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Method in Bible Study Notes

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ASBURY THEOLOGICAL SEMINARY

Department of English Bible

B 682. METHOD IN BIBLE STUDY. Three hours. Traina.

COURSE DESCRIPTION--Encourages the student to review his previous experience in Bible study to identify areas of need and then to work toward continuing growth in these areas. The course's goal is the comprehension of sound hermeneutical principles and their implementation in a concrete, individual, and methodical study procedure. Different types of Biblical materials used for purposes of experimentation, demonstration, and practice.

COURSE PURPOSE AND OBJECTIVES--The primary purpose of the course is to enable the student to build on past experience in methodology with a view to continuing to develop an individualized, thorough, orderly step-by-step procedure which can be used in the study of any biblical passage. In keeping with this general purpose, the course has the following specific objectives.

1. Attitudinal Objectives--the student shall:
 - a. Make progress in attaining an attitude of openness characterized by an evidential approach to the biblical text, including exposing presuppositions to the evidence;
 - b. Grow in a commitment to develop an inductive methodology and to use it in the study of Scriptures and in Christian ministry.
2. Diagnostic Objective--the student shall develop and evidence self-analytical skills which will enable him/her to determine critical areas of methodology in which growth needs to be fostered, in order to concentrate on making progress in those areas.
3. Constructive Cognitive Objectives--the student shall grow in the ability to do the following:
 - a. Determine units found in biblical books and observe relationships operative in units of varying lengths, beginning with books as wholes and moving to individual sentences and clauses;
 - b. Observe individual terms and inflections;
 - c. Engage in logical analysis, that is, note the major components of a unit, determine the essence of each, and place a label on each which expresses its essence;
 - d. Identify various kinds of literary forms, learn their characteristics, and make use of these characteristics in observing and interpreting biblical passages;
 - e. Ask the various kinds of interpretive questions intended to ascertain the meaning of the observations made, especially in the area of structure;
 - f. Select the questions on which to focus the interpretive process;
 - g. List and explain the various determinants involved in answering interpretive questions;
 - h. Relate the pre-critical study of the biblical text to critical issues;
 - i. Ascertain the specific determinants which are relevant to answering individual questions, and draw inferences from the evidence which will lead to answering the questions;
 - j. Weigh evidence to determine which interpretive answer has the most substantial support;
 - k. Suspend judgment where evidence is inconclusive; and hold answers as tentative and therefore subject to change if new evidence is discovered, or if it is found that evidence previously discovered can be used in other ways;
 - l. Integrate answers so as to arrive at the meaning of various units, whether they be individual verses, paragraphs, segments, sections, divisions, or books as wholes;

- m. Evaluate biblical truths found to determine which are transcultural and invariable and therefore relevant to contemporary situations, and which are cultural and variable and therefore not relevant to contemporary situations;
 - n. Identify contemporary situations to which transcultural truths are applicable, and transcultural truths which are applicable to certain contemporary situations;
 - o. Analyze contemporary situations to determine how to apply transcultural truths to them;
 - p. Apply transcultural truths to relevant situations;
 - q. Correlate truths found in groups of similar books, in each testament, and in the Bible as a whole.
4. Critical Objective--the student shall make progress in evaluating various methodologies with a view to determining their soundness.

COURSE TEXTS--

- 1. Revised Standard Version
- 2. METHODICAL BIBLE STUDY--R. Traina
- 3. BIBLE AND ETHICS IN THE CHRISTIAN LIFE--Birch & Rasmussen

COURSE REQUIREMENTS--

- 1. Punctual class attendance. You will be asked to report absences, if any, at the close of the semester. Punctuality and absences will be considered in evaluating the work of the course.
- 2. The preparation of the following lessons in writing, unless otherwise indicated. The lessons will be due at the beginning of the class hour on the day specified by the professor. Late lessons will not be accepted unless permission is granted on the basis of an emergency. No assigned lessons may be omitted.

LESSONS

PART I: PREVIEW OF METHOD AS A WHOLE

- 1. If you have read METHODICAL BIBLE STUDY (MBS), you are asked to do the following experimental study. Its purpose is diagnostic, that is, to indicate the present state of your grasp of method, including both strengths and needs. It is hoped that this study will not only encourage an overview of methodology, but also provide guidance regarding emphases in the course. Please use the following suggestions in a study of 2 Timothy 3:16 *focus on Scripture*
 - a. Begin by listing fully the steps to be followed in your study of this passage or of any biblical passage.
 - b. Apply each of these steps to the study of the passage indicated. At every point show clearly which step you are implementing and the results of such implementation. Attempt to demonstrate an awareness of the various steps involved and your ability to utilize the various steps. Do not be concerned about doing an exhaustive study. Try to apportion your time so that all of the main steps are utilized. Be suggestive regarding what you would do when time does not permit further work. Refer to METHODICAL BIBLE STUDY when necessary.
 - c. Try to pinpoint your main areas of need and make note of them. Be prepared to discuss them in class.
- 2. If you have not read METHODICAL BIBLE STUDY, you are asked to do so, using the following suggestions.
 - a. Become sufficiently acquainted with the book to be able to use it for reference purposes as we proceed. Do not be concerned with understanding fully its many details or with trying to remember them.
 - c. Do not be concerned about implementing the exercises or reading the footnotes.
 - d. Prepare a brief summary of the book and indicate the main questions which came to mind as you read it.

2-27-88

Part II: PRACTICE OF INDIVIDUAL STEPS IN METHOD

Lesson I -- Observation of Books-as-wholes ^{3/5}

Apply the steps involved in observing books-as-wholes to the Revelation.
Note any major problems which arise and be prepared to discuss them in class.

Lesson II -- Observation of Segments-as-wholes

Locate the segment in which Revelation 20:2-3 is found, and survey the segment. Identify problematic areas in your study process and be ready to ask concerning them in class.

Lesson III -- Detailed Observation

Observe Revelation 20:2-3 in detail. Do not be concerned about covering both verses. Rather attempt to be as thorough and as exact as possible. Do independent study only, using the following suggestions.
(MBS, 31-36, 40-49, 72-79, 99-135)

- A. For the time being experiment with the two-column format illustrated with Psalm 23 in MBS as a means for recording your observations and questions.
- B. Number observations and give verse references for them. It may help to begin by copying the text.
- C. Let the clause be the basic unit of observation, so as to avoid dissecting the text into isolated fragments.
- D. Try to develop the ability to be exact and thorough in observing and in raising questions. Make as many observations and raise as many questions as you can and record them--it is better to err on the side of thoroughness at this stage than to risk omitting observations and questions.
- E. In recording observations, try to say something about the text rather than merely copying it.
- F. Avoid limiting your observations to a grammatical analysis of the text. Engage in grammatical analysis when it is meaningful, but let it become the basis for structural and logical analysis whenever possible.
- G. Find means of grouping observations, while avoiding excessive grouping.
- H. If you are able to use the original language, it is suggested that you keep a copy of the original text at hand, along with the vernacular text.
- I. Focus on the passage at hand and do not become involved with other passages.
- J. Relate findings in a given verse to the paragraphical and segmental context.
- K. Compare and contrast what you find over against what might be in the text but is not there.
- L. Ask interpretive questions about a group of observations as soon as they have been made.

- M. Classify the interpretive questions as to kind (See MBS, p. 111).
- N. Keep interpretation to what is self-evident, and be able to distinguish between an observation and an interpretation.
- O. Star those observations and questions which seem to be most significant.

Please note any major problems as you proceed.

Lesson IV -- Interpretation (Answer Questions)

Focus on the interpretation of the "thousand years" of Revelation 20:2-3. As you do so, keep in mind the distinctive characteristics of apocalyptic literature and make use of them. In addition utilize the following suggestions.

- A. Refresh your mind concerning the objective determinants which enter into interpretive answers (See MBS, pp. 139-164).
- B. Keeping in mind the nature of the questions asked and the nature of the passage being interpreted, try to select which determinants are relevant to the questions at hand.
- C. Take these determinants one by one, beginning with the most important ones, and try to bring the evidence found to bear on the answers to the questions. If such evidence has been found through previous observation, then merely apply it. If further data are needed, look for them wherever they may be found and use them when found.
- D. When you find evidence which seems to point toward a possible answer, indicate what the possible answer is. You may need to make periodic summaries of the evidence if it is extensive and complicated. At the close of your study, list the possible answers to the questions, if more than one answer is possible, and the evidence which seems to support each possibility.
- E. Weigh the evidence which seems to support each possibility. If one possibility has preponderant evidence in its favor, indicate that possibility as your answer. If the evidence does not provide strong support for any possible answer, suspend judgment.
- F. Synthesize the answers to the various questions considered to find the meaning of the data being interpreted.
- G. Please keep in mind throughout that the purpose of this lesson is to acquaint you with the process of interpretation (method) and not to provide the basis for a final interpretation. Let your work be guided by this purpose as to emphasis and apportionment of time.

Be alert to major problems in methodology which should be explored further.

Lesson V -- Observation of Books-as-wholes

Survey the book of Luke. Continue to be self-analytical and to refine the techniques involved in observing books-as-wholes. Note areas to which you should give special attention in future work.

Lesson VI -- Observation of Segments-as-wholes

Locate the segment in which Luke 16:1-9 is found, and survey the segment. Note any problems which arise in locating the segment or in surveying it.

Lesson VII -- Detailed Observation

Observe the most important details of the parable in Luke 16:1-9, applying the relevant suggestions of Lesson III. Pay special attention to the structure of the parable. Note the differences between observing the details of a verse or two and those of a paragraph, especially when it contains a parable. Attempt to identify problem areas.

Lesson VIII -- Interpretation (Answer Questions) 3/19/80

Attempt to discover the main truth of the parable in Luke 16:1-9. Identify the relevant determinants involved in interpreting the parable, classify each, and use each in discovering the meaning of the parable. Note the critical points involved in understanding the parable. State the main truth of the parable in a sentence or two. Continue to work at developing an interpretive methodology.

Lesson IX -- Observation of Segments-as-wholes 4/1/80

Survey Psalms 22. In so doing note the distinctive features of poetic literature. Continue to work on improving your techniques in observing segments-as-wholes.

Lesson X -- Detailed Observation 4/2/80

Observe in detail Psalms 22:17-18, beginning with verse 18. Feel free to experiment with the way in which you record questions and observations. Continue self-analysis and attempt to benefit from its results.

Lesson XI -- Interpretation (Answer Questions) 4/11/80

Interpret Psalms 22:18 with a view to discovering the event described in that verse. Be prepared to debate the various possibilities. Continue your attempt to identify problem areas in the interpretive process and to work on improving your interpretive methodology.

Lesson XII -- Evaluation and Application 4/18/80

Read Birch and Rasmussen, BIBLE AND ETHICS IN THE CHRISTIAN LIFE. As you do so list the main principles and techniques suggested for evaluation and application. Be prepared to report that you have read the book.

Lesson XIII -- Evaluation 4/18/80

Evaluate the statements of Deuteronomy 30:7-10 to discover the transcultural truths present in these verses, if any. Indicate the reasons for your evaluation. Try to pinpoint the problems involved in the process of evaluation.

Lesson XIV -- Evaluation and Application

State briefly your interpretation of II Timothy 3:16 and Luke 16:1-9. Then evaluate and apply each of these passages. Be aware of the methodology followed in so doing, and note any major problems.

Lesson XV -- Evaluation and Application

Identify scriptural truths (passages) which are relevant to the issues involved in _____. Evaluate and apply the scriptural statements to this area. Note the problems which arise in this approach to evaluation and application.

PART III: SYNTHESIS OF METHOD (Final Examination) -- I Cor. 14

Do as thorough a study as possible on the meaning of "tongues" in I Cor. 14. Think in terms of following an orderly, step-by-step procedure. Attempt to take advantage of the entire semester's work, making whatever adaptations are necessary in light of your individual capacities. Indicate clearly the steps you followed and the findings you made in following each step. Concentrate especially on those areas in which you had difficulty during the semester. Close with a self-analysis which indicates both areas of strength and areas of need in your methodology.

METHOD IN THE USE OF BIBLICAL LANGUAGES
WITHOUT A FORMAL KNOWLEDGE OF THEM

1. ALPHABET

You will need to use and eventually learn the Hebrew and Greek alphabets. They can be found in beginning grammars in these languages.

2. LOCATION OF THE LEXICAL FORM

Two means are available for the location of forms which may be looked up in a lexicon:

(a) The Use of a Concordance.

- (1) When using a concordance, the first step is to locate the word whose meaning is to be studied in the version on which the concordance is based, and then turn to the word in the concordance. For example, in using Young's Analytical Concordance to the Bible to find the meaning of "garments" in Psalms 22.18 (RSV), one must first find the equivalent in the King James Version, which happens to be the same word. Then one looks up this word in Young's Concordance.
- (2) The next step is to locate the biblical reference in the concordance listings. One finds Ps. 22.18 listed under number 2, which is the Hebrew word for "cloak," "garment," "covering," i.e., beged. This is the form whose usage can be traced in the references listed under it in Young's Concordance. It is also the form which can be found in the lexicons discussed later.

(b) The Use of an Interlinear Text.

Since an interlinear text is not available for much of the Old Testament, the use of such a text is practical mainly in the study of the Greek of the New Testament.

- (1) The first step in locating the lexical form of a New Testament word is to find the verse which one is interpreting in an interlinear Greek New Testament, such as The Interlinear Greek-English New Testament, edited by Alfred Marshall and based on the Nestle Greek Text. Then one needs to look for the English translation of the word in which one is interested. When one locates the translated word one will find directly above it the Greek equivalent which it translates. For example, if one wants to find the meaning of "sin" in I John 3.9, it is first necessary to locate the word "sin" in that verse. Having done that, one then looks directly above the word and finds the Greek equivalent, namely, hamartian.
- (2) Having located the Greek equivalent, it is then necessary to look up the word in an analytical lexicon to find the lexical form. This procedure involves the same processes by which words are found in an English dictionary, i.e., by the order of the letters of the alphabet found in a word. Following this procedure, one finds hamartian on page 18 of The Analytical Greek Lexicon, published by Harper. (A

Hebrew equivalent is The Analytical Hebrew and Chaldee Lexicon, published by Bagster). Two kinds of information may be learned from such a source: first, the lexical form which may be looked up in a regular lexicon; and second, the inflection of the word.

3. DEFINITION OF WORD AND USE OF INFLECTION

- (a) On the basis of locating the lexical form, one is then ready to look up the word in a regular lexicon. For example, one can look up begeg (garment) in A Hebrew and English Lexicon of the Old Testament, by Brown, Driver, and Briggs, or one can look up hamartia (sin) in A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by Arndt and Gingrich. One can also look up words in such word studies as Girdlestone's Synonyms of the Old Testament, Trench's Synonyms of the New Testament, and The Theological Dictionary of the New Testament, edited by Kittel, and others. (See Methodical Bible Study, pp. 140 and 141). These materials will enable one to discover information about etymology, comparative usage, and synonyms.
- (b) Information about the inflection may be used by looking up the particular inflectional element in the index of a good grammar, such as Gesenius' Hebrew Grammar, edited by Kautzsch, and Dana and Mantey, A Manual Grammar of the Greek New Testament. In such grammars one finds the various possible uses of an inflection and then tries to determine, on the basis of the word itself and of the context, the particular inflectional use involved in a given case and its interpretive significance. (For further help see Methodical Bible Study, Appendix B).

STEP-BY-STEP DESCRIPTION OF METHODICAL BIBLE STUDY

Dr. Robert A. Traina

*1. (PRAY) -- for wisdom provided by the Holy Spirit for:

- a. Illumination--(Intellectual--interpretation, evaluation, application, correlation)
- b. Empowerment -- (Volitional--application)

*2. OBSERVE AND ASK

*a. Survey of Book-as-a-whole

(1) Materials

- (a) General--Give your overall impression regarding whether the material in the book-as-a-whole is biographical, historical, ideological, etc. (MBS, 55-59).
- (b) Specific--Give chapter titles to the material of the book (MBS, 77W).

(2) Structure

- (a) Locate major structural units (divisions, and perhaps sections) based usually on the law of recurrence; give a caption to each.
- (b) Identify the few primary laws present in the book-as-a-whole and the specific materials with which they are used, including chapter and verse references (MBS, 49-55).
- (c) Interpretive Questions--Ask a few structural questions about each primary law operative in the book-as-a-whole and the specific material with which each is used; place the questions after each law listed (MBS, 95-111).
- (d) Strategic Areas--Locate a few key areas which are directly or indirectly related to the primary structural laws present in the book-as-a-whole and which provide windows through which to view the whole; give the reason for the choice of each based on its relation to one or more primary structural law.
- (e) Higher Critical Information--Begin to gather data from the book being studied regarding the identity of the author and recipients, and the date, occasion, and place of writing, etc.
- (f) Other Major Impressions--List literary and other features relating to the book-as-a-whole not previously mentioned.

*b. Survey of Parts-as-wholes (Divisions, sections, subsections, but especially segments/chapters)

- (1) Materials (specific)--Give paragraph titles to the material, especially when working with segments/chapters (MBS, 77W).

(2) Structure

- (a) Identify major groupings of materials (structural units): give a caption to each; give a caption to each.
- (b) Identify the few primary laws of structure present in the part-as-a-whole and the specific material with which each is used, including verse references (MBS, 49-55).

- (3) Interpretive Questions--Ask a few structural questions about each primary law operative in the part-as-a-whole and the specific materials with which each is used; place the questions after each law listed.
- (4) Strategic Areas--Locate a few key areas which are directly or indirectly related to the primary structural laws present in the part-as-a-whole and which provide windows through which to view the whole; give the reason for the choice of each based on its relation to one or more primary structural law.
- (5) Literary Form(s)--Identify the literary form(s) present in the part, such as prose narrative, poetic, discursive, parabolic, and apocalyptic forms (MBS, 68-71).
- (6) Other Major Impressions--List literary and other features present in the part-as-a-whole not previously mentioned.

*c. Details (data within paragraphs and sentences; note that at this point the original languages may begin to be used in a major way)

(1) Structure--Observe the following kinds of structure.

(a) Paragraphical Structure, using:

- (1) Literary Relations (MBS, 49-55)
- (2) Logical Relations
- (3) Grammatical Relations (MBS, 40-49) (infrequent)

(b) Sentence Structure (syntax), using:

- (1) Grammatical Relations (MBS, 40-49)
- (2) Literary Relations (MBS, 49-55)
- (3) Logical Relations

(2) Individual Terms (especially non-routine terms, based on importance and difficulty--MBS, 34-36)

- (a) Roots of Terms (uninflected forms)
- (b) Inflections of Terms (MBS, 35-36)
- (c) Kinds of Terms (literal or figurative--MBS, 35)

(3) Ask many detailed questions concerning all of these observations, using all kinds of questions as they are relevant (MBS, 95-111).

*3. ANSWER (Interpret)

- *a. Select the questions to be answered (based on the criteria of importance, difficulty, and interest).
- *b. Locate evidence relevant to each question being answered, and draw possible inferences from each piece of evidence which have a bearing on answering the question (MBS, 135-165).
- *c. If more than one possible answer emerges, summarize the possible answers and the evidence which seems to support each; engage in self-debate as you do so.
- *d. Weigh the evidence which seems to support each possible answer, and determine whether any possible answer has the preponderance of evidence in its favor, using the criteria of relative certainty, relative

INTERPRETIVE QUESTIONS BASED

ON EACH MAJOR LAW OF STRUCTURE (STRUCTURAL QUESTIONS)

- I. COMPARISON -- What is the meaning of each of the elements compared? (Def.) What is the similarity(s) between them, and what is the meaning of this similarity(s)? (Def.) Why is the similarity(s) emphasized by the author? (Rat.) What are the full implications of the comparison? (Imp.)
- II. CONTRAST -- What is the meaning of each of the contrasting elements? What is the difference(s) between them, and what is the meaning of this difference(s)? Why is the difference(s) stressed? What does it imply?
- III. RECURRENCE (includes both Repetition and Continuity) -- What does the recurring element mean? Why does the author use it recurringly? What are the full implications of its recurring use?
- IV. CLIMAX -- What is the meaning of the high point of this unit? How do the preceding materials lead to this high point? Why does the author use this climactic movement? What are its full implications?
- V. CRUCIALITY -- What is the meaning of the crucial portion? How does it serve to change the direction of the book? How does what precedes lead to it, and how does what follows flow from it? Why does the author use this cruciality? What is implied by it?
- VI. INTERCHANGE (secondary law used to reinforce a primary relationship) -- What is meant by each of the alternating elements? Why does the author use interchange? What are its full implications?
- VII. PARTICULARIZATION or GENERALIZATION -- What is the meaning of the general statement and of the particular statement(s)? How does the general statement illuminate the particular statement(s), and how does the particular statement(s) illuminate the general statement? Why use such particularization/generalization? What does it imply?
- VIII. CAUSATION or SUBSTANTIATION -- What is meant by the cause(s) and by the effect(s)? How does the cause(s) result in the effect(s), or how does the cause(s) substantiate the effect(s)? Why use this causal/substantiative movement? What is implied by it?
- IX. INSTRUMENTATION -- What is meant by the end or purpose, and what is meant by the means? How do the means serve as an instrument(s) for realizing the end? Why does the author use this instrumental relationship? What are its full implications?
- X. PREPARATION/REALIZATION or INTRODUCTION -- What is meant by the preparatory material, and by the material for which preparation is made? How does the preparatory or introductory material make you ready for what follows? Why use this preparatory movement? What does it imply?
- XI. SUMMARIZATION -- What is the meaning of the summary statement? How does it summarize the materials involved? Why such summarization? What is implied by it?

XII. INTERROGATION -- What is the meaning of the question (problem) and of the answer (solution)? How does the answer (solution) resolve the question (problem)? Why use such interrogation? What are its full implications?

Note the following regarding the use of these questions.

