

Grasping God's Word - Summer 2018



When: June 3 - August 26, 2018

Time: 10:55am - 12:30pm

Where: Room W130

Class Webpage: www.TheologyClass.org/ggw18

Teachers: Vinnie Angelo & Matt Pierce

Grasping God's Word - Syllabus - Summer 2018

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

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

Each reading/assignment should be completed prior to that week's class

Week 1: Intro, Bible Translations & Who Controls the Meaning? (7) [1 & 10]

Assignment A. Read a passage of your choosing (2-3 verses) in 3-5 different translations

Write out the differences between the translations

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"?

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 4: 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):

Religious background (denomination if applicable)

Ethnic background (cultural ties?)

Political emphasis

Racial Outlook

EXAMINE YOUR PRESUPPOSITIONS!

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

Assignment A: See www.TheologyClass.org/ggw18 for this week's assignments

Watch the YouTube video titled: "*Panel on Preaching Christ in the OT - Keller, Piper, Loritts, Carson, Chapell - TGC 2011*"

You can search for this video yourself, or find the link on TheologyClass.org/ggw18

Assignment B: See www.TheologyClass.org/ggw18 for this week's assignment:

Watch the four YouTube videos on the "Exploring Biblical Theology" tab on www.TheologyClass.org/ggw18

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 to understand the *lectio divina*). Write a reflection-journal for what this experience meant to you:

Worship: Psalm 100

Worry: Matthew 6:31–33 or 1 Peter 5:6–7

Temptation: 1 Corinthians 10:12–13

Sin and confession: Psalm 51:1–10

Freedom from condemnation: Romans 8:1–4

Abiding: John 15:1–5

Rest: Psalm 62:5–8

Renewing of the mind: Romans 12:1–2

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 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

Week 8: Gospels (10) [15]

Assignment A. Read Luke 15:1–32

What is the structure of this passage?

How are these sections related?

What is the point that Jesus is making?

Bible Reading: Mark

Week 9: Acts (11) [16]

Assignment A. Take one of the following texts through all 5 steps of the Interpretive Journey:

Acts 2:42-47

Acts 15:1-21

Assignment B. Read Acts chapter 7

What does Stephen's speech communicate to us?

Bible Reading: Acts

Week 10: Law & Prophets (13 & 14) [19 & 21]

Assignment A. Torah:

Read through the first 11 chapters in Genesis - then skim the rest of the book

Read Exodus chapter 20

Compare this with Deuteronomy chapters 27-32

Assignment B. Prophets:

Read through Micah chapters 3 & 6

Bible Reading: Isaiah 40-66

Week 11: Poetry & Wisdom (15) [20 & 22]

Assignment A. Poetry: Read through Psalm 1 several times

Find as many observations as you can

Describe and define the figures of speech in each verse

Assignment B. Wisdom: Take the Interpretive Journey with each of the proverbs listed below (that is, take the first proverb and write a short paragraph for each of the five steps regarding that proverb). Try to make the application in Step 5 a real application for your life.

Proverbs 10:12; 11:1; 18:24

Bible Reading: the book of Proverbs; Psalms 1, 2, 19, 22, 37, 102, 110

Week 12: Revelation (Apocalyptic Literature) (12) [17]

Assignment A. Read the entire book of Revelation and write a one-sentence description for the main idea of each chapter of the book

Assignment B. Alternate assignment: Read Revelation chapters 6-11, and 16, and note the similarities between the: 7 Seals — 7 Trumpets — 7 Bowls of Wrath

Note: Don't "Theologize" either assignment (read the text and observe what's happening)

Bible Reading: Revelation

Week 13: Project Week

In this final week we will go over each of the three passages that students have been working on through the course of the class (note: students only need to choose 1 passage)

Ruth 1:15-22

Hosea 6:1-11

Mark 14:1-11

Grasping God's Word - Week 1

Intro & Bible Translations & Who Controls the Meaning?

(Ch 7 p. 75-84)

[Ch 1 & 10 p. 23-38]

Assignment A. Read a passage of your choosing (2-3 verses) in 3-5 different translations
Write out the differences between the translations

GGW Chapter (7) [1] - Bible Translations

I. How did we get our English Bible?

A. The transmission of the Bible

1. God inspires the words of the biblical writers (autograph)
 - a. Paul isn't inspired, his words are
 - b. God used real people (in their time/culture/experiences/etc.)
2. The autograph is sent to its audience
 - a. It is then read to the audience, copied (manuscript), and redistributed
3. The early church began collecting/assembling early writings
 - a. Purpose of the NT writings
 - i. Letters were written to instruct/encourage the local churches
 - ii. Gospels were written to preserve the oral tradition of Jesus' teachings
 - b. These writings are collected by the early church; becomes the "canon"
 - i. Criteria for canonization:
 - (a). Apostle Authority
 - (b). Theological consistency
 - (c). Church Acceptance as Authoritative
4. Circulating Manuscripts
 - a. Copied in regions, sent all over
 - b. As it's copied, "variants" come into existence
 - i. Not all copies are the same
 - ii. Reconstructing the original
 - (a). Scholars put together what they believe is the original
5. From the Critical Text comes the "Greek Text"
 - a. This is where our NT translations come
 - b. Most translations come from one Greek Text
 - i. NASB, ESV, NIV, NLT, etc.
 - c. The KJV/NKJV are based on a different Greek Text
 - i. Not based on oldest manuscripts
 - ii. Contains extra verses
 - iii. Passages crept into the manuscripts
 - (a). Acts 8:37
 - (b). 1 John 5:7-8
 - iv. Original ending of Mark?
 - (a). Mark 16:9-20
 - v. Probably something Jesus said, but not in the original
 - (a). John 7:53 - 8:11

II. Translations

A. Bible Translations

1. The first Bible translation
 - a. LXX
2. From the Greek Text, scholars translate the Greek in the common tongue
 - a. Greek to NIV, Greek to Chinese, Greek to Portuguese, etc.
 - i. The NLT is not a translation of the KJV (etc.)
 - b. What about bad translations?
 - i. NWT/Joseph Smith KJV
 - ii. Theological bias in the translations

B. Translations for Study

1. Which translation should I read?
 - a. It depends!
 - b. Study with a Formal translation
 - i. a more "wooden" translation will keep you closer to the Greek
 - ii. the "smooth" translation has more interpretation involved
 - c. Use thought-for-thought and paraphrases as "commentaries"
2. Cautions
 - a. Not all translations are equal
 - i. Is there a theological bias?
 - ii. Gender/deity
 - iii. Just because a translation "says it" doesn't mean it's the best way to translate

GGW Chapter [10] - Who Controls the Meaning?

I. Who Controls the Meaning, the Reader or the Author?

A. Who determines meaning?

1. Modern view = the READER determines
2. Modernistic Worldviews:
 - a. *Pre-Modern*: the gods/God reveal truth
 - b. *Modern* (Enlightenment): We have knowledge through science and reason
 - c. *Post-Modern*: Can knowledge/truth actually be known?

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, only as the reader allows

1. When we write letters
 - a. We want to know what the author means!
2. Don't change the meaning because we don't like it
 - a. "With a little help from my friends"
 - b. "Who let the dogs out"
3. To ignore the author's intention can produce serious consequences for the readers

III. Definitions

A. Defining the author

1. Divine author
 - a. The text is inspired
2. Human author
 - a. Human fingerprints
 - i. God chose to work through humans
 - ii. Languages, cultures, etc.

B. Application

1. Identify God is trying to communicate
 - a. Application
 - b. ~~'What does this passage mean to you?'~~ 'What does this passage mean!'

C. Meaning

1. The meaning 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

Grasping God's Word - Week 2

The Interpretive Journey, Levels of Meaning & Word Studies

(Ch 1 & 2 p. 11-31)

[Ch 2, 11, 9 p. 39-68]

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"?

GGW Chapter (1) [2] - The Interpretive Journey

I. Goal of Interpretation

- A. The basic method to understand and apply the Bible
 - 1. What does it say?
 - 2. What does it mean?
 - 3. Where is Jesus in the text?
 - 4. How do I apply this to my life?
- B. The process
 - 1. Exegesis
 - a. The process of discovering the meaning of a text
 - b. *Eisegesis* = the process of inserting a meaning into the text
 - 2. Hermeneutics
 - a. Interpreting the text and learning how to apply it

II. Ways to accomplish this

- A. Step 1: Grasping the Text in their Town
 - 1. What did the text mean to the original audience?
 - a. See as much of the text as possible
 - i. Observe
 - ii. Grammar/significant words
 - iii. Historical & Literary context
 - b. Synthesize the meaning
 - i. What did the passage mean for the biblical audience?
 - ii. Be specific
 - iii. Don't develop theology
- B. Step 2: Measuring the Width of the River to Cross
 - 1. What are the differences between the biblical audience and us?
 - a. Cross the river that separates the original audience from the modern audience
 - i. Culture, language, situation, time, and even covenant
- C. Step 3: Crossing the Principizing Bridge
 - 1. What is the theological principle in the text?
 - a. Identify any similarities between the situation of the biblical audience, and us
 - b. Identify the broader theological principle reflected in the text
 - i. What is the "theological message/theological point" of the text
 - c. This is the "theological *principizing bridge*" by which we cross over the river
 - 2. Criteria for formulating the theological principle:
 - a. It should be reflected in the text
 - b. It should be timeless and not tied to a specific situation
 - c. It should not be culturally bound
 - d. It should correspond to the teaching of the rest of Scripture
 - e. It should be relevant to both the biblical and contemporary audience
- D. Step 4: Consult the Biblical Map
 - 1. How does our theological principle fit with the rest of the Bible?
 - a. Is my theological principle consistent with the rest of Scripture?
 - i. Look at the theology of the author > genre > etc
 - b. Do other parts of scripture add insight or qualification to the principle
 - i. Make sure to exegete and not merely theologize

E. Step 5: Grasping the Text in Our Town

1. How should Christians today [and the church] live out the theological principles?
 - a. Apply the theological principle to a specific situation of the individual/church today
 - b. How do we respond to the principle in OUR town?

F. Step 6: How do we find Jesus in the text?

1. What is the Bible about? Jesus! (OT/NT)
 - a. The Bible is the story of *Creation, Fall, Redemption, Restoration*
 - b. The Biblical story is about Jesus, and how God is redeeming creation (and His People) through Jesus
 - c. The OT stories are not mere moral principles/examples
 - i. These stories point to Jesus, how he is redeeming creation, and how the People of God are to carry out the mission of God, through Christ, into the world
2. Jesus said the Bible was about himself:
 - a. John 5:39, 45-47
 - b. Luke 24:27, 44-46

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 principlizing 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?

