

NT 123 BIBLICAL HERMENEUTICS: OLD AND NEW TESTAMENTS

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A COURSE SYLLABUS for NT 123

at Westminster Theological Seminary
Chestnut Hill, Philadelphia, PA 19118

Version 4.4

This syllabus is intended to be used as a supplement to accompany the course lectures of NT 123. The complete set of assignments for the course is summarized on pp. 1.1-1.2. Further instructions about the course as a whole are found in the introductory section, section I. In the bulk of the syllabus I supply copies of the diagrams and displays used in class. At appropriate points worksheets, photocopies, and full-text explanations are also included. All these become intelligible only in connection with explanations that I will give in class.

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SUMMARY OF COURSE RESPONSIBILITIES

For your convenience I summarize here all of the assignments that you are responsible to complete in the course.

- 1. Various reading assignments accompany the different sections of the course outline, as follows:

II. Foundations of biblical interpretation

- Required: Berkhof, *Principles of Biblical Interpretation* 11-39 (history of interpretation)
 Poythress, *God-Centered Biblical Interpretation*
 Optional: Berkhof, *Principles of Biblical Interpretation* 40-60 (inspiration)
 Van Til, *An Introduction to Systematic Theology* 117-259, especially 190-240.

III. Basic steps in biblical interpretation

- Required: Kuhatschek, *How to Lead*, chaps. 6-7 (basics of interpretation)
 Optional: Kuhatschek, *How to Lead*, chaps. 3-5
 Clowney, *CM: Christian Meditation*.

IV. Application

- Required: Allen, *The Spontaneous Expansion of the Church* chaps. 2,4,5 (pp. 6-17, 43-75)
 (hidden agenda in church life)
 Optional: Stott, *Between Two Worlds*.
 Herbert Schlossberg, *Idols for Destruction*.
 Conn, "Theological Education," *WTJ* 41 (1978-79) 324-63.
 Zens, "Building Up the Body: One Man or One Another?" *Baptist Reformation Review* 10/2 (1981) 10-33.

V. Historical and cultural background

- Required: acquaint yourself with Longman, *Old Testament Commentary Survey*, and Carson, *New Testament Commentary Survey*.
 Berkhof, *Principles of Biblical Interpretation* 113-132.

VI. Historical purposes

A. Time and history

- Required: Dodd, *According to the Scriptures*, chaps. 1-2 (pp. 11-60) (NT use of the OT)
 Dodd, chaps. 3-5 (pp. 61-138)
 E. Earle Ellis, "How the New Testament Uses the Old," in Marshall, ed., *New Testament Interpretation*, pp. 209-214 (only the last section of the total article)
 Greidanus, *Sola Scriptura* (skim) (redemptive-historical preaching)
 Optional: Poythress, "Divine Meaning of Scripture," *WTJ* 48 (1986) 241-79
 Clowney, *Preaching and Biblical Theology* 15-17
 Clowney, *The Unfolding Mystery*
 Berkhof, *Principles of Biblical Interpretation* 133-166
 Waltke, "A Canonical Process Approach to the Psalms," in *Tradition and Testament*.
 Vos, *Biblical Theology*
 Trimp, *Preaching*

B. Historical-critical method

Optional: Marshall, *New Testament Interpretation* 11-18 (questions raised in modern exegesis)

C. Modern situationist and subjectivist hermeneutics**D. Dispensationalism**

Required: Poythress, *Understanding Dispensationalists*

Ryrie, *Dispensationalism* chap. 5 (79-95)

Optional: Allis, *Prophecy and the Church*, chap. 2 (16-54) (dispensational hermeneutics)

Fairbairn, *Interpretation of Prophecy*

Blaising and Bock, *Progressive Dispensationalism*

E. Typology

Required: Clowney, *Preaching and Biblical Theology* 98-112

Vos, *Biblical Theology* the part of chap. 8 on typology, 161-172 (1948) or 143-155 (1975)

VII. Words

Required: Silva, *Biblical Words* 17-32, 138-59 (lexical semantics)

Carson, *Exegetical Fallacies* 26-32 (2d ed. 28-33)

Optional: Carson, *Exegetical Fallacies* 32-90 (2d ed. 33-86)

Pike, *Linguistic Concepts* 40-65 (CVD)

VIII. Relations between passages

Required: Poythress, *Symphonic Theology*

Recommended if you aren't sure that you understand Silva and Carson:

Thiselton, "Semantics," pp. 75-82, 85-88 in Marshall, *New Testament Interpretation*

Carson, *Exegetical Fallacies* 44-48

Barr, *Semantics* 206-238, 263-272 (words and concepts)

Optional: Silva, *Biblical Words* 101-135

Barr, *Semantics* 1-45, 107-140, 273-287

IX. Syntax

Optional: Pike, *Linguistic Concepts* 1-38.

Berkhof, *Principles of Biblical Interpretation* 82-99

Goetchius, *Language of the New Testament*, chap. 3 (pp. 13-19) (linguistics of Greek)

X. Large-scale organization

Optional: Poythress, "Propositional Relations," in *The New Testament Student and His Field*.

Ryken, *How to Read the Bible as Literature*

Fee, *How to Read the Bible for All Its Worth*

► 2. Short analysis papers occur when we reach in the course outline:

III.E VI.A VII.C VIII.H IX.D X.C X.E

► 3. The biblical-theological paper

► 4. Final examination

A. Goals of the course

1. Here is the description from the WTS catalog:

Purpose: To grow in skill in understanding, interpreting, and applying the Bible. Topics covered include prolegomena to biblical interpretation, principles and practice of biblical interpretation, and the question of hermeneutics in the historical-critical tradition.

2. The basic goal is to become more skilled in understanding, interpreting, and applying the Bible. Upon completion of the course, a student should be able to:
 - a. start with a passage or a topic, and to proceed through analysis and prayer to prepare a sound and effective written presentation on the passage or topic.
 - b. understand the value of biblically sound presuppositions in biblical interpretation.
 - c. understand the interlocking of theology, hermeneutics, and exegesis.
3. In the end, this goal includes all of our lives, and every course in the Seminary curriculum.
4. Focus in this course is on the wide framework for interpreting the Bible, and on techniques useful in understanding particular facets of the Bible.
5. Detail

The following is a more extended description of the course purposes.

The course NT 123 is a required course on the principles and practice of interpreting the Bible. Normally, students take this course in the spring of their first year at Westminster.

Every course at Westminster is related to our understanding of the Bible in some way. So why do we need a separate course on principles for interpreting the Bible? At Westminster, we do not provide students with ready-made answers to the meaning of every passage in the Bible. Rather, we aim at providing tools by which people can discover those answers more and more effectively for themselves. The hermeneutics course is a foundational course in this very area. And so, understandably, it interlocks with almost every other course in the curriculum.

What do we do in this course? We examine a combination of two things. First, we study general principles for interpretation. We get these from the Bible's own teaching about itself and its message. Second, we engage in the practice of interpretation and discuss difficulties and challenges presented by detailed features of the Bible.

In the first part of the course we concentrate more on general principles for interpretation. We examine particularly what the Bible has to say about the task of interpretation, and about God's over-all program in the history of redemption. We focus particularly on the way in which the whole Bible witnesses to Christ. The Old Testament looks forward to his coming and the New Testament reflects back on his coming in all its significance, including the promise of his Second Coming.

In the later part of the course we focus more on the practice of interpretation. The practice is based on using the Bible in the original languages. We discuss how to use effectively advanced lexicons and how to use advanced grammars. We talk about how to pay attention to paragraphs and larger groupings of thought, how to use themes, how to integrate biblical teaching as a whole, and how to understand God's program of progressively revealing himself in the course of the writing of the books of the Bible.

We use a particular text, from Isaiah 51-52, John 8, or 1 Thessalonians, to practice and illustrate many of the points. But I also include discussion of some general features of language and meaning. This is in order to help us to sharpen our ability to weed out true interpretations from plausible but erroneous ones. I also introduce several special techniques of my own devising. These techniques are designed to help students to notice features and aspects of texts that are often neglected even by the best commentaries. Students learn to be more accurate in their judgments about the meanings of words and

grammatical features, and to recognize structural and thematic connections between different parts of the Bible, within a given book of the Bible, or within a given paragraph. For this purpose, I endeavor to use all the resources of structural linguistics, discourse analysis, and literary studies. But in agreement with the general stance of Westminster Seminary, ideas coming from our culture are transformed in order to bring them into subjection to Christ and the revelation of God given to us in the Bible.

People who wish to have more background for hermeneutics can read the book by Louis Berkhof entitled *Principles of Biblical Interpretation*. Beyond that, the best preparations for hermeneutics are a good knowledge of English Bible, and experience in linguistics and literature.

6. This course contributes to the following learning goals for degrees:

- a. Exhibit a deep love for the triune God, his word, his truth and his church and a Christ-like humility in relation to others. (M.Div.; MAR.)
- b. Be able to exegete the text of scripture as given in the original languages. (M.Div.; MAR.)
- c. Be able to understand and articulate the system of doctrine contained in the Westminster Standards and its importance for biblical, systematic, and practical theology, and integrate this system of doctrine into life and ministry. (M.Div.)
- d. Be able to understand the particularity of cultural context and apply God's eternal word to a changing world and to particular individuals and congregations. (M.Div.)
- e. Understand the biblical principles of leadership and demonstrate potential for becoming a future leader in the church. (M.Div.)
- f. Understand and articulate in writing a foundational knowledge of theological disciplines, including the scriptures, Reformed theology, church history and apologetics. (MAR.).

B. Overview

For NT 123 you will need this syllabus. In addition, you will receive in class a list of expected dates when assignments are due and an up-to-date bibliography. A few other materials will be handed out in class at the appropriate times. For references to articles and books, you will find full bibliographic data in the bibliography handed out in class.

C. Extra discussions

For the purpose of extra interaction and extra opportunity for discussion, I will offer 4-8 hour-long sessions, scattered throughout the term, during which there can be open-ended discussion of matters being covered in the course. These sessions will be in addition to the normally scheduled course hours. Attendance is optional.

D. Assignments and grading for NT 123

1. Reading assignments

The reading assignments are summarized on p. 1.1 and in a separate hand-out. I have tried to arrange the course sequence so that we may accomplish the goals discussed in I.A. For each section of the course, there is a corresponding reading assignments. The dates indicate approximately when we will discuss these matters in class and therefore when you should have completed the reading assignments. You are, of course, free to do assignments early and avoid a rush on reserve books.

See the bibliography, in the section entitled "6. General Bibliography," for more complete bibliographic information on the book titles.

2. The system of grading

I propose to base the final grade on three factors: (a) short analysis papers; (b) final; (c) one biblical-theological paper.

a) Short analysis papers.

These will be of various kinds, based on techniques developed in class. They will usually be

graded satisfactory (full credit; 10 points) or unsatisfactory (0). Please include your name and your box number on each paper. Since these papers depend on the classroom lectures, I will announce an exact due date for each assignment at the time when the assignment is first discussed in class. These papers are due at the beginning of class session on the due date. Bring the papers to class. (Do not put them in my box, unless you cannot make it to class. Do *not* wait until later in the day.) Late work will be accepted only when there is good excuse for the lateness, and when the late work still has some significant learning value. If you wish to receive credit for late work due to sickness, emergency, or other contretemps, consult me.

b) Final exam.

Point score will be given, which will contribute roughly a third of the total grade.

c) One biblical-theological paper.

You are to write a major biblical-theological paper on any one of the passages listed below for such a paper. If you wish to take a passage other than those listed, you must obtain my approval. Much of the material in the course lectures will be useful in analyzing the passage that you choose. So you will find it unwise to try to complete the paper too soon. I recommend planning your schedule for the semester so that you have significant time during the month of April for researching and writing the paper. Even at the beginning of the course you may choose a passage and study historical background, grammatical problems, textual problems, and think about the cross references and related passages.

Write a unified, readable paper including an exegesis of the passage and an explanation of any interpretive difficulties. Also, give the reader some sense of what impact the passage has within its larger literary and historical context. Explore the redemptive-historical connections and the Christocentric bearing of the passage. Write with an audience of fellow students in mind. Minimal length is 5 pages; really good papers often run 20-30 pages. There is no upper limit to length, but please don't take any longer than the minimum length you need to say what you have to say. Don't pad or be long-winded. I have to read a lot of papers! On the other hand, don't feel that you must squeeze out material that is genuinely relevant. Take as much space as you genuinely need.

Letter grades will be given. The grading on these papers will be rigorous. B represents a well-done paper. C represents minimal competence, but not real refinement. A- represents real depth or originality (but not kookiness!). I do sometimes give straight A's and even A+'s on these papers. But the very highest grades are reserved for exceptionally good work. Quite a few students do good jobs even on their first experience with a biblical theological paper: the competition is keen. I give only a few of the highest grades so that there will be stimulus for further improvement.

I am saying this so that you won't be disappointed if the grade you receive doesn't seem to acknowledge adequately all that you learned and all the work that you put in. You will learn a lot! You should also be aware that the grading for the course as a whole will not be as stringent on the upper end (A end) as is the grading on the biblical theological papers.

More detailed guidelines for the biblical-theological paper are included below. Please especially note the part on plagiarism. At the end of your paper you are required to include the follow words, together with your signature:

I understand and have not violated the Seminary's position on plagiarism.

Please include your mailbox number as well as your name on the paper. The Center for Theological Writing at courses.wts.edu has some sample papers from previous years, to let you have some examples of how you might proceed.

Late biblical-theological papers will be accepted, but seriously penalized. If the paper is late because of sickness or another legitimate excuse, you must still inform me of the reason *on or before the due date* if possible. Any paper (with or without excuse) submitted later than the end of exam period will be accepted only if the student has received permission for an incomplete, through the normal procedures maintained in the registrar's office.

Papers are due at 10:00 a.m. on the last day of class. Please submit your paper on time in two different formats: a hard copy should be delivered to my campus mailbox, and an electronic copy to the NT123 section of courses.wts.edu.

Write on one of the following passages:

“fast start”	intermediate	“slow start”
Ps 46:4-7(Heb 5-8)	Num 17:1-7	Gen 39:6b-12
Isa 54:1-3	Ps 112:6-10	Josh 6:15-19
Isa 42:1-3	John 9:1-5	2 Chron 23:12-15
Mic 4:1-2	Phil 2:14-18	Judges 3:15-23
1 Cor 3:10-15	Matt 14:22-33	1 Kings 13:1-6
Col 1:25-27		Joel 2:3-5
Rev 22:1-2		Obad 10-14
		1 Sam 4:4-11

The passages above are classified with respect to the kind of connections that they have with major themes of the Bible as a whole. “Fast start” passages are passages where it is easy to get started exploring the connections, but difficult to stop (because the number of connections keeps multiplying). The “slow start” passages are passages where it is more difficult to get started, but somewhat easier to stop. None of these are necessarily “easier,” because I try to take into account the difficulty of the passage when I assign a grade.

3. Long-range goal

All of us realize that the grading system does not test very well the education that contributes to making pastors and other servants of the kingdom of God. I would urge you to focus on long-range learning and maturing. Treat this system as a framework which you may use flexibly, focusing primarily on serving the Lord, not man.

4. GUIDELINES FOR BIBLICAL-THEOLOGICAL PAPERS

a. Plagiarism

In writing the paper do not use other people's ideas or words without acknowledgment. Most of you need no reminder of this rule. But a few have not had previous training in Western standards for college essay writing. From now on, at Westminster and afterwards, please use care.

Most of you will eventually hold positions of some prominence in the church. In your position, worldly society will hold you responsible for high standards. The world will be delighted if it can accuse you of dishonesty or theft, *even if* this was far from your intention.

Therefore, follow these standards: (a) Suppose that you paraphrase a sentence or a paragraph from another source. That is, suppose you read a sentence or a paragraph of value and want to include the gist of it at some spot in your paper. You do so by copying the thought but rephrasing it in your own words. In such cases, cite the page you used, but do not use quotation marks. In indicating the source of your idea, use one of the standard footnoting systems described in the WTS Library handbook for writing theses. (b) If, in situation (a), you wish to use a key phrase, a clause, a sentence, or the general *wording* of your source, copy the wording you want *exactly* (or with ellipsis marks to indicate omissions), and use quotation marks. Once again, use one of the standard footnoting systems described in the Library handbook. (c) In *oral* presentations, standards are more relaxed. But try to give credit where credit is due.

Further explanations and examples of plagiarism can be found in the "Statement on Plagiarism" on the Westminster Theological Seminary website, http://www.wts.edu/resources/westminster_center_for_theolog/plagiarism.html.

In papers for me, clear-cut violations of these standards will lead to an F. The Seminary has further penalties of its own, beginning with suspension for one year.

b. Things that I like:

1. Careful attention to each verse of the passage.
2. Attention to how the passage as a whole fits together.
3. Attention to the influence of the immediate context in the book, both literary and historical.
4. Viewing the passage in the light of major concerns, emphases, themes, and other illumination provided by the book as a whole (very important).
5. Awareness and reflection on any allusions to other passages of Scripture.
6. Seeing the *whole* of Scripture from the point of view of this verse, but in a way that emphasizes the remoteness of what is only remotely connected, and utilizes the lines laid down by (1)-(3).
7. Distinguishing what an earlier audience could have understood from connections that may now be seen by us.

c. Things to which I am relatively indifferent:

1. How many footnotes you have. (I suggest cutting footnotes to zero by including Scriptural references in the text, and citing sources using the author-date system. The library has guidelines for this system.)
2. How many commentaries you cite in notes or bibliography.
3. Whether you use the "right" commentaries.
4. What format you have. (But many people have found it useful to develop a separate section for part b.6 or for discussion of some particular topic at length. I do care that the material be readable and organized in such a way that the arguments are presented with cogency.)
5. Whether you discuss at any length harmonistic problems and objections by liberals.
6. Whether you go into grammatical minutiae (except as these may bear on a major interpretive question).

7. Whether you make preaching-type applications.
8. Whether you provide an extended introduction and discussion of the setting (though these matters ought to be brought up at any point at which they illumine a particular verse or particular idea).
9. How long your paper is.

d. Things that may sink your grade:

1. Neglecting to comment at all about an important verse.
2. Majoring on minors.
3. Missing a key OT background or background from the book in question, for a given verse.
4. Approaching the passage from the framework of systematic theology in a way that overwhelms many of the fine nuances of the passage (e.g., reading in “standard Reformed interpretations” with no redemptive-historical appreciation).
5. Keeping your nose too exclusively fixed on one text (b.1-3), or too exclusively on the whole of Scripture (b.6), or doing both without distinguishing the two, or doing both without showing an organic connection between the two.
6. Giving *priority* in interpretation to a reconstructed situation about which you suppose the narrative to be speaking, rather than to the narrative itself as it comes from author to reader. (This is particularly a danger in interpreting Gospels, if you try to base interpretation on a harmonistic reconstruction rather than on any one Gospel.)
7. Etymologizing.
8. Emphasizing verbal parallels more than conceptual (real) parallels.
9. Making the passage speak more definitely, more precisely than what it will bear.

e. Grading guidelines

Grade Description for NT exegetical and biblical-theological papers:

A An outstanding and thoughtful piece of work, showing evidence of superior research, judiciously weighing alternative interpretations, presenting evidence and arguments, and discussing contexts appropriately and thoroughly. The student has shown insights which are well-supported by cogent and profound arguments.

B A standard, good piece of work which fulfills the assignment and shows a good grasp of the basic principles. There is substantial evidence of ability to do research on a passage, analyze, weigh options, present evidence, and utilize skills developed in the course.

C This work is satisfactory but is lacking in a significant area and does not show a grasp of some basic principles.

D There are serious problems with this work, though it is still passable. It represents a poor performance in comprehending the passage and meeting the requirements in analyzing it in context; it only meets the minimal standard of the professor.

F This work is unacceptable and fails to meet the requirements of the assignment.

D. Important miscellaneous information on the course

1. *Please note the first few sets of reading assignments, p. 1.1*
 Make sure Allen, *The Spontaneous Expansion of the Church*, chapters 2,4,5, is done early.
 Some of the later exercises are based on Isaiah 51:17-23 or 52:7-12. If your Hebrew is shaky, you may want to go over these two passages beforehand in Hebrew. Familiarize yourself with vocabulary and parsing for the passage.
2. *Prerequisite for this course is NT 111, NT 013 (in progress), OT 013 (in progress)*
3. *Organization of the course*
 II. is foundations. The rest is application of these foundations.
 Under application, we will start slowly, and build up.
 We will go through the process of interpretation three times.
 We go once through the steps in interpretation in III.A-E., once in III.F., and a final time in the whole rest of the course (IV-XI).
4. *Asking questions.*
 Because of the large class size, please try to restrict yourself in class to questions of clarification and questions that you are sure many other people have on their minds. I would also encourage you to submit written questions to me. Whenever such written questions are of wider interest, I intend to answer one or two at the beginning of each class hour (without revealing the names of students asking them). However, please sign the questions if you want to make sure that I am able to respond to you outside of class on a question that may not be of wider interest or may not be within the scope of the course. If you wish to pursue questions that are outside of general interest, please also feel free to come to see me during my office hours.
5. *Office hours*
6. *Electronic resources*
 The various course materials are available on the internet at:
 <<http://campus.wts.edu/homepages/VPoythress/courses.html>>.
7. *Regularly bring to class an English Bible and the class syllabus.*
8. *My approach as a teacher*
 - a. This course is in many ways introductory in nature. I hope to provide many key answers, but not all answers.
 - b. My approach emphasizes the scientific rather than poetic mentality, rationality rather than intuition. Both are in fact necessary. I teach method and hope that intuition comes in time. Be patient with early stages of method.
 - c. As the section on foundations makes clear, any formalizable method is subordinate to the essentially unformalizable task of individual and corporate sanctification. In terms of importance, we should devote the greatest share of attention to cultivating piety and knowledge of God. But since this concern is in various respects the goal of *every* aspect of church life and of *every* course in the curriculum, it will not be the special focus in this course.
 - d. I have a tendency to say things that are important only once.
9. *Your responsibilities as a student*
 Proper Bible study demands prayer, work, and transformation of life

(see diagram).

Sterrett, p. 16:

We recognize that we must read the Word of God prayerfully, seeking the teaching of the Holy Spirit, and we know that God gives understanding in answer to prayer, but it is a mistake to conclude that Bible study is unnecessary. God gave the Israelites water from a rock when Moses struck it with his rod, but this was exceptional. God required Abraham and Jacob to do the hard work of digging wells. The water came *from* God in answer to prayer, and *through* hard work. We must not let our natural tendency to avoid work and hard thinking deceive us.


God can give both supernaturally or naturally. He has given us minds with which to understand him, and he asks us to *cleanse* them and *use* them.

NT 123 Hermeneutics

I. Course Arrangements

1.10

NT 123 Hermeneutics




Vern Sheridan Poythress

I. Course Arrangements

What can I expect?

What are the assignments?



How is it organized?



The Challenge

That's just your interpretation!

The Bible says that Jesus is the only way to God.



A. Goals for the Course

The Basic Goal

Skill in interpreting the Bible

◆ The basic goal is for you to become more skilled in understanding, interpreting, and applying the Bible.

— Achieving the Goal —

All of life, and every course in the Seminary curriculum, should promote the basic, comprehensive goal.

Within NT 123, we focus on:

broad theological framework for interpretation	techniques useful for particular aspects of study
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B. Overview

Basic Guides

- ◆ Get the syllabus at WTS bookstore.
- ◆ Electronic files:
<http://campus.wts.edu/homepages/VPoythress/nt123/nt123.html>
- ◆ Handout indicates expected due dates.
- ◆ Handout includes bibliography.

My handout for the first day indicates expected due dates for all assignments, and includes a bibliography of writings on various aspects of hermeneutics.

Course Responsibilities

- ◆ See pp. 1.1-1.2 in the Syllabus.

C. Assignments and Grading

Kinds of Assignments

- ◆ Reading assignments are summarized on pp. 1.1-1.2.
- ◆ Short analysis papers will be assigned as we reach the appropriate point in the lectures.
- ◆ A final exam will cover the whole course.
- ◆ You will write one biblical-theological paper.

D. Important Information

NT 123 Hermeneutics

I. Course Arrangements

1.12

Prerequisites

NT 123 requires as prerequisites:

- ◆ NT 101, 103 New Testament Introduction.
- ◆ NT 013 or equivalent (Greek), completed or in progress.
- ◆ OT 013 or equivalent (Hebrew), completed or in progress.

Start on Reading Assignments

- ◆ Reading assignments are given on pp. 1.1-1.2.
- ◆ Try to keep up, and read the assignments before I discuss the topic in class.
- ◆ Roland Allen's book and Dodd's are out of print. Leave time so that not everyone wants to use the library copies at the same time.

Prepare for Exercises

- ◆ Some exercises are based on Isaiah 51:17-23 or 52:7-12. Familiarize yourself beforehand with the Hebrew.

Be ready!



In Class

- ◆ Bring the NT 123 syllabus.
- ◆ Bring an English Bible.

Needless excess!



The Syllabus

- ◆ The syllabus contains almost all the visual materials shown on screen.
- ◆ In class, listen and take notes without referring to the syllabus.
- ◆ But when we come to exercises, use it.

Think!



Asking Questions

?

- ◆ I value interaction.
- ◆ But the class is large.
- ◆ Ask only for
 - clarification
 - when you think others have the same question.

Other Routes for Questions

- ◆ You may see me during posted office hours.
- ◆ You may put written questions in my mail box. (Sign in order to be sure of a reply.)
 - If the question is of wider interest, I may answer it in class (but without mentioning the student name).
- Or I may give you a written answer or invite you to an office hour conversation.

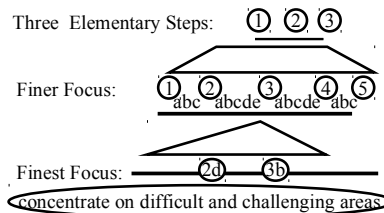
Organization of the Course

- I. Course Arrangements
Introduction: what we are doing now
- II. Foundations of Biblical Interpretation
Theological framework for interpreting
- III. Basic Steps in Biblical Interpretation
Techniques.
Section III is basic, and later sections expand on it.

Steps in Interpretation

- ◆ We go through the entire process of interpretation three times.
 - First time through: elementary
III. C. Three Steps in Interpretation
 - Second time through: intermediate
III. F. Steps for sermon preparation *Don't get lost!*
 - Third time through: elaborate
IV.-XI. Particular topics

Focusing In



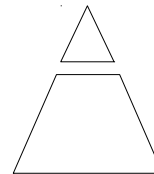
My Approach as a Teacher

- ◆ It is an introductory course.
- ◆ I emphasize scientific rather than poetic mentality, rationality rather than intuition. (Both are significant. I focus on the one that is more teachable.)
- ◆ Method is subordinate to sanctity.
- ◆ I may say important things only once.

Simplicity

Accessible ideas

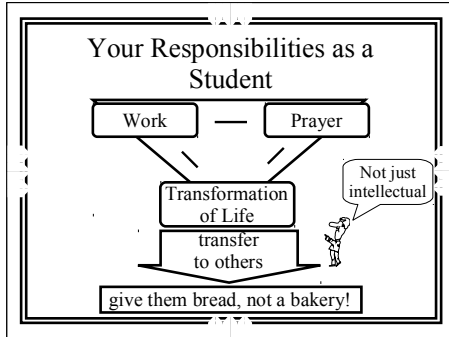
With depth



NT 123 Hermeneutics

I. Course Arrangements

1.14



Attentiveness

Multitasking?

- ◆ Courtesy to teacher
- ◆ Depth and application
- ◆ No internet or computer games or cell phones

The law of the LORD is perfect, converting the soul; The testimony of the LORD is sure, making wise the simple.

More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the honeycomb.

The statutes of the LORD are right, rejoicing the heart; The commandments of the LORD is pure, enlight'ning the eyes.

The fear of the LORD is clean, enduring for ever; The judgments of the LORD are true, and righteous altogether.

II. Foundations of Biblical Interpretation

II. Foundations of Biblical Interpretation

What are our presuppositions and our basic framework?



The Challenge

So where do you get your ideas for how to interpret?

The Bible itself has much to say about it.



Reading Assignments

- **Required:**
 - Berkhof, Principles of Biblical Interpretation 11-39 (history of interpretation)
 - Poythress, God-Centered Biblical Interpretation (foundations)
- **Optional:**
 - Berkhof, Principles 40-60 (inspiration)
 - Van Til, An Introduction to Systematic Theology 62-158, especially 110-145.

Where Are We?

- I. Course arrangements
 - **II. Foundations of biblical interpretation**
 - III. Basic steps in biblical interpretation
 - Elaborating on the steps:
 - ...
- ♦ Let's look at the principles and framework for biblical interpretation.

A. Legitimacy of Biblical Interpretation

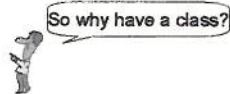
1. Is There a Problem?

II. Foundations of Biblical Interpretation

Does the Bible Need Interpretation?

- Hermeneutics = how to study the Bible.

But if the Bible is sufficient,
do we need method?



2. Biblical Mandate for Biblical Interpretation

The Gift of Teaching

- The Bible speaks of teachers and teaching (1 Cor. 12:28; Eph. 4:11; Rom. 12:7).



Christ Interprets

Luke 24:25-27: ... (27) And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

27b: διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ.

Christ Interprets More

Luke 24:45: Then he opened their minds to understand the Scriptures.

τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς·

The Holy Spirit Interprets

John 16:13: When the Spirit of truth comes, he will guide (ὁδηγήσει) you into all the truth.

- “Guiding” is a hermeneutical function.

II. Foundations of Biblical Interpretation

Spirit Motivates Effort

- The Spirit motivates effort, not relaxation.
- Acts 8:26-40 (Philip and the Ethiopian)
- Phil 2:12-13: **work out** your own salvation with fear and trembling, for it is God who **works in you**, both to will and to work for his good pleasure.



Translation Requires Interpretation

- The gospel goes to all nations (Acts).
- Translation to new languages requires interpretation.



Some Things are Difficult

2 Pet. 3:16: There are some things in them [Paul's letters] that are **hard to understand** (δυσνόητά τινα), ...

- The subject-matter is intrinsically difficult.

We May Be Dull

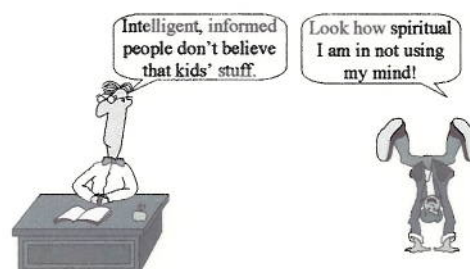
Luke 24:25: O foolish ones, and **slow of heart to believe** all that the prophets have spoken ...



Positive Role of the Mind

- The mind is not intrinsically unspiritual (Matt. 22:37; Eph. 4:17-24; Rom. 12:1-2).
- Tension between mind and Spirit comes from a crippled view.
- The Holy Spirit created the mind (Gen. 1:2; Ps. 104:30; Job 32:8).
- Redemption destroys sin, not creation.

Pride Corrupts the Mind



II. Foundations of Biblical Interpretation

3. Clarity of Scripture

Meaning of Clarity

- The Bible's basic message is clear.
- But naive reading can make mistakes.
For example:
 - Pharisee and tax collector (Luke 18:9-14).
 - The banquet (Luke 14:15-24).

Not everything
is obvious.



4. Nonreflection Does Not Eliminate Bias

- Biases exist unawares.
- Reflection can create further biases, but can also eliminate biases.
- Hermeneutics arises to solve problems.

B. The Interpretive Framework Provided by a Biblical Worldview

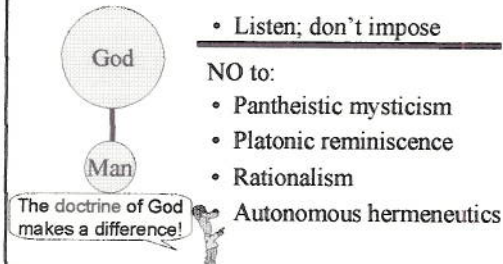
1. Lordship of God

- God is absolute Lord of all.
- We owe absolute allegiance, in all things.
 - Matt. 22:37: "You shall love the Lord your God with all your heart and with all your soul and with all your mind."
 - 2 Cor. 10:4-5: We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.

2. Biblical Worldview

II. Foundations of Biblical Interpretation

Creator/Creature Distinction



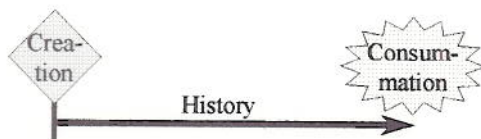
Immanence of God

- God meets us where we are.
- Interpretation is not hopeless, groping for an inexpressible something, but fruitful because God provides.



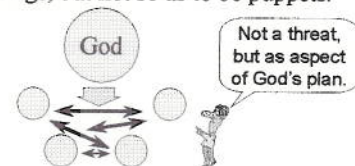
God Plans History

- Interpretation has a goal.
- We are responsible to God for interpreting.



God Designs Human Relationships

- We are dependent on God and on other human beings, but not so as to be puppets.



3. The Word of God

What Is the Word of God?

- The Bible is the word of God.
- The word of God is what God says; it is God speaking.

I am the Lord your God,
who brought you out
of the land of Egypt ...

II. Foundations of Biblical Interpretation

Forms of the Word of God

- The eternal word (John 1:1)
- God speaks to us (covenantal; Heb. 1:1-3)
 - Direct address
 - Divine messengers
 - Written word
 - Incarnate Christ
- God speaks to the world (Pss. 33:6; 147:18; etc.)

4. Functions of God's Word

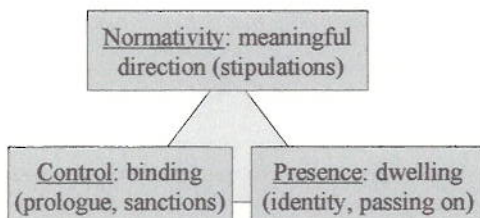
Covenantal Words

- 2 Cor. 3 uses covenant for Moses and Paul.
- Covenant is a perspective on all.
- Ancient treaties offer an analogue.

Analogy with Treaty

- Hittite suzerainty treaties had five parts:
 - Identification of suzerain: "I am the Lord"
 - Historical prologue: "who brought you out"
 - Stipulations: "You shall have no other gods"
 - Sanctions: "the Lord will not hold him guiltless"
 - Passing on: Deut. 31-32.

Generalizing Three Aspects



Dependence on God

- Three aspects interlock.
- No scientifically isolated "meaning" (to dominate interpretation).
- No isolated mysticism (without rational obedience).

NT 123 Hermeneutics

II. Foundations of Biblical Interpretation

Creation of Man

- Image of God (Gen 1:26-28)
- Intrinsically imitative of God in knowledge
- Capable of understanding God's word

Kinds of Human Nature

- Original innocence (Adam, Eve, Gen 2:25)
- Fallen, unregenerate
- Fallen, regenerate
- Christ in his human nature in humiliation
- Christ in exaltation
- Consummate, perfected saints
- Consummate reprobates (hell)

The Antithesis (Kuyper)

Regenerate

- Loves God
- Submits to Christ
- Submits to God's word
- Thinks God's thoughts

Unregenerate

- Hates God
- Self governed
- Critical
- Autonomous

Common Grace (Mixed Results)

Regenerate

- Still sinful
- Gradual growth
- Sinful in interpretation

Unregenerate

- Made in the image of God
- Lives in God's world
- Knows God (Rom 1)
- Receives gracious benefits
- Lives on "borrowed capital"

Implications for Society

- Two religions (with compromises and mixes)
- Two ways for sciences (with mixes)
- Two ways for politics
- Two ways for arts
- Two ways for family, marriage, business
- Two ways for biblical interpretation!
- Mitigated by common grace

Implications for Interpretation

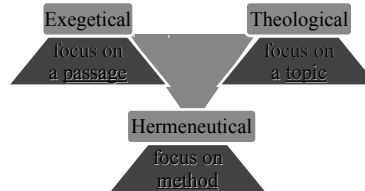
- Implicit antithesis since Eden
- Orthodoxy versus heresy
- Liberalism/modernism as heresy
- Thorough renewal in progress

NT 123 Hermeneutics

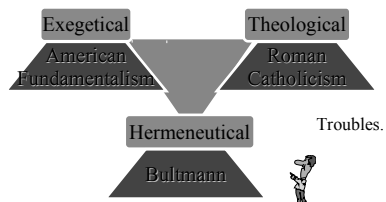
II. Foundations of Biblical Interpretation

6. Function of Hermeneutics

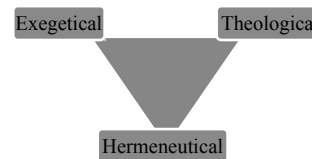
Distinguish Hermeneutics



Danger of Dominance



Hermeneutical Interaction



Spiral Progress in Interpretation

Biblical-exegetical theological hermeneutical

Holy Spirit
as guarantee

Pastoral Application of Relations between Disciplines

- Find the underlying root of a dispute.

The verse can't possibly mean that! What are your theological assumptions?



What is your hermeneutics?



II. Foundations of Biblical Interpretation

Basic Responsibilities in Interpreting the Bible

C. Submission to the Author of the Bible

Definitive Inerrancy

God speaks truth.

- An ordinary historian may happen to get it right (his account has no errors).
- God is always right
- God provides a definitive account.

Epistemological Ultimacy

- God can be trusted.
- Believe what he says.
 - Even when it is in tension with other sources.

We can have certainty.



Perfect Ethical Purity of Speech

- God's speech is a righteous model.
- Supposed "defects" in the Bible should lead to revising our standards of what is "defective."
 - Round numbers
 - Selective history
 - Interpretive quotations

D. Submission to the Structured Organization of the Bible

II. Foundations of Biblical Interpretation

Unity of a Single "Book"

- One divine Author (2 Tim. 3:16-17; 2 Pet. 1:19-21; Heb. 1:1)
- One unified account,
 - in history of redemption
 - in doctrine

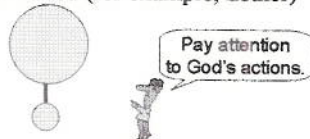
God-Centered Book

- God is central topic.
- Presupposed when not mentioned (Esther)



God-Centered Book

- God is a central topic and concern
- He is presupposed even when not explicitly mentioned (for example, Esther)



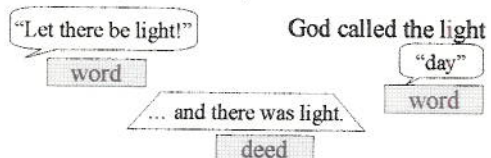
Redemptive Goal of the Writing

- The Bible is not just random information, but designed to transform, equip, and encourage us (2 Tim. 3:16-17; Heb. 1:1; 2:3; 3:5).



Word and Deed in Genesis 1

- Word and deed are interwoven (for example, Genesis 1).



Word and Deed in God's Plan

- Word and deed interpret each other.
- God's with us includes both word and deed.
- Redemption consists in word and deed.
- In interpreting, see word in context of deed.

II. Foundations of Biblical Interpretation

Word and Deed in God's Plan

- Word and deed interpret each other.
- God's with us includes both word and deed.
- Redemption consists in word and deed.
- In interpreting, see word in context of deed.

The Bible Is Christ-Centered

Luke 24:25-27: ... And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Pervasive Witness

all canon

totality

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." 45 Then he opened their minds to understand the Scriptures.

Main Theme of OT

summary

international
focus of Acts
is in the OT

46 and said to them, "Thus is it written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."

Other Passages about Christocentricity

- 2 Cor. 1:20
- 1 Pet. 1:10-12
- John 5:39; 5:46-47; 8:56
- Matthew

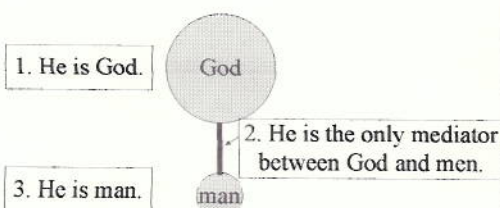
II. Foundations of Biblical Interpretation

E. Christ in the Psalms

1. The Challenge: How is Luke 24:44-49 realized in the Psalms?

2. Functions of Christ in the Old Testament

Christ as God and Man



Christ as Speaker

- Christ is God.
- The Bible as God's word is the speech of all three Persons of the Trinity.
- In particular, Christ speaks every word.
- Christ speaks the Psalms.

Easy and direct!



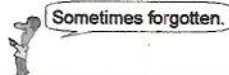
Christ as Mediator

- Christ is the only mediator between God and man (1 Tim. 2:5).
- Mediatorial figures in the OT prefigure Christ's mediatorial work.
- Included are prophets, kings, priests, Levitical singers, wise men.

II. Foundations of Biblical Interpretation

Christ Is Representative Man

- Christ is a human being.
- Like Adam, he is representative.
- Christ as a man hears OT.
- Christ with Israelites sings the psalms (Heb. 2:12).



Christ as Singer

Hebrews 2:12:

“I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.”

(Quoted from Ps. 22:22.)

- Hebrews 2 interprets “I” as applying to Christ.

2. Christ in Psalm 23

Christ Is Divine Author

- Christ speaks and teaches Psalm 23.
- To human author, then to all.
- He declares that God is the Shepherd.

Christ Is Mediatorial Shepherd

- Christ mediates divine shepherding.
- In John 10, Christ is “the good shepherd.”
- John 10 fulfills Psalm 23.

Christ Is a Human “Sheep”

- On earth, Christ trusts in the Father.

He receives
the Spirit

spiritual
prosperity

perfect
righteousness

The LORD is my shepherd, I shall not want. 2 He makes me lie down in green pastures. He leads me beside quiet waters. 3 He restores my soul. He leads me in paths of righteousness for his name's sake.

II. Foundations of Biblical Interpretation

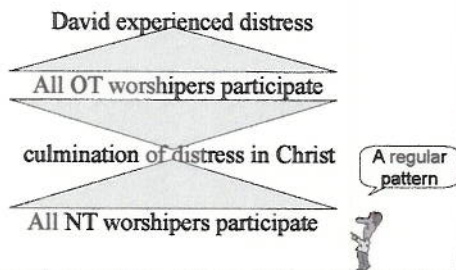
Christ's Inheritance as "Sheep"

rescue from death
vindication from enemies
rich blessing
love of God
presence of God

4 Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. 6 Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever. eternal life

3. Christ in Psalm 22

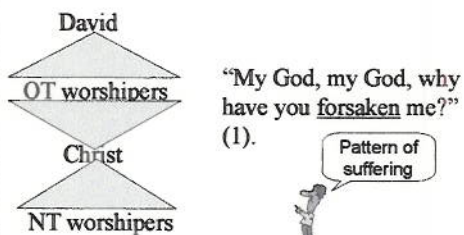
Participation in Psalm 22



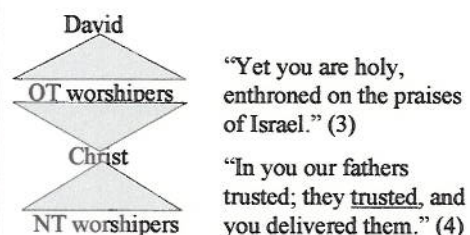
Stages in Psalm 22

Lament (1-2)
Expression of confidence (3-5)
Lament (6-8)
Trust and prayer for deliverance (9-11)
Lament (12-18)
Deliverance (19-21)
Thanksgiving (22-31)

Being Forsaken (1-2)

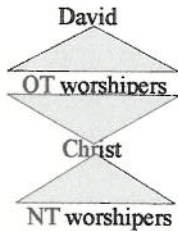


Expressing Confidence (3-5)



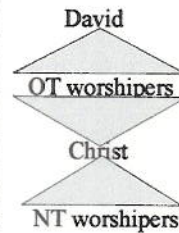
II. Foundations of Biblical Interpretation

Past Intimacy (9-11)



"Yet you are he who took me from the womb; you made me trust you at my mother's breasts." (9)

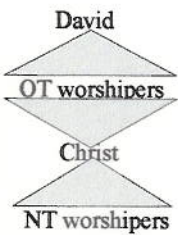
Thanksgiving (22-31)



"From you comes my praise in the great congregation; my vows I will perform before those who fear him." (25).

A pattern of thanks.

Salvation Spreads (27-31)



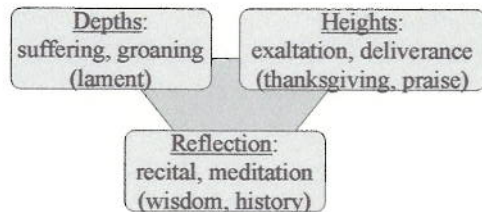
"All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before you." (27)

Psalms 22 as a Model Psalm

- Psalm 22 contains distinct moods.
- Moods can be expanded.
- Whole psalms have a dominant mood:
 - lament (groaning)
 - confidence (trust)
 - request (cry for deliverance)
 - thanksgiving (praise for deliverance)

4. The General Pattern of Christ's Suffering and Glory

Emotional Expression in Psalms



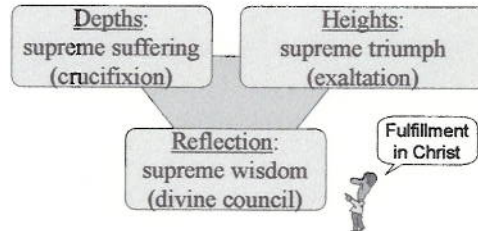
II. Foundations of Biblical Interpretation

Christ as Man

- Christ shares in humanity.
- He shares in emotional life.
- He represents pure emotional life.
- He is perfect, representative man.

“Was it not necessary that the Christ should suffer these things and enter into his glory?” (Luke 24:26).

Emotional Expression in Christ



Types of Psalms

- | | |
|------------------|-------------------------------|
| • Trust | • Earthly life |
| • Lament | • Crucifixion |
| • Thanksgiving | • Resurrection |
| • Songs of Zion | • Ascension |
| • Royal psalms | • Session |
| • Praise; Wisdom | • Session, Sending the Spirit |

Psalms of Confession

- Psalms confess sin (Pss. 32, 51).
- But Christ was sinless (Heb. 4:15).
- Ps. 69 contains both confession (verse 5) and Christ (verses 9, 21).

Christ is the perfect priestly confessor on our behalf.

F. Submission to God's Mode of Communication

God's Mode in the Bible

- | | |
|--------------------------|---|
| • In language | • Learn Hebrew and Greek |
| • Permanent written form | • Praise for God's preservation |
| | • Permanence is not deadness |
| • Received in community | • No Lone-Ranger Christian interpreters |

5. The general pattern of Christ's suffering and glory (Luke 24:25-27)

The psalms express the emotional heights and depths in the experiences of God's people throughout the ages. In psalms called "laments" we hear people groaning in distress, either because of external enemies, hard circumstances, or the guilt and shame of their own sin. These psalms expose the emotional depths, the pit, the emotional bottom that tempts one to complete despair. At the other extreme, in psalms of praise and thanksgiving we hear people celebrating God's greatness and goodness with exuberant celebration. Here we find the emotional heights. Other psalms are in between, either because they combine groaning and thanksgiving, or because they represent a more calm, meditative reflection on the ways of God with man.

Once we come to grips with the true humanity of Christ, we can see that this full spectrum of emotions was his also. In fact, it was his supremely and uniquely, because he represents in perfection what Israel experienced only in imperfection; he represents in supreme intensity what Israel experienced only partially and in symbols.

Christ's whole earthly life came to a climax with his death and resurrection. In all four Gospels, it is evident that his earthly ministry moved up to this climax, and at crucial points he instructed his disciples concerning the necessity of his death and resurrection (see Luke 9:22, 51; 12:49-51; 18:31-33; 20:9-18; 24:6-7). In his death and resurrection, therefore, we may expect to find the supreme expressions of his emotional life as well. His entire life, including his human emotions, was the final, perfect service to God the Father.

The crucifixion of Jesus is the point of his supreme distress (Luke 22:40-44; Matt 27:46). His resurrection is the point of his supreme triumph. The path through death to resurrection corresponds to the pattern of Psalm 22, which begins with groaning and ends with celebration. And the same pattern is found in many other psalms. More precisely, we must say that the Old Testament saints in their suffering and their celebration dimly anticipated the great suffering and celebration to come, namely that suffering and celebration of Jesus Christ. God by his eternal plan arranged that the Old Testament should prefigure the emotional experiences of Jesus Christ, because all true emotional service to God must be an image and shadow of his great service.

Lament

Thus all the psalms of groaning and lament find their fulfillment and climax in the groaning and lament of Jesus Christ as he prays in Gethsemane and goes to the cross. Some of the Old Testament groaning speaks of surrounding enemies. Jesus had Satanic enemies as well as the immediate human ones (Luke 22:3).

Other groanings involve confession of sin. Jesus Christ was sinless (Heb. 4:15). So, superficially, these psalms do not apply to him. Yet his very sinlessness qualified him to be our sin-bearer (1 Pet. 2:23-24). He confesses and asks forgiveness, not for his own personal sins, but for the sins with which he has identified himself through substitution (2 Cor. 5:21).

Thanksgiving

The psalms of thanksgiving are fulfilled in Christ's resurrection. In the resurrection Christ is definitively delivered from the power of death, and sends his Spirit to testify in praise of God to what God has done for him. Christ is the final singer of God's praise, as Hebrews says,

I will declare your name to my brothers;
in the presence of the congregation I will sing your praises.

All the deliverances of the Old Testament are only faint replicas of this one great deliverance, since only through Christ and on the basis of Christ's merit does any of us receive mercy.

Praise

Thanksgiving psalms speak of God's past acts of deliverance, typically deliverance of the psalmist himself. Psalms of praise are closely related, but they focus simply on praising God for who he is and what he has done in the world abroad. But Jesus Christ is uniquely qualified to bring this praise also. He uniquely knows the Father and is uniquely able to reveal him:

All things have been committed to me by my Father. No one knows the son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him. (Matt. 11:27).

No one has ever seen God, but God the only Son, who is at the Father's side, has made him known. (John 1:18)

Anyone who has seen me has seen the Father. How can you say, "Show us the Father"? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. (John 14:9-10).

Hence the psalms of praise belong preeminently to Jesus Christ, the chief singer.

Celebration of Zion

Some psalms of celebration have a more narrow focus. One type, sometimes called "songs of Zion," praises the glories of the temple and of Mount Zion where it stands (see, for example, Pss. 46; 84; 87; 122). The chief glory of Zion, of course, is that God dwells there. But God's presence and blessing through the Old Testament temple was only a shadow or copy of his supreme and final dwelling place, our Lord Jesus Christ. When Jesus spoke of raising the temple in three days, John adds, "the temple he had spoken of was his body" (2:21). The songs of Zion therefore become songs in which Jesus praises God the Father for the resurrection and also enjoys in heaven the fullness of God's presence for which the psalms longed.

Royal psalms

Other psalms, so-called "royal" psalms, are praises of the king. Not just any king, but the king of Israel, who foreshadows and depicts the coming kingship of God and of God's Messiah. Thus the royal psalms also are fulfilled when Christ the Son of David is invested with final royal honor at his ascension. God

raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. (Eph. 1:20-21)

Confidence

Other psalms express primarily the psalmist's confidence in God, God's faithfulness, and God's deliverance. Jesus Christ during his earthly life was the supreme example and embodiment of firm trust in God. His enemies even taunt him concerning his trust (Matt. 27:43).

Meditative psalms

Other psalms meditate on some aspect of God's ways with man—whether the history of God's dealings with Israel (Ps. 105; 106), the contrast between the righteous and the wicked (Ps. 1, 112), or the law (Ps. 19; 119). The history of God's dealings with Israel, both God's repeated acts of deliverance and Israel's ingratitude, come to a climax with the ingratitude of the crucifixion and the deliverance of the resurrection. The contrast between the righteous and the wicked reaches its climactic polarization in the death of Christ the Righteous One, a death that accomplishes the defeat of Satan and his hosts (Col. 2:15). The law finds its fulfillment in Christ who supremely understands and obeys it.

In fact, all God's treasures of wisdom and knowledge are hidden in Christ (Col. 2:3). Christ as the One who supremely possesses the wisdom of God is the supreme meditator, the supreme teacher of the wisdom found in meditative psalms. In Jesus' parables Matthew sees fulfilled the psalm that says,

I will open my mouth in parables,

I will utter things hidden since the creation of the world. (Matt. 13:35; Ps. 78:2)

Predictive

Some psalms, rather than meditating primarily on the past, turn their attention primarily to the future. Many call on God to act in favor of his friends and to crush his enemies. Frequently these requests come in the context of lament. They are fulfilled in the supreme act of God, where he vindicates Jesus Christ his Son and Friend, and crushes Satan the foe. Other psalms take the tone of prediction rather than request, the so-called "oracular" psalms like Ps. 2; 91; 110. Christ in his resurrection is the central fulfillment of all God's promises (2 Cor. 1:20). He is himself the central promise, and he gives to us many precious promises by his own voice and that of his apostles.

Thus all the various types of psalms find fulfillment in the emotional life of our Lord Jesus Christ. If we wish, we may even in a somewhat oversimplified way associate the various moods of the psalms with the various experiences of Jesus during his earthly life.

public ministry	confidence, meditation
suffering and death	groaning, (confidence)
resurrection	thanksgiving, praise, predictive
ascension	songs of Zion
ruling at God's right hand	royal psalms
sending of the Spirit, causing participation of Christians	praise, thanksgiving, meditation in some respects, all of the above
the second coming	all of the above, except that groaning is eliminated (Rev. 21:4)

He said to them, "How foolish you are, and how slow to heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. (Luke 24:25-27)

II. Foundations of Biblical Interpretation

G. Submission to God's Work in Us: the Holy Spirit

1. The Spirit as Interpreter

The Spirit Indispensable

content is
apostolic

1 Cor. 2:13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. 14 The 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.

necessary

Gospel Content

ministry
of the Spirit

known, not
esoteric

centered
on Christ

1 Jo 2:20 But you have been anointed by the Holy One, and you all have knowledge. 21 I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. 22 Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.

2. Changes in Knowledge

The Holy Spirit's Superintendence

- Holy Spirit guides into the truth.
- Our knowledge grows.
- We change as we study the Bible.
- We may distinguish several aspects.

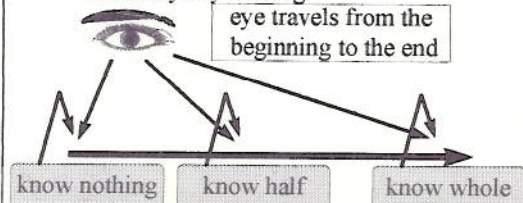
II. Foundations of Biblical Interpretation

Influence of Background

- Background of presuppositions, world view, hermeneutical assumptions, previous knowledge of God and the Bible, all influence the process of interpreting the Bible.

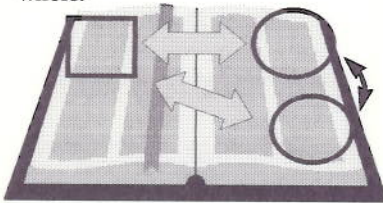
First Reading

- Eliminate previous ignorance of what the Bible says by reading.



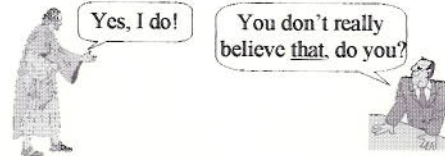
Second Reading

- Understand each part in the light of the whole.



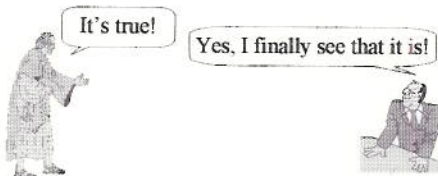
Third Reading

- Understand the author's view as alien (even though you began by assuming that his views were like your own).



Fourth Reading

- Alter your own view in the light of another.



3. Other People's Involvement in Biblical Interpretation

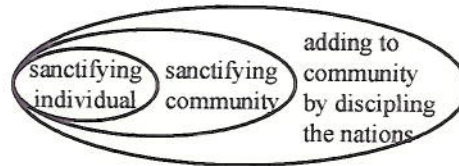
II. Foundations of Biblical Interpretation

Individual and Communal

- You learn as an individual (alone)
- You learn from others, in community (teaching, dialogue, sharing)
- Ephesians 4 emphasizes the key role of the church in growth in knowledge.



Including the Nations



H. Submission of the World to God

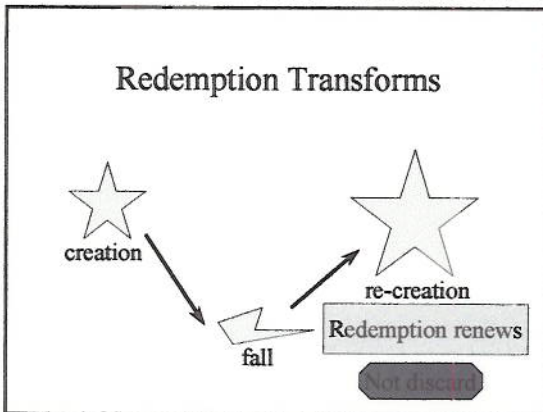
1. The Lordship of God

The Lordship and Rule

- God is Creator of all.
- Christ is Lord of all of life.
- All of life is to receive the imprint of his Lordship.

2. Redemption as Re-creation

II. Foundations of Biblical Interpretation

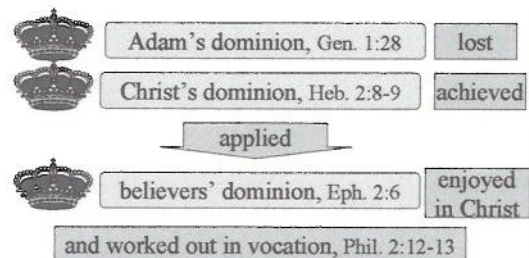


Evidence for Renewal

- Christ's resurrection body (nailprints).
- Christ is pattern for the world (Rom. 8:18-25).
- "New earth" renews the old (Isa. 65:17-25).
- If not, we would not enter!

3. Exercising Dominion

Mandate to Adam Is Fulfilled

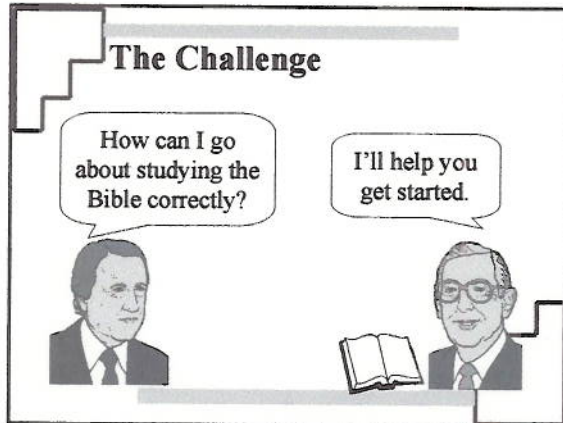


What Does Dominion Look Like?

- Abraham Kuyper, *Lectures on Calvinism*.
- All Christians are "full-time."
- "They will bring into it the glory and the honor of the nations" (Rev. 21:26).
- God's plan includes cultural aspects.

III. Basic Steps in Biblical Interpretation

3.1



Reading Assignments

■ **Required:**

- ❖ Nyquist, *Leading Bible Discussions* Chap. 5, "How to Study the Bible," pp. 24-35

■ **Optional:**

- ❖ Nyquist, *Leading Bible Discussions* Chaps. 6-8.
- ❖ Clowney, *CM: Christian Meditation*.

Where Are We?

- I. Course arrangements
- II. Foundations of biblical interpretation
- III. Basic steps in biblical interpretation**
Elaborating on the steps:
- IV. Application
- ...

◆ Look at the first practical steps.

A. An Example of Interpretation

Revelation 13:1-10

B. Our Goal in Interpreting

To Serve God

Function of the Bible

"Your word is a lamp to my feet and a light to my path" (Ps. 119:105).

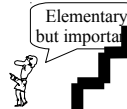
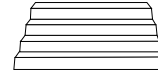
- The Bible illumines all of life.
- Purpose of serving God: "your servant."

III. Basic Steps in Biblical Interpretation

Obstacles to Interpretation

- Ignorance 2 Kings 22:13 Christian veneer
- Misunderstanding 2 Pet. 3:16 liberals, cults
- Inaction James 1:22 dead orthodoxy

C. Basic Steps in Interpretation



1. Defining Interpretation in Three Steps

Remedy for the Obstacles

- | | |
|--------------------|---|
| ■ Ignorance | ■ Observation |
| ■ Misunderstanding | ■ Elucidation (earlier called "interpretation") |
| ■ Inaction | ■ Application |

Solution.

Defining the Three Steps

- | | |
|---------------|----------------------------------|
| ■ Observation | ■ What does it <u>say</u> ? |
| ■ Elucidation | ■ What does it <u>mean</u> ? |
| ■ Application | ■ How does it <u>change me</u> ? |

We need all three.

Illustration: Bezalel in Exod. 31

- | | |
|---------------|--|
| ■ Observation | ■ Listen: what does God say to describe the ark? |
| ■ Elucidation | ■ Think about it: how does the description all fit together, and how can I bring the design about in production? |
| ■ Application | ■ Do it! Bezalel produces the ark. |

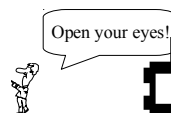
III. Basic Steps in Biblical Interpretation

2. Importance of Observation

PARIS
IN THE
THE SPRING

Defamiliarizing the Text

- When we have read the Bible, many passages may become “overfamiliar.” We think that we know what they say and cease to observe what they really say.
- How do we make ourselves “look again”?
- Do not shortcut the observation step.



3. An Example from Ephesians 2:1-10

See the attached pages
3.3a and 3.3b.

4. Distinguishing the Three Steps

What distinguishes observation, elucidation, and application?

Observation

- Note each word, each phrase, and each arrangement of words into sentences.
- Ask who, what, when, where, how:
 - ❖ When and where did this happen?
 - ❖ Who is mentioned?
 - ❖ What are they doing?
- Ask all kinds of questions, particularly, “What does this word mean, and what does it contribute to the passage?”
- Answer questions whose answer is obvious.

Ephesians 2:1-10 TEXT	OBSERVATION	ELUCIDATION	APPLICATION
<p>1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. 4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith. And this not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.</p>			

- 1 And you were dead in the trespasses and sins
 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—
 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.
 4 But God, being rich in mercy, because of the great love with which he loved us,
 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—
 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus,
 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.
 8 For by grace you have been saved through faith.
 And this not your own doing; it is the gift of God,
 9 not a result of works, so that no one may boast.
 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

1. "You" Who does Paul have in mind? Cf. v. 3.
 2 Past time, when?
 Preconversion? "World" in what sense? "Prince" = Satan. "sons of disobedience" = who? Why described so?
 3 "Us" vs. "you" in v. 1. Jews? Before and after here. Strong desires. Flesh includes what?"
 "Rest"—pagans? "Wrath"—from God? In the future or present?
 4 "But" is contrast. "God"—the Father? Love and mercy from God.
 5 Living/dead. "With Christ"—how? Allusion to v. 1. When? "Grace" connected with mercy and love.
 6 "With Christ" again (vv 5,6). "Seated"—meaning? "In Christ"—why? See v. 7.
 7 What are coming ages? "Show" to whom? "Grace," "saved" theme. "Kindness" = "mercy" of v. 4.
 8 Why repeated? Why faith? "This" is what? Contrast of yourselves, God.
 9. "Not" contrasts works, what? Why is boasting tempting?
 10 God working what? "In Christ"—why repeated? "Works" vs. v. 9. What is the difference? Works prepared, how? We (Ctns) actors vs. God.

- 1 "You" may be Gentiles. Dead spiritually. Powerless to change ourselves.
 2 "World" is used in an evil sense. Two kingdoms with two heads. Satan is a powerful ruler. All unbelievers are subject to him, whether they know it or not.
 3 Being "of the world" means being disobedient to God. It can be pleasant (for a time). God's wrath (righteous anger) and judgment are real against Satan and his subjects.
 4 God's kingdom is antithetic. He brought us in by pure grace and gift.
 5 Christ is the model and representative. What happens to Christ happens to us "with him" or "in him":
 6 We are alive, raised, seated (given power).
 7 We are a display forever of God's goodness.
 8 Faith relies on God, hence is opposite of boasting in what I have done (works). Faith itself is a gift of God.
 10 God is the creator of our whole new life, which includes good works planned before. Hence we do not boast in good works, integral as they may be to our new existence by new "creation."
- 1 You are to remember how it was before you were a Christian. What if you grew up in a Christian setting? That also can be contrasted with what would have been apart from God's mercy. Thank God!
 2 you must reckon with a spiritual war where all unbelieving friends are captive. don't be surprised.
 3 Don't think or desire in imitation of people around you. "Wrath." God is not a patsy. When you pray, realize the seriousness of sin.
 4 The resurrection of Christ is our fountain of mercy. Keep eyes fixed on Christ. Increase fellowship with him.
 5 You are now alive with the new life of resurrection.
 6 Realize that you have spiritual authority over Satan. Pray for unbelievers to be made alive, in virtue of this authority. Pray for whole nations as well!
 7 Kindness. Be aware of the depth of what you owe to God—everything. God opened your eyes. You should be kind too.
 9 Don't boast. Don't allow other Christians to do it either. Remember the freeness and undeserving character of God's love. God has planned for you to do good flowing out of your new life. Expect to change. Be alert for opportunities for doing good. Those things are God's "plan for your life" in the biblical sense.

III. Basic Steps in Biblical Interpretation

Elucidation

- Answer questions raised under "Observation."
- Unpack any obscurities.
- Note how the parts reinforce and qualify one another.
- Make inferences about general principles embodied in the passage.
- Draw conclusions about the main point and overall structure of the passage.

Wrestle!

Application

- Ask and answer questions about what you should believe or do on the basis of the passage.
- Do what you have seen you should do.

Don't stay in bed!

5. Teaching the Three Steps

- If you become a teacher of the Bible, have blocks in your schedule for teaching hermeneutical principles.
- The three steps above are simple enough to be taught and practiced by laymen.
- See books by Sterrett and Oletta Wald for further resources.

Pass it on!

D. Correlation: a Fourth Step

- "Correlation" means examining how one passage fits in with other passages on the same topic or theme.
- Correlation is a fourth step inserted between Elucidation and Application.
- If you wish to concentrate only on one passage, Correlation can distract.
- But if your purposes are broader it may be useful.

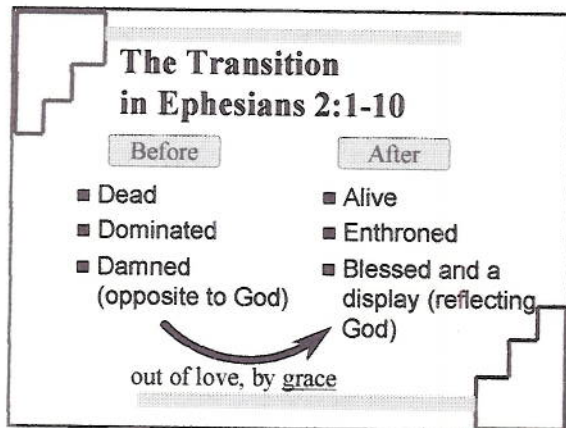
E. Practicing the Three Steps

1. An Example: Ephesians 2:1-10

See attached sheets.

III. Basic Steps in Biblical Interpretation

3.5



**2. Homework Exercise:
Ephesians 1:15-23**

**Apply Three Steps to
Ephesians 1:15-23**

- Do your work on the attached page, p. 3.5a.
- Concentrate on what the passage says, not on the rest of the Bible. Beware of bringing in a lot of other ideas (except that in the application step, judging legitimate applications will involve some knowledge of the general teaching of Scripture).
- Do not skip over or minimize observation. Don't leap too quickly into interpretation and application.
- Do not use commentaries or the Greek text. See how closely you can study the passage in English.
- The main point is to discipline yourself to study the text first-hand.

**F. A More Elaborate Series
of Steps for Interpretation**
Preparing Sermons and Talks

The Character of the Steps

- See attached pages for the full listing.
- The list is idealized and a bit artificial.
 - ◆ You may not have time to do every step in detail.
 - ◆ Not every step may prove equally relevant to every passage and every purpose.
 - ◆ The steps interact with one another; they are not neatly separable in practice.

Advice on Using the Steps

- Not a rigid framework, but flexible guidelines and rules of thumb.
- As you gain experience, you will begin automatically to integrate what I have separated here for the sake of clarity.
- Bearing in mind the passage and its purpose, and the goal of your sermon or talk, judge when you can reasonably skim or devote only a little time to a particular step.

EPHESIANS 1:15-23 TEXT	OBSERVATION	ELUCIDATION	APPLICATION
15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation, in the knowledge of him, 18 having the eyes of your heart enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, 19 and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might 20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. 22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.			

III. Basic Steps in Biblical Interpretation

3.6

1. Preliminary Acquaintance

0. Memorize the passage (and some context)
 - ✦ Value of memorization
 - ✦ Hints on memorization

1. Preliminary Acquaintance (cont.)

- a. Define the limits of the passage
- b. Pray for insight and for courage and humility to understand and present the passage faithfully. Determine to apply it to yourself and obey.
- c. Read the book in which the passage occurs. Try to understand the main purposes, setting, and themes of the book as a whole.
- d. Try to make connections.

Explore!

2. Exegesis in the Original Setting

- a. Learn as much as you can about the speaker, the audience, and the circumstances of the utterance. (Historical background.)
- b. Translate Greek or Hebrew of the passage, identifying the form and meaning of every word.
- c. Make a decision on any textual variants.
 - ✦ In NT, Nestle-Aland.
 - ✦ In OT, Biblia Hebraica Stuttgartensia.

- d. Check out difficulties with reference tools:

✦ Grammars

- ✦ Greek grammar: Blass-Debrunner-Funk
- ✦ Hebrew: Gesenius-Kautsch-Cowley
- ✦ Aramaic grammar: Rosenthal

✦ Lexicons

- ✦ Greek: Bauer-Arndt-Gingrich; Louw-Nida
- ✦ Hebrew-Aramaic: Brown-Driver-Briggs

✦ Bible encyclopedia

- ✦ *New Bible Dictionary* (best one volume)
- ✦ *International Standard Bible Encyclopedia* (5 vols.)

- ✦ Atlases: Beitzel, *Moody Atlas*.

2. Exegesis (cont.)

- e. Try to identify the genre ("form") of the text and of larger sections in which it is embedded.
- f. Outline the passage using whatever forms of outlining are most promising.

How it fits together.

3. Interrelations with Other Passages ("Correlation")

- a. Use cross references to find other passages.
 - ✦ ASV, NASB, RSV, NIV reference Bibles.
 - ✦ Nestle-Aland Greek NT has good references.
- b. Pick two to five key words and note their use through OT and NT. Do the same for semantically similar Greek and Hebrew words.
 - ✦ NT: Moulton-Geden or Englishman's
 - ✦ OT: Even-Shoshan or Englishman's
 - ✦ LXX: Bagster. Hatch-Redpath is definitive but expensive.
 - ✦ Or buy Bible software that can search Greek

F. A more elaborate series of steps for interpretation

1. **Preliminary acquaintance with the text**
 0. Memorize the passage (and some context)
 - b. Define the limits of the passage
 - c. Pray for insight and for courage and humility to understand and present the passage faithfully. Determine to apply it to yourself and to obey.
 - d. Read the book in which the passage occurs. Try to understand the main purposes, setting, and themes of the book as a whole. Read and re-read the chosen passage in the larger literary context of the book.
 - e. Try to make connections. View the whole of Scripture from the standpoint of this passage, and this passage from the standpoint of the whole of Scripture. Strive for a maximum number of different perspectives.
2. **Exegesis in the original setting (Observation and Interpretation in uniqueness)**
 - a. Learn as much as you can about the speaker, the audience, and the circumstances of the utterance. (Historical background.)
 - b. Translate Greek or Hebrew of the passage, identifying the form and meaning of every word.
 - c. Make a decision on any textual variants.
 - In NT, Nestle-Aland, 26th ed.
 - In OT, Biblia Hebraica Stuttgartensia. Earlier Kittels are not as good.
 - d. Check out difficulties with reference tools: Greek or Hebrew lexicons, grammars, Bible encyclopedias, and atlases.
 - (1) Grammars
 - Greek grammar: Blass-Debrunner-Funk
 - Hebrew grammar: Gesenius-Kautsch-Cowley
 - Aramaic grammar: Rosenthal
 - (2) Lexicons
 - Greek: Bauer-Arndt-Gingrich; Louw-Nida
 - Hebrew-Aramaic: Brown-Driver-Briggs
 - (3) Bible encyclopedia
 - New Bible Dictionary* (best one volume)
 - or new *International Standard Bible Encyclopedia* (5 vols.)
 - (4) Atlases: Beitzel, *Moody Atlas*
 - e. Try to identify the genre ("form") of the text and of larger sections in which it is embedded.
 - f. Outline the passage using whatever forms of outlining are most promising.
3. **Interrelations with other passages (Interpretation in relationship)**
 - a. Use cross references and other resources to locate passages most similar or most contrasting to the given passage.
 - ASV, NASV, RSV, or NIV cross reference Bible. Nestle NT has very good cross references.
 - b. Pick two to five key words and note their use through OT and NT. Do the same for semantically similar Greek and Hebrew words. You are looking for real, "conceptual" similarities rather than all uses of the same word.
 - c. Identify theological issues raised or solved. Compare the passage with other passages dealing with similar issues.

- d. Reevaluate exegesis in the light of biblical canon already available to the original readers of the given passage.
 - e. Summarize the message of the passage in a single declarative sentence. Try to make the summary precise enough so that a person familiar with the Bible might guess the passage just from the summary. Try to do this without using proper names (which often makes the task too easy).
 - f. Check exegetical commentaries, noting whether you have considered all the alternative interpretations or all the arguments for a given interpretation.
4. **Role of the passage in the history of redemption (Interpretation in the dynamic unfolding of God's purpose)**
- a. Locate the passage in its epoch in the history of redemption, and determine its contribution to revelation at that point.
 - b. Do a diachronic analysis of the earlier biblical sources and later biblical uses of this passage, and its application to various audiences.
 - c. Brainstorm for further connections. How does the passage proclaim Christ?
 - d. Assess how differences in redemptive-historical epoch and/or cultural situation will affect current application.
5. **Preparation of presentation ("Application")**
- a. In interaction with biblical theologies and systematic theologies, formulate three or four applications to *our* time, and to yourself.
 - b. Depending on your circumstances, consult with other people about their circumstances, needs, and ways in which they see this passage as relevant to them.
 - c. Crystalize the applications in a one-sentence summary, along the lines of 3.e., but now containing the word "you." (This forces you to think out the theme of the passage on the level of application.)
 - d. Think about your audience, and adapt the application to them. What should they *do* differently because of this passage? Give them "homework" if possible.
 - e. Choose a principal application. Then work back from the application to an outline of your speech, with the audience constantly in view. Decide whether following the text consecutively or topically would be more effective. Organize the outline so that each major section is an answer to a question your audience might well ask about the principal topic. Try to let the audience know the purpose of each section *before* you are well into the section.
 - f. Fill in the outline in detail.
 - (1) Write whole sentences, not phrases.
 - (2) Make applications of *every* major point and as many minor points as you can.
 - (3) Include illustrations.
 - (4) Prune ruthlessly. Mark but do not destroy material that will not be used. Divide into several distinct sermons or speeches if appropriate.
 - g. Let the outline sit for six months before speaking from it. During that time collect further insights, illustrations, parallels, etc.

