. ²⁰ Surely, as a treacherous wife leaves her husband, so have you been treacherous to me, O house of Israel, declares the LORD."
 - Galatians 4:12-16

¹² Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong. ¹³ You know it was because of a bodily ailment that I preached the gospel to you at first, ¹⁴ and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. ¹⁵ What then has become of your blessedness? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. ¹⁶ Have I then become your enemy by telling you the truth?
- Mood
 - Look for evidence of the author's demeanor as he writes.
 - Philippians 4:4

Rejoice in the Lord always; again I will say, rejoice.
- Tone
 - After looking at individual emotional terms and instances of mood, continue on to discover the overall tone of the text and/or book.
 - Matthew 23:33-35

³³ You serpents, you brood of vipers, how are you to escape being sentenced to hell? ³⁴ Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, ³⁵ so that

on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

- Galatians 3:1-4

¹O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. ²Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? ³Are you so foolish? Having begun by the Spirit, are you now being perfected by^[a] the flesh? ⁴Did you suffer so many things in vain—if indeed it was in vain?

- Figures of Speech

- Psalm 119:105

Your word is a lamp to my feet and a light to my path.

- Isaiah 40:31

but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.

- Matthew 23:27

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness.

- Psalm 18:2

The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.

Take a Closer Look



Combining Indicators

- The word “if” in 1 Corinthians 15:12-28 (used 7 times)
- “Faith” in Hebrews 11 (used 18 times)
 - Describing different people, at different times, in different circumstances, living with the same faith

• Example of Noting Observations: Colossians 1:3-8

(Colossians)
Why Paul prays for them...

few emotional terms
informative tone

Paul + Tim
FOS? EFFort
personal, relationship term

W always thank God, the father of our Lord Jesus Christ, when

we pray for you because we have heard of your faith in Christ

Col. Christians Cause reverse order faith in Christ

heard of your faith in Christ
of the love for saints
toward Christ
toward other believers

Jesus and of the love you have for all the saints - the faith and love

that spring from the hope that is stored up for you in heaven and

that you have already heard about in the word of truth, the gospel

that has come to you. All over the world this gospel is producing

fruit and growing, just as it has been doing among you since the

day you heard it and understood God's grace in all its truth. You

learned it from Epaphras, our dear fellow servant, who is a faithful

minister of Christ on our behalf, and who also told us of your love

in the Spirit.

by whom? Positive Col. location
for later? FOS means? sing. FOS?

he didn't go to it F. E.

FOS relation?

quick means? gospel? grace? who? Paul + Tim emotional term

describes number

Paul + Tim

names for God:
God
Father of Lord Jesus Christ
Christ Jesus
Christ
Spirit
all the trinity

heard & understand
God's grace -
hearing the gospel
is connected to
understanding God's
grace. Means?

faith in Christ
hope in heaven
love in the Spirit

producing fruit
growing = bigger?
or more?
FOS = tree

The gospel produces
fruit:
heard
understand
learned

Sequence:
Col's heard gospel from E.
understand grace
produced faith + love
E. told Paul + Tim
Paul thanks God

taught Col
Epaphras
told Paul + Tim
about their love

God's role: stored up hope?
Man's role: tell gospel, hear, believe, love, give thanks



LAB 3.3 Observations from Acts 1:8

- Examine the passage below and make at least 15 observations such as:
 - Repetition of words, Contrasts, Comparisons, Lists, Cause and Effect, Figures of Speech, Conjunctions, Verbs, Pronouns, Conditional Clauses, General to Specific,

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”



Step 3: Observing the Key Study Passage



Ezra 7:10

- What Literary Observations can you make from the Immediate Literary Context?

For Ezra

Has set his heart

to Study the Law of the Lord

and to do it

and to teach his statutes and rules

In Israel

- Look and Listen to the Surrounding Context
(More things to look for as you zoom out)
 - Dialogues
 - Ask the questions:
 - Who are the participants?
 - Who is speaking to whom?
 - What is the setting?
 - Are other people around?
 - Are others participating in the dialogue?
 - Is it an argument? A discussion? A Lecture?
 - Is it friendly? Is it Confrontational?
 - John 4:1-45: Jesus and the Samaritan Woman
 - John 13:6-10: Jesus and Peter (washing feet)
 - Be aware of times when a dialogue is going on and pronouns are used that might involve others not part of the discussion.
 - This can be difficult to notice in the English translations where “you” is used for both singular and plural.
 - Example:
 - John 1:50-51 Jesus with Nathaniel
 - ⁵⁰Jesus answered him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” ⁵¹And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”*
 - Pronoun “You” is used 5 times in these 2 verses and twice it is Plural, indicating that he is speaking with Nathaniel but also to the other disciples with him
 - “Truly, truly, I say to you (plural), you (plural) will see heaven opened, and...”
 - Jesus initially speaks only to Nathaniel (verse 51) but then turns to the greater audience in verse 52 .

- Another Example: John 3:7 Jesus and Nicodemus
- Patterns
 - Parallels: Between Joseph's life and Jesus
 - Juxtaposition: Saul and David (1 and 2 Samuel)
 - Whatever Saul does wrong
 - David does right
 - Time: pay attention when an author uses time:
 - As an indicator of scene change
 - To indicate significance of the time of day
 - To arrange content

Take a Closer Look



John seems to bracket much of his book around the first and last week of Jesus ministry.

- First week of ministry (John 1:19-2:12)
 - John Baptist (day 1)
 - The next day (day 2)
 - The next day (day 3)
 - The next day (day 4)
 - On the 3rd day (day 5-7)
- Last week of ministry (John 12:1-19:42)
 - Six days before Passover...then he is crucified

- Discourses
 - Connections between paragraphs and episodes
 - Use all of the items previously mentioned when examining larger portions of Scripture but also look for how multiples episodes might be linked.
 - Colossians 1:3-8 and 1:9-12
 - In the first section, Paul have heard of the Colossians' initial saving faith and love and are thanking God for it
 - In the second section, Paul prays that they will continue on to maturity, being filled



LAB 3.4 3 Episodes In Mark 8

Part 1: Healing of the Blind Man (Mark 8:22-26)

²² And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. ²³ And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?" ²⁴ And he looked up and said, "I see people, but they look like trees, walking." ²⁵ Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. ²⁶ And he sent him to his home, saying, "Do not even enter the village."

- Questions to ask:
 - Why did Jesus lead the man out of the village before healing him? Notice "some" people brought the man to Jesus and Jesus only led the man out.
 - Why does Jesus only heal the man partially at first?
 - Why does he tell the man not to return to the village?

- Notice the loose chiasm with AB-AB center?
 - Jesus led him out of the village
 - Touched him
 - Man saw partially
 - Touched him again
 - Man saw clearly
 - Told man not to return to village



LAB 3.4 3 Episodes In Mark 8

Part 2: Look at the Surrounding Episodes

- Previous Episode: Recalling the Feeding (Mark 8:14-21)

¹⁴ Now they had forgotten to bring bread, and they had only one loaf with them in the boat. ¹⁵ And he cautioned them, saying, "Watch out; beware of the leaven of the Pharisees and the leaven of Herod." ¹⁶ And they began discussing with one another the fact that they had no bread. ¹⁷ And Jesus, aware of this, said to them, "Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? ¹⁸ Having eyes do you not see, and having ears do you not hear? And do you not remember? ¹⁹ When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve." ²⁰ "And the seven for the four thousand, how many baskets full of broken pieces did you take up?" And they said to him, "Seven." ²¹ And he said to them, "Do you not yet understand?"

- Later Episode: Peter's Professes Jesus is Christ (Mark 8:27-30)

²⁷ And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, "Who do people say that I am?" ²⁸ And they told him, "John the Baptist; and others say, Elijah; and others, one of the prophets." ²⁹ And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." ³⁰ And he strictly charged them to tell no one about him.

- What connections do you see between these 3 episodes?

with knowledge of God's will, doing good works, being strengthened in their faith, and giving thanks to God.

- The points in Paul's prayer continue as themes, threaded throughout the rest of the letter.
- Interchange
 - Involves contrasting or comparing two stories at the same time as part of the overall story development. Usually the narrative will move back and forth between the two stories
 - Luke uses interchange in Acts
 - Middle chapters used to transition between characters (from Peter to Paul)
 - Peter: central character in chapters 1-11
 - Paul: central character in chapters 13-28
 - Paul introduced in 7:58-8:1
 - Peter has encounter with Cornelius in 10:1-11:18
 - Paul returns briefly in 11:19-30
 - Peter is back in 12:1-19
 - Interruption: Mark 5:21-43
 - 2 Stories: Jairus' daughter raised and the bleeding woman
 - The story of the woman interrupts the story of first story.
- Examples where Literary Context is Crucial
 - Example #1: **"Don't Judge"** (Matthew 7:1)
"Judge not, that you be not judged."
 - Often quoted by those:
 - Not wanting to be held accountable (judged)
 - Not wanting to hold others accountable
 - Immediate Context:
 - The focus is not so much on judging others but on looking inward to your own character
 - Matthew 7:1-5
 - ¹*"Judge not, that you be not judged. ²or with the judgment you pronounce you will be judged, and*

with the measure you use it will be measured to you. ³Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

- Jesus doesn't say NOT to take the speck out of your brother's eye but to first take the log out of your own
- Surrounding Context:
 - Matthew 7:6

"Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

 - Hear one must discern between who the dogs and pigs are. That's judging.
 - Matthew 7:15-16

¹⁵*"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?"*

 - Recognizing false prophets requires the act of judging others based upon their fruit.
- Extended Context:
 - Matthew 18:15-20: Jesus commands disciples to rebuke other disciples
- Other Books:
 - John 7:24: Judge rightly

Do not judge by appearances, but judge with right judgment.
 - 1 Corinthians 5:1-3: Paul commands the removal of an unrepentant sexually immoral man