GGW Chapter [11] - *Levels of Meaning*

I. Things to look for in sentences

A. Repetition of Words

1. 1 John 2:15-17

B. Contrasts

1. Prov 14:31
2. Rom 6:23

C. Comparisons

1. Prov 25:26
2. James 3:3-6

D. Lists

1. Make lists
 - a. 1 John 2:16

E. Cause and Effect

1. Writers state a cause/the effect of that cause
 - a. Prov 15:1

F. Figures of Speech

1. Words used in a sense other than the normal, literal sense
 - a. Ps 119:105

G. Conjunctions

1. and, for, but, therefore, since, because, etc.
 - a. 2 Tim 1:7-8

H. Verbs

1. Action (past, present, future - progressive, passive, continued, indicative, imperative)
 - a. Col 3:1-4

I. Pronouns

1. Our, us, you, them, he, etc.
2. What/who is the antecedent?

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" drives the person past the actual meaning meant
 - 2. The search for individualistic-spiritual significance = miss what the Spirit has to say
- B. Spiritual vs. Literal
 - 1. Literal mean?
 - a. Historical? Physical?
 - b. Literary (literarily) = the meaning the authors have intended
 - i. Literarily = the type of literature, the context, the historical background, the grammar, the word meaning
 - ii. The literary meaning is literal/spiritual/etc.
 - 2. Spiritualizing = secret meanings the authors never intended
 - a. Our imagination
 - b. i.e., "My God, My God"

GGW Chapter [9] - Word Studies

I. Common Word-Study Fallacies

A. English-Only-Fallacy

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

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. Immediate context takes priority over secondary context

C. Word-Concept Fallacy

1. When we believe that since we've studied one word, we've studied an entire concept
 - a. *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. Words that are *crucial* to the passage
 - a. Historical/theological significance, nouns/verbs, etc
2. *Repeated* words
3. *Figures of speech*
4. Words that are *unclear, puzzling, or difficult*

III. Determine What the Word Could Mean

A. Semantic Range

1. The range of meaning/semantic range = all the possible meanings of a word
 - a. Hand?
 - b. A word's range of meaning = possible meanings of a word
 - c. Find the range of meaning for a Greek/Hebrew word
 - i. English dictionary are a mistake
 - d. Don't 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.
2. Use the "Circle of Context" for help:
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

Grasping God's Word - Week 3

Week 3: How to Read Paragraphs & Discourses, & The Literary Context

(Ch 3 & 6 p. 32-41, 62-74)

[Ch 4, 5 & 8 p. 69-112, 149-162]

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

GGW Chapter (3) [4] - How to Read the Book - Paragraphs/Discourses

I. Things to look for in paragraphs

A. General and Specific

1. Does the author introduce an idea?
2. Gal 6:16-23

B. Questions and Answers

1. A rhetorical question
 - a. Romans 6:1-4
 - b. Diatribe: A way to teach without dropping lots of information on your audience

C. Dialogue

1. Always observe:
 - a. Who are the participants?
 - b. Who is speaking to whom?
 - c. What is the setting?
 - d. Are other people around?
 - e. Are they listening?
 - f. Are they participating in the dialogue?
 - g. Is the dialogue an argument?
 - h. What is the point of the dialogue?

D. Purpose/Result Statements

1. Sentences that describe the reason, result, or consequence
 - a. Matt 1:22

E. Means

1. Look for the means that brings about an action, result, or purpose
 - a. Heb 9:12

F. Conditional Clauses

1. The conditions whereby some action, consequence, reality, or result will happen.
 - a. "If/then"
 - b. 1 Cor 15:12-19, 29-32

G. The Actions/Roles of People and the Actions/Roles of God

1. Phil 2:1-8

H. Emotional Terms

1. Relationships (between God and people)
 - a. Hab 1:2

I. Tone

1. Determine the tone
 - a. 1 Thes 1:2-7
 - b. Gal 1:6-9

II. Discourses

A. Connections between Paragraphs and Episodes

1. Ask how your 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

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

C. Interchange

1. A literary device, used primarily in narrative, that involves comparing/contrasting two stories at the same time, as part of the overall story development
2. Acts: Peter is the focus in ch 1-7; Paul is introduced in ch 8; both minister together, but Paul then receives much of the focus

D. Chiasm

1. When ideas are structured in a paralleled way
 - a. (A-B-B-A)

E. *Inclusio*

2. A literary technique where a passage has the same/similar word/statement/event/theme at the beginning and the end
 - a. (bracketing/framing)
 - b. Col 1:3-6
 - c. Col 1:23

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

II. What is the Surrounding Context?

A. Surrounding Context = "The texts that surround the passage you are studying"

1. words, sentences, paragraphs, and discourses that come before/after

B. Immediate Context =

1. The immediate context circle

2. Give the highest priority to the immediate context

III. Dangers of Disregarding Literary Context

A. Ignoring the Surrounding Context

1. The first danger is ignoring the surrounding context

a. This happens when you focus on a single verse
(eg: 2 Chron 7:14; Phil 4:6; 4:13)

2. Chapter and verse division

a. Not part of the original documents

b. Sometimes makes us think the verse stands alone

B. Topical Preaching

1. Disregards the literary context

2. Exegesis vs. Eisegesis

C. How to Identify the Surrounding Context

1. Main goal = identify how an author's thought flows from part to whole
2. The most accurate interpretation = best fits the passage's surrounding context
3. Find the surrounding context in three steps
 - a. Identify how the book is divided into paragraphs or sections
 - i. Items that mark changes or transitions:
 - conjunctions
 - change of genre
 - change of topic/theme
 - changes in time/location/setting
 - grammatical change
 - b. Summarize the main idea of each section in about a dozen words or less
 - i. Make sure you summarize the point of the whole section
 - ii. Then think about two things:
 - (a). The topic/main idea of the section
 - (b). What the author says about the topic/main idea
 - c. Explain how your particular passage relates to the surrounding sections
 - i. Observe how the section relates to what comes before it and after

IV. Conclusion

- A. The interpretation that best fits the context is the most valid interpretation
- B. The literary context consists of the genre and surrounding context
 1. Literary genre
 2. Surrounding context
- C. Common Dangers
 1. Disregarding literary context
 2. Disregarding the immediate context

Grasping God's Word - Week 4

What Do We Bring to the Text & The Historical Context

(Ch 4 & 5 p. 42-61)

[Ch 6 & 7 p. 115- 148]

Assignment A. Personal Background Reflection: Make a list/journal/reflections on your background (from childhood):

- Religious background (denomination if applicable)

- Ethnic background (cultural ties?)

- Political emphasis

- Racial Outlook

EXAMINE YOUR PRESUPPOSITIONS!

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

GGW Chapter (4) [6] - *The Historical-Cultural Context*

I. Why bother with Historical-Cultural Context?

- A. Our task is to discover what the Sender (author) originally intended his audience to understand.
- B. The Crucial Interpretive Principle:
 - 1. Interpretation to be valid, = consistent with the historical-cultural context
 - a. If it doesn't make sense then, we are on the wrong track
 - b. "The true meaning of the biblical text for us is what God originally intended it to mean when it was first spoken"

II. What is Historical-Cultural Context?

- A. The Biblical Writer
 - 1. The more we know about the human authors' background the better.
 - 2. When did he write and what kind of ministry did he have?
 - 3. The specific relationship between the writer and the people he was addressing
 - 4. What is the writer's purpose?
- B. The Biblical Audience
 - 1. Know about the Biblical audience and their circumstances
- C. Other Historical-Cultural Elements
 - 1. Biblical Writer + Biblical Audience + any other historical-cultural elements touched on by your passage
 - 2. Geography/Topography
 - 3. Social Customs
 - 4. Economic Issues
 - 5. Political Issues

III. Dangers Associated with Studying Background

- A. Inaccurate background information
- B. Elevating the Background of the text
- C. Don't let yourself evolve into nothing more than a walking database of ancient facts

IV. Tools for Identifying Historical-Cultural Context

A. Historical-Cultural Context of the Entire Book

1. The historical-cultural context of the 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?

2. Bible Handbooks

- Have general articles about the Bible

3. Old Testament and New Testament Introductions and Surveys

- Supply detailed background information on each book of the Bible

4. Commentaries

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

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

GGW Chapter (5) [7] - What do WE Bring to the Text?

I. Preunderstanding

A. *Preunderstanding* = our preconceived notions and understandings that we bring to the text

1. Specific experiences
2. Previous encounters
3. Anything that makes us assume that we already understand it

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

C. *Familiarity* happens when we're thoroughly familiar with a passage

1. We know all there is to know
2. Familiarity with a passage creates preunderstandings
3. We see what we've already seen

D. "*What would Jesus do?*"

1. Culture's influence
2. We interpret to not conflict with our cultural norms

E. *Cultural Baggage*

1. Culture weighs us down
2. Examples of subconscious
 - a. Jonah (Pinocchio)
 - b. Jesus/Moses (biblical movies)

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

G. *Relationships*

1. Having a loving-caring family
2. Having a negligent/abusive family

H. *Interpretational Reflex*

1. We fill gaps from our culture
2. Our cultural background preforms a parameter of limiting possibilities for a text even before we grapple with the intended meaning
 - a. We create a world of interpretive possibilities and impossibilities
 - b. "The challenge is to critique our culture with the Bible, and not vice versa."
3. What about revolutions and Romans 13?
 - a. e.g., 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.*"

II. Foundational Beliefs

A. Total Objectivity

1. This is impossible
 - a. Reading the Bible apart from faith does not produce objectivity
2. The goal is to SUBMIT to the text and interact with it
 - a. Allow your preunderstanding to change
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
 - d. The Bible is not contradictory

Grasping God's Word - Week 5

Christocentric Hermeneutics Biblical Theology

(No reading from the textbooks)

Assignment A: See www.TheologyClass.org/ggw-2017 for this week's assignments

Watch the YouTube video titled: *"Panel on Preaching Christ in the OT - Keller, Piper, Loritts, Carson, Chapell - TGC 2011"*

You can search for this video yourself, or find the link on TheologyClass.org/ggw-2017

Assignment B: See www.TheologyClass.org/ggw-2017 for this week's assignment:

Watch the four YouTube videos on the "Exploring Biblical Theology" tab on www.TheologyClass.org/ggw-2017

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
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
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 (Genesis - Revelation)

