

ACR School Of Missions

State College, PA
June 3-5, 2012

PURPOSE OF THE ACADEMY

“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.” 2nd Timothy 2:15

“to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.” Ephesians 4:12-14

Biblical Exegesis

WHAT IS EXEGESIS?

- This is an ancient Greek word (UGH!!)
- “EX” means “Out Of”
- “EGESIS” means “To Lead” EX-EGESIS means “to lead out from” the Biblical Text
- Exegesis’ goal: “What did the author intend for his original readers to understand?”
 - What did he say? (Content)
 - Why did he say it then and there? (Context)
- The opposite approach is “EISEGESIS”, where “EIS” means “Into”... thus Eisegesis is leading our own preconceptions into the Text
- Be Aware, however, that none of us is a blank slate!

EXEGESIS

- The Goal of Exegesis: “What did the author intend for his original readers to understand?”
 - The **CONTENT** of his message
 - The **CONTEXT** of his message

EXEGESIS: CONTENT

- Word meanings and Semantics
- Grammar
- Syntax
- Case Study: John 3:5
 - I tell you the truth, no one can enter the Kingdom of God unless he is born of water and Spirit.
 - Word study: “hudor”
 - Grammar: Coordinating conjunction “and”
 - Syntax: one preposition governs two copulated nouns

EXEGESIS: CONTEXT

- “A proof text taken out of context is a pretext.”
 - Read section by section, not verse by verse
- **Literary Context**
 - Who is writing to whom
 - What is the flow of thought and argument
 - Can this harmonize (1 Sam 31/2 Sam 1; Jn 7:42)
- **Historical Context**
 - Circumstances for the writing
 - Nature of previous relationship
 - Manners and customs (Needle’s Eye fallacy: Mk 10: 23)

Literary Context; authorial intent
Relationship to the audience,
Style of writing, collegial, legal treatise, form and function, philosophical or emotional appeal?
Etc
What else does this or another author say on this subject, Romans 4 and Galatians 2, Romans 14 and 1 Cor 8-10

WHAT IS HERMENEUTICS ?

- Derived from the GK 'to interpret'
- Is Investigative; The broader term that encompasses exegesis and contextualization
- Somewhat of a 'science' and provides a logical, orderly classification of the rules of basic interpretation
- Does have an artful aspect; requiring both spiritual and imaginative powers

HERMENEUTICS

“The big problem with Bible study today is that we think it should be easier than other things we do. We study recipes for quality meals, how-to books for all kinds of things—carpentry, plumbing, automobile maintenance and so on—and read vociferously for our hobbies. Why do we think the Bible is the only subject we should not have to study?! Let me challenge you—make the Bible your hobby. At one level I do not like the analogy; the Bible must be so much more than a hobby! But at another level, what if we spent as much time and money on Bible study as we do our hobbies?”

-Grant Osborne; The Hermeneutical Spiral-

WE ALL INTERPRET

- “We don’t interpret the Bible, we just do what it says”
- “We simply let the bible interpret itself”
- We read the bible in translation (a form of interpretation!)
- We all bring preconceptions to the text
- Exegesis and Hermeneutics recognizes and controls our preconceptions, biases and worldviews
- These disciplines protect & illuminate Gods word!

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The need to interpret: “The bible interprets itself” fallacy, “just use common sense”
Fact is all of us bring our own pre-conceptions to the text, and our own theological biases.
Our history has been notoriously weak in these disciplines.

All readers are interpreters: education, thought-life, denominational, psychological etc all this is the lens through which you see the text in front of you. This is not bad, it is a fact and so we need controls and a method that as much as possible removes this kind of subjectivity in our reading so that we can have a common approach. This does not guaranty common outcomes!

We read (most of us) in translation: we therefore read through the biases of others and are to an extent relying on their ‘interpretation’ and choices of words when they translated the text from Greek, Aramaic, or Hebrew.

Human and Divine Nature;

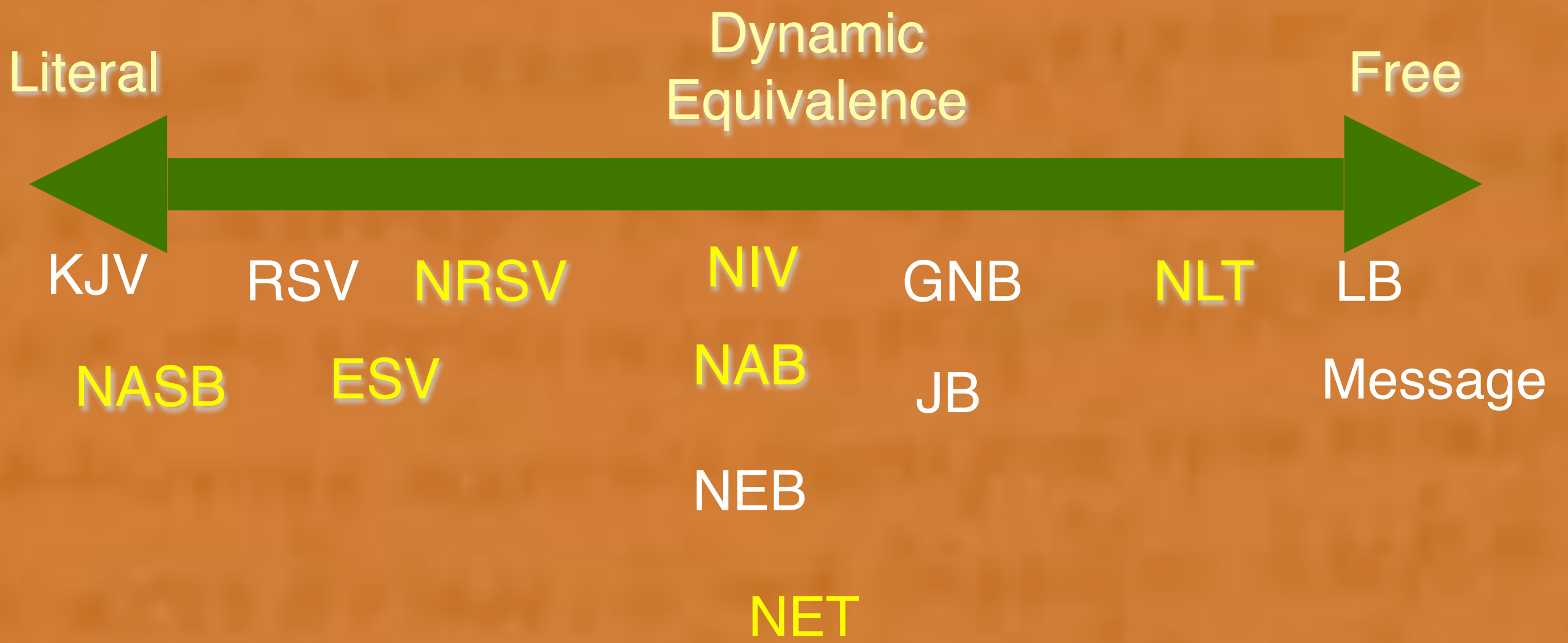
EXEGESIS, NOT JUST FOR EGGHEADS...

