

Disclaimer Regarding Sources and Material in these Lecture Notes

Over the last two decades, I have had the privilege of studying under great professors and reading wonderful resources on interpreting the Bible. In the notes that follow, I have drawn from dozens of resources. Because these notes are lecture notes and not a formal presentations or publications, I have not always provided formal citations of the material. Most of the time, I make reference in my lectures to the origin of the material. So, as you use these notes to follow the video lectures, please be aware that the material in these notes may have come from a source that I reference in the lecture but not in the notes themselves.

For instance, in certain places, I draw heavily from the work of Howard Hendricks and his book, *Living by the Book*. Hendricks was a master teacher, and his book is one of the best lay-level resources on biblical interpretation that has ever been produced. Yet, I do not always cite his work in these lectures (though I mention him in my lectures). I have included a bibliography at the end of these notes as a representation of some of the works that I have drawn from during the lectures.

I am providing these notes as a listening guide through the lectures but do not claim that all the content in these notes is original to me. They are provided to help the listener work through the material. Please feel free to make copies of these notes and give them out to others as a companion to the lecture videos but do not charge for them.

Session #1 – The Stewardship of Handling the Word

Merriam-Webster defines “stewardship” as “the careful and responsible management of something entrusted to one's care.” To speak of the “stewardship of handling the Word” is to acknowledge that Christian interpreters have been “entrusted” by God with His very words in the Bible. We do not own the Word of God. It is not ours to change or shape into a form that pleases us. We are stewards. We have been entrusted with God’s very word; thus, we must take care and be responsible with this good deposit.

As Christians, we have a responsibility to work hard and show ourselves faithful in the work of biblical interpretation. It is a sin to approach the Bible in a lazy or frivolous manner. When we do so, we are taking God’s name, that is, His reputation, His character, His very words, in vain. We are craftsmen (2 Tim. 2:15) tasked with the high responsibility and privilege of “unfolding God’s Word, which gives light, granting understanding to the simple” (Ps. 119:130). Thus, part of the work of biblical interpretation must address our hearts.

As interpreters, our disposition must be one of humility, care, and responsibility. We must never construe the interpretation of Scripture as consisting of our judging whether God’s Word is important or praiseworthy. Before we sit as interpreters in front of God’s Word, we sit as disciples under it, having our consciences shaped and formed by it.

The Scriptures have a power independent of the interpreter. This reality is rooted in the fact that Scripture is clear or perspicuous. One might suggest at this point that to claim that the Scriptures are clear is to undermine the need for interpretation.

We must humbly sit under the Bible that we aim to interpret, submitting to it as the very Word of God. As Timothy Ward wrote in *Words of Life: Scripture as the Living and Active Word of God*, the Christian approach to the Scriptures affirms that “what the Bible says, God says.”¹ Thus, we are handling the very words of God to us when we engage in the work of biblical interpretation. This is a high and holy calling that we must never take lightly.

Consider how the Scriptures themselves speak of this high calling. We can begin with Deuteronomy 31:9-13, where Moses instructed the next generation to regularly read the law before all the people of God. Moses wrote,

⁹ Moses wrote down this law and gave it to the priests, the sons of Levi, who carried the ark of the LORD’s covenant, and to all the elders of Israel. ¹⁰ Moses commanded them, “At the end of every seven years, at the appointed time in the year of debt cancellation, during the Festival of Shelters, ¹¹ when all Israel assembles in the presence of the LORD your God at the place he chooses, you are to read this law aloud before all Israel. ¹² Gather the people—men, women, dependents, and the resident aliens within your city gates—so that they may listen and learn to fear the LORD your God and be careful to follow all the words of this law. ¹³ Then their children who do not know the law will listen and learn to

¹ Timothy Ward, *Words of Life: Scripture as the Living and Active Word of God* (Downers Grove, IL: IVP, 2009), 9.

fear the LORD your God as long as you live in the land you are crossing the Jordan to possess.”