1. Primary use is made of the three major types of questions: definitive, rational, and implicational. These are the questions which are the most meaningful in exploring structural observations. Sometimes, however, the auxiliary types of questions (who, when, where, and how) may be relevant, depending on the specific material involved in the relationship.
2. Structural questions should be asked about each primary law operative between major units. It is best to ask the questions when each law is observed rather than waiting until all of the laws are observed.
3. The questions should follow an orderly sequence: definition, reason, implications.
4. The questions above are expressed in general terms. They should be particularized as much as possible by including the specific materials involved in the use of the law. At the same time, unnecessary details should be avoided.
5. Questions should be asked in a variety of ways when possible. Note the use of "how" questions above for definition.
6. If all of the instances of the use of a law are not discovered, it is sometimes helpful to ask an observational question: What are the contrasts here? What are the recurring elements in the unit? Similar observational questions can be asked regarding the other laws.
7. A mechanical use of these questions should be avoided as much as possible. These examples are provided to increase your understanding as a basis for asking structural questions without reference to this list.
8. Questions based on complex relationships are not included in the above list. Such questions will involve a combination of those asked under the appropriate laws. For example, if recurrence of contrast is observed, questions listed under recurrence and contrast should be used.
9. Questions should be raised during the survey stage but not answered until the interpretation of individual parts and the synthesis of the book as a whole. The same principle applies to the survey of any unit within a book, such as a division, section, sub-section, or segment.

Logical Outline of Romans 1:18-8:39

[State Overall Theme of Entire Passage (1:18-8:39)]

- I. 1:18-3:20--The Need for the Gospel by both Gentiles and Jews (State logically)
 - A. 1:18-3:2--Gentiles' Need for the Gospel (State logically)
 - B. 2:1-3:8--Jews' Need for the Gospel (State logically)
 - C. 3:9-20--All, both Gentiles and Jews, Need the Gospel (State logically)
- II. 3:21-8:39--The Presentation of the Gospel which meets the need of both Gentiles and Jews (State logically)
 - A. 3:21-4:25--The Gospel involves justification by faith (State logically)
 1. 3:21-31--Its Summarization (State logically)
 2. 4:1-25--Its Corroboration by the Old Testament (State logically)
 - B. 5:1-8:39--The Gospel of justification by faith assures us of a number of benefits, the chief of which is the guarantee of the hope of sharing the glorious existence of God, made possible through an interpersonal faith-relation with Christ resulting in deliverance from sin and law (sanctification and glorification)
 1. 5:1-21--The Gospel of justification by faith results in a reconciled relation with God, continuous access to his grace, and the joyful hope of sharing the majestic being of God, a hope which is certain, because it is founded on the continuation of the loving grace of God whose greatness is seen when compared and contrasted with human sacrifice and with Adam's act of transgression.
 - a. 5:1-11--As a result of justification by faith, the believer has various privileges issuing from his reconciled relation to God, including the joyous hope of sharing God's glorious existence, a hope which is sure because it is based on the fidelity which results from the continuation of the love of God, whose greatness is seen when its sacrificial manifestation on the Cross toward enemies is contrasted to human sacrifice for righteous and good men.
 - b. 5:12-21--Because of the abounding love of God manifested in the Cross of Christ and our consequent reconciliation and sure hope, since we can be certain that our racial solidarity with Adam resulted in the passing on of sin and death because of his transgression, we can be even more certain, and therefore just as certain, that eschatological life will be passed on to those believers who have a communal faith-relation with the righteous Christ, whose death expresses God's superabundant grace.
 2. 6:1-7:25--The Gospel of a gracious justification by faith, far from encouraging sin, makes possible an interpersonal communion with the dying and rising Christ, thereby delivering believers from the reign of sin and law and accomplishing what the law, though good, was powerless to accomplish.
 - a. 6:1-7:6--The same faith-communion which justifies us makes possible and obligatory the life of sanctification and of freedom from legalistic regulations, as the analogies of baptism, slavery, and marriage suggest.
 - 1) 6:1-14--Though it is true that the abundant transgressions of men occasioned by the entrance of the Mosaic Law made possible and necessary God's superabounding grace unto justification (5:20), it does not follow that we should continue sinning as a requisite for the continuation of God's praiseworthy grace; for the very result and purpose of this grace is an interpersonal faith-relation with Christ's death and resurrection symbolized by baptism which can and should issue in the cessation of the old life and the beginning of a new existence unto God through deliverance from law's dominion.

- 2) 6:15-23--Though we are under grace and no longer under law's dominion (6:14), it does not follow that we should lead a life of permissive lawlessness; for we are slaves of whatever we obey, and there are two alternatives with inevitable consequences: either obedience to sin resulting in the wages of death, or obedience to righteousness for the purpose of sanctification resulting in the gift of eternal life.
- 3) 7:1-6--In case there are those who question that those who are recipients of God's grace in Christ are no longer under the dominion of law (6:14), let me remind you that a release from law's codal regulations, coercion, threat, and punishment happens for the Christian believer in the same manner it happens for a widow, namely, through a change of existence tantamount to death which makes Mosaic law irrelevant and unnecessary.
- b. 7:7-25--The Gospel's gracious deliverance from law in order to make possible deliverance from sin does not imply that the law itself, which God ordained, is sinful; it does imply, however, that the law, though inherently good and holy, was impotent to deal with the sin problem, as my pre-Christian experience under law indicates.
 - 1) 7:7-12--Though it is true that law aroused sin, and that therefore deliverance from sin and law are inseparable, it does not follow that the law itself is bad; for my experience under law prior to my faith-union with Christ showed that while law revealed and intensified sin, it was sin that ultimately caused my death through the gross misuse of the holy law.
 - 2) 7:13-25--Though there would have been no death without law, my experience as a Pharisee under the law shows that the true cause of death was the sinful self, whereas I of myself affirmed the goodness of the law even as I attempted to comply with it without success.
3. 8:1-30--The Gospel of justification by faith assures us of an incomparable glorification with Christ, including a bodily resurrection, through the walk after the Spirit made possible by the empowerment of the victorious, Incarnate Christ.
 - a. 8:1-17--There is no judgment upon those who are in Christ Jesus; for through our interpersonal communion with the Incarnate Christ we are enabled to walk after the Spirit rather than after the flesh, thus making it possible for us to be sons of God and join-heirs with Christ of his glorification as well as of his suffering.
 - b. 8:18-30--This glorification with Christ, involving the bodily redemption of the believer and the redemption of the entire creation, is incomparable when set beside our sufferings; and it is certain, because creation, we ourselves, and the Spirit, aspire to it, and because it is the very purpose toward which God himself is working.
4. 8:31-39--The conclusion which we can draw, then, is that all the amazing benefits of God's love and grace which I have been discussing, and particularly that great and incomparable glorification with Christ which is our hope, are valid and sure. (or could be c. under 3.)

① PREPⁿ/REALⁿ - PRE-SCRIPT (1:1-2)
(EPISTOLARY STRUCTURE)

WHAT IS INCLUDED IN THE INTRODUCTION,
AND WHAT DOES EACH ELEMENT MEAN?
HOW DOES EACH ELEMENT PREPARE
FOR WHAT FOLLOWS? HOW DOES WHAT
FOLLOWS REALIZE THE PURPOSE OF
THE PREPⁿ? WHY IS SUCH PREPⁿ MADE?
WHAT ARE THE IMPLICATIONS OF THE
ANSWERS TO THESE QUESTIONS?

② RECURRENCE OF CAUSATION/SUBSTⁿ
(HORTATORY PATTERN)

WHAT IS THE MEANING OF EACH
EXHORTATION? HOW IS EACH TO BE

OBEYED/HEEDED? HOW ARE THE EX^{NS}
RELATED TO EACH OTHER, IF THEY ARE?
WHAT IS THE MEANING OF THESE
RELATIONSHIPS, IF THEY EXIST?
(E.G., REC. OF CALL TO UNASHAMED
BOLDNESS & COURAGEOUS SUFFERING,
AND REC. OF CALL TO SOUND DOCTRINE,
ETHIC, & MINISTRY - RELATION TO EACH
OTHER) WHY IS EACH PARTICULAR EX^N
MADE? IF THERE ARE RELATIONS BET.
EX^{NS}, WHY DO THEY EXIST? IMPLICAT^{NS}?

WHAT ARE THE REASONS GIVEN FOR
EACH EX^N, AND WHAT DOES EACH INVOLVE?
HOW DOES EACH PROVIDE MOTIVATION
FOR THE EX^N WHICH FOLLOWS/PRECEDES
IT? WHAT RELATIONS ARE THERE BET.

THE REASONS GIVEN, IF ANY? (E.G., REC^{ns} APPEALS TO AUTOBIOGRAPHICAL/BIOGRAPHICAL ELEMENTS, AND TO GOD AND JESUS CHRIST) WHAT IS INVOLVED IN THESE RELATIONSHIPS? WHY IS EACH REASON GIVEN? WHY THESE RELATIONSHIPS? IMPL^{ns}?

(III) PART^{ns} IN EX^{ns} (?) (COULD BE INCLUDED UNDER # II)

1:6 - GENL.

1:8ff. - PARTICULARS

(QUESTIONS)

(IV) REC. OF CONTRAST IN EX^{ns} AND REASONS

EX^{ns} - POSITIVE (VS) NEGATIVE

(REFS.)

REASONS - POSITIVE (VS) NEGATIVE

WHAT IS THE MEAN^g OF THE CONTRASTING ELEMENTS? WHAT ARE THE DIFFERENCES BET. THEM? WHAT DIFFERENCES, IF ANY, ARE RECURRINGLY STRESSED? WHY? WHY THE RECURRING USE OF CONTRAST IN BOTH EX^{NS} AND REASONS? IMPL^{YS}?

⑤ CLIMAX / SUMMARIZATION (4:1-8) (?)

(QUESTIONS)

STRATEGIC AREAS

① 1:6 - GEM. STATEMT. (?)

② 4:1-8 - CLIMAX / SUMM^g (?)

ETC.

II Tim. 3

1

5

3:1 - PREDICTIVE DECLARATION

ESCAPED & CAL

WARNING -
HORRIFY FORM

THEY

← CONTRAST →

(de)

① 3:2-5a - SUBSTⁿ

CHAR. & ACTIONS OF MEN

CAUSATION

② 5b - EXHⁿ - NEG. - "AVOID SUBSTⁿ"
PEOPLE

③ 6-9 - SUBSTⁿ

6-8 - CHAR. & ACTIONS -

COMPARISON

9 - DESTINY - CONTRAST/CONSEQUENCE

YOU

① 10-13 - CAUSⁿ

- PAUL'S EXAMPLE -

CHAR. & ACTIONS

(PART 10-11)

GENⁿ - CONTRAST - 12-13

CAUSⁿ

② 14a - EXⁿ - "COMMON IN THAT LEADER'S FAMILY BEL. - POS

③ 14b-17 - SUBSTⁿ

- FROM WHOM
- WHEN/WHENCE

① PREPⁿ/REALIZⁿ - (3:1 → 3:2 ff.)

WHAT IS THE MEANING OF THE ESCHT.
WARNING OF 3:1? HOW DOES IT PREPARE
THE READER FOR THE REST OF THE
PASSAGE? HOW DOES THE REST OF THE
PASSAGE REALIZE THE PURPOSE OF
SUCH PREPⁿ? WHY SUCH PREPⁿ?
IMPLICATIONS?

② REC. OF CAUSⁿ/SUBSTⁿ (HORATORY PATTERN)

(SEE BK. SURVEY Qs)

③ REC. OF CONTRASTS (THEY VS WE;
YOU; UNGODLY VS GODLY; NEG. EXⁿ VS
POS. EXⁿ) (SEE REFERENCES)

WHAT IS INVOLVED IN EACH OF THE
CONTRASTING ELEMENTS, AND WHAT
ARE THE DIFFERENCES BET. THEM?
HOW ARE THEY RELATED TO EACH
OTHER, IF THEY ARE? IF RELATED,
WHY ARE THEY SO RELATED? WHY
EMPHASIZE THE CONTRASTING ELEMENTS
FOUND HERE? WHY USE CONTRAST
RECURRINGLY? IMPLICATIONS?

IV CLIMAX(?) - (3:14b-17)

WHAT IS THE MEANING OF THIS AREA? IS IT CLIMACTIC? IF SO, HOW DOES IT BRING THE PRECEDING MATERIAL TO A CULMINATION? IF CLIMAX IS HERE, WHY IS IT USED? IMPL^{NT}?

STRATEGIC AREAS:

- ① 3:1 - PREPARATORY FRAMEWORK FOR ENTIRE PASSAGE
- ② 3:5b, 14a - CONTRASTING Ex^{mt}
- ③ 3:14b-17 - CONTAINS ESSENTIAL
CAUSAL ELEMENTS FOR Ex^{mt} (CIP. POS.)
AND POSSIBLE CLIMAX

DETAILED OBSⁿ/QUESTIONS = OBSER-
VATIONAL ANALYSIS (CF. STEP-
BY-STEP DESCRIPTⁿ)

AT TWO LEVELS:

- PARAGRAPHICAL: STRUCTURE/
TERMS
- SENTENCE/SYNTACTICAL:
STRUCTURE/TERMS

PARAGRAPHICAL LEVEL

TWO APPROACHES:

- BROAD APPROACH (SURVEY-
PRIMARY STRUCTURE)
- DETAILED APPROACH

II TIM. 3:16-17

DET. OBJⁿ

2
⑪

PARAGRAPHICAL LEVEL: BROAD/

SURVEY APPROACH

3:10-13 - CAUSES

→ CAUSⁿ

↓
3:14a - EFFECT/EXHⁿ

→ SUBJⁿ

↑
3:14b-17 - CAUSES

DET. OBSⁿ

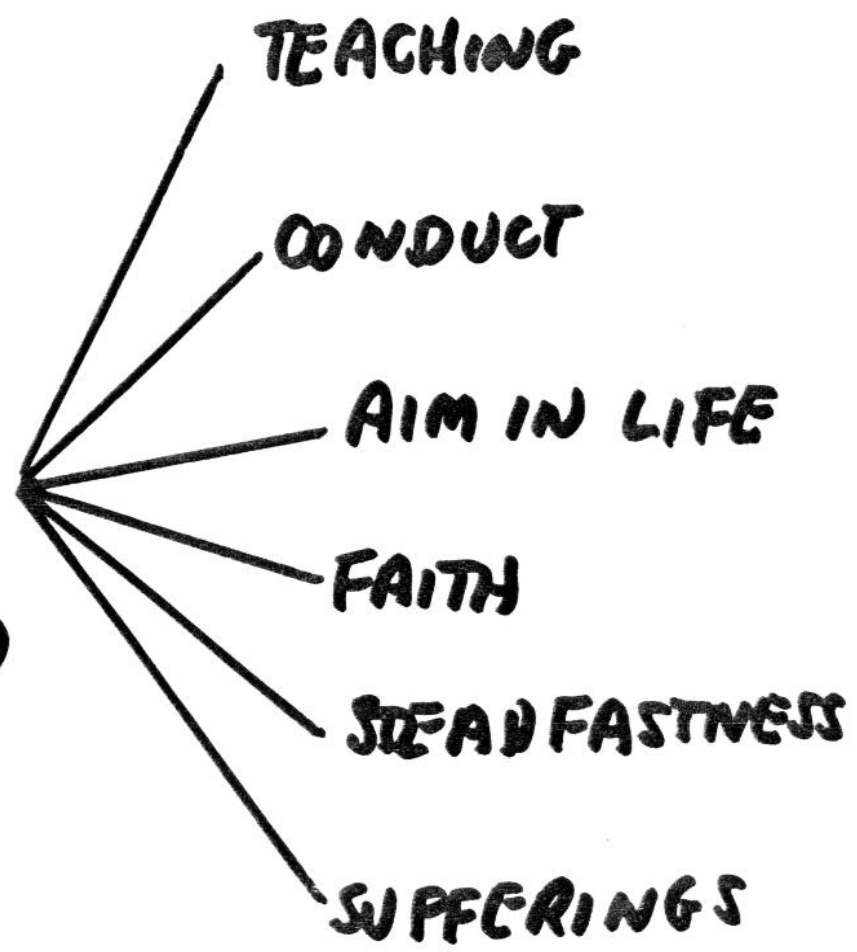
PARAGRAPHICAL LEVEL: DETAILED

APPROACH

3:10-13

- 3:10-11 -

PAUL'S
LIFE
OBSERVED



↓
PARTⁿ - PERⁿ
ENDURED -
ANTIOCH, ICONIUM,
LYSTRA

II TIM. 3:16-17

(13)

4

DET. OBSⁿ

↓
YET(Kai) - LORD RESCUED
ME CONTRAST?

3:12-13 - GENⁿ W/ CONTRAST = ALL

Ⓢ GOOLY - PERSECUTION
EVIL - DEGENERATION

↓
3:14a - Exⁿ - CAUSⁿ

↑
3:14b-17 - SUBSTⁿ - KNOWING:

DET. ORS^e

- FROM WHOM - YOU LEARNED IT
- HOW / FROM CHILDHOOD - WHEN
FROM SAC. WRITINGS - WHAT

NATURE/MEANS - ABLE

↓ TO INSTRUCT YOU

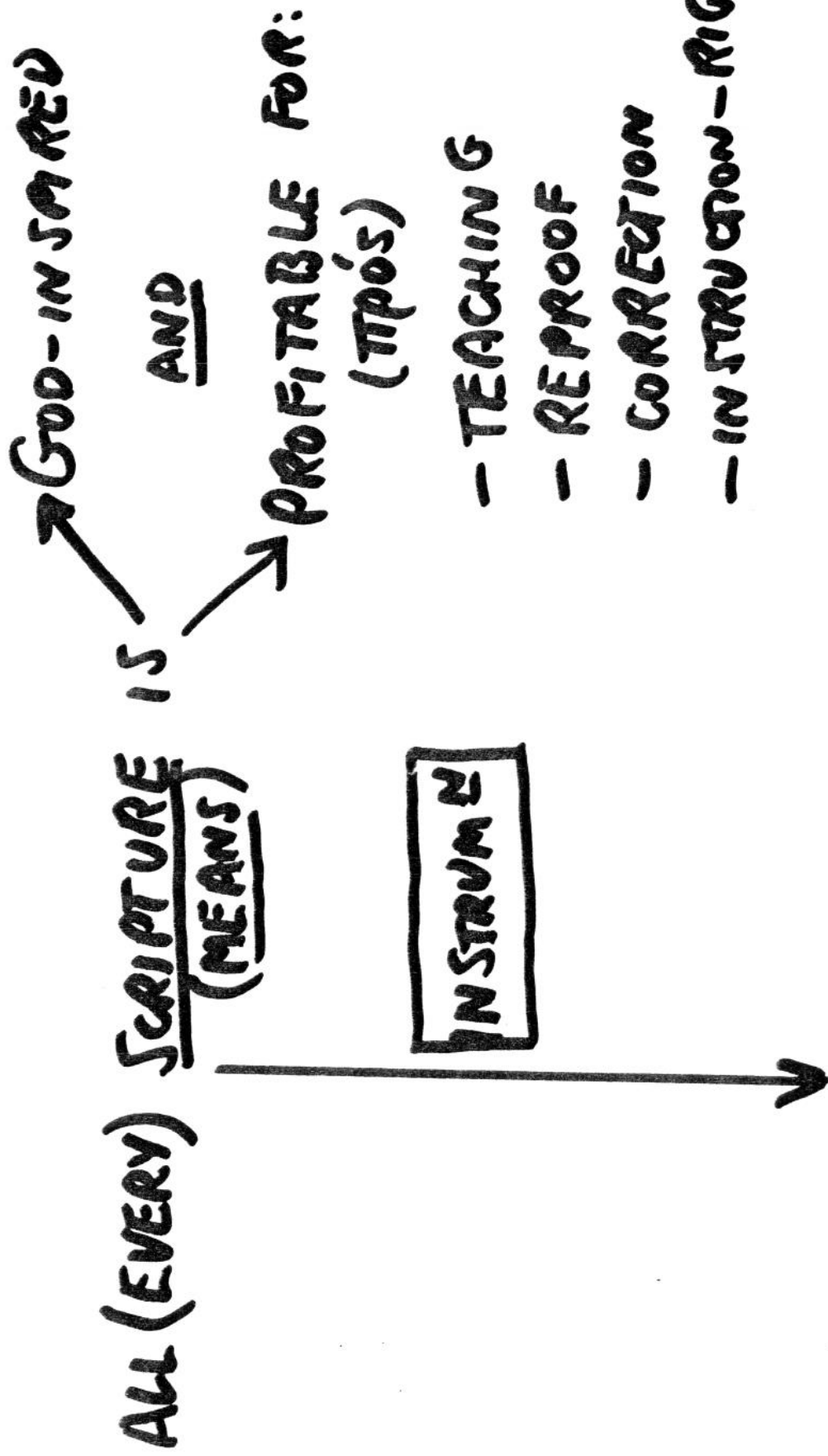
PURPOSE/RESULT - FOR
SALVATION (EIS)

↓
MEANS/CONDITION -

THROUGH FAITH IN

CHRIST JESUS

16-17 ↑ SUBSTANTIATION ("FOR" IMPLY)



THAT THE MAN OF GOD MAY BE: COMPLETE (PURPOSE)

→ EQUIPPED FOR EVERY GOOD WORK (SCORE/AREA)

⑤

DETAILED OBS^y

16

1

(II TIM. 3:16-17)

- ① USE CLAUSE AS UNIT FOR OBS^y.
- ② COPY TEXT WITH VERSE REF.
- ③ GROUP CLOSELY RELATED OBS^y - AVOID OVER-GROUPING.
- ④ CONTRAST WHAT IS THERE TO WHAT MIGHT BE THERE BUT IS NOT.
- ⑤ LOOK FOR RELATIONS TO CONTEXT.
- ⑥ ENGAGE ONLY IN OBS^y, WHICH INCLUDES MINIMAL/SELF-EVIDENT INTERPRET^o - IF THERE ARE VARIOUS OPTIONS AND THEY ARE KNOWN, THEY MAY BE INDICATED.
- ⑦ COMMENT ON THE TEXT.
- ⑧ USE MARGINAL READING - NOTE TEXTUAL PROBLEMS WHEN PRESENT.
- ⑨ IF POSSIBLE, USE BOTH TRANSLATION AND ORIGINAL LANGUAGE FOR ROOT, INFL^y, & SYNTAX.