- What you need for effective Exegesis
 - Prayerful Spirit
 - Reverent Awe
 - Good Translations
 - Bible Dictionary
 - Inquisitive Mind
 - Common Sense
 - A little imagination

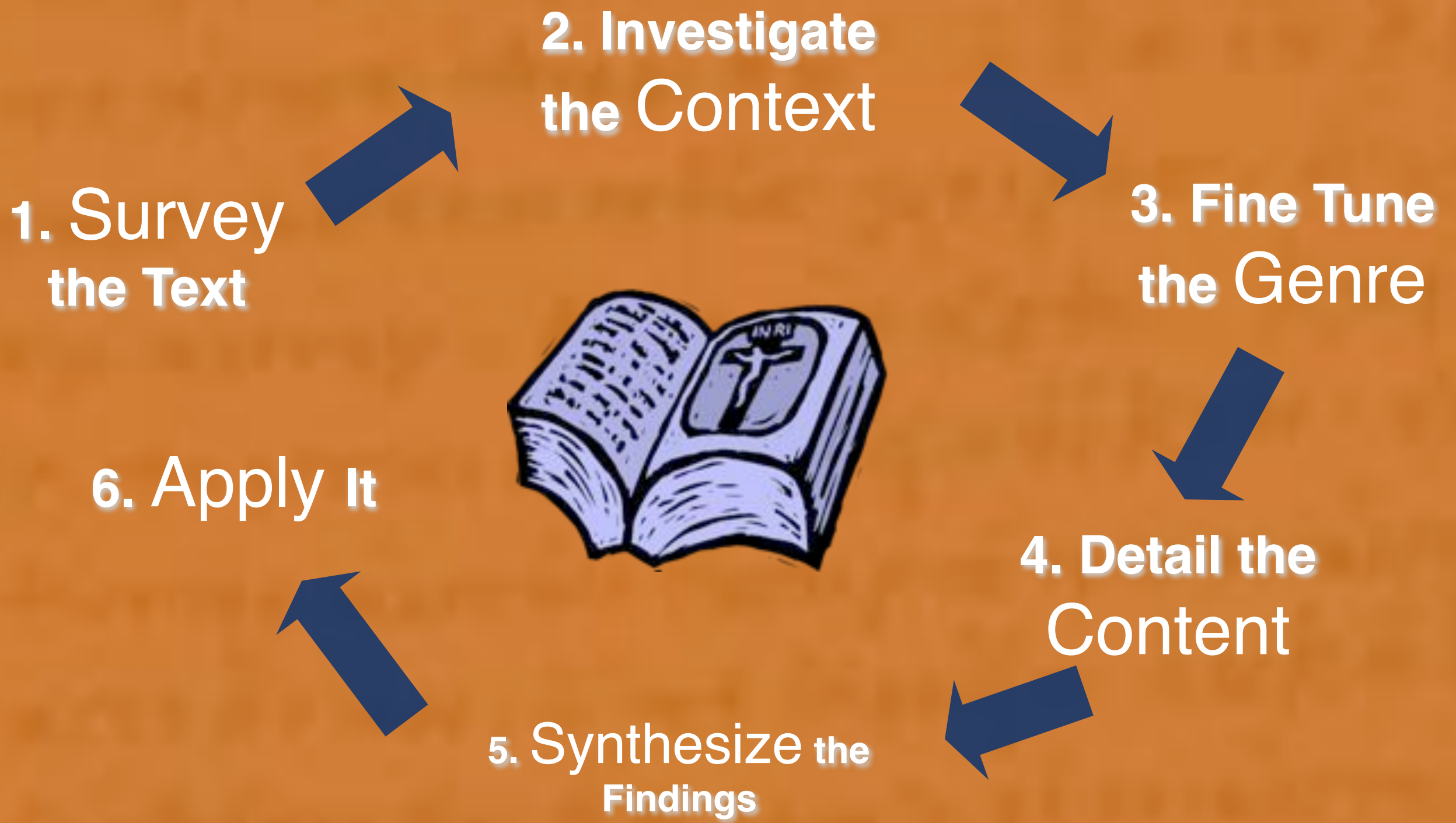
LET'S GET TECHNICAL

- Exegesis
- Hermeneutics
- Genre
- Textual Criticism
- Higher Criticism
- Lower Criticism
- Rhetoric
- Dynamic Equivalence

BIBLE TRANSLATIONS



THE EXEGETICAL “METHOD”



DEDUCTIVE REASONING



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What Is Inductive Bible Study?

