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**Student Information Sheet**

Name:

What you prefer to be called:

Religious affiliation (denomination, local church, fellowship, etc.):

Major (if known):

Previous biblical or theological training (formal or informal):

Tell me something about yourself:

By the end of this class, what do you expect to know more about or be able to do better?
### Terms and Concepts for Biblical Hermeneutics

Terms from chapters in Klein, Blomberg, and Hubbard and terms from lecture notes

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<th>Chapter 1</th>
<th>hermeneutics</th>
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<td>two horizons, eisegesis</td>
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<td>exegesis, interpretation, application, validation, illumination</td>
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<td>Masoretic text (MT), Septuagint (LXX), Dead Sea Scrolls (DSS)</td>
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<td>formal equivalence, dynamic equivalence, paraphrase</td>
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<td>Lecture</td>
<td>textual criticism, Critical Text</td>
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<td>Textus Receptus (TR) or Received Text</td>
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<td>revelation, inspiration</td>
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<td>preunderstandings, horizon, hermeneutical circle/spiral</td>
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<td>Lecture</td>
<td>sense, reference, significance</td>
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<td>hermeneutical community</td>
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<th>context, circles of context, contextualization</th>
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<td>theme, structure, range of meaning (semantic range)</td>
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<td>Lecture</td>
<td>denotation, connotation, bringing in foreign meanings, word-concept fallacy</td>
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<td>illegitimate totality transfer, root fallacy, anachronism</td>
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<th>Chapter 7</th>
<th>assonance, alliteration, acrostic, wordplay</th>
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<td>stich, distich (couplet), tristich (triplet)</td>
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<td>parallelism, ellipsis, chiasm, inclusio, merism</td>
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<td>simile, metaphor, anthropomorphism, personification</td>
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<td>hyperbole, irony, apostrophe</td>
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<td>Lecture</td>
<td>synonymous parallelism, antithetical parallelism, synthetic parallelism</td>
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<td></td>
<td>literal, figurative, euphemism</td>
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<th>messenger formula, symbolic action</th>
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<td>woe speech, covenant lawsuit, war oracle</td>
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<td></td>
<td>foretelling, forthtelling, telescopic view</td>
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<td></td>
<td>present age, age to come</td>
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<tr>
<td>Lecture</td>
<td>narrative, type scene, call narrative</td>
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<tr>
<td></td>
<td>oracle, judgment oracle, oracle of salvation</td>
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<tr>
<td></td>
<td>conditionality (of prophecy)</td>
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</table>
Chapter 9  
genre, form  
epistle, occasional, pseudonymous  
creed, hymn, domestic code, vice or virtue list  
Lecture  
allegory, task theology

Chapter 10  
othodoxy, orthopraxy, liturgy  
Lecture  
spiritual reading, *lectio divina*

Chapter 11  
principilizing, levels of authority  
Lecture  
contextualizing, normative, functional canon
Hermeneutics and Other Biblical Disciplines

Adapted from Dr. Dale R. Stoffer

Hermeneutics

- Canon
- Lower criticism
- Higher criticism
- Biblical exegesis
- Biblical theology
- Historical theology
- Systematic theology
- Practical theology
Overview of the Hermeneutical Process

God's activity:

- Revelation
- Inspiration
- Transmission
- Illumination
- Conviction, empowering

Phases:

- Preunderstandings
- Exegesis
- Interpretation
- Application
- Proclamation and Validation

Questions:

- What do I believe?
- What DID it mean?
- What DOES it mean?
- What must I do?
- What must we/you do?
- What is the fruit?

2 Cor. 3:14-16; Heb. 11:6
1 Cor. 14:36
Rom. 15:4; 1 Cor. 10:11
Jas. 1:22-25
2 Tim. 4:2
Mt. 7:15-20; Heb. 13:7b

Preunderstandings
Exegesis
Hermeneutical Circle
Application
Interpretation
Proclamation and Validation

Brenda B. Colijn
06/95
Types of variants
1. Among manuscripts in the original languages
2. Among early translations of the manuscripts
3. Between manuscripts in the original languages and early translations
4. Variant quotations in early Jewish and Christian writings

Manuscripts
1. Masoretic Text (MT)
2. Dead Sea Scrolls
3. Septuagint (LXX)
   - Old Greek (Proto-LXX) - the original pre-Christian translation; Egyptian
   - Proto-Lucianic Recension (LXX\(\textsuperscript{\textit{I}}\)); 2nd-1st B.C. revision of Old Greek; Palestinian
   - Kaige (Revision of Greek text toward MT); also called Proto-Theodotion; Babylonian
   - Theodotion (Revision of Kaige; heavy use of transliteration)
   - Aquila (Literalistic revision of Kaige recension)
   - Symmachus (2nd AD revision of Kaige; elegant and idiomatic)
   - Lucian (3rd-4th AD revision); preserves variants through conflation; Attic forms
4. Samaritan Pentateuch (2nd-1st Century B.C.)
5. Hebrew manuscripts from the Cairo Genizah
6. Old Latin (2nd AD) and Vulgate (4th AD)
7. Peshitta (Syriac translation)
8. Medieval Hebrew manuscripts
9. Aramaic Targums
10. Hebrew manuscripts from Wadi Murabba’at and Masada

Errors in Transmission

<table>
<thead>
<tr>
<th>Unintentional</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Confusion of letters (e.g. dalet/resh, waw/yod)</td>
</tr>
<tr>
<td>2. Confusion of words (e.g. Heb. lo: “to him”/“not”)</td>
</tr>
<tr>
<td>3. Homoioateleuton - omission due to words with similar or identical endings</td>
</tr>
<tr>
<td>4. Homoioarchton - omission due to words with similar beginnings</td>
</tr>
<tr>
<td>5. Haplography - single writing of two letters or words occurring together;</td>
</tr>
<tr>
<td>generally, any accidental omission</td>
</tr>
<tr>
<td>6. Dittography - repetition of a series of letters or words that occur only</td>
</tr>
<tr>
<td>once</td>
</tr>
<tr>
<td>7. Metathesis - transposition of letters or words</td>
</tr>
<tr>
<td>8. Incorrect word division</td>
</tr>
<tr>
<td>9. Mistaken inclusion of a gloss</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Intentional</th>
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<tbody>
<tr>
<td>1. Gloss - explanatory note, sometime first written in the margin or between</td>
</tr>
<tr>
<td>lines</td>
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<tr>
<td>2. Conflation - combining parts of similar phrases which occur originally as</td>
</tr>
<tr>
<td>variants</td>
</tr>
<tr>
<td>3. Harmonization - reconciliation of apparently divergent variants</td>
</tr>
<tr>
<td>4. “Correction” of spelling or grammar</td>
</tr>
<tr>
<td>5. Changes motivated by theological perspective (e.g. LXX’s dislike of</td>
</tr>
<tr>
<td>anthropomorphisms)</td>
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</table>

Principles
1. The harder reading is preferred.
2. The shorter reading is preferred.
3. The reading which best explains the others is preferred.
Principles of Textual Criticism (NT)  
(from Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*)

I. **External evidence** [external to the MS (manuscript)]

A. The date and character of the witnesses [MSS (manuscripts)].
   1. The *earlier* witnesses are usually to be preferred.
   2. The Alexandrian *text type* is usually to be preferred to the Caesarean, Western, and Byzantine types. The Byzantine is particularly late and “smoothed out.”

B. Variants supported by witnesses from different *geographical regions* are more likely to be original.

C. Variants supported by witnesses from different *text families* are more likely to be original than variants supported by many MSS from the same family.

D. Witnesses must be *weighed* rather than *counted*.
   1. More MSS does not necessarily mean the more likely reading.
   2. Witnesses that are generally found to be more reliable should be given more weight in individual instances.

II. **Internal evidence** [internal to the MS]

A. **Transcriptional probabilities** (based on the habits of scribes)
   1. The *more difficult* reading is generally to be preferred. Scribes would sometimes change readings to make them easier to understand.
   2. The *shorter* reading is generally to be preferred. Scribes were more likely to add material than to omit it. However, they would sometimes omit material by mistake or on purpose.
   3. In parallel passages, the reading that is *different* is generally to be preferred over the reading that is identical. Scribes would sometimes change readings to make them more parallel.
   4. Scribes would sometimes replace a word with a more familiar one; make the grammar more smooth; or add pronouns, conjunctions, and expletives to make a smoother text.

B. **Intrinsic probabilities** (based on the habits of the author)
   1. In general, take into account the following:
      a) The style and vocabulary of the author throughout the book.
      b) The immediate context.
      c) The author’s usage elsewhere.
   2. In the Gospels, take into account the following:
      a) The Aramaic background of the teaching of Jesus.
      b) The priority of Mark’s Gospel.
      c) The influence of the Christian community on the formulation and transmission of the passage.

**Bengel’s Rule**: The reading that best explains the origin of the others is the one most likely to be original.
## Translations
(from Fee and Stuart, How to Read the Bible for All Its Worth, 34-36)

<table>
<thead>
<tr>
<th>Literal</th>
<th>Dynamic Equivalence</th>
<th>Free</th>
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<tbody>
<tr>
<td>I</td>
<td>KJV</td>
<td>Phillips</td>
</tr>
<tr>
<td></td>
<td>NASB</td>
<td>LB</td>
</tr>
<tr>
<td></td>
<td>RSV</td>
<td>NIV</td>
</tr>
<tr>
<td></td>
<td>NRSV</td>
<td>GNB</td>
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<tr>
<td></td>
<td>NIV</td>
<td>MSG</td>
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<tr>
<td></td>
<td>NAB</td>
<td>NEB</td>
</tr>
<tr>
<td></td>
<td>JB</td>
<td>NLT</td>
</tr>
<tr>
<td></td>
<td>MSG</td>
<td>NLT</td>
</tr>
</tbody>
</table>

I – Interlinear [added to chart]  
KJV – King James Version  
NASB – New American Standard Bible  
RSV – Revised Standard Version  
NRSV – New Revised Standard [added]  
NIV – New International Version  
NAB – New American Bible

- **Original language** – The language that one is translating *from*; in our case, Hebrew, Aramaic, or Greek.
- **Receptor language** – The language that one is translating *into*; in our case, English.
- **Historical distance** – This has to do with the differences that exist between the original language and the receptor language, both in matters of words, grammar, and idioms, as well as in matters of culture and history.
- **Theory of translation** – This has to do with the degree to which one is willing to go in order to bridge the gap between the two languages. [How much should you translate idioms into equivalent idioms in the receptor language? How much should you translate cultural objects and practices into terms familiar to the receptor culture?]
- **Literal translation** – [Also called *formal equivalence* or *formal correspondence*.] The attempt to translate by keeping as close as possible to the exact words and phrasing in the original language, yet still make sense in the receptor language. A literal translation will keep the historical distance intact at all points. This is a word-for-word translation.
- **Free translation** – [Also called a *paraphrase*.] The attempt to translate the *ideas* from one language to another, with less concern about using the exact words of the original. A free translation tries to eliminate as much of the historical distance as possible. This is an idea-for-idea translation.
- **Dynamic equivalence** – The attempt to translate words, idioms, and grammatical constructions of the original language into precise equivalents in the receptor language. Such a translation keeps historical distance on all historical and most factual matters, but "updates" matters of language, grammar, and style. This is an idiom-for-idiom or expression-for-expression translation.
# Theological Starting Points and Hermeneutical Preunderstandings
Brenda B. Colijn

