

FOURTH EDITION

A Hands-On Approach  
to Reading, Interpreting,  
and Applying the Bible

# GRASPING GOD'S WORD WORKBOOK

J. SCOTT DUVALL *and*  
J. DANIEL HAYS



A PDF COMPANION TO THE AUDIOBOOK

ZONDERVAN ACADEMIC

*Grasping God's Word*

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Zondervan, 3900 Sparks Dr. SE, Grand Rapids, Michigan 49546

ISBN 978-0-310-10917-4 (hardcover)

ISBN 978-0-310-10918-1 (ebook)

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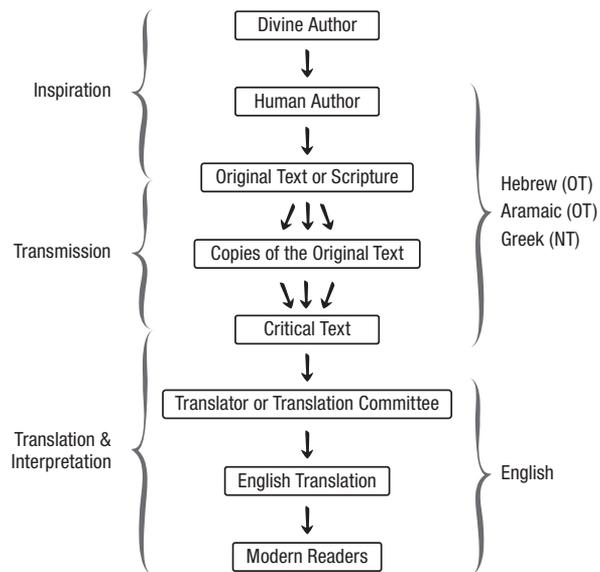
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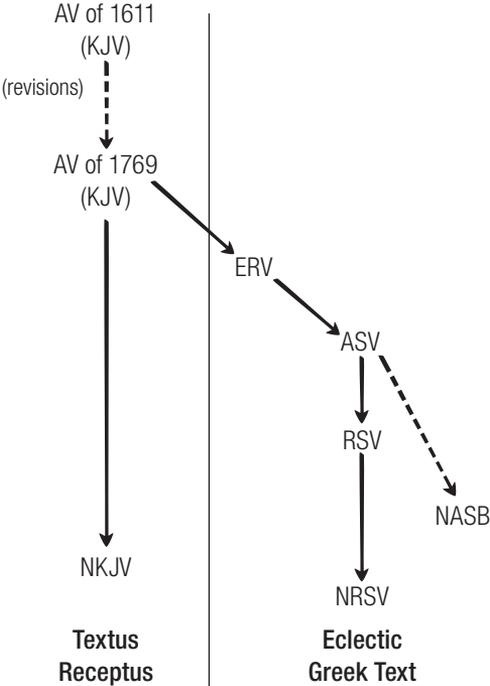
## CHAPTER 1

# BIBLE TRANSLATIONS

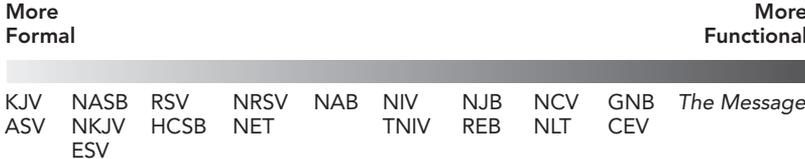
### THE CREATION OF THE ENGLISH BIBLE



# THE RELATIONSHIP OF TRANSLATIONS BASED ON KJV REVISION



# SPECTRUM OF BIBLE TRANSLATIONS



## SAMPLE OF BIBLE TRANSLATIONS USING 1 CORINTHIANS 10:13

### **King James Version (KJV)**

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

### **New King James Version (NKJV)**

No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

### **New American Standard Bible (NASB)**

No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

### **English Standard Version (ESV)**

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

### **Holman Christian Standard Bible (HCSB)**

No temptation has overtaken you except what is common to humanity. God is faithful and He will not allow you to be tempted beyond what you are able, but with the temptation He will also provide a way of escape so that you are able to bear it.

### **New Revised Standard Version (NRSV)**

No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

### **New English Translation (NET Bible)**

No trial has overtaken you that is not faced by others. And God is faithful: He will not let you be tried beyond what you are able to bear, but with the trial will also provide a way out so that you may be able to endure it.

### **Christian Standard Bible (CSB)**

No temptation has come upon you except what is common to humanity. But God is faithful; he will not allow you to be tempted beyond what you are able, but with the temptation he will also provide a way out so that you may be able to bear it.

### **New International Version (NIV [2011])**

No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

### **Today's New International Version (TNIV)**

No temptation has overtaken you except what is common to us all. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

**God's Word Translation (GWT)**

There isn't any temptation that you have experienced which is unusual for humans. God, who faithfully keeps his promises, will not allow you to be tempted beyond your power to resist. But when you are tempted, he will also give you the ability to endure the temptation as your way of escape.

**New Living Translation (NLT)**

The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure.

**Good News Translation (GNT)**

Every test that you have experienced is the kind that normally comes to people. But God keeps his promise, and he will not allow you to be tested beyond your power to remain firm; at the time you are put to the test, he will give you the strength to endure it, and so provide you with a way out.

**Contemporary English Version (CEV)**

You are tempted in the same way that everyone else is tempted. But God can be trusted not to let you be tempted too much, and he will show you how to escape from your temptations.

***The Message (MSG)***

No test or temptation that comes your way is beyond the course of what others have had to face. All you need to remember is that God will never let you down; he'll never let you be pushed past your limit; he'll always be there to help you come through it.

**Amplified Bible, Classic Edition (AMPC; paraphrase)**

For no temptation (no trial regarded as enticing to sin), [no matter how it comes or where it leads] has overtaken you and laid hold on you that is not common to man [that is, no temptation or trial has come to you that is beyond human resistance and that is not adjusted and adapted and belonging to human experience, and such as man can bear]. But God is faithful [to His Word and to His compassionate nature], and He [can be trusted] not to let you be tempted and tried and assayed beyond your ability and strength of resistance and power to endure, but with the temptation He will [always] also provide the way out (the means of escape to a landing place), that you may be capable and strong and powerful to bear up under it patiently.

## ASSIGNMENTS

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### **Assignment 1–1**

Select five translations that we talked about in this chapter. Select a passage from the Bible (it must be at least two verses long) and write out how the translations render this passage. Next, mark or highlight the differences among the five translations. Write a paragraph summarizing what you have observed by comparing the translations.

### **Assignment 1–2**

Answer the following questions:

1. Do you agree that the Bible is a divine-human book? Why or why not?
2. What is textual criticism? How is it possible to have a high view of the authority of Scripture and a positive view of textual criticism at the same time?
3. What is a Bible translation? Why is translation not a simple exercise? Describe the two main approaches to translation discussed in this chapter. Which approach do you feel most comfortable with? Why?

## CHAPTER 2

# THE INTERPRETIVE JOURNEY

### ASSIGNMENTS

**Assignment 2-1**

Describe the five steps of the Interpretive Journey.

**Assignment 2-2**

What are the guidelines for developing theological principles?

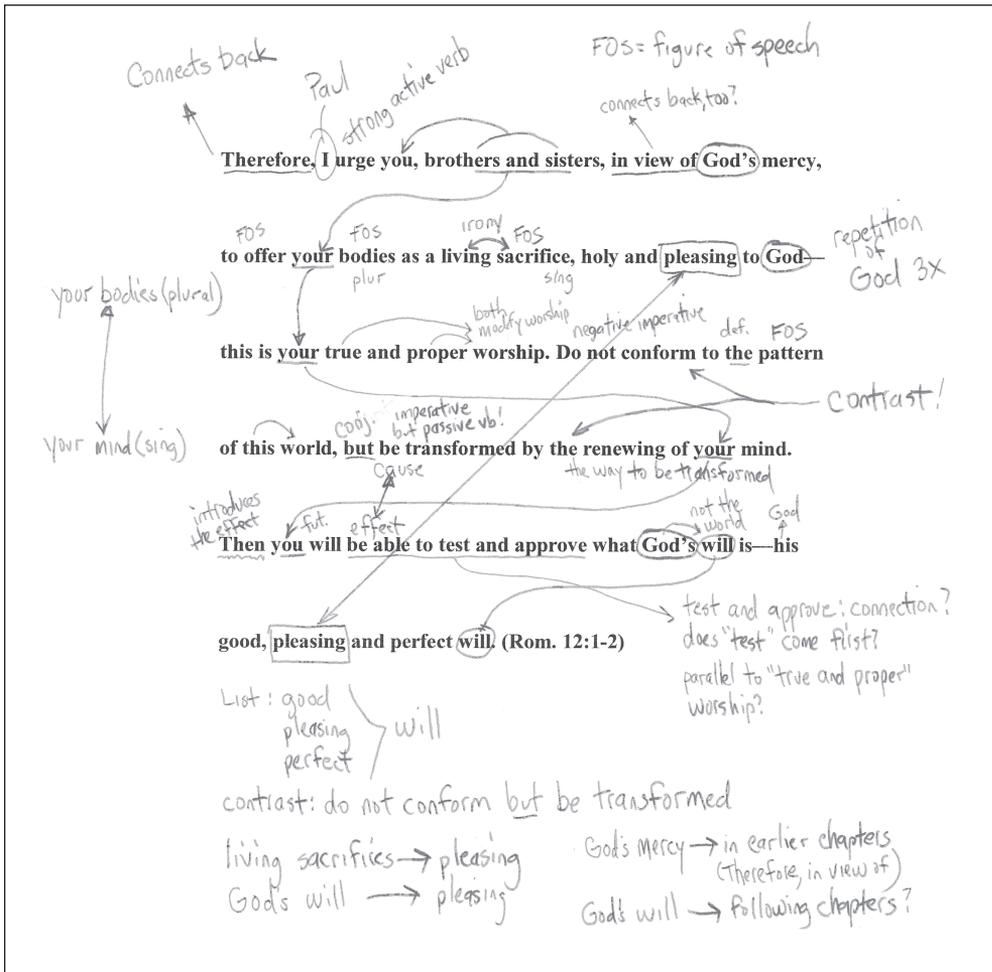
**Assignment 2-3**

What are the differences that determine the width of the river to cross?

CHAPTER 3

# HOW TO READ THE BOOK—SENTENCES

## EXAMPLE OF OBSERVATION IN ROMANS 12:1-2



## REVIEW

Let's review what was covered in this chapter.

- **Repetition of words**—Look for words and phrases that repeat.
- **Contrasts**—Look for ideas, individuals, and/or items that are contrasted with each other. Look for differences.
- **Comparisons**—Look for ideas, individuals, and/or items that are compared with each other. Look also for similarities.
- **Lists**—Note where the text mentions more than two items.
- **Cause and effect**—There may be more than one effect from a single cause mentioned in the text.
- **Figures of speech**—Look for expressions that convey an image, using words in a sense other than the literal sense.
- **Conjunctions**—Notice terms that join units, like *and*, *but*, *for*. Note what they are connecting.
- **Verbs**—Note whether a verb is past, present, or future; active or passive; also look for imperatives.
- **Pronouns**—Identify the antecedent for each pronoun.

## ASSIGNMENTS

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### Assignment 3-1

Find a *minimum* of thirty observations in Acts 1:8. List them on a sheet of paper. Avoid making interpretations or applications at this stage. That is, stay with observations. For example, an observation would be to note that the passage starts off with the conjunction "but." This conjunction connects the sentence to the one above it in a contrasting way. If, however, you were to note that the Holy Spirit empowers us for evangelism, that observation falls into the category of interpretation or application. Do not enter the interpretation or application phase yet. Limit all thirty of your observations to the details and not to the interpretation of the details. Work hard! Dig deep! Read and reread the passage. Do not quit until you have found at least thirty observations. Try to find more than thirty. Happy hunting!

But you will receive power when the Holy Spirit comes on you;

and you will be my witnesses in Jerusalem,

and in all Judea and Samaria,

and to the ends of the earth.

### **Assignment 3-2**

Photocopy this page from 1 John 1:5-7 and make as many observations as you can on this passage. Follow the format presented in the example of Romans 12:1-2. Dig deep. Think hard. Spend time on this. Mark dozens and dozens of observations. Read and reread. Look again. Observe! Observe! Observe!

<sup>5</sup>This is the message we have heard from him

and declare to you: God is light;

in him there is no darkness at all.

<sup>6</sup>If we claim to have fellowship with him

and yet walk in the darkness, we lie and do not live out the truth.

<sup>7</sup>But if we walk in the light, as he is in the light,

we have fellowship with one another,

and the blood of Jesus, his Son, purifies us from all sin.

### **Assignment 3-3**

Photocopy this page from Deuteronomy 6:4-6 and make as many observations as you can on this passage. Follow the format presented in the example of Romans 12:1-2.

<sup>4</sup>Hear, O Israel: The LORD our God, the LORD is one.

<sup>5</sup>Love the LORD your God with all your heart

and with all your soul and with all your strength.

<sup>6</sup>These commandments that I give you today

are to be on your hearts.

### **Assignment 3–4**

Photocopy this page from 1 Timothy 6:17–19 and make as many observations as you can on this passage. Follow the format presented in the example of Romans 12:1–2.