DETAILED OBS^{ns}

(17)

2

- ⑩ NUMBER OBS^{ns} AND GIVE CORRESPONDING NUMBERS TO INT. Qs BASED ON THEM.
- ⑪ INCLUDE ANALYSIS: GRAMMATICAL, STRUCTURAL, AND LOGICAL. DO GRAMMATICAL ANALYSIS ONLY WHEN NECESSARY AND DO NOT LIMIT OBS^{ns} TO GRAMM. ANALYSIS.
- ⑫ FOCUS ONLY ON THE PASSAGE AT HAND.
- ⑬ ASK INTERPRETIVE Qs IMMEDIATELY AFTER A GROUP OF OBS^{ns} HAVE BEEN MADE.



- ⑭ TRY TO VARY BOTH OBS^{ns} AND Qs.
- ⑮ IDENTIFY KIND OF TERM WHEN NECESSARY/POSSIBLE (LITERAL/FIGURATIVE). IF UNKNOWN, INQUIRE ABOUT KIND OF TERM.

III. ANSWER QUESTIONS (8) (1)

(INTERPRET)

✓ A. SELECT Qs TO BE ANSWERED

1. REASONS FOR SELECTION -

- LIMITATIONS OF TIME
- NAT. METH. BASE STUDY QUESTIONS

2. TIME (II. TIM. 3:16 INTERPRETATION) 70N - DURING AND AFTER

OBSERVATIONAL PROCESS -

MAY EVEN NEED TO RAISE

FURTHER QUESTIONS AFTER

INTERPRETⁿ HAS BEGUN

3. CRITERIA FOR SELECTION

III. ANSWER (CONT.)

(19) (2)

3. CRITERIA (CONT.)

- IMPORTANCE
- DIFFICULTY
- INTEREST
- FEASIBILITY
- INTERRELATEDNESS
(SEQUENCE, CLUSTERS)

✓ B. ATTEMPT TO ANSWER THE QUESTIONS SELECTED

- ✓ 1. LOCATE RELEVANT EVIDENCE
IN RELATION TO EACH
QUESTION BEING ANSWERED

III. ANSWER (CONT)

(20)

(3)

- KINDS OF EVIDENCE
WHICH MAY BE RELEVANT
(OBJECTIVE DETERMINANTS
ESP. - MBS, 139-165) - ^{NOTE} HIER-ARCHY!
- SOURCES OF EVIDENCE
 - PREVIOUS OBS^{ns}
 - TWO FOLD ROLE OF OBS^{ns}
 - WOULD BEGIN HERE (ESP. CONTEXT)
 - FURTHER DATA
 - BIBLICAL (PRIMARY.)
 - EXTRA-BIBLICAL

III. ANSWER (CONT.)

(21)

(4)

- BASES FOR DETERMINING RELEVANT EVIDENCE

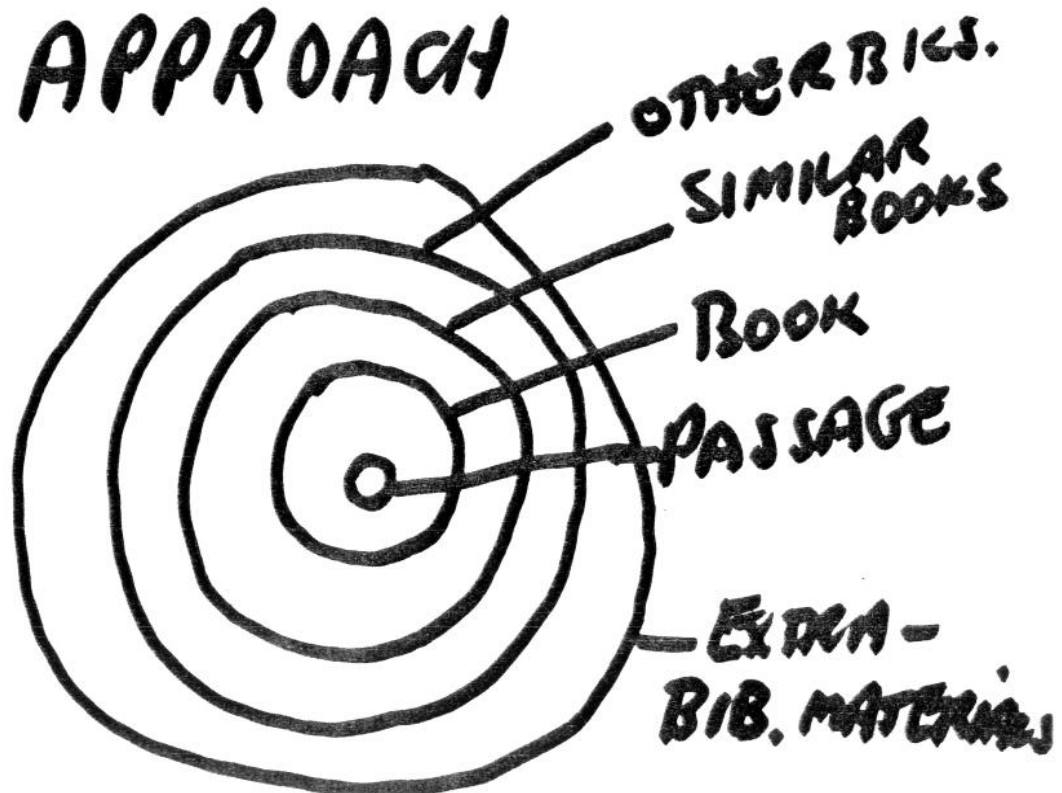
- NATURE OF QUESTION
- AVAILABILITY OF
EVIDENCE
- SECONDARY SOURCES

✓ 2. USE RELEVANT EVIDENCE
IN ANSWERING EACH
QUESTION BY BEGINNING
TO DRAW POSSIBLE INFERENCES
WHICH WILL HAVE A BEARING
ON THE ANSWER - BEGIN
TO NOTE THE POSSIBLE ANSWERS

III. ANSWER (CONT) (22) (5)

- IMPORTANCE OF
INFERENCE LOGIC -
AND OF LINKING
EVIDENCE W/ ANSWERS
TO QUESTIONS

- PROCESS: REVERSES
OBSERVATIONAL
APPROACH



III. ANSWER (CONT.) (23) (6)

- FORMAT

| PREMISES/ EVIDENCE | | POSSIBLE INF. |
|-----------------------|----------|---------------|
| ① | E —————→ | PI |
| ② | E —————→ | PI |

NOTE:

- MAY NEED TO CONSIDER CERTAIN DETERMINANTS TOGETHER (COMBINATIONS OF EVIDENCE)
- DIFFERENT INFERENCES MAY BE DRAWN FROM SAME EVIDENCE (SOMETIMES)

III. ANSWER QUESTIONS (cont.)

⑦
②4A

- ✓ 3. SUMMARIZE THE MAIN POSSIBLE ANSWERS WHICH MAY HAVE EMERGED, WHEN THERE IS MORE THAN ONE POSSIBILITY - INDICATE THE EVIDENCE WHICH SEEMS TO SUPPORT EACH POSSIBILITY - ENGAGE IN SELF-DEBATE

| POSS. #1 | POSS. #2 | POSS. #3 |
|--------------------------|--------------------------|--------------------------|
| <u>EVIDENCE</u> ===== | <u>EVIDENCE</u> ===== | <u>EVIDENCE</u> ===== |
| ← | → | ← |
| ← | → | → |
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III. ANSWER Qs (CONT.) (25) (8)

- ✓ 4. WEIGH EVIDENCE WHICH SEEMS TO SUPPORT EACH POSSIBLE ANSWER - DETERMINE, IF POSSIBLE, WHICH SEEMS TO HAVE THE WEIGHTIEST EVIDENCE IN ITS FAVOR - IF EVIDENCE IS INCONCLUSIVE, SUSPEND JUDGMENT.

CRITERIA FOR WEIGHING EVIDENCE:

- RELATIVE IMPORTANCE
- RELATIVE CERTAINTY
- RELATIVE AMOUNT

III. ANSWER QUESTIONS ②⑥ ⑨ (CONT)

✓ C. INTEGRATE (SYNTHESIZE) ANSWERS
TO QUESTIONS - TO DETERMINE
MEANING OF VERSE, PARAGRAPH,
SEGMENT, SECTION, DIVISION, BOOK
AS-WHOLE.

MEANS: THEMATIC SUMMARIES,
LISTING OF MAIN FINDINGS,
PARAPHRASES, OUTLINES,
ESSAY STATEMENTS, CHARTS,
ANSWER SURVEY Qs
(PARTS-AS-WHOLES & BK-
AS-WHOLE), ETC.

INTⁿ OF II TIM. 3:16 (27) (1)

① QUESTION SELECTED -

WHAT IS THE SCRIPTURE
TO WHICH PAUL ALLUDES?
(ID)

② SOME POSSIBLE ANSWERS
WHICH EMERGE FROM
DRAWING POSSIBLE
INFERENCES FROM RELE-
VANT EVIDENCE:

(NOTE POSSIBILITY OF COMBINING
THESE) ANSWERS)

INTⁿ - "SCRIPTURE"

INFERENTIAL REASONING

① V. 16 SUBSTANTIATES V. 15

② A STATEMT. WHICH SUBSTANTIATES ANOTHER STATEMT. IS ESSENTIALLY SIMILAR TO IT.

③ BOTH THE "SCRIPTURE" OF V. 16 AND THE "SACRED WRITINGS" OF V. 15 INVOLVE WRITTEN MATERIALS, AND THE FORMER AS WELL AS THE LATTER INCLUDE SPECIAL/CERTAIN WRITTEN MATERIALS. - CONTEXT

∴ ④ THE TWO ARE IDENTICAL, OR AT LEAST INCLUDED IN THE OTHER.

"SCRIPTURE"

- ① "SACRED WRITINGS" AND \therefore SCRIPTURE EXISTED FROM TIM'S CHILDHOOD (V.15)
 - ② TIM'S FATHER WAS A GREEK AND HIS MOTHER A JEW - SCRIP. TEST. - ACTS 16:1-3)
 - ③ ~~COPIES~~ COPIES OF HEBREW BIBLE CONTAINING THE O.T. CANON EXISTED AT THE TIME OF TIM'S CHILDHOOD, ALONG WITH COPIES OF THE LXX, WHICH CONTAINED A NUMBER OF NON-CANONICAL O.T. BOOKS - HIST. BACK. - SCRIP. TEST.
-
- \therefore ④ PAUL MIGHT HAVE BEEN ALLUDING TO THE O.T. CANON ALONE, OR ALSO CERTAIN APOCRYPHICAL BOOKS AS WELL.

"SCRIPTURE"

- ① PAUL USES "SCRIPTURE" AND "SACRED WRITINGS" WHICH SUGGESTS THEIR AUTHORITATIVE AND SAVING VALUE -

CONTEXT - 3:16-17, 15

- ② PAUL OFTEN QUOTES FROM THE LXX TO INDICATE THEIR AUTHORITATIVE, SAVING VALUE -
- SCRIP. TEST. - ALSO - USES "SCRIPTURE" IN SOME OF THESE CASES
-

- ③ ∴ PAUL COULD INCLUDE COPIES OF THE LXX, WHICH INCLUDED NON-CANONICAL O.T. LITERATURE, IN "SACRED WRITINGS" & "SCRIPTURE".

(30a)

IND. INFTL. REASONING

1d

Q - WHAT IS THE "SCRIPTURE" TO WHICH PAUL ALLUDES IN II TIM. 3:16?

P#1 - IF THE "SCRIPTURE" OF 3:16 IS IDENTICAL W/ THE "SACRED WRITINGS" OF 3:15 (SUPPORTING EVIDENCE: ETYMOLOGY; IMMEDIATE CONTEXT - RELATION BET. 3:16-17 TO 3:15 & 3:14)

P#2 - AND SINCE ^{T.} HAD BECOME ACQUAINTED WITH THE "SACRED WRITINGS" FROM CHILDHOOD (IMM. CONTEXT-3:15)

INF. - THEREFORE, THE "SACRED WRITINGS"

ALSO-

P#3

AND THE "SCRIPTURE" WERE EXTANT DURING TIMOTHY'S CHILDHOOD.

P#4

- THE "SCRIPTURE"/"SACRED WRIT^{NS}" WHICH EXISTED AT THAT TIME
IF-

(306)

IND. INFER. REASONING - CONT.

1e

"SCRIPTURAE"?

WERE COPIES OF THE PRESENT CANON
IN HEBREW, AND COPIES OF THE
GRK. TRANSLATION OF THE O.T. (LXX),
WHICH INCLUDED APOCRYPHAL
BOOKS (SUPPORTING EVID. - IMM.
CONTEXT - 3:8; SCRIP. TEST., INC.
JUDE 14-15; HISTORICAL BACKGROUND,
ETC.)

INF. - IT WOULD FOLLOW THAT "SCRIPTURAE"
(POSS.) MIGHT INCLUDE COPIES OF THE
HEB. AND GREEK OT (LXX), AND
PERHAPS SOME NON-CANONICAL
BOOKS (APOCRYPHAL), AND NOT
HEBREW AUTOGRAPHS OR THE
N.T. OF THE PRESENT CANON

(30c)

IND. INFER. REASON² - CONT.

If

"SCRIPTURE"?

P#1 - SINCE PAUL (AND OTHER NT WRITERS) USE COPIES OF THE LXX MORE FREQUENTLY THAN COPIES OF THE HEBREW TEXT OF THE OT (SUPPORTING EVIDENCE - SCRIP. TEST. FROM PAUL'S CORPUS & ESP. THE BOOK OF HEBREWS)

P#2 - AND IF PAUL (& OTHERS) USE COPIES OF THE LXX AUTHORITATIVELY AND WITH SIMILAR PURPOSES TO THOSE STATED IN II TIM. 3:15-17 (SUPPORT. EVID. - SAME)

INF. - IT (∴) APPEARS THAT PAUL (& OTHERS) VIEWED COPIES OF THE LXX AS BELONGING TO "SCRIPTURE" AS MUCH AS COPIES OF THE HEB. TEXT

∴
P#3

(30d)

IND. INFTL. REASON² |-(CONT)

19

INF.

- IT ☺ APPEARS THAT WHATEVER
CAN BE SAID ABOUT THE HEB.
CANONICAL AUTOGRAPHS, INC.
THEIR DIVINE INSPIRATION,
IS ALSO TRUE OF THE COPIES
OF THE HEB. TEXT AND THE
COPIES OF THE .LXX.

(302)

IND. INF. REASONS! - (CONT.)

116

Q - WHAT IS MEANT BY "GOD-INSPIRED"?

P#1 - IF THE ROOT OF Πνεύματος IS
Πνέω, WHICH CAN MEAN "GOD
BREATHED OUT" OR "SPIRED"
(SUPP. EV. - ETYMOLOGY; COMP.
USAGE, BIBLICAL & EXTRA-
BIBLICAL)

P#2 - AND SINCE THE SCRIPTURES
ALLUDE TO THE OT CANON AS
THE "WORD OF GOD" AND WHAT
"GOD SAYS" (SUPP. EV. - SCRIP. TEST., ETC.)

INF. - IT WOULD FOLLOW THAT "GOD-
INSPIRED" MEANS "GOD-BREATHED-
OUT" OR SPOKEN, AND THAT
P#3 THE OT CANON IS THE RESULT
OF PLENARY VERBAL INSPIRATION.

(30f)

IND. INFR. REAS^e - (CONT.)

1j

P#4 - AND SINCE GOD IS OMNISCIENT
AND PERFECT, AND WOULD NEVER
SPEAK WORDS WHICH HAD
DISCREPANCIES IN THEM

INF. - IT WOULD FOLLOW THAT THE
CANONICAL WORD OF THE OT
IS PLENARILY INERRANT.

(309)

IND. INPR. REASON~

1 K

"GOD-INSPIRED"?

P #1 - IF THERE ARE DIFFERENCES
AND DISCREPANCIES BET. THE
HEB. TEXT AND THE LXX,
AND BET. COPIES OF THE HEB.
TEXT AND THE AUTOGRAPHS,
AND COPIES OF THE LXX AND
THE ORIGINAL TRANSLATION
(SUPP. EV. - SCRIP. TEST.; HEB.
AND LXX TEXTS, ETC.)

P #2 - AND IF IT IS UNLIKELY THAT
GOD INSPIRED VERBALLY ALL
OF THESE TEXTS WITH THEIR
DIFFERENCES AND DISCREPANCIES
(SUPP. EV. - SCRIP. TEST., COMMON
SENSE)

INF. - IT WOULD FOLLOW THAT "GOD-INSPIRED"
DOES NOT MEAN VERBALLY INSPIRED BY GOD.

OTHER LINES OF REASONING BASED
ON THE FOLLOWING:

- ① PRESENT TENSE OF THE COPULA "IS"
(VS.) PAST OR PRESENT PERFECT TENSE.
- ② SCRIP. TEST. RE. ROLE OF HOLY SPIRIT
IN RELATION TO WRITING OF THE
TEXT BY HUMAN AUTHORS (AND
TRANSLATORS) - (SEE, E.G., MK. 12:35-
37; II PET. 1:19-21.)
- ③ RELATION BET. THE WORD OF GOD
AS TEXT AND AS A PRESENT ENCOUNTER
WITH THE READER OF THE TEXT,
AND THE ROLE OF GOD AND OF THE
HOLY SPIRIT IN RE TO THE LATTER.

(30j)

ANSWER

5a

KEY TO INDUCTIVE INTERPRETⁿ:
PROPER USE OF INDUCTIVE
INFERENTIAL REASONING

COMPONENTS OF IND. INF. REASⁿ:

(a) PREMISES

- ONE OR MORE PREMISES MAY BE NEEDED
- PREMISES MAY CONSIST OF PIECES OF EVIDENCE AS SUCH OR STATEMENTS WHICH NEED TO BE SUPPORTED BY EVIDENCE
- THE KEY TEST OF PREMISES IS WHETHER THEY ARE TRUE (SUPPORTED BY EVIDENCE)

⑥ INFERENCES DRAWN FROM PREMISES)

- SHOULD BE RELEVANT TO Q BEING ANSWERED
- MAY IN TURN BECOME PREMISES FOR FURTHER INFTL. REASONING
- MAY BE CAST IN HYPOTHETICAL FORM (ALSO TRUE OF PREMISES)
- SHOULD BE PRECEDED BY THEREFORE OR EQUIVALENT
- SHOULD STAND TEST OF VALIDITY / AVOID LOG. FALLACIES

INTⁿ - II TIM. 3:16 ⁽³¹⁾ (2)

M
A
T
E
R
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A
L
S

SPEC.
DOCU-
MENTS

- a. OT CANON OR OT
CANON + EXTRA-CANONICAL PRE-Xⁿ
MATERIALS (APOCRYPHA)
- b. OT CANON OR OT
CANON + WRITTEN
Xⁿ MATERIALS (CANONICAL OR EXTRA-CANONICAL)
- c. AUTOGRAPHS OR
COPIES AND/OR TRANSL^{ns} (LXX)

3

SUMMARY FORMAT - INTN - ITIM. 3:16

| O.T. CANON | O.T. CANON + PRE-X ^m MAT. | O.T. CANON + X ^m MATERIAL |
|---|--------------------------------------|--------------------------------------|
| <u>LIST EVIDENCE</u> | <u>LIST EVIDENCE</u> | <u>LIST EVIDENCE</u> |
| <div> <div> <div>←</div> <div>←</div> </div> <div> <div>←</div> <div>←</div> </div> <div> <div>←</div> <div>←</div> </div> </div> <div> <div>DEBATE - REBUT</div> <div>(OR - COMBINATIONS)</div> </div> | | |

(32)

NOTE: - SOME EVIDENCE CAN BE USED TO
 SUPPORT VARIOUS POSITIONS
 - NEW EVIDENCE (SUPPORT) MAY EMERGE
 IN PROCESS OF SELF-DEBATE

④ SUMMARY FORMAT - INT^N: II TIM. 3:16

| AUTOGRAPHS (PAST) | COPIES AND TRANSACTIONS (INC. LXX) (PRESENT - IN RE TO TIMOTHY) |
|-------------------|--|
|-------------------|--|

EVIDENCE

EVIDENCE

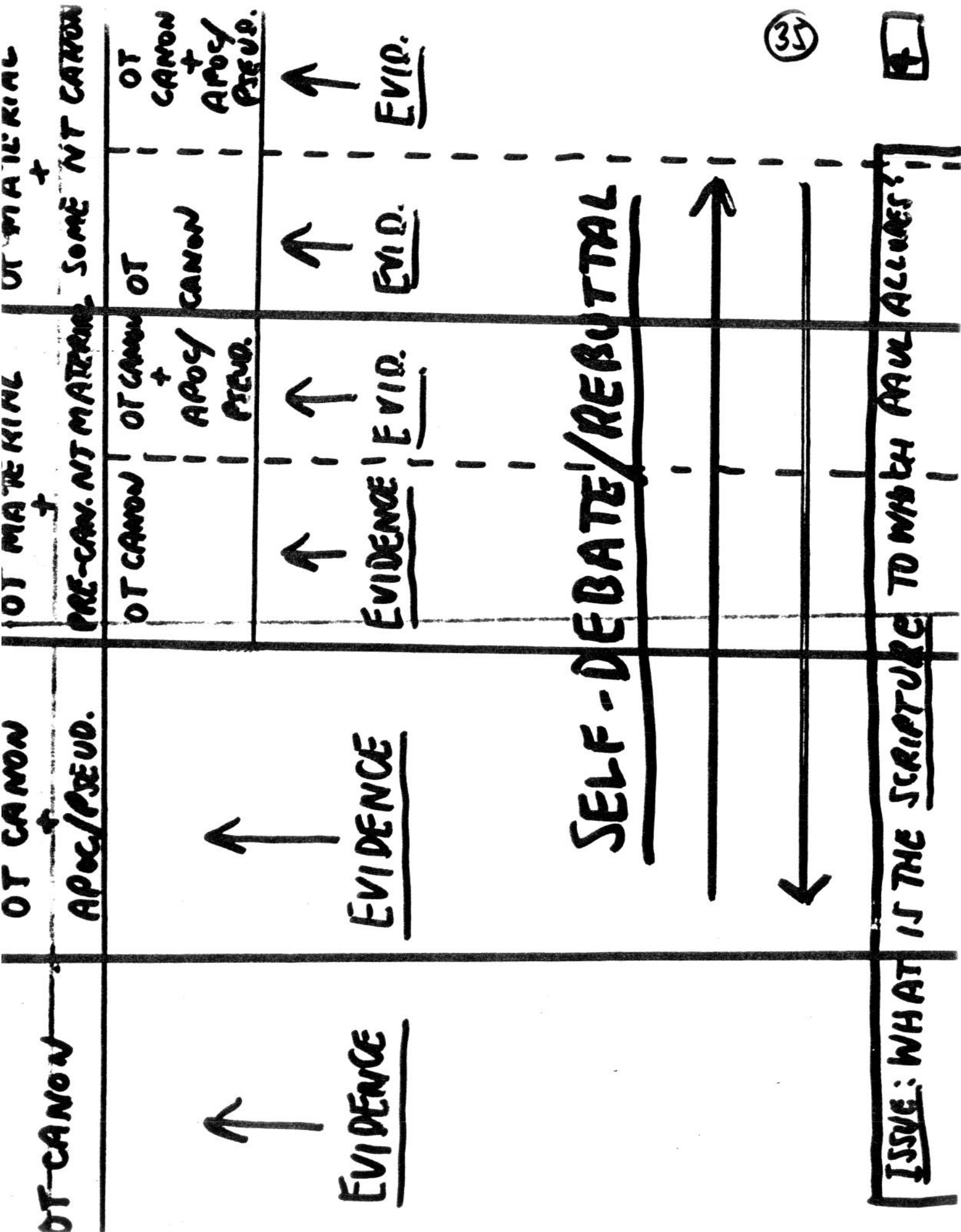
DEBATE - REBUT



"GOD-INSPIRED"
(ΘΕΟΠΝΕΥΤΟΣ)

MAJOR ISSUES/POSSIBILITIES

1. GOD-EXPIRED/EXHALED/
BREATHED OUT OR GOD-
INSPIRED/INBREATHED
(VERBALLY INSPIRED/ORACULAR
WORD OF GOD OR NOT)?
2. ORIGINATION OF SCRIPTURE
(PAST) OR ACTIVITY IN
SCRIPTURE (PRESENT)?