<table>
<thead>
<tr>
<th>Theology</th>
<th>Theological Starting Point</th>
<th>Distinctive Emphasis of the Starting Point</th>
<th>Hermeneutical Keys</th>
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<tr>
<td>Reformed</td>
<td>Theology</td>
<td>Sovereignty of God</td>
<td>Covenants; OT/NT continuity; Sometimes “flat plain” Bible</td>
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<tr>
<td>Neoorthodox</td>
<td>Theology</td>
<td>Transcendence of God (need for revelation)</td>
<td>Personal encounter with God in Scripture</td>
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<tr>
<td>Lutheran</td>
<td>Anthropology</td>
<td>Humanity’s sin and need for salvation</td>
<td>Law vs. gospel in both OT and NT; Priority of Pauline epistles</td>
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<tr>
<td>Existentialist</td>
<td>Anthropology</td>
<td>Humanity’s inauthentic existence</td>
<td>Claim of Bible creates new self-understanding; Demythologize the Bible</td>
</tr>
<tr>
<td>Classical liberal</td>
<td>Anthropology</td>
<td>Humanity’s innate goodness and perfectability</td>
<td>Human reason and experience; Ethical dimensions of the gospel</td>
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<td>Orthodox</td>
<td>Christology</td>
<td>Incarnation; image of God</td>
<td>Living tradition in the sacraments, liturgy, devotion of the community; Priority of Gospels, Johannine writings</td>
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<td>Anabaptist</td>
<td>Christology</td>
<td>Person, work, teaching, example of Christ</td>
<td>Discipleship/obedience; OT/NT as promise/fulfillment; Priority of Gospels</td>
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<td>Pentecostal</td>
<td>Pneumatology</td>
<td>The experience of the Holy Spirit</td>
<td>Priority of Acts as model for Christian experience; 1 Corinthians</td>
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<td>Wesleyan</td>
<td>Soteriology</td>
<td>Personal holiness Social holiness</td>
<td>Scripture, tradition, reason, experience; Sanctification/perfection in love; Matt. (Sermon), 1 John, Rom./Gal.; Phil.; Holiness tradition: priority of Acts</td>
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<td>African-American (Liberation)</td>
<td>Soteriology</td>
<td>Salvation as liberation (social, political)</td>
<td>Interpretations should fight racial oppression; priority of Exodus and Gospels as models of liberation</td>
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<tr>
<td>Feminist</td>
<td>Soteriology</td>
<td>Salvation as liberation (social, political)</td>
<td>Interpretations should fight sexual oppression; priority of texts that affirm, elevate, or restore women</td>
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<td>Third World (Liberation)</td>
<td>Soteriology</td>
<td>Salvation as liberation (social, political)</td>
<td>Interpretations should fight political and economic oppression; priority of Exodus and Gospels as models of liberation</td>
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<td>Roman Catholic</td>
<td>Ecclesiology</td>
<td>Apostolic succession (authoritative doctrine)</td>
<td>Church tradition interprets canon; Sacramentalism; Priority of Gospels and Petrine writings</td>
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<td>Dispensational</td>
<td>Eschatology</td>
<td>Kingdom of God and Kingdom of Heaven</td>
<td>Dispensations; OT/NT discontinuity; Priority of Pauline epistles</td>
</tr>
</tbody>
</table>
Aspects of Meaning

Brenda B. Colijn

“A text is a discourse in which someone says something to someone else about something.”
-- P. Ricoeur

The author intends to communicate a meaning. He or she creates a text to express that meaning. The audience attempts to understand that meaning.

Sense: What the text says. Dictionary definitions of the words and ordinary understanding of the grammar.

Reference: What the text refers to (points to) in the real world.

Significance: How the text relates to the life of any given audience (“what it means to me”).
Criteria for Validating Interpretations

E. D. Hirsch, *Validity in Interpretation* (Klein 146):

- It’s possible according to the norms of the original language.
- It accounts for each linguistic component of the text.
- It follows the conventions of the relevant genre.
- It is coherent and makes sense.

Willard Swartley, *Slavery Sabbath War and Women*:

- Examine the method used. It should be coherent, clear, cogent.
- See if it has a “sense of spiritual rightness.”
- Submit it to the discerning community of believers (the hermeneutical community).
- Test it in the “praxis of faith.”
- Subject it to cross-cultural testing.

Grant Osborne, *The Hermeneutical Spiral*:

- Submit it to the ongoing dialogue between different communities of faith.

Compiled by Brenda B. Colijn
How to Do Word Studies Using *Strong’s Exhaustive Concordance* or *Young’s Analytical Concordance*

1. Look up your verse in the KJV to find the word used in the KJV.

2. Look up the KJV word in the main concordance of *Strong’s* or *Young’s* and locate your verse.

   For *Strong’s*:
   
   3. Note the number to the right of the verse.
   
   4. Look up the number in the Hebrew or Greek lexicon in the back. Be sure you get the right lexicon!
   
   5. Note the definition given. After the colon-dash (:-), note the English words used to translate that word in the KJV.
   
   6. Look up each of the relevant English words in the main concordance. Write down every verse that uses the same Hebrew or Greek word as your original word (they will have the same Hebrew or Greek number you found in step 3).

   For *Young’s*:
   
   3. Note the Hebrew or Greek word used, as well as its definition.
   
   4. Use the English transliteration of the Hebrew or Greek word to look it up in the appropriate lexicon in the back.
   
   5. Note all the English words used to translate that word in the KJV, along with how many instances there are of each word.
   
   6. Look up each of the relevant English words in the main concordance. Write down every verse that uses the same Hebrew or Greek word as your original word (the verses are listed according to the Hebrew or Greek words used).

7. You now have a list of all of the references that use the Hebrew or Greek word you’re interested in.

8. Remember that a word may appear in more than one form (for example, as a noun and as a verb). You will have to look up the different forms separately.

9. Remember that if you’re studying concepts, not words, you will have to look up all the words that are used to discuss that concept.

**NOTE:** You can use this same approach with any exhaustive concordance that has Hebrew and Greek lexicons. Exhaustive concordances contain all instances of words rather than a sampling of verses containing those words. For step 1, find out how your word appears in the translation for that concordance so that you can begin the process. For example, if you are using the NIV Exhaustive Concordance, look up your verse in the NIV, not the KJV. *Strong’s* and *Young’s* are keyed to the KJV.
**Figures of Comparison**

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<th>Points of comparison</th>
<th>Length</th>
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<tr>
<td>allegory</td>
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<tr>
<td>parable</td>
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<tr>
<td>simile/metaphor</td>
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**Analyzing Figures of Comparison**

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<tr>
<th>Passage</th>
<th>Figure</th>
<th>Object</th>
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</table>

Point(s) of comparison:

Meaning:
OT Poetry and Figurative Language

I. Parallelism:
   A. **Synonymous** - two lines say the same thing in different words.
   B. **Antithetical** - two lines say contrasting or opposite things.
   C. **Synthetic** - the second line builds on the first and adds to the meaning.

II. Poetic and narrative devices:
   A. **Merism** - mentioning the extremes in order to portray it as a totality. Deut. - Moses calls heaven and earth to witness to the covenant between God and Israel.
   B. **Chiasm** - an "X" structure in which words, lines, or even incidents are first presented and then inverted.
   C. **Inclusio** - a frame for a poem or story that repeats the same line or idea at the beginning and end.

III. Figurative language
   A. Figures of comparison:
      1. **Simile** - Explicit comparison with "like" or "as." Ex.: "I send you out as sheep in the midst of wolves".
      2. **Extended simile** - makes a comparison and then comments on it. Ex. of Psalm 1; Ezek. 31:2-9.
      3. **Metaphor** - Implicit comparison without "like" or "as." Identify one thing with another. Ex.: "I am the bread of life." "I am the Good Shepherd." "Take my yoke upon you."
      4. **Parable** - Story from everyday life that teaches a spiritual truth and often surprises the audience. An extended simile; people and things are compared with other things ("the kingdom of heaven is like"). Usually one or a few points of comparison. Ex.: prodigal son, wheat and tares.
      5. **Allegory** - Story or image whose details are intended to represent other people, things, or events. An extended metaphor; people and things are identified with other things. Many points of comparison. Ex.: vine and branches (John 15).
   
   B. Words that stress the **personal dimension**:
      1. **Anthropomorphism** - Attributing human qualities to God. Ex.: God's hand and arm (Ps. 98).
      2. **Personification** - Attributing human qualities to nonhuman objects. Ex.: the mountains skip, rivers clap their hands (Ps. 98).
      3. **Apostrophe** - addressing absent persons or things as if they were present. Can also be addressed to an abstraction.
   
   C. Words of **exaggeration or understatement**
      1. **Hyperbole** - Exaggeration for emphasis. Ex.: camel through eye of needle.
      2. **Irony** - Saying the opposite of what you mean. Ex.: Paul saying the Corinthians had already become rich (1 Cor. 4:8, 10).
      3. **Euphemism** - [not treated in Klein] Substitution of an indirect expression for a direct expression that is felt to be disagreeable or offensive. Used in religious contexts or for bodily functions or sexuality. Ex.: Heaven for God; Adam knew his wife.
   
   D. Words of association:
      1. **Metonymy** - Referring to something by using the name of another which it's associated. Ex.: The White House for the President; circumcision vs. uncircumcision for Jew vs. Gentile (Rom. 3:27-30); marriage bed for marital fidelity (Heb. 13:4).
      2. **Synechdoche** - Using the whole for the parts or vice versa. Ex. Ephraim and Judah (names for tribes) used for nations of Israel and Judah.
OT Genres

I. OT narratives (see Rom. 15:4; 1 Cor. 10:6-11; 2 Tim. 3:16)
   A. Narratives use selectivity and arrangement to achieve their purpose.
   B. They do teach, although their teaching is often indirect or experiential.
   C. They may focus on plot or character or may reflect larger themes.
   D. Interpret a narrative in its context.
      1. Fee and Stuart: “No biblical narrative was written specifically about YOU.”
      2. Understand the historical/cultural context before trying to apply it to today.
   E. Interpret a narrative according to its purpose.
   F. Look for clues in the narrative itself for how to interpret it.
      1. Explicit statements by the author, God, or a reliable character.
      2. See how the plot turns out.
      3. Note repetition, emphasis, loaded language.
   G. Interpret narratives consistently with teaching elsewhere.
   H. Don’t over-interpret narratives; they aren’t allegories. Consider them as wholes.

II. OT law
   A. Types of legal material in the OT:
      1. Apodictic law – direct command or prohibition (thou shalt or thou shalt not) with
general applicability and without conditions. Intended for moral instruction.
      2. Casuistic law – case-by-case law – laws for particular cases (if/then form) with
conditions attached. Often civil disputes; tied to social institutions that no longer
exist.
      3. Legal instructions for priests or lay people – e.g., how to perform sacrifices.
   B. Types of laws
      1. Traditionally divided into civil, ceremonial, and moral.
      2. Klein & Co. follow Wright: criminal, civil, family, cultic, charitable.
   C. OT law is given in terms of covenant.
      1. OT covenant is example of suzerain-vassal covenant.
         a) Suzerain = sovereign.
         b) Initiated by overlord to vassal.
         c) Overlord stipulates the terms; vassal can be faithful or unfaithful to it.
      2. Deuteronomy is in the form of an Ancient Near East suzerainty covenant.
      3. OT law was not given as a means of salvation, but as the way for God’s people to
maintain the covenant relationship with God that he had already established with
them by grace (the redemption in the Exodus).
   D. What is the validity of OT law for Christians?
      1. Some OT laws are cancelled in the NT (sacrificial system, food laws); some are
affirmed (9 of the 10 commandments; love of God and neighbor) some are
strengthened (internal motives behind murder and adultery mentioned in Sermon on
Mount).
2. Three positions:
   a) All OT law is binding on Christians unless NT says it isn’t.
   b) No OT law is binding on Christians unless NT says it is.
   c) Klein takes Christocentric approach: “All of the OT applies to Christians, but none of it applies apart from its fulfillment in Christ” (280).

E. Interpret laws according to their historical/cultural context, especially the covenant.
F. Interpret laws according to their literary context.
G. Be guided by the NT use of the laws, especially what Jesus does with them. Have they been cancelled, affirmed, strengthened?

III. OT prophecy
   A. “Prophet” is from nabi (Heb., meaning someone who witnesses or testifies) or prophetes (Gk., meaning “to speak for” or “to speak before”).
   B. Prophecy is declaring God’s will to humanity through human speakers or writers (Klein 303).
   C. It involves foretelling (predicting the future) and forthtelling (speaking God’s word to people about their present situation).
      1. More OT prophecy is forthtelling than foretelling.
      2. Even foretelling is given in order to have an effect on present behavior.
   D. OT prophets were “covenant enforcement mediators” (Fee and Stuart) who called people back to the obligations of the covenant.
   E. Issues in prophecy:
      1. Sensus plenior – a “fuller sense” in Scripture intended by God but unknown to the human author; discovered through illumination of Holy Spirit.
      2. Typology – some person, thing, or institution prefigures or points forward to another in a later stage of salvation history; usually OT persons, things, or institutions point forward to Christ.
      3. Conditionality – some prophecy will be fulfilled depending upon the response of the people to whom the prophecy is addressed (see Jer. 18:1-10).
      4. Telescopic view – prophets see fulfillments as wholes, without a sense of how much time may elapse between events; like looking at a range of mountains through a telescope, in which you can’t tell how far apart the mountains are from one another.
      5. Symbolic actions – prophets were sometimes asked to do things to convey a message from God to Israel (e.g., Hosea marrying Gomer; his children’s names).
   F. When interpreting prophecy, “think oracles” (Fee and Stuart). Identify the oracle and its form; interpret it as a unit.
   G. Focus on the major points rather than the details.
   H. Recognize and interpret the poetical features (figurative language, etc.).
   I. For forthtelling, apply the oracle to analogous situations today.
   J. For foretelling, find the fulfillment(s).
Sample OT Forms

I. Narrative forms

A. **Type scene** - a conventional way of telling a certain kind of story. Ex: betrothal:
   1. A man takes a journey to foreign land.
   2. He encounters a woman at a well.
   3. Someone draws water.
   4. The woman hurries home to report to her family.
   5. The family extends hospitality.
   6. The betrothal is concluded.
   7. See Isaac (Gen. 24); Ex. 2 (Moses); Jacob (Gen. 29).

