

PRINCIPLES OF INTERPRETATION
PI 215

Mark E. Moore, Ph.D.

Table of Contents

1.	Useful Websites for Bible Study	3
2.	Hermeneutical Virtues	5
3.	Steps for the Inductive Method	6
4.	A Study in Context.....	7
5.	Historical Setting.....	8
6.	Passages Indicating That We Are No Longer Under the Law	10
7.	Major Covenants of the Bible	11
8.	Resources for Historical Research	13
9.	The difference between historical research, word studies, and parallel passages	14
10.	Rules for Defining Words	15
11.	Evaluation for Word Studies.....	16
12.	Rules and Principles for the Interpretation of Words, by Seth Wilson	17
13.	Helps for Greek Word Studies	24
14.	Helps for Hebrew Word Studies	26
15.	Connectives.....	27
16.	Example of a Transitional Word Chart	28
17.	Helps for Finding Parallel Passages	29
18.	Ask and You Shall Receive.....	30
19.	Guide for Parallel Passages Project.....	31
20.	Chart on Application.....	32
21.	Meaning and Significance.....	33
22.	An Exercise in Application	36
23.	Genre	39
24.	Where is Biblical Poetry Found	47
25.	Structure of the Book of Psalms.....	48
26.	Principles for Interpreting the Psalms	51
27.	Analysis of Hebrew Parallelism.....	52
28.	Principles of Interpreting Prophecy.....	53
29.	Symbolism in Apocalyptic Literature	55
30.	Steps to Follow in Understanding Prophecy, by James Girdwood	56
31.	Interpreting Revelation.....	57
32.	Outline of Revelation	58
33.	The Parables of Jesus	59
34.	Interpreting Parables	61
35.	Classification of Parables, by Craig Blomberg	62
36.	Interpreting Figurative Language.....	63
37.	Figures of Speech, by Seth Wilson	64
38.	Exercise in Figures of Speech	78
39.	Types of the N.T.: The Christ, The Cross, and the New Creature	79
40.	Hermeneutical Axioms.....	80
41.	Study Guides for the Tests	81

Useful Websites for Bible Study

Categorized List of Useful Websites for Bible Study

“One Stop” Bible Study Tools: Each includes interlinear Bibles, commentaries, word study resources, concordances, Bible dictionaries, sermon illustrations, and other online resources.

- <http://www.blueletterbible.org/index.html>.
- www.biblestudytools.net.
- <http://www.bibliapedia.com/>.
- <http://speedbibledictionary.com/>.

Bibles

- <http://www.audiotreasure.com/>. Free audio downloads of the Bible
- <http://www.discountchristian.com/freesoftware.html>. Inexpensive computer concordance.

Bible Dictionaries

- <http://www.biblestudytools.net/Dictionaries/>. *Baker’s Evangelical Dictionary of Biblical Theology, Hitchcock’s Bible Name Dictionary, Smith’s Bible Dictionary, and more.*
- <http://studylight.org/dic/>. *American Tract Society Bible Dictionary, the Easton’s Bible Dictionary, the Holman Bible Dictionary, the Hitchcock’s Bible Names Dictionary, the King James Dictionary, and the Smith’s Bible Dictionary.*

Bible Encyclopedias

- <http://www.studylight.org/enc/isb/>. *International Standard Bible Encyclopedia*
- <http://www.christiananswers.net/dictionary/home.html>. A Web Bible Encyclopedia boasting over 4,100 articles, frequently updated.

Biblical Archaeology

- <http://www.biblicalarcheology.net/>. A blog based site with links to other sources.
- <http://www.biblicalarchaeology.org/>. Sponsored by the Biblical Archaeology Society.

Biblical Culture/Customs

- <http://www.crivoice.org/historyculture.html>. Topical articles are categorized under four sections: general, Old Testament, Intertestamental Period, and New Testament.
- <http://www.middletonbiblechurch.org/biblecus/biblec.htm>. Lengthy articles on various topics of everyday life in the ancient world.

Commentaries

- <http://www.biblestudytools.net/Commentaries/>. J.W. McGarvey’s *Harmony of the Four Gospels*, the *Geneva Study Bible*, and even A.T. Robertson’s *Word Studies on the Greek New Testament*.
- <http://cf.blueletterbible.org/commentaries/>. Includes: John Calvin, Alfred Edersheim, Matthew Henry, J.B. Lightfoot, Martin Luther, and Charles Spurgeon.
- <http://www.mybibletools.com/bible/commentaries.htm>. Searchable database by topic or text.

Concordances/Word Studies

- <http://www.studylight.org/isb/>. Search for Bible words in English, Greek, and Hebrew.
- <http://www.blueletterbible.com>. Search for Bible words in English, Greek, and Hebrew.
- <http://www.mybibletools.com/bible/word-study.htm>. In doing biblical word studies, you will not need much more than this website has to offer.
- www.eliyah.com/lexicon.html. Search tools for: Strong's concordance, Brown-Driver-Briggs Hebrew Lexicon, Thayer's Greek Lexicon, Encarta Encyclopedia.

Hermeneutics Audio Lectures: <http://markmoore.org/classes/principles/>.

Maps

- <http://www.biblemap.org/>. Satellite map linked to Bible texts.
- <http://earth.google.com/>. Global 3d Satellite images.
- <http://www.biblestudy.org/maps/main.html>. Lots of bible maps with chronologies.

Original Texts

- <http://www.bibletexts.com/>. Original texts of church history, searchable by topic.
- <http://www.ccel.org/fathers.html>. Early Church Fathers.
- <http://www.earlyjewishwritings.com/philo.html>. Philo.
- <http://www.jewishvirtuallibrary.org/jsource/Talmud/talmudtoc.html>. Talmud.
- <http://pace.cns.yorku.ca/York/york/texts.htm>. Polybius and Flavius Josephus with Greek and English side-by-side.
- http://www.perseus.tufts.edu/cache/perscoll_Greco-Roman.html. The most comprehensive web-source for Greek and Latin texts.
- <http://www.sacred-texts.com/jud/tmm/index.htm>. Jewish Midrash
- <http://www.targum.info/pj/psjon.htm>. Targum Pseudo-Jonathan and Targum Onkelos.
- http://wesley.nnu.edu/biblical_studies/noncanon/apocrypha.htm. Apocrypha.
- http://wesley.nnu.edu/biblical_studies/noncanon/pseudepigrapha.htm Pseudepigrapha.

Photo Resources

- <http://freestockphotos.com/>. This is helpful for biblical sites, archaeology, and flora/fauna.
- <http://www.md.huji.ac.il/vjt/>. "Virtual Jerusalem Tour."

Hermeneutical Virtues

Just as in kindergarten your teacher called on you to practice “fair play” that you already instinctively knew was right, so now, we are calling you to hermeneutical “fair play” in order to effectively listen to the word of God. These seven hermeneutical virtues must guide your study of the Bible:

1. **Listen courteously.** Listen to your dialogue partner from his/her perspective without trying to force them to say what you *think* they should be saying. If you repeat back to them what they just said in your own words, they should nod and say, “Yep, you got it!”
2. **Listen attentively.** Real listening is hard work. Pay attention to the details, the context, the purpose of what they are saying, the emotional tone, and what they are trying to accomplish through their communication.
3. **Listen generously.** If you love the person you are listening to, you will hear his heart, not just his words, and you will tend to give him the benefit of the doubt when something is unclear or apparently inaccurate. Do that with the Bible.
4. **Listen humbly.** We listen to mentors we respect differently than we listen to our little brother because we assume our mentors have something valuable to teach us. Take that posture of humility with everyone you listen to (especially biblical authors) and you will learn much.
5. **Listen practically.** Listen as if you were reading a recipe from a cook book or a manual for your new computer. You are going to implement this stuff so look for practical applications.
6. **Listen artistically.** Every communicative act comes packaged in some genre and form. Pay attention to the artistic presentation, not merely the content of the communication.
7. **Listen communally.** The Bible was written to the church, not to individuals. So even if you are studying alone, you should always hear the voices of notable teachers both past and present whether it is through books, CDs, websites, or pod casts.
8. **Listen with self-awareness.** Recognize your own presuppositions, cognitive strengths and weaknesses, as well as your own interests and experiences which affect your reading of Scripture.
9. **Listen with social awareness.** Recognize the culture you are in and how that shapes your thinking patterns and biases.
10. **Listen expectantly.** Believe that God has something to say to you each time you pick up the Bible. Listen not merely to learn, but to be transformed through an intimate conversation guided by the Holy Spirit.

STEPS FOR THE INDUCTIVE METHOD

1. Reading
 - a. Observation (1)
 - b. Questions (1)
 - c. Outline—Context (2)

2. Examination
 - a. Historical Setting (3)
 - (1) Background: Author, destination, occasion, purpose, date
 - (2) Facts: Culture, flora/fauna, geography, politics, archaeology, etc.
 - b. Words (4)
 - c. Sentences (5)
 - d. Parallel Passages (6)
 - e. Commentaries (7)

3. Exposition
 - a. Explanation (8)
 - b. Paraphrase (9)
 - c. Application (10)

A STUDY IN CONTEXT

Name _____ Box # _____

TEXT	OBSERVATIONS	MEANING
Yet man is born to trouble as surely as sparks fly upward. (Job 5:7)	Who is speaking?	
Surely I was sinful at birth, sinful from the time my mother conceived me. (Psalm 51:5)	When was this said? With what Genre?	
This is the day the LORD has made; let us rejoice and be glad in it. (Psalm 118:24)	Cf. V. 22 & N.T. usage	
A man can do nothing better than to eat and drink and find satisfaction in his work. This too, I see is from the hand of God. (Eccl 2:24)	Who is speaking and when? Is he cynical in this genre?	
Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?” And I said, “Here am I. Send me!” (Isa 6:8)	Cf. Vv. 9-13, Is this really a missions text?	
Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. (Isa 53:4)	How is this used in the N.T.? Cf. Mt 8:17	
“The days are coming,” declares the LORD, “when the reaper will be overtaken by the plowman . . .” (Amos 9:13)	Observe vv. 11-12 and how that is applied in Acts 15:16-18.	
For where two or three come together in my name, there am I with them. (Mt 18:20)	Observe vv. 16-20; cf. Deut. 17:6	
The Counselor, the Holy Spirit . . . will teach you all things and will remind you of everything I have said to you. (Jn 14:26)	Who is speaking to whom? When?	
Everyone who calls on the name of the Lord will be saved. (Acts 2:21)	Where is this quote from? Cf. vv. 38ff.	
I can do all things through him who gives me strength. (Phil 4:13)	cf. vv. 10-12, 14-17	
If we are faithless, he will remain faithful, for he cannot disown himself. (2 Tim 2:13)	Does this support eternal security? Cf. v. 12	
And if anyone takes words away from this book or prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book. (Rev 22:19)	Is “this book” Revelation or the whole Bible?	

Historical setting

- I. O.T. Background
 - A. Like the background/foreground of a painting.
 - B. Thus, knowing O.T. historical setting and framework aids in accurately perceiving N.T. texts.
 1. Heb. 7:1-3; Gen. 14:18-20—Melchizedek.
 2. John 3:14; Num. 21:9—Serpent lifted up.
 3. Mt. 16:14—Elijah, Jeremiah, other prophets.
 4. Mt. 1:1-17—Genealogy, deportation.
 5. Acts 7; Hebrews; Revelation.
 - C. Remember:
 1. Dispensations (Ages)
 - a. Specific dispensations:
 - i. Patriarch
 - ii. Mosaic
 - iii. Christian
 - b. Progressive Revelation
 - c. God is the same yesterday, today and tomorrow. That does not necessarily mean he deal with all men the same under all circumstances or dispensations.
 2. Covenants = legal agreement; contract.
 - a. Definition: "A contract or agreement between two parties binding them mutually to undertaking on each other's behalf . . . An arrangement made by one party with plenary power, which the other party may accept or reject but cannot alter" (Evangelical Dict. of Theo., p. 276).
 - b. Specific Covenants (Accent on Moses and Christ):
 - i. Adam, Hosea 6:7.
 - ii. Abraham, Gen. 12:1-3; Gal. 3:17.
 - iii. Moses, Deut. 4:11-13; 5:1-3, etc.
 - iv. David, 2 Sam. 7:12-17; Jer. 33:20-21.
 - v. New Covenant, Heb. 8:8-13; Mt. 26:26-29.
 - D. Specific issues of hermeneutics:
 1. Sabbath [See Wilson's Article, "Should Christian's Keep the Sabbath"].
 2. Salvation of the Thief on the Cross, Luke 23:43.
 3. Tithe
 4. Keeping the Law, Romans 7:1-4; Galatians 3:10-14.
 - E. Articulate clearly
 1. Relationship of the covenant of the text to that of our own.
 2. Conditional nature of covenant passages:
 - a. E.g. Possession of the land of Israel as well as other attendant blessings, cf. Sabbath rest of Heb. 4.
 - b. If/Then
 - c. We don't have the right to claim all Bible promises.

- II. Historical Foreground = Church Fathers
 - A. Why use them?
 1. They show earliest interpretation of the Apostles.
 2. They live closer to the cultural context, thus their interpretation may be more accurate.
 3. They set boundaries for proper interpretation by demonstrating what was historically possible.
 4. They give us an historical context for our own interpretation. Show us where we are unique and where we are not.
 - B. Examples
 1. John 3:5, See E. Ferguson "Baptismal Motifs in the Ancient Church," RQ 7(1963):211.
 2. *Cheirotoneo* = ordain (cfr. A. 14:23); See Ferguson, "Ordination in the early church (IV)," RQ 5(1961):137-139.
 3. *Psallo*—Ferguson, *Acappella Music in Public Worship of the Church*. (Abilene, 1972), pp. 1-27.
 - C. Dangers:
 1. Accepting them as authoritative interpretation.
 2. Reverse Chronology.
 3. Overgeneralization—Just because a particular church father interprets a passage in a certain way does not mean that all did.
 - D. Bibliography:
 1. J.G. Davis, *The Early Christian Church* (paperback reprint [Grand Rapids: Baker, 198-0]).
 2. E. J. Goodspeed and R.M. Grand, *A History of Early Christian Literature* (Chicago: University of Chicago, 1966).
 3. F. L. Cross, *The Early Christian Fathers* (London: Duckworth, 1960).
- III. Contextualization—Pulling the Bible into our culture.
 - A. Description:
 1. Dynamic Equivalence
 2. The danger of questionable approaches is that they subject the scriptures to our culture, not visa-versa. Two ways:
 - a. The Bible always taught feminism; we reinterpret it with a feminist hermeneutic.
 - b. There are problem texts for the feminist, but we ignore those for more egalitarian texts like Gal. 3:28.
 3. God intends the Bible to mold culture (although there are extremists), rather than culture molding the Bible.
 4. Caution: This is probably not your preaching point. Be careful about wanting to share all your wonderful research. Folks may not be as interested as you. Besides, there are good ways of slipping it in without it being noticed.
 - B. Arriving at proper contextualization (McQuilkin):
 1. What does the passage mean?
 2. To whom is this teaching addressed?
 3. What reason does the scripture give for the teaching?
 4. Are there conflicts in teaching? (Which might indicate the cultural relativity of one command which is controverted by another).
 5. Does scripture treat the context as normative?

Passages Indicating That We Are No Longer under the Law

Matthew 5:17, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

Romans 3:28 For we maintain that a man is justified by faith apart from observing the law.

Romans 6:14, For sin shall not be your master, because you are not under law, but under grace.

Romans 7:4-5, So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death.

Galatians 2:16, Know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

Galatians 3:10, All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

Galatians 3:18, For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

Galatians 3:23-25, Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law.

Galatians 5:1-4, It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. . . . Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

Galatians 5:18, But if you are led by the Spirit, you are not under law.

Colossians 2:14, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

Hebrews 7:12, For when there is a change of the priesthood, there must also be a change of the law.

Hebrews 7:18-19, The former regulation is set aside because it was weak and useless (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.

Hebrew 8:7-13, See also Jeremiah 31:31-34.

Hebrews 10:9-10, He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Major Covenants of the Bible

ADAM

Hosea 6:7, Like Adam, they have broken the covenant — they were unfaithful to me there.

ABRAHAM

Genesis 12:1-3, The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you." "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Galatians 3:17, What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.

MOSES

Deuteronomy 4:11-13, You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness. ¹² Then the LORD spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice. ¹³ He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets.

Deuteronomy 5:1-3, Hear, O Israel, the decrees and laws I declare in your hearing today. Learn them and be sure to follow them. ² The LORD our God made a covenant with us at Horeb. ³ It was not with our fathers that the LORD made this covenant, but with us, with all of us who are alive here today.

DAVID

2 Samuel 7:12-16, When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. ¹³ He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. ¹⁵ But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. ¹⁶ Your house and your kingdom will endure forever before me; your throne will be established forever.'

JESUS

Matthew 26:26-29, While they were eating, Jesus took bread, gave thanks and broke it, and gave

it to his disciples, saying, "Take and eat; this is my body." ²⁷Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. ²⁸This is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."

Hebrews 8:8-13, The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah ⁹It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. ¹⁰This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. ¹¹No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. ¹²For I will forgive their wickedness and will remember their sins no more." ¹³By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

Resources for Historical Research

- Evans, Craig A. & Porter, Stanley E., eds. *Dictionary of New Testament Background*. Downers Grove, IL: IVP, 2000. [A phenomenal compendium of sociological/historical material.]
- Ferguson, Everett. *Backgrounds of Early Christianity*. Grand Rapids, MI: Eerdmans, 1993. [A topical guide through the Roman world. Excellent references to original source material.]
- Gower, Ralph. *The New Manners and Customs of Bible Times*. Chicago, IL: Moody, 1987. [A classic, standard work in the area, although a bit dated.]
- Green, Joel B.; McKnight, Scot; & Marshall, I. Howard, eds. *Dictionary of Jesus and the Gospels*. Downers Grove, IL: IVP, 1992. [A phenomenal compendium of material from the gospels although it often leans more toward theology.]
- Hoerth, Alfred J.; Mattingly, Gerald L.; and Yamauchi, Edwin M., eds. *Peoples of the Old Testament World*. Grand Rapids, MI: Baker, 1994.
- Jeffers, James. *The Greco-Roman World*. Downers Grove, IL: IVP, 1999. [A popular level survey of what life was like in the Roman world.]
- Keener, Craig S. *The IVP Bible Background Commentary: New Testament*. Downers Grove, IL: IVP, 1993. [A superlative, brief, passage by passage historical commentary.]
- Kinde Christa, et. al *How People Lived in the Bible*. Nashville, TN: Thomas Nelson, 2002.
- Pilch, John J. & Malina, Bruce J. *Handbook of Biblical Social Values*. Peabody, MA: Hendrickson, 1993. [A brief, but thorough coverage of all the major social issues of the Mediterranean world. Great for looking up single issues.]
- Thompson, J.A. *Handbook of Life in Bible Times*. Downers Grove, IL: IVP, 1986.
- Walton, John H.; Matthews, Victor H.; & Chavalas, Mark W. *The IVP Bible Background Commentary: Old Testament*. Downers Grove, IL: IVP, 2000. [A superlative, brief, passage by passage historical commentary.]

