

# Hermeneutics

## SEPTEMBER 12, 2000: CLASS

- Dr. Dean Wenthe
- Test material will be in from lectures, primarily
- 1) Key hermeneutical principle is the need to locate a text in *time*
  - **1400 BC: Torah/Pentateuch** – Genesis to Deuteronomy
    - Elohim and YHWH are the two names given for God in the OT
    - Elohim: God is related to creation or the cosmos
    - YHWH: covenantal and personal contexts
  - **400 BC: Ezra and Nehemiah**
    - {550 BC: German higher criticism}
    -
  - **49 AD – 90 AD: Dating of the NT**
  - Hebrew vowels
    - Massarah or Massoretic tradition or Codex Leningradensis
    - Massarah parva: “circle” in Stuttgartensia refers to the notes on the left:
      - 1<sup>st</sup> letter – how many times it occurs
      - 2<sup>nd</sup> letter – how often at the beginning of the verse
    - Massarah magna: major notes at the bottom of the text
- 2) Establishing a reliable text is also important
  - **Codex Leningradensis**: 700s AD
  - **Dead Sea Scrolls**: 200s BC all the Pent. texts reflect our text, as does Isaiah (2 scrolls)
    - J (850 BC), E (750 BC), D (650 BC), P (450 BC)
    - Isaiah I (8<sup>th</sup> BC), II (7<sup>th</sup> BC), III (6<sup>th</sup> BC)
    - Sopherim knew how the word count, and what the middle word was as a check
- 3) Semantics, the study of language, is next in importance
  - Establishing the meaning of the word from the social and cultural context
  - Ex: Amos’ statement about “cows of Bashan” may refer to affluence, not satire
- Read through page 20 of the text, and through page 34 in the interpretation text

## SEPTEMBER 14, 2000: CLASS

- **Features of a Text**
  - Internal
    - Grammar/ Syntax
    - Semantic meaning of the vocabulary
    - Usus loquendi: what is its use *in context*
    - Kittel’s Theological Dictionary:
      - Does not take into account the LXX, but uses classical Greek literature
      - “Nomos” (law) vs. “entole” (statute): “nomos” comes to translate Torah
    - What is the *semantic field*: where and how is the word used?
  - External
    - What is the text’s meaning in the text’s, not our, context
    - The Flood is not an evangelism text, but a text about judgement, for example
    - “Makarios” in the Good News Bible is translated “happy”, not “blessed”:
      - In Hebrew, “ashre” (Psalm 1) and “barak” are the equivalent: *to be united*
    - 1) Date/Historical Setting: the time of the text can greatly affect its interpretation
    - 2) Social/Cultural Context: imagery and metaphors are culture-related

- **Important Dates**
  - **Semitic Language Family** (Mesopotamia through Egypt: Fertile Crescent)
    - Eisenbraun's in Winona Lake, IN (back of bookstore)
    - Northeast Semitic (Tigris/Euphrates Valley)
      - Akkadian (2000 BC)
      - Assyrian
    - Southeast Semitic (Sinai peninsula and south)
      - Arabic
      - Ethiopic
    - Northwest Semitic (Canaan area)
      - Biblical Hebrew
      - Aramaic
      - Ugaritic
  - **Greek Language**
    - Mycenaean (2000 BC)
    - Homeric (10<sup>th</sup>-8<sup>th</sup> BC)
    - Ionic (8<sup>th</sup> – 6<sup>th</sup> BC)
    - Attic (6<sup>th</sup> – 4<sup>th</sup> BC)
    - Hellenistic (4<sup>th</sup> BC - ) After Alexander the Great
      - Koine is a popular version of Hellenistic Greek
      - “Hebrews” is a more Hellenistic Greek
  - **Events**
    - **1446 BC:** Exodus (Critical Date: 1250 BC)
    - **721 BC:** Fall of the North
    - **622 BC:** Reform of Josiah, rediscovery of the law
    - **587-586 BC:** Destruction of Jerusalem
    - **538 BC:** Edict of Cyrus
    - **520 BC:** Rebuilding of the 2<sup>nd</sup> Temple
      - Second Temple Period (or Intertestamental Period)
      - **333-332 BC:** Conquest of Alexander the Great
    - **167 BC:** Desecration of the Temple by Antiochus Epiphanes
    - **142-37 BC:** Maccabean or Hasmonean Period (1<sup>st</sup> Jewish Revolt)
      - **65 BC:** Conquest of Pompeii
    - **37-4 BC:** Herod the Great
    - **70 AD:** Destruction of the 2<sup>nd</sup> Temple and Jerusalem
    - **132-135 AD:** 2<sup>nd</sup> Jewish Revolt

**SEPTEMBER 15, 2000: CLASS**

- p.21-49 (white cover), 36-54 (three stripes), “The Corrected Jesus” essay
- **Baal/Asherah Myths**
  - Fertility cults, city-cultures, priestly casts
  - Israel encountered these cults, and succumbed to their siren call
  - Church face a similar “mixing” of culture today
- **Old Testament**
  - *Tanach*: The Torah (Pentateuch), the Neviim, and the Kethuvim
  - Prophets: Former (Joshua-2 Kings), Latter (Isaiah, Jeremiah, Ezekiel, the Twelve)
  - Writings: Poetry (Psalms, Proverbs, Job),
    - 5 Scrolls (S of S, Ruth, Lamentations, Ecclesiastes, Esther)

- Prophecy (Daniel)
- History (Nehemiah, Ezra, I+II Chronicles)
- Two Errors:
  - Liberals: Bible is full of contradiction
  - Fundamentalists: All portraits of Jesus are dogmatic, black + white
- Note: up until the age of Pietism, all Lutheran churches had crucifixes