B. **Call narrative** - God commissions a prophet (Klein: *vocation report*).
   1. Encounter with God
   2. Commission by God
   3. Objection by prophet
   4. Reassurance by God (often "I am with you")
   5. Sometimes a sign to confirm the comission
   6. See Ex. 3 (Moses), Isaiah 6, Ezekiel 1-3, Jer. 1.

II. Prophetic forms

A. **Judgment oracle** (Klein: *prophecy of disaster*) - most common form; prominent in preexilic period - see 1 Kings 21:18-19:
   1. Accusation
   2. **Messenger formula** ("thus says the Lord")
   3. Announcement of God's judgment

B. **Oracle of salvation** - next most common, usually during or after exile - See Is. 41:8-13:
   1. Address
   2. Words of assurance
   3. Promise of deliverance
   4. Often reassurance

C. **Woe speech**:
   1. "Woe" or "alas" or "ah"
   2. Accusation
   3. Judgment

D. **Covenant lawsuit** - God puts Israel on trial, uses courtroom language, brings a charge.
   1. Call to hear
   2. Summons to trial
   3. Accusation
   4. Testimony

III. Most common poetic forms in psalms

A. **Lament** (Klein: *complaint*) - most common - see Ps. 22.
   1. Invocation
   2. Complaint
   3. Confession of trust
   4. Petition
   5. Vow of thanksgiving

B. **Imprecatory psalms** are subtype of lament (call down God's curses on enemies) - See Ps. 137.

C. **Hymn of praise** - list God's attributes, glorify him for who he is - see Ps. 96.

D. **Song of thanksgiving** - thank God for what he has done - see Ps. 30.
INTERPRETIVE QUESTIONS FOR BIBLICAL NARRATIVE
Dr. L. Daniel Hawk

Plot: How are the events presented?

1. In what order are events presented relative to the story?
   How and when does the narrative begin?
   Are some events presented out of chronological sequence?
   How and when does the narrative end?

2. How does the narrative make connections between events?
   Are there certain words, motifs, or symbols repeated? Are certain events recounted more than once?
   Are some events or blocks of time skipped? Are others expanded?
   Is there symmetry to the ordering of events (chiasm, inclusio)?
   Does the presentation of the events make subtle connections to other events or stories (type scene, allusion)?

Characterization: How are the characters presented?

1. What does the character do, say, and think?
2. How is the character presented?
3. What do other characters say about the character?
4. Is the character presented in contrast to another character(s)?

Perspective: How does the narrator view the events and characters?

What is the perspective of characters within the story?

1. What does each character know?
2. What do the characters’ thoughts, words, and actions reveal about their attitudes?
3. Does the narrator provide any commentary on characters or events?
4. Are there events and/or characters that are given emphasis?
5. Are there significant events that are omitted or glossed over?
6. How are the characters "named"?
7. Are there differences between the information given the reader and information available to characters within the narrative?
8. Are there instances of irony (dramatic or verbal)?
NT Genres and Forms

I. Gospels

A. Gospels are **theological biographies** (Klein), much like ancient biographies.
   1. They select, arrange, and adapt material to achieve their purposes, but they don’t invent things wholesale for Jesus to do and say.
   2. Gospels “record the facts ABOUT Jesus, recall the teaching OF Jesus, and each bears witness TO Jesus” (Fee & Stuart) - genre combines narrative, teaching, witness.

B. **Synoptic Gospels** – Synoptic = “Same view” – Matthew, Mark, and Luke, who present similar portraits of Jesus. (John is very different.)

C. To interpret the Gospels:
   1. **Think horizontally** – investigate parallel passages in other Gospels.
   2. **Think vertically** – investigate both the setting in Jesus’ life and the setting in the life of the Evangelist and his readers. (Gospels have two historical contexts.) [Klein gets this wrong.]
   3. Give higher priority to the immediate context than to parallel passages.

D. The **Kingdom of God** is the most important theological concept for understanding the Gospels.
   1. See handout by Dr. Jerry Flora.
   2. This is **inaugurated eschatology** – the Kingdom of God was initiated in Jesus’ ministry, is experienced in part today by believers, and will come in its fullness when Christ returns.

II. Types of biblical criticism

A. **Source criticism** – Tries to identify written documents behind the biblical books and discusses how the biblical writers used those documents.

B. **Form criticism** – Identifies the types of writing (forms) in the Bible and tries to reconstruct the oral history of these forms before they were incorporated in the Bible.

C. **Redaction criticism** – “Redactor” means editor. Redaction criticism examines the Gospel writers as theologians who edit (select, arrange, and adapt) the material about Jesus to achieve their theological purposes.

III. Forms in the Gospels

A. **Parable** – a simple story about everyday people and events that teaches a spiritual truth and often surprises the audience.
   1. A parable is “a metaphor or simile drawn from nature of common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought” (C. H. Dodd).
   2. They often relate to the Kingdom of God.
   3. They may have a single point or more than one point to interpret.

B. Parables are designed to call forth a response from the audience.
   1. Note who the audience of the parable is to help interpret it.
   2. Study the historical/cultural context to understand audience expectations.

C. Principles of interpretation for parables:
   1. Notice if Jesus himself gives an explanation.
   2. Interpret parables in their literary context.
   3. Determine the significance of the cultural details.
   4. Relate the parables to Jesus’ teaching on the Kingdom of God and to the distinctive concerns of the Gospel in which they appear.
   5. Interpret parables as wholes. Don’t allegorize them; use the context as a guide for when to stop interpreting.
6. Don’t base doctrine solely on parables (they’re figurative).

D. **Allegory** – a story in which each of the details is supposed to convey a spiritual truth. They always have multiple points to interpret.

E. **Pronouncement story** – a brief story ending with a short, striking saying by Jesus.

F. **Conflict story** – subtype of the pronouncement story, with Jesus involved in controversy with his opponents.

**IV. Terms for Epistles**

A. **Occasional** – written for particular occasions. All NT epistles are occasional; knowing the occasion helps us to distinguish between principles and applications.

B. **Task theology** – theology focused on or directed toward a particular goal.
   1. Paul’s theology in the epistles is task theology because it is selective and focused on particular situations, questions, or problems.
   2. Contrast with systematic theology.

C. **Pseudepigraphy** – written in the name of someone else. Some scholars argue that some of Paul’s letters are pseudonymous (actually written by someone else in his name).

D. **Epistolary form** – writer, recipient, greeting, prayer wish or thanksgiving, body, final greetings and farewell.

E. **Creed** – traditional material borrowed from worship context, which briefly states the essential content of the faith and may or may not be in poetic form. Clues in context: confess, “receive” and “hand on.” Example: “Jesus is Lord”; Rom. 1:3-4.

F. **Hymn** – song borrowed from worship context; expresses truth about Christ in poetic form; often starts with relative pronoun (“who”); often has a “V” structure in which Christ is described as the one who descended from heaven and later ascended again. Example: Phil. 2:6-11.

**V. Revelation**

A. Three **genres** in Revelation: epistle, prophecy, apocalypse.

B. Four approaches to Revelation as prophecy:
   1. **Preterist** – all events are in the past, at the time of writing.
   2. **Historicist** – a panorama of church history from the first century to the end.
   3. **Futurist** – all or most events in the future, in the end times.
   4. **Idealist** – not historical events, but symbolic of ongoing struggle between God and Satan.

**VI. Lecture terms for chapters 10 and 11**

A. **Spiritual reading** – devotional approach to Scripture in which the reader goes to the Bible with the purpose of being changed by it. We let the word “descend from the mind into the heart.”

B. **Lectio divina** – method of spiritual reading that involves the slow reading of passages of Scripture, followed by meditating on the passage, praying about the passage, and contemplating God (listening for what God may say).

C. **Contextualizing** – bringing the biblical message from one historical/cultural context into another.

D. **Normative** – authoritative and binding; serving as the standard to which belief and behavior must conform.

E. **Functional canon** – idea that a given tradition or community tends to emphasize certain parts of Scripture and tends to downplay or ignore others.
The Jews in the Old Testament pictured God as the eternal, universal King: “The Lord has established his throne in the heavens and his kingdom rules over all. . . . Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations” (Ps. 103:9; 145:13; cf. I Chron. 29:11; Ps. 29:10; 47:6-8).

However, God’s rule is not apparent, for we live in a world of suffering and death. Therefore the Old Testament looks forward to a time when “the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these [sinful earthly] kingdoms and bring them to an end, and it shall stand for ever” (Dan. 2:44). The time when God would do this was “the day of the Lord,” an idea which involved vindication, punishment, deliverance, and bliss (Isa. 2:12-17; 13:6-13; 24:21-23; Jer. 30:4-9; Amos 5:18-20, 27; Zech. 14:1-9).

The kingdom of God is the government of the Age to Come after the Day of the Lord. Time and history are divided into This Age and the Age to Come (Matt. 12:32; Eph. 1:21), with This Age, under the rule of its “god” Satan (II Cor. 4:3-4), marked by sin and death (Eph. 2:1-3). The Age to Come will begin when Satan is put down and death overcome in resurrection (Luke 20:34-36), followed by the kingdom of God (I Cor. 15:50-52). It is the future rule of God in his universe, the goal for which we pray and work (Matt. 6:10; 25:34-40). Out of reverence for God’s holy name the Jews often substituted “heaven” for “Lord” or “God” (Dan. 4:26; Matt. 21:25; Luke 15:18, 21). Therefore they could also call the kingdom of God “the kingdom of heaven,” meaning by that the same thing (Mark 10:17-31).

The distinctive Christian reinterpretation of this Jewish eschatological hope is this: IN CHRIST’S PERSON AND WORK GOD’S FUTURE RULE HAS ALREADY BEGUN. He has brought the powers and blessings of the Age to Come into This Age.

In Jesus’ life the kingdom of God arrived. He invaded Satan’s domain and defeated him on his own ground, saying, “If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you” (Matt. 12:28-29). John the Baptist marked the end of the old order; Jesus ushered in the new (Matt. 11:2-6, 11-15; 13:16-17; Luke 10:8-11, 17-18; 17:20-21; cf. also Acts 3:24).

In his death Jesus fought the crucial battle in the war with Satan (John 12:31; 16:11; Heb. 2:14-15). The idea of the Jewish king suffering before he reigned in glory was a scandalous thought, but Jesus and the apostles maintained that this was foretold of the Messiah (Luke 24:25-27, 44-47; Acts 17:2-3; 26:22-23; I Pet. 1:10-12). God vindicated Jesus by raising him from the dead.

In his resurrection Jesus inaugurated the resurrection of all the dead. He is the firstfruit of the great harvest which has begun (I Cor. 15:22-23). In his life, death, and resurrection the general resurrection and Satan’s defeat have started to happen. God’s future rule has already begun!

Therefore, Christ’s followers live “between the times”: although they are in This Age, they belong to the Age to Come (Gal. 1:4; Phil. 3:20). They have been saved from Satan’s realm of darkness and death and have been transferred to God’s rule of righteousness and eternal life (Rom. 14:17; Col. 1:13). They experience, in a limited way, the blessings of the future here and now (Heb. 6:5). But they also work and pray for the time when the kingship of God will be perfectly revealed and universally obeyed (Matt. 6:10; Rev. 11:15).
“Crash Course in Missionary Anthropology”
from To Spread the Power: Church Growth in the Wesleyan Spirit (Abingdon 1987)
by George G. Hunter III (pages 155-58)

1. **Culture** is “the integrated system of learned ideas, behavior patterns, and products characteristic of a society.”
2. Behavior patterns = **customs** (how we eat, sleep, dress, find housing, find a mate, bury our dead, settle disputes, greet one another, acknowledge friends and enemies).
3. Ideas = values, attitudes, beliefs. **Values** = cultural definitions of good and bad (getting ahead, fitting in). **Attitudes** = what people are for or against (baseball, bullfighting). **Beliefs** = what people think are true or false (are diseases caused by germs or evil spirits?).
4. **Products** = tools, technologies, art forms, artifacts, ceremonies, rituals (eating utensils, what can be eaten).
5. The most important dimension of culture is **world view** -- how people “see the world, how they prioritize their values, and how they integrate the pieces of their culture.” World view integrates all the customs, attitudes, beliefs, and values of a society. It is “a ‘mental map’ of the world, how it works, and how to cope in it.” People assume that their mental map is accurate. The way we do things is “natural,” while the way others do things is “strange.” World view is learned.
6. “All of ‘us’ have received the gospel ‘wrapped’ in the clothing of our particular culture, and thus to us the faith spread. But when we too closely identify the gospel treasure with the earthen vessels in which we received it, its communication to people of other cultures or subcultures is frustrated. Our task is to ‘rewrap’ the gospel in the clothing of their culture, to convey it in a vessel that will transport the gospel’s meaning to them. The communicator wants to remove any ‘false stumbling blocks’ between the target population and the gospel.”

