

# Hermeneutics Course Outline

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# The Question of Canon

## Introduction

The word “canon,” when used in reference to Holy Scripture, designates the boundary of the total set of writings received and recognized by Christians as inspired by God and authoritative for the Church. Three important facts must be recognized at the outset of any consideration of the biblical canon:

1. The canon is *not* the rule or criterion used to determine the shape of the set of books considered Scripture, but the books themselves, which were already *recognized* as Scripture.
2. Accordingly, no human person or institution bestowed authority or the status of canon upon the books; they were *received* and *recognized* as authoritative and inspired because they already possessed these qualities from the outset of their production, having been vested with them by God.
3. The canonical books are defined in terms of their *covenantal* quality; that is, they are covenant documents in that their central purpose is to document and explicate the covenant relationship of God to His people, those with whom He has made a covenant and who are bound to Him in this way.

The following is a review of how the books recognized as canonical came to be recognized and received, together with a rationale for the validity of the process.

## Old Testament

The three main branches of Christendom and Judaism differ among themselves as to the books they recognize as canonical (See handout). This necessitates the following questions:

1. Why are there different Old Testaments?
2. How did this situation develop, and how should it be evaluated?
3. Is the Protestant Old Testament the correct one?
4. Are the other books dangerous or harmful?

### **Where the Old Testament Originated and How It Took Shape**

1. Israel’s Scriptures were composed 1400-400 BC or 1200-200 BC, depending on the acceptance of an earlier or later dating scheme.
2. Most books have identifiable authors, but some are formally anonymous.
3. The majority of the OT was written in Hebrew, 1.2% (portions of Genesis, Ezra, Jeremiah, and Daniel) in Aramaic.
4. The Old Testament writings were composed parallel to the development of the Covenant in subsequent eras of redemptive history:

- Era of the Patriarchs (Genesis-Deuteronomy)
- Pre-monarchy (Joshua-Ruth)
- Monarchy (Samuel, Kings, most poetic/wisdom books)
- Exilic Era (most prophets, Esther)
- Post-exilic Restoration (Ezra-Nehemiah, Chronicles, Haggai-Malachi)

**\*As redemption through the Covenant of Grace unfolded, God gave inspired writings to shape the covenant community; Scripture was a *progressive deposit*.\***

5. Earlier Scriptures were acknowledged in later Scriptures as divinely authoritative—this can be traced through three categories of Scripture:

a. Torah (Law)

- cited in Joshua 8:31-32 and 23:6
- narrative of Torah referenced in I Samuel 12:8
- “Law of Moses” acknowledged as divinely given Scripture in the monarchic era (I Kings 2:3; II Kings 14:67; II Chronicles 23:18)
- Psalm 119 repeatedly ascribes divine source of “law of Moses”
- lapse of usage in years before Josiah (II Kings 2:3)
- cited authoritatively in exilic/post-exilic period (Ezra 3:2; 9:9-12; Daniel 9:11-13)
- stimulated renewal during post-exilic period (Nehemiah 8:1-9:38)
- writing prophets can be understood as the preaching of Torah to the covenant people

**\*The first five books (Pentateuch) are the nucleus of the divine deposit.\***

b. Prophetic Writings

1) Former Prophets (Joshua-Kings)

- enscriptured the “words the Lord of hosts sent by His Spirit” (Zechariah 7:12)
- several portions incorporated fully into later writings (reuse of II Kings 18:13-20:11 in Isaiah 36:1-38:8 and II Kings 24:18-25:30 in Jeremiah 52)
- Chronicles repeats and uses much of Samuel and Kings
- II Chronicles 24:27 refers to commentary on I-II Kings that indicates it had been received as authoritative

**\*These writings were acknowledged very early in the life of Israel.\***

2) Latter Prophets

- Written form of “the Vision of Isaiah” referenced in II Chronicles 32:32
- Jeremiah cites Micah 3:12 in 26:16-18
- Ezra (1:1) and Daniel (9:2) cite “the Word of the God given to Jeremiah”

- Ezra 5:1 appeals to prophetic work of Haggai and Zechariah

**\*These writings were acknowledged early in the exilic and post-exilic periods.\***

c. Other Writings

- Some were not referenced within OT itself, *understandably* (due to their late date or limited scope).
- Proverbs acknowledged in I Kings 4:32.
- II Samuel 22 reuses Psalm 18.
- I Chronicles 16:8-36 stitches together 3 psalms.
- The author of Job interacts with the psalms.

**\*The overall pattern of citation is that later writers were acknowledging the authority of earlier writings very early.\***

6. Writers of Scripture were aware of other “books, annals, and records” and drew a distinction between them and sacred books. **How?** *The sacred books were marked off by being deposited in the Tabernacle/Temple:*

- The Book of the Covenant (Exodus 25:16; Deuteronomy 10:2)
- Samuel gave instruction for kings and “laid it up before the LORD” (II Samuel 10:25).
- Hilkiah discovered the book of the Law (probably Deuteronomy) in the Temple at the time of Josiah (II Kings 22:8).
- Later Jewish historians speak of this practice (e.g., *Letter of Aristeas*; I Maccabees’ mention of burning of Scriptures found in the Temple).

7. The OT writings eventually ceased. **Why?** The covenant curse of the Exile occurred and, despite a partial and typological restoration, the Exile was extended times seven (70 years to 490 years) because of the lack of true repentance. The Old Covenant promises were left unfulfilled and prophecy ceased until the New Covenant:

- Old Testament prophets indicate that the required repentance had not occurred and would not occur until the coming of a Redeemer, the Messiah (Isaiah 56:9-57:13; 58:1-5; 59:1-20; 65:1-7; the entire book of Malachi).
- After Daniel realized, from reading the book of Jeremiah, that the seventy-year span of the Exile was almost over, and that the Jews had not repented (Daniel 9:13), he prayed for God to forgive and heal (that is, grant true repentance to) His people. God responded by sending an angel to reveal to Daniel (see Daniel 9:24-27) that the time of the Exile was being multiplied by seven (in accord with Leviticus 26:18, 21, 24, 28) so that the seventy years would be extended to 490 years, after which the Lord would do six things with regard to His covenant people, including finishing [Israel’s] transgression (cf. Matthew 23:29-36), atoning for sin (cf. Romans 8:3), bringing in righteousness (cf. Romans 8:4), sealing vision and prophecy (cf. Hebrews 1:1, 2; Revelation 22:18), and “anointing the Most Holy,” which refers to the Messiah, the “Anointed One,” Jesus (cf. Matthew 3:13-17; John 1:29-34; Luke 4:18-21). The

Exile, then extended to and was only ended with the re-establishment of the Kingdom of God at the first Advent of Jesus (cf. Matthew 4:17; Mark 1:15). This is also borne out by the following.

- God's Spirit never returned to the rebuilt Temple.
- The monarchy was not restored; there was no king after the Exile until Jesus.
- Malachi declared that the Law of Moses must sustain the people until prophecy returned (4:4, 5). Revelation ceased and God withdrew His Spirit from inspiring covenantal Scriptures, effectively closing the Old Testament Scriptures, when the Old Covenant was left unfulfilled and anticipated the New Covenant.
- The cessation of Spirit-inspired prophecy after 400BC is attested in several early Jewish writings (e.g., I Maccabees 4:46; Prayer of Azariah 15; Josephus, *Against Apion* 1:8; *II Apocalypse of Baruch* 85:3).
- The New Testament also indicates this (Hebrews 1:1; Matthew 11:13, 14; cf. Malachi 4:4, 5).

### **How the Old Testament Deposit Was Received by the Covenant Community**

#### **A. Reception by the Old Testament Jewish Community**

1. The threefold shape of the Scriptures (Torah/Law, Prophets, Writings—TaNaK) was recognized in the Old Testament itself:

- Zechariah 7:12
- Jeremiah 18:18
- Ezekiel 7:26

This shows the Jewish community's awareness of the canon and its shape.

2. This awareness is also present in post-biblical writings:

- Prologue to the Wisdom of Sirach (approx. 180 BC)—“...the *law* and the *prophets* and the *others that followed them*.”
- Dead Sea Scrolls, “Sectarian Manifesto” (1<sup>st</sup> century BC)—“...the book of Moses, the books of the Prophets, and David (4Q397 fragments 14-21).
- II Maccabees acknowledges the Torah and prophets (2:13; 15:9) and a “library containing “books about the kings and prophets, and the writings of David, and letters of kings.”
- Philo and Josephus (*Against Apion* 1:38-41) speak of Law/Moses, prophets, and “hymns/psalms” in the first century AD.
- IV Maccabees 18:10-18 mentions the law, prophets, and proverbs as part of the “Scriptures of Israel.”
- The threefold shape of the recognized canon was formally designated as Torah, Prophets, and Writings in *Baba Batra* 14b (approx. 150-180 AD).

**\*The threefold shape of the Scripture recognized as canonical clearly goes back early in Old Testament Jewish religion.\***

3. The providential process by which the Jewish community received individual books as inspired, covenantal Scripture took time, especially for the later books (“Writings”). Some of the Writings, were debated, especially Song of Songs, Esther, Proverbs, and Ecclesiastes. *But overall there was substantial agreement on what constituted the threefold canon:*

- Josephus (*Against Apion* 1:38-41) and Epiphanius (citing the early Jewish writing *Jubilees*—approx. 2<sup>nd</sup> century AD) speak of twenty-two books.
- IV Ezra 14:44, 45 and *Baba Batra* 14b mention twenty-four books.
- The modern Christian Old Testament has thirty-nine books.
- **These different numbers all refer to the same set of books (See the handout “Old Testament Canon—Jewish Arrangements”), just arranged differently.**

**\*The books which comprised the three-fold deposit of Scriptures was recognized early and clearly.\***

4. The Jewish community indicated their recognition of these books as inspired Scripture in a variety of corroborative ways:
  - Writers speak explicitly about their high regard for these writings (Jews in the Dead Sea area; the *Letter of Aristeas*; Josephus—*Against Apion* 1:8).
  - Apparently, in accord with evidence from, for instance, Philo and Luke 4:16-20, most Jewish communities continued Israelite tradition by storing their Scriptural books, apart from other books, in a special container in the synagogue.
  - From the earliest days of Jewish religion, the Hebrew Scriptures were used in liturgy and worship (Hallel psalms—113-118; reading of the *Megilloth* in the synagogue; use of psalms by Jews at Qumran).
  - The Jewish authors of non-scriptural writings cite the Hebrew Scriptures extensively and substantially more than other writings.
  - The books received as Scripture were handled and treated differently: copied far more frequently; copied onto more durable material; featured certain scribal patterns such as the treatment of the divine name; usually copied only on one side of the scroll; exclusively deemed worthy of commentaries; privileged in early translations into Greek and Aramaic.

**\*The evidence overwhelmingly indicates the early recognition of the divine status of these books.\***

#### B. Reception by the Early New Testament Christian Church

1. Jesus and the apostolic church fully accepted the Hebrew Scriptures familiar to them from their Jewish background. There was no debate over what *constituted* Scripture, only over how it was *interpreted*.

2. Jesus and His early followers clearly accepted *old Covenant* documentation as divinely authoritative (e.g., Romans 1:2; 3:2; I Corinthians 15:3, 4; I Peter 1:10, 11, 24, 25; Luke 24:44-46).
3. The same three steps as those seen in the reception of the OT Scriptures by the Jewish covenant community marked the reception by the early New Testament Church. First, the threefold shape of the OT was recognized:
  - John 1:45 and Luke 24:25 the same Torah and N/Prophets categories above.
  - Both Jesus and Peter indicate that the numerous psalms had been collected into a “book of Psalms” attributed to David (Luke 20:42; Acts 1:20).
  - Jesus listed “the Law of Moses, the Prophets, and the Psalms” as “the Scriptures” (Luke 24:44, 45). His acknowledgement of Daniel (Mark 13:14) points to His use of “Psalms” as a shorthand for all the K/Writings received as Scripture at that time. At a minimum, Jesus recognized the TaNaK threefold shape as valid.
  - Similar references are found in post-apostolic writings (Clement of Rome; Eusebius, citing Melito of Sardis; Jerome).

**\*The evidence cumulatively indicates that Jesus, the apostles, and the early Church quite clearly acknowledged a three-part OT collection of writings.\***

4. Second, the early NT Church indicated which books it recognized as belonging to the threefold structure:
  - Some early Christians endorsed the 24-book listing (Jerome); others followed the 22-book listing (Origen).
  - Early attempts to list the OT canon demonstrate extensive agreement, but at the margins certain books not received by the Jews were deemed Scriptural by some Christians (See the handout—“Old Testament Canon—Christian Arrangements”).

**\*There was substantial agreement on the books which were to be included in the OT Canon among early Christians, with some minor disagreements.\***

5. Third, early Christians did several things that indicated that they received the OT Scriptures as given by God and authoritative:
  - They, including the apostles, explicitly affirmed the divine inspiration and authority of the OT (e.g., II Peter 1:21).
  - The apostles preached and taught from the OT in corporate worship from the earliest days (Acts 2).
  - There are NT citations and allusions to almost every OT book.
  - Although there are citations of or indirect use of books not received in the Jewish canon, citation does *not* establish that a book is canonical. However, the OT Scriptures influence the NT writers substantially more than any other writings, clearly indicating the trajectory of biblical authority.
  - Christian manuscripts treated OT writings with high regard, by: preserving extensive numbers of individual copies; following such protocols as how the

divine name was handled; giving OT quotations in NT manuscripts special scribal markings.

**\*The early Christians from Jesus and the apostles onward appear united around a threefold deposit of writings recognized as divinely authoritative over the New Covenant community. However, there were debates at the margins whereby some early Christians accepted some books as Scripture not passed down from the Jews.\***

### **What about those other Books?**

Although the inspiration of sacred, authoritative Scripture ceased with the Exile until the coming of the Messiah (Christ) and the establishment of the New Covenant and restoration of the Kingdom of God, *there was not a cessation of literary activity among the Jews*. In fact, the literary output between 400 BC and AD 300 far exceeded the quantity of the received Scriptures. Much of this literature was widely read, and some of it was respected enough to appear alongside the recognized and received Old Testament Scriptures in books and copies of the Scriptures, especially the Greek translation of the Old Testament, the Septuagint, and collections of the Old Testament Scriptures used by the early Church and Christians. This fact did not indicate a reception of these writings as Scripture by the covenant community, any more than the inclusion of doctrinal confessions and creeds or notes and commentary in bound copies of Bibles today indicates that Christians regard this material as inspired Scripture. There was a mixture of opinion among members of the covenant community regarding a small minority of these writings, which continues to this day. This should not obscure the fact that, with respect to the Old Testament, there is unanimous agreement about this group of books as to their canonicity. The other writings fall into three basic groups (see below). Any assessment of the canonical status of these writings must fundamentally take into account the definition of Scripture: ***a divine deposit, immediately inspired by the Spirit of God, inherently possessing divine authority, and given by God to be covenant documentation***. This definition generates three criteria for assessment:

- indication of *inspiration*,
- significant *recognition* of divine authority, and
- link(s) in purpose to the *covenant* experience of the people of God.

Following is such an assessment of the canonical status of the books in each of these groups.