You will also want to watch for commentaries with the words “background” or “socio . . .” in them. These will address issues of historical and sociological significance.

The Difference between Historical Research, Word Studies, and Parallel Passages

All three of these will look quite a bit alike. They will all use parallel passages and all three will be in paragraph form with a word or phrase highlighted at the upper left of the paragraph. However, each addresses different issues and asks different questions.

Historical Research is an attempt to reconstruct the Biblical world. We want to ask the six investigative questions (who, what, where, when, why, how), especially about tangible historical artifacts. We want to draw verbal pictures (sometimes even including literal pictures) of the things we are speaking about. The parallel passages are used in this section to show how the historic artifact actually functioned in the real world. We are using the Bible as a primary source of data. Major resource will be Bible encyclopedias.

Word Studies are an attempt to define a word within its contexts. To do this we will draw upon dictionary definitions, usage, and context. Our first task is to establish a “range of meaning.” In other words, how was the word actually used. Dictionaries, etymology, translations, etc. will all be helpful. But primarily parallel passages are used here to demonstrate what this word was used to mean by various authors. Then we zero in on our own passage to show how the word was used in *this instance*. Major resources will include concordances and lexicons (foreign language dictionaries).

Parallel Passages are used to develop a theological synthesis of ideas (such as grace, faith, hell, sovereignty, etc.). We are not necessarily concerned here with specific words or artifacts but with ideas. We want to draw up a logical argument, a theological synthesis on what the counsel of God through the Bible has to say pertaining to our particular subject. Think of it as developing a statement of faith supported by God’s word. Major resources will be marginal cross references, topical bibles, and theological dictionaries.

Rules for Defining Words

1. Every word has only one intended meaning in each use — the author's. (Barring, of course, puns and other figures of speech). Therefore, context and usage determines the definition of a word. The best way to determine the meaning of a word is to play mental "follow the leader with the author."
2. Words have multiple meanings within a given range. They also change, grow, get married, have kids, and sometimes die.
3. Meaning is not found in words, or even in sentences, but in the pericope.
4. Law of Parsimony: All other factors being equal, the simplest explanation is to be preferred. When in doubt, trust the generic or traditional definition. The H.S. is more likely to work in a Godly group of brilliant translators than in individual novelty.
5. Every word is interchangeable with its meaning.
6. Clusters of a word in one passage may offer a good definition for the word.
7. Words are to be understood literally unless the context demands otherwise; this would include religious and technical terminology.
8. New or rare words are defined by context, then etymology, the earliest versions, and finally by kindred languages and analogous words.
9. Most N.T. authors are Hebraic in thought; therefore one may need to trace the word back to the O.T.
10. Synonyms, when used together, generally accentuate their similarity rather than their differences unless a particularly acute distinction is being made. This is especially true in poetry.

Evaluation for the Word Study: (These are my major criticisms of word studies in the usual order of deficiency)

- You need to show more evidence of concordance work. Give more references, citations or statistics.
- Underline a single sentence that contains a clear definition of your word in the context of your passage.
- You should pay attention to etymology or synonyms.
- Your opening illustration doesn't capture the essence of your word in the underlined sentence.
- Italicize foreign words. When speaking of a word put it in "word".
- Double space your work to make it easier to read and evaluate.
- Your word study should concentrate on the Greek/Hebrew word, not the English.

Rules and Principles for the Interpretation of Words

Compiled by Seth Wilson

Arranged and edited by Mark Scott and Mark Moore

Principles

I. Principles of Purpose

1. The object of speech (language, words) is to communicate thought, not merely words. [Note: Some would disagree, believing that language can only create feeling.]
2. The purpose of interpretation is to find the thought of the author.
3. The meaning of a word is, in part, determined by the author's purpose in writing (e.g. Lk. 16:8, 9; 1 Cor. 13:8; 11:20).
 - a. He may state the purpose—John 20:30-31; Eccl. 1:12-13.
 - b. Context may indicate the purpose—1 Tim. 3:2-8; John 3:13; Mt. 13.
 - c. Circumstances or situations addressed may indicate the purpose—Acts 23:6.
 - d. The way an author was understood by the audience may indicate purpose (e.g. sarcasm)—1 Kings 22:15; 2 Kings 2:2, 4, 6.

II. Principles of Language

1. Words are code-symbols for ideas, pictures, objects and emotions. By using words, we are attempting to evoke similar concepts from our hearer's mind.
2. Adequate understanding of anyone's words depends upon the reader's having an adequate (though not perfect), stock of similar experiences and concepts by which he can make a comparison/correlation to the pictures and ideas of the author which he intends to communicate through his words.
3. Language is a reliable (though imperfect) medium of communication.
 - a. [Note: "Any revelation of the thoughts of God to man must be given through a means of communication which is known to and used by man. Hence, it must be conveyed in human language." Reliable due to humanness]
 - b. "The language employed in a revelation from God to man must be that which is commonly in use among the people, in the time and place to which the revelation is given." Reliable due to chronology]
4. Any expression of thought, either human or divine, which uses language as a medium of communication is subject to the ordinary rules of interpretation. [Note: Genre is a necessary consideration for interpretation and the Bible, to some extent is in a class by itself.]

5. Every word, punctuation mark, or other portion of language should be given due attention to perceive what it was intended to express. e.g. " ", italics, —, (), !, etc., or even a blank space of some special sort. [Note: None of the above marks were in the original Greek or Hebrew texts.]
6. Words vary in meaning with varying circumstances. Hence, words have multiple meanings within a given range. In other words, words can mean several things, but NOT anything. E.g. "let" Rom. 1:13; 3:8; 3:4; 6:12; 12:8, 9; 13:1; "trial," "power," "possess," "judge." "A word does not have a definition but takes a definition when the author uses it in context" Ensign.
7. Words change in meaning with the passing of time. Therefore, interpretation may be increasingly difficult and divergent interpretations may appear as a book grows older. E.g. "Let," "purchase," "prevent," "debate," "comfort," "allow," "lunatic," "convenient," "study," "thought," "careful." It is not that words change from one form to another (metamorphoses), but meanings branch out like new shoots off a tree.
8. Every word has only one intended meaning in each use, the meaning intended by the author. [Note: Puns, paronomasia and other figures of speech may be an exception to this rule but it must still be intended by the author not determined by the reader, e.g. "Interest is what you get from making an investment." The author may also intentionally be ambiguous, e.g. "The church close to the heart of Lincoln." Cf. also Gen. 13:15 and Gal. 3:16, "seed."]
9. A word or idiomatic phrase means whatever the author intends it to mean. E.g. "Easter," "Three days and three nights," "let," "Sunday," "parable" in Job. 29:1; "sign," "tabernacle," "ark," "beast" Revelation 4:6; 13:1; "Scripture" Matt. 10:10; Rom. 1:13; 2 Thess. 2:6-7.
10. Religious writings should be expected to use the word meanings current in the time in which they were given. Some words, however, when used in a religious context take on special meanings or special emphasis (e.g. righteous, just, AGAPAO).
11. The literal meaning of a word is that meaning common to the people addressed. This meaning may not be its original meaning or strict etymology (e.g. "Heart" = mind, attitudes, will or inner man. Consider also "Sect" or "Murder").

12. Every word is interchangeable with its meaning. A true synonym or defining phrase may be read in place of the word and will always fit well into the sense of the context (e.g. Mk. 1:34, try replacing "demons" with "diseases"). [Caution: Not everything that can be read smoothly in the place of a word is exactly its meaning. In some circumstances words of different meaning may be interchanged. Illustration—"When they had consumed, observed, eaten, the Lord's Supper, they went out.—See the Amplified Bible.]
13. Even close synonyms are seldom, if every, exactly the same in meaning in all uses. Synonyms differ in meaning, emphasis or connotation. The context must determine whether the author is focusing on the similarity or differences between synonyms, whether the author is attempting a variety of expression, rhythm of the language, clarification or added emphasis. (cf. Jn. 21:15-17, AGAPAO and PHILEO; Acts 1:7, KRONOS and KAIROS).
14. UMBRELLA PRINCIPLE: Good interpretation depends upon our being able to think like the author, on the same subject, in the same frame of reference, from the same point of view and with the same purpose in view. Without this commonness of mind, or ability to take his standpoint temporarily in imagination, very legalistic application of rules and definitions may go astray and produce an interpretation which the author would not recognize as his meaning.

RULES FOR METHODS

III. Methods Utilizing Word History

1. Usages nearest the author in time, place, subject and purpose should be preferred in determining meaning—Rev. 1:10; "Vessel" in 1 Thess. 4:4; "Shadow of death" in Psalm 23:4; 44:19; 107:10, 14; Isa. 9:2; Jer. 2:6; 13:6; Job 10:21-22; 12:22; 16:16; 24:17; 28:9; 34:22; 38:17; Amos 5:8; Lk. 1:79.
2. The author's own explanation is best and final—"Comforter" in John 14-16; "Advocate" in 1 Jn. 2:1-2; "lifted up" in Jn. 12:32; "rivers of living water," John 7:38-39; John 1:38, 42; 9:41; Mt. 1:23; Mk. 5:41; 15:22, 34.
3. Although the study of etymology will often help us understand a word, (e.g. "Malefactor" or "regeneration"), the etymology of a word should not be substituted for the meaning of a word. First, words meanings change quickly and second, historical roots are often conjectural and third, the meaning of a word is greater than the sum of its parts (e.g. "understand," "conversation." See also "refresh" Philemon 7, 20; "substance," "comforter," John 14:16, 26; "buffet" in 1 Cor. 9:27 and Luke 18:5; "Anathema," "offend," "repent," "atonement," "propitiation," "expiation," "church," etc.

4. For full understanding of a word, it may be necessary to study its history (e.g. baptize, firstborn, instant, ordain, anoint, heresy, heretic, sacrament).
5. Beware of applying etymology of translation words in place of the etymology of the original language (e.g. replenish, church, atonement, repent).
6. Beware of transliteration and applying their meaning today to the original text (e.g. dynamite, deacon, angel, baptism).
7. New meanings, or new or rare words, are to be interpreted first by the context, then etymology, the earliest versions, and finally by kindred languages or analogous words (E.g. "Daily" in Mt. 6:11; "Scapegoat" AZAZEL, in Lev. 16:8, 10, 26). See Lockhart p. 122-123.
8. If an old meaning is adequate, new meanings should not be advanced.
9. Technical terms must be understood within their field.

IV. Methods Utilizing Word or Sentence Structure

1. Compound Words—Every part should be considered important. However, some parts come to have little or no meaning (e.g. inflammable, replenish, unravel, underneath; disannul [Gal. 3:17]; establish; unloose, recommend; prove for reprove; entreat for treat, Acts 27:3; Luke 20:11. See also Heb. 11:10 [See Vine, Vol. 1, p. 254]).
2. Context—The meaning of a word is strongly influenced by its context. It may have greater or lesser importance depending on its use in each context (cf. 2 Pet. 1:20; "Carnal" in Rom. 7:14; 8:7; 1 Cor. 3:3; "fail" 1 Cor. 13:8; "Faith" 1 Cor. 12:9; 13:2; Heb. 11:6; Jude 3; 1 Tim. 3:9; Rom. 3:3; Gal. 3:22, 23, 25; 5:22; Acts 17:31; Rom. 14:23; James 2:14, 18, 20; Eph. 4:5; "Perfect" in 1 Cor. 13:10).
3. Connecting words—are of critical importance: Conjunctions, prepositions, relative pronouns, etc.
4. Antithesis—will help explain, by opposites, the meaning of a word (Lockhart, p. 110).
5. Parallelism—will help explain the word either by antithesis, amplification synonym. This is found in O.T. Poetry, synoptic gospels, historic parallels.
6. Emphasis—can be expressed in Hebrew by doubling or in both Greek and Hebrew by syntactical position of a word.

V. Methods Utilizing Literal/Figurative Expression

1. Commands and religious ordinances are usually to be understood literally (cf. John 6:27; Lk. 13:24; 16:9; Jn. 13:14; Lk. 9:60; 1 Cor. 11:24-26; Mt. 10:16; 7:6).
2. The figurative meaning finds its basis and explanation in the literal (cf. Col. 2:11-13; Eph. 2:20-22; 1 Cor. 12:12-30; 3:10-17; Rom. 11:17-21; Luke 1:79).
3. A figurative meaning of a word, with frequent use, may gradually become the current meaning of a word and the original meaning become obsolete. For example, "bowels" = affections, emotions (Philemon 7, 12, 20). The term which originally meant "knock out" = astonish, amaze, overwhelm.
4. Words are to be understood literally unless context indicates otherwise.
 - a. Poetry and Prophecy tend toward figurative uses of words.
 - b. If the literal meaning makes the sense seem ridiculous, the word (or phrase) should probably be understood in a figurative way (cf. Mt. 5:30)
5. Parallel passages expressed literally will help to show the meaning of the figurative passage (eg. Mt. 24:15 with Lk. 21:20; Mt. 27:54 with Lk. 23:47).

VI. Methods Utilizing Concepts of Context and Other Forms of Restriction

GENERAL CONTEXTUAL PRINCIPLES

1. Law of Harmony—As far as possible, words should be interpreted so that all the writings of one author are in harmony with each other and so that truth is in agreement with truth. E.g. Convulse or tear, in Mk. 1:26, should be understood in harmony with Luke 4:35 "threw him down and came out having done him no harm." Also, "Passover" in John 19:14 and 28 can men week of unleavened bread and Mt., Mk. and Lk. show clearly that the special passover meal was past. Consider also the 6th hour in John 19:14.
2. Question and answers—The definition of a word is often given in the answer to a question in which the word is introduced (cf. Lk. 10:29-37; Acts 16:30-31; 19:3; Luke 1:34), or in a further question.
3. Parameters of Context—The context must be determined before appealing to it for the meaning of doubtful words (e.g. John 19:14, 31 "preparation" and "passover," or "high day"? John 3:23 "Baptism"? Isa. 7:14, ALMAH. [Warning: Do not determine the meaning of a word by the context alone when other evidence is available. This might lead to arguing in a circle.]

WORDS EXAMINED IN CONTEXT

4. When the context does not indicate the meaning of a word, the common and established meaning(s) should prevail, as opposed to new or rare meanings (e.g. Mk. 10:25 "camel" and "needle;" John 3:8 and Heb. 1:7; "baptize" in 1 Cor. 13:12; 15:29; "dead in John 5:25 (?); "day in Gen. 1.
5. When there is no contextual restriction, a word should be understood by its broad meaning (e.g. "faith" in James 2:14, 17 is restricted by contrast in the context, but in Rom. 3:28; Eph. 3:17; and John 3:16, it is not. Also "singing" in Eph. 5:19 and Col. 3:16 is not restricted to any particular form, and "making melody with the heart" is not limited so that it cannot be done audibly at the same time.
6. When there is no indication that a word is used in a technical sense, it should be understood in its general sense (e.g. 1 Tim. 5:1; Rom. 16:1-2, 17; Heb. 2:12; "tabernacles" in Mt. 17:4; "angels" in Rev. 1:20 to 3:14 (?); "church" in Heb. 2:12; 12:23 (?); . . . in Rom. 16:1 as in John 2:5, 9; Col. 1:23, 25; 4:7. "Elder" in 1 Tim. 5:1 (cf. v. 2).
7. Words used generically do not express specific meanings, and vice versa, when used specifically, they do not express generic meanings. PSALLONTES = singing, may be used when accompanied. It is not specific and exclusive of accompaniment. Cf. Eph 5:19; James 5:13; I Cor. 14:15; Rom. 15:9. Neither is it a playing only in the heart, excluding audible melody. "Law", when specifically the law of Moses, does not mean any law in general (John 1:17; Rom. 2:18; 3:19; 7:4, 7, 14, 16, 22; 8:3,4 etc.); but when it refers to law in general, it is not speaking of the law of Moses in particular (Rom. 2:12, 13; 3:27, "On what law or principle?"; 6:14; Gal. 5:18, 23). Sometimes it is used of a different kind of law expressly (Rom. 7:21, 23). Sometimes it refers in a general way to the books which contain the law (Rom 3:21; verse 19 referring to quotations from the Psalms and Isaiah; John 10:34; 15:24; 12:34; I Cor. 14:21 and probably v. 34). In Heb. 12:2, is it sin generally or a specific sin? It cannot be both at once. Rom. 14:23 speaks of faith as conscientious confidence generally, not as the faith that comes by hearing specific instructions of the word (as in Rom. 10:17). when "meat" is food in general, as in Rom. 14 (and everywhere in the KJV), it does not mean the flesh of animals specifically. In II Thess. 3:6, 7, 11, a general word "disorderly" is wrongly used for the specific idea of "idleness" of people who are "lazy" and begging (cf. also I Thess. 5:14). Conclusions from these passages based upon the general and broad sense of "disorderly" are without foundation.

SHADES OF MEANING

8. The exact sense and intent of a word in any given use is that which fits the antithesis in the mind of its user at that time. e.g. Acts 23:6 "I am a Pharisee." "Ye are carnal," I Cor. 3:3 vs. Rom 8:7 "carnal mind" and Heb. 9:10 "carnal ordinances" cf. II Cor. 10:4). This is known as the Law of Opposition. Apply it to II Pet. 1:20... interpretation? or expression? Apply it to II Cor. 7:8-10 "repent" in KJV.
9. Any word or expression of truth necessarily excludes that to which it is essentially opposed, but not any more. e.g. "Faith" excludes unbelief, but not acts compatible with it such as baptism. "Sing" may exclude a substitute but not an accompaniment. I Pet. 3:21: "baptism doth also now save us" does not exclude faith or other things connected with our salvation; but it does exclude its opposite: i.e. that baptism does not have a place in our salvation.
10. A word of more than one meaning may be properly used either affirmatively or negatively in a given proposition, while a word of only one meaning cannot without a contradiction. e.g. justified by works in James, justified without works in Rom. 4:5. Acts 9:7 "hearing the voice" with 22:9 "did not hear the voice."
11. Consider idioms and special uses of words. Jn. 2:4....; Jn. 10:24 (until when do you take away our soul?) Instrumental use of e.g. I Cor. 12:13; cf. 12:3, 9; Phil 1:27; Mt. 5:13; Rev. 1:5; 2:16, 27. Uses of, in the name, Mk. 9:38; 9:41; 11:9; Luke 10:17; John 5:43; 10:45; 14:13, 14, 26; 17:11, 12; Acts 2:38; 4:10; 10:48; 16:18; Col. 3:17; James 5:10, 14; I Pet. 4:14, 16.
12. When the meaning is doubtful, its most common meaning should prevail.