**Questions to Ask “Experts” in Researching a Target Population**
by Dr. George Hunter
School of World Mission and Evangelism, Asbury Theological Seminary

1. What are their distinctive behavior, habits, and pastimes? What beliefs, attitudes, or values might these reflect?
2. What appear to be their goals in life? What drives them?
3. Who/what types are their heroes, heroines, and role models? What does this tell us about them?
4. Are there any pivotal events in their conscious history?
5. What are their conscious problems, struggles, and felt needs?
6. What are their predominant beliefs and values?
7. What are the themes of their music, movies, legends, stories, etc.?
8. How do they perceive the world? History? The future?
9. What are their taboos and hangups? What turns them off?
10. What is their “image” of God? Jesus Christ? The Church? Christianity?
11. What do they assume Christianity is basically about? Stands for? Offers? Demands in response?
12. What can we learn from those who have become Christians about approaches to effectively reach others like them?
American Values and Worldview Themes
by Darrell Whiteman
Asbury Theological Seminary
August 1995

First Cluster—

1. We believe we live in a real world that is rational and orderly.
2. Cartesian dualism—we make a distinction between spirit and matter, soul and body, value and fact, which has led to a distinction between science and religion.
3. Two-fold judgments—right-wrong, clean-dirty, secular-spiritual, for example; leads to absolutizing of values.
4. Humans vs. nature—high view of humans but lesser view of the rest of creation; has led to the drive to dominate nature.

Second Cluster—

5. Materialism and property—given our dualism between material and spiritual realities, this has led to a growing emphasis on the material world; buy things other people can see.
6. The right of private ownership—stress on material things is associated with deep belief that property can be privately owned.
7. Progress and optimism—progress is seen in terms of a better way of life, evidenced primarily in material terms; assume all people can attain a life similar to our own or better.
8. Incredibly analytical—because we believe the world is orderly, we can remedy anything that goes wrong; problem-solvers.
9. Planning—future-oriented; some other cultures see planning as tampering with God.
10. Mechanistic worldview—mechanical way of seeing our world led to two phenomena:
   — Factory—treat nature as if a machine and organize it
   — Bureaucracy—treat people like cogs in a machine
   Distinction of building a big church for God or a great church for God
11. Production and profit—the way we measure success.
12. Distinction between work and play—yet interwoven; many work at their play!

Third Cluster—

13. Individualism—individual is the basic building block (vs. the community).
15. Self-reliance—the heart of North American identity; our greatest fear is that we might run out of money and have to rely on others; can become an obstacle to grace.
Principles of Interpretation

Scripture contains both general principles and context-specific applications. Interpretation or contextualization requires identifying universal principles, distinguishing these from applications, and deciding in what way(s) to apply these principles in our own context.

Grant Osborne’s procedure for contextualization (from The Hermeneutical Spiral 134):

Textual → original cultural → deep principles → parallel situations → application

meaning situation today

Fee and Stuart’s Two Rules (from How to Read the Bible for All Its Worth 60):

1. “A text cannot mean what it never could have meant to its author or his readers.”
2. “Whenever we share comparable particulars (i.e., similar specific life situations), with the first-century setting, God’s Word to us is the same as His Word to them.”

Principles (from Klein, Blomberg, & Hubbard, Introduction to Biblical Interpretation):

1. “Does the text present a broad theological or moral principle or does it give a specific manifestation of such a principle, which Scripture elsewhere embodies in one or more different forms?” (Klein 411). “It is important to be able to distinguish within the New Testament itself between principle and specific application” (Fee/Stuart 67).
2. “Does the larger context of the book in which the passage appears limit the application in any way or does it promote a more universal application?” (Klein 412).
3. “Does subsequent revelation limit the application of a particular passage even if the book in which it appears does not?” (Klein 412).
4. “Is the specific teaching ‘contradicted’ elsewhere in ways that show it was limited to exceptional situations?” (Klein 413). “One must make special note of items where the New Testament itself has a uniform and consistent witness and where it reflects differences” (Fee/Stuart 67).
5. “Are cultural conditions mentioned in Scripture or assumed by its authors that make it inappropriate always to apply a given text in the same way?” (Klein 414).
6. “Is the particular cultural form expressed in the biblical text present today, and if so does it have the same significance as it did then?” (Klein 415). “One must keep alert to possible cultural differences between the first and twentieth centuries that are sometimes not immediately obvious” (Fee/Stuart 68).
7. “Is the rationale for the application rooted in a creation ordinance, in the character of God, or in part of his redemptive plan for humanity?” (Klein 417). “One should first distinguish between the central core of the message of the Bible and what is dependent upon or peripheral to it. . . . Similarly, one should be prepared to distinguish between what the New Testament itself sees as inherently moral and what is not” (Fee/Stuart 66).
8. “Is the command or application at variance with standard cultural norms of the day? If so, it likely indicates a transcultural or timeless mandate” (Klein 418). “[Determine] the cultural options open to any New Testament writer. The degree to which there is only one option increases the possibility of the cultural relativity of such a position” (Fee/Stuart 68).
9. “Does the passage contain an explicit or implicit condition that limits its application? Conditional promises are valid only if the conditions are met” (Klein 418).
Essential vs. Negotiable

This exercise is intended to help you test your own theological consistency on a number of issues that Protestants in various denominations have felt important. As a Christian in a cross-cultural setting, you will need to learn the differences between those elements essential to the church in every culture, and those elements which are not.

Part One

Separate all the items that follow into two categories, based on these definitions:

*Essential.* These items (commands, practices, customs) are essential to the church in every age. [Mark these E on the list]

*Negotiable.* These items (commands, practices, customs) may or may not be valid for the church in any given place or time. [Mark these N on the list.]

1. Greet each other with a holy kiss.
2. Do not go to court to settle issues between Christians.
3. Do not eat meat used in pagan ceremonies.
4. Women in the assembly should be veiled when praying or speaking.
5. Wash feet at the Lord’s Supper (Eucharist).
7. Sing without musical accompaniment.
8. Abstain from eating blood.
9. Abstain from fornication.
10. Share the Lord’s Supper (Eucharist) together.
11. Use only real wine and unleavened bread for your Eucharist meals.
12. Use only grape juice for Eucharist meals.
13. Anoint with oil for healing.
14. Women are not to teach men.
15. Women are not to wear braided hair, gold, or pearls.
16. Men are not to have long hair.
17. Do not drink wine at all.
18. Slavery is permissible if you treat slaves well.
20. Seek the gift of tongues.
21. Seek the gift of healing.
22. Lift your hands when you pray.
23. People who don’t work don’t eat.
24. Have a private “devotional time” every day.
25. Say Amen at the end of prayers.
26. Appoint elders and deacons in every congregation.
27. Elect the leaders.
28. Confess sins one to another.
29. Confess sins privately to God.
30. Give at least ten per cent of your income/goods/crops to God.
31. Construct a building for worship.
32. Confess Christ publicly by means of baptism.
33. Be baptized by immersion.
34. Be baptized as an adult.
35. Be baptized as a child/infant.
36. Do not be a polygamist.
37. Do not divorce your spouse for any reason.
38. Do not divorce your spouse except for adultery.

**Part Two**

Reflect on the process by which you distinguished the “essential” from the “negotiable” items. What principle or principles governed your decision? Write out the method you used, in a simple, concise statement. Be completely honest with yourself and accurately describe how you made your decisions. Your principle(s) should account for every decision.

**Part Three**

Review your decisions again, and answer the following questions:

Are your “essential” items so important to you that you could not associate with a group that did not practice all of them?

Are there some “essential” items that are a little more “essential” than others?

Are there any items that have nothing explicitly to do with Scripture at all?

**A Redemptive-Movement Hermeneutic**


**General principles:**

1. We should examine the movement between the biblical text and its historical/cultural context. [For example, does the biblical text attempt to reform existing cultural practices?] If this movement is preliminary, and further movement would result in a more fully realized ethic, we should continue the movement *in the same direction* toward a “more just, more equitable and more loving form” (36).

2. “Not everything within Scripture reflects the same level of ethical development” (41).

3. In order to have a balanced perspective we must take into account both the original historical context and the current historical context (49-50).

4. We should distinguish between cultural and transcultural elements in Scripture (51).

5. We should focus not just on the words of a text but on the underlying “*redemptive spirit* within Scripture” (53). This is different from abstracting a principle by looking only at the words of the text itself (54).

**Intrascriptural Criteria**

1. “A component of a text may be culturally bound if Scripture modifies the *original* cultural norms in such a way that suggests further movement is possible and even advantageous in a *subsequent* culture” (73). (We must determine if the modification is preliminary or absolute.)

2. “A component of a text may be cultural if ‘seed ideas’ are present within the rest of Scripture to suggest and encourage further movement on a particular subject” (83).

3. “A component of a text may be culturally confined if the social norms reflected in that text are completely ‘broken out of’ in other biblical texts” (91).

4. “A component of a text may be culturally bound, if by practicing the text one no longer fulfills the text’s original intent or purpose” (105).

5. “A component of a text may be transcultural if its basis is rooted in the Fall of humanity or the curse” (111).

6. “A component of a text may be transcultural if its basis is rooted in the original-creation material” (123).

7. “A component of a text may be transcultural, if it is rooted in the . . . creative order” (134).

8. “A component of a text may be transcultural if it is rooted in new-creation material” (145).

9. “A component of [a] text is more likely to be transcultural, if presented in a time and setting when other competing options existed in the broader culture. Conversely, the probability of a
9.2

component of a text being cultural is greater if alternatives would not have been readily imagined or conceived of by the original writer” (152-153).

10. “A component of a text is more likely to be transcultural if it counters or stands in opposition to the original culture” (157-158).

11. “A component of a text may be cultural if ‘closely related issues’ to that text/issue are also themselves culturally bound” (162).

12. “A prohibited or prescribed action within the text may be culturally bound (at least in its most concrete, nonabstracted form) if the penalty for violation is surprisingly light or not even mentioned. . . . The less severe the penalty for a particular action, the more likely it is of having culturally bound components” (172).

13. “A component of a text may be culturally relative if its specific instructions appear to be at odds with the general principles of Scripture. . . . Specific statements within Scripture are more likely to be culturally confined in some aspect than general statements” (179).

14. “A component of a text may be transcultural if its basis is rooted in the character of God or Christ through theological analogy” (185).

15. “A text or something within a text may be transcultural to the degree that other aspects in a specialized context, such as a list or grouping, are transcultural. Conversely, a text or something within a text may be culturally bound to the degree that other aspects in a specialized context are culturally bound” (192).

16. “A practice within a New Testament text may or may not be transcultural if appeal is (or could be) made to the Old Testament in support of that practice. Continuity between Testaments offers no assurance of transcultural status. On the other hand, discontinuity between Testaments is a fairly reliable indicator that a practice/text has a significant cultural component within it. When a New Testament text repeals an Old Testament practice, it is almost a certain indication of cultural-component status.”

Extrascriptural Criteria

17. “A component of a biblical imperative may be culturally relative if the pragmatic basis for the instruction cannot be sustained from one culture to another. The converse is that a biblical command is more likely to be transcultural in its articulated form to the extent that the pragmatic factors are themselves sustainable across various cultures” (209).

18. “A component of a text may be culturally confined if it is contrary to present-day scientific evidence” (221).
1. **Informational reading**

   - Functional: emphasis on doing
   - Distance from the text
   - Involves mind
   - Read large amounts quickly
   - Linear, superficial
   - Reader masters text
   - Analytical, critical, judgmental attitude
   - Problem-solving mentality

2. **Formational reading**

   - Relational: emphasis on being
   - Personal involvement with the text
   - Involves heart and spirit
   - Read small portions slowly
   - Focused, in-depth
   - Reader lets text master him/her
   - Text is instrument of God’s control
   - Humble, willing, loving attitude
   - Openness to mystery

2. Our aim in formational reading is to be servants of the Word.

3. “The reading of scripture is a spiritual discipline. . . . There is the necessity of offering our reading of the scripture up to God to be used as God chooses and when God chooses. . . . Even when we don’t hear anything, just the act of adopting that posture is spiritually forming. It is opening us to the deep work of God’s grace which will bring us to the point of being able to be addressed by the living Word” (114-15).

