

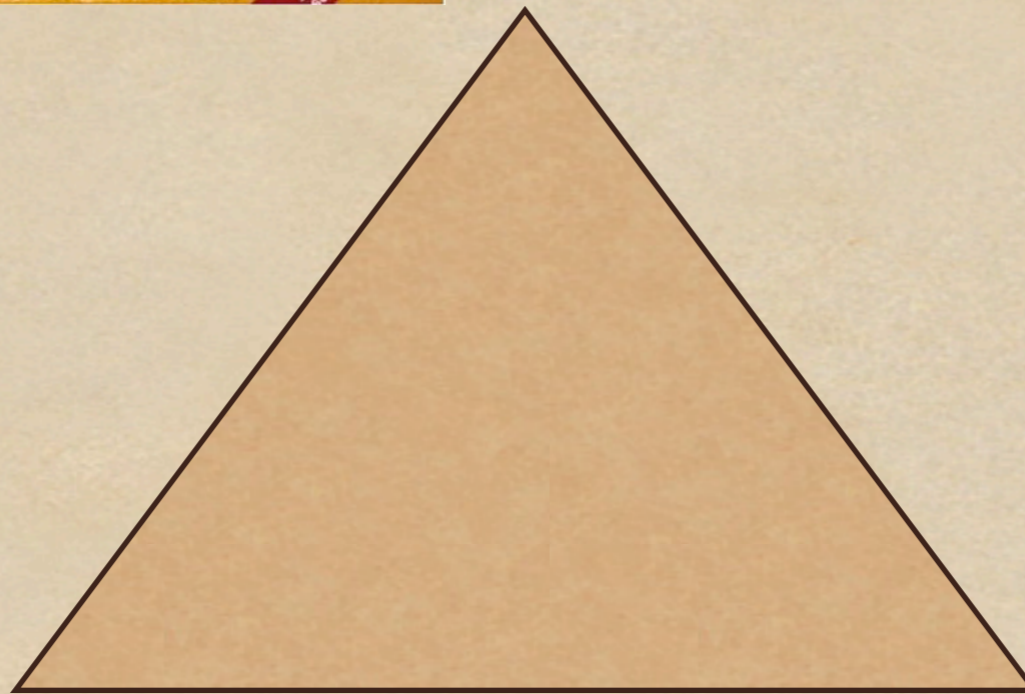
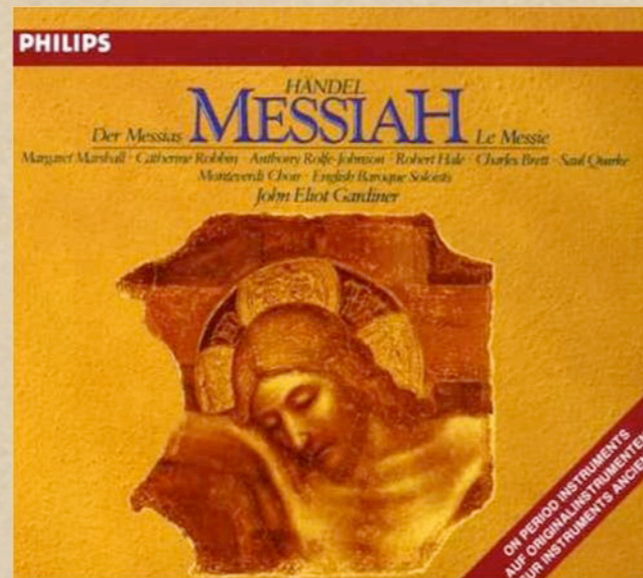
Exegetical/  
Literary Theology

# Messiah Analogy

Exegetical  
Theology

Systematic  
Theology

Biblical  
Theology



# Exegetical/Literary Theology – Foci

- ◆ “The Bible is a timeless book”?
- ◆ Understands that there is a writer, a document and an audience
- ◆ Focuses on the finished form of the text
- ◆ Views the text as an end in itself
- ◆ Utilizes culturally-relevant literary forms and devices