Inductive Bible Study involves the use of inductive reasoning to study the Bible. It includes the observation of evidence, the examination of evidence, and a conclusion based upon the evidence. Inductive goes from specific to general. In this way, one would observe or examine the evidence, take notes, and draw a conclusion.

On the other hand...

Deductive goes from general to specific. Perhaps you have heard of Deductive Reasoning before. The fictional character, Sherlock Holmes, used deductive reasoning to solve mysteries. He was very successful and there is nothing wrong with deductive reasoning, but it is not recommended for Bible Study.

Why Study Inductively?

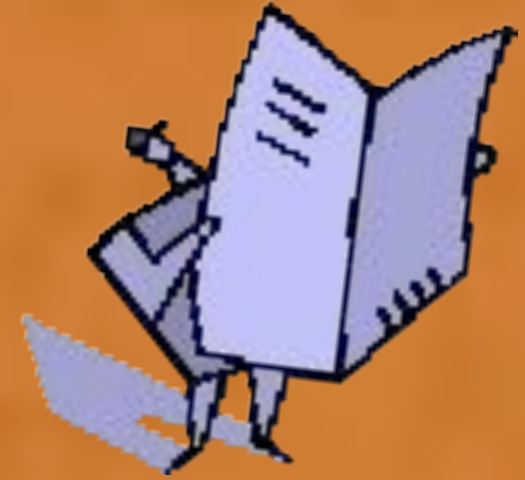
Deductive Reasoning begins with a hypothesis (fancy word meaning to conclude by guessing) or an IDEA. After the hypothesis has been made, one gathers evidence to prove one's point. If the hypothesis is correct, the evidence will support it. If the hypothesis is wrong, the evidence won't support it. We all use deductive reasoning.

Children are taught in school that scientists use The Scientific Method to learn. It is deductive in nature — it begins with a hypothesis like, "Air is a gas" (a general idea). Then, evidence is gathered to prove that air is a gas, or more accurately, a blend of gasses. The evidence gathering process usually involves a series of tests, or observations, to prove that "Air is a gas." Does it act like a gas? Does it smell like a gas? (the specific part) And, so on.

The answers to these questions may not necessarily determine whether or not the hypothesis is true. For instance, if one asked whether "air" smelled like a gas, the answer would be no. It has no odor. Some gasses have odor where others do not. Yet, if this was the ONLY question asked about "air", then one might be led to conclude that "air" is not a gas.

In the area of Bible study, one can fall into the same trap; many do. For example, using deductive reasoning (general to specific) in Bible study would be like making a hypothesis that states "money is evil." Then, one would have to gather evidence to prove that "money is evil." In the Bible in the book of 1st Timothy chapter 6, verse 10 reads, "For the love of money

SURVEY THE TEXT



- **Read**
- **Re-Read**
- **Repeat**
- **Take notes**
- **Craft a Preliminary Thesis (Big Idea)**
- **Trace the Flow of thought or argument**

INDUCTIVE REASONING



BIBLICAL TOOLS

- A good translation
- A second, more literal translation
- A logical mind
- A pocket concordance
- A sound Bible Dictionary
- A good Bible Handbook
- Solid commentaries

HOW TO READ A TEXT



“Think of yourself as a detective looking for clues to a text’s general theme or idea, alert for anything that will make it clearer”

- How to Read a Book. Page 36

INVESTIGATE THE CONTEXT

Historical Context Notes:

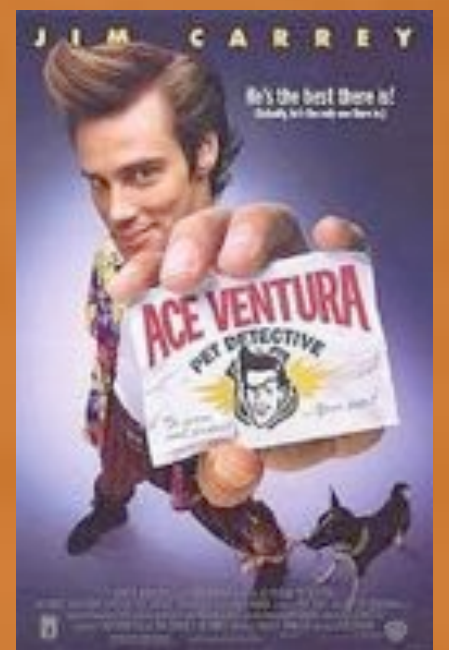
"In what historical, social, and cultural situation was the passage written?"

Literary Context Notes:

"How does the passage relate to what precedes and follows it, and to the document as a whole?"

“Why THIS and why HERE?”

“What is this text trying to DO to its original readers?”



For instance, John used “new birth” language to express the concept of regeneration, while Paul used the image of adoption. Also, Paul stressed the faith that alone could lead to regeneration, while James emphasized the works that alone could point to a valid faith. These are not contradictory but diverse emphases of individual writers.



CONTEXT IS KING!

1. A Proof Text Without Its Context Is A Pretext!
2. A Lack Of Context Is The Chief Cause Of Most Heresy
3. A Text Cannot Mean What It Never Meant!