II. Where is Jesus in the text?

A. The foreshadowing of Jesus in the OT

1. Every story stands in relation to Jesus
 - a. This can point to him directly, or foreshadow a type of Christ (typology)

B. Everything points to Jesus

1. Mark 1:14-15
 - a. Jesus didn't come because the time was fulfilled
 - b. Jesus fulfilled the time by coming
 - i. Jesus fulfills all expectations of the OT at the time appointed by God
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
 - ii. Acts 4:24, 27-28

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
2. How do the NT writers view the OT?
 - a. Jesus is fulfilling the OT story of Israel
 - b. Mark 1:2-3
 - i. Is 40:3 (Cf. Malachi 3:1)
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
- b. Prediction
 - i. Is 53:5
 - ii. Is 61:1-2
 - (a). Luke 4:17-21
 - (b). Someone/thing that points to Christ?
- c. Foreshadowing
 - i. Sacrifices/Law are just a shadow of the good things to come (Hb 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
 - a. Acts 2:16-17
 - 2. Ex 17:1-6
 - a. (mentioned again in Num 20:10-13)
 - b. 1 Cor 10:1-4
 - 3. Ps 102:25-27
 - Heb 1:8, 10-12

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

I. What is theology?

A. Definition

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

B. Systematic Theology

1. Deals with categories
 - a. Doctrine of God, End Times, Salvation, etc.
 - i. Different denominations/churches have different systematics
2. Helpful and Beautiful
 - a. Gives us a way to think logically/categorically about a subject
 - b. Provides structure/harmonization, especially in discipleship and apologetics/evangelism
3. Dangers
 - a. If one starts with a systematic theology, they won't read the Bible in any other way than that which supports their presuppositions
 - b. Could produce blind spots
 - i. Missing the ethical teaching for the theological
4. Therefore
 - a. Good Systematic Theology comes
 - i. Good theology comes FROM good exegesis
 - ii. Avoid "theologizing"
 - iii. The first response to reading a text is NEVER to jump to another text!
 - (a). Discover the meaning of passage A before jumping to passage B

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 Christocentric
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
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

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

1. Gen 3:15
2. Gen 12:7
3. Gal 3:16, 29
4. Rev 20

B. The Temple

1. The place where God dwells
2. Biblical Temples
 - a. The Garden (Gen 2-3)
 - b. Mt. Sinai/burning bush (Ex 3)
 - c. The Tabernacle (Ex 26)
 - d. The Temple/Holy of Holies (1 Kings 6)
 - e. Ezekiel's future temple (Ez 40-48)
 - f. Daniel (2)
 - g. Jesus (John 2)
 - i. Lev 26:11-12
 - h. The Church (1 Cor 6)
 - i. The New Jerusalem (Rev 21-22)

Grasping God's Word - Week 6

The Role of the Holy Spirit Application

(Ch 8 p. 85-96)

[Ch 12 & 13 p. 225-247]

Assignment A.

1. Read the article on www.TheologyClass.org/ggw-2017 about "What is the Lectio Divina?"
2. 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 to understand the *lectio divina*). Write a reflection-journal for what this experience meant to you:

Worship: Psalm 100

Worry: Matthew 6:31–33 or 1 Peter 5:6–7

Temptation: 1 Corinthians 10:12–13

Sin and confession: Psalm 51:1–10

Freedom from condemnation: Romans 8:1–4

Abiding: John 15:1–5

Rest: Psalm 62:5–8

Renewing of the mind: Romans 12:1–2

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*

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
 - 2. Unbeliever can understand the basic message, but 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. Interpretation is more than possession of the Spirit
 - 1. The Spirit doesn't make a valid interpretation automatic
 - a. False (and common) view
 - b. the Spirit won't do everything for you
- B. The Spirit DOES EXPECT us to use our minds
 - 1. Mt 22:37
 - 2. God works with/through people
 - a. Think clearly, reason soundly, study diligently and faithfully
- C. The Spirit doesn't change for our purposes/circumstances
 - 1. Don't adjust the meaning to fit your situation/purposes/feelings
- D. We understand as we mature
 - 1. Spiritual maturity
 - a. Beware of young/zealous interpreters

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. Meaning and application shouldn't be private
 - a. Scripture is for the church, not just for individuals
 - b. "Personal interpretation" is a downfall of the Reformation

I. Meaning & Application

A. Meaning:

1. What the author intended to communicate through the text
 - a. The same for all Christians

B. Application:

1. The response of the reader to the meaning of the inspired text.
 - a. Specific life situation of the reader and will vary

C. The process:

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

II. How to Apply the Meaning

A. Step 1 - 4 (see previous chapters)

B. Step 5: Grasp the text in our own town

1. How the principles in the text address the original situation
 - a. How does the biblical principle address the historical-cultural situation?
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
3. Make your application specific
 - a. "Real-world scenarios should accurately reflect the meaning of the biblical text and be relevant to contemporary life"

Grasping God's Word - Week 7

Letters

(Chapter 9 p. 97-104)

[Chapter 14 p. 251-268]

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?

I. Intro

Genre: Epistle

Author: (Paul/John/Peter/etc.)

Audience: Usually a Christian community

Specific Community

Communities of Christians

A. Distinction between Pauline and catholic epistles

1. Paul

a. Undisputed letters:

Romans

1 Corinthians

2 Corinthians

Galatians

Philippians

1st Thessalonians

Philemon

b. Disputed letters:

Colossians

Ephesians

2nd Thessalonians

1st Timothy

2nd Timothy

Titus

2. catholic (universal)

a. Hebrews

b. James

c. Peter's epistles

d. Jude

e. John's epistles

II. Characteristics of NT Letters

A. Authoritative Substitutes for Personal Presence

1. A substitute

a. A personal document

2. Authority in the name

a. The authors write as *apostles*

B. Situational

1. NT Letters are situational/occasional

a. Address a specific situation

b. Correct a doctrinal issue/confront behavior

2. Not exhaustive dictionaries of Christian doctrine

a. Letters deal with theology, but aren't written to expound it

b. Don't conclude too much from one letter

c. Paul moves the paradigm to create emphasis/prove a point

i. Galatians = law is bad (3:10-13)

2). Romans = law is good (7:7-12)

- 3. Occasional letters = Reconstruct the situation
 - a. One end of the phone conversation
 - b. Study the original situation
- C. Carefully written and delivered
 - 1. (Questions):
 - a. Who wrote Romans?
 - Paul dictated to Tertius 16:22
 - b. Who delivered the letter to the Romans?
 - Phoebe 16:1-2
 - Word study: *deacon* (deaconess), a trusted leader in the church, would have great character and abilities
 - c. Who reads it/answers questions?
 - d. Deliver & teach to the congregation
- D. Intended for the Christian Community
 - 1. Read aloud
 - a. Read silently?

III. The Form of the NT Letters

- A. Modern Letter Structure
 - Letter Opening
 - Body
 - Letter Closing
- B. Ancient Letter Structure
 - Letter Opening*
 - Standard: X to Y, greetings
 - Thanksgiving period
 - Body*
 - The purpose of the letter
 - Letter Closing*
 - Greetings
 - Blessing/doxology
- C. Making a point
 - 1. Normal Structure to make your point clearly
 - 2. Changing Structure
 - a. Skip a greeting
 - b. Skip a thanksgiving
 - 3. Expanding Structure
 - a. Add extra words/titles
 - i. Perception

D. Pauline Letter Openings

Greetings:

"grace and peace"

Grace (charis): goodwill toward men expressed in the saving work of Christ

Peace (shalom/irene): is the state of life - peace with God and peace with one another (Eph 2:14-18)

Body

Theological correction, compliment, praise, accountability for sin...

Letter Closing

Greetings

Doxology/Blessing

III. How to Interpret NT Letters

A. Step 1: What did the text mean to the biblical audience?

1. Read in one sitting
 - a. Don't be distracted by chapters/verses
 - b. The meaning in the 3rd chapter might start in the 1st
2. Situational letters
 - a. Reconstruct the situation
3. Flow of thought
 - a. Larger paragraphs

B. Step 2: What are the differences between the biblical audience and us?

1. Letters are written to the church
 - a. Not the OT people of Israel
 - b. Historical-Cultural issues become more complex

C. Step 3: What are the theological principles in this text?

1. Reflected in the meaning of the text
 - a. How our situation compares/differs from the biblical story
 - b. Does the broader context reveal a theological principle?
 - c. Ask "why a particular command/instruction was given"
2. Discovery of the theological principle should:
 - a. Be reflected in the biblical text
 - b. Be timeless and not tied to a specific situation
 - c. Not be culturally bound
 - d. Be consistent with the teaching of the rest of Scripture
 - e. Be relevant to both the biblical and contemporary audience

D. Step 4: How does our theological principle fit with the rest of the Bible?

1. Is the principle supported/refuted by the rest of Scripture?
e.g., Gal 2:16 (Cf. Eph 2:8-9) & Jas 2:24

E. Step 5: How should individual Christians/Church today live out the theological principles?

1. Different applications
 - a. Observe the original situation
 - b. Find a situation in our lives (that contains the key elements of the original)
 - c. Make our application specific by creating real-world scenarios

Grasping God's Word - Week 8

Gospels

(Chapter 10 p. 105-114)

[Chapter 15 p. 269-290]

Assignment A. Read Luke 15:1-32

What is the structure of this passage?

How are these sections related?

What is the point that Jesus is making?

Bible Reading: Mark

I. What Are The Gospels?

A. *Euangelion*

1. Political/Military background

a. Mark 1:1

b. Caesar Augustus

B. The Gospels are stories

1. They are memoirs of the apostles

2. Differ from biographies

a. Gospels don't cover the whole life of Jesus

3. Stories are arranged topically, not chronologically

a. Different set of rules

b. Same story, details vary from each perspective/purpose

C. Parallels in the Gospels

1. Synoptic Gospels

a. John

2. Authors arrange to best communicate to their audience

a. paraphrase, summarize, expand, explain/assume Jewish terms

b. The goal = tell the Jesus story in a faithful, relevant, persuasive way

1). Kingdom of God/Heaven

2). Genealogy in Matthew 1

D. The Gospels are Apocalyptic

1. (have ears to hear)

Mk 4:33

Mt 11:13

II. How Should We Read The Gospels?

A. Trees/forest

1. What does this small story tell us about Jesus?

2. Putting the smaller stories together?

3. The flow:

a. Each pericope?

b. What is the author trying to communicate to his readers by the way he connects these stories together?