PAST - AUTOGRAPHS

HEB. MS.



EVIDENCE

LXX MS.



EVIDENCE

PRESENT - COPIES (INC. DISCREPANCIES)

HEBREW COPIES



EVIDENCE

LXX COPIES



EVIDENCE

SELF-DEBATE/REBUTTAL



ISSUE: WHAT IS THE SCRIPT. TO WHICH PAUL ALLUDES?

GOD EXHIBITS SPOKEN-VERBAL INSPIR

(USUALLY PAST)



EVIDENCE

GOD INSPIRED, INFUSED, ENLIGHTENED, ET

(NOT NEC. VERBALLY INSPIRED -
COULD EMPHASIZE PRESENT)



EVIDENCE

SELF-DEBATE/REBUTTAL



37

ISSUES: WHAT IS MEANT BY INVOLVED IN GOD-INSPIRED?

WHEN DOES SUCH DIVINE INSPIRATION
OCCUR?

4c

REVELATION

(38)

PROLOGUE

BODY OF APOCALYPSE

EPILOGUE

"WHAT IS" & "WHAT MUST SOON
TAKE PLACE"

Superscripts

1:1-1:4

2:1-2:15

22:6-22:18



① SAL & NOX (1:4-8)

② UNIVERSAL VISION
& COMMISSION TO
WRITE (1:9-20)

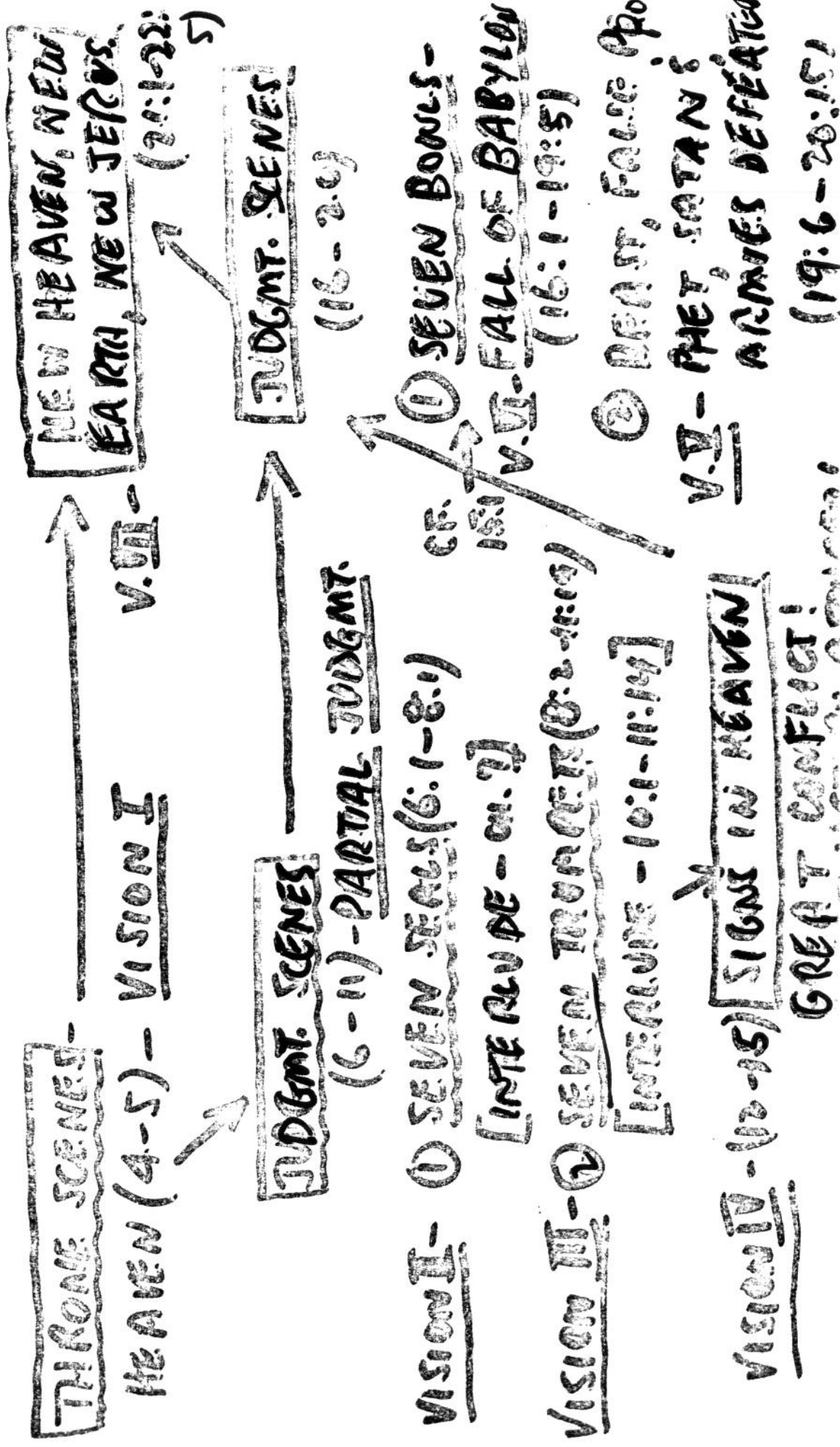
③ LETTERS TO ANGELS
OF SEVEN CHURCHES (2:1-3:22)



[REVELATION]

"BODY OF APOCALYPSE"
(ESP. PREP-REMS)

[2]



40

REVELATION -

31

PRIMARY LAWS

I REC. OF PREP^r/REAL^r

A RELATION BET. 1:1-3 & 1:4 ff. (INC^r IN INSTRUMENTAL^r & PARTⁿ)

① PURPOSE - IMMEDIATE - 1:16-2



ULTIMATE - 1:3 (cf. 22:7, 14-15, 18-19)

② MEANS

- GEN. - REV^r (APOCALYPSE OF J.E.
(1:1) BY ANGEL TO JOHN

- SPEC. - REST OF BK. ESP. BODY
OF APOC.

B RELATION OF 1:4-3:22 → 4:1 ff.

① GENL. INTRODⁿ - INT.^r WRITER.

RECIPIENTS, SAL^r & DOX., & VISION
OF APOC. (1:4-3:22) OF BOOK

I. RECURRENCE OF PREPⁿ / REALIZATION (MATERIALS AND REFERENCES)

Qs - WHAT IS MEANT BY EACH PASSAGE IN WHICH PREPⁿ OCCURS? (D) HOW DOES IT PREPARE FOR WHAT FOLLOWS? (M-D) WHY IS PREPⁿ USED IN EACH CASE? (R) WHY IS PREPⁿ USED RECURRINGLY, ESP. IN THE BODY OF THE APOCALYPSE? (R) WHAT ARE THE IMPLICATIONS OF THE FACTS WHICH EMERGE FROM ANSWERING THESE Qs? (IMP)

(NOTE ALSO PARTⁿ AND INSTRUMENTⁿ - ASK Qs)

(42)

REVELATION

[4]

RECIPIENTS, & NATURE OF WHAT JW.
WAS TO WRITE) (1:4-20)

② SPECIFIC LETTERS TO ANGELS OF
SEVEN CHURCHES (PART 2) (2:1-3:22)

③ RELATIONS WITHIN BODY OF APOCALYPSE
(4:1-22:5 - SEE CHART) - ALSO PART 2

① SUBST² W/ PART² - OF EXH² IN

LETTERS BY BODY OF APOC. - W/ PART²

OF SUBST² IN LETTERS BY BODY OF

APOC.

③ RECURRENCE OF CONTRAST -

VARIED FORMS

II. RECURRENCE OF EXHORTATION/SUBSTANT⁽⁴³⁾ L 40 (MATERIALS AND REFERENCES)

Qs - WHAT IS MEANT BY EACH EXHORTATION MADE (ESP. IN THE LETTERS TO THE SEVEN CHURCHES)? (D) WHY IS EACH EXHORTATION MADE? (R) ARE THERE RECURRING EXHORTATIONS, AND IF SO, WHY THEIR RECURRENCE? (R) WHAT ARE THE IMPLICATIONS OF THESE FACTS? (IMP)

HOW ARE THESE EXHORTATIONS SUPPORTED, ESP. IN THE BODY OF THE APOCALYPSE? (M-D) WHY ARE THEY SUBSTANTIATED AS THEY ARE? (R) ARE THERE RECURRING ELEMENTS IN THE SUBSTANTIATIONS, AND IF SO, WHY ARE THESE RECURRING ELEMENTS USED? (R) IMPLICATIONS? (R) WHY THE RECURRING USE OF EXHⁿ/SUBSTⁿ? (R) IMPLICATIONS? (IMP).

(44)

REVELATION

(5)

GOD & LAMB,
PERSECUTED,
RIGHTeous,
REDEEMED,
WORSHIP, LIFE
HEAVEN,

(VS)

DRAAGON, BEAST,
FALSE PROPHET,
GREAT HARLOT,
SATAN, WICKED,
BLASPHEMERS,
PERSECUTORS,
JUDGMENT DEATH,
HADES.

(IV)

REC. OF APOCALYPTIC SYMBOLS - VISION,

CREATURES OF ALL SORTS, NUMEROLOGY,
ETC.

(V)

CLIMAX - ESP. RED^d: NEW HEAVEN

EARTH/JER^u (22:1-22:5)

BUT ALTH. JUDGMENT. -(19-20)

IV. RECURRENCE OF CONTRAST

(45)

5a

(MATERIALS AND REFERENCES)

Qs- WHAT IS THE MEANING OF EACH OF
THE CONTRASTS USED? (D) WHAT

DIFFERENCES ARE EMPHASIZED? (D)

WHY ARE THESE DIFFERENCES STRESSED? (R)

WHY THE RECURRING USE OF CONTRAST? (R)

IMPLICATIONS? (IMP)

(ALSO ASK ABOUT RELATION-
SHIPS)

V. RECURRENT OF SYMBOLS - INC. CERTAIN
 SYMBOLS, INC. NUMEROLOGY: SEVEN

Qs - WHAT IS THE MEANING OF EACH OF THESE
 SYMBOLS? (D) WHY IS EACH SYMBOL USED? (R)
 WHY ARE SYMBOLS USED RECURRINGLY? (R)
 WHY ARE CERTAIN SYMBOLS USED RECURRINGLY?
 (R) IMPLICATIONS?
 (ALSO ASK RE RELATIONSHIPS)

VI. CLIMAX

(MATERIALS AND REFERENCES)

Qs - WHAT IS THE MEANING OF THE CLIMATIC
 ELEMENTS? (D) HOW DO THEY BRING TO A
 HIGH POINT ALL THAT PRECEDES? (M-D)
 WHY IS CLIMAX USED? (R) WHY THESE
 PARTICULAR CLIMAXES? (R) IMPLICATIONS? (imp)

OUTLINE (MOUNCE, NIC)I. PROLOGUE (1:1-20)

1. SUPERSCRPTION (1:1-3)
2. SALUTATION & DOXOLOGY (1:4-8)
3. INAUGURAL VISION/COMMISSION
TO WRITE (1:9-20)

II. LETTERS TO THE SEVEN CHURCHES (2:1-3:22)III. ADORATION IN THE COURT OF HEAVEN (4:1-5:14)

1. WORSHIP OF GOD AS CREATOR (4:1-11)
2. WORSHIP OF LAMB - ALONE WORTHY
TO OPEN THE SCROLL (5:1-14)

IV. THE SEVEN SEALS (6:1-8:1)

1. FIRST FOUR SEALS (6:1-8)
2. FIFTH SEAL (6:9-11)
3. SIXTH SEAL (6:12-17)

INTERLUDE: VISIONS OF SECURITY

AND SALVATION (7:1-17)

A. SEALING OF GOD'S SERVANTS (7:1-8)

B. BLISS OF REDEEMED IN HEAVEN (7:9-17)

4. SEVENTH SEAL (8:1)

V THE SEVEN TRUMPETS (8:2-11:19)

1. PREPARATION (8:2-5)

2. FIRST FOUR TRUMPETS (8:6-12)

3. EAGLE'S WARNING (8:13)

4. FIFTH TRUMPET (9:1-12)

5. SIXTH TRUMPET (9:13-21)

INTERLUDE: VISIONS OF THE

PROPHETIC ROLE (10:1-11:14)

A. MIGHTY ANGEL & LITTLE SCROLL (10:1-11)

B. MEASURING THE TEMPLE (11:1-2)

C. THE TWO WITNESSES (11:3-14)

VI. CONFLICT BETWEEN THE CHURCH AND THE POWERS OF EVIL (12:1-14:5)

1. THE WOMAN, DRAGON, & MALE CHILD (12:1-6)
2. WAR IN HEAVEN (12:7-12)
3. WAR ON EARTH (12:13-17)
4. THE BEAST FROM THE SEA (13:1-10)
5. THE BEAST FROM THE EARTH (13:11-18)
6. THE REDEEMED AND THE LAMB ON MT. ZION (14:1-5)

INTERLUDE - VISIONS OF FINAL JUDGMENT. (14:6-20)

A. IMPENDING JUDGMENT ANNOUNCED (14:6-13)

B. HARVEST OF THE EARTH (14:14-16)

C. VINTAGE OF THE EARTH (14:17-20)

VII. THE SEVEN LAST PLAGUES (15:1-16:21)

1. PREPⁿ FOR THE BOWL-PLAGUES (15:1-8)

2. PLAGUES POURED OUT (16:1-21)

VIII. THE FALL OF BABYLON (17:1-19:5)

1. THE HARLOT & THE SCARLET BEAST (17:1-6)
2. INTERPRETATION OF THE HARLOT'S DESTRUCTION (17:7-18)
3. BABYLON DECLARED DESOLATE (18:1-8)
4. LAMENT OF KINGS, MERCHANTS, & SEAMEN (18:9-20)
5. BABYLON DESTROYED (18:21-24)
6. HYMN OF VINDICATION (19:1-5)

IX. THE FINAL VICTORY (19:6-20:15)

1. MARRIAGE OF THE LAMB ANNOUNCED (19:6-10)
2. WARRIOR-MESSIAH APPEARS (19:11-16)
3. ANTICHRIST AND ALLIES DESTROYED (19:17-21)
4. SATAN BOUND (20:1-3)
5. MILLENNIAL REIGN (20:4-6)
6. SATAN DESTROYED (20:7-10)
7. FINAL JUDGMENT (20:11-15)

X. THE NEW HEAVEN & THE NEW EARTH (21:1-22:5)

1. THE NEW CREATION (21:1-8)

2. THE NEW JERUSALEM (21:9-22:5)

XI. EPILOGUE (22:6-21)

51a

TWO KEY WAYS FOR DETERMINING STRUCTL. UNITS

(DIV^{NS}, SECTIONS, SUB-SECT^{NS}, SEGMENTS)

① INTER-UNIT RELATIONSHIPS -

ESP. CHANGE/CONTRAST -

AS TO PERSONS, EVENTS, TIME, PLACE, IDEAS

② INTRA-UNIT RELATIONSHIPS -

ESP. RECURRENCE/SIMILARITY =

COMPARISON

CAN BE USED: (W/PAR. TITLES WHEN NEC.)

a. UNFOCUSSED PROC. - LINEAR

b. FOCUSSED PROC. - BEGIN W/
PASSAGE

ANALYSIS OF LK. 16:1-9

52

1

(PRIMARYLY STRUCTURAL)

I PREPⁿ/REALIZATION (SETTING) SPEAKER - JESUS - [1a]
ADDRESSEES - DISCIPLES (?) (ALSO)

II CAVIATION - [1b-2]

A CHARGES BROUGHT TO RICH MAN THAT STEWARD IS WAITING HIS GOODS - CAUSE - [1b]
↓ (WHAT IS A STEWARD?)

B. RICH MAN REACTS - EFFECT - [2]

- RHETORICAL QUESTION
- COMMAND W/ SUBSTⁿ

CAUSE/PROBLEM (INTERROGATION)
↓

III EFFECT/SOLUTION - STEWARD RESPONSE - [3-7]
DEALS W/ PROBLEM OF LOSS OF STEWARDSHIP
(SELF-DIALOGUE/SELF-INTERROGⁿ)

A QUESTION - WHAT SHALL I DO? - [3a]
↓ (§ SUBSTANTIATION)

B ANSWER - [3b-7]

- ① **IMPLIED-
NEGATIVE ANSWER** (W/REASON) - [3b]

SEMANTICS

- NOT STRONG ENOUGH TO DIG
- ASHAMED TO REG

- ② **POSITIVE ANSWER** - BY INSTRUMENT - [4-7]

- **DECISION** (BY INSTRUMENTATION) -

PURPOSE - I HAVE DECIDED... SO
THAT PEOPLE MAY RECEIVE ME
INTO THEIR HOUSES - [4]

**CRITICAL
POINT!**

↓
- **CONSEQUENT ACTION** - **MEANT** FOR
EFFECTING PURPOSE → SETTLES
BILLS FOR LESS THAN FACE VALUE - [5-7]

(INT. QUESTIONS?)

↓
CAUSATION

IV **RESULTING COMMENDATION BY "MASTER"** [8]
OF DISHONEST STEWARD → BASIS/SUBST.

- BECAUSE OF PRUDENCE - [8a]

(?) **REG. SOME OF WORLD ARE MORE PRUDENT**

IN THEIR OWN GENERATION THAN THE SONS
OF LIGHT - [8b]

(QUESTIONS WHO IS THE "MASTER" REFERRED
TO HERE? WHAT MEANT BY "PRUDENCE"?
HOW WAS THE DISHONEST STEWARD
PRUDENT? WHY DOES THE "MASTER"
COMMEND HIM FOR HIS PRUDENCE?
IMPLICATIONS?
WHERE DOES THE PARABLE END, AND
WHERE DOES JESUS' COMMENTARY
ON THE PARABLE BEGIN?)

POSSIBILITIES

- (1) MASTER IS RICH MAN OF PARABLE -
CF. V. 5 → IF SO, THEN STRUCTURE OF
PARABLE ALSO INCLUDES CONTRAST
(COMMENDATION (✓) CONDEMNATION)
WITH CAUTION / (INCLUDES INSTRU-
MENTATION) - FOCUS ON PRUDENCE!
- (2) MASTER IS JESUS - CONTRAST RET.

JESUS AND RICH MAN - AGAIN AS A RESULT
OF DISHONEST STEWARD'S PRUDENCE

IN EITHER CASE, THE STATEMENT
HAS A SURPRISE ENDING: THE

STEWARD IS PRAISED
FOR HIS PRUDENCE, WHICH WAS
PROBABLY RELATED TO HIS

[DISHONESTY! (CONTRAST AND
CAUSATION W/ INSTRUMENTATION)]

(BASIC STRUCTURE OF
STATEMENT OF 1-8a, IF
NOT OF PARABLE!)