VII. Methods for Utilizing Source Materials

1. Use a good dictionary, but dictionary meanings are not final. At best they give only a summary listing of uses of words. Abridged dictionaries are likely to be misleading. All dictionaries must be improved and added to in order to keep pace with exegetical progress. Citations of actual uses of a word may have greater "authority" as a basis for interpretation than definitions in a dictionary.
2. The Bible becomes a dictionary when it assigns to words meanings not used in classical literature. e.g. "wisdom", "slave", "baptize", ... (See Vine, p. 255, Vol. I), "angel", "demon", "Christ", "hell".
3. Concordance: usage of a word is most descriptive which is closest in 1) context, 2) authorship, and 3) date.
4. When words are "grouped" in a particular context, one may find a good definition there.

Helps for Greek Word Studies

By Shawn Linsay

* Represents works that are most helpful or even essential for N.T. word studies

Balz, H. and Schneider, G. *Exegetical Dictionary of the New Testament (3 vols)*. [R225.4803; E96]

This is a popular-level resource with concise articles. The data is worthy of being called scholarly, yet readable. Consideration is given to usage prior to as well as within the NT. Words are arranged in order of the Greek alphabet, however, knowledge of Greek is not needed.

Bauer, Walter; Arndt, William F.; Gingrich, F. Wilbur. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. [R487.03; B344g]

Among lexicons, Bauer-Arndt-Gingrich (BAG), is the standard. Words are in order by the Greek alphabet and are further defined by how they are used. This is a great resource for finding parallels (especially in the Bible) and references to Greek words used beyond the NT in early Christian writings. Most articles are very concise.

*Brown, Colin. *The New International Dictionary of New Testament Theology (3 vols)*. [R225.3; N532]

Colin Brown, or abbreviated *NIDNTT* is a solid popular-level resource. Although it has scholarly depth, it is not as comprehensive as Kittle. Attention is given to the way the words were used in Classical Literature, in the LXX version of the OT as well as in the NT. Words are arranged topically, so the student should refer to the index in volume #3 to search for: the Greek word, the transliterated Greek word, or by scripture reference.

*Gilbrant, Thoralf. *The Complete Biblical Library*. [R220.07; C737]

This 17 volume series is *the* most helpful resource for those with no knowledge of Greek. The series is divided into two sets. The first is a set of books that act as commentaries and a Greek-English interlinear for all of the NT books. The interlinear section shows each Greek word along with its English transliteration and a definition. In addition, the words are coded with a numbering system unique to the series.

The second set of books are lexicons to the Greek words. These volumes serve as both dictionaries as well as concordances for the Greek word, not the English definition. A cross-reference is given for each word to various other noteworthy reference books. All words are parsed or declined in both the lexicons and in the interlinear in the first set of books.

Goodrick, E. W. and Kohlenberger III, John R. *The NIV Exhaustive Concordance*. [R220.5208; G655n]

This concordance is coded with the G/K numbering system but has conversion tables for cross-referencing with Strong's numbers. Each Greek word is listed by its G/K number in an appendix that tells the total number of uses of the word in the Greek NT and all its NIV synonyms. Knowledge of Greek is not needed.

Kittle, Gerhard. *Theological Dictionary of the New Testament (10 vols)*. [R225.3; T391k]

Kittle is *the* scholarly standard in Greek word studies (also known as *TDNT*). The voluminous footnotes allow for in-depth research. Consideration is given to use of the words in classical literature, the OT, the NT and other non-biblical works. Words are arranged according to the Greek alphabet with numerous other Greek words/phrases used throughout the definitions. A knowledge of the Greek language is essential. A one volume abridge addition is also available [R225.480321; T391].

- *Kohlenberger III, John R.; Goodrick, Edward W.; Swanson, James A. *The Greek English Concordance to the New Testament*. [R225.48; K81g]
Words are arranged alphabetically with the Greek as well as with the G/K numbering system. This volume is an excellent resource and very user-friendly to those with no knowledge of the Greek language who use the NIV Bible. Next to each entry, the number of times the English word is used in the NIV and in the Greek is given. Also, synonyms are listed by their G/K number next to each entry.
- Kubo, Sakae. *A Reader's Greek-English Lexicon of the New Testament*. [R487.03; K95r]
This text will assist the student who is able to read from the Greek NT with the more difficult and/or less commonly used words. Included with each word is a statistic of how many times a word is used within the book being studied as well as how many times the word appears in the NT.
- Liddell, Henry G. and Scott, Robert. *A Greek- English Lexicon*. [R483.3; L712I]
Liddell & Scott is very close to BAG. Knowledge of Greek vocabulary is helpful. Many references to extra-biblical material are given.
- Louw, Johannes P., and Eugene A. Nida. *A Greek-English Lexicon of the New Testament Based on Semantic Domains* [R487.4; G793]. The words and their brief definitions are arranged according to semantic range (i.e. categories of word usage). This makes it easy to find synonyms of words.
- Moulten, W. F.; Geden, A. S.; Moulten, H. K. *A Concordance to the Greek New Testament*. [R225.48;M927c]. This is *the* Greek concordance. This volume alleviates confusion of how words are translated in various versions of English Bibles by listing every entry in Greek. Thus, knowledge of the Greek language is essential.
- Mounce, William D. *The Analytical Lexicon to the Greek New Testament*. [R487.4; M928a]
This is a more technical work that parses/declines every word in the Greek NT. This is an excellent resource for those with knowledge of the Greek language but should be used sparingly so as not to become a crutch.
- Spicq, Ceslas. *Theological Lexicon of the New Testament (3 vols)*. [R487.4; S754t]
This 3 volume series is very concise but not as scholarly. A knowledge of the Greek is not necessary; most words are transliterated into English. Extensive footnotes.
- Thayer, Joseph H. *A Greek-English Lexicon of the New Testament*. [R483.2; T371g]
Thayer's lexicon has a wealth of biblical parallels. A knowledge of Greek vocabulary is helpful but not necessary.
- Verbrugge, Verlyn D., (ed.). *The NIV Theological Dictionary of the New Testaments Words*. [R225.3; N532-2]. This is an abridgement of Colin Brown — superlative for a quick reference.
- *Vine, W. E. *Vine's Amplified Expository Dictionary of New Testament Words*. [R225.52033; V782v]
Vine's is possibly the most popular among Greek dictionaries. This text is very readable; most all articles are quite short. Words are arranged topically and coded to Strong's numbers.

Helps for Hebrew Word Studies

(Arranged by Mark Moore)

Beall, Banks and Smith. *O.T. Parsing Guide (2 vols)* [R 492.45;B3660]

This is only helpful for those with a bit of Hebrew under their belt. It identifies the conjugations of Hebrew verbs. It is arranged verse by verse.

Botterweck, H. (Ed.) *Theological Dictionary of O.T. Words (5 vols)* [R 221.3; B751]

This is a "Kittel" for the O.T. It is very thorough but technical.

Brown; Driver; Briggs. *Hebrew-English Lexicon of the O.T. (BDB)* [R 492.4321; G389n]

This is the classic Hebrew Bible dictionary. The new version is keyed to Strongs, but still requires some knowledge of Hebrew to be used.

*Gilbrant, T. *The Complete Biblical Library* [R221.07;C737h]

Start here for Hebrew word studies. It does what *The Complete Biblical Library* N.T. series does.

*Harris, R.; Archer, G. & Waltke, B. *Theological Wordbook of the O.T. (2 vols)* [R221.3; H315]

This is an extremely helpful resource for writing word studies, particularly with the range of meaning as well as derivatives and synonyms. Words are listed in Hebrew alphabetical order, however, there is an index in the back of volume two that is keyed to Strong's numbering.

*Kohlenberger, J. R. & Swanson, James A. *The Hebrew English Concordance to the O.T.* [R221.44; K79h]

This concordance lists in English every verse that contains a particular Hebrew word. It is alphabetized in Hebrew but is keyed to the NIV Concordance (Kohlenberger).

Owens, J. *Analytical Key to the O.T. (4 vols)* [R 221.44; O97a]

This reference goes through the O.T. verse by verse analyzing the conjunctions and declensions of the Hebrew words. This is primarily helpful for those with a bit of Hebrew knowledge.

Unger, M. & White, W. *Nelson's Expository Dictionary of O.T.* [R 221.44; N431]

This is a "Vines" for the O.T., See also Vine, W. *An Expository Dictionary of O.T. Words.*

*Van Gemeren, W. *Dictionary of O.T. Theology and Exegesis (5 vols)* [R 221.3;N532]

This is the equivalent to NIDNTT in the N.T. It is an absolute must for word studies in the O.T. It is particularly helpful with etymology and uses of the word outside the O.T.

Westerman & Jenni. *Theological Lexicon of the Old Testament (3 vols)* [R 221.447;T391]

This goes beyond a mere dictionary in that it analyzes the theological import of the word beyond its lexical and etymological functions. However, one needs some familiarity with Hebrew grammar to make full use of this work.

Wigram, G. *Wigram's Englishman's Hebrew-Chaldee Concordance*

This concordance lists in English every verse that contains a particular Hebrew word. It is alphabetized in Hebrew but is keyed to Strong's numbers.

Wilson, W. *New Wilson's O.T. Word Studies* [R221.52033;W754n] Similar to Unger and Vine.

CONNECTIVES

1. **Temporal or chronological:** After, as, before, now, then, until, while
2. **Local or geographical:** where, in
3. **Reason or causal:** because, for, now, since, if, as, whereas
4. **Result:** so, then, therefore, thus, so that
5. **Purpose:** that, in order that, so that, because (to the end that)
6. **Contrast:** although, but, nevertheless, however, yet, otherwise, whereas, much more, henceforth
7. **Comparison:** also, as, as...so, just as...so, likewise, so also, moreover, even as, than
8. **Emphatic:** indeed, only
9. **Condition:** if

Example of a Transitional Word Chart

Based on 1 Timothy 4:6-10 (NASV)

Verse & Transitional Word	Usual Function	Significance
6. And (<i>kai</i>)	Connective of series or addition	Connects the two things that Timothy is supposed to nourish himself on: words of faith and sound doctrine.
7. But (<i>de</i>) Another and (<i>kai</i>) is evident in Greek	Connectives of contrast. Probably force is fairly strong here.	Contrasts what Timothy is to nourish himself on and what he is to avoid — worldly fables.
7. On the other hand (<i>de</i>)	Connectives of contrast. Probably strong here.	In contrast to worldly fables is Paul's command to discipline self for godliness.
8. For (<i>gar</i>)	Connective of reason.	States the reason why Timothy is to discipline himself: it profits some.
8. But (<i>de</i>)	Connective of Contrast	Contrasts bodily discipline and godliness. Godliness is profitable for all things.
8. Since (not in Greek)	Connective of result or concession. Sometimes shows purpose.	Paul shows how godliness is profitable for all things.
8. And also (<i>nun kai</i>)	Connective of series or addition	Connects present life with life to come.
10. For (<i>gar</i>)	Connective of reason. May not have the full force here	The reason the statement is trustworthy is because men give their labor for it.
10. Because (<i>hoti</i>)	Connective of reason. Can introduce quote. Can this be the statement of vs. 10?	States reason that we labor and strive or it is the content of the faithful saying: God saves believers.

Helps for Finding Parallel Passages

* Represents works that are most helpful

Canne, John, *Treasury of Scripture Knowledge: five-hundred thousand scripture references and parallel passages*. [R 220.52033 T784]. Allows the Bible to comment on itself. Follows the order of the Bible in providing cross-reference material, notes and comments. Chapters begin with a synopsis of content that provides an outline/overview, as well as comments on individual verses. References are only listed, you must look up each one.

*Kohlenberger, John R. III, *Zondervan NIV Nave's Topical Bible*. [R 220.5208 K79z]. Works well as a companion to *NIV Exhaustive Concordance*; this topical Bible is keyed to Goodrick/Kohlenberger numbering system but includes an index to Strong's. Related words are listed for further study; current issues are included and archaic terms are cross-referenced with contemporary language.

*McGrath, Alister (ed.), *The NIV Thematic Reference Bible*. [RB 220.520814 N532niv]. Another excellent source allowing the Bible to interpret itself, this work has 2 sections. The first contains the complete Bible text with thousands of cross references; the second, Thematic section, contains 2,000 topics within 9 key themes. More detailed than most sources.

*Nelson, T., *The Phrase Concordance of the Bible*. [R 220.52033 P576]. Contains 5,200 entries in alphabetical order by the first word of the phrase, but also has a key word index. Based on NKJV, also keyed to KJV, RSV, NASB and NIV. Gives a listing of all occurrences of the phrase and full context of verses containing the phrase.

Nelson, T., *Nelson's Three-in-One Bible Reference Companion*. [R 220.52033 N424]. Combination Bible dictionary, concordance, encyclopedia and cross-reference. Consists of one alphabetical list of Bible words (and concepts not found in Bible words [e.g. "trinity"]). Gives dictionary information including etymology and cognates; also concordance information, if applicable.

*Thompson, Frank Charles, *The Thompson Chain-Reference Bible, New International Version: containing Thompson's original and complete system of Bible study*. [RB 220.52034 T469niv 1990]. This is an updated version of a classic, originally in the KJV. Contains a general index of more than 7,000 topics and names with more than 100,000 references. Numbered entries for a word or phrase appear in the margin next to the verse. A keyed index in the back of the book gives further discussion and parallel passages on that term. Also contains valuable helps such as outlines, charts, maps, and archaeological discoveries.

ASK AND YOU SHALL RECEIVE

Matthew 9:38 Ask the Lord of the harvest, therefore, *to send out workers* into his harvest field."

Matthew 18:19 "Again, I tell you that *if two of you on earth agree* about anything you ask for, it will be done for you by my Father in heaven.

Matthew 21:22 *If you believe*, you will receive whatever you ask for in prayer."

Mark 10:35 Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask."

Luke 11:9 "So I say to you: *Ask* and it will be given to you; seek and you will find; knock and the door will be opened to you.

Luke 11:13 If you then, though you are evil, know how to give good gifts to your children, *how much more* will your Father in heaven give *the Holy Spirit* to those who ask him!"

John 14:13-16 And I will do whatever you *ask in my name*, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it. "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever.

John 15:7 *If you remain in me and my words remain in you*, ask whatever you wish, and it will be given you.

John 15:16 You did not choose me, but I chose you and appointed you to *go and bear fruit*—fruit that will last. Then the Father will give you whatever you ask in my name.

John 16:23-26 In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete. "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. In that day you will *ask in my name*. I am not saying that I will ask the Father on your behalf.

Eph 3:20 Now to him who is *able to do immeasurably more* than all we ask or imagine, according to his power that is at work within us . . .

James 1:5 If any of *you lacks wisdom*, he should ask God, who gives generously to all without finding fault, and it will be given to him.

James 4:2-3 You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because *you ask with wrong motives*, that you may spend what you get on your pleasures.

1 John 3:22 and receive from him anything we ask, because we *obey his commands* and do what pleases him.

1 John 5:14-15 This is the confidence we have in approaching God: that if we ask anything *according to his will*, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him.

Guidelines for Parallel Passages

- Don't merely give a long list of references. Write a paragraph (or more) for each phrase or topic explaining how your text is enhanced by these parallels.
- Weave the references into your paragraph, showing what they contribute to the meaning/understanding of your text.
- Include significant topics, not just phrases. Whenever possible, show subcategories.
- Don't waste space by repeating books and chapters a second time when you are stringing together references.
- Don't write out the verses unless they are unusually significant.
- Use charts and subcategories where appropriate. They will save space and add clarity.
- Sometimes less is more.

***As a general rule if you have 1-4 verses, think about typing out the text of the verse. If you have 5-12 verses give the references only, perhaps highlighting one or two verses. If you have a dozen or more verses, think about giving statistics, highlighting significant uses of the word or phrase.

Chart on Application

Goal of Application		How to make Application	
Mind	Isa 55:8-9; Rom 12:1-2; Jer 31:31-34	(1) Time & Feeding (2) Compare three steps	Heb 5:11-14
Spirit	2 Cor 3:3 Letter on Human Hearts	(1) Gift of God's Spirit (2) Meditation	1 Cor 1:20-2:16 Psa 1:1-2; Dan 9:1-3, 20-23
Behavior	Lk 6:46; Jn 14:21; 1 Jn 5:2-3	(1) Just do it! (2) Time: Practice, Experience, Wisdom	James 1:22-25

Principles for healthy application:

1. Move from *theological* to *pragmatic*. Rather than rewording the biblical text, think about writing for a magazine in terms of practical steps to accomplish the text.
2. Move from *theoretical* to *strategic*. Rather than using words like “could” or “should” use “will” and “when”.
3. Move from *general* to *specific*. Don't talk about “Everyone” or even “we” but “I” and/or a specifically named person, group, or church.
4. Move from *philosopher* to *physician*. Instead of talking about ideas, give a prescription for life change.
5. Move from *Scripture* to a *situation*. Rather than clarifying what was said a long time ago to a different group of people, tell a contemporary individual or group about how to live out the principles of this text.

Meaning and Significance

The essential difference between meaning and significance:

- Meaning: The same for all generations.
- Significance: Different for each reader.
- Bible study flows from meaning to significance (You must understand what a text meant before you understand how to apply it.).
- Many errors are made by starting with significance.

The difficulty of getting from “there” to “here:”

- Biblical situations where there are no parallels today (Examples: slavery, food sacrificed to idols, persecution, miracles).
- Present situations where the Bible makes no direct statement (Examples: smoking, abortion, artificial insemination, birth control, illicit drug use, stem-cells).
- Biblical situations that are superficially similar to present-day situations but are actually quite different (Examples: divorce, persecution, tattoos, and earrings).
- Biblical statements where there are different teachings on the same issue (Examples: drinking, predestination, salvation, war, temptation, etc.).
- Biblical passages that may appear to contradict with general revelation (Examples: evolution/creation, role of women, etc.)
- Biblical issues that are unclear whether they are descriptive or prescriptive. (tongues, leadership models, role of women, Lord’s supper, etc.)

