

## **Hermeneutics (4ON702)**

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### ***Course Description***

This course explores a wide range of subjects related to responsible interpretation of the Bible. Particular passages of Scripture are the focus of discussions and practical exercises. The course will cover principles of interpretation, centering upon a redemptive-historical and Christ-centered interpretive approach. The course will then explore the covenantal nature and structure of the canon. There will also be a survey of the various genres of Scripture in in-class exegetical exercises.

### ***Class Schedule***

Tuesday evenings, 6pm-9pm  
6 February – 8 May 2007 (no class 27 March 07)

### ***Student Evaluation***

- 1 Exam (worth 45% of final grade) and will cover both material delivered in lecture as well as material from the class texts. **FINAL EXAM DUE: 22 MAY 2007 by 11.59pm. EXAMS MUST BE POST-MARKED BY THE 22<sup>ND</sup>. NO E-MAILING OF EXAMS. ALL EXAMS MUST BE TURNED IN VIA POST.**
- 15-20 page research paper (worth 45% of final grade). Due on last day of class, 8 May 2006.
- Completion of all required reading (worth 10% of final grade). Submit reading report on Final Exam.

### ***Academic Policies***

Class academic policies are those that are outlined in the latest edition of the *RTS* Course Catalog (grading scale, class attendance policy, conduct, and examination policies).

### ***Taping of Class Lectures***

You are permitted to tape class lectures for note taking purposes or in the event that you miss a portion of a class day (students are responsible for getting a member of the class to tape the lecture for them).

### ***Obtaining Class Lecture Notes in event of an absence***

You are responsible for obtaining lecture notes in the event of your absence from a fellow student. The professor will not provide lecture notes.

### **Failure to turn in required materials**

In the event that you fail to turn in required assignments, you will receive the grade of an “F.” In the event that you need a time extension, you must obtain an official extension request form from the administration, which must be approved by the professor and academic dean. If an extension is granted, you will receive an “INC” until all assignments are completed. Extensions will be granted only in the event of extenuating circumstances such as severe illness or a death in the family.

### **Required Textbooks**

*Holy Bible* (any version)

\* D. A. Carson, *Exegetical Fallacies*. Grand Rapids: Baker Books, 1984.

\* Edmund P. Clowney, *The Unfolding Mystery: Discovering Christ in the Old Testament*. Phillipsburg: P & R, 1988.

\* Stephen G. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible*. Downers Grove, InterVarsity Press, 2003.

\* Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*. Translated by Donald H. Madvig. Grand Rapids: Eerdmans Publishing, 1982.

\* Walter C. Kaiser & Moisés Silva, *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Grand Rapids: Zondervan Publishing, 1994.

*Westminster Standards* (preferably w/ scriptural prooftexts).

<http://www.opc.org/confessions.html>

\* Should be read cover-to-cover (excluding bibliography and indices)

### **Lecture Schedule**

<b>Topic</b>	<b>Time</b>	<b>Day</b>	<b>Reading</b>
Introduction	1hr	<b>6 Feb 06</b> 6-7pm	Kaiser and Silva, pp. 15-24; 211-70; WCF 1; SC qq. 2-3; LC qq. 3-5.
Hermeneutics paper Intro	1hr	7-8pm	Syllabus Handout and Style Sheet
Literary Genres	1hr	8-9pm	Kaiser and Silva, pp. 69-84
Literary Genres	1hr	<b>13 Feb 06</b> 6-7pm	
Prophecy	1hr	7-8pm	
Parables	1hr	8-9pm	
Epistles	1hr	<b>20 Feb 06</b> 6-7pm	Kaiser and Silva, pp. 121-38
Typology	1hr	7-8pm	Goppelt, pp. 1-237; Clowney, pp. 9-202; WCF 7, esp. 7.5; LC qq. 20, 30-35; SC qq. 12, 20
Culture vs. Command	1hr	8-9pm	
Word Study Fallacies	1hr	<b>27 Feb 06</b> 6-7pm	Carson, <i>Exegetical Fallacies</i> , pp. 1-144 Syllabus Handout: Word Study Fallacies

Theological Tasks in Interpretation	1hr	7-8pm	Kaiser and Silva, pp. 193-210
Structure of the Canon	1hr	8-9pm	Dempster, pp. 9-234
Structure of the Canon	1hr	<b>6 Mar 06</b> 6-7pm	
Structure of the Canon	1hr	7-8pm	
Structure of the Canon	1hr	8-9pm	
Gen 1-2 (Intro)	1hr	<b>13 Mar 06</b> 6-7pm	Kaiser and Silva, pp. 69-86
Gen 1-2 (2.4-7)	1hr	7-8pm	
The Law (Exo 20.1-2)	1hr	8-9pm	WCF 19; SC qq. 39-84; LC qq. 91-152
The Law (Exo 20.4-6)	1hr	<b>20 Mar 06</b> 6-7pm	
The Tabernacle (Exo 25-29; esp. 26.1-37)	1hr	7-8pm	Syllabus Handout: Tabernacle and Temple
Proverbs	1hr	8-9pm	Kaiser and Silva, pp. 87-104; Syllabus Handout: Proverbs
Psalms (Intro)	1hr	<b>27 Mar 06</b> 6-7pm	
Psalms (Psa 11)	1hr	7-8pm	Syllabus Handout: Psalter Introduction
Prophets: (Obadiah)	1hr	8-9pm	Kaiser and Silva, pp. 139-62
Prophets (Obadiah)	1hr	<b>3 Apr 06</b> 6-7pm	
Gospels (Mark 1.1-8)	1hr	7-8pm	Kaiser and Silva, pp. 105-20
Gospels (Mark 6.30-44)	1hr	8-9pm	
Gospels (Mark 16.9-20)	1hr	<b>10 Apr 06</b> 6-7pm	Syllabus Handout: Principles of Textual Criticism
Pauline Epistles (Gal 3.10-14)	1hr	7-8pm	
Pauline Epistles (1 Cor 14.26-40)	1hr	8-9pm	
General Epistles (Jude)	1hr	<b>17 April 06</b> 6-7pm	
Apocalyptic (Dan 2)	1hr	7-8pm	
Apocalyptic (Dan 9)	1hr	8-9pm	
Apocalyptic (Rev: Intro)	1hr	<b>24 April 06</b> 6-7pm	Syllabus Handouts: Progressive parallelism; Progressive parallelism illustrated
Apocalyptic (Rev 1)	1hr	7-8pm	
Apocalyptic (Rev 12)	1hr	8-9pm	Syllabus Handouts: Rev chp. 12
BUFFER	1hr	<b>1 May 06</b> 6-7pm	<b>PAPERS DUE AT BEGINNING OF CLASS</b>
BUFFER	1hr	7-8pm	
BUFFER	1hr	8-9pm	