4. Wesley’s guidelines for spiritual reading (with Mulholland’s commentary):

   a. “[Set] apart a little time, if you can, every morning and evening for that purpose.” This should be a regular, consistent, daily time unhindered by distractions. We should “give God [our] best possible time” (120-22).

   b. “At each time, if you have leisure, read a chapter out of the Old and one out of the New Testament; if you cannot do this, take a single chapter, or a part of one.” Work through the whole of scripture in an orderly way, focusing on small units (122-23).

   c. Approach scripture “with a single eye, to know the whole will of God, and a fixed resolution to do it.” Expect to encounter God’s will for your life, and prepare yourself to put it into practice no matter what (123-25).

   d. “Have a constant eye to the analogy of faith, the connection and harmony there is between those grand fundamental doctrines, original sin, justification by faith, the new birth, inward and outward holiness.” Remember that you are dealing with “a living and holistic reality” (125).

   e. “[Serious] and earnest prayer should be consistently used before we consult the oracles of God; seeing ‘Scripture can only be understood through the same Spirit whereby it was given.’ Our reading should likewise be closed with prayer, that what we read may be
written on our hearts.” Prayer opens us to the text and to God’s work in our lives (126).

f. “It might also be of use if, while we read, we were frequently to pause and examine ourselves by what we read, both with regard to our heart and lives. . . . Whatever light you then receive should be used to the uttermost, and that immediately. Let there be no delay. Whatever you resolve begin to execute the first moment you can” (126-28).

5. The practice of spiritual reading

a. Approach - Proper attitudes about self, Bible, existence, spiritual reading; use of spiritual discipline; practical guidelines (140-44).

b. Encounter - Reading and hearing (144).

1) The meditative technique - Read the passage slowly and carefully, perhaps several times, then focus on God and listen for what God may say to you (145-46).

2) The harmony-dissonance technique - Read to find things that strike notes of harmony or dissonance in your thoughts or feelings. Focus on the place in the text that prompted that harmony or dissonance and open yourself to what God may say to you (147-48).

3) The imagination technique - Recreate in your mind the scene you are reading about, using all your senses. Then examine your thoughts and feelings about the situation (148-49).

4) The “if-you-were-there” technique - Ask yourself what you would have said, done, and felt in the situation you are reading about (149-50).

c. Response - Create written reminders to yourself of what you have learned; memorize the passage; use the passage as a source for prayer; set the text to music; keep a spiritual journal (151-57).

6. Seek a “support community” to assist you in the practice of formational reading as a spiritual discipline (156).
I. **First Guideline:** “Spiritual reading requires a careful selection of texts first of all from Holy Scripture and then from various sources in the literature of spirituality, preferably centered in and gathered around a fundamental theme of the spiritual life” (12).

A. “The Bible is the basic text for spiritual reading” (12)

B. The reader should gain enough background information on Scripture and doctrine “that he can move from this doctrinal understanding toward personal spiritual application of the text to his own life or toward sharing life meanings with others” (12).

C. Such “background reading (doctrinal, exegetical, historical) is to be done . . . at a time other than that set aside for spiritual reading” (13).

D. “The possibility is great, especially in the beginning, that reading is a mixture of the study approach and the spiritual approach. This mixture is not so bad, provided that slowly we begin—during spiritual reading time—to center our attention more and more undividedly on what the text says to us. True spiritual reading strives to eliminate gently and gradually all utilitarian (in the sense of information gathering) and ulterior motives in order to be solely intent on listening to the word of God as it manifests itself through the reading” (13).

E. “If we read the texts . . . slowly and only a few at a time, we should not worry if there are elements that we do not understand as yet or fully. The purpose of spiritual reading is in fact not to fully understand the text in that mode of mastery we need when, for instance, taking a course in scripture but to derive from it spiritual inspiration and nourishment. Peacefully and quietly, we read the text with an openness of mind and heart. In the parts we do understand, we will find a message that speaks meaningfully to us in our present situation” (14).

F. “In addition to growing familiarity with Holy Scripture and the literature of spirituality, spiritual reading proves even more profitable when it is centered in and gathered around a fundamental or recurrent theme of spiritual living. Reading widely without any particular guiding theme may be best at the beginning of spiritual reading when we are striving to become more at home with qualities and attitudes common to the interior life. However, steady reading, complemented by reflection and the jotting down of personal thoughts, may reveal to us certain themes that touch us personally again and again. These become, so to speak, life themes that we desire to personalize ever more deeply with the help of spiritual reading and God’s grace” (17).

II. **Second Guideline:** “Spiritual reading is an art requiring the reader to develop attitudes more or less different from those required for informational reading” (18).

A. “Reading as an art implies first of all that we develop our skill through regular practice” (19).

B. “Spiritual reading implies also that we develop our powers of observation” (19).

C. “The more regular our practice of reflective reading becomes, the more likely it is to nourish our spiritual life as a whole” (19).

D. “[Informational and spiritual] reading are complementary . . . , but we have to develop a kind of ‘sixth sense’ by which we know when to switch from level to level—when, so to
speak, to take off our ‘student hat’ and put on our ‘disciple hat.’ Often the same book will be in our hands for different purposes” (19).

1. “Informational reading is more digging for answers to questions and less dwelling on life meanings that may light up for us in the text. Spiritual reading is more dwelling on such meanings and less digging for full transparency” (20).
2. “Informational reading is of necessity more dialectical and comparative whereas spiritual reading tends to be more docile” (20).
3. “Informational reading tends also to be rather dissective, that is, taking pieces of spiritual knowledge from here and there to increase erudition; spiritual reading is more dynamic, that is, adroit at making connections between what we are reading and our life here and now” (20).
4. “When we turn to spiritual reading, we have to let an attitude of personal concern emerge. Personal concern implies a receptive attention to the way in which this paragraph, this sentence, this word may connect with our life. How may the Holy Spirit be speaking to us through the text? . . . We derive from reading not just spiritual erudition but a deepening of our personal relation to God in prayer” (21).

III. Third Guideline: “Spiritual reading is a discipline requiring the reader to establish certain conditions to facilitate this practice” (21).

A. Time
1. “In order to expedite the religious practice of spiritual reading, we have to set time for it and adhere as much as possible to the rule of daily reading. A commonly agreed upon length is every day for fifteen minutes. Another suggested duration is at least three fifteen to twenty minute periods per week for the reading of Holy Scripture . . . together with a minimum of three one-half hour periods per week for reading the literature of spirituality. It is important from the beginning that we try to determine beforehand at what time every day we are going to do our spiritual reading. Only when we make this practice a regular part of our daily program is there a chance that we will be faithful to it” (21-22).
2. “When we do set a time for spiritual reading, we want to bring our best self to this practice.” We should choose a time when we are “rested and alert” (22).

B. Space
1. “[It] is also necessary to set aside a quiet space or place where we will not be disturbed and can be fully present to the text at hand” (23).
2. “The very act of following our set time and going to our favorite place with a well chosen text in hand already begins to slow us down. Even before the period of reading begins, we have been put in that more dwelling, docile, receptive mood that prepares us attitudinally for God’s message” (24).

C. Sticking to it
1. “When we start to read in a peaceful, quiet way, we have to try for the duration of that reading to let everything else fall away from our mind and concern. Some days it will be easier to do this than others, but distraction and lack of discipline ought not to upset us unduly. . . . Now is not the time to be discouraged. It is exactly the day after dayness of religious practices that matters. All we can do is remain faithful to our reading and have the courage to go on . . . We say to God in effect, ‘Whatever you will is what I want to follow. The initiative is yours. I may create the right conditions, but it is up to you whether I shall experience consolation or dryness, awakening or aridity, in this practice’” (24).
2. “Keep in mind that the purpose of spiritual reading is not to read as much as possible—not to get through the whole list of reading topics and selections—but to read at a slow, reflective pace books that happen to be relevant to our situation so that the text can imprint its message on our heart” (25).

D. Marking the text
1. “[A] mark in the margin, an underlining or circling, keeps in mind for us what pops out spontaneously as meaningful. . . . Marking makes the text more our own since its meaning ties in with our experience” (25).
2. Marking the text helps us go back to passages to reflect on their significance in our spiritual reading notebook (25).
3. “It is also helpful to mark in the text those passages we feel a spontaneous resistance toward” (25).

IV. Fourth Guideline: “Accompany spiritual reading by keeping a reflective reading notebook” (26).

A. “If we have done the best we could on our side to create the proper conditions, we can go on quietly with our reading, trusting that God will use this practice to lead us to himself—provided we do not give in to the temptation to stop reading just because what he asks of us is at times painful and demanding” (26-27).

B. “Spiritual reading necessarily becomes more effective if, at the end of every reading, we take a few minutes to ask ourselves what this reading meant to us today. . . . In writing and reflecting upon it, the meaning of the message becomes more clear as well as its place within the context of our daily life. At the same time, the fruit of our reading becomes available to us when later on we want to return to it to be refreshed and inspired anew” (27).

C. “Through our notebook reflections and jottings, we may discover more about our unique spiritual identity and develop it further” (28).

D. “We must guard, however, against becoming too introspective, too harshly judgmental. . . . In other words, when we look at ourselves, we must try not to do so within the narrow frame of our own plans and desires but in light of God’s love and concern for us” (28).

E. We must recall that “progress in spirituality comes about not by our own efforts but by his grace” (28).

V. Fifth Guideline: “Organize periods for shared spiritual reading” (33).

A. People who are reading the same texts and pursuing the same theme may come together periodically to share their reflections (33).

B. In this way they can encourage one another in the practice of spiritual reading (33).

C. “A well delineated and faithfully followed spiritual reading program readies the participants for God’s self communication and places them in living contact with fellow pilgrims on the path to God” (34).

VI. Obstacles and Aids to Spiritual Reading

A. Timebound elements vs. timeless truths (36)
1. Especially when reading devotional classics, we must distinguish between the spiritual message, which is timeless, and the imagery or style, which may seem strange and dated (36).
2. Rather than labeling the text, we should approach it with an attitude of discipleship (37).

B. Aesthetic resistance vs. personal involvement (37).
   1. A problem for the “poetically inclined” (38).
   2. We must beware of appreciating the beauty of a text in order to avoid becoming personally involved in it (37-38).
   3. “We remain the interested connoisseur of this beautiful imagery and symbolism but deep down we are resisting, however subtly, applying that message to our lives” (38).

C. Battle of the wits vs. respectful abiding (38)
   1. A problem for the academician (38).
   2. “Spiritual reading requires that we temper the tendency to go through spiritual books like a beaver in a lumber pile to get in all the spiritual erudition we can. Such voracious reading only serves to breed a shallow, quantitative approach to this practice” (38-39).
   3. “Have we respectfully abided with the text in that docile mode of discipleship—not out to teach the masters but humbly in need of being taught?” (39)

D. Non-acceptance vs. acceptance of our limited self (39)
   1. A problem for the perfectionist, who is highly self-critical (39-40).
   2. “We learn through spiritual reading that what God seeks in us is not constant proof of self-reliance but the holding out of empty hands—hands that symbolize our insufficiency, our vulnerability, our frailty. All of these weaknesses make for that inner void in which we are urged to turn to God in total dependency. Acceptance of limitations is thus at the same time what turns us to God with a plea for redemption” (39).
   3. “Encounter with the living word [can be] blocked by our unwillingness to accept the frail, vulnerable, limited, imperfect beings we are. . . . Such presumption [that our failures are too great for God to forgive] is a close sister to pride—that prideful wanting to be where we are not yet, that impatient refusal to let God lead us there in his own good time” (40).

E. Discouragement vs. trust in God (40)
   1. “Discouragement is itself another major obstacle to spiritual reading. When we have no ‘aha’ experiences, when we feel no consolation, we are tempted to give up. One remedy for avoiding discouragement might be remembering that in spiritual reading, in the life of the spirit, in our everyday experience, the following of God’s will leads us to a time when, like it or not, the ‘honeymoon is over’” (40).
   2. “With the eyes of faith, we may be able to see that this experience of God’s seeming absence may be, in regard to inner growth, the deepest gift of his presence. The spiritual masters even go so far as to say that it is only when we are completely without consolation that we may have our first real taste of God. Wherever he leads, to desert or harvest, that is where we want to go” (41).
   3. “When he starts to fill our life with his love, when he grants us the gift of his peace, what happens to us is only of secondary importance. Neither the aridity of the desert nor the fertile soil of the harvest makes that much difference to us spiritually. We see these experiences as relative in light of the providential working of God in our lives” (41).

(Compiled by Brenda B. Colijn)
This past July I had the occasion to drive alone across the U.S.A. in a U-Haul truck. Early one morning I left South Dakota and passed on into Wyoming. To my right lightning streaked the dark clouds barely illumined by the rising sun, but no rain fell. Perhaps the clouds would be milked of their rain as they rose over the Black Hills behind me, but if so, Wyoming would not taste a drop.