Note: resist the temptation to go to commentaries before stage 3.f., unless you get into trouble with a special difficulty (e.g., 2.d.). Otherwise, you will come to depend on the commentaries rather than wrestling with the text. I do not recommend the use of homiletical commentaries at any stage. After you are all done preparing, you can compare your presentation with a published sermon and learn something about differences in style. But in general, it is better to read great preachers' sermons on texts on which you are not speaking. Then you see how it is done, without losing the important stage where you personally digest the text and wrestle with how to apply it in a fresh way to your audience.

Elaboration of some steps in grammatical exegesis

See Fee, *New Testament Exegesis*, 60-83, and Stuart, *Old Testament Exegesis*, for even more elaboration.

Under 2b and 2d above:

- (1) Identify Greek cases or Hebrew construct relations and determine their function.
- (2) Parse each verb and determine the function of each tense/aspect and mood (Greek) or stem (Hebrew).
- (3) Determine the force of each preposition, particle, and conjunctive word.
- (4) Determine whether a particular focus or emphasis is imparted through special word order.
- (5) Determine the function of relations between clauses (in Greek, function of participles, infinitives, and subordinate clauses beginning with a conjunction or relative pronoun; in Hebrew, function of infinitives, nonverbal clauses, clauses with the verb not in first position, waw-consecutive, relative clauses, clauses beginning with a conjunction).
- (6) Identify constructions that might have more than one possible meaning. Using advanced grammars and lexicons, as necessary, make a decision as to which alternative is correct.

Under 2f above:

Rhetorical analysis, as discussed in Part X of the course, usually yields the most insight. But at times you may find that you profit from motific analysis, analogical analysis (Part X), a grammatically-focused analysis similar to sentence diagramming (see Kantenwein, *Diagrammatical Analysis*), or writing a "sentence flow" structure to indicate relationships of modification, repetition, parallelism, and other structural connections (see Fee, *New Testament Exegesis*, 60-76). An analysis of still more intricate kind can be seen in Poythress, "Hierarchy in Discourse Analysis."

- (1) Diagram the structure of each sentence.
 - (a) Identify subject, predicate, and object(s) in each clause, and put them into the main slots in a sentence diagram.
 - (b) Attach other material to these main slots to indicate relations of modification.
 - (c) Connect clauses together by lines indicating relations of modification.
- (2) Construct a "sentence-flow" analysis of the text in the original.
 - (a) Write out your text word by word, preserving the word order.
 - (b) Begin a new line with each new clause. Draw a line to indicate relation of modification to preceding material. If the clause is subordinate to a preceding clause, use indentation to indicate the relation.
 - (c) Begin a new line for each significant new phrase, and indicate any relation of modification to preceding material. Indent beyond the level of the clause to which the phrase is attached.
 - (d) Indicate repeated words or ideas using underlining, color-coding, connecting lines, or other means of your devising.
 - (e) Watch for tail-head linkages (last part of one section linked to first part of following section), ring structures (opening similar to closing), parallelism, chiasm, shifts in time, place, and actors in narrative, special formulaic phrases. Mark what you find.
 - (f) Group parallel and thematically unified material together using brackets or other notation that you prefer.
 - (g) Watch for any other structural connections, and add further notations to indicate what you find.
- (3) Construct a rhetorical analysis.

III. Basic Steps in Biblical Interpretation

3. Interrelations (cont.)

- c. Identify theological issues raised or solved. Compare the passage with other passages dealing with similar issues.
- d. Reevaluate exegesis in the light of biblical canon already available to the original readers of the given passage.
- e. Summarize the message of the passage in a single declarative sentence.
- f. Check exegetical commentaries.

4. Role in History of Redemption

- a. Locate the passage in its epoch in the history of redemption.
- b. Do a diachronic analysis of the earlier biblical sources and later biblical uses of this passage, and its application to various audiences.
- c. Brainstorm for further connections. How does the passage proclaim Christ?
- d. Assess how differences in situation will affect current application.

5. Presentation ("Application")

- a. Formulate three or four applications.
- b. Consult others about situational relevance.
- c. Crystalize the applications in a one-sentence summary, along the lines of 3.e., but now containing the word "you."
- d. Think about your audience, and adapt the application to them.
- e. Choose a principal application. Then work back from the application to an outline of your speech, with the audience constantly in view.

5. Presentation (cont.)

- f. Fill in the outline in detail.
 - ◆ Write whole sentences, not phrases.
 - ◆ Make applications of *every* major point and as many minor points as you can.
 - ◆ Include illustrations.
 - ◆ Prune ruthlessly.
- g. Let the outline sit for six months.
- Note: resist the temptation to go to commentaries before stage 3.f.

Possible?



G. Elaboration of Exegesis

See attached sheet.

There's always more to do.



IV. Appreciating Responsibility for Application

Reading Assignments

- > **Required:** Allen, *The Spontaneous Expansion of the Church* chaps. 2, 4, 5 (pp. 6-17, 43-75). (hidden agenda for church life).
- > **Optional:**
 - > Stott, *Between Two Worlds*
 - > Herbert Schlossberg, *Idols for Destruction*
 - > Guinness, *No God but God*
 - > Conn, "Theological Education," *WTJ* 41 (1978-79) 324-363.
 - > Zens, "Building Up the Body: One Man ..."

Where Are We?

1. Preliminary acquaintance with the text
2. Exegesis in the original setting
3. Relations with other passages
4. Role in redemptive history
5. Application

♦ A sense of where we are going in application can stimulate keen observation in all the other stages of research.

A. Discerning Cultural Idols

1. Secularization and Related Aspects of Modernization

Setting of Secularization

- > Modernization is most intense in the West.
- > But it penetrates into other countries. Significant.
- > Hence, our reflections have international relevance.
- > The key term is secularization, which goes together with privatization and pluralization.
- > Terminology is found in Os Guinness, *The Gravedigger File*, building on Peter Berger, *The Sacred Canopy*.

Secularization

- > Secularization is the removal of classical, overt religion as a determining, world-defining structural force in social consciousness.
- > Pressure comes not only from philosophical ideas (Schaeffer's story), but economy.
- > Secularization leaves society not with no religion at all but with idolatries: Mammon, nature, humanity, state power, self-fulfillment. See Schlossberg, *Idols for Destruction*.

Not a vacuum.



IV. Appreciating Responsibility for Application

Pluralization

- > Pluralization is the rise of social awareness of many religious groups and ideologies competing for ultimate allegiance.
- > No religious group controls the worldview of a whole people.
- > Churches imitate business in order to “sell” themselves to people “shopping” for religious wares.



Distortion.

Privatization

- > Privatization is the confinement of religious influence to narrowly delineated spheres: the family and the individual psyche.
- > One must not bring up religious thinking in “public”: science, politics, education, business, labor, art, communications

Civility

- > The highest remaining ethical value is civility: public politeness to other people.
- > Civility is closely related both to pluralization (be polite to other religions) and privatization (keep weird and divisive practices in private).

Effects of Civility on Evangelicals

- > Downplay offensive doctrines.
- > Move away from claims to dogmatic certainty.
- > Lose dynamism springing from moral and intellectual certainty.
- > See James D. Hunter, *Evangelicals: The Coming Generation* 183-184, 212.

2. Response to Secularization: Critique of Modern Idolatries

Kinds of Idols

- > History
- > Nature
- > Humanity
- > Mammon
- > Power
- > Ecclesiastical Institutions
- > Sex
- > Self

On civility, note well the analysis by James D. Hunter, *Evangelicals: The Coming Generation*:

Evangelicals generally and the coming generation [younger evangelicals] particularly have adopted to various degrees an ethical code of political civility. This compels them not only to be *tolerant of others'* beliefs, opinions, and life-styles, but more importantly to be *tolerable to others*. The critical dogma is not to offend but to be genteel and civil in social relations. While their adoption of this ethic expresses itself politically, it expresses itself as a religious style as well.... In this latter sense, it entails a deemphasis on Evangelicalism's more offensive aspects, such as accusations of heresy, sin, immorality, and paganism, and themes of judgment, divine wrath, damnation, and hell. Anything that hints of moral or religious absolutism and intolerance is underplayed. Indeed there is enormous social pressure to adapt to this code of civility. As one national opinion survey showed, the predominant image of conservative Protestantism is still negative. They are very often viewed as "overly strict on moral issues," "closed minded," "intolerant of others' religious views," and "fanatical about their own beliefs" and are believed to place "too harsh an emphasis on guilt, sin or judgment" and to be "too rigid and simplistic." This kind of characterization cannot help but create tremendous social constraints to be less strict, less fanatical, more open-minded, and so on. (pp. 183-184).

...

... early Protestantism cultivated a fanatical devotion and adherence to faith and an incivility and intolerance toward any deviation, practical or theological. "Knowing the truth" with calm and absolute certainty is in itself (according to contemporary standards) a brazen act of anti-intellectuality, arrogance, incivility, narrow-mindedness, and extremism. Yet these things were intrinsic to the life of the believer. The historical irony is that those cultural expressions that were symptomatic of early Protestantism's moral energy and vitality are precisely those cultural expressions which, on the present scene, are despised by non-Evangelicals and are a source of embarrassment to Evangelicals themselves, particularly the coming generation. (p. 212)

IV. Appreciating Responsibility for Application

Idolatry in Revelation

- See the Book of Revelation for analysis of idolatry through all time.
Especially there is attention to idols of power and state (the Beast) and idols of pleasure and Mammon (the Prostitute).

Non-Western Cultures

- Communicating critically in non-Western cultures involves appreciation of the particular forms of idolatry and responses to God's unavoidable presence (Rom 1:18-21) in each particular culture.

B. Biblical Interpretation in Communion with the Saints



1. Dialogue with Others

Insights from Your Congregation

- Remember the diversity of gifts in the body of Christ (1 Cor. 12).
- You are an expert in Scripture.
- Given the specialization in modern life, others will be experts in other areas.
- Consult others in attempting detailed applications to specialized areas: science, business, art, politics, education, medicine.
- Ask others what are the issues and the struggles.

2. You Speak and Act

IV. Appreciating Responsibility for Application

Nature of Church Ministry

- > We naturally notice the sermons.
- > But other acts join with sermons in the total process of communicating the word of God to people.

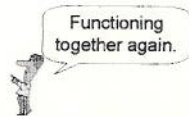
Christ's Ministry

- > Teaching (as in parables)
- > Working miracles (healing, exorcism)
- > Fellowship with apostles and with "sinners"



Ministry of the Apostles

- > Words, Acts 20:20
- > Example, Acts 20:19
- > Sharing, Acts 20:35
- > Miracles, Acts 19:11



Word and Deed in Paul

- > Paul appeals both to his message and to his example, 1 Thess. 2:1-12.
- > Paul advises Timothy to maintain both teaching and example, 1 Tim. 3; 4:6-16.

The Bias toward Word Only

It is easy to introduce bias through one-sided reasoning:

- > "We may not use Jesus and the apostles as our model in the area of miracles, because miracles were unique to their role in redemptive history."
- > Hence, nowadays, we carry on only word ministry.

Maintaining Deed with Word

- > By parity of reasoning, we cannot not use Jesus and the apostles as a model for our words, because their words were unique in inspiration.
- > In fact, they are an example in both areas by analogy, not by identity with our roles.
- > God gives people ability to grasp the implications of the Bible partly through life experiences, as he comforts, answers prayer, and reforms their families.

IV. Appreciating Responsibility for Application

3. Love in Interpretation

Love as Hermeneutical Rule

- > "On these two commandments depend all the Law and the Prophets," Matt. 22:40.
- > Summed up in one commandment, Gal. 5:14.
 - > "Love is the fulfilling of the law" Rom. 13:8-10.
- > Hermeneutics summed up in one rule: "You shall love your neighbor as yourself."



Violations of Love

You report true facts, but

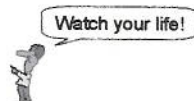
- > in contention.
- > getting admiration of yourself.
- > producing dependence on yourself.

4. Hidden Agenda

Your Manner Vs. Your Doctrine

General principle:

- > Your life may undermine your teaching.




Teaching on Spiritual Gifts

- > Teach the diversity of gifts.
- > You only are up front.
- > People will not really grasp it.



IV. Appreciating Responsibility for Application

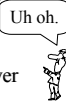
 **Constant Correction of “Errors”**


What if you constantly correct supposed errors in attempts by laymen to express doctrine?

What bad might you communicate?

- Incompetence of laymen.
- Importance of minutiae.
- Fear of general priesthood of believers.
- Superior value of formal correctness over motivation and embodied truth.

Uh oh.




 **Superiority of Reformed Doctrine**

What if you teach the superiority of Reformed doctrine? What bad effects could result?

- Spiritual pride.
- Security in your understanding of truth.
- Seminary-trained teacher as oracle.
- Inability to extend fellowship to general evangelicals.

➤ Is Reformed doctrine superior?


Not if you make yourself superior by means of it.

 **Teaching Infant Baptism**

What if you teach the biblical basis for infant baptism? What bad effects might result?

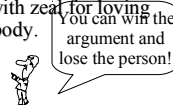
- People despise and suspect those who do not agree.
- Enhance separation with baptists, further exacerbating divisions in the body of Christ.


➤ Why not teach the baptistic view as well?

 **Conducting Arguments**

- See Roger Nicole, “How to Deal with Those Who Differ from Us.”
- John Newton, “On Controversy.”
- We need zeal for truth in a relativistic and pragmatic age.
- But it is to be combined with zeal for loving and binding together the body.


You can win the argument and lose the person!




 **Encouraging Lay Ministry**

- Will we risk seeing mistakes, failures, and aberrations through lay ministry?
- Compare it with a carpenter. Will he let his son use a hammer for the first time?
- Humility, not errorlessness, gives health to the church.

Looks scary!



 **Roland Allen’s Challenge**

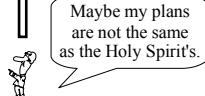
Typical desire for control

- We want zeal.
- But not too much.

Allen’s counsel

- Spirit’s more vigorous revivals escape human control.

Maybe my plans are not the same as the Holy Spirit’s.



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How to Deal with Those Who Differ from Us

By Roger R. Nicole, Ph.D.

We are called upon by the Lord to contend earnestly for the faith. (Jude 3) That does not necessarily involve being contentious; but it involves avoiding compromise, standing forth for what we believe, standing forth for the truth of God — without welching at any particular moment. Thus, we are bound to meet, at various points and at various levels, people with whom we disagree. We disagree in some areas of Christian doctrine. We disagree as to some of the details of church administration. We disagree as to the way in which certain tasks of the church should be pursued. And, in fact, if we are careful to observe



It is good to seek to discover certain basic principles whereby we may relate to those who differ from us.

the principles that I would like to expound for you, I would suggest that they may be valuable also in disagreements that are not in the religious field. They also would apply to disagreements in politics or difficulties with people in your job or friction within the family or contentions between husband and wife or between parents and children. Who does not encounter from time to time people who are not in complete agreement; therefore, it is good to seek to discover certain basic principles whereby we may relate to those who differ from us.

It seems strange that one should desire to speak at all about Polemic Theology since we are now in an age when folks are more interested in ecumenism and irenics than in polemics. Furthermore, Polemic Theology appears to have been often rather ineffective. Christians have not managed in many cases to win over their opponents. They have shown themselves to be ornery; they have bypassed some fairly important prescriptions of Scripture; and in the end, they have not convinced very many people. Sometimes they have not even managed to convince themselves! Under those circumstances, one perhaps might desire to bypass a subject like this altogether.

In order to approach this subject, there are three major questions that we must ask; and I would like to emphasize very strongly that, in my judgment, we need to ask them precisely in the right order: (1) What do I *owe* the person who differs from me? (2) What can I *learn* from the person who differs from me? (3) How can I *cope* with the person who differs from me?

Many people overlook the first two questions and jump right away to: "How can I cope with this?" How can I bash this person right down into the ground in order to annihilate objections and differences?" Obviously, if we jump to the third question from the start, it is not very likely that we will be very successful in winning over dissenters. So I suggest, first of all, that we need to face squarely the matter of our duties. *We have obligations to people who differ from us.* This does not involve agreeing with them. We have an obliga-

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tion to the truth that has a priority over agreement with any particular person; if someone is not in the truth, we have no right to agree. We have no right even to minimize the importance of the difference; and therefore, we do not owe consent, and we do not owe indifference. But what we owe that person who differs from us, whoever that may be, is what we owe every human being — *we owe them to love them*. And we owe them to deal with them as we ourselves would like to be dealt with or treated. (Matthew 7:12)

And how then do we desire to be treated? Well, the first thing that we notice here is that we want people to know what we are saying or meaning. There is, therefore, an obligation if we are going to voice differences to make a serious effort to know the person with whom we differ. That person may have published books or articles. Then we have an obligation to be acquainted with those writings. It is not appropriate for us to voice sharp differences if we have neglected to read what is available. The person who differs from us should have evidence that we have read carefully what has been written and that we have attempted to understand its meaning. In the case of an oral exchange where we don't have writing, we owe the person who differs from us to listen carefully to what he or she says. Rather than preparing ourselves to pounce on that person the moment he or she stops talking, we should concentrate on apprehending precisely what the other person holds.

In this respect, I say that Dr. Cornelius Van Til has given us a splendid example. As you may know, he expressed very strong objections to the theology of Karl Barth. This was so strong that Barth claimed that Van Til simply did not understand him. It has been my privilege to be at Dr. Van Til's office and to see with my own eyes the bulky tomes of Barth's, *Kirchliche Dogmatik* (Incidentally, these volumes were the original German text, not an English translation). As I leafed through these, I bear witness that I did not see one page that was not constellated with underlining, double-underlining, marginal annotations, exclamation points, and question marks galore. So here is someone who certainly did not say, "I know Karl Barth well; I understand his stance; I don't need to read anymore of this; I can move on with what I have." Every one of the volumes, including the latest ones that were then in existence, gave evidence of very, very careful scrutiny. So when we intend to take issue with somebody, we need to do the job that is necessary to know that person so that we are not voicing our criticism in the absence of knowledge but that we are proceeding from the vantage point of real acquaintance.

Even this is not enough. Beyond what a person says or writes, we must *attempt to understand what a person means*. Now it is true that there are what are called "Freudian slips," that is, there are



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I should be emptying the wastebasket. That is a regular part of a male role in the home, isn't it?

people who do not express themselves exactly the way it should be done; but in the process somehow they give an insight into a tendency that is there in them all along and which leads them to express themselves in an infelicitous but revealing manner. So it is appropriate, I suppose, to note this as a personal footnote, so to speak, in order possibly to make use of it at some time in discussion. But if somebody fails to express himself or herself accurately, there is no great point in pressing the very language that is used. We ought to try to understand what is the meaning that this language is intended to convey. In some cases, we may provide an opportunity for an opponent to speak more accurately.

I have experienced this in my own home. I have noticed that my wife sometimes says things like this: "You never empty the wastebasket." Now, as a matter of fact, on January 12, 1984, I did empty the wastebasket. Therefore, the word *never* is inappropriate! This tends to weaken the force of my wife's reproach. Well, I've learned that I don't get anywhere by pressing this point. This kind of reaction is not providing dividends of joy and peace in my home. I've learned, therefore, to interpret that when my wife says "never" she means "rarely" or "not as often as should be." When she says "always," she means "frequently" or "more often than should be." Instead of quibbling as to the words *never* and *always*, I would do well to pay attention to what it is that she finds objectionable. And, indeed, I should be emptying the wastebasket. That is a regular part of a male role in the home, isn't it? Feminist or not



Dr. Roger R. Nicole is emeritus professor of theology and curator of the library at Gordon-Conwell Theological Seminary in South Hamilton, MA. The substance of this and following articles was given at the 25th anniversary of his service at Gordon-Conwell Seminary.

feminist, a husband and father should empty the wastebasket; and therefore, if I fail to do this, even only once, there is good reason to complain. Nothing is gained by quibbling about how often this happens. I ought to recognize this and be more diligent with it.

Similarly, in dealing with those who differ, we ought not to quibble about language just in order to pounce on our opponent because he or she has not used very accurate wording. It is more effective to seek to apprehend what is meant and then to relate ourselves to the person's meaning. If we don't do that, of course, there is no encounter because this person speaks at one level and we are taking the language at another level; and so the two do not meet, and the result is bound to be frustrating. So if we really want to meet, we might as well try to figure out the meaning rather than to quibble on wording.

Moreover, I would suggest that we owe to people who differ from us to *seek to understand their aims*. What is it that they are looking for? What is it that makes them tick? What is it that they are recoiling against? What are the experiences, perhaps tragic experiences, that have steeled them into a particular stance? What are the things that they fear and the things that they yearn for? Is there not something that I fear as well or yearn for in the same way? Is there not a possibility here to find a point of contact at the very start rather than to move on with an entirely defensive or hostile mood?

As an example, it may be observed that in the fourth century Arius, and undoubtedly many of his supporters, were especially leery of modalism, a serious error in the conception of the Trinity whereby the Godhead manifested Himself in three successive forms or modes as Father, Son, and the Holy Spirit rather than to exist eternally as Three Who have interpersonal relations with each other. From Arius' vantage point, the orthodox doctrine of the full deity of the Son and the Holy Spirit did of necessity imply a modalistic view. It did not help that one of his very vocal opponents Marcellus of Ancyra did, in fact, border dangerously on modalism. Arguments designed to show the biblical and logical strengths of the doctrine of the Son's full deity or vice versa the weaknesses of Arius' subordinationism would not be likely to be effective unless this instinctive fear of an implied modalism were addressed and shown to be without solid foundation. With all due respect to the soundness, courage, and perseverance of those like Athanasius and Hilary who consistently resisted Arianism, one may yet wonder if a more effective method of dealing with this error might not have been to allay the fear that orthodoxy inevitably would lead to modalism.

In the controversy between Calvinism and Arminianism, it must be perceived that the fact that many Arminians (possibly almost all of them) conceive not to affirm the complete sovereignty of

God inevitably implies a rejection of any free will, power of decision, and even responsibility on the part of created rational beings, angelic or human. Their attachment to these features naturally leads them to oppose Calvinism as they understand it. It is imperative for the Calvinist controversialist to affirm and to prove that he or she does not, in fact, deny or reject these modalities of the actions and decisions of moral agents but that he or she undertakes to retain these — even though their logical relation to divine sovereignty remains shrouded in a mystery that transcends finite, human logic.

Similarly, the Calvinist should not glibly conclude that evangelical Arminians are abandoning the notion of divine sovereignty because they assert the freedom of the human will. It is plainly obvious that Arminians pray for the conversion of those as yet unbelievers and that they desire to recognize the Lordship of God. The Arminian will do well to emphasize this in discussions with Calvinists so as to provide a clearer perception of the actual stance of both parties. It is remarkable that committed Calvinists can sing without reservation many of the hymns of Charles and John Wesley, and vice versa, that most Arminians do not feel they need to object to those of Isaac Watts or Augustus Toplady.

In summary, I would say we owe our opponents to deal with them in such a way that they may sense that we have a real interest in them as persons, that we are not simply trying to win an argument or show how smart we are, but that we are deeply interested in the truth and also interested in them — and are eager to learn from them as well as to help them.

One method that I found helpful in making sure that I dealt fairly with a position that I could not espouse was to assume that a person endorsing that view was present in my audience (or was reading what I had written). Then my aim was to represent the view faithfully and fully without mingling the criticism with the factual statements, in fact, so faithfully and fully that the adherent to that position might comment, "This man certainly does understand our view!" It would be a special boon if one could say, "I never heard it stated better!" This then would earn me the right to criticize. But before I proceed to do this, it is only proper that I should have demonstrated that I have a correct understanding of the position I desire to evaluate.

(Editor's Note: Part 2 of this series will address the question, "What can I learn from the person who differs from me?" It will appear in the December issue. Part 3, scheduled for the January issue, will answer, "How can I cope with the person who differs from me?")

How to Deal With Those Who Differ

Part 2: What Can I Learn From Those Who Differ From Me?

By Roger R. Nicole, Ph.D.

In last month's article, we discussed the answer to the question, "What do I owe the person who differs from me?" It is very important throughout that one should remain keenly aware of such obligation, for otherwise any discussion is doomed to remain unproductive. The truth that I believe I have grasped must be presented in a spirit of love and winsomeness. To do otherwise is to dispute truth itself, for it is more naturally allied to love than to hostility or sarcasm. (Ephesians 4:15) These may, in fact, reflect a certain insecurity that is not warranted when one is really under the sway of truth. It may well be that God's servant may be moved to righteous indignation in the presence of those "who suppress the truth by their wickedness" (Romans 1:18). This explains the outbursts of the Old Testament prophets, of our Lord in His denunciation of the Pharisees and of the apostles in dealing with various heresies and hypocrisies in the early church. These severe judgments were ordinarily aimed at warning members of the flock rather than winning over some people who had distanced themselves from the truth of God to a point which left no room for hope of recovery. (Psalms 139:19-22; Isaiah 5:8-25; Daniel 5:26-30; Matthew 12:30-32; Acts 7:51-53; Galations 5:12; Revelation 22:15) But when dealing with those we have a desire to influence for the good, we need imperatively to remain outgoing and gracious.

When we are sure that our *outward* approach is proper, we need secondly to safeguard the *inward* benefits of controversy. We need to ask the question, "What can I learn from those who differ from me?" It is not censurable selfishness to seek to gain maximum benefits from any situation that we encounter. It is truly a pity if we fail to take advantage of opportunities to learn and develop what almost any controversy affords us.

Could I Be Wrong?

The first thing that I should sometimes be prepared to learn is that I am wrong and the other person is right. Obviously, this does not apply to certain basic truths of the faith like the Deity of

Christ or salvation by grace. The whole structure of the Christian faith is at stake here and it would be instability rather than broad-mindedness to allow these to be eroded by doubts. Yet, apart from issues where God Himself has spoken so that doubt and hesitancy are really not permissible, there are numerous areas where we are temperamentally inclined to be very assertive and in which we can quite possibly be in error. When we are unwilling to acknowledge our fallibility, we reveal that we are more interested in winning a discussion and safeguarding our reputation than in the discovery and triumph of the truth. A person who corrects our misapprehensions is truly our helper rather than our adversary, and we should be grateful for this service rather than resentful of the correction. As far as our reputation is concerned, we should seek to be known for an unfailing attachment to the truth and not appear to pretend to a kind of infallibility that we are ready to criticize when Roman Catholics claim it for their popes!

Our reputation will be better served if we show ourselves ready to be corrected when in error, rather than if we keep obstinately to our viewpoint when the evidence shows it to be untenable. If one who differs from me shows me to be wrong, I should welcome the correction. This person is really my friend who renders a signal service to me! I should respond, "I was mistaken in this; I am glad that you straightened me out; Thank you for your help." People who are unwilling to acknowledge their mistakes, by contrast, may be called stubborn and they lose their credibility.

What are the Facts?

In the second place we may learn from one who differs that our presentation, while correct as far as it goes, fails to embody the truth in its entirety on the subject in view. Although what we assert is true, there are elements of the truth that, in our own clumsy way, we have overlooked. For instance, we may be so concerned to assert the Deity of Christ that we may appear to leave no room for His true humanity. As a Calvinist, I may

so stress the sovereignty of God that the reality of human decision may appear to be ruled out. Here again, I should feel grateful rather than resentful. The adversative situation may well force me to give better attention to the fullness of revelation and preclude an innate one-sidedness which results in a caricature that does disservice to truth no less than an actual error may do. Many of the mainline elements of Christianity are thus, "two-railed," if I may express myself in a metaphor. Unity, yet threeness in God, immanence yet transcendence, sovereignty of God and yet reality of rational decision, body and soul, deity and humanity of the Mediator, justification and sanctification, Divine inspiration of Scripture and human authorship, individual and corporate responsibility. One could multiply the examples. When one of the factors is overlooked, one is doing no better than a railroad operator who would attempt to run an ordinary train with only one rail (I do not speak here of monorails!) The person who differs from me may render me a great service by compelling me to present the truth in its completeness and thus to avoid pitfalls created by under emphasis, over emphasis and omissions. Thus my account will be "full-orbed" rather than "half-baked!"

What are the Dangers?

I may learn from those who differ from me that I have not sufficiently perceived certain dangers to which my view is exposed and against which I need to be especially on guard. I may find out notably that there are certain weighty objections to which I had not given sufficient attention heretofore. Here again, I must be grateful for a signal service rendered by the objector. Instead of being irked by the opposition, I should rise to the challenge of presenting my view with appropriate safeguards and in such a way as to anticipate objections that are likely to arise.

For example, consider how the Westminster divines were led to express the doctrine of divine decrees (Confession III/1).

"God from all eternity did, by the most wise and Holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

The three clauses following "yet so as thereby" are specifically designed to ward off misunderstandings and to meet objections commonly raised by Arminians or Arminianizing divines. The peculiar wisdom of setting up these safeguards in the first article of that chapter is the fruit of the bitter experiences made in more than half a century of controversy issuing in the rich, balanced and nuanced expression of truth in the Westminster standards.

In France, certain barriers placed on bridges,

terraces or quays are called "*garde-fous*", that is to say, "safeguards for the crazy." They provide a fence to prevent those who are careless from falling off the edge. Those who disagree with us provide us an opportunity to ascertain areas of danger in our view and to build "*garde-fous*" there. It would be a pity if we failed to take advantage of such an opportunity.

What about Ambiguities?

We may learn from those who object that we are not communicating as we should and that they have not rightly understood what we wanted to say. In this we can be benefited also, for the whole purpose of speaking (or writing) is to communicate. If we don't communicate, we might as well remain silent. And if we don't manage to communicate properly what we think, we have to learn to speak better. If ambiguities remain, and it is apparent from the way in which the other person reacts that ambiguities do remain, then we are challenged to make a presentation that is clearer, more complete, more wholesome, and one that will communicate better.

We have Biblical precedents for this. The apostle Paul, for instance, anticipates objections which arise from a misunderstanding of his doctrine. In Romans 6:1 he writes, "What shall we say then? Shall we go on sinning so that grace may increase? By no means!" This objection provides a launching pad to articulate more fully his thoughts so that readers will not be permitted to wander away, but will gain a proper understanding of the truth. There are many other examples of this approach in the Pauline writings. (Romans 3:3; 6:15, 19; 7:7, 13; Galatians 2:17, 19, etc.) Even our Lord took pains to rephrase or to amplify some of His statements that the hearer had not rightly understood at first (Matthew 13:18-23; 37-43; John 11:12-14, etc.).

The effort made to clarify our thought for others will often result in clarifying it also for ourselves. We may thus secure a firmer hold upon the truth, a better grasp of its implications, and relationship to other truths, a more effective way to articulate and illustrate it. These are boons for which we may be grateful to those who differ from us.

When we give due attention to what we owe those who differ and what we can learn from them, we may be less inclined to proceed in a hostile manner. Our Lord will not so readily contract into a boxing fist, but will be extended as an instrument of friendship and help; our feet will not be used to bludgeon another, but will bring us closer to those who stand afar; our tongue will not lash out in bitterness and sarcasm, but will speak words of wisdom, grace and healing. (Prov. 10: 20, 21; 13:14; 15:1; 24; 26; 25:11; James 3)

(Editor's Note: Part 3 will address the question, "How can I cope with the person who differs from me?" This concluding article will appear in the January issue.)

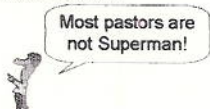


Dr. Roger R. Nicole is Professor of Theology and Curator of the Library at Gordon-Conwell Theological Seminary in South Hamilton, MA. He has lectured at many seminaries and universities in the United States, Canada, Asia and Europe.

IV. Appreciating Responsibility for Application

Lay Ministry through Training

- > You cannot train everyone.
- > Train elders. If the Spirit works in them, they will become able to train others.
- > In the long run, this multiplication of ministry is more important even than skillful preaching.



Respecting Holistic Intuitions

- > We have seen that there may be "hidden agenda" beyond what someone says overtly.
- > Intuition often picks up on this agenda.
 - > "Women's intuition"
 - > Charismatic "prophecy" at its best (not to be understood as claiming inspiration).
- > These may be exercises of "discernment" in the sense of Phil. 1:10.

Earthly Static Security

- > Beware of seeking security in a static church, in a maintenance operation.
- > Your charge is to "feed the flock." But remember that more sheep and more flocks are part of the total picture.
- > No ultimate security in institutional systems, whether doctrinal or ecclesiastical.
- > At best, these systems are aids to the truth.
- > The truth is infinitely deep.

Trust Christ!



Love among Calvinists

- > Love God as Calvin did.
- > "Reformed theology is like karate."
- > Avoid the reproach that Calvinists are unloving.

An on-going challenge!



C. The Hope for the Consummation

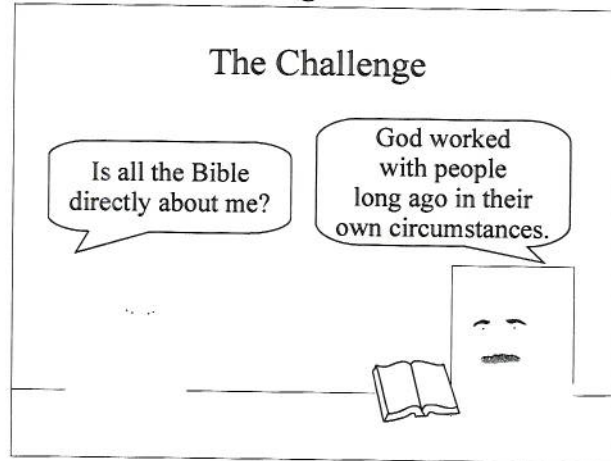
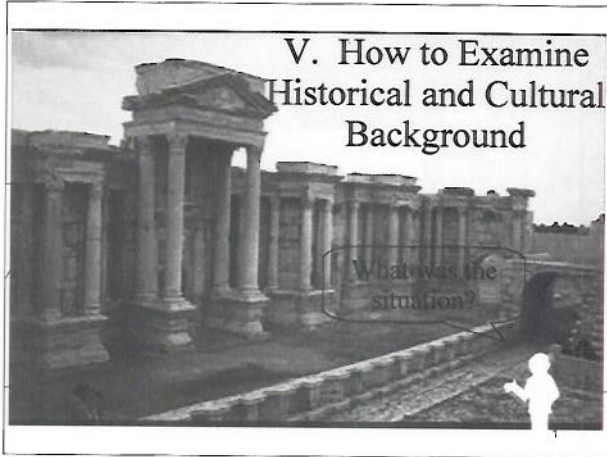
Depth in God's Revelation

- > Depth is indicated by 1 Cor. 13:12; Eph. 3:17-20; 1:17-19.
- > We will know fully only in the consummation.
- > Press on (Phil. 3:12-14).
- > Example of Elisabeth Elliot.
 - > "I am the LORD."

There is always more.



V. How to Examine Historical and Cultural Background



Required Reading Assignments

- ◆ acquaint yourself with
 - Longman, *Old Testament Commentary Survey*
 - Carson, *New Testament Commentary Survey*
 - www.bestcommentaries.com
- ◆ Berkhof, *Principles of Biblical Interpretation* 113-132.

Where Are We?

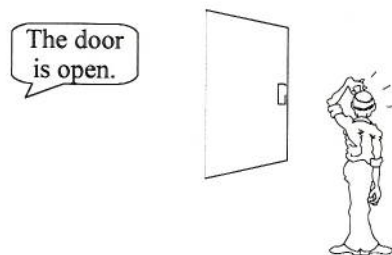
1. Preliminary acquaintance with the text
2. Exegesis in the original setting
 - a. **Learn about historical background**
3. Relations with other passages
4. Role in redemptive history
5. Application

- ◆ Application (IV) is illumined by historical circumstances.

A. General Principles for Culture

Click to add text

Meaning Depends on Situation



V. How to Examine Historical and Cultural Background

Situations and Meaning

"The door is open."

- ◆ A fact.
- ◆ Someone was careless.
- ◆ Please close the door.
- ◆ Evidence that someone left in a hurry.
- ◆ Get out!



Context is
necessary.

Danger in Overhearing

- ◆ When you overhear, you may understand the words but not the point.

Behold, your king is
coming to you; righteous
and having salvation ...
(Zech. 9:9)

I will meet my
future husband.

B. What to Look for

Click to add text

18

Aspects of Historical Situation

- ◆ Speaker: purpose, attitude, social position?
- ◆ Audience: attitude, social position? How affected?
- ◆ Environment: national situation, region, sites, time of year? Social customs?

C. Bibliography

Click to add text

21

Old Testament Source Material

See attached bibliography

- a. Ancient Near East
- b. History and social customs
- c. Background of individual OT books

V. How to Examine Historical and Cultural Background

New Testament Source Material

See attached bibliography

- a. The Jewish world
- b. History and social customs
- c. Background for individual NT books

Other Sources

- ◆ Commentaries.
In introductory sections.

C. Bibliography:

1. Old Testament historical and cultural backgrounds

a. The Ancient Near East

⁵Arnold, B. T., and Beyer, B. E. Eds. *Readings from the Ancient Near East*. Grand Rapids: Baker, 2002.

²Currid, John D., and Barrett, David P. *Crossway ESV Bible Atlas*. Wheaton, IL: Crossway, 2010. An excellent Bible atlas, a good introduction to geographical factors.

⁵Hallo, William W. Ed. *The Context of Scripture*. 3 vols. Leiden: Brill, 1997-2002. Update to Pritchard's ANET.

⁴Kitchen, Kenneth A. *Ancient Orient and Old Testament*. Downers Grove: InterVarsity, 1966. General discussion of OT in relation to environment.

⁵Matthews, V. H., and Benjamin, D. J. Eds. *Old Testament Parallels: Laws and Stories from the Ancient Near East*. 2d ed. New York: Paulist, 1997.

⁵Pritchard, James B. Ed. *Ancient Near Eastern Texts Relating to the Old Testament*. 3d ed. with supplement. Princeton: Princeton University, 1969. A classic collection of relevant ANE mythology, epic, suzerainty treaties, legal codes, etc.

⁵Pritchard, James B. Ed. *The Ancient Near East in Pictures Relating to the Old Testament*. 2d ed. Princeton: Princeton University, 1969. Pictures related to the concerns of ANET.

⁵Pritchard, James B. *The Harper Atlas of the Bible*. New York: Harper & Row, 1987. Another good Bible atlas. A moderate critical viewpoint. G 2230 .H47 1987.

b. History and social customs

²Merrill, Eugene H. *Kingdom of Priests: A History of Old Testament Israel*. 2d ed. Grand Rapids: Baker, 2008.

²De Vaux, Roland. *Ancient Israel*. 2 vols. New York: McGraw-Hill, 1961. Social and religious institutions of Israel analyzed from a mildly historical-critical point of view.

⁵King, Philip J., and Stage, Lawrence E. *Life in Biblical Israel*. Westminster John Knox, 2002. Moderately historical-critical.

c. Background for individual OT books

²Dillard, Raymond B., and Longman, Tremper, III. *An Introduction to the Old Testament*. Grand Rapids: Zondervan, 1994. A good up-to-date evangelical OTI.

⁴Harrison, Roland K. *Introduction to the Old Testament, with a Comprehensive Review of Old Testament Studies and a Special Supplement on the Apocrypha*. Grand Rapids: Eerdmans, 1969. An older standard evangelical OTI.

⁴Eissfeldt, Otto. *The Old Testament: An Introduction*. New York: Harper & Row, 1965. A historical-critical introduction.

2. New Testament historical and cultural backgrounds

a. The Jewish world

²Currid, John D., and Barrett, David P. *Crossway ESV Bible Atlas*. Wheaton, IL: Crossway, 2010. An excellent Bible atlas, a good introduction to geographical factors.

²Gaster, Theodor H. *The Dead Sea Scriptures in English Translation, with Introduction and Notes*. 3d ed. Garden City: Doubleday, 1976.

⁵Lohse, Eduard. Ed. *Die Texte aus Qumran: Hebraisch und Deutsche*. München: Kösel Verlag, 1971. Hebrew text of the major Qumran documents, with German translation.

⁴Charlesworth, James H. Ed. *The Old Testament Pseudepigrapha*. Garden City: Doubleday, 1983.

⁴Hennecke, E. Ed. *New Testament Apocrypha*. 2 vols. London: SCM, 1963. Introductions and English texts of NT apocryphal writings.

⁵Strack, Hermann L., and Paul Billerbeck. *Kommentar zum Neuen Testament aus Talmud und Midras*. 4 vols. München: C. H. Beck, 1921-28. A mine of information of rabbinic ideas related to the NT.

b. History and social customs

⁵Bruce, F. F. *New Testament History*. Garden City, NY: Doubleday, 1980. History of NT times.

³Edersheim, Alfred. *The Temple: Its Ministry and Services as They Were at the Time of Jesus Christ*. Grand Rapids: Eerdmans, 1958. Valuable, but somewhat uncritical in the use of later rabbinic sources.

⁵Ferguson, Everett. *Backgrounds of Early Christianity*. 3d ed. Grand Rapids: Eerdmans, 2003.

c. Background for individual NT books

²Carson, D.A., and Moo, Douglas. *An Introduction to the New Testament*. Grand Rapids: Zondervan, 2005. A standard evangelical NTI.

⁵Guthrie, Donald. *New Testament Introduction*. 3d ed. London: Tyndale, 1970. A standard evangelical NTI.

⁵Kümmel, Werner Georg. *Introduction to the New Testament*. Rev. ed. Nashville: Abingdon, 1975. A standard historical-critical introduction.

VI. Dealing with Historical Purposes of God

Required Reading Assignments

- ◆ Dodd, *According to the Scriptures*
- ◆ Ellis, "How the NT Uses the Old," pp. 209-214
- ◆ Greidanus, *Sola Scriptura* (skim) (redemptive-historical preaching)
- ◆ Poythress, *Understanding Dispensationalists*
- ◆ Ryrie, *Dispensationalism* ch. 5 (79-95)
- ◆ Clowney, *Preaching and Biblical Theology* 98-112
- ◆ Vos, *Biblical Theology*, the part of ch. 8 on typology, 161-172 (1948) or 143-155 (1975)

Where Are We?

- ◆ 1. Preliminary acquaintance with the text
 - ◆ 2. Exegesis in the original setting
 - ◆ 3. Relations with other passages
 - ◆ 4. **Role in redemptive history**
 - ◆ 5. Application
- ◆ The narrow historical circumstances (V) fit into the broad pattern of redemptive historical purposes of God

Purposes for this Section

- ◆ Do not read the Bible "flat."
time →
- ◆ Appreciate progressive revelation.
revelation →
- ◆ Appreciate progressive acts of salvation.
working salvation →



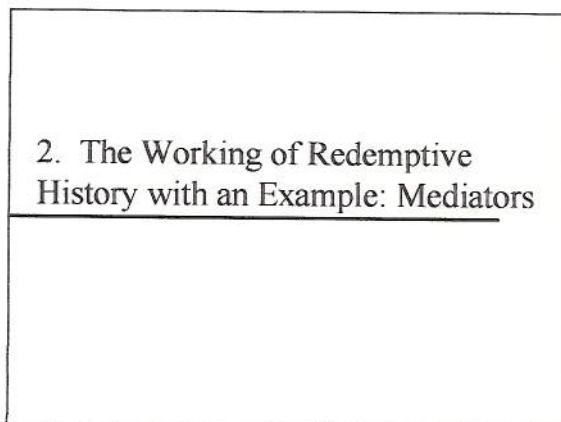
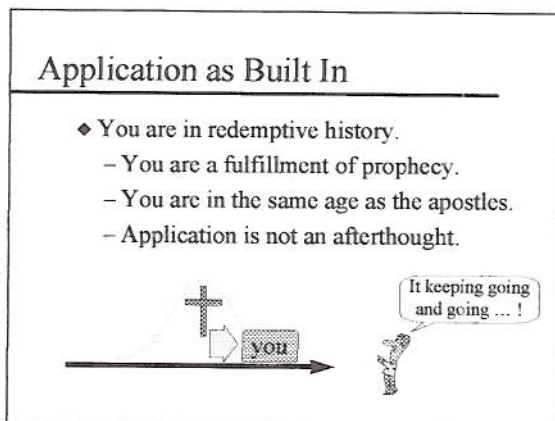
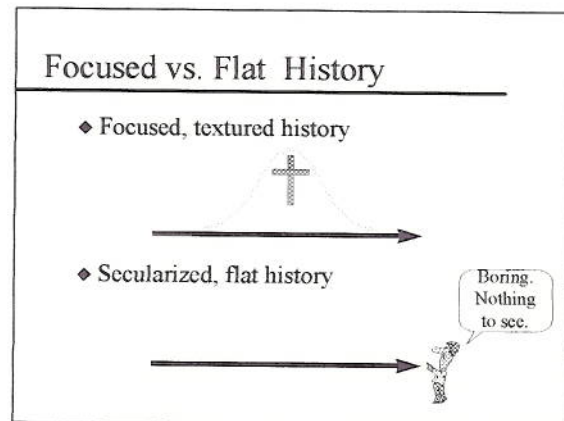
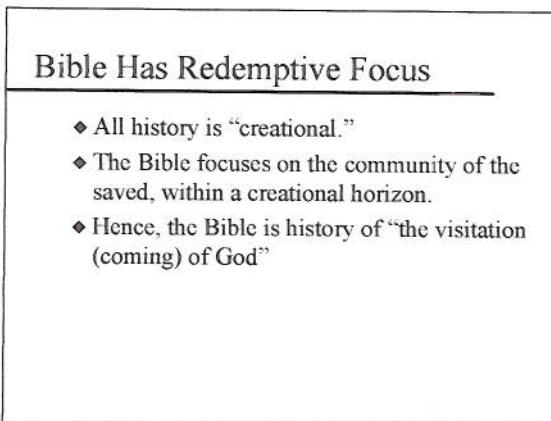
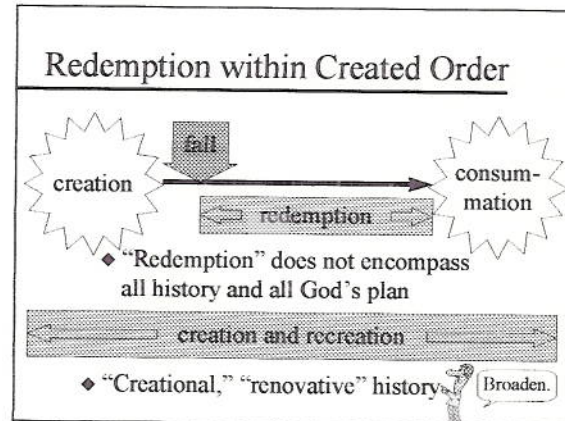
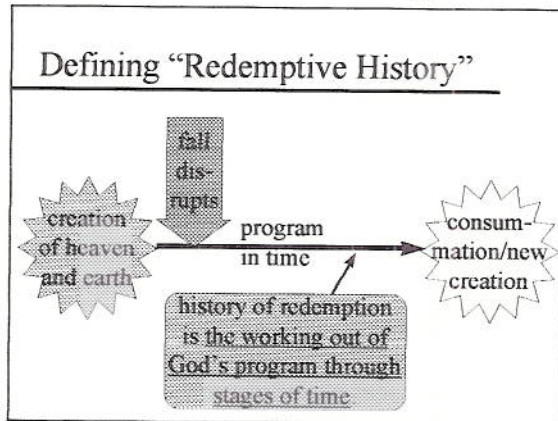
A. Time and History

Reading Assignments on History

- ◆ Required:
 - Dodd, *According to the Scriptures*
 - Ellis, "How the NT Uses the Old," pp. 209-214
 - Greidanus, *Sola Scriptura* (skim) (redemptive-historical preaching)
- ◆ Optional:
 - Johnson, *Him We Proclaim: Preaching Christ ...*
 - Poythress, "Divine Meaning of Scripture"
 - Clowney, *Preaching and Biblical Theology* 15-17
 - Clowney, *The Unfolding Mystery*
 - Berkhof, *Principles of Biblical Interpretation* 133-166
 - Waltke, "A Canonical Process Approach ..."
 - Vos, *Biblical Theology*

1. Meaning of "Redemptive History"

VI. Dealing with Historical Purposes of God



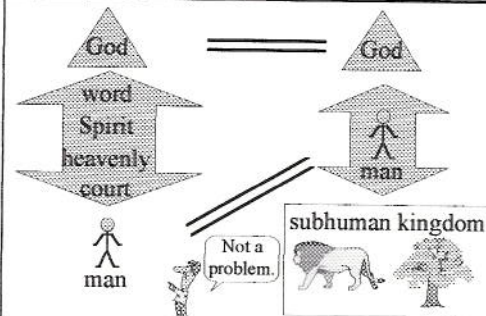
VI. Dealing with Historical Purposes of God

What Is a Mediator?

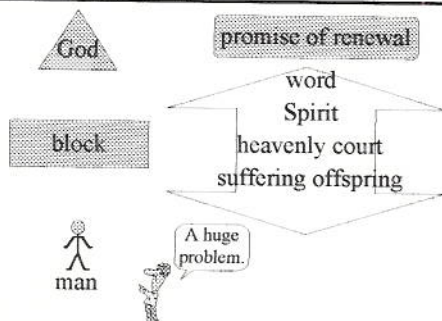
- ◆ Broad definition:
- ◆ One who bears divine authority, power, and presence to another depending on him.



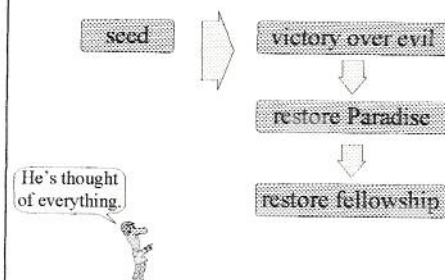
Mediation in Creation



Mediation after the Fall (Redemption)



Comprehensive Promise




Patriarchs as Prophetic Mediators

- ◆ Noah, Gen. 9:25-27
- ◆ Abraham, Gen. 12:1-3; 13:14-17; etc.
 - As intercessor (priestly), Gen. 18:23-32
- ◆ Isaac, Gen. 26:2-5
- ◆ Rebekah, Gen. 25:23
- ◆ Jacob, Gen. 28:13-15; 49
- ◆ Joseph, Gen. 40:41; 50:24-25



Theophanic Messengers

- ◆ OT mentions appearances of “the angel of the Lord.”
- ◆ מַלְאָךְ “messenger,” describes function, not creatureliness. Mal. 3:1. 
- ◆ Can be divine, Gen. 16:7; 17:1; 18:1ff.
- ◆ Special messenger of the presence functions in the exodus, Exod. 23:20-23; 32:34; 33:14.

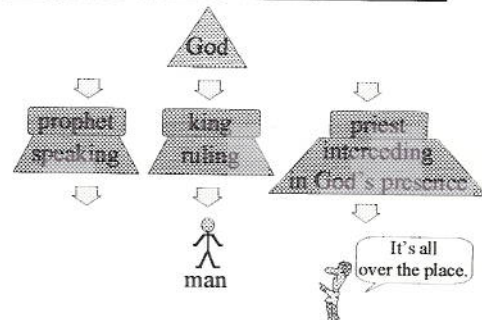
VI. Dealing with Historical Purposes of God

Moses as Mediator

- ◆ **Prophet**, Exod 20:19; Deut. 5:27.
- ◆ **King**, law-giver and executor.
- ◆ **Priest**, as interceding (Num. 14:13-19; Exod. 32:32) and sacrificing (Lev. 8:15).
- ◆ Israel is a mediator on a subordinate level, as a kingdom of priests, Exod. 19:5-6.



Modes of Mediation



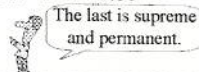
Promise of Mediator(s)

a succession

- ◆ Priest ◆ Num. 18; etc.
- ◆ King ◆ Deut. 17:14-20; 2 Sam. 7:12-16
- ◆ Prophet ◆ Deut. 18:15-22

a final One

- ◆ Prophet ◆ Deut. 18:15-22; Acts 3:22-26
- ◆ King ◆ Ps. 110:1; Acts 2:30-31
- ◆ Priest ◆ Ps. 110:4; Heb. 4:14-10:39



Servant of the Lord, עֶבֶד יְהוָה

- ◆ Worshipers of God, Gen. 50:17; Isa. 56:6
- ◆ Abraham, Gen. 26:24; Ps. 105:6,42
- ◆ Isaac, Gen. 24:14
- ◆ Jacob, Ezek. 28:25; 37:25; 1 Chron. 16:17
- ◆ Moses, Exod. 14:31; Josh. 1:1,2; etc.
- ◆ Joshua, Josh. 24:29
- ◆ Caleb, Num. 14:24
- ◆ Job, Job 1:8; 2:3
- ◆ David, 2 Sam. 3:18; 7:5; etc.

More Servants of the Lord

- ◆ Hezekiah, 2 Chron. 32:16
- ◆ Zerubbabel, Hag. 2:23
- ◆ Eliakim, Isa. 22:20
- ◆ The Branch, Zech. 3:8
- ◆ Israel, Isa. 41:8,9; 44:21; 49:3
- ◆ Ideal servant, Isa. 42:1; 49:5-7; 52:13; 53:11
- ◆ Levitical singers, Ps. 113:1; 134:1; 135:1
- ◆ my servants the prophets, 2 Kings 9:7; 17:13; etc.



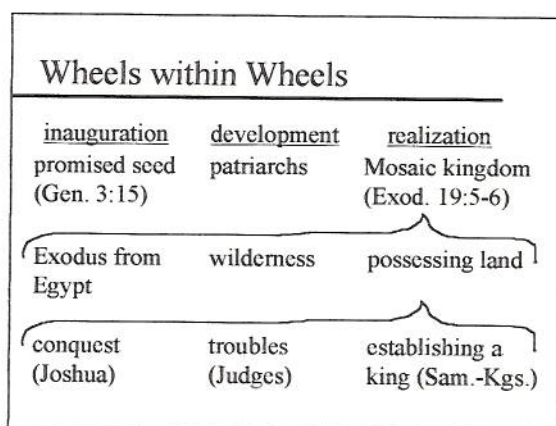
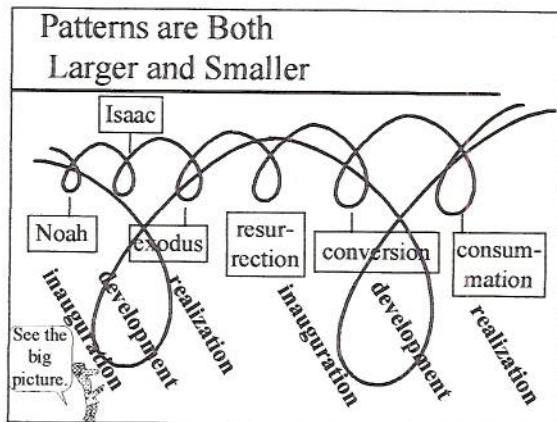
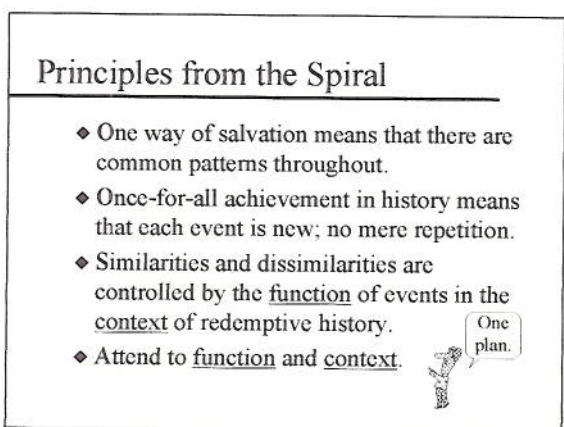
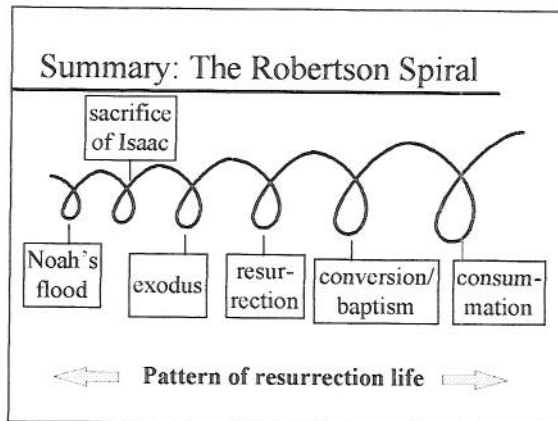
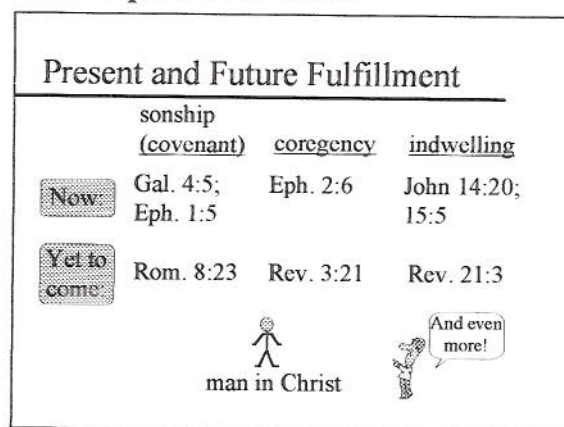
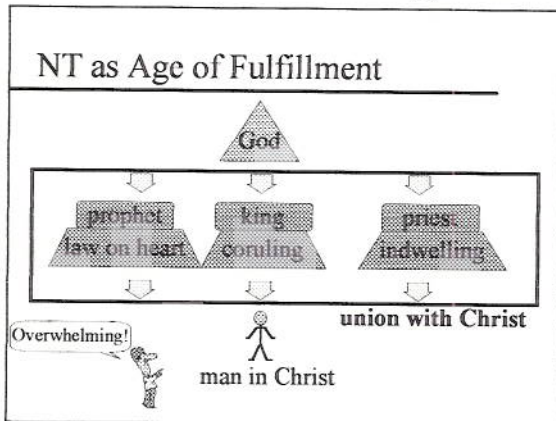
Implications of the OT Pattern

- ◆ God is the same God.
- ◆ Sin and redemption are the same. Need of mediation is the same.
- ◆ Hence, Christ is analogous to every OT mediator.



- ◆ Look at function and context, not simply superficial word parallels.

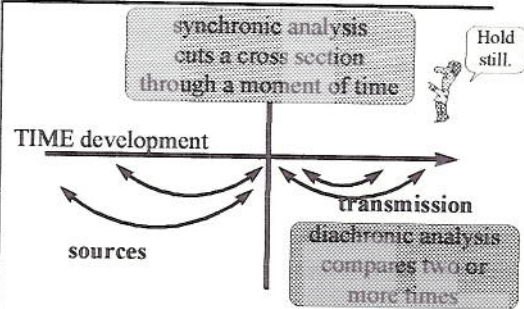
VI. Dealing with Historical Purposes of God



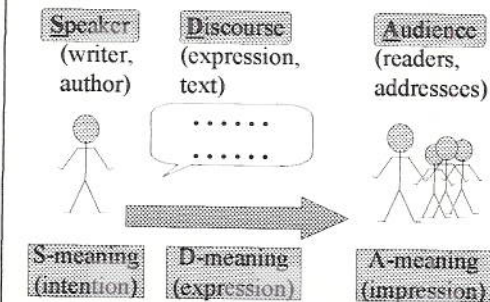
VI. Dealing with Historical Purposes of God

3. Distinctions from Linguistics

Synchronic and Diachronic



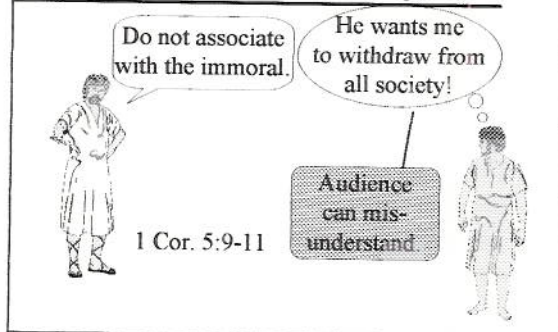
Communicating



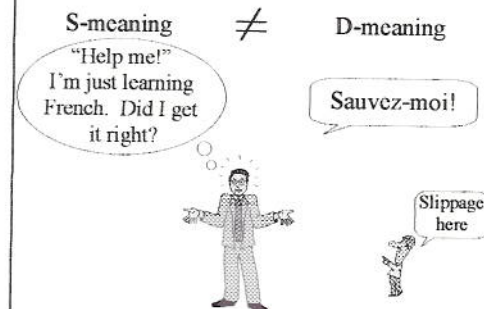
Types of Approach

Speaker	Discourse	Audience
speaker analysis	discourse analysis	audience analysis
what does the speaker intend?	what does the discourse express?	what does the audience understand?
S-meaning (intention)	D-meaning (expression)	A-meaning (impression)

Distinct Audience Meaning



Distinct Discourse Meaning



VI. Dealing with Historical Purposes of God

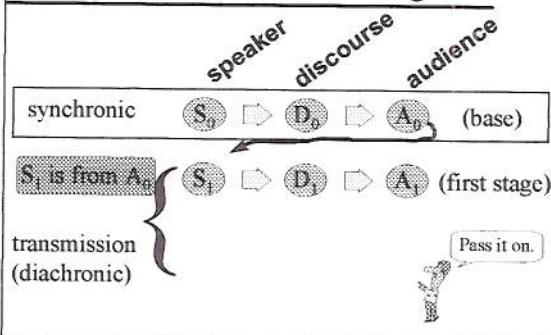
Evidence for a Distinction

- ◆ Children and second-language learners may misstate themselves.
- ◆ Might not any human being sometimes achieve less than his intention?
- ◆ In *Through the Looking-Glass*, chap. 6, is Humpty Dumpty right?

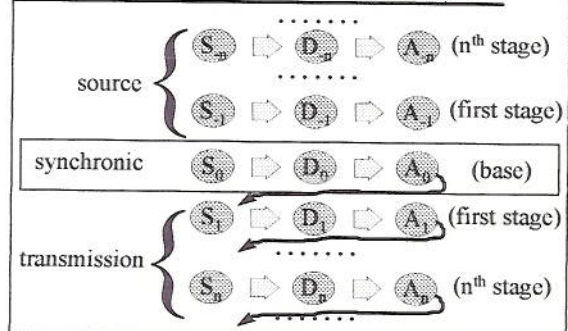
Nuancing the Approaches

Speaker	Discourse	Audience
distinguish what the speaker said from all the other things you may know about him	expression, knowing that it comes from the speaker to the audience	distinguish actual and intended effects

Communication in Two Stages



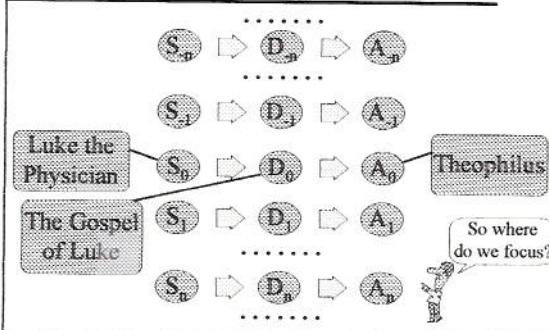
Communication in Many Stages



4. The Bible in History

Linguistic Distinctions Applied to the Bible

The Bible in Many Stages



VI. Dealing with Historical Purposes of God

Where Is Divine Authority?

- ♦ The autograph
 - “One (or more) literary corpus of words with the authentication and approval of a divine messenger; from which all extant documents are descended.”
- ♦ For primacy of the autograph, see
 - Deut. 31:24-29
 - Kline, *Structure of Biblical Authority* 27-44.

Providing stability.

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Focus for the Autograph

- ♦ Within the autographic stage, authority belongs to the discourse meaning.
- ♦ If the author succeeds, we have no threatening gap between Speaker-meaning and Discourse-meaning.
- ♦ But, there is value in emphasizing Discourse-meaning.

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Inspiration of Discourse



- ♦ Liberals advocate “inspiration” of author but not the discourse.
- ♦ The author is inspired (2 Pet. 1:21; 1 Pet. 1:11; Rev. 1:10)
- ♦ So also is the writing.
 - 2 Tim. 3:16 *πᾶσα γραφή*
 - Many references to *γραφή*
 - Warfield, *Inspiration* 245-407.

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Primacy of Discourse Meaning

- ♦ Prophets were imperfectly aware, 1 Pet. 1:11-12; Zech 4:5; 4:13; 5:6; Dan. 8:27.
- ♦ Does Luke necessarily have to understand every nuance of meaning of Jesus’ parables, or is it enough that he faithfully records them?
- ♦ With respect to us, responsibility implies accessibility.
- ♦ That is, do not retreat behind publicly available meaning to private esoteric intention.

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Public Meaning in Luke 18:35

Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερικὴν τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. Luke 18:35.

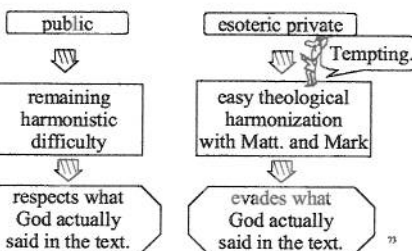
public
ἐγγίζειν
= “to approach”

Discourse-meaning

esoteric private
ἐγγίζειν
= “to be near”

hypothetical Author-meaning.
He had it in mind, but
did not clearly express it. ⁷²

The Temptation of Esoteric Meaning



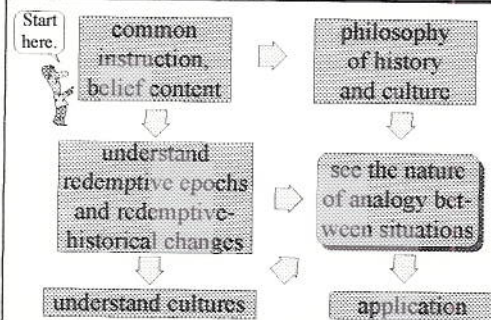
VI. Dealing with Historical Purposes of God

5. The Bible Reaching Us

The Problem: Do We Merely Overhear an Address of Long Ago?

- ◆ God spoke specifically to others long ago.
- ◆ Our situation is different.
- ◆ But God also continues to speak to us (Rom. 15:4; 1 Cor. 10:6,11).
- ◆ We are bound to believe what they were bound to believe.
- ◆ We are bound to act and do as they were, insofar as our situation is analogous.

Reckoning the Situation



Sufficiency of Scripture

- ◆ God gives sufficient instruction to his people at all points in history (Deut. 18:14-22; Deut. 4:2; Ps. 19)
- ◆ He gives sufficient current words to enable correct application of former words.
- ◆ Completion of the NT implies no more canonical instruction is needed; we are still in the redemptive epoch of the apostles.

Solidly comforting.

6. Divine Meaning

Defining Meaning

- ◆ The word "meaning" has a range of meaning in English.
- ◆ Philosophers have advocated focusing on all three, speaker, discourse, audience.
- ◆ Can a reduction to a supposed purely human level work?
- ◆ No, God is speaking.

VI. Dealing with Historical Purposes of God

Definitions from Scripture

Meaning is ...

- ◆ "What God intends" (Isa. 46:10-11)
- ◆ "What he designs the passage to express," what it in fact expresses, namely Christ, the wisdom of God (Col. 2:3).
- ◆ "What the Holy Spirit interprets a passage to mean" (1 Cor. 2:10; John 16:13).



Mystery.

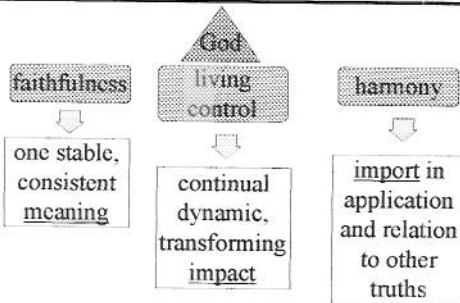
Triunal Meaning

Speaker	Discourse	Audience
God the Father intends	God the Son, the Logos, expresses	God the Spirit interprets

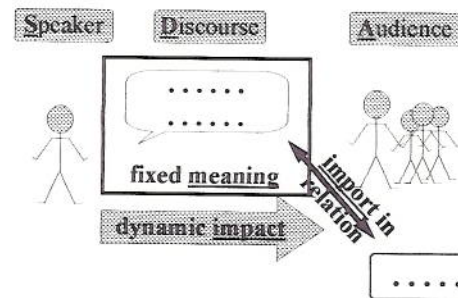
one truth in three Personal perspectives

- ◆ The ideal of one final meaning with no diversity of perspective is unitarian, not biblical.

God's Meaning in Time



Perspectives on Communicating



Perspectives on Meaning

- ◆ Meaning: stable propositional truth.
- ◆ Impact: dynamic development in actually communicating truth to people in time.
– Jer. 13:12; Luke 15:7.
- ◆ Import: significant harmony with the entire plan of God.



Rich.

Perspectives on the Tabernacle

- ◆ Meaning: tabernacle is tent dwelling of God with Israel.
- ◆ Impact: it gradually becomes clear that the tabernacle will undergo expansion and transformation at the eschatological appearing of God.
- ◆ Import: tabernacle is analogous to Eden, heaven, Israelite tents, temple, eschatological dwelling of God.

VI. Dealing with Historical Purposes of God

Earlier and Later Scripture

- ◆ How do we deal with quotations and allusions from earlier material?
- ◆ A variety of uses are possible.
- ◆ Later can build on the earlier rather than simply repeat it. Do not merely equate the two.
- ◆ God knows the end from the beginning. The later is anticipated in the earlier. Hence the later is part of the "import" of the earlier. It can be used to interpret the earlier.
- ◆ God intended the later when speaking the earlier.

Stability and Development

- ◆ How can God's meaning stay the same and develop?

Gen.
3:15

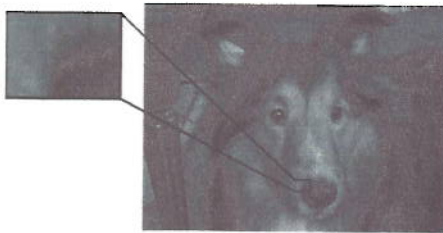


Col. 2:15;
Heb. 2:14;
Luke 11:20-22

microscope coming into focus

story whose beginning makes sense at the end

Meaning of a Symbol



Whole and Part

- ◆ The meaning of an oil painting arises not merely from blotches of paint, but seeing those blotches in relation to one another.
- ◆ If you only look at detail (magnifying glass on a painting), you lose sight of the whole.
- ◆ Similarly, the meaning of a story resides in the whole, not merely in any one line.
- ◆ The Bible is a story whose meaning resides in relations, not only the individual parts.

7. Summary on Meaning

Divine Meaning

- ◆ Meaning originates in the mind and plan of God, before the human author exists.
- ◆ God has you in mind (Rom. 15:4).
- ◆ Most hermeneutical theory starts with the human author and his circumstances, but ontologically and causally God is original, and backgrounding these realities can create problems.
 - avoiding God
 - virtually assuming noninspiration in its method
 - humanity and history devoid of God's presence

VI. Dealing with Historical Purposes of God

Divine Affirming Human

- ◆ God affirms human author
- ◆ God affirms history
- ◆ Both are in the context of divine purpose
 - God defines human
 - God defines history
 - Antithetical to non-Christian views
- ◆ God speaking through man
 - anticipates Christ's incarnation
 - presupposes Christ's redemption

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From Divine to Human

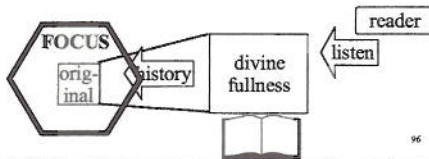
- ◆ Listen to God speaking to you now.
- ◆ God shows he is the one who controls history.
- ◆ God shows that he spoke then.



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Focusing on the Original Time

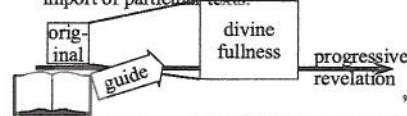
- ◆ God shows that he spoke then.
 - God spoke using the human author whom he shaped.
 - God spoke in circumstances that he controlled.



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Expansion from Original Setting

- ◆ Start with the human author in his setting ("grammatical-historical interpretation").
- ◆ There is more to divine meaning.
- ◆ The expansion is controlled by sola scriptura. Scripture illumines the fullest import of particular texts.



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Meaning in Relations

- ◆ It is safest to think of the addition in meaning as residing in the relations among many texts, rather than in some hidden, spooky area behind just one text.
- ◆ Additional mystery in knowing God.

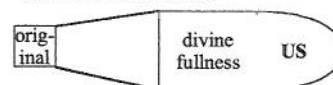
one human author second human author

orig-inal FULLNESS orig-inal

single divine author brings together all times 100

Meaning and Application

- ◆ God intends the applications to us as well.
- ◆ Hence, application is not tacked on as an afterthought, but is integral to the purpose of God; it is an aspect of import.
- ◆ The application resides in the relation of the text to many others, and in relation to us and our circumstances.

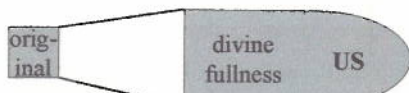


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VI. Dealing with Historical Purposes of God

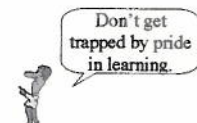
Meaning and Application

- ♦ God intends applications.
- ♦ Application is integral—an aspect of import.
- ♦ Application resides in relation to other texts, and in relation to us.



What about Strange Uses?

- ♦ Strange uses may be applications.
- ♦ Spirit works applications without our awareness.



Examples of Strange Applications

- ♦ Isa. 52:11 tells someone to stop drugs.
- ♦ Apparent arbitrariness is an application.

Example: Using Isa. 54:4-5

⁴"Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more.
⁵For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called."