#### **A. The Apocrypha (See the handout “The Apocrypha”)**

1. Dates of composition: 300s BC to 100s AD
2. Important facts:
  - subject of longstanding debates about canonical status
  - passed on in Greek; some originally composed in Hebrew/Aramaic and later translated
  - some found in some early Christian “canon lists”



- different ones present in Eastern Orthodox and Roman Catholic Bibles

### 3. *Jewish* attitudes toward these writings:

- Discovery of Hebrew/Aramaic versions of Tobit, Sirach, and Epistle of Jeremiah among Dead Sea Scrolls indicate that some non-Greek Jews were reading them.
- Judith and I Maccabees highly valued due to association with Hanukkah.
- Sirach was the only one seriously considered a possibility for canonical status; however, the author himself distinguishes it from the threefold canon.
- little to no evidence that any substantial group of early Jews regarded these books as Scripture, as demonstrated from the following points.
- Philo, a classic Hellenistic Jew, paid them little attention.
- Josephus, another Hellenistic Jew, used I Maccabees and I Esdras for historical information, but excluded them from his 22-book list of Scriptures.
- Jewish translators Aquila and Symmachus ignored the apocrypha altogether.
- By the time of the early rabbis, the distinction between the twenty-four books of Scripture and the “seventy” that were merely “useful” (as described in the book of IV Ezra) had become standard understanding.
- Rabbinic writings recorded that “Ben Sira and all books written from that point on” were ultimately rejected.

### 4. *Christian* attitudes toward these writings:

- Some early “canon lists” include select apocryphal writings.
- Some famous Christian codices (bound Scriptures) include various combinations of apocrypha alongside Greek translations of the Hebrew Scriptures, though they include different groups and in different sequences.
- Early quotations of apocrypha are frequent.
- The Church Father Origen advocated receiving these books on the basis of Church usage.
- The Church Father Augustine considered them as having the same authority as the Old Testament Scriptures, as part of the “prophetical books,” as having “attained recognition as being authoritative. He argued that the Church should receive all the books contained in the Greek Old Testament translation (the Septuagint), including most of the apocrypha not received by the Jews, because “the same Spirit of God speaks in them.”
- Another Church Father, Jerome, denied that the apocrypha were scriptural, although he sometimes cited them without distinction. His view was that the apocryphal books were to be read for edification (much as modern Christian books are today), but not to be used to establish Christian doctrine.
- Later Christian writers and councils tended to follow either Augustine or Jerome.
- The Eastern Orthodox branch followed Jerome in accepting all of the books received by Augustine.
- Both the Roman Catholic and Protestant branches followed Jerome, but eventually in different ways.

- The views of Reformed and Protestants developed over time. Wycliffe, Andreas Karlstadt, and Luther followed the distinction formulated by Jerome, and sandwiched the apocrypha between the OT and NT. Calvin rejected the apocrypha outright. The Synod of Dordt and the Westminster Assembly considered the books helpful and commended their reading, but disavowed their reception as Scripture.
  - The King James version of the Bible relegated the apocrypha to an appendix.
  - Later Protestant Bibles excluded the apocrypha altogether.
  - The major Roman Catholic scholars at the time of the Reformation and Counter-Reformation, including Nicolas de Lyra, Cajetus, and Cardinal Ximenes, adopted Jerome's distinction and agreed with the Protestants on the secondary status of the apocrypha, *until the Council of Trent*.
  - At the Council of Trent, the Roman Catholic Church mandated Jerome's Vulgate Latin translation as the official Scripture of the Church, but ignored Jerome's distinction between the Old and New Testaments as Scripture and the apocrypha as an appendix of helpful but non-canonical writings. The Council declared the apocrypha to be "deuterocanonical" and *equally authoritative* to the OT and NT. This was undoubtedly because the Roman Catholic Church needed the apocryphal writings to validate some of their heterodox teachings, such as purgatory and justification by works.
  - Among Protestants, today, only the Anglican (American = Episcopal) Church makes any real use of the apocrypha, although there are official doctrinal statements asserting its secondary status. Most congregants are unaware of them.
5. Conclusion & Assessment: These books should be read for their historical information and varying degrees of devotional value, but they should not be regarded as canonical or the inspired Word of God, and therefore not authoritative, for the following reasons:
- They fail the test of *inspiration*. First, the Old and New Testaments (which are inspired and authoritative), not to mention Jewish sources, assert that God ceased inspiring prophetic writings after Malachi, which rules out all of these books. Second, some of the books contain doctrinal discrepancies with the unquestioned canon, such as teaching salvation by almsgiving, and errors, such as anachronisms, proving that they cannot have a divine source.
  - They fail the test of *recognition*. They do not receive one another progressively over time in the way that the Hebrew Scriptures do, nor are they received or validated by those Scriptures. Even more important, neither Jesus nor the apostles cite any of these books authoritatively, and Jesus not at all.
  - They fail the test of *covenantal relevance*. The Jewish community after Malachi was in a condition of covenantal cursing, still waiting for the fulfillment of God's promises, so these books could not serve as covenant documentation, and did not, as their contents make clear.

## **B. The Pseudepigrapha** (See the handout “The Pseudepigrapha”)

1. Dates of composition: 200s BC to 200s AD
2. Important facts:
  - The term which refers to them means “falsely attributed,” because their names imply that their authors were famous biblical characters, which is spurious since they were unknown before the 200s BC.
  - They were composed/translated in numerous languages, including Hebrew, Aramaic, Syriac, Ethiopic, Greek, Slavonic, and Latin.
  - Many of them barely survived so as to be known by modern readers.
  - They are largely Jewish historical fiction that elaborate on biblical stories and themes, prominently featuring key biblical characters such as Adam, Enoch, Noah, Melchizedek, Jacob, and Elijah.
3. Jewish/Christian attitudes toward these writings:
  - Few received serious attention by Jews or early Christians.
  - *I Enoch* is the only book in this category that received sustained attention, probably because it is quoted in Jude 14, 15, which caused some early Christians (the author of *The Epistle of Barnabas*, Justin Martyr, Tatian, Irenaeus, Tertullian, Origen) to show high regard for it.
  - Other pseudepigrapha occasionally receive attention in early writings, such as the Dead Sea Scrolls, the Apostolic Fathers, etc.
  - They were, on the whole, seen as additional writings from Jewish communities about biblical things.
  - They were never given or received as possessing any divine authority.
4. Conclusion & Assessment: These books are interesting, but definitely not canonical or even historically reliable or accurate. They fail all three tests for canonical Scripture.

## **C. Desert discoveries**

1. Dates of composition: 200s BC to 100s AD
2. Important facts:
  - Most were composed in Hebrew and/or Aramaic.
  - Discovered in various parts of Palestine and Egypt.
  - Most famous collection is the Dead Sea Scrolls, discovered at Qumran.
  - These writings contain biblical scrolls, copies of apocryphal and pseudepigraphal books, and other writings specific to various Jewish communities or sects.
  - They are extremely important sources of information regarding the religious ideas and social-cultural practices of Jews and the Greco-Roman world leading up to the time of Jesus.

3. Jewish/Christian attitudes toward these writings: With respect to those writings in addition to apocrypha and pseudepigrapha, there is no indication that any Jewish or Christian writers regarded them as having any divine authority or canonical status.
4. Assessment: These writings are important, but certainly have no claim to divine authority or canonical status. They fail all three canonical tests even more decisively than the other two categories above.

## **New Testament**

Unlike the Old Testament, there is complete agreement among the three branches of Christianity on the 27 books that should be included in the New Testament canon. However, there are other writings that some non-Christian sources claim should receive canonical status. So, the following questions are relevant:

1. How were the books of the New Testament received by the Church?
2. What about the other books? Why, how, and on what basis were they rejected?

### **The New Testament Documents as Covenant Documentation**

1. Jesus claimed that he was inaugurating the New Covenant in His own blood (Luke 22:20).
2. A few days later, Jesus said that the New Covenant is fulfilled in two ways in the new era of redemptive history (Luke 24:44-47):
  - His death and resurrection (the work of Christ, or the “Christ-event”), and
  - The proclamation of repentance/forgiveness to the ends of the earth (the resultant *expansion* of the covenant community beyond Israel to include Gentiles and every tongue, language, people, and nation, which was the original covenant promise to Abraham—Genesis 12:3; Galatians 3:7-9).
3. Jesus then charged His apostles to be *witnesses* of these things (Luke 24:48). The New Testament documents were the result of the working out of this witness, in several stages.

### **Stages in the Formation of the New Testament Deposit of Scriptures**

**Stage I: The Christ-event**—The “Gospel” is presented as events: Christ’s death, burial, and resurrection. Everything in the Christian faith depends upon the factuality of these events (I Corinthians 15:1-14). All apostolic teaching is generated by the historicity of these events (I John 4:2; Romans 1:1-5; I Peter 3:18; Hebrews 1:3).

**Stage II: Eyewitnesses**—The apostolic band was a chosen group of eyewitnesses that verified the historical veracity of the events by their personal experience, with an accuracy guaranteed by the bestowal and work of the Holy Spirit, who jointly witnessed with and

enabled the apostles (John 14:26; 15:26, 27; 16:12-15; Acts 1:8). The New Testament itself emphasizes the importance of the apostles' verification of the events:

- The apostles proclaimed what they personally experienced through their senses (Acts 4:20; I John 1:1; 19:35; 21:24; II Peter 1:16).
- Paul points out that the resurrection of Jesus was witnessed and could be confirmed by more than 500 eyewitnesses.
- The most important plank in the apostles' argument against their opponents was the fact that they were eyewitnesses (Acts 2:32; 4:20; 6:30-32).
- One of the two defining qualifications for the status of apostleship was being an eyewitness of the risen Christ (John 20:19-23; Acts 1:21, 22; Acts 9:1).
- These eyewitnesses passed on information about Jesus (II Thessalonians 2:15; Luke 1:2; Hebrews 2:3).
- They also confirmed and testified to its accuracy when false doctrine and information was circulating (Galatians 1:8, 9; II Corinthians 11:3, 4; III John 9-12).

**Stage III: Oral and Written Records**—From the beginning, information about the life and initial doctrinal statements of Jesus were transmitted in oral and written form (notebooks, catechisms, liturgies). The following are some indications of some of these:

1. Paul incorporates into his letters several teachings of Jesus that were circulating among the early churches before most of the Gospels were recorded:
  - in the use of “Abba” in Romans 8:15 and Galatians 4:6,
  - in dissemination of Matthew 5:44 in Romans 12:14,
  - in the distinction between Paul’s inspired opinions and explicit teaching of Jesus in I Corinthians 7:1-12, and
  - in the instructions relayed by Paul from Jesus recorded in I Thessalonians 4:2-6.
2. Paul quotes words of Jesus not found in the Gospels but passed along orally (Acts 20:35).
3. Paul includes in his letters creed-like passages that most scholars agree were already in use in the early Church (Philippians 2:5-11; Colossians 1:15-20; I Timothy 3:16).
4. Other “prophecies” and “predictions” of the apostles were referred to indirectly, and thus circulating, but not explicitly recorded (I Timothy 1:18; Jude 17, 18).
5. Luke might have kept a sailing journal during trips with Paul (cf. the “we sections” of Acts).
6. Many church fathers, including Papias, Clement of Alexandria, Irenaeus, Origen, Eusebius, and Augustine, suggest that Matthew possibly composed an initial collection of sayings of Jesus in Hebrew or Aramaic.

**Stage IV: Formal New Testament Writings**—At the proper time, God directly inspired the writing of New Covenant Scriptures, under the following circumstances:

1. The earliest writers were James, Paul, and Mark, and the last was John, the last living apostolic eyewitness.

2. The NT writings were written in Greek by a small number of Jewish and Gentile converts.
3. The writers were spread across a handful of geographical locations.
4. They wrote during a short period of time (roughly 50 to 70 AD).
5. The writers knew each other and communicated fairly efficiently with one another.
6. Similar to the pattern displayed in the Old Testament Scriptures, there is clear indication of intra-biblical reception and acknowledgment of the inspired and authoritative nature of these writings by each other and within themselves, to wit:
  - There is virtually unanimous consensus among biblical scholars that Matthew and Luke used Mark as a source in the composition of their Gospels. Luke mentions prior “narratives” which he had consulted (Luke 1:1-4).
  - John gives clear signs that he not only knew the prior three Gospels, but is intentionally supplementing them (John 3:22-24/Mark 1:14, 15; interlocking of John 7:1, 2 and the chronology of the Synoptic Gospels). This is recognized as early as Clement of Alexandria.
  - Jude appears to be familiar with II Peter and to quote much of its material verbatim.
  - Paul quotes passages from Deuteronomy 25:4 and Luke 10:7, referring to both as “what the Scripture says.”
  - Peter acknowledges that Paul’s letters were circulating and compares them to “the *other Scriptures*” (II Peter 3:15, 16).
  - Peter echoes Romans in his writing of I Peter.
  - James appears to be familiar with some of Paul’s letters, as well as Matthew’s Gospel, especially the Sermon on the Mount.
7. Although the New Testament authors were familiar with Jewish (Jude 14, 15) and secular (Acts 17:28, 29; I Corinthians 15:33; Titus 1:12) writings and spurious writings circulating in the early Church (II Thessalonians 2:2; 3:17), they consistently restrict ascription of divine authority to the Old Testament Scriptures and, very early, to each other’s writings, in accord with #6 above.

**Stage V: Covenant “Shaping” of the New Testament Documents**—The collection of New Covenant Scriptures quickly took shape around the two aspects of fulfillment outlined by Jesus in Luke 24:44-48, as described above:

- The Gospels bear witness to the Christ-event (life, death, resurrection, and ascension).
- Acts, the Epistles, and Revelation proclaim the implications of that event (or those events), so that the community of those who repent and believe might extend to the ends of the earth.

### **Reception of the New Testament Deposit Within Early Christianity**

The New Testament documents were received by the covenant community, the early Church, in three steps, much as the Old Testament was:

A. *Acknowledgment of the core writings* (Gospels and Pauline Epistles)—From the earliest days, the indisputable core of the New Testament consisted of the Gospels and the letters of Paul, as evidenced by the following:

1. Eusebius records the early opinion that John had already sanctioned the Synoptic Gospels and added his to the fourfold collection.
2. Although these do not necessarily establish their status as Scripture, there were numerous quotations/allusions by early church writers showing their use of the Gospels:
  - Clement of Rome (d. 99) quotes “words of the Lord” found in Matthew and/or Luke.
  - Ignatius (d. 108) quotes Matthew at least three times and alludes to narrative details of both Matthew and Luke, and uses phrases only found in John.
  - Polycarp (d. 155) quotes material from the first three Gospels numerous times.
  - *Didache* (early second century) cites “the Gospel” four times. The quotation of the Lord’s Prayer indicates Matthew is probably in view.
  - *Barnabas* (early first century) quotes Matthew 22:14 directly.
  - Celsus (ca. 160-180) and early Jewish opponent of Christianity, quotes or alludes to all four Gospels.
  - Justin Martyr (d. 165) quotes material from Matthew and Mark, Luke, and John.
  - Theophilus of Antioch (ca. 180s) quotes from Matthew, Luke, and John.
  - After this time, quotations of the Gospels increase exponentially. For example Clement of Alexandria (d. 215) quotes the Gospels over one thousand times.
3. The early church fathers directly speak about the four Gospels in ways that indicate their unique authority, and show that from the earliest period to the mid-third century, the early Church was fully united around four, and only four, Gospels which they deemed to be divinely-given apostolic “memoirs”:
  - Papias (d. 130) emphasizes that Mark wrote his Gospel based on information received from Peter.
  - Ignatius refers to the events recorded in the Gospels as the “inviolable archives.”
  - Justin Martyr describes the Gospels as the “memoirs of the Apostles” that “came about by their agency,” either “written by the apostles or their followers.”
  - Tatian (d. 180) attempts to create a “harmony” (*Diatessaron*) out of only those deemed scriptural in his day, namely Matthew, Mark, Luke, and John.
  - *Epistula Apostolorum* (second century) refers to the “book which Jesus Christ revealed unto his disciples” containing “the word of the Gospel.”
  - Irenaeus (d. 202) discusses at length the beauty and necessity of four, and only four, Gospels.
  - Hippolytus of Rome (d. 236) asserts that Christ watches over the church in the “fourfold saving gospel.”
  - Origen (d. 254) declares that there are four and only four Gospels, though he is aware of others.

