

THE ART OF BIBLICAL INTERPRETATION
SUMMER 2019

GRASPING GOD'S WORD

CLASS INFO

- ▶ Class: Sundays 10:55am – 12:30pm
- ▶ Starts: 6/2/19 – Ends: 8/25/19
- ▶ Homework details (and class lectures) on **TheologyClass.org/ggw19**
 - ▶ Including handouts/powerpoint/etc

CLASS INFO

▶ JIGW v GGW

() chapters align with "Journey Into God's Word"

[] chapters align with "Grasping God's Word"

Week 2: The Interpretive Journey, Levels of Meaning & Word Studies (1 & 2) [2, 9, & 11]

Assignment A. Find 30 observations in Acts 1:8 (make a list)
Don't make any interpretations/applications - just observations

Assignment B. Word Study:

1. Watch the video on theologyclass.org/ggw-2017 for instructions on how to do a word study
2. Look up Genesis 15:18 and do a word study on the word "made" (a covenant)
3. What did you find? Why is this translated as "made"?

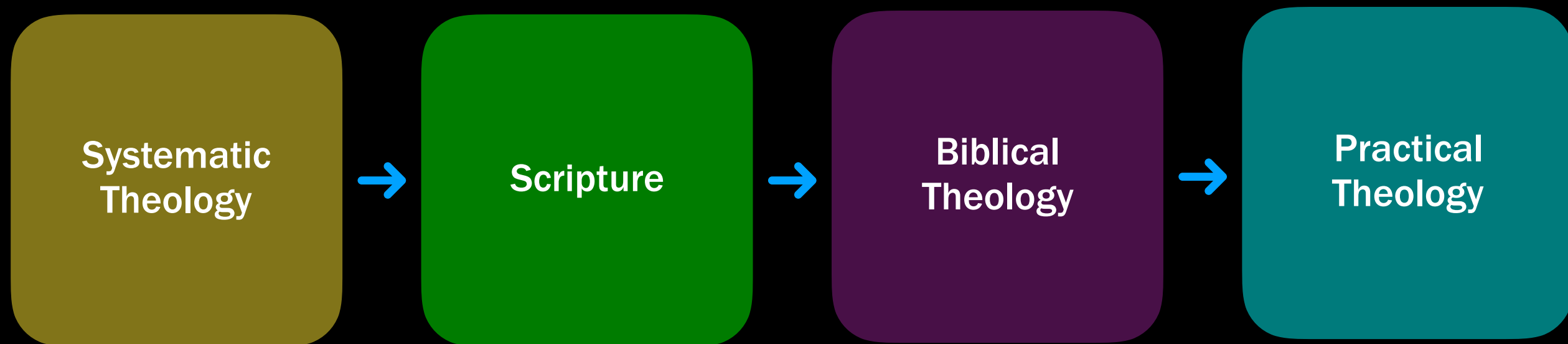
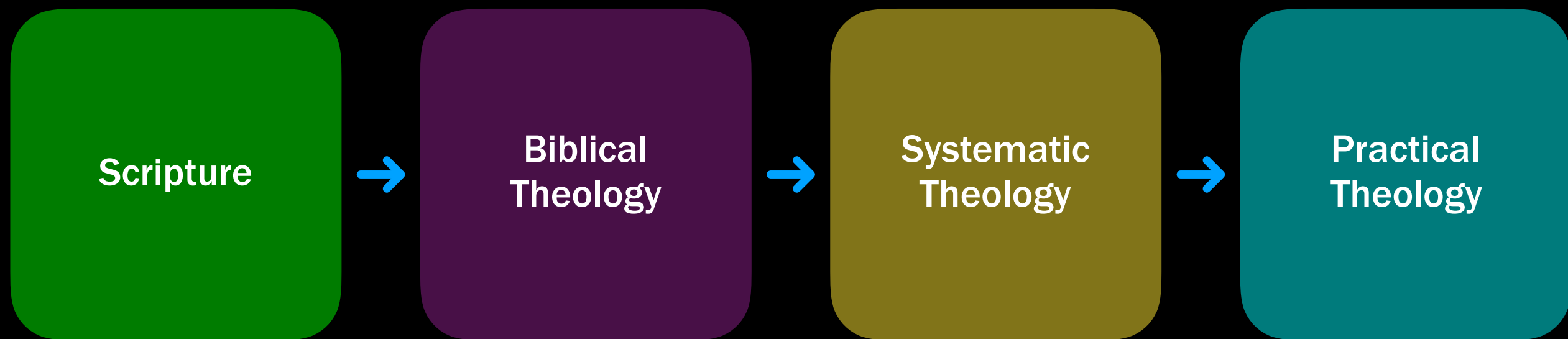
CLASS GOALS

- ▶ Life verses...
- ▶ “For where two or three are gathered in my name, there am I among them.”

CLASS GOALS

- ▶ Life verses...
- ▶ “For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope.”

-
- ▶ 1. What does it **say**?
 - ▶ 2. What does it **mean**?
 - ▶ 3. Where is **Jesus**?
 - ▶ 4. How do I **apply** this?



GOALS OF BIBLICAL STUDIES

▶ **Exegesis:**

- ▶ To pull/discover the original meaning of the text

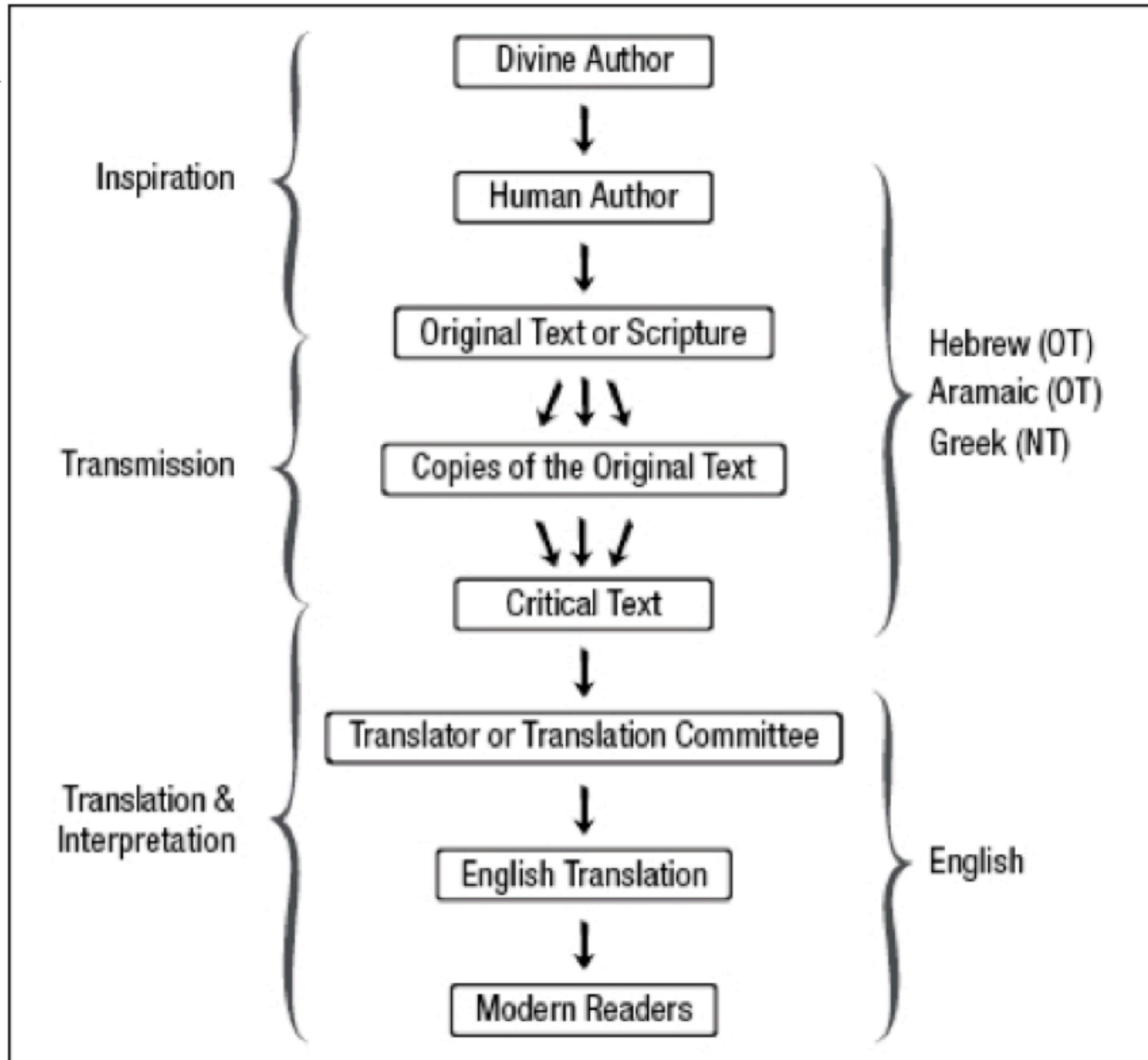
▶ **Hermeneutics:**

- ▶ The process and method of interpretation

▶ **Eisegesis:**

- ▶ Reading a meaning INTO the text

HOW DID WE GET OUR ENGLISH BIBLE?



1. THE TRANSMISSION OF THE BIBLE

- ▶ God inspires the words of the biblical writers (original/autograph)
- ▶ The autograph is sent to its audience
- ▶ The early church began collecting/ assembling early writings
 - ▶ **Criteria for canonization:**
 - ▶ Apostle Authority
 - ▶ Theological consistency
 - ▶ Church Acceptance as Authoritative

The Early Church



“UNCIAL” TEXT

▶ NTHBGNNGGDCRTDTH

HVNSNDTHRTH

▶ INTHEBEGINNINGWASTHEWO

RDANDTHEWORDWASWITHG

ODANDTHEWORDWASGOD

TEXTUAL VARIANTS

Manuscript #1: Jesus Christ is the Savior of the whole worl.

Manuscript #2: Christ Jesus is the Savior of the whole world.

Manuscript #3: Jesus Christ s the Savior of the whole world.

Manuscript #4: Jesus Christ is th Savior of the whle world.

Manuscript #5: Jesus Christ is the Savor of the whole wrld.