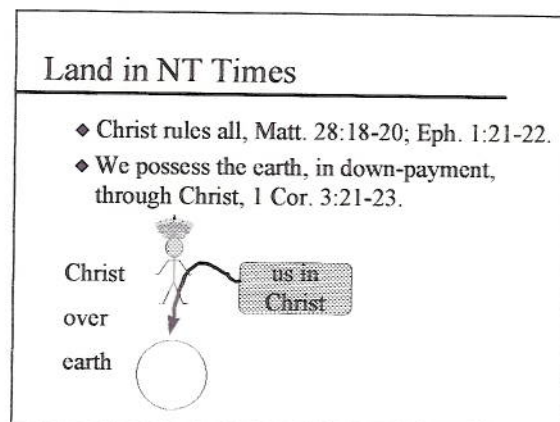
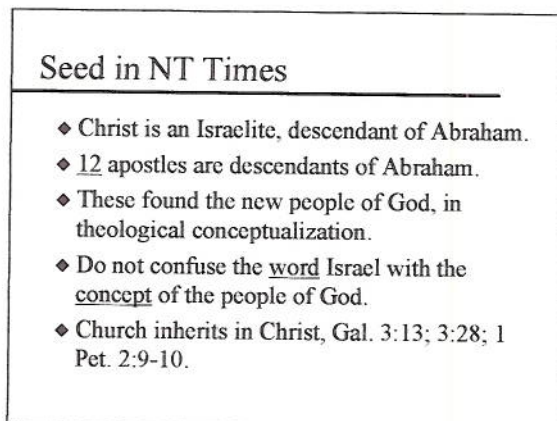
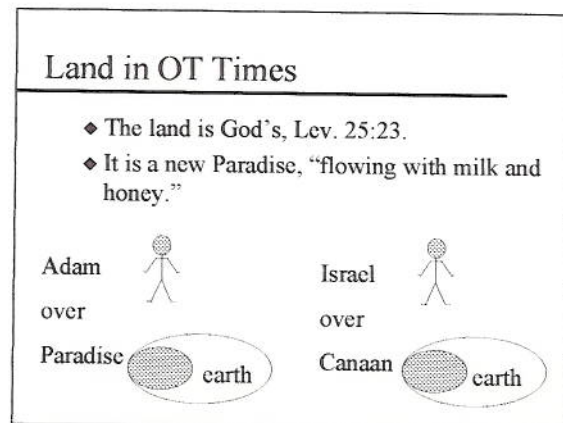
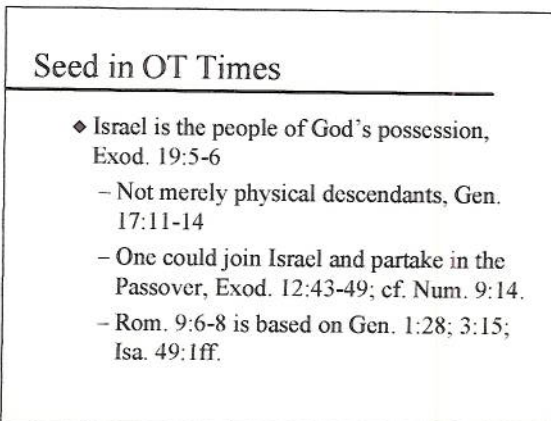
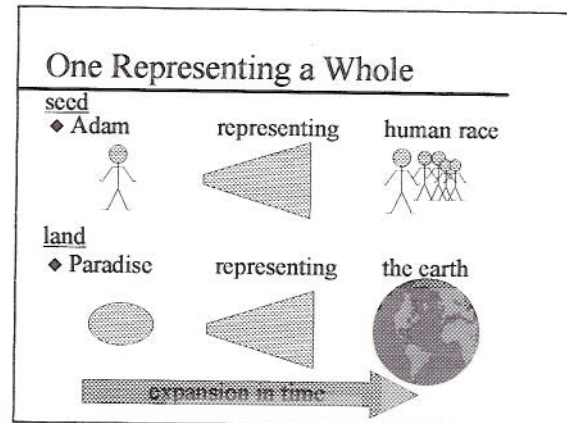
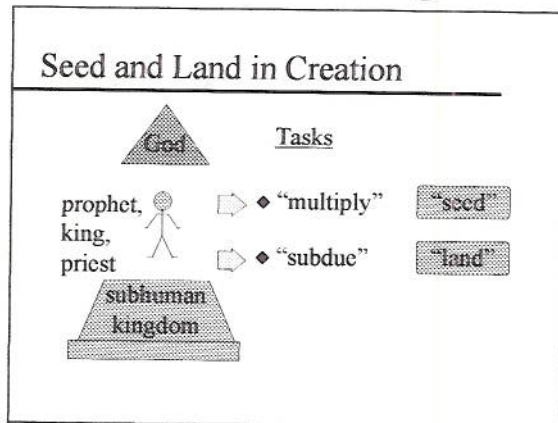
The Indirect Connection



8. Tracing Redemptive-Historical Themes

Israel and Palestine

VI. Dealing with Historical Purposes of God



VI. Dealing with Historical Purposes of God

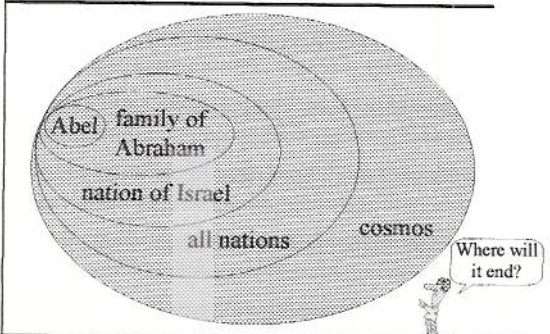
Seed and Land in Consummation

- ◆ A multitude of seed, Rev. 7:9, with Christ's name, Rev. 14:1.
- ◆ Earth is possessed in fullness, Rev. 21:1; Matt. 5:5; Heb. 11:10.
 - The whole is holy, because it is filled with the glory of the Lord.

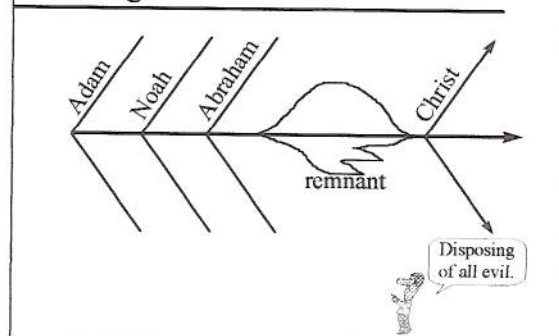
Continuous Organic Growth

- | seed | land |
|---------------------------------|------------------------|
| ◆ Adam (representative) | Paradise |
| ◆ Abel (individual) | looking at Paradise |
| ◆ Abraham (family) | cave, altars |
| ◆ Israel (nation) | Palestine |
| ◆ church (international) | all earth in principle |
| ◆ new Jerusalem (comprehensive) | all earth in fullness |
- ↓ continuous growth ↓

Picturing Expansion



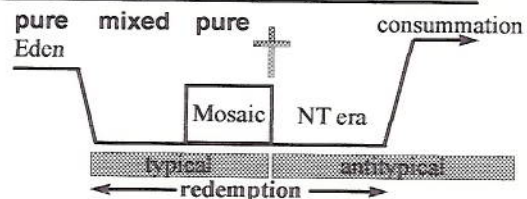
Cutting Off



Discontinuity in Separations

	seed	separation	land
◆ Adam, holy as head (potentially all)			Eden holy as head (potentially all)
◆ Abraham, socially mixed			geographically mixed
◆ Israel, socially pure			geographically pure
◆ NT, socially mixed			geographically mixed
◆ End, socially pure			geographically pure

Structural Relations among Epochs



- ◆ Any epoch except the first and the last can be considered as a "parenthesis" from a certain perspective.

VI. Dealing with Historical Purposes of God

Reversal


- ◆ Evil has a tendency to multiply (Gen. 6:5-6). There is a seed of the serpent.
- ◆ But it multiplies chaos and brings destruction on itself (Gen. 7).
- ◆ Christ dies under curse, without physical offspring.
- ◆ Since he dies in obedience, he has many offspring, Rom. 5:17-20; Isa. 53:10.

9. Theme of Bible Translation

How to Treat a Minor Theme

- ◆ The Bible contains no direct discussion of Bible translation.
- ◆ Expand the theme into more general consideration, for example, communication.

Creation

 speaks, making known his will

- ◆ to himself, Gen. 1:26
- ◆ to the world, Gen. 1:3
- ◆ to man, Gen. 1:28-30
- ◆ Bible translation extends this process to various human languages.

The Fall

- ◆ There are communication problems
 - Adam and Eve pass blame
 - Cain and Abel
- ◆ The serpent tries to obscure the word of God



Languages in the OT

- ◆ Babel ◆ many languages; challenge of communication
- ◆ Abraham ◆ Gen. 12:3 involves blessing to all nations
- ◆ Solomon ◆ Submission of nations, Ps. 72:11
- ◆ Prophets ◆ Promise of their coming and hearing the law, Mic. 4:2.

Promise grows in specificity.

VI. Dealing with Historical Purposes of God

Languages in the NT

- ◆ Jesus ◆ plan for all, Luke 24:47
- ◆ Pentecost ◆ Picture of reversal of Babel; all hear in principle
- ◆ canonization plus teaching
- ◆ teaching includes the transformations of translation
- ◆ all nations gathered, Rev. 21:24, based on Isa. 60:3.
- ◆ You ◆ You are a part of fulfillment

Fulfillment

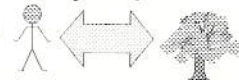
Bible Translation as a Perspective

- ◆ Expand from translation onto paper to translation onto human hearts, Heb. 8:10.
- ◆ All interpretation and application becomes "Bible translation" in an extended sense.
- ◆ The goal of redemption is the writing of the law on the heart.
- ◆ Since Christ is the final law, it is transformation into the image of Christ, 2 Cor. 3:18; Eph. 4:15; 3:17-19.
- ◆ All of history is determined by this goal.

10. Theme of Plant Kingdom

Plants in Creation

- ◆ Ordained by God and belonging to him, Gen. 1:9-13; 2:5,9; etc.
- ◆ Serving the higher, Gen. 1:29-30.
- ◆ Channel for special blessing, Gen. 2:9.
- ◆ Human responsibility to care for them, Gen. 2:15-17.
 - Conservation and development, 2:15.
 - Enjoyment, 2:16.



Plants in the Fall

- ◆ The Fall involves misuse of a plant, 3:6.
- ◆ Curse involves plants, 3:17-19.
- ◆ Man's harmony with garden and plants disrupted, Gen. 3:17-19, 23.
- ◆ Paradisiacal goal invokes plant imagery, Ezek. 36:35; Joel 2:3; Isa. 51:3.



Plants for the Patriarchs

- ◆ Daily provision through development of agriculture, Gen. 4:2, 12, 14
- ◆ A meal with God, 14:18; 18:8; 19:3.
- ◆ Famine to abundance, 12:10 vs. 12:3; 49:11-12; 49:22,26; 41.
 - Egypt is saved (blessed) for Abraham's sake.

particular examples

VI. Dealing with Historical Purposes of God

Plants for Moses

- ◆ Daily provision: manna, Exod. 16:15.
- ◆ Meal with God, Exod. 24:11.
- ◆ Promise of abundance in the land, Exod. 23:14-17, 25; 22:29.
- ◆ Care for plants, Exod. 23:10-11; Deut. 20:19-20; 24:19-22.
- ◆ Blessing and curse are expressed through land and its plants: Lev. 26; Deut. 26; 28.

typological eschatology

Prophetic Vision of Final Bliss

- ◆ Renewal of plants, Ezek. 36:35.
 - Daily provision, Ezek. 47:12
 - Meal with God, Isa. 25:6
 - Abundance, Isa. 51:3; Ezek. 36:35.
- ◆ With spiritual renewal, Ezek. 36:29; Isa. 44:3-4; Hos. 2:9-12, 18-23.

explicit eschatology

Plants in the NT

- ◆ Daily provision, Matt. 6:11
- ◆ Meal with God
 - now, in the Lord's Supper
 - yet to come, in the Marriage Supper, Rev. 19:9
- ◆ Ultimate prosperity, Rev. 21:1; 22:2.

fulfilled eschatology

Plant Kingdom as a Perspective

- ◆ In a meal with God, they signify the whole.
- ◆ Plants' service to man symbolizes Christ's service, in John 12:24.
- ◆ Reproduction in plants is a figure of God's kingdom, Mark 4:26-32.
- ◆ Creation is like a giant plant. There is "organic" development leading to "harvest."
- ◆ Renovative history follows the pattern of life out of death.

Plants as Metaphor for Christ

- ◆ Isa. 11:1
- ◆ Zech. 6:12
- ◆ Ezek. 17:1-24, especially 17:22-24
- ◆ John 15
- ◆ Rom. 11:16-24

11. Hints for Tracing Themes

- ◆ Know your Bible! (You cannot always count on tracing a key word through the Bible using a concordance.)
- ◆ See the broader principle embodied in an apparently narrow starting point.
- ◆ Make sure you reflect on the endpoints, creation and consummation, and not merely on the times in between the two ends.

VI. Dealing with Historical Purposes of God

12. How to “Preach” a Historical Text

What Is the Controversy?

- ◆ How do you preach from OT history?
- ◆ In Greidanus’ book, redemptive-historical preaching vs. exemplary preaching.

redemptive-historical

exemplary

What happened once-for-all in God’s plan?

What examples and lessons are there for us?

Exemplary Approach

- ◆ How are human beings then like us now?

then

now



analogy



David kills Goliath

analogy

you be brave for God

Value of Exemplary Approach

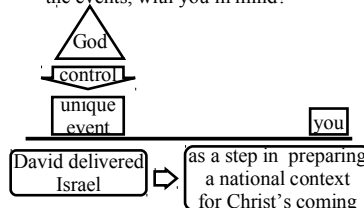
pluses

minuses

- ◆ Builds on natural sense of identifying with other people.
- ◆ Direct, forceful application.
- ◆ Man-centered.
- ◆ Moralistic; no gospel.
- ◆ No Christ.

Preparation Approach

- ◆ How did God work history forward through the events, with you in mind?



Senses of “Redemptive History”

- ◆ Greidanus calls the preparation approach “redemptive-historical” preaching.
- ◆ The term used within the controversy in Holland.
- ◆ At Westminster, we use the term to indicate sensitivity to the historical outworking of God’s purposes.
- ◆ We do not narrowly endorse all the particulars of the earlier Dutch movement.

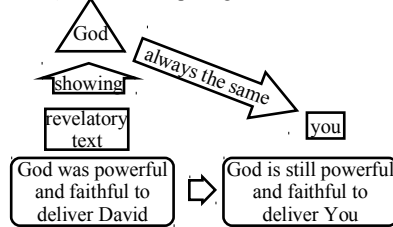
VI. Dealing with Historical Purposes of God

Value of Preparation Approach

- | pluses | minuses |
|--|--|
| <ul style="list-style-type: none"> ◆ Recognizes progressive and unrepeatable character of God's working. ◆ Sets text in its historical context. ◆ God-centered. | <ul style="list-style-type: none"> ◆ May remove any sense of commonality. ◆ May degenerate into a lecture and never get to application. ◆ Not wholly Christ-centered. |

Approach by God's Character

- ◆ What does the passage show about God?

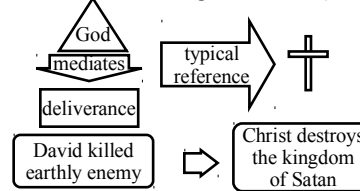


Value of God's-Character Approach

- | pluses | minuses |
|---|--|
| <ul style="list-style-type: none"> ◆ Thoroughly God-centered. ◆ Underlines truth holding now. | <ul style="list-style-type: none"> ◆ May eliminate history. ◆ May remain remote from human struggle and doubt. ◆ May degenerate into a lecture on doctrine and never get to application. ◆ Not wholly Christ-centered. |

Typological Approach

- ◆ How is this a type of Christ? (For example, how do mediators point to Christ?)

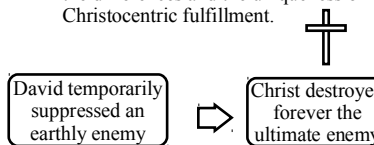


Value of Typological Approach

- | pluses | minuses |
|---|---|
| <ul style="list-style-type: none"> ◆ Thoroughly Christ-centered. ◆ Underlines unity of the plan of salvation. ◆ Preaches the gospel. | <ul style="list-style-type: none"> ◆ May sublate the earlier story. ◆ May neglect original context. ◆ May neglect application. |

Fulfillment Approach

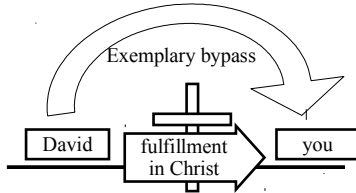
- ◆ How does this narrative point to Christ as a surpassing fulfillment?
- ◆ Like the typological approach, but accenting the differences and the uniqueness of Christocentric fulfillment.



VI. Dealing with Historical Purposes of God

Comparing Approaches

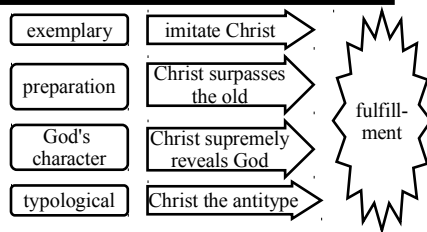
- ◆ Do we bypass Christ and his work?



Some Validity in All Approaches

- ◆ All the approaches use legitimate points of comparison, within a world that God created with many avenues of analogy: man, history, God, mediation, fulfillment.
- ◆ Within the NT one may find appeals to the OT that resemble all the approaches.
- ◆ At the heart of NT theology and preaching is **Christocentric fulfillment**.
- ◆ Hence make an effort to use the **fulfillment** approach as central to your ministry.

Merging Approaches in Fulfillment

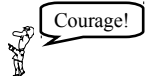


How Approaches Merge in Fulfillment

- ◆ Exemplary: imitate Christ who fulfills the human pattern.
- ◆ preparation: the old prepares for Christ who surpasses it.
- ◆ God's character: Christ supremely reveals the Trinitarian God.
- ◆ Typological: emphasize correspondences with the old.

Is OT Preaching Too Hard for Us?

- ◆ You already know, 1 John 2:22-27.
- ◆ Learn by meditating, Psalm 1.
- ◆ Start with OT passages quoted in the NT.
- ◆ Move to passages next door.
- ◆ Be vulnerable. Be willing to acknowledge error or sin.



13. Diachronic Analysis

See attached explanation.

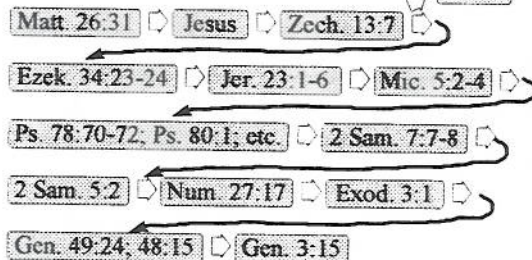
VI. Dealing with Historical Purposes of God

Parts of Diachronic Analysis

- ◆ Part a:
 - Find immediate source or sources to which your passage alludes or on which it is built.
 - Pick one such source, and then find its sources.
 - Continue backward.
- ◆ Part b:
 - Ask what is added at each later stage.

Diachronic Analysis Part a

- ◆ Part a. Trace sources backward.



Diachronic Analysis Part b

- ◆ Part b. Note what is added at each stage.
- | | |
|--------------|---|
| Gen. 3:15 | ◆ General promise of redeemer |
| Gen. 48:15 | ◆ God is Shepherd of Jacob |
| Gen. 49:24 | ◆ God is Shepherd, perhaps generally |
| Exod. 3:1 | ◆ human mediator trains as shepherd |
| Num. 27:17 | ◆ mediator like Moses is needed |
| 2 Sam. 5:2 | ◆ David will shepherd |
| 2 Sam. 7:7-8 | ◆ David will shepherd and greater works will come |

Diachronic Analysis Part b

- ◆ Part b. Note what is added at each stage.
- | | |
|------------------------------|--------------------------------------|
| Ps. 78:70-72, Ps. 80:1, etc. | ◆ See it in all history |
| Mic. 5:2-4 | ◆ The final David will shepherd |
| Jer. 23:1-6 | ◆ Contrast the false shepherds |
| Ezek. 34:23-24 | ◆ God shepherds carefully |
| Zech. 13:7 | ◆ He shepherds in suffering |
| Jesus | ◆ Now fulfillment has come |
| Matt. 26:31 | ◆ The remedy has opened in the cross |

Exercise in Diachronic Analysis

- ◆ See attached explanation.
- ◆ Start with Matt. 11:10 or with some portion of the text that you have chosen for your biblical-theological paper.
- ◆ Do Part a and Part b on this text.
- ◆ If you started with a text early in redemptive history, go forward as well as back.

Try it.



An Exercise in Diachronic Analysis

Introduction

Diachronic analysis involves the comparison of different discourses originating at different periods of time. One aspect of diachronic analysis is the exploration of more and more remote sources that contributed directly or indirectly to the formation of a single given discourse. When we do diachronic analysis of material in the Bible, we will be concerned mostly with parallels within the Bible itself. Often, as in the Book of Revelation, a given discourse may weave together material from many sources in the Old Testament (for instance, look at the cross references for Rev. 21:22-22:5). But at other times there may be only one main source. For example, when a New Testament writer quotes the Old Testament, the Old Testament writing that he quotes is his main source. Even in cases of quotation there may occasionally be more than one source (1 Pet. 2:7-9). Whatever the case, a thorough diachronic analysis will try to perceive the way in which all of an author's sources have contributed to what he says. It will be sensitive to the fact that some sources may make much greater contributions than others. And it will try to perceive the author's and the final text's own originality. It will be sensitive to what the final text brings out more clearly, more directly, more specifically, or in different combinations than do the text's sources.

Earlier and later stages.

The following exercise is meant to introduce you to one phase of diachronic analysis. It consists of two parts. In the first part, you uncover progressively more remote sources for a text in question. In the second part, you ask what additional information each successive additional source contributes to the total picture that can be gained from all of them.

Part a. (1) For a given text (say Acts 15:16-17) find (as far as possible) what the author's sources were. That is, what discourses already available to the author influenced his writing? What discourses did he use?

(2) From among the author's sources, try to find whether there was a single principal source. For Acts 15:16-17, we do not know Luke's sources. Since he was not himself present at the council in Jerusalem, he must have obtained information from people who gave him a second-hand account of the council. We do not know whether he relied on a single source (perhaps an oral account by Paul, Peter, or James himself), or whether he interviewed several people who were involved in the council. These people would have been his main source for the text in Acts 15:16-17. But of course the Septuagint would have been a secondary source, if Luke relied on it in reproducing some of the wording of 15:16-17.

(3) Now you can use each source found in (1) above as a starting point. Try to find what its sources are. These will be second stage sources. Again, for each of these second stage sources try to find its (third stage) source. Obviously, if this process continues for long, the number of distant sources multiplies rapidly. Hence for the purpose of this exercise, I suggest that you confine yourself to one or at most two main sources at each stage. Take Acts 15:16-17 as an example. The first stage sources of Acts 15:16-17 are the interviews that Luke had with others, probably with direct participants in the council. For all these, there is only one main second stage source, namely James' speech at the council. James' main source (third-stage) was the text of the Septuagint or some Hebrew or Aramaic text of Amos 9:11-12. These texts had as sources earlier copies, and eventually we get back to the autograph of Amos 9:11-12. Suppose that Amos preached the message of Amos 9:11-12 orally before it was written down. Then his oral preaching would be the source. But perhaps he wrote 9:11-12 without ever preaching it orally. Whatever may be the case here, behind what Amos says there stands, probably as his primary source, the

promise made to David in 2 Sam. 7:7-16 guaranteeing the continuation of David's house (and hence the restoration of that house when it has fallen).

(4) To simplify the analysis of sources, eliminate or ignore the intermediate stages of transmission by scribal copying and oral tradition. Leave only the stages that the Bible itself alludes to. When we do this with Acts 15:16-17, we obtain the following simplified sequence of sources:

Acts 15:16-17 → James at the council → Amos 9:11-12 → 2 Sam. 7:7-16 → Nathan's oral speech to David → the Lord's oral speech to Nathan → Deut. 17:14-20 → Gen. 17:6, 12:3.

The Lord's oral speech to Nathan also builds on texts on the tabernacle.

(The sources of the Lord's speech to Nathan are many. Insofar as it talks about kingship, it finds roots in Deut. 17:14-20. Insofar as it talks about house-building, it has roots in the passages about the tabernacle and about God selecting a place where he will put his name.)

Part b. In this part, you ask what additional information each successive additional source contributes to the total picture. For this purpose, you should travel in the reverse direction, from the earlier texts to the later ones.

(1) Start with one of the earliest source texts. Examine it in the light of its original literary and historical context. Note what it teaches to its original hearers, particularly what it teaches with respect to what they may expect in the future. Try to express this teaching in one or two sentences. Thus for the text Gen. 17:6 we might summarize, "Some of Abraham's descendants will be kings as part of the blessing of God on them."

(2) Now examine another text for which the first text of b(1) above is a source. That is, take material one less stage remote in time. Repeat the procedure of b(1), but this time ask whether your given text adds anything significant to what would already be known from the first text. Does it add a detail, add a different contextual coloring, or clarify some point?

For example, look at Deut 17:14-20. It adds to Gen 17:6 the hope that there will be Israelite kings *over the land of Canaan, devoted to God's law*.

(3) Repeat the procedure (2) successively until you arrive at the text with which you started in Part a (e.g., Acts 15:16-17). Taking Acts 15:16-17 as our example again, we may collapse together the Lord's speech to Nathan and Nathan's speech to David. 2 Sam 7:7-16 adds only a little by putting this speech into the whole context of David's subsequent life.

We may summarize the additions at the various stages thus:

Gen 17:6	Some of Abraham's descendants will be kings as part of the blessing of God on them.
Deut 17:14-20	They will be kings over Canaan, devoted to God's law.
Nathan's speech	<i>David</i> will be head of an everlasting dynasty to protect Israel. Chastening of iniquity will be involved.

2 Sam 7:7-16	Adds little. In the context of 2 Samuel and Kings, it is seen that David and his merely human descendants will have their failures.
Amos 9:11-12	David's house will be rescued from ruin and <i>finally</i> and gloriously established over all nations. (Messianic)
James	The days of fulfillment of Amos 9 are inaugurated with the conversion of the Gentiles taking place in the days after Pentecost.
Acts 15:16-17	Adds little to James. In the course of time the decision of the council based on Amos encourages the aids the spread of the gospel among the Gentiles (e.g., 15:30-33; 16:4; 21:25).

Your assignment is to do parts a and b for the text Matt 11:10 *or* with some portion of the text that you have chosen for your biblical-theological paper. Imitate what has been done above for Acts 15:16-17. Your completed paper should contain (a) a sequence of more and more remote sources; (b) some note as to what each source adds (if anything) to the sources that came before it. You need not write out all the spade work that you do in order to get these conclusions.

For an early OT text, the above procedure should be turned upside down. Rather than tracing the sources of the text, ask how it influences, explicitly or implicitly, later canonical writings. Follow these out as far as possible in chronological sequence.

For a text in the middle of the OT period, use the procedure both forwards and backwards; that is, ask both about sources and later uses.

If you elect *not* to use Matt 11:10, and you do not turn up more than a few stages of sources and transmissions, use other associations (C below) to include a larger list of related passages.

Other associations

Finally, the method of looking for sources may be combined with the method of looking for subsequent influences (transmissions). For every source, look for its subsequent influences. For every subsequent influence, look at its sources. When you use both of these procedures together, you are on your way to understanding just how much different parts of the Bible are interconnected.

VI. Dealing with Historical Purposes of God

B. Historical-Critical Method

How do we evaluate modern scholarship in its main directions?

Reading Assignments

- Optional:
 - Marshall, *New Testament Interpretation* 11-18.
 - On the development of the method, Berkhof, *Principles of Biblical Hermeneutics* 28-39.

Definitions

- The key term is “historical-critical.”
- To many within the mainstream of scholarship, it connotes simply careful, controlled scholarly research.
- But since the Reformation a long history of antsupernaturalism affects this mainstream.
- At Westminster, “historical-critical” denotes the dominant framework of 19th and 20th century biblical research, including the presuppositions of an antsupernaturalistic worldview.

Antisupernaturalism

- Summarized in Ernst Troeltsch’s view of principles of historical investigation.
 - Criticism. Only probabilistic judgments.
 - Analogy. Present and past are alike.
 - Correlation. Closed continuum of causes.

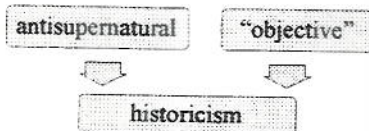
Assumes history is brute fact, without miracle



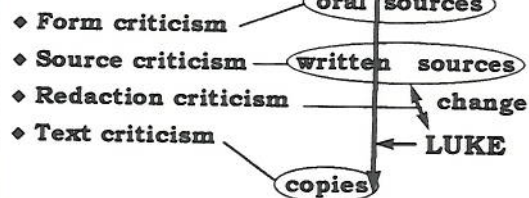
Common but erroneous

Historicism

- “Historicism” combines Troeltsch’s antisupernaturalism with the view that historians should record facts with pure objectivity.



Main Critical Tools



VI. Dealing with Historical Purposes of God

Potential of Critical Tools

- Text criticism is justified by our focus on the autograph.
- All others involve theoretically legitimate questions expressing human curiosity.
- Useful now and then for apologetics.
- Reconstruct OT/NT environment (a contribution to "introduction").

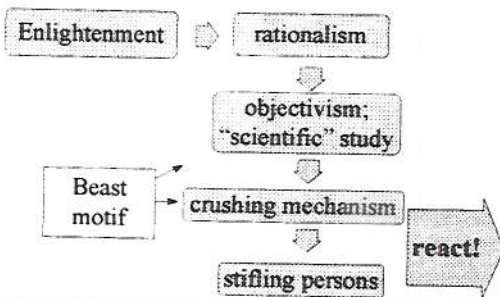
Problems with Critical Tools

- Highly speculative.
- In practice, overly skeptical because of antisupernaturalism.
- In practice, using false principles of reconstruction.
- Even if they worked, would they pay off?
The meaning of a text is what it says, not the history of its origin.

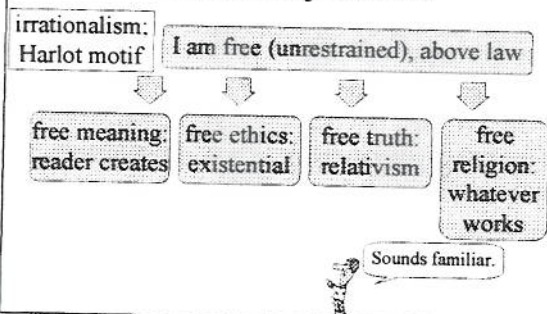
C. Situationist and Subjectivist Hermeneutics

1. The Motive: Reaction to Rationalism

The Road to Reaction



Modern Subjectivism



C. Modern situationist and subjectivist hermeneutics

1. The reaction to rationalism.

- a. The historical-critical method is the logical outcome of the attempt to be god by obtaining exhaustive, scientific mastery of history and texts. It claims a false objectivism (non-Christian rationalism). A supposedly neutral scientific observer can rationally, critically analyze all texts without reference to presuppositions and without reference to loyalty to God. This approach to interpretation is a hermeneutical form of powerful cultural forces in the West. Think of the desire for a purely secular science, technology, and political order. The Beast in Revelation is the apotheosis of human power.
- b. But false objectivism always provokes in reaction a false subjectivism, that is, a false assertion of freedom for the human subject who rises above all law (non-Christian irrationalism).
- c. "Scientific" secular rationality reduces human beings to the play of impersonal laws. There must be more to persons. Hence the more must be something above all law, purely autonomous.
- d. Hence in some forms of deconstruction we find the claim that readers create meaning afresh with each reading of the text. Meaning is not bound to the purposes of the author.
- e. So-called situation ethics (Joseph Fletcher) refuses to acknowledge any absolute norms, and in doing so makes the human subject in its subjectivized ideas of love into a virtual norm.
- f. The popularized form of this approach is in psychological relativism and subjectivism.
 - (1) It says of religion in general, "Whatever works for you is OK for you; but don't bug me."
 - (2) It says of the Bible in particular, "That is your interpretation." That is, everyone has an equal "right" to his interpretation. Here is a bastardization of the principle of equal judicial rights before the law.
- g. Here are manifestations of the Prostitute of Revelation, the exaltation of personal pleasure and self-fulfillment as a god.

2. Marxism, theology of liberation, and "politically correct" thinking (situationalist hermeneutics)

- a. Because of the political collapse of the Soviet Union and Eastern European Marxist governments, many people think that Marxism is dead. But variants of Marxism are likely to be with us for some time, through Latin American theology of liberation and through North American "political correctness." This latter ideology I will label "correctism."
- b. Theology of liberation uses Marxism for its analysis of economic and social problems. Correctism derives from Marxism the emphasis on thinking people in terms of their membership in economic, social, and cultural classes—"classism." Though it does not have exactly the same views as classical Marxism, its approach is structurally homologous at many points.
- c. In biblical interpretation and other forms of literary interpretation, Marxism advocates a "hermeneutics of suspicion." The political and economic motives of authors and interpreters determine meaning. Hence one must be prepared to resist what they say in their straightforward meaning.

- d. Marxism has both rationalist and irrationalist motifs. It is rationalist in the claim to analyze "scientifically" the nature of human beings (work and economic relations) and the course of history. Marxism is irrationalist in its claims concerning the pervasiveness of ideological influences on people's views.
- e. In interpretation, irrationalism operates in the dogmatism with which Marxists can reject competing interpretations because the interpreters' backgrounds are not politically correct. Rationalism operates in the workings of a method that easily imposes Marxist motifs and conclusions on all literary works. The Bible can become a Marxist textbook by selectively reading it to justify predetermined ideas about justice.
- f. But the rationalist and irrationalist poles destroy one another. If everything is ideologically contaminated, so is Marxism.
- g. Marxism offers an intoxicating form of moral liberation. It offers an outlet for the alienation of intellectuals, and relief from the guilt over their privileges in relation to the masses. The relief comes from self-justification by works, specifically, the work of identifying with the correct political views and working for their triumph.
- h. Marxism justifies the seizure of political power by the elite and the oppression of all resisters. Similarly, correctism justifies the seizure of academic power and media power by the elite who correctly identify oppression and correctly avoid oppressive language.
- i. Marxist "justice" is autonomously "known" before God speaks in his word, and the word is not really allowed to contradict it. This is pure rebellion.
- j. Marxism owes its ideological power largely to ability to counterfeit major Christian motifs, such as sin (economic oppression), gospel (Marxist call to the workers), deliverance (communist revolution), consummation (communist utopia at the end of history).
- k. Correctism has analogous motifs. Sin is prejudice against classes. The pseudogospel is the message that salvation will come through acceptance of every class and the transformation of language and literature to manifest this acceptance. Deliverance is the imposition of politically correct standards about language.

3. Feminism

- a. Feminism is parallel to Marxism, except that the enemy ideology is now male chauvinism, whose influence must be overcome when reading texts. Feminism is in fact one of the concerns in correctism. Politically correct thinking includes concerns for race, class, and gender, and feminism is the subdivision concerned with gender.
- b. Like Marxism, it appeals to the Christian motive of caring for the underdog.
- c. Like Marxism, it can dogmatically consign opponents to the flames because they have bad motives.
- d. Like Marxism, feminism misses the value of the calling to be a servant. Jesus says, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matt 20:26-28). There is dignity and worth in service to others, whether or not it is recognized or honored by the godless world. In particular, there is dignity in motherhood.

In this respect, feminism is self-contradictory. It is a chauvinist ideology. It looks down on servants and swallows the idea that you are not important unless you have worldly power and get mentioned in history books. Infected by modern male ideas about what constitutes human worth and justice, and about how to go about achieving them, it is bent on distorting what is distinct about being a man or a woman, and is prepared to oppress men and women to do so.

- e. Again like Marxism, feminist “justice” is autonomously “known” before God speaks in his word, and the word is not really allowed to contradict it. This is pure rebellion.

4. What can be learned from these?

a. Presuppositions

- (1) Van Til reminds us of the pervasive influence of presuppositions.
- (2) Sin is radical and the remedy is radical. Even after we become Christians, our lives are contaminated by impure motives. Among these are protecting selfish economic interests and protecting our selfish interests in sexuality. These elements often work at unconscious levels. If we have power and prestige, we have a vested interest in maintaining the status quo. So we emphasize any biblical texts that appear to reinforce the status quo.

- b. Often Marxists, politically correct people, and feminists are critical of real sins in the past and present. Positions of power and prestige do give people ways of oppressing others and then concealing it. Even Christian religion can be twisted in order to provide support for oppression (as in the supposed justification for the Spanish inquisition and for persecuting the Huguenots). (But be careful, or the modern ideologies will exploit guilt feelings and desires to do right.)
- c. By asking new questions of texts they make us notice new things that we have not noticed before. (But they are also capable of leading us to notice things in a text that are not really there!)

5. What must we avoid? Avoid sin, in order to read the Bible rightly.

6. Marxism, correctism, and feminism are unaware of how sin infects their own work. They justify and excuse self-righteousness, envy, arrogance, and lust for power, prominence, and riches among their followers and those influenced by them—all on the ground that they are working for “justice” for the oppressed.

7. Everyone has guilt about sexuality and money. And everyone has been oppressed (sinned against). Feminism and Marxism offer easy, false redemption. Feminism does so by leveling sexual differences and pretending they do not matter (“mere biology”); or (in another form of feminism) advocating a selfish lawlessness in which everyone does his own thing and labels all rules and customs as oppressive. Marxism does so by telling you who has the right to economic power and giving self-righteousness to those who side with the oppressed by fighting for its programs. (Hence, when those programs win, the self-righteous can justify their own versions of opulence.)

Correctism tells you how to talk and think acceptingly about race, gender, and class. Those who conform to their standards can then be self-righteous.

The opposites of these programs are also false solutions: chauvinism in abolishing the woman (opposite to feminism), raw acquisitiveness in abolishing scruples (opposite to Marxism), and discrimination in devaluing everything not belonging to one’s own cultural group (opposite to correctism). All these evade and conceal the real problems of the heart, which are much harder to root out.

8. **Marxism, correctism, and feminism feed on a wide-spread rationalist intoxication with egalitarianism. And indeed there is a grain of truth here: all people are human beings made in the image of God. The Bible promotes justice without favoritism and common access to God the Father for all Christians (Eph 2:18).**

But in many respects people are strikingly different from one another, in age, personality, sex, wealth, skills, culture, giftedness, and status in authority. Intellectuals cannot rationally analyze these differences to the very bottom, because they are so many proofs of God's sovereignty in giving to each person as he wills (1 Cor 12:11). In particular, authority is not autonomously analyzable. So modern unbelief rebels against all expressions of authority, whether the authority of the owner of a business or the authority of a husband in his home.

9. **Temptation of autonomy**

Autonomy and abdication of responsibility tempts us on all sides. No one is free from the influence of the temptations from the surrounding culture. For example, we can abdicate responsibilities in marriage in several ways. Strong, dominant men avoid responsibility to discover their wives in their differentness by simply imposing unilaterally their decisions and their view of what it means to love. Weak men avoid responsibility to discover their wives in their differentness by pretending that marital responsibility can be shared in an interchangeable way and so abdicating leadership. Strong, dominant women avoid responsibility to submit by pushing their "rights" and their gifts; weak women avoid responsibility to be different by simply conforming to their husband's expectations.

The rich live in selfish, indulgent luxury and salve their consciences with charitable gifts. The poor envy the rich and look for quick fixes to poverty, by winning in the lottery or escaping into drugs.

10. **Eph 5:22-33 destroys feminism and chauvinism. All of us are tempted to read our own subjective desires into Eph 5:22-33. But the word of God will burst the sinful bonds that we impose on it. The words challenge us rather than leave us content with what we are.**
11. **Note in particular that there is much mutuality but also an irreversible headship given to the husband, including responsibility for providing and caring (vv 28-29). People who try to destroy the irreversibility simply prevent robust application of the love of Christ to marriage, and so perpetuate sin, rebellion, and oppression.**
12. **The church is the family of God (1 Tim 3:15). By analogy with the ordinary family, the church ought to have male leadership in the form of elders.**
13. **The Holy Spirit, by making us part of one family of God, teaches us to treat one another with Christian love. Such love takes into account the uniqueness and value of each person, and does not reduce anyone to membership in a race, class, or gender. On the other hand, love also pays attention to a person in all his aspects, including age, gender, culture, social background, giftedness, etc. It does not pretend to strike out the richness a person has as part of a larger context of relations.**

VI. Historical Purposes

2. Marxism

including liberation theology

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Variations of Marxism

- Classic Marxism (Cuba)
- Theology of liberation
- Political correctness movement

Not yet dead.

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Marxism as Compassionate and Zealous for Justice

- Looking for suffering minorities and socially and economically disadvantaged people
- Looking at ways in which the powerless are exploited by those in power

28

Marxism as Counterfeit

• Theology	• Dialectical materialism
• Sin	• Economic oppression
• Gospel	• Marxist call to workers
• Church	• Communist party
• Deliverance	• Communist revolution
• Consummation	• Communist utopia
• God	• Abstract laws of history; "humanity"

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Marxist Biblical Interpretation

- Antithesis: "hermeneutic of suspicion" examines economic motives behind texts, rather than straightforward meaning.
 - Rejects opponents' arguments *a priori*, because they have wrong motives.
- Common grace: impose Marxist motifs on all literature.

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Marxist Epistemological Release

truths of history

blocked by ideology (corporate "sin")

illumination of communist "gospel"

Now I can critique ideology.

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VI. Historical Purposes

Marxist Epistemological Dilemma

truths of history

universal ideology

supposed enlightenment masks new oppression

Now I can critique ideology.

So I can seize control.

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Marxist Ethical Satisfaction

- Alienation
- Meaninglessness
- Disorientation from multiple views
- Guilt over privilege
- Identification with a cause
- Purpose of "salvation"
- Exhilaration in superior understanding
- Righteousness in commitment to justice
- Righteousness by works

Watch out!

34

Ethical Bankruptcy

- Ultimacy of material universe (god).
- So where do we get any ethics at all?
- Why should impersonal historical law be worthy of my allegiance?
 - Why not just as well fight against it, as existentialists propose to do?
- Why is man worthy of allegiance, if he is a chance product of protoplasm?

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Theology of Liberation

- Finds liberation motifs in the Bible.
- Uses Marxism as the fundamental tool for analyzing social ills.
- Applies biblical liberation to Marxist "sins."
- In the process, Marxist counterfeits distort biblical teaching. As with generic Marxism, it can find Marxist motifs anywhere.

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Political Correctness as Variation

- Analyze people, movements, communication, etc., in terms of membership in social classes: gender, race, economic class
- Restructure society to achieve righteousness
- "Hermeneutics of suspicion"
- Ethical self-righteousness

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3. Feminism

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VI. Historical Purposes

Feminism as Compassionate

- Concern for women's value and distinctiveness

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Feminism Parallel to Correctness

- A specialization of political correctness to the issue of gender.
- Analysis by class membership, specifically now the classes of male and female.
- Deliverance through alteration of power relations.
- Appeals to compassion for the underdog.
- Evaluates texts on the basis of class motives.

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Feminism as Counterfeit

- | | |
|----------------|---------------------------|
| • Theology | • Egalitarianism |
| • Sin | • Oppression of women |
| • Gospel | • Maleability of gender |
| • Church | • Egalitarians |
| • Deliverance | • Remove past stereotypes |
| | • remove authority |
| • Consummation | • Universal freedom |
| • God | • Humanity |

45

4. Evaluation

46

Positive Aspects

- Identify some real sins.
- Promote awareness of unconscious sins and corporate sinful ideologies, including what takes place among Christians.
 - Sins against the weak tend to go unnoticed.
- Asks new questions of texts and leads to noticing new aspects and new details.
- Egalitarianism feeds on the truth that all people are created in God's image and deserve respect.

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Negative Aspects

- Misidentifies some things as sin.
- Offers false, easy way of salvation.
- Can read into texts what is not there.
- Egalitarianism rebels against the many differences that God has ordained: age, personality, sex, wealth, skills, culture, giftedness, and status in authority.

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VI. Historical Purposes

Mystery of Differences

- Intellectuals lack a rational bottom for differences, and so want their disappearance.

Arbitrary!
Oppressive!
Unjust!

Appeal for Relief

- Everyone is guilty about sex and money.
- Everyone has been sinned against.
- Our entanglement with sin in these areas is deep, painful, and complex.
- Promises of simple relief are attractive.
 - “Let us, the elite, take the problem off your hands. Let the government decide who gets the money and who has what sexual privileges.”

Particular False Solutions

- Strong husbands dominate
- weak abdicate leadership.
- Strong wives push “rights”
- weak just conform.

Eph. 5:22-33 and Matt. 20:25-28 advocate being a servant after the model of Christ. This destroys the selfishness and idolatry in false solutions.

Breaking Chauvinism and Egalitarianism in the Family

God is Husband to Israel Hosea

Christ is Husband to church Eph. 5:23, 32

Husband is head in love Eph. 5:22-33

marriage expresses love, not domineering or identity of roles

Breaking Chauvinism and Egalitarianism in the Church

God is Father to the Son

God is Father to saints

church is family of God 1 Tim. 3:15

family has fathers (elders) 1 Tim. 2:11-15; 3:1-7

family expresses love, not identity of roles

God-centered salvation.

5. Postmodern Contextualism

VI. Historical Purposes

Features of Contextualism

- Humans dependent on language and culture: we think we know because of linguistic and cultural training
- Inaccessible transcendent truth: we experience reality only through the grid of language and culture
- Solution to cultural conflicts by banishing dogmatism

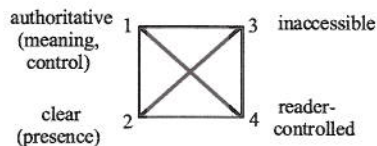
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Positive Desires in Contextualism

- No snap judgments about others.
- No forced conformity for other individuals or cultures.
- Desire for freedom for differences.
- Relief from oppressive power.

62

Epistemology: Frame's Square for God's Word



Frame, *Doctrine of the Knowledge of God*, p. 14.

63

Postmodern Contextualism as Counterfeit

- | | |
|----------------|----------------------------|
| • Theology | • Prison of finiteness |
| • Sin | • Dogmatism |
| • Gospel | • Tolerance |
| • Church | • Postmodern gnostics |
| • Deliverance | • Dogma demoted to opinion |
| • Consummation | • Universal peace |
| • God | • Humanity |

64

Evaluation

Positive	Negative
Notices:	
• Finiteness	• God absent
• Sin	• Sin excused as finiteness
• Corporate aspect	• Individual free to create his own morality
• Diversity in individuals and cultures	• Clarity labeled dogmatism
	• Authority labeled oppression

65

Central Challenge

modernism	postmodern	Christian
• universal rationalism (one)	• reason within local culture (many)	• divine reason (one and many)
• human sameness	• human differences	• same and different in the body
• oppression from reason	• freedom to recreate man	• freedom under God

66

VI. Historical Purposes

Reading Assignment on Typology

- Required:
 - Clowney, *Preaching and Biblical Theology* 98-112
 - Vos, *Biblical Theology*, the part of chap. 8 on typology, 161-172 (1948) or 143-155 (1975).

1. Bibliography of Typology

- Fairbairn, Patrick. *The Typology of Scripture* (classic).
- Davidson, Richard M. *Typology in Scripture*, 1981.
- Meek, James A. "Toward a Biblical Typology," Th.M. thesis, WTS, 1981.

2. Definitions of Key Terms

Analogy

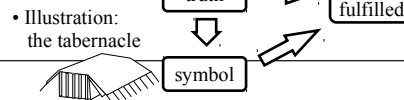
- Robertson: "similarity of circumstances."
- "likeness of persons, events, places, etc."
- A recurrent principle in redemptive history.
- Does not require NT fulfillment.
- Illustrations:
 - Compare Gen. 50:20 to Acts 2:23
 - Heb. 11

Symbolism

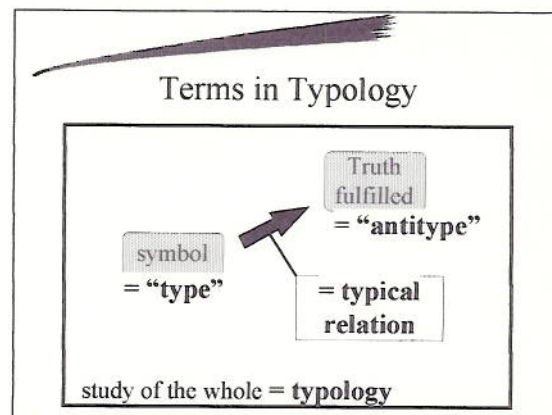
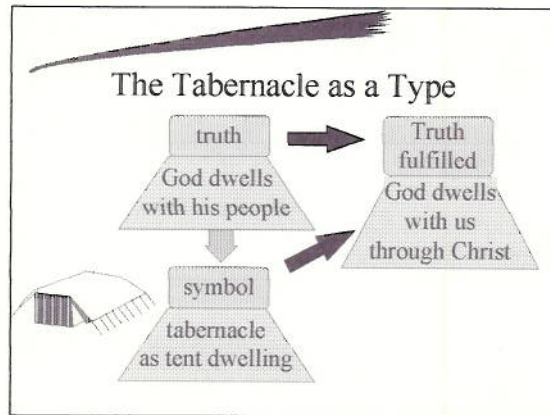
- Robertson: "A material representation of redemptive truth."
- "An earthly representation of divine truth."
- Has meaning at the time.
- Illustration: manna symbolizes God's daily care.

Type

- Robertson: "a prophetic embodiment of redemptive truth anticipating the history and consummation of God's purposes"
- "A symbol pointing to a fulfillment"



VI. Dealing with Historical Purposes of God



Prophecy

- Robertson: "verbal or enacted prediction"
- ... in connection with contemporary preaching
 - OT prophets were divine messengers
 - but in popular thinking, "prophet" connotes prediction

Allegorization

- Robertson: "Accidental, incidental, or artificial relationships"
- "Finding extra symbolic meaning through accidental, incidental, or artificial relationships"

```

graph LR
    A["item"] -- leap --> B["extra meaning"]
    
```

The diagram shows an "item" leading to "extra meaning" through a "leap". An illustration follows: frankincense, gold, and myrrh standing for the Trinity. A small cartoon character asks, "Where did he get that?"

Allegory

- Poythress: "a fictional narrative constructed with correspondences between two spheres"
- Illustration: Judges 9:8-15; Luke 15:3-7
- Do not confuse with "allegorization." One main method of allegorization is treating all the Bible as if it were allegory.

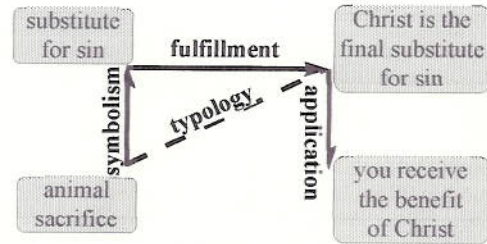
Evaluation

- The foregoing distinctions are useful in appreciating the diversity of biblical genres.
- But boundaries are fuzzy.
- Some categories can be used as perspectives on the whole.

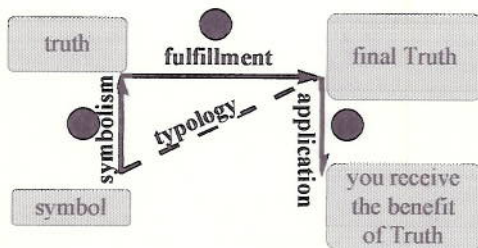
VI. Dealing with Historical Purposes of God

3. Principles for Interpreting Types

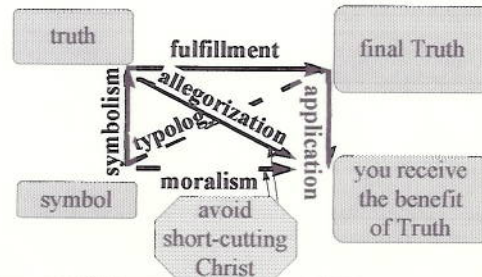
An Example: Sacrifices



Clowney's Triangle of Typology



Avoiding the False Routes



Step 1: What Did It Mean Then?

- What did it symbolize then? What was the symbolic significance at the time when God first introduced this item?

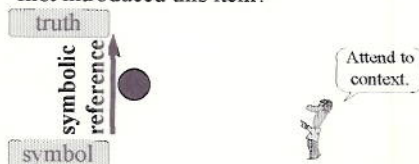
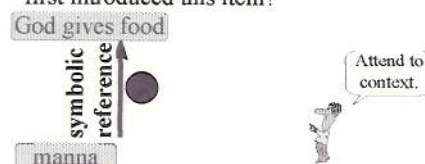


Illustration of Step 1 (Truth)

- What did it symbolize then? What was the symbolic significance at the time when God first introduced this item?



VI. Dealing with Historical Purposes of God

Step 2: Go Forward in History

- What greater manifestation of truth did it embody and anticipate? (Look at context.)

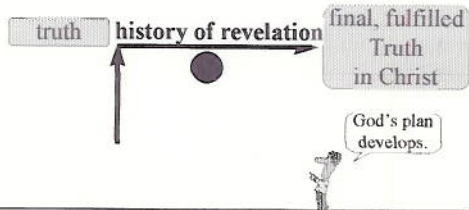
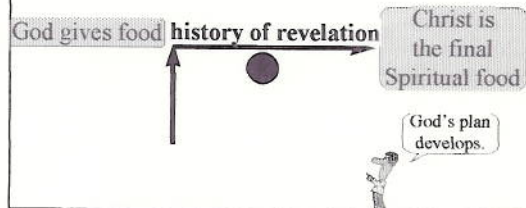


Illustration of Step 2 (Fulfill)

- What greater manifestation of truth did it embody and anticipate? (Look at context.)



Step 3: Apply to Us

- How do we benefit from participating in the fulfillment in union with Christ?

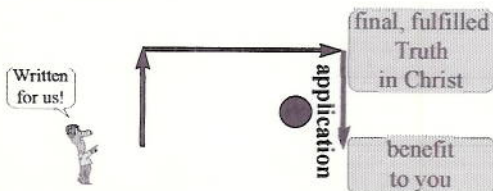
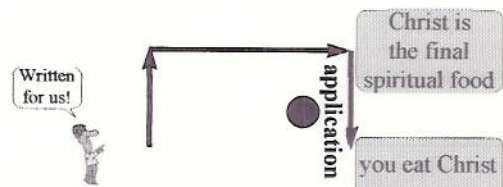


Illustration of Step 3 (Apply)

- How do we benefit from participating in the fulfillment in union with Christ?



Step 4: How Does Fulfillment Illumine the Earlier Stages?

- See how fulfillment gives significance to what is vague at an earlier point.

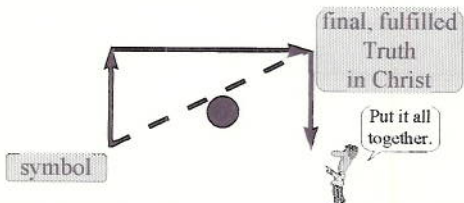


Illustration of Step 4 (More)

- See how fulfillment gives significance to what is vague at an earlier point.



VI. Dealing with Historical Purposes of God

Step 5: Deepen the Earlier Stage

- Does the fulfillment help us to notice more detailed significance in the original setting?

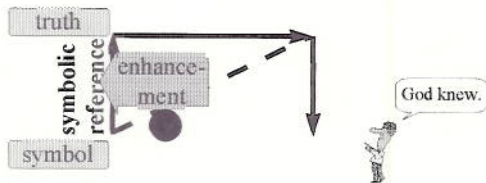


Illustration of Step 5 (Deepen)

- Does the fulfillment help us to notice more detailed significance in the original setting?



Step 6: Trace Beginning and End

- Trace the truth back to creation and forward to consummation.

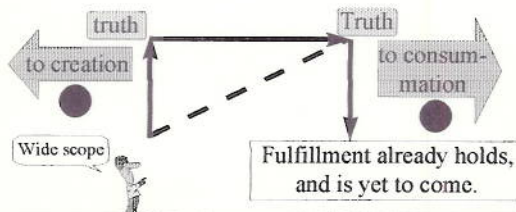
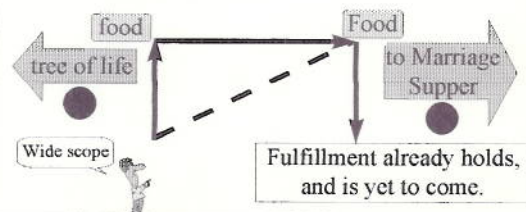


Illustration of Step 6 (Beginning and End)

- Trace the truth back to creation and forward to consummation.



Step 7: Distinctiveness

- Reflect on the overall distinctiveness of each epoch in its embodiment of the truth.

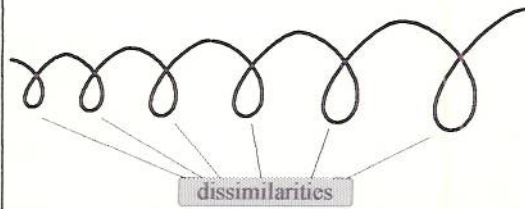
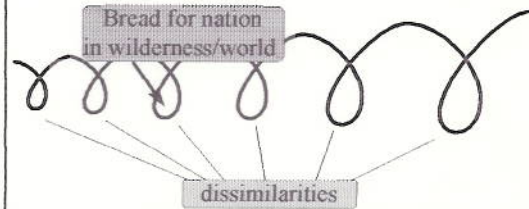


Illustration of Step 7 (Distinct)

- Reflect on the overall distinctiveness of each epoch in its embodiment of the truth.



VI. Dealing with Historical Purposes of God

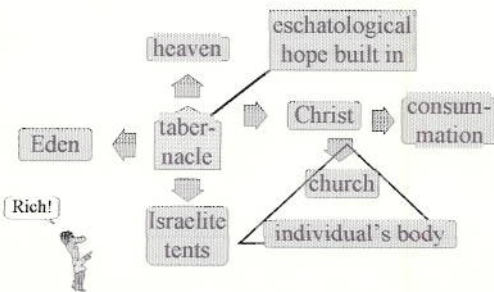
Limits of Typology

- Do not make new doctrine or predictions.
- Because:
 - In NT, Christ is not hidden but revealed! (We are not gnostics.)
 - The shadow, as shadow, is less full than its fulfillment.
 - One needs context to establish and control the directions of analogy.

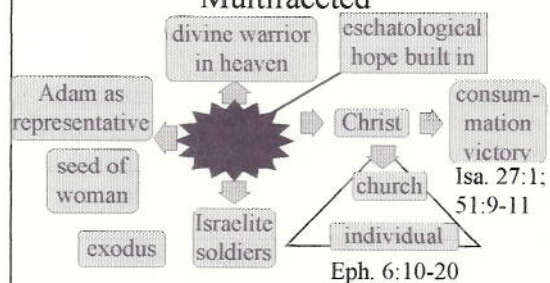
Sanity

4. Multifaceted Imagery

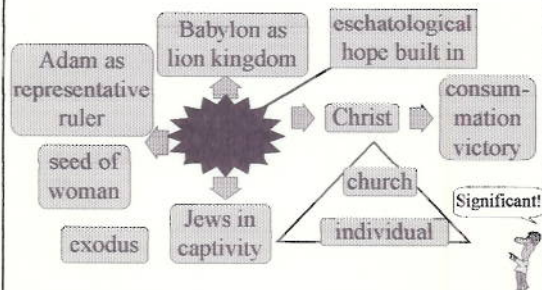
Tabernacle as Multifaceted



David and Goliath as Multifaceted



Daniel and Lions (Daniel 6)



Maxims on Typology

- 1-1 line-ups of type and antitype may miss multifaceted relations.
- Note the superiority of the antitype and the insufficiency of the type.
- Allegorization and forced typology preach the NT instead of the OT, rather than NT in relation to the OT.
- Do not turn a sermon into a biblical-theological lecture.

VII. Dealing with Words

VII. How to Deal with Words

How do we find
the meaning of words?



Reading Assignment on Words

◆ Required:

– Silva, *Biblical Words* 17-32

– Carson, *Exegetical Fallacies* 26-32

◆ Optional:

– Carson, *Exegetical Fallacies* 32-90

(2d ed. 28-33)

(2d ed. 33-86)

Where Are We?

- ◆ 1. Preliminary acquaintance with the text
- ◆ 2. Exegesis in the original setting
- ◆ 3. Relations with other passages
- ◆ 4. Role in redemptive history
- ◆ 5. Application

◆ Redemptive history (section VI.) rests not on word repetition but content. Watch pitfalls with words.

A. Bad Examples

Example: 1 Tim. 1:9

- ◆ 1 Tim 1:9, “understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, the unholy and profane;”
- ◆ Hendriksen: “... such people are by nature *sinner*s (pl. of *hamartōlos*), those who have missed the mark or goal of their existence,” (p. 66).
- ◆ BAG: “sinner.”

1 Timothy 1:9, “profane”

- ◆ Hendriksen: “What is stated negatively in the adjective ‘unholy’ is expressed positively in the adjective *profane* (*bebēlos* from *bainō*, to walk, step, tread). That which is ‘profane’ *can be trodden*. It is, as our English word implies, ‘in front of the temple,’ that is, ‘*outside the temple*’ (*pro* = before or in front of; *fane* = temple, sanctuary).” (p. 67).
- ◆ BAG: 2. “godless,” “irreligious.”

VII. Dealing with Words

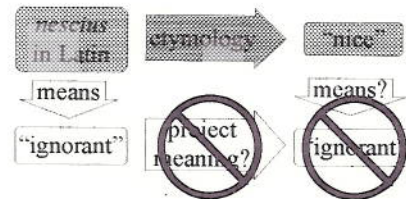
The Question of Etymology

- ◆ Hendriksen's excursions rely on origins of Greek words rather than their current meaning.
- ◆ An earlier meaning may suggest a preaching illustration.
- ◆ But does it contribute to present meaning?

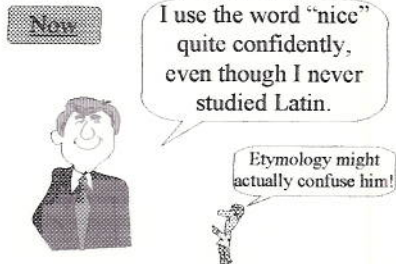
The Problem with Etymologizing

Earlier stage

Now



How Language Operates



Example: Words for Love

- ◆ Popular discussion says that
 - ἀγάπη = divine love,
 - φιλία = love of friendship
 - ἔρος = sexual love.
- ◆ Actually ἀγάπη and φιλία are nearly identical in meaning.

The Challenge in Dealing with Words

- ◆ Something is going wrong here.
- ◆ "A prudent man sees danger and takes refuge, but the simple keep going and suffer for it." Prov. 22:3.



B. The Right Way

VII. Dealing with Words

τιμῶ in John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

- ◆ What is the meaning of τιμῶ?
- ◆ False: τιμῶ is related to τιμή "price." So Jesus "sets a high price" on the Father.
- ◆ Proper: pick one appropriate sense.

The Way of Wisdom

- ◆ "If you seek it [wisdom] like silver and search for it as for hidden treasures, ..." Prov. 2:4. "The Lord gives wisdom."
- ◆ The steps for meaning are like Matt. 13:45-46:
 - Search.
 - Evaluate.
 - Decide and act.

Step 1. Search for Senses

- ◆ What are the possible alternative senses of the word?
- ◆ Go to Bauer-Armdt-Gingrich (BAG) under τιμάω.
- ◆ We find:
 - 1. *set a price on, estimate, value ...*
 - 2. *honor, revere τινά someone...*

Step 2. Evaluate the Senses:
Are These Senses Distinct?

- ◆ "Set a price on" belongs to monetary transactions.
- ◆ "Honor" belongs to personal relations.
- ◆ Yes, there are two distinct senses.

Step 3. Decide:

Which Sense Occurs?

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

- ◆ John 8:49 has personal relations.
- ◆ In context, "honor" makes sense (contrasting with ἀτιμάζω, "dishonor").
- ◆ Hence, sense 2, "honor," occurs here.

Simple!



Summary of General Principles

From Silva, *Biblical Words ...*

Search and identify:

- ◆ Words do not contain whole *worldviews*.
- ◆ Distinguish *words and concepts*.
- ◆ Ignore *etymology*.

Evaluate and decide:

- ◆ Only *one sense* in one use.
- ◆ *Context* indicates which sense is active.
- ◆ Best meaning *adds least* to context (Joos' Law).

Example 1 for Dealing with Words

John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

Assignment: DETERMINE the sense of τιμῶ in John 8:49.

Step 1. Search: what alternative senses are listed in the lexicon (BAG)?

Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in John 8:49? What grounds do you have for your conclusion?

τίκτω - τιμή

τίκτει (on this combination cf. Gen 4: 17, 25; 29: 35) ἀμαρτίαν Js 1: 15 (cf. Aeschyl., Ag. 764 φιλεῖ δὲ τίκτειν ὕβρις ὕβριν; Solon in Stob. III p. 114, 7 H. ἡδονὴ λύπην τ.; Pla., Symp. 212a ἀρετὴν, Ep. 3 p. 315c ἡδονὴ ὕβριν τίκτουσα ἐν τῇ ψυχῇ. The symbolic use is a favorite w. Philo. Sib. Or. 3, 235 κακὰ τ.). M-M. B. 281.*

τ(ί)λλω impf. ἐτίλλον (Hom. +; pap., LXX) pluck, pick τι someth. (Diod. S. 5, 21, 5 τοὺς παλαιούς στάχυν τιλλειν; τίλλ. χόρτον; PFlor. 321, 47; 322, 20.—Philo, Leg. ad Gai. 223, De Jos. 16) στάχυν heads of wheat Mt 12: 1; Mk 2: 23; Lk 6: 1.—BCohen, The Rabb. Law Presupp. by Mt 12: 1 and Lk 6: 1; HTR 23, '30, 91f; Murrelstein (s. on σπόριμος). M-M.*

Τιμαῖος, οὐ, ὁ Timaeus Mk 10: 46 (s. Βαρτιμαῖος). M-M.*

→ τιμάω fut. τιμήσω; 1 aor. ἐτίμησα, mid. ἐτιμησάμην; perf. pass. τετίμημαι, ptc. τετιμημένος (Hom. +; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. set a price on, estimate, value (Thu. et al.; inscr.; PSI 382, 15 [I bc]; PFlor. 266, 6 al.) pass. τὴν τιμὴν τοῦ τετιμημένου (sc. ἀγροῦ or ἀνθρώπου, the latter referring to Judas) the price for the field or for the man whose price was set (τιμὴ 1) Mt 27: 9a. Mid. set a price on or estimate for oneself (Hdt. +; Wilcken, Chrest. 224a, 8; c, 8; 11 [III bc]; PHal. 1, 201; 205 al. in pap.; Lev 27: 8; Jos., Ant. 5, 79) ὃν ἐτιμήσαντο the one (=field or man) on which they had set a price vs. 9b.

2. honor, revere τινά someone God (X., Mem. 4, 3, 13; Diod. S. 6, 1, 4; 8 τοὺς θεούς; Strabo 16, 2, 35; Dio Chrys. 16[33], 45; 58[75], 8; Ael. Aristid. 13 p. 297 D.: πρὸ τῶν γονέων; Is 29: 13; Ep. Arist. 234; Philo; Jos., Ant. 9, 153; 256) Mt 15: 8; Mk 7: 6; 1 Cl 15: 2; 2 Cl 3: 5; cf. 3: 4.—J 5: 23b, d; 8: 49 (Jesus honors his Father). Christ J 5: 23a, c. On GP 3: 9 cf. τιμὴ 2a. Parents (Ex 20: 12) Mt 15: 4; 19: 19; Mk 7: 10; 10: 19; Lk 18: 20; Eph 6: 2. Cf. Mt 15: 6. Presbyters 1 Cl 21: 6. The bishop Ism 9: 1a. The teacher of the divine word D 4: 1. Those who are really widows 1 Ti 5: 3 (though the mng. of τιμὴ 2e may be influential here; cf. Sir 38: 1). πάντας (JPWilson, ET 54, '42/'43, 193f), τὸν βασιλέα 1 Pt 2: 17a, b. τ. πολλαῖς τιμαῖς (τιμὴ 2a) Ac 28: 10; cf. GP 3: 9. Abs. Dg 5: 15.—Of God (Soph., fgm. 226 N. ὃν τιμᾷ θεός. Pass. 4 Macc 17: 20) or Christ: (show) honor (to) or reward the Christians (so Isocr. 9, 42; X., An. 1, 9, 14; 5, 8, 25, Cyr. 3, 3, 6; Diod. S. 2, 3, 2 τιμᾶν δώροις; 2, 6, 9; 14, 42, 1; 16, 13, 1; Ps.-Callisth. 2, 1, 2 τιμάω τινά χρυσῷ. Pass. Hdt. 7, 213; Lys. 12, 64; 19, 18; Diod. S. 15, 74, 1.—On the rewarding of pious persons by God: Ps.-Aristot., Mund. 6, 23 τιμᾶν; Simplicius In Epict. p. 79, 11 Düb. τιμᾶν κ. κολάζειν) J 12: 26; 1 Cl 59: 3; IPhid 11: 2; pass. Ism 9, 1b.—The officials of a congregation are called οἱ τετιμημένοι ὑμῶν (partitive gen.) the honorable men among you D 15: 2 (οἱ τετιμημένοι of persons in high standing; X., Cyr. 8, 3, 9). For ἡ αὐτοῖς τετιμημένη λειτουργία 1 Cl 44: 6 cf. λειτουργία 2. M-M.*

τιμὴ, ἡς, ἡ (Hom. +; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr. Loanw. in rabb.).

1. price, value (Hdt. et al.; POxy. 1382, 18 [II ad]) συνεψήφισαν τὰς τιμὰς αὐτῶν (s. συμψηφίζω) Ac 19: 19. Also concrete the price received in selling someth. S. 2. W. the gen. of that for which the price is paid (Is 55: 1; Jos., Vi. 153, Ant. 4, 284; Test. Zeb. 3: 2) ἡ τιμὴ τοῦ χωρίου the price paid for the piece of ground vs. 3. ἡ τιμὴ τοῦ τετιμημένου (τιμάω 1) Mt 27: 9. τιμὴ αἵματος the

money paid for a bloody deed (αἷμα 2a), blood money vs. 6. Pl. (Diod. S. 5, 71, 3; 6=prize, price, reward) τὰς τιμὰς τῶν πιπρασκομένων Ac 4: 34. τὰς τιμὰς αὐτῶν the prices that they received for themselves 1 Cl 55: 2.—W. the gen. of price ᾧ (by attr. of the rel. for ὃ) ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου which Abraham had bought for a sum of silver Ac 7: 16. Abs. τιμῆς at or for a price, for cash (Hdt. 7, 119; PTeht. 5, 185; 194; 220 [118 bc]; BGU 1002, 13 δέδωκά σοι αὐτὰ τιμῆς.—Bl-D. §179, 1 app.; Rob. 510f; Dssm., LO 275f [LAE 323f]) ἡγοράσθητε τιμῆς 1 Cor 6: 20; 7: 23 (ἀγοράζω 2).—οὐκ ἐν τιμῇ τινι Col 2: 23 may be a Latinism (cf. Ovid, Fasti 5, 316 nec in pretio fertilis hortus; Livy 39, 6, 9; Seneca, Ep. 75, 11. See Lohmeyer ad loc.) are of no value (RSV). See also s.v. πλησμονή.—GBornkamm, ThLZ 73, '48, col. 18, 2 observes that τ. here has nothing to do with 'honor', as it does in the expr. ἐν τιμῇ εἶναι X., An. 2, 5, 38; Herodian 4, 2, 9; Arrian, Anab. 4, 21, 10; Lucian, De Merc. Cond. 17.

2. honor, reverence—a. act., the showing of honor, reverence, or respect as an action (X., Cyr. 1, 6, 11; Diod. S. 17, 76, 3; Herodian 4, 1, 5; 2 Macc 9: 21) 1 Ti 6: 1. ταύτῃ τῇ τιμῇ τιμήσωμεν τ. υἱὸν τοῦ θεοῦ GP 3: 9. So perh. τῇ τιμῇ ἀλλήλους προηγούμενοι Ro 12: 10 (s. προηγέομαι). Pl. οἱ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς Ac 28: 10 (cf. Diod. S. 11, 38, 5 τιμαῖς ἐτίμησε τὸν Γέλωνα; Dit., Or. 51, 13 τοὺς τοιοῦτους τιμᾶν ταῖς προποῦσαις τιμαῖς; Jos., Ant. 20, 68.—For the τιμαὶ that belong to the physician, cf. Sir 38: 1; s. e below). Of the demonstrations of reverence that characterize pagan worship (Dit., Or. 56, 9 αἱ τιμαὶ τῶν θεῶν; Himerius, Or. 8 [=23], 11 ἡ θεῶν τιμὴ) Dg 2: 8; Jewish worship 3: 5a.

b. pass. the respect that one enjoys, honor as a possession. The believers are promised τιμὴ 1 Pt 2: 7 (it is given them w. Christ, the λίθος ἐντιμος vs. 6) but see 3 below; cf. IMg 15. τιμὴν ἔχειν be honored (Hdt. 1, 168) J 4: 44; Hb 3: 3. τιμὴν τινι (ἀπο-)διδόναι Ro 13: 7; 1 Cor 12: 24; Rv 4: 9 (w. δόξαν). τιμὴν τινι ἀπονέμειν 1 Pt 3: 7; 1 Cl 1: 3; MPol 10: 2. τιμὴν τινι περιτιθέναι 1 Cor 12: 23. λαβεῖν τιμὴν (w. δόξαν) 2 Pt 1: 17; (w. δόξαν and δύναμιν. Cf. FPFister, Philol. 84, '29, 1-9) Rv 4: 11; 5: 12 (w. δύναμιν, as Plut., Mor. 421E: the divinity grants both of them if it is addressed by its various names). τ. τιμῆς μεταλαβεῖν Dg 3: 5b. εἰαυτῷ τιμὴν περιποιεῖσθαι Hm 4, 4, 2 (w. δόξαν).—εἰς τιμὴν for honor—to be honored σκεῦος, a vessel that is honored (or dishonored) by the use to which it is put Ro 9: 21; 2 Ti 2: 20f. εἰς τιμὴν τινος for someone's honor—that he might be honored (Cornutus 28 p. 55, 7 εἰς τιμὴν τῆς Δήμητρος; Dit., Or. 111, 26 εἰς τιμὴν Πτολεμαίου) IEph 2: 1; 21: 1, 2; IMg 3: 2; ITr 12: 2; ISm 11: 2; IPol 5: 2b; cf. a (εἰς τιμὴν τῆς σαρκὸς τοῦ κυρίου). On εἰς λόγον τιμῆς IPhid 11: 2 cf. λόγος 2c.—An outstanding feature of the use of τι., as already shown in several passages, is its combination w. δόξα (Dio Chrys. 4, 116; 27[44], 10; Appian, Bell. Civ. 3, 18 §68; Arrian, Ind. 11, 1; Jos., Ant. 12, 118; Plut., Mor. 486b): of earthly possessions τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν Rv 21: 26 (τιμὴ concr.—an object of value: Ezk 22: 25). Of the unique, God-given position of the ruler 1 Cl 61: 1, 2 (in the latter pass. w. ἐξουσία). Mostly of heavenly possessions: Ro 2: 7 (w. ἀφθαρσία), vs. 10 (w. εἰρήνη); 1 Pt 1: 7 (w. ἐπαίνος); 1 Cl 45: 8. Christ is (acc. to Ps 8: 6) crowned w. δόξα and τιμὴ Hb 2: 7, 9. God is called (amid many other predicates) φῶς, τιμὴ, δόξα, σοφία, ζωή Dg 9: 6.—Hence esp. in the doxological formulas (God as the recipient of τ.: Eur., Bacch. 323 θεῷ τιμὴν δίδοναι; Paus. 9, 13, 2; Ps 28: 1 [w. δόξα]; 95[96]: 7 [w. δόξα];

Principles of Word Study

For your aid, I here provide an oversimplified, but still valuable, summary of the most significant principles deriving from Moisés Silva, *Biblical Words and Their Meaning*. For a more elaborate summary, see the material below by John H. Hughes. I have also included page numbers from Don A. Carson's book, *Exegetical Fallacies*.

- **World views.** Do not deduce philosophical or theological conclusions about a Hebrew or Greek world view by appealing to features of Hebrew or Greek language, whether vocabulary stock, morphology, or syntax. Silva, pp. 18-21; Carson, pp. 44-45.
- **Words and concepts.** Carefully distinguish questions about the meanings of words (lexicography) from questions about the theological views or commitments of biblical authors (beliefs, "concepts", theology). When you want to know the meaning of a word, use a standard Greek or Hebrew lexicon. When you want to know about beliefs or concepts, use a Bible encyclopedia or a volume on biblical theology or systematic theology. Kittel's *Theological Dictionary of the New Testament* and other so-called "theological" dictionaries are methodologically confused, since they mix these two questions. Silva, pp. 22-32.
- **Etymology.** Ignore the meanings that words had at an earlier or later point in the history of the language. The correct meaning for both speaker and hearer is one of the possible meanings available *at the time of utterance*. The standard lexicons often provide some etymological information at the beginning of their entry for a word, but the distinct senses that they list are senses available during biblical times. Silva, pp. 35-51; Carson, pp. 26-32.
- **Single sense.** Each word has a single sense *in any one context*. Do not overload a word with all the meanings or associations that it has in all its contexts ("illegitimate totality transfer", Silva, p. 25-26). Look at the list of meanings in the lexicon, and pick the one meaning that best fits the context. Silva, pp. 148-56; Carson, pp. 62.
- **Context.** When a word has several distinct senses, use the surrounding context to determine which sense is used in your passage. On the average, narrower contexts (a phrase, sentence, or paragraph) have more weighty influence than broad contexts (a whole book, historical situation). But any one of these contexts may sometimes provide the decisive guidance in choosing between two or more possible meanings. Silva, pp. 138-59; Carson, pp. 45-66.
- **Redundancy.** Joos' Law: the best meaning is the least meaning. Select that sense which adds the least new information to the context. Silva, pp. 153-54.
- **Single grammatical function.** Grammatical constructions, like words, may have a number of distinct possible functions. But in any one context they signal only *one* function out of the total list. Avoid interpreting a text "both ways," even when both ways are theologically orthodox. Silva, pp. 150-51.
- **Grammatical vagueness.** Grammatical functions of a tense or a case are quite vague. Avoid overreading the significance of the genitive or dative case or of the aorist tense. Carson, pp. 69-80.