4. It was only heretical parties (Marcionites, Valentinians, Ebionites) who rejected three and preferred only one gospel, thus presupposing that the four were accepted among the orthodox.
  5. Various letters of Paul were quoted—explicitly or via clear allusions—by Clement of Rome, Ignatius, Polycarp, Irenaeus, and Tertullian.
  6. There is early confirmation of II Peter 3:15, 16 regarding a collection of Paul’s letters circulating together at an early stage:
    - Polycarp commends the Philippians to “study carefully the letters of Paul.”
    - Ignatius urges the church at Ephesus to remember Paul, “who in every letter remembers you.”
    - Irenaeus commends them as fully authoritative, asserting that “the words of the Lord are numerous” and can be found both in the and in “the epistles of the blessed apostle.”
- B. *Reception of the other writings* (Acts, General Epistles, and Revelation)—These were included in the two-fold collection very early, but the details of reception was different for each of the books, with some facing more debate than others:
1. Origen wrote that “the texture of the net [of Scripture] in the Gospels and in the words of Christ through the *Apostles*” (not merely Paul).
  2. Ignatius and Hippolytus asserted that the two-fold source of authority in the Church is the “gospel” and “apostles.”
  3. Acts, due to its association with Luke’s Gospel, was accepted very early (Irenaeus, Clement of Alexandria).
  4. I Peter was rarely doubted, and numerous church fathers quote it (e.g., Polycarp, Irenaeus, Clement of Alexandria).
  5. I John was recognized very early as the product of the Apostle John and thus rarely in doubt, being quoted by Polycarp, Irenaeus, and others.
  6. The other books (Hebrews, James, II Peter, II-III John, Jude, Revelation) were often listed among the “disputed” or “debated” books by church fathers such as Origen and Eusebius, indicating only that *some* parts of the Church took longer to recognize their intrinsic divine Scriptural quality. A consideration of the distinct character of each makes the reasons for this clearly obvious in each case.
  7. Hebrews encountered difficulty due to its anonymity, but it typically traveled with Paul’s letters in early manuscripts and is quoted as early as Polycarp.
  8. II Peter is mentioned explicitly by Origen, who quotes it several times while acknowledging that some have their doubts.
  9. James (probably due to a perceived but illusory contradiction with Paul’s doctrine of justification) and the shorter epistles of John (probably due to the cursory perception of a lack of spiritual depth/relevance) were not quoted extensively in the second century, and Eusebius classified them as “disputed writings, which are nevertheless recognized by many.”



10. Revelation (due to its cryptic and apocalyptic eschatological content) was debated, but Justin Martyr, only a few decades after its composition, commends it, and Irenaeus quotes from it several times.
11. **Conclusion: Although *some* books on the margins were debated by *some* parts of the Church for *some* time, the evidence is clear that there was widespread agreement on a stable collection of writings given by God.**
12. By the mid-fourth century, the 27 New Covenant writings are fully acknowledged in the *Festal Letter* of Athanasius, which does not presume to select books, but instead acknowledges how the Church has become persuaded that they are God-inspired, Scriptural, delivered by eyewitnesses, handed down, and confirmed as divine.

C. *Indication by the Church of what was viewed as Scripture*—There was strong attestation of a core Scriptural collection (Gospels and Paul) from the earliest days, and around this nucleus the remaining inspired writings orbited, though it might have taken a while to reach full consensus. There were also “other” books beyond the 27 that received some attention, as displayed by the following:

1. Very early, the Church used the New Testament writings in worship (e.g., Justin Martyr writes that, when Christians in a given region gathered on Sunday, “the memoirs of the apostles or the writings of the prophets are read” and expounded, followed by prayer, the Lord’s Supper, and offerings.
2. Early codices (bound books) including multiple NT writings were indications that the individual writings were not simply discrete literary works meant for distinct single audiences, but belonged together as covenant documentation for the entire covenant community. However, many codices included writings in addition to the 27 eventually established as canon, making it unclear whether the additional books were considered authoritative divine Scripture or merely helpful supplemental, though non-canonical, writings.
3. Various “canon lists” were produced from the 200s onward, in which various writers indicate by name the books used as Scripture [See the handout “New Testament Canon Lists”]. These lists reflect the debate and disputes mentioned above, some omitting one to a handful of books on the margins and/or including one or more of a small group of books other than the 27.
4. **The trajectory was clearly from more debate to less over time. At the Synods of Hippo (393) and Carthage (397), the earliest ecclesiastical councils to discuss canon, only the 27 books were discussed.**

### **What about the Other Books?**

The books sometimes mentioned by various parties as possibly canonical fall into two groups: those that were sometimes quoted by early Christians in ways indistinguishable from canonical writings, some of which were included in some early “canon lists” and debated as to their canonicity by some early Christians, and whose content, apart from some minor debates, was basically orthodox; and those that claimed to contain “secret knowledge,” were falsely attributed to apostles or other prominent church leaders, and/or were heterodox or heretical in their content,

when compared to the canonical Scriptures. Following is an assessment of each of these categories:

I. *Debated Books*

A. These include the following:

<i>I Clement</i>	<i>The Didache</i>	<i>Barnabas</i>
<i>Gospel of Peter</i>	<i>Shepherd of Hermas</i>	<i>Gospel of the Hebrews</i>
<i>Acts of Paul</i>	<i>Acts of Andrew</i>	<i>Gospel of the Egyptians</i>
	<i>Apocalypse of Peter</i>	

B. **Assessment:** These writings, to the extent that they have survived, provide insights into the beliefs and practices of the early Church. They were, and still can be, read with profit by the Church. But there is scant evidence that they were ever read in worship, they were explicitly rejected as canonical by important Church Fathers, and, apart from an opinion to the contrary here and there, the early Church never recognized them as given by God to be new covenant Scripture.

II. *Gnostic Writings and Other Apocalyptic Literature*

A. Examples of these include the following:

<i>Gospel of Thomas</i>	<i>Gospel of Truth</i>	<i>Gospel of the Ebionites</i>
<i>Gospel of Judas</i>	<i>Apocryphon of John</i>	<i>Protoevangelium of James</i>

B. **Assessment:** These writings cover various themes and were more like “fan-fiction” about Jesus. Many contain heretical doctrine. They were never given serious consideration by the Church as Scripture, though sometimes quoted or read. Most give allegedly “secret revelations” about Jesus (from which the word *apocrypha* is derived). While some are mentioned in the early Church, many were otherwise unknown until the discovery of the Gnostic Codices at Nag Hammadi, Egypt in 1945. Essentially all of these focus on secret knowledge and fail altogether to bear the imprint shared by all New Testament Scripture: namely, a focus on the Christ-event (death for sins, resurrection, ascension) and its transforming power (faith/repentance/forgiveness) in the life of the worldwide covenant community. The orthodox Church never acknowledged them as bearing the true witness of the apostolic circle, regardless of their clever names. They are interesting, but not spiritually helpful, and are certainly not to be regarded as Scripture.

**\*For further study, refer to the Handout “The Covenantal Nature of the Canon”\***

**Note:** The material in this document is largely drawn, often verbatim, from the booklet *A Christian’s Pocket Guide to How We Got the Bible*, by Greg Lanier, with occasional additions and modifications. It is published by Christian Focus Publications.

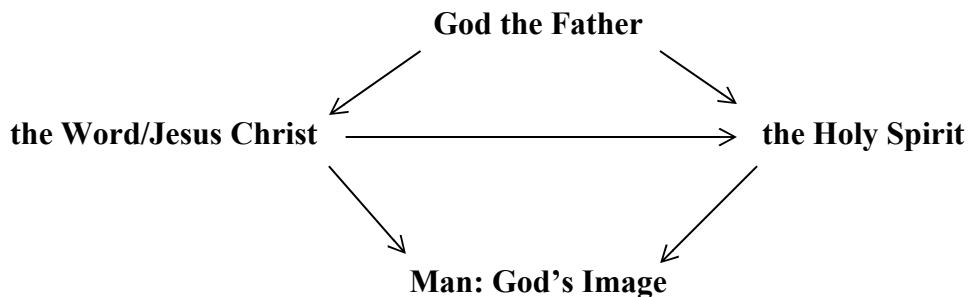
# Orientation for Involvement with Scripture

## *Introduction*

In order to interact profitably and properly with the Bible, we must orient ourselves properly to it as God's Word to His people. Such orientation involves three basic elements: understanding our goal, understanding who we are, and understanding what the Bible is. One might include as well understanding who God is, but that will be handled under the heading of what the Bible is. The following is an explanation of these three elements.

## *The Goal of Involvement with the Bible*

The question of *why* one becomes involved with the Bible is key. There is one overarching and fundamentally proper goal in this regard: *knowing God*. This refers not simply to gaining intellectual knowledge about God, though that is part of it, but also to all that is involved in *intimate communion with the living God*. Such communion is impossible apart from God's gracious self-revelation. The transcendent God would be unknowable unless He chose to reveal Himself to us His creatures. He does this in a *trinitarian* fashion, in accord with His nature, as illustrated in the following diagram:



## Essential Points:

- God the Father reveals Himself preeminently through the Son through His incarnation in Jesus Christ, the Word of God (John 1:18).
- The Father and the Son send the Spirit to illuminate the Word and speak of Christ (John 14:26; 15:26; 16:13-15).
- Intimacy with God ("knowledge" of God) is accomplished by involvement with the *written* Word which testifies of the *divine* Word as these are illuminated by the Holy Spirit.
- The ultimate goal of involvement with the Bible can thus be summarized as *seeking God*.

## *The Identity of the Seekers*

Who we are as seekers of God through interaction with Scripture must be understood in terms of two essential components:

1. *We are sinners*—The fact of indwelling sin and the effects of the Fall make the truth of Scripture unintelligible to us in its full spiritual meaning, significance, and application apart from the work of God in us (I Corinthians 2:1-16).
2. *We have received God's grace (if we are true believers in Christ)*—This involves two elements:
  - Regeneration—We have been given spiritual life by being born again John 3:3; I Peter 1:23-25).
  - Holy Spirit Baptism—We have been anointed with the Holy Spirit, who unites us spiritually to Christ, indwells us, and instructs us in the things of God (I John 2:18-21).

### ***The Nature of the Bible***

The essence of the relationship between God and His people is a *covenant*, a fact confirmed throughout the Bible by the constant reference to it by God Himself. The Scriptures are the documentation of this covenant relationship. Thus, the fundamental feature of the nature of the Bible is that it is *covenant documentation*. Accordingly, the concept of *covenant* provides the overall framework in terms of which every significant aspect of the nature of the Bible is subsumed and to be understood. The following outline is an explication of the essential features of the Bible as they are illuminated by the definitive aspects of biblical covenants between God and man.

- I. The Aspects of Covenant—The definitive aspects of biblical covenants between God and man can be understood in a fivefold way. These aspects correspond to sections of Ancient Near Eastern (hereafter ANE) covenant documents, research into which has shed light on biblical covenants in well-known and important ways. The five aspects are:
  - A. **The Juxtaposition of Transcendence and Immanence**—The covenant provides the means by which and the structure in terms of which the transcendent, infinite, uncreated God draws near (immanent) to the human, finite, created parties to whom God binds Himself. As the transcendent party, God is completely sovereign in the establishment of the covenant, taking the initiative in the establishment of the relationship and *exclusively determining its terms and obligations*.
  - B. **Mediation/Representation/Manifestation**—God relates to the human parties in the covenant relationship indirectly, through the use of *mediators* and *mediating* entities which represent both parties to each other and *manifest* the relationship which exists in principle. History itself is one of these mediating entities, and this

aspect is reflected in the section of ANE treaty documents which records the history of the suzerain king's relationship to the vassal king and his subjects.

- C. **Stipulations**—The bond established by biblical covenants involves *obligations* of each party to the other. God binds Himself by *promises* that He extends to the human party/parties to the covenant. The human parties are bound by God's commands (His law-Word) which He imposes upon those who pledge themselves to Him in the covenant.
- D. **Sanctions**—There are consequences (*sanctions*) for both failure to comply with the obligations established by the covenant, called *curses*, and compliance with them, called blessings, and these sanctions are voluntarily agreed upon by means of a *self-maledictory oath* which is always the means of entering into the covenant, usually involving a symbolic ritual signifying the potential for both sanctions. *The relationship of the covenant is thus experienced and applied through the administration of sanctions.*
- E. **Continuity**—The covenant, which is intended by God to be a perpetual relationship, involves provision for its extension into the future, particularly in terms of the *inheritance* of both the original parties and their posterity. This is confirmed by *documentation* in the form of written records of the covenant and its features.

## II. The Nature of Scripture as the Product of the Aspects of Covenant

### A. The Structure of Scripture

- 1. The arrangement of the books and groupings of books in their canonical arrangement reflects, down to the very literary order of the aspects, a covenantal pattern. This both reflects and confirms the nature of the Bible as covenant documentation. [See the handout "Covenantal Structure of the Canon"]
- 2. The structure of individual books and passages of Scripture reflects the aspects of the covenant in similar ways similar to the canonical arrangement of the biblical books. [See the handout "Covenantal Structure of the Pentateuch"]

### B. Transcendence/Immanence

- 1. The orthodox doctrine of inspiration reflects the importance of recognizing both the *divine* (transcendent) features of Scripture as well as the equally real and important *human* features.
  - Divine: inerrancy, consistency, sufficiency, coherence, infallibility, clarity, necessity, precognition (i.e., in fulfilled prophecy), and authority.
  - Human: diversity of style and perspective, use of human language and its conventions, content flowing from and addressing specific human situations, contexts, and needs.

2. The Bible is the most obvious and the primary way that the transcendent God draws near to His people by revealing Himself and His will (Deuteronomy 4:5-8; 6:4-9; 8:5, 6; 11:13-32; Psalm 119:105; Isaiah 8:19, 20; Matthew 5:19; 7:24-27; John 17:8; 14, 17).
3. The Bible is wholly inerrant and infallible in all that it affirms to be true (including its philosophical, scientific, and historical affirmations).
4. The Bible is entirely consistent with itself; no part or passage of Scripture is contradictory to any other part or passage.
5. The Bible requires the supernatural grace of God to understand and use it adequately, correctly, and profitably (I Corinthians 2:12-16).
6. The Bible is written to provide guidance and communicate lessons and truth relevant to and instructive for specific human situations and contexts.
7. The Bible is written in ordinary human language and in accord with the ordinary conventions of such.