# Study Guide

## Terms

- |                            |                          |                              |
|----------------------------|--------------------------|------------------------------|
| 1. Perspicuity             | 16. Simile               | 32. Unconditional prophecy   |
| 2. Hermeneutics            | 17. Metaphor             | 33. Sequential prophecy      |
| 3. Exegesis                | 18. Allegory             | 34. Double sense of prophecy |
| 4. Eisegesis               | 19. Hyperbole            | 35. Didactic                 |
| 5. Notitia                 | 20. Hendiadys            | 36. Analogy of Faith         |
| 6. Assensus                | 21. Hendriatris          | 37. Analogy of Scripture     |
| 7. Fiducia                 | 22. Pleonasm             | 38. Typology                 |
| 8. Torah                   | 23. Paronomasia          | 39. Apocalyptic              |
| 9. Nebbiim                 | 24. Metonymy             | 40. Catholic epistle         |
| 10. Kethubim               | 25. Synecdoche           | 41. Futurist                 |
| 11. Historical narrative   | 26. Irony                | 42. Preterist                |
| 12. Chiasm                 | 27. Litotes              | 43. Idealist                 |
| 13. Synonymous parallelism | 28. Euphemism            | 44. Progressive parallelism  |
| 14. Antithetic parallelism | 29. Former prophets      |                              |
| 15. Synthetic parallelism  | 30. Latter prophets      |                              |
|                            | 31. Conditional prophecy |                              |

## Concepts

1. Explain what it means to have a Christ-centered redemptive-historical interpretation of Scripture. Cite Scripture.
2. Explain the interpretive significance of covenant for hermeneutics, particularly as it relates to the canon and authority of the Scriptures.
3. Discuss the nature and purpose of parables.
4. Define and discuss the differences between typology and allegory.
5. Discuss the issues involved in determining whether a passage of Scripture involves cultural or moral issues (i.e., command vs. culture).
6. Discuss the characteristics and interpretive principles of biblical narrative.
7. Discuss the characteristics and interpretive principles of the law (Exo 20)
8. Discuss the characteristics and interpretive principles of the tabernacle and temple (Exo 25-29).
9. Discuss the characteristics and interpretive principles of Proverbs
10. Briefly name and describe the seven types of genres of Psalms.
11. Discuss the interpretive and theological significance of the OT exodus for the NT.
12. Discuss the interpretive impact of deciding the structure of the book of Revelation.
13. Give a basic explanation of textual criticism and apply these principles to Mark 16.9-20.

## **Main sections in an exegesis paper**

### ***Introduction***

Set out your goals for the paper which include: (1) your passage under consideration; (2) your thesis statement; (3) the main points you will address, i.e., how you will present your case.

### ***Translation of your passage***

If you are using the biblical languages, then translate your passage. If you are not using the original languages, then simply make a heading called, 'Passage,' and place the English translation beneath it.

### ***Author***

Identify the author of your passage. If there is debate, such as w/ the book of Hebrews, then briefly cover the debate and then decide what is the best option. If it is not crucial to the interpretation of the passage, then it might not be necessary to identify the author.

### ***Date and Occasion***

You should pinpoint the date that the passage was written. If your passage is a prophecy, then the date, for example, will be quite important. Was the prophecy before or after the predicted event. What was the occasion, or reason, for writing the passage? Is this an OT prophetic message delivered to the Northern kingdom? Is this an epistle of Paul's that addresses a specific problem?

### ***Structure***

Address structural issues surrounding your passage. Is this part of a greater chiasm? Is the verse or passage a parallelism of some sort?

### ***Comment***

At this point you should explain your passage verse by verse. You should limit your explanation to the immediate context of the passage, i.e., the verses of your passage, the surrounding verses w/in the chapter and w/in the book, and w/in its historical setting. For example, in Genesis we see the creation of man and woman, explain what they were supposed to do w/in the given passage.

### ***Explanation***

At this point you will explain the significance of the passage as it relates to the whole of Scripture and redemptive history. Using our illustration of the creation of man and woman, you should draw out the significance of the creation of man and woman—i.e., they are a type of Christ and the Church.

### ***Conclusion***

Summarize your arguments and show how you made your case.

## **Research Paper Guidelines**

### ***Length***

- Paper must be 15-20 pgs.
- Your paper should be double-spaced in a 12pt. Times New Roman font.

### ***Documentation***

- Use footnotes, *not* endnotes.
- Your footnotes should be in a 10pt. font and be single-spaced.
- Use a footnote every time you are citing an idea or quote that is not your own.
- On average, you want to have 2-3 footnotes per page. This means you should have 40-60 footnotes by the end of the paper.

- Do not put multiple footnotes if they can be condensed into one reference. I.e., if you have several quotes from the same book in a paragraph, simply footnote the last quote.
- For the correct form of a footnote, check a style guide such as the *Chicago Manual of Style* or Turabian's *A Manual for Writers*.
- Use the abbreviation sheet with which you have been provided in the body of the footnotes.
- Use the footnotes to cite other views or make comments that are indirectly related to your paper.

### **Sources**

- You should have approximately 1 source per page, which means you should have a *minimum* of 20 sources.
- Make use of at least 3 journal articles. They are essays with a very narrow focus, usually along the lines of your research paper that are quite helpful.
- Use scholarly sources (a good rule of thumb is that the sources that your textbooks cite are good sources).
- Do not cite web pages. Look for your sources in printed realm! You may use the web to find well-known books or articles (and even download them), but only cite published material.

### **Quotations**

- When you directly quote a source, mark it off by quotation marks "".
- If the quotation is more than 4 lines, then carriage return, indent the quote, and single space the quote.
- Try to avoid multiple block quotations. When you feel the urge to use a block quote, do your best to summarize the idea in your own words and then footnote it!

### **Grammar**

- Use good grammar and avoid common errors such as:
  - ✓ ending a sentence in a preposition
  - ✓ split infinitives
  - ✓ run-on sentences
  - ✓ sentence fragments
  - ✓ subject-verb agreement
- You do not have to use politically correct terms such as:
  - ✓ *humanity* or *humankind* vs. *mankind*
  - ✓ *s/he* vs. *he*
- **Do not** write your paper in the first-person—no personal references.

### **Presentation**

- There is no need for a title page. Simply put the title and your name at the top of the first page.
- Number the pages in your paper.
- Use sub-headings in your paper to indicate its organization (Introduction, Conclusion, etc.).
- Do not use negative adjectives in your paper such as:
  - ✓ Foolish
  - ✓ Dumb
  - ✓ Outrageous
  - ✓ Ridiculous
- Use words such as:
  - ✓ Disagree
  - ✓ Incorrect

- ✓ Lacking
- ✓ Insufficient
  
- Do not use exclamation points!