B. How to Read Individual Stories/Series of Stories

1. Who? What? When? Where? Why? How?

2. Look for the *interpretive instructions* from the author

a. Do they offer any clues?

(often appearing in the conclusion)

3. Does anything *repeat* itself?

a. Stories often use repetition to convey theological truth/important points

4. Does the story shift to a "direct discourse"

a. From narrative/3rd person to 1st person (is it the actor speaking, or the narrator?)

Outline of Mark: (Kingdom of God)

I. The Kingdom of God is at hand in Jesus 1:1-8:31

A. John the Baptist prepares the way (in accordance with Isaiah) 1:2-11

1. Jesus is led into the wilderness, tempted by Satan 1:12-13

B. Jesus proclaims the Gospel: "The Kingdom of God is at hand, REPENT!" 1:14-15

1. Jesus calls disciples 1:16-20

2. Jesus taught with authority, rebuked spirits 1:21-28

- a. Jesus heals many people, preaches, casts demons, forgives sins 1:29-2:12

- b. Jesus calls disciples (Levi), eats with sinners 2:13-22

3. Jesus is Lord of the Sabbath 2:23-28

- a. Jesus heals on the Sabbath, casts out demons 3:1-6

- b. Crowds follow Jesus, He appoints apostles to have authority to cast demons 3:7-35

4. Jesus teaches to more large crowds 4:1-9

- a. Jesus teaches about the Kingdom of God (parables) 4:10-34

- b. Jesus calms the storm (rebuked it) 4:35-41

5. Jesus heals a man with a demon 5:1-20

- a. Jesus heals the bleeding woman/Jairus' daughter 5:21-43

III. Special Literary Forms in the Gospels

A. Exaggeration

1. Exaggeration/hyperbole

- a. Occurs when a truth is overstated for the sake of effect

- b. This makes a literal fulfillment impossible/ridiculous

2. Hyperbole, don't focus on the literal

- a. "To interpret exaggeration literally is to miss the point"

- b. What does the exaggeration trying to communicate?

B. Metaphor & Simile

1. Comparisons

- a. *Metaphors*: comparison is implicit

- i. "The LORD is my shepherd, I shall not want"

- b. *Simile*: comparison is explicit

- i. "A day is *like/as* a thousand years"

2. Locate the intended point/purpose of the comparison

3. Don't press the details

- a. The comparison makes a point; pressed too far the comparison breaks down

C. Narrative Irony

1. Contrast between what is expected/what actually happens

- a. An unexpected twist

2. Interpretive goal = be able to recognize it!

- a. Identify then reflect on the unexpected turn of events

- b. Mark 2:17

D. Rhetorical Questions

1. Questions designed to make a point

- a. Making a strong statement in a creative way

- b. He's not asking a question, but making a statement!

Mark 10:18

E. Parallelism

The relationship between two (or more) lines

- a. The lines need to be read together
- b. (Psalms)

F. Parables

1. Parables are best understood in light of 2 features:

- a. 1st c Palestine and the concerns of Jesus
- b. Parables have a surprise element
 - i. Prodigal son:
 - ii. Matt 20:1-16
 - iii. Luke 18:9-14

2. Look for one main point for each main character/group of characters

- a. Most parables make one or two main points
- b. Other details are to enhance the story
 - i. "how would JESUS' ORIGINAL AUDIENCE understood this story?"
 - (a). This keeps us from missing the point

Grasping God's Word - Week 9

Acts

(Chapter 11 p. 115-123)

[Chapter 16 p. 291-308]

Assignment A. Take one of the following texts through all 5 steps of the Interpretive Journey:

- Acts 2:42-47
- Acts 15:1-21

Assignment B. Read Acts chapter 7

- What does Stephen's speech communicate to us?

Bible Reading: Acts

I. Acts: A Sequel to Luke

II. What Kind of Book is Acts?

A. A story

1. Acts is a narrative
 - a. Gospels focus on Jesus
 - b. Acts focuses on several key church leaders
 - i. Peter: Mission to the Jews: chapters 1-12
 - ii. Paul: Mission to the Gentiles: chapters 13-28

B. Acts is Theological History

1. Luke writes in theological history in his Gospel and Acts
 - a. Understand the biblical narrative/Acts
2. Recorded speeches = historical records with a theological purpose
 - a. Not verbatim/reliable summaries
3. Repeated themes and patterns

III. Why did Luke write Acts? --themes --

A. A discipleship manual

1. Holy Spirit, prayer, community, ethnic inclusion, missions, etc.

B. The Holy Spirit

1. The "Acts of the Holy Spirit"
2. What Jesus began, the Spirit continues

C. God's Sovereignty

1. God's plan of salvation wasn't a plan B
 - a. 2:22-24
 - b. 4:27-31

D. The Church

1. The Spirit works through the People of God to accomplish His will
2. The Spirit creates a healthy community

E. Prayer

1. The church prays a lot!

F. Suffering

1. The early church followed Jesus with a heavy cost

G. Gentiles

1. The Gospel is to go to the end of the earth (1:9)
 - a. Galatians 3:8
 - b. Genesis 12:1-3
 - c. The Gospel spreads to the Gentiles
 - i. "The true Israel of God is made up of Jews *and* Gentiles who have accepted Jesus the Messiah" - GGW

H. Witness

1. The apostles = resurrection
 - a. To be a follower of Christ means to be a faithful witness

IV. Grasping the Message of Acts

A. Approach = similar to the Gospels

1. Central message of each episode?
2. How are individual stories and speeches together form the larger narrative?
3. Ask standard narrative questions:
Who, What, When, Where, Why, and How?

B. Describing or Commanding?

1. Should we take Acts as *NORMATIVE*?
 - a. We copy their experiences/practices
2. Should we take Acts as *DESCRIPTIVE*?
 - a. Acts describes how the early church functioned
3. Use Both/And
 - a. What did Luke intended to communicate?
 - b. Positive/negative examples in the story
 - c. Biblical theology of the early church fitting into Redemptive history

C. Apostles

1. *Apostolos* = A messenger, one who is sent
 - a. The 12 Apostles were called by Jesus to be sent out to proclaim the good news
2. Church office for today, or temporary position?
 - a. The office of Apostle = called by Jesus, and experienced the Resurrection
 - i. The only Apostles are gone and can't be replaced
 - b. The office of apostle is still available to the entire church, as we're commissioned to go out into the world
 - i. We're all called to be apostles, as missions continue

D. Contextualizing the Gospel

1. Engage your audience on their level/where they're at
 - a. Jews (Sabbath, from the scriptures)
 - b. Gentiles
2. Discover the presuppositions of your audience

V. The Theology of Acts

A. When do the end times begin?

1. 1:2-8
 - a. 2:1-4, 6b
2. 2: 16-17
 - a. Joel 2:28-29
 - b. Is 44:1-5
 - c. Ez. 36:22-28

I. Narrative Review

- A. Speeding up/Slowing down
 - 1. Speeding up = less details
 - a. Gen 1-11
 - 2. Slowing down = more details
 - a. Gen 12-50

II. Bible Related Topics

- A. Reading the Bible in a Year plan
 - 1. Positives
 - 2. Negatives
 - 3. Best way to do it
 - Chronological
 - Using a Biblical Theology
- B. Bible study ideas
 - 1. Approach
 - 2. Resources

III. Old Testament Overview

- A. Timeframe
 - 1. The writings of the Bible span a time of over 2000 years
 - a. The writings themselves: 1400's BCE – 95 CE
 - b. The stories themselves: 2100's BCE – 95 CE
- B. The Book
 - 1. "Old Testament"
 - a. Hebrew Scriptures/Jewish Bible
 - 2. Genre:
 - Law, Narrative, Poetry, Prophecy, Apocalyptic, Wisdom, etc.

C. Categories/Identification

1. *Tanakh* (TNK)

a. *Torah* (Law)

b. *Nevi'im* (Prophets)

c. *Ketuvim* (Writings)

Torah (*Pentateuch*) (*Law*)

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Nevi'im (*Prophets*)

(Narrative Books: Entry into the Promise Land to the Babylonian Exile)

Joshua

Judges

Samuel (I & II)

Kings (I & II)

(Oracular Books)

Isaiah

Jeremiah

Ezekiel

(the Book of the Twelve)

Hosea

Joel

Amos

Obadiah

Jonah

Micah

Nahum

Habakkuk

Zephaniah

Haggai

Zechariah

Malachi

Ketuvim (*Writings*)

(Lyrical/Wisdom Books)

Psalms

Job

Proverbs

Ruth

Song of Songs

Ecclesiastes

Lamentations

(Narrative books: period of exile to the return)

Esther

Daniel

Ezra-Nehemiah

Chronicles (I & II)

IV. Other Books

A. Septuagint

1. Greek translation of the Hebrew Scriptures
 - a. LXX
 - b. 3rd cent. BCE to 1st cent. CE
2. The Bible used in 1st Century Palestine
 - a. Most all OT quotes in the NT are from the LXX

B. Apocrypha

1. Collection of important books, telling the history of the Jewish people between the 3rd cent BCE and 1st cent CE.
 - a. Considered "deuterocanonical" by RCC & Greek Churches
 - i. Not included in Protestant canon
 - b. e.g., 1 & 2 Maccabees, Wisdom of Solomon
2. Produced in Palestine, Alexandria (Egypt), Antioch (Syria), in Greek, Hebrew, and Aramaic
 - a. Purpose:
 - i. Encourage the Jewish people to remain faithful to Torah
 - ii. To persevere through times of persecution

C. Dead Sea Scrolls

1. Scrolls found between 1947-1956 at Qumran
 - a. NW shore of the Dead Sea
2. Date from 150 BCE to 70 CE
3. The Essenes
 - a. Secluded Jewish group who lived in segregation
 - i. John the Baptist
4. The Scrolls
 - a. The Scrolls contained fragments from every book in OT
 - b. Strong preservation
 - c. Prior to this, the oldest MT dated to 10th cent CE

V. Other OT Terms

A. Language

1. Hebrew
 - a. Language of Israel
 - b. Spoken language
2. Aramaic
 - a. Semitic language
 - i. Daniel 2:4-7:28
 - ii. Ezra 4:8-6:18 & 7:12-26
 - iii. Jeremiah 10:11
 - iv. Genesis 31:47
3. In 1st cent Palestine
 - a. Hebrew was probably the Temple Language
 - b. Aramaic probably spoken among the common people
 - i. Greek