(COULD DEAL WITH MASTER/END OF
PARABLE QUESTION!)

EMPHASES RE INFERENCES:

1. ONLY POSSIBLE INFERENCES SHOULD BE DRAWN FROM EVIDENCE AT THE INITIAL STAGES OF INTERPRETⁿ
2. WHEN FEASIBLE, ONE SHOULD DRAW VARIOUS POSSIBLE INFERENCES FROM THE SAME EVIDENCE (DEPENDING ON INTⁿ & OTHER PREMISES)
3. ONE SHOULD BE AWARE OF ALL THE EVIDENCE/PREMISES) FROM WHICH POSSIBLE INFERENCES ARE DRAWN
4. VALID POSSIBLE INFERENCES SHOULD BE DRAWN FROM THE EVIDENCE/PREMISES)

INFERENCES:

5. THE LINK BETWEEN EVIDENCE AND POSSIBLE INFERENCES SHOULD BE CLEAR.
6. THE CONNECTION BETWEEN POSSIBLE INFERENCES AND ANSWER TO THE QUESTION BEING ADDRESSED SHOULD BE EVIDENT.
7. POSSIBLE INFERENCES MAY BE BASED ON COMBINATIONS OF TWO OR MORE DETERMINANTS / KINDS OF EVIDENCE.

TWO MAJOR CONCERNS:

I. ARE THE PREMISES TRUE?
(EVIDENCE)

- NEED TO EXAMINE PREMISES CAREFULLY
- NEED TO STATE ALL OF THE PREMISES WHEN POSSIBLE (UNSTATED/UNEXAMINED PREMISES ARE SOMETIMES FALSE)

II. ARE THE INFERENCES VALID?

- NEED ADEQUATE BASIS IN PREMISES (VS. LEAP IN ARGUMENT, AMBIGUITY, ETC.)
- NEED TO DRAW INFS. FROM ONE PREMISE LINE MAY BE TRUE BUT INVALID

INTERPRETATIONCOMMENTARY ON PARABLE - 86 ff. (or) 80 ff.DETERMINANTS:① STRUCTURE (SEE PRECEDING)② PARABOLIC LITERARY FORM - ANALOGY (VI)

IDENTICALNESS - POSSIBLE TO CALL FOR

EMULATION OF STEWARD'S PRUDENCE BUTNOT THE PARTICULAR FORM IN WHICH

HE EXPRESSED HIS PRUDENCE, WHICH

WAS PROBABLY DISHONEST: BE PRUDENTLIKE THE STEWARD, BUT NOT DISHONEST

LIKE HIM.

③ CONTEXT - PARAGRAPHICAL.② 86 - CONTRASTING STATEMENT. RE

PRUDENCE - SONS OF WORD (VF)

SONS OF LIGHT - SUBSTANTIVATORY (HOW?)

LK. 16:1-9

(61)

(6)

- ⑥ 9 - Exⁿ (MAKE FRIENDS OF YOURSELVES
by MEANS OF UNRIGHTEOUS MAMMON) →
SO THAT WHEN IT FAILS THEY MAY
RECEIVE YOU INTO THE ETERNAL
HABITATIONS) (INSTRUMENTATION)
(QUESTIONS?)

NOTE CLOSE PARALLEL WITH
V.4 - BOTH INVOLVE INSTRUMⁿ/
PURPOSE!



KEY WORD PRUDENCE → RELATED TO
INSTRUMENTATION - COULD DO A
PRELIMINARY DEFINITION

④ PRELIMINARY DEFINITION - "PRUDENCE"

Q - WHAT IS MEANT BY "UNRIGHTEOUS MAMMON"? (LK. 16:9, 11)

- ① IF "MAMMON" REFERS TO RICHES, POSSESSIONS, ETC. (P#1 - SUPPORTING EVID: IMM. CONTEXT - LK 16; SC. TEST.: MTT. 6:24; ETYMOLOGY; ETC.)
- ② AND IF SUCH "MAMMON" IS IMPERSONAL & AMORAL (P#2)
- ③ AND IF "UNRIGHTEOUSNESS" IS A MORAL CHARACTERISTIC (P#3 & SUPP. EVID. - IMM. CONTEXT: LK. 16: 10-13; BROAD CONTEXT: LK. 13:27; 18:6; SC. TEST.: MTT. 5:45; ACTS 24:15, ETC.)
- ④ IT WOULD FOLLOW THAT "MAMMON" ITSELF IS NOT "UNRIGHTEOUS,"

61b

[LK. 16:1-9]

[6a]

Q - "UNRIGHTEOUS MAMMON"? (CONT.)

BUT THAT IT MAY BE USED
RIGHTEOUSLY OR UNRIGHTEOUSLY
(POSS. INF. - ALSO PR. # 4)

⑤ (∴), IT MAY BE THAT "MAMMON"
HAD COME TO BE KNOWN
AS "UNRIGHTEOUS" BECAUSE
THAT WAS IT USUAL USE,
THOUGH IT HAD NO MORAL
QUALITY OF ITS OWN. (FURTHER
POSS. INF.)

(61c)

LK. 16: 1-9

6a"

Q - MAIN TRUTH OF PAR.?

INDUCTIVE INFERENTIAL REASONING

(NOTE USE OF HYPOTHETICAL
STATEMENTS)

P#1 - IF IT IS THE "MASTER" OF
THE PARABLE WHO COMMENDS
HIS EX-STEWARD FOR HIS
"SHREWDNESS" (Φρονημας), IN
CONTRAST TO DISCHARGING
HIM FOR WASTING THE MASTER'S
GOODS (16:8a (VS) 16:1-2)

P#2 - AND IF THIS "SHREWDNESS"
RELATES TO THE RESPONSE OF
THE STEWARD TO HIS BEING
DISCHARGED, A RESPONSE
BASED ON INSTRUM^N, THAT IS,

(61d)

LUK. 16:1-9 (CONT.)

BEGINNING WITH HIS FUTURE
GOAL AND DEVISING HIS PRESENT
ACTIONS TO ACHIEVE HIS GOAL
(LUK. 16:4-7)

P#3 - AND IF JESUS WANTS THE
DISCIPLES ("SONS OF LIGHT") TO
LEARN A LESSON FROM THE
STEWARD ("SONS OF THIS WORLD")
CONCERNING "SHREWDNESS"
(LUK. 16:8b-9 - IMM. CONTEXT)

P#4 - AND SINCE "SHREWDNESS"
(φρονιμῶς) MAY MEAN "WISE,
JUDICIOUS, DISCREET, CAREFUL
IN PROVIDING FOR THE FUTURE:
ONE WHO KEEPS THE FUTURE IN
MIND AND PREPARES FOR IT

(618)

LR. 16:1-9 (CONT.)

6c

(ETY: COMPARATIVE USAGE, INC.

BROAD CONTEXT - LK. 12:42 - AND
SC. TEST. - MTT. 24:45; 25:2, 4, 8, 9,
ETC.)

P#5 - AND SINCE THE PURPOSE
CONSTRUCTION IN 16:9b BASED
ON THE RELATION OF THE FUTURE
TO THE PRESENT PARALLELS
CLOSELY ~~THE~~ THAT OF
16:4, WITH THE DIFFERENCE
THAT THE FUTURE INVOLVES
THE DISCIPLES' RECEPTION
"INTO THE ETERNAL HABITA-
TIONS"

P#6 - AND SINCE THE STORY OF
THE RICH MAN AND LAZARUS

(614)

LUK. 16:1-9 (CONT.)

6d

REFERS TO LAZARUS' BEING
CARRIED BY ANGELS AND
THEREFORE HIS BEING RECEIVED
BY THOSE IN THE ETERNAL
HABITATIONS (IMM. CONTEXT -
LUK. 16:22), IN CONTRAST TO
THE RICH MAN WHO PLED IN
VAIN W/ AB. TO HAVE MERCY
ON HIM (16:23-24)

**POSS.
INF.**

(P#7) - IT MAY FOLLOW THAT THE MAIN
POINT OF THE PARABLE IS THAT
THE DISCIPLES, LIKE THE STEWARD,
SHOULD BE "PRUDENT" BY
KEEPING THE FUTURE IN VIEW
AS THEY DETERMINE THEIR
PRESENT ATTITUDES AND ACTIONS
TOWARD MATERIAL POSSESSIONS

(619)

LIK. 16:1-9 (CONT.)

162

POSS.
INF.

(FURTHER)

- IT MAY FOLLOW FURTHER THAT
THE DISCIPLES, UNLIKE THE
STEWARD, SHOULD HAVE THE
ESCHATOLOGICAL GOAL OF
BEING RECEIVED INTO THE
"ETERNAL HABITATIONS,"
AND THAT, UNLIKE THE
DISHONEST/UNJUST STEWARD,
THEY SHOULD MAKE HONEST
AND FAITHFUL USE OF THEIR
MATERIAL BELONGINGS
SO THAT THEY MAY PRUDENLY
REALIZE THEIR ESCHTL. GOAL.

TWO POSSIBLE INFERENCES:

- ① NEGATIVE CONNOTATIONS - SHREWD, CALCULATING, CONCERNED ABOUT ONE'S OWN INTERESTS → JESUS WOULD HARDLY RECOMMEND THAT THIS QUALITY OF THE STEWARD BE EMULATED BY HIS DISCIPLES, E.T.P. IN VIEW OF THE DISHONESTY INVOLVED IN ITS IMPLEMENTATION
- ② POSITIVE CONNOTATIONS - WISE, FORE-SEEING, FAR-SIGHTED, THOUGHTFUL, DISCRIMINATING, JUDICIOUS → JESUS COULD COMMEND THIS QUALITY WITHIN AN ETHICOLOGICAL FRAMEWORK AND WITHOUT THE NEED FOR DISHONESTY
[ETC.]
(MOVE TO SUMMARY FORMAT)

LK. 16:1-9 - SUMMARY FORMAT

⑧

① DEROGATORY - ROMAN

② COMPLEMENTARY - UTRAI

EVIDENCE

EVIDENCE

③ **CONTEXT** - "UNBIBLICAL MARRIAGE"
(16:9) - MAKE FRIENDS

④ **CONTEXT** - (LK. 16:19-31)

(MARRIAGE DESCRIBES PHYSICAL
POSSESSIONS RATHER THAN
INTERIORLY NATURE)

⑤ **CONTEXT** - (16:16-17) - SEEMS TO
QUESTION THE VERY QUALITIES AND
PERSON OF THE STEWARD

⑥ **CONTEXT & LITERARY FORM** -

DOES, BUT BAD QUALITIES SHOULD
NOT BE EMULATED - RATHER
GOOD CASE - ABOUT OTHER ACTIONS
OF PARABLE - DOES NOT NAR-
ROWLY INCLUDE TOTAL DIS-
SIMILARITY

⑦ **LITERARY FORM & SCHEMA**

COULD BE RECOGNITION - STEADY
DEROGATORY USE OF PROVERBS
EVIDENCE IN SCHEMA (CF. ROM.
11:25)

⑧ **CONTEXT & SCHEMA**

DEUS FREQUENTLY CRIES FOR
MIS USE OF MATTERIAL GOODS

DELEGATORY

COMMITMENTALLY

④ **SCALD. TEST** - TEST NEARLY

USED 1 RING BUILDING -
CF. MK. 2:17; 7:27-28; LE. 15:7.



④ **SCALD. TEST** - TEST IN ST. BACILLARUM

ATTN RUSSES USED ABOUT TO
GAIN DIVINE FAVOR → TEST
WOULD NOT UNITE DISCARDS
TO DO LIKEWISE (MT. 6:2-4)

⑥4



CF. LE. 12:38 ff.; 14:13 ff.; 18:22 ff. -
Also - MT. 6:19-20; 10:16; 25:31-46;
MK. 10:21, 30.

TEST ALSO MAKES COMMITMENTARY
USE OF PRESENCE, ETC. IN
ECCLESIASTICAL SIMILAR - CF.

LE. 12:42; MT. 24:45

④ **SCALD. TEST** - TEST WHEN NOT

ADVANTAGE LITERALLY/197 ADVANTAGE -
CF. USE - CF. MT. 6:19-21

WEIGH EVIDENCE → MAKE DECISION IF POSSIBLE!

65

LUKE 16:1-9

10

MAIN TRUTH

JUST AS THE PRUDENT STEWARD,
THOUGH DISHONEST, FIRST
DETERMINED WHAT HIS PUR-
POSE SHOULD BE AND THEN
DETERMINED THE ACTIONS
WHICH WOULD SERVE AS MEANS
FOR REALIZING HIS PURPOSE,
SO DISCIPLES SHOULD BE
PRUDENT IN USING THEIR

66

LK. 16:1-9

11

MATERIAL POSSESSIONS
HONESTLY (RIGHTEOUSLY) AND
FAITHFULLY AS THE MEANS
FOR REALIZING THEIR
ESCHATOLOGICAL GOAL OF
BEING RECEIVED INTO GOD'S
ETERNAL HABITATIONS.

PARALLELISM IN HEBREW POETRY (67) 1

— "CENTRAL TO HIS (BISHOP ROBERT LOWTH'S) ANALYSIS WAS HIS RECOGNITION OF THE COUNTERBALANCING OF VERSE MEMBERS TO WHICH HE APPLIED THE TECHNICAL TERM 'PARALLELISM OF MEMBERS.' THIS PHENOMENON WAS NO MERE ORNAMENTATION BUT THE ESSENCE OF HEBREW POETRY, ITS FUNDAMENTAL FORMAL FEATURE."
(INT. DICT. OF THE BIBLE, "POETRY, HEBREW," N.K. GOTTWALD, 829)

— TWOFOLD VALUE OF RECOGNITION OF PARALLELISM IN HEBREW POETRY:

- ESTHETIC
- HERMENEUTIC

— BASIC UNIT OF POETIC COMPOSITION IS THE LINE (STICH):

- | | |
|---------------------------------|------------------------------|
| - <u>HEMI-STICH</u> (HALF-LINE) | - <u>DISTICH</u> (TWO LINES) |
| - <u>STICH</u> (LINE) | - <u>TRISTICH</u> (3 LINES) |

VARIOUS KINDS OF PARALLELISM

I INTERNAL - SERIES OF SUCCESSIVE
TERMS WHICH FALL INTO PAIRS OR TRIPLETS
(PARALL^m WITHIN DISTICHS/TRISTICHs)

✓ **(A) SYNONYMOUS** - SAME THOUGHT IN
SUCCESSIVE STICHs (RECURRENCE)

① **COMPLETE SYNONYMOUS PARALL^m**
(PS. 103: 3, 9) (PS. 22: 5) (PS. 22: 23)

② **INCOMPLETE SYNONYMOUS PARALL^m**

(a) **WITHOUT COMPENSATION** (PS. 22: 1)
(PS. 22: 26)
(Jer. 17: 9-10a)

a b c/

a b //

a b c d/

c d //

PARALLELISM

(69)

3

(b) WITH COMPENSATION (JER. 17:10b)

✓ (B) ANTITHETIC

- SYNONYMOUS - SAME THOUGHT EXPRESSED NEGATIVELY AND POSITIVELY
CONTRARIES (PROV. 14:28 - CF. NT EXHORTATIONS)

- NON-SYNONYMOUS - OPPOSITE THOUGHTS
(CONTRAST) (PROV. 16:1, 22, 25, 33)

CONTRA-DICTORIES (MAY BE COMPLETE/INCOMPLETE, WITH/WITHOUT COMPENSATION)

✓ (C) SYNTHETIC - SECOND ELEMENT ADDS TO THOUGHT OF FIRST (PS. 22:2)

(D) MISCELLANEOUS

- EMBLEMATIC - SIMILE/METAPHOR
(PS. 22:12ff.)

PARALLELISM

70

4

- STAIRLIKE - INCLUDES RECAPITULATION
(RECURRENT) AND ASCENSION/
EXTENSION (PS. 22:4)

- INVERTED/CHIASTIC - (PS. 22:23)

② EXTERNAL - PARALL^{ls} BETWEEN

DISTICHES AND TRISTICHES (PS. 22:3-8)

COULD COMBINE INTERNAL PARALL^{ls}
OF ONE KIND (E.G. SYNONYMOUS OR
SYNTHETIC) WITH EXTERNAL PARALL^{ls}
OF ANOTHER KIND (E.G. ANTITHETIC).

DYNAMIC TRACING OF STRUCTURAL MOVEMENT

V.1 - RHETORICAL QUESTIONS - REC. OF INTERRN

V.2 - SUBSTN - REASON FOR ASKING QUESTIONS

**VS. 3-5 - CONTRAST - TO WHAT APPEARS TO BE THE
SITUATION**

- NATIONAL PAST (FATHERS) (VS) PSALMIST'S PRESENT
(TIME & PERSONS)

- GOD OF PAST (HOLY) (VS) GOD OF PRESENT (UNHOLY)
(DIVINE CHARACTER) - IMPLIED

VS. 6-8 - CONTRAST - PERSONAL PRESENT (VS) FATHERS' PAST

- CHARACTERIZATION OF PSALMIST

- SUBSTN FOR CHAR " " (W/PARTN)

↑ (RETURNS TO SITUATION OF VS. 1-2)

VS. 9-10 - CONTRAST - PERSONAL PAST (VS) PERSONAL PRESENT

- W/RE TO GOD

- W/RE TO PSALMIST

(... ... VS 2 ...)

SUMMARY OF PS. 22: 1-10

INTERROGATION

PROBLEM - [1-2]



PARTIAL SOLUTION - [3-10] - SELF-DEBATE W/ REC.
OF CONTRAST

PRESENT SITUATION
OF PSALMIST/GOD
[6-8]

(VS)

PAST SITUATION OF
FATHERS & PSALMIST/
GOD
[3-5, 9-10]

//



[V. 11a] - RESULT (CAUSATION) - PETITION



[VS. 11b-18] - SUBSTⁿ FOR PETITION - W/ PARTⁿ &
RECURRENCE

THREE FOLD SUBSTⁿ:

- IMMINENCE OF TROUBLE - [11b]
- ABSENCE OF HELP - HELPLESSNESS
IN TROUBLE - [11c]
- NATURE/SEVERITY OF TROUBLE - [12-18]

PS. 22:1-21

(72)

① (BEYOND INTERROGATION)

→ P-(1-2) 16
→ S-(3ff)

CAUSES - REC. OF CONTRAST (3-10)

→ CAUSATION

[NATIONAL/INDIVIDUAL
PAST/PRESENT]

✓

PETITION - NEGATIVE (11a) - RESULTS

→ SUBSTANTIATION

REASONS - (11b-18)

(ALSO-CAUSES)

→ CAUSATION

✓

FURTHER PETITIONS - 19-21 - RESULTS

REC. OF CAUSATION WITH
SUBSTANTⁿ

II CRUCIALITY/PIVOT PS. 22

(73)

①.

(A) CONTRAST (NON-DEL. (V) DEL.)

[BET. VS. 21+22] - PARATACTIC

Qs- WHAT IS INVOLVED IN THE DELIVERANCE? (D)
HOW DID THE DELIVERANCE TAKE PLACE? (M-D)
WHAT ARE THE DIFFERENCES BET. THE
EXPERIENCE OF DEL. AND OF NON-DEL.? (D)
WHY EMPHASIZE THE TURNING POINT? (R)
WHAT ARE THE IMPLICATIONS OF SUCH AN
EMPHASIS? (IMP)

(B) CAUSATION — CAUSE FOR PETITIONS (3-11)
CAUSATION FOR DEL. (SAME)
CAUSATION FOR 22 ff.