CRITICAL TEXT & "GREEK TEXT"

- ▶ Most translations come from one Greek Text
 - ▶ NASB, ESV, NIV, NLT, etc
- ▶ The KJV/NKJV are based on a different Greek Text (Textus Receptus)

TRANSLATION DIFFERENCES

- ▶ **1 John 5:7-8** For there are three that testify: the Spirit, the water and the blood; and the three are in agreement. (ESV)
- ▶ **1 John 5:7-8** For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (KJV)

TRANSLATION DIFFERENCES

- ▶ *Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (KJV)*

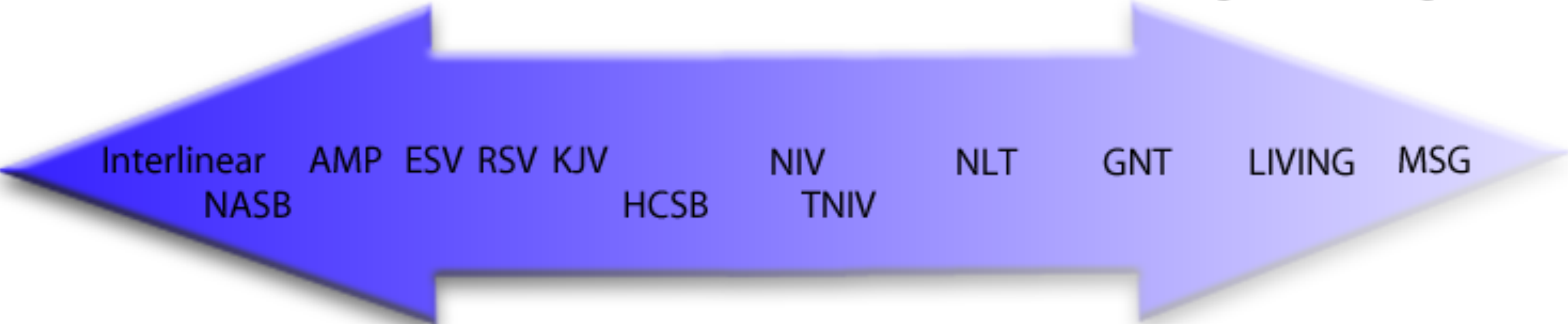
2. BIBLE TRANSLATIONS

- ▶ From the Greek Text, scholars translate the Greek in the common tongue
 - ▶ (Greek to NIV, Greek to Chinese, Greek to Portuguese, etc)
 - ▶ The NLT is not a translation of the KJV (etc)

TRANSLATIONS TYPES

Word-for-Word

Thought-for-Thought



Interlinear NASB AMP ESV RSV KJV HCSB NIV TNIV NLT GNT LIVING MSG

NASB	New American Standard Bible
AMP	Amplified Bible
ESV	English Standard Version
RSV	Revised Standard Version
KJV	King James Version
HCSB	Holman Christian Study Bible

NIV	New International Version
TNIV	Today's New International Version
NLT	New Livign Translation
GNT	Good News Translation
LIVING	The Living Bible
MSG	The Message

3. TRANSLATIONS FOR STUDY

- ▶ Study with a Formal translation (ESV, NASB, NET, NRSV)
 - ▶ a "wooden" translation will keep you as closer to the Greek
 - ▶ the "smoother" the translation, the more interpretation goes into the translation

WEEK 1 ASSIGNMENT REVIEW

- ▶ Assignment A. Read a passage of your choosing (2-3 verses) in 3-5 different translations
 - ▶ Write out the differences between the translations
 - ▶ Use [BibleGateway.com](https://www.biblegateway.com) (for translations)

WEEK 1:

CHAPTER [10]: WHO CONTROLS THE MEANING?

GRASPING GOD'S WORD

I. WHO CONTROLS THE MEANING, THE READER/AUTHOR?

A. WHO DETERMINES MEANING?

- ▶ 1. Popular/current view is the READER determines the view

I. WHO CONTROLS THE MEANING, THE READER/AUTHOR?

A. WHO DETERMINES MEANING?

▶ 2. Modernistic Worldviews:

- ▶ a. **Pre-Modern:** We have knowledge because the gods/God have revealed it
- ▶ b. **Modern (Enlightenment):** We have knowledge, and can know things absolutely, through science and reason.
- ▶ c. **Post-Modern:** Can knowledge/truth actually be known?

I. WHO CONTROLS THE MEANING, THE READER/AUTHOR?

B. THE AUTHOR DETERMINES THE MEANING

- ▶ 1. Authorial intention: The text means what the AUTHOR wants it to mean
- ▶ 2. Reader response: The reader is the main character in determining the meaning

II. COMMUNICATION - THE CENTRAL ISSUE

A. THE AUTHOR HAS CONTROL OF THE MEANING, ONLY SO FAR AS THE READER ALLOWS HIM

- ▶ 1. Letter is written by someone we care about, we want to know what he/she is trying to say
 - ▶ a. The text as a communication between the author & ourselves; therefore want to know what the author means!
- ▶ 2. Need to avoid changing (consciously) the meaning the author intended merely because we don't like it.
 - ▶ a. (John Lennon, "With a little help from my friends")
 - ▶ b. "Who let the dogs out"

II. COMMUNICATION - THE CENTRAL ISSUE

A. THE AUTHOR HAS CONTROL OF THE MEANING, ONLY SO FAR AS THE READER ALLOWS HIM

- ▶ 3. To ignore the author's intention can produce serious consequences for the readers

II. COMMUNICATION - THE CENTRAL ISSUE

A. THE AUTHOR HAS CONTROL OF THE MEANING, ONLY SO FAR AS THE READER ALLOWS HIM

"If you read the Bible merely as great literature, merely for its aesthetic value, or merely for its suggestive moral guidance, not as communication from God, then you can interpret the text in any way you choose. Your main interpretive question will be: What does this text mean to me? If, however, you believe that the Bible is God's revelatory word to you [and the church] and that the Scriptures function as communication from God to you [and the church], you should interpret the Bible by looking for the meaning that God, the author, intended. Your interpretive question should be: **What is the meaning God intended in this text?**" -p194

II. COMMUNICATION - THE CENTRAL ISSUE

A. THE AUTHOR HAS CONTROL OF THE MEANING, ONLY SO FAR AS THE READER ALLOWS HIM

- ▶ "We don't create the meaning. Rather, we seek to discover the meaning that has been placed there by the author." - 195

III. DEFINITIONS

A. DEFINING THE AUTHOR

- ▶ 1. Divine author (God breathed)
 - ▶ a. The text is inspired, the writers are not
- ▶ 2. Human author
 - ▶ a. The text has human fingerprints all over it
 - ▶ 1). God chose to work through human writers to deliver his message to us
 - ▶ 2). This includes human languages, cultures, etc

III. DEFINITIONS

B. APPLICATION

- ▶ 1. We identify the meaning that God is trying to communicate to us
 - ▶ a. then we must respond to the meaning (application)
 - ▶ b. "It would be incorrect for us to ask in a Bible study, 'What does this passage mean to you?' The correct question sequence is, 'What does this passage mean? How should you apply this meaning to your life?'" -p195

III. DEFINITIONS

C. MEANING

- ▶ 1. Something we can validate
- ▶ 2. The meaning of the text is the same for all Christians
 - ▶ a. It's not subjective, does not change from reader to reader
 - ▶ b. Application of the meaning could vary

- ▶ **Week 2: The Interpretive Journey, Levels of Meaning & Word Studies (1 & 2) [2, 9, & 11]**
- ▶ **Assignment A.** Find 30 observations in Acts 1:8 (make a list)
 - ▶ Don't make any interpretations/applications - just observations
- ▶ **Assignment B. Word Study:**
 - ▶ 1. Watch the video on theologyclass.org/ggw19 for instructions on how to do a word study
 - ▶ 2. Look up Genesis 15:18 and do a word study on the word "made" (a covenant)
 - ▶ 3. What did you find? Why is this translated as "made"?

WEEK 2:

CHAPTER (1) [2]: THE INTERPRETIVE JOURNEY

GRASPING GOD'S WORD

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

¹⁵ To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. ¹⁶ Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. ¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. ²⁰ Now an intermediary implies more than one, but God is one.

²¹ Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. ²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. ~~the promise~~ ^{TIOTEDUUSI}

²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

4 I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, ² but he is under guardians and managers until the date set by his father. ³ In the same way we also, when we were children, were enslaved to the elementary principles of the world. ⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.

Sons of God 3:26; 4:5, 6, 7 (4)

His Offspring 3:16, 19, 29 (5)

The Law 3:17, 18, 19, 21, 23, 24; 4:4, 5 (10)

Heir 3:29; 4:1, 7

Inheritance 3:18

Birth 3:22, 23, 24, 25, 26, (7)

Promise(s) 3:14, 17, 18, 19, 21, 22, 29 (8)

Jesus/Christ 3:16, 22, 24, 26, 27, 28, 29; 4:4, 6, (10)

God 3:17, 18, 20, 21, 27; 4:4, 6, 7 (9)

FATHER

ABRAHAM 3:16, 18, 29; (3)

Guardian 3:24, 25; 4:2, (3)

This is true

* The Father ~~adopts~~ makes Gentile/Jew an heir/son of God/Spirit of adoption

* The Spirit of the Son is sent into our hearts

* The Son is the true offspring & the faith is him - we are sons thru faith

CH2: THE INTERPRETIVE JOURNEY

- ▶ The Goal: "to grasp the meaning of the text God has intended. We don't create meaning out of a text; rather, we seek to find the meaning that is already there."



"It's a pickle jar, Tom... Twist the lid, not scripture."

I. GOAL OF INTERPRETATION

- ▶ 1. What does it **say**?
- ▶ 2. What does it **mean**?
- ▶ 3. Where is **Jesus**?
- ▶ 4. How do I **apply** this?

INTERPRETIVE JOURNEY OVERVIEW:

- ▶ **Step 1:** Grasp the text in their town
 - ▶ *What did the text mean to the original audience?*
- ▶ **Step 2:** Measure the width of the river to cross
 - ▶ *What are the differences between the biblical audience and us?*
- ▶ **Step 3:** Cross the principiizing bridge
 - ▶ *What is the theological principle in this text?*
- ▶ **Step 4:** Consult the biblical map.
 - ▶ *How does this theological principle fit with the rest of the Bible?*
- ▶ **Step 5:** Grasp the text in our town.
 - ▶ *How should individual Christians today live out the theological principles?*

WEEK 2:

CHAPTER [11]: LEVELS OF MEANING

GRASPING GOD'S WORD

"If you move straight from your initial reading of a passage to the application of that passage, you will remain tied to your previous understanding of that text."

THINGS TO LOOK FOR IN SENTENCES

1. REPETITION OF WORDS

▶ 1 John 2:15-17

- ▶ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.

THINGS TO LOOK FOR IN SENTENCES

2. CONTRASTS

▶ Rom 6:23

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

THINGS TO LOOK FOR IN SENTENCES

3. COMPARISONS

▶ James 3:3-6

▶ And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.

THINGS TO LOOK FOR IN SENTENCES

4. LISTS

- ▶ Rom 12:4-8 For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

THINGS TO LOOK FOR IN SENTENCES

5. CAUSE AND EFFECT

- ▶ Acts 16:30-31 Then he brought them out and said, “Sirs, what must I do to be saved?” And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”
- ▶ John 13:35 By this all people will know that you are my disciples, if you have love for one another.”

THINGS TO LOOK FOR IN SENTENCES

6. FIGURES OF SPEECH

- ▶ Gen 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.
- ▶ Ps 23:1 The Lord is my shepherd; I shall not want.
- ▶ Ps 103:12 as far as the east is from the west, so far does he remove our transgressions from us.
- ▶ 2 Pet 3:8 But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

THINGS TO LOOK FOR IN SENTENCES

7. CONJUNCTIONS

1There is therefore now no condemnation for those who are in Christ Jesus. 2For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. 5For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. 8Those who are in the flesh cannot please God.

THINGS TO LOOK FOR IN SENTENCES

8. VERBS

▶1 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth. 3 For you have died, and your life is hidden with Christ in God. 4 When Christ who is your life appears, then you also will appear with him in glory.

THINGS TO LOOK FOR IN SENTENCES

9. PRONOUNS

- ▶ Then God said, “Let us make man in our image, after our likeness.”

THINGS TO LOOK FOR IN SENTENCES

9. PRONOUNS

▶ “Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.” What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away.