<sup>17</sup>Command those who are rich in this present world

not to be arrogant nor to put their hope in wealth,

which is so uncertain, but to put their hope in God,

who richly provides us with everything for our enjoyment.

<sup>18</sup>Command them to do good, to be rich in good deeds,

and to be generous and willing to share.

<sup>19</sup>In this way they will lay up treasure for themselves

as a firm foundation for the coming age,

so that they may take hold of the life that is truly life.

### **Assignment 3–5**

Photocopy this page from Matthew 28:18–20 and make as many observations as you can on this passage. Follow the format presented in the example of Romans 12:1–2.

<sup>18</sup>Then Jesus came to them and said,

“All authority in heaven and on earth

has been given to me.

<sup>19</sup>Therefore go and make disciples of all nations,

baptizing them in the name of the Father

and of the Son and of the Holy Spirit,

<sup>20</sup>and teaching them to obey

everything I have commanded you.

And surely I am with you always,

to the very end of the age.”

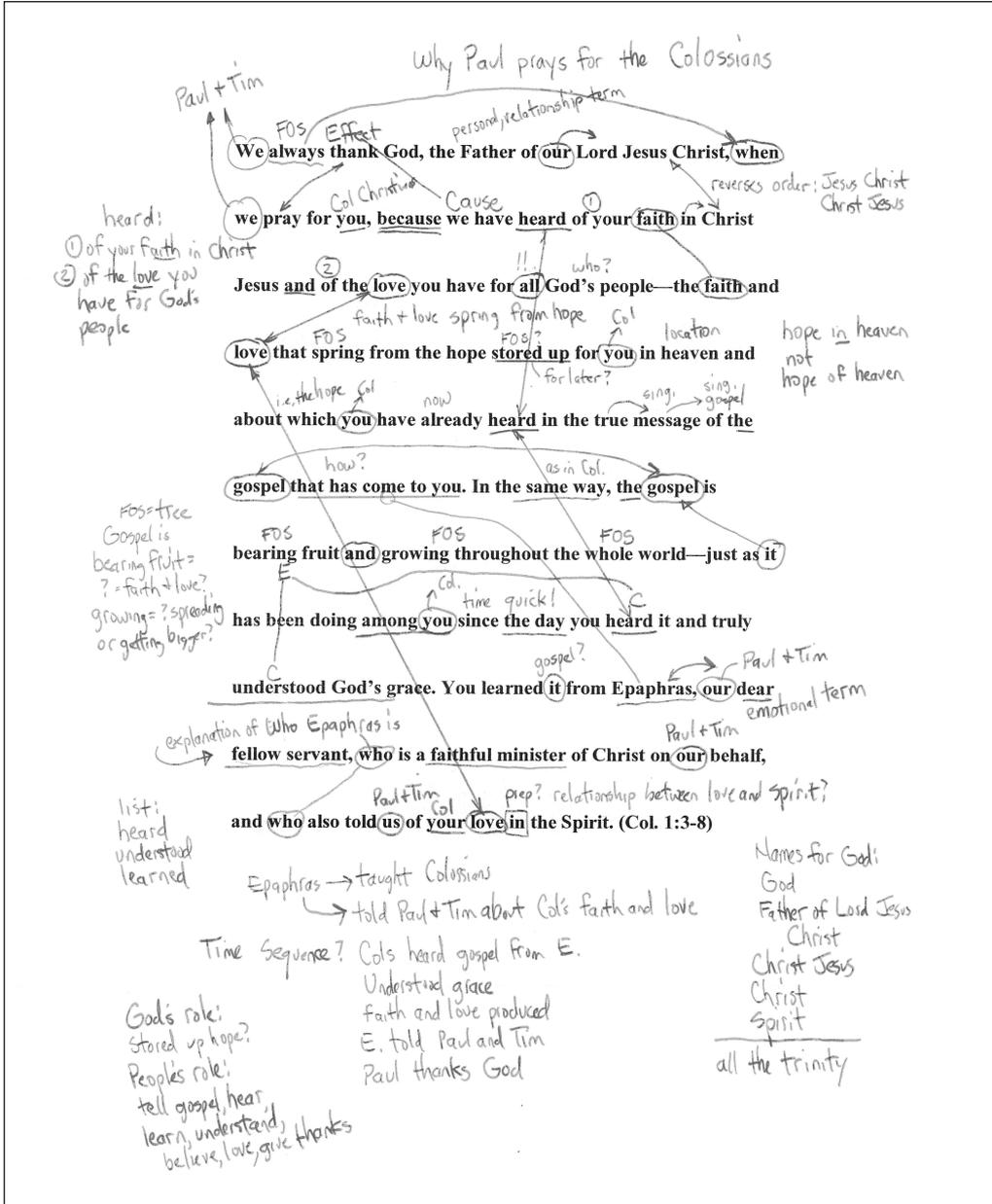


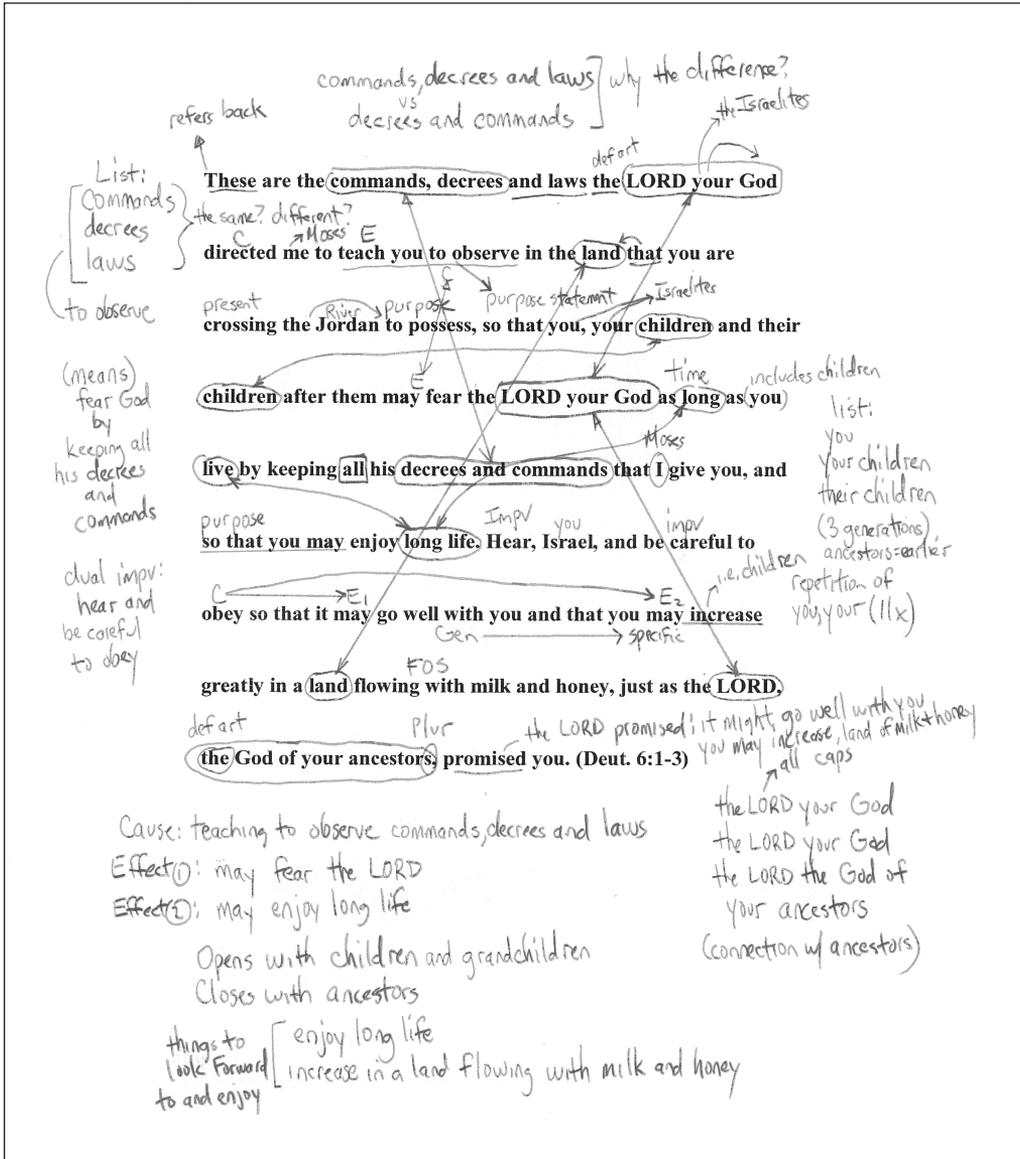
CHAPTER 4

HOW TO READ THE  
BOOK—PARAGRAPHS

# EXAMPLES

The following example is from Colossians 1:3-8:





## REVIEW

Here is a quick review of the items to look for during observation that we have presented in chapters 3 and 4:

- **Repetition of words**—Look for words and phrases that repeat.
- **Contrasts**—Look for ideas, individuals, and/or items that are contrasted with each other. Look for differences.
- **Comparisons**—Look for ideas, individuals, and/or items that are compared with each other. Look also for similarities.
- **Lists**—Anytime the text mentions more than two items, identify them as a list.
- **Cause and effect**—Look for cause-and-effect relationships.
- **Figures of speech**—Identify expressions that convey an image, using words in a sense other than the normal literal sense.
- **Conjunctions**—Notice terms that join units, like *and*, *but*, *for*. Note what they are connecting.
- **Verbs**—Note whether a verb is past, present, or future; active or passive; and the like.
- **Pronouns**—Identify the antecedent for each pronoun.
- **General to specific and specific to general**—Find the general statements that are followed by specific examples or applications of the general. Also find specific statements that are summarized by a general one.
- **Questions and answers**—Note if the text is built on a question-and-answer format.
- **Dialogue**—Note if the text includes dialogue. Identify who is speaking and to whom.
- **Purpose/result statements**—These are a more specific type of “means,” often telling why. Purpose and result are similar and sometimes indistinguishable. In a purpose statement, you usually can insert the phrase “in order that.” In a result clause, you usually can insert the phrase “so that.”
- **Means**—Note if a sentence indicates that something was done *by means of* someone/something (answers “How?”). Usually you can insert the phrase “by means of” into the sentence.
- **Conditional clauses**—A clause can present the condition by which some action or consequence will result. Often such statements use an “if . . . then” framework (although in English the “then” is often left out).

- **Actions/roles of people**—Identify actions or roles that the text ascribes to people or encourages people to do/be.
- **Actions/roles of God**—Identify actions or roles that the text ascribes to God.
- **Emotional terms**—Does the passage use terms that have emotional energy, like kinship words (“father,” “son”) or words like “pleading”?
- **Tone**—What is the overall tone of the passage: happy, sad, encouraging, and so on?

## ASSIGNMENTS

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### Assignment 4-1

Try making observations on Philippians 2:1-4. Write down as many observations as you can. Write in the text and in the margins.

<sup>1</sup>Therefore if you have any encouragement from being united with Christ,

if any comfort from his love,

if any common sharing in the Spirit,

if any tenderness and compassion,

<sup>2</sup>then make my joy complete by being like-minded,

having the same love, being one in spirit and of one mind.

<sup>3</sup>Do nothing out of selfish ambition or vain conceit.

Rather, in humility value others above yourselves,

<sup>4</sup>not looking to your own interests

but each of you to the interests of the others.

### **Assignment 4-2**

Photocopy 1 Corinthians 1:18–25 and make as many observations as you can. Dig deep! Think hard. This is not an easy passage. Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

<sup>18</sup>For the message of the cross is foolishness to those who are

perishing, but to us who are being saved it is the power of God.

<sup>19</sup>For it is written:

“I will destroy the wisdom of the wise;

the intelligence of the intelligent I will frustrate.”

<sup>20</sup>Where is the wise person? Where is the teacher of the law?

Where is the philosopher of this age?

Has not God made foolish the wisdom of the world?

<sup>21</sup>For since in the wisdom of God the world

through its wisdom did not know him,

God was pleased through the foolishness of what was preached

to save those who believe.

<sup>22</sup>Jews demand signs and Greeks look for wisdom,

<sup>23</sup>but we preach Christ crucified:

a stumbling block to Jews and foolishness to Gentiles,

<sup>24</sup>but to those whom God has called, both Jews and Greeks,

Christ the power of God and the wisdom of God.

<sup>25</sup>For the foolishness of God is wiser than human wisdom,

and the weakness of God is stronger than human strength.

### **Assignment 4-3**

Photocopy Colossians 3:1-4 and make as many observations as you. Dig deep! Think hard. Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

<sup>1</sup>Since, then, you have been raised with Christ,

set your hearts on things above,

where Christ is, seated at the right hand of God.

<sup>2</sup>Set your minds on things above,

not on earthly things.

<sup>3</sup>For you died, and your life is now hidden with Christ in God.

<sup>4</sup>When Christ, who is your life, appears,

then you also will appear with him in glory.

#### **Assignment 4–4**

Photocopy Psalm 1:1–3 and make as many observations as you can. Dig deep! Think hard. Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

<sup>1</sup>Blessed is the one

who does not walk in step with the wicked

or stand in the way that sinners take

or sit in the company of mockers,

<sup>2</sup>but whose delight is in the law of the LORD,

and who meditates on his law day and night.