### SEPTEMBER 19, 2000: CLASS

- **Readings:** OT (p.134-186), NT (p.374-413) in the 3-Stripe book
- NT Radical Criticism (Jesus' Seminar)
  - 1) The only authentic source of information about Jesus is from Q (in Matthew and Luke)
  - 2) The Gospel of Thomas reflects very old material (usually dated to 200-250 AD)
  - 3) Anything reflective of Jewish literature are suspect: Jesus is no longer Jewish
  - 4) Anything apocalyptic (Mark 13) is an addition
- Counters:
  - How do the disciples come off in the Gospels?
  - The Church was concerned about limiting the use Gnostic gospels
- Deconstructionism:
  - The school of thought behind the Jesus' Seminar
  - But meaning IS communicated through words: "look out for the car!"
- The guarantee of meaning is the purposeful communication of the biblical witness
  - Creation
  - Redemption
  - Awaiting fulfillment
- Everyone, when pressed, has a norming narrative: what IS that norming narrative?
- OT Texts
  - Evidence against a unified text?
    - Masoretic, Samaritan (98% same), Old Greek (LXX, Exodus 25-40 differs)
    - No variants change doctrine or catechesis
    - The Greek fixes Gen. 3:15 as "Her seed...he will crush"
  - Evidence for a unified text:
    - Qum'ran texts, ancient translations, rabbinical sources
    - "Sopherim" – the Hebrew for "scribes", who had rules for textual transmission
  - Paleography: history of writing
    - No common Greek alphabet up until 500 BC
    - 403 BC: Athens: all public acts to be transcribed in *ionic* characters
    - 200 BC – 300 AD: Very exact calibration based on the type of writing
- External Evidences:
  - *Date of the Witness:* the earlier, the more weight it has:
    - 3 Oldest: ⚡: Sinaiticus; A: Alexandrinus; B: Vaticanus
  - *Geographic Distribution:* is the reading widespread or more local?
  - *Genealogical Relationship:* is a text a descendant from another?
  - *Weighting rather than Counting:* a few earlier texts is worth more than many later texts
- Internal Evidences:
  - The more difficult reading is preferred (scribes likely simplify)
  - The shorter text is to be preferred (additions more likely than subtractions)
  - Style, context, and harmony with the author (is this consistent with the author's work?)
- Material of the Texts:

- *Papyrus*: since 1000 BC, 1 foot long
- *Parchment*: 197 BC, developed by King Eumenes, washed hairless skins
- *Volume*: comes from the Greek “volumen” which means “to roll up”
- Gospel of Luke and Book of Acts would have each filled a Papyrus roll of 30 feet
- Columns 2”-3” wide was the style of writing
- **UNCIALS**: from 300-600 AD, in continuous, capital letters
- **MINUSCLES**: 600-900 AD in continuous, small letters
- 5000 Greek manuscripts of the NT currently in existence
- *Chester/Beatty Papyri*: 200 AD
- *Papyrus 52*: (John 18:31-33, 37-38) 100-150 AD, found along the Nile

### **SEPTEMBER 26, 2000: CLASS**

- **CTCR**: Open communion, Jesus Christus Dominus, Ordained Deacons
- **Sola Scriptura**: what do and don’t Lutherans mean?
  - DOESN’T mean the Bible “fell from heaven” like the Book of Mormon
  - DOES mean that *in matters of faith and life Scripture is the ultimate judge*
  - Just as Christ is fully human and divine, so the Scriptures are fully human and divine
- Ex: **Genesis 1-11**
  - **Higher Critical View**:
    - Gunkel – “family history” from *Die Genesis*
      - Argued that no great literature existed at the time of the Pentateuch
      - No eyewitnesses at the time of creation
  - **Language**:
    - **Grammatically**: all the marks of historical narrative
      - *Vav-consecutive*: used in historical narrative throughout the OT
      - *Direct object marker*: not present in poetry
      - *Context*: Genesis 12-50 is ALSO wanting to be understood as history
  - **Archaeology**:
    - **70,000 Ebla Tablets**: 2000 – 1600 BC: mention of biblical names and cities
    - **Ugaritic Tablets**: 1800 – 1200 BC: Description of Baal worship
- **Creation -> Incarnation -> Resurrection -> Ascension -> Restoration**: Jesus’ story
- **Existentialism**: existence precedes essence: we create and assert our own identity
- **Homologoumena vs. antilegoumena**: spoken alike vs. spoken against

### **SEPTEMBER 28, 2000: CLASS**

- **CONTEXT: History of the time before and after Jesus**
- See handouts
- High Priests, Rulers, Bandits, Messiahs, Prophets
  - Bandits were a significant problem around Capernaum at the time of Jesus
  - Messiahs of Jesus’ time were very much *political*
    - Jesus says not to proclaim the miracles, to avoid identification as a political Messiah
  - Prophets were around at Jesus’ time as well
- **TANNAITIC Period: “Repeaters”**
- The OT / Tanakh is the literature of the “minority” -> few Israelites were true Jews
- **Babylonian** ideal was to take the leadership into exile and absorb them 1<sup>st</sup>
  - Daniel, Ezekiel: a thriving Jewish community continued in Babylon
  - Babylonian Talmud was their chief document; some Jewish documents discovered
  - 597 BC – 1<sup>st</sup> exile, 587 BC – 2<sup>nd</sup> exile