II. SPIRITUALIZING

A. "WE DON'T SEEK TO CREATE MEANING, RATHER WE SEEK TO DISCOVER THE MEANING THAT IS ALREADY THERE"

- ▶ 1. The desire to find a "deeper meaning" (than is meant) drives the person past the actual meaning (that the Biblical author) meant.
- ▶ 2. The person's search for individualistic-spiritual significance, they miss what the Spirit has to say
 - ▶ a. When we do this, we are substituting our word for God's

II. SPIRITUALIZING

B. SPIRITUAL VS. LITERAL

- ▶ 1. What does literal mean?
 - ▶ a. historical? physical?
 - ▶ b. Better term: literary (literarily) = the meaning the authors have intended
 - ▶ 1). Literarily reflects the type of literature, context, historical background, grammar, word meaning
 - ▶ 2). The literary meaning is literal/spiritual/etc (it's the TRUE meaning)

II. SPIRITUALIZING

B. SPIRITUAL VS. LITERAL

- ▶ 2. Spiritualizing occurs when we "discover" deep, secret meanings that the authors never intended
 - ▶ a. It's a product of our imagination

WEEK 2:

CHAPTER [9]: WORD STUDIES

GRASPING GOD'S WORD

Week 2: The Interpretive Journey, Levels of Meaning & Word Studies (1 & 2) [2, 9, & 11]

► Assignment B. Word Study:

- 1. Watch the video on theologyclass.org/ggw19 for instructions on how to do a word study
- 2. Look up Genesis 15:18 and do a word study on the word "made" (a covenant)
- 3. What did you find? Why is this translated as "made"?

I. COMMON WORD-STUDY FALLACIES

A. ENGLISH-ONLY-FALLACY

- ▶ 1. A word in Hebrew or Greek is often translated into English by a number of different English words
 - ▶ a. *Paraklesis* (Gk) can be translated = comfort, encouragement, appeal, be encouraged...etc
- ▶ 2. Different words in Hebrew or Greek can be translated into English using the same English word
 - ▶ a. Comfort (Eng) is used for = parakaleo, paraklesis, paramytheomai...etc

I. COMMON WORD-STUDY FALLACIES

B. WORD-COUNT FALLACY

- ▶ 1. When we insist a word must have the same meaning every time it occurs.
 - ▶ a. *"word meanings are determined by context, not word counts"* -Bock
 - ▶ b. The word's immediate context should take priority over secondary context to determine meaning

I. COMMON WORD-STUDY FALLACIES

C. WORD-CONCEPT FALLACY

- ▶ 1. When we believe that since we've studied one word, we've studied an entire concept
 - ▶ a. *Ekklesia* = is a mistake to think we've done a full study on the church because we've looked up all passages containing *ekklesia*.
 - ▶ i. What about: body of Christ, temple of the Holy Spirit, household of faith?

II. CHOOSE YOUR WORDS CAREFULLY

A. GUIDELINES TO HELP CHOOSE THE WORDS TO STUDY

- ▶ 1. Look for words that are crucial to the passage
 - ▶ a. Historical/theological significance, nouns/verbs, etc
- ▶ 2. Look for repeated words
- ▶ 3. Look for figures of speech
- ▶ 4. Look for words that are unclear, puzzling, or difficult

III. DETERMINE WHAT THE WORD COULD MEAN

A. SEMANTIC RANGE

▶ 1. Range of meaning

▶ a. Hand:

▶ the terminal part of a vertebrate forelimb (my right hand)

▶ a personal possession (it fell into the hands of the enemy)

▶ a side (on the one hand... on the other hand)

▶ a pledge (I give you my hand in marriage)

▶ a style of penmanship (this letter was written in my own hand)

▶ a skill or ability (she tried her hand at sailing)

▶ a unit of measure (the horse is fifteen hands high)

▶ aid or assistance (please lend me a hand)

▶ cards in a card game (I was dealt a bad hand)

III. DETERMINE WHAT THE WORD COULD MEAN

A. SEMANTIC RANGE

- ▶ b. A word's range of meaning is a list of all the possible meanings of a word (what it COULD mean)
- ▶ c. Since the Bible wasn't originally written in English, we are trying to find the range of meaning for a Greek/Hebrew word, NOT THE ENGLISH WORD USED IN TRANSLATION!
 - ▶ 1. English dictionary????
- ▶ d. Avoid the temptation to pick ANY meaning

IV. DECIDE WHAT THE WORD DOES MEAN IN CONTEXT

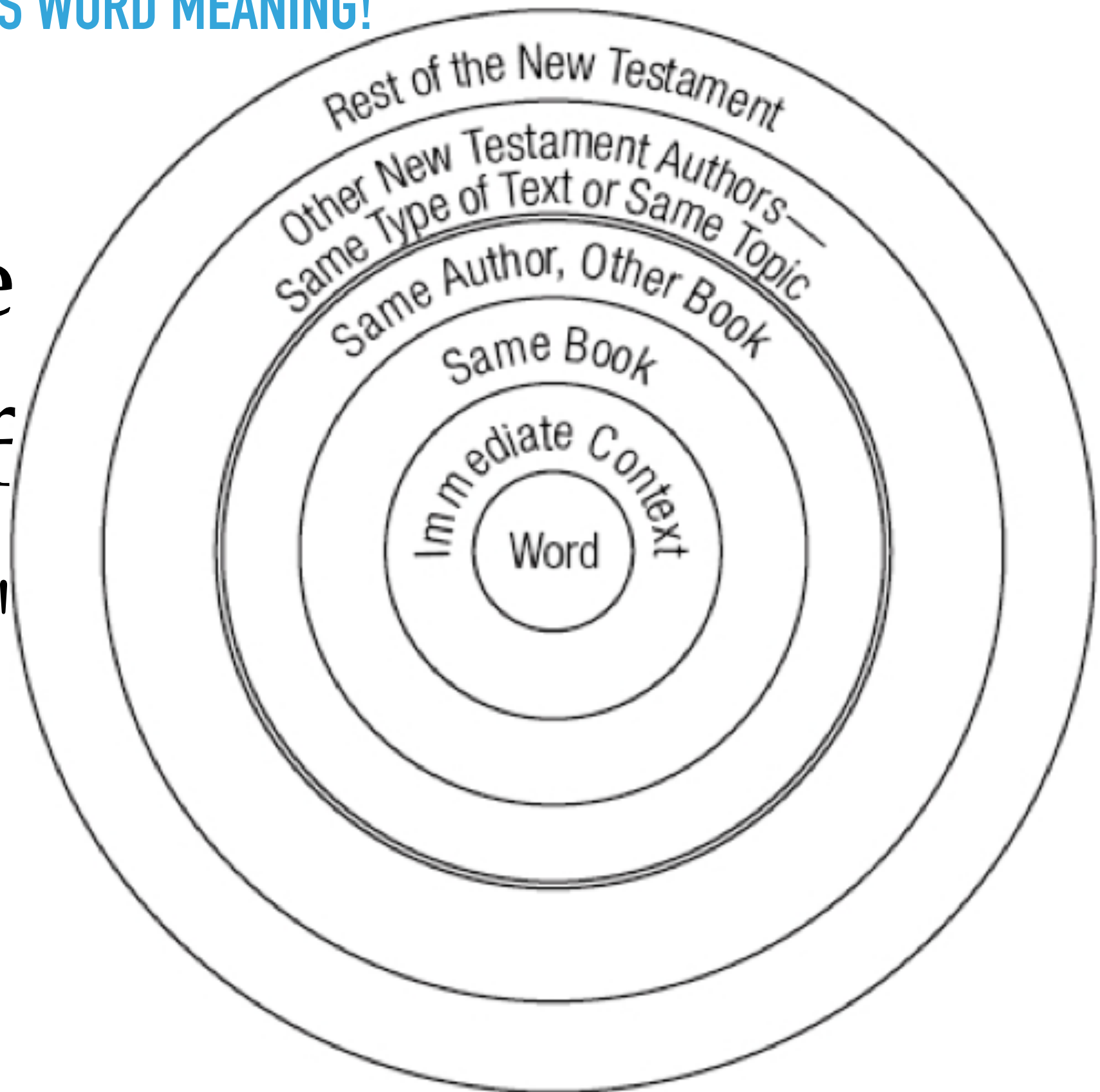
A. CONTEXT DETERMINES WORD MEANING!

- ▶ 1. This includes everything that surrounds the word
 - ▶ paragraph, subject matter, author's argument, historical situation, the original audience, etc

IV. DECIDE WHAT THE WORD DOES MEAN IN CONTEXT

A. CONTEXT DETERMINES WORD MEANING!

- ▶ 2. Use the "Circle of Context" for help



IV. DECIDE WHAT THE WORD DOES MEAN IN CONTEXT

A. CONTEXT DETERMINES WORD MEANING!

- ▶ 3. Give more weight to the writings of
by the same author
 - ▶ a. How does Paul/John/Luke use
the word?
- ▶ 4. Finally, make your interpretive
choices with conviction and humility

- ▶ **Week 3: How to Read Paragraphs & Discourses,** **&**
The Literary Context (3 & 6) [4, 5, & 8]
- ▶ **Assignment A.** Observations practice: Psalm 1:1-3
 - ▶ Make as many observations as you can (dozens)
- ▶ **Assignment B.** Read the book of Jonah and do the following:
 - ▶ 1. Identify how the book is divided into paragraphs or sections
 - ▶ 2. Summarize the main idea of each section in about a dozen words or less
 - ▶ 3. Explain how a particular passage relates to the surrounding

WEEK 3:

CHAPTER (3) [4]: HOW TO READ THE BOOK - PARAGRAPHS

GRASPING GOD'S WORD



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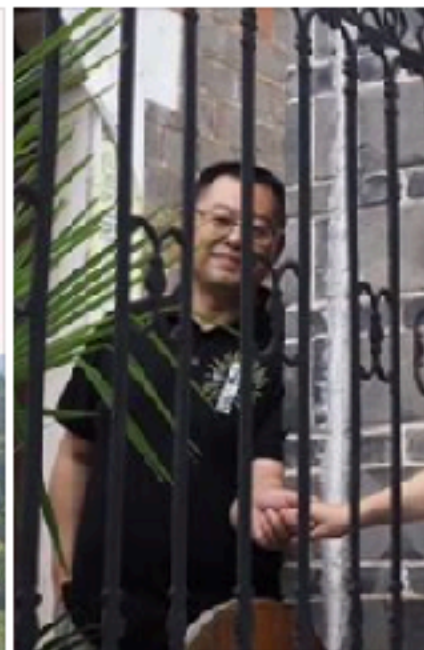
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China Frees Church Leader After 6 Months in Detention



Wang Yi and his wife, Jiang Rong, at their home in Chengdu, China, last year. Ms. Jiang was released on bail this week. Lin Lu

By Ian Johnson

1 Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;

2 but his delight is in the law of the LORD,
and on his law he meditates day and night.

3 He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.

HOMework

- ▶ **Assignment B.** Read the book of Jonah and do the following:
 - ▶ 1. Identify how the book is divided into paragraphs or sections
 - ▶ 2. Summarize the main idea of each section in about a dozen words or less
 - ▶ 3. Explain how a particular passage relates to the surrounding

1:1-3 Jonah's commanded to go to Nineveh

1:4-16 "The sea was angry that day, my friend"

Jonah puts the ship at risk through God's rebuke of Jonah's disobedience

1:17 – 2:10 God sends a fish for Jonah

Jonah calls on Yahweh in his distress

Yahweh has the fish vomit Jonah out

3:1-3:10 Jonah (again) is commanded to go to Nineveh

To preach repentance

The people listen

4:1-5 Jonah's p!\$\$\$3d

Complains about God's goodness

4:6-11 God shows goodness to Jonah

And rebukes Jonah's self-centeredness

THINGS TO LOOK FOR IN PARAGRAPHS

A. GENERAL & SPECIFIC

- ▶ Does the author introduce an idea (with a general statement) that is an overview of the main idea? (following with specifics)?
 - ▶ "general to specific" Gal 6:16-23 walk by the Spirit, and you won't gratify the desires of the flesh
 - ▶ the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these.