- Philippians 3:2: Paul warns the church to look out for evildoers.
- Example #2: **“I can do all Things”** (Philippians 4:13)
 - ¹³I can do all things through him who strengthens me.*
 - Seen everywhere: T-Shirts, Bumper stickers, Banners, Posters, Tattoos, Signs at ball games
 - Does “All things” really mean “You can do ANYTHING or EVERYTHING?”
 - How about sinning? I can sin through him who strengthens me???
 - Clarification: God can do anything!
- Immediate Context:
 - Philippians 4:10-13
 - ¹⁰I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. ¹¹Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. ¹²I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. ¹³I can do all things through him who strengthens me.*
 - Paul had learned to be content in whatever situation he found himself.
 - The context has prompted some translations to word the passage as:
 - “I can do all *this* through him who...”
 - “I can all *these things* through the power of him who...”
 - The meaning is therefore:
 - “I am able to be content in every situation through him (Christ) who strengthens me”



1 Corinthians

- Look at the Chapter Level:
 - Chapter 13 is the 'Love' chapter. You might think this chapter applies to marriage
- Look at the Section Level (Chapters 12-14)
 - 3 Major Discourses on spiritual gifts (12-14)
 - Chapter 12: Focuses on the purpose of gifts
 - Chapter 13: Love
 - Chapter 14: Focuses on prophecy and tongues
 - Why is chapter 13 sandwiched in between?
 - Paul argues not to elevate one gift over another (ch 12)
 - Paul argues that prophesying is greater than speaking in tongues because it edifies the whole church (ch 14)
 - No matter what your gift, it doesn't profit anyone unless done in love. Love is essential.
 - That is why chapter 13 ends with "so now faith, hope, and love abides, these three; but the greatest of these is love.
 - And why chapter 14 begins, "pursue love..."
- Look at the Book Level
 - Paul is answering many questions that the Corinthians had for Paul as well as address issues
 - New sections often begin with "Now Concerning..."
- Look further out...
 - Other Pauline writing, The New Testament, etc...
 - Keep looking and see more and more.



Step 4: Observing the Key Study Passage




Ezra 7:1-9

- **What Literary Observations can you make from the Surrounding Literary Context?**

¹Now after this, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, son of Azariah, son of Hilkiah, ²son of Shallum, son of Zadok, son of Ahitub, ³son of Amariah, son of Azariah, son of Meraioth, ⁴son of Zerahiah, son of Uzzi, son of Bukki, ⁵son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest— ⁶this Ezra went up from Babylonia. He was a scribe skilled in the Law of Moses that the LORD, the God of Israel, had given, and the king granted him all that he asked, for the hand of the LORD his God was on him. ⁷And there went up also to Jerusalem, in the seventh year of Artaxerxes the king, some of the people of Israel, and some of the priests and Levites, the singers and gatekeepers, and the temple servants. ⁸And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was on him.

Look and Listen for the Historical and Cultural Context

- Definitions:
 -  Historical Context refers to understanding the people, events, and circumstances surrounding a people in a particular moment in time.
 - Cultural Context refers to understanding the people, events, and circumstances surrounding a people with particular social, religious, and behavioral beliefs and practices.
 - Because culture can change over time, Historical-Cultural context refers to understanding the culture of a people at a certain moment in time.
- Why is it Necessary to Understand the Historical-Cultural Context:
 - Because cultures can be different over time
 - Because cultures can be different between peoples
 - Results of not understanding the Historical-Cultural Context:
 - Eliminating rather than Illuminating the point
 - Emphasizing the incorrect or non-existent point
- Guidelines for Understanding the Historical-Cultural Context
 - Get to know the Author
 - Get to know the Audience
 - Get to know the Geographical conditions
 - Get to know the Social conditions
 - Get to know the Religious conditions
 - Get to know the Economic conditions
 - Get to know the Political conditions
- How to Determine the Historical-Cultural Context
 - Commentaries (especially Background Commentaries)
 - Primary Sources (extra-biblical)
 - The Apocrypha
 - Jewish writers (Josephus, Philo, etc.)
 - The Targums and Rabbinic Literature
 - Many of these and more are available with Bible software packages

- Roy B. Zuck:

“When a missionary goes to a foreign land, he must know what the people in that culture think, believe, say, do, and make. He must understand their culture in order to comprehend them and thus communicate properly with them. If you have traveled to a foreign country, you have no doubt experienced some degree of ‘culture shock.’ This means you were jolted by the unfamiliar scenes and practices of the people in that nation. . . . When we go to the Scriptures, it is as if we are entering a foreign land.”
- Ask Questions:
 - **Who?**
 - Wrote it?
 - Originally read it?
 - Are the main characters?
 - **What?**
 - Is happening in the text?
 - Is the author saying?
 - **Where?**
 - Is the writer?
 - Are the original readers?
 - Is the text taking place?
 - **When?**
 - Was it written?
 - Did the events take place?
 - **Why?**
 - Is the author writing this?
 - Is this included in Scripture?
 - Did the events happen the way they did?
 - Did the author say what he said?
- Examples where Historical-Cultural Context is Crucial
 - Example #2: **Hot, Cold, and Lukewarm** (Revelation 3:15-16)

¹⁵ “I know your works: you are neither cold nor hot. Would that you were either cold or hot! ¹⁶ So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.

- Jesus is speaking to the literal church in Laodicea in the first century where he describes their works as being neither hot or cold, but lukewarm
- Many interpret and apply this passage to mean that it would be better for people to be either hot or cold with regard to their spirituality toward God.
- Historical-Cultural Context:
 - Laodicea did not have a natural water supply.
 - Nearby Denizli (South) had hot springs that flowed via an aqueduct to Laodicea. Hieropolis (to the North) also had hot springs.
 - Colosse (to the East) had fresh cold water.
 - Hot water was useful for healing baths
 - The hot water was lukewarm by the time it got to Laodicea making it useless.
 - Cold water was useful for drinking.
 - The cold water was lukewarm by the time it got to Laodicea making it useless
 - It was not hot and useful
 - It was not cold and useful
 - It was lukewarm and useless
- Now the historical context has real imagery that the first century believers would have understood.
- Therefore Jesus was telling the church:
 - “I know your works: you are neither cold and useful (like the water in Colosse) nor hot and useful (like the water in Denizli and Hierolpolis). So because you are lukewarm and thus not useful (like your nauseating water), I will spit you out of my mouth.”

- Example #2: **“Where two or three are gathered”**

(Matthew 18:19-20)

¹⁹Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. ²⁰For where two or three are gathered in my name, there am I among them.”

- Commonly promoted that when two or more people gathered together agree on something, and ask God for it in prayer, then Jesus will be present and God will answer their request.
- Does this mean God isn't with you if you are praying by yourself? Or that your prayers are somehow stronger when said in the company of others?
- Historical-Cultural Context:
 - Two or three witnesses is from the Old Testament
 - Deuteronomy 19:15

“A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established.
 - According to the Law, legal cases needed to have two or three witnesses to establish a matter.
 - Jesus is using this same requirement when addressing a brother in sin.
 - This passage deals with a subject of church discipline of an erring brother.
 - Matthew 18:15-17

¹⁵“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. ¹⁶But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. ¹⁷If he refuses to listen to them, tell

it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

- This passage in its context is outlining the process involved in addressing a brother who has sinned and remains unrepentant:
 - Step 1: Go to him alone and discuss the issue.
 - Step 2: Go to him and take one or two with you.
 - This is in accordance to Law
 - This is accountability
 - Step 3: Bring him before the church
 - Step 4: Expel him from the church
- Jesus being in their midst simply means that this is a God-ordained process.



Step 5: Observing the Key Study Passage



Ezra 7:1-10

- **What Observations can you make from the Historical-Cultural Context?**

¹Now after this, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, son of Azariah, son of Hilkiah, ²son of Shallum, son of Zadok, son of Ahitub, ³son of Amariah, son of Azariah, son of Meraioth, ⁴son of Zerahiah, son of Uzzi, son of Bukki, ⁵son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest— ⁶this Ezra went up from Babylonia. He was a scribe skilled in the Law of Moses that the LORD, the God of Israel, had given, and the king granted him all that he asked, for the hand of the LORD his God was on him. ⁷And there went up also to Jerusalem, in the seventh year of Artaxerxes the king, some of the people of Israel, and some of the priests and Levites, the singers and gatekeepers, and the temple servants. ⁸And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was on him. For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.

Look and Listen at the Significant Words (Word Studies)

- The Aim of Word Studies
 - To understand as precisely as possible what the author was trying to convey by his use of a word in its context
- The Art of Word Studies
 - Choose a word(s) for study:
 - During the observation stage you should have notated which words or concepts need further study/analysis
 - Words that are significant to the passage
 - Words that are uncommon or unfamiliar
 - Words that relate to the historical or cultural context
 - Determine what the Word could mean (Semantic Range)
 - Look at a Concordance
 - Look at the Context (full range of literary context)
 - Look at Commentaries (other experts)
 - Look at Comparison works (with other extra-biblical literature)
 - Determine what the word does mean
 - Does the subject matter or topic of the passage indicate a word meaning?
 - Does the author's usage of the word elsewhere assist in determining the meaning?
 - Does the argument of the book suggest a meaning?
 - Does the historical situation point to a particular meaning?
- The Error in Word Studies
 - Not as simple as looking up a word in a dictionary
 - Common Word Study Fallacies:
 - Etymology/Root Fallacy:
 - Definition: Assumption that a word always carries the meaning of its original form or root.
 - Illustration:
 - Butterfly: 'Butter' and 'Fly'
 - Example: Church (ekklesia—ἐκκλησία):
 - Root: Ek (εκ) meaning 'Out of' and Kaleo (καλεω) meaning 'Called out'

- Assumption: Church means “Called out Ones”
- Explanation:
 - Septuagint uses this word to translate the Hebrew word for the congregation of Israel (קָהָל)
 - Refers to the gathered followers of Jesus
- Anachronistic Fallacy:
 - Definition: Assumes a word takes on a meaning that is not yet present at the time of the author
 - Example: Romans 1:16

*For I am not ashamed of the gospel, for it is the **power** of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

 - Power (dunamis—δυναμις):
 - Transliteration: Get our English word ‘Dynamite’
 - Assumption: Assert that the Gospel is the ‘Dynamite of God’ - ‘explosive’
 - Explanation:
 - Word implies ‘power and capability’ with the emphasis on function.
 - Another example: 2 Corinthians 9:7

*Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a **cheerful** giver.*

 - Cheerful translates the Greek word hilaros (ἠλάροσ) where we get our word ‘hilarious’.
 - Meaning of the word is simply ‘full of good spirits; cheerful, gladly’
- Definitional Fallacy: - Unlikely Meaning
 - Definition: Applies an unlikely meaning.
 - Example: Ephesians 5:23

For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

- Head (Kephali—κεφαλη):
- Assumption: The word can mean ‘Source’ as well as ‘Head’ referring not to the husband being in ‘Authority’ over the wife, but the ‘Source’ of the wife
- Explanation: Generally promoted by those with a theological prejudice toward egalitarianism.
- Definitional Fallacy: - Including Every Possible Meaning
 - Definition: Assumes a word carries several or all of the possible meanings in each of its appearances.
 - Illustration: When we use words in conversations, they have a specific application or meaning.
 - Explanation: Context of a word will determine which meaning should be applied
- Prescriptive Fallacy:
 - Definition: Assumes that because a word means something in most of its appearances then it means the same in every occurrence.
 - Illustration: ‘Saved’ in 1 Timothy
 - *The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. (1 Timothy 1:15)*
 - *³This is good, and it is pleasing in the sight of God our Savior, ⁴who desires all people to be **saved** and to come to the knowledge of the truth. (1 Timothy 2:4)*
 - *Yet she will be **saved** through childbearing—if they continue in faith and love and holiness, with self-control. (1 Timothy 2:15)*
 - *Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will **save** both yourself and your hearers. (1 Timothy 4:16)*

- Assumption: Refers to spiritual salvation
- Explanation:
 - Sometimes the word 'save' refers to spiritual salvation while other times it means 'preservation', or perseverance'
 - Hebrews 11:7

By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household.
 - James 5:15:

And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.



Step 6: Word Studies in the Key Study Passage



Ezra 7:1-10

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

- **What words or phrases in the passage deserve further attention?**

Final Examples and Insights Regarding Observation and Interpretation

- Regarding Observation
 - Phrasing example: Exodus 19:4-6

⁴You yourselves have seen
what I did to the Egyptians,
and how I bore you on eagles' wings
and brought you to myself.
⁵Now therefore,
if you will indeed obey my voice
and keep my covenant,
you shall be my treasured possession
among all peoples,
for all the earth is mine;
⁶and you shall be to me
a kingdom of priests
and a holy nation.'

- Grammatical Pattern: Romans 8:30
And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.
 - The Repetition creates the following structure:
 - [those] whom he predestined
 - [these] he also called
 - those whom he called
 - [these] he also justified
 - those whom he justified
 - [these] he also glorified
 - The Greek grammar also highlights the repetition:
ΟΥΣ ΔΕ ΠΡΩΨΙΣΕΝ
ΤΟΥΤΟΥΣ ΚΑΙ ΕΚΑΛΕΣΕΝ
ΚΑΙ ΟΥΣ ΕΚΑΛΕΣΕΝ
ΤΟΥΤΟΥΣ ΚΑΙ ΕΔΙΚΑΙΩΣΕΝ
ΟΥΣ ΔΕ ΕΔΙΚΑΙΩΣΕΝ
ΤΟΥΤΟΥΣ ΚΑΙ ΕΔΟΞΑΣΕΝ

- Chiasm: The Magi (Matthew 2:1-12)
 - A Magi come to worship the King (2:1-2)
 - B Herod panics at the birth of the King (2:3-4)
 - C **Birth of the King (2:5-6)**
 - B¹ Herod plots the death of the King (2:7-8)
 - A¹ Magi worship the King and leave (2:9-12)
- Regarding Literary and Historical-Cultural Context
 - David and Goliath: (1 Samuel 17)
 - Misinterpretation:
 - The account of David and Goliath is often used as an inspirational story to minister to people to help them overcome their fears and large obstacles in life.
 - Another says that the main point of the story is not about overcoming fear and facing your giants as much as it is about trusting in the power and character of God to deliver
 - Contextual Observations:
 - David successfully defeated Goliath and therefore the Philistines for the nation of Israel.
 - David claimed that it was not he but God who would deliver the enemy into their hands
 - *“The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.” (1 Samuel 17:37)*
 - *⁴⁵Then David said to the Philistine, “You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. ⁴⁶This day the LORD will deliver you into my hand, and I will strike you down and cut off your head...that all the earth may know that there is a God in Israel, ⁴⁷and that all this assembly may know that the LORD saves not with sword and spear. For the battle is the LORD’s, and he will give you into our hand.”*

- Preceding contexts sets the stage for this story
 - Chapter 16: David anointed as king by Nathan
 - Chapter 15: The Lord rejects Saul as king
 - Chapter 8: Israel demands a king
 - One like the other nations have (8:5)
 - *“Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”*
 - One that will fight their battles (8:20)
 - *that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.*
- Principles:
 - The story shows that David would be a king like the other nations who will fight their battles for them.
 - David’s proclamation that it was actually the Lord who delivered the Philistines into their hands and not him points to the Lord as the true king who always has and always will deliver them from their enemies.
- ★ • Another Markan Sandwich (Mark 5:21-43)
 - Earlier we saw how Mark used 3 episodes to pull together a teaching opportunity (Mark 8)
 - Here Mark uses a single setting of Jesus’ raising Jairus’ daughter that gets interrupted by the Woman with the issue of blood. (Mark 5:21-24; 25-31; 32-43)
 - Contextual Observations:
 - Jairus’ daughter is 12 years old (5:42)
 - The Woman’s discharge of blood had been going on for 12 years (5:25)
 - The woman touches Jesus and is healed
 - Jesus touches the girl and she is healed

- Regarding Word Studies

- “Ask” (John 14:16)

*¹⁶And I will **ask** the Father, and he will give you another Helper, to be with you forever*

- In this passage and the surrounding context the word “ask” is used several times. Yet there are two different Greek words used

- ‘Aiteo’ (αἰτέω): used when the person asking is viewed as inferior or lower than the one being asked. (as a servant would ask a king)
 - ‘Eratao’ (ἐραταῶ): used when the person asking is viewed as a peer or equal to the one being asked

- Every time that Jesus states that he will ask the Father he uses the term ‘Eratao’ indicating that he is equal to the Father.

- When Jesus speaks about the disciples asking him for something he uses the term ‘Aiteo’.

- This is a hidden example of how Jesus proclaims his deity in the book of John.

- “Sharing your Faith” in Philemon 6

*and I pray that the **sharing** of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ.*

- Word translated in ESV and NIV as “sharing” is koinonia (κοινωνία) which means ‘fellowship’ or ‘participation’

- The idea in the passage is not so much about evangelism (begin effective in sharing your faith with others), but that their Christian fellowship would be effective

- Final Example:
 - The Noble Woman (Proverbs 31:10-31)
 - Theme: Portrayal of embodied wisdom in the wife of a noble character.
 - Text:
 - ¹⁰ An excellent wife who can find? She is far more precious than jewels.
 - ¹¹ The heart of her husband trusts in her, and he will have no lack of gain.
 - ¹² She does him good, and not harm, all the days of her life.
 - ¹³ She seeks wool and flax, and works with willing hands.
 - ¹⁴ She is like the ships of the merchant; she brings her food from afar.
 - ¹⁵ She rises while it is yet night and provides food for her household and portions for her maidens. ¹⁶ She considers a field and buys it; with the fruit of her hands she plants a vineyard.
 - ¹⁷ She dresses herself with strength and makes her arms strong.
 - ¹⁸ She perceives that her merchandise is profitable. Her lamp does not go out at night.
 - ¹⁹ She puts her hands to the distaff, and her hands hold the spindle.
 - ²⁰ She opens her hand to the poor and reaches out her hands to the needy.
 - ²¹ She is not afraid of snow for her household, for all her household are clothed in scarlet.
 - ²² She makes bed coverings for herself; her clothing is fine linen and purple.
 - ²³ Her husband is known in the gates when he sits among the elders of the land.
 - ²⁴ She makes linen garments and sells them; she delivers sashes to the merchant.
 - ²⁵ Strength and dignity are her clothing, and she laughs at the time to come.
 - ²⁶ She opens her mouth with wisdom, and the teaching of kindness is on her tongue.
 - ²⁷ She looks well to the ways of her household and does not eat the bread of idleness.
 - ²⁸ Her children rise up and call her blessed; her husband also, and he praises her:
 - ²⁹ "Many women have done excellently, but you surpass them all."
 - ³⁰ Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.
 - ³¹ Give her of the fruit of her hands, and let her works praise her in the gates.

- Structure:
 - The poem is an Acrostic, structured with 22 lines, each beginning with a consecutive letter of the Hebrew alphabet (A,B,C,D,E...).
 - The poem is also a Chiasm with each step having a corresponding note. (A-B-C-D-E-D¹-C¹-B¹-A¹).
 - “Every possible word-shaper is utilized in order to highlight the excellent wife and the need for men to surround themselves with such a woman.

Take a Closer Look



The Chiasm of Proverbs 31:10-31

- A High value of a good wife [10]
- B Husband benefited from the wife [11-12]
- C Wife worked hard [13-19]
- D Wife gave to the poor [20]
- E Wife had no fear of snow [21a]
- F Children were clothed in scarlet [21b]
- G Coverings for bed, wife wore linen [22]
- H Public respect for husband [23]
- G¹ Sold garments and sashes [24]
- F¹ Wife was clothed in dignity [25a]
- E¹ Wife had no fear of future [25b]
- D¹ Wife spoke wisdom [26]
- C¹ Wife worked hard [27]
- B¹ Husband and children praised her [28-29]
- A¹ High value of a good wife [30-31]

- The young nobleman and prospective husband is at the center of the chiasm (only statement in the poem that does not focus on the remarkable woman. The significance is not that the focus of the poem should be on the nobleman, but that the nobleman (to whom the book of Proverbs is addressed) is benefited from such a godly woman, and it serves as the break in the poem for the chiasm to work itself back out.