- Egyptian exiles around the same time, escaping the Babylonian overlords
  - Jeremiah
  - At Elephantini (300s BC) a number of Jewish letters were discovered
- 538 BC: Edict of Cyrus decreeing that Jews could (but did not have to) return
- 520 BC: Construction of 2<sup>nd</sup> Temple (Haggai the prophet at that time)
- 332 BC: Alexander the Great: **Hellenism** influences Jewish culture
  - Greek civilization saw itself as the pinnacle of human achievement
  - 1) Established a city in every conquered territory (ex: Decapolis)
  - 2) Emphasized *the theatre* and *the gymnasium* (1 seat for every 10 people)
  - 3) Constructed an agora (marketplace)
  - Entertainment, sports, and finance the three pillars of Greek society
  - Galilee: Hippos (Greek) or Susita (Hebrew) a typical example of this
- Letter of Aristeas: the translation of the Tanakh into Old Greek
- 160 AD: Antiochus Epiphanes and the Temple at Jerusalem
- 70 AD: Destruction of Jerusalem
  - Johanan ben Zakkai: makes his way to Jaffa with pro-Roman Jews
  - They begin preserving Jewish lore
- 132 AD: Simon bar Kochba
  - Names himself the Messiah; the second revolt fought until 135 AD
  - The pro-Roman Jews flee to Sephoris
- 132-200 AD: Sephoris the center of Jewish learning
- 200 AD: Tiberias: Rabbi Judah the Prince writes “the Mishnah”
- The Talmud
  - Unpointed Hebrew
  - Jerusalem Talmud and the
  - Gemara: commentary
  - Mishnah: commentary
  - Hillel, Shamai: both Rabbis that wrote around the time of Jesus
    - “11 reasons why a man may divorce his wife” - Hillel
    - “5 reasons” – Shamai
    - “1 reason” – Jesus, based on Genesis
  - Argue from the lesser, to the greater
    - Ex: lilies of the field – are you of not *much more value* than they?
  - Appeal to a relational argument
    - Ex: which of you, if your child asks for a loaf of bread, will give a scorpion?
- Rabbi/Student Relationship
- Students were required to repeat back exactly what the Rabbi said
- Disciples were to correct peers who did not correctly interpret the teaching
- Disciples had to live with the Master:
- “Haggadah is seen in halakah”: confession is seen in practice
- Found in:
  - Pirke Aboth
  - Compendium Rerum Judicarum Novum Testamentum (Safrai and Stern)
    - Volume 2: marriage in 1<sup>st</sup> century Judea

### **OCTOBER 10, 2000: CLASS**

- HELLENISM (336-31 BC)
- “Gamla” – in Northern Galilee, the Fortress of the North, never been excavated till now

- The Roman canon balls are still there (conquered in 68 AD)
- Synagogue located in the town as well
- The Greeks thought of themselves as the fullest expression of civilization
  - Everyone else was “barbaroi” – the outsiders
  - To be human was to live in community or *polis* (Maks, “The First Urban Christians”)
  - Thucydides, “A History of the Pelopanesian War”
    - Contains a speech by Pericles delivered in 429 BC (Ezra – Nehemiah), **read often**
    - “Our political system is called a democracy, the rule is under the control of the majority... every one stands equal before the law...merit, not class membership, is the distinguishing factor... Our private lives are conducted with the same openness as our public business... Private freedom is not public license; we reverence and obey the law... our love of the beautiful is unmarred by extravagance, and our mental pursuits to not lead us to softness.”
  - Sophicles and Euripedes are still considered playwrights *par excellence*
- Philip of Macedonia (Alexander’s Father) chose Aristotle as his teacher
- Begins with *Alexander the Great* (336-323 BC)
  - Was a military genius: had conquered most of the known world
  - Died suddenly when his troops returned from India
- Established a number of monarchies
  - Ptolemy (Egypt)
    - One of Alexander’s generals
    - Had Cleopatra as a daughter (defeated in 31 BC)
  - Seleucus (Transjordan)
    - Antiochus Epiphanes: 160 BC tries to desecrate the Temple
  - Antigons Gonatas (Greece)
- Takeover Policy:
  - 1) Established cities
  - 2) Introduced common or koine Greek
  - 3) Passed a Greek constitution, reflecting the speech of Pericles
  - 4) Appoint a governing council
  - 5) Create a Greek economy
  - 6) Start sports and theatre
- Warfare:
  - Standing military of 30,000-80,000 troops
  - The *Phalanx* were the close formation “blitzkrieg” troops
  - First to use elephants in the military (Seleucus I received 500)
  - Developed the catapult and the ram
  - See “The Art of Warfare in Biblical Times”
- Philosophy:
  - Philosophy was supreme: everyone cared about these questions, monarchs had their own
  - *Skeptics*: no knowledge was philosophically secure
  - *Stoics*: watched their desires closely; be content with what you have (Zeno)
  - *Neo-Platonism*: what is real is not the physical, but the ideal
  - *Aristotelian*: nature and the empirical
  - *Epicureans*: get the most pleasure out of life through moderation
  - *Hedonists*: reckless pursuit of pleasure

## OCTOBER 12, 2000: CLASS

- **SAMPLE TEXT: Matthew 11**
  - There is no parallel to the NT Gospels in ancient Roman literature
    - Possibly Plutarch's "Lives", but they don't seem to have the form
    - They are a mixture of narrative and teaching material (unique *genre*)
    - Four "portraits" (against fundamentalism) with similar theology (against liberalism)
  - John is in prison here's about "the works" of Christ
  - "Go tell John what you hear and see" (a reference to the prophecies of Isaiah)
    - Sees himself as the fulfillment of Isaiah's Messianic prophecies
    - The most important piece comes last? Then the good news to the poor is primary
  - **SAMPLE TEXT: Matthew 5**
  - "Blessed are..." – the beatitudes
  - To be blessed is to be a participant in the Kingdom of Heaven/God
  - John 3:36: "He who believes in the Son has eternal life"
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- HERMENEUTICS – Misc.
  - From Dan (North) to Beersheba (South) is 150 miles
  - Coastal plains
  - Central Highlands – The Hills
  - The Mountainous "Rib" is a little different from the Highlands
  - The Jordan Valley – the lowest place on earth is the Jordan Rift and the Dead Sea (-1300 ft)
  - The Transjordan
- 
- UNDERSTANDING THE TEXT
  - What is the approximate **date**?
    - *Historical*
    - *Social*
    - *Political*
    - *Cultural*
    - *Location of the people addressed*
    - *Authorship*
  - Text Criticism: Look for the Hifal (causative) or Aorist/Perfects (incomplete/complete)
  - EX: Amos
    - LOCATION: Northern Kingdom
    - DATE: Mid-8<sup>th</sup> Century
      - Fall of the north comes in 721 BC
    - SOCIAL: Time of great prosperity
    - CULTURE: Ba-al worship at Dan and Bethel
    - AUDIENCE: People of the North
  - EX: What is the earliest book of the New Testament
    - James (44-47 AD)
    - 1 Corinthians (49-55 AD)
      - "Slave" or "Servant" of the Lord (related to Obadiah: "Servant of the Lord")
      - kletos apostolos: a "called" apostle of Jesus Christ
      - Author / Addressee / Greetings was a standard Roman epistle format
  - THREE TOOLS
    - New International Dictionary of the Bible (5 Vols. with pictures, conservative)
    - Anchor Bible Dictionary (moderate)