I rolled on into the West. The undulating, sere landscape was punctuated by such landmarks as Dead Horse and Crazy Woman creeks. More miles of scrub brought me to the Powder River, an aptly named basin where the not-too-plentiful waters of the river are the major source of life.

As I curved north towards Montana, I reflected on the meaning of the Powder River; I shifted from the ecological necessity of that water, for another thought slowly developed in my mind. Are not biblical studies like the Powder River? People come, for example, to New Testament study hoping to find life in that academic pursuit; but they soon discover that it is not enough to irrigate the parched terrain of their existence. Worse yet, the stream may disappear entirely into the powder of its bed, leaving them kneeling on its banks dry and burnt-out. Sometimes such people give up in cynicism and bitterness, turning to the conventional idols of the world to fill the void; other times they continue their study, not realizing how parched they really are, believing intellectual knowledge to be spiritual life, and inflicting their barren sterility on students, congregations, and the world around them.

Such people forget that the Powder River is at root simply a channel, a means by which the water flows to a given point in the environment. It is not the water itself nor the spring from which the water comes. Unless the rain falls the river is simply a depression in the ground, as dry as the area surrounding it. Likewise the New Testament is a channel of God’s grace and living word to us; it is not that grace itself. To expect that we will automatically find life in the parsing of verbs, the exegesis of passages, the delineation of doctrines, or even the memorization of verses is a self-deception which in its worst forms worships the creature, i.e. the scripture, rather than the Creator.

This means an altogether different approach to scripture than mere intellectual study. The basic attitude must be one of the listening ear of faith, which knows that we cannot compel or control the blessing of God. This attitude finds expression in prayer, not a mechanical petition at the commencement of study, but the on-going dialogue of the heart with God, which finds its deepest expression in an expectant silence in which waits a readiness to obey the direction of our Lord. The cultivation of this attitude is of critical importance for the student of scripture, for without it he or she has only the dead outer words of paper and ink, not the living inner word of the Lord. It is to this spiritual attitude which God responds with the rain of His grace.

On the other hand, this does not mean that we can discard the river. Scattered over the landscape of our subjectivity (as dreams, the inner voice of the Spirit, etc.) the water of God may do some good, but it will probably not be a disciplined or productive force. Therefore God channels much of His grace to us in the river, i.e. through our disciplined study of the scripture. And here lies the tension: On the one hand, we are constantly tempted to give up the discipline of the river and wander over the land waiting for a rain cloud to pass over, perishing in a vapid spirituality without roots in scripture, of which the disciplined study would have given it substance and direction. On the other hand, we are tempted to absolutize our disciplines of study, allowing our business to push prayer and silence out of our lives, and believing because we have the river, we control the water. Both of these temptations must be resisted, for unless we have both the waiting prayerful heart and the disciplined study of scripture, we are in danger of spiritual aridity and of becoming clouds without rain to others as we promise water we do not have.
## Hermeneutics Outline

Brenda B. Colijn

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<td><strong>2</strong> The Bible is literature, so we must understand its literary features in order to interpret it.</td>
<td>Analyze literary contexts, genre, and formal elements.</td>
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<td><strong>3</strong> Although it’s a divine/human work, the Bible has come to us through a human process and is mediated by human language.</td>
<td>Evaluate textual and translation issues. Analyze rhetoric. Do word studies.</td>
<td>Textual notes Translations Commentaries Journal articles Lexicons Grammars Theological dictionaries</td>
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<td><strong>4</strong> We also live in particular historical/cultural contexts, which influence our reading and application of Scripture.</td>
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19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
Fee, Step 2: Confirm the limits of the passage

Work with a self-contained unit. Check paragraphing in several translations or in an edition in the original language. Check the content for a beginning and an end. In Hebrews 10:19-25, KJV doesn’t have paragraphing. The other four translations present this as a self-contained paragraph. (So does the Greek New Testament 3rd ed.) The content confirms this as a unit.

Fee, Step 3: Become thoroughly acquainted with your paragraph/pericope

For readers of the original language, check textual notes in your original language text. For readers of the English Bible, compare several translations. Read the marginal notes to see if they give information about textual or translation issues. Use a modern translation: NRSV has perhaps the best textual notes. NASB has almost exclusively translation notes. Read the translations carefully and note the differences. Decide whether or not they’re significant. Decide whether the differences are textual issues (different manuscript readings), lexical issues (different possible word meanings), or grammatical issues (ambiguity in sentence structure). Make notes on how these differences might affect the interpretation of the passage. If they don’t affect the interpretation, don’t pursue them further.

For Hebrews 10:19-25, the Greek New Testament has no textual notes. NASB marginal note is a translation issue (word translated “sincere” is literally “true” in Greek). NRSV marginal note tells us they have substituted “brothers and sisters” for “brothers” in the original (translation issue). NEB marginal note lists an alternate translation for an expression in v. 19.

Verse 19 - boldness (KJV) is confidence in NASB and NRSV; complete freedom in GNB and “free to enter boldly” in NEB. Sounds like different ways to translate the same word. It’s important for the passage (our attitude in approaching God). Could be good word for a word study.

Verse 19 - holiest/holy place/sanctuary/Most Holy Place. Author seems to have a particular place (or type of place) in mind. Find out what this refers to; use Bible dictionary or encyclopedia to do historical/cultural research. Is this expression used in a literal or figurative sense?

Verse 19 - blood/death of Jesus. Probably says “blood” in the original; GNB is a dynamic equivalence translation and has probably clarified (interpreted) it. Not significant.

Verse 20 - consecrated/inaugurated/opened. Interesting word. What did Jesus accomplish for us? What are the cultural connotations of this word? Do a word study on this.

Verse 20 - NEB marginal note points out a grammatical ambiguity: does “flesh” go with “way” or “curtain”? Did Jesus open a way for us through the curtain, which is his flesh (KJV, NASB, NRSV, GNB)? Or did Jesus open a new way (namely, his flesh) through the curtain (NEB text)? Try to decide (by context) what this is saying about what Jesus did for us.

Verse 22 - sprinkled/sprinkled clean/made clean. “Sprinkled” is probably in the original; only GNB (dynamic equivalence) omits it. Why does the author use the term “sprinkled” here? What connotations does it have? Do historical/cultural research in Bible dictionary or Bible encyclopedia.

Verse 23 - he/He/God/Giver. Probably has “he” in original; GNB and NEB are dynamic equivalence and have clarified this; perhaps NEB is using non-gendered language; NASB capitalizes pronouns that refer to God. Not significant; referent of pronoun is not ambiguous.

Verse 24 - provoke/stimulate/help/arouse. Very interesting word with widely varied translations. Important to the passage. What are the emotional connotations here? GNB sounds much more passive than the other translations. Do a word study.

Verse 25 - as you see/since you see/because you see. Significant grammatical difference (ambiguity of “as”). Are they to encourage good deeds more whenever they see the day approaching, or are they to encourage good deeds more NOW, because they see the day approaching?

Verse 25 - day/Day/Day of the Lord. Probably has “day” in original; only GNB expands it. Find out what this refers to. Do historical/cultural research.

NOTE: Differences between translations won’t identify all the important interpretive issues. Some critical elements may be translated the same in all translations. But this will identify some problems.
Hebrews 10:19-25: Literary Context

STEP 11 (E) (Fee 44-45)

1. Content of the paragraph: Starts with “therefore,” indicating conclusion based on previous statements. The readers have confidence to enter the Holy Place (the presence of God). They can enter because of (1) the blood of Jesus (the sacrifice he made for them); (2) the new and living way he opened for them (Jesus is the new [NT] and living way to God - John 14:6; Eph. 2:18); and (3) Jesus’ intercession for them as high priest. Because of their confidence they can (1) draw near to God; (2) hold fast to their hope without wavering; (3) urge one another to do good; (4) keep meeting together; and (5) encourage one another.

2. How passage contributes to argument: Passage is summary of preceding theological arguments. Jesus is culmination of revelation (1:1-4); superior to angels (1:5-2:18), Moses (3:1-4:13), Aaronic priests (4:14-7:28) - all mediators of old covenant. Jesus instituted new superior covenant (8:6). He has been the perfect high priest and the perfect sacrifice, providing eternal redemption (8:1-10:18). As a result of this work of Christ, believers can freely enter God’s presence and gain hope and encouragement to endure (10:19-25). This confidence to enter God’s presence is the foundation for the exhortations that follow: warning against falling away (10:26-39), the need for faith and perseverance (11:1-12:29), and the ethical requirements of a life of faith (13:1-19). Only a close relationship with God will enable them to mature and endure.

STEP 12 (Part 1) (Fee) - How passage fits in broader biblical context.

1. Section: Passage is conclusion of previous arguments, the result that Jesus’ superior sacrifice should have in their lives.

2. Book: Pivotal passage in book; it calls readers to appreciate the atonement they have in Christ and take certain actions on the basis of that atonement. Before this passage, author was developing the case for their confidence in Christ. After this, he/she exhorts them to have faith, endure trials, live Christlike lives.

3. Other books by same author [Klein]: There are none that we know of. (If there were, you should discuss how the passage fits in the context of those other books.)

4. Testament: Could be seen as parallel with Romans - God’s plan of redemption in Christ as explained for Gentile (Romans) and Jewish (Hebrews) Christians. Presents a different angle on faith than Romans. Shows implication of tearing of curtain in Holy of Holies in Mt. 27:51. Pictures devotional and congregational life (addressed in Paul’s letters and others’) in terms of OT practice. Cf. Eph. 3:12 on confident access to God; Col. 1:21-23 on holding fast; 1 Cor. 1:9 on God’s faithfulness; 1 Thess. 4:18; 5:11 on mutual encouragement and edification.

5. Bible: Hebrews lays out most clearly in Scripture the relationship between the old and new covenants, the OT and NT. Shows that Christ is the culmination and fulfillment of all that came before. Shows also that we can understand more fully what we have in Christ by looking at God’s provision in the OT (here, esp. tabernacle and Day of Atonement). Establishes typological relationships between OT and NT. The whole OT law was established to regulate the relationship between a holy God and a sinful people. This passage shows what a change has occurred because of Christ and what a privilege believers have.
Hebrews 10:19-25: Historical/Cultural Context (Summary)

STEP 1 (Fee 34-35)


2. Recipients? Have been an established group for a while (13:7); have been Christians long enough to be mature, but have not matured (5:12). Title “To the Hebrews” is old “but may not be original.” Probably Hellenistic Jewish Christian. Know OT well.

3. Relationship? Author knows them well enough to ask for prayer; wants to be “restored to them,” perhaps with Timothy (13:18-19, 23); in prison? Didn’t lead them to faith and isn’t their leader (13:7, 17).


5. Present circumstances? They’ve undergone persecution before (10:32-34) and came through it but are wavering under new persecution that hasn’t reached the point of martyrdom yet (12:3-13).

6. Historical situation? Author’s concern to show Christianity a better covenant than Judaism (8:6-7, 13) may mean readers are thinking of going back to Judaism. Some are withdrawing from the community (10:25).

7. Author’s purpose? Give them refresher on some basics (5:11-14), give them “word of exhortation” to warn and encourage them (13:22).

8. Theme(s) or concern(s)? Jesus superior to Moses, angels, OT priests; new covenant superior to old; warnings against falling away; promise of entering God’s rest; reliability of God’s promises; heavenly vs. earthly sanctuaries; Christian life as pilgrimage; necessity of faith; character of Christian life.

   1:1-4 Jesus is superior to other revelation
   1:5-2:18 Jesus is superior to angels
   3:1-4:13 Jesus is superior to Moses
   4:14-7:28 Jesus is superior to Aaronic priesthood
   8:1-10:39 Jesus is superior mediator and sacrifice
   11:1-12:29 The necessity of faith (Jesus is example of faith)
   13:1-25 The life of faith

STEP 8 (Fee 41)

1. Meaning of persons, places, events mentioned: Sanctuary/Holy Place = the Holy of Holies in the tabernacle or temple (tabernacle is mentioned in ch. 9). Holy of Holies in tabernacle contained ark with tablets of law and mercy seat. Ark was lost when Babylon destroyed Jerusalem in 587 BC. Holy of Holies in later temples was empty. True sanctuary in heaven. Probably a metaphor for the presence of God; Christ didn’t enter the earthly sanctuary but the heavenly one, the presence of God (9:24). Blood of Jesus = his sacrifice for our sins described in ch. 9, based on...
OT sacrificial system [Lane 2:283]. ✦ Curtain = curtain between Holy Place and Most Holy Place in tabernacle and temple [Interpreter’s 4:748]. ✦ Great priest = comparing Jesus to high priest who entered Holy of Holies once a year on Day of Atonement (cf. Lev. 16) [Bruce 249]. ✦ Sprinkled = high priest sprinkles blood of sacrifice on sanctuary to cleanse it on Day of Atonement (Lev. 16); believers must have consciences cleansed by Christ (cf. 9:13-14). ✦ Could refer to consecration of Aaronic priests or to Moses sprinkling blood on the people to inaugurate the old covenant [Lane 2:287]. ✦ Bodies washed = believers cleansed as high priest must wash before and after Day of Atonement ritual (Lev. 16). ✦ Signifies baptism, symbol of inner cleansing by Holy Spirit [Lane 2:287]. ✦ Probably uses high priestly terms because they represented the means of access under the old covenant [Hewitt, Hebrews 162]. ✦ Author compares us to high priest, too! ✦ Meeting together = probably worship in house churches [Lane 1:liii]. ✦ Day approaching = Day of the Lord, the return of Christ. Perhaps the delay in Christ’s return had weakened their faith and made them vulnerable to being reabsorbed into Judaism [Bruce 254-55].