- Perspective:
 - Women often struggle with this text, feeling unable to match up with its ideal.
 - Men struggle to believe they will every find a woman like the one described.
- Analysis:
 - Duane A. Garrett notes that the verbs should not be taken as present tense but as past (due to the use of qatal and wayyiqtol verbs forms).
 - When the perspective is changed the significance is startling. Brian L. Webster summarizes it in his book, “The Perfect Verb and the Perfect Woman in Proverbs”.



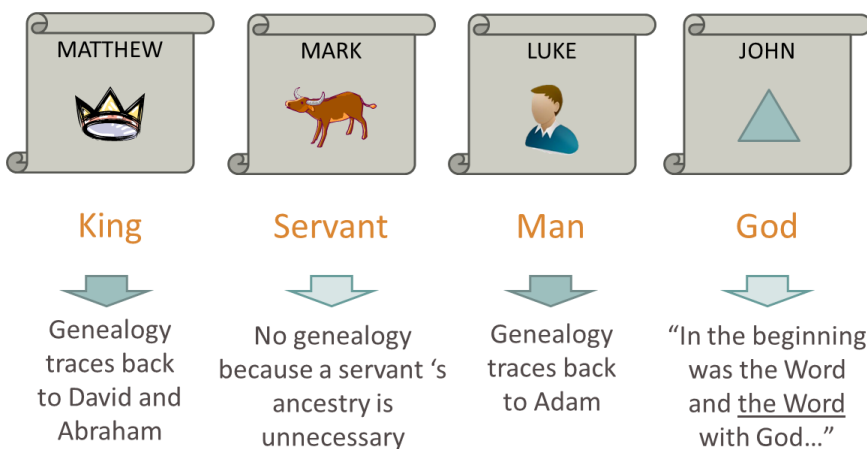
“But what does this mean for our understanding of the woman? Instead of what she does, the description says what she did and what she used to do...The passage describes the mature woman who has done it. It describes a woman whose husband and household have benefited from her character and labor. She did not necessarily stay up late every night and get up early every morning. But she did what which ever may have been needed when it was necessary. She did not necessarily have ongoing concurrent businesses in real estate, farming, tanning, and textiles. But over the years she has done such things. The behaviors are typical, not constant and simultaneous. We are reading about a lifetime achievement recognition not her daily planner. The shift away from present-tense translation removes the possible overtones of workaholism and adds the quality of persevering faithfulness. She is still an ideal. She fears God, speaks with wisdom, is industrious, valuable, valiant. But she is perhaps a bit more human, a bit more possible to imitate.”

- Regarding further study: (some other texts to examine)
 - Look beyond the individual stories to a series of stories
 - 3 Stories (Matthew 8:23-9:8)
 - Jesus Calms the storm (authority over nature)
 - Jesus heals 2 men with demons (authority over demons)
 - Jesus heals a lame man (authority over sin and sickness)
 - Markan Sandwich (3 episodes in Mark 11)
 - Jesus Curses the Fig Tree (11-14)
 - Jesus Cleanses the Temple (15-19)
 - The Fig Tree is Withered (20-26)
 - Headcoverings in 1 Corinthians 11 (page 164-173)
 - Matthew 1:16 and the use of the feminine ‘whom’ pointing indirectly to the Virgin Birth.

and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.
 - The Pairing of Men-Women in Luke’s episodes
 - Chapter 1: Angel appears to Zechariah then to Mary
 - Chapter 2: Simeon and Anna in the Temple
 - Chapter 4: Jesus gives the example of Elijah and the widow, and Elisha and Namaan—both Gentiles—one a man and the other a woman.
 - Chapter 4: Healing a demon-possessed man and healing of Simon’s mother-in-law
 - Chapter 7: Healing the Centurion’s servant (male) and raising dead widow’s son
 - Chapter 15: Parable of the lost coin (what woman, having ten silver coins, if she loses one coin...) and lost sheep (“There was a man who had two sons...)
 - The connection between “the Fear of the Lord” in Proverbs 1:7:
 - *The fear of the LORD is the beginning of knowledge* and Ecclesiastes 12:13:
 - *The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man.*

and how “Fearing the Lord” expresses the Gospel

- Matthew’s episodes are arranged so that the Parables of the Kingdom in Chapter 13 are the main focus in the book.
 - Gospel accounts are selective, arranged, and recounted with author’s overall theological purposes in view
- Portrayals of Jesus in the Gospels
 - Matthew: as King
 - Genealogy traces back to David and Abraham
 - Mark: as Servant
 - No genealogy because a servant’s ancestry is unnecessary
 - Luke: as Man
 - Genealogy traces back to man
 - John: as Divine
 - “In the beginning was the Word and the Word was with God and the Word was God”
 - Cross Reference with
 - Ezekiel 1:5-10 (Angelic beings around the throne)
 - Revelation 4:6-7 (4 Beasts around the throne)



- Regarding Misinterpreted Passages
 - The Most Commonly Misused Bible Passages according to Eric Bargerhuff' book, *The Most Misused Verses in the Bible: Surprising Ways God's Word Is Misunderstood*:
 - "Judge Not" - Matthew 7:1
 - "Plans to prosper you and not to harm you" - Jeremiah 29:11-13
 - "Where two or three are gathered" - Matthew 18:20
 - "Eye of the Needle" - Matthew 19:24
 - "Ask for anything in My name" - John 14:13-14
 - "All things work together for good" - Romans 8:28
 - "If My people who are called by My name" - 2 Chronicles 7:14
 - "Jesus as the firstborn of all creation" - Colossians 1:15
 - "Money is the root of all evil" - 1 Timothy 6:10
 - "No more than you can handle" - 1 Corinthians 10:13
 - "Train up a child" - Proverbs 22:6
 - "I can do all things through Christ" - Philippians 4:13
 - "An eye for an eye" - Exodus 21:23-25
 - "Prayer offered in faith" - James 5:15
 - "Repent and be baptized" - Acts 2:38
 - "Guard your heart" - Proverbs 4:23
 - "Where there is no vision" - Proverbs 29:18
 - "Lifting up the name of Jesus" - John 12:32



UNIT 4: DRAWING PRACTICAL APPLICATIONS FROM THE TEXT

The Need for Proper Application

- Application is the most neglected yet the most important step in the process.
 - Some Stop at Knowledge: Many stop after interpretation and never make applications, having only built up their knowledge of the Bible
 - Some Start at Application: the process does not begin with application, asking how a passage relates to me. It must begin with thorough observation and interpretation.
- Howard G. Hendricks:
“The ultimate goal of Bible study is not to do something with the Bible, but to allow the Bible to do something with you”
- Substitutions we make for Application:
 - Interpretation: settling for knowledge
 - Superficial obedience rather than substantive life-change
 - Rationalization for repentance

The Steps for Determining Application

- Identify the principles drawn from the text as its relates to the original audience.
- Observe how the principles in the text address the original situation.
- Discover a parallel situation in a contemporary context.
 - Parallel situation means that ALL of the key elements identified are present
 - Jack Kuhatschek:
“If we omit one or more of these key elements...we are no longer really applying the principle found in the passage”
- Make your application specific.

- The Criteria for the Application:
 - The timeless truth is **biblical**.
 - The timeless truth is **compatible** (with the rest of Scripture).
 - The timeless truth is **eternal**.
 - The timeless truth is **cross-cultural**.
 - The timeless truth is **relevant and applicable** (both then and now).
 - The timeless truth is **NOT ALWAYS ABOUT YOU!**

The Task of discovering the principles:

- NOT to create meaning but to
- DISCOVER the meaning intended by the author
- Duvall and Hays:



: “As God gives specific expressions to specific
 : biblical audiences, he is also giving universal
 : theological teachings for all of his people through
 : those same texts.”
 :

- The Process of discovering the principles
 - Identify the differences between the biblical audience and our situation
 - Identify the similarities between the biblical audience and our situation
 - Identify the broader theological principles reflected in the text
 - Principles fall into various theological areas:
 - Biblical Theology: how the whole Bible progresses, integrates, and climaxes in Christ.
 - Systematic Theology: how a passage coheres with the whole Bible answering the question of how the principle is covered in all of Scripture.
 - Practical Theology: how the principle applies to yourself, the church, or the world.

- Example of developing the principles:

- Joshua 1:1-9

¹After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' assistant, ²"Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. ³Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. ⁴From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. ⁵No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. ⁶Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. ⁷Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. ⁸This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. ⁹Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go."

- Interpretation: What did it mean to the audience?

- The Lord commanded Joshua:

- to draw strength and courage from God's empowering presence.
- To be obedient to the law of Moses
- To meditate on the law so that he would be successful in the conquest of the Promised Land

- What are the differences between the biblical audience and us?
 - We are not leaders of the nation of Israel
 - We are not embarking on the conquest of Canaan
 - We are not under the Old Covenant
- What are the theological principles in the text?
 - To be effective in serving God and successful in the task to which he has called us, we must draw strength and courage from his presence.
 - We must also be obedient to God’s Word, meditating on it constantly.
- Possible applications of the principles
 - Spend more time meditating on God’s Word
 - If God calls you to a scary task, be strengthened and encouraged by His empowering presence.
 - Be obedient, keeping a focus on the Scriptures



Step 7: Principles from the Key Study Passage



Ezra 7:1-10

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

- **What are some timeless principles we can take from the passage?**

- John Frame:

“When God communicates information, we are obligated to believe it. When he tells us to do something, we are obligated to obey. When he tells us a parable, we are obligated to place ourselves in the narrative and meditate on the implications of that. When he expresses affection, we are obligated to appreciate and reciprocate. When he gives us a promise, we are obligated to trust. Let’s define the authority of language as its capacity to create an obligation in the hearer. So the speech of an absolute authority creates an absolute obligation.”

- The goal is not simply Knowledge but Transformation

- The Transformation Process:
 - Meditate on the timeless truth.
 - Relate the timeless truth to today.
 - Practice the timeless truth.
 - Who should I be?
 - How should I think?
 - What should I do?
 - Where should I go?
 - Who will I teach?