- Interpreter's Dictionary of the Bible (5 Vols., very liberal)

### OCTOBER 13, 2000: CLASS

- TEST: Objective section that has "identification"
  - Dates (from the board): 10 pts.
  - Movement, Person, Genre, or Item (ex: Helmut Schwartz, History of Exegesis): 15 pts.
  - Short Answers (from class discussion, major topics): 3 – 5 pt, 1 – 10 pt
  - Essay Question (comment on Greek or English pericope): 1 – 10 pt, 1 – 5 pt, 1 – 20 pt
  - Final Question 15 pt.
- READINGS: Readings 1-11, 14-17 (not 12 or 13)
- SECOND TEMPLE PERIOD
- Letter of Aristeas: 247 BC, in Alexandria
  - 70 or 72 scholars taken from Israel to translate the Bible into Greek
  - They were the one who wrote the "Septuagint"
  - By order of Ptolemy II (a.k.a. Philadelphos) 284-237 BC
- BUT there is no "one edition" of the Septuagint
- 1) OG – Old Greek, 200 BC
  - Technical term for the oldest reading of the Septuagint
  - The version edited by Rahlfs is the current version of the text: there is a new German one
  - Usually rely on the OG
- 2) Rescension (revision of the Old Greek)
  - $\theta$  – Theodotion: **literal** rendering of the text
  - $\sigma$  – Symmachus: more liberal translation
  - $\alpha$  – Aquila: literal as well
- 3) **Origen**, Lucian, Hezekias: Origen produced the **Hexapla** in 225 AD
  - Hebrew, transcription, Aquila, Symmachus, his own translation, Theodotion
- ISSUES: Isaiah 7:14
  - OG is translated as "virgin"
  - $\alpha$  – translates "alma" as "young woman"
- ISSUES: Amos appealed to in Acts at the first apostolic council
- Apocrypha, Pseudopigrapha: Heavily dependent on the Old Testament
- Hatch/Redpath: Concordance to the Septuagint
  - Ex: Deut. 7: Why God chose Israel -> because I loved you!
  - Jesus announced the Kingdom of God -> Old Testament speaks of the reign of יהוה
- Anchor R.H. Charlesworth (2 vols.) of the Apocrypha and Pseudopigrapha (Gard's books)
- Hagadah: story / moral teaching
- Halakah: legal teaching
- Every aspect of life had law associated with it
- Table fellowship was incredibly important: if there was no agreement, there was no sharing

### OCTOBER 17, 2000: CLASS

- John: He who believes in the Son has life, but he who does not has the wrath of God
  - The Old Testament and Hellenism shape our understanding of the New Testament
- WAR SCROLL OF QUM'RAN an important document to understand Messianic beliefs

## DATES

- **520 BC – 70 AD:** 2<sup>nd</sup> Temple Period
- **333 BC:** Alexander the Great @ the Battle of Issus
  - Palestine fell under Ptolemaic rule
- **198 BC:** Seleucid King, Antiochus III defeats Ptolemaic ruler
  - Palestine now under Seleucid rule
- **167 BC:** Antiochus Epiphanes IV tries to sacrifice a pig in the 2<sup>nd</sup> Temple
- **164 BC:** Any Jewish practice is restricted
- **134-63 BC:** Hasmoneans / Maccabees
  - Sadducees: Zadokite (Ezekiel 7:2) line
  - Apocalyptic mentality developed, over and against the Sadducees
  - Pharisees:
    - 1) Began as a military revolutionary force; after 63 BC became more pacifistic?
    - 2) They were NOT priests; saw themselves as lay people
  - Important Schools:
    - Hillel was likely their “founder” (**50 BC – 20 AD**)
    - Shamai was his rival, more conservative
  - People of the Land: “אֲרָץ” – “the crowds” of the NT
- **65 BC:** Pompeii takes Jerusalem
- **66-70 AD:** First Revolt
- **132-135 AD:** Second Revolt
  - Simon Bar-Kockba identified as the Messiah

## TYOLOGY

- Type: From Lesser to Greater
  - Prophet
    - Deut. 18: “I will raise up a prophet like you”
    - Acts 3,7: “This was fulfilled in Christ”
  - Melchizedek (Priest)
    - Genesis 13: High Priest Melchizedek
    - Hebrews: Jesus is the Great Priest in the order of Melchizedek
  - David (King)
    - Hosea 3:5: “Afterwards, the sons of Israel will return and see David their King”
    - Amos 9:11: “In that day I will raise up the fallen booth of David”
    - Jeremiah 30:9: “And they shall serve the Lord their God and David their King”
    - Ezekiel 37:24-25, Ezekiel 34:23-24
    - There is a future “David” who will come and rule
  - Matthew 2:15: “Out of Egypt have I called my son”, (Hosea 11:1)
    - BUT Hosea 11:1 is talking about the deliverance from Egypt
    - Temptation in the desert for “40 days and 40 nights” – the 40 years in the wilderness!
      - Jesus counters the Devil with DEUT! The text about Israel’s failures
      - Feeding of the 5000 is the providing of Manna for those in the wilderness
      - Jesus is Israel “reduced to one”
  - 1 Corinthians 10:6
    - Christ was present in the sacrificial system of Leviticus, from whom flowed its power
- One cannot HELP but see these typologies, as they are a part of the Scriptures
- BUT if the word “type” is not there, is that proper to do this?