After the people returned from exile, Ezra brought out the book of the law in accordance with Deuteronomy. We see this in Nehemiah 8:1-8, which states,

When the seventh month came and the Israelites had settled in their towns,¹ all the people gathered together at the square in front of the Water Gate. They asked the scribe Ezra to bring the book of the law of Moses that the LORD had given Israel.² On the first day of the seventh month, the priest Ezra brought the law before the assembly of men, women, and all who could listen with understanding.³ While he was facing the square in front of the Water Gate, he read out of it from daybreak until noon before the men, the women, and those who could understand. All the people listened attentively to the book of the law.⁴ The scribe Ezra stood on a high wooden platform made for this purpose. Mattithiah, Shema, Anaiyah, Uriah, Hilkiah, and Maaseiah stood beside him on his right; to his left were Pedaiah, Mishael, Malchijah, Hashum, Hash-baddanah, Zechariah, and Meshullam.⁵ Ezra opened the book in full view of all the people, since he was elevated above everyone. As he opened it, all the people stood up.⁶ Ezra blessed the LORD, the great God, and with their hands uplifted all the people said, “Amen, Amen!” Then they knelt low and worshiped the LORD with their faces to the ground.

⁷ Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah, who were Levites, explained the law to the people as they stood in their places.⁸ They read out of the book of the law of God, translating and giving the meaning so that the people could understand what was read.

Yet, the public reading and explanation of the Word of God was not restricted to the Old Testament. Paul instructed Timothy in 1 Timothy 4:13-16 to “devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.”

In Hebrews 4, the author wrote, “For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

And in 2 Peter 3:15-16, we are reminded that some aspects of God’s word must be explained in order to avoid confusion and distortion. As Peter wrote to his audience, “Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters.

His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.”

As stewards of God’s word, “The proper goal of the study of *biblical interpretation* is the better understanding of and obedience to holy Scripture.”² Our primary goal is to know and obey God better. It is to help other know and obey God better. This is the task that we have been given by God. This is why He has entrusted His Word to us. This is our stewardship as servants. Thus, to this end, and in the words of Johann Albrecht Bengel, we are committing to "Apply ourselves wholly to the text; apply the text wholly to ourselves.”

² D. A. Carson, “Hermeneutics: A Brief Assessment of Some Recent Trends,” *Themelios* 5 (January 1980): 20.

Session #2 – Learning to Listen to the Word

Deuteronomy 6:4 begins with the command, “Hear,” or “Listen, O Israel: The LORD our God, the LORD is one.” It would be easy in the moment for us to pass over this command as simply a call to attention, but if we do, we miss a valuable lesson regarding our disposition in approaching God’s Word. As Craig Bartholomew put it, “*Deuteronomy 6:4-9* and the understanding of Scripture as God’s Word insist that prior to analysis comes listening. Such a hermeneutic privileges trust and hospitality toward the Word because of the Real Presence of God that underlies it.”³ Thus, our first impulse when approaching the Bible should be as an active listener, not a mere observer. We are not standing at a distance but engaged in a relationship with the living God who is speaking to us through His living Word (Hebrews 4:12).

Regarding “listening,” French philosopher, Jean-Louis Chretien, wrote, “Listening requires patience, effort, hard work, and obedience.” Furthermore, listening reflects our “creatureliness” and demonstrates humility.

Active Listeners Ask Good Questions

There are four basic types of questions that we want to ask when actively listening to God’s Word:⁴

- Questions of Content – These questions seek to understand the substance of the text and the significance of its content.
 - Example – What is the historical context of this statement? What type of literature is this document (narrative, law, poetry, wisdom, prophesy, apocalyptic, biography, letter)? When was it written? Is there any indication of why it was written? What were the recipients of this document living at this time?
- Questions of Relationship – The questions probe the relationship of words, phrases, and concepts within and between literary units.
 - Example – How do these two words relate to one another? How does this passage relate to the passages that precede it and follow it? How does this passage fit within the whole book? How does this passage fit within the rest of the Bible?
- Questions of Intention – These questions probe authorial intention. These questions assume that there is “a logical and purposeful intention by the author to communicate meaning through what he says, what he does not say, and how he says it.”
 - Example – Why did this writer compose this letter? What is the tone of the letter like? Is the author upset, happy, sad, excited?

³ Craig Bartholomew, *Introducing Biblical Hermeneutics*, 25.

⁴ Richard Fuhr Jr. and Andreas Köstenberger, *Inductive Bible Study*, 77.

- Questions of Implication – These questions explore the implications and ramifications of interpretation. We will address these types of questions when we get to Session #5 regarding the application of the Word.