### ***Bibliography***

- At the end of your paper, i.e. after the last page, start a new page and title it 'bibliography.'
- Put your sources in alphabetical order.
- Again, cite a style guide for the proper form of a bibliographic citation.

### ***Research Methods***

- Use some sort of research method to catalog your research. This helps in the writing process.
- Write an outline and organize your research as well as your overall argumentation.

### ***Thesis Statement***

- Remember, your paper is not a guided tour of a subject. Your paper is supposed to prove or demonstrate something. Make your thesis statement and then prove it by your research.

## Abbreviations

Abbreviation	Definition
<i>ad</i>	comment on
act	active
adj	adjective
adv	adverb
aor	aorist
Apoc.	Apocrypha
c.	circa
cent.	century
cf.	confer, compare
chp(s).	chapter(s)
conj	conjunction
consec	consecutive
<i>contra</i>	in contrast to
ed.	edited by
e.g.	<i>exempli gratia</i> , for example
et al.	<i>et alii</i> , and others
f., ff.	following
fem	feminine
fut	future
gen	genitive
Gk.	Greek
<i>hap. leg.</i>	<i>hapax legomenon</i> , sole occurrence
Heb.	Hebrew
ibid.	<i>ibidem</i> , in the same place
id.	<i>idem</i> , the same
i.e.	<i>id est</i> , that is
impf	imperfect
ind	indicative
inf	infinitive
infra	below
in loc.	<i>in loco</i> , in the place cited
lat	Latin
lit.	literally
loc. cit.	the place cited
LXX	Septuagint
masc	masculine

mg.	margin
MS(S)	manuscript(s)
MT	Masoretic text (OT)
n.	note
n.d.	no date
no.	number
nom	nominative
NT	New Testament
obj	objective, object
OT	Old Testament
p., pp.	page, pages
<i>pace</i>	with due respect to, but differing from
//	parallel(s)
par.	paragraph
pass	passive
passim	elsewhere
pf	perfect
pl	plural
poss	possessive
prep	preposition
ptcp	participle
q.v.	<i>quod vide</i> , which see
rev.	revised, reviser, revision
<i>sc.</i>	<i>scilicet</i> , that is to say
sg.	singular
subj.	subjective, subject
s.v.	<i>sub verbo</i> , under the word
TR	Textus Receptus
trans.	translator, translated by
u.s.	<i>ut supra</i> , as above
v, vv	verse, verses
viz.	<i>videlicet</i> , namely
Vg	Vulgate
v.l.	<i>varia lectio</i> , alternative reading
vol.	volume
x	times (2x = 2 times)

## Word Study Fallacies

### ***The root fallacy***

“Presupposes that every word actually *has* a meaning bound up with its shape or its components” (p. 27).

#### **Examples**

ἀπόστολος comes from root ἀποστέλλω, which means “I send,” therefore an apostle is “one who is sent”

φιλέω (to love) and ἀγαπάω (to love) are different types of love: brotherly vs. godly

*Nice* comes from the Latin *nescius*, which means “ignorant”

“Good-bye” is a contraction of the Anglo-Saxon “Good be with you”

Words should not be defined by their etymology but instead by their context and use

### ***Semantic anachronism***

“This fallacy occurs when a late use of a word is read back into earlier literature” (p. 32).

#### **Example**

“Romans 1.16: ‘I am not ashamed of the gospel, for it is the *dynamite* of God unto salvation for everyone who believes’”

### ***Semantic obsolescence***

“In some ways, this fallacy is the mirror image of semantic anachronism. Here the interpreter assigns to a word in his text a meaning that the word in question used to have in earlier times, but that is no longer found within the live, semantic range of the word” (p. 34).

#### **Example**

Martyr

- a. one who gives evidence, in or out of court
- b. one who gives solemn witness or affirmation (e.g., of one’s faith)
- c. one who witnesses to personal faith, even in the threat of death
- d. one who witnesses to person faith by the acceptance of death
- e. one who dies for a cause—a martyr

“It follows, then, that we should be a trifle suspicious when any piece of exegesis tries to establish the meaning of a word by appealing first of all to its usage in classical Greek rather than its usage in Hellenistic Greek” (p. 36).

### ***Appeal to unknown or unlikely meanings***

“There are many examples of this fourth fallacy. Some spring from poor research, perhaps dependence on others without checking the primary sources; others spring from the desire to make a certain interpretation work out, and the interpreter forsakes evenhandedness” (p. 37).

### ***Careless appeal to background material***

Using questionable or spurious material rather than doing better research to see if there is a more biblical or likely scenario.

### ***Verbal parallelomania***

“The listing of verbal parallels in some body of literature as if those bare phenomena demonstrate conceptual links or even dependency” (p. 43).

### ***Linkage of language and mentality***

“That any language so constrains the thinking processes of the people who use it that they are forced into certain patterns of thought and shielded from others. Language and mentality become confused” (p. 44).

### ***False assumptions about technical meaning***

“The interpreter falsely assumes that a word always or nearly always has a certain technical meaning—a meaning usually derived either from a subset of the evidence or from the interpreters personal systematic theology” (pp. 45-46).

### **Example**

Sanctification—“process by which he becomes increasingly holy after an instantaneous ‘positional’ or ‘forensic’ justification” (p. 46)

“Sometimes refers to the initial setting aside of an individual for God as his conversion” (p. 46).

**1 Corinthians 1:2** To the church of God that is in Corinth, to those sanctified in Christ Jesus

### ***Problems surrounding synonyms and componential analysis***

Sometimes synonyms are used to convey a distinction of meaning, or to provide an example of semantic overlap. The total semantic range of each word is slightly different from the other, and therefore that there is a semantic difference in this context.

### **Selective and prejudicial use of evidence**

“The kind of appeal to selective evidence that enables the interpreter to say what he or she wants to say, without really listening to what the Word of God says” (p. 54).

### **Unwarranted semantic disjunctions and restrictions**

“Not a few word studies offer the reader either / or alternatives and then force a decision. In other words, they demand semantic disjunction, when complementarity might be a possibility” (pp. 55-56).

Lenski: “that they may be one, *just as* (καθὼς) we are one.”

Either our oneness is analogical or it is identical.

A cat is an animal *just as* a dog is an animal.

Failure to grasp the full semantic range of καθὼς

### **Unwarranted restriction of the semantic field**

Failure to recognize that semantic range of a word.

#### **Example**

Board

- a piece of lumber
- room and board
- in older English, a table
- board of trustees
- stepping on board
- a verb: board up a window
- a verb: board a jetliner

### **Unwarranted adoption of an expanded semantic field**

“The meaning of a word in a specific context is much broader than the context itself allows and may bring with it the word’s entire semantic range” (p. 62).