Two models of determining the significance of a passage:

1. Two step application:
 - a. Discover the meaning of the statement in the past.
 - b. Apply this meaning straightforwardly in the present society.
 - c. Problems:
 - i. Word meanings change
 - ii. Customs change
 - iii. Cultures change
 - iv. Consistency is difficult
2. Three step application: (pyramid of application)
 - a. Determine the meaning for the original audience (contextualize)
 - b. Determine the timeless principle (de-contextualize)
 - c. Determine the significance for today (re-contextualize)

Contextualization: Our faith is incarnational. We worship a God who was incarnational for our behalf. He has also called us to be incarnational as we go into the world as his envoys. Our message, therefore, must also be contextual. But how do we do this without compromising the core of our message? Theologians have proposed several models:

- Translation Model (traditional) – This model begins with the Christian message which is beyond all culture. That message however must be put into new terms (translated) in order to communicate to a new culture. **Begins with scripture.**

- Praxis Model – According to this model theology is conceived more in terms of an activity, a process, or a way of living. This model is often associated with liberation theologians. **Begins with action.**
- Anthropological Model – This model begins with existing human cultural and religious values. Theology is then plugged into these existing categories so that people may have a meaningful experience of the divine. **Begins with culture.**
- Synthetic Model – This model attempts a balance of the others. It tries to find a middle road between the traditional emphasis on the gospel message and the anthropological emphasis on existing cultural traditions. Theology is both uniquely Christian and complimentary.
- Transcendental Model – This model is self-reflective. Only once the interpreter has experienced the text (almost mystically) is he/she ready to share that experience with others. **Begins with personal experience.**

How to take a stand on difficult issues: (in no particular order)

1. Take in the entire scope of scripture.
2. Study texts that are “at odds” with each other. Does one present a general principle and the other a contextualization? Do they present two sides to the same issue? Are they really addressing the same issue?
3. Identify how “essential” this issue is. Is it mere preference? Is it a question of salvation?
 - a. If it is essential, are you prepared to sacrifice yourself for it?
 - b. If it is not essential, are you prepared to damn someone over it?
4. Is this a good/bad issue or a good/better issue? Is this a “weaker brother” issue?
5. How has this issue been understood historically?
6. Understand all perspectives and opinions on an issue.
7. Exegetically, do the difficult work of historical-grammatical analysis. Be open to changing your mind.
8. Consult expert opinions.
9. Am I disagreeing with someone from “inside the camp” or someone from “outside” of the Christian community?
10. Is my position explicit or implicit in scripture?
11. Be sure that the issue is clearly defined. Sometimes the issue at hand is not really the issue at hand.

Note on “transational analysis:” (From Zustiak and Eric Borne)

Theological	Ecclesiastical	Personal
Parent	Adult	Child
Values/Principles/Idealistic	Responsibilities/Laws/Practical	Relational/Realistic
Divorce: God intended for one man and one woman to be married for life (Gen. 2:24; Mark 10:6-9). The Christian must always seek to uphold and live by God’s standard and not man’s or	Divorce: The Church must uphold God’s standards in all areas, especially in the area of marriage and divorce. It needs to teach it and practice it. The church needs to protect and build strong marriages and	Divorce: Repent of any sin pertaining to a divorce and to receive the forgiveness of God. The divorced need compassion, love, understanding and acceptance from the church.

<p>the world's. Regardless of personal feelings or experience, the Word of God must prevail and decide on all ethical issues, and especially that of marriage and divorce (Deut. 12:32; Ps. 19:7-11; 119:9-11; Is. 55:8-9; Jer. 23:25-29)</p>	<p>families (Eph. 5:22-6:4; Col. 3:18-21)</p>	
---	---	--

Transactional analysis is based upon the idea that there are three different ego states within the mind of every person. Those ego states are called, parent, adult, and child. Smooth communication continues between two people as long as they have complimentary transactions. A complimentary transaction is any transaction where the communication is parallel, i.e. agreement on the ego states that are doing the communicating. Any time there is a crossed transaction, then communication stops and problems begin. This is because there is no agreement on the ego states of the sender and receiver.

12. Is your opinion based on meaning or significance? Do you take the stand you do because that is what you are convinced scripture says or because of your unique cultural background?
13. Avoid fallacies
 - *Unwarranted or hasty generalization – This is the fallacy of forming a conclusion based on insufficient data or evidence.*
 - *Post hoc – This is the fallacy of thinking that an event which follows another in necessarily caused by the other.*
 - *Non sequitur – This is the fallacy of drawing conclusions that don't necessarily follow from the facts argued.*
 - *Begging the question – This is the fallacy of assuming something as true when it actually needs to be proven.*
 - *Ignoring the question – This is the fallacy of appealing to emotion rather than logic, or ignore the issue at hand.*
 - *False analogy – This is the fallacy of comparing things in one respect in order to claim they are alike in another unknown respect.*
 - *Either/or fallacy – This is the fallacy of reasoning that there are only two possible choices.*
 - *Ad hominem – This is the fallacy of attacking the character of the opponent rather than their propositions or ideas.*
 - *Poisoning the well – Related to ad hominem attacks, this is the fallacy that involves introducing unfavorable information about a person in order to discredit their claims.*
 - *Red herring – This is the fallacy of introducing information for the purpose of distraction.*
 - *Ad populum – This is the fallacy of assuming that whatever the masses believe is also true.*
 - *Straw man arguments – This is the fallacy of simply ignoring a person's actual position and substitutes a distorted, exaggerated or misrepresented version of that position.*
14. Be humble.

An Exercise in Application

By Mark Moore

I. Promises — Read the following passages. Determine whether you would claim the promise for yourself by placing an “X” in the blank in front of the promise. Then list any interpretive principles that helped you decide.

- ___ 1. Exodus 20:5, You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me.
- ___ 2. 2 Chron 7:14, If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.
- ___ 3. Psalm 1:3, He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.
- ___ 4. Prov 22:6, Train a child in the way he should go, and when he is old he will not turn from it.
- ___ 5. Jer 33:3, Call to me and I will answer you and tell you great and unsearchable things you do not know.
- ___ 6. Mark 16:17-18, And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.
- ___ 7. John 10:28, I give them eternal life, and they shall never perish; no one can snatch them out of my hand.
- ___ 8. John 14:26, But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.
- ___ 9. John 16:24, Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.
- ___ 10. Phil 4:13, I can do everything through him who gives me strength.

II. Commands – Read the following passages. Determine whether you are still obligated to obey this command by placing an “X” in the blank beside the verse. Then list any interpretive principles which helped you decide.

- ___ 1. Genesis 1:28, Be fruitful and increase in number; fill the earth and subdue it.
- ___ 2. Exodus 20:8, Remember the Sabbath day by keeping it holy.
- ___ 3. Isaiah 20:2, “Take off the sackcloth from your body and the sandals from your feet.” And he did so, going around stripped and barefoot.
- ___ 4. Matthew 10:10, Take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.
- ___ 5. Matthew 5:22, But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.
- ___ 6. Matthew 28:19, Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.
- ___ 7. Acts 15:29, You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things.
- ___ 8. 1 Cor 14:1, Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.
- ___ 9. 1 Tim 2:8, I want men everywhere to lift up holy hands in prayer, without anger or disputing.
- ___ 10. James 5:14, Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.

III. Examples – Read the following passages. Determine if this is an example that you need to follow by placing an “X” in the space to the left. Then list any interpretive principles that helped you decide.

- ___ 1. Genesis 14:20, Then Abram gave him a tenth of everything.
- ___ 2. 2 Sam 6:14, David, wearing a linen ephod, danced before the LORD with all his might.
- ___ 3. Matthew 26:30, When they had sung a hymn, they went out to the Mount of Olives.
- ___ 4. Mark 1:35, Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.
- ___ 5. John 6:11, Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.
- ___ 6. Acts 1:26, Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.
- ___ 7. Acts 4:32, All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had.
- ___ 8. Acts 13:3, So after they had fasted and prayed, they placed their hands on them and sent them off.
- ___ 9. Acts 20:7, On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.
- ___ 10. 1 Cor 16:1-2, Now about the collection for God's people: Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.

GENRE

A category of literature with its own unique interpretive principles.

- I. Historical Narrative—(1-2 Samuel; 1-2 Kings; 1-2 Chronicles; Judges; Joshua; Acts). 40% of O.T. (Cf. KBH 262ff)
 - A. Characteristics:
 1. God acts in History; Story with a purpose. Most common in the Bible.
 2. Components:
 - a. Plot and action—speed, direction, scenes, etc.
 - b. Characterization—what hats do the players wear? Remember, however, in the Bible, the good guys don't always wear white hats. These are real people who have not been "sanitized."
 - c. Setting—geography, time, culture, etc.
 - d. Dialogue or speeches (all narrative gravitates to dialogue)
 - e. Narration (narrator can be omniscient, a player, looking back, etc.).
 3. Contains other Genre—proverbs, riddles, fables, parables, songs, lists, genealogies.
 4. There are different types of stories
 - a. Tragedy—Samson, Saul, Solomon
 - b. Comedy—a happy ending through a dramatic turn of events, such as disguises, providential coincidences, escapes or surprising turn of events
 - (1) Esther—Haman's treachery, Esther's hidden identity, Ahasuerus' insomnia
 - (2) Joseph—hidden identity, obstacles overcome, fortuitous dreams.
 - c. Romance—Ruth
 - d. Heroic—Exploits of an individual hero or protagonist (Moses, Abraham, Gideon, David).
 - (1) They represent the virtues and vices of the larger community.
 - (2) Think about American heroes. They used to be Superman and Lone Ranger; then Batman and Rambo-types; now groups such as power rangers, Xmen, etc.. What does that tell us about us?
 - (3) Judges is a collection of these. Epics are longer and more nationalistic. Prophet stories fit this category and focus pointedly on the moral failings of a particular religious community.
 - e. Satire or irony—"Exposure of human vice or folly through ridicule or rebuke" (Jonah; John 21)
 - f. Polemic -Elijah's "contest" with 450 prophets of Baal (1 K. 18:16-46); 10 plagues.
 - g. Reports (3rd person) or Memoir (1st person)—Tribal settlements (Jdg 1:16-17); Royal building (1 Kgs 7:2-8; 12:25); military campaigns (1 Kgs 14:25-26). The report lets the reader in on the necessary information for understanding the rest of the story. Like an orchestra, the series of events and reports must be read together to hear them cogently.
 - B. Interpretation:

1. Meaning is in the whole story, its movement, actions; but is not explicitly taught. Furthermore, your story is likely only one scene in a larger “play.” See how each scene fits together and builds into the whole story. In fact, each story should be placed within the whole book which then needs to be placed within the covenant and canon.
 - a. Pay particular attention to how the plot develops and twists (comedy).
 - b. Define the story's crisis, turning point and climax.
2. Characterization is critical. Pay particular attention to each person’s relationship with God as well as God's role in the narrative.
3. Endings to stories are particularly important.
4. Speeches provide crucial information to the reader. Pay particular attention to the occasion of the speech and identify its main thrust in a single sentence.
5. How does this individual's life model what our relationship with God should or should not be?
6. Look for values: The hero's and God's. What is the heartbeat of the passage? Caution: God is claustrophobic –don’t try to squeeze him into a box.
7. Application should often look for analogous situations between Israel and the Church. Pay particular attention to N.T. citations or even allusions to your story. If it’s not mentioned directly, look for how similar themes are handled (reconciliation, creation, law, sin, etc.)

II. Legal—Ex. 20-40; Lev; Num 5-6, 15, 18-19; 28-30; 34-35; Deut.

A. Characteristics:

1. They are deeply tied to the Mosaic covenant. The law has been abrogated (Rom 10:4; Col 2:14; Eph 2:15) as a legal foundation for the church, yet embodied and fulfilled in the person of Christ.
 - a. The law is still very much applicable (2 Tim 3:16-17) but must be interpreted through the lens of Jesus’ person and work.
 - b. The functions of the law are still very much in effect.
 - (1) Induce guilt by activating one’s conscience (Rom 3:19-20)
 - (2) To punish those who do evil (although Gentiles are judged by their conscience, not the Mosaic code, and Christians have had their penalty paid).
 - (3) It leads us to Jesus (Gal 3:23-25).
 - (4) For Christians, however, its primary function is to teach us about the kind of Holiness God demands and the depth of relationship he desires to have with us.
2. Types of legal declarations.
 - a. Apodictic—Direct Law
 - (1) Unconditional
 - (2) Form: "You shall not"
 - (3) Typically these come in a series that is almost poetic, e.g. 10 commandments
 - b. Casuistic = case by case—Lev. 20:9-18, 20-21; Deut. 15:7-17.

- (1) Conditional
 - (2) Form: "If . . . then."
 - (3) Typically these are grouped by topics; be sure to investigate the context of the surrounding laws. Get a feel for the passage, beyond individual prohibitions.
3. Exemplary — these are incomplete, but they give examples of how certain cases were handled.
- B. Interpretation (See Romans)
1. To whom is this law given?
 - a. Understand the covenantal relationship. This is especially true of Deuteronomy, which resembles the structure of an ancient suzerain-vassal treaty (like those of the Hittites and Assyrians).
 - b. Look carefully at the cultural background of these laws (ill: menstruation, KBH, pp. 279-80).
 2. What kind of relationship is enforced between God and man through this law?
 - a. These legal codes are not comprehensive, but exemplary. What is the heartbeat of this legislation?
 - b. What kind of holiness does God demand and what kind of relationship does he invite us to?
 3. What does this law teach us about the nature of God and the nature of man?
 - a. These laws are not temporary. Their principles endure! What is the timeless truth behind the cultural husk? cf. Lev 19:27-28.
 - b. From Matthew 5:17, all of the OT applies to Christians, but none of it applies apart from its fulfillment in Christ. (2 Tim 3:16)
 - (1) In some cases the N.T. is stricter than the O.T., e.g. divorce and remarriage.
 - (2) Reiterated laws directly apply to Christians, e.g. love your neighbor, 2-3 witnesses.
 - (3) Some laws still are to be obeyed in principle, though not literally, e.g. Sabbath, cleanliness.
 - (4) Some laws were abolished, e.g. Sacrifices (Heb 10:1-10); food laws (Mk 7:19), circumcision (Gal 5:2-6).
 4. In what ways would this contribute to the physical, social and emotional health of the community of God's people?

III. Wisdom Lit.—Job; proverbs; Ecc.; Song of Solomon

A. Characteristics

1. Reflective (esp. Job/Eccl.), not necessarily directive. They ask you to ponder deep theology—issues we wrestle with in real life: **pain** in Job, **relationships** in Proverbs, the **meaning of life** in Ecclesiastes, **love** in Song of Solomon.
2. Seasons of Life—the young need S.S., middle aged need Proverbs, the old need Ecclesiastes.
3. Probable truth — it tells how life generally works. Hence, it is proverbial (Proverbs 1:33; 3:9-10 [cf. 15:16-17]; 17:2).
4. Poetic — pay attention to parallelism.
5. Unreliable contexts: Long arguments (Job); sometimes short, disconnected units.
6. These are non-covenantal—They really do apply to us as well.

B. Interpretation

1. Does not answer "What should we do?" but "What's really going on here?" (e.g. "A fool and his money are soon parted").
2. General (but not absolute) maxim.
3. Conclusions are more important than the arguments that lead up to them (Eccl)

IV. Gospels—Mt, Mk, Lk, Jn

A. Characteristics:

1. Gospels are a unique genre: Not strict history or biography. Clearly there is an emphasis on the death of Jesus (this was common in ancient biographies).
2. Focus:
 - a. Kingdom of God/Jesus
 - b. Death/Burial/Resurrection.
3. Three difficulties:
 - a. Jesus did not write any of it
 - (1) It was written years after the events and much of it was paraphrased.
 - (2) These literary units were passed on without their contexts. Sometimes the contexts were lost (Acts 20:35) and sometimes these sayings were arranged topically (Mt 10)
 - b. There are four of them (and John is quite different than the Synoptics). Therefore we must read both vertically and horizontally.
 - c. We must pay attention to both Jesus' audience as well as the gospel writers' (e.g. John 6 and the Eucharist)
4. Structure:
 - a. Selection—Chosen vignettes from oral preaching (*kerygmatic*)
 - b. Arrangement—chronological, topical, theological.
 - c. Emphasis—each author arranges material to make points important to him.
5. Imbedded Genre
 - a. Parables —
 - (1) Look for the three main points of comparison.

- (2) Be sure to catch the punch! Retell it in equivalent and shocking terms!
 - b. Miracles Stories — Validate Jesus' deity and priorities.
 - c. Pronouncement Stories — the story is told for the point it makes in a key climactic saying (or proverb) (cf. Mk 2:1-12, 13-17, 18-22, 23-28; 3:1-6).
- B. Interpretation:
 - 1. Three key questions to ask:
 - a. Who is Jesus? What can we learn about him through this story?
 - b. What lesson(s) does Jesus teach us through his words and actions.
 - c. What is the evangelist trying to teach through structure of his stories.
 - 2. What is the need of the community? Editorial/Ecclesiastical.
 - 3. How can I communicate this orally to meet needs?
 - 4. We must read the Synoptics in the shadow of the cross and John in the shadow of the church.

V. Acts

A. Characteristics

- 1. History
 - a. Theological: Christology, Pneumatology, Miracles, Angels/Demons
 - b. Socio-political: Cultural and political context and figures
 - c. Historiography: Selection and presentation of materials
 - d. Gentile Perspective on a Jewish movement
- 2. Part 2
 - a. The continuing saga of Jesus' work, especially through the lives of Peter and Paul.
 - b. This is not just what was but what ought to be.
 - c. We should remember that it is essentially an identical genre to Luke

B. Interpretation

- 1. Historical Precedent . . . to a point
 - a. Stick to the main themes and most often repeated ones
 - b. Look for characterization and how individuals are represented
 - c. Follow Luke's larger story line to discern the main point of the episode, not merely details that say what you want them to.
 - d. Compare this to other N.T. teachings on the same subject.
- 2. Understand the major themes as a paradigm for the modern church:
 - a. Holy Spirit & Power
 - b. Growth of the church—geographic and ethnic and gender, through:
 - (1) Preaching centered on the resurrection
 - (2) Prayer
 - (3) Suffering
 - c. Comparison of Peter to Paul and Paul to Jesus as the ongoing incarnation.
 - d. Legal innocence, yet social poignancy of Christianity
- 3. Speeches (1/3rd of the book) inform the reader and are mere summaries
- 4. Compare it to information in the Epistles

VI. Epistles (35% of the N.T.)

A. Characteristics:

1. Typical letter form: Sender, recipient, greeting, Thanks/theme, prayer, body, exhortation, closing (prayer/salutation). Although they are much longer (2,495 words on average) than Greco-Roman letters (295 words on average)
2. Doctrinal (Romans) or situational (Philemon, James). They were never intended to be exhaustive or systematic doctrinal statements.
3. Differ from private letters—these were to be read in public. In addition, they carried with them the authority of the author in the absence of that person.
4. They were often co-authored by an amanuensis (secretary), who had some freedom to impose his personal style on the letter. This may account for some of the varying style of Paul's letters. Then they would be hand delivered.
5. Epistles lack formal elements: Hebrews, 1 John, James, 2 Peter.
6. Sub-genre
 - a. Parenetic — exhortation
 - b. Diatribe — Hypothetical objections from opponents were considered and answered.
 - c. Creeds or hymns (Phil 2:6-11; Col 1:15-20; 1 Tim 3:16)
 - d. Lists — first and last items are most important.

B. Interpretation:

1. Determine the situation that prompted the letter. This is like listening to one end of a telephone conversation.
 - a. Read book in one setting taking notes on (i) recipients, (ii) Paul's attitudes, (iii) mention of the occasion of writing, (iv) outline the book.
 - b. Compare to Acts
 - c. Consult commentaries, etc.
2. Think paragraphs!
3. Look for commands to be obeyed and principles to be applied. This may best be done in a group setting.