Qs- WHAT CAUSED THE PETITIONS, AND HOW? (M-D)
WHAT IS THE MEANING OF THE PETITIONS? (D)
WHY DID THE PSALMIST RESUME PETITIONS
FOLLOWING THE EXPERIENCE DESCRIBED
IN 1-2? (R) IMPLICATION? (IMP)

Qs- WHAT CAUSED THE DELIVERANCE? (OBS)

HOW DID THE DEL. COME ABOUT? (M-D)

WHY DID THE DEL. TAKE PLACE AT ALL? (R)

WHY HERE AND NOT EARLIER? (R) IMPLICATIONS? (IMP)

WHAT IS MEANT BY THE STATEMENT OF 22 ff.? (D)

HOW DID THEY RESULT FROM WHAT PRECEDES,

ESP. THE DEL.? (M-D) WHY ARE THESE RESULTS

EMPHASIZED? (R) IMPLICATIONS? (IMP)

III CLIMAX BY GENERALIZATION

(CIP. 27 ff.) - PROMISES, EXHNS,
PREDICTIONS (IF BEGIN AT 22)

Qs - WHAT IS INVOLVED IN THE CLIMAX? (D)

HOW DOES IT PROVIDE THE HIGH POINT

TOWARD WHICH ALL ELSE MOVES? (M-D)

WHAT IS INVOLVED IN THE GENⁿ? (D)

WHY USE THIS CLIMATIC MOVEMENT? (R)

WHY USE GENⁿ INIT? (R) IMPLICATIONS? (imp)

STRATEGIC AREAS

① 22:1, 24 - PIVOT (CONTRAST)

② 22:3-5, 10, - CAUSATION

11a

③ 22:27, 30-31 - CLIMAX

76

INTERPRETⁿ

1

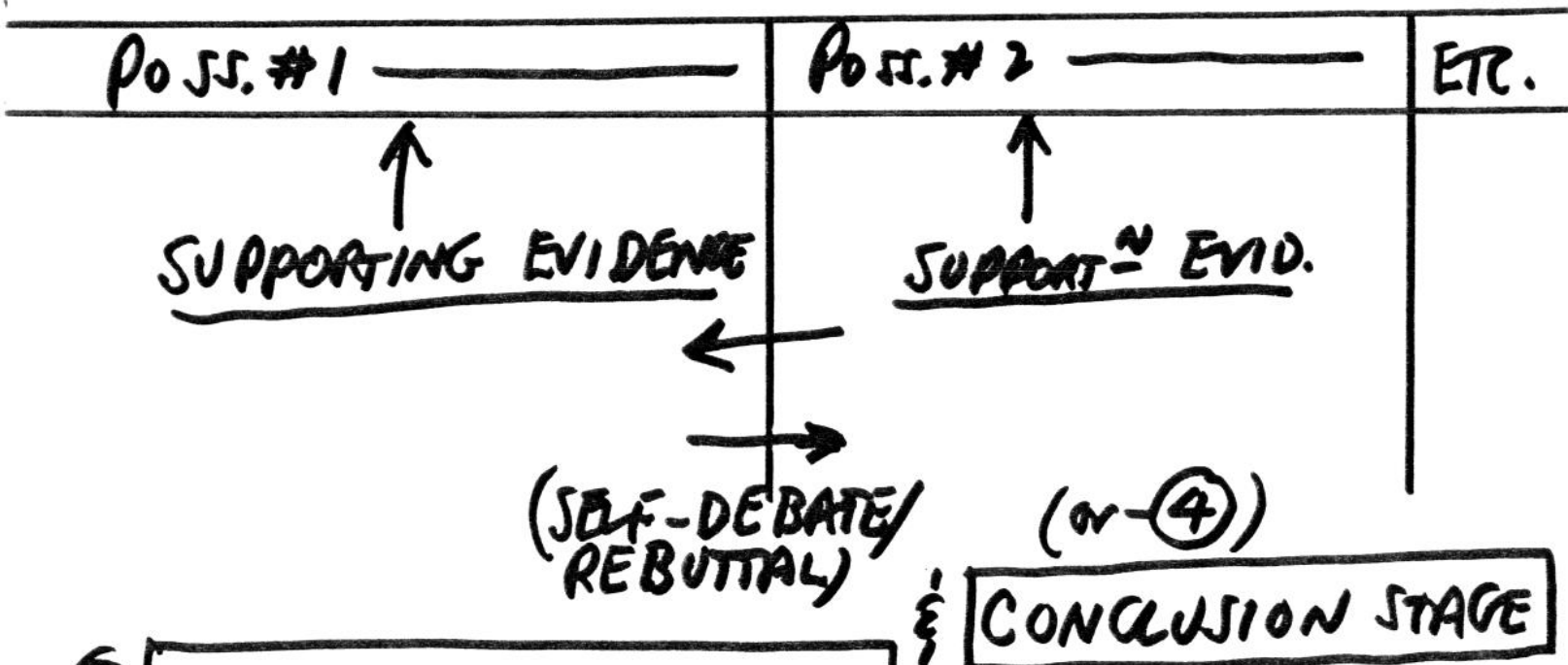
THREE STAGES: (OR-FOUR STAGES)

① INFERENCEAL STAGE

EVIDENCE → POSS. INFERENCES

② SUMMARY/DEBATE STAGE -

WHEN TWO OR MORE POSSIBLE ANSWERS EMERGE



③ EVALUATION STAGE

- WEIGH EVIDENCE

TO FIND WHICH POSSIBILITY HAS PRE-
PONDERANCE OF EVIDENCE IN ITS FAVOR-
CRITERIA: RELATIVE IMPORTANCE/CERTAINTY

77 WHAT EVENT - V.18 ALLUDES? 1a

① WHO ARE "THEY" AND "MY"?

② IS V.18 A SYNTHETIC
OR SYNONYMOUS PARALL^l?

② "DIVIDE" & "CAST LOTS" -
MEANING & RELATIONSHIP

③ "GARMENTS" & "RAIMENT"
(MEANING, NUMBER, RELAT^l)

④ SIGNIFICANCE OF "AMONG
THEM"

⑤ WHAT IS THE SIGNIFICANCE OF
N.T. USE OF PS. 22:18?

⑥ IS THE STATEMENT LITERAL/
FIG.? ACTUAL OR IMAGINARY?

(77a)

Ps. 22:17-18

1

IND. INFERENTIAL REASⁿ (EVENTS)

Q - WHAT ARE THE EVENTS ALLUDED TO IN PS. 22:17-18? (ID.) WHEN DID THEY OCCUR? (PRONOUNS)

P#1 - SINCE THE PRONOUNS "THEY" & "MY" AND OTHER PRONOUNS IN THE THIRD & FIRST PERSON RECUR THROUGHOUT THE PS. (SUPP. EV. - CONTEXT: E.G., VS. 16, 15, 14, 13, 12, 11, ETC.)

P#2 - AND SINCE IN THE LITERARY AND HISTORICAL CONTEXT THEY SEEM IN MOST CASES TO REFER TO THE PSALMIST & HIS PERSECUTORS

POSS. INF. - IT MIGHT FOLLOW THAT THE EVENTS ALLUDED IN THESE VERSES OCCURRED IN THE LIFE OF THE PSALMIST.

(77b)

PS. 22:17-18

1a

Q - EVENTS? (VERB TENSE)

P#1 - SINCE THE HEBREW FORMS OF
"DIVIDE" AND "CAST" ARE ^{IN} THE
IMPERFECT TENSE

P#2 - AND IF IN TERMS OF TIME
THE IMPF. MAY REFER TO THE
PRESENT OR FUTURE, OR TO THE
PAST AS AN HISTORICAL PRESENT
(SUPP. EV.: HEBREW GRAMMAR)

P#3 - AND SINCE THE CONTEXT CALLS
FOR THE PRESENT TIME OR
THE PAST TIME, SINCE IT IS
RELATED TO THE PSALMIST'S
PETITIONS AND IS FOLLOWED BY
DELIVERANCE

POSS. INF. - IT WOULD FOLLOW THAT THE
EVENTS DESCRIBED HAPPENED IN
THE PRESENT OR PAST OF THE
PSALMIST

Q-EVENTS?

P#1 - THE PSALMIST MAY BE DAVID
IN VIEW OF THE TITLE AND GENERAL
CONTENTS OF THE PS. (SUPP. EV. -
SC. TEST. OF PERSECUTION OF DAVID
BY SAUL AND OTHERS - I SAM. 16 ff.
AND II SAM. 13 ff.)

P#2 - THERE ARE / ARE NOT ANY
RECORDED EVENTS IN THE LIFE
OF DAVID AS TOLD IN SCRIP.
WHICH CORRESPOND WITH THE
DESCRIPTION IN VS. 17-18
(SUPP. EV. : SC. TEST. - BOOKS OF
SAMUEL & CHRONICLES)

POSS. INF. - ∴, THESE EVENTS MIGHT
HAVE HAPPENED / DID NOT HAPPEN
IN THE LIFE OF DAVID AS THE
PSALMIST.

77d

Ps. 22:17-18

1c

Q - EVENTS?

P#1 - THE PSALMIST MAY BE DAVID

**P#2 - ALL OF THE EVENTS OF
PERSECUTION IN DAVID'S LIFE
MAY NOT BE RECORDED IN
SCRIP.**

**POSS. INF. - ∴, THESE EVENTS MIGHT
HAVE OCCURRED IN DAVID'S
LIFE EVEN THOUGH THEY ARE
NOT MENTIONED IN SCRIP.**

Q - IS THE STATEMENT OF V.18
LITERAL OR FIGURATIVE?

P#1 - SINCE THE POETIC LITERARY FORM
MAKES GREAT USE OF FIGURATIVE
STATEMENTS. (SUPP. EV. - SEE OTHER
PSS. AND OTHER POETIC STATEMENTS -
E.G. PS. 23)

P#2 - AND SINCE THE CONTEXT IN PS. 22
INCLUDES A NUMBER OF EMBLE-
MATIC STATEMENTS (EV. - E.G. VS. 12,
13, 14, 15, 16, 17a)

P#3 - AND SINCE IF THE STATEMENT
OF 15c WERE LITERAL THE PSALMIST
WOULD HAVE BEEN DEAD

P#4 - AND SINCE THE PSALMIST
CONTINUES TO PETITION FOR DEL.
(VS. 19-21) AND SINCE DEL. IS

FORTHCOMING (VS. 22 ff. ESP. V. 24)

POSS. INF. - IT MAY FOLLOW THAT THE
STATEMENT OF V. 18 MAY BE FIGURATIVE

Q - LITERAL/FIGURATIVE?

P#1 - EVEN THOUGH THE POETIC LIT.
FORM CONTAINS MANY EMBLEMATIC
STATEMENTS, IT ALSO MAKES USE
OF LITERAL STATEMENTS. (EV. - E.G.,
VS. 3-5; 16b)

P#2 - AND SINCE WHAT IS DESCRIBED
IN V. 18 COULD HAPPEN LITERALLY

POSS. INF. - IT FOLLOWS THAT V. 18 MAY
BE A LITERAL DESCRIPTION OF
AN EVENT.

(77g)

PS. 22:17-18

11f

Q- IS THE PARALLELISM OF V.18
SYNONYMOUS OR SYNTHETIC?

P#1- SINCE "GARMENTS" (BEGEDH) ;
"RAIMENT" MAY BE USED ELSEWHERE
INTERCHANGEABLY TO REFER TO
CLOTHING (EV. FROM WORD STUDY, ESP.
SCRIP. TEST. - E.G., PS. 102:26-27;
IS. 63:2)

P#2- AND SINCE THE SINGULAR
"RAIMENT" MAY BE COLLECTIVE
AND \therefore THE EQUIVALENT OF
THE PLURAL "GARMENTS"

P#3 - AND SINCE "CASTING LOTS" MAY
BE THE MEANS BY WHICH THE
PERSECUTORS "DIVIDED" THE PSALMIST'S
CLOTHING AMONG THEM

(77h)

Ps. 22:17-18

119

Q- SYNONYMOUS OR SYNTHETIC?

P#4- AND SINCE THE SYNOPTIC WRITERS
CONFLATE THE TWO STICHS AS IF
THERE IS NO DIFFERENCE BETWEEN
THEM (EV. - SCRIPT TEST.: MTT. 27:35;
MK. 15:24; LK. 23:34)

POSS. INF. - IT MAY FOLLOW THAT V.18
CONTAINS A SYNONYMOUS PARALL^m.

(SYNTHETIC PARALL^m - COULD BE BASED
ON REFERENCE IN FOURTH GOSPEL
(19:23-25a) & OTHER EVIDENCE
FROM HEBREW WORDS, LXX TRANSL.,
AND NT USAGE OF LXX LANGUAGE.)

(77i)

[Ps. 22:18]

11h

Q = WHAT IS THE MEANING

OF "FULFIL" IN JN. 19:23-25a?

P#1 - SINCE JOHN STATES THAT
THE WORDS OF PS. 22:18
ARE LITERALLY "FULFILLED"
IN CERTAIN EVENTS OF THE
CRUCIFIXION (SUPP. EV. - JN.
19:23-25a)

P#2 - AND SINCE "FULFIL" (ΤΑΠΝΩ) MAY MEAN THE REALIZATION OF A PREVIOUS PREDICTION (SUPP. EV. - ETYMOLOGY; SCRIP. CONTEXT/USAGE: ESP. MTT. 2:6 IN RELATION TO MC. 5:2)

POSS. - IT FOLLOWS THAT JOHN
INF.

(77j)

[PS. 22:18]

[1j]

Q = "FULFIL" - JN. 19:23-25a (cont.)

INTERPRETS PS. 22:18 AS A
MESSIANIC PREDICTION WHICH
IS REALIZED IN AND REFERS
TO CERTAIN EVENTS IN CHRIST'S
CRUCIFIXION.

PROBLEMATIC PREMISES OR
INFERENTIAL LOGIC?

Q - MESSIANIC BALM?

P#1 - THE CLOSE OF PS. 22 IS THE
(IF) CONSEQUENCE OF THE DELIVERANCE
PREVIOUSLY EXPERIENCED (SUPP. EV. -
CONTEXTUAL STRUCTURE: INCLUDES A NOT
W/ CONTRAST AND CAUSATION)

P#2 - THE DELIVERANCE OF THE PSALMIST
(IF) COULD NOT HAVE HAD SUCH A
UNIVERSAL CONSEQUENCE

P#3 - THE CRUCIFIXION AND RESURRECTION
(IF) OF CHRIST COULD AND DID HAVE
SUCH A CONSEQUENCE (SUPP. EV. -
SCRIP. TEST. - E.G., COL. 1:14-20)

POSS. - IT WOULD FOLLOW THAT THE
INF. ENTIRE PS. IS REFERRING TO
THE CRUCⁿ & RESⁿ OF CHRIST.

(716)

PS. 22:18

114

Q - SYNTHETIC PARALLELISM?

P#1 - JN. 19:24 REFERS TO PS. 22:18
AS A SYNTHETIC PARALLELISM

POSS. - (∴), PS. 22:18 SHOULD BE INTER-
INF. PRETED AS A SYNTHETIC
PARALLELISM

① SAME ARGUMENT COULD BE
USED FOR A LITERAL UNDERSTAND-
OF PS. 22:18

② WHAT ARE DIFFICULTIES, IF
ANY?

(77m)

| PS. 22:18 |

| 1m

Q - "FULFILLED" - SYNTHETIC PAR²?

P#1 - SINCE THE AUTHOR OF THE FOURTH GOSPEL SAYS THAT THE SOLDIERS CAST LOTS FOR JESUS' TUNIC, USING XITWV FOR TUNIC

P#2 - AND SINCE THE LXX TRANSLATION OF THE HEBREW כִּתְמוֹן IS NOT XITWV BUT ἱμάτιον

P#3 - AND IF THE LXX TRANSLATORS COULD HAVE USED XITWV BUT DID NOT (SUPP. EV. - MATCH & REDATH)

P#4 - AND IF ἱμάτιον IS NOT ESSENTIALLY DIFFERENT FROM ἱμάτιον (SUPP. EV. - WORD STUDIES: SCRIP. TEST. - MK. 9:3; LK. 7:25; 9:29)

POSS. - IT MAY FOLLOW THAT, STRICTLY
INF. - SPEAKING, THERE IS NOT THE CLEAR
DISTINCTION BETWEEN THE TWO WORDS.

Q - FULFILMT?

P#1 - SINCE "FULFIL/ΠΑΝΡΩ" IS
 SOMETIMES USED TO REFER TO A
 PREVIOUS HISTORICAL EVENT WHICH
 HAS A CORRESPONDENCE TO A
 FUTURE EVENT BASED ON ESCALATION/
 CULMINATION (SUPP EV. - CONTEXT:
 JN. 13:18 & PS. 41:9; JN. 12:38-41
 & IS. 53:1, 6:10; SCRIP. TEST. -
 MTT. 2:14-15 & HO. 11:1 & EX. 4:22-3)

POSS - IT MAY FOLLOW THAT JN. 19:23-25a
 INF. MIGHT BE REFERRING TO A
 PREVIOUS EXPERIENCE OF THE
 RIGHTEOUS PSALMIST WHO WAS
 UNJUSTLY PERSECUTED BY EVIL
 MEN, AN EVENT WHICH ITS ESCA-
 LATED CORRESPONDENCE AND CULM[~]
 IN THE UNJUST CRUC[~] OF THE RIGHT CHRIST

Q - FULFILMT.?

P# 1 - IF "FULFILMENT" CAN BE USED OF
A PAST PREDICTION WHICH WAS
ALREADY REALIZED IN THE
PAST (SUPP. EVID. - SCRIP. TEST. - CF.
MTT. 1:22-23 W/ IS. 7:14)

P# 2 - AND SINCE THERE CAN BE AN
ESCALATED REALIZATION IN
THE CHRIST EVENT WHEN VIEWED
IN RETROSPECT

POSS. - IT WOULD FOLLOW THAT "FULFILMT."
INF. MAY RELATE IN SOME CASES TO
THE FULLEST REALIZATION OF A
PAST PREDICTION WHICH WAS
ALREADY REALIZED.

MP

PS. 22:18 - SUMMARY FORMAT 11P

Q-15 STATEMENT FIGURATIVE OR LITERAL?

POSS. #1 - FIGURATIVE



SUPPORTING
REASONING/
EVIDENCE

POSS. #2 - LITERAL



SUPPORTING
REASONING/
EVIDENCE



SELF-DEBATE/
REBUTTAL

79

15.22:18 - SUMMARY FORMAT

18

Q - IS PARALLELISM SYNONYMOUS OR SYNTHETIC?

POSS. #1 - SYNONYMOUS

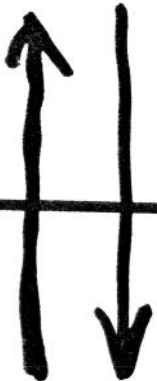
POSS. #2 - SYNTHETIC



SUPP. REASONING/
EVID.



SUPP. REASONING/
EVID.



SELF-DEBATE/
REBUTTAL

619 R

[Ps. 22:18] - Summary Format

[11 R

Q - IS THE STATEMENT ABOUT AN EVENT IN
THE LIFE OF THE PSALMIST OR IS IT A
PREDICTION OF AN EVENT IN THE CREATION
OF JESUS?

POSS. #1 - LIFE OF PSALMIST

POSS. #2 - LIFE OF CHRIST



SUPPⁿ REASONⁿ/

END.



SUPPⁿ REASONⁿ/

END.



SELF-DEBATE/

REBUTTAL

995

Ps. 22:18 - Summary Format

115

Q- IN WHAT SENSE IS THIS VERSE "FULFILLED"?

IN CONNECTION W/ THE CRUCIFIXION OF CHRIST?

PAST EVENT

PREDICTION

POSS. #1 - AN OT
EVENT TO WHICH
THE CRUCIFIXION
CORRESPONDS IN
AN ESCALATED
MAY

POSS. #2 - A PRE-
DICTION WHICH
IS REALIZED IN
THE CRUCIF- OF
JESUS

POSS. #3 - A PREDICTION
WHICH CAME TO PASS
PREVIOUSLY BUT WHICH
HAD ITS HIGHEST
CULMINATION IN THE
CRUCIFIXION OF JESUS



SUPP. REASON/
EVIDENCE



SUPP. REASON/
EVID.



SUPP. REASON/
EVID.

SELF-DEBATE/REBUTTAL

78

USES OF TERM "FULFIL" ^{Dr. Trainor} (b)

AND CONCEPT OF FULFILMENT:

I. PREDICTIVE USE (OFTEN W/ FUTURE TENSE)

A. SINGLE REALIZATION

(E.G., MTT. 2:5-6 12:17-21)

PROSPECTIVE

B. DOUBLE REALIZATION

(E.G., MTT. 1:22-23)

PROSPECTIVE

+ RETROSPECTIVE

RAISES Q.

OF ADEQUACY
OF GRAM-
MATICO-MIS-
TICAL
INTERPRE-
INTⁿ AS
RE-CREATION

ISSUE: DOES THE TEXT
HAVE A DOUBLE MEANING,
(OR) IS THE FINAL REALⁿ
BASED ON RETROSPECT?

79

FULFIL (CONT.)

2

II. NON-PREDICTIVE USE -

AN EVENT IN THE PAST/PRE-
SENT WHOSE FULLEST MEANING
AND EXPRESSION (FULFILMT.)
IS SEEN IN THE CHRIST
EVENT (E.G., JN. 12:38-41,
13:18, 15:25) - RETROSPECTIVE

QUESTION: WHERE DOES
JN. 19: 23-24 FIT? WHAT
IS THE SIGNIFICANCE OF
THE ANSWER?

80

3

JN. 19:23-24 - FULFILMENT

(CULMINATE, ULTIMATE EXP^t,
CONSUMMATION) OF NON-

PREDICTIVE EVENT &

STATEMENT OF PS. 22:18

PS. 22:18

JN. 19:23-24

1. SINGLE
EVENT
(SYNONYMOUS
PARALLEL^m)?



1. DOUBLE
EVENT
(SYNTHETIC
PARALLEL^m)

⑧

JN. 19:23-24 - FULFILMT.

④

(CONT.)

PS. 22:18

JN. 19:23-4

2. FIGURATIVE → 2. LITERAL

3. PAST EVENT → 3. NT EVENT.

(OT) - PERHAPS
DAVIDIC

CHRISTOLO-
GICAL
(CRUC)

UNJUST
SUFF^r OF RIGHTEOUS
AT HANDS OF
WICKED (NO DEL. TEMP.)



HIGHEST,
MESSIANIC
EXPRESSION
OF SAME
EVENT
(FULF. LAT.)

82

JN. 19:23-24 (FULFILMT.)
(CONT.)

1

SIGNIFICANCE IN TWO AREAS:

- ① ESSENTIAL EVENT
 - ② LINGUISTIC DESCⁿ OF EVENT
- KING DAVID → MESSIAH-
SON OF
DAVID

"ONLY GOD AS THE AUTHOR
OF SCRIP. FORESEES THE DIFF.
STAGES OF SALVⁿ AND ADAPTS
THE HUMAN WORDS TO THEM
IN ADVANCE." - AQUINAS

POSSIBLE MEANINGS OF NT FULFILMT. OF THE OT

- ① THE SOLE REALIZATION/ACTUALIZATION
OF AN OT PREDICTION (E.G.,
MTT. 2:5-6;
LK. 4:16-21) (RARE)
- ② THE HIGHEST REALIZATION OF AN OT
PREDICTION PREVIOUSLY REALIZED
(E.G., MTT. 1:22-23) - ETC.
- ③ THE HIGHEST EXPRESSION OF A
PREVIOUS EVENT (E.G., MTT. 2:15; JN. 13:18) -
ETC.

I. MARSHALL, NEW TESTAMENT
INTERPRETⁿ, 199 ff. (E. EARLE
ELLIS, "HOW THE NT USES THE
OT")

"TYPOLOGICAL USE" - HAS TWO
BASIC CHARACTERISTICS (FULFILMENT)

- ① HISTORICAL CORRESPONDENCE
- ② ESCALATION - THE DIVINELY
ORDERED PREFIGUREMENT. FINDS
A COMPLEMENT IN THE SUBSEQUENT
AND GREATER EVENT. (212)

"THE BIBLE IS A
BOOK TO BE LIVED." —

BERNARD OF CLAIRVAUX

②

⑧6

"There is considerable agreement that the Bible is authoritative for Christian ethics, but there is little agreement concerning how it is authoritative."