### **Problems relating to the Semitic background of the Greek NT**

“To what extent is the vocabulary of the GNT shaped by the Semitic languages which, presumably underlie large parts of it (especially the Gospels and parts of Acts)? To what extent are the normal semantic ranges of NT Greek words altered by the impact of the Semitic background of any particular NT writer?”

“It is methodologically irresponsible to read the meaning of a Hebrew word into its Greek equivalent without further ado” (p. 63).

“It is necessary *both* to examine the intention of the original Hebrew *and* to study Hellenistic literature and papyri to be reasonably knowledgeable about the semantic range of Greek words current in the days of the translators of the LXX” (p. 64).

### ***Unwarranted neglect of distinguishing peculiarities of a corpus***

Sometimes the same word w/in NT can have a different nuance or meaning depending upon the author.

### ***Unwarranted linking of sense and reference***

“Not all words are referential” (p. 64)

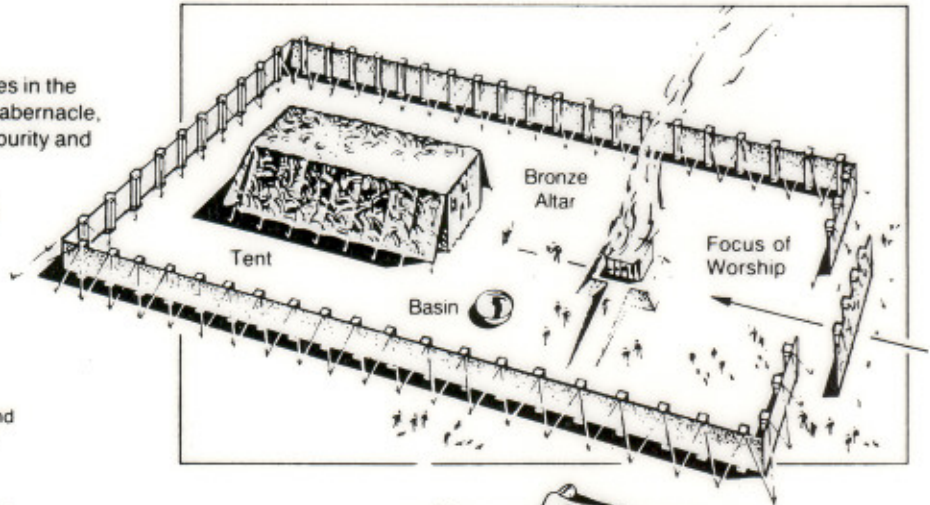
“A sentence cannot be analyzed into the things each word in the sentence ‘names.’ It follows that the meaning of words in a grammatically coherent array, as in a, is different from the theoretical referent of each word” (p. 65).

- a. three is a prime number

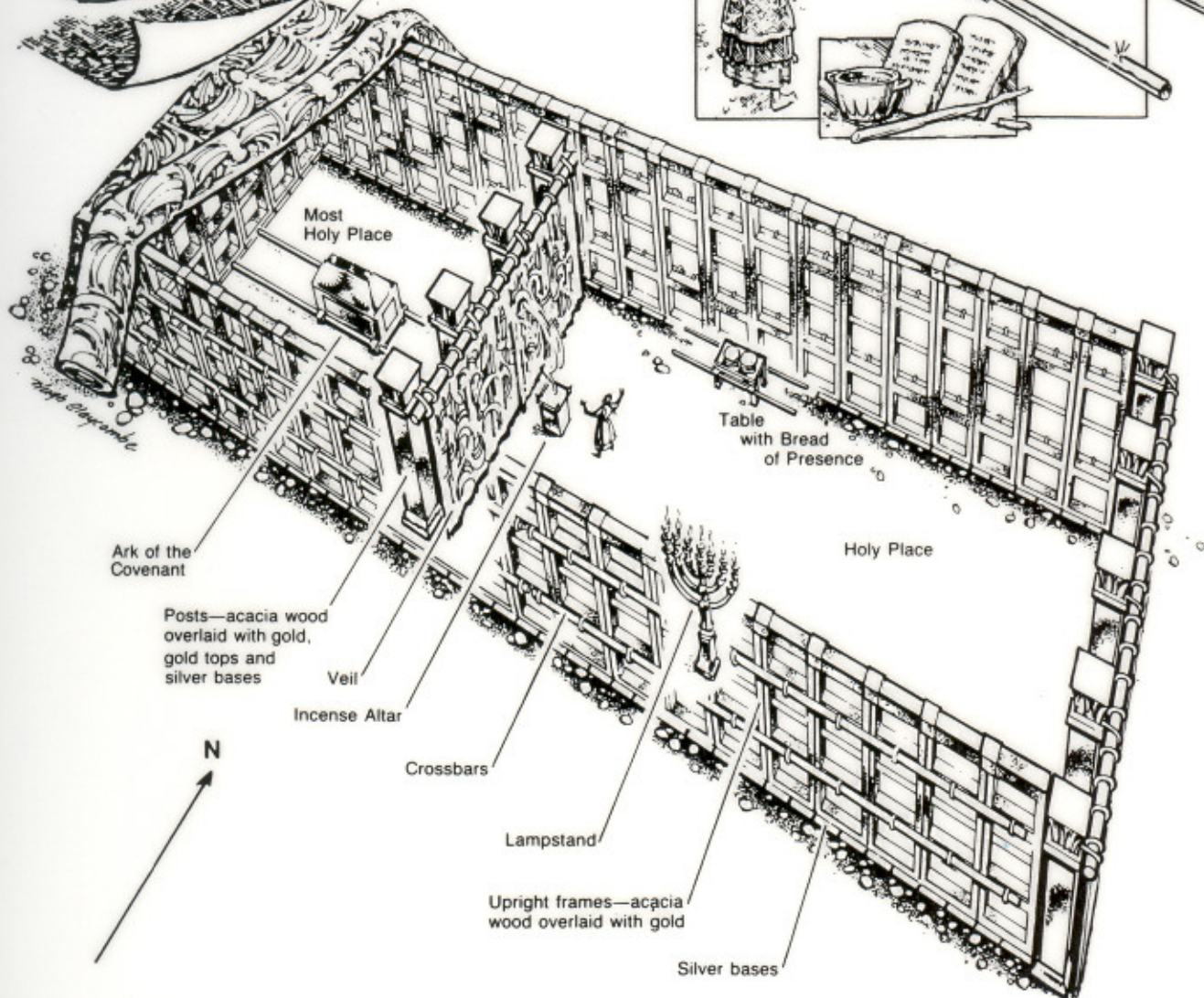
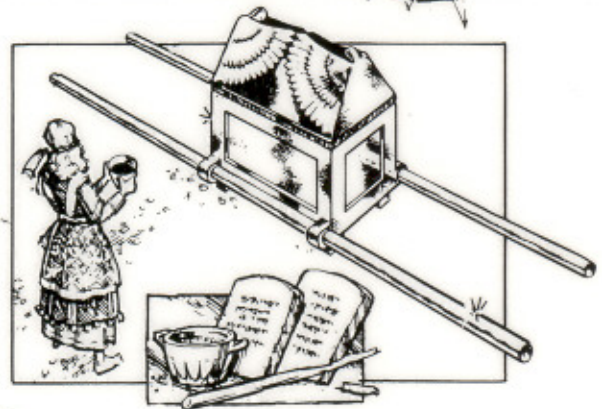
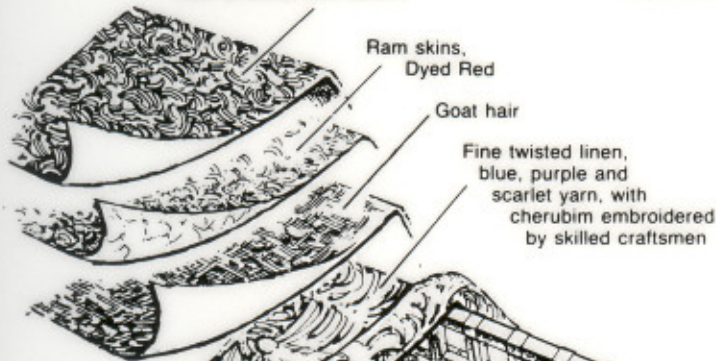
# The Tabernacle