B. Basic Terms

1. Patriarchs

Abraham, Isaac, Jacob, Jacob's sons

2. Judge

Sought to bring justice to Israel from oppression

Similar role to a king's

3. Priest

Ritual specialists, tribe of Levi, instructed the law, rituals, guarded the sanctuary

4. Tabernacle/Temple

The place where God's presence dwells

tabernacle = portable tent

Not meant for corporate worship

5. Exodus

The events when the Israelites were brought out of their slavery in Egypt and began their journey through the desert

6. Exile

When the people of Judah were in Babylon (587-539 BCE)

C. Storyline

1. Early Period

Creation, Fall, Flood, Tower of Babel

2. Patriarchs

Covenant made, family established

Abraham, Isaac, Jacob

3. Slavery, Exodus, Wilderness

Moses, Law given, Tabernacle

4. Conquest and Judges

Joshua, God fulfills land promise, Deborah, Gideon, Ruth, Samuel

5. United Monarchy

Saul, David, Solomon

6. Divided Monarchy

Israel's unfaithfulness, Ahab, Elijah, Elisha, Hezekiah, Josiah

7. Exile and Post-Exilic Period

Daniel, Zerubbabel, Esther, Ezra, Nehemiah

Grasping God's Word - Week 10

Law & Prophets

(Chapters 13 & 14 p. 130-146)

[Chapters 19 & 21 p. 355-372; 397-420]

Assignment A. Torah:

Read through the first 11 chapters in Genesis - then skim the rest of the book

Read Exodus chapter 20

Compare this with Deuteronomy chapters 27-32

Assignment B. Prophets:

Read through Micah chapters 3 & 6

Bible Reading: Isaiah 40-66

I. Intro

A. Torah

1. Not mere "law"
 - a. Has more to do with "instruction/teaching/Principals"
2. Ten Commandments
 - a. "10 Words"

B. Ten Commandments (Exodus 20:3-17)

C. Reading the Ten Commandments in light of the ANE

1. #5 (mother/father)
2. #8 (Sabbath)
3. #1 (no other gods)
4. #2 (graven image)

II. Creation in light of the ANE

A. How to approach the OT?

1. The OT is true, and teaches truth!
 - a. But don't ask questions the ancient world didn't
2. Creation account
 - a. Science/cosmology/evolution/age of earth?
 - b. Is the text addressing this topic?
 - c. Author's meaning?

B. Genesis

1. Moses
 - a. Israel during the Exodus
 - b. 400+ years in captivity
 - i. Polytheism
 - Sun god (Ra)
 - Moon god (Iah)
 - Earth god (Geb)
 - Sky/Sun (etc) (Hathor)
 - The formless, watery disorder from which the world emerged at creation (Nu)
 - A creator deity (Ptah)
 - Star gods (Sopdet)
 - Mediterranean sea/Nile Delta (Wadj-wer)
 - (Multiple animal gods)

2. Correcting theology

- a. 1:6
 - i. The formless, watery disorder from which the world emerged at creation (Nu)
- b. 1:20
 - Animal/Bird gods
- c. 1:16
 - Sun god (Ra)
 - Moon god (Iah)
- d. Moses is teaching theology

3. How to interpret OT?

- a. Original audience

III. Creation and Jesus

A. The Christological Hermeneutic

- 1. Col 1:15-18
 - a. Created through Him and for Him
 - b. The creation story is about the glory that creation brings Jesus, and how he sustains it
- 2. Adam
 - a. Adam was created in the image of God
 - i. To rule over creation and be Yahweh's vice-regent
 - b. Adam was to model Christ to the world
 - i. He fell
 - c. Christ stepped into his own creation (as Jesus) to restore Adam
 - i. He is the second/Greater Adam
 - (a). 1 Cor 15:45
 - (b). Rom 5:12-21
 - d. The creation story is about the glory that only Jesus can fully fulfill as the true representative of God
 - i. John 14:9 see Jesus = see the Father

III. Law

A. The Christians' difficulty in understanding Law

B. Traditional Approach

- 1. Tripartite
 - a. Moral Law
 - b. Civil Law
 - c. Ceremonial Law

C. Problems with Tripartite

- 1. Jews (ancient or modern) don't use this categorization
 - a. The Bible always speaks of the Law in a singularity (not plural)
 - b. To break a ceremonial law is to break a moral law

D. Case Law

- 1. The 10 Commandments = Law
- 2. Everything else is "Case Law"

E. Apply it today?

1. Yes, the 10 Commands are all relevant today!
2. We don't read the Law as our covenant-law, but as prophecy and wisdom
 - a. The Torah shows what it looks like to love God and others
 - b. Love is the center of the Torah
 - i. Lev 19:17-18
 - ii. Deut 6:5
3. Jesus fulfilled the Law
 - a. Therefore, we can too!
 - b. Matt 5:17-19
 - i. Jer 31:31-34
 - ii. God has written His Law on our hearts
 - iii. Because Jesus has fulfilled the Law, we too can follow Him and fulfill the Law, by loving God and neighbor

IV. The Law Points to Jesus

A. The NT writers

1. Hebrews 10:1
2. Romans 10:4

I. Intro

A. The context of John 15:1-10

1. The Vine

- a. Is 5:1-7
- b. Is 27:2-6
- c. Jer 2:21
- d. Jer 6:9; 12:10-13; Ez 15:1-8; 17:5-10; 19:10-14;
- e. Hosea 10:1-2
- f. Hosea 14:7

2. Israel is the _____

- a. her job is to bring forth _____
 - i. Israel failed to produce _____
- b. Jesus the Messiah _____ Israel's destiny as the true _____ of God
 - i. Jesus embodies God's true _____ for Israel
 - ii. Jesus is the _____ through whom God's blessings flow
 - iii. Jesus is the _____/fulfillment of the Jewish _____ symbolism
 - iv. Jesus is the _____ (as the TRUE _____)
- c. Faith in Jesus becomes the decisive characteristic for membership among God's people
 - i. Faith in Jesus replaces _____

3. The NT is made up of _____

- a. We cannot understand the context of the _____ without an understanding of the _____

II. The Nature of OT Prophetic Literature

A. Future prophecy?

1. Prophecy = end times?

- a. Less than 2% is messianic
- b. Less than 5% describes the new covenant age
- c. Less than 1% concerns events yet to happen

2. Prophets: *Call their contemporaries to repentance/return to Torah/judgment*

- a. Prophets: critiques and criticize
- b. Focus wasn't "secular" but the People of God!
 - i. Don't look _____, look _____!
- c. (Gordon Fee Quote)
- d. Job description: The Prophets were _____!

III. The Historical-Cultural and Theological Context

- A. Must understand Israel's history/context at the time of the prophets to understand their purpose
 - 1. Northern Kingdom (Israel)
 - 2. Southern Kingdom (Judah)
- B. The Covenant defines the terms of Israel's living in the land
 - 1. If Israel obeys the Torah they stay (blessed), if they disobey they leave (cursed)
 - 2. Deut 27-32
 - a. if/then (conditions to stay in the land)
 - b. **27:1-2**
 - c. Curses for disobedience **27:15-26**; **28:15-68** Cursed be the man who...
 - d. Blessings for obedience **28:1-14**
 - 3. Israel did not stay _____, was sent into Exile (cast out of the _____)
 - a. Northern Kingdom - 2 Kings 17:7-23
 - i. 720 BCE
 - b. Southern Kingdom - Jeremiah 29:1-14
 - i. 597 BCE - 539 BCE
- C. Brief Theology of Exile
 - 1. Southern kingdom returns to land (c. 539 BCE)
 - a. Ezra/Nehemiah
 - i. 1st temple = Solomon's Temple (destroyed by Babylon in 587/586 BCE)
 - b. Ezra's temple, expanded by Herod (1st cent CE)
 - 2. Physical/Spiritual return from exile?
 - a. Did the Spirit of YHWH dwell in the Temple?
 - 3. Mark 1:1-11
 - a. 1:4-5
 - b. What did they need to be _____ from?
 - c. Judah wanted _____ from their sins that put them in _____!
 - i. The Spirit to dwell
 - 4. Why was Jesus baptized?
 - a.
 - b.
 - c. to _____ for Israel's _____, and to be the _____!

IV. The Basic Prophetic Message

- A. Return to _____!
 - 1. The Prophets are charging the People of God with a _____
 - a. REPENT!
 - b. No Repentance > judgment > future restoration!
- B. _____
 - 1. Syncretism
 - a. _____ religions/worship
- C. _____
 - 1. God is concerned with the weak, and how they are treated
 - a. Deut. demands _____ (24:14)
 - b. _____ in court (19:15-21)
 - c. Special care for the _____ (24:17-22)
 - 2. The Prophets' focus
 - a. And violation voids their _____ (to YHWH)
 - i. Jer 5:28-29

D. Religious Ritualism instead of Relationship

1. Rituals are good
 - a. they can help with self-discipline
 - b. provide deep symbolism to worship
 - c. etc.
2. Don't make the ritual _____ than the relationship
 - a. That creates legalism/bad religion
3. "Cultic Ritual" (p. 405)

E. "Yet, there is hope beyond the judgment for a glorious, future restoration"

1. The Prophets proclaim: There will be a future:
 - a. *Future exodus*: Is 40:3
 - b. *New covenant*: Jer 31:31-33
 - c. *New presence of the Spirit of YHWH*: Joel 2:28-29
2. "All the prophecies of Christ fall into this category"
 - a. Obvious fulfillment
 - b. Other fulfillment (Life, Death, & Resurrection)

F. Special Problems - The Predictive Passages (p 411)

1. What was future to the prophets/people, what is future to us now?
 - a. *near view* -- *far view* problem
2. Difficult, have humility and charity!
 - a. The goal of studying "prophecy"
 - b. To learn to _____ the truths to our lives
3. Differences in interpretation
 - a. NT church & Israel?" (p 414)
 - i. _____
 - b. He IS the _____
 - c. He IS the _____
 - i. Ez 40-48

V. Interpretation and Application

A. Always understand the original historical-cultural context first!

1. Theological context
 - a. Not in the Old Covenant
 - b. Not a _____

B. How to head the Prophets' command?

1. Repent and return to _____!
 - a. Lev 19:17-18
 - b. Mt 22:34-40

C. When theology and culture don't mix

1. (quote) p 409
2. Preunderstandings (presuppositions)
 - a. We bring _____ with us
 - b. Examine our _____

Grasping God's Word - Week 11

Poetry & Wisdom

(Chapter 15 p. 147-154)

[Chapters 20 & 22 p. 373-396; 421-442]

Assignment A. Poetry: Read through Psalm 1 several times

Find as many observations as you can

Describe and define the figures of speech in each verse

Assignment B. Wisdom: Take the Interpretive Journey with each of the proverbs listed below (that is, take the first proverb and write a short paragraph for each of the five steps regarding that proverb).