VII. Poetry—Psalms

A. Characteristics:

1. Throughout the Bible, esp. prophecy (cf. Ex. 15; Judg. 5; 1 Sam. 2; Lk. 1:46-55, 67-79). Second most common genre behind narrative.
 - a. 1/3 of O.T.
 - b. Only 7 books in O.T. have no poetry (Lev. Ruth, Ezra, Neh, Esther, Haggai, Mal)—5 are post-exilic.
2. Categories
 - a. Prayer (some imprecatory)
 - b. Song
 - c. Liturgy
 - d. "Play" or "musical" (Job, Song of Solomon [?])
 - e. Prophecy (Messianic)

3. Literary devices
 - a. Parallelism
 - b. Figures of speech
 - c. Compact language
- B. Interpretation
 1. Analyze the structure and literary craft of the poem. Use the parallelism as a crow-bar as interpretive leverage to understand the author's ideas.
 2. Understand the emotions behind them. Remember, poets don't write essays, they paint pictures. Tap into the artistic side of your brain.
 3. If possible, determine the historical situation out of which the Psalm arose.
 4. Handle figures of speech carefully, especially hyperbole and metaphor.
 5. Use liturgically and even musically. It is not merely the message that is inspired but also its method of delivery.
 6. Strong Christology — look for Jesus.

VIII. Prophetic

- A. Characteristics
 1. It is more pastoral than predictive. Fee & Stuart say, "Less than 2 percent of the Old Testament prophecy is messianic. Less than 5 percent specifically describes the New Covenant age. Less than 1 percent concerns events yet to come" (*How to Read the Bible for All It's Worth*, p. 166).
 2. Poetic language, filled with Symbolic & Figurative speech
 - a. Cosmic imagery is not necessarily the end of all space and time but likely the fall of a great nation (cf. Isa 13:9-11, cf. v. 1)
 - b. For figurative language compare Isa 11:6-9 and 35:8-10
 3. Anthologies—They are collections of shorter units, often oral messages preached on a given occasion to a specific audience. This makes them particularly difficult to outline.
 4. Indictment against Israel, especially for idolatry, religious ritualism, and social injustice.
 5. Conditional
- B. Interpretation
 1. Place the prophet within his time frame in Kings and Chronicles.
 2. Look for God's heart—sadness and sarcasm, especially in light of a broken covenant. These must be proclaimed pastorally yet forcefully in the light of contemporary social issues.
 3. Use as evidence cautiously, but certainly point to Christ!
 4. Pay attention to the N.T. fulfillment of O.T.

IX. Apocalyptic—Eze, Zech, Mt 24|, 1 Thess., (common from 200 B.C. to 200 A.D.)

- A. Characteristics
 1. Hyper-prophecy—Rich symbolism and formalized phraseology.

2. Conversation between Prophet/seer & God/angel—by seeing the world from this heavenly perspective, it allows Christians to persevere in their present suffering and to transform their reality through hope in Christ.
 3. Cosmic catastrophes and imminent end of the age, resulting in radical transformation of all nature or nations in the near future.
 4. Combines multiple genres—letter, prophecy, poetry, etc.
 5. It is Christological and pastoral more than predictive and chronological.
- B. Interpretation
1. Arises out of hopeless situations
 - a. Intended for consolation, not fear!
 - b. A call to perseverance.
 2. Focus on the big picture—God is still in control
 3. Pay attention to how the symbols are used in other prophetic literature. Take these figures seriously but not necessarily literally.

Where is Biblical Poetry Found?

1. Books: Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
Lamentations
2. Parts of O.T. Books:
Exodus 15:1-18
Numbers 10:35-36; 22-23
Deuteronomy 32-33
Judges 5
1 Samuel 2:1-10
2 Samuel 23
(Much of the Prophetic books)
3. Parts of N.T. Books:
Luke 1:46-55, 67ff; 2:29-32
1 Timothy 3:16
Revelation 4:8, 11; 5:9-10, 12-13; 7:15-17; 11:15-18; 12:10-12; 13:10; 15:3-4;
16:5-7; 18:1-8, 16-17, 19-24; 19:1-8.
4. Secular Poetry in the Bible:
Genesis 4:23-24 (Lamech's Song)
Judges 4:14, 18 (Samson's riddle)
1 Samuel 18:7 ("Saul has slain his thousands, and David his tens of thousands.")
2 Samuel 1:18-27 (Song of the Bow)
2 Samuel 3:33-34 (Lament over Abner)

It is significant to note that the only literary contributions of women to the Bible are in poetic form: Miriam's Song (Exo 15:1-8), Deborah's Poem of war (Judges 5), and Mary's Magnificat (Luke 1:46-55).

Structure of the Book of Psalms

By Mark Moore

I. Five Books

1. I:1-41; II:42-72; III:73-89; IV:90-106; V:107-150.
2. Note the Doxologies at the end of each book.
3. Ps. 1-2 and Ps. 150 are the book-ends for the whole.
4. In book 1, Jehovah outnumbers Elohim 18-1 (272-15). In book 2, Jehovah occurs 43 times and Elohim 200. Notice the change between Ps. 14 and 53, vv. 2,4,7.
5. May be due to
 - a. Imitation/Answering of the Torah (Peterson; Arens; Midr. Ps. 1:5, "Moses gave the 5 books to Israel and David gave to Israel the five books of the Psalter.")
 - b. Scroll length for liturgy.
 - c. Liturgical themes.
 - d. Chronological collections.
 - e. Authorship collections.

II. Earlier Collections

1. Davidic: 3-41; 51-70; 108-110; 138-145 (the subscription "of David" may have several interpretations).
2. Asaph: 50, 73-83
3. Korah: 42-49; 84-88
4. Ascents: 120-134
5. Hallel: of Passover, 113-118; Generic 146-150

III. Titles

1. 116 of 150
2. Types of information given
 - a. Person(s)
 - b. Historical Setting (3, 7, 18, 30, 34, 38, 39, 45, 51, 52, 54, 56, 57, 59, 60, 63, 142)
 - c. Musical Notations (4-6, 8-9, 11-14, 22, 53-61, 67-69, 77, 80-81, 84)
 - d. Liturgical Information (38, 100)
 - e. Type of classification (See V)
3. Specific incidents linked to David's life: 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142.
4. "In ancient Hebrew manuscripts of the books of Samuel, spaces were left where readers could consider a psalm that was relevant to that aspect of the life of David" Peterson, Answering God, p. 52.

IV. Arrangement

1. The LXX differs in the arrangement of the Psalms, (See Gerstenberger, Ps, Part 1, p. 42).
2. There is evidence of earlier arrangement, (see Craige chart, World Biblical Commentary, Vol. 19, p. 29).

3. There are a number of duplications: 14 = 53; 40:13-17 = 70; 108 = 57:7-11 + 60:5-12.

V. Types of Psalms

1. Tehillah, "Praise" (145)
2. Shiggayon, "Discursive Psalm" (7)—one with rapidly changing rhythm, a wild, passionate psalm.
3. Telphillah, "prayer" 5x's (17, 86, 90, 102, 142)
4. Mikhtam, "Tablet" 6x's (16, 56-60)
5. Maskil, "Instructive Psalm" 13x's (32, 42*, 44-46*, 52*, 53-55, 74, 78*, 88 [of Heman], 89 [of Ethan], 142). *=of Korah.
6. Shir, "Song" 41x's (30, 46, 48, 65-68, 75-76, 87, 108, 120-134).
7. Mizmor, "Psalm" 57x's

VI. Themes of the Psalms:

1. **God**—His person, his word, his works, especially salvation and judgment.
2. **The Wicked Enemies**—Numerous synonyms: nations, foolish, treacherous, vain, persecutors.
3. **The Righteous** (David and others)—in trouble, suffering, death, sickness, judged, thirsting, prayerful, righteous, penitential, trusting, upright.
4. **Communication**—In the psalms to God: prayer, thanksgiving, praise, supplication, complaint, lament, imprecation; From the psalms to the reader: instruction, description.
5. **Deliverance**—protection, defense, rescue, help, salvation, defend (from enemies); or, **Judgment**—punishment, destruction, overthrow, vengeance (of enemies).
6. **The King**—The Anointed, the Messiah, the Son, the Afflicted One.
7. **Israel**—Their unbelief and waywardness, afflicted, devastated, in calamity, restoration, peace, captive; also: Zion, the land, the Temple.

VII. Imprecatory Psalms

1. Location: 58:6–11, 59:5, 13; 68:21–23; 109:6–15; 137:8–9; 139:19–22; 143:12.
2. Interpretation
 - a. The anger is not simply because of personal assault but because God is dishonored.
 - b. God, himself, has promised curses upon the disobedient.
 - c. Often, what is expressed on paper is harsher than the actual behavior of the Psalmist (e.g. David's treatment of Saul). The author may be "blowing off steam."
 - d. "Hate" may mean despise but may also mean reject or be unwilling to put up with.

VIII. Types of Poetry

1. Lyric (e.g. Psalms)—Suitable to be sung to the lyre.
2. Gnomonic (e.g. Proverb)—Aphorisms. Terse statements of truth. Sometimes called Didactic.

3. Prophetic (e.g. Is. 53).
4. Dramatic—Could be acted out as a play (e.g. Job, Canticles).
5. Elegaic (Lamentations)
 - a. Characterized by a qunah meter (3 + 2; a,b,c,) = Limping verse
 - b. Elegy = a song or poem expressing sorrow or lamentations especially for the dead.

Principles for Interpreting the Psalms

1. We have a couple of advantages in interpreting the Psalms. (1) People are more familiar with them than any other part of the Bible with the exception of the Gospels. (2) They deal with shared human emotions so each reader automatically has a connection with the text without needing to study Hebrew, history, etc.
2. Read and reread aloud, especially putting the text to music to recapture the emotions. Allow the author to express deep emotion; not all of it will be nice (e.g. Job 16:9-14; 40:8-9; Psa 6:5; 115:17). Remember, “Silence is as important as sounds when interpreting the Psalms.” Peterson, *Answering God*.
3. Consider carefully the literary form and beauty. Let it sink deeply into your soul.
4. We need to pay attention to how the Psalms *functioned* in the community:
 - a. Liturgically — Corporate worship, particularly as a hymnal
 - b. Devotionally — private devotions
 - c. Pastorally — Preaching, hospital calling, Funerals
5. They are less tied to historical events than other parts of the Scripture even in their own historical formation.
 - a. Although they were often used in connection with the exposition of other texts from the life of David to show how David felt when he was going through a particular circumstance.
 - b. This may be what the titular inscriptions are all about as well as the gaps left in the Torah scrolls.
6. The Psalms also have a rich interaction with the N.T. text, particularly with Christology. Read with Jesus in mind (Lk 24:27, 44; Psa 32:1; 16:8-11; 69:22).
7. Parallelism is too diverse to neatly categorize and we probably don't need to. The gist of it is you have two or more lines that stand in relation to one another as if a colon was between them. The second part of the colon may say the same thing as the first, augment/complete the first, or contrast the first.
8. Lament Psalms fit into a unique category that begins with a complaint or a problem and invariably ends in praise.
 - a. Such problems can be seen as internal (self), external (enemy), and divine (God). At times these seem contradictory, but keeping in mind which perspective the Psalmist is speaking from will clarify what he is actually saying.
 - b. Allow the human author to express his emotion and thought. All in Poetry is not God(ly)! (Job 16:9-14; 40:8-9; Psa 6:5; 115:17).
9. The Psalms operate on a continuum that runs from praise at one pole to petition at the other. But in essence all the Psalms are response to God in praise for His Glory. That is the heartbeat of the Psalter.
 - a. Most O.T. Poetry is non-dispensational (cf. Eph 5:19; Col 3:16; 1 Pet 3:10-12).
 - i. Unconditional promises may, in fact be conditioned (cf. Psa 91:11-12).
 - ii. Some things which are generally true are not universally true (Psa 125:3; 127:5).

Analysis of Hebrew Parallelism

Psalm 1:1-6

Synthetic (climax)

Blessed is the man who does not walk in the counsel of the wicked
or stand in the way of sinners
or sit in the seat of mockers.

Synonymous

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

Synthetic

He is like a tree planted by streams of water,
which yields its fruit in season
and whose leaf does not wither.

Antithetic

Whatever he does prospers.

Synthetic

Not so the wicked!

They are like chaff that the wind blows away.

Synonymous

Therefore the wicked will not stand in the judgment,
nor sinners in the assembly of the righteous.

Antithetic

For the LORD watches over the way of the righteous,
but the way of the wicked will perish.

PRINCIPLES OF INTERPRETATION: PROPHECY

By Mark E. Moore

I. Introduction

A. Definition:

1. Speaking forth the words given by God (1 Cor 14:26-30; 1 Pet. 1:12; Eph 3:5; 1 Tim 1:18; 4:14; Rev. 10:7), even unwittingly (Jn 11:51).
2. *Pro* = before; *phete* = speak: This can imply predicting future events or speaking forth the words given by God.
3. False Prophets are warned against (Mt 7:15-23; 24:11, 24; 2 Thess. 2:8-12; 1 John 4:1-6; 2 Cor 11:3, 4, 11-15; Acts 13:6; Rev. 2:20; 13:12-15; 16:13-14; 19:20; 20:10).

B. Critical Texts:

1. It is Christ-Centered (Luke 24:25-27; Acts 8:26-39)
2. It must be 100% accurate to be valid (Deut 18:14-22)
3. It will not be understood well since God's thoughts are higher than ours (Isa 55:8).

C. Benefits:

1. Apologetic (Deut 18:20-22)
2. Developing Faith (John 14:29)
3. Some prophecy promises spiritual blessing (Rev 1:3)
4. It is profitable for building up the body (2 Tim 3:16)

II. The Nature of Prophecy

A. Characteristics of Prophecy

1. Symbols and Numerology (these become exaggerated in Apocalyptic works).
2. Theatrical enactments (1 Kings 22:29ff; Isa 20:1-4; Jeremiah 27:2-3; Eze 4:1ff; Acts 21:11)
3. Poetic
4. Peculiar use of vocabulary (Day of the Lord, Soon, etc.)
5. Crude (e.g. Jer. 2:24)

B. Apocalyptic Literature (e.g. Daniel, Mt 24; Ezekiel, Zechariah, Revelation)

1. Radical imagery, symbolism, numerology
2. Eschatological suffering—It arises out of periods of crisis and harbingers the end of time.
3. Dreams and visions.
4. Most prominent between 100 B.C. and 100 A.D.
5. Dominant questions: What is God doing? Why is he not intervening? Who will ultimately win? (This is even more important than what is going on.)

C. Prophetic Message

1. God has an eschatological plan—there is a purpose for your present suffering.
2. That plan involves the redemption of his chosen—God has not forgotten the chosen in their suffering.
3. God is still at work—This world is not “out of control.”
4. There is constant tension between the kingdom of God and the kingdom of this world—we win in the end!
5. The future is certain, and inextricably tied to the present –the choices you make now affect your eternal destiny.

III. Interpreting Prophecy

A. Difficulties:

1. Reading with an American mind set rather than with a Jewish perspective:
 - a. Counting numbers rather than weighing them.
 - b. Expecting exact dates.
 - c. Disallowing paradox.
 - d. Reinterpreting Biblical images anachronistically.
2. Ambiguities in prophecy:
 - a. How much should we take literally and how much figuratively?
 - b. Vocabulary such as “soon,” “shortly” can be pretty loose.
 - c. Chronology is slippery
Mountain Effect
Verb tenses are often untrustworthy (cf. Isa 61:1-3)
 - a. Multiple fulfillment also called “multiple referents” (cf. Deut 18:15-18; Isa 7:14; Hab 1:5-6 with Acts 13:41; 2 Sam 7:12-16 with Heb 1:5)
 - b. Prophets themselves may not have understood the full import of their own words (Dan 12:4, 9; 1 Pet 1:10-12).
 - c. Universality—earthquakes, famines, and wars always occur and therefore are flimsy “signs” of anything.
3. Nature of Prophecy:
 - a. It is for faith and evidence, not for answers. It is almost never fully understood before its fulfillment (see Dan 9:2 and Micah 5:2 for rare exceptions). Thus its purpose is edification not explanation.
 - b. Prophecy is often given in incomplete, nebulous form.
 - c. Prophets speak more to their own generation than to ours.
 - d. Fulfillments are often surprising and spiritual. For example, Jesus turns out to be that “better country” (Heb 11:8-16).
4. Prophecy is generally conditional (cf. Jonah 3:10; Jer 18:7-10; Gen 17:8-9; Deut 7:3-7, 12-15, 28).

B. Rules for Interpretation:

1. Begin with the historical/grammatical method as you would with other texts.
 2. Allow for figurative language where it is appropriate, especially when the prophet is describing things outside his experience whether visions or future.
 3. Look for Jesus (cf. John 5:39-47; Luke 24:18-19).
 4. Recognize the nature of prophecy as:
 - Pastoral –to comfort the afflicted and to afflict the comfortable.
 - Partial—we get just enough to provide evidence, usually no more.
 - Paradoxical—some texts appear to conflict.
 - Practical—to change behavior of the contemporary generation.
- Consider parallel prophecies and vocabulary, especially N.T. fulfillments.
Be humble and tentative with your eschatological conclusions.

Symbolism in Apocalyptic Literature

1. **Beasts = Empires/Kingdoms**
2. **Stars = messengers/angels**
3. **Woman = people/city**
4. **Horns = power**
5. **Eye = vision/knowledge**
6. **Wings = Mobility**
7. **Trumpets = Superhuman/divine voice**
8. **Sharp Sword = Word of God**
9. **White Robes = Purity**
10. **Palm Leaves – Triumphal Entry/Victory Parade**
11. **Crowns = Kingship Victory**
12. **Purple = Royalty/luxury/kingship**
13. **Black = Death**
14. **Red = Blood/war**
15. **One = Unity**
16. **Two = companionship, increased strength, legal witness**
17. **Three = Divine**
18. **Four = Earthly**
19. **Six = failure, doom, sin (666)**
20. **Seven = 3 + 4 = Divine dealing with the earth**
21. **Ten = Completion**
22. **Twelve = 3 X 4 = God's people**
23. **Three and One Half = Incompletion, tribulation**

Steps to Follow in Understanding Prophecy

By James Girdwood

(From The Seminary Review, March 1977)

We will attempt to take steps and make conclusions with which every person using this procedure also agrees, whether he is liberal or conservative, dispensational, premillennial, amillennial, postmillennial, timid promillennial, or some other special brand of prophetic student. Thus if we all start together and walk together through this proposed methodology, we should be able to find a common ground. This methodology proposes nine steps as follows:

1. Find where the N.T. quotes the O.T.
2. Find step #1 verse(s) in the O.T.
3. Read the N.T. context to determine how the N.T. applies the O.T. verse(s).
4. List important words and phrases of the quotation as it appears in both the N.T. and the O.T. Note any omissions or substitutions.
5. Read the O.T. context to determine how many verses address the same subject. In other words, establish the parameters of the context in the O.T.
6. Draw conclusions in methodology and principles of interpretation. In other words, how do the N.T. authors interpret O.T. texts.