IT'S EASY TO CITE SCRIPTURE FOR YOUR OWN PURPOSE

"If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'"

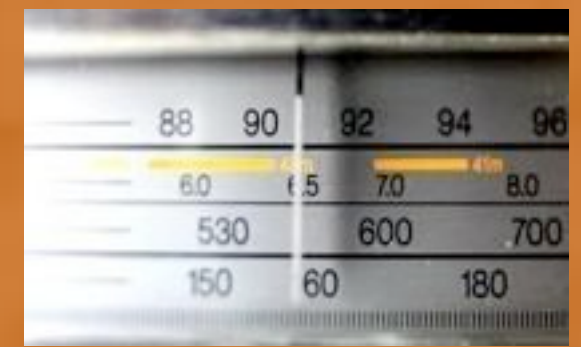
Matt 4:3

"The devil can cite Scripture for his purpose."

-William Shakespeare, *The Merchant of Venice*



FINE TUNE THE GENRE



- What is the literary Genre of this text? What are the general principles for exegesis of this genre?
- What kind of structure does this genre employ – repetition, contrast, parallelism, inclusion, chiasm, classic rhetorical argument, comedic or tragic narrative? Why would the author choose this form for his intended affect?
- How does the text “move” from beginning to end?

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Each author and God select a genre that best suits their hermeneutical purpose, it has a rule that governs how and in what manner it may be interpreted.

A poem is one kind of message, a legal argument is another, a vision is another, a parable or fable another....why are some more useful in some contexts than others

Jesus and agricultural parables, Paul and Jewish argument and Midrashic interpretations, Luke using historiography

Each genre has limits around what can and cannot be done in that specific genre.

BIBLICAL GENRES

- Epistles
- OT Narratives
- Parables
- Laws
- Prophecy
- Gospel
- Poetry/Wisdom
- Apocalyptic

INVESTIGATE DETAILS OF CONTENT

“It is not in the interest of extravagant ambition that we trouble ourselves with this detailed exposition, but we hope through such painstaking interpretation to train you in the importance of not passing over even one slight word or syllable in the Sacred Scriptures. For they are not ordinary utterances, but the very expression of the Holy Spirit, and for this reason it is possible to find great treasure even in a single syllable.”

- John Chrysostom 4th Century AD

INVESTIGATE DETAILS OF CONTENT

- What does the text communicate and how?
- What are the key terms and images? Are these terms or images consistent in the major exegetical translations? What do they mean?
- Are there any key terms or ideas whose meaning may be explained by looking elsewhere in the book?
- Are there any literary or rhetorical devices (simile, metaphor, hyperbole, personification, repetition, irony, particularization etc.) and if so, what is their effect?

INVESTIGATE DETAILS OF CONTENT

- What kinds of sentences are used? What are the major components of each sentence? What verbal actions or states appear in these sentences, and what subjects are associated with them?
- Does the text include appeals to tradition or Scripture, such as stories, beliefs, laws, and well-known historical figures? If so, how do these appeals function?
- Does the text appear to use any other earlier sources, whether written or oral? If so, how do these appeals to tradition function?
- If the text is a narrative, what elements of setting, plot (conflict, suspense, resolution), and character development does each part of the text convey?

Midrash? Other source material?

Gospel Source? Q, Sayings Source?

INVESTIGATE THE CONTENT

- Which elements of the text work, individually or together, to instruct, delight, convict, or move the reader?
- What is the tone, or mood, of the passage, and what elements convey that tone?
- How do the various parts of the passage reflect and/or address the situation of the readers?
- How does each part of the passage relate to the other parts?
- How does each Part contribute to the whole?
- How does my emerging understanding of the whole affect the meaning of the parts?
- Does the author use any technical terms?
- If I enter the narrative world of this text, what do I see and hear and feel?
- If I join the community that is receiving this letter, what am I being urged to do?
- If I join the psalmist in prayer/song, what are we imagining about God?
- If I am among this crowd encountering Jesus, how do I view Him?

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This is a lot of information and must be broken down

All of these questions are asked Lets look at Luke 18!

As Jesus Continues in Luke 18, more is revealed about not only prayer, but who our audience might be, and perhaps it has shifted?

SYNTHESIZE YOUR FINDINGS

“We shall not cease from exploration,
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
- T. S. Elliot, Four Quartets

Now is the time to bring it all together, and begin to let the ideas take shape in our minds
Refine our outline, big ideas, key concepts, and find the elusive center..

...AND MORE EXEGESIS

“And now the end has come.
So listen to my piece of advice: exegesis,
exegesis, and yet more exegesis!”

- Karl Barth, in his farewell to his
students before his 1935 expulsion from
Germany

NOT DON(NE) UNTIL YOU APPLY IT

“Search the Scriptures, not as though thou wouldst make a concordance but an application.”

- John Donne

OT Narrative

-Salvation History-

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Plot (character names/name changes)
Characters
Characterization
Point of View
Manipulation of Time
Repetition and Variation
Structure and Symmetry

NARRATIVE BASICS

- “Stories with a theological point of view”
- 40% of the OT is Narrative
- Has Literary features; Plot, characters, tension and conflict, antagonist, agonist
- This is Gods Story, and we are players in it
- God is the hero of all biblical narratives

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Narrative:

40% of the OT is Narrative

Plot, characters, tension and conflict,

Three Levels of Narrative:

Metanarrative, the big picture of redemption that began in the garden, the fall, reclaiming of land, apostasy, repentance, Jesus and the act of saving man, our eternal home in heaven...