Proverbs 10:12; 11:1; 18:24

Try to make the application in Step 5 a real application for your life.

Bible Reading: the book of Proverbs; Psalms 1, 2, 19, 22, 37, 102, 110

I. Intro

A. Psalm(s)

1. Plural = _____
2. Singular = _____

B. Themes

1. Yahweh as _____
2. Yahweh as _____
3. Yahweh as _____

II. Elements of OT Poetry (p 376)

A. Poetry is artistic by nature - characterized by:

1. Terseness
2. High structure
3. Figurative imagery

B. Terseness

1. Poetry uses a _____ number of words

C. Structure

1. Parallelism

- a. The text is structured around lines of verse
- b. Parallelism is the dominant structure of Hebrew poetry
 - i. Thoughts are usually expressed in _____ lines
- c. Synonymous Parallelism
 - i. Both lines are similar
 - II. Ps 69:7
- d. Contrastive (antithetical)
 - i. The 2nd line contrasts/is _____ of the 1st
 - ii. Prov 15:20
- e. Chiasm is said in opposite order
 - i. Gen 1:26

2. Acrostics

- a. Each line begins with the next letter of the Hebrew alphabet
 - i. Ps 119

D. Figurative Language

1. "using figures of speech to be more effective, persuasive, impactful"
 - a. this gives new _____ to the text
2. There is no end to the amount of figures of speech in Hebrew poetry
 - a. As a non-native reader, we need to work hard to _____ what is a FOS
3. "The authors are conveying real thoughts, events, and emotions to us - that is, *literal* truth, but they express this truth figuratively" -p 381
 - a. Just because something is figurative doesn't make it _____
4. Analogy: using two different _____ to make a point
 - a. Simile: like/as
 - i. Ps 102:6
 - b. Metaphor: an analogy between items without the use of _____
 - ii. Ps 18:2
 - c. Hyperbole: Conscious _____ for effect

- i. This is done to express deep _____
 - ii. Ps 119:136
- d. Attributing _____ to different entities
 - i. Personification: attributing human features/characteristics to _____ entities
 - (a). Ps 77:16
 - ii. Anthropomorphism: representation of God with _____ features/characteristics
 - (a). Ps 139:16
- 5. Figures of speech (representation)
 - a. When poets use one entity to _____ the whole
 - i. The entire nation of Israel is often identified by
 - (a). Judah, Ephraim, Samaria

III. Unique Aspects of Psalms/Poetry

- A. Wide usage in the OT
 - 1. Poetry is used in: Psalms, _____, wisdom, even _____!
- B. Poetry & Theology
 - 1. Don't develop _____ primarily from the Psalms
 - a. The purpose of poetry = to expression emotion with word pictures, it's not systematic/legal/doctrinal
 - i. "do the Psalms CONFIRM doctrine?"
 - 2. The purpose of the Psalms
 - a. Give us models of how to _____ to God
 - i. How to _____ about God
 - b. A guide to _____
- C. Problem Psalms (VA)
 - 1. Imprecatory Psalms
 - a. 5, 10, 17, 35, 58, 59, 69, 70, 79, 83, 109, 129, 137, 140
 - b. Psalms that are _____ towards one's _____
 - 2. 137:9

IV. Jesus in the Psalms

- A. Read the Psalms _____
 - 1. In the OT the Psalms were sung to _____
 - a. In the NT, the Psalms were applied to _____
 - b. Ps 102:25-27
 - i. Heb 1:10
- B. Reading the Psalms in light of Jesus (Christologically)
 - 1. Interpret the psalm according to its _____ context
 - 2. Consider how the psalm anticipates the _____
 - 3. Ask how the song may be _____
 - a. Yahweh/Jesus as _____
 - b. Yahweh/Jesus as _____
 - c. Yahweh/Jesus as _____

Resources:

"The Songs of Jesus" - Keller

I. Job

A. Background

1. Author: Anonymous
 - a. Popular options:
 - i. Moses?
 - ii. Solomon period?
 - iii. 8th century BCE?
 - iv. _____
2. Date:
 - a. ?
 - b. Patriarchal period
3. Who was Job?
 - a. non-Israelite
 - b. Outside of Israel
 - i. "Uz"

B. Content

1. Genre
 - a. Wisdom, Poetry, Lament, Theodicy
 - i. Wisdom: "who is wise"?
 - (a). Who has wisdom?
 - ii. Lament: Job laments
 - iii. Poetry:
 - iv. Theodicy: A _____ of God's way in the world
 - (a). how can God be _____ and still allow an innocent man to _____?

C. Theological Message

1. Structure
 - a. 1 - 2: Intro the characters and the plot
 - b. 3 - 37: Job laments - gets "wisdom" from his friends
 - i. They try to comfort, but make things worse
 - ii. "Who is wise?"
 - (a) "if you sin, then you suffer; therefore, if you suffer, then you must have sinned"
 - (b) Job didn't sin, therefore he wants to present his case to God
 - iii. Human wisdom has been exhausted
 - d. 38 - 42:6 Yahweh speaks
 - i. Job repents
 - e. 42:7 - 17: Yahweh rejects Job's friends
2. Wisdom: Practical wisdom isn't always true wisdom
 - a. There's no necessary connection between suffering and goodness
 - b. Be careful how you shepherd others
3. Christology
 - a. Job was "righteous" and suffered "unjustly"
 - i. Christ was perfectly _____, and is the source of our _____, yet suffered even more than Job
 - (a) 1 Peter 3:18

II. Ecclesiastes

A. Background

1. Author

- a. 1:1 The words of the *Preacher*, the son of David, king in Jerusalem
 - i. Preacher/Teacher
 - ii. *Ekklesiastes*: The one who leads a congregation
- b. Solomon?
 - i. Was a wise king who fell into apostasy
 - ii. Solomon writing or others writing his tradition?
Cf. 1:16
- c. Unknown author

B. Content

1. Genre

- a. Wisdom

C. Theological Message

1. Structure

- a. 1:1-11: All is vanity
 - i. Once your dead, you just have nothing, so it doesn't matter how you live
- b. 1:12-12:8: Qohelet's monologue
 - i. Even wisdom is useless
1:15-18
 - ii. Foil: tempting/misleading alternative
Murder/mystery
Purpose = show what life is like if there is _____
- c. 12:8-14: Life is about _____ & _____ his Commands
 - i. Life isn't about today's pleasures, it's about GOD'S WISDOM, because all things WILL be judged

2. Christology

- a. The ultimate meaning to life is in the things that brings _____
 - i. Our relationship with our creator
 - ii. In _____ is found meaning, purpose, and direction in life
- b. Jesus has _____ His Kingdom, and the new creation
 - i. 2 Cor 5:17
Gal 6:15
 - ii. the New Heavens/Earth "are coming" in which righteousness dwells
(a) 2 Pet 3:13

III. Song of Songs

A. Background

1. Song of Songs
2. Author
 - a. _____
3. Date
 - a. During/after the time of Solomon

B. Content

1. Genre: love poetry ("erotic anthology")
 - a. Wisdom literature = reflects human _____
 - b. Imagery:

"When I see you, I see what is beautiful"
 2. Solomon is getting married
 - a. Story progression: Courtship/Marriage/Honeymoon
 - i. True love is:
 - (a) exclusive and faithful
 - (b) staying attracted to one person
 - (c) acting like the two of you are one flesh
 - (d) leads to sex only in marriage
 - (e) preserves romance in marriage
 - (f) both pure and permanent
 - ii. Story emphasizes the romance/exclusivity/faithfulness of one person
 - iii. Genuine admiration, with no _____
 - (a) just like the _____, and in the New Jerusalem
- (1) Cf. Song 2:3-13; 4:12-5:1; 5:2-6:3; 6:11; 7:10-13; 8:13-14

C. Theological Message

1. True love is beautiful, and _____ is beautiful!
 - a. Shows the beauty of _____; pictures the restoration of human love to its pre-fallen bliss
 - b. Should invite couples to _____ their own love language & intimacies
 2. Christology
 - a. original audience?
 - b. Looks forward to Jesus' _____ he feels towards his church
 - i. Christ demonstrated what _____ looked like
 - ii. He continues to "court us" and we _____ his affection
 - (a) We become like the one we _____
 - (b) When we love God, we reflect aspects of his character
- (1) Rom 8:29

IV. Proverbs

A. Practical Wisdom

1. Short, pithy statements
 - a. Usually have a parallelistic structure
2. Not taken as _____
Cf. 26:4; 25:5
3. Not legal guarantees from God
Cf. Job
Cf. 22:6
4. Language
Uses exaggeration/symbolism

B. Christology

1. Jesus is Wisdom
 - a. 1. Col. 2:2-3
 - b. 2. 1 Cor 1:30
2. Jesus lived a perfect life; if we look at his life, we will be able to see how a human being should live as God intended
 - a. Encourages us to seek wisdom, and live like him
3. Jesus is the Seed of the Woman (Cf. Gen 3:15)
 - a. The seed of the woman is _____
 - i. The seed of the serpent is _____

C. The Collection

1. Chs 1-9 need to be read as a _____
 - a. The theology is found in light of the entire story
 - b. Folly vs. Wisdom
Cf. 1:1-7 1
2. Christology in ch 8:22-30
Wisdom, presented as a woman who invites those into her home who want to experience a fuller life
The Christ problem?
2. Chs 10-29 are _____ proverbs
 - a. Two short lines of poetry expressing one general truth of wisdom
 - b. No specific order
 - c. Understanding historical-cultural context
3. The _____ of the LORD is the beginning of knowledge
_____ = _____

D. Interpretation Difficulties

1. What applies to us
 - a. Tithing (p. 428) 3:9-10
 - b. (Law-proverbs): Deut 22:8

Grasping God's Word - Week 12

Revelation (Apocalyptic Literature)

(Chapter 12 p. 124-129)

[Chapter 17 p. 309-330]

Assignment A. Read the entire book of Revelation and write a one-sentence description for the main idea of each chapter of the book

Assignment B. Alternate assignment: Read Revelation chapters 6-11, and 16, and note the similarities between the: 7 Seals — 7 Trumpets — 7 Bowls of Wrath