HOW TO USE BROWN-DRIVER-BRIGGS

The Brown-Driver-Briggs lexicon (BDB) is, in my judgment, the most useful lexicon for serious study of the Hebrew Bible. That is not to say that all its information and opinions are correct – indeed, much of the comparative philology is out of date, and much water has passed under the exegetical bridge since 1906; nevertheless, its presentation of material and general sensitivity to contextual factors makes it superior to the other options.¹

Unfortunately, there are major hurdles to overcome before you are a comfortable and confident user of this lexicon.² These include: the etymological arrangement of entries rather than the strictly alphabetical; the abbreviations in the entries; the manner of presentation in the entries themselves; and the diligence and discernment required to consider the verses cited and draw conclusions from them. This handout aims to help with some of these, in order for you to begin using the lexicon and getting the experience which alone will enable you to use it well.

1. LEXICAL ENTRIES BY ETYMOLOGY

BDB list all words under their presumed (usually) tri-literal root. This makes identification of the root extremely important. For verbs, this is not difficult; but what of derived nouns, etc.? The simplest way is to become familiar with some of the standard noun-formation patterns in Biblical Hebrew.³

BDB's normal order is to list the verb first, followed by any nouns or other parts of speech assumed to be derived from it. Exceptions include when there is no verb, in which case the un-pointed tri-literal root is listed followed by the appropriate other words (generally in order of their consonants); or if the verb is taken to have been derived from the noun (this is called a “denominative”), in which case it will be listed after the noun which is presumed to be primitive.

For example, an inflected form of the verb קָבַץ will be listed under the root קָבַץ on page 867b.⁴ Similarly the noun קָבוֹץ is also listed under this root, on page 868a. If you find an inflected form of the verb קָדַשׁ, however, you will see that the entry for the root קָדַשׁ begins on page 871a with an un-pointed root and comparative Semitic data, and then the presumed primitive noun קָדַשׁ. After that comes the adjective קָדוֹשׁ, then the presumably derived verb קָדַשׁ / קָדַשׁ, and on page 874a, the derived noun מִקְדָּשׁ.

In many cases, if you are looking up a derived word alphabetically, you will find a pointer to the correct tri-literal entry: e.g., for מִקְדָּשׁ (page 596a) you will find the note “v. [Latin for *see*] קָדַשׁ”; for מְקוֹם (also 596a) you will be directed to קוֹם.

¹ The English translation of the new Koehler-Baumgartner lexicon is also valuable, but suffers from the misguided use of comparative philology found in the German original. It is also expensive. The Sheffield lexicon (David Clines, ed.) will be voluminous, unbelievably expensive, and difficult to use because of the intent to cite *every* example in intertestamental Hebrew.

² Methodological issues will be treated under the “How to do a word study” handout.

³ A pretty full list is found in the Joüon-Muraoka grammar, §88 (look in the table of contents, pp. xxv-xxvi for a summary list).

⁴ Convention is to list page number and *a* or *b* for left or right column.

2. ABBREVIATIONS IN THE ENTRIES

The abbreviation conventions in the articles take some getting used to. A table appears on pp. xiii-xix in the front. Much of this is to commentaries and periodicals that are no longer much used (but some are still important, e.g. references to Keil and Delitzsch and S.R. Driver).

3. MANNER OF PRESENTATION IN A LEXICAL ENTRY

The convention for presenting information in a BDB article is, after citing the word (e.g. גָּלָה),⁵ to list its part of speech, a set of basic glosses or translations (nuances provided below), comparative Semitic data in parentheses, a list of the attested forms (e.g. for a verb: tenses etc., including with suffixes), and then the various shades of meaning according to context. It is this last part that is the most important for most users; as a beginner you should skip the comparative material (although for the more advanced, the comparative data can have some bearing).

You should consider the syntactical context of your particular word (e.g. under Gen 1:2 you are thinking about, not just רוּחַ but the combinations רוּחַ אֱלֹהִים, רוּחַ יְהוָה, etc.), and BDB normally is quite helpful in this regard. You should look up the examples they list to see how they relate to your particular passage – and you can use a “literal” translation such as ESV or NASB as a pony (NIV and NRSV are much less useful here). *Never* just take a commentator’s word for it! To do this well requires your commitment to learning the true sense of God’s own word, diligence, and good sense in applying sound methods.

⁵ Usually an article cites every occurrence of the word in the Hebrew Bible; if it does not, then a subscript with the total number of occurrences will appear: e.g. גָּלָה₁₈₉ means this verb appears 189 times in the OT, although not every one of them is cited in the article. (Not all resources will agree on this number, for technical reasons we can handle later.)

VII. Dealing with Words

A Example of Joos' Law

- ◆ "And they _____ on from there to the hill country of Ephraim, and came to the house of Micah." (Judges 18:13)
- ◆ Blank can be guessed.
- ◆ ESV has "passed.". These senses:
 - 1. moved, proceeded.
 - 2. sat in inquest or judgment.
 - 3. was approved by a legislature.
 - 4. declined to bid in a card game.
- ◆ Correct sense comes from context.

C. Practice with Word Meanings

a. An example with Isaiah 51:22

יָסַף in Isa. 51:22

הִנֵּה לִקְחָתִי מִיָּדְךָ אֶת-כּוֹס הַתְּרֵעָלָה
 אֶת-קִבְעַת כּוֹס חַמָּתִי
 לֹא-תוֹסִיף לְשִׁתּוֹתָהּ עוֹד:

- ◆ DETERMINE the sense of תוֹסִיף in Isa. 51:22.

b. An Example with Isa. 52:7

Example 3 Dealing with Words

7.4d

Isaiah 52:7

מִהֲנָאוּ עַל-הַהָרִים רִגְלֵי
 מְבַשֵּׁר מְשֻׁמֵּיעַ שְׁלוֹם
 מְבַשֵּׁר טוֹב מְשֻׁמֵּיעַ יְשׁוּעָה
 אָמַר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ:

- ◆ DETERMINE the sense of יְשׁוּעָה in Isa. 52:7.

Rejecting False Inferences

- ◆ Consider the following:
 "שַׁע" has the root meaning 'be capacious.'
 Hence Isa. 52:7 means that God's salvation gives us wide room for our souls."
- ◆ Beware of "root meaning."
- ◆ Beware of importing other passages.
- ◆ Stick with the translation, "deliverance."

Example 2 for Dealing with Words

Isaiah 51:22

כֹּה-אָמַר אֲדֹנָיִךְ יְהוָה וְאֵלֶיךָ יָרִיב עַמּוֹ
הִנֵּה לִקְחָתִי מִיָּדְךָ אֶת-כֹּס הַתַּרְעֵלָה
אֶת-קַבְעֶת כֹּס חֲמָתִי לֹא-תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:

Assignment: DETERMINE the sense of **תוֹסִיפִי** in Isaiah 51:22.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in Isaiah 51:22? What grounds do you have for your conclusion?

inf. not expressed, but implied from context; both c. לֹא and did not do it again. +Niph.

Pf. נִסְפָּה Je 36³²; וְנִסְפָּה consec. Ex 1¹⁰ Nu 36³; 3 fs. נִסְפָּה consec. Nu 36⁴; Pt. נִסְפָּה Pr 11²⁴; נִסְפָּה Is 15⁹; —1. join (intr.), join oneself to (עַל) Ex 1¹⁰.

2. be joined, added to (עַל) Nu 36^{3,4} Je 36³²; pt. abs. is increased Pr 11²⁴; pt. fem. pl. = things added, additions (i.e. additional calamities) Is

15⁹. Hiph. ¹⁷² Pf. הִסְפָּה 2 K 24⁷; הִסְפָּה 1 K 10⁷, etc.; Impf. ¹⁶⁴ הִסְפָּה Jos 23¹³; juss. יִסְפֶּה Gn 30²⁴; יִסְפֶּה (bef. tone) Pr 1⁹ 9⁹; יִסְפֶּה Is 7¹⁰; יִסְפֶּה 1 S 18²⁹; 2 ms. הִסְפָּה Am 7¹³; juss. הִסְפֶּה Dt 13¹; הִסְפֶּה Jb 40³²; הִסְפֶּה Pr 30⁶; הִסְפֶּה Ho 1⁶; volunt. הִסְפֶּה 9¹⁵; הִסְפֶּה Dt 18¹⁶ + Ez 5¹⁶ (del. Co); הִסְפֶּה 2 S 12⁸ + prob. Dt 32²³ (for MT הִסְפֶּה);

3 mpl. יִסְפֶּה 1 K 19²; 2 mpl. הִסְפֶּה Is 1⁵; + הִסְפֶּה Gn 44²³ + 2 t.; הִסְפֶּה Ex 5⁷ (per contr. 2 S 6¹ ψ 104²⁹, cf. sub הִסְפֶּה, etc.; Pt. pl. מוֹסִיפִים Ne 13¹⁸; Inf. cstr. הִסְפֶּה Lv 19²⁵ + 3 t.; —1. add

(= Qal), sq. acc. + עַל 2 K 20⁶ Lv 5^{16,24} 27³¹ Nu 5⁷ Jb 34³⁷ (Elihu), ψ 61⁷ Pr 16²² Ez 5¹⁶ (v. supr.), Ne 13¹⁸ + Dt 32²³; sq. acc. + לְ Gn 30²⁴ Pr 3⁹ 11¹¹;

sq. acc. + אֵל 1 K 10⁷ (i.e. thou hast more wisdom and prosperity than is reported); sq. acc. + אִם Pr 10²²; cf. הוֹסִיפְתִּי עַל-כִּלְיֹתַי ψ 71¹⁴ (i.e. increase); הוֹסִיפְתִּי חֲכָמָה עַל-כִּלְיֹתַי Ec 1¹⁶ (הִנְדִּילְתִּי) (i.e. gain more); cf. 2⁹ (וְהִנְדִּילְתִּי);

וְהִסְפִּיתִי חֲכָמָה עַל-כִּלְיֹתַי Ec 1¹⁶ (וְהִנְדִּילְתִּי) (i.e. yield more); וְהִסְפִּיתִי לְכֹחַ לְכֹחַ לְכֹחַ 1 K 16³³ (did more to provoke); add to, increase (sq. על), no obj. expr. הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

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הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³; הִסְפִּיתִי לְכֹחַ 2 Ch 28¹³;

JE & D); + עוֹר Gn 8^{21,21} 18²⁹ 37^{5,8} Ex 10²⁹ 14¹³ Nu 25¹⁵ Dt 3²⁵ 17¹⁶ 19²⁰ 28⁶⁸ Ju 9³⁷ 20²⁸ 1 S 3⁶ 18²⁹ (increase), 23⁴ 27⁴ (Kt), 2 S 2²² 5²² 7²⁰ (inf. om. in || 1 Ch 17¹⁸), 14¹⁰ 18²² 2 K 24⁷ Am 7^{8,13} 8² Is 8⁵ 10²⁰ 23¹² 51²² Na 2¹ Zp 3¹¹ Je 31¹² Ez 36¹² ψ 10¹⁸ 78¹⁷; inf. om. Pr 19¹⁹ 1 Ch 17¹⁸; עוֹר om. Gn 4^{2,12} 8¹⁰ 44²³ Ex 5⁷ 8²³ 9^{23,34} 10²⁸ Nu 25^{19,25} Dt 13¹² 18¹⁶ 25³ Jos 7¹² 23¹³ Ju 2²¹ 3¹² 4¹ 10^{6,13} 13¹ 20^{22,23} 1 S 3^{8,21} 9⁸ 19⁸ 20¹⁷ 2 S 3³⁴ 7¹⁰ 24¹ 2 K 21⁸ Is 13¹ 7¹⁰ 24²⁰ Ho 9¹⁵ 13² Am 5² 1 Ch 17⁹ 2 Ch 28²² 33⁸ Jb 27¹ 29¹ ψ 41⁹ 77⁸ La 4^{15,16,22} Jon 2⁵; inf. om. Ex 11⁶ Dt 25³ Jb 20⁹ 34²² (Elihu), 38¹¹ 40^{5,32} Jo 2²;

cf. also עוֹר ה' Nu 22²⁶ i.e. went on further. b. sq. Impf. c. ! (of past time) Gn 25¹ 1 S 19²¹ Est 8³ Jb 36¹ (Elihu), Dn 10¹⁸; + עוֹר Gn 38⁵ Ju 1¹⁴ 1 Ch 14¹³. c. sq. Impf. asynd. (Ges^{120,1b,2b})

אֹסִיף אֶבְרָהָם עוֹר; אֹסִיף אֶבְרָהָם עוֹר; אֹסִיף אֶבְרָהָם עוֹר; אֹסִיף אֶבְרָהָם עוֹר; אֹסִיף אֶבְרָהָם עוֹר; אֹסִיף אֶבְרָהָם עוֹר;

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← 2b,

← 2c,

1. →

2a. →

Einspahr

7.4c

ISAIAH

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	מלכות	BOOTH	544b	
	מלס	SLIP AWAY	572b	2
	ערוץ	AWE-INSPIRING	*792b	
19 25	צדק	JUST	843b	5
	שבי	CAPTIVITY	985d	3
	גבור	STRONG	150b	2
	גם	YEA	169c	3
	ישע	DELIVER	446d	1 b
	כי	BECAUSE	474b	3 c
	מלס	SLIP AWAY	572b	2
	ערוץ	AWE-INSPIRING	792b	
	רוב	STRIVE	936c	2
	יורב	OPPONENT	937a	
19 26	שבי	CAPTIVITY	985d	3
	אביר	STRONG	7d	
	אכל	EAT	37d	1
	בשר	FLESH	142c	1 b
	בשר	FLESH	142d	6 c
	גאל	REDEEM	145c	3 c
	דם	BLOOD	197b	2 n
	יהוה	YAHWEH	219a	2 2b d
	יחזק	OPPRESS	413b	
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	עיסם	SWEET WINE	779b	
20 1	שכר	BE DRUNK	1016b	
	אי	WHERE	32b	1 b
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	מכר	SELL	569c	
	מן	FROM	580c	3 a
	נשה	LEND	674c	
	ספר	MISSIVE	707a	2
	עון	INIQUITY	730d	1
	פשע	TRANSGRESSION	833c	3 c
2 2	שלח	SEND	1019c	
	אין	NOT	35a	6 da
	אם	IF	50d	2 ab b
	באש	STINK	93a	
	נערה	REBUKE	172a	2
	רנה	FISH	185d	
	הן	BEHOLD	243c	A
	חבר	BE DRY	351b	
	יד	HAND	390a	1 e2
	מדוע	WHEREFORE	396c	
	כח	STRENGTH	470d	3
	מן	THAN	582d	6 d
	נצל	DELIVER	664d	3 a
	סדור	RANSOM	804b	
	צמא	THIRST	854d	
	קצר	BE SHORT	894a	
	קצר	BE SHORT	894a	
3 3	קרא	CALL	896a	5 d
	כסות	COVERING	492b	1
	לבוש	CLOTHES	528b	1 b
4 4	קדרות	DARKNESS	871a	
	שק	SACK	974c	2 a
	און	EAR	24b	3
	בקר	MORNING	134b	1 f
	ידע	KNOW	394b	4 a
	יפה	WEARY	419b	
	ל	TO	512d	5 aa
	למד	TAUGHT	541a	
	לשון	TONGUE	546c	1 b
	עור	ROUSE ONESELF	735b	1
5 5	עוז	HELP	736c	
	און	EAR	24b	3
	אחור	HINDER SIDE	30c	A
	ל	TO	512d	5 aa
	מרה	BE REBELLIOUS	598a	2
	סוד	MOVE AWAY	690d	1 b2
	פתח	OPEN	835b	
6 6	גו	BACK	156b	
	בלמה	IGNOMINY	484b	2
	לחי	CHEEK	534d	2
	סרס	MAKE BARE	598d	1
	נכה	SMITE	645c	1 b
	נתן	GIVE	680a	1 z
	סתר	HIDE	711d	2 a
7 7	רק	SPITTLE	956d	
	חלמס	FLINT	321d	
	כלס	BE HUMILIATED	483d	1
8 8	עור	HELP	740c	
	את	WITH	86b	1 dd
	בעל	LORD	127c	1 5a
	יחד	UNION	403a	2 a2
	מי	WHO	567b	G
	מי	WHO	567b	G
	קמד	STAND	763d	1 c
	צדק	JUSTIFY	842d	3
	קרב	NEAR	898c	2 f
	רוב	STRIVE	936c	3
9 9	מסמס	JUDGMENT	1048c	1 d
	גבר	GARMENT	94a	1
	בלה	BECOME OLD AND WORN OUT	115a	
	הוא	HE, SHE, IT	216c	4 bb
	הן	BEHOLD	243c	A
	מי	WHO	567a	F c
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50 10	רשע	BE WICKED	957d	2
	בטח	TRUST	105a	1 3d
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	חשכה	DARKNESS	365b	
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	מי	WHO	566c	D
	גנה	BRIGHTNESS	618b	
	נכה	STRAIGHTNESS	647c	
	עבד	SLAVE	714b	4
50 11	שען	LEAN	1043d	
	אור	FLAME	22a	
	אור	GIRD	25a	
	בער	BURN	129b	1
	הן	BEHOLD	243c	A
	קט	MISSILE	278a	
	ל	TO	516d	5 k
	מן	OUT OF	579d	2 d
	מקצבה	PLACE OF PAIN	781a	
	קדח	KINDLE	869b	2
51 1	שכב	LIE DOWN	1012c	4 c
	בור	PIT	92c	3
	בקש	SEEK	134d	3 c
	חצב	HEW	345b	
	נבט	LOOK	613d	2
	מקבה	EXCAVATION	666c	
	נקר	DIG	669b	
	צדק	RIGHTEOUSNESS	841d	5
	צור	ROCK	849c	1 a
51 2	רדף	PURSUE	923a	2
	אב	FATHER	3c	4 b
	ברך	BLESS	139a	2 a
	חול	WHIRL	297b	2
	נבט	LOOK	613d	2
	קרא	CALL	896a	5 f
51 3	שרה	SARAH	979a	
	גן	GARDEN	171a	
	ומרה	MELODY	274b	2
	חרבה	WASTE	352b	2
	תורה	THANKSGIVING	392d	2
	מצא	FIND	594a	2 c
	נחם	CONSOLE ONESELF	637a	
	עדן	EDEN	727a	
	ערבה	DESERT-PLAIN	787b	1 a
51 4	ששון	REJOICING	965b	
	אור	LIGHT	21d	9
	און	HEAR	24c	1
	את	WITH	86d	4 c
	יורא	GO OUT	423c	1 g
	תורה	INSTRUCTION	436a	1 d
	לאם	PEOPLE	522c	
	קשב	ATTEND	904a	
	רנע	BE AT REST	921b	A
51 5	משפ	JUDGMENT	1048d	3
	אי	COAST	16a	
	אל	TO	40a	3 c
	יורק	ARM	284b	2 b
	יחל	WAIT	404a	2
	יצא	GO OUT	423c	1 g
	ישע	DELIVERANCE	447a	2
	צדק	RIGHTEOUSNESS	842a	6 a
	קוב	WAIT FOR	875d	1
	קרב	NEAR	898c	2 f
51 6	שפט	JUDGE	1047d	3 cl
	בלה	BECOME OLD AND WORN OUT	115a	
	ה	THE	208a	1 f
	תחת	BE SHATTERED	369b	1
	ישועה	DELIVERANCE	447c	3
	כמו	LIKE	455d	1 a
	כן	SO	486d	3 c
	כן	GNAT	487d	
	כן	GNAT	488a	
	ל	TO	510c	1 a
	מח	DISSIPATE	571d	
	נבט	LOOK	613c	1 a
	נשא	LIFT	670c	1 b 4
	עולם	LONG DURATION	762c	2 c
	עשן	SMOKE	798c	1 c
	צדקה	RIGHTEOUSNESS	842b	6 a
51 7	תחת	UNDENEATH	*1065b	1
	אנרש	MAN	60d	2
	גדושים	REVILINGS	154d	
	חרפה	REPROACH	357d	1
	תחת	BE SHATTERED	369b	2 b
	יורא	FEAR	431b	1 b
51 8	תורה	INSTRUCTION	435d	1 c
	דור	PERIOD	190a	1 b
	ישועה	DELIVERANCE	447c	3
	סס	MOTH	703b	2 c
	עולם	LONG DURATION	762c	2 c
	עש	MOTH	799c	
	צמר	WOOL	856a	
51 9	דור	PERIOD	189d	1 a
	הוא	HE, SHE, IT	216b	4 ba
	ורוק	ARM	284a	1 c
	חלל	BORE	319b	
	חצב	HEW	345b	
	ך	LIKE	455a	B
	לכש	PUT ON	528a	B
	עור	ROUSE ONESELF	734d	
	עו	STRENGTH	739a	1
	עולם	LONG DURATION	762a	1 e
	קדם	FRONT	869d	2 b
	רהב	STORM	923c	1
	תנין	SEA-MONSTER	1072c	3

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51 10	גאל	REDEEM	145c	3 c
	דרך	WAY	202d	1
	דרך	WAY	203a	1
	ה	THE	209c	3
	הוא	HE, SHE, IT	216b	4 ba
	חבר	BE DRY	351b	
	ים	SEA	411a	2
	עבר	PASS OVER	718b	5 h
	מעמקים	DEPTHS	771b	
	רב	GREAT	913c	2 a
51 11	חתום	DEEP	1062d	1
	אנחה	SIGHING	58d	
	יגון	GRIEF	387b	
	נוס	ESCAPE	630d	3
	נשג	REACH	673c	2 a
	עולם	LONG DURATION	762d	2 f
	פרח	RANSOM	804a	3 b
	רנה	RINGING CRY	943d	3
	ששון	REJOICING	965b	
51 12	שמחה	JOY	970d	2
	אנוש	MAN	60d	3
	הוא	HE, SHE, IT	216b	4 ba
	ו	AND	254a	2 b
	חציר	GREEN GRASS	348b	2
	יורא	FEAR	431b	1 c
	מי	WHO	566b	
	נחם	CONSOLE ONESELF	637a	
51 13	נתן	PUT	681d	2 c
	איה	WHERE	32c	
	ארץ	EARTH	76a	1 b
	יום	DAY	400c	7 f
	חמה	RAGE	404c	2 a
	יסד	FOUND	413d	
	כון	ESTABLISH	467a	3
	תמיד	CONTINUITY	556b	1 a
	עשה	DO	794c	2 1b
	חרד	DREAD	808b	
	צוק	CONSTRAIN	848a	
51 14	שחח	GO TO RUIN	1008b	1
	חסר	LACK	341b	2
	ל	TO	511b	1 ga
	מרה	HASTEN	555a	2
	פתח	OPEN	835c	
	צעה	STOOP	858a	1
	שחח	PIT	1001c	2
51 15	תבונה	UNDERSTANDING	*108b	1
	יהוה	YAHWEH	218d	2 1a
	יהוה	YAHWEH	219b	2 2d
	המה	ROAR	242b	3
	ו	AND	253d	1 k
	צבא	GOD OF WAR	839c	4 b
51 16	רנע	DISTURB	920d	
	ארץ	EARTH	76a	1 b
	יסד	FOUND	413d	
	כסה	COVER	491d	3
	נעץ	PLANT	642c	2
51 17	צל	SHADOW	853b	2
	חמה	RAGE	404d	2 c
	כוס	CUP	468a	
	מצה	DRAIN	594c	
	עור	ROUSE ONESELF	735b	
	קבעת	CUP	867c	
	חרעלה	REELING	947a	
51 18	שחח	DRINK	1059c	1 c
	גדל	GROW UP	152b	1
	חוק	BE FIRM	305a	6 a
	ידי	BEAK	408c	1 c
	ל	TO	*512a	3 b
	מן	FROM	580c	3 a
51 19	נהל	LEAD/GUIDE	625a	3
	הם	THEY	241c	4 a
	מי	WHO	566b	
	נוד	SHEW GRIEF	626d	2 a
	נחם	CONSOLE ONESELF	637a	
	קרא	ENCOUNTER	897a	2
	שבר	BREAKING	991a	1
	שד	VIOLENCE	994c	2
51 20	שנים	TWO	1041b	1 b2
	נערה	REBUKE	172a	2
	הן	THE	209a	2 a
	חוק	THE OUTSIDE	300b	2 a
	חמה	RAGE	404d	2 c
	כל	ALL	481b	1 a
	מכסר	NET	485b	
	מלא	FULL	571a	
	עלה	COVER	763b	
	שכב	LIE DOWN	1012b	4 a
51 21	חאו	ANTELOPE	1060d	
	זה	THIS	260c	1 a
	כן	SO	487a	3 d
	מן	OUT OF	579b	2 bb
	עני	POOR	776d	3
51 22	ארון	LORD	11b	2 2
	ארון	LORD	11b	3 2a
	חמה	RAGE	404d	2 c
	יפה	DO AGAIN	415c	2 a
	כוס	CUP	468a	
	קבעת	CUP	867c	
	חרעלה	REELING	947a	
51 23	שחח	DRINK	1059c	1 c
	נו	BACK	156b	
	חוק	THE OUTSIDE	300a	2 a
	ינה	SUFFER	387b	
	נפש	SOUL	660a	4 a2
	עבר	PASS OVER	717b	1 d
	שחח	BOW DOWN	1005b	

Example 3 for Dealing with Words

Isaiah 52:7

מֵה־נָּאוּ עַל־הָהָרִים רַגְלֵי
 מְבַשֵּׁר מִשְׁמִיעַ שְׁלוֹם
 מְבַשֵּׁר טוֹב מִשְׁמִיעַ יְשׁוּעָה
 אָמַר לְצִיּוֹן מִלֵּךְ אֱלֹהֶיךָ:

Assignment: DETERMINE the sense of יְשׁוּעָה in Isaiah 52:7.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in Isaiah 52:7? What grounds do you have for your conclusion?

(משכבותיהם, rd., with Co Da al., משכבותיהם) 37²²; 36²². 3. give victory to: a. of man, c. l pers., give victory to, c. agent subj. יד Ju 7² S 25^{26,33}, יד om. v³¹; יסין Jb 40¹⁴; ידו 44⁴. b. of God, with l pers., subj. יסין 98¹; ידו 63⁵; Yahweh I Ch 18⁶, with acc. v¹³; abs. gain victory I S 14⁶ 17⁴⁷; ידו ידו חסדו ידו I Ch 11¹⁴.

† ישע n.m. ^{14,15,5} deliverance, rescue, salvation, also safety, welfare;—ישע 20⁷ + 4 t.; ישע Jb 5¹¹ + 4 t.; sf. ישעי 2 S 22³ + 1 I t., + 14 t. sfs.;—1. safety, welfare, prosperity 2 S 23⁵ 12⁶ Jb 5¹¹. 2. salvation, i.e. primarily physical rescue, by God, oft. with added spiritual idea: Is 62¹¹ 69¹⁴ 85^{10,10}; ישע אלהים salvation from God 50²³; used as infin. with acc. ישע Hb 3^{13,13} (see Ew ¹²³⁹); accordingly Yahweh is my light and my salvation 27¹; ישע צדק 95¹; ישע ידו 18³ = 2 S 22³; Is 17¹⁰ Mi 7⁷ Hb 3¹³ 18³ = 2 S 22⁴⁷; ישע 24⁵ 25⁷ 27⁹ 65⁶ 79⁸ 85⁵ I Ch 16³³; ישע 18³⁶ = 2 S 22²⁶; ישע על אלהים ישע 62⁸; || צדקה Is 45⁸ 51⁶ 61¹⁰; ישע 51¹⁴ joy of thy salvation; פהניה אלביש ישע 132¹⁶ her priests will I clothe with salvation. 3. victory: יסין 20⁷ the mighty deeds of the victory of his right hand.

→ † ישעיה n.f. salvation;—ישע 119¹⁵⁵ + 18 t.; ישעיה 3¹⁰ Jon 2¹⁰; ישעיה 80³; cstr. ישעיה Ex 14¹² + 4 t.; sf. ישעיה Jb 30¹⁵; ישעיה 62² + 12 t., + 25 t. sfs.; pl. ישעיות 2 S 22⁵¹ + 6 t.; ישעיות 42¹² + 3 t.; ישעיות 53⁷;—1. welfare, prosperity: כעב ישעיה Jb 30¹⁵ as a cloud my prosperity passed away. 2. deliverance: ויהיה לי ישעיה and thou wilt be to me for deliverance 2 S 10¹¹ = I Ch 19¹². 3. salvation by God, primarily from external evils, but often with added spiritual idea: Gn 49¹⁸ (poem), Is 33² 52^{7,10} 59¹¹ 60¹⁸ Jon 2¹⁰ 3^{3,3} 14⁷ = 53⁷, 22² 35³ 62² 69³⁰ 70⁶ (= תשועה 40¹⁷), 78²² 80³ 91¹⁰ 96² = I Ch 16²³, 106⁴ 140⁸ Jb 13¹⁶; with verbs of rejoicing ישעיה I S 2¹ Is 25⁹ 9¹⁵ 13⁶ 35⁹; ישעיה חומות Is 26¹ salvation will he set as walls; cf. phr. ישעיה 88²; ישעיה Is 12², צדק Dt 32¹⁵ (song), 89²⁷, cf. ישעיה 62^{3,7}; ישעיה Is 49⁸; ישעיה 12³ wells of salvation; pl. ישעיות (intensive), of א: ישעיות פני 42⁶ the salvation of my face (person); פני MT error, פני 43⁵; כוס ישעיות I S 16¹³ cup commemorating saving acts (of drink-offering); further 119^{123,155,166,174};

ישעיה Is 51^{8,8} 56¹ 62¹ 98^{2,3}; ישעיה Is 49⁶ my salvation unto the ends of the earth; ישעיה 67³ among all nations thy salvation. 4. victory: c. work victory I S 14⁴⁵ Is 26¹³; elsewhere of victories wrought by Yahweh for his people Ex 15² (song) Is 12² Hb 3⁸ 20⁶ 21^{2,6} 44⁵ 68²⁰ 118^{14,15,21}; phrases: ישעיה 74¹²; ישעיה Is 33⁶ store of victories; ישעיה 2 S 22⁵¹ Qr tower of victories (Kt מנדול and so || 18⁵¹); ישעיה 28⁸ stronghold of victories; ישעיה Ex 14¹³ (J) see the victory of Yahweh, 2 Ch 20¹⁷; ישעיה Is 59¹⁷ helmet of victory; ישעיה 149⁴ he will beautify the meek with victory.—Cf. the syn. תשועה, infr.

† ישעיה adj. (free), independent, noble (in station) (acc. to most from second. ✓ שוע = ישע, in sense of Ar. ^{سَع} (cf. תשועה infr.); but actual existence of such a ✓ not proven; Thes allows שוע = שוע = noble, of rank (and, by implic., of character) Is 32⁵ (|| נדיב, opp. פילי), Jb 34¹⁹ (Di al. rich, but || שרים, opp. דל).—II. שוע Is 22⁵, v. sub [שוע]. III. שוע n.pr.gent. Ez 23²³, v. ש.

† ישעיה n.pr.m. father of Judah's wife, 1 Sam 38² and (after cstr. בת) 1 Ch 2³; v. בת ישעיה p. 124 supr., and cf. on mng. שוע (אכר) p. 4, שוע (אלי) p. 46.

II. שוע n.[m.] opulence? (cf. Ar. ^{سَعَة})—so AE al. Jb 30²⁴ 36¹⁹; but < v. sub [שוע].

† שועיה n.pr.f. a woman of Asher I Ch 7³²; 1 Sam 30¹, 1 Sam 30¹.

† ישעיה n.pr.m. (salutary)—1. one of the line of Jerahmeel I Ch 2^{31,31}, 1 Sam 30¹, A Iseel, 1 Sam 30¹. 2. a chief of Manasseh I Ch 5²⁴, 1 Sam 30¹. 3. a chief of Judah I Ch 4²⁰. 4. a chief of Simeon I Ch 4⁴².

† ישעיה n.pr.m. (salvation of Yah; cf. ישעיה p. 46 supr.; ישעיה on scarab CIGann JAs 1883, Rev.-Mars, 125, No. 8)—1. Isaiah, son of Amos, the prophet: Is 1¹ + 15 t. Is., 2 K 19² + 12 t. K., 2 Ch 26²² 32^{20,32}, 1 Sam 30¹, 1 Sam 30¹. 2. one of the children of Jeduthun I Ch 25^{3,15}, 1 Sam 30¹, etc. 3. a Levite ancestor of one of David's treasurers I Ch 26²⁵, 1 Sam 30¹, 1 Sam 30¹.

† ישעיה n.pr.m. (salvation of Yah)—1. grandson of Zerubbabel I Ch 3²¹, 1 Sam 30¹, 1 Sam 30¹. 2. chief of the sons of Elam, who went up with Ezra Ezr 8⁷, 1 Sam 30¹, 1 Sam 30¹, etc. 3. chief of sons of Merari in time of Ezra

← 4.

VII. Dealing with Words

c. Homework Exercise on Words

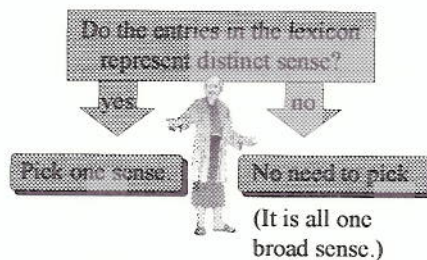
- ◆ Determine the sense of **מִצְדִּיק** in Isa. 52:12, by filling out the attached worksheet.
- ◆ As an optional additional exercise, determine the sense of **ἁμαρτίας** in John 8:46, by filling out the attached worksheet.

D. Summary of Procedures for Determining Word Meanings

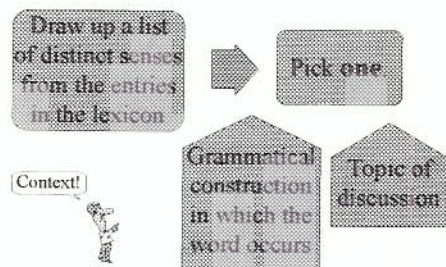
Steps for Word Meaning

- ◆ Step 1. **Search:** What alternative senses are available? ◆ Look up the word in the standard advanced lexicon.
- ◆ Step 2. **Evaluate:** Are these senses distinct? ◆ Look for distinct areas of meaning.
- ◆ Step 3. **Decide:** Which one sense occurs in your verse? ◆ Look for clues from context.

One or More Senses



How to Pick the One Sense



When Are Senses Distinct?

- ◆ Do you intuitively sense they are distinct?
- ◆ Do the two senses have no overlap?
- ◆ Do the two senses generate two distinct sets of synonyms?
- ◆ Do the two senses occur in two distinct kinds of grammatical or semantic context?

Homework for Dealing with Words

Isaiah 52:12

כִּי לֹא בַחֲפָזוֹן תֵּצְאוּ וּבְמְנוּסָה לֹא תֵלְכוּן
כִּי-הֵלֵךְ לִפְנֵיכֶם יְהוָה וּמֵאֲסָפְכֶם אֱלֹהֵי יִשְׂרָאֵל:

Assignment: DETERMINE the sense of וּמֵאֲסָפְכֶם in Isa 52:12.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?
(Hint: make sure you look under the right stem of the verb.)

Step 2. Evaluate: are senses 2. and 3. distinct senses?

Step 3. Decide: which sense occurs in Isa 52:12? What grounds do you have for your conclusion?

Extra challenge: Criticize the following statement: “וּמֵאֲסָפְכֶם comes from the root אסף, which has the primary meaning ‘gather.’ The rear guard ‘gathers up’ the rear. Hence God’s protection includes the gathering of his people into one, and prevention of straying.”

Optional Homework for Dealing with Words

John 8:46

τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω,
διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

Assignment: DETERMINE the sense of ἀμαρτίας in John 8:46.

Step 1. Search: what alternative senses are listed in the lexicon (BAG)?

Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in John 8:46? What grounds do you have for your conclusion?

VII. Dealing with Words

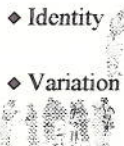
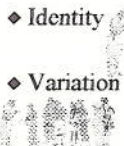
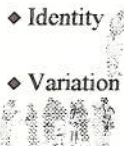
Using a Concordance to Find Word Meaning

- ◆ You can seldom improve on BDB or BAG.
- ◆ To determine whether senses are distinct, watch for:
 - grammatical constructions
 - special semantic context
 - intermediate cases that seem to combine aspects of two distinct meanings.

E. How to Conceptualize Word Meanings

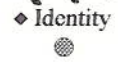
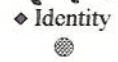
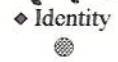
Contrastive Identity, Variation, and Distribution

Meaning of Noah's Family

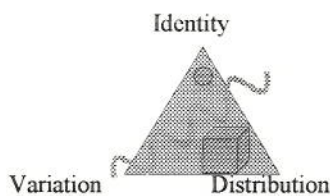
- ◆ Identity  ◆ Noah's family has an identity contrasting with others.
- ◆ Variation  ◆ Family members vary in age, sex, gifts, etc.
- ◆ Distribution  ◆ The family lives in an environment (on land, then in the ark, with animals).



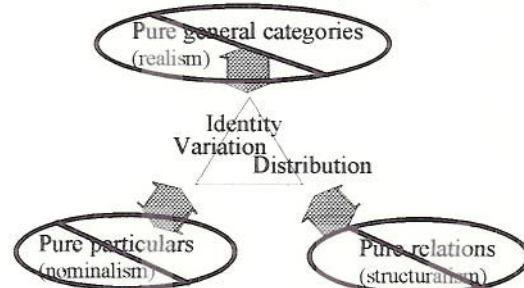
Meaning of Word "Horse"

- ◆ Identity  ◆ "Horse" identifies a "kind" contrasting with other animals.
- ◆ Variation  ◆ "Horse" refers to horses varying in type, age, etc.
- ◆ Distribution  ◆ Horses live, jump, eat, but do not speak or worship.

Unity of Meaning



What We Are Rejecting

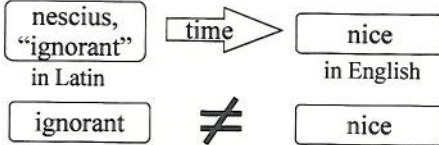


F. Errors to Avoid

Click to add text

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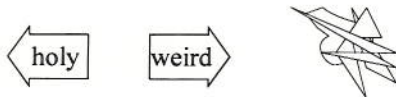
Etymologizing



- ◆ Etymology does not furnish meaning.
- ◆ But if you have no other information about an unknown word, it may suggest a direction for your best guess.

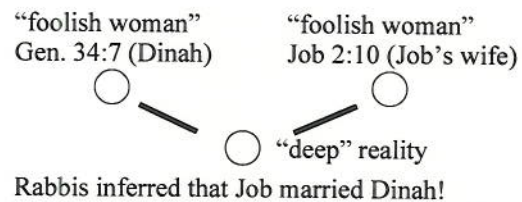
“Holy” Language

- ◆ Is the Bible’s use of language odd?
- ◆ The tabernacle is holy, but the language about it is normal and intelligible.
- ◆ God’s word is holy, but its holiness consists in divine purity and power, not weirdness.



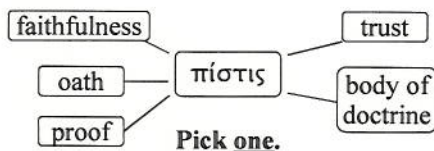
One “Central” Meaning

- ◆ This approach finds deep unity (identity), but no variation. (Danger of *realism*.)



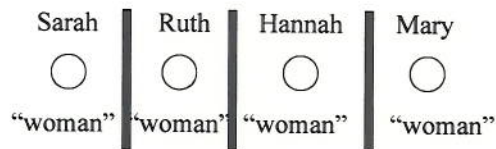
Illegitimate Totality Transfer

- ◆ Don’t load all the senses of a word into a single occurrence. The result looks “richer,” but is inaccurate.



Isolated Islands of Meaning

- ◆ Isolating thinking recognizes no unity in different uses. (Danger of *nominalism*.)



VII. Dealing with Words

G. Aristotle and the Syllogism

Syllogistic Reasoning

Valid
syllogism

All men are mortal.
Socrates is a man.
Hence, Socrates is mortal.

Invalid,
due to
equivocation

All **bows** are weapons.
A two-looped slipknot is a **bow**.
Hence, a two-looped slipknot
is a weapon.

A Syllogism for Assurance

All **believers** are justified.
I am a **believer**.
Hence, I am justified.

- ◆ But is there an equivocation with "believer"? The term is incompletely specified.

The Role of Syllogistic Reasoning in Theology

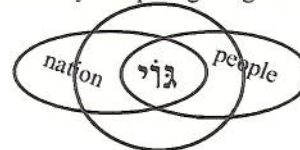
- ◆ Arguments of substance in theology rely on incompletely specified terms ("believer") and analogy (this "belief" is sufficiently like the forms of belief in the Bible).
- ◆ Throwing arguments into syllogistic form may reveal hidden premises or fallacies.
- ◆ But: it is easy to overrate the value of syllogism and underrate the importance of the context of belief, which controls analogy.

H. Maxims for Words

- ◆ Follow the advanced lexicons.
 - Don't try to improve on them.
 - Don't add extra meaning.
 - Most errors can be avoided using only this maxim.
- ◆ Advanced lexicons have some problems, but are seldom theologically biased. (Ignore JEDP in BDB.) Trust them more than commentaries.
- ◆ One sense per occurrence.

Determining Sense

- ◆ English glosses supplied by a lexicon have their own range of meaning in English.
- ◆ Determine range of meaning in Greek or Hebrew by comparing the glosses in English.




VIII. Studying Topics

VIII. How to Study Topics and Relations between Texts

What does the Bible say about the Second Coming?
about raising children?


What are the parallel texts?



The Challenge

How do I find out what the Bible says on any subject?

There are good and bad ways.



Reading Assignments

- Required: Poythress, *Symphonic Theology*
- Required if you don't understand Silva and Poythress:
 - Thiselton, "Semantics," pp. 75-82, 85-88, in Marshall, *New Testament Interpretation*.
 - Carson, *Exegetical Fallacies* 44-48
 - Barr, *Semantics* 206-238, 263-272
- Optional:
 - Silva, *Meaning* 101-135
 - Barr, *Semantics* 1-45, 107-140, 273-287

Where Are We?

- 1. Preliminary acquaintance with the text
 - 2. Exegesis in the original setting
 - 3. Relations with other passages
 - 4. Role in redemptive history
 - 5. Application
- Mistakes in dealing with words (section VII.) are closely tied to mistakes with concepts or topics.

A. Sample Errors

How not to synthesize biblical teaching on a particular topic

Don't Read Theology Off Vocabulary Stock

- Jacob: "This aspect of miracles, as wide as it is diffuse, is confirmed by the language. The fact that Hebrew has not one but several terms to signify miracle attests its frequency, but also its fluidity."
- Barr: "This argument seems to me completely to lack foundation. By the same logic Germans must think more frequently and more variably about humanity because they have two words corresponding to English 'man'. Linguistically, the argument ignores the existence of synonyms, just as the theory implicit in it ignores the phenomenon of polysemy, i.e. the fact that one word can have more than one sense, ..." (p. 147).

VIII. Studying Topics

Oddity of Appeal to Vocabulary

- Note that we would not think of using this kind of argument with German and English.
- The mistake is to think that the vocabulary stock is directly a reflection of theological commitments or theories.

Overloading Words with Theology

- A sermon claims matching:

eros (ἔρως)	↔	sexual attraction
philia (φιλία)	↔	friendship
agape (ἀγάπη)	↔	divine love

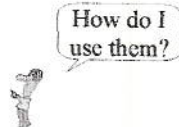
φιλέω and ἀγαπάω in NT

- φιλέω is used of
 - Father's love for the Son (John 5:20),
 - Father's love for Christians (John 16:27),
 - Christ's love for the beloved disciple (John 20:2),
 - worldly love (John 12:25, 15:19).
- The same for ἀγαπάω (John 3:35, 14:21, 21:7, John 3:19).
- ἀγαπάω is used of Amnon toward Tamar (2Kgm 13:1 LXX, translating 2 Sam 13:1).

B. A Positive Approach to Researching Topics

Tools to Use

- Cross references
- Topical Bibles and Bible encyclopedias
- Concordances



Using Cross References

- A good cross reference Bible leads you to passages closely related to one starting passage.
 - Nestle-Aland for NT.
 - NASB, RSV, NIV have good reference systems.
 - Any such system is not inspired, but represents editorial judgment.

VIII. Studying Topics

Using Topical Bibles

- A "topical" Bible lists under one topical heading all the passages that address the topic.
 - Viening, Zondervan Topical Bible (same as Nave's)
 - Charles R. Joy, Harper's Topical Concordance

Using Concordances

- In many cases, using a concordance is an effective and efficient route to a topic.
- But there are hazards in accessing topics through words.



Main Conclusions

- Teaching resides in sentences and paragraphs.
- The whole Bible addresses a topic.
- Short cuts can give partial answers.
- Use complementary emphases of different perspectives.

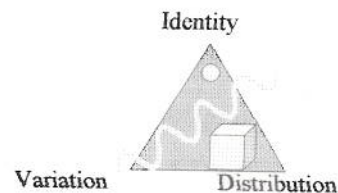
Main Conclusions

- Biblical teaching resides primarily in whole sentences and paragraphs.
- To find out about a topic, read the whole Bible and see what it says on the topic.
- Short cuts are hazardous, but can often give you partial but adequate answers.
- Use complementary emphases available from different perspectives.

C. The Word/Concept Distinction

The Word πιστεύω

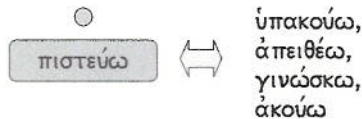
Characterized by:



VIII. Studying Topics

Identity and Contrast of πιστεύω

- What words could be used instead?



Variation of πιστεύω

- What does it mean in various instances?

believe	1 John 5:1
believe (falsely)	2 Thess. 2:11
entrust	1 Thess. 2:4
assent	James 2:19
trust (personally)	Gal. 2:16

Distribution of πιστεύω

- In what contexts can it appear?



Persons believe facts/statements/persons.

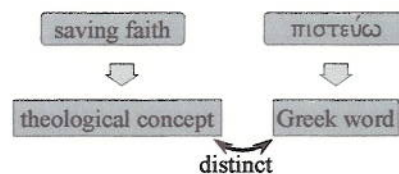
The Word πιστεύω

- **Identity and Contrast** of πιστεύω: What words could be used instead? ὑπακούω, ἀπειθέω, γινώσκω, ἀκούω
- **Variation**: What does it mean in various instances? believe 1 J. 5:1; believe (falsely) 2 Th. 2:11; entrust 1 Th. 2:4; assent Jas. 2:19; trust Gal. 2:16
- **Distribution**: in what contexts can it appear? Persons believe facts/statements/persons.

The Concept of Saving Faith

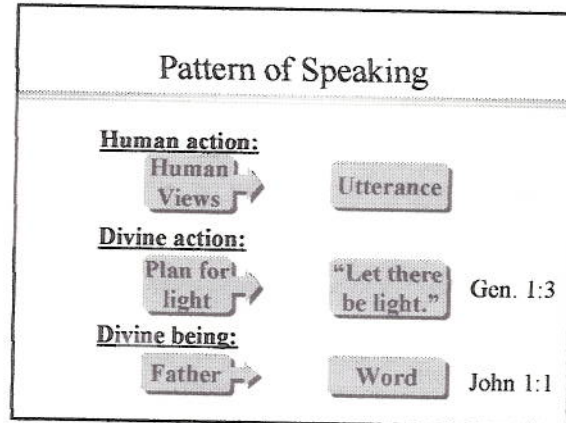
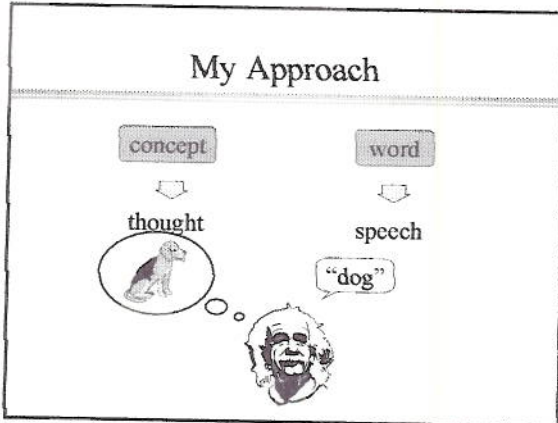
- **Identity and Contrast** of saving faith. What can occur instead? assent, indifference, unbelief, rebellion, hypocrisy
- **Variation**: weak, strong, deep, shallow, consistent, inconsistent faith
- **Distribution**: in what contexts can it appear? Who believes; what he believes; context of God's call; other Christian graces

The General Distinction of Word and Concept



But linguists differ on how best to describe the distinction.

VIII. Studying Topics

**Conclusions on Word and Concept**

- We can distinguish word and concept.
- The distinction is rooted in Trinitarian mystery. It is not exhaustively analyzable.
- We all work with words and concepts.
- Ordinarily, you do not need to reflect explicitly on the distinction.
- But when we want precision, mistakes can happen.

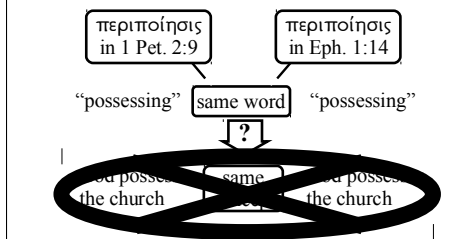
D. Examples of Reasoning with Words and Concepts**Concept of "People Belonging to God"**

- 1 Pet. 2:9: λαὸς εἰς περιποίησιν
"a people belonging to God"
 - Mal. 3:17: ἐγὼ ποιῶ εἰς περιποίησιν
"my own possession"
 - Exod. 19:5: ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν
"you shall be to me my own people from among all the nations"
- same w/c
same concept

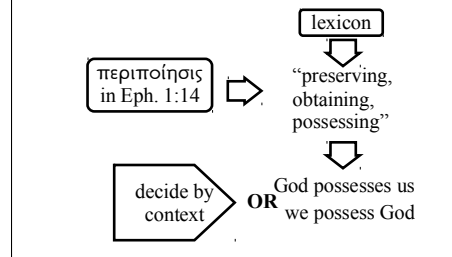
Interpreting περιποίησις

- Eph. 1:14: ὃ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποίησεως, εἰς ἑπαινον τῆς δόξης αὐτοῦ. "redemption of possessing"
- Who is possessing whom?
- Which?
● NIV: "redemption of those who are God's possession"
- Or, RSV: "until we acquire possession of it"

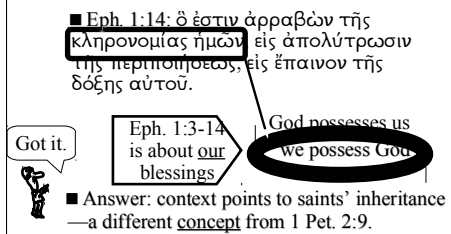
False Reasoning from a Concept



Valid Reasoning from Lexicon



Reasoning from Context

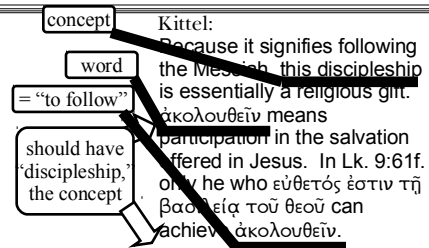


E. Analyzing Theological Dictionaries

Background for TDNT

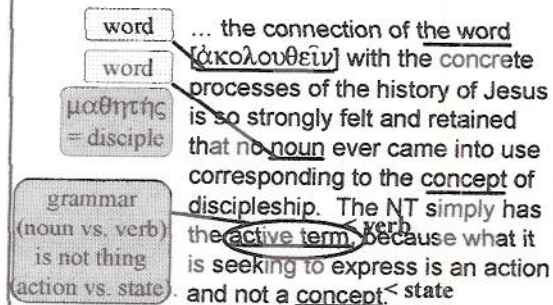
- Gerhard Kittel, ed., *Theological Dictionary of the New Testament* (TDNT) is the chief example, but others could be used.
- Kittel, and later Gerhard Friedrich, are general editors. But various German scholars authored individual entries.
- You need repeatedly to ask whether word or concept is being discussed. Watch for confusion between the two.

TDNT 1:214 (on ἀκολουθέω)

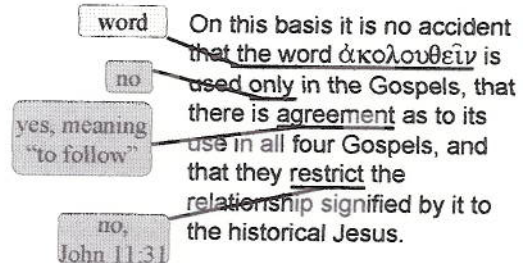


VIII. Studying Topics

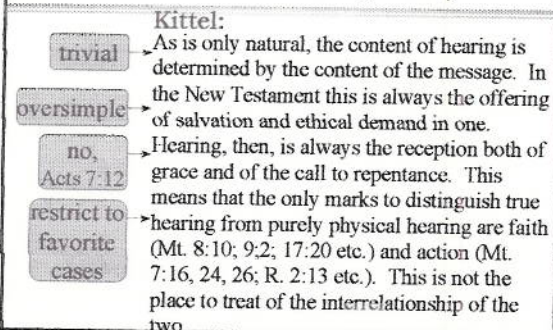
More of TDNT on ἀκολουθέω



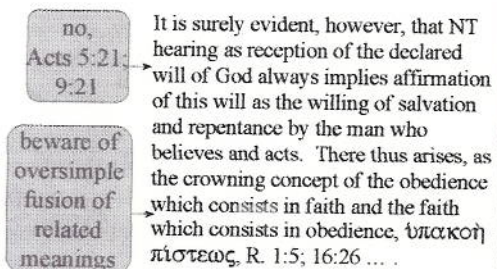
TDNT on ἀκολουθέω



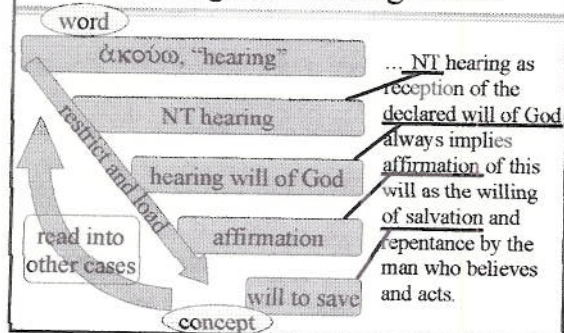
TDNT on ἀκούω (1:220)



TDNT on ἀκούω (1:220)



Restricting and Loading Words



A Well-Organized Article

Albrecht Oepke, TDNT 1:368-372

- word A. Meanings of ἀνίστημι and
ἐξανιστάναι
concept B. Resurrection in the Greek World
concept C. Resurrection in the OT and
Judaism
concept D. Resurrection in the NT

I know what
he's talking about.

VIII. Studying Topics

Bultmann on γινώσκω, TDNT

so exclude
as "unin-
teresting"

concept

trivial?
or does
he mean
"approves"?

word

There is no special sense even in cases where there is admonition to embrace a special knowledge. Yet the usage diverges at this point from that which characterises the Greek world. It approximates to the OT view in which knowledge is also a movement of the will, so that it means: "let it be told you." That is to say, it is no mere question of objective confirmation but of a knowledge which accepts the consequences of knowledge.... (p. 704).

concept? Imports ideas from context around the word

γινώσκω, TDNT 1:703-708

concept

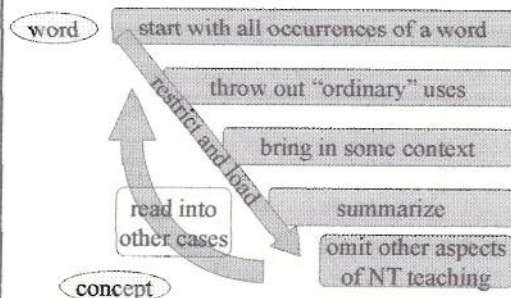
Compare
Exod. 7:5;
Ezek. 6:7.
Important
texts are
left out.

concept

In other passages, however, we clearly see the OT view that knowledge is insight into the will of God in command and blessing. It is primarily acknowledgment, and obedient or grateful submission to what is known. (pp. 704-5).

The Christian view of knowledge is thus largely determined by the OT. (p. 708).

Introducing Distortion



Summary Evaluation of TDNT

- It said many true things, sometimes about words and sometimes about concepts.
- Mixing the two invites distortion:
 - One overloads word with extra meaning.
 - Confused, overgeneralized, or one-sided summaries arise from selective use of evidence.
- Such selective use can introduce bad theology.

Relation of Words and Concepts

word

concept

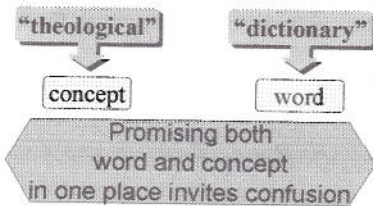
- | | |
|-------------|--|
| ● ἀκολουθέω | ● discipleship (μαθητής, τηρέω, δνομα, ...) |
| ● ἀκούω | ● hearing the gospel believingly (πιστεύω, γινώσκω, πείθω, ὑπακούω, ...) |
| ● γινώσκω | ● knowing God savingly (οἶδα, ἐπιγινώσκω, πιστεύω, ἀγαπάω, ...) |

F. Using Scholarly Tools

VIII. Studying Topics

Using Theological Dictionaries

- TDNT is the worst. But all are confused in method.

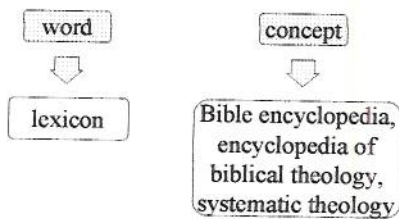


Positive Use of Theological Dictionaries

You can rely on information in these instances:

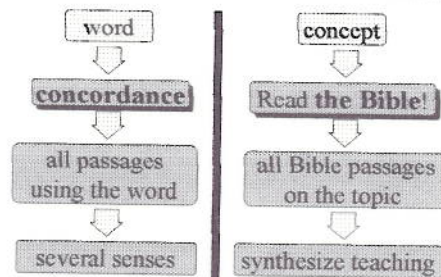
- Technical terms
- Secular words (e.g., γαμέω)
- Exegesis of individual passages
- Sections that clearly discuss words alone or concepts alone (but even here, bias towards passages that happen to use a word).

Clear Method

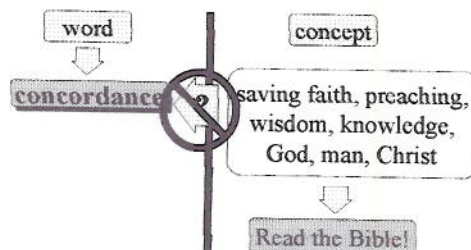


- Don't spend money on theological dictionaries.

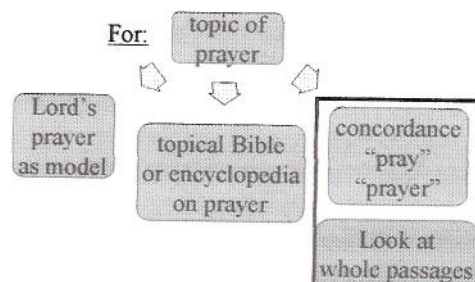
Using a Concordance



Don't Try to Get a Concept from a Concordance



Concordance as a Shortcut



VIII. Studying Topics

Benefits of a Concordance

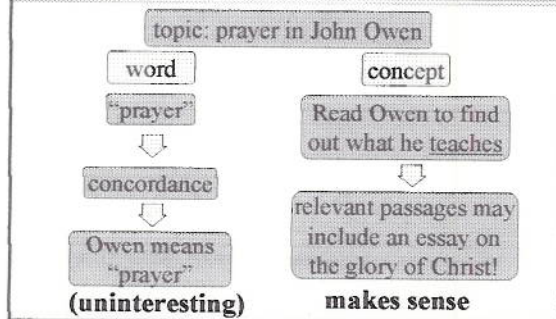
- It brings to your attention aspects of the subject that you might otherwise forget. E.g., in thinking about prayer you focus only on petitionary prayer.
- Sometimes it gives you all the pertinent passages, because they all use one word.
- You do better using several words: προσεύχομαι, προσευχή, δέομαι, εὐχαριστέω, εὐλογέω, ὁμολογέω, ἐρωτάω.

Danger of a Concordance

- Degree of success depends on your topic. "Prayer" would work, "discipleship" would not.
- A layperson can do well using a concordance in order to locate and read whole passages. It's the experts who can trip themselves up by reading too much into a word instead of looking at a whole passage.

Reassuring!

Words and Whole Passages



VIII. Studying Topics

G. Dealing with Technical Terms

of Systematic Theology
and Biblical Theology

What about Technical Terms?

- Technical terms are useful
- But

biblical word	≠	technical term in theology
flexible, range of meaning		summarizing a large amount of rich biblical teaching
word		concept

Challenge of Technical Terms

1. note selectivity → Bible → Systematic Theology

2. don't transfer total load of ST term ← Bible

"illegitimate totality transfer"

Important distinctions!

The Problem Illustrated

Charles Hodge, *Systematic Theology* 2:639:

... the Holy Spirit so operates on the chosen people of God, that they are brought to repentance and faith, and thus made heirs of eternal life, through Jesus Christ their Lord.

This work of the Spirit is in the Scriptures called VOCATION. It is one of the many excellences of the Reformed Theology that it retains, as far as possible, Scriptural terms for Scriptural doctrines.

concept = summary of biblical teaching

word: IX in KJV, 0 in RSV, NIV

word: concept

The Problem Illustrated

word: It is proper that this should be done.

concept: Words and thoughts are so intimately related that to change the former, is to modify, more or less seriously, the latter. And as the words of Scripture are the words of the Spirit, it is becoming and important that they should be retained.

no translation?

word: Clarify your thinking.

in the autograph and in Greek and Hebrew

NT Vocabulary

καλέω, κλητός, κλήσις
"call, called, calling"

in Paul

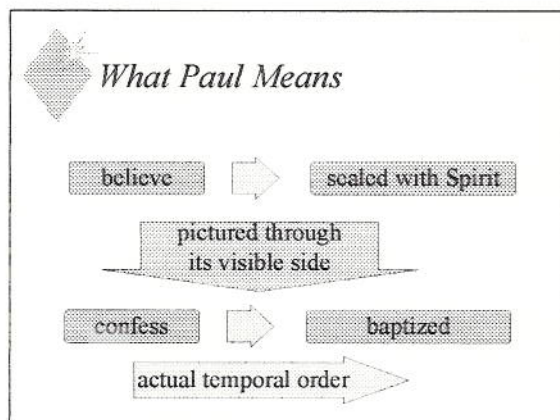
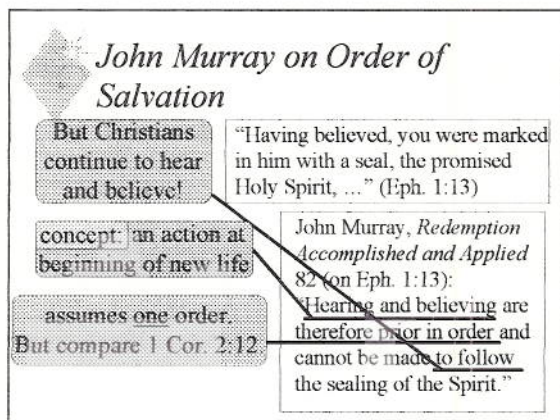
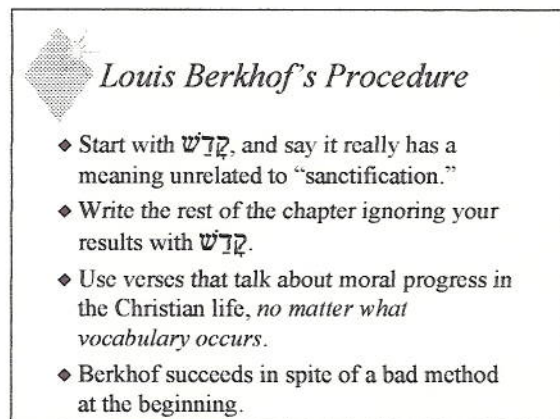
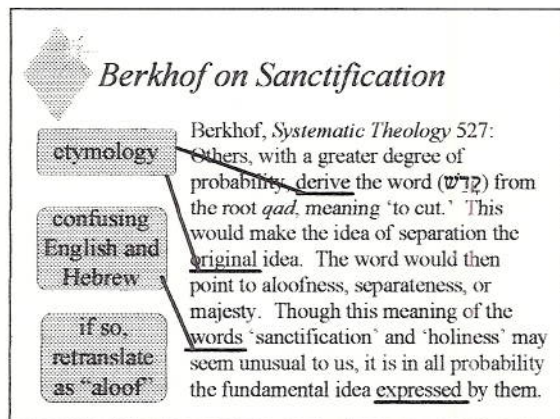
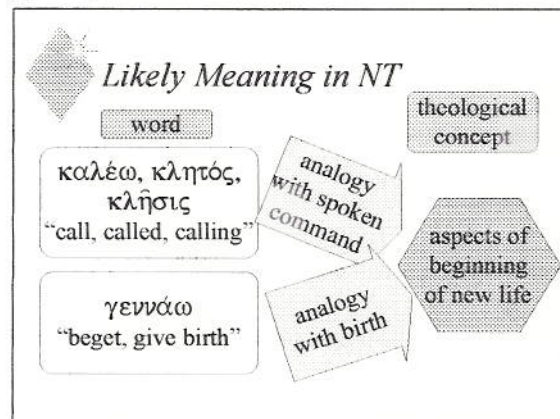
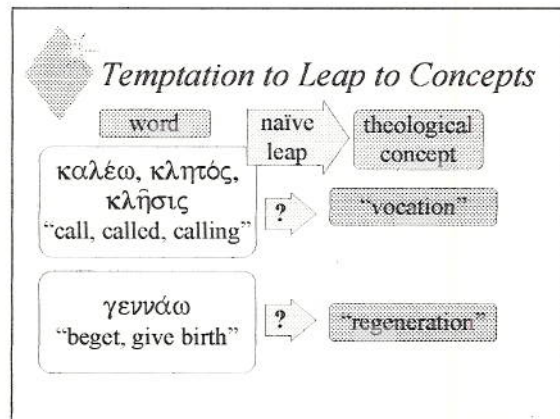
only Rev 17:14

no

γεννάω
"beget, give birth"

in John

VIII. Studying Topics



VIII. Studying Topics

Summary of the Situation

- ◆ Paul is not using words "hear" and "believe" with later technical precision to talk about the absolute beginning of new life.
- ◆ Murray is interested in this technical question, and so reads in technical meaning.
- ◆ Murray is usually better, because he exegetes whole passages rather than focusing merely on words.

Evaluating Systematic Theology

- ◆ "Word" study means trouble.
- ◆ Be balanced in evaluating the past.
- ◆ Augustine and Calvin did not do word study. They knew the Bible and cited relevant passages.
- ◆ Post-Reformation developed technical terms and associated problems. But they too knew their Bible.

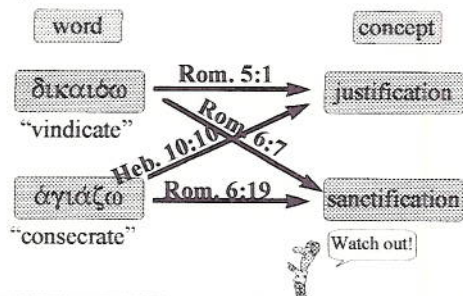
Refocusing Your Study

- ◆ Study passages, not words.
- ◆ What did a native speaker of Greek do? Use a concordance, or read Paul?
- ◆ The Bible has technical religious vocabulary: βλασφημία, ἀπόστολος, γέεννα. But even here, it is easy to read in too much, commitment to a theory.
- ◆ Baal worshipers spoke Hebrew; gnostics spoke Greek.

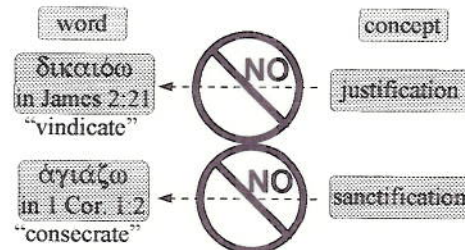
False Motives for Word Study

- ◆ Laziness
- ◆ Desire to appear rigorous
- ◆ Imitation of others
- ◆ Feeling of profundity; cf. James Barr, "Etymology and the OT," *OTS* 19 (1974) 1-28.

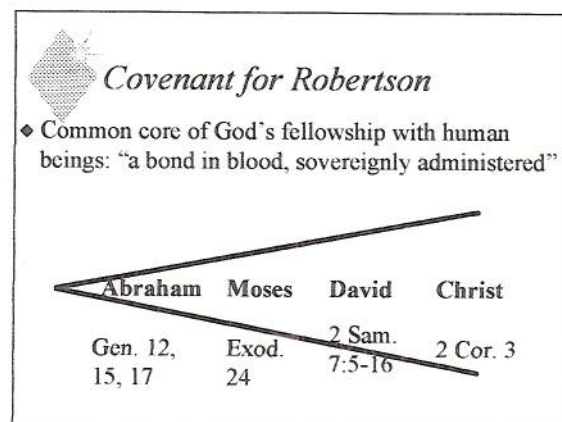
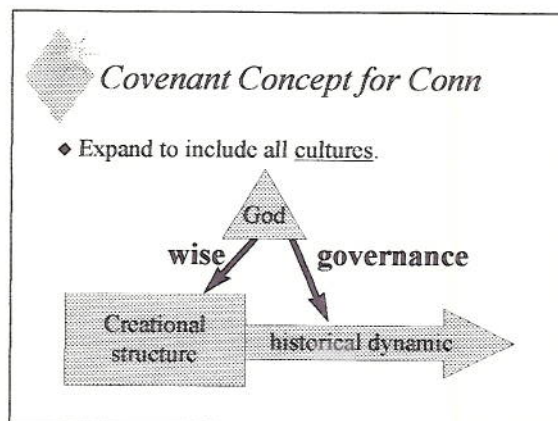
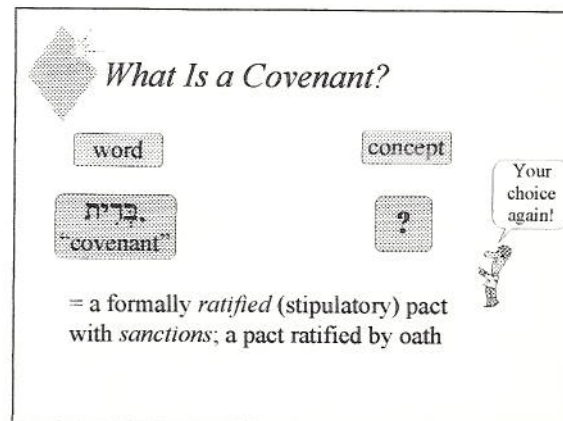
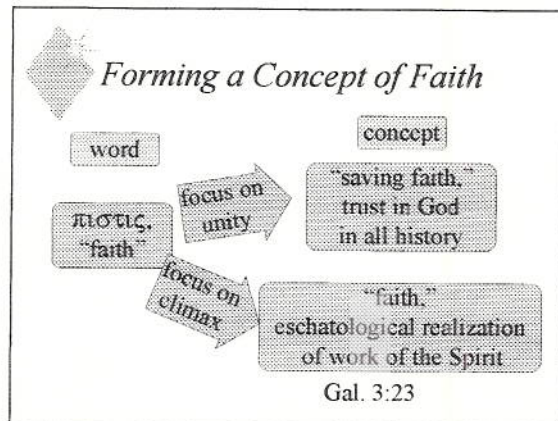
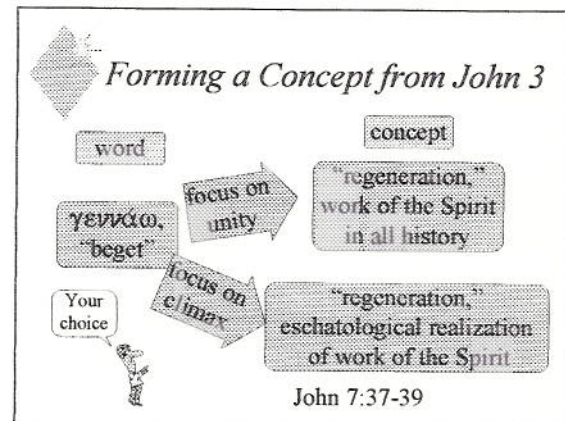
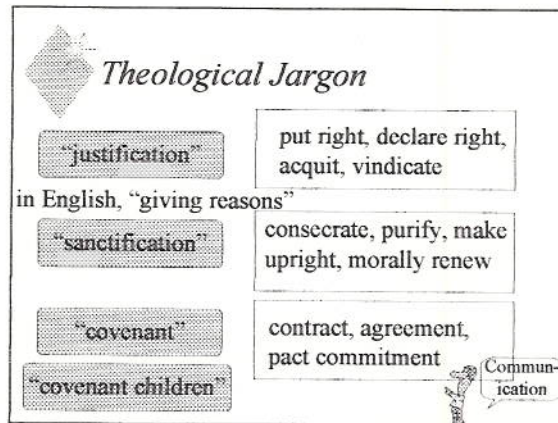
Correlations of Words with Theological Concepts



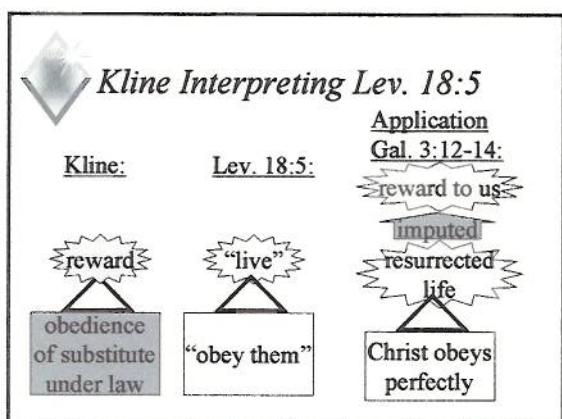
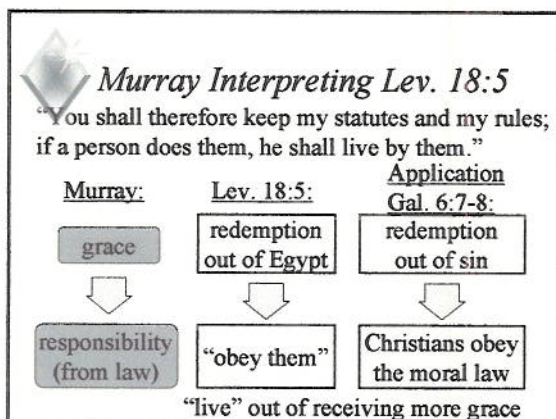
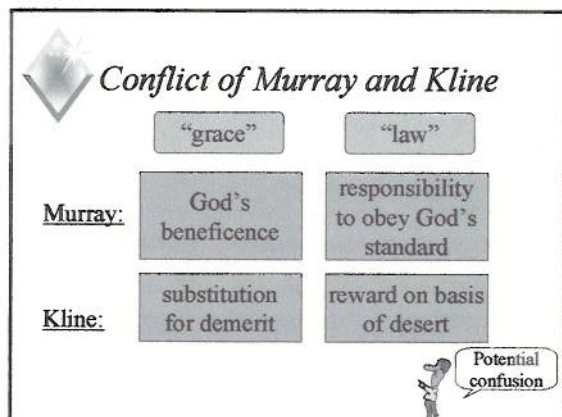
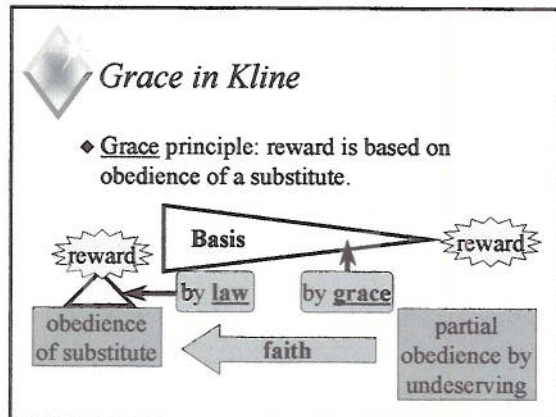
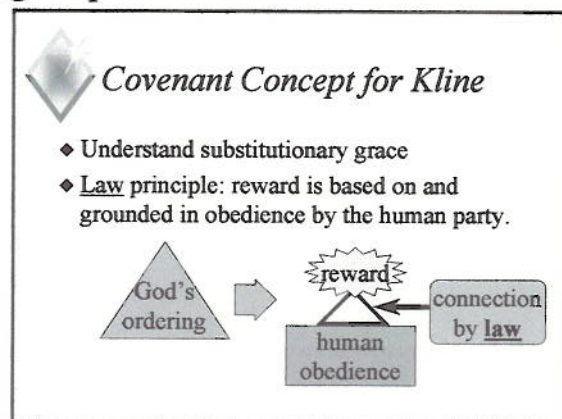
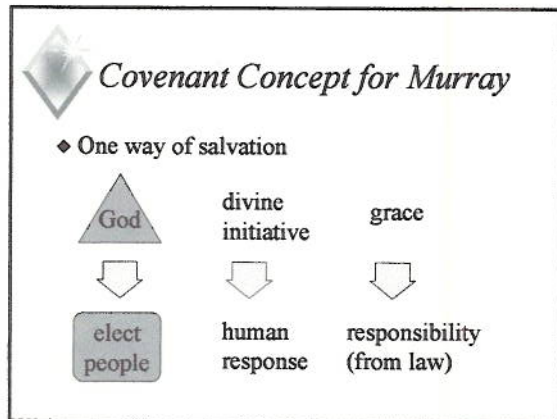
Danger of Reading in



VIII. Studying Topics



VIII. Studying Topics



VIII. Studying Topics



Lessons from Covenant

- ◆ Each approach is selective.
- ◆ When one is absolutized, it can lead to heresy.
- ◆ Doing theology is risky, but do it.
- ◆ Greater cleverness leads to greater danger.
- ◆ Creative theology produces tensions.
- ◆ Whole picture comes with the consummation.
- ◆ Think of the richness as residing in relations among texts.