#### C. Mediation

1. The basis for the criteria for identification of what is Scripture and what is not is primarily *the qualifications of those through whom it is mediated* and to whom it was given to communicate and record in writing: prophets and apostles, who thus are the foundation of the covenant community of God's people, the Church (II Corinthians 12:12; Ephesians 2:20).
2. A significant dimension of the contents of Scripture is the revelation of the progressive development of the *history of redemption*, which is distinct from the content related to the purposes of individual books and passages, but to which they all contribute in discrete yet complementary ways. History itself mediates the nature of God through His acts and the reactions of His people to them. The study of the progressive development of Scripture, in the context of the parallel progress of redemptive history, is known as *biblical theology*.
3. The Bible's progressive revelation is analogous to the *progressive character of its understanding* by those who read and study it. Understanding the Bible takes time and progresses over time; it is not immediate or all-at-once.
4. Mankind as the rulers over God's creation exercise this responsibility and privilege in accord with God's will and character *by applying Scripture to all of life*.

#### D. Stipulations

1. God's promises, as recorded in the Bible, are the proper object of the faith of Christians, and a primary means of equipping them to live Christian lives (II Peter 1:3, 4).
2. God's law, as recorded in Scripture, is essential for providing both the means of convicting sinners in the work of evangelism (Romans 3:20; II Corinthians 3:6-9) and indispensable necessary instruction in how to live life that is pleasing to God, and thus essential for Christian discipleship and sanctification (Matthew 5:17-20; Romans 8:3, 4; Hebrews 5:13, 14). God's

Word is virtually synonymous with His Law. The summaries of the Law (e.g., the Ten Commandments) are sometimes referred to as virtually synonymous with the Covenant (e.g., Deuteronomy 4:13).

#### D. Sanctions

1. Blessings and curses are never administered apart from their prior *proclamation*, so that those subject to cursing may be warned, and those subject to blessing may be made aware of the promises, in order to exercise both faith and hope. This proclamation is generally made through the Bible (Romans 10:14-17; II Corinthians 5:18-20; II Peter 1:3, 4).
2. The proclamation of God's Word is thus the means whereby God's people are the agents of both judgment and salvation (Psalm 149:6-9; Ephesians 6:17; II Corinthians 2:14-17; 5:18-20).

#### E. Continuity

1. The Bible's content is eternally true and relevant, not simply relevant to temporal life and circumstances (Isaiah 40:8; Matthew 24:35).
2. The Bible contains instructions not simply for this life, but for life in the eternal state (see above references).

### III. Summary of Some Implications of Covenant Theology for the Nature and Use of Scripture

- A. The *covenantal nature of the Bible* has many important implications and *is the principal factor in determining how one should relate to the Bible in interpretation and application*, as indicated from the above.
- B. The following are some of the most important implications of the nature of the Bible as covenant documentation, which together form the principal basis for formulation of the proper principles for its interpretation and application.
  1. **The primary and ultimate goal for involvement with the Bible should and must always be to seek God and to establish, experience, and develop a vital relationship to Him through Jesus Christ.**
  2. The Bible is a revelation primarily of the nature of God and of His will for mankind (See *Westminster Shorter Catechism*, Q. 3).
  3. The Bible is the means through which God exercises His authority through His Law (See *Westminster Shorter Catechism*, Qs. 26, 39-42).
  4. The Bible is the primary means for the equipping of God's people to live righteous and godly lives.
  5. The Bible is the means whereby God's people are instructed for and equipped to exercise dominion over the earth in the Kingdom of God; it is the tool of dominion, especially as all genres and forms of it impose obligation on God's covenant people, and are in this sense part of His *Law*.

6. The primary and most important rule for the interpretation of Scripture is *the comparison of Scripture with itself*.
7. Every statement (including every command) of the Bible is qualified by every other statement (command) of the Bible; thus, biblical doctrine and ethics are virtually *never* established and determined by consideration of a single text.
8. The Bible cannot be adequately understood or applied apart from *submission to its authority*.
9. Every detail of every feature of every passage in the Bible is significant and contributes to the fullness of meaning intended to be communicated by that passage; there are no extraneous or unimportant details.
10. There is more truth contained in any given passage of Scripture than can be grasped in one, or even several, examinations of the passage. This truth is multi-faceted, so that the *meaning* of a given passage cannot be limited to one specific and discrete proposition.
11. The Bible is absolutely true in whatever it *affirms to be true*.
12. The Bible communicates truth at multiple conceptual levels simultaneously, including factual, historical, redemptive-historical, ethical, and spiritual.
13. Patience is necessary for interacting with the Bible in a profitable way.
14. The Bible is not written in some form of divine “code,” even in its symbolism. It is *meant to be understood* by human beings. Thus, aside from the principles necessarily flowing from the divine (transcendent) aspect of its origin, it must be interpreted according to the ordinary interpretive principles and in terms of the standard human communicative conventions applying to any book.
15. The Bible employs *all* of the literary devices and techniques used by human authors, in order to communicate God’s truth in the most effective way.
16. The Bible must be interpreted in accord with and in the light of its original historical situations, background, culture, and language.
17. The Bible’s basic message is clear and can be understood by any person of reasonable intelligence and ordinary faculties applying ordinary means.
18. The Bible is the content of the message of the Church to the world, and the means of its role in both the judgment of and salvation of the world, through the proclamation of Scripture.
19. Sanctions within the Church are administered *declaratively*, through the proclamation of the Bible (Revelation 1:16; 2:12, 16; 19:15, 21).
20. Involvement with the Bible is intended *to change us*.
21. Our response to the truth of the Bible, either faith and obedience, or unbelief and rejection/rebellion, *always* carries consequences.
22. Apart from Himself through Jesus Christ, the Bible is the most precious gift God has given to mankind. Exposure to it is a privilege, not a given. Our exposure to it imposes on us the obligation to disseminate its truth to as many people in the world as possible.



## The Need for Hermeneutics

- I. **General Need**—People communicate in one of two ways: either by acting (something physically done) or through language (speaking, writing, singing). If the person receiving a message correctly understands the meaning of a language, there is communication. Language operates according to certain laws with which we become familiar as part of the natural process of learning to speak. These laws, which are the rules by which we interpret meaning, usually occur automatically and unconsciously, so that our understanding of the meaning is ordinarily spontaneous. However, when reading and interpreting anything, particularly Scripture, various factors hinder our application of these laws, and our understanding suffers. These factors include:
- A. Sin affected and darkened the understanding and *mental* ability of man (“noetic” effect of the Fall), and still exercises an influence on his conscious mental activity, *even that of a believer*. Hence, special efforts must be made to guard against error.
  - B. People differ from one another in many ways which cause them to drift apart mentally (hence, in interpretation). They differ, for instance, in:
    - 1. intellectual capacity, aesthetic taste, and moral quality resulting in a lack of spiritual affinity,
    - 2. intellectual attainment (degree of education), and
    - 3. nationality, with a corresponding difference in language, forms of thought, customs, and morals.
  - C. There are certain blocks to a spontaneous, automatic application of the laws of language to the Bible and hence to spontaneous understanding of it:
    - 1. There is a historical gap between the writers and audiences of Scripture and ourselves.
    - 2. There is a cultural gap.
    - 3. There is a linguistic (language) gap.
    - 4. There is a philosophical gap.
  - D. People draw false conclusions from the uniqueness of the Bible as to the principles by which it should be understood.

Since the Bible is written communication, we should apply most of the ordinary laws of language in order to understand it correctly. ***Hermeneutics is essentially a codification*** (*a conscious thinking through and setting down in*

***(More on Back)***

*written form) of the processes we normally use at an unconscious level to understand the meaning of a communication.* For the reasons stated above, it is necessary to apply the principles of hermeneutics *deliberately* and *carefully* to insure proper understanding of the Bible.

- II. ***Special Need***—Although the Bible is written communication, the fact that it is the Word of God makes it special, unlike any other written communication of earth. Therefore, there are certain special principles for interpreting and understanding it which do not apply to any other written communication. An example of how we learn these principles is looking at how New Testament writers interpret Old Testament passages. Hindrances to the application of these principles include:
- A. People do not automatically comprehend all the ways divine authorship should affect our understanding of Scripture.
  - B. Unbelieving interpretations and interpreters, which do not take these factors into account, are prevalent.

***\*Biblical hermeneutics is the setting forth of all of the principles which should be applied to the Bible in order to understand it, including those which apply from ordinary hermeneutics and those special principles derived from its unique character.***

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[This material is a supplementation and reworking of material in *Biblical Hermeneutics* by Louis Berkhof]

## Prerequisite Attitudes to Fruitful Involvement with the Bible

Fruitful and profitable involvement with the Bible, including properly understanding and applying it, demands that we approach the bible with the proper attitude. This includes two principal aspects: the right heart attitude, and the right outlook on the nature of the Scriptures. The following is a summary of the essential elements in both of these.

- I. *A proper heart attitude*—Not everyone can properly understand the Bible. Its main truth is spiritual, so only the spiritually qualified can understand it.
  - A. **A new heart** (I Corinthians 2:14)—The interpreter of God’s Word must be born again. He/she must be a genuine believer.
  - B. **A hungry heart** (I Peter 2:2)—Bible understanding does not come through casual interest and occasional reading. It is like precious ore in a mine; you can only find it if you are determined to get it and willing to *work* at it.
  - C. **An obedient heart** (Psalm 119:98-100)—To understand the Bible we must be truly willing to obey what God shows us of his will. If we are unwilling to respond to what He shows us, our hearts become closed to further understanding, and perhaps even blind to what we have already learned. This is the nature of truth and our relationship to it.
  - D. **A disciplined heart** (Matthew 7:7)—This means committing oneself to Bible study even when it is not exciting or interesting. Sometimes it will be, but many times it will not. Insights into some questions may take years to unravel. To understand the Bible adequately, one must be willing to persevere in the *commitment*, long-term, and not allow other interests to take priority, for no other reason than this is what is right.
  - E. **A teachable heart** (Isaiah 50:4)—This means wanting to learn and go on learning. It means realizing we have not “arrived,” but that we still have much more to understand. A person with such an attitude is eagerly and humbly ready to discover new truth at any time, *and from any source*. So this also means being willing to learn from others, and to admit and consider the possibility that opinions concerning the Bible and its teachings that have been previously held may be wrong, or at least *partially* wrong, that is, requiring further refinement. the fruitful Bible student is *always* refining his/her understanding of the Bible and its doctrine.

*(More on Back)*

- II. *A proper conception of the Bible itself*—This involves both a proper idea of what the Bible is and certain convictions about how to approach its study.
  - A. **The Bible (both Old and New Testaments) is God’s Word**—We must be entirely committed to the Bible our ultimate authority, believing that all that *it*

affirms (not necessarily what *we think* it says) is true and trustworthy.

- B. **The Bible can be adequately understood from the *good* translations—** Although study of the original languages can add to our understanding, which is one reason why we need teachers of the Word who devote their full time to such matters, the average individual, using ordinary means, can understand the basic message of the Bible without consulting the original languages.
- C. **The Bible is a *unity*—** We cannot properly understand or apply the Bible unless we approach it in light of the fact that it is *one* story of the redemption of *one* people by *one* God through *one* person (Christ). The heart of this unity is God's *covenant*, which is the structure of the way in which God relates to Himself and all other persons. The theme of covenant is what unites Scripture from Genesis to Revelation.
- D. **The Bible is its own interpreter—** Comparing Scripture with Scripture is basic in Bible interpretation. To understand a given doctrine, we must consider *all* that the Bible says concerning it. Further, the Bible provides models of how various parts of it are to be interpreted and applied (for instance, prophecy).
- E. **The Bible language is mainly normal human language—** It is not written in code or some special "Holy Ghost language." The principles for understanding it are thus mostly the same as for understanding any human communication.
- F. **Our understanding of the Bible must be accompanied by an honest, intelligent, and obedient response to its message—** No understanding of the Bible is simply technical and theoretical. When a truth is clear to the mind, the will must respond. Knowledge and obedience cannot be separated. We learn in order that we may do, and we have not truly learned until we do.
- G. **The Holy Spirit's teaching is necessary for understanding the Bible—** The truths of the Bible go beyond the facts and information found in it. The basic meaning of the Bible is spiritual, and to get that meaning we must be taught by the Holy Spirit. We must seek such instruction through prayer.

## General Guide for Handling a Passage

The following steps constitute the proper method in handling any passage of Scripture:

1. *Make certain your attitude is proper* (See the paper, “Prerequisite Attitudes to Fruitful Involvement with the Bible”).
2. *Pray concerning your time in God’s Word*—this includes several aspects:
  - asking God to teach you through his Holy Spirit before planning the study and before each day’s work.
  - praying whenever you come up against a difficult problem or feel confused.
  - thanking God as you are reminded of blessings or are given new understanding and insight.
  - praying for wisdom to apply the truth once you know it, seeking to know what to do.
3. *Read and reread*—get acquainted with the passage thoroughly before trying to figure out what it means.
4. *Observe*—use the principles of observation (see the paper on this), noticing very carefully as many details as you can. Do not observe quickly or carelessly. Check your observation by asking these six questions, especially when dealing with narrative passages: Who? What? When? Where? How? Why? Jot down *all* your observations in a notebook before thinking about what they mean. This step overlaps with and is inseparable from #3.
5. *Think and analyze*—meditate in the passage you have read several times and the observations you have written down; seek to get the meaning of the various facts. Write down questions or problems to which you do not get immediate answers. Some may be answered as you continue studying, and some may never become clear. God does not promise to answer all our questions now, but He does promise to give us the light we need.
6. *Interpret*—use the principles of interpretation (see the paper). Apply them as you continue studying the passage. This overlaps with and is inseparable from step #5.
7. *Apply the meaning of the passage*—use the principles of application (see the paper) to consider its relevance to your own life and to the church today. This is different from interpretation (getting the meaning of a passage and expressing it without reference to

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any certain person); application is identifying how you should personally respond. ***Remember that there is only one correct interpretation (meaning) of any given truth which is asserted in Scripture, but many applications. Also remember that a given passage communicates, either purposefully (that is, in terms of the agenda of the author) or incidentally, many truths; but these truths are never contradictory to one***

*another.*

8. *Record your thoughts about interpretation and application in a notebook.*

These are the main steps in approaching a passage in logical order, and there is value in keeping this order. You should self-consciously follow it until it becomes a habit. However, some of the steps do overlap. Sometimes you may be reading, observing, writing, and praying almost simultaneously. The important thing is to get these basic matters into your mind so that you can carry them out carefully but freely.

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This material is a condensation and reworking of pp. 39-45, *How To Understand Your Bible*, by T. Norton Sterrett (IVP).

# Principles of Observation

## I. Importance of Observation

- A. It is important to realize that you *must carefully observe* what you are reading as a deliberate, conscious step *before* you begin to interpret (decide what it means). Failure to do this is one of the most common mistakes in the superficial and careless Bible study of today. It is very easy to read without noticing, not taking in what you read. ***Remember: if you do not know what is said, you cannot know what is meant.***
- B. This means that you should:
  - 1. Read the given portion (book, passage, etc.) *several times* before you stop at all to interpret.
  - 2. Before you gain experience, it is best to write things down. Make notes of only observations first, taking down *everything*. Some notes will be important when you go back later to interpret and make connections. Others that are not important, you can disregard.