THINGS TO LOOK FOR IN PARAGRAPHS

B. QUESTIONS & ANSWERS

- ▶ A rhetorical question
- ▶ **Romans 6:1-4** What shall we say then? Are we to continue in sin that grace may abound? 2By no means! How can we who died to sin still live in it? 3Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.
 - ▶ **Diatribes:** A way to teach without dropping lots of information on your audience

THINGS TO LOOK FOR IN PARAGRAPHS

C. DIALOGUE

- ▶ Who are the participants?
- ▶ Who is speaking to whom?
- ▶ What is the setting?
- ▶ Are other people around?
- ▶ Are they listening?
- ▶ Are they listening?
- ▶ Are they participating in the dialogue?
- ▶ Is the dialogue an argument?
 - ▶ A discussion?
 - ▶ A lecture?
 - ▶ Friendly chit-chat?
 - ▶ What is the point of the dialogue?

THINGS TO LOOK FOR IN PARAGRAPHS

D. PURPOSE/RESULT STATEMENTS

- ▶ Sentences that describe the reason, the result, or the consequence of some action.
 - ▶ Often introduced by result-oriented conjunctions
 - ▶ (i.e., that, in order that, so that)

THINGS TO LOOK FOR IN PARAGRAPHS

D. PURPOSE/RESULT STATEMENTS

- ▶ **Matt 1:21-23** She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” All this took place to fulfill what the Lord had spoken by the prophet: “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”

▶ to = ἵνα

THINGS TO LOOK FOR IN PARAGRAPHS

E. MEANS

- ▶ By which something is accomplished
 - ▶ Look for the means that brings about an action, result, or purpose
- ▶ Heb 9:12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

THINGS TO LOOK FOR IN PARAGRAPHS

F. CONDITIONAL CLAUSES

► The conditions whereby some action, consequence, reality, or result will happen.

► "If/then"

F. CONDITIONAL CLAUSES (1 COR 15)

► Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

THINGS TO LOOK FOR IN PARAGRAPHS

G. THE ACTIONS/ROLES OF PEOPLE & THE ACTIONS/ROLES OF GOD

► **Phil 2:1-8** So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, 2complete my joy by being of the same mind, having the same love, being in full accord and of one mind. 3Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. 4Let each of you look not only to his own interests, but also to the interests of others. 5Have this mind among yourselves, which is yours in Christ Jesus, 6who, though he was in the form of God, did not count equality with God a thing to be grasped, 7but made himself nothing, taking the form of a servant, being born in the likeness of men. 8And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

THINGS TO LOOK FOR IN PARAGRAPHS

H. EMOTIONAL TERMS

- ▶ The Bible is a book about relationships, primarily relationships between God and people.
- ▶ Hab 1:2 O LORD, how long shall I cry for help, and you will not hear?
Or cry to you “Violence!” and you will not save?

THINGS TO LOOK FOR IN PARAGRAPHS

I. TONE

▶ 1 Thes 1:2-7 We give thanks to God always for all of you, constantly mentioning you in our prayers, 3remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ.

WEEK 3:

CHAPTER [5]: HOW TO READ THE BOOK - DISCOURSES

GRASPING GOD'S WORD

II. DISCOURSE

A. CONNECTIONS BETWEEN PARAGRAPHS AND EPISODES

- ▶ 1. How paragraphs/episodes relates to and connects with the other paragraphs/episodes that come before and after the one you are studying
 - ▶ a. The Prodigal Son, Romans 12-16
- ▶ 2. Look for connections
 - ▶ a. repeated words/themes
 - ▶ b. logical connections (cause & effect)
 - ▶ c. Conjunctions between paragraphs

II. DISCOURSE

B. STORY SHIFTS: MAJOR BREAKS & PIVOTS

- ▶ 1. Look for critical places where the story seems to take a new turn
 - ▶ a. This could be a major break in a letter
 - ▶ i. Eph 1-3 (indicative) & 4-6 (imperative)
 - ▶ **Indicative:**
 - ▶ *“If then you have been raised with Christ”*
 - ▶ **Imperative:** A command
 - ▶ *“seek the things that are above”*

II. DISCOURSE

B. STORY SHIFTS: MAJOR BREAKS & PIVOTS

- ▶ 2. A plot change
 - ▶ a. Nineveh repenting, and God not destroying them

WEEK 3:

CHAPTER (6) [8]: THE LITERARY CONTEXT

GRASPING GOD'S WORD

CONTEXT

- ▶ To understand and apply the Bible, we need to be concerned with the two major kinds of context:

Historical & Literary

- ▶ **Historical Context:** the historical-cultural background of a text
- ▶ **Literary Context:** the particular form a passage takes (the genre), and the words, sentences, and paragraphs that surround the passage (the surrounding context).

I. WHAT IS LITERARY GENRE?

A. GENRE = FORM/KIND

- ▶ 1. the different categories/
types of literature found in the
Bible
- ▶ 2. OT genres:
 - ▶ narrative
 - ▶ law
 - ▶ poetry
 - ▶ prophecy
 - ▶ wisdom
- ▶ 3. NT genres:
 - ▶ Gospel
 - ▶ History
 - ▶ Letter
 - ▶ Apocalyptic

-
- ▶ "For communication to occur, the reader must be on the same page as the author in terms of genre."

II. WHAT IS THE SURROUNDING CONTEXT?

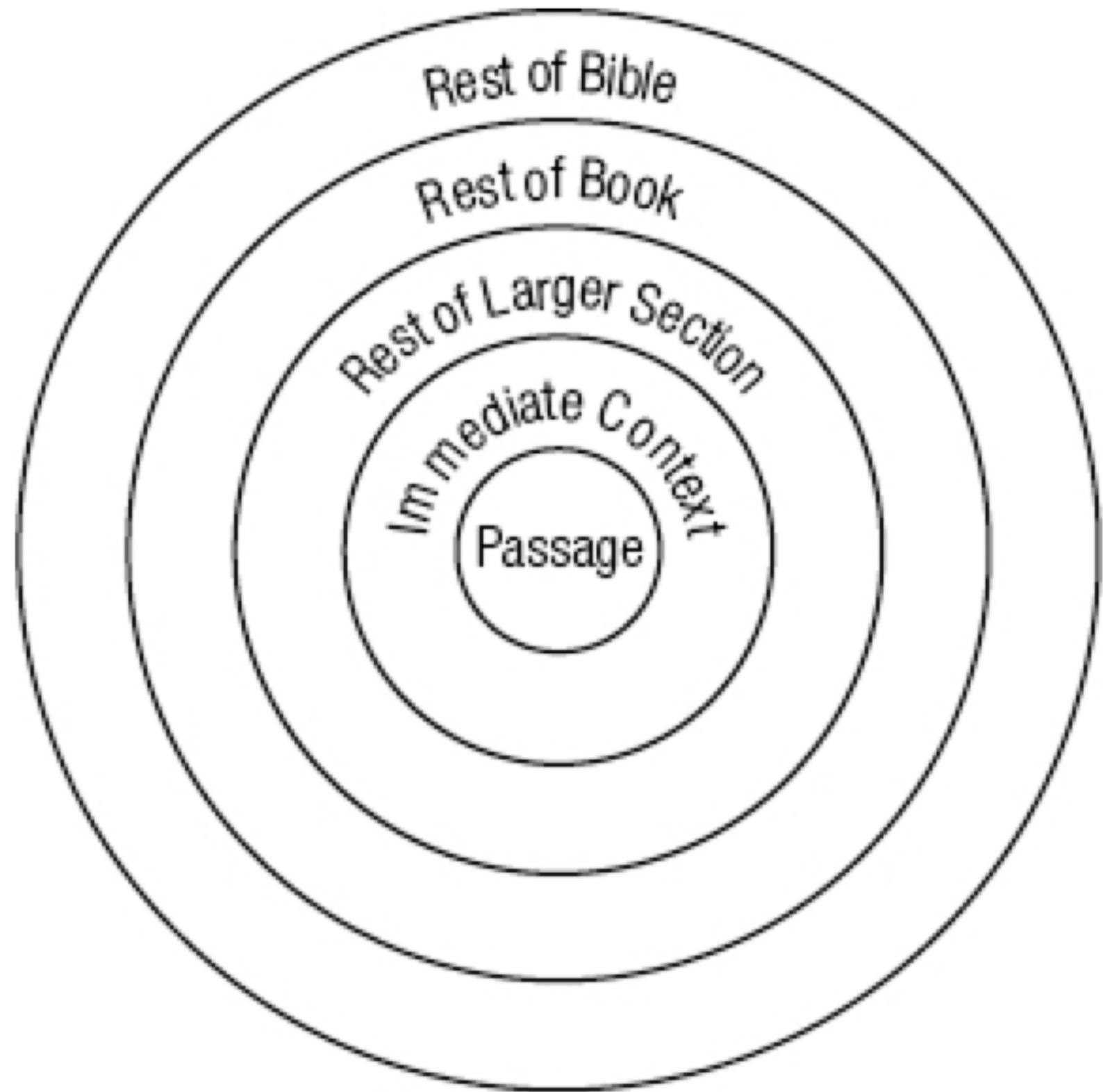
A. SURROUNDING CONTEXT

- ▶ "The texts that surround the passage you are studying"
 - ▶ 1. words, sentences, paragraphs, and discourses (pericopes) that come before/after
 - ▶ *"without pretext/post-text, you'll be out of context"*