After the first six steps have been pursued throughout the entire N.T. proceed with steps 7-9.

7. Arrange major words and phrases in N.T. categories.
8. Add to these N.T. categories major words and phrases occurring in O.T. contexts, which describe the same scene as the quoted verse(s).
9. Reread the whole O.T. using this matrix of words and phrases as a first option for understanding passages which include them.

Interpreting Revelation

1. Revelation is an apocalypse (1:1)—Therefore we must expect:
 - a. Eschatological perspective. This is not so much a prediction of future events as it is a radical expectation that you are living in the last days. That changes how one talks, walks, believes, and prays.
 - b. Wild, figurative language that uses numbers, colors, and hyperbolic beasts and turmoil to make a non-literal point.
 - c. Cryptic language to speak only to insiders.
2. Revelation is performative not merely informative. That is, the goal is not so much to explain the future as it is to alter the present. The primary purpose of this book is to encourage believers to hang on to Jesus. In short, it is a guide for living through terrible times (1:3)
3. Revelation is not a calendar but a template. When placed over any period of suffering it makes sense out of life that seems to be catastrophic and out of control.
4. Revelation was written for tribulation times (1:9). Thus, those who are familiar with suffering will likely have a better handle on this book than others. In this way it is similar to Job. Existentialism is important to interpretation of this piece.
5. Revelation is the story of Jesus Christ (1:1). Keep your eyes on who he is and you'll not go far a field in your exegesis.
6. Revelation was applicable to the first century (1:4).
7. Revelation is a promise (1:7). It is the only book that comes with this kind of “money-back” guarantee. The general story line is simple: We win. It's closest relative is the book of Acts. Both tell of the victory of Jesus only Acts is history, whereas Revelation is apocalypse; Acts centers on the victory of the Holy Spirit through the church, Revelation centers on the defeat of Satan in the world.
8. Revelation is a book of victory, not fear (1:17). The only ones who should be frightened by this book or unbelievers (who slough it off) and nominal believers who are lukewarm. They should be terrorized into worshiping Jesus.
9. Revelation tells of past, present and future events (1:19). Where we draw the line here is the key.

Outline of Revelation

By Mark Moore

- I. Preparation for Suffering (1-5)
 - A. Prologue (1:1-8)
 - B. Vision of Jesus (1:9-20)
 - C. A Call to Repent (2:1-3:22) – Letters to 7 churches
 - D. A Vision of God (4-5)

- II. Description of Suffering – Series of Sevens (6-19)
 - A. Seven Seals (6:1-8:5)
 - Interlude – 144,000 and the great congregation (7:1-17)
 - B. Seven Trumpets (8:5-11:19)
 - Interlude – Angel and the Little Scroll (10:1-11)
 - C. Cosmic Gladiators (11-14)
 - 1. Two witnesses (11)
 - 2. Woman and the Dragon (12)
 - 3. Two Beasts, from the Sea and Land (13)
 - 4. The Lamb and the 144,000 (14)
 - D. Seven Angels with seven bowls (15-16)

- III. Consequences of Suffering (or a tale of two cities) (17-22)
 - A. Destruction of the unholy Trinity (17-20)
 - 1. Down goes the Harlot (17) and Babylon (18)
 - 2. Down goes the beast and his armies (19)
 - 3. Down goes the Dragon – the Devil (20)
 - B. Establishment of the New Jerusalem (21-22)

THE PARABLES OF JESUS			
PARABLE	MATT	MARK	LUKE
Wise and Foolish Builders	7:24-27		6:47-49
New Cloth & Old Wineskins	9:16-17	2:21-22	5:36-39
Friend at Midnight			11:5-8
The Divided Kingdom	12:24-30	3:23-27	11:14-23
Two Debtors			7:41-42
The Sower	13:3-9, 18-23	4:1-20	8:4-15
The Growing Seed		4:26-29	
The Rich Fool			12:16-21
The Barren Fig Tree			13:6-9
The Weeds Among the Wheat	13:24-30, 36-43		
The Mustard Seed	13:31-32	4:30-34	13:18-19
The Leaven	13:33-34		13:20-21
Hidden Treasure	13:44		
Pearl of Great Price	13:45-46		
The Net	13:47-50		
Householder	13:51-52		
The Good Samaritan			10:29-37
The Invited Guests			14:7-24
The Heart of Man	15:1-20	7:1-23	
The Lost Sheep	18:10-14		15:1-7
Lost Coin			15:8-10
The Prodigal Son			15:11-32
Unjust Steward			16:1-15
The Rich Man and Lazarus			16:19-31
Unprofitable Steward			17:7-10
The Persistent Widow			18:1-8
Unmerciful Servant	Matt 18:21-35		
The Pharisee and The Publican			18:9-14
Laborers in the Vineyard	20:1-16		
Two Sons	21:28-32		
The Tenants	21:33-46	12:1-12	20:9-19

The Wedding Feast	22:1-14		14:15-24
The Fig Tree	24:32-44	13:28-37	21:29-33
The Faithful or Wicked Servant	24:45-51		12:35-48
The Ten Virgins	25:1-13		
Ten Talents or Gold Coins	25:14-30		19:11-27
Sheep and the Goats	25:31-46		

Interpreting Parables

1. Identify the central point of emphasis.
 - a. Introduction or occasion for telling the story
 - b. Conclusion or response of hearers
 - c. Recurring words or themes
 - d. Several parables in a row
2. The often used 3 major persons should carry the interpretation of the parable.
 - a. You can generally find these three as (1) God, (2) his faithful followers, and (3) those who do not serve him.
 - b. "But the notion of three main points per parable provides an apt fit about two-thirds of the time, and the idea of one main point per main character seems valid in almost every instance."
3. Some so-called parables are allegorical (see Black, "The Parables as Allegory," BJRL 42 [1960] 273-87).
 - a. Rabbinic parallels to Jesus were allegorical in nature.
 - b. Do not attempt to find symbolism behind every detail.
 - c. Meanings must not be anachronistic.
4. Research the historical details. Remember, however, not all the details of parables are realistic or life-like (see JBL 97 (1978), 208-215; Huffman, "Atypical Features in the Parables of Jesus"). (e.g. Unmerciful servant, Mt. 18:23-35; Workers in the vineyard, Mt. 20:1-16; Lost Sheep, Mt. 18:12-14; Lk. 15:4-7; Mustard Seed, Mk. 4:30-31 vs. Mt. 13:31-32; Money Lender, Luke 7:41-42).
5. Compare to other Scriptures.
6. The meaning of metaphor is not just the point(s) of comparison but also the shock it creates through unexpected language. Parables are thus performative, not just propositional.

Classification of Parables by Craig Blomberg:

- I. Simple three point parables generally include an authority figure (representing God) and two subordinates contrasting the wicked and the righteous. Often the "wicked subordinate" acted in a way deemed praiseworthy by Jesus' culture, thus, the "sting."
 1. Prodigal Son (Lk 15:11-32)
 2. Lost Sheep and Lost coin (Lk. 15:4-10; cf. Mt. 18:12-14)
 3. Two Debtors (Lk 7:41-43)
 4. Two Sons (Mt. 21:28-32)
 5. Faithful and Unfaithful Servants (Lk 12:42-48; Mt. 24:45-51)
 6. Ten Virgins (Mt. 25:1-13)
 7. Wheat and the Tares (Mt. 13:24-30, 36-43)
 8. Dragnet (Mt. 13:47-50)
 9. Rich Man and Lazarus (Lk. 16:19-31)
 10. The Children in the Marketplace (Mt. 11:16-19; Lk. 7:31-35)

- II. Complex Three Point Parables—Same as above only their may be extra characters or incidents which support the three main points.
 1. The Talents (Mt. 25:14-30; cf. Lk. 19:12-27)
 2. The Laborers in the Vineyard (Mt. 20:1-16)
 3. The Sower (Mk. 4:3-9, 13-20/Mt 13:18-23/Lk 8:11-15)
 4. Good Samaritan (Lk 10:25-37)
 5. The Great Supper (Lk 14:15-24; cf. Mt. 22:1-14)
 6. Unforgiving Servant (Mt. 18:23-35)
 7. Unjust Steward (Lk. 16:1-13)
 8. Wicked Tenants (Mk 12:1-12/Mt 21:33-46/Lk 20:9-19)

- III. Two Point Parables—Same as above, but simpler and often shorter. These often lack God as a participant in the narrative but retain the contrast between the righteous and the wicked.
 1. Pharisee and the Tax Collector (Lk 18:9-14)
 2. Two Builders (Mt. 7:24-27; Lk. 6:47-49)
 3. Unprofitable Servant (Lk 17:7-10)
 4. Seed growing secretly (Mk 4:26-29)
 5. Rich fool (Lk. 12:16-21)
 6. Barren fig tree (Lk 13:6-9)
 7. Unjust Judge (Lk 18:1-8)
 8. Friend at Midnight (Lk. 11:5-8)
 9. Householder and the thief (Mt. 24:43-44; Lk 12:39-40)

- IV. One Point Parables—Same as above yet simpler still. The lines of demarcation between these and similes are fluid.
 1. The Hidden Treasure and Pearl of Great Price (Mt 13:44-46)
 2. Tower builder and the warring King (Lk. 14:28-33)
 3. Mustard seed and leaven (Lk 13:18-21 pars)

INTERPRETING FIGURATIVE LANGUAGE

By Mark Moore

A. CONTEXTUAL CONSIDERATIONS

- 1) The author's explanation is best and final.
- 2) Consider the author's intention and the nature of the subject beyond just the figure itself.
- 3) Read the literal comments about the non-figure which is illustrated by the figure.
- 4) Notice whether the main point of comparison is identified in the verse or context (1 K. 12:4).

B. POINT(S) OF COMPARISON

- 5) Identify the point(s) of comparison between the non-figure and the figure. These will be few. The interpretation loses its validity and authority if pressed beyond the intended comparison.
- 6) Each point of comparison is used in only one way.
- 7) Work out the major points first, then go on to the minor ones.
- 8) Distinguish between essential and embellishing details of the analogy.

C. FURTHER CONSIDERATIONS

- 9) Historical and biographical research will help greatly since figures are based on the history and culture of the author.
- 10) Figures are often used to explain figures.
- 11) The natural meaning(s) is the most likely one.
- 12) One should attempt to reconcile apparent paradox.
- 13) Use parallel passages, but cautiously—figures do not always mean the same thing when used in different places.

FIGURES OF SPEECH
By Seth Wilson(Edited by Mark Moore)

FIGURES OF COMPARISON/CONTRAST

1. **ALLEGORY** (Gr. *Allegoria*, a description of one thing under the name of another; from *allos*, other and *agoreuein*, to speak in the assembly)

An extended metaphor—a figurative sentence or discourse, in which the principle subject is described with another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view, and we are left to discern the intentions of the writer by the comparison of the secondary to the primary subject. Its characters and incidents are figurative or typical. It is a story made up of metaphors so related that they are not merely separate figures, but the relations between them are also metaphorical.

An allegory is a kind of parable. When "parable" and "allegory" are distinguished, "allegory" is related to "metaphor" as "parable" is the "simile." First, the parable and simile state that one thing is like another, or at least the illustration imagery is so presented that it is kept distinct from the things being signified (or illustrated), and then it requires an explanation outside the story itself to show what is being illustrated. The metaphor and allegory express one thing by speaking another which clearly represents or illustrates the thing being signified. The things signified are identified with the images used for them. Second, parables use facts or history that is plausibly real whereas the allegory is manifestly fictitious. The principles for interpretation of parables will also generally apply to allegories. Primarily, one does not seek minute and multiple hidden analogies but rather looks for the main point(s) of comparison.

Psalm 80: 8-14, Israel is allegorically represented as a vine.

John 15:1-8, The vine and the branches, at least partly allegorical.

Gal. 4:22-31, Abraham's family; allegorical use of historical facts.

Non Biblical examples: The Tale of a Tub, Swift; Pilgrim's Progress, Bunyan.

See also Prov. 5:1-7; Eccl. 12:3-7; Is. 5:1-7; Eze. 13:10-15; 16:1-63; 17:1-24; 23:1-49; Mat. 9:16, 17; 13:3-9, 18-23; John 10:1-16; 1 Cor. 3:10-15; 5:6-8; Eph. 6:11-17.

2. **FABLE** (O Fr. *fable*; L. *fabula*, a narrative, story; from *fari*, to speak)

(1) A story intended to instruct or amuse; a fictitious narrative intended to teach some useful truth or precept. Fables often introduce animals and sometimes inanimate objects which speak and/or take part in the story line. It is used like a parable, but the story used for comparison is not true to life. It is considered lower in dignity and aim than a parable. There is usually no difficulty in understanding the meaning of a fable.

Judges 9:7-20—Jotham's fable of the trees.

2 Kings 14:9, a similar fable by Jehoash, king of Israel.

(2) A story or legend invented and developed by imagination or superstition and at one time quite generally believed, but now known to be imaginary; a myth (no biblical example). (3) An idle story; a vicious or vulgar tale. "Refuse profane and old wives fables," (1 Tim 4:7).

3. METAPHOR (L. *Metaphora*; Gr. *metaphora*, a transferring to one word the sense of another; from *meta*, over, change; and *pherein*, to carry; *metapherein*, to carry over, transfer).

A metaphor is a figure of speech in which one word is used for another. The trope describes the intended object/action by its comparison to it. Verbs may be metaphorical, as well as nouns, phrases as well as single words.

Matthew 5:13 You are the salt of the earth.

Luke 13:32 "Go tell that fox"

1 Cor 3:9 For we are God's fellow workers; you are God's field, God's building.

See also Gen. 49:9; Jer. 2:13; John 6:32-65; 7:38; 1 Cor. 3:11-12; 4:15; 5:7; 6:19; 9:11; 9:26-27; 10:2, 17; 11:24; 12:27; II Cor. 11:1; 12:7; 6:14; 5:1; 4:7; 3:2-3. Metaphor is common in the Bible.

4. PARABLE (Fr. *parabole*; from L. *parabola*; from Gr. *parabole*, comparison; from *paraballein*, to throw beside, to compare; *para*, beside, and *ballein*, to throw. See Allegory.)

A comparison, a similitude; specifically a short fictitious (usually) narrative from which a moral or spiritual truth is drawn. The word "parable" is also employed in the Bible to signify a proverb, a proverbial or notable saying, a thing darkly or figuratively expressed, a visible type or emblem.

A Paroimia is closely related to a parable but differs in that its purpose is to conceal meaning (cf. John 10:6; 16:25, 29; Mt. 13:11ff). It is a Greek word which is, in fact, used in the N.T.

See 2 Sam. 12:1-6; Matt. 13; 20:1-16; 25; Luke 10:25-37; 14:16-24; 15; etc.

5. PARALLELISM (Gr. *parallelos*, beside one another; *para*, beside, and *allelon*, of one another.)

Similarity of construction or meaning in passages closely connected; the placing beside each other several lines having the same or similar meaning. It is the outstanding characteristic of Hebrew poetry, and is very common in the prose of the O.T.

Isaiah 1:3 The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand."

Isaiah 55:6 Seek the LORD while he may be found; call on him while he is near.

See Gen. 4:23-24; 55:6-7; Hos. 11:8-9; Joel 2:6-9; synonymous. Prov. 14:28-15:2 is a long line of antithetic parallels. See Isa. 1:18-20; 2:3; 5:24; 65:21-22; Neh. 1:7; 2 Kings 17:34.

6. SIMILE (L. *simile*, neut. of *similis*, like)

A figure of speech by which one thing, action, or relation is likened or explicitly compared, often with like or as, to something of different kind or quality.

Psalm 1:3 He is like a tree planted by streams of water . . .

Matthew 7:24 Everyone who hears . . . is like a wise man who built his house on the rock.

1 Peter 1:24 All men are like grass, and all their glory is like the flowers of the field.

See also Isaiah 1:8-9, 53:6-7, 55:10-11, Jer 23:29, Matthew 23:27, 28:3, James 1:6, 1:11.

7. SIMILITUDE Often not distinguished from parable or from simile. When distinguished, it is more drawn out than a simple simile, yet not so much a story as a parable. (See Dungan, *Hermeneutics*, pp. 249-251). See Ps. 90:4-6; Mark 4:26-29; II Tim. 2:3-7.

8. ANTITHESIS (Gr. *Antithesis*, from *anti*, opposite, and *tithemi*, put).

An opposition or contrast of words, phrases, or sentiments.

1 Sam 16:7 Man looks at the outward appearance, but the LORD looks at the heart."

Matthew 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

John 3:30 He must become greater; I must become less.

See also Mt. 5:21, 27, 33, 34, 38, 39, 43, 44; Jn. 3:36; Rom. 2:7-10; 8:12,13; 1 Cor. 4:10; 15:42-44.

FIGURES OF SUBSTITUTION

9. ANTHROPOMORPHISM (Gr. *Anthropos*, man, and *morphe*, form.)

(1) Ascribing to God (Deity) human characteristics—the representation of Deity under a human form or features. (2) Anthropopathy, is a form of Anthropomorphism which attributes to God human emotions. (3) Expressions which attribute to animals mental faculties of the same nature as man. (4) A kind of metaphor (see Metonymy). Zoomorphism is a similar trope in which the characteristics of animals are given to God.

Isaiah 40:11 He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.

Hebrews 1:3 . . . He sat down at the right hand of the Majesty in heaven.

1 Peter 3:12 For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil."

See also Gen. 11:5; 18:21; Ex. 33:22,23; Deut. 5:15; Psalm 33:6; 35:1-3; 36:7; 89:10; 121:4; 136:12; Isa. 1:15, 25; 40:10; Luke 1:66; Heb. 1:10, 13; 4:13; 10:12,13; James 5:4. See Nave's Topical bible, pp. 70,71, Anthropomorphisms.

10. ANTHROPOPATHY (Gr. *Anthropos*, man, and *pathos*, feeling, affection).

The ascription of human feelings and mental attitudes to God. A kind of metaphor, (see metonymy).

Genesis 6:6 The LORD was grieved that he had made man on the earth, and his heart was filled with pain.

Exodus 32:14 Then the LORD relented and did not bring on his people the disaster . . .

See Gen 9:16, Ex. 2:24; Judges 10:16; Isa. 1:24; 63:1-19.

11. APOSTROPHE (Gr. *Apostrophe*, a turning away; from *apo*, from, and *strephe*, turn).

A diversion of speech; strictly, a changing of the course of a speech, and making a short address to a person different from those to whom the speech is generally directed, or even to an inanimate object. Often, any abrupt interjectional speech.

Jer 47:6 "'Ah, sword of the LORD,' you cry, 'how long till you rest?'"

Luke 13:34 "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you . . ."

1 Cor 15:55 "Where, O death, is your victory? Where, O death, is your sting?"

See Also 2 Sam 18:33; Isa. 14:9-20; James 2:19, 20, 22; 4:4, 13; 5:1-6.