—Edward Long

③

87

THREE MAIN APPROACHES TO A BIBLICALLY-BASED ETHIC (QUESTIONABLE)

- ① PRESCRIPTIVE APPROACH – BASED ON VIEWING SCRIPTURE AS A SERIES OF MORAL LAWS WHICH CAN BE APPLIED TO ETHICAL SITUATIONS
- ② "GENERAL PRINCIPLES" APPROACH – INVOLVES AN ATTEMPT TO ARRIVE AT GENERAL PRINCIPLES OF ETHICAL BEHAVIOR WHICH CAN BE UNIVERSALIZED
- ③ SITUATIONAL OR CONTEXTUAL APPROACH – ATTEMPTS TO ASCERTAIN THE FACTS IN A SITUATION AND TO DETERMINE THE LOVING THING TO DO IN IT

SPIRITUAL FORMATION → SITUATION
("BIBLICAL PERSON")

3a

88

APPROACHES TO A BIBLICALLY-BASED ETHIC
(NOT: BIBLICAL ETHIC)

① BEGIN WITH BIBLICAL TEXT →
THEN MOVE TO RELEVANT ETHICAL SITUATIONS
OR PROBLEMS

② BEGIN WITH ETHICAL SITUATIONS OR PROBLEMS →
THEN MOVE TO RELEVANT BIBLICAL MATERIALS

4

89

THREE COMPONENTS OF A BIBLICALLY-BASED ETHIC

I. BIBLICAL ANALYSIS

a. SOUND INTERPRETATION (PAST-HISTORICAL MEANING)

b. VALID EVALUATION (PRESENT-HISTORICAL RELEVANCE) → GENL. EVAL. - BASIS FOR BIB. AUTHORITY
→ SPECIFIC EVAL.

II. SITUATIONAL ANALYSIS (CONTEMPORARY)

III. INTERRELATION BETWEEN BIBLICAL ANALYSIS AND SITUATIONAL ANALYSIS

TWO ISSUES:

- ① IS IT POSSIBLE TO EVALUATE/VALIDATE THE SCRIPTURES TO DETERMINE WHETHER THEY SHOULD BE AUTHORITY FOR FAITH AND PRACTICE?
- (POSSIBILITY OF EVALUATION - RECEIVES BOTH NEGATIVE AND POSITIVE ANSWERS)
[E.G. - NEGATIVE - FIDEISM (C.F. BARTH)]
- ② IF POSSIBLE AND NECESSARY, HOW DOES ONE ENGAGE IN SUCH EVALUATION/VALIDATION? (NATURE OF BASIS FOR EVALUATION) - CHRISTIAN COMMITMENT.
NOT NEC. FOR EVALUATION
- PHILOSOPHICAL REASON (C.F. H. HENRY)
 - HISTORICAL REASON (RICHARD NIEBUHR, ETC.)

91

HISTORICAL MODE OF EVALUATION

46

THESE: SINCE THE SCRIPTURES ARE ESSENTIALLY HISTORICAL, AN HISTORICAL MODE OF EVALUATION/ VALIDATION CAN & SHOULD BE USED TO DETERMINE WHETHER THEY DESERVE TO BE AUTHORITATIVE FOR FAITH AND PRACTICE. (GOAL: PROBABILITY)

SOME CRITERIA:

- CONSISTENCY
- ADEQUACY OF CAUSAL NEXUS
- CHARACTER OF WITNESSES
- REACTIONS OF ENEMIES

ETC. (CF. GENL. HISTORICAL ENTERPRISE; COURT PROCEEDINGS)

④ REASONS FOR EVALUATION 5

(SPECIFIC)

① CHARACTER OF BIBLICAL DOCUMENTS: HISTORICAL REVELATION
(NATURE OF SCRIPTURES)

② CHARACTER OF HISTORY
(NATURE OF HISTORY)

Ⓐ VARIABLE - IN SOME RESPECTS

Ⓑ INVARIABLE - IN OTHER RESPECTS -
—H—

THERE IS A DIFFERENCE BETWEEN

WHAT IS HISTORICAL AND WHAT IS
HISTORIC! (HAPPENING VS HAPPENING
W/ CONTEMPORARY SIGNIFICANCE)

TWO ISSUES: → PROGRESSIVE REV (TWO CONTS.)
→ CULTURAL ORIENTATION

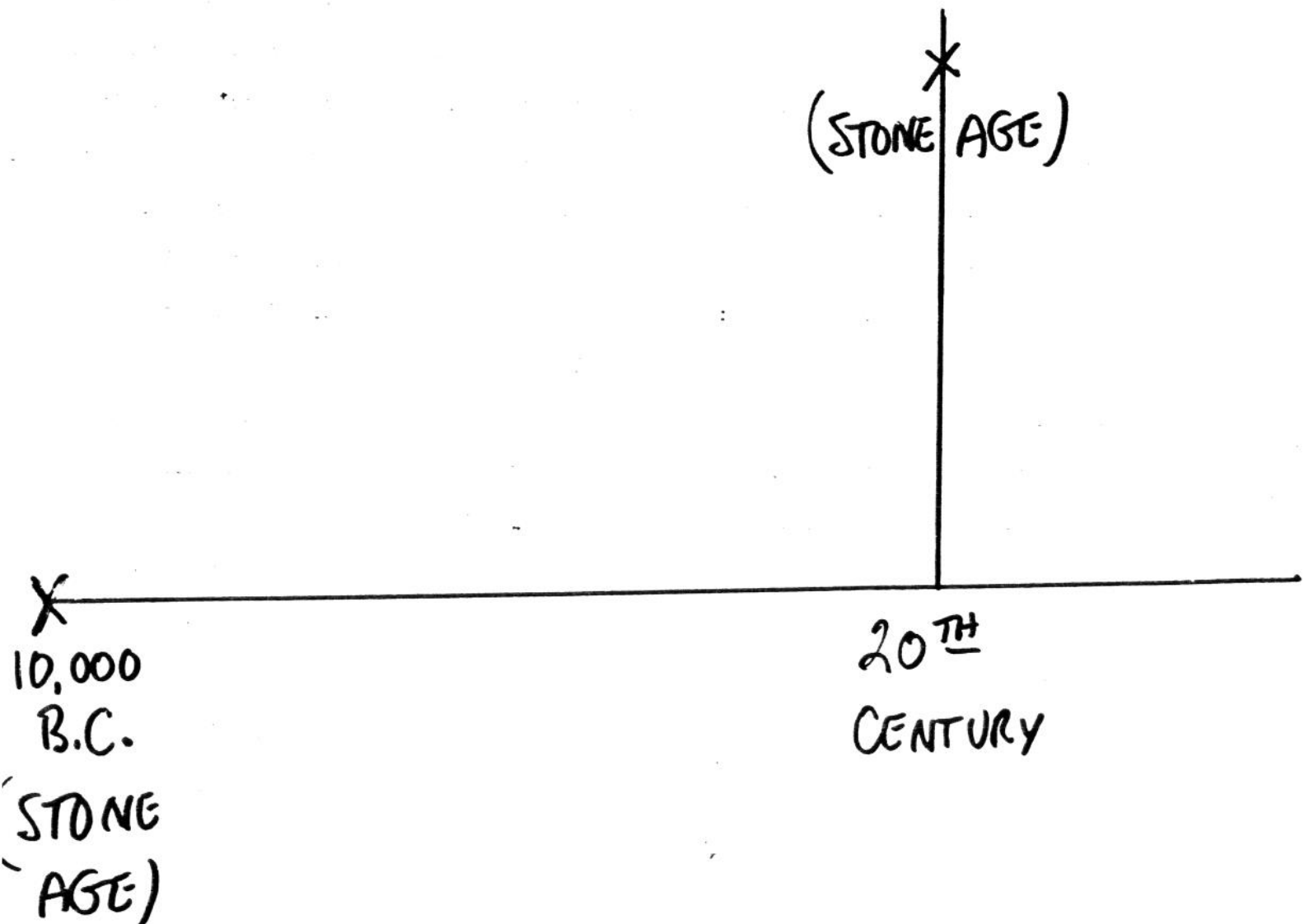
(93)

16

CULTURAL

(VS)

TEMPORAL



HISTORY MUST BE VIEWED
CULTURALLY - NOT MERELY TEMPORALLY!

(94)

16a

WESLEY'S QUADRILATERAL - AUTHORITY

- 1) SCRIPTURE
 - 2) REASON
 - 3) EXPERIENCE
 - 4) TRADITION
- } - HOW RELATED TO BIBLICAL EVALUATION?

- CF. BIRCH & RASMUSSEN - USE OF
EXTRA-BIBLICAL SOURCES

PURPOSE OF EVALUATION:

TO DETERMINE WHETHER
BIBLICAL STATEMENTS ARE

CULTURAL OR TRANSCUL-
TURAL - CONDITIONED / UNCONDITIONED

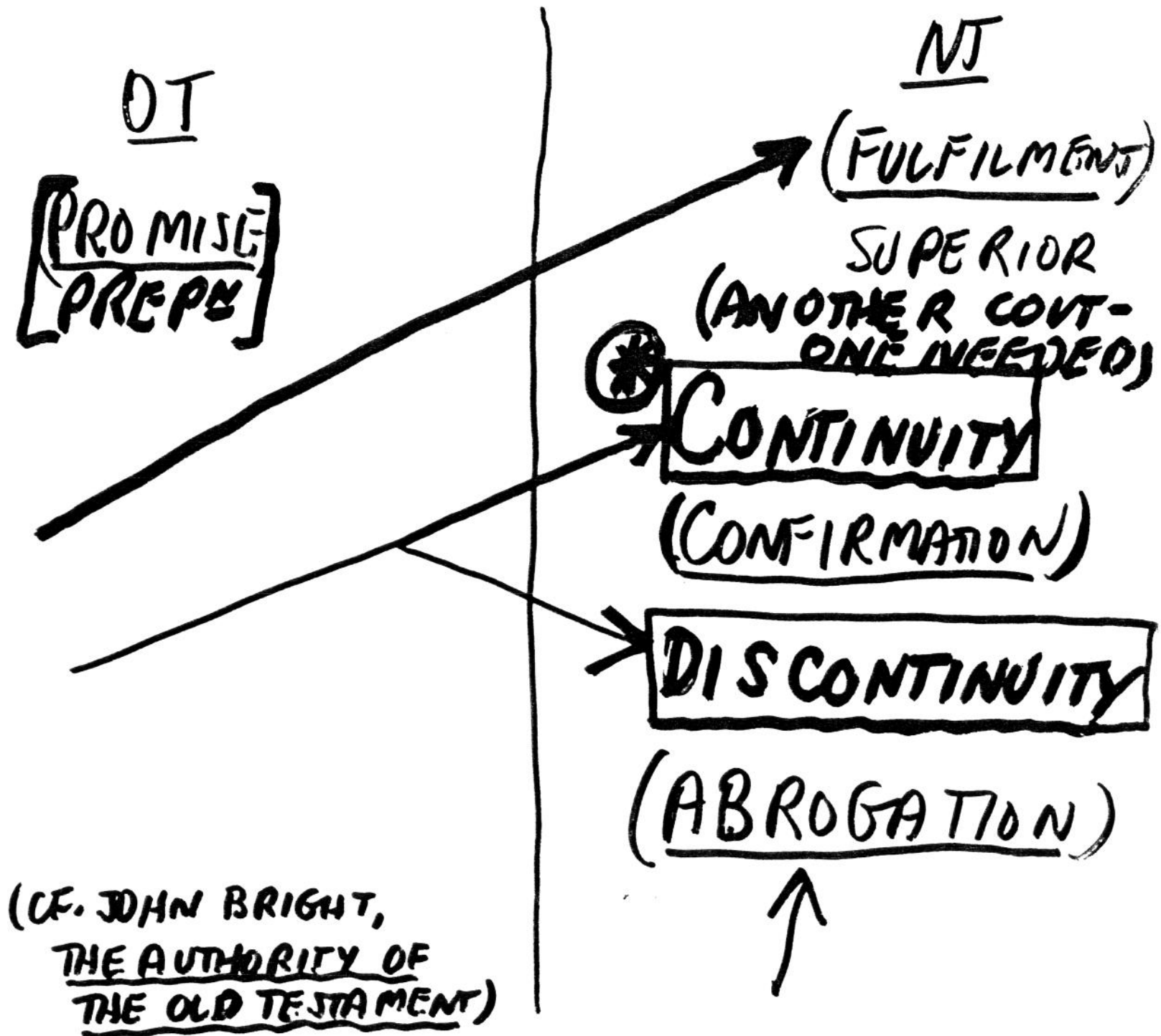
- ① CULTURAL - UNREPEATABLE
OR NOT TO BE REPEATED
(NOT RELEVANT OR APPLICABLE)
- ② TRANSCULTURAL - REPEATABLE
AND TO BE REPEATED
(RELEVANT AND APPLICABLE)

METHODOLOGY FOR EVALUATION ⁽⁹⁾

(96)

- ① EVALUATE OT STATEMENTS
IN LIGHT OF SPECIFIC NT
STATEMENTS AND OVERALL NT
TEACHINGS
- ② EVALUATE SPECIFIC NT STATE-
MENTS IN LIGHT OF OVERALL
NT TEACHINGS AND SPECIFICS.
- ③ COMPARE AND CONTRAST HIS-
TORICAL SITUATIONS TO
DETERMINE WHETHER THEY
ARE ESSENTIALLY SIMILAR OR
DIFFERENT-BIBLICAL/CONTEMPORARY

RELATIONSHIP BET. TESTAMENTS



THERE IS A CANON WITHIN
THE CANON (AUTHORITY)

EVALUATION BASED ON HISTORICAL/ CULTURAL SITUATIONS

ISSUES:

- ① WHAT IS THE HISTORICAL/CULTURAL SITUATION TO WHICH A BIBLICAL STATEMENT IS ADDRESSED? (INTⁿ)
- ② HOW MUCH DID THE HISTORICAL/CULTURAL SITUATION INFLUENCE/CONDITION THE STATEMT.? (INTⁿ)
- ③ WOULD AN ESSENTIALLY DIFFERENT HISTORICAL/CULTURAL SITUATION AFFECT THE CURRENT VALUE/RELEVANCE OF THE STATEMT.? (EVALⁿ)

⑨⑨

HISTORICAL/CULTURAL EVALUATION

110 c

BASED ON SITUATIONAL ANALYSIS

KEY ISSUE: IS THE BIBLICAL
HISTORICAL/CULTURAL SITUATION
ESSENTIALLY SIMILAR TO THE
CONTEMPORARY SITUATION TO
WHICH A BIBLICAL STATEMENT
MIGHT BE APPLIED?

IF ANSWER IS AFFIRMATIVE - LIKELY
THAT THE BIBLICAL STATEMENT IS
TRANSCULTURAL AND APPLICABLE
TO THE PRESENT SITUATION

IF ANSWER IS NEGATIVE - LIKELY
CULTURAL AND NOT APPLICABLE

ALL-INCLUSIVE THEMES:
(ESP. IN NT)

"ETHICAL JUDGMENTS
MUST BE CONSISTENT,
CONSONANT, AND COHERENT
WITH THEMES THAT ARE
GENERALIZED TO BE MOST
PERVASIVE OR PRIMARY IN
THE BIBLICAL WRITERS."

JAMES GUSTAFSON

(ESP. NEW COVT. - TEND
TO BE UNIVERSAL/TRANSCULTURAL)

(101)

CONTROLLING CONCEPTS
OF NEW TESTAMENT
(BEING/RELATIONSHIPS)

(11a
(CF. GUSTAF-
SON, CHRIST
AND THE
MORAL
LIFE)

- JUSTⁿ - REGENERATION BY FAITH -

CHRIST AS REDEEMER

- INTIMATE RELATION WITH CHRIST
HOLY SPIRIT - SHARING / PARTICIPATION
IN LIFE OF CHRIST THROUGH HIS
SPIRIT (KOINONIA) - ETHIC IS THEREFORE
THE FRUIT OF CHRIST / HOLY SPIRIT
(JOHN 15; GAL. 5, ETC.) - CHRIST AS

SANCTIFIER

(UNDERLYING MOTIFS OF NT ETHIC)

MUST GO BEYOND JESUS

AS MODEL! (CF. GUSTAFSON)

TWO APPROACHES TO ETHICAL ISSUES/DECISIONS: (COULD BE COMBINED)

- ① A PRINCIPLED APPROACH (ABSOLUTE) -
BEYOND THE APPROVAL OF GOD,
WE ACT ON A CERTAIN BASIS REGARD-
LESS OF THE CONSEQUENCES
(E.G., LOVE GOD WITH WHOLE HEART)
- ② A CONSEQUENTIAL/PRUDENTIAL
APPROACH (RELATIVE) - ENGAGE
IN A CERTAIN PRACTICE BECAUSE
THE CONSEQUENCES REPRESENT
THE HIGHEST GOOD AND THE
LEAST EVIL

I. BIBLICAL ANALYSIS

A. INTERPRETⁿ - STATE THE MEANING OF THE PASSAGE

B. EVALUATION

1. DETERMINE WHETHER THE PASSAGE IS CULTURAL OR TRANSCULTURAL
2. IF CULTURAL, DISCOVER THE UNDERLYING TRUTH WHICH IS TRANSCULTURAL.

II. SITUATIONAL ANALYSIS - ANALYTICAL Qs

A. HISTORICAL ANALYSIS

B. MOTIVATIONAL ANALYSIS

C. CIRCUMSTANTIAL ANALYSIS

D. IMPLEMENTATIONAL - CONSEQUENTIAL

ANALYSIS (HERMENEUTICS, p. 98)

III. APPLY PROPER - RELATION OF TRANSCULTURAL TRUTH TO SITUATION (APPLICATORY Qs)

II. SITUATIONAL ANALYSIS (COMPLEX SITUATIONS)

A. HISTORICAL ANALYSIS

1. How does the history of a contemporary ethical action/problem illuminate it?

[2. How does my view of history illuminate a contemporary ethical action/problem?]

B. MOTIVATIONAL ANALYSIS

What are the motivations which have a bearing on a contemporary ethical action/problem?

C. CIRCUMSTANTIAL ANALYSIS

1. What is occurring as a result of a given ethical action/problem?

2. Are the motivations involved in a given ethical action/problem being realized?

D. IMPLEMENTATIONAL ANALYSIS

1. Are there alternative courses of action which could be followed?

2. What would be the consequences of these courses of action?

(SOCIAL SCIENTISTS)

NUCLEAR ARMS/WAR: (POSSIBLE APPROACHES)

① DO SOME SITUATIONAL ANALYSIS:

② UNDER FOUR CATEGORIES—

— HISTORICAL

— MOTIVATIONAL

— CIRCUMSTANTIAL

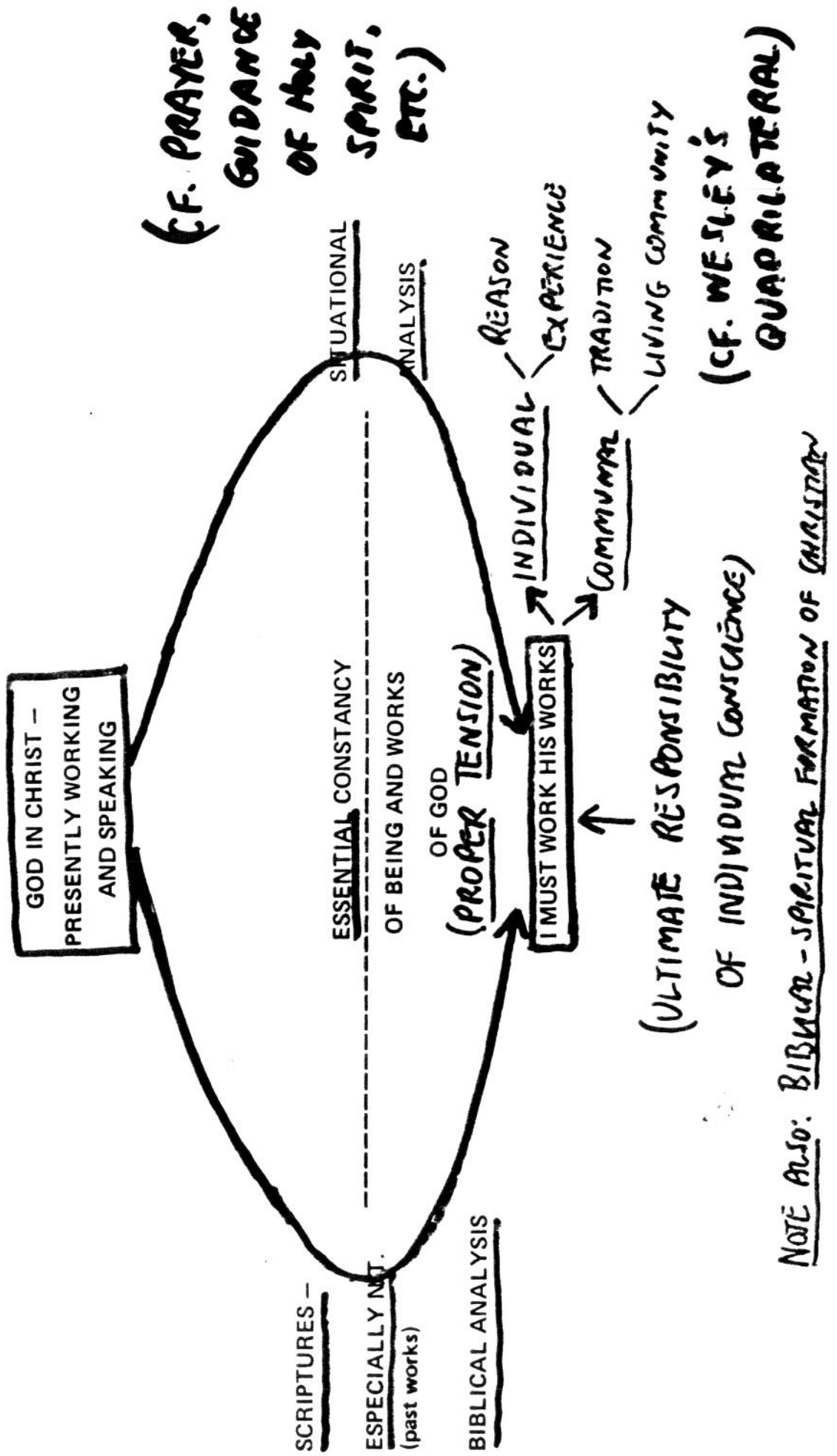
— IMPLEMENTATIONAL/CONSEQUENTIAL

(WHAT ARE MAJOR OPTIONS AND
WHAT ARE POSSIBLE CONSEQUENCES
OF EACH?)