# Genre

- ◆ Revelation
  - ◆ War Scroll from Qumran
  - ◆ Assumption of Moses
  - ◆ 1-2-3 Enoch
  - ◆ 2-3 Baruch
  - ◆ 4 Ezra
  - ◆ Apocalypse of Peter
  - ◆ Apocalypse of Paul
  - ◆ Apocalypse of Thomas
  - ◆ Ascension of Isaiah

# Genre

- ◆ Luke-Acts v. Josephus
  - ◆ 7 Aspects of a historical introduction
- ◆ ANE
  - ◆ Gilgamesh
  - ◆ Enuma Elish
  - ◆ Atrahasis
  - ◆ Suzerain-vassal treaties

# Selectivity

The Bible's a Small Book!

# Characters

## Manasseh in Kings

2 Kings 21.9 – Manasseh led them astray, so that they did more evil than the nations the LORD had destroyed before the Israelites.

2 Kings 24.3 – Surely these things happened to Judah according to the LORD's command, in order to remove them from his presence because of the sins of Manasseh and all he had done

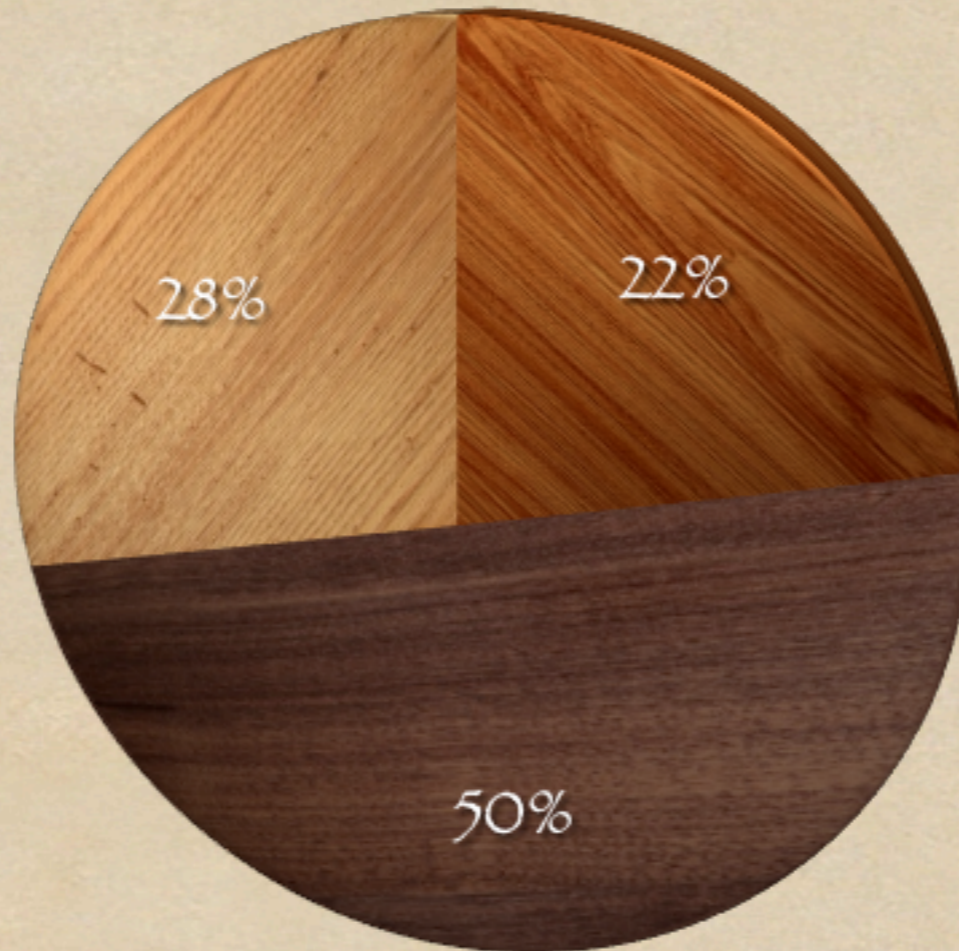
# Characters

## Manasseh in Chronicles

2 Chr. 33.10-13 – The LORD spoke to Manasseh and his people, but they paid no attention. So the LORD brought against them the army commanders of the king of Assyria, who took Manasseh prisoner, put a hook in his nose, bound him with bronze shackles and took him to Babylon. In his distress he sought the favor of the LORD his God and humbled himself greatly before the LORD of his ancestors. And when he prayed to him, the LORD was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the LORD is God.