II. WHAT IS THE SURROUNDING CONTEXT?

B. IMMEDIATE CONTEXT

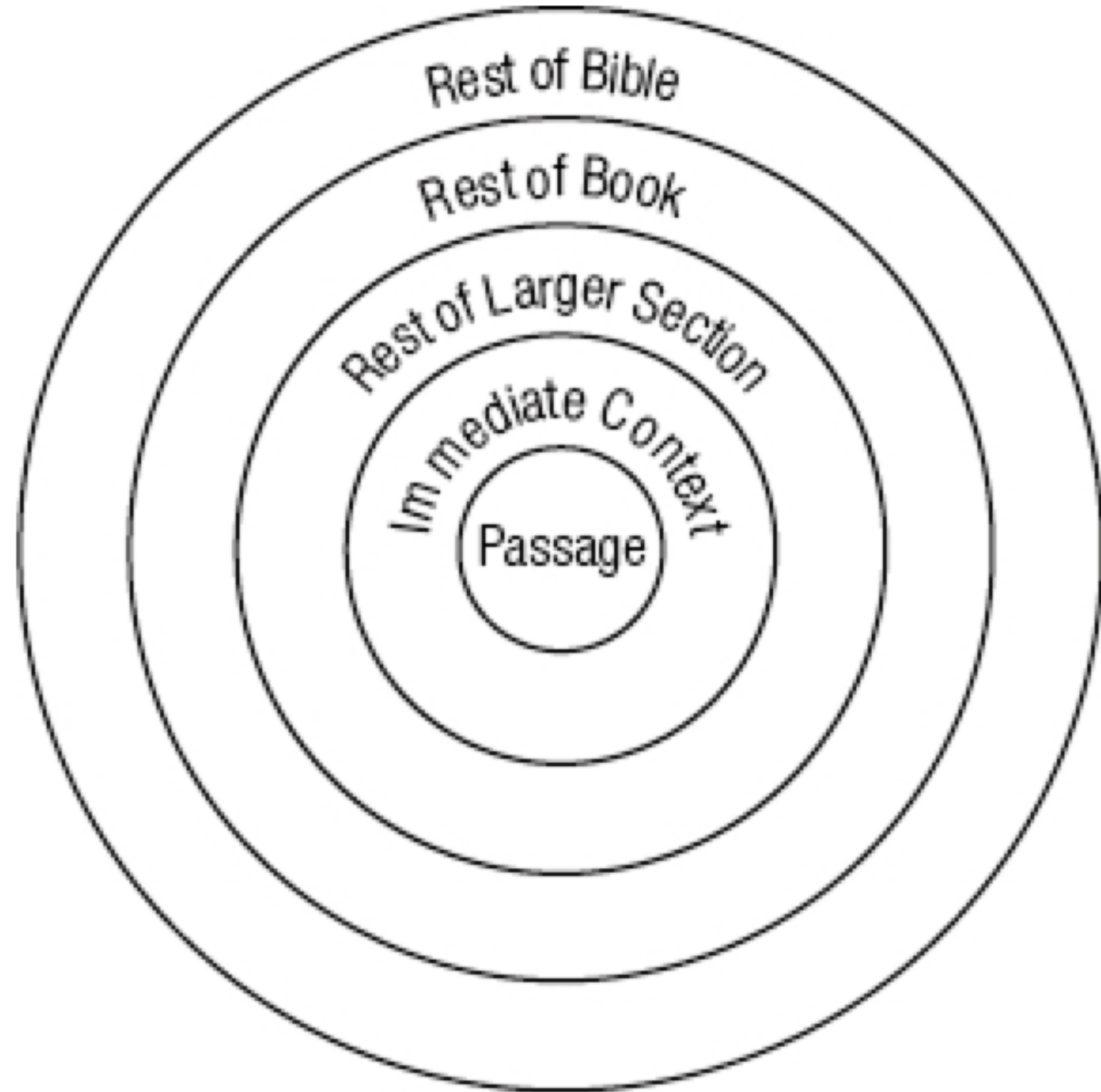
- ▶ 1. The immediate context circle



II. WHAT IS THE SURROUNDING CONTEXT?

B. IMMEDIATE CONTEXT

- ▶ 2. Give the highest priority to the immediate context when determining the meaning of your passage



III. DANGERS OF DISREGARDING LITERARY CONTEXT

A. IGNORING THE SURROUNDING CONTEXT

- ▶ 1. The first danger is ignoring the surrounding context.
 - ▶ a. This usually happens when you focus on a single verse without paying attention to how the surrounding verses might affect its meaning
 - ▶ (eg: 2 Chron 7:14; Phil 4:6; 4:13)
- ▶ 2. Chapter & verse division
 - ▶ a. Not part of the original documents
 - ▶ b. Sometimes makes us think the verse stands alone

III. DANGERS OF DISREGARDING LITERARY CONTEXT

B. TOPICAL PREACHING

- ▶ 1. Distorts the meaning of Scripture by disregarding the literary context
- ▶ 2. Exegesis vs. Eisegesis

III. DANGERS OF DISREGARDING LITERARY CONTEXT

C. HOW TO IDENTIFY THE SURROUNDING CONTEXT

- ▶ 1. Our main goal = identify how an author's thought flows through each part of the book to form the whole
- ▶ 2. The most accurate interpretation of a passage is the one that best fits the passage's surrounding context

IV. CONCLUSION

- ▶ A. The interpretation that best fits the context is the most valid interpretation
 - ▶ (we want to hear what God is trying to say)

IV. CONCLUSION

- ▶ B. The literary context consists of the genre & surrounding context
 - ▶ 1. Literary genre — the category that it's written
 - ▶ 2. Surrounding context — shows us that every passage lives in a world surrounded by other passages

IV. CONCLUSION

- ▶ C. Common Dangers
 - ▶ 1. Disregarding literary context (genre)
 - ▶ 2. Disregarding the immediate context

WEEK 4 ASSIGNMENT

What Do We Bring to the Text

& The Historical Context (4 & 5) [7 & 6]

- ▶ **Assignment A.** Personal Background Reflection: Make a list/journal/reflections on your background (from childhood):
- ▶ **Assignment B.** Study the background of the Samaritans/Samaria:
- ▶ Read the conversation between Jesus and the Samaritan woman in John 4:1–39
- ▶ Then read an article on “Samaria” or “Samaritan” in a Bible Dictionary (or encyclopedia) and make a list of all the ways the article helps you understand the conversation between Jesus and the woman

WEEK 4:

CHAPTER (4) [6]: THE HISTORICAL-CULTURAL CONTEXT

GRASPING GOD'S WORD

WEEK 4 ASSIGNMENT

- ▶ **The Historical Context**
- ▶ **Assignment B.** Study the background of the Samaritans/Samaria:
- ▶ Then read an article on “Samaria” or “Samaritan” in a Bible dictionary (or encyclopedia) and make a list of all the ways the article helps you understand the conversation between Jesus and the woman

I. WHY BOTHER WITH HISTORICAL-CULTURAL CONTEXT?

"God did not dictate most of the Bible in the first person. He did not say, "Because I'm God I will speak directly to everyone in all times and cultures." Instead, God spoke through the human writers of Scripture to address the real-life needs of people at a particular time in a particular culture...Why bother to become familiar with the original historical-cultural context? We do so because it offers us a window into what God was saying to the biblical audience. Since we live in a very different context, we must recapture God's original intended meaning as reflected in the text and framed by the ancient historical-cultural context. Once we understand the meaning of the text in its original context, we can apply it to our lives in ways that will be just as relevant." (GGW)

I. WHY BOTHER WITH HISTORICAL-CULTURAL CONTEXT?

- ▶ B. The Crucial Interpretive Principle:
- ▶ For an interpretation of any biblical text to be valid, it must be consistent with the historical-cultural context of that text.
 - ▶ "The true meaning of the biblical text for us is what God originally intended it to mean when it was first spoken" - p118

II. WHAT IS HISTORICAL-CULTURAL CONTEXT?

- ▶ The HCC relates to **ANYTHING** outside the text that will help us understand the text

II. WHAT IS HISTORICAL-CULTURAL CONTEXT?

A. THE BIBLICAL WRITER

- ▶ 1. God wrote through humans, so the more we know about the human authors' background the better.
 - ▶ (e.g., Paul, Amos)
- ▶ 2. When did he write and what kind of ministry did he have?
 - ▶ (e.g., Hosea)
- ▶ 3. The specific relationship between the writer and the people he was addressing
 - ▶ (Paul = Galatia vs Thess; Jonah)
- ▶ 4. What is the writer's purpose?
 - ▶ (Gospel of John?)

II. WHAT IS HISTORICAL-CULTURAL CONTEXT?

C. OTHER HISTORICAL-CULTURAL ELEMENTS

▶ **Biblical Writer + Biblical Audience + any other historical-cultural elements touched on by your passage.**

▶ 1. Geography/Topography

▶ e.g., "Going up to Jerusalem" (Jonah)

▶ 2. Social Customs (p121)

▶ (e.g., Greco-Roman household codes; Prodigal Son)

▶ 3. Economic Issues (p122)

▶ 4. Political Issues (p122)

▶ e.g., Can't crucify a Roman citizen

▶ e.g., Caesar is Lord/Jesus is Lord

III. DANGERS ASSOCIATED WITH STUDYING BACKGROUND

A. WATCH OUT FOR INACCURATE BACKGROUND INFORMATION

- ▶ Camels through the eye of the needle
- ▶ Priests entering the Holy of Holies

III. DANGERS ASSOCIATED WITH STUDYING BACKGROUND

B. ELEVATING THE BACKGROUND OF THE TEXT ABOVE THE MEANING

- ▶ Don't let your fascination with the background information cause you to miss the point.
- ▶ The background helps us grasp the meaning of the passage more clearly (it's not the point, itself)

IV. TOOLS FOR IDENTIFYING HISTORICAL-CULTURAL CONTEXT

A. HISTORICAL-CULTURAL CONTEXT OF THE ENTIRE BOOK

- ▶ Who was the author?
- ▶ What was his background?
- ▶ When did he write?
- ▶ What was the nature of his ministry?
- ▶ What kind of relationship did he have with the audience?
- ▶ Why was he writing?
- ▶ Who was the biblical audience?
- ▶ What were their circumstances?
- ▶ How was their relationship to God?
- ▶ What kind of relationship did they have with each other?
- ▶ What was happening at the time the book was written?
- ▶ Are there any other historical-cultural factors that might shed light on the book?

IV. TOOLS FOR IDENTIFYING HISTORICAL-CULTURAL CONTEXT

A. HISTORICAL-CULTURAL CONTEXT OF THE ENTIRE BOOK

▶ 2. Bible Handbooks

- ▶ Have general articles
about the Bible

IV. TOOLS FOR IDENTIFYING HISTORICAL-CULTURAL CONTEXT

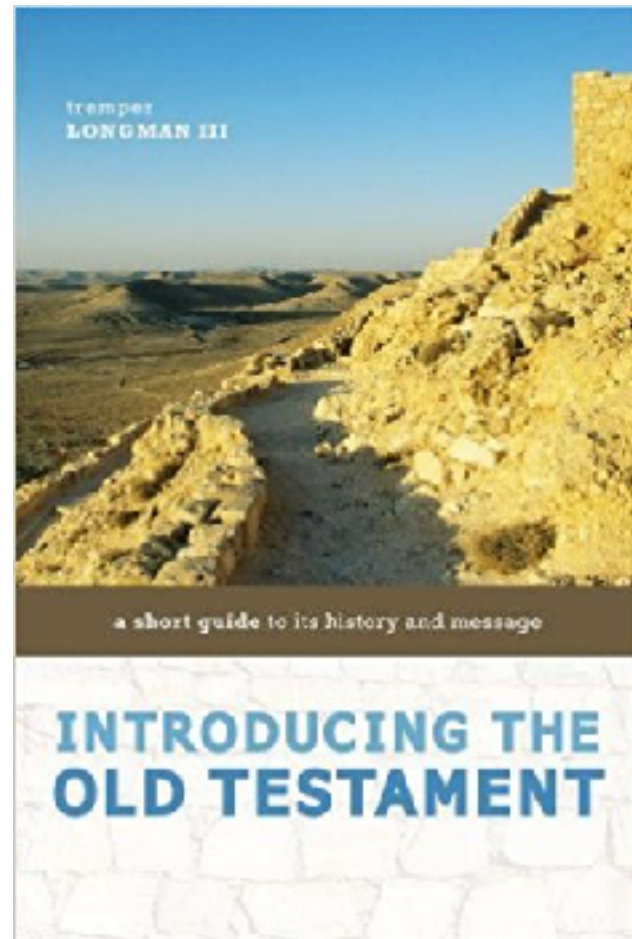
A. HISTORICAL-CULTURAL CONTEXT OF THE ENTIRE BOOK