<sup>3</sup>That person is like a tree planted by streams of water,

which yields its fruit in season

and whose leaf does not wither—

whatever they do prospers.

### **Assignment 4–5**

Photocopy Matthew 6:25–34 and make as many observations as you can. Dig deep! Think hard. Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

<sup>25</sup>“Therefore I tell you, do not worry about your life, what you

will eat or drink; or about your body, what you will wear.

Is not life more important than food, and the body more than clothes?

<sup>26</sup>Look at the birds of the air; they do not sow or reap or

store away in barns, and yet your heavenly Father feeds them.

Are you not much more valuable than they?

<sup>27</sup>Can any one of you by worrying add a single hour to your life?

<sup>28</sup>And why do you worry about clothes?

See how the flowers of the field grow. They do not labor or spin.

<sup>29</sup>Yet I tell you that not even Solomon in all his splendor was

dressed like one of these.

<sup>30</sup>If that is how God clothes the grass of the field,

which is here today and tomorrow is thrown into the fire,

will he not much more clothe you—you of little faith?

<sup>31</sup>So do not worry, saying, 'What shall we eat?' or

'What shall we drink?' or 'What shall we wear?'

<sup>32</sup>For the pagans run after all these things,

and your heavenly Father knows that you need them.

<sup>33</sup>But seek first his kingdom and his righteousness,

and all these things will be given to you as well.

<sup>34</sup>Therefore do not worry about tomorrow,

for tomorrow will worry about itself.

Each day has enough trouble of its own."

## CHAPTER 5

# HOW TO READ THE BOOK—DISCOURSES

## REVIEW

Below is a summary of chapters 3, 4, and 5. It serves as a review and as a reminder sheet for you to use as you observe biblical passages. It provides you with a brief summary of each item we have suggested that you look for during observation.

### *Things to Observe*

- **Repetition of words**—Look for words and phrases that repeat.
- **Contrasts**—Look for ideas, individuals, and/or items that are contrasted with each other. Look for differences.
- **Comparisons**—Look for ideas, individuals, and/or items that are compared with each other. Look also for similarities.
- **Lists**—Anytime the text mentions more than two items, identify them as a list.
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- **Means**—Note if a sentence indicates that something was done *by means of* someone/something (answers “How?”). Usually you can insert the phrase “by means of” into the sentence.
- **Conditional clauses**—A clause can present the condition by which some action or consequence will result. Often such statements use an “if . . . then” framework (although in English the “then” is often left out).
- **Actions/roles of people**—Identify actions or roles that the text ascribes to people or encourages people to do/be.
- **Actions/roles of God**—Identify actions or roles that the text ascribes to God.
- **Emotional terms**—Does the passage use terms that have emotional energy, like kinship words (“father,” “son”) or words like “pleading”?
- **Tone**—What is the overall tone of the passage: happy, sad, encouraging, and so on?
- **Connections between paragraphs and episodes**—How does the passage connect to the one that precedes it and the one that follows it?
- **Story shifts and pivots**—Is the passage being used as a key to understanding a dramatic shift in the story?
- **Interchange**—Does the passage shift back and forth between two scenes or characters?
- **Chiasm**—Does the passage have any chiasmic arrangements, such as a-b-c-d-c'-b'-a'?
- **Inclusio**—Does the passage open and close with similar statements or events?

## ASSIGNMENTS

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### Assignment 5-1

Photocopy this passage (Neh. 1:1–11) and make as many observations as you can:

<sup>1</sup>The words of Nehemiah son of Hakaliah: In the month of Kislev

in the twentieth year, while I was in the citadel of Susa,

<sup>2</sup>Hanani, one of my brothers, came from Judah with some other men,

and I questioned them about the Jewish remnant

that had survived the exile, and also about Jerusalem.

<sup>3</sup>They said to me, "Those who survived the exile and are back

in the province are in great trouble and disgrace. The wall of

Jerusalem is broken down, and its gates have been burned with fire."

<sup>4</sup>When I heard these things, I sat down and wept. For some days

I mourned and fasted and prayed before the God of heaven.

<sup>5</sup>Then I said: "LORD, the God of heaven, the great and awesome God,

who keeps his covenant of love with those who love him and keep

his commandments,

<sup>6</sup>let your ear be attentive and your eyes open to hear the prayer

your servant is praying before you day and night for your servants,

the people of Israel. I confess the sins we Israelites, including

myself and my father's family, have committed against you.

<sup>7</sup>We have acted very wickedly toward you. We have not obeyed the

commands, decrees and laws you gave your servant Moses.

<sup>8</sup>Remember the instruction you gave your servant Moses, saying,

'If you are unfaithful, I will scatter you among the nations,

<sup>9</sup>but if you return to me and obey my commands,

then even if your exiled people are at the farthest horizon,

I will gather them from there and bring them to the place

I have chosen as a dwelling for my Name.'

<sup>10</sup>They are your servants and your people,

whom you redeemed by your great strength and your mighty hand.

<sup>11</sup>Lord, let your ear be attentive to the prayer of this your servant

and to the prayer of your servants who delight in revering your

name. Give your servant success today by granting him favor in the

presence of this man." I was cupbearer to the king.

## Assignment 5–2

Read Mark 5:21–43, which contains two stories. The first story is about Jairus and his daughter, the second about a bleeding woman. Note that the second story interrupts the first; that is, the bleeding-woman story is presented right in the middle of the Jairus episode. This is suggestive to us. Look at the two stories and list as many direct comparisons and contrasts between the two as you can find. Read carefully! Look hard! There are many to find.

<sup>21</sup>When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. <sup>22</sup>Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. <sup>23</sup>He pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.” <sup>24</sup>So Jesus went with him.

A large crowd followed and pressed around him. <sup>25</sup>And a woman was there who had been subject to bleeding for twelve years. <sup>26</sup>She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. <sup>27</sup>When she heard about Jesus, she came up behind him in the crowd and touched his cloak, <sup>28</sup>because she thought, “If I just touch his clothes, I will be healed.” <sup>29</sup>Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

<sup>30</sup>At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”

<sup>31</sup>“You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’”

<sup>32</sup>But Jesus kept looking around to see who had done it. <sup>33</sup>Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. <sup>34</sup>He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”

<sup>35</sup>While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. “Your daughter is dead,” they said. “Why bother the teacher anymore?”

<sup>36</sup>Overhearing what they said, Jesus told him, “Don’t be afraid; just believe.”

<sup>37</sup>He did not let anyone follow him except Peter, James and John the brother of James. <sup>38</sup>When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. <sup>39</sup>He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.” <sup>40</sup>But they laughed at him.

After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was. <sup>41</sup>He took her by the hand and said to her, “*Talitha koum!*” (which means “Little girl, I say to you, get up!”). <sup>42</sup>Immediately the girl stood up and began to walk around



### **Assignment 5-3**

Read the story below from Mark 11. Photocopy this page and make as many observations as you can on the text. Notice that the text has two encounters with a fig tree (vv. 12-14, 19-21) sandwiched around an event in the temple (vv. 15-18). In addition to making observations, explain how the fig tree relates to the episode in the temple.

<sup>12</sup>The next day as they were leaving Bethany, Jesus was hungry.

<sup>13</sup>Seeing in the distance a fig tree in leaf, he went to find out if it

had any fruit. When he reached it, he found nothing but leaves,

because it was not the season for figs.

<sup>14</sup>Then he said to the tree, "May no one ever eat fruit from you

again." And his disciples heard him say it.

<sup>15</sup>On reaching Jerusalem, Jesus entered the temple courts

and began driving out those who were buying and selling there.

He overturned the tables of the money changers and

the benches of those selling doves,

<sup>16</sup>and would not allow anyone to carry merchandise

through the temple courts.

<sup>17</sup>And as he taught them, he said, "Is it not written:

'My house will be called a house of prayer for all nations'?

But you have made it 'a den of robbers.' "

<sup>18</sup>The chief priests and the teachers of the law heard this

and began looking for a way to kill him, for they feared him,

because the whole crowd was amazed at his teaching.

<sup>19</sup>When evening came, Jesus and his disciples went out of the city.

<sup>20</sup>In the morning, as they went along, they saw

the fig tree withered from the roots.

<sup>21</sup>Peter remembered and said to Jesus, "Rabbi, look!

The fig tree you cursed has withered!"

## CHAPTER 6

# THE HISTORICAL- CULTURAL CONTEXT

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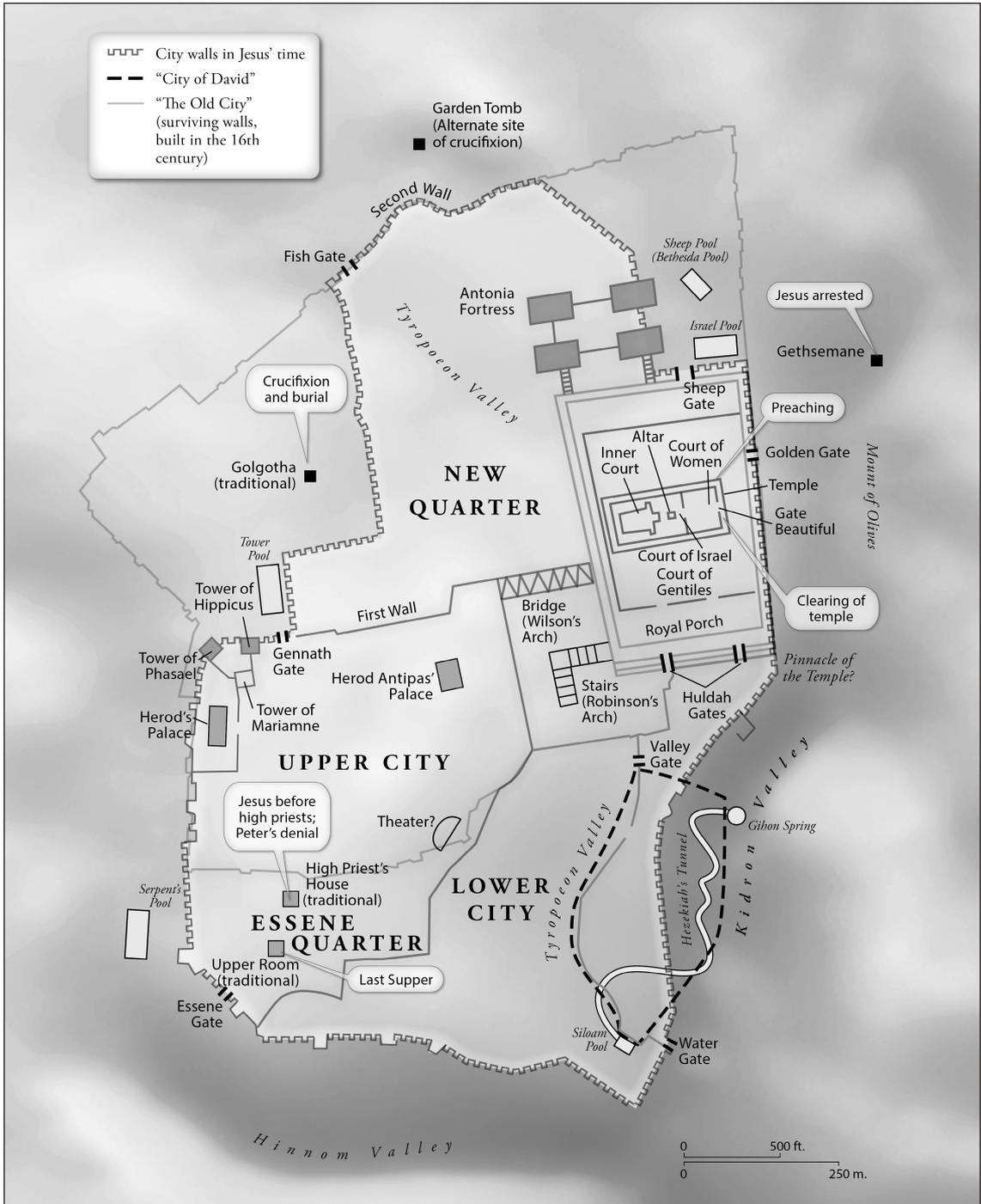
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# MAP OF JERUSALEM DURING THE NEW TESTAMENT PERIOD



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## ASSIGNMENTS

### Assignment 6–1

In the New Testament letter of Philemon, the apostle Paul writes on behalf of a slave named Onesimus. Part of identifying the historical-cultural context of Philemon includes knowing something about the institution of slavery in the Greco-Roman world. Consult several New Testament histories or Bible dictionaries or encyclopedias and read their articles on slavery. Then write a two-page summary of the practice of slavery in New Testament times.

### Assignment 6–2

Look up Haggai in an Old Testament survey or introduction and read what the author(s) has to say by way of introduction (e.g., author, date, audience, situation, purpose). Use what you have learned to write a one- to two-page description of the historical setting of this prophetic book.

### Assignment 6–3

Read Revelation 2–3 and list the seven churches that receive a letter. Next, copy a map of Asia Minor from a Bible atlas and locate the seven churches. On your copy trace the route among the seven churches that a messenger probably followed to deliver the letters. Finally, look up Revelation 3:14–22 in a commentary or background commentary and make a list of every historical-cultural fact about Laodicea that you can find.