## II. What To Observe—here are some of the most significant examples:

### A. **General Things To Observe in All Types of Passages:**

- 1. The literary form (genre) of the passage—is it narrative, poetry, didactic (teaching), prophecy, etc.
- 2. Repeated words and phrases—this usually indicates emphasis.
- 3. Contrasts and comparisons between ideas, phrases or people, either stressed or implied—these give clues to the thought structure.
- 4. Unknown words—use a standard dictionary, except for Bible names.
- 5. Figurative expressions (see the handout).
- 6. Anything strange, unusual, or unexpected.
- 7. Related entities—these can be persons, things, qualities, etc.
- 8. The literary structure—how the story, discourse, etc. *flows*, and how it is put together (order of elements, etc.).
- 9. The outline of the contents—this is distinct from the above point.
- 10. Words or phrases with biblical-theological import, that is, that are related to themes that are developed throughout Scripture and have special meaning and significance [Note: the more familiar you become with the contents of all of Scripture, and the more experienced you are in Bible reading and interpretation, the more equipped you will be to do this and the more alert you will be to various themes.].

11. The redemptive-historical epoch relative to the original audience.
12. The canonical context of the passage (the corpus in which it is found).

## B. What To Observe in Specific Genres

### 1. Narrative

- Time words—these are found especially in narrative. Examples are: after, then, immediately, before, at evening, and one hour later.
- Location or place words.
- The factual elements listed under III. E. below.

### 2. Poetry

- The significance of literary features distinctive to poetical passages (parallelism, chiasm, acrostics, etc.)
- Hebrew idioms
- Figures of speech
- Imagery
- Symbolic expressions or words

### 3. Doctrinal/Didactic (This would be found in, for instance, epistles or discourses in the Gospels)

- The core of each sentence—main subject and verb (especially important in long, complicated sentences).
- Connectives or linking words—examples are: and, but, for, since, therefore, however, and after.
- Logical sequences—often two items in a passage have a logical connection—one being the cause of another or one giving a reason for another. Observing connective words will help you to see these.
- Grammatical elements—you must especially notice nouns, verbs, adjectives, and other parts of speech in sentences that are not clear

***There are many other features you can observe; the more you read and study the Bible and become familiar with it, the more you will be alert to them.***



## III. How To Observe—the basic steps

- A. Skim or read the passage rapidly, keeping alert to possible main themes that unite the material.
- B. Note the context in which the passage occurs—the various aspects of context include:
  - 1. *Historical*—consider the background and situation of both author and original readers—investigate this if need be, especially if it seems particularly related to your passage.
  - 2. *Immediate*—note what comes directly before and after the passage.
  - 3. *Intraliterary*—note where the passage occurs within the plan (outline) of the chapter and book in which it occurs.
  - 4. *Intrabiblical*—note how the passage fits into the framework of the history of God's plan of redemption and its accompanying revelation.
- C. Reread the passage several times (you may want to do this in more than one translation and make special note of important differences), writing down what you observe (II above). The more times you read, the more benefit you will get.
- D. Work through the passage carefully, *noting where the main divisions of thought occur* (a Bible set in paragraphs is helpful, but remember that these paragraph divisions are the editor's and not inspired; so don't be *bound* to them. This may involve slightly different considerations, depending on the type of literature being examined. In narrative, it may involve dividing the passage into scenes; in epistle, it would mean discerning when the subject is changed, when a conclusion is being drawn from a series of points, etc. Try to pick up the general plan or development of the argument (letters C, F, J, N, and O under II above are helpful in this regard). Outline the passage mentally.
- E. Check your observation by asking factual questions such as these (which apply particularly to narrative passages):
  - 1. *Who* are the characters involved?
  - 2. *What* is happening?
  - 3. *Where* do the events occur?
  - 4. *When* do the events occur?
  - 5. *Why* do the events occur?
  - 6. *How* do the events occur?

[Note: see *Leading Bible Discussions* by James F. Nyquist (IVP), pp. 25-27 for further expansion of these questions.]

- F. Determine what seems to be the author's main purpose or lesson (perhaps write it down).
  - G. Identify key words and words which require further study.
- 

This material is a rearrangement, combination, and reworking, with some additions and modifications, of the following recommended reading:

- *How to Understand Your Bible*, by T. Norton Sterrett (IVP), pp. 39-45.
- *Leading Bible Discussions*, by James F. Nyquist (IVP), pp. 24-28.

## Major Literary Genres in Scripture Worksheet

The Bible does not come to us as a chronological history or a science or systematic theology textbook, but as a collection of different types of literature. What is God's purpose in giving us His Word in the form of all of these different modes of communication? Each genre contributes a different nuance to our understanding of God's truth.

### **1) Law**

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

### **2) Narrative**

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

### **3) Poetry**

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

### **4) Wisdom**

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

### **5) Prophecy**

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

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**6) *Gospel***

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

**7) *Epistle***

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

**8) *Doctrine***

Characteristics: \_\_\_\_\_

Purpose: \_\_\_\_\_

## Principles of Interpretation (Note-taking)

Understanding proper principles of interpretation is essential for correct use of the Bible. The following is an outline of the three primary rules of interpretation, with various practical rules which flow from them listed under them and listings of helpful tools, where applicable.

- I. **The Grammatico-Historical Method of Exegesis**—The key to right understanding of Scripture is determining *what the author meant* originally, considering his historical situation and his use and understanding of words.
  - A. Scripture must be interpreted in the light of the historical, geographical, and cultural background, as far as that can be known. [**Helpful tools:** Bible dictionary, Bible encyclopedia, Bible handbook, study Bible with book introductions, Bible atlas, *The Bible Almanac*, Old Testament and New Testament introductions, Bible survey, other specific background works]

*Examples:* \_\_\_\_\_

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- B. Each portion of a book of Scripture must be interpreted according to the author's intention, that is, in light of his *purpose* and his *plan*. [**Helpful tools:** study Bible with book outlines and introductions, Bible survey, Bible dictionary, Bible encyclopedia]
  - 1) The purpose of the author is the object he has in writing.

*Examples:* \_\_\_\_\_

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- 2) The plan of the author is the way he structures the writing in order to carry out his purpose.

*Examples:* \_\_\_\_\_

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- C. The statements of Scriptures must be interpreted according to the rules of grammar. [**Helpful tools:** standard English grammar textbook]

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- D. The meaning of words in the Bible must be determined by what the author meant by them at the time of writing, which in turn is determined by analysis of the usage of the word in all levels of context. [**Helpful tools:** concordance, standard dictionary]

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- E. Recognize the presence of idioms in the Bible. [**Helpful tools:** concordance]

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

II. **Literal Sense (*Sensus Literalis*)**—The rules for understanding Scripture are virtually the same as those for understanding any type of literature.

- A. The Bible is to be read and understood for the most part like any other book, that is, according to the ordinary laws of language.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- B. As one reads the Bible, he should become passionately and personally involved in what he reads.

Examples: \_\_\_\_\_

\_\_\_\_\_

- 
- C. Consider the genre (type of literature) of a given passage and apply the special and unique considerations and/or principles involved in understanding that genre. Examples of various biblical genres include epistle, narrative, gospel, parable, law, prophecy, poetry, and wisdom (see handouts on specific genres for more information).

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- D. Recognize that the Bible contains both figurative and symbolic passages as well as passages which are meant to be taken literally. Figures of speech, such as metaphor, hyperbole, and personification, are used frequently. However, this does *not* mean that literal passages may legitimately be interpreted symbolically or vice-versa. The *author's intention* must be the determining factor in whether a given word, passage, or statement is to be interpreted literally, figuratively, or symbolically.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- E. The meaning of words, phrases, sentences, verses, and even passages, must be determined in the light of their context, that is, the flow of thought both before and after their occurrence in a given piece of literature.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- F. The message(s) of any given passage must be determined in consideration of the canonical corpus of which it is a part.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

III. **The Analogy of Faith**—Scripture interprets Scripture; compare related Scriptures to determine valid interpretations. [**Helpful tools:** concordance, study Bible with references, *Treasury of Scripture Knowledge*, systematic theology]

cross

A. Interpret the New Testament in light of the Old Testament and vice-versa.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

B. In determining the meaning of symbols, consider first the meaning and use of identical phrases, concepts and/or symbols elsewhere in Scripture.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

C. Historical narratives are to be interpreted by didactic (teaching) portions.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

D. The implicit is to be interpreted by the explicit.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

E. Obscure passages are to be interpreted by clear passages.

Examples: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



F. Consider passages from the rest of Scripture which are theologically related to the theology of the passage at hand; i.e., apply systematic theology in interpreting any given passage. [**Helpful tools:** systematic theology, concordances, study Bible with cross-references, *Treasury of Scripture Knowledge*]

Examples: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

G. Consider parallel passages, but make sure they are true parallels, and note carefully both differences and similarities. [**Helpful tools:** harmonies]

Examples: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

H. Note the biblical-theological epoch in which the passage occurs and interpret the meaning for both that time and the present in terms of continuities and discontinuities.

Examples: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I. Note words, phrases, and ideas which point to biblical-theological themes and interpret the passage in light of the progressive development of these themes throughout the Bible. [**Helpful tools:** concordances, study Bibles with cross-references, *Treasury of Scripture Knowledge*]

Examples: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Three Basic Hermeneutical Perspectives

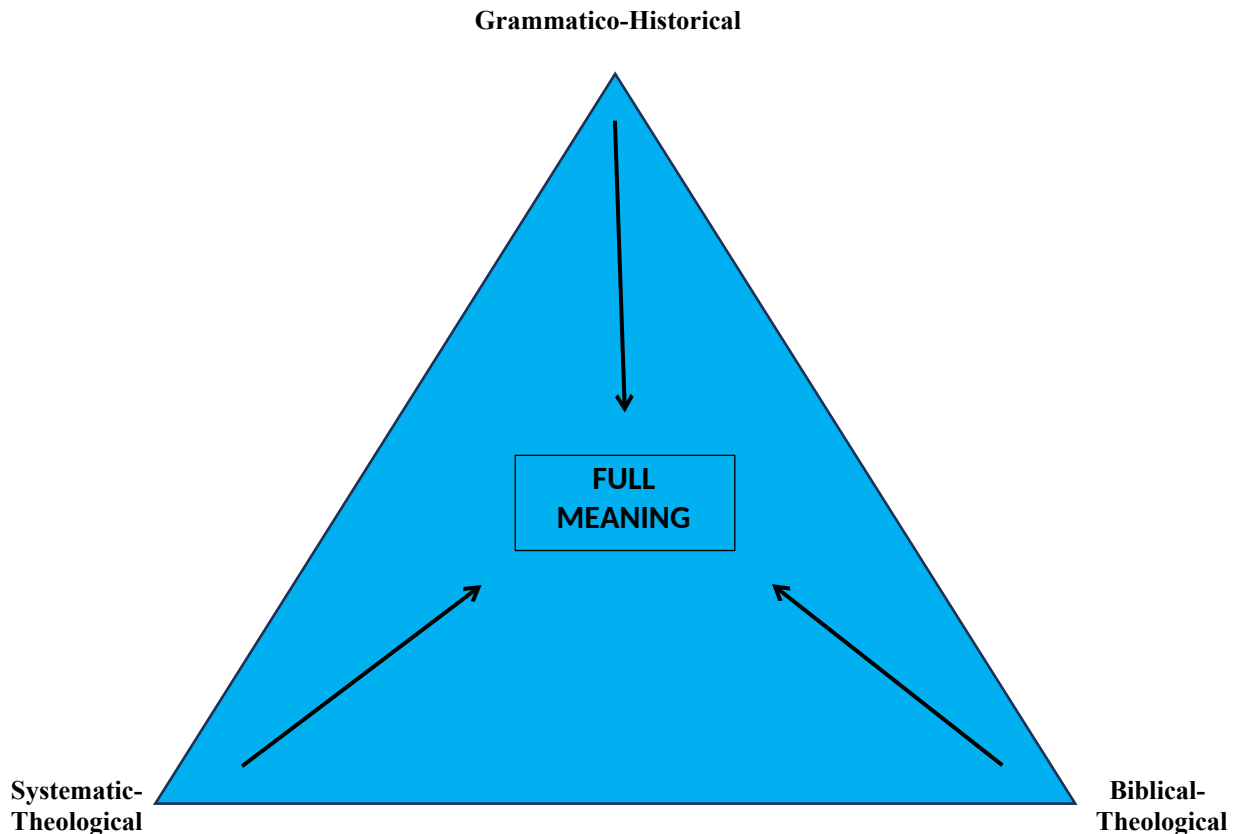
- I. ***Literary***: This perspective seeks to address the original author's main message and purpose in writing the material, through examination of the literary forms, devices, and characteristics of a given passage.
- II. ***Historical***: This perspective seeks to address the trans-temporal themes which are progressively developed in Scripture by the divine author behind the human ones, through comparison of Scriptures with each other and examination of the unique contribution of individual texts to the development of doctrine and redemption throughout history.
- III. ***Thematic***: This perspective seeks to address truths which are found in a given passage as inspired literature but are incidental to the human author's main purpose.

Example: Genesis 12:10-20

***Notes:***

# Three Exegetical Perspectives

The full meaning of any text can only be discerned by combining insights from three different perspectives, which can be described as the *grammatico-historical* perspective, the *systematic theological* perspective, and the *biblical theological* perspective.



## Explanation

- 1) The *grammatico-historical* perspective centers on information gleaned from a particular text in and of itself, without regard to information from the rest of Scripture, except that which affects determination of the meaning of individual words in the text or the particular author's use of words in his entire corpus (the books authored by him). It includes:
  - historical background of the author and the original audience,
  - the semantic field of a given word, gleaned from examination of both biblical and extra-biblical literature, and
  - the way an individual author uses words and puts them together (syntax) in a unique style.

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- 2) The *systematic-theological* perspective approaches the text in the light of information from the rest of Scripture with regard to the systematic theological *topics* addressed in the text, and how they refine and contribute to the understanding of those topics in relation to that explicitly communicated in that text.
- 3) The *biblical-theological* perspective approaches the text in the light of the developmental aspects of Scripture, particularly:
  - the text's place in redemptive history, and how that affects its meaning (including both interpretation and application) both for the original audience and readers today, and
  - various biblical *themes* in terms of their explicit presence in the text or their theological bearing on the text implicitly.

### **Important Definitions**

- A *topic*, as the term is used in this study, refers to a theological concept or subject, such as God, Man, Sin, or Salvation, the truth of which is conveyed by the whole of Scripture through the contribution and comparison of information from individual texts.
- A *theme*, as the term is used in this study, refers to an idea which is developed in a progressive way throughout Scripture, often symbolically and/or typologically, which carries theological content and/or implications. Whether technically *symbolic* or not, it involves *associations* between common ideas and theological truths, such as water, offspring, presence (God's)/Temple, beast, or land.

\*Some concepts, such as kingdom or covenant, can be approached as either topics or themes.\*

### **Notes/Examples:**

# Kingdom through Covenant in Redemptive History

The following outlines the progress of redemptive history as structured by the various lordship covenants in Scripture. Each covenant represents a watershed transition and a significant step forward in the progress of redemption. There is also progress between the covenants, setting the stage for the each successive covenantal development.

## I. Covenant of Creation (or Covenant of Works)

### A. Purposes

1. Defined the purposes and nature of mankind and the world.
2. Set forth the proper understanding of the relationship between man and God.
3. Established the role and destiny of mankind under God's lordship.
4. Established the Kingdom of God.

### B. Nature and Effect

1. A gracious covenant — endowed mankind with life, fellowship, status (kingship) and ability/qualifications (*imago dei*)
2. A punitive covenant — exposed mankind to the prospect of death without remedy within the provisions of the covenant

### C. Sign: The Tree of Life

## II. Covenant of Grace

### A. Purposes

1. To redeem man as mediator of God's rule.
2. To reestablish the Kingdom of God.

### B. Progress

#### 1. Adamic Covenant (Covenant of Initiation)

- Set forth in seed form the outcome, nature, recipients, and agent of redemption.
- Established two fundamental categories of human persons.
- Described the conflict of the history of redemption.
- Sign: clothing.