▶ 3. Old Testament & New Testament

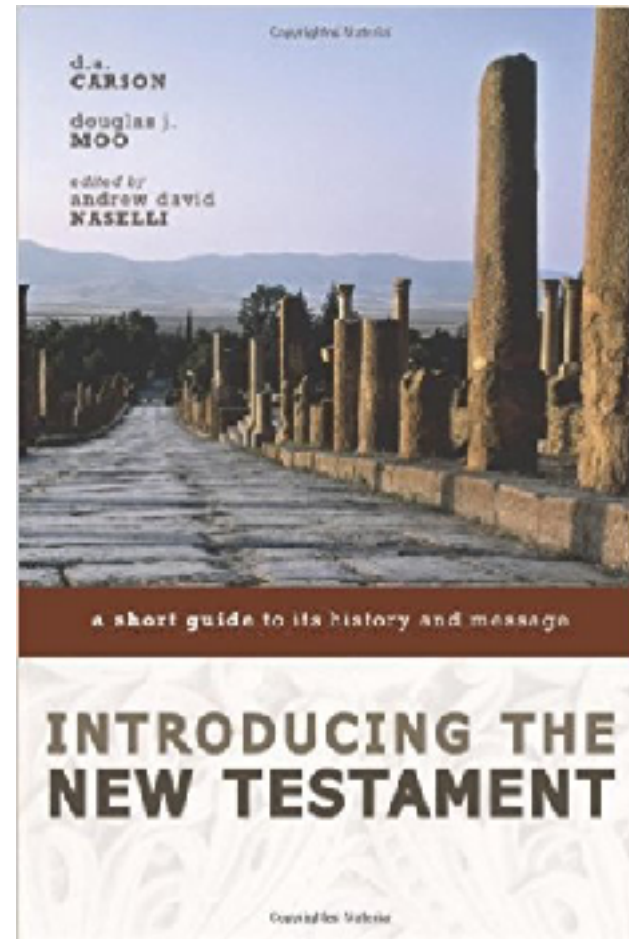
Introductions and Surveys

- ▶ Supply detailed background information on each book of the Bible

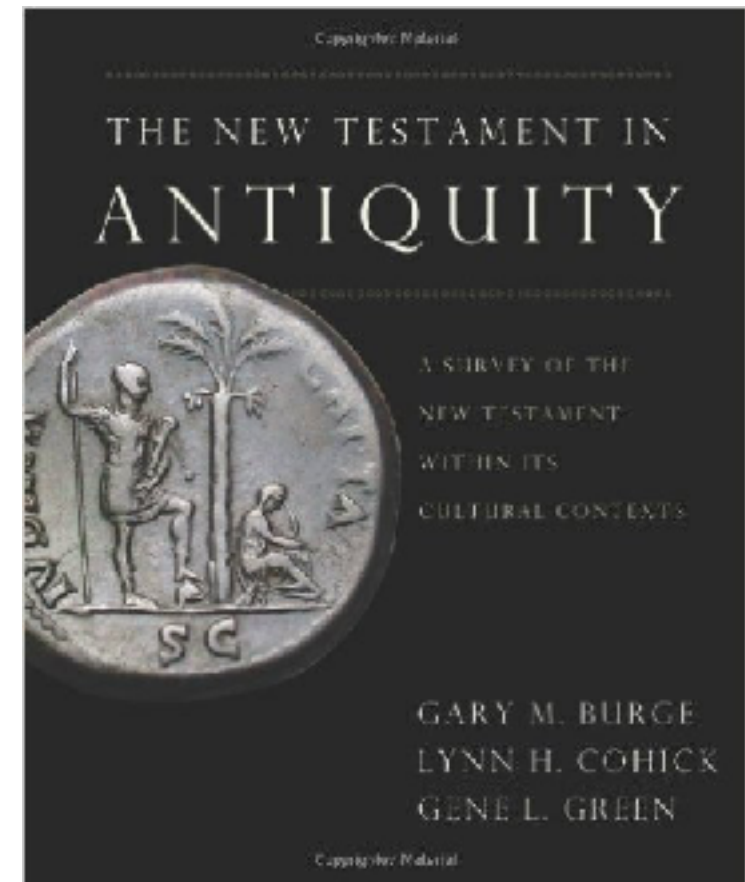
Introduction to the
OT: A Short Guide
Longman & Dillard
(2012)



Introduction to the
NT: A Short Guide
Carson & Moo
(2010)



The NT in Antiquity:
A Survey of the NT
within its cultural
context Burge
(2009)



IV. TOOLS FOR IDENTIFYING HISTORICAL-CULTURAL CONTEXT

A. HISTORICAL-CULTURAL CONTEXT OF THE ENTIRE BOOK

▶ 4. Commentaries

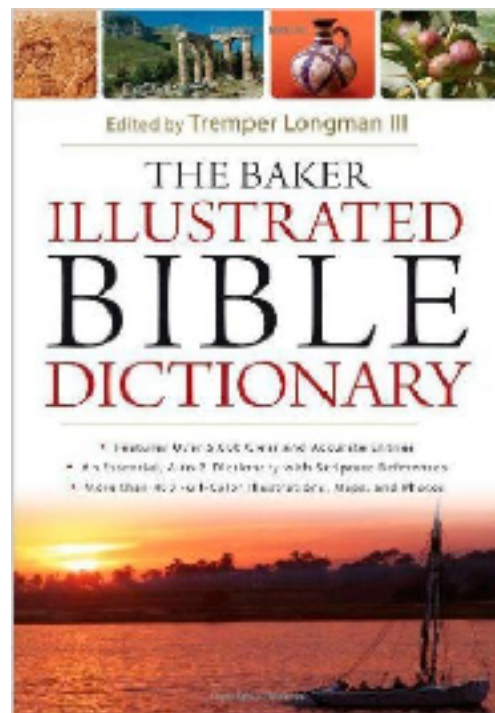
- ▶ Up-to-date, detailed information about the historical-cultural context of the book that contains your passage

IV. TOOLS FOR IDENTIFYING HISTORICAL-CULTURAL CONTEXT

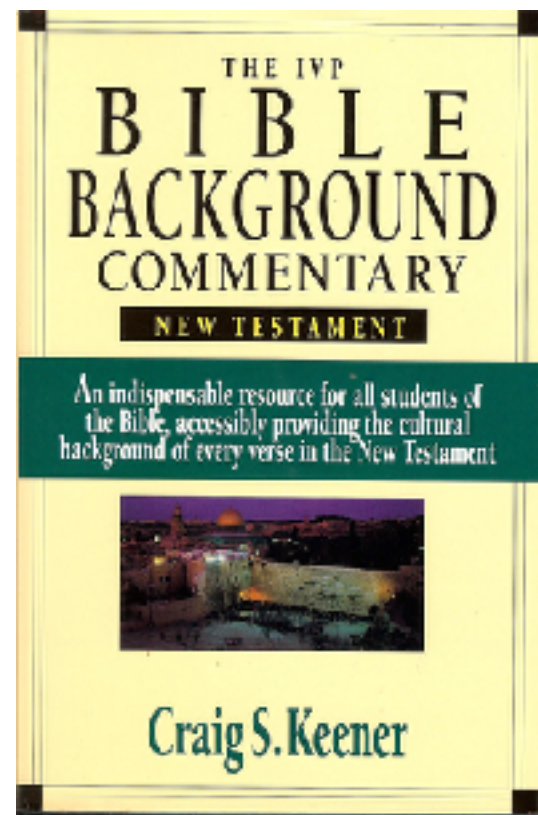
A. HISTORICAL-CULTURAL CONTEXT OF THE ENTIRE BOOK

- ▶ 5. Historical-Cultural: Dealing with geography, politics, religion, economics, family life, social customs
 - ▶ a. Bible Atlases
 - ▶ b. Bible Dictionaries
 - ▶ c. Commentaries
 - ▶ d. Background Commentaries
 - ▶ e. Old Testament and New Testament Histories
 - ▶ f. Special Studies in Ancient Life and Culture
 - ▶ g. Computer Software and the Internet

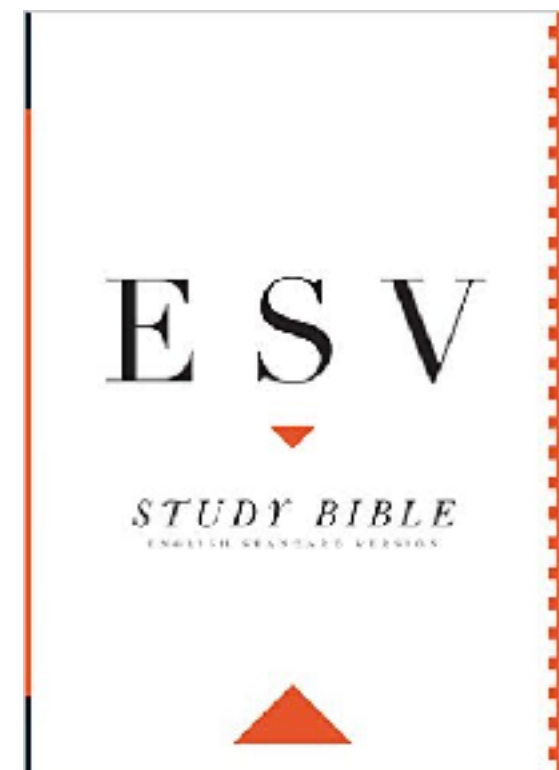
Baker Illustrated Bible Dictionary (2013)



The IVP Bible Background Commentary on the NT & the OT, 2 Volumes Hardcover (2000)



The ESV Study Bible (2008)



WEEK 4:

CHAPTER (5) [7]: WHAT DO WE BRING TO THE TEXT?

GRASPING GOD'S WORD

WEEK 4 ASSIGNMENT

- ▶ **What Do We Bring to the Text**
- ▶ **Assignment A. Personal**
Background Reflection: Make a list/journal/reflections on your background (from childhood):

I. PREUNDERSTANDING

A. PREUNDERSTANDING

- ▶ Refers to all of our preconceived notions and understandings that we bring to the text, which have been formulated, both consciously and subconsciously, before we actually study the text in detail."
 - ▶ 1. Specific experiences
 - ▶ 2. Previous encounters
 - ▶ 3. (or anything) with the text that tend to make us assume that we already understand it

I. PREUNDERSTANDING

B. PRIDE

- ▶ Encourages us to think that we have got the correct meaning before we have made the appropriate effort to recover it.
 - ▶ 1. Pride doesn't listen, it knows!
 - ▶ 2. Avoid coming to the text with a theological agenda already formulated
 - ▶ We will ignore anything that doesn't affirm the meaning we are looking for
- ▶ Are we "overstanding" or "understanding"?

I. PREUNDERSTANDING

C. FAMILIARITY

- ▶ Happens when we're thoroughly familiar with a passage
 - ▶ 1. We think we know all there is to know (prone to skip over it without studying)
 - ▶ 2. Familiarity with a passage creates preunderstandings
 - ▶ 3. All we will see in the Bible is what we've already seen

I. PREUNDERSTANDING

D. "WHAT WOULD JESUS DO?"

▶ Cultural preunderstandings

- ▶ 1. Our culture has a major influence on how we read/interpret the Bible
- ▶ 2. We often interpret in a way that doesn't conflict with our cultural norms
 - ▶ Jesus = "Turning the other cheek"
 - ▶ This "isn't really the American way"
 - ▶ Have we truly wrestled with the Sermon on the Mount/Rom 12/etc?