### Assignment 6–4

Read the conversation between Jesus and the Samaritan woman recorded in John 4:1–39. Then read an article on “Samaria” or “Samaritan” in a Bible dictionary or encyclopedia and make a list of all the ways the article helps you understand the conversation between Jesus and the woman.

### Assignment 6–5

Use a Bible dictionary or encyclopedia to answer the following questions about the book of Nehemiah:

1. How much time passes between the month of Kislev (or Chislev) in Nehemiah 1:1 and the month of Nisan in Nehemiah 2:1?
2. Where is Susa (Neh. 1:1)?
3. For which empire did Susa serve as one of three royal cities?
4. What other biblical character lived in Susa?
5. Did this character live before Nehemiah or after?
6. Which empire did King Artaxerxes rule over, and when (Neh. 2:1)?
7. What was a cupbearer’s (Neh. 1:11) status in the royal court?

## CHAPTER 7

# WHAT DO *WE* BRING TO THE TEXT?

### ASSIGNMENT

#### **Assignment 7-1**

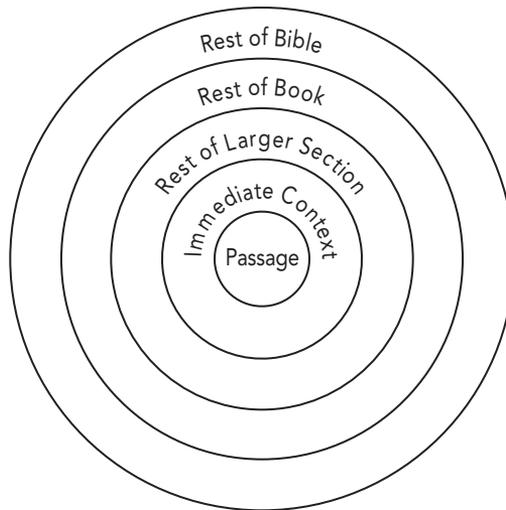
In three or four pages, describe your family background in regard to cultural influences. Discuss as well as you can both your mother (and her family) and your father (and his family). Include any other families that may have influenced you as well. For each, discuss attitudes and views toward religion, family, work, education, and wealth. Describe the socioeconomic location of your family and its religious context. Also, how do members of your family tend to relate to each other? Does your family tend to be warm and “huggy” or cold and distant? Finally, try to relate your family background to your own set of values and outlooks. What have you retained? What have you rejected?

*Note:* This assignment is not meant to pry into your personal life. Feel free to omit anything in the written assignment about which you are sensitive. But be sure to *think* about those things you omit so that you are aware of their influence on your study of the Bible. This exercise is a self-analysis; it is for your benefit and not ours.

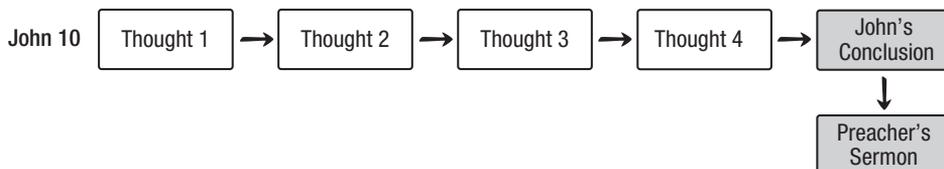
CHAPTER 8

# THE LITERARY CONTEXT

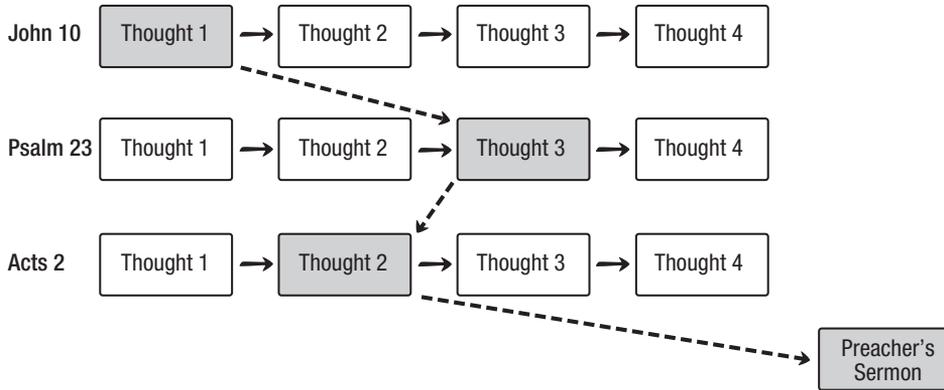
## VISUAL REPRESENTATION OF SURROUNDING CONTEXT



## HOW A BIBLICAL AUTHOR'S THOUGHT FLOWS THROUGH A TEXT



## TOPICAL PREACHING DIAGRAM



## HOW TRANSLATIONS DIVIDED PHILEMON

NIV	KJV	CSB	RSV	ESV
1-3	1-3	1-3	1-3	1-3
4-7	4-7	4-7	4-7	4-7
8-11	8-25	8-16	8-16	8-16
12-16		17-22	17-21	17-20
17-21		23-24	22	21-22
22		25	23-25	23-25
23-25				

## ASSIGNMENTS

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### **Assignment 8-1**

Write a paragraph describing the surrounding context of the following passages: Acts 1:7-8 and 1 Corinthians 11:27-32.

### **Assignment 8-2**

Turn to the Old Testament book of Jonah and do the following:

1. Read the entire book of Jonah and identify how the book is divided into paragraphs or sections.
2. Summarize the main idea of each section in about a dozen words or less.
3. Explain how your particular passage (use Jonah 1:13-16 for this exercise) relates to the surrounding context.

## CHAPTER 9

# WORD STUDIES

### WORDS FOR FURTHER STUDY EXERCISE

#### **Romans 12:1–2**

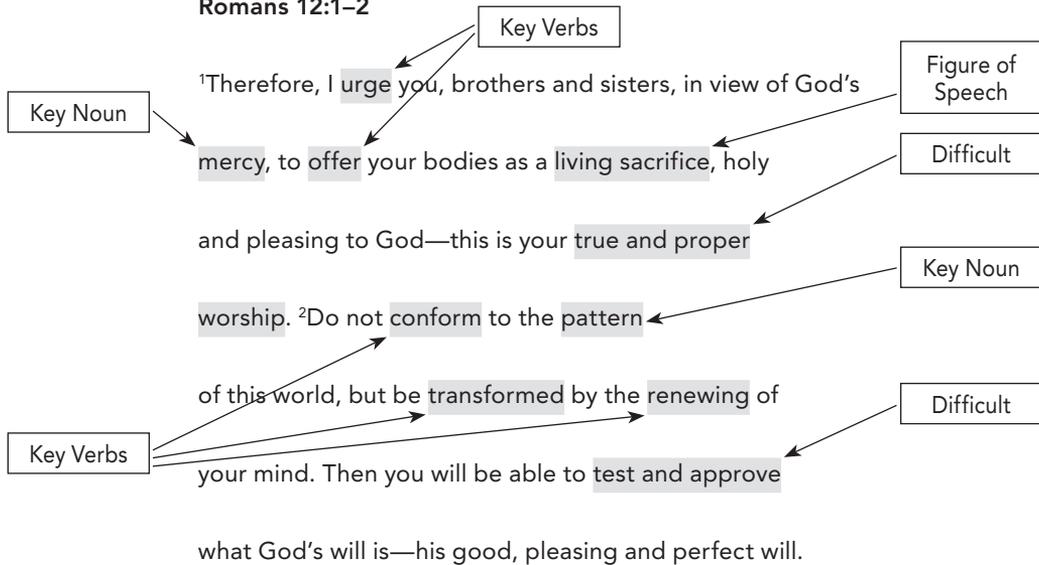
<sup>1</sup>Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. <sup>2</sup>Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

#### **Matthew 28:18–20**

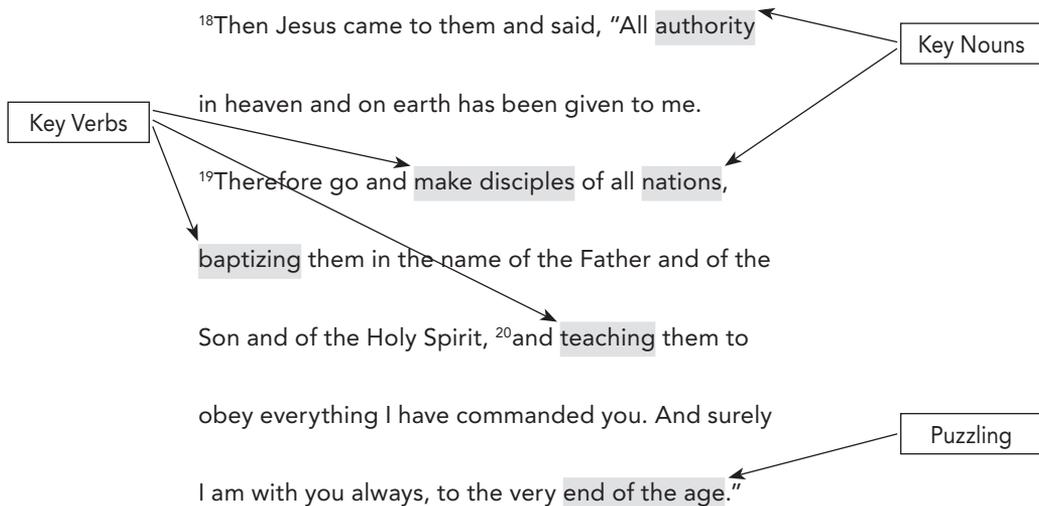
<sup>18</sup>Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.  
<sup>19</sup>Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

## EXAMPLE OF WORDS FOR FURTHER STUDY EXERCISE

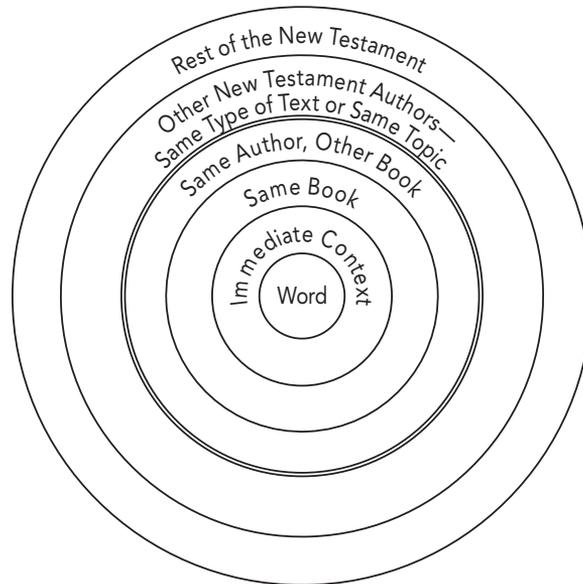
### Romans 12:1–2



### Matthew 28:18–20



## CIRCLES OF CONTEXT FOR A NEW TESTAMENT WORD



## WORD-STUDY RESOURCES

### *For Word Studies in the Old Testament*

Brown, Francis, S. R. Driver, and Charles A. Briggs, eds. *Brown-Driver-Briggs Hebrew and English Lexicon*. Peabody, MA: Hendrickson, 1996.

Harris, R. Laird, Gleason L. Archer Jr., and Bruce K. Waltke, eds. *Theological Wordbook of the Old Testament*. 2 vols. Chicago: Moody Press, 1980.

Holladay, William L., ed. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids: Eerdmans, 1971.

Jenni, Ernst, and Claus Westermann, eds. *Theological Lexicon of the Old Testament*. Translated by Mark E. Biddle. Peabody, MA: Hendrickson, 1997.

Mounce, William D. *Mounce's Complete Expository Dictionary of Old and New Testament Words*. Grand Rapids: Zondervan, 2006.

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Page 439 of *The New International Dictionary of New Testament Theology: Abridged Edition*, edited by Verlyn D. Verbrugge (Grand Rapids: Zondervan, 2003)

4230 (*paroikos*)

whose spiritual ideals cause them to live as virgins; but since Paul describes this situation in 7:1–7 and does not use *parthenos* there, that interpretation is unlikely. In 7:25–38, the couples in question are not married. More likely Paul has in mind the relation of a man to his betrothed, who is a virgin in the ordinary sense.

(c) Where the NT speaks of Mary as a virgin, it has in mind the period up to the birth of Jesus. Statements regarding Jesus' supernatural conception are limited to the nativity narratives in Matt. 1 and Lk. 1. Jesus' divine sonship is based on a miracle that went beyond the experience of Elizabeth (Lk. 1:36). Matt. adds a quotation from Isa. 7:14 and indicates Jesus' conception as fulfilling OT prophecy. Matt.'s genealogy denotes Mary's legal relation to Joseph, since for the sake of his Davidic sonship Jesus must pass legally for a son of Joseph (1:16; cf. Lk. 3:23). In spite of its importance in Christian theology, Paul makes no explicit reference to the virgin birth (see Rom. 1:3; Gal. 4:4, for his references to the birth of Jesus).

See also *gynē*, woman (1222); *mētēr*, mother (3613); *chēra*, widow (5939).

4225 *παρίστημι*

*παρίστημι* (*paristēmi*), place, put at the disposal of, present (4225).

**CL & OT** The basic meaning of *paristēmi* is (trans.) place beside, (intrans.) stand beside, and (mid.) place before oneself. Various nuances developed, such as: (trans.) put down, place at someone's disposal, bring (a sacrifice); (intrans.) approach (the emperor or an enemy), help someone, wait on (as a servant), be present.