## 2. Inter-covenantal Progress

- Mankind exercises sinful dominion as a means of gaining independence from God and autonomy.
- Tyrannical dictatorships are established in pursuit and centralization of power.
- The earth becomes filled with violence.
- Sin is allowed to grow and metastasize.
- Sinful autonomy and the expression of sin is centralized in the establishment of cities.
- The full ugliness, misery, and destructiveness of unaddressed sin is manifested.
- The justice and necessity of judgment for sin is clarified and executed.

## 3. Noahic Covenant (Covenant of Preservation/Common Grace)

- The earth, the stage on which redemption is to be played out, is preserved through promise.
- Human government is established to restrain evil so as to avert God's judgment until the Last Day.
- Sign: The rainbow.

## 4. Inter-covenantal Progress

- Three basic divisions of mankind are defined in Noah's prophecy.
- The continuing rebellion and sin of mankind is manifested at Babel.
- The foundation is laid for the announcement and initiation of the redemption of all mankind through the scattering of them and the establishment of nations and different languages, creating a situation in which the autonomous confidence of artificial unity and consolidation of power at Babel was broken, and mankind more disposed to reach out for God in dependence upon Him (Acts 17).

## 5. Abrahamic Covenant (Covenant of Promise)

- The promise of the gospel is clearly stated, relating it to the Kingdom of God in reference to the Cultural Mandate, involving *rule* (dominion) by *ordering* (stewardship over the Land, typologically representing the whole earth, Romans 4:13) and *filling* (propagation of seed/descendants, with Christ, *the Seed*, as the Head, Galatians 3:15-29).
- A discernible Covenant People of God is established for the first time, initially constituted as a *family*.
- Sign: Circumcision

## 6. Inter-covenantal Progress

- The history of the patriarchs in the Land and outside of it constitute an *orientation to the Promise*, involving numerous principles and aspects.
- Israel, the Covenant People, becomes a *nation* rather than a family, preparing for their constitution as a People or Nation in the next covenant.
- The migration of the Covenant family to Egypt creates the situation which:
  1. demonstrates God's faithfulness to the Promise (providing both a provisional Land — Goshen — and a numerous seed), and
  2. sets the stage for the context of the Mosaic Covenant in the redemption of Israel from bondage.

#### 7. Mosaic Covenant (Covenant of Law)

- The Law is given and codified (written down) as a comprehensive (i.e., involving *normative, existential, and situational* aspects), objective revelation of the will of God not only for Israel, but also for mankind in general.
- The symbolic, *existential* ("ceremonial") aspects of the Law become the distinctive cultural markers of the Covenant People of God until the fulfillment of the Promise.
- The symbolic aspects of the Law become an incessant reminder of the obligation to obey the Law completely to be close to God, both *apart* from its provision of atonement (Romans 10:5, cited from Leviticus 18:5), and *through* that provision (Romans 10:6-10, citing Deuteronomy 30:12, 13).
- The Law thus becomes an indicator of the guilt of sin, the need of a Savior, and the provision of God in Christ.
- The Law also thus becomes a rule of life for the redeemed People of God.
- Sign: the Sabbath (multiple "sabbaths," including the Sabbath day).

#### 8. Inter-covenantal Progress

- The nature of the corporate people of God as a *nation* constituted to be a holy army of God, taking the Land which God gave them as an inheritance, is clarified in the events recorded in the book of Numbers. Their status as protected and blessed by God, and their requirement to trust God's power even as they exercise their responsibility to do battle in holy war with those they are disinherit, are also clarified.
- Both the requirements of holiness and covenant fidelity and the sovereignty of God in the dispensation of the particular distribution of the inheritance to discrete tribes and individuals, are clarified in the events recorded the conquest of the Land led by Joshua in the book bearing his name.
- The need of a king both to subdue the people to the Law of God in order for them to receive and manage their inheritance, and to lead the people in

the holy war against God's and their enemies, are clarified in the events recorded in the book of Judges.

- The contrast between a king "like the nations have," exemplified by Saul, and a king who is "a man after God's own heart," exemplified by David, is clarified in the events recorded in the books of Samuel. These events dramatize the difference between the kingdom of Satan, implemented by human rulers/kings, whose rule is autonomous, arbitrary, selfish, and tyrannical, and the Kingdom of God, implemented by the Davidic king(s), whose rule is an administration of God's Law.
- The coronation of David establishes the Old Testament type of the Kingdom of God, beginning with David.
- David prepares for the essence of the Old Testament type to be realized, through two actions: the conquest of Jerusalem from the Jebusites to be the capital of Israel and the central locus of his (and God's) rule, and the bringing of the ark and the throne of God represented by it to Jerusalem.

#### 9. Davidic Covenant (Covenant of the Kingdom)

- David and his seed (ultimately Christ) are identified as the locus of the monarchy and the legitimate kingship for God's people.
- David and future Davidic kings are identified as "sons of God."
- God promises His special and unalterable commitment to David and his line as possessing the kingship, establishing the principle that the Davidic kingdom will ultimately be everlasting.
- God's throne in heaven is united and identified with the throne of the Davidic king in Jerusalem.
- God promises that the "Son of David" (proximately Solomon, ultimately Christ) will build the Temple (the "house" for God) and establish God's permanent dwelling with His people, fulfilling the heart of the Covenant of Grace.
- The establishment of a *kingdom* as the remedy for the effects of the Fall and the curse of the Covenant of Works, the restored fulfillment of the Cultural Mandate, and the essential dynamics of the Kingdom of God are typologically, though imperfectly, set forth in the establishment of the Davidic Kingdom.
- The Abrahamic promise that "kings would come from" Abraham, and that God's redemption of a people would be achieved through the establishment of a *kingdom*, alluded to in the Law of Moses (which outlined requirements for a king in Israel), is fulfilled.
- Sign: Anointing of the Davidic King.

#### 10. Inter-covenantal Progress



- The needs for the king to be in the line of the Davidic dynasty and to be committed to the rule of God as signified by the Temple in Jerusalem and implemented through God's Law as codified by Moses and applied through the prophetic Word, are clarified in the events recorded in the books of Kings.
- The consequences of the king's obedience/disobedience to God's covenantal Law in the administration of the kingdom, and thus the covenantal nature of the kingdom, are also clarified through the above mentioned events.
- The consequences for God's people of whether the king is representative of the kingdom of Satan or the kingdom of God, as expressed in the above obedience/disobedience, are clarified in the same manner as the above.
- The events of the exile and the *provisional* return from exile, and particularly the interpretation of these events by the prophets and their writings, clarify several important things about the status of God's people at this point in redemptive history, including:
  - a. Without true repentance and conformity to God's Law, the people can only expect judgment.
  - b. With repentance and righteousness, there is hope for the realization and experience of covenantal blessing through the restoration of the Kingdom.
  - c. The provisional return from exile under Ezra, Nehemiah, and Zerubbabel was *not* a restoration of the Kingdom because there was not a true king and Israel was still under foreign domination.
  - d. That return and the events associated with it, through the ministry of Ezra and Nehemiah and the prophets Haggai and Zechariah, as recorded in the books of Chronicles and Ezra-Nehemiah, established that true restoration must follow the model of fidelity to the Law of God and particularly the worship of God, epitomized in the Davidic kingship.
  - e. The post-exilic prophets, particularly Malachi, and the record of Ezra-Nehemiah, as well as Daniel 9, indicate that the people did not truly repent at the time of the provisional return, which is why there was no king, and the restoration of the Kingdom was postponed by a multiplication of the duration of the Exile (70 years) by seven (resulting in 490 years before the coming of the restoration of the Kingdom), in accord with Leviticus 26:18, and as outlined in its fulfillment in Daniel 9.
  - f. The inter-testamental period, with its "400 years of silence" (i.e., no prophetic revelation), produced a rise of the domination of the Levitical priesthood as the ruling body in Israel, and its failure to be faithful to God, leading to the situation obtaining at the advent of Christ, the true King.

## 11. New Covenant

- Christ, as Prophet, comes to reveal the Law of God and its proper application definitively and finally, with perfect accuracy, to God's people, and to mediate its covenantal *sanctions*: both blessing to the elect, and cursing to the reprobate (Revelation 5:1-10; 11:17-19).
- Christ, as Priest:
  1. achieves perfect righteousness for His people and provides atonement for their sins as their representative and *covenant surety*, interceding on their behalf to God, and
  2. provides the perfect and final revelation of and instruction in the Law of God as the perfect image of God.
- Christ, as King, sends forth the Holy Spirit to subdue His people to the Law of God and empower the defeat of all His and their enemies.
- Christ, as Mediator of the New Covenant, and the representative of His people, establishes their status as prophets, priests, and kings (II Corinthians 5:20; Revelation 5:9, 10 *et al*).
- Christ, in His person and in His people, reestablishes the Kingdom of God through all His work, culminating in His ascension to the throne of God at His right hand, thus reversing the Curse of the Fall through the restoration of the image of God in His people and their empowerment to exercise dominion with Him forever (Romans 5:17; II Timothy 2:12; Revelation 2:26, 27 [cf. Psalm 2], 3:21; 5:10; 11:15; 20:6; 22:5).
- Signs: Baptism (Covenant *initiation*); the Lord's Supper (Covenant *appropriation*)

# Types of Scripture

## Introduction

One of the most important concepts to understand and take into account when handling the Bible is that it contains different types of Scripture, which, apart from the most general hermeneutical principles, which apply to all of Scripture, require special and distinct considerations when interpreting and applying each of them. There are two important categories with respect to the types of Scripture one encounters: *genres* and *canonical corpi*. This can be confusing, because these two categories are often confused, lumped together, or misidentified or misnamed in hermeneutical textbooks and discussions. The following material is an attempt to clarify the needed distinctions, as an introduction to instruction in the special principles involved in proper interpretation and application of each category and type.

## Genres

A *genre*, technically speaking, refers to a type of Scripture with distinct *literary* characteristics. There are three basic genres of Scripture, although there are a number of sub-genres which fall under the rubric of the basic genres. In addition, some of these literary sub-genres also fall under the heading of more general canonical corpi (defined below). The three basic literary genres in Scripture are:

- *Narrative* — This is the term for stories. It comprises the largest category of genre. Its distinctive purpose is to present *dramatic portrayals* of biblical truth which provide examples of behavior and attitudes, both for emulation and avoidance, and which elicit powerful feelings about and reaction to truth as the reality of God's world is artistically displayed. Art is involved in that certain aspects of reality are emphasized in the way the stories are crafted without distorting the reality they portray, but rather elucidating it.
- *Poetry* — This is the next most common genre. As opposed to prose, poetry employs *images, figures of speech, symbolism*, and other artistic features such as *rhythm* to communicate truth in more powerful ways. Its distinctive purpose is to *impress* the reader with truth and to affect the emotions and will in ways that mere relation of facts cannot.
- *Discourse* — This is the genre which most readers find the easiest to interpret and apply, given that its intended message is usually the most clear and explicit. It is a formal, orderly, and usually extended expression of thought on a subject. Examples include the discourses of Jesus in the gospels, and the epistles of the New Testament.

Subsequent handouts will elaborate in detail the specific principles involved in interpreting and applying each of these basic genres.

***(More on Back)***

## **Canonical Corpi**

A *canonical “corpus”* (from Latin, meaning “body”; plural “*corpi*”) is a body of literature that has a specific place and function within the canon of Scripture. *Interestingly, but often confusingly, each canonical corpus contains all three of the literary genres.* Each corpus corresponds to one of the five predominant sections of covenant documents, corresponding to the five basic aspects of biblical covenants, which reflects the character of Scripture as *covenant documentation*. Both the Old Testament and the New Testament corpi follow this pattern. This breaks down as follows:

### I. Old Testament Corpi (conceived in terms of the Christian canon)

- A. *Basic Orientation of the Covenant Relationship between God and man (juxtaposition of transcendence and immanence)* — the Pentateuch (**Law**)
- B. *Mediation/Representation/Historical Prologue* — Historical Books (**History**)
- C. *Stipulations* — Poetical Books (**Wisdom**)
- D. *Sanctions (Blessings/Curses) & Continuity* (**Prophecy**)

### II. New Testament Corpi

- A. *Basic Orientation of the Covenant Relationship between God and man (juxtaposition of transcendence and immanence)* — Gospels (**Gospel**)
- B. *Mediation/Representation/Historical Prologue* — Acts (**History**)
- C. *Stipulations* — Epistles (**Epistle**)
- D. *Sanctions (Blessings/Curses) & Continuity* — Revelation (**Prophecy**)

The various types of canonical corpi, in summary, are:

- Law
- History (OT & NT)
- Wisdom
- Prophecy (OT & NT)
- Gospel
- Epistle

Subsequent handouts will elucidate in detail more characteristics of these canonical corpi and specific principles involved in the interpretation and application of each.

## **Covenant Theology Series #2**

### **Structure of Divine Covenants**

As we previously noted, one way to look at covenant is as the structure of how God relates, both to Himself and to His creation. In accord with this, there are certain elements or aspects of covenants which contribute to this structure. James Jordan summarizes these dynamics well:

“The Bible reveals that God’s way of managing history is by making covenants with His people. There is a succession of such covenants in the Bible, each more glorious than the previous, each absorbing and transfiguring the previous, until finally we come to the New Covenant in Jesus Christ. There are two dimensions of these covenants. The first is the activity of covenant making, the sequence of events entailed in bringing in a new covenant. The second is the covenant document that summarizes the content of the newly established covenant, and its order of presentation. Generally speaking, the order of presentation in the covenant document is the same as the sequence of events in the covenant’s establishment.

This order or sequence has been analyzed variously by different scholars. Some have seen three, some four, some five, some six, and some seven aspects of the covenant. We can say that in its fullest manifestations, God’s covenant with man, which we can illustrate from the Mosaic covenant, entails the following steps and aspects:

1. Announcement of God’s transcendence; His laying hold on the situation (Ex. 2:24-25; 20:3).
2. Declaration of God’s new Name, appropriate for the new covenant being installed (Ex. 3:13-15; 6:2-8; 20:2a).
3. Statement of how God brought His people from the old covenant and world into the new one (Ex. 20:2b; Deut. 1:6-4:40).
4. Establishment of the new covenant order, especially the governmental hierarchies thereof (Ex. 18:13-27; Deut. 1:9-18).
5. Appointment of new names for the new finished product (Gen. 1:4-5, 6-8, 9-10; at Moses’ time, “children of Israel” is the new name, replacing “Hebrew”).
6. Grant or distribution of an area of dominion to the covenant steward or vassal (Ex. 3:8; Deut. 1:19-12:31).
7. Stipulations concerning the management of this grant (Ex. 20:23; Deut. 5:1-26:19).
8. Statement of the terms by which God will evaluate man’s performance; promised blessings and threatened curses (Ex. 23:25-33; Deut. 27, 28).
9. Placement of witnesses to report to God on man’s behavior (Ex. 23:20-23; Deut. 4:26; 30:19).
10. Arrangements for the deposition of the covenant documents (Ex. 40:20; Deut. 31:9-13).
11. Arrangements for succession of covenant vice-regents (Deut. 31:7, 14, 23; Deut. 34).
12. Artistic poems that encapsulate the covenant, and that are to be taught to succeeding generations (Deut. 31:14-33:29).