## RECTILINEAR VIEW

- God “plants” prophecies throughout the Old Testament
  - Numbers 24, Genesis 3:15, Deuteronomy 18:15-18
  - The “in-between” material is just “filler”

## OCTOBER 24, 2000: CLASS

### Messianic Character of Jesus’ Time

- Mashiah: מָשִׁיחַ or Christos: χριστος
- “The coming age” would be brought into “the present age” by the Messiah
- 1 Samuel 2:35: The **King** is considered “the anointed one”
- Leviticus 4:3: Used for **Priests**
- 1 Kings 19:16: Applied to **Prophets**
- Psalms 105:16: Compares **Patriarchs** to Messiah
- Isaiah 45:1: Cyrus is considered “the anointed one”
- Daniel 9:25-26: One like a “Son of Man”
- Technical meaning is taken on later for the one who will bring “the coming age”

## JESUS

- Only uses Messiah when he can define that term: otherwise, he uses Son of Man
- Self-understanding is seen in:
  - BAPTISM:
    - John calls Jesus “the lamb of God”
    - Repent, be baptized, *the kingdom of God is at hand!*
    - The voice calls out from the clouds, just as he does at Sinai
    - Israel was the son who goes astray; Jesus is the Son in whom God “is well pleased”
    - All righteousness is fulfilled: a new and wonderful era is being proclaimed *in him*
  - WILDERNESS:
    - Led by the Spirit (pillar of fire and smoke)
    - 40 days and 40 nights
    - Temptation by the Devil (good hermeneutics vs. bad hermeneutics!)
      - Deuteronomy is quotes
      - Jesus uses the same book written by Moses to Israel in the wilderness
  - MESSIAH:
    - Jesus describes a Christ who must die and be raised again
    - Jesus asks the Pharisees whose son the Messiah is, and they cannot answer
  - SON OF MAN
    - Few people used it in his time
    - Ezekiel uses it as “mortal” or “human being”
    - Daniel 7 uses it as a divine Messiah figure
    - Jesus’ humanity and divinity are united in this one phrase
    - The Kingdom is present in me
  - TRIUMPHAL ENTRY
    - The entry into Jerusalem has Messianic freight
  - TRANSFIGURATION:
    - Moses and Elijah were all sent to the mountain for communion with God
    - Jesus also is summoned, and endorsed by God
    - Moses and Elijah talk about Jesus’ “exodus”

- *Flusser*: “The Messianic Idea in Israel”
  - the work of Messiah must be finished before the title can be claimed:
- *Moule*, “The Origins of Christology”, Cambridge 1977
- Acts 2:31: Peter’s Preaching
- Acts 8: Philip and the Eunuch
- Luke 4:18: Applies Isaiah 61:20 to himself
  - “The Spirit of the Lord is upon me, and he has *anointed* me”
- Fulfillment and the time of fulfillment are key themes in the gospels
  - Paul uses the word *now*: is the acceptable time, is the day of salvation
- Jesus is the inauguration: it is now, but not yet
- We are awaiting the DISPLAY of the reality, so that what is hidden will be revealed

#### ALTERNATIVE VIEW

- **PRIEST**: many felt he would be a “super-priest”
- **PROPHETIC**: Pharisees looked for someone to give the final Midrash
- **KING**: The people of the land are looking for a political, nationalistic deliverer
- Jesus frequently asked people to be silent for fear of being identified with kingship
  - He found it difficult to teach when the people became inflamed
- Pastor Sorenson, chair of the Board of Regents for Saskatoon Seminary, ponytail

#### OCTOBER 26, 2000: CLASS

##### • INNER-SCRIPTURAL UNDERSTANDING

##### • 1) Torah and Commentaries

- **How Israel’s Torah-Identity is progressing: are they the people of God or not?**
- *Former prophets*: Joshua, Judges, 1-2 Samuel, 1-2 Kings
  - A) Historic: but they are also commentaries on Torah
  - B) Selective: not everything is told, but what is relevant
  - C) Episodic: stories are told that are relevant to the identity of Israel
  - D) Evaluation: which kings were good, which were bad, and why
  - Ex: *Joshua*: 1-12: Conquest, 13-24: Settlement
    - Genesis 12:1-3: Israel is promised the Land (First Article)
    - *Harim*: Holy War: the true God conquers, and the spoils are dedicated to him
    - Joshua 24: “But as for me and my household, we will serve the Lord”
    - *Inner-biblical interpretation*: a rehearsal of the Torah narrative
- *Writings*: 1-2 Chronicles, Ezra and Nehemiah
  - Fill the same purpose
- *Latter and Minor Prophets*: Isaiah, Jeremiah, Ezekiel, the Scroll of the 12 + Daniel
  - Warning literature: a call to repentance and back to Torah
- *Writings*: Psalms, Proverbs, etc.
  - Psalms: God’s “hesed”, his mercy or grace, endure forever
  - Proverbs: the fear of the Lord is the beginning of wisdom
  - Esther: narrative commentary on God’s silent workings and providence
  - Ecclesiastes: is there any way to live life without Torah?
  - Job: one book older than Torah
    - 2000-1600 BC, because the Hebrew is unique (50-70 unknown words)

- Unknown words seem very similar to Akkadian and other languages
- No reference to Abraham or the Patriarchs