The word is used in the LXX about 100x. It could refer to a foreigner entering God's service (Isa. 60:10), a servant standing before a master (a position of honor, cf. 1 Sam. 16:21; 2 Ki. 5:25), and angels (Job 1:6) and martyrs (4 Macc. 17:18) standing before God. The word also expresses God's standing by someone to reveal himself (Exod. 34:5), to help that person (Ps. 109:31), or to charge someone with sin (50:21).

**NT** 1. In the NT *paristēmi* is used intrans. of Paul's standing before Caesar (Acts 27:24) or humanity's standing before God's judgment (Rom. 14:10). God supported Paul by standing at his side (2 Tim. 4:17), an angel stood beside Paul (Acts 27:23), and Phoebe was to be supported by the local church (Rom. 16:2). Gabriel stands before God (Lk. 1:19) (note that in heaven, only God sits; all created beings must stand before him).

2. The trans. use is found primarily in Acts and Paul's letters. In Lk. 2:22 it denotes the presentation of Jesus to the Lord in the temple (cf. Exod. 13:2). Passages where *paristēmi* is used in the sense of make or present are of special importance. Col. 1:22 implies that because of Jesus' death, a new, holy community is being presented to God. Since Christ is perfect, the church can also be presented perfect to God (1:28). Just as Jesus presented himself as alive after Easter to his apostles in various appearances (Acts 1:3), so God will present believers raised to a new life with Jesus in his presence (2 Cor. 4:14). By his self-sacrifice Christ has presented the church in the splendor of a bride (Eph. 5:27; cf. 2 Cor. 11:2; Col. 1:22). Similarly, we should do our best to present ourselves as approved to God (2 Tim. 2:15).

Neither the supposed freedom of those who think themselves strong nor the scrupulous self-denial of those weak in faith will "bring us near to God" (1 Cor. 8:8). Rather, the members that were once yielded to impurity are now to be offered to God in the service of righteousness (Rom. 6:13–19). Those who have been justified by faith "offer" their bodies to God as living sacrifices (12:1). Paul may be adopting Hel. sacrificial terminology here for Christian service to Jesus as Lord.

See also *kathistēmi*, bring, appoint (2770); *horizō*, determine, appoint (3988); *procheirizō*, determine, appoint (4741); *tassō*, arrange, appoint (5435); *tithēmi*, put, place, set, appoint (5502); *prothesmia*, appointed

date (4607); *cheirotoneō*, appoint (5936); *lanchanō*, obtain as by lot (3275).

4228 (*paroikeō*, inhabit as a stranger, live beside), → 4230.

4229 (*paroikia*, the stay of a noncitizen in a strange place), → 4230.

4230 *πάροικος*

*πάροικος* (*paroikos*), stranger, alien (4230); *παροικέω* (*paroikeō*), inhabit as a stranger, live beside (4228); *παροικία* (*paroikia*), the stay of a noncitizen in a strange place (4229).

**CL & OT** 1. *paroikos* is a compound of *para* (by) and *oikos* (house). It was originally an adj. but was later used as a noun meaning neighbor, noncitizen, one who lives among citizens without having citizen rights yet enjoying the protection of the community. The vb. *paroikeo* means to live beside, inhabit as a stranger. *paroikia* means sojourning.

2. In the LXX *paroikos* occurs over 30x, translating *gēr* and *tōšāb*, both words meaning an alien or stranger. *paroikeō* occurs over 60x, esp. as the equivalent of *gār*, to sojourn. *paroikia* is found 16x. Words in this group designate non-Israelites who lived in Israel (2 Sam. 4:3; Isa. 16:4). The Israelites had definite obligations to resident aliens. For example, an adequate living should be made possible for them (Lev. 25:35–47). They were allowed to share the food of the Sabbath year (25:6), although they were prohibited from eating the Passover lamb (Exod. 12:45) or the sacrificial gift (Lev. 22:10). They had the right of asylum (Num. 35:15), and, like widows and orphans, they stood under the protection of the law (cf. Exod. 22:21). The devout, even if aliens, could live in the tent of Yahweh (Ps. 15) and so experience fellowship with him. Ezek. 47:22–23 promises the equality of Israelites and resident aliens. Still, resident aliens also had obligations. For example, they were required to keep the Sabbath (Exod. 20:10).

Repeated stress in the OT was laid on the fact that the patriarchs were aliens (Gen. 12:10; 17:8; 19:9; 20:1; 23:4; 35:27; 47:4; Exod. 6:4). Moses was an alien in Midian (2:22), as was the entire nation of Israel in Egypt. Israel's attitude toward aliens was to be motivated by this fact (cf. 22:21; 23:9). In one sense the Israelites were always aliens, even when they lived in the promised land (1 Chr. 29:15; Ps. 39:12; 119:19, 54; 120:5; 3 Macc. 7:19). The earth and soil of Palestine, as indeed the whole earth (cf. Ps. 24:1), belongs to Yahweh. For this reason the land could not be sold (Lev. 25:23).

3. For Philo, the godly man is a *paroikos*, for he lives far off from his heavenly home. Philo combined the ancient world's denial of the world with OT ideas.

**NT** The words of this group are found only in Lk., Acts, Eph., Heb., and 1 Pet. Each passage contains a quotation or reference to the history of Israel (cf. Acts 7:29 with Exod. 2:15; Acts 7:6 with Gen. 15:13). In Acts 13:16–17 Paul recalls Israel's *paroikia* in Egypt, while Heb. 11:9–10 stresses that Abraham lived as an alien in the promised land as in a foreign country, since by faith he was a citizen of the heavenly city. The same thought occurs in the use of *xenos* (→ 3828) and *parepidēmos* (→ 4215) in 11:13. In Jesus Christ Gentile believers are no longer *xenoi* and *paroikoi*, but fellow citizens with the saints and members of God's household. Consequently, the promises made to Israel and the call to the kingdom of God are also valid for them (Eph. 2:19).

From this point of view, Christians are also in a new sense *paroikoi* and *parepidēmoi* here on earth—hence the warning to abstain from sinful desires (1 Pet. 2:11). They are to live in their time of sojourning in the fear of God (1:17). *paroikeō* means "live" only in Lk. 24:18. Perhaps even here the thought is that the "visitor" in question is a member of the Jewish dispersion living at Jerusalem, or that he is a pilgrim temporarily staying in the city to attend the Passover.

See also *allotrios*, alien, hostile (259); *diaspora*, dispersion (1402); *xenos*, foreign; stranger, alien (3828); *parepidēmos*, staying for a while in a strange place; stranger, resident alien (4215).

## ASSIGNMENTS

### Assignment 9-1

Use the STEP Bible program as your concordance to answer the following questions:

1. Use the concordance to answer the following questions about Acts 1:8.
  - a) Write out the English transliterated form of the word translated "power" in Acts 1:8:  
\_\_\_\_\_.
  - b) How many times does this word occur in the New Testament? \_\_\_\_\_
  - c) List the passages in Acts that translate this word as "power":
  - d) List the passages in Acts that translate this word as "miracles" or "mighty works":
2. Use the concordance to answer the following questions about Exodus 4:21.
  - a) Write out the English transliterated form of the word translated "power" in Exodus 4:21: \_\_\_\_\_.
  - b) How many times does this word occur in the Old Testament? \_\_\_\_\_
  - c) List the passages in Exodus that translate the word as "power":
3. The ESV uses the word "judge" in 1 Corinthians 4:3; 5:12; and Revelation 20:4. Are these the same Greek words? Write out the English transliteration of the three Greek words translated as "judge" in these three passages.
4. Use the concordance to answer the following questions about the word "hope":
  - a) Paul uses the word "hope" in Romans 4:18. How many times total does Paul use this same Greek word in his letters? (Do not assume that Paul wrote Hebrews.) \_\_\_\_\_
  - b) How many times is the word used in Matthew, Mark, and Luke? \_\_\_\_\_
  - c) Is this the same word for "hope" that is used in 1 Corinthians 13:13?

### Assignment 9-2

You are studying the Sermon on the Mount (Matt. 5-7) and the word "anxious" in Matthew 6:25 catches your eye. You decide to study the word "anxious" more in depth. Use the STEP Bible program as your concordance to answer the following questions:

1. What is the Greek word for "anxious" in Matthew 6:25? Write out the word in transliterated English form: \_\_\_\_\_
2. How many times is it used in the New Testament? \_\_\_\_\_
3. Now do some more concordance work to decide what the word "anxious" *could* mean in the New Testament. Make a list of the "meanings" provided in the box to the right in the STEP Bible program. This gives you a good sense of what the word could mean. But you need to look a bit more closely at the context. There is an art to identifying a word's semantic range. Don't give up. Keep working at it and you'll find that it gets easier

with practice. Answer the following questions about how the word is used in each context as a way of getting at its range of meaning:

- a) What things are we told not to be anxious about in Matthew 6:25, 27, 28, 31, 34; Luke 12:22, 25, 26?
  - b) What is the context of Matthew 10:19 and Luke 12:11? Is this a different kind of anxiety than that prohibited in Matthew 6:25?
  - c) What stands in contrast to Martha's anxiety (Luke 10:41)? How does this contrast help to define Martha's anxiety?
  - d) In 1 Corinthians 7 Paul uses the word four times. Describe the context of this usage.
  - e) What do the contexts of 1 Corinthians 12 and Philippians 2 have in common?
  - f) What kind of anxiety is Paul describing in Philippians 4? How do you know?
4. As you survey the word in context, do you want to add to or take away from the list of meanings? Based on your brief study of the word as used in context, describe as best you can the semantic range of the word. There are at least two major senses of the word and perhaps a couple more.
5. Now decide what the Greek word used in Matthew 6:25 and translated "be anxious" actually means in this verse. Select one of the semantic-range options that you identified in step 2 and explain why you think the word carries that meaning in Matthew 6:25.
6. To check your work, see Verbrugge, *New International Dictionary of New Testament Theology: Abridged Edition*, 364.

### Assignment 9–3

You want to study the word "meditate" in Joshua 1:8, where God tells Joshua: "This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it" (ESV). Use the STEP Bible program to answer the following questions:

1. Click on the word "meditate" in Joshua 1:8 What is the transliteration of the Hebrew word that appears in the Vocab panel to the right? \_\_\_\_\_
2. How many times is it used in the Old Testament? \_\_\_\_\_
3. List out the meanings provided in the Vocab panel as a way to begin establishing a range of meaning. Now click on the phrase "Search for this word" in the Vocab panel to generate a list of its occurrences in the Old Testament. Now look at each occurrence as a means of clarifying the word's range of meaning. Based on your brief study of the word as used in context, describe as best you can the semantic range of this word.

4. Now decide what the Hebrew word used in Joshua 1:8 means. Select one of the semantic-range options that you identified in step 2 and explain why you think the word carries that meaning in Joshua 1:8.
5. To check your work, see VanGemeren, *New International Dictionary of Old Testament Theology and Exegesis*, 1:1006–8.

#### **Assignment 9–4**

Complete the following word study of the word “trials” in James 1:2 using the STEP Bible program. The example of our study of the word “present” in Romans 12:1 in this chapter may prove helpful.

1. First, why do you think it is important to study this word?
2. What *could* this word mean? In other words, identify the word’s semantic range.
3. What *does* this word mean in context? Be sure to discuss your choice.

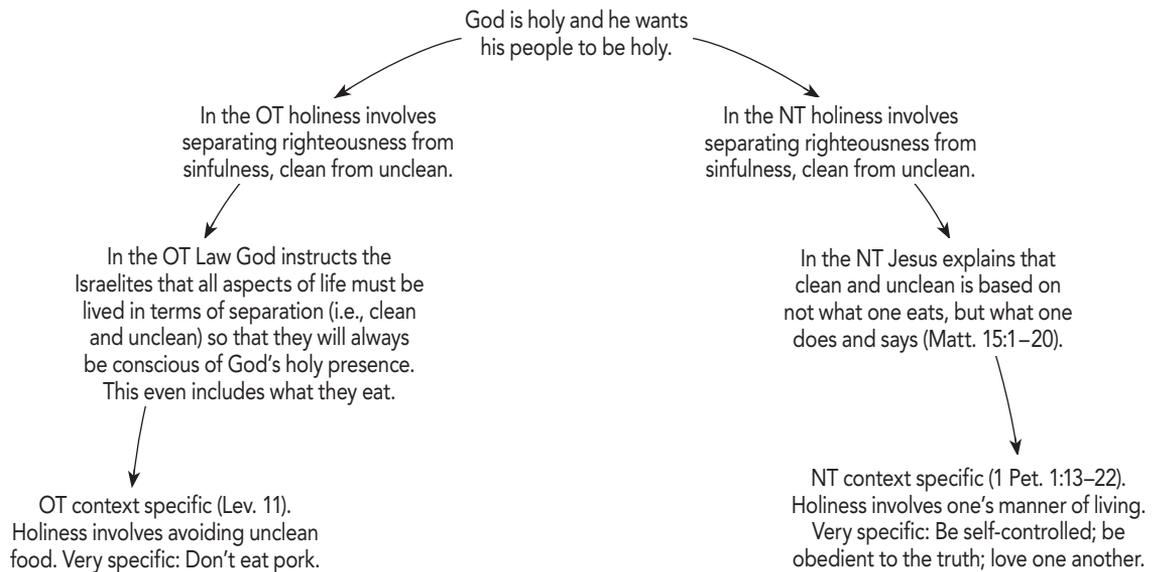
#### **Assignment 9–5**

Complete the following word study of the word “sick” in James 5:14 using the STEP Bible program. The example of our study of the word “present” in Romans 12:1 in this chapter may prove helpful.