12. EUPHEMISM (Gr. *euphemismos*, the use of words with a good omen or pleasant association; from *euphemos*, of good sound or good omen; from *eu*, good; and *phemi*, I speak)

(1) the substitution of an inoffensive or mild expression for one that may offend or suggest something unpleasant. (2) A word or phrase used in such a manner; as "she is at rest" for "she is dead."

Genesis 4:17 Cain lay with his wife, and she became pregnant.

John 11:11 "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

Acts 7:60 When he had said this, he fell asleep.

See also Gen. 19:5-8, Deut. 22:30; Mat. 9:24; Acts 1:25.

13. METONYMY (L. *metonymia*; Gr. *metonymia*, a change of name; *meta*, after or different, and *onoma*, *onyma*, name)

In rhetoric, a trope in which one word is put for another. One thing is called by the name of another because of some connection between them. This is one the most used and most varied of all figures of speech. There are several varieties of metonymy; and it is often considered to include what is listed under Synecdoche.

The principle varieties will indicate the kind of relationship in each case.

(1) The name of the cause is used when reference is made to the effect. e.g. Luke 16:29, "they have Moses and the prophets," i.e. their writings. (See also Acts 8:29; 16:21; 21:21; II

Cor. 3:15.) 1 Thess. 5:19, "Quench not the Spirit," means the functions or manifestations of the Spirit. In Isa. 22:22 "the key of the house of David" conveys the idea of control. Eph. 4:20; II Cor. 3:14, "Christ" stands for His message and covenant.

(2) A people is often called by the name of its founder: Gen. 9:25,27; 49:7,10; Num. 20:21; Deut. 32:9; Ps. 14:7; Hos. 11:1,3,8; 12:2,14; 1 Cor. 12:12; Mal. 1:2,3; Obadiah 8-11

3) Instruments are put for their effect. Deut. 17:6; Matt. 18:16; Acts 15:7-11; Matt. 20:34; Ex. 21:21; 5:3; Lev. 26:6; Isa. 1:20; Jer. 43:11; Rom. 8:35.

4) The effect is put for the cause. Luke 2:30, "I have seen they salvation": Deut. 30:15; Matt. 13:38; John 11:25; 1 Sam. 15:29.

5) An abstract term is used to represent a concrete reality. Rom. 8:10; Eph. 5:8; Gal. 3:13; 2 Cor 5:21; 1 Cor 1:30; Phil. 3:3; Rom. 3:30; 8:7; 11:7; John 17:3; 11:25; Luke 2:30; Lev. 19:32, in Hebrew "hoariness," and so, often.

6) The virtual is represented as the actual, 1 Cor. 15:31, "I die daily." What is promised, proposed, or attempted is spoken of as accomplished—Gen 15:18; 27:37; Josh. 24:9; 1 Cor. 10:33; Eph. 1:3,4; 2 Tim 1:19; John 1:29; Rom. 2:4; 1 John 1:10; 5:10; Rev. 12:9; 13:8; etc. Consider Matt. 16:19; and John 20:23.

7) The container is named when the contents are meant: 1 Cor 11:26; Matt. 3:5,6; 11:20-24; Ezek. 18:31; Amos 9:11-12 and Acts 10:2; 15:13, 17.

8) A person's name is spoken of as standing for himself or his character: Matt. 10:22; 12:21; John 1:12; 12:28; 17:6; Acts 1:15 (Greek and KJV); 3:16; 5:41; 8:12; 10:43; 15:14; 21:13; 26:1; Rom. 10:13; 3 John 7; Rev. 2:3, 13; 3:4, 5, 8; Ps. 116:4, 17; 111:9; 115:1; 119:132; 122:4; 124:8; 140:13; 20:1. Note esp. Mal. 1:6-14; 2:5; 4:2.

For other kinds of metonymy, see *Hermeneutics*, by Dungan, pp. 270-300. (See also Synecdoche).

14. PERSONIFICATION (L. *persona*, lit., a face mask used by actors on the stage, hence a character or person; from *personare*, to sound through; *per*, through; *sonare*, to sound; *facere*, to make; thus personification is to make an inanimate object to have the qualities of a person.)

Sometimes called *prosopopoeia*, from the Greek. This is a figure of speech by which inanimate things are spoken of as animated, endowed with life and volition; or by which animals are endowed with feelings and actions like those of men. Usually it is a kind of metaphor. Fables often require this figure. (See Anthropomorphism).

Job 28:14 The deep says, 'It is not in me'; the sea says, 'It is not with me.'

Psalm 114:3-4 The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs.

Matthew 6:34 Therefore do not worry about tomorrow, for tomorrow will worry about itself.

See also Isa. 55:12; 14:7,8; Hab. 3:10,11; Num 16:32.

15. SYNECDOCHE (L. from Gr. *synecdoche*, Lit., a receiving together; *ekdechesthai*, to receive).

A figure or trope by which the whole of a thing is put for the part, or a part for the whole, as the genus for the species or the species for the genus, etc. This is frequently considered a form of metonymy (see Metaphor). **PRINCIPLE VARIETIES OF SYNECDOCHE:**

- 1) The whole put for the part. e.g. Luke 2:1, "All the world"—Roman empire. Cf. also Mt. 24:14; Acts 2:17; 11:28; 19:27; 24:5; Rom. 1:8; 10:18; Rev. 12:9; 16:14; Luke 6:19; John 12:19; Col. 1:23. Matt. 12:40, "days and nights."
- 2) A part put for the whole. e.g. Acts 2:41; 27:27 "souls" meaning people. Also in Gen. 12:5; Matt. 6:11, "bread" for all food; Ps. 46:9 "bow" and "spear" for all forms of military might; Cf. Rom. 10:9,13; Jer. 2:10.
- 3) The genus put for the species. e.g. Mark 16:15 "creature" or creation, for moral and intelligent creature; Cf. Gen. 6:12; Ps. 145:21; Isa. 40:5; 66:23; Matt. 24:22; Luke 3:6.
- 4) The species used to denote the genus. e.g. Rom. 1:16 "Greek" for Gentile; Heb. 2:16 "seed of Abraham" for human beings; Mt. 6:11 "bread" for all food.
- 5) A definite number used for an indefinite. 1 Cor. 14:19 "five" for very few, and "ten thousand" for very many. Consider Gen. 4:15; 31:7; Exod. 20:6; Lev. 26:18; possibly Acts 19:19; Mark 16:9; Rev. 2:10; 20:2,7. 1 Sam. 18:7; Eccl. 6:3; Isa. 4:1; 40:2; Dan 7:10; Mt. 12:45; 18:21, 22; 19:29. The forty years of rule by various judges and kings, could be this kind of figure. See also Prov. 17:10; Isa. 65:20; Deut. 1:11; Ps. 1:10.
- 6) Plural for singular. Gen. 8:4, the ark rested on "mountains;" 19:29; 21:7.
- 7) Singular for the plural. Exodus 15:1; Jer. 8:7.

FIGURES OF OMISSION OR CONTRACTION

16. APOSIOPESIS (Gr. *Aposiopesis*, a becoming silent, from *apo*, off, and *siopao*, become silent)

Breaking off in silence; suppression; as when a speaker suddenly breaks off his speech before it is ended and leaves something unsaid in such a way as to call attention to it.

Luke 19:42 "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.

Eph 3:1-2 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— Surely you have heard about the administration of God's grace that was given to me for you,

See also Ex. 32:32; Acts 24:18; Gal. 4:19.

17. BRACHYLOGY (Gr. *Brachylogia*, from *brachys*, short, and *logos*, speech or expression.)
The expression of anything in the most concise manner; brevity. This consists especially in the non-repetition or omission of a word, when its repetition or use would be necessary to complete the grammatical construction. A brief kind of ellipsis.

Rom. 11:18 "but the root thee." [KJV] (See also Mat. 16:3 & John 3:8; Ellipsis and Zeugma.)

18. ELLIPSIS (L. *ellipsis*; Gr. *elleipsis*, a leaving, falling short, or omission: from *elleipein*: *en*, in, and *leipein*, to leave.)

A defect, or omission; a figure of syntax in which there is an omission of a word or words that can be readily supplied. (Compares closely with Brachylogy)

Minor ellipses in the original language are often supplied by the translators, as in 2 Cor. 5:13 "For whether we are beside ourselves, unto god; or whether we are of sober mind, unto you" (cf. Matt. 14:13; 16:3).

For the ellipses in the Hebraistic form of oaths or solemn avowals, see the Greek of Mark 8:12; Heb. 3:11; 4:3; 5:1; 6:14; this is shortened from "God do so unto me, and more also, if"

See also Gen. 3:22, 23; Ex. 32:32; Ps. 90:13 (compare Aposiopesis, 1 Cor. 6:13; 6:8).

19. ZEUGMA (Gr. from *zeugnymi*, I join; a *zeugma* is a bond for joining objects.)

A figure in grammar in which two subjects are joined to the same verb which fits properly only one of them; or in which an adjective is similarly used with two nouns.

Luke 1:64 His mouth was opened and his tongue was loosed . . .

1 Cor 3:2 Milk I caused you to drink, and not meat. [KJV]

This is a shortened expression of what is really intended. Compare with it Brachylogy, Ellipsis, and Construct's *praegnans*. In supplying the missing words implied to make full expression, one must take care not to change the meaning.

FIGURES OF OVER/UNDERSTATEMENT

20. HYPERBOLE (Gr. *hyperbole*, a throwing beyond, excess; from *hyper*, over, beyond; and *ballein*, to throw)

An exaggeration not intended to deceive but to add force to a statement; a figurative representation of anything as being much greater or less than the reality.

Deut. 1:28 The cities are large with walls up to the sky.

Judges 7:12; 1 Sam. 13:5; 1 Kings 4:29; "like the sand on the seashore."
Matthew 23:24 You blind guides! You strain out a gnat but swallow a camel.

See also 2 Sam. 1:23; 2 Chron. 28:4; Ps. 6:6, Matt. 5:29-30; 7:4,5; 23:24; Luke 19:40; John 11:49; 12:19; 21:25; Eph. 3:8; 1 Cor. 4:13.

21. IRONY (Fr. *ironie*; L. *ironia*; Gr. *eironeia*, dissimulation, irony; from *eiron*, a dissembler in speech, from *eirein*, to speak). A kind of ridicule which exposes the errors or faults of others by seeming to adopt, approve, or defend them; a statement quite the opposite of what is meant. Irony is often a feature of sarcasm, but sarcasm is not always irony. See Sarcasm.

1 Kings 18:27, Elijah's ironical ridicule of the prophets of Baal.
Job 12:2 Doubtless you are the people, and wisdom will die with you!

See also Eccl. 11:9; Judges 10:14; 1 Kings 22:15; 1 Cor 4:8; possibly 2 Cor. 11:4; Matt. 25:26.

22. LITOTES (Gr. *litotes*, simplicity; from *litos*, smooth, plain)
A figure in which an affirmative is expressed by the negative of the contrary.

Acts 21:39, Paul says Tarsus was "no mean city" meaning that it was significantly a great one.

Acts 19:19 in ASV "Not a few of them."

Romans 5:5 And hope does not disappoint us . . .

See also Ps. 51:17; Isa. 42:3; Matt. 12:20; Heb. 13:17. Is Matt. 6:13 "lead us not into temptation" really this figure for deliver us from temptation?

23. MEIOSIS (Gr. *meion*, less.)

This is an understatement. It is a figure of speech in which less is said than is meant. It is closely related to Litotes. Some scholars identify the two; other regard the litotes as a species of Meiosis.

1 Thess. 2:15, They displease God and are hostile to all men.

2 Thess. 3:2, . . . for not everyone has faith.

Heb. 13:17, . . . for that would be of no advantage to you

24. SARCASM (F. *sarcasme*; L. *sarcasmos*; Gr. *sarkasmos*, from *sarkaziein*, to tear flesh like dogs, bite the lips in rage, speak bitterly; *sarx*, flesh)

The use of bitter or stinging remarks expressing contempt, often by ironical statement; the language of such remarks. (See Irony). It is quite common for irony and sarcasm to be considered the same; but sarcasm is usually more severe and may be without verbal irony.

Amos 4:4 "Go to Bethel and sin; go to Gilgal and sin yet more. Bring your sacrifices every morning, your tithes every three years.

Mark 7:9 And he said to them: "You have a fine way of setting aside the commands of God in order to observe your own traditions!

Mark 15:31 In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself!

See Matt. 27:29; probably Acts 23:3-5; Jer. 25:27; 1 Kings 22:15.

FIGURES OF HEIGHTENED SPEECH

25. CLIMAX (L. *climax*, a climax, from Gr. *klimax*, a ladder)

Graduation; ascent. A figure of rhetoric, in which a sentence or a series of sentences rises, as it were, step by step; or in which the expression which ends one phrase or sentence begins the second, and so on to the highest culmination; or which descends similarly from a high to a lower plane. The words used are more likely to be all used in their literal sense.

1 Cor 3:22-23 . . . all are yours, and you are of Christ, and Christ is of God. (ascending)

1 Cor 12:28 God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others . . . (climax)

See also Rom. 8:28-30; I Tim. 3:16. Some think the beatitudes (Mt. 5:3-12) are ascending climax.

26. CONSTRUCTIO PRAEIGNANS (L. *constructio* from *construere*, to heap together, build; L. *praegnans*, pregnant, full, loaded.)

"Construction" refers to the arrangement and connection of words in a sentence—syntax. *Constructio praegnans* is a construction in which a preposition is joined with an expressed verb while it really belongs to an unexpressed verb. (Compare this figure carefully with *Zeugma*).

Ps. 74:7 They burned your sanctuary to the ground, they defiled the dwelling place of your name.

2 Tim. 4:18 "he will save me into his kingdom." [KJV]

27. EPIZEUXIS (Gr. *Epizeuxis*, a joining together, a repetition of a word; from *epi*, upon; and *zeugnumi*, I yoke.)

The repetition of a word with force. An expression that strengthens the impression it makes by simple repetition of a word.

2 Sam 16:7 As he cursed, Shimei said, "Get out, get out, you man of blood, you scoundrel!

Isaiah 40:1 Comfort, comfort my people, says your God.

Rev 14:8 A second angel followed and said, "Fallen! Fallen is Babylon the Great . . ."

See also Deut. 10:17; Isa. 6:3; Ps. 115:1; 150:1-6; Rev. 18:10, 16, 19.

28. HENDIADYS (Gr. One through Two)

Two separate items actually refer to a single unit or idea; the use of two nouns joined by "and" instead of a noun and a modifier.

Acts 1:25 To take over this apostolic ministry (See NIV note).

APPARENT INCONSISTENCY OR CONTRADICTION

29. ANACHRONISM (Gr. *Anachronismos*, from *anachronizein*, to refer to a wrong time; *ana*, back, and *chronos*, time)

An error in relating time; any expression which implies the misplacing of persons or events in time. For example, Shakespeare has Hector quote Aristotle who lived several hundred years after the assumed date of Hector.

Moses referred to a place as the city of Dan which was called Laish until some time after Moses died, and a long time after the events recorded in Gen. 14:14.

(See also Deut. 34:1 and Josh. 19:47; Jud. 18:14-29. See Dungan, *Hermeneutics*, p. 329. Compare this figure with "PROLEPSIS.")

30. APOPHASIS (Gr. *Apophasis*, denial, form *apophanai*, to deny)

A pretended denial, or mentioning something by saying you will not mention it.

2 Cor 9:4 For if any Macedonians come with me and find you unprepared, we—not to say anything about you—would be ashamed of having been so confident.

Phm 1:19 I will pay it back—not to mention that you owe me your very self.

31. ENIGMA (L. *aenigma*, from Gr. *ainigma*, a dark saying. Terry: BH, P. 182 (old), 270 (new).

An obscure saying; a kind of riddle. Enigma and riddle are commonly used interchangeably and are not easily distinguished. But they may be distinguished thus:

An enigma hides its meaning under obscure or ambiguous allusions; a riddle commonly involves paradoxical or contradictory elements, and is definitely proposed to be guessed. Enigmas are mystic utterances which serve both to conceal and to enhance some deep or sacred thought. Riddles are intricate sayings dealing with earthly things, and especially designed to exercise human shrewdness or ingenuity, to puzzle or perplex the hearer. (See Riddles)

Matthew 24:15 'the abomination that causes desolation,' . . . let the reader understand—

John 3:3 "I tell you the truth, no one can see the kingdom of God unless he is born again."

John 10:16 I have other sheep that are not of this sheep pen.

See also Matt. 7:6; 15:26; 24:28; Luke 17:37; 22:36; John 4:10-14, 32-38; 7:37, 38; 10:16; 21:18.

32. OXYMORON (Gr. *oxymoron*, a smart saying that appears at first view to be foolish or absurd; from *oxys*, and *moros*, dull, foolish)

The combination of two words which appear to be incongruous; a rhetorical figure in which there is apparent inconsistency between a noun and its epithet (e.g. "Good Grief" or "Jumbo Shrimp").

Romans 12:1 Offer your bodies as living sacrifices.

See Also Mt. 11:30; Romans 4:18; 1 Cor. 1:25; 3:18; 9:19; 2 Cor 6:8-10; 12:10. Closely related to Paradox.

33. PARADOX (Fr. *paradoxe*; Gr. *paradoxon*, neut. of adj. *paradoxos*, from *para*, beside, contrary to; and *doxa*, opinion)

A tenet or statement contrary to received opinion; something seemingly absurd, yet true to fact; a statement or phenomenon apparently at variance with established principles yet demonstrably true.

A figure of speech in which opposites are seemingly affirmed. The force of the figure is in the apparent opposition when there is agreement discoverable by considering the difference in meaning in the terms that are employed.

Matthew 20:16 "So the last will be first, and the first will be last."

Matthew 20:26 Instead, whoever wants to become great among you must be your servant,

John 12:25 The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.

See Prov 11:24, Mt 10:39, 11:29, 13:12, Lk 12:35-37, 14:11, 14:14, 22:26-27, Jn. 1:15, 2:19, Rom 4:18, 1 Cor 1:25, 3:18, 9:19, 2 Cor 4:18, 6:8-10, 12:10, Gal 2:20, 1 Tim 5:6, Heb 11:27. Compare *Christian Paradoxes*, by Francis Bacon.

34. PROLEPSIS (Gr. *prolepsis*, an anticipating, getting before time; *pro*, before; and *lepsisthai*, fut. inf. of *lambanein*, to take. See Anachronism)

(1) A figure by which objections are anticipated or prevented. (2) An anticipation of a thing as done, when it is to follow as a consequence. (3) An error in chronology, by which an event is dated before the actual time; a kind of anachronism. Most frequently the use of a name that became well-known later to an object before the name was given.

Gen. 12:8 a place is called Bethel in telling of an event many years before it was named Bethel (cf. Gen. 38:10-19, So with Hebron).