Note: Don't "Theologize" either assignment (read the text and observe what's happening)

Bible Reading: Revelation

I. Intro

A. Overview

1. Once Upon a Time...
2. Original audience & genre

B. History of Apocalypse

1. Not invented by John
 - a. in the OT:
 - i. Daniel 7-12
 - ii. Ezekiel 40-48
 - iii. Zechariah 1-6
 - b. in the NT (apocalyptic)
 - i. Mark 13 (Cf. Lk 21; Mt 24-25)
 - ii. 1 Thes 4:13-5:11
 - iii. 2 Thes 2:1-2
 - iv. 2 Pet 3:1-13
 - c. Non-canonical
 - i. 4 Ezra (c 100 CE)
 - ii. 1 Enoch (c 300 - 100 BCE)
2. John is using a familiar literary tradition

B. Interpretive Presuppositions

1. Preterits
 - a. 70AD
2. Historicist
 - a. Chronologically through the history of the church
 - i. The Reformers
 - b. Usually believe that we're "almost at the end"
 - i. "It's about us!!!"
3. Futurist
 - a. Literal description of future events
 - i. Modern popular view
 - (a). Left Behind, Hal Lindsay, etc.
 - (b). Minority view
 - b. Events happen in the last 3.5 or 7 years before the return of Christ
4. Idealist/Eclectic
 - a. These things happen from the resurrection of Jesus till the 2nd coming
 - i. They are always happening
 - ii. Different from Historicist
 - iii. Revelation is more symbolic
 - b. Focuses on the theme/message, not using as a key/map to the future

II. Interpretive Keys

A. Jesus

1. 1:1

B. The OT

1. A very Jewish book
2. Allusions
 - a. Always look "backwards"
 - b. John is interpreting the OT through the lens of Jesus
3. Scripture interprets scripture
 - a. difficult passages
 - b. Who determines?
 - c. Revelation can't be understood in a vacuum
 - i. OT imagery (Jewish world/symbols)

C. Historical Context (p 311)

1. Living in a pagan, _____ culture
 - a. Domitian
 - b. Caesar is Lord
 - c. Idolatry
 - i. pagan worship/syncretism
 - ii. materialism/buying-selling
 - d. False teaching
2. Written from?
 - a. 1:9

D. The Literary Genre (p 312)

1. Epistle (Cf. 1:4-5; 22:21)
 - a. Single letter to be circulated
 - b. Situational
2. Prophecy
 - a. 1:3
3. Apocalypse
 - a. 1:1
 - b. First word in Revelation = (*apokalupsis*)
 - i. Apocalypse = _____
 - ii. Unfamiliar
 - c. Rev 1:1 ...which God gave him to *show* his servants...
 - i. show: _____
 - ii. Dan 2:45 (LXX)
 - (a). described the _____ nature of the Babylonian king's dream
 - (b). the entire book is expected to be understood _____
 - d. Characteristics of Apocalypse
 - i. Divine revelation
 - ii. Presented from an angel/heavenly intermediary to a well-known figure
 - iii. God will intervene in human history, overthrow evil empires, establish his kingdom
 - iv. Use of images
 - e. When in doubt, interpret _____
 - f. Revelation and the OT
 - i. Uses _____ OT allusions
 - ii. Always search the _____ to find the answers

E. Symbolism (and the dangers of)

1. Who gets to determine what the _____ means?
2. Need to look for clear _____ for meaning
3. Allow "scripture to interpret scripture"
 - a. What this does NOT mean
 - i. Doing "_____ theology"
 - b. What this DOES mean
 - i. Does the author use _____ allusions?
 - ii. How does the author _____ the scripture he's quoting?
 - iii. Understanding _____ of those scriptures before "harmonizing"

F. Apocalypse & Chronology

1. Rarely give a _____ account of future events
 - a. a summary of the vision
 - i. Christ the _____ and God's _____ prevailing
 - b. Chronology becomes one of the major hermeneutic issues for the book
 - i. 4-22 as a linear timeline?
 - ii. 4-22 offer visions that are recapitulations of the same event?
2. 7-Seals (6-7), 7-Trumpets (8-11), 7-Bowls of Wrath (15-16)?
 - a. Chronological sequence of events?
 - b. Three different ways of describing the SAME event?
 - c. Explanation:
 - i. Throne Room (Ch 4 - 5)
 - (a). Yahweh's judgment
 - ii. 8:5-6 judgment of the seventh seal
 - iii. 11:19 judgment of the seventh trumpet
 - iv. 16:18 judgment of the seventh bowl of wrath
3. Satan falls from heaven in the future tribulation? (12:8-9)
 - a. Luke 10:17-20
 - b. Same event? Read sequentially?

III. Themes of Revelation

A. Overcome (conquer/victorious) = _____

1. The People of God will _____
 - a. 3:21-22
 - b. 12:11

B. Worship

1. What is true worship?
 - a. True worship
 - i. Ch 4 - 5 The _____ who sits on the throne, and the _____
 - ii. Jesus 21-22
 - iii. The people of God stay _____
 - iv. In the New Jerusalem

2. Warning against false worship

- a. False worship is tied to the nations
 - i. Emperor worship/politics Ch 13
 - ii. Paganism
 - iii. False religion
 - iv. Satan 2:13-14; 13:1-4
 - v. Idolatry 9:20
- b. Rome in the ancient world
 - i. Imperial cult
 - (a). Emperor, military, etc.
 - ii. Christians can't support pagan nations
 - (a). Fear of military/political oppression
 - iii. Revelation is exhorting Christians against nationalism/worship of the state/emperor
- c. Resist the world
 - i. Martyrdom is the extreme example of protest
 - ii. The People of God resist the present world to look beyond and see a better world
 - (a). Realize that ultimate authority lies with the sovereign God of Israel
 - iii. "BE FAITHFUL AGAINST FALSE RELIGION/THE STATE!"
 - (a). DON'T SWEAR YOUR _____ TO ROME!
 - (b). BEWARE OF _____!

D. OT Symbolism in Revelation

- 1. First problem: not familiar with apocalyptic
- 2. Second problem: use of the OT, most Christians aren't familiar with the OT
 - a. We fail to recognize the source and significance
- 3. Examples
 - a. Rev 10:8-11
 - i. Ez 2:8-3:5
 - ii. John commissioned to be a prophet
 - b. 4 Beasts of Daniel 7 and Rev 13
 - i. Dan 7 (beast)
 - (a). lion/eagles wings
 - (b). bear
 - (c). leopard/4 wings of a bird/4 heads/dominion given to it
 - (d). terrifying & dreadful/strong; great iron teeth/10 horns-plus a little horn/horns were eyes like man's, a mouth speaking great things
 - ii. Rev 13 (beast)
 - (a). 10 horns & 7 heads w/ 10 diadems & blasphemous names on heads
 - (b). like a leopard
 - (c). feet like a bear
 - (d). mouth like a lion
 - (e). the dragon gave it his power/throne/authority
 - c. 7-bowls of wrath (Exodus plague imagery)
 - i. Painful sores 16:2
 - (a). Ex 9:9-11
 - ii. Sea like blood 16:3
 - (a). Ex 7:17-18
 - iii. Rivers/springs of water like blood 16:4 (see above)

- iv. Sun scorched people with fire 16:8
 - (a). Ex 9:22-24
- v. Darkness 16:10
 - (a). Ex 10:21-22
- vi. Water dried up/3-unclean spirits, like frogs 16:12,13
 - (a). Ex 14:21-22
 - (b). Ex 8:2-3
- vii. great hailstones 16:21
 - (a). Ex 9:22
- viii. (also)
 - (a). Judgment scene of Daniel 7 and Rev 20
 - (b). Marking or sealing of Ezek 9 with Rev 7
 - (c). Doom of Babylon in Jer 50, 51 with Rev 17, 18
 - (d) Temple imagery and language throughout the Torah

E. Hearing and Seeing

- 1. Literary device
 - a. Audio marker
 - b. Contrasts for effect
- 2. Voice like a trumpet
 - a. 1:10
 - b. 1:12
 - c. 1:13
 - d. 1:17
- 3. Lion/Lamb
 - a. 5:5-6
- 4. The 144,000 and the Great Multitude
 - a. 7:1-17

F. Numbers

- 1. See appendix

IV. Christology in Revelation

A. Son of Man

- 1. General humanity
 - a. Ps 8:4
- 2. As a prophet
 - o a. Ez 2
- 3. In Messianic/Divine terms
 - a. Dan 7:13
 - b. Dan 7:9
 - i. Rev 1:13,14
 - ii. Son of Man is to be worshipped/given dominion/glory and a kingdom/all serve him
 - iii. Son of Man is referring to:
 - (a). Jesus' humanity, role as prophet, Messianic rule and equality with God

B. Alpha & Omega

1. The Alpha & Omega (1:8; 21:6; 22:13)
 - a. A Ω
 - b. "I am the first and the last" (Rev 1:17; 2:8; 22:13)
 - i. Isaiah language: 41:4; 43:10; 44:6
2. The Lord God Almighty (1:8; 15:3; 16:7)
 - a. Sovereignty
3. The One who is and who was and who is to come (1:4; 1:8; 4:8)
 - a. A Greek way of saying the divine name, YHWH
4. Jesus/God equality
 - a. _____: I am the Alpha and the Omega (1:8)
 - b. _____: I am the first and the last (1:17)
 - c. _____: I am the Alpha and the Omega, the beginning and the end (21:6)
 - d. _____: I am the Alpha and the Omega, the first and the last, the beginning and the end (22:13)

C. Ch 4-5 throne room, worship given to God/Lamb

1. Rev 4: To the Father/One on the throne
 - a. 4:11
2. Rev 5: To the Son/Lamb
 - a. 5:9-10, 12
3. Rev 5 (duel worship to Father & Son)
 - a. 5:13
4. Rev 7
 - a. 7:15, 17

D. The triumph of Christ

- 1. The future triumph of Christ is the climax of the Apocalypse
 - a. Jesus is _____ the king 1:5
 - i. Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth
 - b. Ch 4 - 5 the One seated on the throne and the Lamb are worshipped
 - c. Not Yet: 22:6-20

V. What does this mean for us?

A. Conclusion

1. John's reading the OT _____, and telling The People of God what it means
2. It's about _____, in light of his fulfillment of the OT, and it would have made sense to its first-century readers