We could probably come up with other aspects as well, depending on how much detail we wished to go into.

This covenant order can be helpfully and biblically grouped in more than one way. It is possible and desirable to see the sequence as proceeding from God's sovereign Control (1-3), to manifestations of God's sovereign Authority (4-7), and culminating in revelations of God's sovereign Presence with His people (8-12). This is based on John Frame's work. It is also possible and desirable to see the sequence as having five aspects...

Each of these patterns can be found in the Bible....

Given the fact that the covenant document is just that, a document, we are on solid ground in supposing that these numerical sequences function as literary structuring devices in certain parts of the Bible, and perhaps also in the Bible as a whole, considered as *the* covenant document. We are, accordingly, invited to search for such structures....

To recapitulate: there is a sequence of items that is found in biblical covenants. The overall sequence is almost always the same. There are also in the Bible various ways of grouping this sequence, according to symbolically significant numbers. Scholars have identified groups of three (Trinity), four (world foundations), five (housebuilding), six (man), and seven (sabbath). We might profitably also look for groups of ten (law) and twelve (covenant people). There seems to be a certain prominence to the five-fold arrangement in the Pentateuch, with its five books, perhaps because five is a number associated with housebuilding.”<sup>1</sup>

This prominent five-fold sequence is useful for summarizing the structure and aspects of God's covenant relationships, to wit:

1. *Basic Orientation to the Covenant Relationship of God to man (the juxtaposition of transcendence and immanence)*—the transcendent and sovereign God draws near (immanent) to His people through a bond the terms of which He sovereignly imposes on His people.
2. *Representative mediation*—God administers these terms through the means of a mediating hierarchy through which God is represented to His subjects and they are represented to Him.
3. *Stipulations*—God obligates/binds Himself by promising certain things to His people and binds them by imposing obligations on them through the revelation of His Law.
4. *Sanctions*—Blessings for obedience to the stipulations and curses for disobedience are pronounced.
5. *Continuity/succession*—Arrangement is made for the continuing of the covenant into the future.

Gary North has provided a helpful way to think of and remember these elements. It is to think of them in terms of five questions which a new employee might ask of his employer regarding the terms of his employment:

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<sup>1</sup> James Jordan, *Covenant Sequence in Leviticus and Deuteronomy* (Institute for Christian Economics: Tyler, Texas, 1989).

1. Who's in charge here?
2. To whom do I report?
3. What can I expect (e.g. salary/benefits) and what are my responsibilities/duties?
4. How is my performance or lack thereof rewarded/punished?
5. Does this outfit have a future?

# Narrative Hermeneutics — Characterization

The ways in which characters are dealt with in Old Testament stories provide important clues to original meaning.

## Presentation of Characters

Two major questions are relevant here: first, what characters are included (the *roster* of characters), and second, how they are portrayed.

1. **Roster of characters** — Simply noting the characters in a story can yield insights. Characters can be either *persons* or *groups of persons* in a story. They include three basic types:
  - *God* — Although every Old Testament story reveals the character of God since He is always in the background and the ultimate purpose of the stories is to reveal God and His purpose to His people, He is not always in the foreground. The intensity of His presence varies from passage to passage. He plays a central role in some texts (e.g., Genesis 3:9-24), a less prominent role in others (e.g., Genesis 12:10-20), perhaps appearing as a *Deus ex machina*, and is completely in the background in still others (e.g., I Samuel 27:1-12; the entire book of Esther). But He was never absent from the outlooks of the Old Testament writers; they presupposed his providential control of all events even when He did not appear on the surface.
  - *Supernatural creatures* — These include angels and demons.
  - *Human beings* — Biblical stories focus mainly on these.
2. **Portrayal of characters** — Old Testament writers were remarkably honest in their characterization, not fabricating qualities or hiding the faults of their characters, thus revealing that they were accurate and true. But they were also highly *selective* in what they chose to report, including only those facets of their characters that suited their purposes. Noting the details of what they chose to include and omit from their characterizations provides insights into their purposes for writing.

## Techniques of Characterization

1. **Clues for characterization** — Old Testament writers revealed their outlooks on characters in four main ways:
  - *Appearance and social status* — Physical descriptions appear infrequently in Old Testament narratives, so they deserve special attention when they do. These are relatively vague clues and the character traits associated with them must often be inferred.
  - *Overt actions* — The behavior of both characters themselves and other humans around them reveal their inner qualities, but these must be inferred. The actions of



God and His representatives do the same, but with the difference that His reactions are never mistaken, but reveal the true nature of other characters.

- *Direct speech and thought* — Characters comment on their own motivations, attitudes, and moral nature, and other characters around them do as well, although all such statements must be examined carefully within their contexts, since ordinary human beings are often inaccurate in their assessments. The words and thoughts of God and His representatives and the assessments they reflect are always totally reliable.
- *Descriptive comments* — The writer sometimes gives his own descriptions of the inward traits of characters. These comments are usually brief, but they are relatively clear and certain.

2. **Depths of exposure** — Some characters appear as full persons, with the complexities of their attitudes and qualities; others remain largely obscure. Three categories are helpful:

- *Round characters* — Persons whose portraits are multifaceted, functioning in a story by manifesting a multitude of traits and appearing as “real people.” Characters usually gain depth when they appear many times in large sections of Scripture, but sometimes even in smaller episodes some characters are more fully developed than others.
- *Flat characters* — Persons who appear relatively plain and colorless and for the most part are built around a single quality or trait. Those who are disclosed in depth over large sections of Scripture may appear relatively flat in a single episode. The depth of exposure in a particular episode is not an indication of that individual’s theological importance. A character may be very important on a large scale but relatively flat in a particular episode.
- *Functionary characters* — Persons who are mentioned in the text, but their personalities are barely disclosed at best. They are included to give a story coherence and realism, but they are not characterized at all. As above, characters may be round or flat in some passages and merely functionary in another.

3. **Character arrangement** — The role of each character is often understood better by recognizing their arrangement in relation to one another in groups. Characters always fall into one of three types of such groups, although stories do not always include each group:

- *Protagonistic* — This includes the *protagonist* (the main character, the first struggler through whose viewpoint the reader goes through the action, who may be good or evil, hero or miscreant) and the *protagonist’s entourage* (a small or large group of less important characters, including humans, supernatural creatures, or God, which are gathered around the protagonist and support him through the events of the story). God is not always the protagonist; usually it is a human.
- *Antagonistic* — This includes the antagonist (the major character, evil or good, intending harm or benefit to the protagonist, who is arrayed against the protagonist and represents the opposite side of dramatic tension in the story) and the *antagonist’s entourage* (persons who support the antagonist). They stand on

the side of action opposite the protagonist. Most stories have personal antagonists, although opposition can come from impersonal obstacles.

- *Ambivalent* — This includes characters who do not clearly support the protagonist or the antagonist, either because they neither strongly support nor challenge the main characters, or because they shift from one side to the other.

### **Purposes of Characterization Analysis**

Investigation of characterization helps to assess and clarify at least three facets of Old Testament narratives:

1. **Prominent concerns** — In many stories the writer's central concerns emerge as one takes note of which characters are more fully exposed. The fuller the exposure, the more importance a character has in a particular passage, and also in large sections of Old Testament books. One should also ask who the depth of exposure points to prominent aspects of the story.
2. **Basic drama** — Since Old Testament stories are complex, containing many plots and sub-plots, identifying the associations of characters can help orient one to the fundamental structures of a story. The protagonist and the opposition of the antagonist reveal the critical concerns of the writer; events come together in the ways that relate to that struggle. All elements of a story have some bearing on the problems, challenges, projects, failures, and accomplishments of the main character. As one identifies the protagonist, the central dramatic tension of a passage is revealed and the events of the story fall into place.
3. **Reader responses** — Characterization analysis gives insight into the kinds of reactions the writer expected from his readers. Characters were designed to elicit three main types of reactions:
  - *Sympathetic* — responses of approval, appreciation, or admiration. God and his agents are always intended to evoke sympathetic responses.
  - *Antipathetic* — responses of rejection and contempt. Satan and his agents frequently are included in order to evoke this type of response.
  - *Mixed* — mixture of the above in response to characters who combine positive and negative qualities. In most cases the emphasis is on either the positive or the negative.

One should ask in this regard what type of reaction the original audience would have had to a particular character.

# Narrative Hermeneutics — Scene Depiction

Part of the way old Testament writers crafted stories in order to convey messages involved the ways they depicted scenes. A scene may be defined as *a batch of closely related circumstances, actions, and characters that form the basic building blocks of Old Testament stories*. Since most texts are far too complex for one to handle everything at once, a fundamental step in handling narratives is to divide them into these basic units. This is sometimes difficult for two reasons. First, most readers are not used to thinking of scenes as the principal units of stories; they think of smaller units such as words, phrases, sentences, and verses instead. Second, the precise divisions between scenes are debatable and somewhat fluid. Biblical narratives tend to move smoothly from one scene to the next. There can be legitimate differences of opinion over the precise division of a text into scenes. In addition, the translation one uses will affect the divisions.

## Criteria for Scene Divisions

One can separate one scene from another by noting significant changes with respect to three facets of narratives:

1. **Time** — Change in time which mark scene divisions occur in three different ways:
  - *Subsequent action* — one block of action stands apart from the next because of a relatively large lapse of time. Sometimes the writer indicates this explicitly with phrases such as “the next day,” “months,” “years,” “after” some period of time, and the expressions “and he (they) rose up” and “and it came to pass.” At other times such breaks are not specifically indicated by the grammar of the text, but are expected to be recognized by the reader from an examination of context.
  - *Simultaneous action* — stories retrace the same period of time, though the text moves forward on the page. These breaks can also be indicated either explicitly or recognized through an examination of the contents of the story.
  - *Antecedent action* — scenes regress to events completed before the current scene.
2. **Setting** — Changes in setting which mark scene divisions involve three main elements:
  - *Place* — there is one exception: *teichoscopies* (the mention of events offstage). This most frequently occurs in direct discourse where characters are speaking of events that take place elsewhere. Teichoscopy does not indicate a scene division but should be treated simply as part of the larger scene.
  - *Environmental features* — this may include darkness to light, cold to heat, drought to rain, etc. The writer may simply give new facts about geography, animals, plant life, and buildings. This can also include variations of space and time (panoramic to narrow focus; fast to slow).
  - *Characters* — this includes the number of characters occupying the stage as well as changes in the identity of characters, even when the number remains the same.

3. **Mode of narration** — Narrative mode is determined by the degree to which the writer's presence is felt, whether he has walked out to center stage or remained backstage, allowing the characters themselves to tell the story through their own thoughts, words, and actions. Shifts from one mode to another frequently indicates a scene division. We may distinguish four principal modes of narration:
- *Authorial comments* — the author evaluates or explains something in the story. These usually form their own scenes. (Examples: Genesis 2:24; 32:22-32).
  - *Description* — the author takes one step back from center stage but stops the progress of the account to add descriptive details. (Examples: Genesis 12: 4b, 6b).
  - *Straight narration* — the writer allows the reader to look more directly on the action taking place. The events are recognized as being mediated through the author, but the reader is more directly in contact with the drama than in his descriptions and comments. The author merely reports that an event took place. (Examples: Genesis 50:2a).
  - *Dramatic mode* — the author moves far into the background, and, instead of reporting that something happened, permits his characters to speak, think, and interact for themselves. This occurs most commonly through direct discourse. (Example: Genesis 50:4b-5).

### **Summarizing Scene Divisions**

When dividing a narrative episode into scenes, it helps to follow two simple rules:

1. Keep the summary of each scene as simple as possible without misrepresenting the material. Eliminate unnecessary details from the summary so as to make it useful shorthand for identifying the basic building blocks of the story.
2. Formulate summaries so that they make the interconnections between one scene and the next as explicit as possible. Use linking expressions such as "because of," "before," "meanwhile," "nonetheless," etc. This gives a sense of the way the elements of the story relate to form a chain of events.

### **Space and Time Variation in Scenes**

Writers sometimes use variations of space and/or time — both *outwardly* in terms of actions, and *inwardly* in terms of characters' thoughts and feelings — between scenes to focus the reader's attention upon particular events:

1. **Spatial variation** — A close-up scene among a group of panoramic scenes, or a panoramic scene among close-up scenes, magnifies the event in the odd scene.
2. **Time variation** considerations:
  - Biblical writers manipulated time by reporting events in fast and slow time frames. They varied time via their *descriptions* of external realities and inward thoughts.

- Fast action tends to characterize biblical stories; scenes usually report events much faster than they actually occurred, resulting in a faster-than-reality quality.
- Direct speech approximates the pace of real time.
- Significant variations still occur; in many texts, one of two scenes accelerate beyond the rest of the story. When this occurs, the rapid scenes deserve special attention.
- On the other hand, some scenes decelerate significantly, occasionally slowing to a snail's pace. Often these portions of a story are especially crucial.
- The above temporal variations often indicate that a scene has special importance in a story.

3. **Spatial and temporal evaluation of scenes** — A helpful method for assessing spatial and temporal focus is to rate scenes on a numerical scale:

- Rate scenes according to their relative value *within a particular story*. [In other words, a scene with a given numerical value in one story might not have the same actual dimension as one with the same numerical value in another story.]
- Identify the scenes with the most panoramic focus as “S10.” Rate the scenes with the closest focus “S1,” relative to other scenes within the same story. Once the extremes have been identified, rate all the other scenes “S2-S9.”
- Identify the fastest scenes “T10” and the slowest scenes “T1.” Then place other scenes along the scale as in the above spatial classifications.
- This procedure allows one to recognize spatial patterns and quickly review temporal variations in a story.

### **Imagery in Scenes**

Human beings experience life through the five senses. Effective reading of biblical stories involves being sensitive to the input of descriptions in the literature of details which enable the reader to *experience* the events more fully and meaningfully than simply becoming aware of the facts of what happened. Not only the emotions and the will, but also a depth of understanding of the significance and moral nature of the facts are affected more completely when all of the senses are engaged to the degree possible. This engagement requires an *intentional* use of the imagination (hence, the term “*imagery*”) by calling to mind how details of the text must have appeared, sounded, felt, smelled and tasted. The content intended to be conveyed includes these details, and they contribute significantly to the *impact* of the message(s) of the stories.

With respect to the Bible, three obstacles hinder the application of this facet of interpretation:

1. Compared to other literature, biblical narratives do not spend much time in imaginative detail. Because they use imagery sparingly, we easily overlook it. But we should not allow that to prevent us from appreciating what *is* there. Old Testament writers were not frivolous in their descriptions of scenes, so when they mentioned a sensory detail, we may assume they had a purpose. We should pay careful attention to the slightest hint of imagery in biblical narratives.

2. We often miss imagery in biblical stories because we are unfamiliar with the historical realities and experiences they describe (e.g., the sounding of rams' horns and trumpets, of cymbals, and the playing of lyres and harps). We pass over many vivid descriptions in biblical stories because we do not know enough to appreciate them. So we must try to identify with the original audience, and ask how they would have experienced the sights, sounds, textures, smells, and tastes mentioned in the text.
3. We often miss vivid imagery because we are oriented *hermeneutically* to the facts and theological principles present in biblical stories, seeking prematurely and almost exclusively what they can contribute to our historical, theological, and moral understanding, and treating imagery as little more than ornamentation. But God purposefully inspired stories that contain imagery, and we must learn to appreciate and exercise *intentionality* in noticing imagery and allowing it to affect us as we read. Refer to the opening section of this handout under the heading "The Function and Importance of Narrative in Scripture" for reasons as to why this is vital to adequate interpretation.