Prophecies often speak of future events as accomplished: Isa. 9:6; 53:1-9; Mt. 21:42. Are the following proleptic: Matt. 28:18; 22:30?

See also Gen. 13:18; 23:2; 35:27; Mt. 10:4; John 11:1,2. Gen. 2:3, 23-24; 3:2; is probably proleptic.

- 35. RIDDLE** (Mid. Eng. *rydel*, *redels*; from AS *raedels*, from *raedan*, to read, guess.)
A proposition put in obscure or ambiguous terms to puzzle or exercise the ingenuity in discovering its meaning. An analogy offered as a puzzle. (Compare Enigma). See Judges 14:14; Ezek. 17:3-21; Rev. 13:18.

FIGURES INVOLVING SUGGESTED OR IMPLIED MEANING

- 36. ALLUSION** (Fr. *Allusion*: L. *Allusio* (n), a playing or sporting with; from *alludere*, to play or sport with)
A reference to something supposed to be known, but not explicitly mentioned; a hint; a suggestion. Often the allusion may be ironical, using words that do not truly express the author's feeling or judgment, but which allude to the opinions or feelings of his readers or other spoken of (cf. 1 Cor. 1:21; 4:8, 10; 10:15; 2 Cor. 11:19; 13:4; 5:15-18). This is very close to "accommodation of language" to the appearance of things or the opinions of others, without admission of the exact truth of the form of statement. e.g. "The sun climbed into the heavens."

Luke 11:30 For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation.

John 8:58 "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

Rev 22:2 On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

- 37. INNUENDO** (L. abl. of the gerund of *innuere*, to nod to, to intimidate, to hint)
(1) An oblique hint, a remote intimation or reference to a person or thing not named. (2) In rhetoric insinuation; a form or expression incriminating a person without directly naming him; a depreciatory allusion. An innuendo supposes a representation so framed as to point distinctly at something which is injurious to the character or reputation of the person referred to. An insinuation consists in artfully winding into the mind imputation of a injurious nature without making any direct charge. Probably the Bible has no very clear example of innuendo, nothing like Anthony's speech at the funeral of Caesar.

Gen. 3:1-3, the serpent's remarks insinuate that God is not really good, but that he was withholding from Adam and Eve a great privilege that ought to be theirs.

Luke 13:14, the ruler of the synagogue rebuked the people, but his words were full of implied accusations of Jesus.

2 Cor. 10 and some of 11 and 12, Paul's defense of his ministry and character carries strong implications of the claims and sins of his opponents at Corinth.

- 38. INTERROGATION** (L. *interrogatus*, past participle of *interrogare*, to question, ask)

(1) the act of questioning; examination. (2) A question put; an inquiry. (3) As a rhetorical figure, the rhetorical question, a statement in the form of a question but not asking for information, rather making an emphatic assertion by calling attention to a question that needs no answer.

John 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'?"
Romans 6:1 What shall we say, then? Shall we go on sinning so that grace may increase?
1 Cor 1:13 Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

See also Amos 3:3-6; Jn 7:51; 9:34; Rom. 6:16; 8:24, 31-35; 1 Cor. 3:3; 9:1, 5-6, 9, 11-12; James 2:5, 6-7; 2:14-16; 3:11-12; 4:4-5. Some sentences may be questions that are not so marked: Jn 12:27; Lk 19:22; Rom. 2:27.

FIGURES OF PROVERBS, PUNS & PROPHECY (i.e. Miscellaneous)

39. EPIGRAM (L. *epigramma*; from Gr. *epigramma*, an inscription; from *epi*, upon, and *gramma*, thing written, from *grapho*, I write.)

(1) In Greek Literature, a poetic inscription placed upon a tomb or public monument.

(2) In a restricted sense, a short poem or piece of verse, which has only one subject and finishes with a witty saying or ingenious turn of thought. (3) In a general sense, an interesting thought represented happily in a few words, whether verse or prose; a pointed or antithetical saying. (Compare Proverb number 34.)

An epigram gets its effectiveness from its terseness and a witty turn of phrase; it characteristically presents a paradox or a cleverly pointed antithesis.

A proverb is an adage, couched, usually, in homely and vividly concrete or figurative phrases. See examples under "Proverb." Much of the book of proverbs is epigrammatic, especially the doublets which abound from ch. 10:1 to 22:16.

Prov 11:25 A generous man will prosper; he who refreshes others will himself be refreshed.
Prov 27:5 Better is open rebuke than hidden love.

40. PAROMONASIA (Gr. *para*, beside; and *onomazein*, to name; from *onoma*, name)

A pun. A play on words; a rhetorical figure by which the same word is used in different senses, or words similar in sound are set in opposition to each other so as to give a kind of antithetical force to the sentence. Many of these are seen only in the original language and are lost in a translation. Onomatopoeia is a similar trope in which the sound of the word suggests its meaning (e.g. boom, buzz, click, tick, etc.). This figure is lost in the process of translation. For examples of onomatopoeia in the Greek and Hebrew, see Zuck, *Basic Bible Interpretation*, p. 161.

Matthew 8:22 But Jesus told him, "Follow me, and let the dead bury their own dead."
Matthew 16:18 And I tell you that you are Peter, and on this rock I will build my church.

John 1:15 "He who comes after me has surpassed me because he was before me." (cf. Greek)

See also Rom. 14:13; I Cor. 4:8; II Cor. 3:13-15; 5:21; Matt. 21:41. Young's Concordance cites the following places where there is paronomasia in the Greek: Mt. 16:18; 21:41; Luke 21:11; John 2:23; Acts 8:30; 24:3; Rom. 1:20,28; 1:29-31; 3:3; 5:19; 8:23; 11:17; 12:3; 16:2; I Cor. 2:13; 3:17; 6:2; 10:12; 11:29-31; 14:10; 2 Cor. 3:2; 4:8; 5:4,21; 8:22; 9:8; 10:3; Gal. 4:17; 5:7; Eph. 1:23; 3:14,19; Phil 1:4; 3:2,12; 2 Thess. 3:11; 1 Tim. 1:8; 2 Tim. 3:4; 4:7; Philemon 11.

41. PROVERB (L. *proverbium*; *pro*, before; and *verbum*, a word)

A short sentence often repeated, expressing a well-known truth or common fact, ascertained by experience or observation; a maxim of wisdom; an axiom, adage, byword. Compare this carefully with epigram and with enigma. A proverb is usually an adage based upon an analogy; it may be a germ parable, a similitude. The book of Proverbs, of course is full of them.

Luke 4:23, "Physician heal thyself."

Ezekiel 18:2 "The fathers eat sour grapes, and the children's teeth are set on edge."

2 Peter 2:22 "A dog returns to its vomit."

See Jer. 31:29; Ezek. 16:44; I Sam. 24:13; 10:12.

42. VISION (Fr. *vision*, from L. *visio* (-*onis*), from *visus*, pp. of *videre*, to see.)

In general use "vision" means something seen otherwise than by ordinary sight, as well as actual perception by the eyes. The figure of vision represents the distant as at hand, the past as present, or the imaginary as real.

See Num 24:17; Isa. 10:28-32 and many historical presents used for vividness as if the scenes of the past were being currently seen by the writer.

EXERCISE IN FIGURES OF SPEECH

By Mark Moore

Look up the following figures of speech and read them in context. (a) Explain what they would have meant to their original, Jewish audience. (b) Tell how our culture would understand them.

1. Go tell Herod, that fox . . . (Lk 13:32)
2. As a gold ring in a pig's snout . . . (Prov 11:22)
3. I saw Satan fall like lightening (Lk 10:18)
4. I am the gate for the sheep (Jn 10:7)
5. New wine in old wineskins (Mk 2:22)
6. Is there no balm in Gilead? (Jer 8:22)
7. As iron sharpens iron (Prov 27:17)
8. Your hair is like a flock of goats (S.S. 4:1b)
9. Take up your cross (Mt 10:38)
10. Your rod and your staff, they comfort me (Ps 23:4b)

TYPES OF THE NT: THE CHRIST; THE CROSS; THE NEW CREATURE

TYPE/ANTITYPE	O.T. REFERENCE	N.T. REFERENCE
Moses/Jesus	Deut 18:14	Acts 3:22; 7:37
Melchizedek/Jesus	Gen 14:8; Ps. 110:4	Heb 5:6, 10; 6:20; 7:1, 3, 10-11, 15-17
Adam/Jesus	Gen 1:26-27, 2:7; 3	Rom 5:12-21; 1 Cor 15:20-23
Aaron/ Jesus	Num 16:40; 18:7	Heb 5:4-5
Other Offerings/Jesus	Lev 3-5	Heb 9:9-10
Solomon/Jesus	2 Sam 7:12-14	Heb 1:5; Rev 21:7
David/Jesus:		
Zeal of God's House	Psalm 69:9-10	John 2:16-17
Not left in Sheol	Psalm 16:8-11	Acts 2:24-30; 13:35
My God, My God	Psalm 22:1	Mt 27:46; 15:34
Joshua/Jesus		Heb 4:8, (Rev 19:11-16)
Jonah/Jesus	Jonah 2	Mt 12:38-41
Abraham/Jesus	Gen 12:1	Rom 4:11-12,16
Veil of Temple/Christ's Flesh	1 Ki 8:6ff	Heb 10:19-20
Moriah/Calvary	Genesis 22	Heb 11:17-19; Jams 2:21-22
Passover/Calvary	Exodus 12	1 Cor 5:7-8
Day of Atonement/Calvary	Lev 23:27-28	Heb 9:19-29
Burnt Offering/Calvary	Lev 1; Is 53	Heb 10:5-7
Serpent/Calvary	Num 21:4-9	John 3:14-15
Other Festivals/Christian Life	Joel 2:28; 7:2, 37-39	Col 2:16-17
Exodus/Christian Life (or Baptism)	Exodus, esp. 14-17 Gen 6:9-6	1 Cor 10:1-12 1 Peter 3:21
Flood/Baptism	Ps 141:2	Rev 5:8
Incense/Prayers		
Sabbath/Rest or heaven	Gen 2:3; Ex 20:8	Col 2:16-17; Heb 4:3, 9, 11
Tabernacle/Heavenlies	Ex 25:40; 36-8ff	Heb 8:5; 9:23-24
Eden/New Jerusalem	Gen 1-3	Rev 21:1-8; 22:1-5

Hermeneutical Axioms

1. A pencil and paper is your best mental crowbar.
2. If your interpretation exceeds the author's intended meaning it ceases to have God's authority.
3. Context is King! (of interpretation).
4. A passage cannot mean what it never meant.
5. Meaning is not in words or even sentences but in paragraphs.
6. A word means what the author used it to mean.
7. The study of grammar will not solve most exegetical problems but it will narrow the range of possibilities.
8. The first commentary on any text should be by the author him/herself.
9. Your theology ends with the text with which you begin.
10. The best translation of the Bible is the one you actually read.
11. If your application exceeds the author's intention then it ceases to have God's authority.
12. Hermeneutics aims at the street, not the study or the pulpit. Put another way, Bible interpretation goes from head to feet.

PI TEST #1: STUDY GUIDE

1. True/False over reading and lecture material
2. Define "Hermeneutics"; Answer the four questions from the introductory material.
3. Define "covenant" and explain why it is important in biblical interpretation.
4. Define "contextualization" and explain why it is important in biblical exposition.
5. List the ten steps we will go through for our exegetical project.
6. If we don't need hermeneutics to interpret the newspaper, why should we need it to interpret the Bible?
7. Briefly list several reasons why we should interpret the Bible.
8. Give several logical arguments defending the idea that there really is only one A.I.M.
9. What two things stand in the way of our understanding the A.I.M. of a passage and what can be done to overcome each obstacle?
10. Tell what kinds of things you would investigate when researching internal and external historical setting.
11. List several reference works that will help you when researching historic details in your text.
12. What three elements are involved in the interpretive process?
13. List at least four levels of context from the overhead shown in class.
14. How might one determine the purpose of a book?
15. What two things should one look for when outlining a book to determine a transitioning in thought?
16. Differentiate between meaning, interpretation and application.

REVIEW GUIDE FOR TEST #2: WORDS & GRAMMAR

1. Define: Word, Phonology, Morphology, Denotation, Connotation, Syntax, Transliteration.
2. Tell 2 difficulties in the translation of synonyms.
3. Give a couple of examples of a transliteration and explain the difficulty they cause.
4. What are the three sources for the definition of a word.
5. From the nine steps of a word study given in class, tell what kinds of things one should look for when doing a word study.
6. Identify and differentiate the following resource books for word study: Vines, NDNTT, Strong's, Young's, Englishman's, NIV Concordance, New Biblical Library, Kittle. Tell which of these books would be appropriate for each of the items you listed above.
7. Demonstrate your proficiency in performing a word study by doing one in 25 minutes.
8. T/F on Wilson's principles and methods.
9. T/F over reading.
10. Define a Mechanical display and tell how to do it and why it is important. What two other ways can one "rewrite" a passage? Demonstrate a Mechanical display on a given passage.
11. What kinds of things are especially important to observe in the grammar of your passage.
12. Because punctuation was not in the original, we really don't need to pay any attention to it.
13. List several books which help one identify the original grammar of a passage.
14. List a number of common errors in writing word studies.

PI TEST #3: PARALLEL PASSAGES, APPLICATION & GENRE

1. The use of Parallel Passages is based on what 3 assumptions?
2. List five types of Biblical parallels. Give a couple examples of synoptic and chronological parallels. Tell how they could help us understand the Bible better.
3. Why is it difficult to determine the number and extent of O.T. quotations?
4. Which N.T. books have no O.T. quotes? Which books have the most? Which books have the most allusions? Approximately how much of the N.T. is comprised of O.T. quotes?
5. List some topics for which you would want to find parallel passages.
6. How would you go about finding parallel passages? List some specific reference works that would help you.
7. Know the relative importance of Bible passages and the general principles for interpreting parallel passages.
8. List the three target areas (i.e. goals) of application from the chart. List the two ways to practice application in each target area.
9. What are the three steps of application? What is the difference between direct and indirect application? Fill in the missing components from the chart.
10. Apply the principles for applying promises, examples and commands to specific texts given.
11. What things are involved in meditation — how do you do it?
12. True or False over lectures and reading
13. Be prepared to fill out the chart on the back of the page. You can give more information than is asked for, you will need to give at least three characteristics of each genre and three guidelines for interpretation. (Exception: Legal and Acts only have two characteristics given in class). The nine genre are: Historical, Legal, Wisdom, Gospel, Acts, Epistle, Poetry, Prophecy, Apocalyptic

GENRE:

CHARACTERISTICS:

INTERPRETATION:

I.	(1)	(1)
	(2)	(2)
	(3)	(3)
II.	(1)	(1)
	(2)	(2)
		(3)
III.	(1)	(1)
	(2)	(2)
	(3)	(3)
IV.	(1)	(1)
	(2)	(2)
	(3)	(3)
V.	(1)	(1)
	(2)	(2)
		(3)
VI.	(1)	(1)
	(2)	(2)
	(3)	(3)
VII.	(1)	(1)
	(2)	(2)
	(3)	(3)
VIII.	(1)	(1)
	(2)	(2)
	(3)	(3)
IX.	(1)	(1)
	(2)	(2)
	(3)	(3)

REVIEW 4: PROPHECY, POETRY, PARABLES, TYPES

(Bring a Scantron sheet with you)

1. What difficulties do we run into when interpreting prophecy. Give a definition of prophecy.
2. Describe the prophetic message. Give some rules for interpreting prophecy. Apply Girdwood's first five steps to a prophecy to be given in class.
3. How is poetry differentiated from prose? List the three types of parallelism talked about in class and be prepared to apply them to a Psalm.
4. What kinds of information are given to us in the titles of the Psalms? Be prepared for true/false and multiple choice questions over the handout "Structure of the Book of Psalms".
5. Give a number of principles for interpreting poetry.
6. Define Parable. List at least 6 characteristics of a parable. How does the English word differ from the Greek word?
7. How many parables does Jesus tell? What are they about according to Zuck? Do they originate doctrine? Were they common among the Jews? Why were they used?
8. Give some guidelines for interpreting parables. How does one use parabolic genre in the pulpit?
9. Define type and antitype. List the 5 characteristics of a type. Distinguish between illustrations and types and allegorization (Zuck p. 178).
10. How does one recognize a type? Interpret a type? What are the benefits of typology? Determine whether certain things are types or not. Major subjects of types: cross, new creation.

STUDY SHEET FOR PRINCIPLES OF INTERPRETATION FINAL

1. What does AIM mean?
2. How did the rules of Hermeneutics come into being?
3. Define the following terms: Inference, Hypothesis, presupposition, Morphology, Transliteration, Phonology, Etymology, Syntax, Morpheme, context, covenant, genre, trope, type, antitype, exegesis, hermeneutics, millennium.
4. What are the three sources for the definition of a word?
5. List the ten steps for your Exegetical Paper.
6. What kinds of "clusters" would you look for in concordance work?
7. Be prepared to define a mechanical layout and give rules for its implementation.
8. List the levels of context. What two major things do you look for to determine the boundaries for immediate context?
9. How would one identify the purpose of a book?
10. List the various genre's of the Bible. Give a unique feature of each and a consideration of interpreting that Genre.
11. What should one look for in historical research? What reference works help you in your historical research?
12. List the five major covenants of the Bible (p. 11). What three elements are involved in every covenant?
13. Give the structure of a 1st century letter.
14. List the various types of Biblical parallels: Synoptic, OT quotes, chronological, etc.
15. Reproduce the chart of Application: 3 target areas (mind; spirit; behavior); and two ways to implement application in each. Also the three steps of application.
16. Defend your reasoning for why certain examples, promises and commands are or are not applicable to us today.
17. Give several principles for interpreting figures of speech. Match figures of speech with their definitions. Identify figures of speech in a particular Bible passage.
18. Give a number of principles for interpreting parables. What is the nature and purpose of concealment in parables?
19. Describe the characteristics of poetry. List the three kinds of parallelism in Hebrew Poetry and identify them in a given passage. Describe and defend Imprecatory Psalms.
20. Define prophecy; give its two main functions.
21. Define apocalyptic and give its dominant characteristics.
22. Discuss the difficulties of interpretation and ambiguities of prophecy. What is "the mountain effect"?
23. Summarize some principles for interpreting the book of Revelation.
24. What is the basic message prophecy?
25. Give the characteristics of a type and defend your position on whether a certain Bible person/thing is a type.
26. Give a number of principles for interpreting the book of Revelation (p. 57).
27. Essay: What are the characteristics and/or practices of a virtuous interpreter.
 - A. I have appreciated this class more than you will know. I hope more than anything to have instilled in you a love and curiosity for the Word of the Lord.
 - B. Previous tests will be your best source of information.
 - C. You will need to bring two Grademaster answer sheets.
 - D. I reserve the right to include practical exercises from the Scriptures.
 - E. I wish you the best on this final evaluation. Please do, however, keep this in perspective— How much will this matter 5 years from now? Don't miss abundant life this week; it is racing by us!