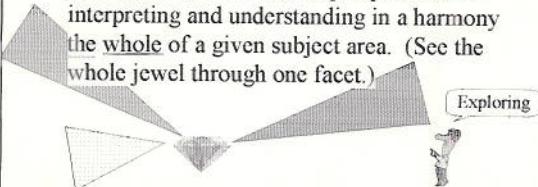


H. Using Multiple Perspectives



What Is Symphonic Theology?

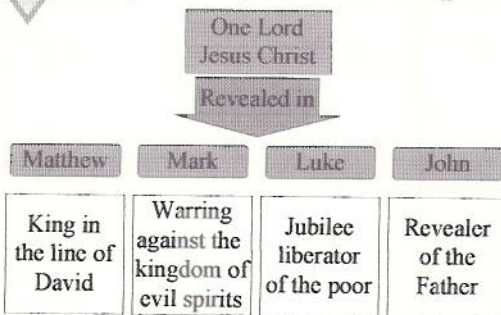
- ◆ A style of life, interpretation, and thinking in which an endeavor is made to take a number of limited complementary starting principles and use them as perspectives for interpreting and understanding in a harmony the whole of a given subject area. (See the whole jewel through one facet.)



1. The Four Gospels as an Example

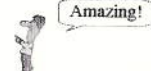


Perspectives from Four Gospels



Truth in the Gospels

- ◆ Each Gospel has a different human perspective.
- ◆ Each Gospel has a different divine perspective.
- ◆ All the Gospels are completely true. God does not contradict himself.
- ◆ Any one Gospel presents the true Christ.
- ◆ God affirms the validity of four perspectives on Christ.



VIII. Studying Topics

Knowing

- Differences in perspective may include differences in manner of grasping and digesting truth. Knowing includes unity and diversity.

One Christ
Known through

Matthew Mark Luke John

Contrasts with Relativism

Relativism	Biblical Symphony
◆ No real truth.	◆ The Bible's statements are absolutely <u>true</u> .
◆ Truth and error harmonize.	◆ Grow in truth and remove error.
◆ Reality inaccessible.	◆ Truth overwhelmingly surrounds us.
◆ Everyone confined to his own view.	◆ Learn more from all four Gospels.

Antithesis

Symphony Imitates Trinity

God is 3 in 1

We unify perspectives of others in our one mind.

Sound starting point.

2. Diversity in the Body of Christ

Perspectives in the Body

1 Cor. 12

God-made diversity

value and love others

see from their view

second perspective

20th century exposure to diversity means a need for joints and ligaments

Part of God's plan

The Love Commandment

"Love your neighbor as yourself"

Listen and understand


second perspective

Unavoidable

NT 123 Hermeneutics

VIII. Studying Topics

8.18

 *Knowing in the Body of Christ*

- ◆ Knowing in the body of Christ includes
 - ◆ unity (shared doctrine) and
 - ◆ diversity (manner and grasp of truth).

One Christ


Known through

Matthew

Mark


Luke

John


 *Kinds of Diversity*

In personality	In spiritual gifts	In modes of knowing
Various biblical characters	1 Cor. 12	Four Gospels


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 *3. Using Perspectives*

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 *Using Perspectives in Contextualizing Theology*

- ◆ Western past ◆ Guilt ◆ Justification
- ◆ Tribes ◆ Evil spirits ◆ Holy war
- ◆ Black US ◆ Dignity, release from oppression ◆ Exodus
- ◆ Asian ◆ Shame ◆ Shame of cross
- ◆ USA now ◆ Meaninglessness ◆ Adoption




Lots of potential.

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
 *Multiperspective Analysis*

- ◆ Any one passage enjoys many kinds of relations to the rest of the Bible.
- ◆ So look at the passage through any of a number of thematic emphases.
- ◆ These themes suggest connections forward to Christ.
- ◆ Hence, this reflection helps us to preach Christ (Luke 24:44-49).

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 *Assignment in Perspectives*

- ◆ Read through the attached explanation and study the example of using multiple perspectives with Isa. 51:21-23.
- ◆ Apply the same procedure to Isa. 52:11-12.
 - ◆ Use perspectives 1b, 2c, 3d, 5a, and 5d.
 - ◆ For 1b and 2c, connect your findings forward to Christ.
- ◆ Write a summary on 8 1/2 X 11 paper, preferably one page, to turn in.



Hope you have fun!

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An Exercise in Multiperspective Analysis

A. Introduction (What is multiperspective analysis?)

Multiperspective analysis is a means for stimulating our awareness and appreciation of connections that any given passage has with many others.

Every passage of the Bible is connected with many others, because God is the author of all of them. But not all connections are equally important. Allusions and direct quotations of other passages are of great importance. Connections between passages from the same book, or passages from different books by the same human author, are usually more important than connections to other books not by the same human author.

To find these connections, you should start by using the cross references in a good cross reference Bible. Multiperspective analysis can best be applied after you have some appreciation for the connections that you can uncover using cross references and concordances. In multiperspective analysis, you try to look at a given passage from a large number of different perspectives. When these perspectives are properly chosen, they can enable you to uncover further large-scale, vague connections with many other passages simultaneously. But because these connections are vaguer and more multifaceted, they can easily be overlooked in an approach using cross references.

B. Types of perspectives

The following are some of the perspectives that can fruitfully be used in exploring what connections a passage has with other passages.

1. **Look at the passage from the perspective of each of the parties involved.**
 - a. God What is said about God? What is God doing?
 - b. Human beings What are the human beings expected to do? What do they do in fact? What is their attitude? Sometimes this can be subdivided into (1) rebels and opponents of God, and (2) servants of God.
 - c. Mediators What does the passage say about mediators between God and man?
2. **Look at the passage from the perspective of different mediatorial roles.**
 - a. Prophet Are there distinctively prophetic actions here?
 - b. King Are there distinctively kingly actions here?
 - c. Priest Are there distinctively priestly actions here?
 - d. Servants of Yahweh Are there agents of the Lord functioning as comprehensive mediators?
3. **Look for historical patterns.**
 - a. Promise, development, fulfillment (cf. Luke 24:44)
What promises are given, what fulfillments of promises are accomplished? What fulfillments do people continue to wait for?
 - b. What is happening concerning land and offspring (two central aspects of promise)?
 - c. What is happening concerning covenant? sanctuary?
 - d. Sin, suffering, glory (cf. Luke 24:26)
Is there a pattern here of sin followed by suffering followed by glory?

4. **Look at the passage from various ethical perspectives.**
 - a. Normative What does God command as a principle valid for all time?
 - b. Existential What does the passage exemplify in the way of approved human attitudes?
 - c. Situational How does this particular situation color human responsibility?
5. **Look for major themes of the book to be manifested in the passage. For example, if the passage is from Isaiah look for a manifestation of major themes of the Book of Isaiah:**
 - a. Idol polemic
 - b. Creation and birth
 - c. Proclamation of salvation to the nations
 - d. The coming of righteousness
 - e. The second exodus
 - f. Joy

C. Fulfillment in Christ

For each one of the above perspectives, one can also ask how the material of the passage is connected to the fulfillment of God's purposes in Christ. One may ask, (1) How is what is happening in this passage similar to what Christ does? (2) How is it different from what Christ does (e.g., how does the work of Christ exceed what happens in the OT)? (3) How do the particular historical and literary contexts of the passage help to explain its difference from what Christ does in the cross and resurrection? For example, under 1.a. above, one asks what the passage says about God. One may then ask further, (1) "How is what God does here similar to what Christ does when he comes?"; (2) "How is what God does here different from what Christ does when he comes?"; (3) "How do differences in history and in this book of the Bible help to explain the differences in God's actions?"

D. Illustration: Isaiah 51:21-23

As an illustration, let us apply some of these perspectives to the passage Isaiah 51:21-23. We will try using the following perspectives: 1b, 2c, 3d, 5a, 5d.

1b. What happens to the human beings in Isaiah 51:21-23? The people of Jerusalem have already experienced affliction. Now they are to be relieved, so that they will not suffer God's wrath again. On the other hand, those who tormented Jerusalem will now themselves receive the Lord's cup of wrath.

2c. Are there distinctively priestly actions here? There is no obvious priestly action. But there is something. The turning away of wrath in verse 22 is closely connected with the satisfaction of God's wrath and propitiation, which is integral to the meaning of priesthood.

3d. Is there a pattern of sin, suffering, and glory? The sin of Jerusalem forms the background (not mentioned in this passage) for the affliction which she has suffered (21). The coming glory of Jerusalem is here expressed mostly negatively, in the form of removal of the affliction (22) and the punishment of the enemies of Jerusalem (23). Thus there is here a definite pattern of sin, suffering, and glory.

5a. Is there an idol polemic here in 51:21-23 of the sort that we find many times in the chapters 40-48? There is none directly. But in the larger context it appears that the tormentors of Jerusalem are Babylonian idolaters. Hence, indirectly, their humiliation implies the humiliation of their idols.

5d. Is there a discussion in this passage of the Isaianic theme of righteousness? This righteousness is first the righteousness of the Lord (Isa 51:8), then of those who respond to his salvation (52:1). The

word righteousness does not appear in 51:21-23. Nor is the concept easily visible. Hence we might judge that this perspective does not yield us any information. or we might still say that the Lord's requital of Jerusalem's enemies (v. 23) is, in a general way, a manifestation of his righteousness.

In addition, let us explore to some extent how the material of Isaiah 51:21-23 may be related to the work of Christ. Let us choose perspectives 1b and 2c above. Under 1b, we may ask how the experience of the people in Isaiah 51:21-23 relates to the experience of Christ. Christ, as a true man, as a representative man, experienced affliction on account of the sins of others. As the true Israel of Isaiah 49:3 and 53, he experienced in an intensified and final form the afflictions which Jerusalem experienced only in a typical form. He drank the cup of the Father's wrath (Mark 14:36), and was then vindicated.

2c. Christ as the final priest (Heb 7). He permanently achieves forgiveness and access to the presence of God (Heb 10:1-14). Through him the wrath of God is turned away (Rom 8:1; 1 John 2:2).

Of course, this Christological exploration could be deepened and expanded by reflecting more on the differences between the form and circumstances of the promise of removing wrath, and the form and circumstances of the actual removal that comes to us in Christ at a later stage in redemptive history.

E. Your practice

For your own practice, you should now try to examine the passage Isaiah 52:11-12 using the same procedure as was used above for Isaiah 51:21-23. Once more, try using the perspectives 1b, 2c, 3d, 5a, and 5d. For perspectives 1b and 2c only, try to work out some of the connections that Isaiah 52:11-12 has to the work of Christ.

IX. Dealing with Syntax

IX. How to Deal with Syntax

How do words fit together
to form sentences?

What is the best
translation?



Reading Assignments

■ Optional:

- Pike, *Linguistic Concepts* 1-38
- Berkhof, *Principles of Biblical Interpretation* 82-99
- Goetchius, *Language of the New Testament* chap. 3, pp. 13-19
- Poythress and Grudem, *Gender-Neutral Bible Controversy*

What Is Syntax?

- Morphology = studying the grammatical patterns involved in the formation of individual words. ἐλύσαμεν
 augment root aorist 1st pl. active
- Syntax = studying the grammatical patterns involved in forming constructions involving several words at a time. αὐτὸν τὸν κύριον
 predicative modifier determiner head: noun
- Whole sentences are one of our concerns.

Where Are We?

- 1. Preliminary acquaintance with the text
 - 2. Exegesis in the original setting
 - 3. Relations with other passages
 - 4. Role in redemptive history
 - 5. Application
- Obtaining doctrine from whole sentences (as in section VIII.) involves using syntax.

A. Importance of Language Theory

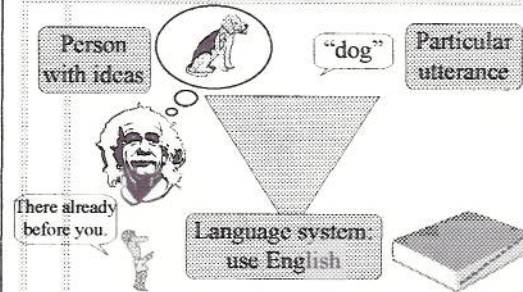
Language and the Bible

- The Bible is composed in language.
- Its central message is clear.
- But details come from studying Greek, Hebrew, and Aramaic.
- To appreciate the details, we need also some knowledge of how languages in general operate.
- We are not native speakers, which implies continued caution and study.

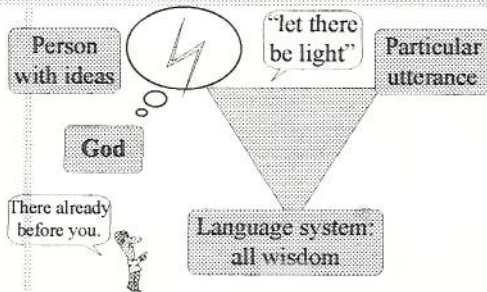
IX. Dealing with Syntax

B. Basic Framework for Thinking about Language

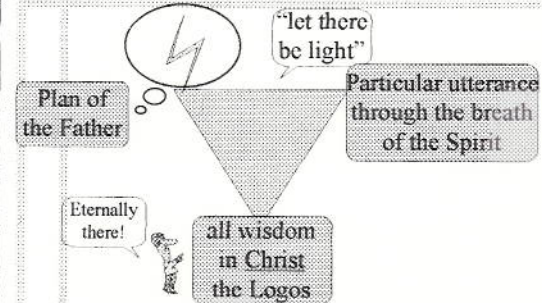
Language as System



Archetype of Language



Language in God



Language and Chess

- Chess has a system of rules that lies behind particular games.
- Language likewise.



Using the System

- Meaning of a particular item depends on relation to the system. E.g., what is the meaning of a knight or rook?
- The meaning of a chess position depends on structure, not past history.
- The meaning of a sentence depends on structure, not etymology.

IX. Dealing with Syntax

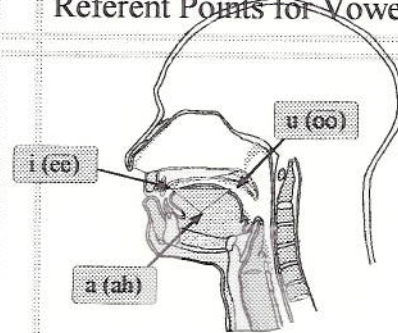
Tacit Knowledge

- Native speakers are typically not consciously aware of the system.

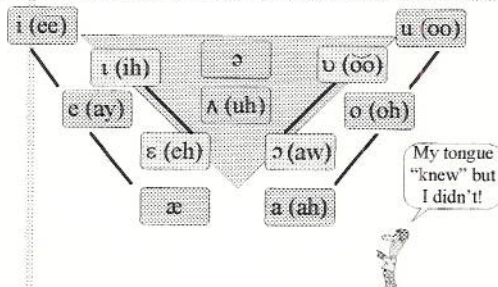
I spoke English even before I took an English grammar course in school.



Referent Points for Vowels



English Vowel System



English Verb System: Basic

Complete:

present	weave	has woven
past	wove	had woven
future	will weave	will have woven
participle	weaving	having woven
infinitive	to weave	to have woven

Adding Durative Meaning

weave	has woven
wove	had woven
will weave	will have woven
weaving	having woven
to weave	to have woven
is weaving	has been weaving
was weaving	had been weaving
will be weaving	will have been weaving
being weaving (?)	having been weaving
to be weaving	to have been weaving

Adding Passive

weave	has woven
wove ...	had woven ...
is weaving	has been weaving
was weaving ...	had been weaving ...
is woven	has been woven
was woven ...	had been woven ...
is being woven	has been being woven
was being woven ...	had been being woven ...

ENGLISH VERB SYSTEM

	weave wove will weave weaving to weave	COMPLETIVE: has woven (present) had woven (past) will have woven (future) having woven (participle) to have woven (infinitive)
DURATIVE:	is weaving was weaving will be weaving being weaving (?) to be weaving	has been weaving had been weaving will have been weaving having been weaving to have been weaving
PASSIVE:	is woven was woven will be woven being woven to be woven	has been woven had been woven will have been woven having been woven to have been woven
DURATIVE PASSIVE:	is being woven was being woven will be being woven being being woven (??) to be being woven	has been being woven had been being woven will have been being woven having been being woven (?) to have been being woven
POSSIBILITY:	can weave could weave would weave being able to weave to be able to weave	can have woven could have woven would have woven being able to have woven to be able to have woven
	can be weaving could be weaving would be weaving being able to be weaving to be able to be weaving	can have been weaving could have been weaving would have been weaving being able to have been weaving to be able to have been weaving
PASSIVES:	can be woven could be woven would be woven being able to be woven to be able to be woven	can have been woven could have been woven would have been woven being able to have been woven to be able to have been woven
	can be being woven could be being woven would be being woven being able to be being woven to be able to be being woven	can have been being woven could have been being woven would have been being woven to be able to have been being woven to be able to have been being woven

IX. Dealing with Syntax

Noun Phrase in English

- "his father-in-law's three big spotted Dalmatian fire dogs with tongues hanging out, which came from the same litter"
- Not: "his three spotted big dogs"
- Not: "his big spotted three dogs"
- Not: "his the dogs"

I knew
that tacitly!

We know about this structure without
consciously knowing how and what we know!

Native and Nonnative

- The native speaker knows the system without thinking.
- Since we are not native speakers of Hebrew and Greek, we must become conscious of the system.

C. Word-Based Syntax

(including prepositions)

"A slack hand causes poverty, but the hand of the diligent makes rich" (Prov. 10:4).

Example from Isa. 51:18

אֵין-מִנְתָּל לָהּ מִכָּל-בָּנִים יְלֵדָה
וְאֵין מַחְזִיק בְּיָדָהּ מִכָּל-בָּנִים גְּדֻלָּה:

- Determine the meaning of
מַחְזִיק בְּיָדָהּ in Isaiah 51:18
(literally, "strengthen in her hand").

Step 1. Search: Look for Major Vocabulary Item

- If you think there may be an idiom,
- Look for a key noun, a verb, an adjective, or perhaps an adverb; not a preposition or conjunction.

מַחְזִיק בְּיָדָהּ

verb

preposition

- Try מַחְזִיק; not בְּ.

Step 2. Evaluate: Is It an Idiom?

- Under the major vocabulary item, or elsewhere, does BDB or BAG provide the information? Look for special idiomatic phrases or constructions.

The lexicon
includes
some syntax.

Example 1 of Word-Related Syntax

Isaiah 51:18

אֵין-מְנַהֵל לָהּ מְכַל-בְּנִים יִלְדָּה
וְאֵין מַחְזִיק בְּיָדָהּ מְכַל-בְּנִים גְּדִלָּהּ:

Assignment: DETERMINE the meaning of מַחְזִיק בְּיָדָהּ in the last half of Isaiah 51:18.

(If translated mechanically, word by word, this comes out “and there is none to strengthen in her hand,” which doesn’t make sense. How do we make sense of it?)

Step 1. Search: what major vocabulary item, if any, is the syntactical problem related to?
(Hint: remember that a noun or a verb, but not a preposition, is a major vocabulary item.)

Step 2. Evaluate: under the major vocabulary item, or elsewhere, does BDB provide an account of the syntax? What?

Step 3. Decide. Give one or two translations in your own words to make sure that you understand the clause.

(v. III. בַּח) by Esar. DI^{Pa} 307; ZK 1885, 93 f. COT on Gn 22²¹; also Di).

חָזַק (✓ of foll.; Ar. حَزَّ cut or notch; حَزَّ pierce (Frey)).

†[חָזַק] n.[m.] thunder-bolt, lightning-flash (NH חָזַק; Aram. חָזַק shining cloud)—only cstr. חָזַק and pl. חָזַקִּים; חָזַק לְחַיּוֹת קְלוֹת וְדֶרֶךְ לְחַיּוֹת חָזַקִּים Jb 28²⁶ and a way for thunder-bolts = 38²⁵; חָזַקִּים עֲשֵׂה חָזַקִּים זֶה 10¹ (|| חָזַקִּים).

→ חָזַק²⁹¹ vb. be or grow firm, strong, strengthen (NH id.; Aram. חָזַק bind on or about, gird on, cf. Ar. حَزَق bind, squeeze)—Qal Pf. חָזַק Gn 41⁵⁷ + 4 t.; חָזַק 2 Ch 26¹⁵; sf. חָזַק 2 Ch 28²⁰, etc.; Impf. יִחְזַק 2 Ch 28⁷ (Baer) + 2 t.; וְיִחְזַק Gn 41⁵⁶ +; יִחְזַק 2 S 10¹¹ + 2 t.; יִחְזַק Is 28²²; Imv. חֲזַק Dt 12²³ +; חֲזַק Dt 31⁶ +; Inf. cstr. לְחֲזֹקָה 2 K 12¹³; sf. לְחֲזֹקָה Ez 30²¹; Pt. חֲזַק Ex 19¹⁹ 2 S 3¹, etc.;—I. intrans. be or grow strong:—1. a. of physical strength of hands Ju 7¹¹ 2 S 2⁷ 16²¹ Ez 22¹⁴ Zc 8^{9,13} (on Ez 3¹⁴ v. infr.); of arm, sq. inf. Ez 30²¹; used of recovery fr. illness Is 39¹; sq. inf. compar. over-power 1 S 17⁵⁰ (c. 3 instr.), 2 S 13¹⁴. b. of people, army Dt 11⁸ Jos 17¹³ (JE), = Ju 1²⁸, Ezr 9¹²; sq. inf. compar. be stronger than, too strong for, prevail against 2 S 10^{11,11} = 1 Ch 19^{12,12} 1 K 20^{22,22}; id., sq. acc. 1 K 16²², cf. of ' as prevailing over man Je 20⁷ (|| יָבֵל); sq. על 2 Ch 8³ 27⁵. c. of royal power וְיִחְזַק הַלֵּךְ וְיִחְזַק הַלֵּךְ 2 S 3¹ (opp. הִלְכִּים וְיִחְזַק); cf. 2 Ch 26¹⁵ (|| חֲזַקָה v¹⁶), Dn 11⁵. d. prevail over, upon, of word of king 2 S 24⁴ (sq. אֶל) = 1 Ch 21⁴ (sq. על). e. of bonds Is 28²². f. of sound of trumpet חֲזַק חֲזַק Ex 19¹⁹ (E, cf. חֲזַק v¹⁶) it grew much louder and louder. 2. be firm, fast:—a. lit. be caught fast, of Absalom's head 2 S 18⁹ (sq. 3). b. be firm, secure, of a kingdom 2 K 14⁵ (+ בְּיָדוֹ) = 2 Ch 25³ (+ עָלָיו). Oftener c. be firm = courageous, confident, esp. Imv., usually || אָמֵן (q. v.), Dt 31^{6,7,13} Jos 1^{6,7,9,15} 10²⁵ 23⁶ (all D), 2 S 10¹² 13²⁶ 1 K 2² 1 Ch 19¹³ (|| הִתְחַזַּק), 22¹³ 28^{10,20} 2 Ch 15⁷ 19¹¹ 32⁷ Ezr 10⁴ 27¹⁴ 31²⁵ Is 35⁴ 41⁶ Hg 2^{4,4,4} Dn 10^{19,19}; sq. לְמַלְחָמָה 2 Ch 25⁸. d. hold firmly to, devote oneself to, sq. 3 2 Ch 31⁴. e. sq. Inf. be firm not to eat blood, i.e. firmly refrain from it Dt 12²³, cf. 1 Ch 28⁷. 3. press, be urgent, sq. על + Inf. Ex 12³³ (E); sq. על of hand of ' in prophetic ecstasy Ez 3¹⁴ (Ⓢ Co rd. חֲזַקָה, adj., v. חֲזַק). 4. in bad sense:

a. grow stout, rigid, hard, with idea of perversity, of Pharaoh's heart Ex 7^{13,22} 8¹⁵ (all P), 9³⁵ (R); cf. חֲזַקוּ עָלַי דְּבָרֵיכֶם Mal 3¹³. b. be severe, grievous, of battle 2 K 3²⁶; of famine Gn 41^{56,57} (E), 47²⁰ (J; sq. על), 2 K 25³ = Je 52⁶. II. transit. only חָזַק לֹא 2 Ch 28²⁰ strengthened him not, but txt. very dub. (|| וְיָצַר לוֹ). †Pi. Pf. חָזַק ψ 147¹³ +, etc.; Impf. יִחְזַק Ex 9¹² + 10 t., etc.; Imv. חֲזַק Ne 6⁹ + 2 t.; fs. חָזַק Na 3¹⁴; חָזַק Is 54² etc.; Inf. cstr. חֲזַק 2 K 12⁹ + 12 t.; Pt. חֲזַק Ex 14¹⁷; חֲזַקִּים 2 K 12⁹;—1. make strong (physically): a. sq. acc. pers. Ju 16²⁸; sq. על 3¹²; sq. חֲזַקִּים Na 2² (|| אֶמְצֵן בָּהֶם); of personif. people). b. = restore to strength Dn 10^{18,19}; to health Ez 34¹⁶; c. לֵב give strength to 1 Ch 29¹⁷; so, sq. וְיִרְוּעֶם, Ho 7¹⁵ Ez 30²⁴ (and v²⁵ Co, v. Hiph.). c. sq. acc. rei Is 41⁷ Je 10⁴ (both c. 3 instr.; of manufacture of idols); of strengthening tent-pegs, in metaph. Is 54⁴, cf. 33²³; sq. bars of gates ψ 147¹³; oft. of making strong, fortifying a town, etc. Na 3¹⁴ 2 Ch 11^{11,12} 26⁹ 32⁵; = repair (wall, obj. not expr.) Ne 3¹⁹ v. Hiph.; c. acc. of temple 2 K 12^{6,7,15} 22⁶ 2 Ch 24^{5,12} 29³ 34⁸, cf. v¹⁰ (|| לְבָרֶק); sq. לְבִית 1 Ch 26²⁷; obj. breaches (acc.) 2 K 12^{8,9,13} 22⁵. d. of establishing kingdom 2 Ch 11¹⁷. 2. strengthen the hands (acc.) of any one, i.e. sustain, encourage (opp. רָפָה) Ju 9²⁴ Je 23¹⁴ Ez 13²² Is 35³ Jb 4³ Ezr 6²² Ne 2¹⁸ 6⁹ 2 Ch 29³⁴; וְיַחַד יִרְוּ בְּאֵלֵהֶם 1 S 23¹⁶; sq. 3 Ezr 1⁶ (+ 3 instr.). 3. make strong = bold, encourage, c. acc. Dt 1²⁸ 3²⁸ 2 S 11⁵ Is 41⁷; c. acc. pers. + לְעֹבֶרֶת בֵּית 2 Ch 35². 4. make firm:—a. c. 2 acc. וְאֶתְּנֶנּוּ אֶתְּנֶנּוּ Is 22²¹ and with thy sash (of office) will I make him firm, i.e. bind it firmly about him (|| הִלְבִּישׁ). b. make firm or fixed, = definitely adopt יַחַד רַע לְמוֹ דְּבָרֵי רַע 64⁶. 5. make rigid, hard, i.e. perverse, obstinate, harden (the heart of any one) Ex 4²¹ 10^{20,27} (all E), 9¹² 11¹⁰ 14^{4,8,17} (all P), Jos 11²⁰ (D); v. also מְפַלֵּעַ ח' פְּנֵיהֶם מְפַלֵּעַ Je 5³ +. Hiph. Pf. חֲזַקָה Ju 7⁸ +; 3 fs. חֲזַקָה Je 49²⁴ +; sf. חֲזַקָה Je 8²¹; חֲזַקָה Ne 5¹⁶ + 3 t.; חֲזַקָה Ez 30²³, etc.; Impf. יִחְזַקֵּי Jb 8¹⁵ + 2 t.; 1 s. יִחְזַקֵּי Is 42⁶; חֲזַקָה Je 6²³ + 2 t.; חֲזַקָה Dn 11³², etc.; Imv. חֲזַקֵּי 2 S 11²³ + 2 t., etc.; Inf. cstr. חֲזַקֵּי 2 K 15¹⁹ Is 64⁶; sf. חֲזַקֵּי Je 31²³ (Cod. Petrop. v. RS^{Ph} xvi. 1888, 73); Pt. חֲזַקֵּי Ex 9² + 9 t.; sf. חֲזַקָה Dn 11⁶; fs. חֲזַקָה Ne 4¹¹; pl. חֲזַקֵּי Ne 4¹⁰ + 5 t.; cstr. חֲזַקֵּי Ez 27^{9,27};—+ 1. a. make strong, strengthen Je 51¹². b. make firm, the kingdom 2 K 15¹⁹ (+ בְּיָדוֹ). c. display strength (late) 2 Ch 26⁸

2. →

3. →

4. →

5. →

6. →

(וַיִּשְׁמַרְךָ שְׁמוֹ עַד וְגו') Dn 11³² (וַיִּשְׁמַרְךָ ||) +2. *make severe*, of battle 2 S 11²⁵. +3. sq. 7 = *support* Ez 16⁴⁹; sq. וַיִּרְעוּת 30²⁵ (subj. '); but Co rds. Pi. as v²⁴). 4. = *repair*, walls of Jerus., Ne 3^{4.44} + 31 t. Ne 3; cf. (in gen.) pt. used substant. מחזיקי ברקך Ez 27^{9.27} of Tyre and her ships (מַלְחִים ||, etc.) +5. *prevail*, abs. Dn 11⁷; sq. על Jb 18⁹; *prevail upon to* לְאַבֵּל הוֹחֵם בּוֹ 2 K 4⁸. 6. esp. *take or keep hold of, seize, grasp*: a. *take hold of, seize, catch*, sq. 7 Gn 19⁴ (J), 21¹⁸ (E), Ex 4⁴ (J); (|| אָחַז), Ju 7²⁰ 1 S 15²⁷ 2 S 11¹¹ 1 K 1⁵⁰ 2²³ 2 K 12⁴ 27 Is 4⁴ Zc 8^{23.23} Pr 7¹³ 26¹⁷, cf. also Ju 19^{25.29} 2 Ch 28¹⁵; with violence Dt 22²⁵ 25¹¹ 1 S 17³⁵ (perh. pf. consec. freq., v. Dr), 2 S 2¹⁶ 13¹¹; sq. 7 2 S 15⁵; fig. *take hold in order to lead one* (subj. '.) sq. 7 Je 31³², c. acc. Is 41^{9.13}; cf. Is 51¹⁸ (7); (|| גָּבַל); sq. acc. Na 3¹⁴ *take hold of the brick-mould*, Je 6²³ = 50⁴², Zc 14¹³ (with violence), ψ 35² Ne 4^{10.11}, *seize the kingdom* Dn 11²¹; in metaph. Mi 4⁹ (הַחֲזִיקֶנָּה חֵיל), Je 6²⁴ 8²¹ 49²⁴ (v. Gie), 50⁴³; of pious laying hold of ' , sq. 7 Is 64⁶, cf. 27⁵ 56^{2.4.6}; of other gods 1 K 9⁹ = 2 Ch 7²²; laying hold of wisdom Pr 3¹⁸, cf. 4¹³ Jb 23⁹ 27⁶ Je 8⁵. b. *have or keep hold of*, sq. 7 Ju 16²⁶ 2 S 3²⁰ Je 50³³ Ne 4¹⁵. c. *hold up*, sq. 7, fig. = *sustain, support* Lv 25³⁵; of ' holding his servants Is 42⁶ 45¹, cf. Jb 8²⁰; v. also pt. used substantively Dn 11¹ (|| מָעַן), v⁶ (|| מְבִיא מְבִיא); of Ne. holding fast to (7) his work Ne 5¹⁶; cf. of wicked, holding to his house Jb 8¹⁵; *cleave or cling to* (עַל) one's brethren Ne 10³⁰. hence c. *keep, retain*, sq. 7 Ex 9² (J), Ju 7⁸ 19⁴; so Ez 7¹³ Sm Co (MT Hithp.); sq. anger (acc.) Mi 7¹³. d. hence also *hold, contain*, sq. acc. 2 Ch 4⁵. + **Hithp.** (esp. Ch) Pf. הִתְחַזַּק 2 Ch 13⁷ + 3 t., etc.; Impf. יִתְחַזַּק Gn 48² + 7 t.; הִתְחַזַּק 2 Ch 21⁴ 32⁵; יִתְחַזַּק Ez 7¹³ (but Sm Co rd. Hiph.), etc.; Impv. הִתְחַזַּק 1 K 20²²; הִתְחַזַּק 1 S 4⁹; Inf. cstr. לְהִתְחַזַּק 2 Ch 13⁸ 16⁹; Pt. מִתְחַזֵּק 2 S 3⁶ Dn 10²¹; pl. מִתְחַזְּקִים 1 Ch 11¹⁰; —1. *strengthen oneself* 2 S 3⁶ 1 K 20²² 2 Ch 11¹² 13²¹ 21⁴ 23¹ 25¹¹ 27⁶; sq. *against* 2 Ch 17⁷; *gain strength* Ezr 7²⁸ Dn 10¹⁹, cf. הִתְחַזַּק בִּיהוּה 1 S 30⁶; fig. = *take courage* 2 Ch 15⁹. 2. *put forth strength, use one's strength* Gn 48² (i.e. he exerted himself, he sat up by a great effort), Nu 13²⁰ Ju 20²² 1 S 4⁹ 2 S 10¹² 1 Ch 19¹³ 2 Ch 32⁵. 3. sq. *withstand* לִפְנֵי 2 Ch 13^{7.8}. 4. sq. *hold strongly with* 1 Ch 11¹⁰ Dn 10²¹, cf. of ' , להתחזק עִם לְבָבָם שְׁלָם אֵלָיו 2 Ch 16⁹. —For יִתְחַזַּק Ez 7¹³ rd. Hiph., v. Sm Co Da.

† **חֲזָק** adj. strong, stout, mighty; — ח' Ex 10¹⁹ + 18 t.; f. חֲזָקָה Ex 3¹⁹ + 31 t. + Ez 3¹⁴ (Co for MT vb. 3 fs.); pl. חֲזָקִים Ju 18²⁵ + 2 t.; cstr. חֲזָקִי Ez 2⁴ (del. Co v. infr.) 3⁷; —1. *strong*: a. of men, rarely pred. Nu 13¹⁸ (opp. רַפָּה), v²¹ (compar. c. מֵן), Jos 14¹¹ 17¹⁸ (all JE), Ju 18²⁶ (compar. c. מֵן); also of גִּבְיָם Je 50³⁴ Pr 23¹¹; of hand of ' Jos 4²⁴ (D), so Ez 3¹⁴ 6 Co (v. supr. and חֲזָק Qal 3); cf. of Tyre בָּיִם חֲזָקָה הִיתָה Ez 26¹⁷ (del. B Co). b. usu. attrib.; of arm of Pharaoh Ez 30²² (opp. נִשְׁבָּרָה); esp. of hand of ' in delivering Isr. from Egypt, Ex 3¹⁹ (gloss? v. Di), 6^{1.1} 13⁹ (all J), Dt 6²¹ 7⁸ 9²⁶ Dn 9¹⁵; in wonders done by agency of Moses Dt 34¹²; also חֲזָקָה בְּכַח גִּבְיָהּ גִּבְיָהּ Ex 32¹¹ (JE), cf. Ne 1¹⁰, but oftener חֲזָקָה גִּבְיָהּ גִּבְיָהּ Dt 4³⁴ 5¹⁵ 7¹⁹ 11² 26⁸ Je 32²¹ ψ 136¹²; of control of enemies and deliverance from exile Ez 20^{33.34}; more gen. Dt 3²⁴ (|| נִדְרָךְ), 1 K 8⁴² = 2 Ch 6³²; of 's opposition to Zedekiah Je 21⁵; once of Edom, opp. Isr. חֲזָקָה בְּעַם כְּבֹד וּבִיד חֲזָקָה Nu 20²⁰ (JE). c. of sword of ' Is 27¹ (|| הַקֶּשֶׁת וְהַיְדוּלָה), of wind Ex 10¹⁹ (J), 1 K 19¹¹; sound of trumpet (= loud) Ex 19¹⁶ (E). d. *severe, sharp, hot*, of war 1 S 14⁵² (pred.), battle 2 S 11¹⁵, sickness 1 K 17¹⁷ (pred.), famine 18². e. *firm, hard*, of face, פָּנִים Ez 3⁹, forehead, מִצְחָה v⁸; adamant, sim. of forehead v⁹ (compar., c. מֵן); of sky Jb 37¹⁸ (pred.) In pl. cstr. לִבְ ח' Ez 2⁴ *hard of heart* (|| קָשִׁי פָּנִים) but om. B Co, חֲזָקָה ח' 3⁷ *hard* (= impudent) of forehead (|| קָשִׁי לֵב). 2. as subst., a strong one, of ' (חֲזָקָה), as, in the character of, a strong one) Is 40¹⁰; of 's agent Is 28² (|| אֶמְצִי); v. also חֲזָקָה לֹא יִאֲמִין פְּחוּ Am 2¹⁴; c. מֵן comp. = *one too strong for* Je 31¹¹ ψ 35¹⁰. In Ez 34¹⁶ MT uses ח' in bad sense (|| הִשְׁמִנָה), 6 Co, with diff. text, in good sense (v. VB).

† **חֲזָק** adj. verb. v. חֲזָק Qal Pt.

† **חֲזָקָה** n. [m.] strength, only חֲזָקִי ψ 15² (om. by error || 2 S 22² where 6L ισχύς μου). (De al. der. fr. חֲזָק, but [חֲזָקָה] favours חֲזָק).

† **חֲזָקָה** n. f. strength, force (strictly Inf. form fr. חֲזָק v. Ges^{1.4.11}) —1. of urgency of 's hand in prophetic inspiration בְּחֲזָקָה הִירָה Is 8¹¹ (cf. חֲזָק Ez 3¹⁴). 2. of royal power בְּחֲזָקָה 2 Ch 12¹ 26¹⁶ (|| חֲזָקָה v¹³), Dn 11².

† **חֲזָקָה** n. m. strength; — ח' cstr. Ex 13³ + 3 t.; חֲזָקָה Am 6¹³; —1. of ' , ח' ח' Ex 13^{3.14.16} (all JE). 2. national strength Am 6¹³ Hg 2²².

IX. Dealing with Syntax

Step 3. Decide on Meaning

- Give an alternate translation in your own words to make sure you understand the whole clause.

וְאֵין מְחַזֵּיק בְּיָדָהּ

“There is no one to take hold of her hand ...”

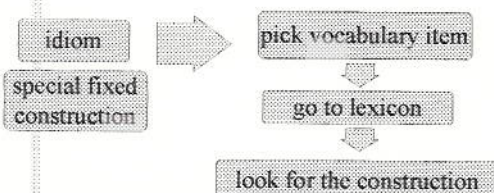
Theory of Word-Based Syntax

- Idioms or stock phrases can have special meaning.
- A preposition is frequently linked to a neighboring verb. The meaning of the two should be considered together.

מְחַזֵּיק בְּ = a fixed construction, with the meaning, *take hold of*.

Dealing with Idioms

- When you think there may be an idiom or fixed construction, look in the lexicon under a major vocabulary item.



Example from Isa. 52:8

קוֹל צִפְיָהּ גָּשָׂא קוֹל יִחְדָּנוּ יְרַנְּנוּ
כִּי עֵין בְּעֵין יֵרְאוּ בְּשׁוּב יְהוָה צִיּוֹן

- Determine the meaning of **עֵין בְּעֵין** in Isaiah 52:8 (literally, “eye in eye”).

Steps for Word-Based Syntax

- Step 1. Search: Find Major Vocabulary
- Step 2. Evaluate idiom
- Step 3. Decide on meaning
- Look for a main word.
- Look for a distinct construction.
- Identify the meaning of the whole construction.

D. Dealing with Clause Syntax

Example 2 of Word-Related Syntax

Isaiah 52:8

קוֹל צִפְיָדָה נִשְׁאָר קוֹל יִחְדָּדוּ יִרְנְנוּ
כִּי עַיִן בְּעַיִן יֵרְאוּ בְּשׁוּב יְהוָה צִיּוֹן:

Assignment: DETERMINE the meaning of עַיִן בְּעַיִן in Isaiah 52:8.

(There is a problem here. Literally, the phrase would be “eye with eye” or “eye in eye.”

How should the בְּ be translated?)

Step 1. Search: what major vocabulary item, if any, is the syntactical problem related to?

(Hint: a major vocabulary item would be a verb or a noun, but *not* a preposition or affix.

Don't try going to the information under the preposition בְּ.)

Step 2. Evaluate: under the major vocabulary item, or elsewhere, does BDB provide an account of the syntax? What?

(Hint: if you have trouble, consult Einspahr under the verse Isa 52:8, to find the appropriate section of the entry.)

Step 3. Decide. Give one or two translations in your own words to make sure that you understand the clause.

†[עֵינִים] n.[m.] dub., poss. glow (Ar. غَمَم, *ghamm* to thirst, *ghamm* thirst, internal heat), si vera l. (so Du; on form cf. Nö ZMG xxxvii (1883), 526); — cstr. בְּעֵינֵי רֹחוֹ Is 11¹⁶, rd. perh. בְּעֵינֵם (so appar. Vrss) Thes Luzz Krochm Che Gu Kau Gr Perles Anal. 62.

→

1. יָיָהּ n.f. Gn 3⁷ and (Zc 3⁹ 4¹⁰ Albr ZAW xvi (1896), 25).

m. eye (ancient Sem. word; ✓ and relation to II. *ē* unknown; NH *id.*; Ph. עַן; אֵינָא, עֵינָא; Palm. עֵינָא, Zinj. sf. עֵינִי, עֵינִי; Syr. عَيْن; As. *ēnu*, *ēnu*, TelAm. sf. *inaya* and (appar. Can. gloss) *hinaya*; Ar. عَيْن; Eth. ዐይን); — abs. *ē* Ex 21⁴ +, cstr. *ē* v. 26 +; sf. *ē* Gn 44²¹ + (2 S 16¹² rd. *ē* Vrss Comm.), *ē* Dt 7¹⁶ +, *ē* 35²¹ (2 S 20⁶ v. Hiph.); sf. 3 mpl. *ē* Is 13¹⁸ (Zc 5⁶ rd. *ē* We Gr Now), *ē* 73⁷ (but rd. *ē* v. Comm.); usu. du. *ē* Gn 20¹⁶ +, *ē* 3¹⁶ +, esp. cstr. *ē* Gn 3⁷ +, *ē* Is 3⁸; sf. *ē* Gn 31¹⁰ +, *ē* Ju 6¹⁷ +, etc. (Ho 10¹⁰ rd. *ē* v. Comm.); — *eye*: 1. lit. as physical organ, a. of man Ex 21^{6,6} (E), Gn 3⁶ (J) +, Lv 21²⁰ 24^{20,20} 26¹⁶ (H; very rarely P, e.g. Dt 34^{4,7}), 2 K 4^{24,24} +; once *ē* Ju 16²⁸. b. anthropomorph. of *ē* 33¹⁸ 34¹⁶ +. c. of idols *ē* 115⁵ 135¹⁶. d. of beasts Gn 30⁴¹ (J), Jb 40²⁴ (hippop., si vera l., but prob. crpt. Di Siegf Bu Du where see conj.), 41¹⁰ (crocod.); bird Jb 28⁷ 39²⁹ Pr 11¹⁷. e. in wheels Ez 1¹⁸ cf. 10¹²; on stone Zc 3⁹ (all in visions). f. subj. of *ē* see Gn 45^{12,12} (E), + (oft. Dt). c. *ē* 11⁴; men *ē* Dt 3²⁷ 2 K 7¹² +; esp. *ē* Gn 13^{10,14} (J) +; cf. *ē* Lv 13¹² = as far as the priest can see, *ē* Dt 28³⁴ what is seen by the eyes = v. 67 Ec 6⁹. g. as affected by sleep, v. *ē* sub [עֵינֵי]. h. as weeping, *ē* Dt 31¹⁶ 31¹⁶ La 3⁴⁹, *ē* Jb 16²⁹; v. also Je 31¹⁶ 116⁶, and *ē* Qal 3 c. i. as growing dim, v. I. *ē* 3 c. *ē* Gn 48¹⁰ (E), *ē* 1 K 14⁴, *ē* Is 32³ 6¹⁰ (Hiph.); c. *ē* pine, *ē* languish, v. *ē* Qal 2 b, Pi. 2 b, c. *ē* 88¹⁰, *ē* 6⁸ 31¹⁰, *ē* Is 38¹⁴. +j. c. *ē* open, after sleep Jb 27¹⁹, sleep of death 2 K 4³⁵; = keep awake Pr 20¹³ (opp. *ē*); of new power of vision Gn 3^{5,7} (J), given by God 21¹⁹ (E), 2 K 6^{17,17}; so (c. *ē*) Nu 22³¹ (JE); = give sight to blind 2 K 6^{20,20} Is 35⁵ 42⁷ 146⁸; of God (*ē*) opening his eyes, *ē* 2 K 19¹⁶ = Is 37¹⁷, Dn 9¹⁸, + *ē* Je 32¹⁹ Zc 12⁴ Jb 14³; c. *ē* 1 K 8²⁰ = 2 Ch 6²⁰, 1 K 8⁵² Ne 1⁶, + *ē* 1¹⁵; + inf. Ne 1⁶. — Nu 24^{3,15} v. *ē*. k. *ē* etc., = revive, v. *ē* vb. Qal, Hiph.; noun, 10. +l. *ē* = wink

1.→

ψ 35¹⁹ Pr 10¹⁰, *ē* 6¹³. +m. *ē* Jb 15¹² i.e. roll (in anger). +n. *ē* Jb 16⁹ *whet eyes against* = 'look daggers at.' o. *ē* put out eye, v. *ē*, נָקַר. p. as feature of beauty, *ē* Dt 16¹²; cf. Ct 4⁹ 7⁶, *ē* 15⁴ and 5¹² (בְּיָנִים); on other hand, *ē* Gn 29¹⁷ (E); *ē* 2 K 9³⁰ (v. *ē*), cf. Je 4³⁰, *ē* Ez 23⁴⁰ paint the eyes +. q. *ē* apple of the eye, v. *ē*, אֵישׁוֹן, [בְּרָה], *ē* 6. r. *ē* Lv 14⁹ eyebrows. s. *ē* Gn 49¹², *ē* Pr 23²⁹ (v. *ē*); *ē* Pr 15²⁰, v. Toy.

2. a. eyes as shewing mental qualities: arrogance *ē* Is 2¹¹, *ē* 5¹⁵, *ē* 10¹²; c. *ē* also *ē* 18²⁸ (so read also || 2 S 22²⁸ Hup HPS), 131¹ Pr 6¹⁷ 21⁴; humility, *ē* Jb 22²⁹; mockery, *ē* Pr 30¹⁷; cf. *ē* Dt 15⁹ (grudging), 28^{34,56} (*id.*); esp. *ē* not have pity on Dt 7¹⁶ + 4 t. Dt, Ez 5¹¹ + 8 t. Ez, Is 13¹⁸, also Gn 45²⁰ (E; = not regret); cf. *ē* Ho 13¹⁴. b. *ē* desire of the eyes, so v. 21, 25, *ē* 20⁷ abominations of the eyes, so v. 8. — *ē* 73⁷ v. *ē*.

3. Fig. of mental and spiritual faculties, acts and states: a. *ē* Gn 3⁷ (J) Is 42⁷, acts and states: a. *ē* Nu 24^{4,16} (JE); also *ē* Is 44¹⁵, *ē* 123² (see v. 22 for origin of fig.), +; of *ē*, 33¹⁸ (i.e. his favour) 34¹⁶ (id.) +. b. *ē* Ez 6⁹; *ē* Ec 1^{8,4}; *ē* 2¹⁰; *ē* 22⁹ = bountiful, *ē* 22⁹ = niggardly one, so 28²²; eye as avenue of temptation Jb 31¹⁷; *ē* 17¹¹ = design. c. esp. *ē*, c. adj. and intrans. verbs, in the view, opinion, of Gn 16^{4,5} (J), 21^{11,12} (E), 34¹⁸ (P), + oft.; c. act. vb. 2 S 10³ = 1 Ch 19³, Est 1¹⁷ 3⁶; *ē* Gn 16⁶ 19¹⁴ (J), +, i.e. what one pleases, Nu 36⁶ (P) whom they please; *ē* Dt 12^{8,25} +, *ē* Jos 9²⁵ (D), *ē* Ju 2¹¹ 3⁷ Dt 4²⁵ + esp. D and K (R^p); so *ē* 22²⁵ = *ē* 18²⁵; *ē* Nu 15³⁹ = acc. to your wish, fancy (+ *ē*). d. *ē* Lv 4¹³ i.e. hid from knowledge of, so Nu 5¹³ (both P), Jb 28²¹; *ē* Nu 15²⁴ (P) without the knowledge of; *ē* Is 1¹⁵ = disregard, pay no attention; cf. Lv 20⁴ (H) Ez 22²⁶; without *ē*, abs., Pr 28²⁷; *ē* Is 6^{5,16}, *ē* Jb 3¹⁰; *ē* Th We Kit, cf. Ecclus 21^{1,19}; Bu HPS ins. *ē* (i.e. sandals + *ē*); *ē* Dt 16¹⁹, cf. *ē* Gn 20¹⁶ (E).

4. Transferred mngs.: a. visible surface of earth Ex 10^{3,15} (J) Nu 22^{5,11} (JE). b. appearance Lv 13⁵ (P; rdg. *ē* Di Kau Dr-Wh), v.

←2.

←3.

←4.

(P; rdg. *id.*), v⁵⁵ (P) Nu 11⁷⁻⁷ (JE); so appar. dual 1 S 16⁷. c. *gleam, sparkle* (of metal, jewels, etc.) Ez 1^{4,7,16,22,27} 8² 10⁹ Dn 10⁶; of wine Pr 23³¹.

5. Other phrases are: ע' תחת ע' Ex 21²⁴ (E)=Lv 24²⁰ (H), =ע' ע' Dt 19²¹, all=*an eye for an eye*; ע' ע'=*eye to eye*, Nu 14¹⁴ (P) Is 52⁸ (fig.), cf. תחת ע' וְע' Je 32¹ 34³; esp. ע' ע' in the presence of, in full view of Gn 42²⁴ (E) 47¹⁹ (J) Ex 4³⁰ (J) Nu 19⁹ (P), + oft.; of business transaction Je 32^{12,12} Gn 23^{11,18} (P); so ע' ע' Jo 1¹⁶ ע' ע' Jb 4¹⁶, and even ע' ע' 1 S 21¹⁴ Ezr 3¹²; ע' ע' נִתְּחַת ע' 3¹²; ע' ע'=*on the forehead* Ex 13^{9,16} (JE) Dt 6⁸ 11¹⁸ 14¹ Dn 8^{5,21}.

†[עין] vb. denom. eye (enviously), look (askance) at;—Qal Pt. (or Pō'el, m om., v. Dr), c. acc. עין 1 S 18⁹ Qr (Kt עין).

†II. עין n.f. spring (of water) (connexion with I. ע' dub.; NH *id.*, Ph. ען; As. *ēnu, inu*; Ar. عَيْن; Eth. ዓይን; Palm. עינא, 𐤓 עינא, עינא; Syr. ܥܝܢ;—abs. ע' 1 S 29¹ +, עין Gn 49²² +, ע' ע' 24^{16,45}; cstr. עין ע' +; pl. עינות Dt 8⁷, ni- 2 Ch 32³; cstr. עינות Ex 15²⁷=Nu 33⁹, עינות Pr 8²⁸ (Ges¹⁸⁸⁷);—spring Gn 16⁷ 24^{16,29,30,42,45} (all J) 49²² (poem in J), 1 S 29¹; עין ע' Gn 16⁷ 24^{13,43} (J), cf. Ex 15²⁷ (J) Nu 33⁹ (P); ע' ע' נחלי מים Dt 8⁷; ע' ע' עינות 2 Ch 32³; ע' ע' הים Pr 8²⁸ (i.e. of the sea); fig. ע' ע' Dt 33²⁸ (poem), i.e. Jacob's descendants. Particular springs are: a. ע' ע' Ju 7¹ (on loc. cf. GFM). b. ע' ע' (partridge-spring) Ju 15¹⁹ (cf. *id.*). c. ע' ע' near Jerus. (early sanctuary RS^{sem 1. 157}, 2nd ed. 172) 2 S 17¹⁷ cf. 1 K 1⁹, on border of Judah Jos 15⁷, and Benj. 18¹⁶. d. ע' ע' (dragon-spring) Ne 2¹³ (=c? so RS^{1c}).—On ע' ע' Ne 2¹⁴ 3¹⁵ 12²⁷ v. ע' ע'.

†III. עין n.pr.loc. 1. עין, on NE. border of Can. Nu 34¹¹, ⑤ ἐπὶ πηγᾶς. 2. a. in Negeb of Judah Jos 15²² (+ וְרַמְתָּן), Levit. city 21¹⁶ (but ⑤ Aśa rd. ע' ע', as 1 Ch 6¹⁴), appar.=b. 19⁷ (+ ר'; assigned to Simeon), ר' ע' 1 Ch 4²² (rd. prob. ר' ע' ע'); prob. mod. *Umm er-Ramā-mīn*, c. 18 miles SW. from Hebron, Buhl^{Geogr. 183}.—Vid. עין רמון.

† עין n.pr.loc. Ερυαδδαι, etc.;—מִצְרַת עין 1 S 23²⁹, מִצְרַת ע' 24¹, ע' Ct 1¹⁴; ע' ע' (q.v.) acc. to 2 Ch 20²; ע' ע' Ez 47¹⁰; mod. *ʿAin jidi*, on W. shore of Dead Sea, GASm^{Geogr. 209 f., 512} Buhl^{Geogr. 41, 161 f.}

† עין n.pr.loc. 1. in the Shephelah of Judah Jos 15³⁴, perh. *Umm-ḡīna*, c. 1 mile S. of W. from Bethshemesh Cl-Gann Buhl^{Geogr. 194 f.}. 2. in Issachar 19²¹ (A Ηρυαννιμ), Levit. city 21²⁹ (πηγήν γραμμάτων); hence by txt. err. ע' 1 Ch 6⁵⁸; *Gennin*, near SE. end of plain of Jezreel, c. 15 m. NNE. fr. Samaria, Buhl^{Geogr. 202}

† עין n.pr.loc. in Manasseh Jos 17¹¹ (JE; om. ⑤), =ע' ע' 1 S 28⁷ (Αελδωρ, ⑤ L Αενδωρ), ע' ע' 83¹¹ (Gr ⑤ Ενδωρ), Αενδωρ; *Endūr*, c. 14 miles NNE. from foregoing.

† עין n.pr.loc. in Issachar Jos 19²¹, Αιμαρεκ, A Hvaδδα, ⑤ L Ααδδα.

† עין n.pr.loc. in Naphtali Jos 19³⁷, πηγὴ Ασορ.

† עין n.pr.loc. Gn 14⁷ = ע' ע' (פרנע) q.v. (⑤ τὴν πηγὴν τὴν κρίσεως; on signif. of name cf. RS^{sem 1. 165}, 2nd ed. 181).

† עין n.pr.loc. on Dead Sea Ez 47¹⁰, Εναγαλειμ.

† עין n.pr.loc. in post-exil. Judah Ne 11²⁹ (A (ε)Ρεμμιον), prob.=III. עין 2 q.v. and עין Zc 14¹⁰.

† עין n.pr.loc. on border betw. Judah Jos 15⁷ (πηγὴς ἡλίου) and Benj. 18¹⁷ (πηγὴν Βαιθσαμυς, ⑤ L [πη]γὴν Σαμῆς); conj. in Buhl^{Geogr. 98}.

† עין n.pr.loc. v. III. עין sub נפה.

† עין n.pr.loc. (on form v. Ges^{188c});—Gn 38^{14,21} (J), Αιων = following.

† עין n.pr.loc. in the Shephelah of Judah, ע' Jos 15²⁴ (Μαίναει, A ⑤ L Ηναειμ) = ע' ע'.

† עין n.pr.m. Αιων, name in Naphtali Nu 1¹⁵ 2²⁹ 7^{78,83} 10²⁷.—Vid. also עין ע'.

† עין v. עין.

† עין n.pr.loc. in hill-country of Judah Jos 15⁵⁰, Αισαμ, Αειμ[8], perh. *Ghuwain*, c. 17 miles W. of S. from Hebron, Buhl^{Geogr. 163 f.}

† עין n.m. Fr^{8,24} spring;—abs. ע' 74¹⁵ +; cstr. עין 2 K 3²⁵ +, ע' ע' 114⁸ (Ges^{190a}); sf. ע' ע' Ho 13¹⁵; pl. ע' ע' Is 41¹⁸ +, ע' ע' 104¹⁰; cstr. ע' ע' Gn 7¹¹ +, ע' ע' 1 K 18⁵ 2 K 3¹⁹, ע' ע' Is 12³; sf. ע' ע' 87⁷ (but v. infr.), ע' ע' Pr 5¹⁶;—spring. cstr. before ע' ע' 1 K 18⁵ 2 K 3^{19,25}, Jos 15⁹ 18¹⁵ (both P), ע' 114⁸,

IX. Dealing with Syntax

a. Warning from Bad Examples

A Bad Example: Hendriksen

- 1 Thess 2:4, "Just as we have been approved by God to be entrusted with the gospel, so we speak [present tense in Greek]."
- Hendriksen, p. 63: "Now it was in strict accordance with God's directive, that these missionaries were always telling (note present continuative) the good news."
- Burton, *Syntax* 8: "The Present Indicative is used to express customary actions and general truths." (The same function belongs to English present tense; no need for "always.")

A Bad Example: Morris

- Rev 3:19, "So be zealous and repent [aorist tense]."
- Leon Morris: "(repent is aorist of once-for-all action)."
- Burton, *Syntax* 16: "[the aorist] represents the action denoted by it indefinitely; i.e. simply as an event, neither on the one hand picturing it in progress, nor on the other affirming the existence of its result."
- Hence "do" in Rev 2:5 is aorist. Even "suffer" in Heb 9:26 is aorist.
- Easy to overinterpret a tense.

b. The Right Way: A Starting Example

Syntax in Mark 14:55

9.6a

οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν
κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι
αὐτόν, καὶ οὐχ ἠύρισκον

Assignment: DETERMINE the meaning of
εἰς τὸ θανατῶσαι in Mark 14:55.

Step 1. Search for Information in Grammar or Lexicon

Clue

Go to

- | | |
|----------------------|---|
| ■ Conjunction? | ■ Lexicon |
| ■ Technical term? | ■ Index of Subjects |
| ■ Parsing? | ■ Table of Contents,
Syntax of affixes |
| ■ Governing? | ■ Syntax of governing |
| ■ Sentence as whole? | ■ Table of Contents,
under Sentence |
| ■ No clue? | ■ Index of Passages |

Example 1 with Clause Syntax

Mark 14:55

οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ἠύρισκον·

Assignment: DETERMINE the meaning of εἰς τὸ θανατῶσαι in Mark 14:55.

Step 1. Search. Try to find the relevant section in the advanced grammar.

- (a) Does a conjunction provide the clue to the nature of the construction? If so, look up the functions of the conjunction in the lexicon.
- (b) What, if any, is the technical philological term or terms most closely related to the syntactical construction? If you know such a term, look it up in the "Index of Subjects" in the back of the grammar, and go from there to section numbers.
- (c) What is the parsing (morphology) of the word or words involved? Does this provide a clue? In particular, does the tense of the verb provide the clue for how the clause is related to other clauses? Go to "Table of Contents" in the front of the grammar, under the functions of the tense. For a clue from noun morphology, go to "Table of Contents," the syntax of the noun.
- (d) Does the syntactical construction arise from a "governing" relation with a verb, a noun, or a preposition? For prepositions, go to the lexicon. For verbs and nouns, go to the "Table of Contents," under syntax of the verb or noun, respectively.
- (e) Is the syntactical construction closely related to the overall structure of a clause or a sentence as a whole? Then go to the "Table of Contents" under "The Sentence."
- (f) If you have no idea what the syntax might be, or as a further check, look up the verse number of your passage in the "Index of Passages" in the back of the grammar.

Step 2. Evaluate. Determine what subheading(s) of the relevant section apply to your passage.

- (a) Note the over-all organization and arrangement of the subheadings, in order to skim rapidly over the subheadings that do not address your problems.
- (b) For crucial subheadings, note the examples to make sure that you have understood. You may want to look up a citation or two, or even more if necessary, to make sure that you understand the point being made, or to make sure that your passage is really parallel to the ones being discussed.

Step 2a. Are there *several* subheadings of several sections that might apply? Which are the most closely parallel grammatically? (But don't worry if you find only one alternative.)

Step 3. Decide. Make a final decision as to the type and function of your grammatical construction, after you have weighed all the alternatives that you can find. Give a translation of the crucial clause that brings out the implications of your decision on the meaning of the syntactic construction.

pose, 317-319; in relative clauses introduced by *ἐστ*, etc., 328-332; as logical subject of *ἐξέτερο*, 357-360.

Negatives with Indicative, 405-474.

Indirect Discourse, 334-356; definition, 334, 337; various methods of expressing, 338, 340; classical usage, 341, 342, 347-350; New Testament usage, 343-350; English usage compared with Greek, 351-356; Infinitive in, 390; participle in, 400; conditional clauses in, 258; conditional relative clauses in, 305; negatives in, 473.

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Indirect Questions, how introduced in Greek, 340; after *ἐπεὶ*, etc., 346; introduced by *ὅτι*, 349; by simple relatives, 350.

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Constructions with the article: general effect of prefixing the article, 392; as subject, 393; as object, 394; in apposition, 395; with *τῷ* expressing cause, 396; with *τῷ* expressing purpose, 397; with *τῷ* expressing result, 398; with *τῷ* after adjectives, 399; with *τῷ* after nouns, 400; with *τῷ* after verbs that take the genitive, 401-403; with *τῷ* as subject or object, 404, 405; governed by prepositions, 406; various prepositions used with it and their force, 407-416; force of tense, 104-109.

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Optative, infrequent in New Testament, 174.

In principal clauses: of wishing, 175-177; Potential, 178, 179.

In subordinate clauses: in oblique clauses after verb of *exhorting*, 200, Rem.; in conditional clauses, future supposition more probable, in indirect discourse, 258; in conditional clauses, future supposition less probable, 259; with *εἰ* expressing an object of desire, 276.

Negatives with Optative, 476, 477.

Participle: general nature, 115, 418; grammatical agreement, 116.

Tenses: general significance, 118; use of each tense in detail, see Present, Aorist, Future, Perfect, or Contents, §§ 119-156.

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Adjective Participle: defined, 420; restrictive attributive participle, 422; with subject omitted, 423, 433; with the article after noun without the article, 424; neuter participle for abstract noun, 425; explanatory attributive participle, 426; attributive participle conveying subsidiary idea of cause, etc., 428; predicate adjective participle, 429; its position, 430; forming periphrastic verbs, 431; possible explanations of participle in the predicate, 432.

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use of the participle with intensive force, 448; participle of attendant circumstance, 449, 450; more than one relation expressed by one participle, 451; genitive absolute, 452-454; position of adverbial participle, 455.

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Periphrastic forms: in general, 20, 431; Present Indicative, 20; Imperfect, 34; Future Indicative, 71,

405. The origin of this use of the Infinitive with *τοῦ* is perhaps in such usages as appear in Luke 17:1; 1 Cor. 10:4; and still more in such as that in Luke 4:10. In Luke 17:1 the genitive is apparently suggested by the idea of *hindering* or *avoiding* in the adjective *ἀνέδκετον*; in 1 Cor. 10:4 it is the adjective *κείων* which gives occasion to the genitive; but in both cases the Infinitive seems to be logically the subject of the copulative verb, the adjective being the predicate. Whether this construction represents the thought in the mind of the writer, or whether the expression is rather to be regarded as an impersonal one, the Infinitive being dependent on the predicate adjective, cannot with confidence be decided. Such usages as Luke 4:10 and 5:7 doubtless owe their origin to the same mental process by which a clause introduced by *τω* came to stand as the object of a verb of *exhorting*. Ps. Sol. 2:28 compared with Luke 12:45 is also suggestive. It is doubtless the idea of *hindering* in *χρυσίζω* that gives rise to the genitive in the former passage; in the latter the Infinitive is a direct object.

406. The Infinitive with the Article governed by Prepositions. The Infinitive with the article *τό*, *τοῦ*, *τῷ* is governed by prepositions. HA. 959; G. 1546.

The prepositions so used in the New Testament are: with the accusative, *διά*, *εἰς*, *μετά*, *πρός*; with the genitive, *ἀπὸ*, *ἐκ*, *ἐνεκεν*, *ἕως*, *πρό*; with the dative, *ἐν*.

Mark 4:9; καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη, and because it had no root, it withered away.

1 Thess. 3:5; ἔπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, I sent that I might know your faith.

Mark 14:28; ἀλλὰ μετὰ τὸ ἐγέρθηναί με προᾶξω ὑμᾶς εἰς τὴν Γαλιλαίαν, howbeit, after I am raised up, I will go before you into Galilee.

Matt. 6:1; προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς, take heed that ye do not your righteousness before men, to be seen of them.

Gal. 3:23; πρὸ τοῦ δὲ ἔλθῶν τὴν πίστιν ὑπὸ νόμον ἐρρουπούμεθα, but before faith came, we were kept in ward under the law.

Luke 24:51; καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν, and it came to pass, while he blessed them, he parted from them.

407. These prepositions vary greatly in frequency in the New Testament. *Εἰς* occurs with the Infinitive 63 times

(Infinitives 72); *ἐν* 52 times (Infinitives 56); *διὰ* with the Accusative 27 times (Infinitives 31); *μετά* 15 times; *πρός* 12 times; *πρό* 9 times; each of the others once (WH. text). See *Voluw*, Infinitive in Biblical Greek, p. 20; cf. G.M.T. 800-802.

408. *Διὰ* governing the Infinitive with *τῷ* denotes cause, and is nearly equivalent to *δι* or *διότι* with the Indicative, differing in that the Infinitive gives in itself no indication of the time of the action.

Jas. 4:2, 3; οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss.

In Mark 5:4 *διὰ* with the Infinitive expresses the evidence rather than the cause strictly so called.

409. *Εἰς* governing the Infinitive with *τῷ* most commonly expresses purpose. It is employed with special frequency by Paul, but occurs also in Heb., 1 Pet., and Jas.

Rom. 8:29; οὗτοι οὖν προόγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, for whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren. See also Rom. 1:11; 3:26; 7:4; Eph. 1:12; Phil. 1:10; Heb. 2:17; Jas. 1:18; 1 Pet. 3:7.

410. *Εἰς* with the Infinitive is also used, like the simple Infinitive, to represent an indirect object. Cf. 808.

1 Cor. 11:22; μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ τοθῆναι καὶ πίνειν, what? have ye not houses to eat and to drink in? See also Matt. 20:19; 26:2.

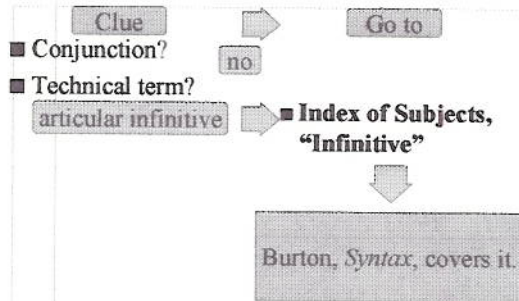
411. *Εἰς* with the Infinitive also expresses tendency, measure of effect, or result, conceived or actual.

Heb. 11:3; πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι, by faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. See also Rom. 12:3; 2 Cor. 8:6; Gal. 3:17; 1 Thess. 2:16.

9.6c

IX. Dealing with Syntax

Step 1 for εἰς τὸ + infinitive



Step 2. Evaluate: Find the Applicable Subsection

- Determine which subsections apply to your passage.



Step 2a. Alternatives?

- Check whether there are any alternative explanations, possibly involving other subsections.

For Mark 14:55, no.

Step 3. Decide. Represent the Meaning in Translation

- Give a translation of the clause that brings out the implications of your analysis.

Burton "expresses purpose."

↓

"in order to put him to death"

c. Theory of Clause Syntax

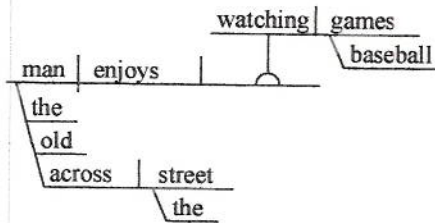
Sentence Diagramming

Bill	mowed	the lawn
subject	predicate	object
Bill	mowed	lawn
		the

- Clauses have a regular structure.

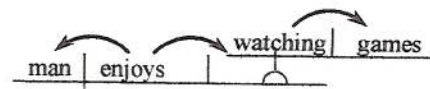
IX. Dealing with Syntax

Complex Sentences



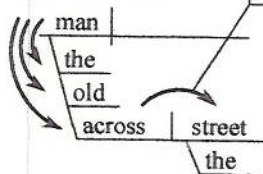
Governing

- A “governing” word controls words around it.
- Verbs govern their subjects and objects.

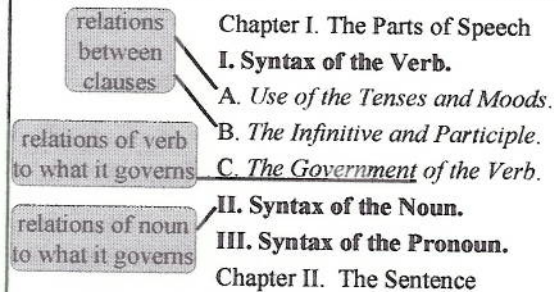


More Governing

- A “governing” word controls words around it.
- Nouns govern their modifiers.
- Prepositions govern their objects.



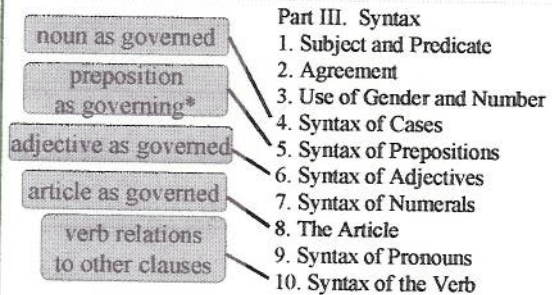
Governing in Contents of Gesenius' Grammar



Clues from Governing

- If you want to know about a governing relation, look in Gesenius under the section about the governing word.
- In Blass-Debrunner, look mostly under the section about the governed word.

Governing in Blass-Debrunner's Grammar



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THIRD PART

SYNTAX

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Gesenius

9.8a

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Blass - Debrunner

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IX. Dealing with Syntax

d. Practice with Clause Syntax

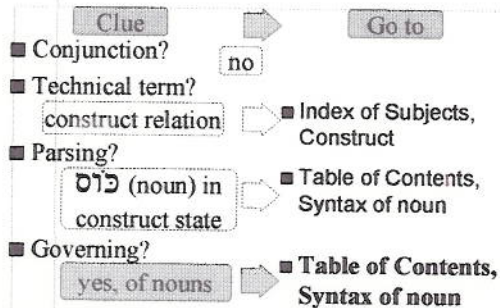
Isaiah 51:17

Syntax in Isaiah 51:17

הַתְּעוֹרָרִי הַתְּעוֹרָרִי קוֹמִי יְרוּשָׁלַם
אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת-כּוֹס חֲמָתוֹ
אֶת-קִבְצַת כּוֹס הַתְּרַעֲלָה שָׁתִית מִצִּית:

- DETERMINE the meaning of
כּוֹס חֲמָתוֹ in Isaiah 51:17.

Step 1 for כּוֹס חֲמָתוֹ



Example with Isaiah 51:23

Syntax in Isaiah 51:23

וְשָׁמְתִיהָ בְיַד-מוֹגִיף
אֲשֶׁר-אָמְרוּ לְנַפְשָׁהּ שְׁתִּי וְנַעֲבֶרָה
וְתִשְׁיָמֵי כְּאָרֶץ גִּוּף וְכִתְרוֹז לַעֲבָרִים:

- DETERMINE the meaning of
שְׁתִּי וְנַעֲבֶרָה in Isaiah 51:23.

Homework with Clause Syntax

- In John 8:12, determine why περιπατήσῃ is subjunctive and how it contributes to the rest of the sentence.