Develop a Plan

- It is necessary for us to develop an intentional plan for what Bible study is going to look like in our lives.
 - Set a time and place
 - Set a starting point
 - Set a pattern
- Follow Ezra’s pattern:

**For Ezra had set his heart to study the Law of
the LORD, and to do it, and to teach his
statutes and rules in Israel.**

(Ezra 7:10)



Step 8: Practical Application from the Key Study Passage



Ezra 7:1-10

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

- Applying the observations, literary and historical context, word studies, and theological principles, list some practical applications.



LABS

- **LAB 2.1 Textual Variant in 1 John 1:4**
- **LAB 2.2 Formal vs Functional: Matthew 5:1**

- **LAB 3.1 Phrasing Matthew 28:19-20a**
- **LAB 3.2 Repetition in John 15:1-10**
- **LAB 3.3 Observations from Acts 1:8**
- **LAB 3.4 3 Episodes in Mark 8**



LAB 2.1:

Textual Variant in 1 John 1:4

- **NKJV:** And we write to you that your joy may full.
- **ESV:** And we are writing these things so that our joy may be complete.
- **NIV:** We write this to make our joy may be complete.
- **CSB:** We are writing these things^[a] so that our^[b] joy may be complete.
Footnotes: ^[a] Other mss add *to you*. ^[b] Other mss read *your*
- **NLT:** We are writing these things so that you may fully share our joy.

Notice any textual differences? Describe the variants.

The textual variants from the Greek New Testament:

4 καὶ ταῦτα γράφομεν ἡμεῖς¹, ἵνα ἡ χαρὰ ἡμῶν² ᾗ πεπληρωμένη.^a

¹ 4 {B} ἡμεῖς¹ ⸱ A^{3vid} B P Ψ 33 it^z cop^{sa}ms // ὑμῖν¹ A^c C 81 322 323 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1844 1852 1881 2138 2298 2344 2464 Byz: [K L] Lect it^{ar,1} vg syr^{p, h, pal} cop^{sa}ms, bo arm eth geo slav Augustine
² 4 {A} ἡμῶν¹ ⸱ B L Ψ 322 436 1067 1175 1241 1409 Lect it^{ar, z} vg^{ww, st} cop^{sa} geo // ὑμῶν¹ A C 33 81 945 1243 1292 1505 1611 1735 1739 1844 1852 1881 2138 2298 2344 2464 Byz [K P] / 422 / 598 / 938 / 1021 vg^{cl} syr^{h, pal} cop^{bo} arm eth slav Augustine Bede // ἡμῶν ἐν ὑμῖν¹ syr^p

- **Variant #1:** “We are writing these things” OR “We are writing these things to you”
- **Variant #2:** “that our joy may be complete” OR “that your joy may be complete”
- Later manuscripts do not have “to you” and have our” (ημων) joy rather than “your” (υμων) joy.
- NLT attempts to join both variations with the phrase “that you may fully share our joy”



LAB 2.2: Formal vs Functional: Matthew 5:1

- The goal of the functional equivalence is to produce the same **effect in the reader** today as the original text did back in its day.
- The goal of the formal is to reproduce the same **meaning for the reader** today as the original text did back in the first century.
- **ESV:** ¹Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. ² And he opened his mouth and taught them, saying
- **NIV:** ¹Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, ² and he began to teach them. He said:

Notice some differences in wording, style and/or punctuation?

Lost in Translation?

- The NIV replaces the phrase “he opened his mouth” with the words “he said”.
- Was the author intentionally making a connection with something Jesus said in the earlier chapter? When being tempted by the Devil to turn rocks into bread, Jesus replied:
 - **Matthew 4:4:** Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God. [Quoting Deuteronomy 8:3]
 - Connection made to show Jesus as God
 - Connection with the Law and the Sermon on the Mount discourse (Ch 5-7)



LAB 3.1: Phrasing Matthew 28:19-20a

Below is a sample phrasing of the great Commission.

¹⁹ Go therefore and make disciples of all nations,
baptizing them in the name of the Father and of the
Son and of the Holy Spirit, ²⁰ teaching them to observe
all that I have commanded you...”

Go therefore and
Make disciples of all nations,
Baptizing them
 In the name of the Father
 and of the Son
 and of the Holy Spirit
Teaching them
 To observe all that I have commanded them

- Main clause in the passage is “make disciples” so it is not indented while the first phrase (“go therefore and”) is indented slightly. This pulls attention to the main clause.
 - Many see the command to “go” as the primary clause however in the Greek it is actually a participle (attendant circumstance)
- Two primary subordinate clauses (baptizing and teaching) now stand out in describing what making disciples includes.



LAB 3.2 Repetition in John 15:1-10

- Look for words or phrases that repeat and circle them

“I am the true **vine**, and my **Father** is the **vinedresser**. ²Every **branch** in me that does not **bear fruit** he takes away, and every **branch** that does **bear fruit** he prunes, that it may **bear more fruit**. ³Already you are clean because of the word that I have spoken to you. ⁴**Abide** in me, and I in you. As the **branch** cannot **bear fruit** by itself, unless it **abides** in the vine, neither can you, unless you **abide** in me. ⁵I am the **vine**; you are the **branches**. Whoever **abides** in me and I in him, he it is that **bears much fruit**, for apart from me you can do nothing. ⁶If anyone does not **abide** in me he is thrown away like a **branch** and withers; and the **branches** are gathered, thrown into the fire, and burned. ⁷If you **abide** in me, and my words **abide** in you, ask whatever you wish, and it will be done for you. ⁸By this my **Father** is glorified, that you **bear much fruit** and so prove to be my disciples. ⁹As the **Father** has loved me, so have I **loved** you. **Abide** in my **love**. ¹⁰If you keep my **commandments**, you will **abide** in my **love**, just as I have kept my **Father's** **commandments** and **abide** in his **love**.

List some of the Repeated words:

- Vine (I am the Vine)
- Vineyard
- Branch
- Bear Fruit
- Prune (take away)
- Abide
- Father
- Love
- Keep Commandments
- I, Me, You



LAB 3.3 Observations from Acts 1:8

- Examine the passage below and make at least 15 observations such as:
 - Repetition of words, Contrasts, Comparisons, Lists, Cause and Effect, Figures of Speech, Conjunctions, Verbs, Pronouns, Conditional Clauses, General to Specific,



- 1 "But" is a contrastive conjunction indicating a continuation from the previous text.
- 2 "You" is the object of who will receive power.
- 3 "Will" is the main verb, future tense.
- 4 "Power" describes what will be given from the Holy Spirit.
- 5 "When" is a conjunction indicating the time of receiving power.
- 6 "The" is a definite article describing "Holy Spirit"; the focus of the one bringing power.
- 7 "Holy Spirit" is the direct object of the main verb of this clause indicating who will give the power.
- 8 The Holy Spirit brings the power to be a witness
- 9 "Upon you" is the direct object of "has come" indicating the direct action of who will receive power from the "Holy Spirit".
- 10 "You" is the object on who the Holy Spirit will come upon.
- 11 "And" is a coordinating conjunction joining the two clauses and indicating the purpose for receiving the power of the Spirit.
- 12 "Shall" is the main verb of the dependent clause, future tense.
- 13 "My" is a first person possessive pronoun indicating who is speaking. " - Jesus.
- 14 "Witnesses" is plural indicating that there is more than one witness.
- 15 "Witnesses" is a command from the one speaking to testify to others about the speaker.
- 16 "Both" is an adjective describing that two places are being referred to, not just one or the other.
- 17 "In" is a preposition indicating the location where the objects will be witnesses.
- 18 "All" is a pronoun describing every part of the two regions.
- 19 Three specific places are mentioned in this verse (Jerusalem, Judea and Samaria).
- 20 "And" is a conjunction that joins the specific areas of the previous clause with the clause to remote parts of the earth.
- 21 "Remotest" is an adjective describing the command to the witnesses to go to all populations regardless of location.
- 22 "Earth" describes the whole world as opposed to the heaven or heavens.



- 23 The cause of receiving power is the Holy Spirit coming upon the witnesses.
- 24 The result of the Holy Spirit coming is power to be witnesses in the remotest parts of the earth.
- 25 Jesus is the one speaking.
- 26 The Holy Spirit has not yet come upon them.
- 27 Jerusalem is mentioned first.
- 28 "You" is used three times to indicate a personalness or familiarity.
- 29 The goal of the verse is to empower the audience to go be witnesses all over the earth.
- 30 "Earth" is used to indicate that Jesus wants His witnesses outside the surrounding region.
- 31 Judea and Samaria are regions that are close to each other.
- 32 "Even" is used in a shocking or surprising way to the audience to go beyond the boundaries of Judea and Samaria.
- 33 "When the Holy Spirit has come upon you" refers to an event that will happen.
- 34 "Come upon" indicates when the Holy Spirit meets the audience.
- 35 They didn't have the power yet to be witnesses since the Holy Spirit has not come to them.
- 36 The independent clause starting with "but" offers the audience hope for the power to keep going.
- 37 "To" is a preposition that indicates the direction suggestive of movement toward the "remote parts of the earth."
- 38 "You" is a plural pronoun that indicates the group that is being addressed.
- 39 "Upon" is a preposition that indicates a direct action of the Holy Spirit coming very close or arriving on the listeners.
- 40 The Holy Spirit has the authority or the ability to give power.
- 41 "Will receive" is a transitive verb clause that indicates the listeners will acquire or come into possession of power.
- 42 "Power" in this verse indicates the strength, words, wisdom to be a witness for Jesus.



LAB 3.4 3 Episodes In Mark 8

Part 1: Healing of the Blind Man (Mark 8:22-26)

²² And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. ²³ And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?" ²⁴ And he looked up and said, "I see people, but they look like trees, walking." ²⁵ Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. ²⁶ And he sent him to his home, saying, "Do not even enter the village."

- Questions to ask:
 - Why did Jesus lead the man out of the village before healing him? Notice "some" people brought the man to Jesus and Jesus only led the man out.
 - Why does Jesus only heal the man partially at first?
 - Why does he tell the man not to return to the village?