Important Things to Listen for When Studying the Word

Terms

- Contextually Crucial Terms – Words and phrases that in a particular context convey the primary argument or meaning of a passage.
 - Example: *Knowledge* in 1 Corinthians 8:1-13
- Theologically Profound Terms – Words and phrases that infer theological significance.
 - Example: *Justified* in Romans 3:24-26
- Historically Particular Terms – Culturally, geographically, or historically particular terms that may not be understood outside of the world of the Bible.
 - Example: *Burning Offerings* in Hosea 11:1-5
- Textually Uncertain Terms – Words that are textually uncertain terms in their context.
 - Example: *Authority* in 1 Timothy 2:12 (Greek word here is only used once in all of Scripture)
- Figurative Terms – Words and phrases that convey figures of speech.
 - Example: See Appendix 3 on Song of Solomon Illustrated
- Symbolic Terms – Words and phrases that convey symbolic significance in a given context.
 - Example: *Flesh* and *Blood* in John 6:53-59

Literary Features

- Repetition – When a word, phrase, or concept is used more than once in a passage.
 - Example: Romans 11:28-32
- Escalation – When a line of argument builds toward a climax.

- Example: Romans 8:31-39
- Contrast/Comparison – When words, phrases, concepts, or figures are juxtaposed against something else as a means of further explanation.
 - Example: Proverbs 1-9
- Association – When words, phrases, or motifs relate to one another in association.
 - Example: Ephesians 4:13-16
- Questions and Answers – When questions are used to frame an argument.
 - Example: Luke 18:18
- Conjunctions – Words that direct the flow of a discourse.
 - Example: Ephesians 4:17
- Conditional Clauses – Clauses that contain a statement of condition.
 - Example: 1 John 2:1
- Illustration – An example of some kind which serves to clarify a point.
 - Example: Philippians 2:1-11
- Quotation – Echoes, allusions, and quotations of previous material, most notably the Old Testament in the New.
 - Example: 1 Thessalonians 5:16-22
- Irony – A figure of speech in which words express opposite meaning from what is intended, or where plot outcomes are the opposite of what is expected.
 - Example: Haman’s Gallows in the Book of Esther

Figures of Speech

- Simile – A comparative figure of speech in which one thing resembles another through the use of “like” or “as.”
 - Example: Psalm 1:4 – “The wicked are like chaff..”

- Metaphor – A comparative figure of speech in which resemblance is communicated by a form of the “to be” verb.
 - Example: Psalm 31:3 – “You are my rock and my fortress...”
- Hypocatastasis – A comparative figure of speech in which resemblance is communicated through direct naming.
 - Example: Psalm 22:12 – “Many bulls surround me...”
- Metonymy (meh·**taa**·nuh·mee) – The substitution of one word for another (inferring some point of comparison or relationship).
 - Example: Proverbs 12:18b – “... but the tongue of the wise brings healing.”
- Synecdoche (suh·**nek**·duh·kee) – The substitution of a part for the whole.
 - Example: Proverbs 1:15-16 – “... because their feet run toward trouble and they hurry to commit murder.”
- Personification – Ascribing human characteristic to inanimate objects or animals.
 - Example: Isaiah 55:12 – “... mountains and the hills will break into singing before you...”
- Anthropomorphism – Ascribing human characteristics to God.
 - Example: Psalm 8:3 – “... the work of Your fingers...”
- Zoomorphism – Ascribing animal characteristics to God.
 - Example: Psalm 91:4 – “He will cover you with His feathers; you will take refuge under His wings...”
- Euphemism – The substitution of an inoffensive word for a more offensive word.
 - Example: Genesis 4:1 – “And Adam knew his wife, and she conceived...”
- Hyperbole – A deliberate exaggeration used to communicate a point.
 - Example: Matthew 18:9a – “And if your eye causes your downfall, gouge it out, and throw it away.”

- Sarcasm – An indirect form of ridicule expressed as a compliment.
 - Example: Job 12:1-4 – “Then Job answered, ‘No doubt you are the people, and wisdom will die with you!...’”
- Rhetorical Questions – The use of a question to make a statement (where a response is never intended).
 - Example – Galatians 1:10 – “Am I now trying to win the approval of human beings, or of God? Or am I trying to please people?”

Closing Principles Regarding Listening

- 1) Beware of Preunderstanding!
- 2) Listen first, then explain.
- 3) Be careful not to allow your preferred theology to dictate answers to your questions that cannot be supported by your observations from Scripture.
- 4) Deal with the details.