2nd Level: Gods redeeming his people back to himself and forming a covenant with them (more on that later), Abraham and the promised land, Conquest of Canaan, etc

3rd level: all the small stories that make up the big picture; “snapshots” that all contain elements of the bigger truths or fit into the metanarrative in some way and this is the key to their interpretation

Matthew genealogy is a good example of how all these stories are ultimately woven together in the history of Jesus”

We need to ask “how do these three levels fit together to give us the picture of what God is doing?”

What the OT Narratives are NOT:

Not allegories full of hidden meanings

Not intended to teach concrete moral lessons

They do not teach an explicit doctrine, they may illustrate implicitly what is taught explicitly elsewhere, (Law)

Features of Narrative:

Compound Narratives

The narrator is ‘omniscient’ but may not tell all he knows

Narrator may be a ‘re-teller’ Deuteronomy is in fact ‘looking back through the lens’ and is a re-telling events after the fact, with an eye on why things went wrong (Israel dis-obeyed God)

Designed to be read aloud in public setting, so there are literary devices and poetic devices that make them memorable when ‘heard’

They use stereotyped patterns... ‘he did not do as his father David had done’, the ‘barren

THREE LEVELS OF NARRATIVE

- Meta-narrative, the big picture of redemption the fall, reclaiming of land, apostasy, repentance, Jesus and the act of saving man, our eternal home in heaven...
- 2nd Level: Gods redeeming his people back to himself and forming a covenant with them, Abraham and the promised land, Conquest of Canaan, etc
- 3rd level: all the small stories that make up the big picture; “snapshots” that all contain elements of the bigger truths

The Question: How Do The Levels Work Together To Create The Picture Of What God Is Doing/Teaching?

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Narratives are stories— purposeful stories retelling the historical events of the past that are intended to give meaning and direction for a given people in the present.

The plot resolution is the long story of “redemption,” how God rescues his people from the enemy’s clutches, restores them back into his image, and (finally) will restore them “in a new heaven and new earth.”

FEATURES OF NARRATIVE

- The narrator is 'omniscient' but may not tell all he knows
- Narrator may be a 're-teller'
- Designed to be read aloud in public setting*
- They use stereotyped patterns
- Employ devices; foreshadowing, irony etc
- Assume knowledge of LAW and Previous History of Israel
- Assume we will draw implications of outcomes for ourselves (not morality tales)
- Ultimately incomplete, we must connect ideas to principles

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Compound Narratives

Deuteronomy is in fact 'looking back through the lens' and is a re-telling events after the fact, with an eye on why things went wrong (Israel dis-obeyed God), so there are literary devices and poetic devices that make them memorable when 'heard'. They use stereotyped patterns... 'he did not do as his father David had done', the 'barren woman' motif, "he was buried with his fathers" 'again Israel did evil in the eyes of the Lord'

Foreshadowing: "the Ruth narrative"

No direct doctrine but may propositionally illustrate a doctrine taught elsewhere

Does not tell us what 'should have happened' but what did happen

Not examples to imitate, but actual events, of good and bad people

"do not be like Joseph to get ahead in business..."

If I am like Ruth, I will find a great husband...(no)

f. We are not told the moral outcome of the story, but are expected to KNOW what it is as we are to know the covenant and what God expects

g. all selections are incomplete, not designed to answer all of our questions:

The Bethlehem principle in Ruth (Fee and Stuart)

TEN PRINCIPLES: OT NARRATIVES

1. They usually don't directly teach a doctrine
2. They usually illustrate a doctrine taught directly elsewhere
3. They record what happened – not necessarily what should have happened
4. What people do is not necessarily a good example for us
5. Most OT characters are far from perfect

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However, even though the Old Testament narratives do not necessarily teach directly, they often illustrate what is taught explicitly and categorically elsewhere. This represents an implicit kind of teaching by illustrating the corresponding explicit teachings of Scripture.

The narrative does not systematically teach about adultery and could not be used as the sole basis for such teaching.

But as one illustration of the effects of adultery in a particular case, it conveys a powerful message that can imprint itself on the mind of the careful reader in a way that direct, categorical teaching may not do.

Pictures are more powerful than “do and don't do”

Second, the narrator is responsible for the “point of view” of the story, that is, the perspective from which the story is told. In the end, of course, he thus presents the divine point of view.

So as you read the various narratives, be constantly on the lookout for how the inspired narrator discloses the point of view from which you are to understand the story.

In the scenic nature of Hebrew narrative, the characters are the absolutely central element. But you will also note that “characterization”

The predominant mode of characterization occurs in the characters' words and actions, not in the narrator's own descriptions.

Third, very often the narrator will emphasize the crucial parts of the narrative by having one of the characters repeat or summarize the narrative in a speech.

TEN PRINCIPLES: OT NARRATIVES

6. We are not always told the end of the story – whether what happened is good or bad – but we are expected to understand it from other scripture
7. All narratives are selective and incomplete
8. They are not written to answer all our theological questions
9. They may teach either explicitly or implicitly
10. In the final analysis, God is the hero of all biblical narratives

Joseph Narrative, compound narrative but 'reads like a story' and so is easier in some senses to follow the thought-line.

Ezra-Nehemiah is compound and more difficult

Numbers 14-17; what are all of these 'random laws' doing here? They are commentary on the narrative

NARRATIVES ARE NOT

- Allegories full of hidden meanings
- Intended to teach concrete moral lessons
- Intended to teach an explicit doctrine
- To be directly imitated as a guarantee of similar 'results' (Joseph/Gideon)
- Examples to imitate, but actual events, of good and bad people
- To Teach Propositionally

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CASE STUDY: NUMBERS 15-18

NUMBERS 15-18

NARRATIVE/LAW COMBINATION

15:1-21: LAWS

15:22 'OFFERINGS FOR UNINTENTIONAL SIN' (LAW)

15:32 AN ISREALITE INTENTIONALLY SINS! (NARRATIVE)

15:37 A REMINDER TO HAVE A TASSLE TO REMEMBER THE LAW! (LAW)

16:1-35...v 36-39! (NARRATIVE)

17: Aarons Staff Produces Almonds (NARRATIVE)

18: LAW (Priests and Levites)

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CASE STUDY: RUTH NARRATIVE

RUTH 1: “IN THE TIME....”