The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle, and amplified Israel's sense of separateness, purity and oneness under the Lordship of Yahweh.

A few desert shrines have been found in Sinai, notably at Serabit el-Khadem and at Timnah in the Negev, and show marked Egyptian influence.



Hides of Sea Cows providing a waterproof covering and "camouflaging" the rich interior from enemies and bandits

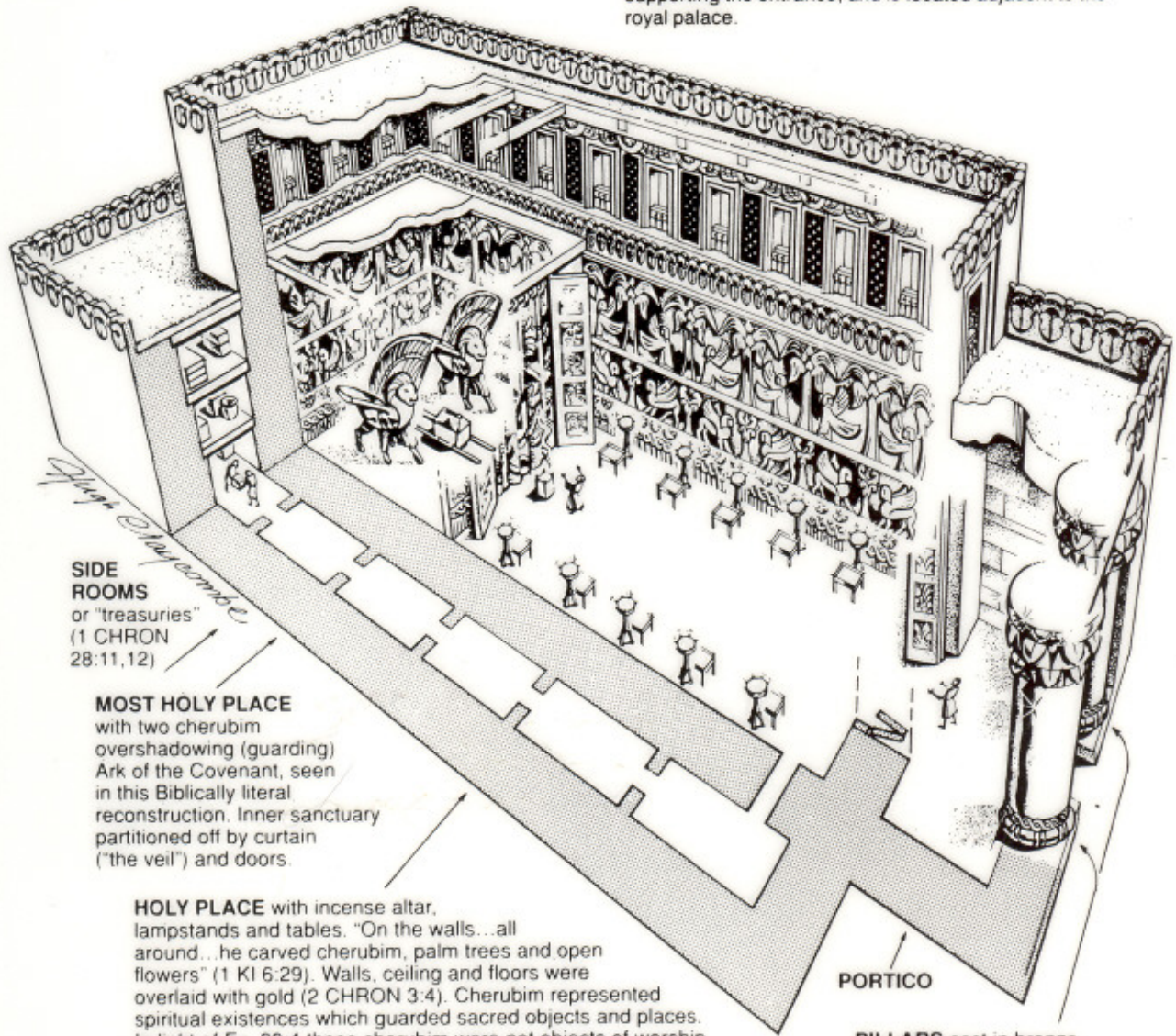


# Solomon's Temple

960-586 B.C.

The temple of Solomon, located adjacent to the king's palace, functioned as God's royal palace and Israel's national center of worship. The Lord said to Solomon, "I have consecrated this temple . . . by putting my Name there forever. My eyes and my heart will always be there" (1 K 9:3). By its cosmological and royal symbolism, the sanctuary taught the absolute sovereignty of the Lord over the whole creation and his special headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into *'ulam*, *hekal*, and *debir* (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.



**SIDE ROOMS**  
or "treasuries"  
(1 CHRON  
28:11,12)

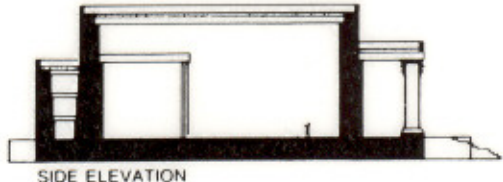
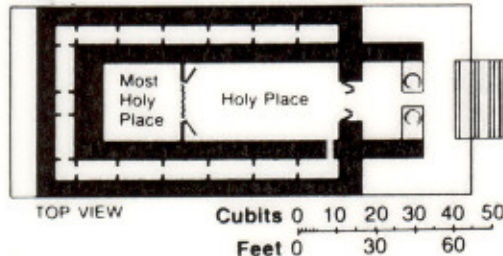
**MOST HOLY PLACE**  
with two cherubim  
overshadowing (guarding)  
Ark of the Covenant, seen  
in this Biblically literal  
reconstruction. Inner sanctuary  
partitioned off by curtain  
("the veil") and doors.