In accordance with the above, we should look for five types of imagery:

1. **Visual** — Biblical writers relied on visual imagery more than any other. Look for it in the three principal elements of a scene: circumstances, actions, and characters. How did the setting appear? What did the characters look like? How did the actions take place?
2. **Auditory** — Here also we should think of circumstances, actions, and characters. Circumstances in a scene often entail sounds, even if they are not highlighted explicitly. Many actions produce noise. Characters also make sounds when they speak, cry, or shout.
3. **Tactile** — These are images of *touch* and also function in conjunction with circumstances, actions, and characters. They are of two kinds:
  - *External* — the experience of touching things outside ourselves and feeling their texture, weight, or temperature.
  - *Internal* — inward sensation: the beating of the heart, breathing, tension, relaxation, pain, and pleasure.
4. **Olfactory** — Smells occur less frequently than the above three types of imagery, but they do occur and are also associated with circumstances, actions, and characters.
5. **Gustatory** — The imaginative experience of taste also occurs in biblical stories. When food and drink appear, we may be confident that the writer wanted his audience to associate the events with taste. At times the predominance of this type of imagery is striking. Again, it may be more or less explicit. Writers did not emphasize it in detail every time it appeared. But where it occurs, it is a facet of the writer's original meaning.

# Scene Depiction Examples

To illustrate the process of dividing scenes, we will look at two passages which will provide examples of several clues for scene divisions.

## Genesis 15:7-21

### Scene Divisions:

Scene One: vv. 7-9

Scene Two: v. 10

Scene Three: v. 11

Scene Four: vv. 12-16

Scene Five: v. 17

Scene Six: vv. 18-21

Notes on changes in *time*:

- Significant changes in time mark several breaks between scenes.
- The beginning of Genesis 15:12 states: “As the sun was setting....” this temporal remark indicates rather plainly that a new scene has begun.
- In verse 17 “when the sun had set” separates the verse from what went on before.
- The temporal reference in verse 18, “on that day” suggests that the last verses form a new simultaneous scene.
- This story also contains at least one example of a less explicit temporal break. We have placed a scene division at verse 10. The text says nothing about Abram getting the animals, inspecting them, and preparing them for the ceremony before he brought them to God. The omission of these events from an otherwise tightly woven series presents a significant gap between subsequent events.

Notes on changes in *setting*:

- No major variation in place occurs in this story; all of the action takes place in the same geographical spot. Even so, changes in environmental features appear.
- In the second scene (v. 10), animals, blood, and carnage surround Abram.
- In the third scene (v. 11), birds of prey intrude.
- The mysterious grey of dusk, the inward darkness of Abram’s mind, and the teichoscopies of the future comprise the environment of the fourth scene (vv. 12-16).
- The outward darkness of the world illumined by the flaming torch and smoking pot set the stage for the next scene (v. 17).
- Finally, references to all the lands promised to Abram characterize the last scene (vv. 18-21).

Notes on changes in *characters*:

- In the first scene, God and Abram are both active participants (vv. 7-9).
- In the second scene, Abram is in focus (v. 10), and God is barely mentioned.
- The third scene presents only Abram (v. 11).
- The fourth scene deals with Abram, God, and Abram’s descendants vv. 12-16).
- The fifth scene portrays God alone in theophany (v. 17).

- In the last scene, God, Abram, and Abram's descendants all occupy the foreground (vv. 18-21).

Notes on changes in *mode of narration*:

- The first scene is predominantly a dramatic dialogue between God and Abram (vv. 7-9).
- The next two scenes are straight narrative, reporting Abram's preparations for the covenant ceremony (vv. 10-11).
- In scene four we turn primarily to a dramatic monologue within Abram's dream (vv. 12-16).
- The fifth scene is straight narration depicting God's action in theophany (v. 17).
- The last scene presents a dramatic divine monologue (vv. 18-21).

### Space and Time in the Scenes

Scene One: S5, T1

Scene Two: S10, T10

Scene Three: S10, T8

Scene Four: S1, T1

Scene Five: S10, T8

Scene Six: S5, T1

Notes on Time Variations:

- The temporal variations of Genesis 15:7-21 are not drastic.
- The story's fastest portion (T10) is scene two (v. 10), when Abram initiates the covenant cutting ceremony. Scenes three (v. 11) and five (v. 17) are rated "T8"; They fall about mid-range in the spectrum of outward actions.
- The slowest scenes in this story involve speech.
- Scene one (vv. 7-9) is a dialogue over the certainty of the promise (T1). The final scene parallels this slow pace as God vows to give Abram the land (vv. 18-21). The fourth scene (vv. 12-16) also slows to "T1." The pace of this central scene forms a temporal pivot in the story.

Notes on Spatial Variations:

- Spatial variations in Genesis 15:7-21 parallel the temporal patterns.
- The widest angles are found in scenes two (cutting the animals), three (chasing the birds of prey), and five (the smoke and the torch). We have rated these three scenes "S10."
- Scene four has the lowest spatial focus (vv. 12-16), narrowing to a close-up of Abram falling asleep in terror.

Time and space variations in this story help us see which scenes Moses highlighted. The spotlights shine brightly on scenes one and six. God's promise, Abram's question, and God's response in the beginning (vv. 7-9) parallel God's covenant oath at the end (vv. 18-21). Space narrows and time slows because these scenes are so important. But the combination of temporal and spatial focus in scene four (vv. 12-16) highlights God's promise to bring Israel out of Egypt and back to the land. This scene spoke directly to Moses' audience; they had seen these promises take place in their own lives and could now take courage in the future.

### Scene Imagery



Genesis 15:7-21 is packed with imagery. Scene one (vv. 7-9) has several layers. The primary focus is auditory. We overhear a dialogue between God and Abram concerning the ossession of the land of Canaan. In the dialogue the imagery of several sub-scenes stands out. In verse 7 we can imagine the memories of Ur and the migration with its sights, sounds, and smells. In Abram's question (v. 8), we not only hear and see Abram ask for assurance, but we also have a tactile sense of his tense yearning. Finally, in God's command to gather the animals, Moses listed each animal separately so that his readers would imaginatively visualize, hear, touch, and smell them (v. 9).

In the second scene (v. 10), we see Abram once again before God with the animals. The primary focus of this scene is on the action of cutting. Abram draws a knife, cuts the animals in half, and arranges the halves in two rows. Many modern readers easily overlook the sensory dimensions of this scene. But those familiar with the slaughter of animals know the sounds of struggle, the ripping of the flesh, the pulling the warm halves apart, even the smell of the carnage.

Scene three is primarily visual (v. 11). W see Abram, the carnage, and approaching birds of prey. Abram drives them away, perhaps running , shouting, and waving his arms.

The fourth scene draws attention immediately to the horizon where a setting sun is barely visible (vv. 12-16). Abram lies down to sleep. As we look inside his mind, we see a dreadful darkness. We sense his tension as terror came upon him. We also hear God speak to Abram in his dream. His words create sights and sounds of the future. Tensions mount until God tells Abram what will happen to him and his descendants.

Scene five (v. 17) remarks that the sun has gone down. The dark of night surrounds Abram. Breaking through that darkness, a smoking pot and flaming torch appear. The fiery orange and red glow of the torch and smoke, the shadows cast over the carnage as they pass between the pieces, and the crackling of the flames stand out in this scene.

Finally, scene six portrays the last divine speech (v. 18). We hear God speaking to Abram as He expounds the promise that opened this story. We see Abram before God and the sights of the rivers and lands that God promised to Abram.

## Conclusions

These observations permit us to summarize the basic story line as follows:

- *Scene One (Genesis 15:7-9)* [Dramatic] [S5, T1]  
God promised Abram the land and responded to his request for assurance by ordering a covenant ceremony.
- *Scene Two (Genesis 15:10)* [Straight] [S10, T10]  
As a result Abram obeyed by preparing for the ceremony.
- *Scene Three (Genesis 15:11)* [Straight} [S10, T8]  
Also Abram kept the ceremony sanctified by driving away birds of prey.
- *Scene Four (Genesis 15:12-16)* [Dramatic] [S1, T1]

- At dusk Abram received revelation in a dream.
- *Scene Five (Genesis 15:17)* [Straight] [S10, T8]  
Later that night a theophany passed between the carnage.
- *Scene Six (Genesis 15:18-21)* [Dramatic] [S5, T1]  
At that time, God established His covenant of land possession to Abram and his descendants.

## **II Chronicles 12:1-12**

### **Scene Divisions:**

Scene One: v. 1	Scene Six: vv. 7-8
Scene Two: v. 2	Scene Seven: v. 9
Scene Three: vv. 3-4	Scene Eight: v. 10
Scene Four: v. 5	Scene Nine: v. 11
Scene Five: v. 6	Scene Ten: v. 12

### Notes on changes in *time*:

- Changes in time are complex in this story.
- In the second scene (v. 2), we read an explicit designation of time: “And it came about in King Rehoboam’s fifth year” (NASB). This scene presents Shishak and his army in siege “against Jerusalem” (NASB). The siege is not picked up again until the seventh scene (v. 9), “When Shishak ... attacked Jerusalem.”
- Instead, the third scene (vv. 3-4) regresses to the antecedent campaign against the cities of Judah.
- Verse 5 begins the fourth scene with an event that occurred simultaneously with Shishak’s campaign. Shemaiah the prophet gave an oracle of judgment against the nobility of Judah.
- The fifth scene (v. 6) reports the nobles’ repentance.
- Scene six (vv. 7-8) records that simultaneously the Lord sent word of hope through the prophet.
- Scene seven (v. 9) moves to the siege and the plunder taken by Shishak.
- The eighth scene (v. 10) follows the aftermath of defeat, showing that all was not lost.
- Scene nine (v. 11) extends the narrative to the ongoing practices of the king.
- The last scene (v. 12) summarizes the continuing experience of Rehoboam and Judah.

### Notes on changes in *setting*:

- Two basic settings arise in this story.
- The first and second scenes are located in and around Jerusalem (vv. 1-2).
- But scene three switches to the campaign against Judah (vv. 3-4).
- From the fourth through the last scene, we return to Jerusalem — to the palace, at the guards’ room, and in the temple (vv. 5-12).

### Notes on changes in *characters*:

- Changes in characters are also significant.

- In scene one Rehoboam, Israel, and the Lord are mentioned (v. 1).
- Scenes two and three focus primarily on Shishak and his innumerable army (vv. 2-4).
- The number of characters shifts abruptly in scene four with Shemaiah, the leaders, and the Lord (v. 5).
- Shemaiah is omitted in the fifth scene (v. 6).
- But scene six returns to the prophet along with the Lord, the king and the leaders (vv. 7-8).

Notes on changes in *mode of narration*:

- Scene one is straight narrative; scene two contains a slight authorial comment (“Because they had been unfaithful ...”) but is primarily straight narrative.
- Scene three is largely descriptive, reporting the size of Shishak’s army.
- Scenes four through six are dramatic discourse.
- The prophetic warning (v. 5) contains teichoscopies that recollect antecedent events. God’s response to the repentance reports what will happen.
- Scenes seven through the end present straight narration of Shishak’s plunder and Rehoboam’s continuing practices.

### Space and Time in the Scenes

Scene One: S10, T10

Scene Two: S6, T6

Scene Three: S9, T9

Scene Four: S1, T1

Scene Five: S1, T1

Scene Six: S1, T1

Scene Seven: S8, T8

Scene Eight: S4, T4

Scene Nine: S4, T4

Scene Ten: S10, T10

Notes on Space and Time Variations:

- The spatio-temporal variations in II Chronicles 12:1-12 form a different pattern from that in Genesis 15:7-21.
- Scene one (v. 1) opens with a quick panoramic view of the fourth year of Rehoboam’s reign (S10, T10).
- In scene two (v. 2), space narrows to the vicinity of Jerusalem and the period of the siege against the city (S6, T6).
- The third scene (vv. 3-4) moves back up the scale in space and time as it quickly retraces Shishak’s campaign through Judah (S10, T10).
- In scenes four through six (vv. 5-8), the Chronicler gave the slowest and most narrowly focused portion of the entire story (S1, T1). Compared with the rest of the drama, the actions of the prophet and the nobles are close-up and in slow motion. As a result these scenes of confrontation and repentance stand out in the story.
- Scene seven (v. 9) shifts back to a rapid, panoramic view (S8, T8), and quickly recounts the end of the siege.
- The next two scenes (vv. 10-11) move to the middle range (S4, T4), and the final scene (v. 12) returns to a fast pace and broad focus, balancing with the opening scene (S10, T10).
- These observations offer a number of insights into the story.

- The breadth of the third scene and the detailed account of the size of Shishak's army give a sense of the severe threat against Jerusalem.
- Then the slow, narrow focus of the fourth, fifth, and sixth scenes arrests the readers' attention as Judah's nobles face the prophet. The spotlight intensifies and the volume rises as we hear oracles from God and Judah's nobility responding.
- Our brief examination of these stories shows that assessing space and time offers many benefits. We are alerted to the writer's focus, the relative prominence of scenes, and the balance between various sections of a story. As we note temporal and spatial variations, we can perceive many facets of narratives that may otherwise go unnoticed.

## Scene Imagery

II Chronicles 12:1-12 begins with a visual glimpse of the fourth year of Rehoboam's reign, in which he and the people turned away from the Law of God. In the second scene (v. 2), we see Rehoboam and Jerusalem surrounded by Shishak. Without a doubt the visual and auditory imagery of the sounds of a siege would have come to the minds of the original readers.

Scene three (vv. 3-4) focuses primarily on the sights and sounds of Judah's defeat. The whole of II Chronicles 12:3 is devoted to giving the audience the overwhelming sight of Shishak's chariots, horsemen, and soldiers. We see Shishak's massive, innumerable army moving with little trouble right to the gate of Jerusalem.

In the fourth, fifth, and sixth scenes (vv. 5-8), the horizons narrow. We see Shemaiah the prophet, Rehoboam, and the nobles from Judah Together in the confines of Jerusalem. We have a glimpse of the Lord in heaven. More central to these scenes, however, are the sounds of the prophetic proclamations and the repentance of the nobles. We should note the specific attitude of humility and the associated bodily reaction. The horror of hearing the initial oracle of judgment and the relief of reprieve also form important imagery in this scene.

The seventh scene (v. 9) mentions the removal of royal treasures. We can see the glistening gold shields in our mind's eye. Implicitly we sense the sounds associated with these events and the tactile experience of grief as the characters saw the royal treasuries emptied.

In the eighth scene (v. 10), we see Rehoboam order his men to make bronze replicas of the shields and to protect them. The ninth scene (v. 11) presents the sights of Rehoboam going to the temple and the guards taking bronze shields to the guard room.

In the tenth scene (v. 12), we see and hear Rehoboam humbling himself periodically in the temple. A wide range of imagery comes to mind as we contemplate the good conditions in Judah that resulted so long as Rehoboam continued to humble himself.

As we reflect on the imagery of this text, our hearts and minds are drawn into the story, and we can understand more fully what the Chronicler sought to communicate to his original audience.

Investigating scene depiction in Old testament storied involves much more than correctly assessing the facts and principles. We must also take account of the vivid imagery — the sights, sounds, touch, tastes, and smells — that contribute significantly to their original meaning.