Example 2 with Clause Syntax

Isaiah 51:17

הַתְּעוֹרָרִי הַתְּעוֹרָרִי קוֹמִי יְרוּשָׁלַם
אֲשֶׁר שְׁתִּית מִיַּד יְהוָה אֶת-כּוֹס חֲמָתוֹ
אֶת-קַבְצֶת כּוֹס הַתְּרַעֲלָה שְׁתִּית מִצִּית:

Assignment: DETERMINE the meaning of כּוֹס חֲמָתוֹ in Isaiah 51:17.

Step 1. Search. Try to find the relevant section in the advanced grammar.

- (a) Does a conjunction provide the clue to the nature of the construction? If so, look up the functions of the conjunction in the lexicon.
- (b) What, if any, is the technical philological term or terms most closely related to the syntactical construction? If you know such a term, look it up in the "Index of Subjects" in the back of the grammar, and go from there to section numbers.
- (c) What is the parsing (morphology) of the word or words involved? Does this provide a clue? In particular, does the tense of the verb provide the clue for how the clause is related to other clauses? Go to "Table of Contents" in the front of the grammar, under the functions of the tense. For a clue from noun morphology, go to "Table of Contents," the syntax of the noun.
- (d) Does the syntactical construction arise from a "governing" relation with a verb, a noun, or a preposition? For prepositions, go to the lexicon. For verbs and nouns, go to the "Table of Contents," under syntax of the verb or noun, respectively.
- (e) Is the syntactical construction closely related to the overall structure of a clause or a sentence as a whole? Then go to the "Table of Contents" under "The Sentence."
- (f) If you have no idea what the syntax might be, or as a further check, look up the verse number of your passage in the "Index of Passages" in the back of the grammar.

Step 2. Evaluate. Determine what subheading(s) of the relevant section apply to your passage.

- (a) Note the over-all organization and arrangement of the subheadings, in order to skim rapidly over the subheadings that do not address your problems.
- (b) For crucial subheadings, note the examples to make sure that you have understood. You may want to look up a citation or two, or even more if necessary, to make sure that you understand the point being made, or to make sure that your passage is really parallel to the ones being discussed.

Step 2a. Are there *several* subheadings of several sections that might apply? Which are the most closely parallel grammatically? (But don't worry if you find only one alternative.)

Step 3. Decide. Make a final decision as to the type and function of your grammatical construction, after you have weighed all the alternatives that you can find. Give a translation of the crucial clause that brings out the implications of your decision on the meaning of the syntactic construction.

§ 128. The Indication of the Genitive Relation by means of the Construct State.

Cf. especially Philippi's work cited at the head of § 89.

- a. 1. The genitive relation is regularly expressed (see § 89) by the close connexion of the *nomen regens* (in the construct state) with the *nomen rectum* (in the genitive). Since only *one* nomen regens can be immediately connected with a nomen rectum, it follows that the same genitive cannot depend on two or more *co-ordinate* nouns, but a second (sometimes even a third, &c.) regens must be added with a suffix referring to the nomen rectum, e.g. יְהוָה אֱלֹהֵינוּ *the sons of David and his daughters* (not יְהוָה דָּוִד בָּנֵי דָּוִד); cf. 1 K 8²⁶. The language even prefers to avoid a series of several co-ordinate² genitives depending upon one and the same nomen regens (such as occur in Gn 14¹⁰, Nu 20⁵, 31⁵⁴ [1 Ch 13¹], 1 S 23⁷, 2 S 19⁹, Is 22⁵, ψ 5⁷, 8³),³ and rather tends to repeat the nomen regens, e.g. Gn 24³ וְהָיָה לְעַמִּי וְלָאִשְׁתִּי הָאֵלֹהִים וְהָאֵלֹהִים הָאֵלֹהִים *the God of heaven and the God of the earth* (so in Jer 8¹ the regens is five times repeated). A lengthened series of genitives may, however, be formed by a nomen rectum serving at the same time as *regens* to a genitive depending on it (cf. § 127 a [d]); e.g. Gn 47⁹ וְהָיָה לְעַמִּי הַיּוֹם וְלָאִשְׁתִּי הָאֵלֹהִים *the days of the life of my fathers*; cf. Jb 12²⁴, where there are three genitives, Is 10¹² four, and 21¹⁷ five (unless the last three are in apposition). As a rule, indeed, such an inconvenient accumulation of genitives is avoided by means of a circumlocution in the case of one of them (see § 129 d).

b. Rem. As the fundamental rules stated above are the necessary consequence not merely of *logical* but more especially of *rhythmical* relations (see § 89 a), we must feel the more hesitation in admitting examples in which genitives are supposed to be loosely attached to forms other than the construct state. Some of these examples (the supposed genitives following a regens which is determined by the article) have been already discussed in § 127 f-h. Compare, moreover:

- c. (a) Genitives after the absolute state, e.g. Is 28¹ וְהָיָה לְעַמִּי הַיּוֹם וְלָאִשְׁתִּי הָאֵלֹהִים *the fat valley of them that are overcome with wine*. The usual explanation that וְהָיָה לְעַמִּי forms one single idea (in German *Fettigkeitssatz*), on which the

¹ Very rare, and only possible in very rapid utterance, are such exceptions as Ez 31¹⁶ וְהָיָה לְעַמִּי הַיּוֹם וְלָאִשְׁתִּי הָאֵלֹהִים *the spirit of knowledge and of the fear of the Lord*, וְהָיָה לְעַמִּי הַיּוֹם וְלָאִשְׁתִּי הָאֵלֹהִים may at any rate also be taken as an absolute genitive, so also פֶּסַח Dn 1⁴.

² In ψ 114¹ a second genitive is added even without the copula, but the parallelism of the members renders any misunderstanding impossible.

³ In almost all these instances the two (or three) genitives form one closely connected whole, as *heaven and earth, sons and daughters*.

§ 128 d-f) The Indication of the Genitive Relation 415

genitive הָאֵלֹהִים then depends, in reality explains nothing; the text is almost certainly corrupt. In Dt 15¹⁸ הָאֵלֹהִים would be expected; in Jos 31¹ הָאֵלֹהִים is a later addition; in Is 32¹⁸ (הָאֵלֹהִים) and ψ 68²² (הָאֵלֹהִים), the absolute for the construct state probably rests only on the authority of the Masoretes. In Ju 6²⁸ the text is obviously in confusion. In Ju 8²² (cf. 6³⁴) הָאֵלֹהִים we omit either after הָאֵלֹהִים or at the end of the verse, unless, with Moore, we omit הָאֵלֹהִים as a gloss (from 6²⁴); in Is 63¹¹ הָאֵלֹהִים is probably a gloss on הָאֵלֹהִים which has crept into the text; in 2 S 4² הָאֵלֹהִים, according to the LXX, has dropped out before הָאֵלֹהִים; in Ez 61¹ הָאֵלֹהִים is to be omitted with the LXX; if originally in the text, it could only be genitive (= *all abominations of evils*), not an adjective; Pr 21⁸ the text is altogether uncertain (the LXX read הָאֵלֹהִים for הָאֵלֹהִים); in 1 Ch 9¹⁵ the preposition לְ (after a ה) has dropped out before הָאֵלֹהִים (cf. 12²⁸).—Elsewhere (Dt 3⁵, 1 K 4¹⁸, 2 Ch 8⁸) the supposed genitives are to be taken rather as words of nearer definition standing in apposition, i. e. *with high walls, gates, and bars*. In Jer 8⁸ הָאֵלֹהִים is either in apposition to הָאֵלֹהִים or is better (since not in the LXX) omitted as a gloss.

(b) Genitives after a noun with a suffix (where the suffix prevents the direct government by the *nomen regens*). Thus in Lv 27³³, where הָאֵלֹהִים after הָאֵלֹהִים might be taken, contrary to the accents, as subject of the following clause; in Lv 5¹² the suffix may refer to Moses. In Lv 6⁸ הָאֵלֹהִים *his garment*; namely the garment of *the* linen, unless simply in apposition, cf. § 131 d (or read הָאֵלֹהִים; Lv 26⁴, where הָאֵלֹהִים יִקָּח הָאֵלֹהִים could at most be explained as an ellipse for הָאֵלֹהִים הָאֵלֹהִים, cf. § 125 h (probably, however, it is a case of dittography of the ה, which was repeated also before הָאֵלֹהִים; so Valeton, ZAW. xii. 3); equally strange is הָאֵלֹהִים הָאֵלֹהִים Jer 33⁹, &c. On the other hand, הָאֵלֹהִים הָאֵלֹהִים Nu 12⁹ could not possibly mean *your prophet* be a *prophet of the Lord*; the text is manifestly corrupt (probably הָאֵלֹהִים is to be read, with Marti). In ψ 45⁷ הָאֵלֹהִים הָאֵלֹהִים (usually explained as *thy divine throne*), הָאֵלֹהִים is most probably a later addition [another suggestion is to read הָאֵלֹהִים like *God's throne*]; cf. § 141 d, note]. In Jer 52²⁶ two readings are probably combined, הָאֵלֹהִים הָאֵלֹהִים without any addition, and הָאֵלֹהִים הָאֵלֹהִים, In Nu 25¹² הָאֵלֹהִים is in apposition to הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים Ez 16¹⁰, cf. § 131 r.

(c) The interposition of a word is assumed between הָאֵלֹהִים (the whole; cf. § 127 b) and the genitive governed by it in 2 S 1⁹, Jb 27³ (הָאֵלֹהִים), and, if the text is correct, in Hos 14³ (הָאֵלֹהִים). In reality, however, in all three places the genitive relation is destroyed by the transposition of the words (instead of הָאֵלֹהִים הָאֵלֹהִים, &c.), and הָאֵלֹהִים is rather to be taken adverbially (equivalent to *wholly*), e.g. 2 S 1⁹ because *my life is yet wholly in me*, i. e. *my whole life*; cf. Philippi, *Sid. Constr.*, p. 10.—On the instances in which the original construct state הָאֵלֹהִים non-existence is used without a following genitive, see the negative sentences, § 152 o.

2.→

2. The dependence of the nomen rectum on the nomen regens by *f* ← 2. no means represents merely what is, properly speaking, the genitive relation (see the examples under g-i). Very frequently the nomen

¹ Halóvy, J. A. xiv. 548, removes the difficulty by pointing הָאֵלֹהִים.

Examples. The *nomen rectum* represents—

- [illegible]

¹ The latter term is preferred especially by König, *Theol. Stud. und Krit.*, 1808, p. 528 ff.

1898, p. 528 ff.
² Cf. in Latin a similar use of the genitive after *iniuria* (Caes. B. G. I, 30),
matus (*iustus*, Pompeii, &c.), *epos*, and other words. In Greek, cf. εὐνοία τῶν
ματῶν (Pompeii, &c.) and εὐνοία τοῦ ἀγαθοῦ. I Cor. II, 16.

φύλαξ, φύλαξι τοῦ θεοῦ, δὲ λόγος δὲ τοῦ στρατοῦ, 1 Cor. 13.
 § In the almost entire absence of corresponding adjectives (נֶאֱמָר made of נֶאֱמַר), in the almost entire absence of corresponding adjectives (נֶאֱמָר made of נֶאֱמַר), the cedar, a denominative from נֶאֱמָר, and שֶׁנֶּאֱמָר are the only examples, the language regularly has recourse to the above periphrasis. On the form גִּזְלֵי, as expressing an inherent property, cf. § 50 f; cf. also the proper name, גִּזְלֵי בְרֵנִי, *Gizli Breni*.

In a wider sense this use of the genitive also includes statements of the *Q* purpose for which something is intended, e. g. *הַחֲסִידוֹת עֲלֵי הַבָּשָׂה* *sheep for the slaughter*, *ψ 42²³*; *מִכֶּסֶׁת עֲלֵי הַכֶּסֶׁת* *the chastisement designed for our peace*, *Is 53⁶*; cf. *51¹⁷* (*הָאֵשׁ הַזֹּאת* *which causes staggering*), *ψ 116¹³*; finally, also, the description of the material, with which something is laden or filled, e. g. *1 S 6²⁰* *הָאֵשׁ הַזֹּאת* *the ass laden with bread and a bottle of wine* (but probably *עֲלֵי הָאֵשׁ* is to be read for *הָאֵשׁ*); cf. *Gn 21¹⁴*, *Pr 7³⁰*, &c.

Rom. 1. Certain substantives are used to convey an attributive idea in the construct state before a partitive genitive; thus כִּבְרָךְ *choice, selection*, as in Gn 23^c קִבְרֵינוּ *the choice of our sepulchres*, i. e. our choicest sepulchres; Ex 15^a, Is 27^a, 37^a; other examples are, Is 31^b *the evil of your doings*, emphatically, for *your evil doings*; Is 17^a, 37^a (= *the tall cedars thereof*), ψ 139^b, Jb 15^a.— This is the more common construction with the substantive כֹּל *entirely, for all, the whole, every*, see § 127 b; it is also frequent with כָּמֶנֶס *a little, for few*, S 17^{2a}, &c.

2. To the periphrases expressing attributive ideas (see *p* above) by means of a genitive construction may be added the very numerous combinations of the construct states **בֶּן אִישׁ** *a man*, **בֶּן מֶלֶךְ** *master*, **בֶּן שׁוֹר** *son*, and their feminines and plurals (including **בְּנֵי אִישׁ** *men*, used only in the plural), with some appellative noun, in order to represent a person (poetically even a thing) as possessing some object or quality, or being in some condition. In English, such combinations are sometimes rendered by single substantives, sometimes by circumlocution.

Examples:—

- (a) Of אִישׁ, &c.: אִישׁ דְּבָרִים *an eloquent man*, Ex 4¹⁰ (but שְׂפָתָיו אִישׁ Jb 11⁵ & *a man of lips*, i. e. *a boaster*); אִישׁ לִשָּׁן = *a slanderer*, ψ 140²; אִישׁ חֵכֶם = *a man of knowledge*, Pr 24⁸; אִישׁ תְּבוּחַ = *a scrupulous man*, Pr 15¹⁸; אִישׁ דָּמִים = *a man of blood*, 2 S 16⁷, ψ 5⁷; cf. further, 1 S 16¹⁸, 1 K 20, Is 53³, Pr 19⁶, 26²¹, 29¹, Ezr 8¹⁸; also אִשְׁתּוֹ קוֹרֵינָהּ = *a contentious woman*, Pr 27¹⁰; in the plural, e. g. Gn 6⁴ הָרְעִי אֲנִי הָאֲנָשִׁים *the men of renown, famous*; cf. Gn 47⁶, Is 41¹¹, Jb 34^{8,10} אֲנִישֵׁי הָאֲדָמָה *men of understanding*; with קָוָה, e. g. Is 53⁸ אֲנִישֵׁי הָאֲדָמָה *obably* *weak with hunger*); with רָעַק *to be weak with hunger*); ψ 26⁴, Jb 11¹¹, 22¹⁶.

Na 1², Pr 1¹⁷, 18⁹ (*a destroyer*), 22²⁴, 23² (*disposed to eat, greedy*), 24⁸; feminine

Example 3 with Clause Syntax

Isaiah 51:23

וְשִׁמְתִּיהָ בְּיַד-מוֹגִיד אֲשֶׁר-אָמְרוּ לְנַפְשׁוֹ שְׁחֵי וְנִעְבְּרָה
וְתִשְׁלַמִּי כְּאֶרֶץ גִּזּוֹן וְכַחֲוִיז לַעֲבָרִים:

Assignment: DETERMINE the meaning of וְנִעְבְּרָה in Isaiah 51:23.

Step 1. Search. Try to find the relevant section in the advanced grammar.

- (a) Does a conjunction provide the clue to the nature of the construction? If so, look up the functions of the conjunction in the lexicon.
- (b) What, if any, is the technical philological term or terms most closely related to the syntactical construction? If you know such a term, look it up in the “Index of Subjects” in the back of the grammar, and go from there to section numbers.
- (c) What is the parsing (morphology) of the word or words involved? Does this provide a clue? In particular, does the tense of the verb provide the clue for how the clause is related to other clauses? Go to “Table of Contents” in the front of the grammar, under the functions of the tense. For a clue from noun morphology, go to “Table of Contents,” the syntax of the noun.
- (d) Does the syntactical construction arise from a “governing” relation with a verb, a noun, or a preposition? For prepositions, go to the lexicon. For verbs and nouns, go to the “Table of Contents,” under syntax of the verb or noun, respectively.
- (e) Is the syntactical construction closely related to the overall structure of a clause or a sentence as a whole? Then go to the “Table of Contents” under “The Sentence.”
- (f) If you have no idea what the syntax might be, or as a further check, look up the verse number of your passage in the “Index of Passages” in the back of the grammar.

Step 2. Evaluate. Determine what subheading(s) of the relevant section apply to your passage.

- (a) Note the over-all organization and arrangement of the subheadings, in order to skim rapidly over the subheadings that do not address your problems.
- (b) For crucial subheadings, note the examples to make sure that you have understood. You may want to look up a citation or two, or even more if necessary, to make sure that you understand the point being made, or to make sure that your passage is really parallel to the ones being discussed.

Step 2a. Are there *several* subheadings of several sections that might apply? Which are the most closely parallel grammatically? (But don't worry if you find only one alternative.)

Step 3. Decide. Make a final decision as to the type and function of your grammatical construction, after you have weighed all the alternatives that you can find. Give a translation of the crucial clause that brings out the implications of your decision on the meaning of the syntactic construction.

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Rem. In passages like 1 S 11⁵, 4 S⁹, 114⁵, the context shows that the \bar{u} imperfect corresponds rather to our present. In such sentences the perfect is also naturally used in referring to completed actions, e.g. Gn 20¹⁰, Ju 18²², 2 S 7¹⁸, Is 22¹.

(4) In negative sentences to express actions, &c., which cannot or *would* not happen, e.g. Gn 32¹³ לאֵיכָפֹר פֶּיִרָהּ *which cannot be numbered for multitude*; 20⁸ דָּעֵדִים (אֵינֶם) *that ought not to be done* (cf. above, g); 4 S⁵.

(5) In *conditional clauses* (the *modus conditionalis* corresponding to the Latin present or imperfect conjunctive) both in the protasis and apodosis, or only in the latter, ψ 23⁴ $\text{על אף־אשר} \dots \text{אִם־כִּי} \text{עֲשֶׂה}$ *yes, though I walk (or had to walk) ... I fear (or I would fear) no evil*; Jb 7³⁰ *though I be righteous, mine own mouth shall condemn me*. After a perfect in the protasis, e.g. Jb 23¹⁰. Very frequently also in an apodosis, the protasis to which must be supplied from the context, e.g. Jb 5⁸ *but as for me, I would seek unto God (were I in thy place)*; 2^{13,10}, 14^{14f}, ψ 55¹³, Ru 1². However, some of the imperfects in these examples are probably intended as jussive forms. Cf. § 109 h.

§ 108. *Use of the Cohortative.*

The cohortative, i. e. according to § 48 c, the 1st pers.¹ sing. or a plur. of the imperfect lengthened by the ending π_{-}^{2} , represents in general an endeavour directed expressly towards a definite object. While the corresponding forms of the indicative rather express the mere announcement that an action will be undertaken, the cohortative lays stress on the determination underlying the action, and the personal interest in it.

Its uses may be divided into—

1. The cohortative standing alone, or co-ordinated with another *û* cohortative, and frequently strengthened by the addition of the particle *Nî*:

¹ For the few examples of cohortatives in the 3rd sing., see § 48d.

² But verbs לִי , according to § 751, even in the cohortative, almost always have the ending לִי ; cf. e.g. in Dt 32²⁰ לִי after לִי .
[³ R.V. let me sing.]

[³ R.V. let me sing.] -

since *I have seen thy face*; and ψ 31^a. In the 1st pers. plur. the cohortative includes a summons to others to help in doing something, e.g. ψ 2^a נָקָמָה קָמוּ / *let us break asunder*! &c., and Gn 11^a.

(b) To express a wish, or a request for permission, that one should be allowed to do something, e.g. Dt 27 נְקַדְּמָה לְפָנֶיךָ / *may I be allowed to pass through*! *let me pass through*! Nu 20^a נְקַדְּמָה לְפָנֶיךָ / *may we be allowed to pass through*! Jer 40^a לֵּטְמָה לְפָנֶיךָ / *let me go, I pray thee*! &c.; 2 S 16^a; so after אֵל 2 S 18^a; after אֵל 2 S 24^a, Jer 17^a, ψ 25^a (שָׁמַעְתָּ אֵל לֵלִי / *me not be ashamed*; cf. ψ 31^a, 71^a); 69^a. After אֵל Jon 1^a.

2. The cohortative in dependence on other moods, as well as in conditional sentences: (a) In dependence (with *wāw* copulative; ψ 9^a after וְ) on an imperative or jussive to express an intention or intended consequence, e.g. Gn 27^a בְּרִיךְ אֱלֹהִים / *bring it to me, הַבְּרָכָה לְפָנֶיךָ that I may eat, prop. then will I eat*; Gn 19^a, 23^a, 24^a, 27^a, 29^a, 30^a, 42^a, 49^a, Dt 32^a, Ho 6^a, ψ 2^a, 39^a, Jb 10^a Q-ré; Is 5^a and let the counsel of the *Holy One of Israel draw nigh and come, וְהָיָה לָנוּ that we may know* (it)! Gn 26^a, 1 S 27^a. Also after negative sentences, Gn 18^a, 30^a, Ju 6^a, and after interrogative sentences, 1 K 22^a, Is 40^a, 41^a, Am 8^a.

(b) In conditional sentences (with or without אִם) to express a contingent intention, e.g. Jb 16^a אִם-יִחַדְּתִי אֶת-לִבִּי / *should I determine to speak, my grief is not assuaged, וְאִם-יִחַדְּתִי and should I forbear, what am I eased*! without אִם Jb 19^a, 30^a (where, however, וְאִם is probably intended); ψ 73^a (unless אִם should be read), 139^a. After the 3rd person, Jb 11^a though it be dark, &c. So perhaps also 2 S 22^a וְאִם-יִחַדְּתִי / *I determined to pursue, then* . . . , but cf. ψ 18^a.

(c) Likewise in the apodosis of conditional sentences, e.g. Jb 31^a. *if my step hath turned out of the way . . . , וְאִם-יִחַדְּתִי then let me sow*; cf. 16^a. *I also could speak as ye do, if* . . . ! So even when the condition must be supplied from the context, e.g. ψ 40^a else would I declare and speak of them; 51^a else would I (gladly) give it, i.e. if thou didst require it (cf. the precisely similar אִם-יִחַדְּתִי ψ 55^a); Jb 6^a. In the 1st plur. Jer 20^a. To the same category belong the cohortatives after the formula expressing a wish וְיִחַדְּתִי, e.g. Jer 9^a oh, that I had . . . , וְיִחַדְּתִי there (i.e. if I had) should I (or would I) leave my people, &c.; Ju 9^a; without וְיִחַדְּתִי Is 27^a, ψ 55^a, Jb 23^a (cf. also verse 7).

Rem. 1. The question, whether a resolution formed under compulsion (a necessity) is also expressed by the cohortative (so, according to the prevailing opinion, in Is 38^a וְיִחַדְּתִי; Jer 3^a, 4^a, 6^a, ψ 55^a (7); 57^a, where, however, with Hupfeld, וְיִחַדְּתִי should be read; 77^a, 88^a, and in the 1st plur. Is 59^a), is to be answered in the sense that in these examples the cohortative form is used after its meaning has become entirely lost, merely for the sake of its fuller sound, instead of the ordinary imperfect. This view is strongly

supported by the rather numerous examples of cohortative forms after *wāw* consec. of the imperfect (cf. § 49 e, as also ψ 66^a וְיִחַדְּתִי / *there did he rejoice*!; ψ 119^a וְיִחַדְּתִי; Pr 7^a), which can likewise only be explained as forms chosen merely for euphony, and therefore due to considerations of rhythm.

2. The cohortative is strange after וְיִחַדְּתִי until I went וְיִחַדְּתִי I considered their latter end; possibly a pregnant construction for 'until I made up my mind, saying, I will consider', &c. (but וְיִחַדְּתִי Pr 7^a is still dependent on the preceding וְיִחַדְּתִי; Pr 12^a is at any rate to be explained in the same way (in Jer 40^a, 50^a we have וְיִחַדְּתִי with a similar meaning), as long as I (intentionally) wait with the eyelashes (shall wink). On the other hand, in Ex 32^a וְיִחַדְּתִי is to be read, with the Samaritan, instead of וְיִחַדְּתִי after אֵל.

§ 109. Use of the Jussive.

As the cohortative is used in the 1st pers. sing. and plur. the jussive is especially found in the 2nd and 3rd pers. sing. and plur. to express a more or less definite desire that something should or should not happen (cf. for its form, which frequently coincides with that of the ordinary imperfect, § 48 f, g). More particularly its uses may be distinguished as follows:

1. The jussive standing alone, or co-ordinated with another jussive:

(a) In affirmative sentences to express a command, a wish (or a blessing), advice, or a request; in the last case (the optative or precative) it is frequently strengthened by the addition of אֵל. Examples: Gn 1^a אֵל יְהִי לָנוּ / *let there be light*! Gn 16^a, &c. (the creative commands); Nu 6^a the Lord lift up his countenance upon thee, and give thee peace! cf. verse 25. After particles expressing a wish, Gn 30^a וְיִחַדְּתִי / *I would it might be*; ψ 81^a וְיִחַדְּתִי / *if thou wouldst hearken unto me*! As a humble request, Gn 44^a . . . וְיִחַדְּתִי . . . / *let thy servant, I pray thee, abide, &c., and let the lad go up, &c.*, Gn 47^a.


(b) In negative sentences to express prohibition or dissuasion, warning, a negative wish (or imprecation), and a request. The prohibitive particle used before the jussive (according to § 107 a) is almost always אַל (in negative desires and requests frequently

¹ Analogous to this cohortative (as equivalent to the imperfect) after וְיִחַדְּתִי is the use of the historic imperf. after אֵל, § 107 c.

² With regard to verbs וְיִחַדְּתִי, it is true that the full form of the imperfect is frequently used with the meaning of the jussive (as also for the cohortative, see § 108 a, note 2), e.g. וְיִחַדְּתִי Jb 3^a (but previously וְיִחַדְּתִי let it look for it); especially in (Neh 2^a) and immediately before the principal pause, Gn 1^a וְיִחַדְּתִי; Ju 6^a וְיִחַדְּתִי, but previously וְיִחַדְּתִי; Is 47^a וְיִחַדְּתִי, previously וְיִחַדְּתִי; ψ 109^a. On the attempt to distinguish such jussives from the imperfect by means of a special meaning וְיִחַדְּתִי, see § 75 h.

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1. נִשְׂאתִי אִמִּיד אֶפְוֶנָה: I have borne your terrors (and) I *am in despair*.
Ps 88:16
2. הִפְךָ יָם לִיבֹשָׁה . . . שָׁם
נִשְׂמְחָה-בּוֹ: He turned the sea into dry land, . . . there we *rejoiced*
in him.
Ps 66:6
3. וְאָרָא בַּפְתָּאִים
אֶבְיִנָּה בַּבָּנִים I saw among the simple,
I *noticed* among the young men. . . .
Prov 7:7
4. וְאַצֵּל אֶתְכֶם מִיַּד מִצְרָיִם . . .
וְאֶתְנָה לָכֶם אֶת-אֶרֶץ: And I snatched you from the power of Egypt . . . *and*
I gave you their land, *and* I said. . . .
Judg 6:9-10
5. וַיְהִי כִי-בָּאנוּ אֶל-הַמָּלֹךְ
וַנִּפְתָּחָה אֶת-אֲמֻתְחֹתֵינוּ: At the place where we stopped for the night, we
opened our sacks.
Gen 43:21
6. וְאַשְׁכְּרָה מִתְלַעֲוֹת עֹגֹל I *broke* the fangs of the wicked.
Job 29:17
7. וְנִשְׁשָׁה כְּעֹרִים קִיר
וְכֵאֵין עֵינַיִם וְנִשְׁשָׁה: Like the blind we *grobe* along the wall,
we *grobe* like those without eyes.
Isa 59:10
8. וְנִפְשִׁי בְּתוֹךְ לִבְאֵם אֲשַׁכְּבָה I *lie* among lions.
Ps 57:5
9. עַד-מָתִי אֶרְאֶה-נֵס
אֲשַׁמְעָה קוֹל שׁוֹפָר: How long will I *see* the battle standard
and *hear* the sound of the trumpet?
Jer 4:21



Jussive and Cohortative after Imperative

34.6

After an imperative a verbal form not preceded by its subject or a negative particle ^a is normally either a jussive (## 1-2) or a cohortative (## 3-5; cf. 34.5.2b).³¹ Where a non-perfective is not morphologically marked in such a context, it may be taken as having jussive (# 6) or cohortative (# 7) force (34.1d n. 3). The second volitional form signifies purpose or result, in contrast to the sequence *imperative + imperative* (cf. ## 3, 10).³² A chain of jussives or cohortatives can follow an imperative. When the verb after an imperative is preceded by its own subject (## 8-9) or by a negative particle (# 10), it is usually a non-perfective form, with a volitional sense.³³

1. הִעָתִירוּ אֶל-יְהוָה וַיִּסֶּר
הִצְפֹּדְדַעִים מִמֶּנִּי וּמֵעַמִּי: Pray to YHWH *that* he *take* the frogs away from me
and my people.
Exod 8:4

31. H. M. Orlinsky, "On the Cohortative and Jussive after an Imperative or Interjection in Biblical Hebrew," *Jewish Quarterly Review* 31 (1940-41) 371-82; 32 (1941-42) 191-205, 273-77.

32. Cf. Lambdin, *Introduction to Biblical Hebrew*, 119.

33. Orlinsky, "Cohortative and Jussive," 32:273-77.

Homework with Clause Syntax

John 8:12

Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

Assignment: DETERMINE why περιπατήσῃ is subjunctive and what contribution it makes to the whole sentence.

Step 1. Search. Try to find the relevant section in the advanced grammar.

- (a) Does a conjunction provide the clue to the nature of the construction? If so, look up the functions of the conjunction in the lexicon.
- (b) What, if any, is the technical philological term or terms most closely related to the syntactical construction? If you know such a term, look it up in the "Index of Subjects" in the back of the grammar, and go from there to section numbers.
- (c) What is the parsing (morphology) of the word or words involved? Does this provide a clue? In particular, does the tense of the verb provide the clue for how the clause is related to other clauses? Go to "Table of Contents" in the front of the grammar, under the functions of the tense. For a clue from noun morphology, go to "Table of Contents," the syntax of the noun.
- (d) Does the syntactical construction arise from a "governing" relation with a verb, a noun, or a preposition? For prepositions, go to the lexicon. For verbs and nouns, go to the "Table of Contents," under syntax of the verb or noun, respectively.
- (e) Is the syntactical construction closely related to the overall structure of a clause or a sentence as a whole? Then go to the "Table of Contents" under "The Sentence."
- (f) If you have no idea what the syntax might be, or as a further check, look up the verse number of your passage in the "Index of Passages" in the back of the grammar.

Step 2. Evaluate. Determine what subheading(s) of the relevant section apply to your passage.

- (a) Note the over-all organization and arrangement of the subheadings, in order to skim rapidly over the subheadings that do not address your problems.
- (b) For crucial subheadings, note the examples to make sure that you have understood. You may want to look up a citation or two, or even more if necessary, to make sure that you understand the point being made, or to make sure that your passage is really parallel to the ones being discussed.

Step 2a. Are there *several* subheadings of several sections that might apply? Which are the most closely parallel grammatically? (But don't worry if you find only one alternative.)

Step 3. Decide. Make a final decision as to the type and function of your grammatical construction, after you have weighed all the alternatives that you can find. Give a translation of the crucial clause that brings out the implications of your decision on the meaning of the syntactic construction.

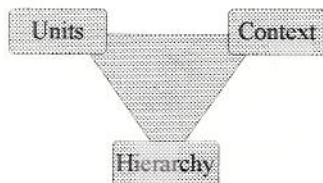
IX. Dealing with Syntax

Theory of Syntax

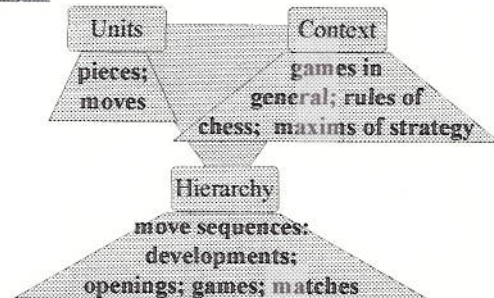
Where Are We Going?

- ❑ We want a framework for understanding how language works.
- ❑ Enabling us to evaluate tense and case, and avoid overreading.
- ❑ Enabling us to evaluate Bible translations.

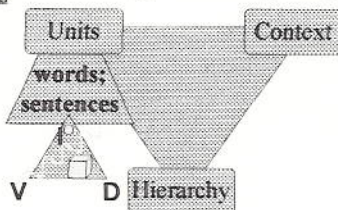
Aspects of Meaning



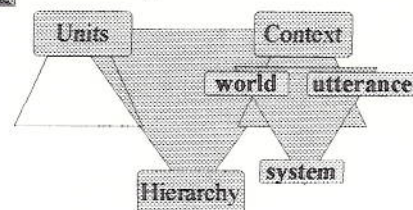
Meaning in Chess



Meaning in Language: Unit



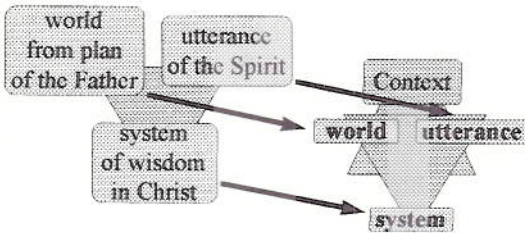
Meaning in Context



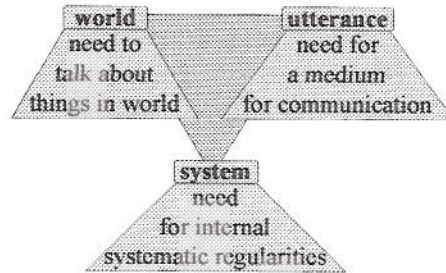
IX. Dealing with Syntax



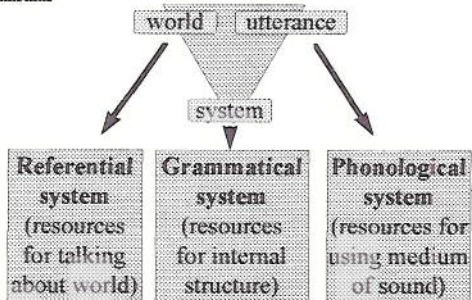
Kinds of Context



Language Needs



Language Subsystems



Phonological Subsystem



Phonology of Greek

	<u>bilabial</u>	<u>dental</u>	<u>velar</u>
<u>voiced</u>	αβ	αδ	αγ
<u>voiceless</u>	απ	ατ	ακ
<u>aspirated</u>	αφ	αθ	αχ
<u>vs. English</u>	b	d	g
	p	t	k



Sounds of Words in English

<u>Actual words</u>	<u>Might-Be words</u>	<u>Couldn't-Be</u>
bet		pnet
pet	fet	psct
vet	ket	kset
debt	shet	mnet
set	chet	shlet
let	slet	χet
met	spet	τet
net	spret	̃pet
get	glet	̃tet
vet		l̃et

IX. Dealing with Syntax



Sounds of Words in Greek

beta		pnet
peta	feta	pset
* veta	keta	kset
deta	* sheta	mnet
seta	* cheta	* shlet
leta	* sleta	χet
meta	speta	ret
neta	* spreta	* pet
geta	gleta	* tet
yeta		* fet

Different from English.



Principles for Phonology

- There is a distinctive sound system or phonological system, semi-independent of subject matter.
- The phonological system differs from one language to another.
- In writing it is converted to a graphic system.



Phonology Contributing

- Phonology contributes mostly indirectly, through identifying the words.
- But sometimes it directly, through sound play:



Assonance in Isaiah 5:7

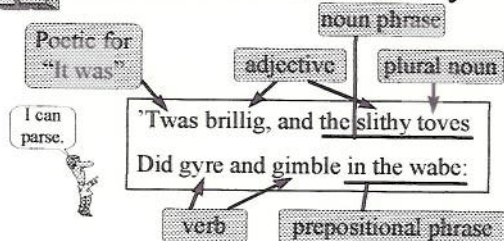
וַיִּקְרָא
מִשְׁפָּט? מִשְׁפָּח
וְהִנֵּה מִשְׁפָּח
צִדְקָה?
וְהִנֵּה צִעֲקָה:



Grammatical Subsystem



Grammar in Jabberwocky



- Normal grammar of a sentence, but no decipherable meaning!

IX. Dealing with Syntax

*Principles for Grammar*

- There is a distinctive grammatical system, semi-independent of the subject-matter.
- Grammatical systems differ from one language to another.

*Infinitive System in Greek*

	aorist	present	perfect
	λύσαι	λύειν	λελυκέναι
vs English		nonperfect	perfect
nonprogress		to weave	to have woven
progressive		to be weaving	to have been weaving

*Grammar Contributing*

- Grammar affects overall meaning primarily by contrast.

aorist	present	perfect
λύσαι	λύειν	λελυκέναι

Aorist contrasts with present and perfect.
It means, "I'm not present or perfect."

*Aorist as the Default*

- Aorist infinitive and aorist imperative are normal. The speaker says, "No further comment."
- Hence, descriptions of "sudden event," "once-for-all action," "decisive action," "point action" are all overreadings.

*Example of Fine Difference*

"I studied Greek for two hours yesterday."

"I was studying Greek for two hours yesterday."

Used in a paragraph where you talk about some other event within the same time frame

*Referential Subsystem*

IX. Dealing with Syntax



An Example of Reference

"He does well without studying."

"Bill seldom has to crack the books."

same "meaning"

different grammar,
vocabulary, sound

- **Reference** deals with content invariant under paraphrase.



Principles for Referential Subsystem

- There is a distinct referential system, semi-independent of grammar and phonology.
- Referential systems differ from one language to another.
- Almost anything can be said in any language if you take enough time.

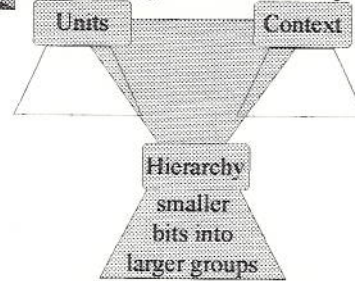


Differing Vocabulary

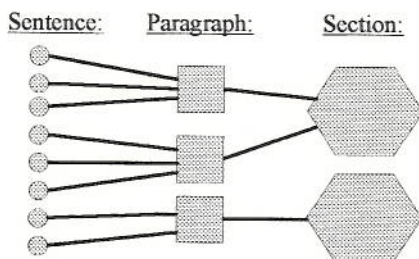
λαμπάς	"torch"
	"(oil) lamp"
κύων	"dog"
κυνάριον	



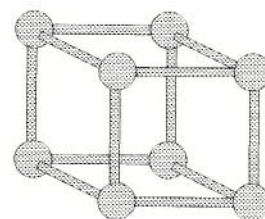
Meaning in Hierarchy



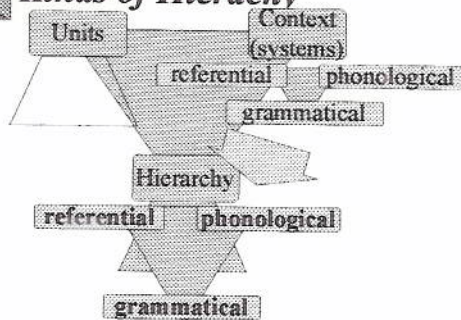
Example of Embedding



Complex Fitting



IX. Dealing with Syntax

*Kinds of Hierarchy**Grammatical Levels*

- **morpheme** -ness, -ing
- **word** truthfulness
- **phrase** which of these three
- **clause** when he saw him,
- **sentence** when he saw him,
 he passed by on the
 other side.
- **paragraph** Luke 10:29-37
- **monologue**

*Grammatical Levels in Greek*

- **morpheme** -ου, -ω
- **word** ἀντιπαρῆλθεν
- **phrase** τούτων τῶν τριῶν
- **clause** ἰδὼν αὐτὸν
- **sentence** καὶ ἰδὼν αὐτὸν
 ἀντιπαρῆλθεν.
- **paragraph** Luke 10:30, 31, 32
- **monologue** Luke 1:46b-55

*Phonological Levels*

- **phoneme** /i/
- **syllable** /bit/
- **phonological word** the 'man
- **phrase group** "When John arrived I
 fell silent."
- **pause group**
- **phonological paragraph**
- **phonological monologue**

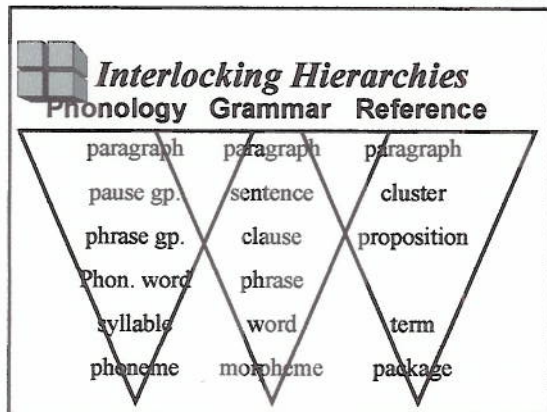
*Phonological Levels in Greek*

- **phoneme** /o/
- **syllable** /on/
- **phonological word** a proclitic leans on
 the next word, making a single stress group but
 two grammatical words.
- **phrase group** ?
- **pause group** marked by punctuation?

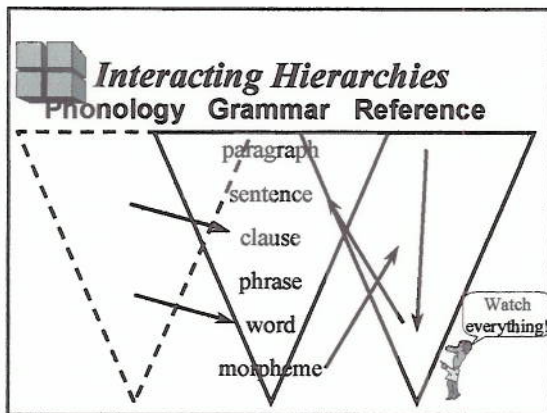
*Referential Levels*

- **semantic pack** un-, non-
- **term** angel,
 the angel Gabriel
- **proposition** I have no husband
- **proposition cluster** How can this be,
 since I have no husband?
- **paragraph** Luke 1:30-38
- **book** Luke; Acts
- **monologue** Luke-Acts

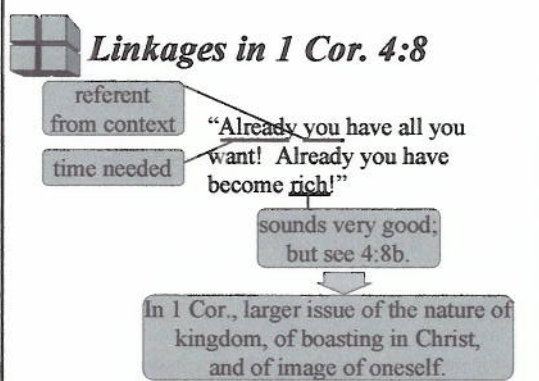
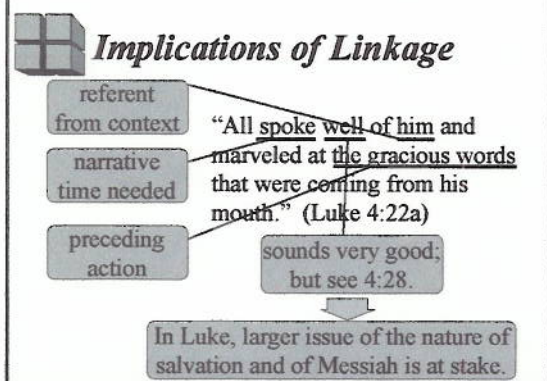
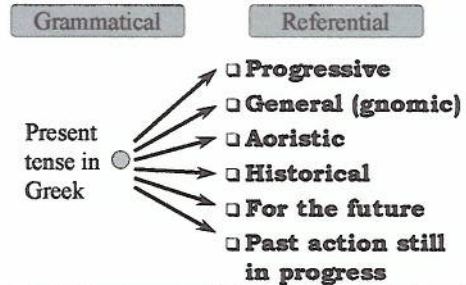
IX. Dealing with Syntax



6. Implications for Interpretation



Burton Indicates Interaction



IX. Dealing with Syntax



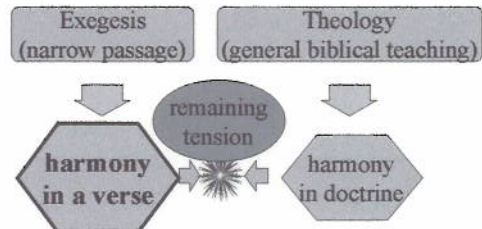
Goal in Interpreting Sense

- **Minimal strain.**
- **At every level in all 3 hierarchies.**
- **What to do with tension?**

Not always easy!



Exegesis and Theology



- **Prefer exegesis because your training biases you toward doctrine.**



Harmonizing in Luke

18:35

Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν
εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ
τὴν ὁδὸν ἑπαιτῶν.

Exegesis

Theology

- ἐγγίξειν εἰς
= "draw near to"

preferable

- **need harmony with Matt. and Mark**

- ἐγγίξειν is related to ἔγγυς, "near"



Fuzziness in Interpretation

- **Understanding is more or less precise.**
- **Don't detect what isn't there.**
Maximal interpretation is not necessarily best.
- **You never exhaust meaning.**
- **You can live and obey God without exhaustive knowledge.**
You can obey a command to "stand roughly there."

Comforting.





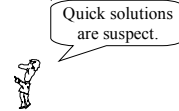
Reading Assignments

- ❑ Optional:
 - ❖ Poythress and Grudem, *Gender-Neutral Bible Controversy*, especially chap. 4.
 - ❖ Ryken, *The Word of God in English*



Cautions

- ❑ Language is complex and deep.
- ❑ We do not see everything.
- ❑ My own account is sketchy.



Why Look at Translations?

- ❑ For your own use.
- ❑ For advising others.
- ❑ We will look at English examples.
You can extend the principles to other languages and cultures.



1. Goals of Translation



Possible Purposes of Translations

- ❑ A help for Greek and Hebrew
- ❑ Illustration of cultural relevance
 - ❖ Cottonpatch NT
 - ❖ Letters to Street Christians
 - ❖ The Message
- ❑ Continuous reading
- ❑ Study of cross-references
- ❑ General

Many goals.



Possible Audiences

- ❑ Audiences with lower skills
 - ❖ Children's Bibles
 - ❖ Bible in Basic English
- ❑ Audiences with high skills (college graduate): NEB
- ❑ Using ecclesiastical tradition
- ❑ General



2. Changing Language Form



Ephesians 3:16

“that according to the riches of his glory
he may grant you to be strengthened
with power through his Spirit in your
inner being ...” (ESV)



An Example: Eph. 3:16

- κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ
- “according-to the wealth of-the glory his” (intrl.)
- interlinear: copies form, with ungrammatical results.
- “according to the riches of his glory” (KJV, ESV)
- literal method: meaning and form--minimal changes
- “out of his glorious riches” (NIV)
- natural-idiom method: finds natural English idiom
- “from his glorious, unlimited resources” (NLT)
- paraphrastic method: rephrases basic idea



Comparison of Methods (1)

Interlinear

“according-to the
wealth of-the glory his”

- exact copy
- ungrammatical
- unclear

Literal

“according to the
riches of his glory”

- words correspond
- strange
- fairly clear

Improvements.



Comparison of Methods (2)

Natural idiom

““out of his
glorious riches”

- some word relations
- ordinary English
- clear

Paraphrase

“from his glorious,
unlimited resources”

- ideas only
- easy
- clear

Loss?



Spectrum of Methods

copy grammar

restructure grammar

inter-
linear

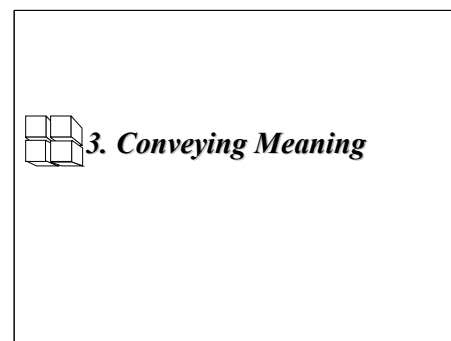
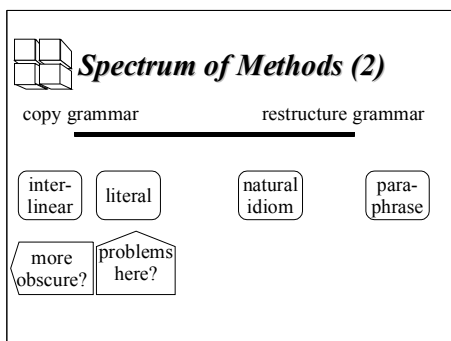
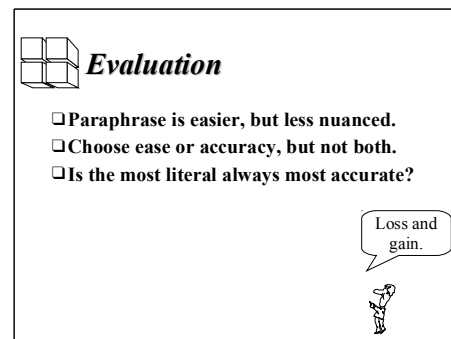
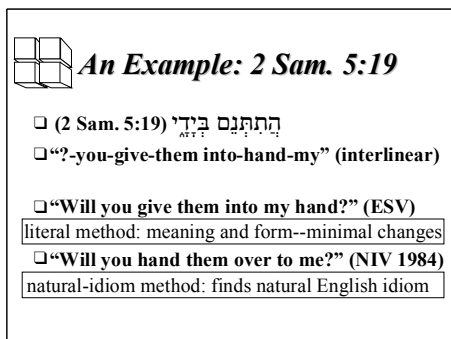
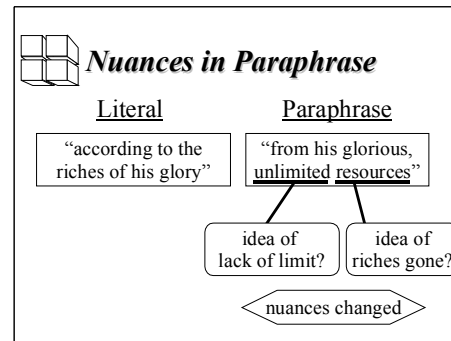
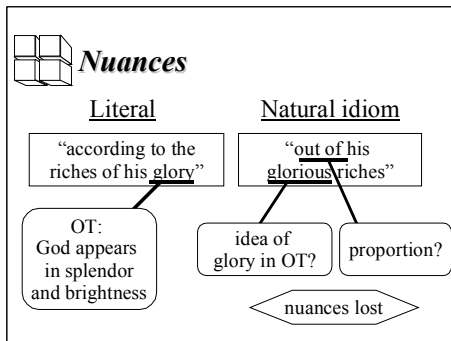
literal

natural
idiom

para-
phrase

easier
English

problems?



NT 123 Hermeneutics

IX. Dealing with Syntax

9.22



An Example: Prov. 23:16

- וְתִשְׁלֹחַ כִּלְיוֹתַי (Prov. 23:16)
- “and-will-exult kidneys-my” (interlinear)
- “Yea, my reins shall rejoice” (KJV)
- literal method: meaning and form—minimal changes
- “My inmost being will exult” (ESV; etc.)
- ◆ kidneys are site of emotion

conservative (“essentially literal”) method:
when form is unclear, change for the sake of meaning



Comparison of Methods (3)

Literal

“my kidneys
will exult”

- words correspond
- strange
- ⇒ □ **obscure**

Conservative

“my inmost being
will exult”

- words correspond
- less strange
- ⇒ □ **clear**

Improvements.



Footnotes Add Information

“My inmost being¹ will exult” (ESV)

¹Hebrew *my kidneys*



When to Change Form

- Change to make grammatical.
- Change to indicate meaning.
- But questionable whether one should change for ease.



An Example: 1 Peter 1:13

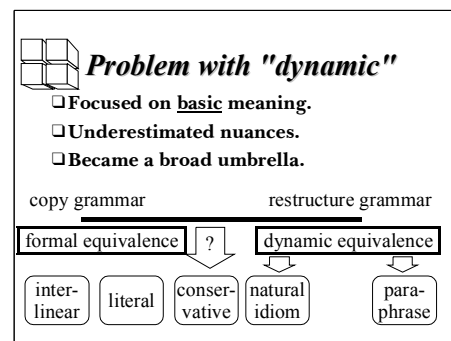
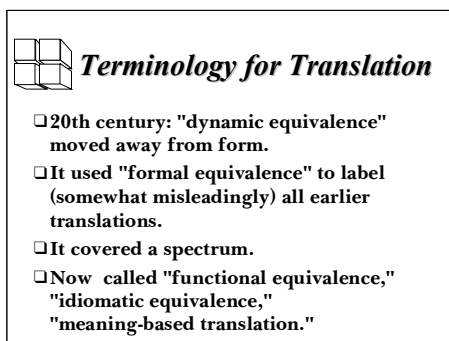
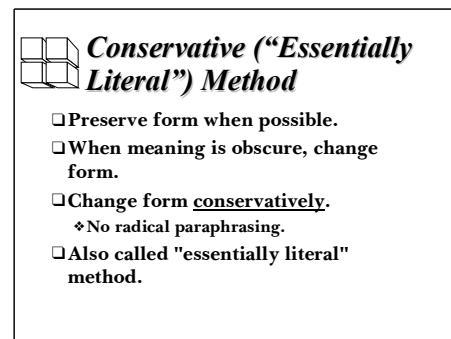
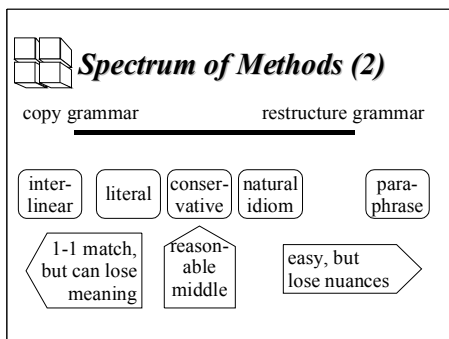
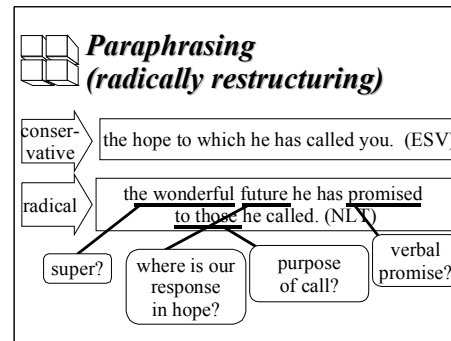
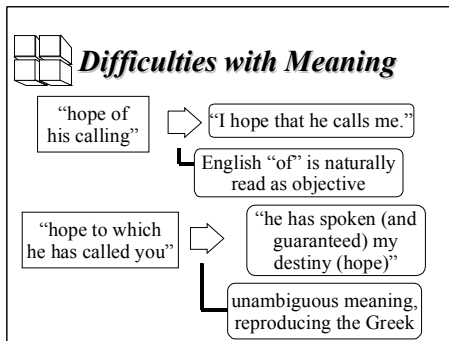
- ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν
- “up-girding the loins of the mind-your” (interl.)
- “gird up the loins of your mind” KJV
- ◆ literal equivalence
- “preparing your minds for action¹” ESV
- ◆ conservative equivalence

¹Greek *girding up the loins of your mind*



An Example: Eph. 1:18

- ἡ ἐλπίς τῆς κλήσεως αὐτοῦ (Eph. 1:18)
- “the hope of-the calling his”
- ◆ interlinear
- “the hope of his calling” KJV, NKJV, NASB
- ◆ literal equivalence
- “the hope to which he has called you” RSV, ESV, NIV, NRSV, NEB, GNB
- ◆ conservative equivalence





Evaluation of Methods

- ❑ Grammar and vocabulary systems differ among languages.
- ❑ Often a translation can copy both grammatical and referential structures.
- ❑ You cannot always copy both.
- ❑ When forced to choose form or meaning, copy meaning-content (reference) as primary.
- ❑ Radical rewriting changes nuances.
- ❑ Consider ease of reading for evangelism.



4. The Question of Culture



Cultural Transfer: 1 Cor. 16:20

- ❑ “Greet one another with a holy kiss.” (NASB, ESV, NIV)
- ❑ “I should like you to shake hands all round as a sign of Christian love.” (Phillips)
- ❑ “Pass the greetings around with holy embraces! (Message)
- ❑ “Greet each other in Christian love.” (NLT)

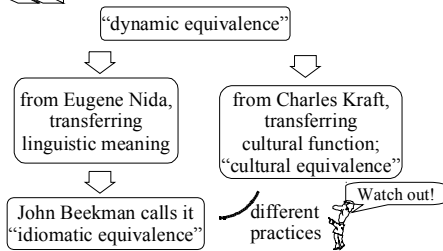


Cultural: Heb 13:9

- ❑ “Do not be led away by diverse and strange teachings” (ESV).
- ❑ “So do not be attracted by strange, new ideas” (NLT).
♦ our culture attracted by newness
- ❑ “Don’t be lured away from him by the latest speculations about him” (Message).
♦ our culture attracted by speculation

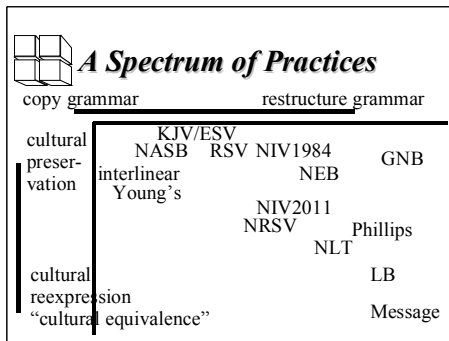


Questions about Culture



Cultural Equivalence

- | +Insights+ | -Dangers- |
|---|--|
| <ul style="list-style-type: none"> ❑ Embed meaning in cultural context ❑ Apply gospel flexibly in theology and church | <ul style="list-style-type: none"> ❑ Wipe out unique history ❑ Underestimate complexity in equivalence ❑ Anthropologist as new priest |



5. Difficulties in Achieving Translation Goals

Thanks for What We Have

- ❑ All main translations show main meanings.
- ❑ All show the gospel.
- ❑ People come to salvation through them.

Difficulties with Literal Translation

- ❑ Words don't match, 1-1.
- ❑ Grammar doesn't match, 1-1.
- ❑ 1-1 grammar gives illusion of faithfulness, but subtle obstacles to understanding.
- ❑ Difficult to read in large amounts.
- ❑ Holiness confused with alienness.

Difficulties with Restructuring

- ❑ Obscurities and ambiguities glossed over.
- ❑ Frustrates preacher's reference to interpretive problems.
- ❑ Flattens metaphors.
- ❑ More prone to big errors.
- ❑ Hides allusions to other passages.
- ❑ Overconfidence in translator's understanding of language.

Difficulties with Cultural-Equivalent Translation

- ❑ Wipes out scandal of incarnation.
- ❑ Can't succeed. The Bible is too many culturally specific references.
- ❑ Arbitrary stopping point.
- ❑ Paternalistic in its assumption that ordinary people can't attain cross-cultural understanding.
- ❑ Overconfidence in judging what is "significant."



Choosing a Translation

- ❑ Value of one central translation for memorization.
- ❑ Reject cultural modernization.
- ❑ Fulllest meaning equivalence.
- ❑ Right now in USA, NIV popular
- ❑ But NIV is too dynamic.
- ❑ NIV 2011 is gender-neutral.
- ❑ ESV (2001) is suitable.

An imperfect world.



6. Gender-Neutral Translation



Dangers from Attitude

- ❑ A delicate question, because of its interface with sexuality.
- ❑ Our own pain, confusion, and sin affect attitude, as do backgrounds of others.
- ❑ Charity needed.



The Issue

- ❑ Since about 1980 American educated public has turned strongly toward “gender-neutral” English practice.

Those are children
He who keeps the law is a wise son.

- ❑ Should a translation follow?



Issues in Language in General

- ❑ Real sins toward women exist.
- ❑ Idea: “Eliminate generic ‘he’ and other usages for ‘equality.’ ”
- ❑ But English is awkward without it.
- ❑ There are secondary consequences.



“Man” and “Men”

Greek:	ἄνθρωπος	ἄνθρωπος	γυνή
	↓	↓	↓
English:	“person, people, human being” (includes men and women)	“man, men, husband” (male human beings)	“woman, wife” (female human beings)

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James 3:9

“With the tongue we praise our Lord and Father, and with it we curse people who have been made in God’s likeness. (NIVI)

Greek: ἄνθρωπος, “people”

O.K.: a good rendering of the meaning of Greek.



Acts 20:30 “Men”

□ “Even from your own number men will arise and distort the truth in order to draw away disciples after them.”

Greek: ἀνὴρ, “male human being”

□ “Even from your own number some will arise and distort the truth in order to draw away disciples after them.” (NIVI, TNIV)

□ NRSV, NIVI, TNIV, NLT, CEV drop “men.”

Distorts meaning.



Acts 1:21 “Men”

□ “Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us, ...” (NIV).

Greek: ἀνὴρ, “male human being”

□ “Therefore it is necessary to choose one of those who have been with us the whole time the Lord Jesus went in and out among us, ...” (NIVI)

□ NIVI, NLT drop “men.”

Distorts meaning.



The Problem with “Son”

Prov. 13:24 (NIV 1984): He who spares the rod hates his son, ...

Prov. 13:24 (NIV 2011): Whoever spares the rod hates their children, ...

□ Hebrew has בֶּן (“son”). The change is not lexically based, but shows prejudice against maleness.



Generic “He”

□ “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him” (John 14:23 ESV).

Generic “he” means “he/him/his” used to refer to a representative person in a general statement including men and women.



Plurals Change Meaning

□ “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him” (John 14:23 ESV).

individual receiver and home

□ “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them” (John 14:23 NRSV).

corporate receiver and home



Singular Plus Plurals

- ❑ “If anyone loves me, he will keep my word, and my Father will love him and we will come to him and make our home with him” (John 14:23 ESV).
- ❑ “Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them” (John 14:23 NIV 2011).

individual
receiver
and home

corporate
receiver
and home



Types of Translation

acceptable

- ❑ “anyone” for original “anyone”
- ❑ “person/people” for original “human being”

unacceptable meaning changes

- ❑ “he” to “they” (pluralize whole)
- ❑ “he” to “you” (another way to avoid “he” in some contexts)



Reasons for Avoiding Generic “He”

- ❑ 1 Cor. 9:15-23.
- ❑ In America, gender-neutrality is the prestige form.
- ❑ Some are aggrieved by generic “he.”



Reasons for Continuing Generic “He”

- ❑ Needed for accuracy in translation.
- ❑ Similar to generic masculines in Hebrew and Greek.
- ❑ English awkward without “he.”
- ❑ Past literature.
- ❑ Newspapers attest generic “he.”
- ❑ Bible memorization.

Needed.



What Are Orthodox Christians Doing?

- ❑ Various things.

sermons, formal
oral addresses

modern
written materials

“you”;
“he or she”;
occasionally “he”

“one”;
“they”;
occasionally “he”

- ❑ But: when translating, much less flexibility exists.



Author Controls Meanings

authors

I’ll make my
sentence plural
to avoid “he.”

I’ll stick with
“he” because I
want an individual
example.

translator

God said it.
I can’t change his meanings.



Cultural Adaptation?



Problem of Crossing Cultures

- ❑ Bible must speak of ancient cultures, or else produce gross distortion.
- ❑ In straining out the “gnat” of divergent generics, one may make less digestable the “camel” of fatherly authority.
- ❑ Hence, minor cultural adjustments may be counterproductive. They may increase offense and decrease understanding.



Types of Cultural Change

- ❑ “He” to “they” in (Messianic) psalms (e.g. NRSV Ps. 34:20)
- ❑ “Father” to “parent”
- ❑ “my son” (Prov.) to “my child”
- ❑ “Son of Man” to “human being”
- ❑ Remove masculine elder in 1 Tim. 3
- ❑ Remove masculine pronouns referring to God



Test of Gender Neutral

- ❑ Test by asking: what happens to generic “he”?
- ❑ Look at John 14:23 as test verse.
“If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.”



Which Are Gender Neutral?

- ❑ The following remove generic “he”:
NRSV, NCV, GNB(1992), CEV, NIVI, TNIV, NIV 2011, NLT, GW.



Evaluation on Gender

- ❑ Cultural adjustments are not acceptable for central translation.
- ❑ No translation that sacrifices accuracy for the sake of cultural approval can be accepted.
- ❑ Hence, gender-neutral translations cannot serve as central.
- ❑ NIV 2011 can no longer serve.
- ❑ NASB, NKJV and ESV are also available, without these problems.



Moving People to Use a New Translation

- ❑ Don't move precipitously. Give time for love and trust to grow.
- ❑ Be realistic.
- ❑ Be open to more than one translation, adapting to audience capacity.
- ❑ Set an example.
- ❑ Show people the benefit, rather than demanding submission.



Issue of Devotion to KJV

I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. – Rev. 22:18-19



Data

- ❑ ξύλον ["tree"]
- ❑ "tree" (NASB, ESV, NIV, RSV, GNB, etc.)
- ❑ "book" (KJV, NKJV [with marginal note])
- ❑ "book" (*libro* –Vulgate) [vs. *ligno*, "tree"]
- ❑ Erasmus in 1516 back-translated from the Vulgate because his one manuscript of Revelation lacked the last six verses. (See Jan Krans, "Erasmus and the Text of Revelation 22:19: ...," *TC*. 16 [2011], internet.)



7. Practicing Translation



Doing Your Own

- ❑ When working through a passage.
- ❑ Translate to make sure you understand.
- ❑ Stay away from religious jargon and traditional expressions.
- ❑ A sermon needs fresh expression, not merely reiteration.

Isaiah 51:17-20

Isaiah 51:17-20	Mine	GNB	NASB
17 הִתְעוּרִי יְהוּדָה קוּמִי יְהוּדָה אֲנִי שָׂאתִי מִן יְדֶיךָ אֲדִבְשֶׁתְּ מִסֵּד אֲרִיזְתֶּנָּה מִן הַתְּהוֹמָה שָׂאתִי בְעֵינַי 18 אֲדַמְנָהּ לָךְ מִכִּי תִשְׁׁבֵּת בְּלִילָה וְאִלֵּי פְסוּיִים בְּדֹרֶךְ כִּי־לֹא־יִשְׁׁבֵּת כִּי־לֹא שָׁמַרְתִּי לָךְ 19 שְׁנֵי־דָבָרִים בְּיָדִי עָשָׂה כִּי־יָשָׁבְךָ הַשָּׁמַרְתִּי וְהִנֵּנִי וְהָאֲנִי־הִנֵּנִי 20 בְּנֵי־יִשְׂרָאֵל שָׁבוּ בְּרָצוֹן לִי־חֹדֶשׁ כִּי־אֶמְנָם כִּי־אֶמְנָם בְּיָדִי עָשָׂה	17 Rouse yourself! rouse yourself! Get up, Jerusalem! You have drunk the cup of God's fury which you got from the Lord. You have drunk to the bottom the goblet-cup causing reeling drunkenness. 18 There is no one to guide her among the sons she has borne. There is no one to take her by the hand, among the sons she has brought up. 19 Two things have happened to you. Who will console you? Devastation and destruction, famine and war. How may I comfort you? 20 Your sons have lain down in all the street interoc- tions. Like an ante- lope caught in a net, Full of the fury of the Lord, the rebuke of your God.	17 Rouse yourself! Get up, Jerusalem! You have drunk the cup of punishment that the Lord in his anger gave you to drink; you drank it down, and it made you stagger. 18 There is no one to lead you, no one among your people to take you by the hand. 19 A double disaster has fallen on you: your land has been devastated by war, and your people have starved. There is no one to show you sympathy. 20 At the corner of every street your people collapse from weakness; they are like deer caught in a hunter's net. They have felt the force of God's anger.	17 Rouse yourself! Arise, O Jerusalem! You who have drunk from the Lord's hand the cup of his anger. The chalice of reeling you have drained to the dregs. 18 There is none to guide her among all the sons she has borne. Nor is there one to take her by the hand among all the sons she has reared. 19 These two things have befallen you: Who will mourn for you?— The devastation and destruction, famine and sword. How shall I comfort you? 20 Your sons have fainted, They lie helter-skelter at the head of every street, Like an antelope in a net, Full of the wrath of the Lord, The rebuke of your God.

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<u>Isaiah 51:17-20</u>	<u>Mine</u>
17 התעוררי התעוררי קומי ירושלם אשר שתת מיד יהוה אדכוס חמתו את קבעת כוס התרעלה שתת מצית: 18 אידמנהל לה מכליבנים ילדה ואין מחזיק בידה מכליבנים גולה	17 Rouse yourself, rouse yourself. Get up, Jerusalem. You have drunk the cup of God's fury which you got from the Lord. You have drunk to the bottom the goblet-cup causing reeling drunkenness. 18 There is no one to guide her among the sons she has borne. There is no one to take her by the hand among the sons she has brought up.

<u>Isaiah 51:17-20</u>	<u>Mine</u>
19 שתיים הנה קראתך מי ינוד לך השד והשבר והרעב והחרב מי אנהמך: 20 בגוד עלפי שקבו בראש קליחוצות כתוא מקמר המלאים חמת יהוה גגרת אליהך	19 Two things have happened to you. Who will console you? Devastation and destruction, famine and war. How may I comfort you? 20 Your sons have fainted. They have lain down in all the street intersections, like an antelope caught in a net, Full of the fury of the Lord, the rebuke of your God.

17 הִתְעוּרְרִי הַתְעוּרְרִי

קוּמִי יְרוּשָׁלַם

אֲשֶׁר נְשָׂתִית מִיַּד יְהוָה

אֶת־כּוֹס חֲמָתוֹ

אֶת־קַבְּעֵת כּוֹס הַתַּרְעֵלָה

נְשָׂתִית מְצִיתָ

18 מִכָּל־בְּנֵי יִלְדָּהּ

וְאֵין מַחְזִיק בְּיָדָהּ

מִכָּל־בְּנֵי גִּילָלָהּ

19 שְׂתִיתִים הִנֵּה קוֹרְאִתִּי

מִי יִנּוּד לָךְ

הַשָּׂדֶה וְהַשָּׂדֶר

וְהָרָעַב וְהַחֲרֵב

מִי אֲנִי מִי

20 בְּנִי עֲלֵפוּ

שִׁכְבוּ בְּרֹאשׁ כָּל־חֲצוֹת

בְּחֹלֹא מִכְמָר

הַמֵּל אֵיִם חֲמַת־יְהוָה

נִעְרָת אֵל הָיִךְ

Mine

17 Rouse yourself, rouse yourself.

Get up, Jerusalem.

You have drunk the

cup of God's fury

which you got

from the Lord.

You have drunk

to the bottom

the goblet-cup causing

reeling drunkenness.

18 There is no one

to guide her

among the sons

she has borne.

There is no one

to take her

by the hand

among the sons

she has brought up.

19 Two things have

happened to you.

Who will console

you? Devastation

and destruction,

famine and war.

How may I

comfort you?

20 Your sons have

fainted. They have

lain down in all

the street intersec-

tions, like an ante-

lope caught in a net,

Full of the fury of the Lord,

the rebuke of your God.

GNB

17 Jerusalem, wake up!

Rouse yourself

and get up!

You have drunk the

cup of punishment

that the Lord in his anger

gave you to drink;

you drank it down, and it

made you stagger.

18 There is no one

to lead you,

no one among

your people

to take you by the hand.

19 A Double disaster

has fallen on you:

your land has been

devastated by war,

and your people

have starved.

There is no one to

show you sympathy.

20 At the corner

of every street

your people collapse

from weakness;

they are like deer

caught in

a hunter's net.

They have felt

the force of

God's anger.

NASB

17 Rouse yourself!

Rouse yourself!

Arise, O Jerusalem!

You who have drunk

from the Lords' hand

the cup of His anger;

The chalice of reeling

you have drained

to the dregs.

18 There is none

to guide her

among all the sons

she has borne;

Nor is there one

to take her

by the hand

among all the sons

she has reared.

19 These two tings

have befallen you;

Who will mourn for you?--

The devastation and

destruction,

famine and sword;

How shall I comfort you?

20 Your sons have fainted,

They lie *helpless*

at the head of every street,

Like an antelope in a net,

Full of the wrath of the Lord,

The rebuke of your God.

X. Dealing with Large-Scale Organization

Reading Assignments

- Required:
 - ◆ Within this chapter, read the section on "Introduction to Propositional Relations and Rhetorical Analysis"
- Optional:
 - ◆ Poythress, "Propositional Relations"
 - ◆ Beckman-Callow, *Translating* 267-342w
 - ◆ Ryken, *How to Read the Bible as Literature*
 - ◆ Fee, *How to Read the Bible for All Its Worth*

Where Are We?

- 1. Preliminary acquaintance with the text
- 2. Exegesis in the original setting
 - ◆ f. Outline the passage
- 3. Relations with other passages
- 4. Role in redemptive history
- 5. Application
- Contributions of clauses and sentences (section IX.) are to be understood in the light of larger wholes.

A. Fundamentals of Discourse

Aspects of Structure

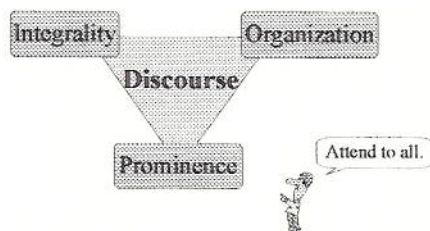
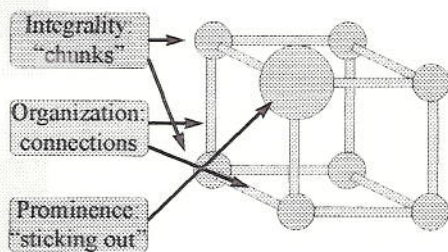


Illustration of Structure



B. Constructing an Outline

X. Dealing with Large-Scale Organization

What Is an Outline?

- You've seen it:
 - I. David's zeal rouses him
 - A. Goliath challenges Israel
 - B. David proposes to fight
 - II. David meets Goliath
 - A. David prepares
 1. Saul gives his armor
 2. David takes stones
 - B. David and Goliath talk
 - C. David wins the victory

Familiar

Our Type of Outline

- Reveals integrality (chunks of the discourse)
- Focuses on referential subsystem, on content. Grammar furnishes hints, but is a means to the end.
- Is not merely subjective, but shows real (objective) unities produced by the author and displayed in the discourse structure.

Learn someone else's mind.

An Example from Isaiah 40-66

- See attached pages.
- Makes sense of otherwise very complex material.
- Note that a unified outline extends from at least 46 to 56, refuting theories of multiple authorship.

Useful.

Repeated Themes in Isa. 46-56

- Servant Song (49:1-7)
- Birth and creation (49:8-21)
- Salvation to the nations (49:22-26)
- Righteousness (50:1-3)
- Repeated in 50:4-51:8, 51:9-52:12, 52:13-56:8, 56:9-57:21

An Example from Ephesians

- I. Opening Greeting 1:1-2
- II. What God has done for you in Christ 1:2-3:21 (doctrinal section)
 - A. Appreciating God's spiritual feast 1:3-23
 - B. Entering God's feast 2:1-22
 - C. The "waiter" at God's feast 3:1-21
- III. What you are to do in response through God's power and provision 4:1-6:20 (ethical section)
 - A. Your new life with one another 4:1-16
 - B. Your new life contrasted with the old 4:17-6:9
 - C. The battle in your new life 6:10-20
- IV. Closing greetings 6:21-24

Implications from Ephesians

- Suggests a way to develop a series of sermons.
- Shows overall unity of the book, overcoming a tendency to read small bits in isolation.
- Ephesian 1-3, the doctrinal section, is the foundation for Ephesians 4-6, the ethical section. The two do not exist independently! Avoid dead orthodox and moralism.