# Time

- Primeval History – 11
- Patriarchs – 25
- Joseph – 14



Genesis

# Sensory Imagery /

## Metaphor

Eglon – Judges 3

## Repetition

Judges 17.6 – In those days Israel had no king; everyone did as he saw fit.

Judges 18.1a – In those days Israel had no king.

Judges 19.1 – In those days Israel had no king. Now a Levite ...

Judges 21.25 – In those days Israel had no king; everyone did as they saw fit.

# Leitwort

Jonah – “go down” – ירד

But Jonah rose up to flee to Tarshish from the presence of the LORD. So he **went down** to Joppa, found a ship which was going to Tarshish, paid the fare and **went down** into it to go with them to Tarshish from the presence of the LORD. The LORD hurled a great wind on the sea and there was a great storm on the sea so that the ship was about to break up. Then the sailors became afraid and every man cried to his god, and they threw the cargo which was in the ship into the sea to lighten it for them. But Jonah had **gone below** into the hold of the ship, lain down and fallen sound asleep. ...

I **descended** to the roots of the mountains. The earth with its bars was around me forever, But you have brought up my life from the pit, O LORD my God.

# Leitwort

## Psalm 29.3-9 – “voice” – קול

The **voice** of the LORD is over the waters;  
the God of glory thunders,  
The LORD thunders over the mighty waters.

The **voice** of the LORD is powerful;  
the **voice** of the LORD is majestic.

The **voice** of the LORD breaks the cedars;  
The LORD breaks in pieces the cedars of Lebanon.  
He makes Lebanon leap like a calf,  
Sirion like a young wild ox.

The **voice** of the LORD strikes  
with flashes of lightning.

The **voice** of the LORD shakes the desert;  
the LORD shakes the Desert of Kadesh.

The **voice** of the LORD twists the oaks  
and strips the forests bare.

And in his temple all cry, “Glory!”

# Chiasm

## Genesis 12 (Pratt Outline)

A – Abram sojourns to Egypt because of famine (12.10)

B – Abram and Sarai plan and Sarai is taken captive (though Abram prospers) (12.11-16)

C – God afflicts Pharaoh's house with plagues (12.17)

B' – Pharaoh releases Sarai and Abram (12.18-19)

A' – Abram leaves Egypt with great riches (12.20)

# Alternation & Inclusion

## 2 Thessalonians (Litke Outline)

A – Grace and peace (1.1-2)

B – Thanksgiving (1.2-10)

C – Prayer (1.11-12)

D – Man of Lawlessness (2.1-12)

B' – Thanksgiving (2.13-17)

C' – Prayer (3.1-5)

D' – People of Idleness (3.6-15)

A' – Grace and Peace (3.16-18)

# Janus

Genesis – “these are the generations” – תולדות

Heaven and Earth – 2.4

Adam – 5.1

Noah – 6.1

Noah's Sons – 10.1

Shem – 11.1

Terah – 11.27

Ishmael – 25.12

Isaac – 25.19

Esau – 36.1

Jacob – 37.2

# Parallelism

Not as simple as good 'ol Clive thought

Correspondence

"A is so, and what's more, B is so"

# Dangers

- ◆ Subjectivity
- ◆ Imposition of Form
- ◆ Devaluation of Scripture

# Relevance

- ◆ Deeper Hermeneutic
  - ◆ “In essence, poetics is the grammar of literature. We must first know how a text means before we can know what it means.” – Waltke
- ◆ The beauty of scripture
  - ◆ “Discussions of biblical narrative often have occasion to use the term ‘art’ ... As I have come to understand it, ‘art’ in this context should not be understood only in the sense of ‘skill’, ‘craft’, ‘technique’, but in the sense of an art-form, like painting and music. Biblical narrative is a form of literary art.” – Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, p. 135