**HOLY PLACE** with incense altar,  
lampstands and tables. "On the walls . . . all  
around . . . he carved cherubim, palm trees and open  
flowers" (1 KI 6:29). Walls, ceiling and floors were  
overlaid with gold (2 CHRON 3:4). Cherubim represented  
spiritual existences which guarded sacred objects and places.  
In light of Ex. 20:4 these cherubim were not objects of worship  
nor were they made to be seen by man, only by Yaweh (God).  
This art reconstruction recognizes archaeologically attested Near  
Eastern art forms of Solomon's historical period and general region.

**PORTICO**

**PILLARS** cast in bronze,  
named "Jacin and Boaz".

The artwork on these two pages  
has been drawn to the same scale  
for comparative purposes.



© Hugh Claycombe 1995

# Proverbs

## Structure

- I. Prologue: the purpose of the book (1.1-7)
- II. Wisdom's instructions (1.8-9.18)
  - a. Recommendation of wisdom (1.8-9)
  - b. Warning against violence (1.10-19)
  - c. Rewards of wisdom (1.20-33)
  - d. Wisdom as a divine gift and human task (2)
  - e. The Lord's discipline (3.1-12)
  - f. Hymn to wisdom (3.13-20)
  - g. Guidance in Life's way (3.21-26)
  - h. Precepts on Human Relationships (3.27-35)
  - i. Commendations of wisdom (4)
  - j. Warning against adultery (5)
  - k. Cautionary instructions (6.1-19)
  - l. More warnings against adultery (6.20-7.27)
  - m. Wisdom's call and self-commendation (8)
  - n. Competing calls of wisdom and folly (9)
- III. Proverbs of Solomon (10.1-22.16)
- IV. Instructions of wise men 22.17-24.22)
- V. More sayings of wise men (24.23-34)
- VI. More proverbs of Solomon, copied by Hezekiah's men (25-29)
- VII. The words of Agur (30)
- VIII. The words of King Lemuel (31)
  - a. The good king (31.1-9)
  - b. The good wife (31.10-31)

## Principles for Interpreting Proverbs

(taken from Tremper Longman, *How to Read Proverbs* [Downers Grove: IVP, 2002])

1. Keep the structure of the book in mind as you read one part.
2. Reflect on the parallelism of a proverb by asking how the second colon sharpens or intensifies the thought of the first.
3. Identify imagery in the passage, then unpack it by asking how the two things compared are similar and how they are different.
4. Think about the source of the wisdom of a passage. Does it come from observation, experience, tradition, revelation or any combination of these sources?
5. Is the passage an observation, a bit of advice, a warning, a reflection, or some other kind of teaching?
6. Since proverbs are not true in any and every circumstance, ask what circumstances the proverb may or may not apply to a situation.
7. Does the proverb mention or imply a reward or punishment that will result from obedience or disobedience?

8. If the passage is addressed to a young man, ask how it applies to you (male or female).
9. When doing a topical study, read through the book of Proverbs and pinpoint the relevant verses. Group them together, then study each group.
10. Try to identify biblical stories or characters who may illustrate the truthfulness of the proverb(s) you are studying.
11. Does the NT address the topic or teaching of the passage you are studying?
12. Think of Christ as the fulfillment of wisdom and how he might illustrate the wisdom of the passage you are reading.

## ***Psalter Introduction***

(Taken from Tremper Longman III, *How to Read the Psalms* [Downers Grove: IVP, 1988])

### **Genres**

- The hymn
  - Exuberant praise of the Lord
  - Psalmist is conscious of God's presence

**Psalm 103:1-2** Bless the LORD, O my soul, and all that is within me, bless his holy name! <sup>2</sup> Bless the LORD, O my soul, and forget not all his benefits,

- The lament
  - The psalmist's cry when in great distress he has nowhere to turn but to God.
  - He may be troubled by
    - His own thoughts and actions
    - The actions (sins) of others
    - God himself
  - Laments are often united by a similar structure
    - Invocation
    - Plea to God for help
    - Complaints
    - Confession of sin or an assertion of righteousness
    - Curse of enemies (imprecation)
    - Confidence in God's response
    - Hymn of blessing
  - Not all of these elements are always present, but a number of them do appear together

**Psalm 42:1-3** As a deer pants for flowing streams, so pants my soul for you, O God. <sup>2</sup> My soul thirsts for God, for the living God. When shall I come and appear before God? <sup>3</sup> My tears have been my food day and night, while they say to me continually, "Where is your God?"

- Thanksgiving
  - A response to answered lament

**Psalm 18:3-6** I call upon the LORD, who is worthy to be praised, and I am saved from my enemies. <sup>4</sup> The cords of death encompassed me; the torrents of destruction assailed me; <sup>5</sup> the cords of Sheol entangled me; the snares of death confronted me. <sup>6</sup> In my distress I called upon the LORD; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.

**Psalm 18:16-17** He sent from on high, he took me; he drew me out of many waters. <sup>17</sup> He rescued me from my strong enemy and from those who hated me, for they were too mighty for me.

- Confidence
  - Frequently express trust in God’s goodness and power in both times of joy (Psa 46) and as he mourns (3.3-6; 52.8)
- Remembrance
  - No particular historical setting
  - Make reference to God’s great redemptive acts of the past
    - Exodus—the paradigm of salvation for the OT (Psa 77.16)
    - Establishment of the Davidic covenant (Psa 89, 132)
- Wisdom
  - Contrast ways of living which bring different consequences
  - The wicked are cursed of God
  - The righteous are blessed
  - Examples: Psalm 1; Psalm 119
- Kingship
  - Focus upon the human king of Israel (Psa 20, 21, 45)
  - Focus upon God as the king of Israel (Psa 47.7; 98)

**Structure and nature**

- The Psalter is typically divided into five books, which intentionally parallels the Pentateuch

Division	Yahweh	Elohim
1-41	272x	15x
42-72	74x	207x
73-89	13x	36x
90-106	Below	Below
107-50	339x	7x