Linkage

Tentative Outline of Isaiah 40-66

- I. Introduction to the book of redemption 40:1-11
 - A. The prophetic commission (double impv) 40:1-2
 - B. The coming of God 40:3-11 (new exodus)
 1. Preparation for the coming of God (-) 40:3-8
 2. God appears on behalf of Jerusalem (-) 40:9-11
- II. The court case against idols addresses unbelief 40:12-49:26 (judgments on Babylon as new Egypt?)
 - A. Resume of the court case 40:12-42:12 (contest with Egyptian gods?)
 1. The "principal": God who comes 40:12-31 (vs. idols)
 - a. Identification of God 40:12-26
 - (1) God as incomparable (mi) 40:12-17
 - (2) Comparison with idols (we'el mi) 40:18-20
 - (3) The sovereignty of God 40:21-24
 - (4) The resourcefulness of God (we'el mi) 40:25-26
 - b. Nonrecognition by Israel (-) 40:27
 - c. Commitment of God to his people 40:28-31
 2. The evidence: God acts in justice for Israel's vindication 41:1-20
 - a. The contest with respect to evidence 41:1-4
 - (1) Judicial contest before the nations (-) 41:1
 - (2) Performance of God with a king as instrument (mi) 41:2-4
 - b. Response in trust or lack of trust 41:5-16
 - (1) Idolatrous response of the nations (-) 41:5-7
 - (2) Encouragement for Israel to trust 41:8-16
 - c. The commitment of God: water for the needy (-) 41:17-20
 2. The polarity in evidence: only God performs 41:21-29
 - a. Formula for judicial contest with the idols (-) 41:21-24
 - b. Evidence of performance (-) 41:25-29
 1. Identification of God in his instrument the servant 42:1-12
 - a. Identification of the servant: servant song for justice (יְהוָה) 42:1-4
 - c. Purpose in God's commitment to the servant (יְהוָה) 42:5-9
 - b. Song by all the earth (recognition of God) (double impv) 42:10-12
 - B. Elaboration of the court case, with specific (new way through the sea) identification of key witnesses; demonstration by making a way in the wilderness 42:13-45:25
 1. The "principal": God who comes 42:13-43:7
 - a. Identification of God: warrior theophany (-) 42:13-17
 - a way in the wilderness
 - b. Nonrecognition by Israel as servant (impv) 42:18-25
 - c. Commitment of God to protect Israel (יְהוָה יִצְחָק) 43:1-7
 2. The evidence: God makes a way in the wilderness 42:8-44:5
 - a. The contest with respect to the evidence 43:8-21
 - (1) Israel is called to witness what God will do (impv) 43:8-13
 - (2) God makes a way in the wilderness, from Babylon (יְהוָה) 43:14-21
 - b. Response of Israel in lack of trust (יִלְא) 43:22-28
 - (1) Jacob has wearied God 43:22-24
 - (2) Judicial case against Israel (-) 43:25-28
 - c. The commitment of God: water and renaming in blessing (יְהוָה יִצְחָק impv) 44:1-5
 - 2'. Polarity in evidence: God's performance vs. the idols 44:6-23
 - a. None like God (יְהוָה) 44:6-8
 - b. Critique of idolatry 44:9-20

- (1) Folly of idols (-) 44:9-17
- (2) Lack of understanding on the part of idolaters (-) 44:18-20
- c. Remember (understand), Israel, and rejoice (impv) 44:21-23
- 1'. Identification of God in connection with his instrument, his servant Cyrus 44:24-45:25
 - a. Identification of the servant: prophecy of Cyrus in the context of creation claims of God (כֹּהֵן) 44:24-28
 - c. Purpose in God's commitment to Cyrus (כֹּהֵן) 45:1-13
 - b. Recognition of God's work among the nations 45:14-25
 - (1) Recognition by near neighbors, e.g., Egypt (כֹּהֵן) 45:14-19
 - (2) Nations judge and turn to God 45:20-25
 - (a) Judicial contest with the nations (impv) 45:20-21
 - (b) Nations, turn to God (impv) 45:22-25
- C. Pronouncement of sentence on idols: judgment of Babylon; conclusion of the polemic against idols (new overthrow of Pharaoh's army) 46:1-48:22
(For an alternative subdivision, see III.A below)
- 0. Preliminary sentence on idols (-) 46:1-2
- 1. The "principal": God who comes 46:3-13
 - a. Identification of God over against idols (שָׁמַעוּ אֵלֵי, impv) 46:3-7
 - b. Nonrecognition by Israel (וְלֹא יָדָעוּ, impv) 46:8-11
 - c. Commitment of God to save Israel, despite unbelief (שָׁמַעוּ אֵלֵי, impv)
- 2. The evidence: God overthrows Babylonian captivity 47:1-48:11
 - a. The contest with respect to the evidence: Babylon will fail (impv) 47:1-15
 - b. Response of Israel in lack of trust (שָׁמַעוּ, impv) 48:1-8
 - c. The commitment of God to his name (placed on Israel) 48:9-11
- 2'. The polarity in evidence: God vs. Babylon 48:12-22
 - a. God's purpose against Babylon (שָׁמַעוּ אֵלֵי, impv) 48:12-16
 - b. Lack of understanding of man (כֹּהֵן) 48:17-19
 - c. Rejoice in exodus from Babylon (impv) 48:20-22
 - *Refrain marking a fissure 48:22
- 1'. Identification of God in connection with his instrument, the servant (Messiah) 49:1-26 (or all of 49:1-66:24 under this category)
 - a. Identification of servant (servant song of self-identification) (שָׁמַעוּ אֵלֵי, impv) 49:1-4
 - c. Purpose in God's commitment to his servant (וְעַתָּה) 49:5-13
(way in the wilderness, water provided)
 - b. Recognition of God's work internationally 49:14-26
 - (1) Recognition in Israel overcoming doubt 49:14-21
 - (2) Aid of the nations (כֹּהֵן) 49:22-26
- III. Aspects of God's salvation 46:1-57:21 (new international Sinai, recreating Israel, international salvation, righteousness)
 - ((A. Harkening to the judgment-polemic against idols 46:1-48:22
 - 1. Introductory sentence on idols 46:1-2
 - 2. First address 46:3-11
 - a. Harken; birth and creation (שָׁמַעוּ אֵלֵי) 46:3-4
 - b. Idol polemic 46:5-11
 - 3. Second address 46:12-47:15
 - a. Harken; announcing salvation to nations (שָׁמַעוּ אֵלֵי) 46:12-13
 - b. Idol polemic (impv) 47:1-15
 - 4. Third address 48:1-11
 - a. Harken; necessity of righteousness (שָׁמַעוּ) 48:1-2

- b. Idol polemic (-) 48:3-11
 - 5. Coda: summation of quarrel with idols 48:12-22
 - a. Harken; creation (שָׁמַע אֱלֹהִים) 48:12-13
 - b. Idol polemic 48:14-22
 - (1) Creation 48:13
 - (2) Dealing with nations 48:14-16
 - (3) Righteousness 48:17-18
 - (1) Birth and creation 48:19
 - (2) Announcing salvation to nations 48:20
 - (3) Righteousness 48:21-22
- B. Contending with doubt 49:1-50:3
 - 1. Servant song (שָׁמַע אֱלֹהִים) 49:1-7
 - 2. Birth and creation 49:8-21
 - a. Assertion (כִּי) 49:8-13
 - b. Objection (וְ) 49:14
 - c. Reaffirmation 49:15-21
 - 3. Announcing salvation to nations 49:22-26
 - a. Assertion (כִּי) 49:22-23
 - b. Objection 49:24
 - c. Reaffirmation (כִּי כִּי) 49:25-26
 - 4. Necessity of righteousness 50:1-3
 - a. Assertion (כִּי) 50:1
 - b. Objection (-) 50:2a
 - c. Reaffirmation 50:2b-3
- C. The giving of comforting promises 50:4-51:8
 - 1. Servant song (-) 50:4-11
 - 2. Hear: promise of birth and creation (שָׁמַע אֱלֹהִים) 51:1-3
 - 3. Hear: promise of salvation extending to nations (impv) 51:4-6
 - 4. Hear: promise to the righteous (שָׁמַע אֱלֹהִים) 51:7-8
- D. Arousal to salvation 51:9-52:12
 - 1. Song of the arm of the Lord (double impv) 51:9-16
 - 2. Arise (birth imagery) (double impv) 51:17-23
 - 3. Arise (announcing salvation to the nations) (double impv) 52:1-10
 - 4. Arise (necessity of righteousness) (double impv) 52:11-12
- E. The depth of salvation 52:13-56:8
 - 1. Servant song (הִגִּיד) 52:13-53:12
 - 2. Birth and creation of the saved (impv) 54:1-17
 - 3. Announcing salvation to nations 55:1-13
 - 4. Necessity of righteousness (כִּי) 56:1-8
- ((F. Wicked opposition to salvation 56:9-57:21
 - 1. The false shepherd (false servant) (-) 56:9-57:2
 - 2. Wicked offspring (birth imagery) (impv) 57:3-8
 - 3. Wickedness spreading abroad (to the nations) (וְ) 57:9-10
 - 4. Wickedness vs. righteousness 57:11-21
 - a. Idolatry and wickedness, false righteousness 57:11-13
 - b. Preparing the way for God to overcome 57:14-21
- *Refrain marking a fissure 57:21
- IV. God's salvation as just conquest and new paradoxical prosperity 56:9-66:24
 - A. Conquest leading to one-sided prosperity 56:9-62:9

1. Indictment of unrighteousness (of Canaan?) 56:9-59:15a
 - a. Irresponsible shepherds 56:9-57:2
 - (1) Uncaring shepherds (-) 56:9-12
 - (2) Righteous die for their good (-) 57:1-2
 - b. Waywardness of the people 57:3-21
 - (1) Indictment of idolatrous waywardness 57:3-13
 - (2) Redemption of people in opposition to waywardness 57:14-21
 - c. True and superficial righteousness 58:1-14
 - (1) Sins not discerned (impv) 58:1-2
 - (2) The true fast 58:3-7
 - (3) True doing righteousness and its reward 58:8-14
 - d. Mischief and separation from salvation () 59:1-15a
2. Warrior theophany: God acts monergistically (1) 59:15b-21
3. The supply of riches, glory, and blessing 60:1-22
 - a. A general statement on God's glory and kings' coning (impv) 60:1-3
 - b. Detailed results (impv) 60:4-22
4. Prosperity of harvest and land (-) 61:1-11
5. Prosperity of the city 62:1-9
 - a. New names for Jerusalem corresponding to the reversal into righteousness 62:1-5
 - b. Oath of eternal protection 62:6-9
- B. Conquest leading to two-sided punishment and prosperity 62:10-66:24
 1. Prepare for the Lord (cf. 57:14) (double impv) 62:10-12
 2. Warrior theophany: God as treader of grapes of wrath. 63:1-64:12
 - a. The divine warrior as treader of grapes (יָדָה) 63:1-6
 - b. Comparison with the exodus 63:7-64:12
 - (1) Warrior acting in old exodus (then) 63:7-14
 - (2) Look on our distress (now) 63:15-19
 - (3) Call on the Lord on the basis of past pattern and present devastation 64:1-12
 4. Effects of God's recompense on men, with focus on harvest and land 65:1-25
 - a. Indictment: repayment for hypocritical holiness 65:1-5
 - b. Verdict: two-sided judgment 65:6-12
 - (1) Condemnation (יָדָה) 65:6-7
 - (2) Vindication of the true people (יָדָה) 65:8-10
 - (3) Repayment to the false (reversal) 65:11-12
 - c. Contents of the recompense 65:13-25
 - (1) Details of two-sidedness (יָדָה) 65:13-16
 - (2) Long life and peace in new earth (יָדָה יְהוָה) 65:17-25 (new Canaan?)
 5. Effects of God's recompense, with focus on the city of Jerusalem 66:1-24
 - a. Indictment: externalism of sacrifices and sanctuary (יָדָה) 66:1-3d
 - b. Verdict (bipolar reversal) 66:3e-6
 - c. Contents of the recompense: the state of salvation 66:7-24
 - (1) Jerusalem 66:7-17
 - (a) Prosperity and children to Jerusalem 66:7-14
 - (b) Fire of judgment on idolatrous opposition 66:15-17
 - (2) Nations round Jerusalem 66:18-24
 - (a) Gathering the nations to glory 66:18-21
 - (b) Enduring state of prosperity and curse 66:22-24

EPHESIANS Outline

I. Opening Greeting 1:1-2

II. What God has done for you in Christ 1:2-3:21 (doctrinal section)

A. Appreciating God's spiritual feast of blessings 1:3-23

1. Contents of the feast: you receive all blessings 1:3-14 key: 1:3
2. Pray that you may know 1:15-23 key: 1:18

B. Entering God's feast 2:1-22

1. You go from death to life 2:1-10 key: 2:5
2. Gentiles as well as Jews are brought to God 2:11-22 key: 2:15

C. The "waiter" at God's feast 3:1-21

1. God revealed Christ's work to Paul 3:1-13 key: 3:5
2. May he reveal Christ to you 3:14-21 key: 3:19

III. What you are to do in response through God's power and provision 4:1-6:20 (ethical section)

A. Your new life with one another in unity and diversity 4:1-16

1. You all are to bear the same fruit 4:1-6 key: 4:3
2. You each are to exercise particular gifts for others' benefit 4:7-16 key: 4:16

B. Your new life in Christ contrasted with the old 4:17-6:9

1. You can put off the old and put on the new 4:17-5:2 key: 4:24
2. You must live in light and not darkness 5:3-14 key: 5:11
3. Understand the Lord's ways, including submitting to one another 5:15-6:9 key:

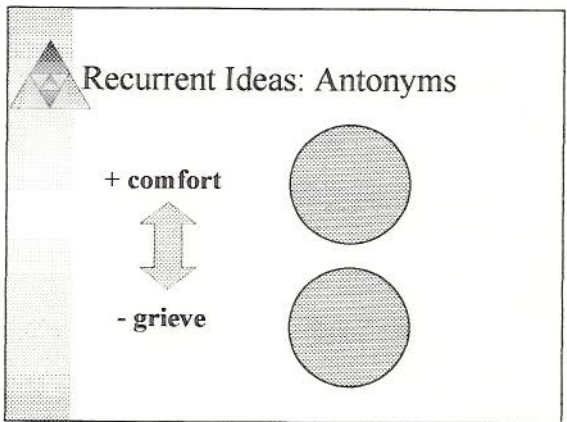
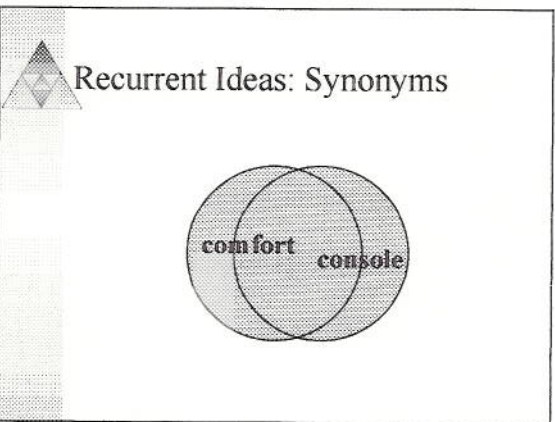
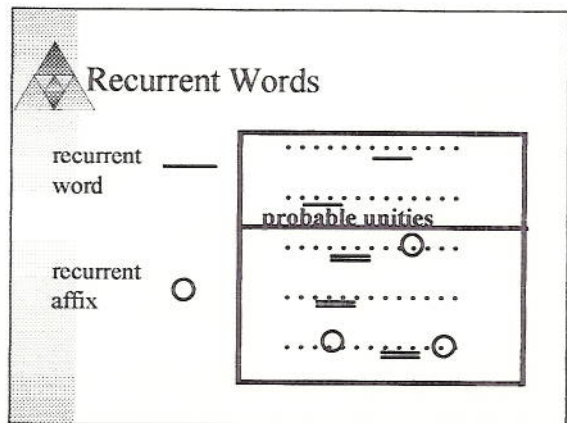
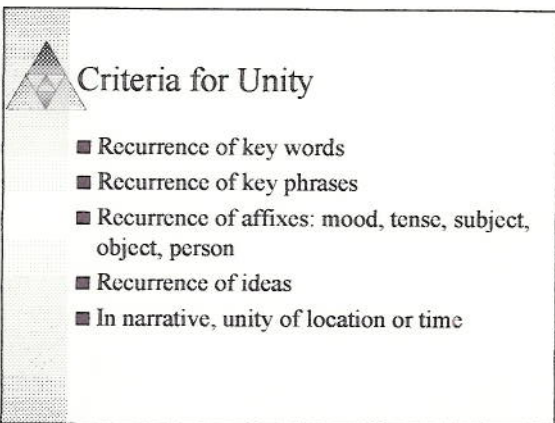
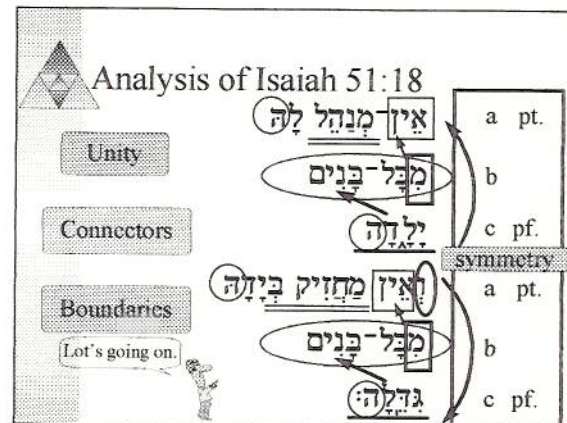
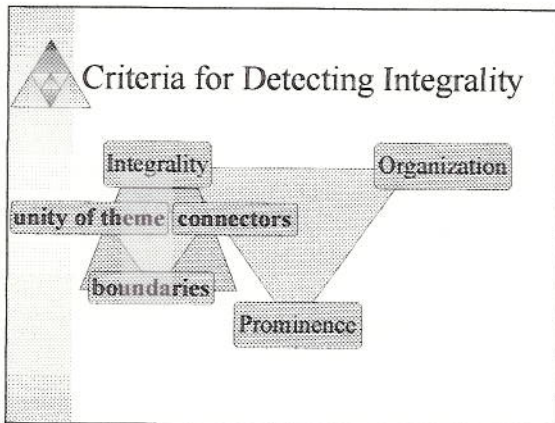
5:21

C. The battle in your new life: you need God's armor 6:10-20 key: 6:11

IV. Closing greetings 6:21-24

Vern S. Poythress, 1981

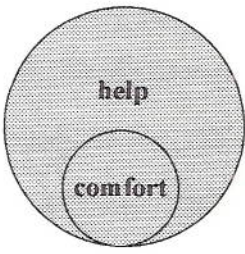
X. Dealing with Large-Scale Organization



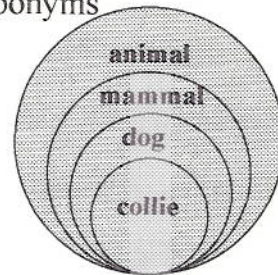
X. Dealing with Large-Scale Organization

Recurrent Ideas: Hyponyms

- "Comfort" is a hyponym of "help"
- A smaller, more precise range of meaning



More Hyponyms



- Each is a hyponym of the words above it.

Recurrent Ideas: Semantic Domain

Fitness of food (Lev. 10:10)

clean קִינֹן καθαρός	holy קִדְּשׁ ἅγιος
unclean קִרְשׁ ἀκαθαρός	profane, common לֵךְ βέβηλος

Narrative Unity through Location and Time

probable unities

..... in the house
.....
..... went out .
.....
.....
across the sea ...

Criteria for Boundaries

- Change of subject-matter
- Grammatical signals
- Boundaries of parallelism

Discourse Boundaries in Hebrew

	prose	poetry
high level:	כי כן !	כי כן אשר !
	פן למען אם אשר	פן למען אם כי
within clause:	עד עם על בין מן ב את אל ? !	

X. Dealing with Large-Scale Organization



Sentence Boundaries in Greek

- Sentence boundaries are usually marked by use of the following conjunctions:
καί, δέ, γάρ, ἀλλά, οὖν, μέν, διό, ἄρα, ἔπειτα, διὰ τοῦτο; and ὥστε followed by indicative mood.
- Ignoring subordinate clauses, a sentence is found to have at its center:
 - ◆ one finite verb (excluding infinitives, participles), or
 - ◆ coordinate verbs, or
 - ◆ a verbless equative clause.



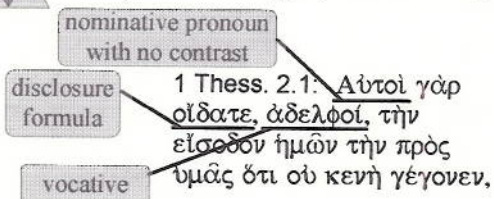
Paragraph Boundaries in Greek

In letters:

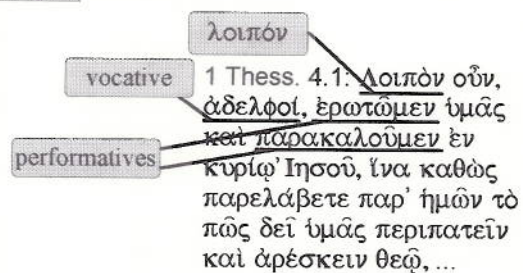
- A vocative (e.g., ἀδελφοί).
- περί + genitive, for a new subject (1 Cor. 7:1, 25, 8:1, 4, 12:1, 16:1, 2 Cor. 9:1, 2 Thess. 2:1).
- A “disclosure” formula (“know”) (in first or second sentence).
- Use of γράφω for the present writing.
- A performative verb.
- (Nominative pronoun without contrast.
- λοιπόν.



Example of Paragraph Boundary



Second Example



Paragraphs in Narrative

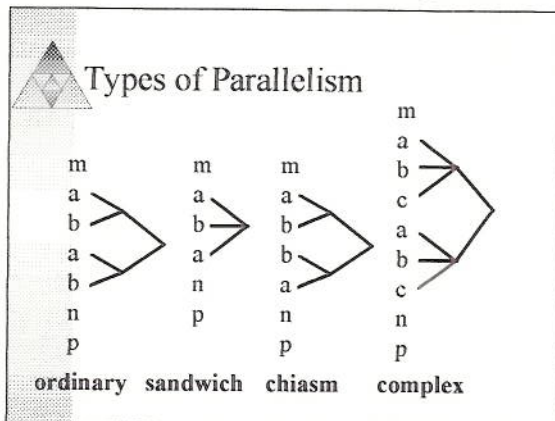
- Shift in Time
- Shift in Location
- ἐγένετο with the sense, “it came to pass.”
- Change of principal actors.
- None of these by itself is infallible.



Criteria for Connectors

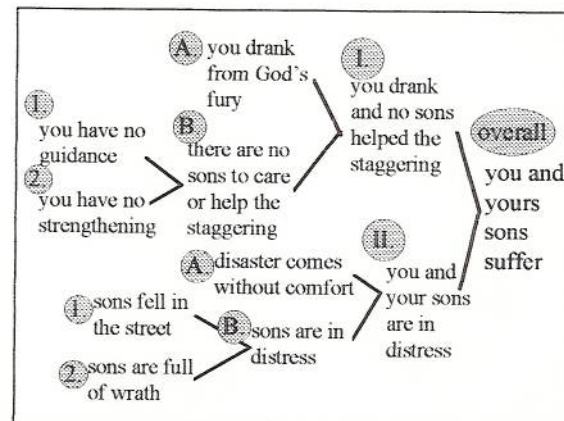
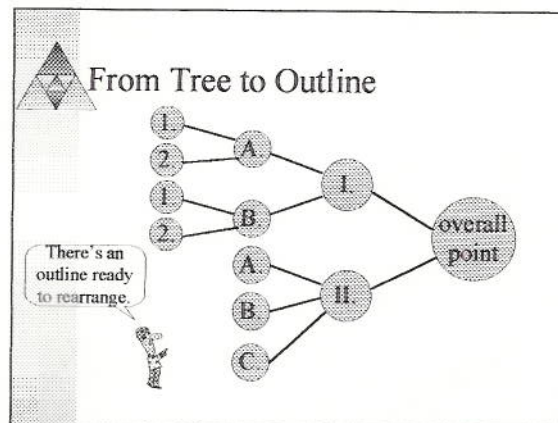
- Grammatical dependence: subordinators, conjunctions, prepositions, case relations, deixis
- One proposition referentially supporting another
- Parallelism, including parallel introductions or conclusions (and *inclusio*).

X. Dealing with Large-Scale Organization



C. Practice with Outlining

1. Isaiah 51:17-20



Outline of Isaiah 51:17d-20

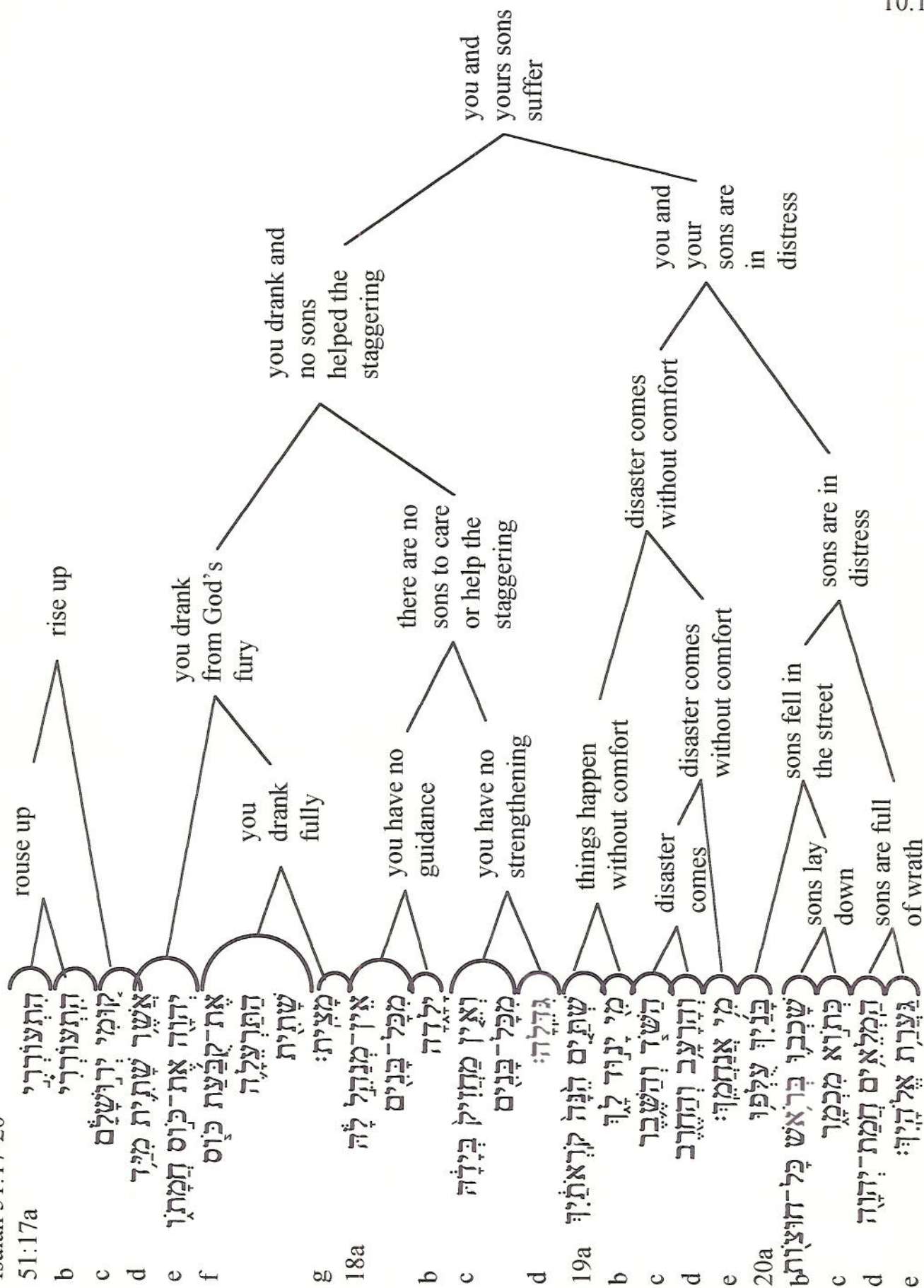
- Overall point: You and your sons suffer
- I. You drank and no sons helped the staggering.
 - A. You drank from God's fury.
 - B. There are no sons to care or help the staggering.
 - 1. You have no guidance.
 - 2. You have no strengthening.
- II. You and your sons are in distress.
 - A. Disaster comes without comfort.
 - B. Sons are in distress.
 - 1. Sons fell in the street.
 - 2. Sons are full of wrath.

2. Outlining Isaiah 51:21-23

Isaiah 51:17-20

- 51:17a הַתְּעוֹרְרִי
b הַתְּעוֹרְרִי
c קוֹמִי יְרוּשָׁלַם
d אֲשֶׁר שָׁתִית מִיָּד
e יְהוָה אֶת-כֶּסֶם הַמָּחֹר
f אֶת-קַבְצֹת כֶּסֶם
הַתְּעוֹרְרִי
שְׁמִית
g מִצִּית:
18a אֵין-מִנְדֹּל לָהּ
מִכָּל-בָּנִים
b יִלְדָה
c וְאֵין מִחוּץ לָהּ בִּיָּדָהּ
מִכָּל-בָּנִים
d גִּדְּלָהּ:
19a שְׁתִּימִים הֵנָּה קִרְיָתָיִךְ
b מִי יִגְדֹּד לָךְ
c הַשֹּׁד וְהַשָּׁבֵר
d וְהַרְעָב וְהַחֲרִיב
e מִי אֶגְחֶמָּה:
20a בְּנִיךָ עֲלֹפֹי
b שְׂכָבוּ בְּרֹאשׁ כָּל-חֹצְיוֹתָיִךְ
c כִּתְּנֵם מִכְמָר
d הַמִּלְאִים תִּמְתֵּם-יְהוָה
e גִּעְרָת אֱלֹהֶיךָ:

Isaiah 51:17-20



לְכֹן שִׁמְעִי-גֵא תֹאֵת 51:21a

b עֲנִיָּה

c וְשִׁכַּרְתָּ וְלֹא מִיָּיִן:

כֹּה-אָמַר אֱלֹהֵי יִשְׂרָאֵל 22a

b וְאֵלֵהֶיךָ יְיָ יְיָ עֲצֹר

c הַנִּהָ לְקַחְתִּי מִיָּדֶךָ:

אֶת-כֹּחַ הַחַיָּה לְאֵל

d אֶת-קִבְעַת כֹּחַ חַמְתִּי

e לֹא-תוֹסִיפִי

f לְשִׁחַתְתִּי עוֹד:

וְשִׁמְתִּיךָ בִּיד- 23a

b מוֹגִיךָ

c אֲשֶׁר-אָמַר לְנִפְשֶׁךָ

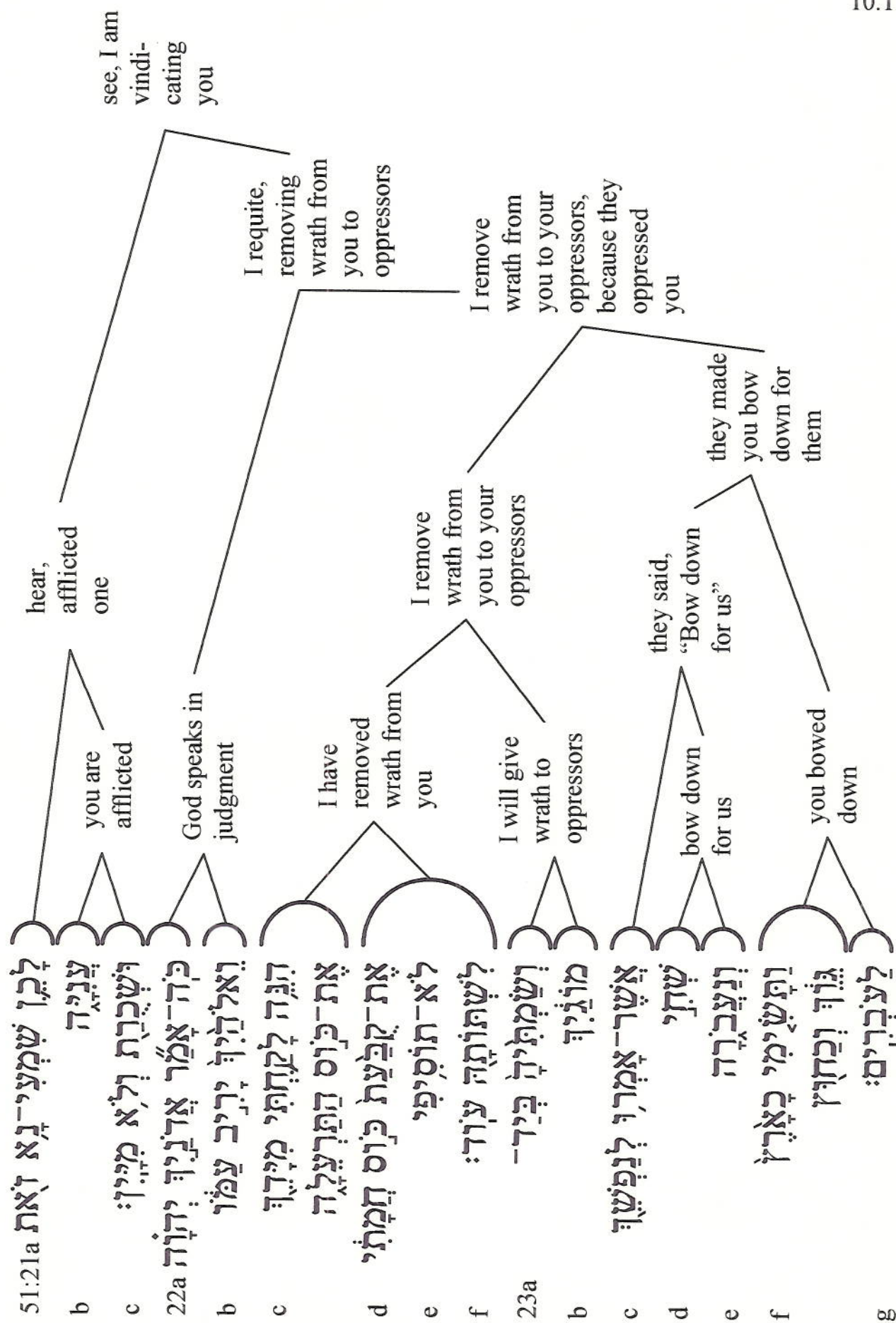
d שִׁחִי

e וְנִעַבְרָה

f וְתִשָּׁיֵמִי כְאֶרֶץ

גִּזְרֶךָ וְכַחֲרֶךָ

g לְעִבְרִים:



X. Dealing with Large-Scale Organization

10.12

3. Homework on Outlining

- Construct an outline of Isaiah 52:11-12 using the principles and techniques that we have discussed.
- ◆ Assume Isaiah 52:11-12 is a single unit.
- ◆ Mark out individual propositions with arcs.
- ◆ Link the propositions into a tree.
- ◆ At each intersection of branches, write a sentence summary.
- ◆ Do not let branches cross one another

You can do it.

Noncrossing Branches

D. Flow of Thought

Including Propositional Relations and Rhetorical Analysis

1. Propositional Relations

Fitting Together

Analogy with Grammar

X. D. How to pay attention to the flow of thought:

An Introduction to Propositional Relations and Rhetorical Analysis

1. Our purpose

Within a long sentence or a paragraph, people's thoughts are usually not randomly thrown together. They occur in a coherent sequence. We understand what someone is saying better when we know what assumptions he has made earlier and where he is headed. We can test and improve our understanding of difficult material by asking ourselves explicitly how one thought is connected to the next. How shall we do this? A number of analysts of literature have developed special techniques for focusing attention on connections between thoughts. The most fully developed systems for practical use are to be found in John Beekman and John Callow, *Translating the Word of God*, Chapter 18, and in Poythress, "Propositional Relations." The latter will be the standard of reference. But the system used there is a little too complicated for the use of the average pastor. I have therefore undertaken to simplify it in the following analysis of propositional relations.

If you wish to have a fuller and more exact explanation of the different propositional relations, you should consult Poythress, "Propositional Relations." In the advanced paper, "Propositional Relations," some of the propositional relations introduced here are further divided into subtypes. Hence the labeling is slightly different and more complicated. For your convenience, as I introduce each propositional relation below, I give in parentheses the standard abbreviations for the corresponding relation or relations which are used in the advanced paper "Propositional Relations." You may refer to this paper if you desire to have more examples.

First, briefly examine the following examples of all the types of propositional relations, together with the simplified labels.

He sawed the branch off.
As a result, the branch fell.

↓ Result

He sawed the branch off
in order to make it fall.

↓ Intending

Though he sawed off the branch,
it did not fall.

↓ Although

The branch fell.
Hence, he must have sawed it off.

↓ Hence

If he saws off the branch,
it will fall.

↓ If

Either the branch fell
or he did not saw it off.

Or

He thought
that John was crazy.

↑ Complement (Cpt)

I will meditate on your law; I will think on your statutes.	In other words (//)
Bill farms but John teaches.	But
He charged me like a mad bull coming on a red flag.	↑ Like
Bill bought apples and sold oranges.	And
We talked. Afterwards I remembered what we said.	↓ Afterwards
He constantly talked and flitted his eyes.	↓ Simultaneously (Sim)
When night came, he sawed off the branch.	↓ Setting

Every relation between propositions can be analyzed as one of these types. But the relationship is not always as obvious as it is in these paradigm cases. To be able to recognize all the relations, we need to define each type of relation more closely and to give examples. The examples below are taken from the Revised Standard Version.

2. What is a proposition?

A proposition, in my usage, is one of the units of thought. It is a semological unit, that is, a unit in the referential hierarchy. It is not to be confused with the concept of “proposition” used in logic. More specifically, a proposition is the smallest unit that says something about something. Generally speaking, it has a subject (it is “about something”) and a predicate (it “says something”), as well as possibly other elements.

Look at Mark 9:26,

And after crying out and convulsing him terribly, it came out.

“It came out” is a proposition. The clause “It came out” is about something, namely the subject, “it” (in this case an evil spirit). And the clause “says something,” namely that it “came out.” “Came out” is the predicate.

Less evidently, “crying out” is also a proposition. It has a predicate, “crying out.” What about the subject? There is no explicit subject given. But this is the regular practice in English with clauses after + verb + -ing. The construction as a whole furnishes a subject implicitly, namely “it.” Such implicit or elided subjects count as a part of the proposition. By similar reasoning, “convulsing him terribly” is also a proposition.

Generally speaking, a single proposition has one and only one “main” verb. That is, there is only one verb, when auxiliaries like “have,” “will,” and “should” are not counted. Of course, “have” or even “is” can also function as the main verb at times. (“I have a stereo.” “I am his friend.”) In Greek and Hebrew, the copulative “is” is frequently omitted. A clause with a missing (but “implicit”) copulative “to be” still counts as a proposition. Other verbs can also be elided, if they are clear from the context. In the

In the few cases where “if” does not already occur explicitly, you can test for the presence of the If relation by seeing whether you can change the construction into one involving “if,” without substantially changing the meaning. (Note: When “if” occurs meaning “whether,” it is not an instance of the “If” relation.)

C. Or (Et-Or)

The “Or” relation is the relation between two propositions either one of which is asserted to be true. This propositional relation is also easy to identify, because almost always an explicit “or” is present. Here are examples:

Should we pay then, or should we not?	Mark 12:15	Or	
They ought to be here before you and make an accusation ...		Or	
Or else let these men themselves say what wrongdoing they found ...			Acts 24:19-20

Note that no arrow accompanies the “Or” symbol. Unlike the previous propositional relations, the reasoning here does not “flow” specifically in one direction, from one proposition to the other. Hence the arrow is omitted.

The test for this propositional relation is the presence of an “or.” (But not every “or” joins propositions; some join pieces of propositions only.)


5. Completive relations

a. Complement (abbreviated Cpt; in the paper “Propositional Relations,” Mtx-Cmp and Nom-At)

When one proposition furnishes further information about one element in a second proposition, so that the second proposition is incomplete without the first, the relation is called “Complement.” An arrow is drawn with its head pointed toward the “outer” proposition, the one in which the other proposition is embedded. These ideas are best understood by examining examples.

Most of them said, “He is dead.”	Mark 9:26	↑ Cpt
They were afraid to ask him.	Mark 9:32	↑ Cpt
They had discussed with one another who was the greatest.	Mark 9:34	↑ Cpt
Whoever receives one such child in my name receives me	Mark 9:37	↓ Cpt
We saw a man casting out demons in your name	Mark 9:38	↑ Cpt
Truly, I say to you, this generation will not pass away ...	Mark 13:30	↑ Cpt

Is it lawful
for a man to divorce his wife? Mark 10:2 ↑ Cpt

You will find a colt
tied
on which no one has ever yet sat. ↑ Cpt  ↑ Cpt

Mark 11:2

Verbs of saying, thinking, fearing, hoping, etc., that have a clause or a sentence as object are instances of the Complement relation. The arrow points toward the proposition associated with the main verb ("said," "thought," etc.).

There is no simple test for the Complement relation, other than the fact that one proposition is incomplete without the other.

6. Other relations of topical association

a. In other words (abbreviated in the paper "Propositional Relations," +1 +2; + +; + --; and Gn-Sp)

When one proposition is a paraphrase of another, the propositional relation is "In other words." The two propositions say roughly the same thing, though one may say it more fully than the other, and though one may say it positively and the other negatively. Some leeway must be allowed here, since almost never does a restatement of the truth simply repeat. It reinforces or highlights differently. Here are examples:

Let the children come to me, //
do not hinder them. Mark 10:14

... how much the Lord has done for you, //
and how he has had mercy on you. Mark 5:19

(The Son of man came)
not to be served //
but to serve. Mark 10:45

But Jesus rebuked him, //
saying, "Be silent, and come out of him!" Mark 1:25

What are you doing, //
untying the colt? Mark 11:5

An instance like Mark 10:45 must be clearly distinguished from the "But" relation discussed below. Even though the word "but" occurs, there is no tension between the two propositions, "not to be served" and "to serve." Rather, they are saying basically the same thing, first negatively, then positively. Instances like Mark 1:25 and 11:5 need some explanation. "Untying the colt" is much more specific than "doing," but the two propositions are talking about the same action. It is simply that one is much more specific. Such cases, as well as cases of summaries, are instances of "In other words."

One can test for the presence of the "In other words" relation by seeing if "in other words" can be inserted without substantially changing the meaning:

Let the children come to me. //
In other words, do not hinder them. Mark 10:14

(The Son of man came)
 not to be served. //
In other words, (he came) to serve. Mark 10:45

What are you doing?
In other words, (why are you) untying the colt? Mark 11:5

Some flexibility must be allowed in this test. Sometimes, when “in other words” is added, some further explanatory phrase must also be added in order to make the grammar come out right (e.g., Mark 10:45 and 11:5 above). Sometimes there is still some remaining awkwardness, because the two propositions do not say exactly the same thing (e.g., Mark 10:45).

b. But (- +)

The “But” relation is the relation between two propositions in tension with one another, in contrast to one another. Frequently it is suggested that there is some difficulty in seeing how both could simultaneously be true. Here are examples:

For your hardness of heart he wrote you this commandment. But
 But from the beginning of creation, God made them male and ~female.” Mark 10:5-6

The disciples rebuked them. But
 But when Jesus saw it he was indignant, Mark 10:43

... their great men exercise authority over them. But
 But it shall not be so among you. Mark 10:43

Note that the “But” relation is similar in some ways to the “Although” relation. It differs from “Although” by the fact that with the “Although” relation there is a surprising twist in a temporal causal sequence. With the “But” relation, no such temporal causal sequence is present in any obvious way. Usually, in fact, neither proposition refers to an event temporally prior to the other. Neither the presence of the word “although” or the word “but” is a good test for discriminating between the two.

The “But” relation is also similar in some ways to the “In other words” relation. The “In other words” relation includes instances when the same truth is stated positively and negatively.

(The Son of man came)
 not to be served //
 but to serve. Mark 10:45

There is no “tension” between the two propositions of “In other words.” In this it differs from “But.” The “But” relation can be tested for by seeing whether the phrase “by contrast” can be inserted without substantially changing the meaning.

For your hardness of heart he wrote you this commandment. But
 By contrast, from the beginning of creation, “God made them male and female.” Mark 10:5-6

The disciples rebuked them. But
 By contrast, when Jesus saw it he was indignant. Mark 10:14

c. Like (IV-DV; Gt-Ls; Std-TC)

The “Like” relation holds between two propositions that are said to be analogous to one another in some respect. Usually this propositional relation is easy to identify, because it is indicated by the use of the words “like” or “as,” or by the occurrence of a comparative adjective, “more,” “greater than,” “faster than,” “better than,” etc.). Thus:

As his custom was, he taught them.	Mark 10:1	↓ Like
You, therefore, must be perfect, as your heavenly Father is perfect.	Matt 5:48	↑ Like
It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God~3	Mark 10:25	Like
It is better for you to enter life maimed than with two hands to go to hell ...	Mark 9:43	Like

When the words “as” or “like” are used, you will find generally that the proposition introduced by “as” or “like” is a “fixed” or “known” point, while the other, main proposition provides the new information. Hence an arrow is used to point from the subordinate point in the comparison to the main point. No such arrow is appropriate when comparative adjectives + “than” are involved (Mark 10:25, 9:43).

There is no simple way to test for the presence of the “Like” relation with a test phrase. The most adequate test expression is probably “it is analogous to the fact that.” But, to use this expression, one must sometimes be prepared to alter the grammar.

His custom was (to teach).	↓ Like
It is analogous to the fact that he taught them.	Mark 10:1
If is not easy for a camel to go through the eye of a needle.	Like
It is analogous to the fact that (it is not easy) for a rich man to enter the kingdom of God.	Mark 10:25

d. And (Cr-Cr)

The “And” relation is the relation between two coordinate but nonidentical propositions. The two propositions are not saying the same thing (this would be “In other words”). Rather, they are saying two things topically connected to one another. Thus:

Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.	And Mark 10:11-12
---	----------------------

And he took them in his arms, and blessed them ...	Mark 10:16	And
Do not kill,		And
Do not commit adultery,		And
Do not steal,		And
Do not bear false witness ...	Mark 10:19	

At that saying his countenance fell,
and he went away sorrowful.

Mark 10:22

And

The “And” relation is a kind of “garbage can” into which one can throw any loose connection of thought not classifiable under the other propositional relations. Thus many of the sequences of proverbs in the Book of Proverbs have no obvious connection other than being proverbs. The propositional relation is then “And.”

To test for the presence of the “And” relation, see if you can insert “and” without substantially changing the meaning. Often the “and” is already there (e.g., Mark 10:11-12, 10:16, 10:22 above). However, the presence of “and” or the ability to insert “and” is not a very decisive test. Often the word “and” will occur concealing other propositional relations. My rule of thumb is this: because “And” is the “garbage can” relation, use it only when it seems artificial to classify the relation in any of the other categories. When you have to decide between the topical relation “And” and the temporal relations “Afterwards” or “Simultaneously,” use “And” only when it seems that the topical connection is a fairly close and important one (e.g., Mark 10:16).

7. Relations of time, space, and circumstance (co-occurrence)

Finally, we must consider three types of propositional relations having to do with connections in time, space, and circumstance. All three of these relations are found almost exclusively (a) in narrative discourse (an account of a series of events in the past, showing some interest in temporal order), (b) procedural discourse (instructions about how to do something, again with focus on temporal order), and (c) short narrative or procedural sentences or paragraphs embedded in other types of discourse. Therefore, if you are not dealing with narrative or procedural discourse, try first to see whether a given connection of propositions fits one of the other categories. Only if it doesn’t appear to fit should you have recourse to the three propositional relations of time, space, and circumstance.

a. Afterwards (An-Sb)

The “Afterwards” relation holds between two propositions when the events that they describe are temporally successive; one comes after the other. Here are examples:

And he sat down opposite the treasury, and watched the multitude ...	Mark 12:41	↓ Afterwards
---	------------	--------------

And he took with him Peter and James and John, and began to be greatly distressed and troubled.	Mark 14:33	↓ Afterwards
--	------------	--------------

And he came and found them sleeping.	Mark 14:37	↓ Afterwards
---	------------	--------------

And the disciples set out and went to the city, and found it as he had told them.	Mark 14:16	↓ Afterwards ↓ Afterwards
---	------------	------------------------------

But after I am raised up, I will go before you to Galilee.	Mark 14:28	↓ Afterwards
---	------------	--------------

The head of the arrow points toward the event which is later in time.

Note that the “Afterwards” relation is quite similar to the “Result” relation. The difference is that in the “Result” relation there is at least a suggestion of a significant causal connection. Thus consider Mark 14:47,

and struck the slave of the high priest		↓ Result
and cut off his ear.	Mark 14:47	

Is the propositional relation here an instance of “Afterwards”? It should be considered as “Result,” even though there is no explicit connective like “so that” or “so.” The causal connection is obvious even without a word more explicit than “and.” As a rule of thumb, I prefer in doubtful cases to use “Result,” because the alternative, “Afterwards,” is a less specific description.

The presence of the “Afterwards” relation can be tested by seeing whether the word “afterwards” can be inserted without substantially changing the meaning. Occasionally the temporally subsequent event will be mentioned first, and then this test will of course not work.

And he sat down opposite the treasury.		↓ Afterwards
<u>Afterwards</u> (he) watched the multitude ...	Mark 12:41	

b. Simultaneously (abbreviated Sim; in the paper “Propositional Relations,” Sim-Sim)

The relation “Simultaneously” holds between two propositions in narrative or procedural discourse when the major connection between the two events is that they take place simultaneously. Here are some examples:

Sit here,		Simultaneously (Sim)
while I pray.	Mark 14:32	
Remain here,		Sim
and watch.	Mark 14:34	
I was with you in the temple teaching,		Sim
and you did not seize me.	Mark 14:49	

This “Simultaneously” relation cannot usually be confused with “Result,” because temporal simultaneity is incompatible with the causal connection indicated by “Result.” However, there is some danger of confusion with “In other words.” Consider Mark 14:39,

He prayed,
saying the same words.

“Saying the same words” is a more specific description of the same event as “he prayed.” Unless there are two distinct events, the relation is not “Simultaneously.”

The “Simultaneously” relation is also similar to the “And” relation. Two simultaneous events are related by the “And” relation when the connection is primarily topical rather than temporal. Consider Mark 14:31,

But he said vehemently, “If I must die with you I will not deny you.”	And
And they all said the same.	

It is not clear whether these events are viewed as basically simultaneous or successive. Whichever may be the case, the relation is clearly primarily topical, concerning avowing loyalty to Jesus.

The “Simultaneously” relation can be tested for by seeing whether the word “simultaneously” can be inserted between the propositions.

Sit here.		Sim
Simultaneously, I (will) pray.	Mark 14:32	

Remain here.		Sim
Simultaneously, watch.	Mark 14:34	

But this is not a very decisive test, since it will not discriminate some cases of the “And” relation.

C. Setting (TSet-Hap; LSet-Hap; CSet-Hap)

The “Setting” relation holds between two simultaneous propositions when one gives the setting in time, space, or circumstance in which the other takes place. Here are examples:

And when they had sung a hymn,		↓ Setting
they went out to the Mount of Olives.	Mark 14:26	

And when it was evening		↓ Setting
he came with the twelve.	Mark 14:17	

And while he was at Bethany in the house of Simon the leper, as he sat at table,		↓ Setting
a woman came with an alabaster jar.	Mark 14:3	

And going a little farther,		↓ Setting
he fell on the ground and prayed ...	Mark 14:35	

The “Setting” relation is similar to the “Simultaneously” relation. The two are distinguished from one another by the fact that (a) in the Setting relation, one proposition is much less prominent than the other, and (b) the main reason for introducing the less prominent proposition at all is to indicate the setting in which the main activity takes place.

The “Setting” relation can be tested for by seeing whether the phrase “in these circumstances” can be inserted without substantially changing the meaning. Thus:

They had sung a hymn.		↓ Setting
<u>In these circumstances</u> , they went out to the Mount of Olives.	Mark 14:26	

It was evening.		↓ Setting
<u>In these circumstances</u> , he came with the twelve.	Mark 14:17	

Now we are ready to summarize the complete set of propositional relations, in order to have a reference chart for convenient use in analyzing new texts. Along with the standard label (e.g., Result”) I provide in each case the “test phrase,” if this phrase is different from the label itself. But one must remember that the test phrase is a limited, fallible tool, especially in some cases (“In other words,” “it is analogous to the fact that,” “by contrast,” “and”).

Types of PROPOSITIONAL RELATIONS: A Summary

I LABEL; TEST PHRASE. EXAMPLE

A. Cause-effect relations (includes movement → in time)

Result; →N He sawed the branch off. / As a result, the branch fell.
 “as a result” N← The branch fell / because he sawed it off.

Intending; N→ He sawed the branch off / in order to make it fall.
 “in order to”

Although →N Though he sawed off the branch, / it did not fall.
 N← The branch did not fall, / even though he sawed it off.

B. Reasoning (argumentative, logical) relations

Hence →N The branch fell. / Hence, he must have sawed it off.
 N← He must have sawed off the branch, / for it fell.

If →N If he saws off the branch, / it will fall.
 N← The branch will fall / if he saws it off.

Or Either the branch fell / or he did not saw it off.

C. Completive relations

Complement (Cpt) ← He thought / that John was crazy.
 ← He presented a gift / tied with ribbons.

D. Other relations of topical association

In other words (//) I will meditate on your law; / I will think on your statutes.

But Bill farms / but John teaches.
 “by contrast”

Like He charged me / like a mad bull coming on a red flag.
 “as; it is analogous to”

And Bill bought apples / and sold oranges.

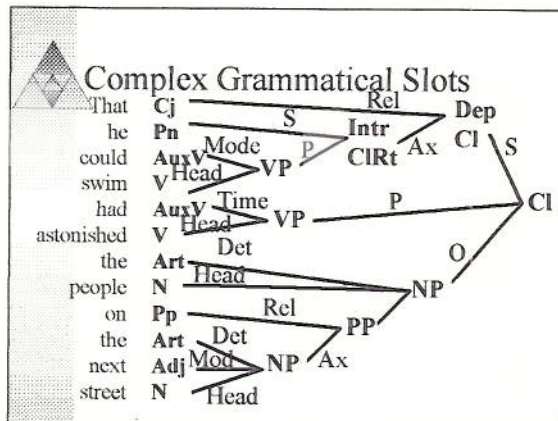
E. Relations of time, space, and circumstances (co-occurrence)

Afterwards → We talked. / Afterwards I remembered what we said.

Simultaneously (Sim) He constantly talked / and flitted his eyes.

Setting →N When night came, / he sawed off the branch.
 “in these circumstances” N← He sawed off the branch / when night came.

X. Dealing with Large-Scale Organization



Referential Slots

- Propositions support one another through causal, logical, topical, and temporal relations.
- Attached pages give details as to the type of linkages that you may expect.

More than Two Propositions?

- Most of the time two units link into the next larger unit.
- But propositional relations with “And,” “But,” “Or” and “/” can link many units.

..... }
 } And
 } And
 } And
 } And

2. Prominence

What Is Prominence?

- Some things “stick out” in the discourse, and are designed to carry the main impact.

Prominence

Evidence for Prominence: Rhetorical Fullness

- Rhetorical fullness, repetition, or more elaboration indicates prominence.

more space

N

X. Dealing with Large-Scale Organization

Theme Accounts for Rest

- Thematic material (prominent) accounts well for the presence of everything else.

Weighted Propositional Relations

- Some propositional relations are naturally "weighted" so that, other things being equal, one pole is the more prominent (the prominent pole is marked by N in the summary on p.)

Grammatical Superordination

- Grammatical superordination (the opposite of subordination) marks prominence.

Subordinators

- In Hebrew, כִּי, אֲשֶׁר, לְמַעַן introduce subordination.
- In Greek, ὅτι, ἵνα, ὥστε, ὅπως, εἰ, ἕως, γάρ, relative pronouns introduce subordinate clauses.

Maximum Cross-Reference

- The more prominent unit has more cross-references to other portions of the passage.


Summary of Evidence for Prominence

- Rhetorical fullness (c.g., repetition)
- Theme accounts for the rest
- Propositional relations with natural weight
- Grammatical superordination
- Maximum cross reference to other portions
- Do not forget your own sense of what is being emphasized


Take it all together.

X. Dealing with Large-Scale Organization


10.29




3. Fuzzy Complexities




What Do You Do with Transition?




Boundaries May Be Fuzzy



Dealing with Transitions



4. Full Rhetorical Analysis



Aspects of Rhetorical Analysis

- It is not to be confused with “rhetorical criticism,” which focuses on specialized devices.
- Determine the chunks and the tree structure (integrality).
- Determine propositional relations between units belonging to a single bigger unit (organization).
- Determine relative prominence of the smaller units within a larger unit (prominence).

E. Practice with Rhetorical Analysis

2. Rhetorical Analysis of Isaiah 51:21-23

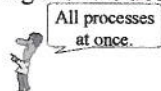
3. Homework 1 on Rhetorical Analysis

- Do a rhetorical analysis of Isaiah 52:11-12.
- Start with the outline (and tree structure) already obtained through earlier work (use my "correct" answer, not your own).
- Add labels for propositional relations and prominence.
- Sometimes two propositions are equally prominent, in which case you may omit the label for prominence.

4. Rhetorical Analysis of 1 Thessalonians 1:9-10

5. Homework 2 on Rhetorical Analysis

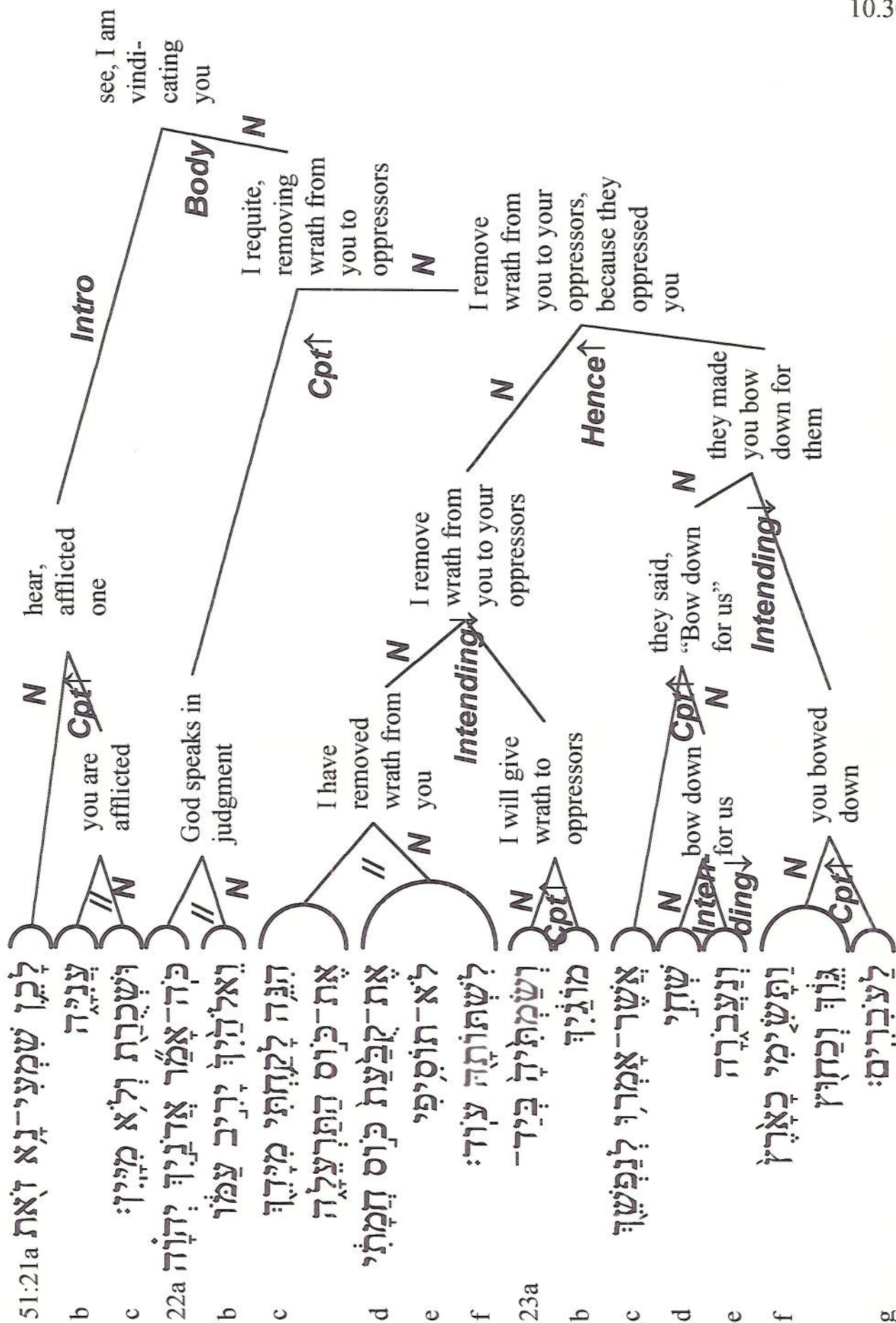
- Do a rhetorical analysis of 1 John 1:6-7.
- Start with the page already supplied.
- Draw arcs around proposition-sized units.
- Link to form a tree structure. Add propositional relations and prominence as you go, rather than waiting until the tree structure is complete.



6. Homework 3 on Rhetorical Analysis

- Do a rhetorical analysis on another passage, 1 Thess. 4:13-14.
- Proceed as with 1 John 1:6-7.

51:21a תִּלְאֵהוּ וְלֹא יִגְדֹּל
b לַעֲנִיָּה
c וְיִשְׁכַּרְתָּ וְלֹא מִיָּיִן׃
22a כֹּה-אֵלֶּם אֶלְדִּיָּהּ׃ יְהוָה
b יִשְׁאָלֶנּוּ יְיָ׃ יִרְבֵּב עַמּוֹ
c הַזֶּה לְקִוְיָהּ מִיָּדָה
d אֶת-קִרְבָּנָהּ כִּי־נִשְׁאָל
e אֶת-מִוְסָהּ׃
f הַלֵּלָהּ עַל-יְיָ׃
23a וְיִשְׁמַחֲהָ לֵּל-רַגְלָהּ
b מִיָּמֶיהָ׃
c אֶת־אֶמְרָהּ לְנַפְשָׁהּ׃
d מִיָּיִן׃
e וְנִשְׁכַּרְתָּ
f וְיִשְׁמַחֲהָ כִּי־אֵלֶּם
g וְיִשְׁכַּרְתָּ׃

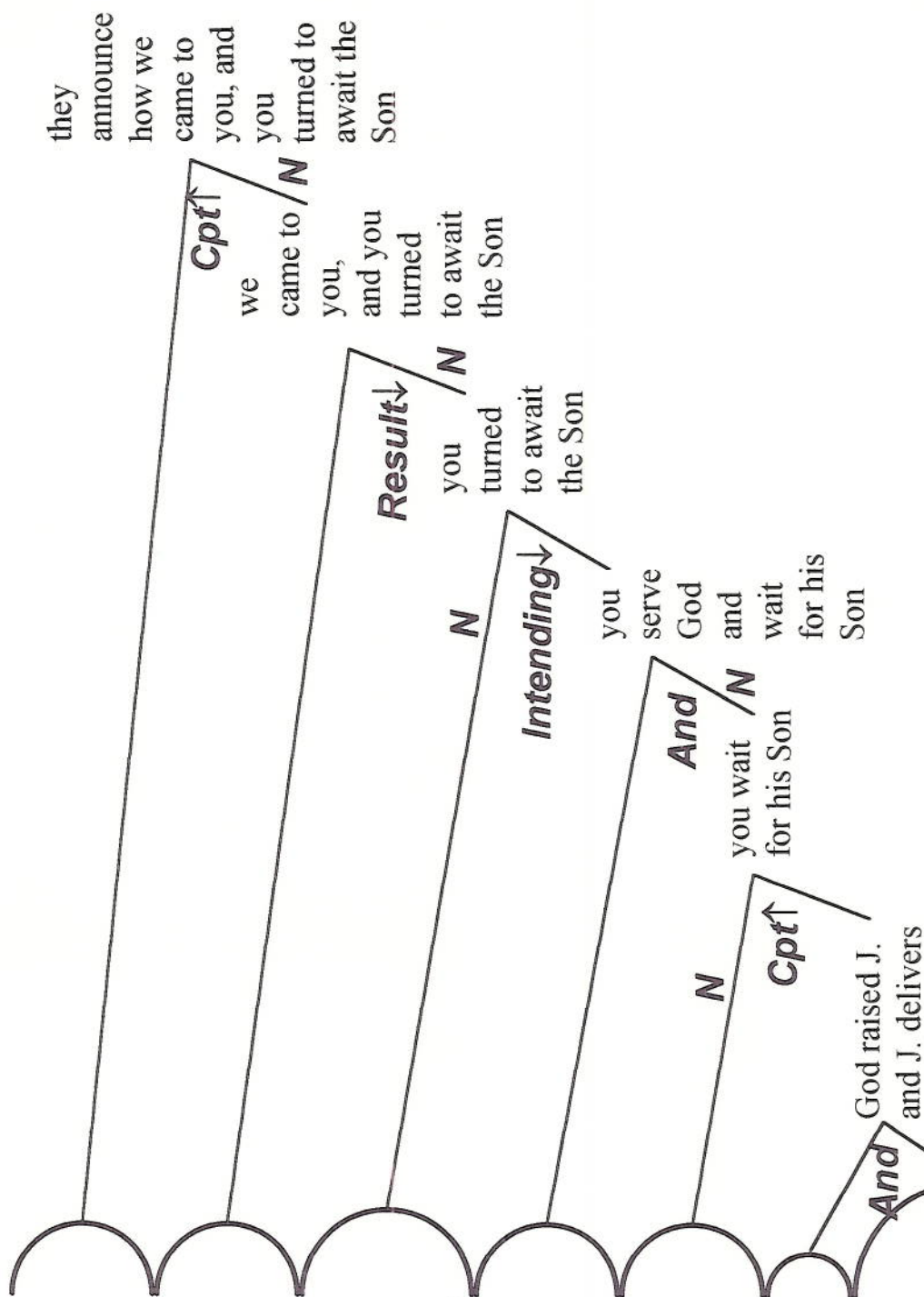


1 Thess. 1:9-10

αὐτοὶ γάρ
περὶ ἡμῶν
ἀπαγγέλλουσιν
ὅποῖαν εἴσοδον
ἔσχομεν
πρὸς ὑμᾶς,
καὶ πῶς
ἐπεστρέψατε
πρὸς τὸν θεὸν
ἀπὸ τῶν εἰδώλων
δουλεύειν
θεῷ ζῶντι
καὶ ἀληθινῷ
καὶ ἀναμένειν
τὸν υἱὸν αὐτοῦ
ἐκ τῶν οὐρανῶν,
ὃν ἡγείρεν
ἐκ [τῶν] νεκρῶν,
, Ἰησοῦν
τὸν ῥυόμενον
ἡμᾶς
ἐκ τῆς ὀργῆς
τῆς ἐρχομένης.

1 Thess. 1:9-10

αὐτοὶ γὰρ
 περὶ ἡμῶν
 ἀπαγγέλλουσιν
 ὅποιαν εἰσοδὸν
 ἔσχομεν
 πρὸς ὑμᾶς,
 καὶ πῶς
 ἐπεστρέψατε
 πρὸς τὸν θεὸν
 ἀπὸ τῶν εἰδώλων
 δουλεύειν
 θεῷ ζῶντι
 καὶ ἀληθινῷ
 καὶ ἀναμένειν
 τὸν υἱὸν αὐτοῦ
 ἐκ τῶν οὐρανῶν,
 ὃν ἡγείρεν
 ἐκ [τῶν] νεκρῶν,
 Ἰησοῦν
 τὸν βυόμενον
 ἡμᾶς
 ἐκ τῆς ὀργῆς
 τῆς ἐρχομένης.



- 6a Ἐὰν εἴπωμεν
b ὅτι
c κοινωνίαν ἔχομεν
d μετ' αὐτοῦ
e καὶ ἐν τῷ σκότει
f περιπατῶμεν,
g ψευδόμεθα
h καὶ οὐ ποιούμεν
i τὴν ἀλήθειαν·
7a ἐὰν δὲ ἐν τῷ φωτὶ
b περιπατῶμεν
c ὡς αὐτός ἐστιν
d ἐν τῷ φωτί,
e κοινωνίαν ἔχομεν
f μετ' ἀλλήλων
g καὶ τὸ αἷμα
h Ἰησοῦ τοῦ υἱοῦ αὐτοῦ
i καθαρίζει ἡμᾶς
j ἀπὸ πάσης ἁμαρτίας.

1 Thess. 4:13-14

- 13a Οὐ θέλομεν δὲ
b ὑμᾶς ἀγνοεῖν,
c ἀδελφοί,
d περὶ τῶν
e κοιμωμένων,
f ἵνα μὴ λυπήσθε
g καθὼς καὶ
h οἱ λοιποὶ
i οἱ μὴ ἔχοντες
j ἔλπίδα
14a εἰ γὰρ
b πιστεύομεν
c ὅτι Ἰησοῦς
d ἀπέθανεν
e καὶ ἀνέστη,
f οὕτως καὶ
g ὁ θεὸς
h τοὺς κοιμηθέντας
i διὰ τοῦ Ἰησοῦ
j ἄξει σὺν αὐτῷ.

X. Dealing with Large-Scale Organization

10.3 |

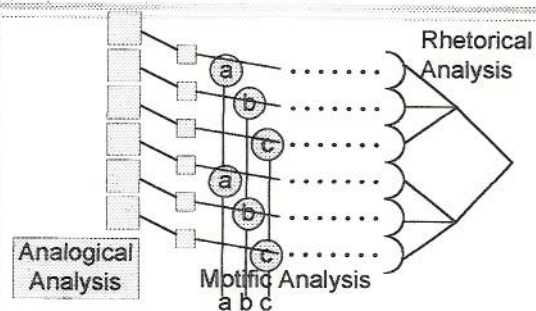
F. Introduction to Motific and Analogical Analysis

1. The Theoretical Distinction between Rhetorical, Motific, and Analogical Analysis

Types of Organization

- > Discourses have multidimensional organization
- > More than one possible outline for a sermon
- > Use different types of analysis to bring out different aspects of a passage

Types of Organization



Differences of Types

- | | |
|--------------|--|
| > Rhetorical | > Keep the order of the text |
| > Motific | > Rearrange to bring together themes |
| > Analogical | > Focus on metaphorical and analogical correspondences and allusions |

Common to Analyses

- > Focus on content (referential system), using clues from grammar and graphology.
- > Attempt to see what is there, not impose an outside idea of organization.
- > See any one analysis as partial, being supplemented by the others.
- > Use the organization so obtained as a starting point for a sermon outline (more than one kind of outline may work).

X. Dealing with Large-Scale Organization

2. Examples of Different Analyses

Motifs in 1 Thessalonians

1:1	Introduction	faith, love, hope (1:3)
1:2-5	Prayer of thanks	
1:6-2:16	Thess. conversion	faith (generate)
2:17-3:10	Timothy's trip	
3:11-13	Prayer	love (develop)
4:1-8	Christian growth	
4:9-12	Love	hope (culminate)
4:13-18	Those that sleep	
5:1-11	The day of the Lord	
5:12-22	Orderliness	
5:23-24	Prayer	
5:25-28	Closing words	reiterate theme (5:8)

- A. 1 Thess. 1:2-5 Thanksgiving**
 a. 1:3 **Thessalonian response**
 b. 1:4-5 **Gospel proclamation**
- B. 1:6-10 Description of behavior** of the Thessalonians
 b. 1:6 **Gospel proclamation**
 a'. 1:7-10 **Response** of other cities
- B. 2:1-12 Description of the behavior** of the apostle
 b. 2:1-8 **Gospel proclamation**
 a'. 2:9-12 **Response** (remember this)
- A. 2:13-16 Thanksgiving**
 b. 2:13-14a **Gospel proclamation**
 a'. 2:14b-16 **Response** of others
- B. 2:17-3:6 Behavior** of Timothy and others
 b'. 3:1-5 **Bringing news**
 a. 3:6 **Response** (of Thess.)
- A. 3:7-10 Thanksgiving**

- I. Holiness 1 Thess. 4:1-8**
 A. 4:1-3a **Source of teaching**
 B. 4:3b-6a **Content of teaching**
 C. 4:6b-8 **Purpose (negative)**
- II. Brotherly love 4:9-12**
 A. 4:9 **Source of teaching**
 B. 4:10-11 **Content of teaching**
 C. 4:12 **Purpose (positive)**
- III. The dead in Christ 4:13-18**
 A. 4:13-15a **Source of teaching**
 B. 4:15b-17 **Content of teaching**
 C. 4:18 **Purpose**
- IV. The time of the Parousia**
 A. 5:1-2a **Source**
 B. 5:2b-5 **Content**
 C. 5:6-11 **Purpose**

An Apocalyptic Form

- I. Introduction: request for knowledge**
- II. Parousia**
 A. Absence of the beloved
 B. Reunion with the beloved
 C. Consequent comfort
- III. Conclusion**
 A. Task
 B. Prayer

An Apocalyptic Form (1 Thessalonians)

- | | | | |
|------------------------|---------|----------|----------|
| I. Request | 4:1-12 | 4:13-14 | 1:2-2:16 |
| II. Parousia | | | |
| A. Absence | 4:13-18 | 4:13-15 | 2:17-20 |
| B. Reunion | 5:1-10 | 4:16-17a | 3:1-5 |
| C. Comfort | 5:11 | 4:17b | 3:6-8 |
| III. Conclusion | | | |
| A. Task | 5:12-22 | 4:18 | 3:9-10 |
| B. Prayer | 5:23-24 | | 3:11-13 |

Rhetorical Analysis of 1 Thess. 1:1-5:28

rhetorical

I. Paul to the Thessalonians. 1:1

II. Progress more in the faithfulness to the Lord in which you have begun. 1:2-5:24

A. We rejoice at your progress in the faith. 1:2-3:13

1. We thank God for your initial response. 1:2-2:16

2. We thank him on hearing of your continued faithfulness. 2:17-3:10

3. We pray that you may abound more. 3:11-13

B. We exhort you to concrete progress in behavior. 4:1-5:24

1. You are to progress in holiness (in particular, in sexual matters). 4:1-8

2. Implications. 4:9-5:11

a. You are to progress in love. 4:9-12

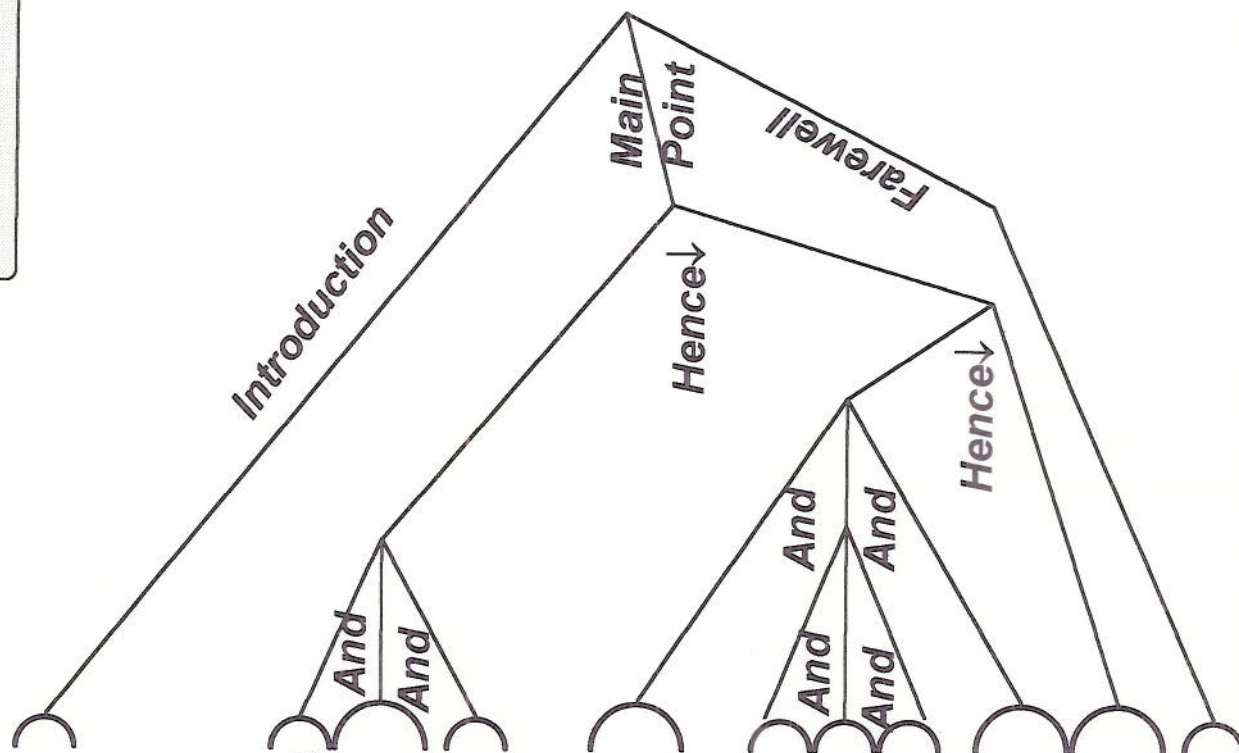
b. Those who sleep. 4:13-18

c. The coming day of the Lord. 5:1-11

3. You are to progress in miscellaneous areas in orderliness of behavior. 5:12-22

4. May the Lord give progress in your behavior. 5:23-24

III. Let's keep each other in mind and in prayer. 5:25-28



X. Dealing with Large-Scale Organization

10.33

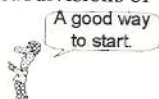
Apocalyptic Form Elsewhere analogical			
I.	2T 2:1-3a	Mt 24:3	Rv 1:4- Dn 10:2-
II.		3:22	11:1
A.	2:3b-8a	24:4-28	4-18 11:2-45
B.	2:8b	24:29-30	19:1-10 12:1-2
C.	2:13?	24:31	21:1-22:10 12:3
III.			
A.	2:13-15	24:32-	22:11-19 12:4-13
B.	2:16-17	33(35)	22:20-21

Suzerainty Treaty Form analogical In OT	
> Self-identification	> Introduction 1 Thess. 1:1
> Historical prologue	> Past relations of Paul and Thessalonians 1:2-3:10
	> Transition 3:11-13
> Stipulations	> Future relations (imperative) 4:1-5:24
> Deposit and reading	> Closing words 5:25-27
> Curses and blessings	> Benediction 5:28

Grammatical Structure of Letters
<ul style="list-style-type: none"> > New Testament letters show a regular structure, a variation on first-century Greek letters. > The structure is signaled in part by grammatically special forms: sentences with no verb at the beginning and the end. > See attached sheet.