- Notice the loose chiasm with AB-AB center?
 - Jesus led him out of the village
 - Touched him
 - Man saw partially
 - Touched him again
 - Man saw clearly
 - Told man not to return to village



LAB 3.4 3 Episodes In Mark 8

Part 2: Look at the Surrounding Episodes

- Previous Episode: Recalling the Feeding (Mark 8:14-21)

¹⁴ Now they had forgotten to bring bread, and they had only one loaf with them in the boat. ¹⁵ And he cautioned them, saying, "Watch out; beware of the leaven of the Pharisees and the leaven of Herod." ¹⁶ And they began discussing with one another the fact that they had no bread. ¹⁷ And Jesus, aware of this, said to them, "Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? ¹⁸ Having eyes do you not see, and having ears do you not hear? And do you not remember? ¹⁹ When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve." ²⁰ "And the seven for the four thousand, how many baskets full of broken pieces did you take up?" And they said to him, "Seven." ²¹ And he said to them, "Do you not yet understand?"

- Later Episode: Peter's Professes Jesus is Christ (Mark 8:27-30)

²⁷ And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, "Who do people say that I am?" ²⁸ And they told him, "John the Baptist; and others say, Elijah; and others, one of the prophets." ²⁹ And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." ³⁰ And he strictly charged them to tell no one about him.

- What connections do you see between these 3 episodes?
 - All 3 are dialogues
 - All 3 Jesus asks a question
 - 1st and 2nd episodes Jesus dialogues with his disciples, while 2nd he dialogues with blind man
 - Middle episode mentions "village" twice, 3rd mentions "villages"
 - 2nd ends with Jesus forbidding man from going to village. 3rd ends with Jesus forbidding disciples from telling others about him



LAB 3.4 3 Episodes In Mark

Part 3: Look at the Surrounding Episodes

- More connections between these 3 episodes?
 - Middle episode revolves around terms related to seeing:
 - Blind man
 - Jesus spit on blind man's eyes
 - Do you see anything?
 - He looked up
 - They look like trees
 - Jesus put his hands on the man's eyes
 - His eyes were opened
 - His sight was restored
 - He saw everything clearly
 - Similar references to sight in 1st episode:
 - Do you still not see (17)
 - Do you have eyes but fail to see (18)
- Important Connection
 - Seeing in 2nd episode (the blind man) is literal.
 - Seeing in the 1st episode is figurative, referring to understanding.
 - Peter's statement in verse 29 "You are the Christ" indicates Peter now understands who Jesus is, now seeing him clearly while other might still see Jesus only partially (only as a Prophet or man of God)
- Conclusion:

In the first episode Jesus asks his disciples some questions and realizes that they do not really understand who he is. They only see partially. By the 3rd episode, they see clearly acknowledging him as the Christ. The middle story is an illustration of the process that the disciples are experiencing. The blind man is an interruption in the flow of the section and Jesus uses it as a real-life illustration of what is happening in the lives of the disciples.



Key Study Passage

For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.

(Ezra 7:10)

- 8 Translations of the Text
- Phrasing the Text
- Observations about the Text
- Literary Observations in the Immediate Context
- Literary Observations in the Surrounding Context
- Observations from the Historical-Cultural Context
- Word Studies on the Text
- Principles from the Text
- Application of the Text



Step 1: Key Study Passage in 8 Translations

ESV: For Ezra had set his heart to study the Law of the LORD, and to do it and to teach his statutes and rules in Israel.

NIV: For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel.

NASB: For Ezra had set his heart to study the law of the LORD and to practice *it*, and to teach *His* statutes and ordinances in Israel.

CSB: Now Ezra had determined in his heart to study the law of the LORD, obey it, and teach its statutes and ordinances in Israel.

NKJV: For Ezra had prepared his heart to seek the Law of the LORD, and to do *it*, and to teach statutes and ordinances in Israel.

NLT: This was because Ezra had determined to study and obey the Law of the LORD and to teach those decrees and regulations to the people of Israel.

NET: Now Ezra had dedicated himself to the study of the law of the LORD, to its observance, and to teaching its statutes and judgments in Israel.

CET: Ezra had spent his entire life studying and obeying the Law of the LORD and teaching it to others.



Step 2: Phrasing the Key Study Passage



Ezra 7:10

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

- Locate the main clause and its subordinate clauses
- Indent subordinates and descriptors

For Ezra

Has set his heart

to Study the Law of the Lord

and to do it

and to teach his statutes and rules

In Israel



Step 3: Observing the Key Study Passage



Ezra 7:10

- What Literary Observations can you make from the Immediate Literary Context?

For Ezra

Has set his heart

to Study the Law of the Lord

and to do it

and to teach his statues and rules

In Israel

- Ezra is the main character
- 'has' is a present tense verb indicating something he is doing now
- Observations about the structure of the passage?
 - Main Clause: 'Set his heart'
 - 3 Subordinate Clauses: (a list)
 - To Study the Law
 - To Do it
 - To Teach It
 - Order of the Subordinate clauses might be significant
 - Small Chiasmic structure based upon the mention of the Law in the 1st and 3rd subordinate clauses
 - Study
 - Do (Practice)
 - Teach
- 'In Israel' implies a specific place or people that Ezra wants to teach



Step 4: Observing the Key Study Passage



Ezra 7:1-9

- **What Literary Observations can you make from the Surrounding Literary Context?**

¹Now after this, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, son of Azariah, son of Hilkiah, ²son of Shallum, son of Zadok, son of Ahitub, ³son of Amariah, son of Azariah, son of Meraioth, ⁴son of Zerariah, son of Uzzi, son of Bukki, ⁵son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest— ⁶this Ezra went up from Babylonia. He was a scribe skilled in the Law of Moses that the LORD, the God of Israel, had given, and the king granted him all that he asked, for the hand of the LORD his God was on him. ⁷And there went up also to Jerusalem, in the seventh year of Artaxerxes the king, some of the people of Israel, and some of the priests and Levites, the singers and gatekeepers, and the temple servants. ⁸And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was on him.

- Ezra is a scribe: skilled in the Law
- He had favor with the king (Artaxerxes in Persia)
- He was in Babylonia but given permission to go to Jerusalem
 - Left Babylonia on the 1st day of the 1st month
 - Arrived on the 1st day of the 5th month
 - Travelled with others (priests, Levites, singers, gatekeepers, temple servants, other Israelites)
- God's good hand was on him (had favor with God)



Step 5: Observing the Key Study Passage



Ezra 7:1-9

- **What Observations can you make from the Historical-Cultural Context?**

¹Now after this, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, son of Azariah, son of Hilkiah, ²son of Shallum, son of Zadok, son of Ahitub, ³son of Amariah, son of Azariah, son of Meraioth, ⁴son of Zerariah, son of Uzzi, son of Bukki, ⁵son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest— ⁶this Ezra went up from Babylonia. He was a scribe skilled in the Law of Moses that the LORD, the God of Israel, had given, and the king granted him all that he asked, for the hand of the LORD his God was on him. ⁷And there went up also to Jerusalem, in the seventh year of Artaxerxes the king, some of the people of Israel, and some of the priests and Levites, the singers and gatekeepers, and the temple servants. ⁸And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was on him. For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.

- Persia was the power after Babylon
- Ezra was among the Israelites still in exile
- Ezra is returning to Israel
- As a Scribe, Ezra was trained in the Law. He would have intimate knowledge and understanding of it and could handle it like a modern day lawyer.
- Left Persia on 1st day of 1st month (Sept/Oct)
- Arrived in Jerusalem on 1st day of 5th month (Jan/Feb)



Step 6: Word Studies in the Key Study Passage



Ezra 7:1-10

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

- What words or phrases in the passage deserve further attention?

- Set his heart

- Other translations:
 - ‘dedicated’ himself
 - ‘determined’ himself
 - ‘devoted’ himself
 - ‘prepared’ himself
- Hebrew Word: כּוּן
 - To prepare; Make ready; set up; to determine; to be firm; to feel inclined; to be intent on; to be firmly resolved
- Also used in 2 Chronicles 19:3

Nevertheless, some good is found in you, for you destroyed the Asheroth out of the land, and have set your heart to seek God.



Step 7: Principles from the Key Study Passage



Ezra 7:1-10

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

- **What are some timeless principles we can take from the passage?**

- Even though Ezra was a scribe, trained in the Law, he felt the need to devote himself to the continued study the Law
- The three sub-clauses:
 - Study the Law
 - Do it (practice or live it)
 - Teach it

reflects an principled order whereas one must first study (and know it) the Law before one can live it; and one should live it before they teach it.

-



Step 8: Practical Applications from the Key Study Passage



Ezra 7:1-10

“For Ezra had set his heart to study the Law of the LORD, and to do it, and to teach his statutes and rules in Israel.”

Ezra desired to teach the word to his people (Israel) in the land of Israel. He understood that before he taught the law he must first know it and live it out. What a practical truth for us today. People receive truth much more readily when the someone doesn't simply know the Bible and can quote out the verses, but lives it out personally.

“He is a model reformer in that what he taught he had first lived, and what he lived he had first made sure of in the Scriptures. With study, conduct, and teaching put deliberately in this right order, each of these was able to function properly at its best” (Kidner).

Ezra was granted his desire to return to Jerusalem by King Artaxerxes of Persia because he had found favor with man and because the hand of God was upon him.

Similarly we learn in the book of Luke that as a young man, Jesus grew in wisdom and stature and in the favor of God and man (Luke 2:52), and Joseph was another whose faithfulness found favor among man (being put second in command behind Pharaoh) and was favored by God.

Such great examples for us to have. If we desire to be an example of the Gospel of Jesus Christ to the world, then our character should be one that finds favor both from God and man.