What do we already know about that time?

Who is Ruth? Her situation? What do we know about how God feels about people like her? The Moabites?

RUTH 2: BOAZ: What kind of man is he? What is his household like? How does he treat this widow? What does this suggest about him? His relationship with Torah?

RUTH 4:13–22: Why include a genealogy? Message?

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Ruth Narrative; we are expected to see these ideas...to know Torah, to see Boaz as a man against the tide, not being like others, but like God commanded and so he was blessed by God.

Just knowing those few details can give you a great summary of Ruth! Being faithful is always blessed by God, even if no one else is. The rest of Israel was a mess, but Boaz was following God, and God wove him into the line of Jesus!

SOME INTERPRETIVE CAUTIONS

- Implicit does not mean secret
- Desperation, impatience, and false expectations
- Allegorizing
- Selectivity
- False Combinations ...Syllogisms
- Redefinition
- Moralizing
- Personalizing/Individualizing

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- Implicit meant that the message is capable of being understood from what is said (though not stated in so many words)
- Selectivity is ignoring the sweep of the passage as a whole, concentrating on smaller units, ignoring others, no real balance of the entire passage
- Redefinition: Woe to you who are rich vs. Woe to you who love money so much you have renounced your faith in God
- Moralizing: The narratives were written to show the progress of God's history of redemption, not to illustrate principles. They are historical narratives, not illustrative narratives.
- Personalizing: "Building God's temple" is God's way of telling us - and only us - that we have to construct a new church building
- Individualizing: No monkey see monkey doisms. Joseph was written about Joseph (it his how God did things through Joseph, not a narrative directly about me) and Ruth was written about Ruth (it glorifies God's protection and benefit for Ruth and the Bethlehemites - not you!)

The Prophetic Voice

-Gods Eternal Covenant-

THE PROPHETS: GENERAL IDEAS

- The Call: Human and/or Divine (Is 6, Jer 1, I Ki 19)
- Not 'inheritance' like priesthood; Divine Call
- Prophet no longer controls own destiny, but is 'owned' by God
- Message is "Thus saith the Lord" and prophet may not even like it! (Jer 20:17-18)

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Key to understanding is to know Gods laws and Principles

Know Blessings and Curses ideas, Dt 4, Dt 30 and Lev 26
Idolatry, Exile, First born imagery, essential moral code

Exegetical task: What Law/Principle are they discussing/Where is it written?

What historical situation is Israel now in? What are issues causing them to forget, neglect, overlook the principle?

What alternatives are available to them in that cultural context/what are they doing

Any sense of what 'REASON' they might have for capitulating

What did God previously say the consequence of those things would be for them?

HERMENEUTICAL TASK:

if we are not 'bound' by the law; then what can I take from this?

God is serious about his Law/He will enforce or expect obedience to it/no matter what our circumstances are?

God is patient/continue to warn Israel/ but eventually I lose my relationship with God by continuing to live as I have

Jeremiah: Crying out in pain

Isaiah: the Voice of Messianic Hope

Ezekiel: Wild Visions of Glory

Daniel; enforcing covenant in a foreign land, even Gentiles must obey God

God Expects us to know our story and HIS place in it

Minor Prophets: Use of stock imagery

Amos: you are not building right

Jonah: Even Gentiles can repent/What Jesus says about them, they were good doobies!

THE PROPHETS

- Forth-telling vs Fore-telling
- Leviticus 26
- Deuteronomy 4
- Significant Dates: 722 BC & 587 BC
 - These dates 'govern' the narrative of the prophets
 - Function as Temporal Markers

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Dating makes a significant interpretive difference; Pre vs Post exilic

Notice difference in tone between pre-exilic prophets and post-exilic...you see promise of blessing return to their language

Message is unoriginal: re-styled and re-shaped but not new

Some Examples of what we are talking about:

- Hosea 4:2...5 out of ten mentioned....what this would do to a hearer...
- Amos 5:11 ff
- Amos 4: sent drought, then threatens captivity if they do not repent...

Amos 3:14 destroy the alters of Bethel....what does this mean? What happened there? (1 King 12) Jeroboam...why, what is the principle....what can we teach from this???

Joel 2:12....what God wants

We need outside help (as before)

Understand political and military situations during these centuries

Political and military upheaval, massive covenant disloyalty, shifting of balance of power in the mid-east...see timeline....

For interpretive purposes: THINK ORACLES, LOOK FOR MAJOR CHANGE IN SUBJECT AND THEMES, not necessarily chapter numbers...

Understand the major forms:

1. Lawsuit: Is 3:13-26
2. Woe: Hab 2:6-8
3. Promise: Amos 9:11-15

THE PROPHETS: CONTENT

- Look for “Blessings”; life health, prosperity, agricultural abundance, respect and safety
- Look for “Curses” ; death, disease, drought, dearth, danger, destruction, defeat, deportation, destitution and disgrace
- Engage with Historical Situation (Kings, Chronicles)
- Be Aware of ‘loaded’ ideas (Jezebel, Abraham, Jeroboam, and references to historical failures, Baal of Peor etc)

Hermeneutics:

Fee and Stuart summarize the biblical material into six general categories of blessings (life, health, prosperity, agricultural abundance, respect and safety),

and

ten types of punishment (death, disease, drought, dearth, danger, destruction, defeat, deportation, destitution and disgrace). The prophetic proclamation centered on these categories and would accent one or another depending on the situation.