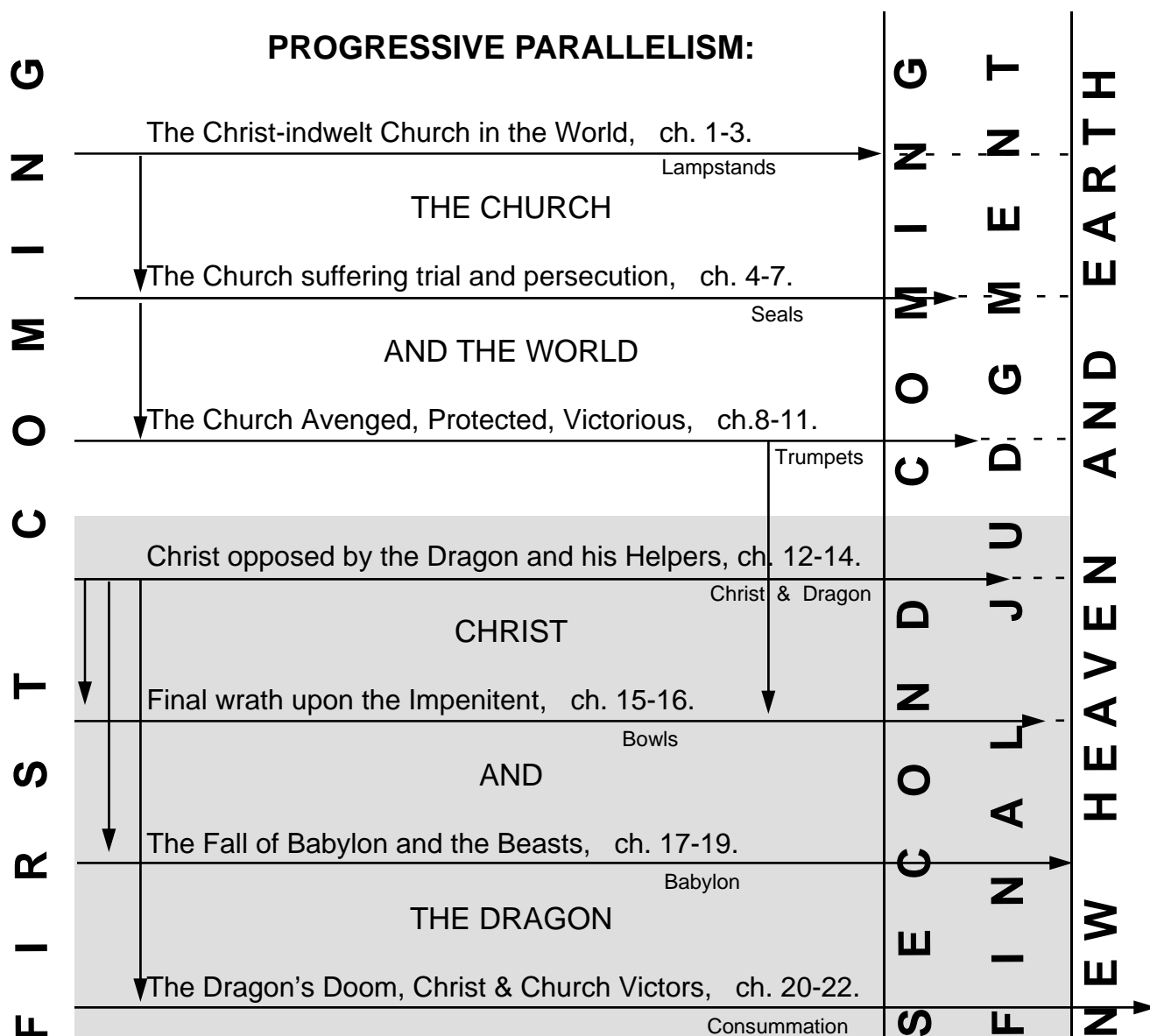
- Each of the sections of the Psalter ends w/ doxology
- As we move through the Psalter lament eventually gives way to praise, esp. w/ the last seven psalms.
- Psalms were used in private and public worship and is called the “Hymnbook of the OT”
- The Psalter is of course covenantal and reflects Israel’s covenant life
  - The presence of God (Psa 18.7-9; 29.8-9)
  - God’s presence in history (Psa 136)
  - Kingship of God (Psa 93.1-2)
  - Covenant law (Psal 19.7-8; 15.1; 24.4)
  - Covenant blessings and curses (cf. Deut 27-28; Psa 1.1-3)

- Forgiveness of sin (Psa 51)

## **Twelve Basic Rules of Textual Criticism**

(Taken from Kurt Aland and Barbara Aland, *The Text of the New Testament*, pp. 275-276).

1. Only one reading can be original, however many variant readings there may be.
2. Only the readings which best satisfies the requirements of both external and internal criteria can be original.
3. Criticism of the text must always begin from the evidence of the manuscript tradition and only afterward turn to a consideration of internal criteria.
4. Internal criteria (the context of the passage, its style and vocabulary, the theological environment of the author, etc.) can never be the sole basis for a critical decision, especially when they stand in opposition to the external evidence.
5. The primary authority for a critical textual decision lies with the Greek manuscript tradition, with the version and Fathers serving no more than a supplementary and corroborative function, particularly in passages where their underlying Greek text cannot be reconstructed with absolute certainty.
6. Furthermore, manuscripts should be weighed, not counted, and the peculiar traits of each manuscript should be duly considered. However important the early papyri, or a particular uncial, or a minuscule may be, there is no single manuscript or group or manuscripts that can be followed mechanically, even though certain combinations of witnesses may deserve a greater degree of confidence than others. Rather, decisions in textual criticism must be worked out afresh, passage by passage (the local principle).
7. The principle that the original reading may be found in any single manuscript or version when it stands alone or nearly alone is only a theoretical possibility. Any form of eclecticism which accepts this principle will hardly succeed in establishing the original text of the New Testament; it will only confirm the view of the text which it presupposes.
8. The reconstruction of a stemma of readings for each variant (the genealogical principle) is an extremely important device, because the reading which can most easily explain the derivation of the other forms is itself most likely the original.
9. Variants must never be treated in isolation, but always considered in the context of the tradition. Otherwise there is too great a danger of reconstructing a "test tube text" which never existed at any time or place.
10. There is truth in the maxim: *lectio difficilior lectio potior* ("the more difficult reading is the more probable reading"). But this principle must not be taken too mechanically, with the most difficult reading (*lectio difficilima*) adopted as original simply because of its degree of difficulty.
11. The venerable maxim *lectio brevior lectio potior* ("the shorter reading is the more probable reading") is certainly right in many instances. But here again the principle cannot be applied mechanically.
12. A constantly maintained familiarity with New Testament manuscripts themselves is the best training for textual criticism. In textual criticism the pure theoretician has often done more harm than good.