EXEGETICAL ANALYSIS OF 1 CORINTHIANS 11:2-16

By Lee Boswell

MAIN IDEA AND OUTLINE

One of the more difficult and controversial passages within the book of 1 Corinthians and possibly the entire New Testament is the passage regarding head coverings in chapter 11 verses 2 through 16. This passage mixes doctrinal truth with cultural practice concerning the wearing of a covering by women in worship services. The Apostle Paul urges women not to use their freedom in Christ to abandon cultural propriety at the cost of godliness. This section of Scripture opens with an initial commendation to the Corinthian church for their commitment to the traditions Paul has passed on to them (2). The heart of the passage (11:3-15) can be broken down several different ways. One suggested outline divides the text into three pairs of doctrinal and practical instruction. The first pair begins with a doctrinal statement of the hierarchical order of authority between God and man and woman (3) followed by a practical application concerning head coverings (4-6). Paul then returns to a biblical principle of the created order from Genesis chapter 2 (7-9) followed by the practical application for women to wear a head covering (10) for the second pairing. Finally, the third pair presents the biblical truth concerning the equality of men and women under God (11-12) followed by a cultural application concerning hair length and coverings (13-15). The passage then ends with a final admonition to godly worship (16).

INTRODUCTION

Even though the wearing of head coverings does not have the same cultural significance in the church today, this passage remains an extremely applicable teaching. Throughout the passage the Apostle Paul weaves several biblical principles to support the position that women should not forsake cultural tradition simply on the basis that they had the freedom to do so in Christ. Paul weaves biblical truth with practical, cultural application to convey the primary purpose of this portion of text – orderly and proper worship that honors and glorifies God. Using the biblical foundation of the hierarchical roles, the created order, and the equal yet distinctive aspects of men and women, the Apostle reinforces the reason for the cultural conformity of head

coverings to be worn by women in worship services. The biblical truths can then be used as a basis for modern day women to apply the same principles to the cultural conventions of today.

HISTORICAL, CULTURAL, AND LITERARY CONTEXT

The city of Corinth was a truly cosmopolitan city in the first century consisting of people from various cultural and religious backgrounds. Originally founded around 1000 B.C., Corinth became the largest and most prosperous city of Greece before it was destroyed in 146 B.C. After nearly a hundred years of lying desolate, the city was rebuilt by Julius Caesar and once again became a major city within the Roman Empire. When the Apostle Paul wrote the book of 1 Corinthians to the church in Corinth during his third missionary journey the city was a major metropolis and the church was considered “one of the largest and most important of the early churches”.

Geographically, Corinth was situated on an isthmus that served as a gateway from Rome to the Aegean Sea. Ships could avoid a two hundred mile journey around the edge of the Peloponnesus by docking in Corinth and transporting their cargo from the harbor on one side to the other. As a result of its geographical significance and popularity Corinth’s population was mixed with Graeco-Roman cultures and religious cults.

The culture of Corinth consisted of a social oligarchy where status was tied to wealth, education, and philosophical rhetoric. Religiously speaking, Corinth was regarded as a “melting pot” of religions and cults. Much of the religious practice was centered on the imperial cult that worshipped the political powers in control. These practices resulted in a city known for its corruption both morally and spiritually. A city complete with commerce, political elitism, and corruption Corinth appropriately is referred to as a city that is “at once the New York, Los Angeles, and Las Vegas of the ancient world.”

It is to this city that the Apostle Paul occasions to write his letter to the church which struggled with separating themselves from the secular practices of the community. Paul had founded the church during his second missionary journey. Later he wrote to the church in response to several issues that had been reported to him concerning practices that were not biblical (1 Cor 5.9-11). Finally, while ministering in Ephesus during his third missionary journey Paul writes again to the church. This letter is known to us as the book of 1 Corinthians. Written

around 55/56 A.D. Paul once again responds to reports he has received concerning the practices of the believers and answers questions that have been forwarded to him from the church members.

1 Corinthians 11:2-16 falls into one of the several responses Paul gives in the letter to the reports he received concerning the church. This passage falls within a section that addresses orderly worship. In this first half of chapter 11 the author begins with a commendation to the church for holding onto the traditions that have been passed on to them. However, while they are to be commended, they are not without fault and Paul instructs them on the topic of head coverings worn by women in the church. The second half of chapter 11 continues his instruction about the proper way for practicing the Lord's Supper. While Paul was able to commend the Corinthians for their attempt to practice worship honorably in the earlier part of the chapter, here he there is no commendation. Throughout the letter, Paul responds to reports concerning moral and doctrinal issues and questions from the church body with instruction, practical insight, and helpful encouragement.

CONTENT AND EXPOSITION

²Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. ³But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. ⁴Every man who prays or prophesies with his head covered dishonors his head, ⁵but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. ⁶For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. ⁷For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. ⁸For man was not made from woman, but woman from man. ⁹Neither was man created for woman, but woman for man. ¹⁰That is why a wife ought to have a symbol of authority on her head, because of the angels. ¹¹Nevertheless, in the Lord woman is not independent of man nor man of woman; ¹²for as woman

was made from man, so man is now born of woman. And all things are from God. ¹³Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? ¹⁴Does not nature itself teach you that if a man wears long hair it is a disgrace for him, ¹⁵but if a woman has long hair, it is her glory? For her hair is given to her for a covering. ¹⁶If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.”

The content of 1 Corinthians 11:2-16 represents a shift in topic from Paul’s instruction on food sacrificed to idols, warning against idolatry, and exhortation on the freedom from the law that the believer experiences in Christ (chapters 8-10). However, there is a natural flow from the end of chapter 10 into chapter 11 that should not be ignored. Paul concludes chapter 10 with the words “all things are lawful, but not all things are helpful” (1 Cor 10.23). He instructs the church to have respect for others and to consider others above ourselves. We are to do all things for the glory of God, placing the needs of others above our own even as Paul himself led by example. The idea of respect for others is still fresh on his mind as he transitions to the next topic concerning proper worship practice. Chapter 11 addresses two issues, the head covering by women in worship assemblies and the proper use of the Lord’s Supper and it is the first issue that is the focus of this exposition.

The primary issue is whether women should wear a head covering when in attendance during worship. Paul moves between three pairs of doctrinal and practical instructions throughout the passage and each time gives a clear answer in the affirmative regarding head coverings. In the first set Paul uses the hierarchical roles of headship between God, man, and woman to establish the practice of head covering (3-6). The second set uses the biblical example of the created order found in Genesis (7-10). The third set refers the natural appearance of men and women to illustrate their distinctiveness to illustrate the need to not blur the identity between sexes. This blurring would include the removal of head coverings by women (11-15).

Commendation (2)

Following his exhortation to the Corinthian believers to be imitators of him, Paul commends them because they have indeed remem-

bered him and the traditions he passed on to them. What type of traditions is unclear, but the use of the word *paradosis* (παράδοσις) generally refers to teachings that are handed down orally implying that Paul is referring to the teachings he gave the church while there in Corinth and in his previous letter.

*Set 1 - Doctrinal Principle:
Hierarchical Order of Authority (3)*

Paul's commendation quickly turns to correction in the next verse as the topic is introduced by way setting up the issue with a doctrinal principle. The issue, as it will become clear, is the physical head of women in the church but Paul lays down the foundation that governs the outward expression at issue. According to Paul the theological issue is one of authority and headship. The author defines three relationships. First is the relationship of Christ to man. Next is the relationship of man to woman (the focus of this issue). The final relationship is that of God to Christ. In each of these Paul uses the word 'head' (*kephale*—κεφαλε) to describe the relationship. As Paul states it "the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God" (11.3).

While Paul is using the word "head" in a figurative sense, there is a meaning that he is trying to convey with its use. This is the first major difficulty in the passage. The most common understanding of the word "head" is that it denotes authority. Garland acknowledges that although this is the traditional view another position has arisen in recent years to challenge the position of "hierarchy and authoritative headship". This second view is that the word denotes "source" and should therefore be taken to mean that man is the source of woman given that woman was created from man. This position has been promoted primarily by the evangelical feminist movement that promotes a feminist hermeneutical approach to this and other passages of Scripture relating to the roles of women in the church and home. Wayne Grudem's extensive work on the usage of the word in Greek literature has illustrated that the correct meaning intended by the author is that of authority". Grudem states "we may hope that articles and commentaries written in the future will take into account an increasing consensus in the major lexicons that the meaning 'authority over' is firmly established for *kefalh* and that the meaning 'source' ...does not exist".

Paul speaks not only about man being the head of woman and the head and authority of man being Christ, but also mentions that God is the head of Christ. This is significant because it assists in providing the meaning of the word “head” within the passage. Since Christ is equal to God it is not possible to conclude that the meaning of “source” is to be used since God is not the source of Christ. Paul clearly is establishing the biblical roles of authority to then base his practical application in the following verses.

*Set 1 - Practical Application:
Head Coverings (4-6)*

Having established a biblical foundation of roles, Paul now introduces the issue confronted by the Corinthian church. Paul states that men should not cover their head when praying or prophesying in church while women should have theirs covered. The reason given is a cultural one, but should be remembered in light of the doctrinal principle in verse 3. The culture of the day considered is shameful for women to not wear a head covering or veil in public. The word used in verses 5-13 for woman is the Greek word *gune* (γυνή) and contextually should be translated wife. Paul is describing the cultural view that a wife wore a head covering while in public as a sign of respect as well as femininity and to not wear a covering was considered shameful. Women who did not wear a head covering in public were conveying that they were ‘sexually available’ and often identifying themselves as prostitutes. This would be a shameful act for a married woman.

*Set 2 - Doctrinal Principle:
Creation Displays Order (7-9)*

The second set of doctrinal and practical groupings begins with Paul’s second stated reason for the use of head coverings by women. Here in verse 7 Paul points to the creation of man and woman. Man was created in the image of God and is the glory of God. Woman was created from man and is the glory of man. Paul is not intending to imply that woman was not created in the image of God, only that his focus is on the glory of man and woman. The author then provides a second manner that woman honors man. She is said to be created for man (8-9). In creation God created woman to honor man. Whereas the word dishonor or shame was used in the earlier verses to describe the woman who is uncovered, Paul now speaks to the affirmative – the

honor or glory – for the woman who is covered.

Set 2 - Practical Application:

Women should wear head covering in worship (10)

In verse 7 Paul stated that man should not cover his head and here in verse 10 he states that women should have a covering. The last half of verse 7 along with verses 8 and 9 were the biblical support for the position (and remember that the focus of the issue is not so much on men's appearance but women's). Having declared the glory of man is woman as support for the use of head covering, Paul now makes the clear statement that a wife should have a symbol of authority on her head (10).