#### Aside) Amos

- Amos comes during the reign of Jeroboam II in Israel
- Chapters 1 & 2 are oracles against the nations (Ezekiel, Jeremiah, Isaiah, etc.)
- FROM: Tekoa (Judah)
- AUDIENCE: The Northern Kingdom of Israel
- 1) Foreign offenses: “crimes against humanity”
- 2) Judah’s offenses: “because they have abandoned the Torah of the Lord”
- 3) Israel’s offenses: “pant after the dust of the earth”, sexual offenses, cultic offenses
  - At the time, the north was enjoying great prosperity
  - 40 short years later, the North would be laid waste
- 4) Prophecies the restoration of the remnant
  - The House of David will be raised up

#### PROPHETIC THEMES

- A) The Lord is both creator and controller of history
- B) Messianic promise is born by the people of Israel
- C) The Lord is not content with ritual but desires faithfulness as the mark of his people
- D) The Lord both requires and bestows righteousness
  - “My righteous servant will cause to be righteous the many” (the servant of Isaiah)
- E) The Lord preserves his remnant, the church

#### OCTOBER 27, 2000: CLASS

##### • 2) Psalter/Worship/Confession

- 1) Interprets previous texts
- 2) Demonstrated the confession of the community (worship setting of the Psalms)
- 3) Psalm 1: Torah / Psalm 2: Messianic Promise
- 4) Torah and Psalms are quoted more often in the NT than any other set of books
  - Ezra the organizer of the Psalms, organized into 5 books
  - “Psalmoi” is Greek for “hymn” / Hebrew is specifically “praise/confession hymn”
    - I: 1-41: David
    - II: 42-72:
    - III: 73-89
    - IV: 90-106
    - V: 107-150
- Outside the Psalter
  - Exodus 15:1-18: Song of the Sea
  - Exodus 15:20-21: Song of Miriam
  - Judges 5: Song of Deborah
  - 1 Samuel 2: Song of Hannah (Magnificat)
  - Habakkuk 3: Psalter of Habakkuk
- Psalm 1,2 and 3 were looked at in terms of confessional meaning
- Psalm 1 ties to Matthew 5, the first teaching of Jesus on the Sermon on the Mount
- All Psalms are personal interpretations of Torah relevant to us

#### OCTOBER 31, 2000: CLASS

- MAKE-UP LECTURE: Jerome Hall, today at 2:30 PM

## EXEGETICAL Paper

- Text: what are the limits of the text
- Context:
  - Historical: what is the Sitz Im Lieben of the text?
  - Literary: Is it poetry? Prose? Parable?
    - Syncratic, Antithetical, Synonymous

## NEW TESTAMENT

- Four Gospels
  - Narratives
  - “Sayings”
    - A good rabbi taught the same thing *often*
- Acts and Epistles are commentaries on the Gospels
- Important texts for the message about Jesus
  - John 14:25-26
  - 1 Corinthians 15:3
- Apostle: one sent to speak the word of the one who sends (“delegations” in Hebrew, shalia)

## NOVEMBER 2, 2000: CLASS

### THE GOSPELS

- There is no precise parallel of the gospels in other literature
  - Plutarch: “Lives” is similar, but with important differences
  - Apollonius: Had a similar recorded teaching tradition, but its very scant
  - Exodus: An inner-Scriptural model for the Gospels:
    - Birth
    - Narrative
    - Teaching
- They are kerygmatic: catechesis
  - The gospels invite people into the Biblical world
  - Creation, fall, redemption, consummation: now, what is OUR response?
- Reader-Response Theory:
- James Robinson, “Re-dating the New Testament”, liberals dating the gospels before 70 AD
- C.K.Barret, “The Gospel of John”, showing it’s Hebrew characters

## NOVEMBER 7, 2000: CLASS

- FINAL EXAM: will be more essay question oriented, less objective questions
- “Where you start is where you will end up”
  - Calvin: Sovereignty of God; responding to God’s law
  - Luther: God’s grace seen in the Cross; responding to God’s love

### PREPARATION OF A TEXT

1. Single “vocable” or word
  - 1.1. Verbs:
    - 1.1.1.Hiphil: Hebrew causative tense, often carries a “sola gratia” sense
    - 1.1.2.Perfect: Greek completed action with ongoing consequences
  - 1.2. Nouns:
    - 1.2.1.Synonyms: different words for love, or for “word” (logos, rhema)

1.3. Syntax:

1.3.1. Particles: *ouy* or *לכן* as in the sense of therefore

1.4. Meaning:

1.4.1. *Background:*

1.4.1.1. *LXX*: gives use of NT words in the OT, especially its context

1.4.1.2. Hatch & Redpath will give the list of the Hebrew words behind it

1.4.1.3. The Apostles often used OT words to give the NT meaning

1.4.2. *Semantic Field*: what types of words are associated with the word

1.4.2.1. "light" ->

1.4.2.1.1. Where does it appear with darkness?

1.4.2.1.2. When is it associated with life?

1.4.2.1.3. When does it appear with the sun, moon or stars?

1.4.2.2. Apostle's usage

1.4.2.2.1. Where does the word appear in Paul? In John?

1.4.2.2.2. Stick with the apostle in question: there can be variation

1.4.2.3. New Testament occurrences

1.4.2.3.1. Moulton & Gedon will help with this study

1.4.2.3.2. Locate the word in the various contexts in which it is used

1.4.3. *Relationship* of the word to its surrounding words

1.4.3.1. Sentence diagramming

1.4.4. *Social, historical and cultural* context

1.5. Context:

- Want to avoid the extremes of "flattening" out the meaning, or reading too much into it
- Ezekiel's eating of the scroll, Melchizedek and Abraham, all point to the Eucharist
  - Table fellowship in ancient times was radically different than ours
  - These are typological relationships, not rectilinear

Medieval Senses of Scripture

1) Allegorical:

2) Mystical:

3) Typical:

4) Anagogical: the moral sense (Walther)

- Chapter 8 and Chapter 10, Special Exegesis (figures of meaning, etc.) or Wegnar

Test Breakdown:

Add 2 to the score

5 A's

12 B's

8 C's

5 D's

3 F's

TOTAL: 33

FINAL EXAM

15 Objective Questions (people and dates,

- approx. dates of biblical books, review major topics from class
- 2 short answers, 5 pts. each from class discussion (10 points)
- 3 essay questions, 25 pts. Each

- Examine a particular text: Bring English + Greek New Testament
- Broad hermeneutical question: steps of interpretation
- “Indicate what you find true and scriptural, and find flawed in the following quotation”:  
Final will be privileged: emphasis on the readings

#### READINGS

- Dockery: everything up to p.594
- Klein: p.81-374 (MAJOR GENRES: dirge, apocalyptic)
- Degnar: 5, 8, 9, 10 (figures of meaning are important)
- Pick a text and try and interpret it according to one of the models

#### NOVEMBER 9, 2000: CLASS

Journals: First Things, Pro Ecclesia, Logia, CTQ, Biblical Archaeology Review (online),  
Journal of the Evangelical Theological Society (JETS), Interpretation (Cons but H-C),  
Journal of Biblical Literature (H-C), Journal of Jewish Studies  
Books: Concordia Academic Press, Concordia Commentary Series

#### KLEIN

- p.460 and following
- Names:
  - BHS, Nestle-Aland, Rolphs
  - Metzger’s “Commentary on the Greek New Testament”
    - How the committee made selections on the difficult readings
- Criticism:
  - Emmanuel Tov’s “Textual Criticism of the Old Testament”, Augsburg Press
  - Metzger’s “The Text of the New Testament”
- Lexicon:
  - BDB and BAGD
  - Kohler-Baumgartner (words listed alphabetically, not by root)
  - Adele-Scott (also has the church fathers listed)
  - G.W.Lampe “Lexicon of the Greek Fathers”
  - “Persius.tufts.edu”
- Theological Dictionaries:
  - New International Dictionary of the Old and New Testaments
  - Kittel
- Bible Dictionaries:
  - Pictorial Encyclopedia
  - David Knoll Freedman???, “International Standard”
- Geographies:
  - Ackerson?? (better)
  - Oxford Bible Atlas
- Ancient World History:
  - Pritchard
  - So many are poisoned by higher critical assumptions
  - John Bright, “A History of Israel”
- Intertestamental:
  - Russell
  - Martin Hengel, 2 volumes, “Judaism and Hellenism”

- F.F. Bruce, "History of New Testament Times"
- Sphright and Stern, "The Jewish People in the 1<sup>st</sup> Century" (good for parish work)
- Roland DeVeaux, "Ancient Israel's Life and Institutions"
- Wiseman, "Peoples of the Old Testament Times"
- Biblical Theology
  - Kaiser: "Toward an Old Testament Theology"
  - Last, "Theology of the New Testament"
- Literary Criticism:
  - Altar, "The Art of Biblical Narrative"

### NOVEMBER 10, 2000: CLASS

- Comparison of Matthew and Hosea: "Out of Egypt I have called my son"
  - The history of Israel is being recapitulated in the life of Jesus
  - Whatever happened to Israel, happened to Jesus
- Comparison of John and Numbers of the Bronze Serpent
  - Both snake and Jesus are lifted up
  - Looking at both Jesus and snake was salvific
  - Words used like καθως (just as) and ουτως (so)
- Typological Tests:
  - 1) Parallel in the outward action (both came out of Egypt)
  - 2) Parallel in the theological significance (both actions were salvific)
- Old Testament Types
  - Tabernacle / Temple
  - Offices of Prophet, Priest and King are superceded in Christ's office
  - Exodus 12 – 1 Corinthians 5: Passover Lamb
  - Leviticus 1-8 - Hebrews: Sacrificial System
    - Means by which a holy God can dwell with an unholy people
  - The sacrifice of Isaac: *may* be a typology
    - Ram is substituted
    - Isaac is part of the "salvific line"
- Typology in Hebrews
  - Heb. 9:11: Christ was a high priest in the greater tabernacle, entered by his own blood
    - Lesser to greater comparison
    - "How much more then"...
  - Heb. 1:1: "In many times and various ways... *but in these last days...*"
- Typology in 1<sup>st</sup> Peter
  - "The prophets that prophesied of the grace that would come"
- Order of Priority:
  - Rectilinear Prophecy: Isaiah 7:9-11, Isaiah 53
    - Gen. 3:15, 49:8-12, Numbers 24:1-12, Isaiah 7, 53
  - Typology: As described above
    - Leviticus' description of the tabernacle, etc.
  - Allegory: Early church fathers; some are good teaching tools
- Foretelling vs. Forthtelling: Predictions about the future and descriptions of the present

### NOVEMBER 14, 2000: CLASS

- New Hermeneutics (Europe)

- 1950s-1970s
- Rudolph Bultmann:
  - follower of Martin Heidegger
  - existentialist: existence precedes essence
  - “demythologizing” the text
  - chasm between actual deeds and the text
  - *Eta Lindeman* debunks a lot of this demythologizing
- Biblical Theology Movement (Americans)
- W.F. Albright
- G. E. Wright (Harvard)
- John Bright (Union, Richmond, VA)
  - The text was not inerrant, but not fiction either
  - “God’s Mighty Acts” were punctiliar salvific actions recorded in “heilsgeschichte”
    - “salvation” and “told or recounted history”
  - less space between deeds and text, but still there
  - Ex: Exodus
    - Something happened, but we’re not sure what
    - Several hundred families escaped in boats OR
    - Crossed across the swamps on paths only they knew about
  - Ex: Jesus in the Wilderness
    - Represents a mental and spiritual battle, not a physical one
  - APPEARS to be a conservative move, but is just a middle-ground
- Albright wasn’t Wright and Wright wasn’t that Bright