I. PREUNDERSTANDING

E. CULTURAL BAGGAGE

- ▶ 1. Culture weighs us down in the Interpretive Journey, hindering us
 - ▶ Skewing/twisting to fit with our cultural world (both subconsciously/consciously)
 - ▶ This is often to fill in the gaps/missing details of a passage

I. PREUNDERSTANDING

E. CULTURAL BAGGAGE

- ▶ 2. Examples of subconscious
 - ▶ a. Jonah (standing in a circular-shaped stomach = Pinocchio)
 - ▶ b. Jesus/Moses (biblical movies)



I. PREUNDERSTANDING

F. DEFINITION OF CULTURE

- ▶ 1. Combo of: National Heritage:
 - ▶ a. school, YouTube, language, customs, stories, movies, jokes, literature, national habits
- ▶ 2. and Family:
 - ▶ a. views on money, work, the poor/unemployed
 - ▶ b. family's socio-economic situation and outlook

I. PREUNDERSTANDING

G. RELATIONSHIPS

- ▶ 1. Being a member of a loving-caring family
- ▶ 2. Growing up with negligent/abusive family

I. PREUNDERSTANDING

H. INTERPRETATIONAL REFLEX

- ▶ 1. We tend to fill in gaps and ambiguities with explanations and background from our culture

I. PREUNDERSTANDING

H. INTERPRETATIONAL REFLEX

- ▶ 3. What about revolutions and Romans 13??
 - ▶ a. e.g., The American rebellion against the British (Boston Tea Party)
 - ▶ b. "If we start our interpretive analysis of Romans 13:1–7 with the preconceived, foregone conclusion that it cannot be critical of the Revolution, we are then placing our culture above the Bible." p144

I. PREUNDERSTANDING

THEREFORE:

- ▶ "What we do want to do is to submit our preunderstanding to the text, placing it under the text rather than over the text."

II. FOUNDATIONAL BELIEFS

A. TOTAL OBJECTIVITY

- ▶ 1. This is impossible (and is not the goal)
 - ▶ a. Reading the Bible apart from faith does not produce objectivity (i.e., the atheist reading the text won't merely come to faith because he has a solid cultural background).
- ▶ 2. The goal is to SUBMIT to the text and interact with it
 - ▶ a. Allow your preunderstanding to change each time you study a passage

II. FOUNDATIONAL BELIEFS

A. TOTAL OBJECTIVITY

- ▶ 3. Foundational beliefs of Conservative-Evangelical Christians:
 - ▶ a. The Bible is the Word of God.
 - ▶ b. The Bible is trustworthy and true.
 - ▶ c. God has entered into human history; thus the supernatural (miracles, etc.) does occur.
 - ▶ d. The Bible is not contradictory

WEEK 5 ASSIGNMENT

Week 5: Christocentric Hermeneutics & Biblical Theology (no reading from the textbooks)

Assignment A: See www.TheologyClass.org/ggw19 for this week's assignments

Watch the YouTube video titled: ***"American Gospel: Christ Alone"***

Bonus Assignment: See www.TheologyClass.org/ggw19 for this week's assignment:

Watch the four YouTube videos on the ***"Exploring Biblical Theology"*** tab

WEEK 5:

CHRISTOCENTRIC INTERPRETATION

GRASPING GOD'S WORD

AMERICAN

CHRIST ALONE

GOSPEL

The Parable of the Sower

8 After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and

A Lamp on a Stand

11 No one lights a lamp and hides it under a bushel or puts it under a bed. No, the lamp is placed on a stand so that those who walk in the dark may see the light. 12 For there is nothing hidden that will not be disclosed, and nothing covered that will not be known and will come out.

Woman

I. WHAT IS THE BIBLE ABOUT?

A. PURPOSE OF THE BIBLE

- ▶ 1. What is the Bible about?
- ▶ 2. Jesus said the Bible was about himself:

▶a. **John 5:39, 45-47** You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me... 45“But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. 46If you believed Moses, you would believe me, for he wrote about me. 47But since you do not believe what he wrote, how are you going to believe what I say?”

► **b. Luke 24:27, 44-46** And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself... 44He said to them, *“This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”* 45Then he opened their minds so they could understand the Scriptures. 46He told them, *“This is what is written: The Christ will suffer and rise from the dead on the third day...”*

I. WHAT IS THE BIBLE ABOUT?

A. PURPOSE OF THE BIBLE

- ▶ 3. Ultimate purpose of the Bible
 - ▶ a. God reveals Himself through His Son
 - ▶ b. To demonstrate His redemption of creation
 - ▶ i. The Bible narrates the ongoing flow of redemptive history that moves to the person/work of Jesus
 - ▶ c. In order to transform people into Christ's image
 - ▶ i. So they can rule over creation, just as Adam was to rule over creation

I. WHAT IS THE BIBLE ABOUT?

A. PURPOSE OF THE BIBLE

- ▶ 4. The consequences of Christocentric interpretation
 - ▶ a. The Bible isn't a moral-guide book/behavior manual
 - ▶ b. Jesus is the hero of the Bible
(Gen — Rev)

II. WHERE IS JESUS IN THE TEXT?

B. EVERYTHING POINTS TO JESUS

- ▶ 2. Which OT passages point to Jesus?
 - ▶ a. All of them!
 - ▶ b. Every page of Scripture directly, or indirectly, speaks of Christ
 - ▶ i. He's the hero of the story!

▶c. Because he was always the plan of God to redeem creation to Himself

▶i. **Acts 2:22-24** 22 “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— 23this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.”

▶ii. **Acts 4:24, 27-28**

II. WHERE IS JESUS IN THE TEXT?

C. QUESTIONS TO ASK:

- ▶ 1. How does the OT pre-reveal Christ?
 - ▶ a. How to find Jesus where Jesus isn't mentioned?
 - ▶ b. Don't want to force it; we need to learn our Bibles better

II. WHERE IS JESUS IN THE TEXT?

C. QUESTIONS TO ASK:

- ▶ 2. How do the NT writers view the OT?
 - ▶ a. Jesus is fulfilling the OT story of Israel
 - ▶ b. **Mark 1:2-3** As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way, the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight."
 - ▶ i. **Is 40:3**

A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. (Cf. Malachi 3:1)

II. WHERE IS JESUS IN THE TEXT?

C. QUESTIONS TO ASK:

- ▶ 3. Is the OT story showing:
 - ▶ a. A **type** of Christ?
 - ▶ i. **David**: The great king sitting on the throne of Jerusalem, a man after God's heart
 - ▶ ii. **Jesus**: The great king who sits on God's throne in the New Jerusalem and rules the world, the God-man who is completely pure in heart

II. WHERE IS JESUS IN THE TEXT?

C. QUESTIONS TO ASK:

▶ b. Prediction

- ▶ i. **Is 53:5** But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.

II. WHERE IS JESUS IN THE TEXT?

C. QUESTIONS TO ASK:

▶ b. Prediction

- ▶ ii. **Is 61:1-2** The Spirit of the LORD God is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; 2 to proclaim the year of the LORD's favor, and the day of vengeance of our God to comfort all who mourn

II. WHERE IS JESUS IN THE TEXT?

C. QUESTIONS TO ASK:

►(a). **Luke 4:17-21** He unrolled the scroll [Isaiah] and found the place where it was written, 18*“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19to proclaim the year of the Lord’s favor.”* 20And he rolled up the scroll and gave it back to the attendant and sat down...21And he began to say to them, *“Today this Scripture has been fulfilled in your hearing.”*

II. WHERE IS JESUS IN THE TEXT?

C. QUESTIONS TO ASK:

- ▶ c. Foreshadowing
 - ▶ i. Sacrifices / Law are just a shadow of the good things to come (Heb 10)

III. EXAMPLES

- ▶ A. Joseph
- ▶ B. Moses
- ▶ C. Proverbs

IV. WHY DO WE READ IT THIS WAY?

A. THIS IS HOW THE NT AUDIENCE READ THE OT

- ▶1. **Joel 2:28** “And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. 29Even on the male and female servants in those days I will pour out my Spirit.
- ▶a. **Acts 2:16-17** But this is what was uttered through the prophet Joel: ““And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams

IV. WHY DO WE READ IT THIS WAY?

A. THIS IS HOW THE NT AUDIENCE READ THE OT

▶ 2. Ex 17:1-6 2...the people quarreled with Moses and said, “Give us water to drink”... 4So Moses cried to the LORD, “What shall I do with this people? They are almost ready to stone me.” 5And the LORD said to Moses, “...take in your hand the staff with which you struck the Nile, and go. 6Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.”

IV. WHY DO WE READ IT THIS WAY?

A. THIS IS HOW THE NT AUDIENCE READ THE OT

- ▶ b. **1 Cor 10:1-4** I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, 2and all were baptized into Moses in the cloud and in the sea, 3and all ate the same spiritual food, 4and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.

IV. WHY DO WE READ IT THIS WAY?

A. THIS IS HOW THE NT AUDIENCE READ THE OT

- ▶ 3. **Ps 102:25-27** “O my God... 25Of old you laid the foundation of the earth, and the heavens are the work of your hands. 26They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, 27 but you are the same, and your years have no end.

IV. WHY DO WE READ IT THIS WAY?

A. THIS IS HOW THE NT AUDIENCE READ THE OT

► **Heb 1:8, 10-12** But of the Son he says... “10 “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; 11they will perish, but you remain; they will all wear out like a garment, 12like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.”

IV. CAUTIONS

A. AVOID MORALIZING

- ▶ 1. Making the goal of the text a mere behavior modification
 - ▶ a. i.e., act/ behave in a certain way
 - ▶ b. Assuming that a "Judeo-Christian ethic is the goal"
- ▶ 2. Acting in a way that doesn't depend on God's justifying you through the cross
- ▶ 3. Acting in a way that doesn't depend on the Holy Spirit who empowers you

IV. CAUTIONS

"Satan doesn't mind a moral improvement plan; what he hates is Christ being proclaimed... morality might keep us out of jail, but only Jesus can keep us out of hell; only Jesus can change the heart presently and permanently."