Session #3 – Listening Practicum – Philippians 4:10-13

¹⁰ I rejoiced in the Lord greatly that once again you renewed your care for me. You were, in fact, concerned about me but lacked the opportunity to show it. ¹¹ I don't say this out of need, for I have learned to be content in whatever circumstances I am. ¹² I know both how to have a little, and I know how to have a lot. In any and all circumstances I have learned the secret of being content—whether well fed or hungry, whether in abundance or in need. ¹³ I am able to do all things through Him who strengthens me.

Questions to be Answered:

- 1) Who is the author of the passage?
- 2) Whom is the author addressing?
- 3) What are the most important terms and/or concepts in the passage?
- 4) What are the main verbs? What are the tenses of those verbs?
- 5) Are there terms that I need to define?
- 6) Are there people or places I need to identify?
- 7) What do I already know about the people and places mentioned?
- 8) Can I identify any cause-effect relationships in the author's writing?
- 9) What things from this passage might I want to study later in further detail?

10) How do other translations render this passage?

11) What does this passage tell me about God?

12) What things are emphasized in this passage?

13) What things are repeated in this passage?

14) What things are related in this passage?

List 30 Observations from Philipians 4:10-13

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
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- 26) _____
- 27) _____
- 28) _____
- 29) _____
- 30) _____

Session #4 - Learning to Interpret the Word

What is interpretation? Interpretation is the process whereby the Christian attempts to "stand in the author's shoes and re-create his experience – to think as he thought, to feel as he felt, and to decide as he decided."

Why interpretation?

- Language Barriers (Hebrew, Aramaic, Greek)
- Cultural Barriers ("Head Coverings & Slavery")
- Literary Barriers (Are we going to read and interpret Song of Solomon in the same way that we read and interpret Romans? This is where "genre" is going to play a very significant role.)
- Communication Barriers ("As finite creatures, we can never know what is going on in someone else's mind completely. As a result, we have to settle for limited objectives in our interpretation of Scripture.")

What are some of the pitfalls of interpretation?

- Misreading the Text – 1 Timothy 6:10
- Distorting the Text – 2 Peter 3:16
- Contradicting the Text – Genesis 3:1-4
- Subjectivism – Belief that all knowledge is limited to experience by the self and that transcendent knowledge is impossible. In this case, meaning is found within the reader instead of within the text.
- Relativism - Belief that no ideas or beliefs are universally true but that all are instead, "relative" that is, their validity depends on the circumstances in which they are applied. Present circumstances and environment dictate the "fluid" meaning of the text.
- Overconfidence – 1 Corinthians 8:1

Thus, as we move from listening to the Word to interpreting the Word, it is important for us to remember the goal of interpretation. On the goal of interpretation, Timothy Ward stated,⁵

The norms of grammatical and historical interpretation are not avoided. But interpretation is not an end in itself; reading the Bible is not fundamentally a

⁵ Timothy Ward, *Words of Life*, 175.

comprehension exercise. Interpretation should serve only to lead us to an encounter with God as he actually presents himself to us in Scripture.

Nevertheless, while we need to give attention to things like the history of the Bible, the literary form of the Bible, and the theology of the Bible, we must not lose focus on the goal, which is to encounter God.

History

When interpreting Scripture, we have to pay close attention to the historical context. Typically, there are three aspects of a historical context: a geopolitical context, a cultural context, and a situational context.

- Geopolitical – involves the historical, political, and geographical setting of the events reflected within a given portion of Scripture.
- Cultural – involves the cultural norms and practice within a particular region for a particular people/religion reflected (or assumed) within a given portion of Scripture.
- Situational – involves the specific occasion or situation of the reflected within a given portion of Scripture.

Literature

The Scripture's literary context also possesses three aspects: a surrounding context, genre, and a canonical context.

- Surrounding – refers to the other verses and chapters that are near the passage of Scripture that we are interpreting.
- Genre – refers to the form of the passage (narrative, law, poetry, wisdom, prophecy, gospel, parable, letter, apocalyptic)
- Canonical – refers to how the passage that we are interpreting fits within the rest of Scripture.

Theology

The final context that we must wrestle with is the theological context. This context typically consists of three aspects: a thematic context, a covenantal context, and a revelation-historical context.

- Thematic – refers to how the passage fits within theological themes that we are aware of from other portions of Scripture.