### EXPLANATION:

- (1) Parallelism. The parallel lines = indicate the seven parallel sections. See Proposition I, chapter II.
- (2) Progress in intensity of spiritual conflict. Notice light and shaded portion. See Proposition II, chapter II.
- (3) Progress in the revelation of the principles of human conduct and of divine, moral government; inner, organic unity. Seals of persecution bring about (▼) trumpets of judgment, etc. See Prop. III, chapter III.
- (4) Progress in eschatological emphasis. Notice arrows (►). See Proposition IV, chapter IV.

(Hendricksen, *More Than Conquerors*, p. 48).

## Progressive Parallelism Illustrated

### Parallels between the Trumpets of Rev. 8ff, the Bowls of Rev. 16ff, and the Plagues of Exodus (Beale, pp. 809-10).

<p><b>Trumpet 1:</b> “And hail and fire followed, mingled with blood, and they were thrown <i>to the earth</i>” (Rev. 8.7).</p>	<p><b>Bowl 1:</b> “So the first went and poured out his bowl <i>upon the earth</i>” (Rev. 16.2).</p>
<p>“Stretch out your hand toward heaven, that there may be <i>hail</i> in all the land of Egypt” (Exo. 9.22).</p> <p>“Entreat the LORD, that there may be no more mighty thundering and <i>hail</i>” (Exo. 9.28).</p>	
<p><b>Trumpet 2:</b> “A great mountain burning with fire was thrown <i>into the sea</i>, and a third of the <i>sea became blood</i>. [9] And a third of <i>the living creatures in the sea died</i>, and a third of the ships were destroyed” (vv. 8-9).</p>	<p><b>Bowl 2:</b> “Then the second angel poured out his bowl <i>on the sea</i>, and <i>it became blood</i> as of a dead man; and <i>every living creature in the sea died</i>” (v. 3).</p>
<p>“I will strike the waters . . . and they shall be turned to <i>blood</i>” (Exo. 7.17ff).</p>	
<p><b>Trumpet 3:</b> “A great star fell from heaven, burning like a torch, and it fell on a third of <i>the rivers and on the springs of water</i>” (v. 10).</p>	<p><b>Bowl 3:</b> “Then the third angel poured out his bowl <i>on the rivers and springs of water</i>, and they became <i>blood</i>” (v. 4).</p>
<p>“I will strike the waters . . . and they shall be turned to <i>blood</i>” (Exo. 7.17ff).</p>	
<p><b>Trumpet 4:</b> “And a third of the <i>sun</i> was struck, a third of the <i>moon</i>, and a third of the <i>stars</i>, so that a third of them were <i>darkened</i>” (v. 12).</p>	<p><b>Bowl 4:</b> “Then the fourth angel poured out his bowl on the <i>sun</i>, and power was given to him to scorch men with fire” (v. 8).</p>
<p>“Stretch out your hand toward heaven, that there may be <i>darkness</i> over the land of Egypt” (Exo. 10.21ff).</p>	
<p><b>Trumpet 5:</b> “And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So <i>the sun and the air were darkened because of the smoke of the pit</i>. [3]Then out of the smoke <i>locusts</i> came upon the earth” (Rev. 9.2-3).</p>	<p><b>Bowl 5:</b> “Then the fifth angel poured out his bowl on the throne of the beast, <i>and his kingdom became full of darkness</i>” (v. 10).</p>
<p>“Or else, if you refuse to let My people go, behold, tomorrow I will bring <i>locusts</i> into your territory” (Exo. 10.4ff).</p> <p>“Stretch out your hand toward heaven, that there may be <i>darkness</i> over the land of Egypt” (Exo. 10.21ff).</p>	
<p><b>Trumpet 6:</b> ““Release the four angels who are bound at <i>the great river Euphrates</i>.’ [15] So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind” (vv. 14-15).</p>	<p><b>Bowl 6:</b> “Then the sixth angel poured out his bowl on <i>the great river Euphrates</i>, and its water was dried up, so that the way of the kings from the east might be prepared. [13] And I saw three unclean spirits like <i>frogs</i> coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet” (vv. 12-13).</p>
<p>“I will smite all your territory with <i>frogs</i>” (Exo. 8.2).</p>	

<p><b>Trumpet 7:</b> “And there were <i>loud voices in heaven</i>, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’ . . . And there were <i>lightnings, noises, thunderings, an earthquake</i>, and great <i>hail</i>” (Rev. 11.15, 19).</p>	<p><b>Bowl 7:</b> “A <i>loud voice came out of the temple of heaven</i>, from the throne, saying, ‘It is done!’ [18] And there were noises and <i>thunderings and lightnings; and there was a great earthquake</i>, such a mighty and great earthquake as had not occurred since men were on the earth” (vv. 17-18).</p>
<p>“Then the LORD said to Moses, ‘Stretch out your hand toward heaven, that there may be <i>hail</i> in all the land of Egypt -- on man, on beast, and on every herb of the field, throughout the land of Egypt’” (Exo. 9.22ff).</p> <p>“Then it came to pass on the third day, in the morning, that there were <i>thunderings and lightnings</i>, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who <i>were</i> in the camp trembled. [17] And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. [18] Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and <i>the whole mountain quaked greatly</i>. [19] And when the blast of the trumpet sounded long and became <i>louder and louder</i>, Moses spoke, and God answered him by <i>voice</i>” (Exo. 19.16-19).</p>	

## Revelation chp. 12

### Parallel between Rev. 12.10 and Psa. 2.2

Rev. 12.10	Psa. 2.2
<p>Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come [βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ] . . .</p>	<p>“The kings of the earth set themselves, And the rulers take counsel together, Against the LORD [יהוה / κυρίου] and against His Anointed [משיח / χριστοῦ]” (Psa. 2.2).</p>

### Parallel between Israelite Exodus and NT Church Exodus

OT Exodus (Israel)	NT Exodus (Church)
<p>“You divided the sea by Your strength; You broke the heads of the sea serpents in the waters. [14] You broke the heads of Leviathan in pieces” (Psa. 74.13-14).</p>	<p>“The earth opened its mouth and swallowed up the flood” (Rev. 12.16).</p>
<p>“You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation” (Exo. 15.13).</p>	<p>“Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days” (Rev. 12.6).</p>

### Parallel between Rev. 12.7-12 and 20.1-6

Rev. 12.7-12	Rev. 20.1-6
<p>“War broke out in heaven” (v. 7).</p>	<p>“I saw an angel coming down from heaven” (v. 1).</p>
<p>“Michael and his angels fought . . .” (vv. 7-8).</p>	<p>“He laid hold of the dragon . . . and bound him for a thousand years” (v. 2).</p>
<p>“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him” (v. 9).</p>	<p>“He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished” (vv. 2- 3).</p>
<p>“For the devil has come down to you, having great wrath, because he knows that he has a short time” (v. 12b).</p>	<p>“But after these things he must be released for a little while” (v. 3).</p>
<p>“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death” (v. 11).</p>	<p>“Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshipped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years” (v. 4).</p>