B. Jesus is Lord

1. Resurrected God and Lord of all creation who will come in the future
 - a. JESUS IS LORD
2. We are called to be _____ of Jesus
 - a. Paul: Be imitators of Christ
 - b. The first description of Jesus in Rev (1:5 Jesus is the faithful witness)
 - i. Jesus is the model/example, so we can _____ on earth as kings and priests

C. We _____ by keeping his word

ONLINE TOOLS

TheologyClass.org
BiblicalTraining.org
BiblicalELearning.org
Determinetruth.wordpress.com
BibleStudyTools.com

COMMENTARIES

"The New Bible Commentary" edited by Wenham, Motyer, Carson, France (IVP Press, 1994)
The "NIV Application Commentary" series (Zondervan)

DICTIONARIES

"The Baker Illustrated Bible Dictionary" edited by Tremper Longman (Baker, 2010)
"The IVP New Bible Dictionary" edited by Marshall, Millard, Packer, Wiseman (IVP Press, 1996)

MISC. TOOLS

"Intro to the New Testament: A Short Guide" by Carson & Moo (Zondervan, 2010)
"Intro to the Old Testament: A Short Guide" by Tremper Longman (Zondervan, 2012)
"The IVP Bible Background Commentary on the OT and the NT" by Craig Keener (IVP Press, 2000)
"The ESV Study Bible" (Crossway, 2008)

CHRISTOCENTRIC INTERPRETATION

"Christ-Centered Preaching: Redeeming the Expository Sermon" by Bryan Chapell (Baker Academic, 2005)
"Exalting Jesus: Christ Centered Christ-Centered Exposition Commentary" series (Holman Reference)
"How to Read the Bible Through the Jesus Lens" by Michael Williar (Zondervan, 2012)
"Jesus on Every Page" by David Murray (Thomas Nelson, 2013)

BIBLICAL THEOLOGY

"According to Plan: The Unfolding Revelation of God in the Bible" by Graeme Goldsworthy (IVP, 1991)
"Far as the Curse is Found" by Michael Williams (P&R Publishing, 2005)
"The King in His Beauty" by Thomas Schreiner (Baker, 2013)
"God Dwells Among Us" by G.K. Beale (IVP Books, 2014)
"Understanding Eschatology: Why It Matters" by Rob Dalrymple (Wipf, 2013)

BIBLICAL INTERPRETATION

"How to Read the Bible for All Its Worth" by Fee, Stuart, 4th edition (Zondervan, 2014)

READING REVELATION

"Follow the Lamb: A Guide to Reading, Understanding, and Applying the Book of Revelation by Rob Dalrymple (Weaver Book Company, 2018)
"More Than Conquerors" by William Hendriksen (Baker Books, 2007)
"Reading Revelation Responsibly" by Michael Gorman (Cascade Books, 2011)
"The Theology of the Book of Revelation" by Richard Bauckham (Cambridge University Press, 2012)
"Unholy Allegiances: Heeding Revelation's Warning" by David DaSilva (Henrickson Publishing, 2013)

GGW - Appendix 2: Glossary of Terms

Ancient Near East (ANE): A term scholars use to describe the sociological period of the Middle Eastern/Mesopotamian region (Israel, Egypt, Iraq, Iran, Turkey, Syria, etc.) from the periods of the 4th millennium BC to the 4th century BC (this covers the Bronze and Iron Age, through Alexander the Great). Biblically, this is the Old Testament period.

Antinomian: A term used to characterize believers in the early church who wrongly thought that salvation by faith in Jesus Christ freed them from all moral obligations and that they could sin with impunity (Gk *anti*, “against,” + *nomos*, “law”). The problem of antinomianism is addressed in such NT passages as Romans 6:1–11 and 1 John (cf. 1 Jn 1:9–10). Some scholars link this attitude to early forms of Gnosticism, where knowledge was placed above ethics.

Election: God does not foresee an action or condition on our part that induces Him to save us. Rather, election rests on God’s sovereign decision to save whomever He is pleased to save.

Eschatology: Derived from the Greek term meaning “last,” *eschaton* refers to the ultimate climax or end of history wherein Christ returns to earth to establish his eternal kingdom of righteousness and justice among all nations. Eschatology, then, is the theological study that seeks to understand the ultimate direction or purpose of history as it moves toward the future, both from an individual perspective (What happens when a person dies?) and from a corporate perspective (Where is history going, and how will it end?). In the twentieth century at least three basic forms of eschatology have developed. *Consistent, or thoroughgoing, eschatology* is the view that the teaching of Jesus and the apostles is thoroughly concerned with proclaiming the imminent end of history. *Realized eschatology* views the first coming of Jesus Christ itself as the full presence of the kingdom of God. *Inaugurated eschatology* sees the first coming of Christ as the beginning of the kingdom in the present, while acknowledging that the consummation or fulfillment of the kingdom of God is yet to come.

Exegesis: Literally, “drawing meaning out of” respectively. Exegesis is the process of seeking to understand what a text means or communicates on its own. *Eisegesis* is generally a derogatory term used to designate the practice of imposing a preconceived meaning onto a text, even if that meaning could not have been originally intended at the time of its writing.

Hermeneutics: Theories of interpretation. The term *hermeneutics* was first used with respect to interpretive methods and discussions of biblical interpretation; now the term has a broader use as the theory and art of interpreting any text.

Jewish Christians. Jews who were disciples of Jesus or converted to Christianity by confessing Jesus as the Messiah and were baptized “into the name of Jesus” (Acts 2:38). Sometimes this group of early Jewish Christians is described as Palestinian Christians because the movement was largely confined to Palestine. It appears that Jewish Christians, under the leadership of James (Acts 15:1–35; 21:17–26), particularly those in and around Jerusalem, retained many of their Jewish traditions and beliefs—in other words, they continued to “live Jewishly” and saw no need to cease being Jews because they converted to Christianity. It is likely that some of these Jewish/Palestinian Christians (Judaizers) insisted that Paul require Gentile converts to obey Jewish laws in addition to putting their faith in Jesus Christ (Gal 2–3).

Justification: A forensic (legal) term related to the idea of acquittal, *justification* refers to the divine act whereby God makes humans, who are sinful and therefore worthy of condemnation, acceptable before a God who is holy and righteous. More appropriately described as “justification by grace through faith,” this key doctrine of the Reformation asserts that a sinner is justified (pardoned from the punishment and condemnation of sin) and brought into relationship with God by faith in God’s grace alone.

Law: The *law* means variously the OT in general, the Torah (especially the Pentateuch or first five books of the Bible), the Ten Commandments or the several codes of conduct that identified Israel as set apart and in covenantal relationship with God. Jesus summarized the law with two commandments: to love God with heart, soul, mind and strength, and to love one’s neighbor as oneself. Paul declares that the law is fulfilled in Jesus, who sets humans free from the law’s penalty of death. *Legalism* is the attitude that identifies morality with the strict observance of laws or that views adherence to moral codes as defining the boundaries of a community. Religious legalism focuses on obedience to laws or moral codes based on the (misguided) assumption that such obedience is a means of gaining divine favor.

Proverb: A brief, popular saying summarizing a piece of wisdom about common human experiences: “A penny saved is a penny earned.” The biblical proverbs are intended as instructions on the “art of living well” and invite the reader to look at the world from the distinctive view of faith, the “fear of the Lord.” Proverbs require both skill and discernment to plumb the art of living well (cf. Prov 1:2–7 and 1–9 generally). In the NT, note Matthew 6:21 (“For where your treasure is, there your heart will be also”) and 26:52 (“For all who take the sword will perish by the sword”).

Parousia: A Greek word used to refer to the second coming of Jesus Christ at the end of history. Literally, the term means "presence." Hence it designates Christ's return as the point at which he will be fully present to the world or his presence will be fully revealed. The term was used of kings/dignitaries who would "come" into a kingdom.

Predestination: the doctrine that because God is all-powerful, all-knowing, and completely sovereign, he "from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass,"

Righteousness: An attribute of God's being; God's right and just character, actions and judgments. God's righteousness as understood in a covenantal context includes God's right judgment of both God's own people and those who oppress them, as well as God's salvation and mercy extended to those to whom the covenanting God has promised to be faithful. Righteousness and salvation are summed up in and provided for all those who believe in the death and resurrection of Jesus Christ. By extension, righteousness denotes the type of life that ought to characterize Jesus' disciples. Believers are to "imitate" God and thereby become righteous in life just as God is righteous. *God's Righteousness* also refers to the act by which God declares sinful people to be just in his sight.

Second Temple Judaism: This is the period in Jewish history (in the Palestinian region) from 515 BC until the destruction of the Temple in 70 AD. This is the period of the development of the Hebrew canon, post-Exilic Jews, the rise of Jewish sects like the Pharisees, an emphasis in monotheism, and the expectation of the Messiah who will deliver Israel from oppression and exile, and will once again rule as Yahweh's kingdom on earth.

Sin: Any want of conformity unto, or transgression of, the law of God.

Spirit/Spiritual: Denotes the new era inaugurated by Christ's work of redemption and marked by a new, powerful work of God's Spirit.

Theology: *Theology* commonly refers to the ordered, systematic study or interpretation of the Christian faith and experience of God based on God's divine self-revelation. Theology seeks to "harmonize" what the Bible (along with church history) has said about a particular topic (e.g., the Trinity; hell; baptism).

Theologizing: To speculate about theology; to render/insert a theological conclusion; to treat theologically, oftentimes at the expense of exegesis.

Torah: The first part of the Hebrew canon (Gen-Deut). It is traditionally translated "*law*" but is more literally the *instruction*. The term can also be used of the OT as a whole, including even the Talmud, so it comes to have the sense of God's revelation as a whole and not just commands or laws. Instructive are passages such as Psalm 1:2, where the righteous "delight" in Torah, and Psalms 19 and 119, which are extended poems on the worth of Torah. Torah sets forth the fundamentals of Israelite faith and functions as the norm for judging all subsequent experiences of God.

Wisdom Literature. Biblical literature characterized by instruction based upon experience, tradition. Biblical wisdom books are traditionally identified as Proverbs, Job and Ecclesiastes (Song of Songs is also included in some lists), and Sirach and Wisdom of Solomon in the Apocrypha. We also find strong wisdom influence in the Psalms (e.g., Ps 1) and in many other books (e.g., the Joseph stories in Genesis and the stories of Daniel and his friends, to which some would add the story of Esther). Defining and delimiting wisdom literature is often problematic. Wisdom is open to all, since it seeks to instruct people to live a well-ordered life, a life lived acknowledging God's ways and intentions for his creation. Wisdom has its source in God, the "fear of the LORD" (Prov 1:7).