THE PROPHETS: LITERARY FORMS

Major Oracle Sub-Types

- **THE LAWSUIT:** Isaiah 3:13-26
- **WOE ORACLE:** Habakkuk 2:6-8
- **ENACTMENT PROPHECY:** Isaiah 20, Ezekiel 4:1-4
- **MESSENGER SPEECH:** “thus saith the Lord”

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Woe: Hab 2:6-8

Promise: Amos 9:11-15

Enactment Prophecy: Is 20, Ezek 4:1-4

Messenger speech: “thus saith the Lord” “this is what the Lord says”

ROLE OF COVENANT MEDIATOR

- The prophets' **purpose** was to enforce the covenant (law)
- The prophets' message was not their own, but God's
- The prophets' message is **unoriginal**
- Exegetical Task
- Hermeneutical Task

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Jeremiah: Crying out in pain
Isaiah: the Voice of Messianic Hope
Ezekiel: Wild Visions of Glory
Daniel; enforcing covenant in a foreign land, even Gentiles must obey God
God Expects us to know our story and HIS place in it
Minor Prophets: Use of stock imagery
Amos: you are not building right

Jonah: Even Gentiles can repent/What Jesus says about them, they were good doobies!

Notice that there are injunctives against Gentile nations too. Gods standard is Universal. He judges the nations for behaviors even in lack of understanding

THE PROPHETS: CONTEXTUAL

- **Interpretive Challenge:** We are looking backward toward events that for them, were future/present (forward)
- Modern definition of 'prophecy' is too narrow
- Poor understanding of forms and ORACLES
- Lack of Context for political, military, geographical nuances
- Historical Distance...

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2. Prophets Enforce Gods Covenant; 1 Sam 8....1 Sam 13 especially as laid out in Lev 26, Dt 4; 28

Did not invent their doctrines, re-cycle and reformat the covenant language

Offer corporate blessings and curses, very few are 'individualized' (King/Leader)

Blessings: Life, Health, Prosperity, Agricultural abundance, safety,

Curses: "d's"; Death, disease, drought, danger, destruction, defeats, deportation, destitution

Statistically, most of what you see in 8,7,6 C is curse as Israel drifted into apostasy

3. Prophets are "forth tellers" not foretellers...our definition of prophecy is narrow. When they do 'predict the future' it is the near future, within months or a few years of the historical event. Most 'predictive prophecy' in the OT is about the captivity if Israel does not repent

This leads us to an important hermeneutical challenge: We are looking back on events that for them were in the future, but for us are the distant past

Speak for God: spoken word, hard for us to understand if we do not know situation, it is also poetry, linguistic considerations, word plays etc....I see an almond branch...I am 'watching' to see that my word is fulfilled..(footnote tells you that this is a wordplay) Hosea; the allegory is more obvious...

Notice difference in tone between pre-exilic prophets and post-exilic...you see promise of blessing return to their language

Message is unoriginal: re-styled and re-shaped but not new

Some Examples of what we are talking about:

Hosea 4:2...5 out of ten mentioned....what this would do to a hearer...

Amos 5:11 ff

Amos 4: sent drought, then threatens captivity if they do not repent...

Amos 3:14 destroy the alters of Bethel....what does this mean? What happened there?

(1 King 12) Jeroboam...why, what is the principle....what can we teach from this???

Joel 2:12....what God wants

We need outside help (as before)

The LAW
-Gods Holy Standard-

THE LAW

- The Old Testament Law is a Covenant
- Prologue: Exodus 20:1 & DT 5:1-5
- Stipulations: Ex 20:2-17 & DT 5:6-21
- Witnesses: DT 4:3, 4:26, DT 27:14-26!
- Sanctions: Lev 26 & DT 28-33
- Document clause: DT 17

Gal 6:2 Carry each other's burdens, and in this way you will fulfill the law of Christ.

Law of the Spirit of Life is also referenced.

The difference between the pagan law codes and the Israelite code is that the former were idealized representations rather than the actual demands of their day

TYPES OF LAW

- Apodictic : Direct commands generally applicable as part of fulfilling the covenant with God (Lev 19:9-14)
 - They set a standard by way of example and are not exhaustive (gleaning laws, food laws, laws of slavery)
 - They identify us with our Lord

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Law: not rules for people to follow but the gracious gift of God to assist his people in being who he wanted them to be for himself and each other
Provides a framework for the proper worship of Yahweh

Law is not only '10 commandments law' but all of the more than 600 commandments
Law: all the law and prophets, all the little laws, the 10 commandments, Leviticus, it is used in deferent ways at different times; "Book of the Law" as in the Pentateuch
Christians struggle most with hermeneutical questions; how does or does the law pertain to me at all, and if so, in what way?

Christians are not told to love god by obeying the law, it is not our law, reconcile this with Matt 5:18

Six Guidelines:

OT law is a covenant, binding contract, parties, rules for various penalty clauses, like a suzerainty treaty, rules for showing loyalty, stipulations, witnesses to the facts, built-in penalties for failures; the document clause, which creates provisions for remembering the terms of the covenant. "Do not forget". It is critical to understand this issue so that we can later understand the role of the prophets.