The meaning of the phrase "a symbol of authority on her head" is debated. The word used here and translated as "symbol of authority" is the Greek word *exousia* (ἐξουσία). Understanding that the head covering worn by women represented 'authority', rather than 'source', it would seem that Paul is simply confirming that position referring to what he previously called a head covering. While some modern interpretations suggest that the use of the term "authority" as it is used here should refer to women exercising their own authority. Even the CEV interprets this text using this position ("a woman ought to wear something on her head, as a sign of her authority"). Yet Thiselton points out that as far back as the church fathers, there was no problem with the understanding of this term as "a sign of power" and that meaning should be applied here in this text.

Set 3 - Doctrinal Principle:

Men and Women are Equal yet Distinct (11-12)

The third and final set of doctrinal and practical pairs begins in verse 11. Paul has referred to the hierarchical roles of authority and the creation order, and now he points to the interdependence of men and women. Paul does not wish for his readers to misunderstand his instruction. While establishing the differences in gender roles, he is not insisting that women are somehow inferior to men. While women were created for men (a point used in verse 8 in reference to man's glory) Paul now adds that men are born from women. Each has a role that is distinct, and each is under the authority of God (12).

*Set 3 - Cultural Application:
Hair Length and Coverings (13-15)*

Paul now uses this subject of the distinctive roles of men and women to describe a cultural application. Verse 13 states the issue in question form: "Is it proper for a wife to pray to God with her head uncovered?" The structure of the text expects the answer to be obvious based on the case Paul has presented in the previous verses. The question is in this sense a rhetorical one.

The author then uses the cultural example of hair length to solidify his point. In verse 14, Paul states that "nature" itself teaches that there is a distinction between the sexes. Men were known for having long hair, while it was common for women to have long hair. In the same manner, Paul is stating that men and women should embrace their God-given differences instead of blurring the lines between genders and thus shaming Christ who is in authority above all (3, 12).

Final Admonition (16)

Paul concludes the section with a final appeal to the church in Corinth to worship in a respectful and orderly manner. Echoing the thoughts of chapter 10:32-33, the church should seek to give no offense and submit to his biblical and practical admonition.

THEOLOGICAL INTERPRETATION AND APPLICATION

The message of 1 Corinthians 11:2-16 must be kept in proper context. Paul's concern is one of proper, orderly, and encouraging worship. Using a biblical foundation, he addresses a cultural issue that could result in division in the church, disgracing the name of Christ, and rejection of the divinely established headship under Christ.

The Apostle Paul reminds the Corinthian church of the biblical headship and authority within the body of Christ and gender roles of husbands and wives established by God from the time of Creation. While both are equal in nature, men and women have been given different roles that should be nurtured and lived to the glory of God. For the Corinthian church this meant women should have their head covered when in public worship. Covering of their head demonstrated the role women have in the family and demonstrated honor and glory to both their husbands and their God. While there is an obvious first century cultural element within this passage of Scripture the applica-

tion can be made for the twenty-first century church. Paul's biblical foundation remains and while today's Western women wear hats primarily as a fashion accessory, the principle of showing respect and honor should be reflected today in the way women dress in church. Modest and appropriate attire that reflects reverence for God, respect and honor toward their husbands, and not an occasion for distraction should be the desire of every godly woman worshipping with the body of Christ.

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“Agassiz and the Fish, by a Student”

[Agassiz was the founder of the Harvard Museum of Comparative Zoology and a Harvard professor. The account was written by one of his students, Samuel H. Scudder]

It was more than fifteen years ago that I entered the laboratory of Professor Agassiz, and told him I had enrolled my name in the scientific school as a student of natural history. He asked me a few questions about my object in coming, my antecedents generally, the mode in which I afterwards proposed to use the knowledge I might acquire, and finally, whether I wished to study any special branch. To the latter I replied that while I wished to be well grounded in all departments of zoology, I purposed to devote myself specially to insects.

"When do you wish to begin?" he asked.

"Now," I replied. This seemed to please him, and with an energetic "Very well," he reached from a shelf a huge jar of specimens in yellow alcohol.

"Take this fish," he said, "and look at it; we call it a Haemulon; by and by I will ask what you have seen."

With that he left me. . . . I was conscious of a passing feeling of disappointment, for gazing at a fish did not commend itself to an ardent entomologist. . . .

In ten minutes I had seen all that could be seen in that fish, and started in search of the professor, who had, however, left the museum; and when I returned, after lingering over some of the odd animals stored in the upper apartment, my specimen was dry all over. I dashed the fluid over the fish as if to resuscitate it from a fainting-fit, and looked with anxiety for a return of a normal, sloppy appearance. This little excitement over, nothing was to be done but return to a steadfast gaze at my mute

companion. Half an hour passed, an hour, another hour; the fish began to look loathsome. I turned it over and around; looked it in the face--ghastly; from behind, beneath, above, sideways, at a three-quarters view--just as ghastly. I was in despair; at an early hour, I concluded that lunch was necessary; so with infinite relief, the fish was carefully replaced in the jar, and for an hour I was free.

On my return, I learned that Professor Agassiz had been at the museum, but had gone and would not return for several hours. My fellow students were too busy to be disturbed by continued conversation. Slowly I drew forth that hideous fish, and with a feeling of desperation again looked at it. I might not use a magnifying glass; instruments of all kinds were interdicted. My two hands, my two eyes, and the fish; it seemed a most limited field. I pushed my fingers down its throat to see how sharp its teeth were. I began to count the scales in the different rows until I was convinced that that was nonsense. At last a happy thought struck me--I would draw the fish; and now with surprise I began to discover new features in the creature. Just then the professor returned.

"That is right," said he, "a pencil is one of the best eyes. I am glad to notice, too, that you keep your specimen wet and your bottle corked."

With these encouraging words he added--"Well, what is it like?"

He listened attentively to my brief rehearsal of the structure of parts whose names were still unknown to me; the fringed gill-arches and movable operculum; the pores of the head, fleshy lips, and lidless eyes; the lateral line, the spinous fin, and forked tail; the compressed and arched body.

When I had finished, he waited as if expecting more, and then, with an air of disappointment: "You have not looked very carefully; why," he continued, more earnestly, "you haven't seen one of the most conspicuous features of the animal, which is as

plainly before your eyes as the fish itself. Look again; look again!" And he left me to my misery.

I was piqued; I was mortified. Still more of that wretched fish? But now I set myself to the task with a will, and discovered one new thing after another, until I saw how just the professor's criticism had been. The afternoon passed quickly, and when, towards its close, the professor inquired, "Do you see it yet?"

"No," I replied. "I am certain I do not, but I see how little I saw before."

"That is next best," said he earnestly, "but I won't hear you now; put away your fish and go home; perhaps you will be ready with a better answer in the morning. I will examine you before you look at the fish."

This was disconcerting; not only must I think of my fish all night, studying, without the object before me, what this unknown but most visible feature might be, but also, without reviewing my new discoveries, I must give an exact account of them the next day. I had a bad memory; so I walked home by Charles River in a distracted state, with my two perplexities.

The cordial greeting from the professor the next morning was reassuring; here was a man who seemed to be quite as anxious as I that I should see for myself what he saw.

"Do you perhaps mean," I asked, "that the fish has symmetrical sides with paired organs?"

His thoroughly pleased, "Of course, of course!" repaid the wakeful hours of the previous night. After he had discoursed most happily and enthusiastically--as he always did--upon the importance of this point, I ventured to ask what I should do next.

"Oh, look at your fish!" he said, and left me again to my own devices. In a little more than an hour he returned and heard my new catalogue.

"That is good, that is good!" he repeated, "but that is not all; go on." And so for three long days, he placed that fish before my eyes, forbidding me to look at anything else, or to use any artificial aid. "Look, look, look," was his repeated injunction.

This was the best entomological lesson I ever had--a lesson whose influence was extended to the details of every subsequent study; a legacy the professor has left to me, as he left it to many others, of inestimable value, which we could not buy, with which we cannot part. . . .

The fourth day a second fish of the same group was placed beside the first, and I was bidden to point out the resemblances and differences between the two; another and another followed, until the entire family lay before me, and a whole legion of jars covered the table and surrounding shelves; the odor had become a pleasant perfume; and even now, the sight of an old six-inch worm-eaten cork brings fragrant memories!

The whole group of Haemulons was thus brought into review; and whether engaged upon the dissection of the internal organs, preparation and examination of the bony framework, or the description of the various parts, Agassiz's training in the method of observing facts in their orderly arrangement, was ever accompanied by the urgent exhortation not to be content with them.

"Facts are stupid things," he would say, "until brought into connection with some general law."

At the end of eight months, it was almost with reluctance that I left these friends and turned to insects; but what I gained by this outside experience has been of greater value than years of later investigation in my favorite groups.

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TOLEDOT and the WAW Conjunctive

Genesis:

- Chapters 1-11 Four Events (Creation, Fall, Flood, Babel)
- Chapter 12-50 Four People (Abraham, Isaac, Jacob, Joseph)

10-fold Division:

Toledot אלה תולדות

“these are the generations of...”

	Preface	(1:1-2:3)	
1	Heavens and the earth	(2:4-4:16)	
2	Adam	(5:1-6:8)	
3	Noah	(6:9-9:29)	
4	Noah's Sons	(10:1-11:9)	Waw Conjunction
5	Shem	(11:10-26)	
6	Terah	(11:27-25:11)	Waw Conjunction
7	Ishmael	(25:12-25:18)	Waw Conjunction
8	Isaac	(25:19-35:29)	Waw Conjunction
9	Esau	(36:1-37:1)	Waw Conjunction
10	Jacob	(37:2-50:26)	

Inclusion of the Waw-Conjunction causes only 5 divisions:

- All Creation
- Humanity in General
- All Living Humanity
- Shift to Subset of Humanity (calling of a People)
- Israel

*Preserved in KJV and NASB