1. First, why do you think it is important to study this word?
2. What *could* this word mean? In other words, identify the word’s semantic range.
3. What *does* this word mean in context? Be sure to discuss your choice.

# WHO CONTROLS THE MEANING?

## UNDERSTANDING CONTEXT-SPECIFIC EXPRESSION



## ASSIGNMENTS

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### **Assignment 10-1**

Explain the difference between *reader response* and *authorial intent*.

### **Assignment 10-2**

Why is the issue of *communication* important to the discussion of authorial intent?

### **Assignment 10-3**

Discuss several situations whereby a reader may intentionally change an author's intended meaning.

## CHAPTER 11

# LEVELS OF MEANING

### ASSIGNMENT

#### Assignment 11-1

Read 1 Kings 17:1-6 below and use your imagination to develop a far-fetched allegorical interpretation. Ignore the context completely and try to come up with a “superspiritual” meaning for as many of the details as possible. Keep in mind that the point of this exercise is to misinterpret the passage intentionally. Don’t be concerned with the real meaning of the passage. Be as creative (and wrong) as you can.

<sup>1</sup>Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, “As the LORD, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word.”

<sup>2</sup>Then the word of the LORD came to Elijah: <sup>3</sup>“Leave here, turn eastward and hide in the Kerith Ravine, east of the Jordan. <sup>4</sup>You will drink from the brook, and I have directed the ravens to supply you with food there.”

<sup>5</sup>So he did what the LORD had told him. He went to the Kerith Ravine, east of the Jordan, and stayed there. <sup>6</sup>The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook.

Your far-fetched allegorical interpretation:

## CHAPTER 12

# THE ROLE OF THE HOLY SPIRIT

### ASSIGNMENTS

#### Assignment 12-1

Once upon a time there was a man with two PhDs in New Testament studies, both from prestigious universities. His academic credentials were impeccable, and he constantly devoted himself to the study of the New Testament. The Gospels were his specialty. He did not, however, claim to follow Jesus Christ as Lord and Savior. The professor's wife was a mature believer, with "only" an MA in biblical studies. They had a nine-year-old daughter who had just returned from a Christian children's camp, where she made the decision to give her life to Christ.

In light of what you have learned in this chapter about the Spirit's role in biblical interpretation, describe how each member of the family might approach John 3:16: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Write at least one paragraph from the perspective of each family member.

#### Assignment 12-2

Select one of the following passages and walk through the *lectio divina* exercise described in this chapter. Write a one- to two-page reflection of what this experience meant to you.

Worship: Psalm 100

Worry: Matthew 6:31-33 or

1 Peter 5:6-7

Temptation: 1 Corinthians

10:12-13

Sin and confession: Psalm 51:1-10

Freedom from condemnation:

Romans 8:1-4

Abiding: John 15:1-5

Rest: Psalm 62:5-8

Renewing of the mind:

Romans 12:1-2

## CHAPTER 13

# APPLICATION

### ASSIGNMENTS

#### Assignment 13–1

We have written two real-world scenarios paralleling the biblical situation of Philippians 4:13 (the student and the single mother). Create another real-world scenario that parallels Philippians 4:13. Remember, when we say *parallel situation*, we mean a situation that contains the central elements of this intersection between the biblical text and the original situation.

#### Assignment 13–2

Read Jesus' parable of the good Samaritan in Luke 10:30–35. Contemporize the parable by writing a story of your own that retells the original story so that the effect on the contemporary audience is equivalent to the effect on the original audience.

#### Assignment 13–3

First Timothy 6:10a reads, "For the love of money is a root of all kinds of evil." Take this verse through the Interpretive Journey, including the application process:

1. Grasp the text in their town. Summarize the original situation and the meaning of the text for the biblical audience.
2. Measure the width of the river. What are the differences between the biblical situation and our situation?
3. Cross the principlizing bridge. List the theological principles communicated by the passage.
4. Consult the biblical map. How does our theological principle fit with the rest of the Bible?
  - a) Grasp the text in our town. How should individual Christians today live out the theological principles? Observe how the principles in the text address the original situation.
  - b) Discover a genuine parallel situation in your world.
  - c) Make your applications specific by creating real-world scenarios or by contemporizing.

## CHAPTER 14

# NEW TESTAMENT— LETTERS

### GROUPS OF LETTERS IN THE NEW TESTAMENT

<b>Paul</b>	<b>?</b>	<b>James</b>	<b>Peter</b>	<b>John</b>	<b>Jude</b>
Romans	Hebrews	James	1 Peter	1 John	Jude
1 Corinthians			2 Peter	2 John	
2 Corinthians				3 John	
Galatians					
Ephesians					
Philippians					
Colossians					
1 Thessalonians					
2 Thessalonians					
1 Timothy					
2 Timothy					
Titus					
Philemon					

## ASSIGNMENTS

### Assignment 14–1

When it comes to letters, we need to be able to trace the author’s flow of thought. The first step is to see how paragraphs relate to surrounding paragraphs. Write out your answer to the following questions as a way of gaining experience at tracing the author’s flow of thought:

1. How does Philippians 2:1–4 relate to Philippians 2:5–11?
2. What is the connection between Ephesians 5:15–21 and Ephesians 5:22–6:9?
3. What role does 1 Corinthians 13 play in the larger unit of 1 Corinthians 12–14?

### Assignment 14–2

Take one of the following passages through all five steps of the Interpretive Journey explained and illustrated in this chapter:

- Romans 8:26–27
- 1 Corinthians 11:27–32
- Galatians 5:16–18
- Colossians 3:1–4
- 2 Timothy 3:16–17
- Hebrews 4:12–13
- 1 Peter 5:6–7

## CHAPTER 15

# NEW TESTAMENT— GOSPELS

### ORDER OF EVENTS IN THE GOSPELS

Event	Matthew	Mark	Luke
Cleansing of leper	8:1–4	1:40–45	5:12–16
Centurion of Capernaum	8:5–13	no parallel	7:1–10
Peter's mother-in-law	8:14–15	1:29–31	4:38–39
Sick healed	8:16–17	1:32–34	4:40–41
Following Jesus	8:18–22	no parallel	9:57–62
Stilling the storm	8:23–27	4:35–41	8:22–25
Gadarene demoniac	8:28–34	5:1–20	8:26–39
Healing of the paralytic	9:1–8	2:1–12	5:17–26
Matthew's call	9:9–13	2:13–17	5:27–32
Fasting question	9:14–17	2:18–22	5:33–39
Jairus and the woman	9:18–26	5:21–43	8:40–56

### TWO CENTRAL INTERPRETIVE QUESTIONS FOR READING THE GOSPELS

↓ Episode 1	↓ Episode 2	↓ Episode 3
What is this episode telling us about Jesus?	What is this episode telling us about Jesus?	What is this episode telling us about Jesus?
→ Episodes 1, 2, and 3		
What is the gospel writer trying to communicate to his readers by the way he connects these stories?		

## WHO, WHAT, WHERE, WHEN, WHY, HOW FOR MARK 4:35–41

<b>Who?</b> (characters)	<ul style="list-style-type: none"> <li>• Jesus (vv. 35, 36, 38, 39, 40, 41)</li> <li>• Disciples (vv. 35, 36, 38, 40, 41)</li> <li>• Crowd (v. 36)</li> </ul>
<b>What?</b> (story line)	<ul style="list-style-type: none"> <li>• While Jesus and the disciples are crossing the sea, a storm comes up, and the waves nearly swamp the boat. (v. 37)</li> <li>• The disciples wake Jesus, who is sleeping on a cushion in the stern of the boat. (v. 38)</li> <li>• Jesus rebukes the storm, then rebukes the disciples for their lack of faith. (vv. 39–40)</li> <li>• The disciples are terrified by Jesus’ authority over the sea and ask, “Who is this?” (v. 41)</li> </ul>
<b>When?</b> (time)	<ul style="list-style-type: none"> <li>• When evening comes the disciples and Jesus begin to cross the sea. (v. 35)</li> <li>• During the storm Jesus the carpenter sleeps, and the fishermen disciples fear for their lives. (v. 38)</li> <li>• After Jesus rebukes the wind, the sea grows calm. (v. 39)</li> <li>• After stilling the storm, Jesus asks his disciples a couple of tough questions. (v. 40)</li> <li>• After the calming of the storm and Jesus’ questions, the disciples are terrified. (v. 41)</li> </ul>
<b>Where?</b> (place)	<ul style="list-style-type: none"> <li>• Jesus and his disciples head to the other side of the sea. (v. 35)</li> <li>• They are in the boat. (v. 36)</li> <li>• The waves are breaking over the boat. (v. 37)</li> <li>• Jesus is in the stern, sleeping on a cushion. (v. 38)</li> </ul>
<b>Why?</b> (reason)	<ul style="list-style-type: none"> <li>• The disciples wake Jesus because they are angry at their teacher’s indifference to their safety. (v. 38)</li> <li>• The wind and waves calm down because of Jesus’ rebuke. (vv. 39, 41)</li> <li>• The disciples are terrified because they realize that Jesus has authority over the sea. (vv. 40–41)</li> </ul>
<b>How?</b> (means)	<ul style="list-style-type: none"> <li>• The disciples use a question to rebuke Jesus. (v. 38)</li> <li>• Jesus calms the stormy sea by his spoken word. (v. 39)</li> <li>• Jesus uses questions to rebuke the disciples. (v. 40)</li> <li>• The disciples verbalize their fear in the form of a question about Jesus’ identity: “Who is this?” (v. 41)</li> </ul>

## ASSIGNMENTS

### Assignment 15-1: Interpreting a Story

Apply the two interpretive questions we used to read the Gospels to Matthew 24:43–25:13 or to another section of the Gospels selected by your teacher. Photocopy this page and record your findings in the chart below.

**Matt. 24:43–44**

**Matt. 24:45–51**

**Matt. 25:1–13**

<b>Matt. 24:43–44</b>	<b>Matt. 24:45–51</b>	<b>Matt. 25:1–13</b>

**Assignment 15–2: Interpreting a Parable**

Interpret the parable of the great banquet in Luke 14:15–24 or the parable of the unjust judge and the persistent widow in Luke 18:1–8 according to the interpretive principles explained in this chapter in the section dealing with parables.

**Assignment 15–3: Reading about the Kingdom of God**

One of Jesus' most frequent teaching topics was the kingdom of God. By reading one or both of the following articles on the kingdom of God in the teachings of Jesus, your understanding of the Gospels will be greatly enhanced:

Fee, Gordon D., and Douglas Stuart. "A Final, Very Important Word." In *How to Read the Bible for All Its Worth*, 4th ed., 150–53. Grand Rapids: Zondervan, 2014.

Stein, Robert H. "The Content of Jesus' Teaching: The Kingdom of God." In *The Method and Message of Jesus' Teachings*, rev. ed., 60–81. Louisville: Westminster John Knox, 1994.

## CHAPTER 16

# NEW TESTAMENT—ACTS

### OUTLINE OF ACTS

<b>1–12</b>	<b>The Christian Mission to Jews</b>	<b>Location</b>
1	Preparation for Pentecost	<i>in Jerusalem</i>
2	Pentecost: The Coming of the Holy Spirit	
3–4	The Spirit Works through the Apostles	
5–6	Threats to the Church	
6–8	Stephen the First Martyr	<i>in Judea and Samaria</i>
8	Philip the Evangelist	
9	The Conversion of Paul	
9–11	The Ministry of Peter beyond Jerusalem	
11	Christianity Comes to Antioch	
12	The Gospel Spreads in Spite of Obstacles	
<b>13–28</b>	<b>The Christian Mission to Gentiles</b>	
13–14	Paul's First Missionary Journey	<i>to the ends of the earth</i>
15	The Jerusalem Council	
15–18	Paul's Second Missionary Journey	
18–21	Paul's Third Missionary Journey	
21–23	Paul's Witness in Jerusalem	
24–26	Paul's Witness in Caesarea	
27–28	Paul's Witness in Rome	

## ASSIGNMENT

### Assignment 16–1

Take one of the following texts through all five steps of the Interpretive Journey as explained and illustrated in chapter 14. Do this by answering the following five questions:

- Acts 2:42–47
- Acts 6:1–7
- Acts 13:1–3
- Acts 15:1–21
- Acts 17:16–34

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

**Step 3:** Cross the principlizing bridge. What are the theological principles in this text?

**Step 4:** Consult the biblical map. How does our theological principle fit with the rest of the Bible?

**Step 5:** Grasp the text in our town. How should individual Christians today apply the theological principles in their lives?

CHAPTER 17

# NEW TESTAMENT— REVELATION

## THE SEVEN CHURCHES IN REVELATION



## ASSIGNMENTS

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### **Assignment 17-1**

Read the entire book of Revelation and write a one-line description of the main idea of each chapter of the book. For example, for Revelation 1 you might write, "John's vision of the glorified Christ among the churches."