The OT is not our Testament; it is not binding on us unless the stipulations are explicitly renewed in the new covenant, "Law of Love" the loyalty is expected, but we not have different ways of showing it, not killing animals...but...whatever

Two kinds of laws have not been re-newed in the NT

civil laws: shape the basic life of Israel, think of their role in ancient society, and then how the demonstrate the character of God himself by what they include and exclude
ritual laws; largest single block ate in Leviticus, detail eth specific details for ritual purity etc ect

Part of the Old Covenant is re-newed in the new covenant: ethical laws, love neighbor, love God, in this sense we always live with the Law, Jesus re-defined

All of the OT is Gods word for us, even if it is not his word TO us.

TYPES OF LAW

- **Casuistic Law: Case-by-case law**
- **Situation in life or specifics of living daily life.**
- **What to do specific situation, injury of slave, unintentional sin, accidental contact with the dead**
- **Functions indirectly if you are recipient, directly if you are the one of whom it makes a requirement**
- **They differentiate us from "others"**
- **DT 21:18-21, DT 24:1-9**

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COLLECTIONS OF LAW(S)

1. Decalogue; (Exodus 20-23) It follows the suzerainty form in which a vassal (Israel) has certain obligations established before the superior power (Yahweh)
2. “Tabernacle Laws” (Exodus 25-40)
3. Priestly or Ritual Laws: regarding worship and the altar, purity and holiness. “Holiness Code” (Exodus 25-Lev 16)
 - A wide variety of issues are addressed (food laws, sexual behavior, neighbor relations, criminal activity, eating sacrifices, sabbatical and Jubilee years, blasphemy) but all relate to Israel **living before the Lord as a holy people.**
4. The Four Speeches: (Deut 1:6-4:40; 5:1-26:19; 27:1-28:68; 29:1-30:20) a retelling for new generation

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HOW SHOULD I VIEW THE LAW?

- Galatians 3:24
- It functioned in the history of salvation to bring us to Christ
- The Law stands as a paradigm (a model) of what it means to be loyal to God
- The Law should increase our appreciation of our unworthiness for grace, thus our gratitude is greater

DO'S AND DON'TS OF THE LAW

- Do see the law as God's fully inspired Word for you
- Do see the law as the basis for the OT and Israel's history
- Do see God's justice, love, high standards, and gift
- Do see the law as directing a full range of behavior
- Do remember the essence of the Law is repeated and renewed
- Don't see the law as God's direct command to you
- Don't see the law as binding on Christians
- Don't see the law as a grouping of of arbitrary, limiting, annoying regulations
- Don't see the law as technically complete
- Don't expect the law to be cited frequently by the prophets or NT writers

The Gospels

-The Word Made Flesh-

THE GOSPELS

- They already function as hermeneutical models for us, insisting by their very nature that we, too, retell the story
- Steeped in 1st C Judaism
- Second-hand Documents
- Filled with “Kingdom Rhetoric”
- Eschatological Fervor and Expectations

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Challenges:

Four accounts, all different, with differing points of view

Tendency to Harmonize and blend them together and not see the elegance or purpose of the differences, and therefore obscure the meaning

Kingdom of God issue pervades them

Eschatological tension of the ‘now’ and ‘not yet’ that we overlook as we try and harmonize it away or deal with the difficulties

Synoptic Gospel: Matt, Mark Luke, “one view”

Sources of material. Mark or M, Q, the sayings source, L, material only in Luke. Seems like Mark was first as Matt and Lk have many commonalities with him, and yet seem not to have had access to each others sources and therefore have nothing in common except the Markan material.

Authors and editors; Editorial license and selectivity: each evangelist took the material they had and shaped and organized it in ways to suit the audience for whom they were writing.

This is why parables are not always ‘in order’ (we will get to this later)

Two levels of narrative: Historical; the original audience and situation, our needs and the canonical purpose for all Xtians at all times.

GOSPEL: TWO DIMENSIONS

- **Horizontal;** How the gospel fits together with other gospel accounts of same events and pericopes
 - Vocabulary, Temporal Placement, Arrangement, Plot
- Gives appreciation for differences in gospels
- Adds clarity and details other gospels may have excluded, including additional context

When teaching or preaching these, both contexts should inform our conclusions, poverty and spiritual dearth can go hand in hand, Jesus spoke to both issues...

Jesus use in multiple contexts combined with gospel writers use in different forms broadens meaning of "significant theological ideas"

This idea is CENTRAL and so may appear in multiple contexts/situations/uses by Jesus

GOSPEL: TWO DIMENSIONS

- Vertical; examines historical context of both Jesus and gospel writer together
- Jesus may be illustrating a general principle for his own (universal) mission, while the gospel writer is organizing the teaching into his account in a way that illuminates additional/secondary truth
 - “Poor” and “Poor in spirit” Mat 5 vs Lk 6
 - “First and Last” Mat 19:30 (Workers in Vineyard) vs Mark 10:31 (Rich Ruler) Jesus says it more than once/change in meaning

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THE GOSPELS: HORIZONTAL

- Adaptation; Same stories re-used and re-shaped
- Critical to understand AUDIENCE, as it may vary by evangelist/pericope
- Fig tree in Mark 11:12-14; 20-25 vs Matthew 21:18-22
- Authors are also “compilers” (Fee)

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Adaptation: Using same material in different ways, like rejection narrative, or making modifications to the content itself: Fig tree story is different in Mark 11:12-14----20-25 than it is in the other gospels. One implies the death of un-repentant Judaism, the other (Matt 21:18-22) a simple reminder that faith is required to accomplish the works of God. Same story, perhaps same incident (although some believe there were two incidents) but two different possible ‘meanings’ or nuances depending upon the lens.

BOTH ARE CANONICAL AND BOTH ARE ‘TRUE’