- Covenantal – refers to how the passage fits within the covenants of the Scripture (Creation, Noahic, Abrahamic, Sinaitic/Mosaic, Davidic, New)
- Revelation-Historical – refers to how the passage fits within God’s plan to progressively reveal Himself throughout history

Five Keys to Interpretation

- Content - Content is the raw material that has been gathered in the listening process.
 - Key Elements: Terms, Structure, Literary Form, Atmosphere
- Context - Context refers to that which goes before and that which follows after.
 - Key Elements: Literary, Historical, Cultural, Geographic, Theological
- Comparison - Comparison refers to activity of comparing scripture with scripture
 - Key Elements: Norms of Language (Dictionary), Norms of Utterance (Text)
- Culture - Culture refers to "the attitudes, feelings, values, and behavior that characterize and inform society as a whole or any social group within it."
 - Key Elements: Politics, Society (Law, Morality, Economy, Education, Art, Literature, etc.), Religion, Philosophy
- Consultation - Consultation involves the use of secondary resources.
 - Key Elements: Concordances, Bible Dictionaries, Bible Handbooks, Atlases, Bible Commentaries

Session #5 - Learning to Apply the Word

Five Substitutes for Application

- Interpretation for Application
 - Examples:
 - "Lord but no obedience" (Luke 6:46)
 - Doctrine over Practice

- Superficial Obedience for Substantive Life-Change
 - Examples:
 - Easy Application (What are the other areas in my life that this truth could apply to?)

- Rationalization for Repentance
 - Examples:
 - Money, Missions, Marriage - "Sixteen reasons why it applies to everyone but you." (What objective truths am I ignoring in order to pursue subjective desires? – We need to ask honest questions of ourselves!)

- Emotional Experience for Volitional Decision
 - Examples:
 - "Private Altar Calls" (We must RESPOND to what GOD says!)

- Communication for Transformation
 - Examples:
 - "Fine Sounding Arguments" instead "God-honoring lives"
 - Story of Nathan and David

Four Steps of Application

- 1) **Step 1: KNOW** - Know the Text and Know Yourself
- 2) **Step 2: RELATE** - Relate the truth of the Word to the different areas of your life:
Personal, Family, Church, Work, Community
- 3) **Step 3: MEDITATE** - If we are not giving adequate time to meditation on the truth of the Word, we will never apply it. Meditation, in the application phase, is the "weaving Scripture into the fabric of our everyday living."
- 4) **Step 4: PRACTICE** - Just like our physical life, our spiritual life needs "food" and "exercise." We must remember that "the Word of God experienced is the Word of God enjoyed."

Ten Questions to Ask

1. Is there an example for me to follow?
2. Is there a sin to avoid?
3. Is there a promise to claim?
4. Is there prayer to repeat?
5. Is there a command to obey?
6. Is there a condition to meet?
7. Is there a verse to memorize?
8. Is there an error to mark?
9. Is there a challenge to face?
10. How does this passage point me to Christ?

Formulating Principles

While a passage of Scripture only has one meaning (the meaning that the author intended), a passage can have many principles and applications. Here are a few rules for formulating such principles:

- Principles should correlate with the general teaching of Scripture.
- Principles should speak to the needs, interests, questions, and problems of real life today.
- Principles should indicate a course of action.
- Principles should be supported by other godly people.

Session #6 – Interpretation and Application Practicum – Philippians 4:10-13

INTERPRETATION

- 1) What is the genre of this passage?

- 2) What are the rules that govern this particular genre?

- 3) What is the primary purpose for this particular type of genre?

- 4) What is the historical context of the passage?

- 5) What is the theological context of the passage? (ie. – Old Covenant, New Covenant, etc...)

- 6) What is the cultural context of the passage?

- 7) How does the context help explain meaning of the passage?

8) What do others say about this passage? (ie. – Commentaries, Dictionaries, etc...)

APPLICATION

1) Is there an example for me to follow? If so, what is it?

2) Is there a sin to avoid? If so, what is it?

3) Is there a promise to claim? If so, what is it?

4) Is there a prayer to repeat? If so, what is it?

5) Is there a command to obey? If so, what is it?

6) Is there a condition to meet? If so, what is it?

7) Is there a verse to memorize? If so, what is it?

8) Is there an error to mark? If so, what is it?

9) Is there a challenge to face? If so, what is it?