2. Cultural-social milieu of author and readers: Combination of Hebrew and Greco-Roman (I think more of the former). [See Lane 1:cvii-cxii.]

3. Customs and practices: Structure of tabernacle (Ex. 25-31), which restricted access to God [New Bible Dictionary 111]. ✦ Herod’s temple was more elaborate than tabernacle, further restricting access to God (Holy of Holies, Holy Place, court of priests, court of Israel, court of women, court of Gentiles) [Interpreter’s 4:556, 748]. ✦ Day of Atonement ritual (Lev. 16), how high priest had access to God. Believers because of Christ’s atonement have new unrestricted access to presence of God, unlike OT. ✦ By 1st century, Day of Atonement was very important [ISBE 1:362]. ✦ It had come to have Messianic associations [Interpreter’s 1:316].

4. Thought world: Heavily influenced by OT; sees life of believers as fulfillment of OT types, just as Christ fulfilled OT type of Melchizedek [On types, see Virkler, Hermeneutics 184, 187-89]. ✦ Hebrews has most fully developed method of typology in the NT [Eerdmans’ 631]. ✦ May show some Greek Platonic influence in the earthly/heavenly comparisons (earthly things as shadows of heavenly things) [Attridge 308, 311; Kittel, TDNT 6:207]. ✦ Very influenced by Jewish eschatological outlook of the two ages, this present age and the age to come; very forward-looking [Lane 1:cxii].

STEP 10 (E) (Fee 43-44)

1. Recipients and their situation: This section shows they are in need of comfort and reassurance about the basis of their hope; they need confidence; they need to rededicate themselves to God; they need to keep in God’s presence to get strength to persevere; they need to stick together and encourage one another; they need to keep their eyes on God and on the fulfillment of his promise (the approaching Day). The author is reorienting their understanding, correcting wrong behavior, giving encouragement.

2. Key words and repeated phrases that indicate subject matter: “Since” = basis or reasons for exhortations. “Let us” = exhortations. Words like “confidence,” “full assurance,” “hold fast,” “without wavering,” “encouraging” suggest readers need encouragement and are doubting or under pressure to go back on their confession.

3. Summary description of problem or situation: The author is writing to a group of Hellenistic Jewish Christians who have been in the faith a long time but who have not matured. Despite having weathered persecution before, they are wavering under the threat of new persecution and are being tempted to return to Judaism or at least withdraw from active participation in the Christian community. They are not drawing on the strength available to them in worship and prayer (entering the presence of God), and they are not building up and encouraging one another to endure hardship and continue in the faith. The author is encouraging them to remember the foundations of their faith, recognize the superiority of Jesus, rededicate themselves to God, pull together as a community, and look forward to the fulfillment of God’s promise rather than back to their old way of life.
Hebrews 10:19-25 - Word Studies

I. Select words that require detailed analysis:
   confidence (v. 19), opened (v. 20), provoke (v. 24) – words as translated in NRSV.

II. Determine the range of meaning. Analyzing “confidence” (v. 19).

Using a Concordance: (See handout “How to Do Word Studies”)

1. In the KJV, the word is translated “boldness.”

2-3. In Strong’s, “boldness” in Heb. 10:19 has the number 3954.

4-5. The GREEK lexicon in the back of Strong’s says that number 3954 is parrhesia, meaning
   “outspokenness, i.e. [that is], frankness, bluntness, publicity; by impl. [implication] assurance.” In the
   KJV, it is translated by the following English words: bold, boldly, boldness, boldness of speech,
   confidence, freely, openly, plainly, plainness.

6. In the main concordance, the instances of parrhesia are as follows:

   bold (3954) - Philemon 8
   boldly (3954) - John 7:26; Eph. 6:19; Heb. 4:16
   boldness (3954) - Acts 4:13, 29, 31; 2 Cor. 7:4; Eph. 3:12; Phil. 1:20; 1 Tim. 3:13;
   Heb. 10:19; 1 John 4:17
   boldness of speech is covered under boldness
   confidence (3954) - Acts 28:31; Heb. 3:6, 10:35; 1 John 2:28; 3:21; 5:14
   freely (3954) - Acts 2:29
   openly (3954) - Mark 8:32; John 7:13; 11:54; 18:20; Col. 2:15
   plainly (3954) - John 10:24; 11:14; 16:25, 29
   plainness (3954) - 2 Cor. 3:12

7. From this list, the word parrhesia is used 30 times in the NT - 4 times in Hebrews, 12 times by John, 8
times by Paul, 5 times by Luke, 1 time by Mark.

8. In the Greek lexicon, number 3955, parrhesiazomai, is a verb form of parrhesia, which I noticed when
   looking up number 3954. It means “to be frank in utterance, or confident in spirit and demeanor” and is
   translated by the following English words: be (wax) bold, (preach, speak) boldly. Looking these up in
   the main concordance, I found that “be (wax) bold” appears in Acts 13:46; 1 Thess. 2:2 and “(preach,
   speak) boldly” appears in Acts 9:27, 29; 14:3; 18:26; 19:8; Eph. 6:20. This word seems characteristic of
   Luke and is used twice by Paul. [NOTE: I discovered when looking up “freely” that “speak freely” in
   Acts 26:26 has number 3955. “Speak freely” wasn’t one of the English expressions listed in the lexicon
   for 3955.]

Using lexicons and dictionaries:

1. Bauer, Arndt, Gingrich, Danker - “Courage, confidence, boldness, fearlessness, esp. in the presence
   of persons of high rank . . . . In relation to God . . . . Here joyousness, confidence is the result or the
   accompaniment of faith” (citing Heb. 10:19).

2. Theological Dictionary of NT (Kittel, 1 vol. ed.) - “In Hebrews, parrhesia has an objective character.
   It is something one has and must keep as a believer (3:6). It is related to the object of hope. In
   content it is the freedom of access to God that is given in Christ’s blood and grounded in his high-
   priestly ministry (4:14-15; 10:19). It is preserved by endurance in affliction (10:43ff.) and means
   confidence before the Judge (4:16).”

3. Also article in New International Dictionary of NT Theology.

III. Select the meaning that best fits the context.
Therefore, my friends,

since we have confidence to enter the sanctuary by the blood of Jesus by the new and living way that he opened for us through the curtain (that is, through his flesh),

and since we have a great priest over the house of God,

let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Let us hold fast to the confession of our hope without wavering, for he is faithful.

And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

“Therefore” - conclusion, result; “since” - reason; “for” - reason
“We have confidence,” “we have a great priest” - present tense; “he opened” - past tense
“his flesh” - Does it modify “new and living way” (NEB) or “curtain” (NRSV)?
“Let us” - hortatory subjunctive (exhorts others to join in, rather than commands)
“with our hearts sprinkled,” “our bodies washed” - previously accomplished
“as you see” - “when” or “because”? Do they see the Day approaching now?
Hebrews 10:19-26: Genre

Hebrews is generally considered an epistle, so it should demonstrate epistolary conventions: epistolary structure (author, recipients, etc.); topical or thematic organization; occasional nature; task theology; ethical instruction. Hebrews, in part, seems to fit Klein’s sub-genre of parenetic or exhortational letter. The author calls it a “word of exhortation” and a letter (13:22). However, it lacks the opening conventions of a letter and often reads more like a sermon (see Klein 359). If this was not originally a letter, it may have been a sermon addressed to the author’s own congregation. Notes for Fee’s Step 9 follow.

Differences in Character

Hebrews seems to be addressed to a particular audience whom the author knows well. The author addresses them as brothers and sisters in the Lord and refers to their past experiences. The letter has a very personal tone, but it has a public context because it is not addressed to any individual but to a congregation. The occasion seems to be that these believers were under pressure from persecution and were considering going back to Judaism or at least withdrawing from active participation in the Christian community. Some had already stopped meeting together (10:25). They needed to realize that they had a better covenant in Christ, with better promises, in order to have the encouragement they needed to persevere through their trials.

Formal Aspects

Hebrews lacks the opening conventions of a letter (author, recipients, greeting, prayer or thanksgiving). It does have a body, closing greetings, and a farewell. Either the beginning of this letter has been lost, or the author used what was originally a sermon to send as a letter to these believers. Hebrews 10:19-25 is part of the body of the letter. It comes at a pivotal point in the argument of the body (or sermon). The author has demonstrated the superiority of Christ to the mediators of the old covenant and has demonstrated the sufficiency of his sacrifice. The summary and exhortations of 10:19-25 conclude these arguments and set the stage for the ethical exhortations that follow in chapters 11-13 (the necessity of faith and the character of the ethical life).

Rhetorical Features

The passage is primarily imperative, although it uses the hortatory subjunctive rather than a direct imperative. The author includes himself/herself in the command and exhorts others to join in. (A good rhetorical technique for either a sermon or a letter.) It is primarily an appeal to the audience to do certain things on the basis of the arguments already presented. The appeal is based on personal relationship (“brothers,” “let us”) and on argumentation (“since we have . . .”). The tone is warm and personal; it is an attempt at positive motivation. In the passage immediately following, the appeal changes to a warning. The author uses logic and grammatical parallelism to drive home his/her point: Since A, and since B, (then) let us C, let us D, let us E, and let us F. In the terms of classical rhetoric, this passage is an example of peroratio, in which the author summarizes the argument and seeks to arouse the audience’s emotions so that they will act (see Klein 357).
See the guidelines in the syllabus (e.g., length is 10-15 pages; it must focus on exegesis but must have a section devoted to application). Look at the sample papers on reserve in the library. See Stuart 43 and Fee 58-60 for suggested paper outlines. Here is another possible outline:

I. Preliminaries (1-2 pages)
   A. Introduction
      1. Thesis, if any
      2. Why study this passage?
   B. Overview of passage (use structure information)
   C. Text (if there are major issues the reader needs to know in advance)

II. Historical context in general (2-3 pages)
   A. Author, audience, purpose, characteristics of book
   B. Major relevant historical or cultural information as a framework

III. Literary context (2-3 pages)
   A. Genre
   B. Parallel passages, if any
   C. Immediate context, context in flow of book
   D. Biblical and theological context, as relevant

IV. Detailed analysis of passage (4-5 pages)
   A. Can go verse by verse, section by section, event by event, topic by topic.
   B. Explain significant textual information.
   C. Explain historical and cultural details in the passage.
   D. Explain significant word study information.
   E. Explain significant grammatical information.

V. Interpretation/application (1-2 pages)
   A. What relevance does the passage have today?
   B. Who should respond to it and how?
   C. The application should be consistent with the exegesis.

The amount of space you give to different sections (e.g., historical context and literary context) will vary depending upon the specific passage you have chosen. The page numbers above are just suggestions. Be sure to give the most attention to the exegesis of the passage itself, not to the background information. Use the background information that would help a reader to understand the passage itself. You don’t need to thoroughly introduce the book. You might want to write the detailed analysis section first to be sure you have room for it.

During your research, you should have done all the tasks outlined on the Exegetical Tasks handout. Include in your paper the information that is important for understanding the passage. (For example, if you have noticed differences among the translations you used but the differences are not significant, don’t include that information.) Some of the steps in Fee and Stuart will not be relevant to you if you don’t know the original language (for example, establishing the text by examining manuscript evidence). If you aren’t working in Greek or Hebrew, skip these steps.