#### Subdisciplines

- Form Criticism:
  - Ex: “*Birth Narratives*”
  - Attempt to uncover common elements between them (ok)
  - Minimal claim to historicity: similar to imperial birth stories (not ok)
  - Form analysis can either support (ministerial) or detract (magisterial) from the text
- Redaction Criticism:
  - Ex: “*Recognition Scenes*”
  - John the Baptist, “Behold, the Lamb of God”
  - The redactor has inserted this to emphasize who Jesus is
- Source Criticism:
  - Ex: “*Q Source*”
  - Matthew and Luke sayings that are held in common, but are not present in Mark
  - *Norman Perrin*: Mark 13 can no longer be read literally
- Structuralism: 1970s
- Literary Criticism:
- Narrative Criticism:
- Deconstructionism:
  - The only form of criticism that cannot be accepted
  - There is no inherent meaning in the text: we play “text games” as readers
- Voelz: “What Does This Mean?”
- TEST: Do the readings, reread the notes, bring a bible

- Spring get together at the House on the Patio

### **SEPTEMBER 13, 2000: NOTES**

- **INTRODUCTION TO BIBLICAL INTERPRETATION**

- **Ch. 1: The Need for Hermeneutics**

- Hermeneutical circle: the writer's and the interpreter's culture
- Three meanings of expression:
  - 1) What the speaker meant
  - 2) What the recipient understood
  - 3) What meaning is encoded in the text
- Only the text is available to help us decipher all three of these
  - Connotations and referential meaning
  - Literary genres
- Author and Audience
  - General and specific living conditions
  - We must not read in our own advanced understanding into the text
- Challenges of Interpretation
  - Distance of Time
    - Between time of occurrence and time of writing
    - Between time of writing and time of reading
  - Cultural Distance
  - Geographical Distance
  - Language Distance
- Eternal Relevance

- **FOUNDATIONS FOR BIBLICAL INTERPRETATION**

- **Ch. 1: Revelation**

- Natural Theology: we can infer God's law from nature (10 commandments)
- Barthians deny any possibility of natural theology
- **General** vs. **Special** Revelation
  - History
  - Nature
- Modalities of special revelation:
  - Historical act
  - Divine speech
  - Incarnation
  - Scripture
- p.17: John Bailey's "Idea of Revelation"; Avery Dulles' "Models of Revelation"
- **Ch. 2: Inspiration and Authority of Scripture**
- Biblical support:
  - Scripture's self-witness: "This is the Word of the Lord"
  - Jesus' high view of Scripture
  - New Testament is mentioned as the Word of God (2 Cor. 13:3, 2 Peter 3:15)
- Theories of Inspiration
  - Ecstatic theory (radical)
  - Dictation theory
  - Illumination theory (liberal)
  - Existential encounter theory (Barth)

- Verbal, plenary, Charles Hodge's definition
- **Lutheran theory is:**
  - Scriptures came from men imbedded in their culture, guided so that the text that results is completely reliable and truthful. Christ validates the authority of the Old Testament himself. Christ then breathes his spirit on the Apostles who speak in his name (John 14:25).
- Inerrancy
  - Scripture's self-witness: God says and Scripture says are interchangeable (Acts 4:24)
  - The church has always considered the Scriptures to be inerrant
  - If any part of the Scriptures COULD be false, who decides what is and what isn't?
  - Non-inerrantists, limited inerrantists (infallible), full inerrantists
- **Who was the writer? To whom was he writing? P.48**
  - All exegesis must be done within an interpretive framework
  - All presuppositions must come the text, not from our philosophy
  - Our own presuppositions must come under scrutiny

### SEPTEMBER 21, 2000: NOTES

- **FOUNDATION FOR BIBLICAL INTERPRETATION**
- **Ch. 8: Canon of the Old Testament**
- Canon from Greek kanon, meaning rule
  - God-given documents we feel constrained to obey
- OT Witness:
  - Exodus 17:14 "write on a scroll", Leviticus 1:1, 4:1
  - Nehemiah 8:8: first quote of Pentateuch itself as Scripture
  - 1 Kings 2:3, 2 Kings 18-25: Moses' Law mentioned
- Authoritative at least by 450 BC by biblical references (Malachi, Nehemiah)
- Few books of the OT are not quoted in the NT
- DSS: All but Esther of our OT were found there
- NT: Does not quote apocryphal books the same way it quotes OT books
- Josephus: has the same canon as we do
- Jamnia: Possible "council" which has not been proved or disproved (90 AD)
- PENTATEUCH: fixed 622 BC – 450 BC
- PROPHETS: fixed 400 BC – 200 BC
- WRITINGS: fixed before 150 BC
- P.155: Roger Beckwith a good book
- **CH. 9: OLD TESTAMENT TEXTUAL CRITICISM**
- MSS: OT Manuscripts
- DSS: Dead Sea Scrolls
- Masoretic Text: added the notes and signs for reading the Hebrew
  - MT or stylized "m"
  - Leningrad B19a = L, 1009 AD
  - 600 AD – 1000 AD
- Samaritan Pentateuch: 200 BC
  - SP or stylized "w"
- DSS: 250 BC – 135 AD
  - (Cave No.)Q(Text)<sup>(letter)</sup>
- Others: priestly blessing scrolls found from 600-500 BC

- LXX: LXX or stylized “o”
  - Aquila: 125 AD
  - Symmachus: 180 AD
  - Theodotion: 180 AD
  - Lucian: 312 AD
- Targums: Aramaic translations
  - Onkelos: Tg<sup>o</sup> or “t”<sup>o</sup>
  - Jonathan: key for the prophets
- Syriac Peschitta: Syr or stylized “S”
- Vulgate: Vg or stylized “v”
- External criticism: evaluation over and against the MT (LXX to MT)
- Internal criticism: evaluation of errors within the MT itself
  
- **CH. 18: CANON OF THE NEW TESTAMENT**
- Jesus’ recorded early: Papias’ record of Matthew writing in Aramaic, Mark recording Peter