### **Assignment 17-2**

In Revelation 2-3 we find messages from Jesus Christ to seven churches in Asia Minor. Make a chart showing the message to each of these churches in terms of the (1) command to write, (2) description of Jesus, (3) commendation or praise, (4) complaint or rebuke, (5) exhortation or warning, and (6) promise. Then add an eighth church to the chart—your home church. Write out the message you think Christ would speak to your church for each of the six areas.

### **Assignment 17-3**

Read again the section in this chapter on Revelation 12:1-17 and the Interpretive Journey. In step 3 on crossing the principlizing bridge, we listed four theological principles or truths that emerge from Revelation 12:1-17. We used the third principle to illustrate the application process. Create a real-world scenario for the first, second, or fourth principle to make a specific application. Write out your real-world scenario.

## CHAPTER 18

# OLD TESTAMENT— NARRATIVE

### ASSIGNMENTS

#### Assignment 18-1

First, study 1 Samuel 3:1–21, printed below, and make as many observations as you can. Mark the observations on a photocopy of the text. Use additional paper as needed. Then identify the literary context and the historical context. That is, explain how this narrative fits into the overall story of the book. Use a Bible dictionary or commentary if necessary to help you determine the main story line of the book. Next, take the Interpretive Journey. Complete each of the five steps above, writing out one or more statements for each step.

<sup>1</sup>The boy Samuel ministered before the LORD under Eli. In those days the word of the LORD was rare; there were not many visions.

<sup>2</sup>One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. <sup>3</sup>The lamp of God had not yet gone out, and Samuel was lying down in the house of the LORD, where the ark of God was. <sup>4</sup>Then the LORD called Samuel.

Samuel answered, "Here I am." <sup>5</sup>And he ran to Eli and said, "Here I am; you called me."

But Eli said, "I did not call; go back and lie down." So he went and lay down.

<sup>6</sup>Again the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me."

"My son," Eli said, "I did not call; go back and lie down."

<sup>7</sup>Now Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him.

<sup>8</sup>A third time the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me."

Then Eli realized that the LORD was calling the boy. <sup>9</sup>So Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.

<sup>10</sup>The LORD came and stood there, calling as at the other times, "Samuel! Samuel!"

Then Samuel said, "Speak, for your servant is listening."

<sup>11</sup>And the LORD said to Samuel: "See, I am about to do something in Israel that will make the ears of everyone who hears about it tingle. <sup>12</sup>At that time I will carry out against Eli everything I spoke against his family—from beginning to end. <sup>13</sup>For I told him that I would judge his family forever because of the sin he knew about; his sons blasphemed God, and he failed to restrain them. <sup>14</sup>Therefore, I swore to the house of Eli, 'The guilt of Eli's house will never be atoned for by sacrifice or offering.'"

<sup>15</sup>Samuel lay down until morning and then opened the doors of the house of the LORD. He was afraid to tell Eli the vision, <sup>16</sup>but Eli called him and said, "Samuel, my son."

Samuel answered, "Here I am."

<sup>17</sup>"What was it he said to you?" Eli asked. "Do not hide it from me. May God deal with you, be it ever so severely, if you hide from me anything he told you." <sup>18</sup>So Samuel told him everything, hiding nothing from him. Then Eli said, "He is the LORD; let him do what is good in his eyes."

<sup>19</sup>The LORD was with Samuel as he grew up, and he let none of Samuel's words fall to the ground. <sup>20</sup>And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD. <sup>21</sup>The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word.

## Assignment 18–2

First, study Genesis 22:1–19, printed below, and make as many observations as you can. Mark the observations on a photocopy of the text. Use additional paper as needed. Then identify the literary context and the historical context. That is, explain how this narrative fits into the overall story of the book. Use a Bible dictionary or commentary if necessary to help you determine the main story line of the book. Next, take the Interpretive Journey. Complete each of the five steps above, writing out one or more statements for each step.

<sup>1</sup>Some time later God tested Abraham. He said to him, “Abraham!”

“Here I am,” he replied.

<sup>2</sup>Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.”

<sup>3</sup>Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. <sup>4</sup>On the third day Abraham looked up and saw the place in the distance. <sup>5</sup>He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

<sup>6</sup>Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, <sup>7</sup>Isaac spoke up and said to his father Abraham, “Father?”

“Yes, my son?” Abraham replied.

“The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”

<sup>8</sup>Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

<sup>9</sup>When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. <sup>10</sup>Then he reached out his hand and took the knife to slay his son. <sup>11</sup>But the angel of the LORD called out to him from heaven, “Abraham! Abraham!”

“Here I am,” he replied.

<sup>12</sup>“Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.”

<sup>13</sup>Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. <sup>14</sup>So Abraham called that place The LORD Will Provide. And to this day it is said, “On the mountain of the LORD it will be provided.”

<sup>15</sup>The angel of the LORD called to Abraham from heaven a second time <sup>16</sup>and said, “I swear

by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, <sup>17</sup>I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, <sup>18</sup>and through your offspring all nations on earth will be blessed, because you have obeyed me.”

<sup>19</sup>Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

**Assignment 18–3**

As background, read Deuteronomy 17:14–17 (rules for the king) and 1 Samuel 8:10–18 (warnings about the king). Now read the story of Solomon (1 Kings 1–11). Discuss the ways in which Solomon violates the rules for the king and how he fulfills the warnings. Contrast his good deeds with his bad deeds. In the narrator’s mind, is Solomon a good character or a bad character? Is he a hero or a bum?

## CHAPTER 19

# OLD TESTAMENT—LAW

### ASSIGNMENTS

For each of the passages below, first study the text and make as many observations as you can. Mark the observations on a photocopy of the text. Be sure you understand the meanings of all the words. Do background study and word studies as needed to understand each term. Next, identify the historical-cultural context and the literary context. When and where is this law given? What does the surrounding text discuss? Finally, take the Interpretive Journey, completing the following five steps:

- Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?
- Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?
- Step 3:** Cross the principlizing bridge. What is the theological principle in this text?
- Step 4:** Consult the biblical map. How does our theological principle fit with the rest of the Bible? Does the New Testament teaching modify or qualify this principle, and if so, how?
- Step 5:** Grasp the text in our town. How should individual Christians today live out this modified theological principle?

#### Assignment 19–1

Leviticus 26:1: “Do not make idols or set up an image or a sacred stone for yourselves, and do not place a carved stone in your land to bow down before it. I am the LORD your God.”

**Assignment 19-2**

Leviticus 23:22: "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you. I am the LORD your God."

**Assignment 19-3**

Numbers 15:17-21: "The LORD said to Moses, 'Speak to the Israelites and say to them: "When you enter the land to which I am taking you and you eat the food of the land, present a portion as an offering to the LORD. Present a loaf from the first of your ground meal and present it as an offering from the threshing floor. Throughout the generations to come you are to give this offering to the LORD from the first of your ground meal."'"

**Assignment 19-4**

Deuteronomy 22:8: "When you build a new house, make a parapet around your roof so that you may not bring the guilt of bloodshed on your house if someone falls from the roof."

**Assignment 19-5**

Leviticus 23:3: "There are six days when you may work, but the seventh day is a day of sabbath rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a sabbath to the LORD."

## CHAPTER 20

# OLD TESTAMENT— POETRY

## ASSIGNMENTS

### Assignment 20–1: Parallelism (Psalm 20)

Based on the discussion of parallelism in this chapter, classify each of the couplets (verses) in Psalm 20. That is, identify each set of parallel lines as *synonymous*, *developmental*, *illustrative*, *contrastive*, or *formal*. Note that verses 5 and 6 each have three lines instead of two. Either classify all three lines together as one category, or classify the first two as one category and then relate the last line to the first two as a category. Verse 1 has been completed as an example for you.

- <sup>1</sup>May the LORD answer you when you are in distress;  
    may the name of the God of Jacob protect you.      Developmental
- <sup>2</sup>May he send you help from the sanctuary  
    and grant you support from Zion.      \_\_\_\_\_
- <sup>3</sup>May he remember all your sacrifices  
    and accept your burnt offerings.      \_\_\_\_\_
- <sup>4</sup>May he give you the desire of your heart  
    and make all your plans succeed.      \_\_\_\_\_
- <sup>5</sup>May we shout for joy over your victory  
    and lift up our banners in the name of our God.      \_\_\_\_\_
- May the LORD grant all your requests.      \_\_\_\_\_
- <sup>6</sup>Now this I know:  
    the LORD gives victory to his anointed.  
He answers him from his heavenly sanctuary      \_\_\_\_\_  
    with the victorious power of his right hand.      \_\_\_\_\_

<sup>7</sup>Some trust in chariots and some in horses,  
but we trust in the name of the LORD our God.

\_\_\_\_\_

<sup>8</sup>They are brought to their knees and fall,  
but we rise up and stand firm.

\_\_\_\_\_

<sup>9</sup>LORD, give victory to the king!  
Answer us when we call!

\_\_\_\_\_

### Assignment 20–2: Figures of Speech (Psalm 102:1–14)

For each of the figures of speech listed below, (1) classify the figure according to the categories discussed in this chapter, and (2) explain what the figure or image means. The first entry has been completed for you.

<b>102:1b: cry</b>	Classification—indirect analogy Explanation—The psalmist is comparing his prayer to a cry.
<b>102:2a: face</b>	Classification Explanation
<b>102:2b: ear</b>	Classification Explanation
<b>102:3a: days/smoke</b>	Classification Explanation
<b>102:3b: bones/embers</b>	Classification Explanation
<b>102:4a: heart/grass</b>	Classification Explanation
<b>102:5b: skin and bones</b>	Classification Explanation
<b>102:6: owl</b>	Classification Explanation
<b>102:7: bird</b>	Classification Explanation
<b>102:9a: ashes/food</b>	Classification Explanation
<b>102:9b: drink/tears</b>	Classification Explanation
<b>102:11a: days/shadow</b>	Classification Explanation
<b>102:11b: grass</b>	Classification Explanation
<b>102:13a: arise</b>	Classification Explanation
<b>102:14a: stones</b>	Classification Explanation
<b>102:14b: dust</b>	Classification Explanation

### Assignment 20–3: Take the Interpretive Journey with Psalm 1

Follow the directions below, completing all three parts of the assignment.

1. Read through Psalm 1 several times. Find and mark as many observations as you can on a photocopy of the text below.

<sup>1</sup>Blessed is the one  
    who does not walk in step with the wicked  
or stand in the way that sinners take  
    or sit in the company of mockers,  
<sup>2</sup>but whose delight is in the law of the LORD,  
    and who meditates on his law day and night.  
<sup>3</sup>That person is like a tree planted by streams of water,  
    which yields its fruit in season  
and whose leaf does not wither—  
    whatever they do prospers.

<sup>4</sup>Not so the wicked!  
    They are like chaff  
    that the wind blows away.  
<sup>5</sup>Therefore the wicked will not stand in the judgment,  
    nor sinners in the assembly of the righteous.  
<sup>6</sup>For the LORD watches over the way of the righteous,  
    but the way of the wicked leads to destruction.

2. Describe and define the figures of speech in each verse.
3. Make the Interpretive Journey by completing the following:

**Step 1:** *Grasp the text in their town. What did the text mean to the biblical audience?*

Give a one- or two-sentence summary of what the text meant to the biblical audience.

**Step 2:** *Measure the width of the river to cross. What are the differences between the biblical audience and us? Identify the major differences between the psalmist and us.*

**Step 3:** *Cross the principlizing bridge. What is the theological principle in this text?*

Synthesize the passage into one basic principle.

**Step 4:** Consult the biblical map. How does our theological principle fit with the rest of the Bible? Does the New Testament teaching modify or qualify this principle, and if so, how? Describe any ways in which the New Testament adds to, reaffirms, or modifies the issue this psalm is speaking about.

**Step 5:** Grasp the text in our town. How should individual Christians live out this modified theological principle? Describe a specific way of applying this psalm in your own life.

## CHAPTER 21

# OLD TESTAMENT— PROPHETS

## ASSIGNMENTS

For each of the passages below, apply the Interpretive Journey. Study the text and make as many observations as you can. Mark the observations on a photocopy of the text and in the margins. Be sure that you understand the meanings of all of the words. Do background study and word studies as needed to understand each term. Be sure to identify all figures of speech. Then answer the specific questions listed under step 1 and write a paragraph for each of the other steps.

- Step 1:** Grasp the text in their town. What did the text mean to the biblical audience? Identify the historical-cultural context and the literary context. When and where does this prophecy occur? (Use a Bible dictionary or commentary to help you with this, if necessary.) What does the surrounding text discuss? Does this passage fall into one of the three main points of the prophetic message or one of the indictments discussed above? If so, which one? Review the discussion above regarding the point of the prophetic message that relates to your passage.
- Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?
- Step 3:** Cross the principiizing bridge. What is the theological principle in this text?
- Step 4:** Consult the biblical map. How does our theological principle fit with the rest of the Bible? Does the New Testament teaching modify or qualify this principle, and, if so, how?
- Step 5:** Grasp the text in our town. How should individual Christians today live out this modified theological principle?

**Assignment 21-1: Micah 6:6-8**

<sup>6</sup>With what shall I come before the LORD

and bow down before the exalted God?

Shall I come before him with burnt offerings,

with calves a year old?

<sup>7</sup>Will the LORD be pleased with thousands of rams,

with ten thousand rivers of olive oil?