Be sure to document all uses of secondary material, whether you quote exactly or paraphrase the ideas. If you use the same source in successive paragraphs, document each paragraph. Use Turabian format. You don’t need to use footnotes or endnotes for Scripture citations or translations; just identify them in the text, using parentheses.
Exposition of Hebrews 10:19-25 (Outline)

I. Introduction
   A. Pivotal passage in book of Hebrews
   B. Calls audience to appreciate the atonement that grants them access to God
   C. Calls audience to take certain actions on the basis of that atonement

II. Overview of passage [based on structure of passage]
   A. Long statement of cause and effect
   B. Confidence to enter Most Holy Place, the presence of God
   C. Three facts as grounds for that confidence
   D. Five things they should do because of that confidence

III. Literary and historical/cultural context in general
   A. Genre
   B. Author and audience
   C. Occasion of book

IV. Historical/cultural context in detail
   A. Sanctuary (tabernacle and temple) - metaphorical setting
      1. Ex. 25-31 - instructions to build tabernacle
      2. Structure of tabernacle showed that sin hindered access to God
      3. Structure of Herod’s temple emphasized the difficulty of access
   B. Day of Atonement - ritual provides metaphor to describe action
      1. Leviticus 16 ritual climaxes regulations about access to God
      2. Ritual emphasized separation because of sin
      3. Overview of ritual
      4. Day of Atonement gained in significance since its beginning

V. Literary, biblical, and theological context [includes structure of book]
   A. Begins with “therefore”; conclusion to theological arguments
   B. Writer had established relationship between old and new covenants and supremacy of Christ
   C. Author’s use of typology

VI. Analysis of passage [based on structure of passage; uses text, word study, and grammar data throughout]
   A. Confidence to enter the Most Holy Place
      1. The blood of Christ
      2. A new and living way
      3. A great priest
   B. Draw near to God in a closer relationship
      1. Fulfill internal conditions like the ritual of the high priest
      2. The importance of their choice
      3. Priesthood of all believers
   C. Exhortations based on that relationship
      1. Hold unwaveringly to the hope we profess
      2. Spur one another on to love and good deeds
      3. Meet together and encourage one another

VII. Interpretation/application
   A. The audience needs to know how to live “between the times” without going back on their faith.
   B. The ultimate goal is faithfulness and perseverance until the Day arrives.
   C. The book of Hebrews ties OT and NT together for us, as well.
   D. We are equally in need of a close relationship with God.
   E. We still live between the times; the exhortations to faithfulness are equally relevant to us.
Evaluating Commentaries

1. Determine the **focus** of the series.
   A. Interpretation
      1. Composition, text, form
      2. Linguistic analysis
      3. Historical-cultural context
      4. Theology
      5. Literary features, rhetoric
      6. Comprehensive analysis
   B. Application
      1. Personal devotion
      2. Personal study and application
      3. Teaching
      4. Preaching
      5. Doctrinal exposition

2. Determine the intended readership.
   A. Scholars
   B. Clergy & seminary students
   C. “Studious” laypeople
   D. General readership
   E. Denomination or confession

3. Note publication date and bibliography

**Focus: Select Commentary Series (Entire Bible)**

**Interpretation**
- *Anchor Bible*: Text, composition, archaeology, historical context
- *Hermeneia*: Technical & comprehensive
- *New International Commentary*: Evangelical - composition, history, social context
- *Interpretation*: Theology, rhetoric, historical context - oriented toward clergy and Bible teachers
- *Word Biblical Commentary*: Broadly evangelical - composition, form, historical context, text

**Application**
- *The Communicator’s Commentary*: Evangelical - preaching
- *Daily Study Bible*: Personal study and devotion
- *Expositor’s Bible Commentary*: Evangelical - preaching
- *Tyndale Bible Commentary*: Personal study

**Commentary Surveys** (Added by B. Colijn)

**OT**  

**NT**  

**Both**  

Guidelines for Documentation in Papers

Brenda B. Colijn

I. When to document

A. Document anything you use from a secondary source, whether facts, ideas, sentences, words, definitions, charts, graphs, photographs, lists, etc., by using footnotes, endnotes, or parenthetical references. Document ideas or paraphrases as well as direct quotations. A general bibliography of sources you used is not enough to document your work.

B. Failure to give proper credit for material you take from a secondary source is plagiarism, which is literary theft. Using information from a secondary source without documenting it is plagiarism. Using the words of a secondary source without enclosing them in quotation marks is plagiarism, even if you document the material.

C. The only things you don’t need to document are your own original work and information that is general knowledge. If you didn’t know it before you read the secondary source, document it.

D. Even if you had an idea before you read it in a secondary source, acknowledge that source in documentation. You can indicate that this person agrees with your idea.

E. When in doubt, document it.

II. How to present secondary sources

A. Material from secondary sources must be quoted exactly, using quotation marks, or paraphrased completely. Using the same sentence structure and changing a few words is plagiarism. Using striking phrases from your source in your own sentence without quotation marks is plagiarism. You can use words or phrases from your source only if you enclose them in quotation marks.

B. Generally it’s better to paraphrase, because this shows that you have understood and digested the material, and it fits more smoothly into your own writing. Too many quotations make a paper hard to read. Quote only when the source has said something concisely and remarkably well. Always explain the relevance and the implications of any quotation you use. Quotations don’t explain themselves, and their relationship to your topic isn’t always immediately clear.

C. Take research notes accurately before you write the paper. When you take notes, be very careful to record the exact words of your source, in quotation marks, or to paraphrase completely. A partial copying of your source, in which some of the words are yours and some are theirs, is not acceptable. When you write your paper, you may not remember
how close your notes are to your sources. Keep careful track of what page every piece of information is from. You need to include the page numbers in your documentation.

D. Check your research notes after you write the paper to be sure you haven’t included undocumented information from secondary sources unintentionally.


1. Original: Hemingway’s debt to journalism was a large one, and he always acknowledged it. Unlike many ex-newspapermen, however, he neither sentimentalized the profession nor misunderstood its essential threat to creative writing. (from Charles A. Fenton, *The Apprenticeship of Ernest Hemingway*)

2. Unacceptable paraphrase: Hemingway’s indebtedness to journalism was very great, and he himself said so. Unlike so many writers who have been newspaper men, however, he did not sentimentalize journalism or misunderstand that it is a danger to creative talent (Fenton 1982, 23). [Uses same sentence structure, different words.]

3. Unacceptable paraphrase: Hemingway always admitted a large debt to journalism. But he never sentimentalized the profession or forgot that it could be an essential threat to novelists (Fenton 1982, 23). [Uses some phrases from source.]

4. Acceptable: Hemingway admitted that he learned from newspaper work. But he also recognized that journalism can hurt writers as well as help them (Fenton 1982, 23). [Notice that this paraphrase is shorter than the original.]

III. How to document

A. Make completely clear what material is yours and what material is from a secondary source.

B. Put a footnote or parenthetical reference at the end of the material you’re using from a secondary source.

C. Footnotes don’t carry across paragraph boundaries. If two or more consecutive paragraphs have material from the same secondary source, put a footnote or parenthetical reference at least at the end of each paragraph.

D. You can reference more than one page from the same source in one note.

E. You can combine more than one source in the same note if it’s clear what material in your text came from each source. (For example, if you want to say that three commentaries agreed with your interpretation of this verse, you can cite the three commentaries in a single note.)

F. Use Turabian format for documentation.
Hawk’s Compositional Caveats (Redacted by Colijn)

1. Each paper should present a thesis: an argument or perspective on the topic that will be developed in the paper. At some point (usually early on), the thesis should be articulated in a statement that clearly and succinctly defines the topic and your approach to it.

2. Your thesis should be developed in an organized and coherent fashion. Paragraphs should follow in logical order, with transitional sentences to guide your reader. To achieve coherence, you may find it helpful to make an outline of the paper before writing it.

1. Each paragraph should develop a single idea, introduced by a topic sentence.

4. Generally, paragraphs should comprise three or more sentences. Fewer sentences rarely allow the opportunity to develop an idea. However, paragraphs usually should not be longer than one page.

5. Your analysis and perspective should provide the primary focus and organization of the paper. Do not let secondary sources draw most of your conclusions for you. Use secondary sources to support and supplement your own research.

6. Support all assertions, conclusions, and assessments with relevant information. Give examples. Your position is stronger if you support it from the text itself rather than from secondary sources alone.

7. Be sure to spell out the implications of your observations. Draw explicit conclusions. Explain the significance of your findings. Always ask yourself, “So what?”

8. Information of a general nature should be synthesized from a number of sources and presented in your own words. Information unique to a particular source must be documented.

9. Use quotations sparingly—only when the information or perspective is unique or is presented in a distinctive and particularly helpful fashion.

10. Make sure all quotations are explained or integrated into the paper so that your reader can appreciate their relevance. Quotations should be part of larger paragraphs; they don’t stand on their own. They also don’t interpret themselves, so you must interpret them.

11. Present most information from secondary sources in your own words. Paraphrasing shows that you understand the material. Be sure to recast the information completely; changing a word here or there is not paraphrase but inaccurate and unacknowledged quotation.

12. Document both quotations and paraphrases from secondary sources. Follow Turabian format carefully. If more than one of your paragraphs refers to the same source, document each paragraph.

13. Use good scholarly sources, those which not only give conclusions but define the issues, offer relevant supporting material, and/or survey scholarship on the topic. Don’t neglect journal articles (through Religion Index I and ATLA).

15. Use active voice whenever possible. Referring to yourself in the first person (as “I”) is permissible, as long as you do so sparingly and don’t put yourself in the foreground. Of course, personal reflection papers should use first person more often than research papers should.

16. Use complete sentences. Sentence fragments are rarely effective in formal writing.

17. Don’t join independent clauses with a comma; use a semicolon, as in this sentence. When you use “however” or “therefore” in the middle of a sentence, it must have a semicolon either before it (if it introduces the next clause) or after it (if it completes the previous clause).

18. When beginning a sentence, a modifier must refer to the subject of the sentence, as in this example.

19. The pronoun “they” is still considered a plural pronoun in most formal writing. For inclusive language, use a plural noun with “they” or use a singular noun with “he or she.”

20. Proofread your paper carefully! If you have difficulty doing this, find an editor.

21. Good writing is rewriting.
Guidelines for Paper Preparation
adapted from Turabian 6th ed.

I. Parts of the paper required
A. Title page, body, notes (if using endnotes), bibliography or reference list.
B. No table of contents is needed.

II. Section headers
A. These are optional. Short papers generally don’t need them.
B. If you use them, make them stand out from the text by centering them or placing at the left margin and separating them from the text. You may use boldface, italics, or underline to emphasize them.

III. Margins
A. At least one inch on all sides; larger on the left if you are putting the paper in a folder.
B. Major sections of the paper (first page of text, notes, bibliography) should begin 2 inches from the top of the page.
C. Indent paragraphs consistently, whether five spaces, eight spaces, or another value.
D. Don’t right-justify text unless you have an excellent proportional font that doesn’t leave large spaces between words.
E. Quotations of two or more sentences that extend to eight or more lines in your paper should be set off as block quotations. Block quotations should be indented four spaces from the left margin. Paragraphs within block quotations should have an additional four-space paragraph indentation.

IV. Spacing
A. Double space throughout the text except for indented block quotations, which are single-spaced. Double-space before and after the block quotation.
B. For footnotes, endnotes, bibliography, or reference list, single-space entries and double-space between entries.
C. Subheadings should begin three lines after the previous text and should have a double space after.

V. Page numbers
A. Preliminary pages (before your text starts) are numbered with lowercase roman numerals (i, ii, iii). The title page is page i, although the number does not appear. Short papers generally have no preliminary pages other than the title page.
B. For the text, use arabic numerals without dashes or periods. Either center the numbers on the top of the page or place them even with the right margin (e.g., 3/4 inch from the top).
C. On the first page of major sections, page numbers are centered at the bottom of the page.

VI. Type font
A. Use a standard typewriter-quality or laser-quality type font. Times Roman and Courier are good examples. About 12 point is a good size.
B. Do not use bold, italic, or unusual fonts for your basic text. Use italics or underline for foreign words or for book titles. Books of the Bible are not italicized.
A RESPONSE OF LOVE

AN EXPOSITION OF LUKE 7:36-50

by Jane Doe

A Paper
Presented to Dr. Brenda B. Colijn of
Ashland Theological Seminary
In Partial Fulfillment of the Requirements for
IT 501 Biblical Hermeneutics

Fall 1996
Samples of Documentation Form for Papers

I. Footnote or Endnote System

A. Footnotes/Endnotes (double space between notes; my annotations are not part of the notes)


9Roger T. Forster and V. Paul Marsten, God’s Strategy in Human History (Minneapolis: Bethany House, 1973), 56. [book; 2 authors]

B. Bibliography (double space between bibliography entries)


II. Parenthetical Reference System

A. Parenthetical References (these appear in the text after the relevant material)

sentence (Osborne 1975, 145).
sentence (Smith 1991, 30).
sentence (Bruce 1964, 187).
sentence (McKnight 1992, 25).
sentence (Finger 1989, 2:98).
sentence (Bromiley 1982).
sentence (Kittel and Friedrich 1968).
sentence (Forster and Marsten 1973, 102).

B. Reference List (this takes the place of a bibliography)