- Tony Merida, The Christ-Centered Expositor

IV. CAUTIONS

B. AVOID SPIRITUALIZING

- ▶ 1. Any mention of wood doesn't automatically connect to the cross
- ▶ 2. Any mention of blood/the color red doesn't automatically connect to his spilled blood

IV. CAUTIONS

C. DON'T SKIP THE ORIGINAL CONTEXT/MEANING

- ▶ 1. Maintain faithful exegesis/
hermeneutics
- ▶ 2. We find Jesus once we find out
what the text meant

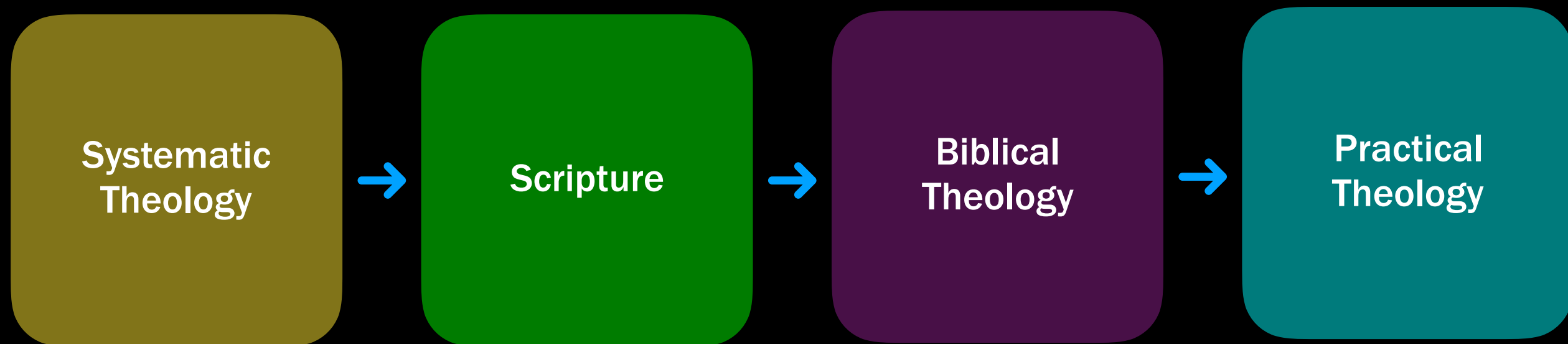
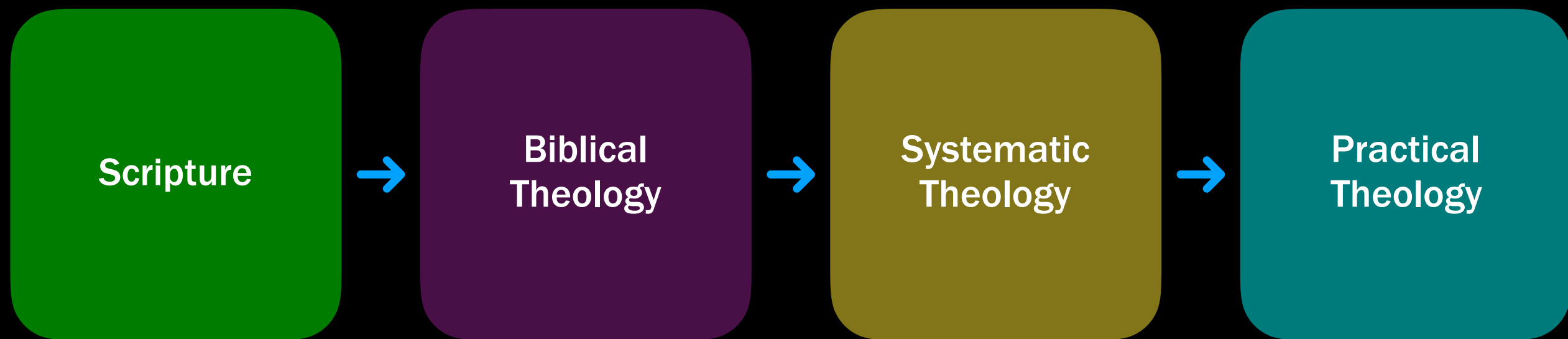
V. ADVICE FROM OTHERS

A. DOES THE CROSS HOVER OVER EVERY TEXT OF THE SCRIPTURES?

- ▶ 1. If you were to give a Bible study (talk/sermon) on the OT, would it eventually lead to the cross?
- ▶ 2. "If a Jewish person liked/agreed with your (OT) sermon, then you didn't teach a Christian sermon" - Piper

WEEK 5:
BIBLICAL THEOLOGY

GRASPING GOD'S WORD



I. WHAT IS THEOLOGY?

A. DEFINITION

- ▶ 1. The study/knowledge of God
 - ▶ a. Everyone's a theologian
- ▶ 2. Putting ideas about God together

I. WHAT IS THEOLOGY?

C. BIBLICAL THEOLOGY

- ▶ 1. Themes
- ▶ 2. Assumes the harmony of the Bible
 - ▶ a. The many authors are telling one overarching story, which culminates in the Christ
 - ▶ b. This is why we read the Bible Christocentricly
- ▶ 3. Assumes a central "script" that has an overarching narrative (metanarrative)

II. THE MAIN NARRATIVE OF THE BIBLE

A. THE BIBLE IS THE STORY OF:

▶ 1. Creation

- ▶ a. God dwelling w/ his people, the Garden

▶ 2. Fall

- ▶ a. Humankind separated from God, Blessings & Curses

II. THE MAIN NARRATIVE OF THE BIBLE

A. THE BIBLE IS THE STORY OF:

▶ 3. Redemption

- ▶ a. Jesus perfectly obeys and receives blessings; the cross & resurrection; all in Christ are heirs

▶ 4. Restoration

- ▶ a. New Jerusalem, all things have been made new

II. THE MAIN NARRATIVE OF THE BIBLE

B. 4-PART STORY

- ▶ 1. This is the background that we read the Bible from
 - ▶ a. Always ask which part of the story you're in
 - ▶ i. This will help in the interpretive process

III. EXPLORING DIFFERENT THEMES

A. TWO SEEDS/OFFSPRING

B. THE TEMPLE

Main goal: Always look for how your passage fits within the larger story (the meta-narrative), which culminates in Jesus

HOMework:

Week 6: The Role of the Holy Spirit & Application (8) [12 & 13]

- ▶ **Assignment A.** Prayer & Devotion: select one of the following passages and walk through the *lectio divina* exercise (chapter 12 in GGW; if you're using JIGW read the article on theologyclass.org/ggw19 to understand the lectio divina). Write a reflection-journal
- ▶ **Assignment B.** Application: read Jesus' parable of the Good Samaritan in Luke 10:30–35
 - ▶ Contemporize the parable by writing a story of your own that retells the original story so that the effect on the contemporary audience is equivalent to the effect on the original audience

WEEK 6:

CHAPTER (8) [12]: THE ROLE OF THE HOLY SPIRIT

GRASPING GOD'S WORD

THE SPIRIT AS DIVINE AUTHOR

- ▶ “Since the Spirit inspired Scripture in the first place, we should not expect him to contradict himself when he illuminates it. This means, for example, that we should not allow personal experience, religious tradition, or community consensus to stand above the Spirit-inspired Word of God. The Spirit does not add new meaning to the biblical text; instead, he helps believers understand and apply the meaning that is already there.” -p226

I. CAN WE GRASP GOD'S WORD APART FROM THE SPIRIT?

A. THE UNBELIEVER'S ABILITY TO UNDERSTAND THE TEXT IS LIMITED

- ▶ 1. Sin has had an effect on the whole person (including the mind)
- ▶ 2. Therefore, an unbeliever (apart from the Spirit) can understand the basic message, but will reject the Gospel
 - ▶ a. unbelievers won't be persuaded of its truth and won't live out a biblical ethic

II. THE SPIRIT AND THE CHRISTIAN INTERPRETER

A. WHEN IT COMES TO BIBLICAL INTERPRETATION, HAVING THE HOLY SPIRIT DOES NOT MEAN THAT THE SPIRIT IS ALL YOU NEED

- ▶ 1. The Spirit doesn't make a valid interpretation automatic
 - ▶ a. **False** (and common) view = Since I'm a Christian and have the Spirit of God living in me, I don't have to do anything when it comes to interpreting the Bible.
 - ▶ b. Having the Spirit doesn't mean that the Spirit will do everything for you

II. THE SPIRIT AND THE CHRISTIAN INTERPRETER

B. THE SPIRIT DOES EXPECT US TO USE OUR MINDS

- ▶ 1. Mt 22:37 *“You shall love the Lord your God with all your heart and with all your soul and with all your mind”*
- ▶ 2. In the inspiration of the Bible the Holy Spirit was working but so were the human authors.
 - ▶ a. God wants us to think clearly and reason soundly, he wants us to study diligently and faithfully

II. THE SPIRIT AND THE CHRISTIAN INTERPRETER

C. THE SPIRIT DOESN'T CHANGE THE BIBLE TO SUIT OUR PURPOSES OR TO MATCH OUR CIRCUMSTANCES

- ▶ 1. Don't be tempted to adjust the meaning of a passage to fit our situation/ purposes/ feelings

II. THE SPIRIT AND THE CHRISTIAN INTERPRETER

D. WE UNDERSTAND AS WE MATURE

- ▶ 1. Our spiritual maturity affects our ability to hear the voice of the Spirit
 - ▶ a. The zealous (but immature) believer is typically the one who will come up with the most off-the-wall interpretation

III. PRAYER & DEVOTIONAL READING

A. LECTIO DIVINA

- ▶ 1. **Silence** (prepare your heart/ slow down)
- ▶ 2. **Lectio** (read a passage slowly, out loud; don't interpret, but see yourself as part of the story)
- ▶ 3. **Meditation** (read the passage over and over, which words/phrases are popping out at you?)
- ▶ 4. **Pray** (respond by praying through the passage as you read it again)
- ▶ 5. **Contemplate** (rest and wait patiently in the presence of God)

IV. CONCLUSION

A. THE HOLY SPIRIT GUIDES US IN MEANING & APPLICATION

- ▶ 1. But both meaning and application shouldn't be private
 - ▶ a. Scripture is for the church, not just for individuals
 - ▶ b. The concept of "personal interpretation" is a downfall of the Reformation

WEEK 6:

CHAPTER [13]: APPLICATION

GRASPING GOD'S WORD

-
- ▶ "We cannot apply the Bible without knowing what it means, but we can know the Bible without living it..." -p235

I. MEANING & APPLICATION

A. MEANING:

- ▶ 1. What the author intended to communicate through the text
 - ▶ a. This will be the same for all Christians

I. MEANING & APPLICATION

B. APPLICATION:

- ▶ 1. The response of the reader to the meaning of the inspired text.
 - ▶ a. The response (application) reflects the specific life situation of the reader and will vary from Christian to Christian

I. MEANING & APPLICATION

C. THE PROCESS:

- ▶ 1. Ask ourselves, "what does this passage MEAN, and how do I LIVE IT OUT (apply) in my life"
 - ▶ a. We don't ask, "what does it mean to me"

II. HOW TO APPLY (LIVE OUT) MEANING

- ▶ A. Step 1 - 4 (see previous chapters)

II. HOW TO APPLY (LIVE OUT) MEANING

B. STEP 5: GRASP THE TEXT IN OUR OWN TOWN

- ▶ 1. Observe how the principles in the text address the original situation
 - ▶ a. How does the biblical principle address the historical-cultural situation?
 - ▶ 1). How did the author want the original audience to apply it?
- ▶ 2. Discover a parallel situation in a contemporary context
 - ▶ a. We have to be students of the ancient world (to understand the meaning), as well as students of the modern world (to understand the application)
 - ▶ b. Don't create a parallel meaning/application where there isn't one

II. HOW TO APPLY (LIVE OUT) MEANING

B. STEP 5: GRASP THE TEXT IN OUR OWN TOWN

- ▶ 3. Make your application specific
 - ▶ a. "Real-world scenarios should accurately reflect the meaning of the biblical text and be relevant to contemporary life"

II. HOW TO APPLY (LIVE OUT) MEANING

B. STEP 5: GRASP THE TEXT IN OUR OWN TOWN

- ▶ 3. Make your application specific
 - ▶ b. (review assignment 13-2)
 - ▶ Good Samaritan parable (Lk 10:30-35)
 - ▶ How would we apply this in contemporary Bay Area life?

Week 7: Letters (9) [14]

- ▶ **Assignment A.** When it comes to letters, we need to be able to trace the author's flow of thought. The first step is to see how paragraphs relate to surrounding paragraphs. Trace Paul's flow of thought on the following verses:
 - ▶ How does Philippians 2:1–4 relate to Philippians 2:5–11?
 - ▶ What is the connection between Ephesians 5:15–21 and Ephesians 5:22–6:9?
- ▶ **Bible Reading:** Galatians