3. Using Rhetorical, Motific, and Analogical Analysis in Sermons
--

Deriving a Sermon Outline
<ul style="list-style-type: none"> > Do a rhetorical analysis of the passage. > Convert the resulting tree into an outline. > The root of the tree represents your sermon theme. > The branches represent the subdivisions of your outline.



Rhetorical Outline of Ezra 1
I. The Lord raised Cyrus to decree restoration 1-4
A. The Lord stirred Cyrus 1a-c
B. Cyrus issued a decree for restoration 1d-4
1. Cyrus made proclamation 1d
2. Cyrus says God has charged him 2-4
II. The people of God responded, being aided by others 5-11
A. Judah, Benjamin, and Levi responded 5
B. Others aided 6
C. Cyrus aided with vessels from the temple 7-11

Structure of Paul's Letters

(Grammatical Analysis)

Vern S. Poythress, 1978

- I. Opening (salutation)
 - A. The participants: X to Y
 - B. Greeting: χαίρειν
- II. Body
 - A. Body-opening: Thanksgiving or wishes
 - B. Body-middle (Peak discussion)
 1. Primarily historical
 2. Primarily hortatory
 - C. Body-closing (Post-peak discussion) Why I have written
 1. Why I have written
 2. Future visits
 3. Wishes
- III. Closing
 - A. Greetings, wishes (Closure)
 - B. Benediction (Finis)

I.	II.						III.	
	A	B1	B2	C1	C2	C3	A	B
R 1:1-7	1:8-12	1:13-11:36	12:1-15:13	15:14-22	15:23-29	15:30-33	16:1-23	24 or 25-27
1C 1:1-3	1:4-9	1:10-4:21	5:1-16:4		16:5-12	16:13-18	16:19-22	23-24
2C 1:1-2	1:3-7	1:8-6:13	6:14-12:21	13:10	13:1-9	13:11	13:12	13
G 1:1-5	(4-5)	1:6-5:12	5:13-6:10	6:11-16	(6:17)	6:17		6:18
E 1:1-2	1:3-3:21	(2:1-3:21)	4:1-6:20	6:21-22	(6:21-22)	6:23		6:24
P 1:1-2	1:3-11	1:12-26	1:27-2:18		2:19-30			
			3:1-4:9	4:10-18		4:19-20	4:21-22	4:23
C 1:1-2	1:3-20	1:21-2:5	2:6-4:6		4:7-9		4:10-18b	18c
1T 1:1	1:2-10	2:1-3:13	4:1-5:24				5:25-27	28
2T 1:1-2	1:3-12	2:1-17	3:1-16		(3:17)	(3:16)	3:17	18
1Tm 1:1-2		1:3-17	1:18-6:21a					6:21b
2Tm 1:1-2	1:3-5	1:6-18	2:1-4:8		4:9-18		4:19-21	4:22
Ti 1:1-4		1:5-16	2:1-3:11		3:12-13	3:14	3:15a-b	15c
Pm 1-3	4-7	8-16	17-20	21	22	(22b)	23-24	25
Jm 1:1		1:2-15	1:16-5:20					
1P 1:1-2	1:3-12		1:13-5:11	5:12			5:13-14a	14b
2P 1:1-2	1:3-15	1:16-2:22	3:1-18a					3:18b
2J 1-3	4		5-11		12		13	
3J 1	2-4	5-10	11-12		13-14	15a	15b-c	
Jd 1-2		3-16	17-23					24-25
Rv 1:4-5a	1:5b-8	1:9-22:7		22:8-11		22:12-19	22:20	22:21

An Abbreviated Outline

Taken From Rhetorical Analysis of Ezra 1

The Lord stirred restoration

- I. The Lord stirred Cyrus to issue a decree for restoration 1-4
 - A. The Lord stirred Cyrus 1a-c
 - B. Cyrus issued a decree for restoration 1d-4
 1. Cyrus made proclamation 1d
 2. Cyrus says God has charged him with restoration 2-4
 - a. Thus says Cyrus 2a
 - b. Content of the saying 2b-4
 - (1) The Lord has charged me 2b-d
 - (2) The exiles are to return with aid from others 3-4
 - (a) Exiles are to return 3
 - (b) Others are to aid 4
- II. The people of God responded, being aided by others 5-11
 - A. The people of Judah, Benjamin, and Levi responded 5
 1. The people rose up 5a-b
 2. They intended to go to rebuild 5c-d
 - B. Others aided 6
 - C. Cyrus aided with vessels from the temple 7-11
 1. Cyrus had the vessels brought out 7-11a
 - a. Cyrus had them brought out 7-8
 - b. Here are the numbers and types 9-11a
 2. Sheshbazzar brought them to Jerusalem 11b

X. Dealing with Large-Scale Organization

Ezra 1 Adapted for Application

- I. The Lord raised Cyrus > I. God raises your head
 - A. He stirred Cyrus > A. God stirs head
 - B. Cyrus issued a decree > B. Your anointed head issues a decree
- II. The people responded > II. People respond
 - A. Jews responded > A. You respond
 - B. Others aided > B. Others aid you
 - C. Cyrus aided with vessels > C. Your head supplies you resources

Ezra 1 Restructured for Emphasis

- > I. God raises your head > I. God raises your head
 - > A. God stirs head > A. God stirs head
 - > B. Your anointed issues a decree > B. Your anointed issues a decree
 - > II. People respond
 - > A. You respond > II. You respond
 - > B. Others aid you > III. God sends resources
 - > C. Your head supplies resources
- emphasize

Expanding the Response Section

- > I. God raises your head > I. God raises your head
 - > A. God stirs head > A. God stirs head
 - > B. Your anointed issues a decree > B. Your anointed issues a decree
- > II. You respond > II. You respond
 - > A. God stirs you
 - > B. You respond
- > III. God sends resources > III. God sends resources

Theme of Stirring

- > I. God raises your head > I. God raises your head
 - > A. God stirs head > A. God stirs head
 - > B. Your anointed issues a decree > B. your anointed issues a decree
 - > II. You respond > II. You respond
 - > A. God stirs you > A. God stirs you
 - > B. You respond > B. You respond
 - > III. God sends resources > III. God sends resources
 - > A. God stirs others
 - > B. Others give
- theme

Rearranging by Theme

- > I. God raises your head > A. God stirs you up
 - > A. God stirs head > 1. God stirs head
 - > B. your anointed issues a decree > 2. God stirs you
- > II. You respond > 3. God stirs others
 - > A. God stirs you > B. You respond
 - > B. You respond > 1. Head responds
- > III. God supplies > 2. You respond
 - > A. God stirs others > 3. Others respond with supplies
 - > B. Others give

Meaning of Rearranging

- > I. God raises your head > A. God stirs you up (1:1-4)
 - > 1. God stirs head
 - > II. You respond (1:5) > 2. God stirs you
 - > 2. God stirs you
 - > III. God supplies (1:6-11) > 3. God stirs others
 - > 3. God stirs others
- "analytical" outline, following order of the text
- "synthetic" outline, rearranging by theme

10. 35

- I. God is your deliverer
 - A. God works in history
 - B. God works in you
- II. You are oppressed
 - A. Oppression took place in history
 - B. You are oppressed
- III. God acts to deliver
 - God acted in history
 - God acts in and for you
- IV. A house is built for God
 - A. Houses built historically
 - B. You are a house

X. Dealing with Large-Scale Organization

Chronological Sermon analogical

Use rows as points of outline

God	I. Deliverance in the Exodus
Moses	II. Deliverance in David
David	III. Restoration from exile
Cyrus	IV. Creation
God to Ct	V. Christ
Ct to ch.	VI. You
Ct to you	VII. The Second Coming
Christ (2d)	

Before and After analogical

Before	After
> Bondage (Ezra 2:1)	> Freedom
> Alienation (from land and temple)	> Access to God
> Poverty (Ezra 1:4)	> Riches

Sermon Based on Before and After analogical

- I. What you are like before conversion
 - A. God's plan (history)
 - B. Your situation
- II. What you are like after conversion
 - A. God's deliverances (history)
 - B. God's act in you
- III. The foundation for conversion in a redeemer, the Lord's anointed
 - A. God's redeemers in history
 - B. Christ in you as supreme redemption

Analytical Outline for Isa. 52:11-12 rhetorical

- I. Separate from uncleanness
 - A. Remove yourselves from contamination
 - B. Recognize what is unclean
 - C. Fulfill your responsibility for holiness to the Lord
- II. God's promise of protection is the basis for your responsibility
 - A. Your response is not governed by the enemy
 - B. It is so because God is with you

An Exodus Pattern in Isa. 52:11-12 analogical

- I. You depart
- II. You are purified and separated from the unclean
- III. God provides military protection]

Historical Instances of Exodus analogical

- I. Exodus from Egypt
- II. Restoration from Babylon
- III. Salvation in Christ
- IV. The return of Christ (cf. Rev. 17-18)

X. Dealing with Large-Scale Organization

4. Hints for Motific Analysis

- Watch for motifs that are prominent through the whole Bible (seed, land, life, kingdom, covenant, temple, promise, etc.).
- Watch for motifs that are prominent in the book in which your passage resides.
 - Introductory section of commentaries will contain good suggestions.
- Link together motifs occurring more than once in your passage.
- See my examples from Isaiah 51:17-20, 21-23.

5. Hints for Analogical Analysis

- Watch for small-scale and large-scale analogies with nature or redemptive events or institutions.
- If there are allusions or connections to more than one level, put the elements of the text in one column and make a separate column for each extra level of allusion.

Analyzing Luke 15:3-7

first level	Jesus' ministry	God in OT	church
shepherd			
1 sheep			
lost			
search			Fill in.
find			
...			

G. How to Pay Attention to Genres of Literature

Readings about Genre

- ◆ Ryken, *How to Read the Bible as Literature*
- ◆ Fee, *How to Read the Bible for All Its Worth*

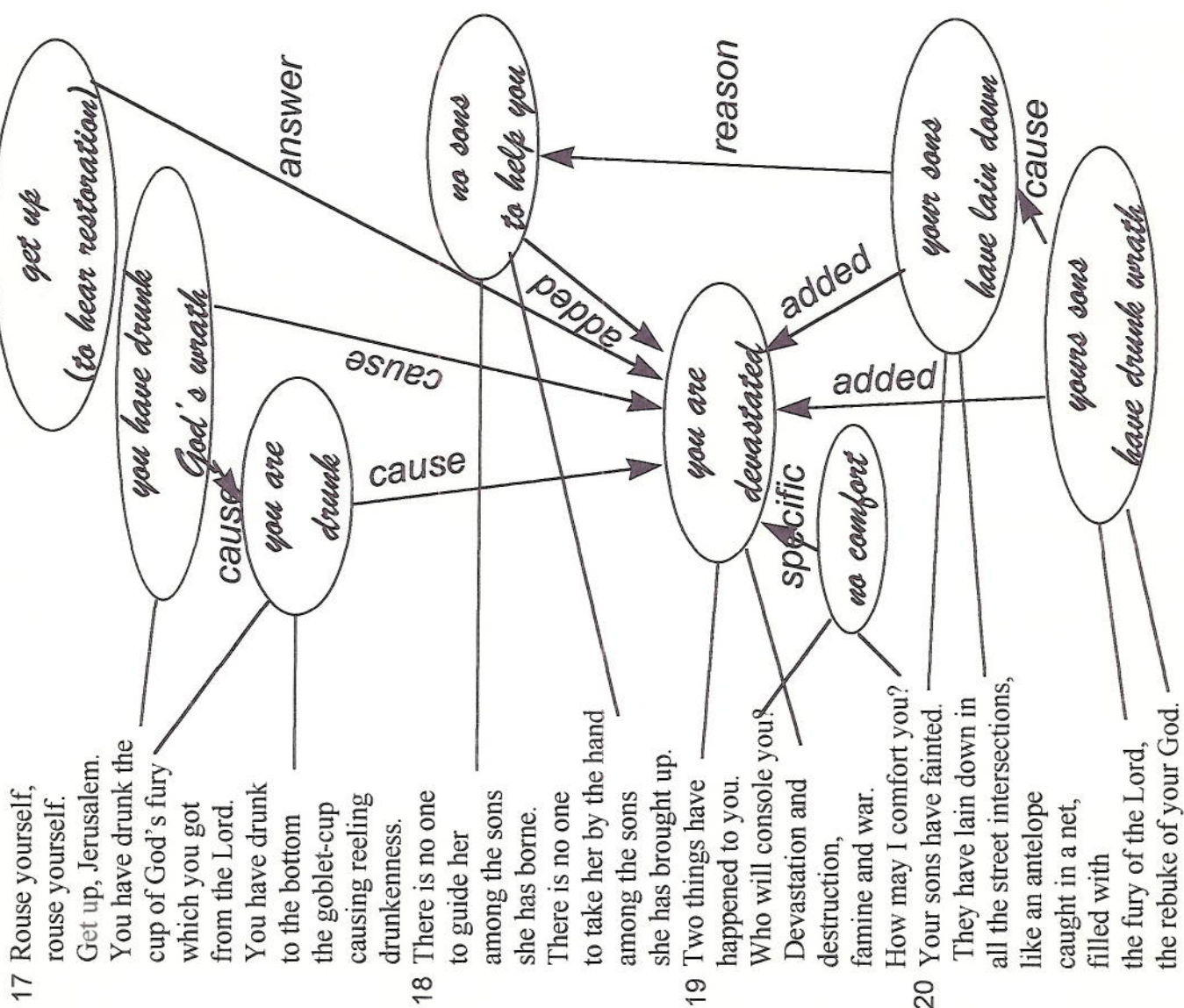
Significance of Genre

- Much current interest in genre
- Some views vitiate biblical authority ("myth," "legend")
- Ignoring or missing the genre compromises the real authority of the Bible
 - Parables
 - Revelation as apocalyptic
 - Song of Solomon as love poetry

Isaiah 51:17-20

- 17 Rouse yourself,
rouse yourself.
Get up, Jerusalem.
You have drunk the
cup of God's fury
which you got
from the Lord.
You have drunk
to the bottom
the goblet-cup
causing reeling
drunkenness.
- 18 There is no one
to guide her
among the sons
she has borne.
There is no one
to take her by the hand
among the sons
she has brought up.
- 19 Two things have
happened to you.
Who will console you?
Devastation and
destruction,
famine and war.
How may I comfort you?
- 20 Your sons have fainted.
They have lain down in
all the street intersections,
like an antelope
caught in a net,
filled with
the fury of the Lord,
the rebuke of your God.

Isaiah 51:17-20



Isaiah 51:21-23

- 21 Therefore please
listen to this,
you afflicted
city, drunk but
not from wine.
- 22 Thus says your
Lord Jehovah
and your God who
pleads the cause
for his people:
See, I have taken
out of your hand
the cup causing
reeling
drunkenness.
The goblet-cup
of my fury you
will never
drink again.
- 23 Instead, I will
put it in the
hand of your
tormenters,
who said to you,
“Fall prostrate,
so that we may
walk over you.”
And you made your
back like the
ground and like
a street to be
walked over.

Isaiah 51:21-23

21 Therefore please

listen to this,

you afflicted

city, drunk but

not from wine.

22 Thus says your

Lord Jehovah

and your God who

pleads the cause

for his people:

See, I have taken

out of your hand

the cup causing

reeling

drunkenness.

The goblet-cup

of my fury you

will never

drink again.

23 Instead, I will

put it in the

hand of your

tormentors,

who said to you,

“Fall prostrate,

so that we may

walk over you.”

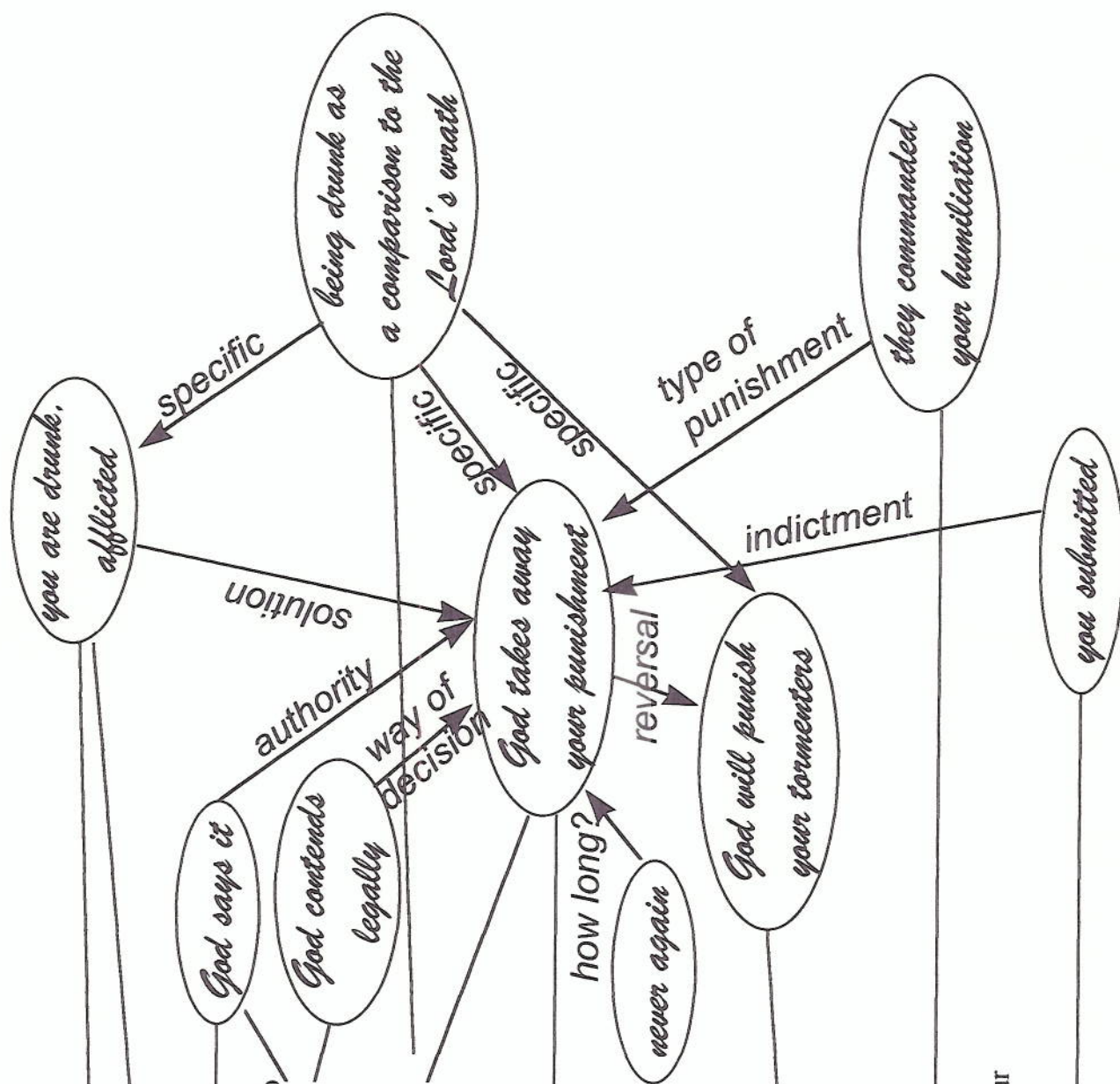
And you made your

back like the

ground and like

a street to be

walked over.



X. Dealing with Large-Scale Organization

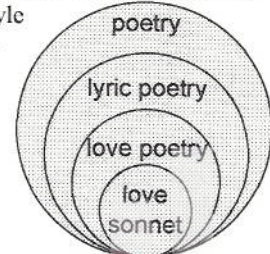
10.38

1. An Example: Isaiah

- > Prophecy
- > No strong chronological interest
- > Figurative language
- > In the framework defined by Num. 12:6-8
- > Various items within the prophecy:
 - > Indictment for present violations of covenant
 - > Prediction
 - > Threat of punishment
 - > Promise of restoration

2. What is a "Genre"?

- > "A group of pieces of literature with similar organization or style"
- > Can be a larger or smaller group



Various Sized Pieces

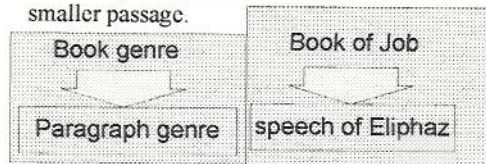
Multivolume Hellenistic history: Luke-Acts
 History volume: Luke
 Sermon: 6:20-49
 Paired parable
 6:48-49
 6:48

Terminology May Vary

- > "Genre" can be the umbrella term covering all sizes of pieces and all groupings, large or small.
- > Or we may distinguish "genre" from "form."
- > Longman prefers "genre" when dealing with the biggest pieces of text (whole books), "form" when dealing with smaller-sized pieces (parable, proverb, song, prayer, sermon, miracle story, etc.)

Character of Genre Analysis

- > Synchronic focus.
- > Do not assume that today has the same genres.
- > Accurate knowledge of global context (big sized text) sharpens our expectations for the smaller passage.



Caution about Genre

- > Scholarly interest can exaggerate the importance of genre.
- > Common formal structure and style lead to some significant groupings. But just as important are groupings on the basis of subject-matter or speaker.
 - > Creation in Gen. 1-2 and Ps. 104.
 - > Exodus in Exod. 14 and 15.
 - > God as speaker of all Scripture.

Otto Eissfeldt, The Old Testament

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PART TWO

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1. *Collections of songs contained in the Psalter*
2. *Collections of sayings incorporated in the book of Proverbs*

X. b Rhetorical Analysis of Narrative

X.H. How to Deal with Narrative

How do I understand stories?

What Does Rhetorical Analysis Do with Narrative?

Analyzing Luke 6:6-11 10a.2

6.8 αὐτὸς δὲ ἔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξεπρᾶν ἔχοντι τὴν χεῖρα, Ἐγείρε καὶ στήθις εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

6.9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτοὺς Ἐπερωτῶ ὑμᾶς εἰ ἔξεσθιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σώσαι ἢ ἀπολλύσαι;

6.10 καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἐκτεῖνον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

rhetorical?

Analyzing Luke 6:6-11 10a.3

6.8 αὐτὸς δὲ ἔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξεπρᾶν ἔχοντι τὴν χεῖρα, Ἐγείρε καὶ στήθις εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

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rise

TENSION

fall

Main Points in Tension

Common Rhetorical Subdivisions in a NARRATIVE Episode 10a.4

Vera S. Poytress

The following categories are defined using slightly modified versions of the definitions in John Beekman.

SETTING. Setting is composed of statements about static facts, location, time, circumstances, or movement in location. Usually such information comes at the very beginning of a new episode.

PRELIMINARY INCIDENTS. Preliminary Incidents are events (not descriptions of static states of affairs) relevant to what follows, but before the problem or tension has been introduced into the episode.

OCCASIONING INCIDENT. The Occasioning Incident is the event which introduces notable conflict or tension. In the nature of the case, there is seldom more than one such incident.

COMPLICATION. Complication is an event increasing tension, making a solution (apparently) more difficult. There can be more than one paragraph devoted to complications of various kinds. (Unlike the Occasioning Incident, Complication can and often does occur more than once in a single episode.)

CLIMAX. Climax is the incident of maximum conflict or tension. It is where, in a melodrama, one would expect the music to play the loudest.

RESOLUTION. Resolution is the event or events which solve the problem, release the tension, and unravel the tangles—or at least they contribute toward the solution.

ADDITIONAL INCIDENTS. An Additional Incident is a further event that is a consequence of the climax or resolution, but is not a significant part of the climax or resolution itself.

COMMENTARY. A Commentary contains the narrator's comments on, evaluation of, or moral for the story. Unlike Additional Incidents, it does not contain events continuing the straight line of the narrative.

Analyzing Luke 6:6-11

10a.2

10a.2
rhetorical?

6.8 αὐτὸς δὲ ἦδαι

τούς διαλογισμούς αὐτῶν,

εἶπεν δὲ τῷ ἀνδρὶ

τῷ ξηρὰν ἔχοντι τὴν χεῖρα,

”Ἐγείρε

καὶ στήθι εἰς τὸ μέσον·

καὶ ἀναστὰς ἔσθη.

6.9 εἶπεν δὲ ὁ Ἰησοῦς

πρὸς αὐτούς,

’Επερωτῶ ὑμᾶς

εἰ ἔξεστιν τῷ σαββάτῳ

ἀγαθοποιῆσαι

ἢ κακοποιῆσαι,

ψυχὴν σῶσαι

ἢ ἀπολέσαι;

6.10 καὶ περιβλεψάμενος

πάντας αὐτούς

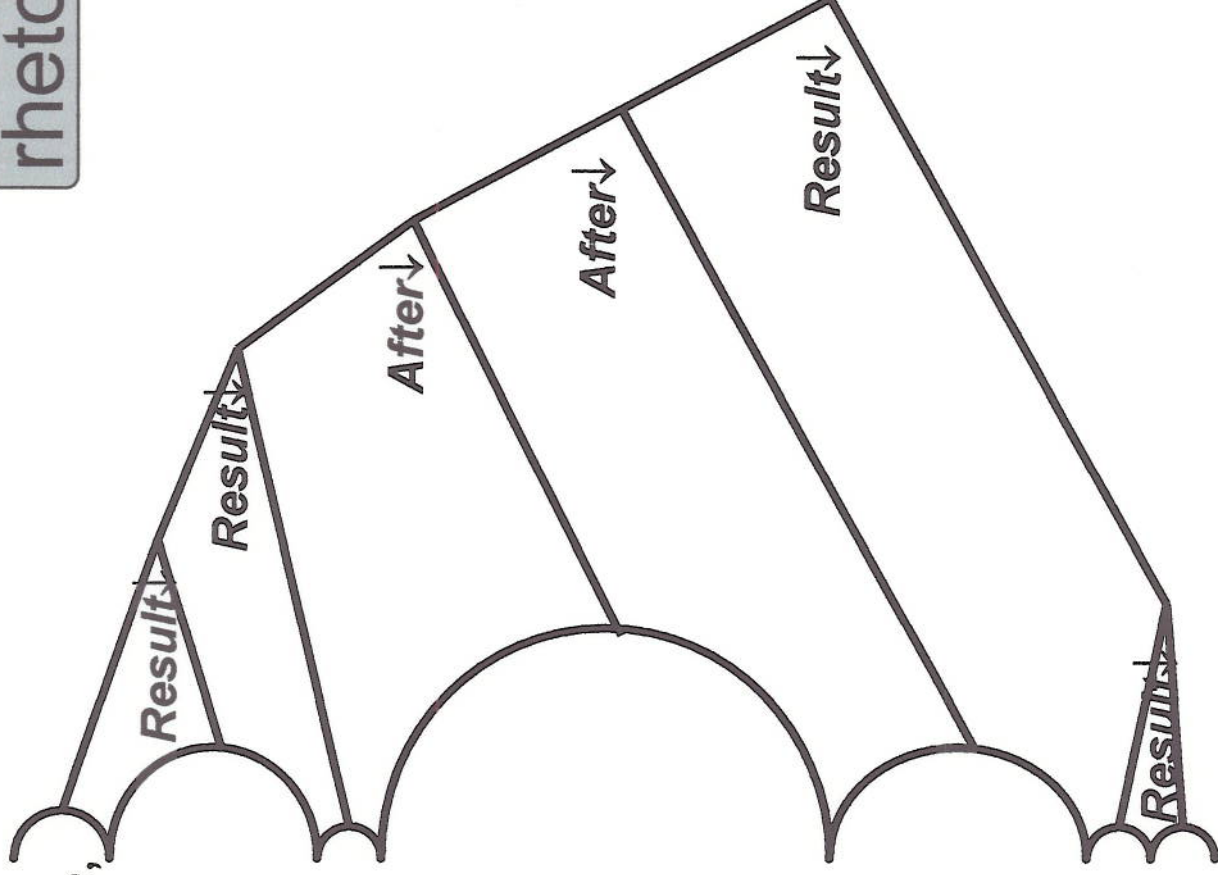
εἶπεν αὐτῷ,

”Ἐκτείνον τὴν χεῖρά σου.

ὁ δὲ ἐποίησεν,

καὶ ἀπεκατεστάθη

ἡ χεὶρ αὐτοῦ.



Analyzing Luke 6:6-11

10a.3

6.8 αὐτὸς δὲ ἵδει

τοὺς διαλογισμοὺς αὐτῶν,

εἶπεν δὲ τῷ ἀνδρὶ

τῷ ξηρὰν ἔχοντι τὴν χεῖρα,

”Ἐγείρε

καὶ στήθι εἰς τὸ μέσον·

καὶ ἀναστὰς ἔστη.

6.9 εἶπεν δὲ ὁ Ἰησοῦς

πρὸς αὐτοὺς,

’Επερωτῶ ὑμᾶς

εἰ ἔξεστιν τῷ σαββάτῳ

ἀγαθοποιῆσαι

ἢ κακοποιῆσαι,

ψυχὴν σῶσαι

ἢ ἀπολέσαι;

6.10 καὶ περιβλεψάμενος

πάντας αὐτοὺς

εἶπεν αὐτῷ,

”Ἐκτείνον τὴν χεῖρά σου.

ὁ δὲ ἐποίησεν,

καὶ ἀπεκατεστάθη

ἡ χεὶρ αὐτοῦ.

rhetorical

rise

TENSION

fall

Common Rhetorical Subdivisions in a NARRATIVE Episode

Vern S. Poythress

The following categories are defined using slightly modified versions of the definitions in John Beekman.

SETTING. Setting is composed of statements about static facts, location, time, circumstances, or movement in location. Usually such information comes at the very beginning of a new episode.

PRELIMINARY INCIDENTS. Preliminary Incidents are events (not descriptions of static states of affairs) relevant to what follows, but before the problem or tension has been introduced into the episode.

OCCASIONING INCIDENT. The Occasioning Incident is the event which introduces notable conflict or tension. In the nature of the case, there is seldom more than one such incident.

COMPLICATION. Complication is an event increasing tension, making a solution (apparently) more difficult. There can be more than one paragraph devoted to complications of various kinds. (Unlike the Occasioning Incident, Complication can and often does occur more than once in a single episode.)

CLIMAX. Climax is the incident of maximum conflict or tension. It is where, in a melodrama, one would expect the music to play the loudest.

RESOLUTION. Resolution is the event or events which solve the problem, release the tension, and unravel the tangles—or at least they contribute toward the solution.

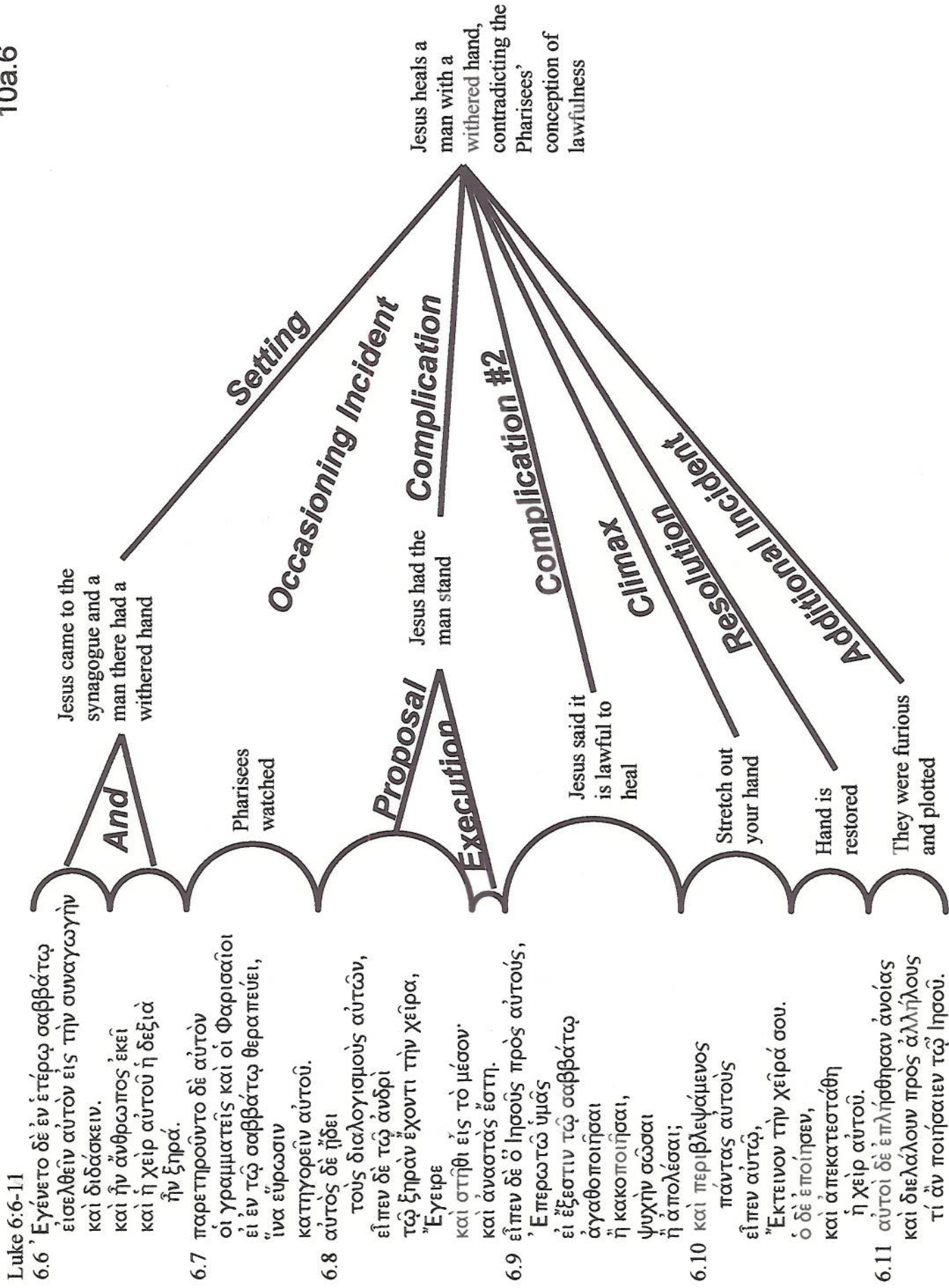
ADDITIONAL INCIDENTS. An Additional Incident is a further event that is a consequence of the climax or resolution, but is not a significant part of the climax or resolution itself.

COMMENTARY. A Commentary contains the narrator's comments on, evaluation of, or moral for the story. Unlike Additional Incidents, it does not contain events continuing the straight line of the narrative.

In addition to the above, we often find a second simple pattern, composed of the following two units.

PROPOSAL. A description of action commanded, planned, or suggested.

EXECUTION. The carrying out of action previously described in a Proposal.



X. b Rhetorical Analysis of Narrative

More Narrative Labels

10a.4

In addition to the above, we often find a second simple pattern, composed of the following two units.

- PROPOSAL.** A description of action commanded, planned, or suggested.
EXECUTION. The carrying out of action previously described in a Proposal.

Doing Rhetorical Analysis of Narrative



10a.5

Luke 6:6-11

6.6 Ἐγένετο δὲ ἐν τῷ ὄρει τοῦ σαββᾶτου
ἐκκληθεὶς αὐτὸν εἰς τὴν συναγωγὴν
καὶ διδάσκων·
καὶ ἐν διδασκαλίᾳ αὐτοῦ
καὶ ἡ χεὶρ αὐτοῦ ἡ δειξὴ
ἐν ᾧ ἔργῳ.

6.7 παρατηροῦντο δὲ αὐτὸν
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
εἰ ἐν τῷ σαββᾶτῳ θεωρεῖται,
ὅτι ἐκείνου
κατηγοροῦν αὐτοῦ.

6.8 αὐτὸς δὲ ἰδὼς
τοὺς διδασκαλοὺς αὐτῶν,
εἶπε αὐτοῖς ἀνθρῶπι
τὸ ἔργον ἔχει τὴν χεῖρα,
ἔγραψεν
καὶ εὐχρῆσθαι τὸ μέσον
καὶ ἀναστὰς ἔφη·

6.9 εἴπω δὲ ὑμῶν πρὸς αὐτοὺς,
Ἐπικρατὸν ὡς αἱ
εἰ ἔμελλεν τῷ σαββᾶτῳ
ἀναθεσθῆναι
ἡ κατασκευὴ,
προχρῆν εὐσπει
ἢ σπάλῃσαι.

6.10 καὶ περιβλεψάμενος
πάντας αὐτοὺς
εἶπεν αὐτοῖς,
Ἐκείνου τὴν χεῖρα σου·
ὅτι ἐποίησεν
καὶ ἀπεκατεσκεύη
ἡ χεὶρ αὐτοῦ.

6.11 αὐτοὶ δὲ ἐκλήθησαν ἀνδρες
καὶ διέκλινον πρὸς ἀλλήλους
τί θε ποιῶσιν τῷ ἴδιῳ.

10a.6

Luke 6:6-11

6.6 Ἐγένετο δὲ ἐν τῷ ὄρει τοῦ σαββᾶτου
ἐκκληθεὶς αὐτὸν εἰς τὴν συναγωγὴν
καὶ διδάσκων·
καὶ ἐν διδασκαλίᾳ αὐτοῦ
καὶ ἡ χεὶρ αὐτοῦ ἡ δειξὴ
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εἰ ἔμελλεν τῷ σαββᾶτῳ
ἀναθεσθῆναι
ἡ κατασκευὴ,
προχρῆν εὐσπει
ἢ σπάλῃσαι.

6.10 καὶ περιβλεψάμενος
πάντας αὐτοὺς
εἶπεν αὐτοῖς,
Ἐκείνου τὴν χεῖρα σου.

6.11 αὐτοὶ δὲ ἐκλήθησαν ἀνδρες
καὶ διέκλινον πρὸς ἀλλήλους
τί θε ποιῶσιν τῷ ἴδιῳ.

Diagram labels and descriptions:

- And**: Jesus came to the synagogue and a man there had a withered hand.
- Character**: withered.
- Setting**: Jesus had the man stand.
- Occasioning Incident**: Jesus heals a man with a withered hand, contradicting the Pharisees' conception of law failure.
- Proposal**: Jesus said it is lawful to heal.
- Execution**: Stretch out your hand.
- Complication #1**: Hand is withered.
- Climax**: They were fuming and plotted.
- Resolution**: Hand is extended.
- Complication #2**: Additional Incident.

Steps in Analyzing Narrative

- Pick a single chunk.
 - Unit with narrative unity.
- Break up into individual events.
 - Propositions or small clusters of propositions.
- Unite into groups with single actor.
- Determine climax and resolution.
 - Label with tree branches.
- Work back to determine other key events.
 - Complete the tree.

Plot and Character

- Tension goes with plot.
- Watch character as well.
- Characters play various roles.
 - Maybe more than one role at different times.
 - Interact with people in other roles.
- Characters develop.
 - Maturing or degenerating.
 - Reader grows in perception of character.

Redemptive Plots

- The heart of redemption lies in Christ
- Miniredemptions: redemptive plots
- Plots as types
 - Typology should include plot typology
 - as well as things, institutions, and events

Antiredemptive Plots

- Curse is antiredemption
- Adam's fall is the pattern
- The curse on Christ (crucifixion)
- Hell
- Miniantiredemptive plots

Luke 6:6-11

6.6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν
καὶ διδάσκειν.

καὶ ἦν ἄνθρωπος ἐκεῖ
καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ
ἦν ξηρά.

6.7 παρετηροῦντο δὲ αὐτὸν
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
εἰ ἐν τῷ σαββάτῳ θεραπεύει,
ἵνα ἔρῳσιν

κατηγορεῖν αὐτοῦ.

6.8 αὐτὸς δὲ ᾔδει

τούς διαλογισμοὺς αὐτῶν,

εἶπεν δὲ τῷ ἀνδρὶ

τῷ ξηρὰν ἔχοντι τὴν χεῖρα,

Ἔγειρε

καὶ στήθι εἰς τὸ μέσον·

καὶ ἀναστὰς ἕστη.

6.9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς,

Ἐπερωτῶ ὑμᾶς

εἰ ἔξεστιν τῷ σαββάτῳ

ἀγαθοποιῆσαι

ἢ κακοποιῆσαι,

ψυχὴν σῶσαι

ἢ ἀπολέσαι;

6.10 καὶ περιβλεψάμενος

πάντας αὐτούς

εἶπεν αὐτῷ,

Ἐκτεινον τὴν χεῖρά σου.

ὁ δὲ ἐποίησεν,

καὶ ἀπεκατεστάθη

ἡ χεὶρ αὐτοῦ.

6.11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας


καὶ διεάλουν πρὸς ἀλλήλους

τί ἂν ποίησαιεν τῷ Ἰησοῦ.

XI. Examples of Biblical Interpretation

XI. Examples of Biblical Interpretation

Show me some examples of biblical interpretation.



Where Are We?

- 1. Preliminary acquaintance with the text
- 2. Exegesis in the original setting
- 3. Relations with other passages
- 4. Role in redemptive history
- 5. Application


■ How does one get going on relations to other passages?

A. Isaiah 52:11-12

Stages in Interpretation

- Basic message through exegesis and rhetorical analysis:
 - “Depart from the unclean, for you will be protected by God.”
- Head toward application.
- Look at cross references.

Challenging!



Cross-References from ESV: 1

Isaiah 52:11-12:

10 ^wDepart, depart, go out from there; touch no unclean thing; go out from the midst of her; purify yourselves, ^xyou who bear the vessels of the LORD.

12 For you shall not ^ygo out in haste, and you shall not go in flight, ^zfor the LORD will go before you, ^aand the God of Israel will be your rear guard.

10 ^wSee ch. 51:9 ^yPs. 98:3; [Luke 3:6]

11 ^wch. 48:20; Jer. 50:8; 51:6,45; Zech. 2:6,7; Cited 2 Cor. 6:17; [Rev. 18:4] ^xSee Ezra 1:7-11

12 ^y[Ex. 12:11,33, 39] ^zMic. 2:13; [Ex. 14:19] ^a[ch. 58:8]

13 ^bsee ch. 42:1

Cross-References from ESV: 2

Isaiah 52:11-12:

^wDepart, depart, go out from there; touch no unclean thing; go out from the midst of her; purify yourselves, ^xyou who bear the vessels of the LORD.

12 For you shall not ^ygo out in haste, and you shall not go in flight, ^zfor the LORD will go before you, ^aand the God of Israel will be your rear guard.

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12 ^y[Ex. 12:11,33, 39] ^zMic. 2:13; [Ex. 14:19] ^a[ch. 58:8]

13 ^bsee ch. 42:1

XI. Examples of Biblical Interpretation

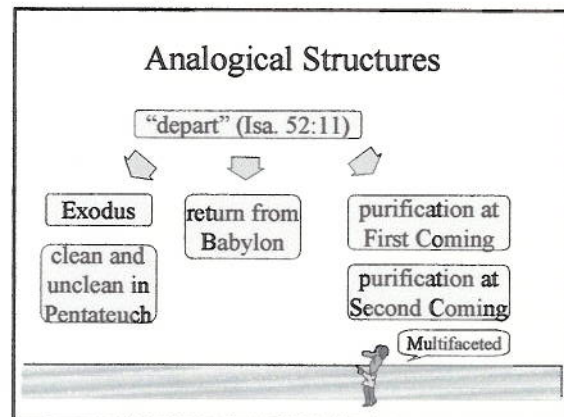
Cross-References from ESV: 3

Isaiah 52:11-12:

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12 For you shall not go out in haste,
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^zfor the LORD will go before you,
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^vPs. 98:3; [Luke
3:6]
11 ^wch. 48:20; Jer.
50:8; 51:6,45;
Zech. 2:6,7; Cited
2 Cor. 6:17; [Rev.
18:4] ^xSee Ezra
1:7-11
12 ^yEx. 12:11,33,
39] ^zMic. 2:13; [Ex
14:19] ^a[ch. 58:8]
13 ^bsee ch. 42:1



Fit with the Rest of Isaiah

- Polemic against idols.
- Comprehensive salvation.
- Look further at Isa. 52:7-10 for further connections.

Application

- Personal, individual separation from sin.
- Ecclesiastical separation.
- Social and cosmic dimensions?

2. 2 Kings 14:1-20

3. Mark 4:1-20

XII. Conclusion

Where Are We?

- ◆ 1. Preliminary acquaintance with the text
 - ◆ 2. Exegesis in the original setting
 - ◆ 3. Relations with other passages
 - ◆ 4. Role in redemptive history
 - ◆ 5. Application
- How does it all come together?

God's Sovereignty

- ◆ The Holy Spirit controls.
- ◆ Your sanctification influences.

XIII. Glossary

This course introduces a number of technical terms, some deriving from general linguistics and some of my own invention. It therefore seems useful to provide a glossary for students who may have some difficulty remembering the meaning of such terms. The terms explained in the glossary are often capitalized in order to indicate that the student may want to refer to what is said in another place.

Analogical Analysis. Analysis of the Referential content of a Discourse with particular attention to analogical relations between contents of different types, such as metaphoric and allusive relationships. (Analogical Analysis goes together with Rhetorical Analysis and Motific Analysis.)

Application. A stage in studying a Text in which an interpreter endeavors to discern the implications of the text for practice in life. (Application goes together with Observation, Interpretation, and Correlation.)

Clause. A Grammatical Unit consisting of a verb and the surrounding units that are connected to it. Verbless clauses also exist in Hebrew and Greek, but typically they presuppose a verb like "is."

Context. The various elements surrounding a given item. Both immediate physical contexts, mental associations, and broader linguistic and cultural milieu are relevant. In the case of communication, there are at least three salient contexts, namely (1) the immediate context of the utterance itself, including the source and target of the utterance and the medium in which it is carried; (2) the context of the world about which the communication is speaking; (3) the context of the language system or other communicative system (e.g., visual arts) used in the communication. (Context goes together with Unit and Hierarchy.)

Contrast and Identity. See under Identity.

Correlation. A stage in studying a Text in which an interpreter compares a text with its contexts in order to appreciate more deeply its uniqueness and its relations with other texts. This stage may be left in the background if one is interested in focusing on what a text says in distinction from its contexts. (In small inductive Bible study groups Correlation may be deliberately left in the background, so that the group may concentrate on one text without being drawn away in ten directions, and so that people who are just beginning to study the Bible may not have an embarrassing disadvantage compared to those who are more familiar with the Bible.) (Correlation goes together with Observation, Interpretation, and Application.)

Covenant. A formalized pact between two persons or groups of persons, in which violations of the pact are subject to sanctions.

Diachronic Analysis. A comparison between two or more Discourses, languages, or events from different times, one of which is thought to be a source of others. Such comparison endeavors to determine the modifications and alterations in later use of earlier ideas, words, structures, or other items. (Diachronic Analysis contrasts with Synchronic Analysis.)

Discourse. A connected piece of human communication in language. In my use the word “Discourse” covers pieces of any size, ranging from a single morpheme or word to a long monologue or multivolume series of texts. Others linguists and biblical scholars sometimes use the word in quite different ways.

Distribution. The set of contexts in which a particular unit (such as a word) can normally be found. For example, the word “perceive” as a verb normally occurs together with subjects that will be persons, and with objects that will be things or abstracts. (Distribution goes together with Identity and Variation.)

Form Criticism. The practice (usually within the framework of the Historical-critical Method) of examining extant texts to detect certain fixed “forms” or characteristic patterns of organization that are supposed to reveal oral traditions and sources picked up by the text. Characteristically each “form” is thought to correspond to a particular life-setting among the people who passed on the material orally, and hence analysis of extant forms can be used to reconstruct some of the history of oral stages behind the text. (Form Criticism as generally practiced is a distinctively Diachronic approach, and as such should be carefully contrasted with Genre Analysis.)

Genre. A group of Discourses from a particular culture that would be recognized by natives of the culture as using common conventions and showing certain similarities, whether in content, style, formal devices, or organization. Genres can be either broad (“poetry”) or narrow (“love sonnet”) or somewhere in between (“lyric poetry”).

Genre Analysis or Genre Criticism. The practice of studying the Genres of Discourses.

Grammatical. Having to do with Grammar.

Grammatical Subsystem. The subsystem of a language organizing its internal structure and enabling speakers and hearers to move between sound and meaning. (See under “System.”) The first two lines of the poem “Jabberwocky” illustrate the fact that grammar exists even when referential meaning is almost wholly absent. “’Twas brillig, and the slithy toves did gyre and gimble in the wabe:/ all mimsy were the borogoves, and the mome raths outgrabe.” (Grammatical Subsystem goes together with Referential Subsystem and Phonological Subsystem.)

Grammar. The study of the Grammatical Subsystem and its use in particular Discourses. But sometimes “grammar” becomes a synonym for “Grammatical Subsystem.”

Graphology. The study of the Graphological Subsystem and its use in particular Discourses.

Graphological Subsystem. The subsystem of a language organizing the written (graphic) alphabetical symbols, punctuation, paragraphing, and other signals characterizing the organization of text on paper. (Graphological Subsystem goes together with Grammatical Subsystem and Referential Subsystem. See also Phonological Subsystem.)

Hierarchy. The systematic, structured arrangement of smaller Units into larger ones. For example, in the phrase “the old man” the three words “the,” “old,” and “man” fit together to form a noun phrase. The relation of the words to the whole phrase is a form of hierarchy.

Historical-critical Method. The dominant framework for historical investigation within the mainstream of biblical scholarship from the nineteenth century into the late twentieth century. This framework presupposes an antisupernaturalistic world view where miracles are thought not to happen and where prophetic prediction of the distant future is impossible. The main tools of the Historical-critical Method include Source Criticism, Form Criticism, and Redaction Criticism, as well as more general attempts to understand the historical origin of biblical texts.

Integrity. The characteristic fact that Discourses consist of wholes (Units or “chunks”) of smaller and larger sizes, each with a unity of its own, and that larger Units are typically composed of a number of smaller Units. (Integrity goes together with Prominence and Organization.)

Identity (and Contrast). The features that give a particular unit its own particular unity and distinguish it from other units, including units with similar meaning or function. For example, the English word “perceive” has a unity of spelling, pronunciation, and meaning. It contrasts with other verbs like “jump” and “hit” in many ways, among them by the fact that it is a verb describing a mental experience, not primarily an action involving bodily motion. It also contrasts with words like “know” that are similar in meaning, by suggesting that a person’s knowledge has overcome obstacles or obscurities, and by suggesting an analogy with visual senses. (Identity goes together with Variation and Distribution.)

Interpretation. When used in contrast with Observation and Application, “Interpretation” designates a stage in studying a Text in which an interpreter tries to analyze and synthesize the meaning of the text and its parts, in a way consistent with all Observation of the text. (Interpretation goes together with Observation, Correlation, and Application.) When used in other contexts, “Interpretation” designates the entire process of interacting with a discourse to appropriate its import.

Justification. An act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone. (WSC Q. 33).

Linguistic. Having to do with natural human language or the study of languages.

Linguistics. The study of natural human languages.

Literary Criticism. The practice of studying a text to appreciate its communication in the fullest way. Typically special attention is given to ways in which formal devices, conventions, and features of style may subtly enhance the text’s artistry and the effectiveness of the total act of communication. In the secular field of literary studies, including much of what goes on in university departments of English and departments of comparative literature, the exact texture of literary criticism may be heavily influenced by any of a number of competing schools. Some forms of literary criticism treat every text as “literature” in a narrow aesthetic sense. They study only aesthetic effects and pointedly ignore the straight-forward claims of biblical texts and other uninspired texts to be asserting truth and making historical claims. But such discounting of propositional claims is not necessarily inherent in the label.

In former generations “literary criticism” was the normal label within biblical studies for what might better be called “Source Criticism.” Such a designation is now quite confusing because secular literary studies use the term “literary criticism” in a different sense.

Morpheme. The minimal meaningful unit of Grammar. For example, “-ness,” “-ing,” and the plural “-s” (sometimes “-es”) are morphemes in English and new words can regularly be constructed out of them. In the word “goodness,” “good” and “-ness” are both morphemes. When “good” appears as a separate word, it is simultaneously both a word and a morpheme. When it occurs in the word “goodness,” it is a morpheme but not a word.

Motivic Analysis. Analysis of the Referential content and organization of a Discourse, with particular attention to those features (e.g., themes or motifs) that are invariant under rearrangements of the content. (Motivic Analysis goes together with Rhetorical Analysis and Analogical Analysis.)

Observation. A stage in studying a Text in which the interpreter asks many elementary questions concerning the text and tries to notice as many distinctive features of the text as possible. (Observation goes together with Interpretation, Correlation, and Application.)

Organization. The characteristic fact that in Discourses the parts make certain definite contributions in the whole into which they fit, and that parts play certain distinct roles in making their contribution to the meaning of the whole. Parts are not thrown randomly together in order to make up a whole, but rather supplement and complement one another in complex ways. (Organization goes together with Integrality and Prominence.)

Paragraph. A Referential Unit of Discourse typically composed of several sentences and united by a common theme or subject matter. Written paragraph markings in written texts often do single out paragraphs in the technical sense, but of course a written paragraph marking may not always mark out breaks between two themes or subject matters.

Phonological. Having to do with Phonology.

Phonological Subsystem. The subsystem of a language organizing the sounds that are normally used in oral communication. (See also under “System” and “Graphological Subsystem.”) The existence of sound sequences that “sound like” English (e.g., “fet”) and other sequences that are not English (e.g., “pnet”) as well as the symmetrical organization of language sounds in phonological charts shows that there are complex regularities to the sounds used in any particular natural language. (Phonological Subsystem goes together with Grammatical Subsystem and Referential Subsystem.)

Phonology. The study of the sound subsystem and its use in particular discourses. But sometimes “phonology” becomes a synonym for “Phonological Subsystem.”

Prominence. The characteristic fact that certain parts of a Discourse receive more emphasis and are more important to the overall communication. The prominent parts “stick out” and alterations in them tend to change the overall meaning more seriously than do alterations in the less prominent parts. (Prominence goes together with Integrality and Organization.)

Proposition. A minimal Referential Unit that says something about something. Typically a proposition will contain only one verbal form. Note that my use of “Proposition” is not the same as the common use in formal logic or philosophy.

Redaction Criticism. The practice (usually within the framework of the Historical-critical Method) of studying a text or texts in order to detect the emphases and shifts in content introduced by editors

("redactors") as the editors work over and shape earlier materials. Redaction Criticism as originally conceived was distinctively a Diachronic approach that involved detailed comparison of a given text with its supposed predecessors. As such, Redaction Criticism should be contrasted with Genre Analysis.)

Reference. The property of referring to some item in a real or imaginary world.

Referential. Having to do with the Referential Subsystem. Note that this usage is my own and it quite distinct from the normal use of the word "Reference" (see above).

Referential Subsystem. The subsystem of a language providing resources for talking about any kind of subject matter. (See under "System.") The possibility of paraphrase indicates that reference can be preserved even when the grammatical and phonological forms are altered. (Referential Subsystem goes together with Grammatical Subsystem and Phonological Subsystem.)

Rhetorical Analysis. Analysis of a Discourse in order to uncover the structure and organization of its Referential content and themes. Particular attention is paid to all structures arising from the linear arrangement of material into its existing order in the Discourse.

Rhetorical Analysis as I define it has little to do with the practice of "rhetorical criticism" in mainstream biblical scholarship, since rhetorical criticism focuses on formal features of discourse whereas my Rhetorical Analysis focuses on what is said using all the resources of language. Formal features are only one clue among many.

(Rhetorical Analysis goes together with Motific Analysis and Analogical Analysis.)

Sanctification. The work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. (WSC Q. 35).

Sense (of a word). A distinct meaning of a word, such as might be found under the dictionary entry of a word. For example, "lilac" has two Senses, (1) a common garden shrub; (2) the color of lilac flowers.

Source Criticism. The practice (usually within the framework of the Historical-critical Method) of trying to reconstruct written sources used by a particular text. Source Criticism used to be called "higher criticism" or "literary criticism," but this earlier terminology is confusing. (See Form Criticism.)

Synchronic Analysis. The study of a particular Discourse, language, event, or other item in the context of its relations and use at a particular point in time, without reference to earlier or later modifications. People's memories of earlier events and discourses are relevant to synchronic analysis, since those memories are part of the immediate time period being examined. But the past itself, in distinction from memories of the past, is ignored by synchronic analysis. (Synchronic Analysis contrasts with Diachronic Analysis.)

System. A coherent multidimensional structure of relations between parts of a whole. Human languages can be viewed both as languages in use (the sum of all utterances in the given language), and as systematic structures that are available to use, that is, as a repertory of possibilities that exist even before we make a particular use of them. When viewed as a systematic structures, languages have three roughly distinguishable but closely interlocking subsystems, namely the Phonological,

Grammatical, and Referential Subsystems. When written discourse is in view, a Graphological Subsystem replaces the Phonological Subsystem.

Text. A Discourse in written (graphic) form.

Text Criticism. The practice of comparing different extant copies of a text in order to reconstruct the history of its transmission. One of the main purposes of text criticism is usually to reconstruct as accurately as possible the autographic text from which all extant copies are descended.

Unit. A distinguishable chunk or object, such that a native observer of a particular language and culture typically sees the unit as having a unity and integrity of its own and customarily treats it as a whole. For example, the "p" sound in English is a unit, even though it is typically aspirated (has a puff of air after it) at the beginning of a word and unaspirated word-medially. By contrast, in some other languages of the world (including Attic Greek), aspirated and unaspirated sounds constitute distinct units. (Unit goes together with Hierarchy and Context.)

Variation. The range of features that a particular unit (such as a word) may possess and still be identifiable as the "same" word. For example, the word "perceive" may be whispered or shouted or uttered by a man's or woman's voice. It may imply use of physical senses in one context ("When he got within two feet of the picture, he finally perceived the red spot.") and purely mental processes in another ("He perceived the implications of the philosopher's reasoning."). (Variation goes together with Identity and Distribution.)

Word. A minimum-size Grammatical Unit capable of considerable freedom in arrangement in larger units. A word is typically the minimum size grammatical unit that can occur in response to a question. For example, "Where did he go?" "Home."

The Silva Mind-Control Method For Buying Commentaries on the Greek NT Without Losing Your Balance (Mental, Physical, or Fiscal)*

Quite apart from any special interests you may have (such as the dream of owning every single commentary ever written on Romans), your primary goal for the next five to ten years should be to have at least one really solid commentary on the Greek text for every NT book. The main purpose of this guide is to help you achieve that goal.

Before we get to that, however, you have the more immediate, short-term goal of covering the whole NT with inexpensive, but still dependable, works. My first suggestion is that you purchase the handy *Grammatical Analysis* by Zerwick and Grosvenor; this is positively a best buy for lexical and syntactical help on the Greek NT. (Other parsing guides, though adequate, seem to me inferior in quality. For something more detailed, you may want to consider Alford's *Greek NT*—a monument of biblical scholarship—or *The Expositor's Greek NT*; they are old and must be used with care, but if you find them at a good price, they can still prove serviceable.) On the English text, I recommend the Tyndale series: the paperback set is outstanding value for your money, considering that it combines a strong evangelical commitment with trustworthy scholarship. A good alternative to Tyndale would be Zondervan's new set, *The Expositor's Bible Commentary*.

Beyond these recommendations, it is usually a good idea not to buy whole sets unless you come across a truly exceptional sale; just remember that even the most useful sets include a few disappointing volumes. By the way, students and pastors have generally gravitated to such one-man sets as Lenski's and Hendriksen's, but in my opinion these writers tend to overload the linguistic data with theological significance (though the Reformed perspective plus homiletical guidance that Hendriksen/Kistemaker give you may outweigh this weakness).

My list is restricted to highly respected scholarly works. With the exception of some notable contributions, the volumes listed (a) deal directly with the Greek text and (b) were produced in the twentieth century. (These criteria exclude Calvin, the Puritans, and many other works that you may nevertheless find very helpful in your ministry.) Since most of these commentaries are rather expensive, I suggest you wait until you see them on sale before purchasing them—unless you are sure that you will soon be making extensive use of them. If at all possible, don't buy any commentaries before taking the time to work with them and ascertaining that they will be helpful to you, considering your own quirks, which may be different from mine (besides, don't be so silly as to think that I have carefully analyzed all of the books listed here).

Abbreviations:

AB	Anchor Bible	NCB	New Century Bible
BECNT	Baker Exeg. Comm. on NT	NIC	New Internat. Comm.
Herm	Hermeneia	NIGTC	New Internat. Gk. Testament Comm.
ICC	Internat. Critical Comm.	WBC	Word Biblical Comm.

*Last revised Jan. 1993 (I may have changed my mind by the time you read this). For fuller information and appraisals, consult D. A. Carson, *New Testament Commentary Survey* (Grand Rapids: Baker, 1988).

MATTHEW

With the appearance of the new ICC, by Davies and Allison, we finally have, after many decades with nothing really satisfactory, a thorough, dependable, and prohibitively expensive treatment of the Greek text of Matthew. Once the third volume is out, you need not pay much attention to the 1931 work by McNeile, though I suspect the older commentary by Plummer will retain some of its value. The recent work by Beare has not received rave reviews, but note the translation of Luz (1 vol. published so far). Gundry's commentary, in spite of all the controversy, can be of great help because of its emphasis on Matthew's distinctiveness.

Keep in mind, incidentally, that Carson's fine contribution to *The Expositor's Bible Commentary* is quite extensive and provides a balanced treatment, while the 19th-century work by Broadus remains a classic of sober and reverent exegesis. E. Schweizer's work is highly regarded by critics. In view of the cost of Davies-Allison, you may want to consider waiting for Hagner (WBC). Also in preparation: Nolland (NIGTC), Kingsbury (Herm), David Turner (BECNT).

MARK

By the time you read this, Gundry's astounding volume will be available and should probably be your first choice for sheer thoroughness. Guelich, before his untimely death, published a worthwhile volume on the first eight chapters (WBC). Taylor remains a classic on the Greek text, and Lane (NIC) provides a most competent evangelical exegesis (cf. my review in *WTJ* 39 [1976-77] 370-75).

Swete's older work has not lost its value, while Cranfield's volume for the Cambridge Gk. series is very good. Schweizer's exposition, though not on the Greek text, may prove quite helpful. In preparation: Barbour (new ICC), France (NIGTC), Donahue (Herm), Osborne (BECNT).

LUKE

Fairly easy. Buy Marshall for a thorough and conservative treatment of the Greek text (NIGTC), then Fitzmyer (AB) for a more critical but very helpful treatment. Plummer's older work (ICC) is first-rate; Creed is more recent but a little disappointing; Nolland (WBC—only first volume out) has received mixed reviews.

Not concerned with the Greek text directly but still valuable are Ellis (NCB) and Geldenhuys (NIC, with a Reformed emphasis). Neither the new ICC nor Herm has announced a volume on Luke, but D. Bock has completed a two-volume work for BECNT that should be out by 1994.

JOHN

You could go broke on this one. I consider Barrett the best work on the Greek text: up-to-date, concise, sober, and not excessively critical. The older works by Bernard (ICC) and Westcott still contain much of value. A good evangelical commentary is important here, and Carson's is superb (see my review in *WTJ* 54 [1992] 376-78), though Morris (NIC) is still worth consulting. Finally, it would be a grave mistake to ignore Brown (AB), whose two volumes are a veritable treasure.

Keep in mind Lindars (NCB), Beasley-Murray (WBC—cf. *WTJ* 50 [1988] 355-57), the Roman Catholic scholar Schnackenburg (3 vols.), and Bultmann (if you want exposure to a most radical approach mixed with frequent brilliant insights). In preparation: Smalley (NIGTC), McHugh (new ICC), Burge (BECNT).

ACTS

The standard commentary on the Greek text is the skeptical Haenchen—just can't ignore it, though. Also critical but less helpful is Conzelmann (Herm). Your best bet on the Greek text is Bruce's recently revised work, which follows the model of classical scholarship (this is not the same as his contribution to the NIC). The older 5-vol. work *The Beginnings of Christianity* (vol. 4 by Lake and Cadbury is the commentary proper) is a wonderful classic.

Bruce's volume for NIC, though it overlaps with his other work, is worth having, but keep in mind Marshall's fine contribution to the Tyndale series. Save your money for what will surely be a magnificent contribution by Barrett to the new ICC; more conservative will be the commentaries by Gasque (NIGTC) and Barchy (WBC).

ROMANS

You should have Murray (NIC) for the theology and Cranfield (new ICC) for detailed analysis of the Greek text. Unfortunately, you still need something that deals with the questions raised by E. P. Sanders et al. Dunn (WBC) supports the view that downplays the "works-righteousness" theme, while Moo, rightly, refutes it (Moo's work on chaps. 1-8 appeared as part of the now-defunct Wycliffe series, but will reappear in different dress as the replacement to Murray in the NIC). By the way, you will not waste your money if you purchase the older ICC volume by Sanday and Headlam; the somewhat idiosyncratic work by E. Käsemann is, to say the least, provocative and worth consulting.

Less technical, but still useful, are Bruce (Tyndale), Barrett (Harper), and Leenhardt. In preparation: Longenecker (NIGTC), Jewett (Herm), Keck (AB), Schreiner (BECNT).

1 CORINTHIANS

Your first choice should definitely be Fee (NIC—see my review in *WTJ* 51 [1989] 390-93). The standard critical work is Conzelmann (Herm), but you will probably find more help in Robertson-Plummer (old ICC).

Consider also either Barrett (Harper) or Bruce (NCB—rather brief, though). Héring is highly regarded by critics and worth consulting. Grosheide (old NIC) gives you a Reformed approach. In preparation: Howe (WBC), Ellis (new ICC), Thiselton (NIGTC).

2 CORINTHIANS

Though not directly on the Greek text, Hughes (NIC) and Furnish (AB) may be all you need. More technical are Plummer (old ICC), Martin (WBC), Bultmann, and Betz (Herm—only chaps. 8-9!). On Martin and Furnish, see my review in *WTJ* 49 (1987) 433-36.

Cf. also the refs. to Barrett, Bruce, and Héring above on 1 Cor. In preparation: Thrall (new ICC), Harris (NIGTC), and Georgi (Herm).

GALATIANS

An embarrassment of riches, with five top-notch commentators on the Greek text: from the nineteenth century, the enduring work by Lightfoot; from the 1920s, Burton (ICC); from the 1970s, Betz (Herm) and Bruce (NIGTC); and most recently, Longenecker (WBC). On Betz and Bruce, see my article in *WTJ* 45 (1983) 371-85; on Fung (NIC), *WTJ* 51 (1989) 390-93. For sheer comprehensiveness and helpful material, Burton is magnificent, but I consider Lightfoot a better guide and a model of commentary-writing. You need Longenecker for bibliography and current discussions.

Ridderbos (old NIC) gives you a Reformed perspective, but you are better-off buying his book on *Paul*. Barrett (Harper) is also good here, while Lührmann is provocative. In preparation: Stanton (new ICC), Martyn (AB), Silva (BECNT—but not any time soon).

EPHESIANS

The choice is clear: Lincoln (WBC—see my review in *WTJ* 54 [1992] 376-78). Older and useful works on the Greek text include J. A. Robinson, Abbott (ICC), and Westcott. For a recent evangelical work, Bruce (NIC) is the most reliable. M. Barth's two-volume work (AB) is essential for serious research, so perhaps you should buy it if you plan to do work on this letter soon.

In preparation: Best (new ICC), Max Turner (NIGTC), MacRae (Herm), Hoehner (BECNT).

PHILIPPIANS

What can I say? In the short time since its publication, Silva's commentary (originally Wycliffe; at present BECNT; in the future, who?) has unequivocally established itself as the best work produced by any Reformed writer of Cuban birth living in the Philadelphia area. The most thorough and up-to-date volume is O'Brien (NIGTC). Hawthorne (WBC) continues to be useful (you might note my criticisms in *WTJ* 46 [1984] 413-16). Old standards on the Greek text are Lightfoot and Vincent (ICC).

Muller (NIC) is a little disappointing but gives you a Reformed perspective. Some recent and useful works are Martin (NCB) and Collange (more critical). In preparation: Reumann (AB), Whiteley (new ICC), and Koester (Herm).

COLOSSIANS

The clear choice is O'Brien (WBC—see my review, *WTJ* 46 [1984] 413-16). The most influential critical work is by Lohse (Herm), but Pokorný has received high praise. Older commentaries on the Greek text are Lightfoot and Abbott (ICC, bound with Eph.), more recently C. F. D. Moule (Cambridge Gk.).

Note also Bruce (NIC, bound with Eph.; in the earlier edition, the commentary on Eph. was done by E. K. Simpson), and take a look at Harris (*Exegetical Guide to the Greek NT*). In preparation: R. McL. Wilson (new ICC), M. Barth (AB), and Dunn (NIGTC).

1-2 THESSALONIANS

The standard work on the Greek text is now Bruce (WBC), with competition from Wanamaker (NIGTC), but the older commentaries by Frame (ICC) and Milligan should not be ignored.

Note also Morris (NIC) and Best (Harper). In preparation: Donfried (new ICC), Hurd (AB), and Koester (Herm).

PASTORALS

After two generations with nothing satisfactory, we now have the very conservative and thorough work by Knight (NIGTC); the old volume by Lock (ICC) is of some value. The standard critical work is Dibelius/Conzelmann (Herm), but you will find it unsatisfying. Quinn was able to complete his assignment for AB before he died, and the volume on Titus is already published.

Kelly (Harper) and Guthrie (Tyndale) are rather helpful, but not for the Greek. In preparation: Mounce (WBC), Marshall (new ICC), Kidd (BECNT).

PHILEMON

Depend on O'Brien (WBC, bound with Col.). Keep in mind that Philemon is included with Colossians in Moule, Lohse, and Lightfoot; with Philippians in Vincent and Muller.

HEBREWS

On the Greek text, we now have two very fine contributions: one by Attridge (Herm) and another one by the evangelical Lane (WBC). Oldies but goodies on the Greek text are Moffatt (ICC) and the classic by Westcott. You should certainly own either Bruce (NIC) or Hughes, both of which are worth having.

The slim but highly regarded work by Héring gives a clear presentation from quite a distinct viewpoint. Worth consulting are Montefiore (Harper) and Buchanan (AB). In preparation: Ellingworth (NIGTC) and S. Lewis Johnson (BECNT).

JAMES

We are now well served by P. Davids' fine conservative exegesis of the Greek text (NIGTC) and the thorough volume by Martin (WBC), though Mayor's classic may never be superseded; in any case, the volume by Ropes (ICC) is no longer a priority. The standard critical work, Dibelius-Greeven (Herm), is not as helpful as it should be.

Less technical but valuable are Adamson (NIC), Laws (Harper), and Mitton. In preparation: McKnight (BECNT).

1-2 PETER, JUDE

Most useful are the WBC volumes by Michaels (1 Peter) and Bauckham (2 Peter and Jude). The old standard on 1 Peter is Selwyn, while Mayor has another classic on 2 Peter and Jude. Bigg (ICC—all three epistles) and Beare (1 Peter) are worth consulting.

Consider Kelly (Harper). In preparation: Achtemeier (Herm) and Martin (NIGTC) on 1 Peter; Pearson (Herm) and Wenham (NIGTC) on 2 Peter-Jude.

1-3 JOHN

In view of the volume by Smalley (WBC), think of Westcott, Brooke (ICC), and Bultmann (Herm) as backups. Though not directly on the Greek text, the massive tome by Brown (AB) is very important. Marshall (NIC) is very good, but don't forget the classic by Law (1 John only).

Dodd (Moffatt) has had much influence; Houlden (Harper) and Graystone (NCB) are rather critical but clear. In preparation: Carson (NIGTC).

REVELATION

On the Greek text, you are stuck with Beckwith or Swete, both of which are old; Charles (2 vols., ICC) is less conservative and more expensive but needs to be consulted.

The best conservative works are Mounce (NIC) and Beasley-Murray (NCB); Caird (Harper) is highly regarded; Ladd should be considered. In preparation: Fiorenza (Herm), Aune (WBC), and Brown (NIGTC).