Shall I offer my firstborn for my transgression,

the fruit of my body for the sin of my soul?

<sup>8</sup>He has shown you, O mortal, what is good.

And what does the LORD require of you?

To act justly and to love mercy

and to walk humbly with your God.

### **Assignment 21–2: Jeremiah 7:1–7**

<sup>1</sup>This is the word that came to Jeremiah from the LORD: <sup>2</sup>“Stand at the gate of the LORD’s house and there proclaim this message:

“‘Hear the word of the LORD, all you people of Judah who come through these gates to worship the LORD. <sup>3</sup>This is what the LORD Almighty, the God of Israel, says: Reform your ways and your actions, and I will let you live in this place. <sup>4</sup>Do not trust in deceptive words and say, “This is the temple of the LORD, the temple of the LORD, the temple of the LORD!” <sup>5</sup>If you really change your ways and your actions and deal with each other justly, <sup>6</sup>if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, <sup>7</sup>then I will let you live in this place, in the land I gave your ancestors for ever and ever.’”

### Assignment 21–3: Jeremiah 31:10–14

<sup>10</sup>“Hear the word of the LORD, you nations;

proclaim it in distant coastlands:

‘He who scattered Israel will gather them

and will watch over his flock like a shepherd.’

<sup>11</sup>For the LORD will deliver Jacob

and redeem them from the hand of those stronger than they.

<sup>12</sup>They will come and shout for joy on the heights of Zion;

they will rejoice in the bounty of the LORD—

the grain, the new wine and the olive oil,

the young of the flocks and herds.

They will be like a well-watered garden,

and they will sorrow no more.

<sup>13</sup>Then young women will dance and be glad,

young men and old as well.

I will turn their mourning into gladness;

I will give them comfort and joy instead of sorrow.

<sup>14</sup>I will satisfy the priests with abundance,

and my people will be filled with my bounty,”

declares the LORD.

## CHAPTER 22

# OLD TESTAMENT— WISDOM

### ASSIGNMENTS

#### **Assignment 22-1**

Take the Interpretive Journey with each of the proverbs listed below. That is, take the first proverb and write a short paragraph for each of the five steps regarding that proverb. Then turn to the next proverb and complete the five steps for it, followed by the same procedure for the last proverb. Try to make the application in step 5 a real application for your life.

Hatred stirs up conflict,  
but love covers over all wrongs. (Prov. 10:12)

The LORD detests dishonest scales,  
but accurate weights find favor with him. (Prov. 11:1)

One who has unreliable friends soon comes to ruin,  
but there is a friend who sticks closer than a brother. (Prov. 18:24)

#### **Assignment 22-2**

Take the Interpretive Journey with the passage below from Job 38:18–21. That is, write a short paragraph for each of the five steps of the journey. Be sure that you include a discussion of literary context as part of step 1—that is, identify where in the overall story of Job this passage occurs. Identify who is speaking to whom in this text and what is occurring in the chapters that surround this text. Then complete the rest of the journey.

<sup>18</sup>“Have you comprehended the vast expanses of the earth?

Tell me, if you know all this.

<sup>19</sup>What is the way to the abode of light?

And where does darkness reside?

<sup>20</sup>Can you take them to their places?

Do you know the paths to their dwellings?

<sup>21</sup>Surely you know, for you were already born!

You have lived so many years!”

## APPENDIX 1

# INSPIRATION AND CANON

### FURTHER READING

#### *On Inspiration and Inerrancy*

Dockery, David S. *Christian Scripture: An Evangelical Perspective on Inspiration, Authority and Interpretation*, 37–60. Nashville: B&H, 1995.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*, 73–104. Grand Rapids: Zondervan, 1994.

Marshall, I. Howard. *Biblical Inspiration*. Grand Rapids: Eerdmans, 1982.

#### *Regarding the Old Testament Canon*

Beckwith, Roger. *The Old Testament Canon of the New Testament Church and Its Background in Early Judaism*. Grand Rapids: Eerdmans, 1985.

Hill, Andrew E., and John H. Walton. *A Survey of the Old Testament*. 3rd ed. Grand Rapids: Zondervan, 2009.

Kaiser, Walter C., Jr. *The Old Testament Documents: Are They Reliable and Relevant?* Downers Grove, IL: InterVarsity Press, 2001.

Kitchen, Kenneth A. *On the Reliability of the Old Testament*. Grand Rapids: Eerdmans, 2003.

#### *Regarding the Development of the New Testament Canon*

Barnett, Paul. *Is the New Testament Reliable?* 2nd ed. Downers Grove, IL: InterVarsity Press, 2005.

Bruce, F. F. *The Canon of Scripture*. Downers Grove, IL: InterVarsity Press, 1988.

Carson, D. A., Douglas J. Moo, and Leon Morris. *An Introduction to the New Testament*, 487–500. Grand Rapids: Zondervan, 1992.

Metzger, Bruce M. *The Canon of the New Testament: Its Origin, Development, and Significance*. Oxford: Oxford University Press, 1997.

Patzia, Arthur G. *The Making of the New Testament: Origin, Collection, Text and Canon*. 2nd ed. Downers Grove, IL: InterVarsity Press, 2011.

Wallace, Daniel B. *Revisiting the Corruption of the New Testament: Manuscript, Patristic, and Apocryphal Evidence*. Grand Rapids: Kregel, 2011.

## Gnostic Gospels

To read the primary sources (in English translation) of early noncanonical Christian literature and Gnostic literature, see the following:

Schneemelcher, Wilhelm, ed. *New Testament Apocrypha*. 2 vols. Rev. ed. Cambridge and Louisville: James Clark and Westminster John Knox, 1991.

## Critiques of the Gnostic Gospel Advocates

Bock, Darrell L. *Breaking the Da Vinci Code*. Nashville: Nelson, 2004.

Eddy, Paul Rhodes, and Gregory A. Boyd. *The Jesus Legend: A Case for the Historical Reliability of the Synoptic Jesus Tradition*. Grand Rapids: Baker, 2007.

Jones, Timothy Paul. *Misquoting Truth: A Guide to the Fallacies of Bart Ehrman's "Misquoting Jesus."* Downers Grove, IL: InterVarsity Press, 2007.

Komoszewski, J. Ed, M. James Sawyer, and Daniel B. Wallace. *Reinventing Jesus: What the Da Vinci Code and Other Novel Speculations Don't Tell You*. Grand Rapids: Kregel, 2006.

Pate, C. Marvin, and Sheryl Pate. *Crucified in the Media: Finding the Real Jesus amidst Today's Headlines*. Grand Rapids: Baker, 2005.

Roberts, Mark D. *Can We Trust the Gospels? Investigating the Reliability of Matthew, Mark, Luke, and John*. Wheaton, IL: Crossway, 2007.

Witherington, Ben, III. *The Gospel Code: Novel Claims about Jesus, Mary Magdalene, and Da Vinci*. Downers Grove, IL: InterVarsity Press, 2004.

———. *What Have They Done with Jesus? Beyond Strange Theories and Bad History*. New York: HarperSanFrancisco, 2006.

## APPENDIX 2

# WRITING AN EXEGETICAL PAPER

These guidelines assume that you are using *Grasping God's Word* to learn how to read, interpret, and live out the Bible. As a result, we will focus here on how to present the results of your interpretive work. Teachers have personal preferences when it comes to writing exegetical papers (e.g., footnotes or endnotes?). Our guidelines present the basics related to form and content that should prove helpful.

## FORM

The paper is to be typed, using double spacing, a twelve-point font, and one-inch margins. The minimum length is nine pages; the maximum is thirteen pages (excluding the title page and the bibliography).

Citations should be referenced in accordance with the guidelines of the style manual that your teacher prefers. Commonly used style manuals for writing exegetical papers include these:

Hudson, Robert, gen. ed. *The Christian Writer's Manual of Style*. 4th ed. Grand Rapids: Zondervan, 2016.

Turabian, Kate. *A Manual for Writers of Research Papers, Theses, and Dissertations*. 9th ed. Chicago: University of Chicago Press, 2018.

Vyhmeister, Nancy J., and Terry Robertson. *Quality Research Papers: For Students of Religion and Theology*. 3rd ed. Grand Rapids: Zondervan, 2014.

## CONTENT

### 1. Title Page (1 page)

The title page should clearly state the passage that you are exegeting, the course title, the professor's name, the date submitted, and your name.

## **2. Main Idea and Outline (1 page)**

Identify your passage, then summarize the main idea of the passage in one sentence. Next, present a full outline of your passage, showing how the main idea unfolds. For each main point of your outline, show in parentheses the corresponding verses. All the verses of your passage should be included in the main points of your outline.

## **3. Introduction (½–1 page)**

This paragraph should gain the reader's attention and introduce the main idea of your passage.

## **4. Context (1–2 pages)**

This part consists of two sections. First, include a brief discussion of the historical-cultural context of the book. What do your readers need to know about the biblical author, the original audience, and their world in order to grasp the meaning of the passage?

Second, discuss the literary context of your passage. Describe the author's flow of thought in the book and discuss how your passage fits into and contributes to the flow of thought. Pay particular attention to how your passage relates to the passage that precedes it and the one that follows it.

## **5. Content (5–8 pages)**

This represents the body of your paper and the heart of your exegetical work. You should let the main points of your outline function as subheadings. Include under each subheading a detailed explanation of your passage.

Explain what the text says and what it means in context. Be sure to include significant elements that you discovered as you observed the text and studied the passage's historical-cultural context. Also, explain the meaning of critical words and concepts. Synthesize your own observations with those of the commentaries.

Speaking of commentaries, you must consult and cite at least four sources. Allow these commentaries to assist you, but be careful not to let them dictate what you conclude about the passage. Be critical of your sources and do not be afraid to disagree with commentators. As always, cite your sources so as not to plagiarize.

Keep in mind that the goal of this section is to explain the meaning of the text in context. Discuss the details of the text, but be sure to move beyond mere description of details to show how they come together to convey meaning.

## **6. Application (1 page)**

Discuss several applications of this passage to contemporary audiences. Be as practical and realistic as possible.

## 7. Bibliography (1 page)

Present a formal bibliography of the sources you cite in your paper in accordance with your teacher's preferred style manual.

## CHECKLIST

- I have double-spaced the paper with a twelve-point font and one-inch margins.
- The paper has a title page.
- The paper is between nine and thirteen pages long.
- I have cited sources in accordance with the preferred style manual.
- My main idea summarizes the entire passage in one sentence.
- All verses in the passage are included in my outline.
- My introduction gains the reader's attention and introduces the main idea.
- I discuss both the historical-cultural and literary contexts.
- The main points of my outline serve as subheadings in the body of my paper.
- I explain the meaning of critical words and concepts in my passage.
- I have consulted at least four reputable sources.
- I discuss several applications of this passage for a contemporary audience.
- I include a bibliography of sources cited in the paper.
- I have proofread the paper.

## GRADING

Grading will be based on the following:

- |  |        |
|--|--------|
| • Form and style (typing, spelling, grammar, etc.) | _____% |
| • Research (use of sources)                        | _____% |
| • Main idea and outline                            | _____% |
| • Context (historical-cultural and literary)       | _____% |
| • Content  | _____% |
| • Application                                      | _____% |

## APPENDIX 3

# BUILDING A PERSONAL LIBRARY

**B**ecause our funds are limited and not all study tools are created equal, most of us need a strategy for building a personal library. We don't want to throw our money away on resources we will never use. You might consider a two-phase strategy for building a personal library.

### PHASE ONE

Get something dependable on every book of the Bible. We suggest purchasing a less expensive but quality series such as Bible Speaks Today, Expositor's Bible Commentary, or Tyndale Old/New Testament Commentaries. If this is not possible, then start out with a good one- or two-volume commentary. In addition, you will need a few basic reference tools, such as a concordance, a Bible dictionary, an atlas, and a dictionary of theology. This small library will give you at least some place to turn for advice when you study the Scriptures.

### PHASE TWO

In this phase we suggest that you add a top-notch evangelical commentary on each book of the Bible. Next, try to expand your reference section by adding tools mentioned in the first part of our recommended list below. Finally, you will want to add additional commentaries. We suggest that you add other evangelical works before moving to nonevangelical works.

You may want to approach this second phase in a systematic fashion, starting with Genesis or Matthew and working forward. Or you may decide it would be best to purchase resources on a particular book when you find yourself studying that book.

To help you make informed choices, we offer the following recommendations on study tools. In the lists below, we have placed an asterisk (\*) beside works that we consider most appropriate for our students. We are not necessarily saying that these

are the definitive works in the field, but we think our students would profit most from them at this point in their journey.

Recommending study tools, especially commentaries, can be a dangerous business. Since we cannot list every book, choices must be made. We hope you realize that our suggestions are somewhat subjective. Nevertheless, we offer the following as a suggested guide for building a library of your own.

### **Concordances**

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## Computer Software and the Internet

Some of the resources mentioned above are available in electronic format. We encourage you to take full advantage of computer software packages that include

the best resources. Often the convenience and price are hard to beat. But remember that you are after the best tools, not simply the least expensive deal. You can use the recommended list above to evaluate the various software packages.

Be cautious when using internet resources. This is a rapidly changing environment, and it has not traditionally represented the best in biblical scholarship. While the internet is certainly convenient, you do not always know whether you are getting reliable information. We recommend that you stick with works by respected authors.