10) How does this passage point me to Christ?

11) What principles for life can be formulated from this passage?

Appendices

Appendix 1: Basic Parts of English Speech

- 1) **Noun** – A noun is the name of a person, place, thing, or idea.
- 2) **Pronoun** – A pronoun is a word used in place of a noun.
- 3) **Verb** – A verb expresses action or being.
- 4) **Adjective** – An adjective modifies or describes a noun or pronoun.
- 5) **Adverb** – An adverb modifies or describes a verb, an adjective, or another adverb.
- 6) **Preposition** – A preposition is a word placed before a noun or pronoun to form a phrase modifying another word in the sentence.
- 7) **Conjunction** – A conjunction joins words, phrases, or clauses.
- 8) **Interjection** – An interjection is a word used to express emotion.

Appendix 2: The Genres of Scripture

What is a *genre*?

Genre is a style that characterizes a group of compositions. Each genre has particular rules for interpretation.

What are the six major literary genres of the Bible?

10 **Exposition (Letters or Epistles)** – a straightforward argument or explanation of a body of objective truth

- a. **Key Elements** – logic, structure, order, use of connective words such as *for*, *therefore*, *and* & *but*, rhetorical questions
- b. **Examples** – Romans 2:17-24
- c. **Keys for Interpretation** – Pay close attention to the structure and terms that the author employs

11 **Narrative** - a recounting of a sequence of events, a story

- a. **Key Elements** – plot, characters, correspondence to life
- b. **Examples** – Life of Joseph
- c. **Keys for Interpretation** – Identify the plot (How do the elements of the story relate to one another in a sequence?), Analyze the characters, Consider the ways that the story is *true to life*

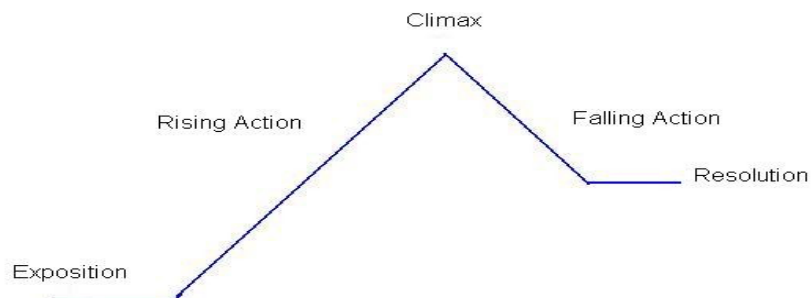


Figure 1. Plot Structure

- 12 **Parables** - a brief tale that illustrates a moral principle
- a. **Key Elements** – brief, characters, discourse, ending, imagery, fictional
 - b. **Examples** – 2 Samuel 12:1-10, Luke 18:1-8
 - c. **Keys for Interpretation** – Analyze the characters, Consider what happens at the end, Consider what happens during direct discourse, Consider what gets the most space, Identify stock imagery, Note unexpected details, Pay attention to the literary and historical context of the parable
- 13 **Poetry** - the art of rhythmical composition, written or spoken, for exciting pleasure by beautiful, imaginative, or elevated thoughts
- a. **Key Elements** – rhythm, parallelism (synonymous, antithetical, synthetic), hyperbole (extreme or exaggerated language that makes its point through overkill), imagery
 - b. **Examples** – Psalms
 - c. **Keys for Interpretation** – Attempt to determine why it was written, Consider the context that it was written in (Psalm 51), Identify its central theme, Ponder the emotions that are conveyed and the response that they produce
- 14 **Wisdom** – sayings and reflections of general truths from the wise (A proverb is a short, poignant nugget of truth, typically practical, and often concerned with the consequences of a course of behavior)
- a. **Key Elements** – right to the point, general principles not promises
 - b. **Examples** – Proverbs
 - c. **Keys for Interpretation** – Distinguish between principle and promise
- 15 **Prophecy** – literature that serves as "direct communication" from God regarding impending judgment or blessing
- a. **Key Elements** – warning, judgment, prediction, "Thus saith the Lord!"
 - b. **Examples** – Isaiah, Revelation (Apocalyptic – deals with cataclysmic events of global proportions having to do with the end of the world)

- c. **Keys for Interpretation** – Attempt to "re-create the situation," Remember the original audience, Note the structure of the book, Consider the placement of the prophetic book in the storyline of the whole Bible.

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