③ ISOLATE/IDENTIFY SOME OF KEY
ISSUES RAISED

④ BIBLICAL ANALYSIS—WHAT ARE
RELEVANT PASSAGES/THEMES?

⑤ INTERRELATION—APPL² PROPER—WHAT
IN THE SCRIPT. SAY TO THE SITUATION?



(CF. PRAYER, GUIDANCE OF HOLY SPIRIT, ETC.)

(CF. WESLEY'S QUADRILATERAL)

(ULTIMATE RESPONSIBILITY OF INDIVIDUAL CONSCIENCE)

NOTE ALSO: BIBLICAL - SPIRITUAL FORMATION OF CHRISTIAN

"GOD INTENDS TO MOLD
THE ACTIONS OF MEN
INTO THE ACTIONS OF
GOD." — PAUL RAMSEY

AGAPE-LOVE IS "THE
CENTRE OF CHRISTIANITY,
THE CHRISTIAN FUNDA-
MENTAL MOTIF PAR
EXCELLENCE." - ANDERS
NYGREN, EROS & AGAPE

(CF. JOHN WESLEY'S EMPHASIS
ON PERFECT LOVE)

(NEED TO BEWARE OF "NORM-REDUCTIONISM")

① BIBLICAL ANALYSIS: ETHICAL EMPHASES

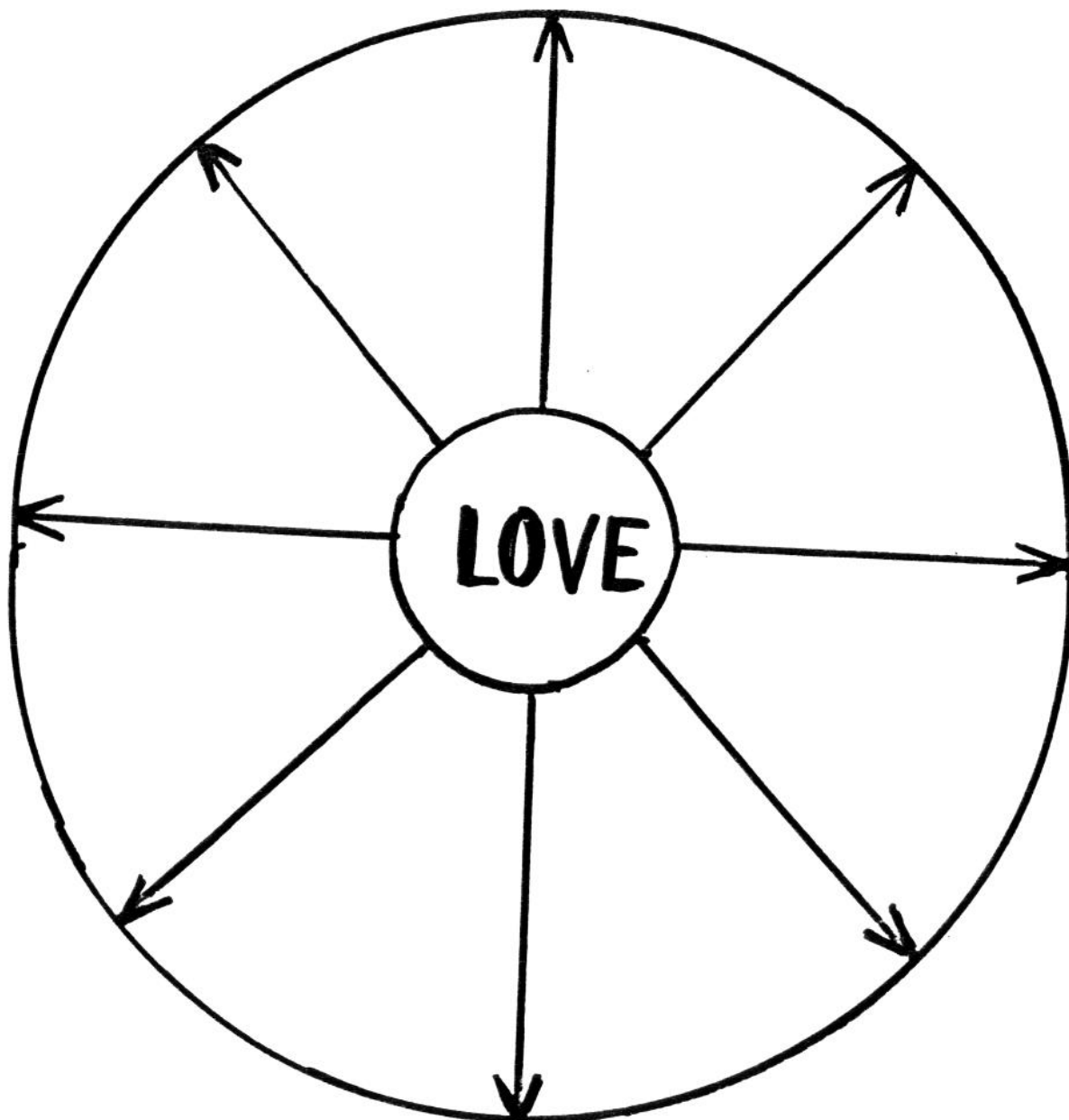
OVERALL NT EMPHASES (CF. OT)

- A** AN ETHIC OF GODLIKENESS AND CHRISTLIKENESS (DISCIPLESHIP) – Matt. 5:44, 5:48, I Pet. 1:14-16, Matt. 16:24-25 (RELATIVE) – J.C. AS MODEL
(HOW FAR SHOULD WE GO IN IMITATING JESUS?)
- B** A "HEILSGESCHICHTE" ETHIC – BASED ON THE PAST HISTORY OF GOD (NON-WORD ACTS AND WORD-ACTS), ESPECIALLY IN THE INCARNATION – REVEALS NOT ONLY THE ACTS OF GOD, BUT THROUGH THE ACTS HIS BEING (John 5:17, 9:4) (RELATIVE)
(HISTORY OF GOD VARIABLE IN CERTAIN RESPECTS)
- C** AN ETHIC OF ON-GOING DIVINE ACTS AND REVELATION – BASED ON THE RESURRECTED CHRIST AND THE INDWELLING HOLY SPIRIT (NOT IMITATIO CHRISTI – John 16:13-15)
MERELY
- D** AN ETHIC WHOSE ESSENCE IS AGAPEIC LOVE – A REDEMPITIVE ETHIC – (Matt. 22:36-40; John 3:16; John 13:34-35, Romans 5:8; Romans 13:8-10; I Cor. 13; Gal. 5:14; Eph. 5:2; James 2:8; I Jn. 4:7, 11)

ETC.

(CAUTION: MUST BEWARE OF "NORM REDUCTION")

CENTRALITY/PRIMACY
OF LOVE



E.G., GAL. 5:22-23
MTT. 22:34 ff.

DUAL CHARACTER OF HUMAN ACTIONS

(Matt. 6:1-18)

← (MORAL/VOLITIONAL) →

INNER HISTORY (CAUSE)

OUTER HISTORY (EFFECT)

MOTIVES, ATTITUDE
THOUGHTS, SPIRIT
(HEART) - INTENTION

OVERT, TANGIBLE
VISIBLE ACTIONS

LOVE

(CF. WESLEY'S

"PERFECT LOVE")

LOVE

- CONCRETE;

INVOLVES

CONDUCT)

CHARACTERISTICS OF AGAPE

(156)

① THEOCENTRIC – (God in Christ provides the motivation, standard, and goal of such love)

To love is to seek God's ends for human personality

(James Moffatt)

REDEMPIVE - (V.S.) EROS & PHILOS - J. FLETCHER

② INTERNAL AND EXTERNAL – (Therefore, more

than mere emotionalism or humanitarianism) – DUAL ETHIC!

Ultimately Distinctive – (vs. Philos and Eros)

③ ALL-INCLUSIVE (UNCONDITIONAL → ПОБТЕСТ)

④ INDIVIDUAL AND INTERPERSONAL (AREAS OF UNCERTAINE

a. Revealed through individual conscience (within Koivunq)

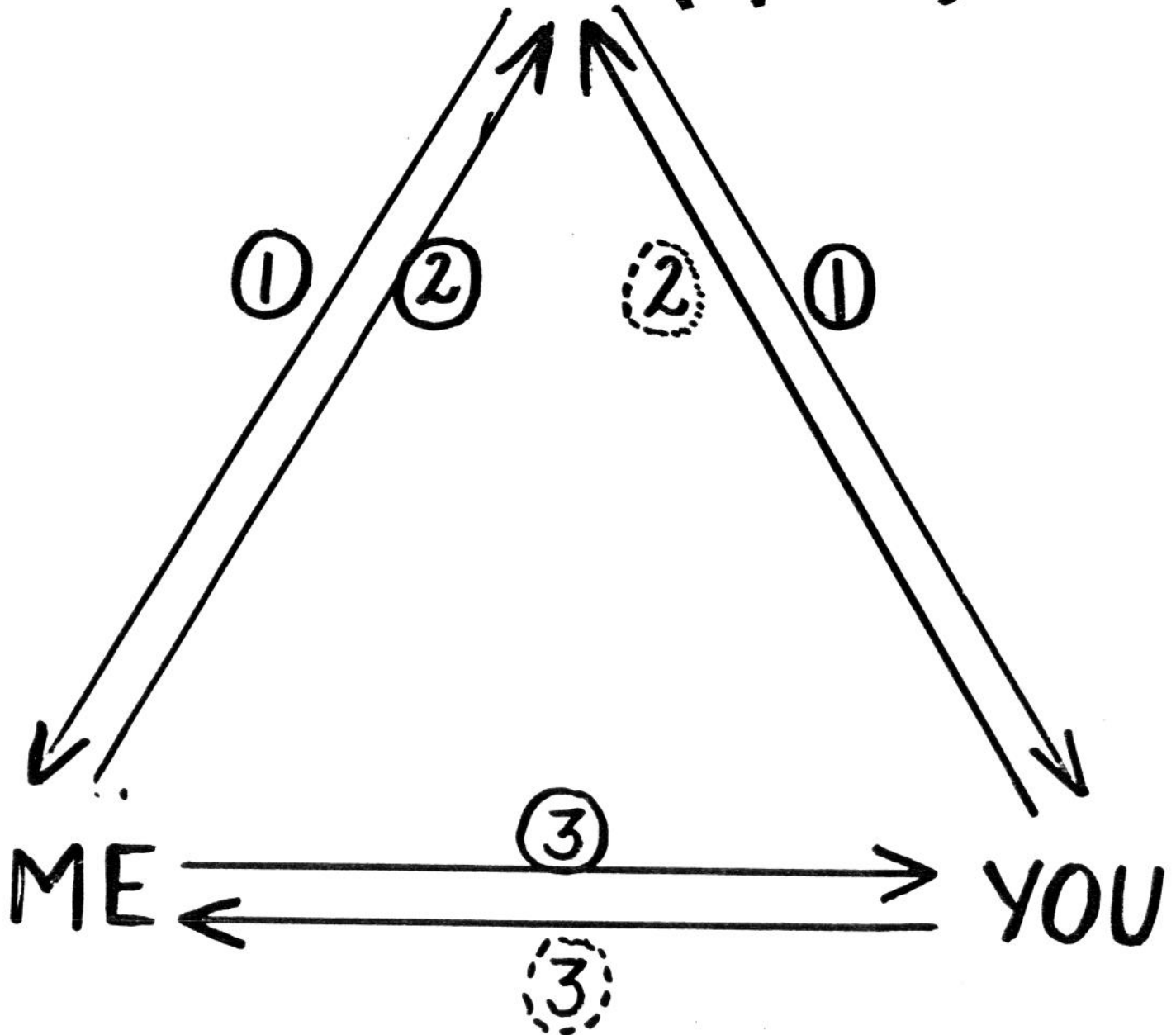
b. Based on empathetic principle (MTT. 7:12)

("LOVE NEIGHBOR AS YOURSELF")

THEOCENTRIC LOVE

GOD-CHRIST

LOVE (ἀγάπη)



THE TRIAD OF LOVE (CF. I JN)

(17)

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TWOFOLD DISTINCTIVENESS OF

CHRISTIAN ETHIC

① ABSOLUTE DISTINCTIVENESS IN AREA OF MOTIVE
(INNER HISTORY) - THEISM/CHRISTIC

② RELATIVE DISTINCTIVENESS IN AREA OF OVERT
ACTIONS
(OUTER HISTORY)

① SIMILARITY IN CERTAIN AREAS (e.g., GIVING
TO CHARITABLE ORGANIZATIONS AND POLITICAL
ACTIVITIES)

② DISSIMILARITY IN OTHER AREAS (e.g., WIT-
NESSING CONCERNING THE GOSPEL OF JESUS
CHRIST AND CHRISTIAN WORSHIP)

(18)

CHARACTERISTICS OF AGAPE (continued)

(15)

⑤ HOLISTIC AND UNITARY - ENGAGES WHOLE PERSON -
ONE LOVING & ONE LOVED (CF. KINGDOM OF GOD)

⑥ SOCIAL

- a. Concerned for the common good
- b. Relates to socio-political structures which affect individual and community life

⑦ SITUATIONAL - RELATIVE ABSOLUTE (CF. SERMON ON MOUNT - MTT. 5-7)

- a. Based on prudence in relation to given situations
- b. Based on accommodation and approximation - highest redemptive good in concrete situations

(PROBLEM OF CONFLICT BETWEEN NORMS)
(PRINCIPLED & PRUDENTIAL/CONSEQUENTIAL)

(116)

LOVE: RELATIVE ABSOLUTE

(18a)

LOVE NEIGHBOR AS YOURSELF -

LOVE AS JESUS LOVED

ABSOLUTE
ABSOLUTE

(ABSOLUTE-)
SARIT

(CF. PAUL
RAMSEY)

THOU SHALT

THOU SHALT

ETC.

NOT MURDER

NOT COMMIT ADULTERY

RELATIVE
ABSOLUTE

(ABSOLUTE EXPRESSIONS)
BY DEFINITION

TAKE LIFE

TELL
TRUTH

ETC.

(NOTE:

CONFLICTING
NORMS)

(RELATIVE EXPRESSIONS)

USE OF TRUTHS FOUND

THROUGH EVALUATION:

① TRANSCULTURAL

① THOSE LENDING THEMSELVES TO DIRECT APPLICATION

② THOSE NEEDING SPECIFIC APPLICATION (E.G., LOVE ENEMIES)

② CULTURAL

① THOSE ABROGATED BY THE NT (OT TRUTHS)—ALSO NT TRUTHS
(NOT APPLICABLE AS SUCH)

② THOSE WHOSE UNDERLYING TRUTHS ARE TRANSCULTURAL
(ADAPTIVE, MODIFIED APPLICATION)

19a

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RESULTS OF BIBLICAL EVALUATION

1. DIRECT APPLICATION (1 John 1:9)
2. SPECIFIC (OR GENERAL) APPLICATION (Matt. 5:44)
3. ADAPTIVE EVALUATION (1 Tim. 5:23)

APPLICATION

(FLG. EVALUATION - BIBLICAL
ANALYSIS)

① SITUATIONAL

ANALYSIS

② INTERRELATION

OF BIBLICAL ANALYSIS

(TRANSCULTURAL TRUTHS)

AND SITUATIONAL ANALYSIS

II. SITUATIONAL ANALYSIS

DEPENDS ON NATURE
OF SITUATION:

A. SIMPLE SITUATION

B. COMPLEX SITUATION

(USE SITUATIONAL
QUESTIONS)

APPLICATORY QUESTIONS

(Matthew 6:1-4)

(INCLUDE SOME SITUATIONAL ANALYSIS)

1. QUESTIONS OF SELF-CRITICISM – Do I or Am I?

Do I practice my piety to be seen by men? Am I a hypocrite like the Scribes and Pharisees? Do I take steps to safeguard my motives in almsgiving? Do I give in secret?

2. QUESTIONS OF SELF-IMPROVEMENT – How can

I? How can I assure proper motivation in acts of piety? How can I avoid hypocrisy? What can I do to make my almsgiving more anonymous?

III. INTERRELATION BETWEEN BIBLICAL ANALYSIS AND SITUATIONAL ANALYSIS

1. Is there essential correlation between the contemporary situation and the relevant biblical situation?
2. What past activity of God in Christ illuminates what he is doing in the contemporary situation?
3. Do the motivations and consequences of certain ethical actions accord with the biblical-agapeic ethic?
4. Are there alternative ethical actions which accord more with the biblical-agapeic ethic?

SITUATIONAL ANALYSIS

A HISTORICAL ANALYSIS

- ① DETERRENCE HAS WORKED FOR A SIGNIFICANT PERIOD OF TIME SINCE THE U.S. LOST ITS MONOPOLY ON NUCLEAR WEAPONS
- ② THE U.S. HAS ALREADY USED NUCLEAR WEAPONS IN HIROSHIMA & NAGASAKI, AND THIS USE WAS SUCCESSFUL IN BRINGING THE WAR AGAINST JAPAN TO A QUICK & SUCCESSFUL CONCLUSION. AT THE TIME JAPAN HAD NO NUCLEAR WEAPONS WITH WHICH IT COULD RETALIATE.

- ③ THE CHRISTIAN CHURCH HAS HAD A LONG HISTORY OF HOLDING THAT, ^{you} SHOULD FIGHT WARS ONLY IF THEY ARE "JUST", AND THE PRINCIPLES HAVE BEEN AGREED ON WHICH DETERMINE WHETHER A WAR IS A "JUST WAR."
- ④ THERE HAVE BEEN NEAR NUCLEAR EXCHANGES BEC. OF COMPUTER MALFUNCTION WHICH INDICATED HOW RISKY IS THE POLICY OF STRIKE² ON WARNING. AT THE SAME TIME NO ACCIDENTAL NUCLEAR WAR HAS RESULTED.

- ⑤ THE SALT II TREATY WAS NOT RATIFIED BY THE U.S. SENATE
- ⑥ THERE HAS BEEN DIFFICULTY WITH VERIFIABILITY, ESP. W/ ON SITE INSPECTION. AT THE SAME TIME THE USE OF "SPY" SATELLITES HAS PROVIDED MUCH INFORMATION CONCERNING NUCLEAR ARSENALS.
- ⑦ IN THE PAST DISARMAMENT AND APPEASEMENT HAVE ENCOURAGED AGGRESSORS & HAVE RESULTED IN WAR. CF., E.G., WORLD WAR II.

(B) MOTIVATIONAL ANALYSIS

- ① DETERRENCE AGAINST NUCLEAR ATTACK ON U.S. AND ITS ALLIES
- ② DETERRENCE OF CONVENTIONAL ATTACK ON ALLIES IN EUROPE
- ③ AVOIDANCE OF DESTRUCTION OF CHERISHED VALUES BY NUCLEAR BLACKMAIL AS WELL AS BY NUCLEAR ATTACK
- ④ DESIRE TO INFLUENCE WORLD AFFAIRS IN WHAT IS CONSIDERED A GOOD & BENEFICIAL WAY

③ CIRCUMSTANTIAL ANALYSIS

(INC. SIMILARITIES/DISSIMILARITIES
WITH FINDINGS IN HISTORICAL ANALYSIS
AND WHERE MOTIVATIONS OUTLINED IN
MOTIVL ANALYSIS ARE BEING REALIZED,

- ① WE ARE ENGAGED IN AN EXPENSIVE
NUCLEAR ARMS RACE WHICH IS
NECESSITAT^N A REDUCTION OF
SOCIAL SPENDING NATIONALLY
& INTERNATIONALLY
- ② WE ARE HAVING GREAT DIFFICULTY
GETTING EQUI TABLE & VERIFIABLE
NUCLEAR ARMS AGREEMENTS

- ③ BOTH RUSSIA & THE U.S. HAVE NUCLEAR OVERKILL: WE CAN DESTROY EACH OTHER MANY TIMES OVER
- ④ BOTH SIDES HAVE A FIRST-STRIKE CAPACITY
- ⑤ THERE IS AN IMBALANCE OF CONVENTIONAL FORCES IN EUROPE IN FAVOR OF THE U.S.S.R.
- ⑥ THERE IS PRESENTLY A "BALANCE OF TERROR" BASED ON THE FEAR OF "MUTUALLY ASSURED DESTRUCTION" (MAD)
- ⑦ A NUMBER OF PEACE MOVEMENTS IN THE U.S. & ELSEWHERE ARE CALLING FOR A NUCLEAR FREEZE & EVEN THE ELIMINATION OF

- ⑧ ARE CONTINUING TO DETER WAR
- ⑨ U.S.S.R. A PARANOID SOCIETY (GARY)
- ⑩ MUTUAL LACK OF TRUST BET.
"SUPER-POWERS"
- ⑪ TERRORISTS MIGHT ALSO
ACQUIRE NUCLEAR WEAPONS-
THREAT NOT NECESSARILY
LIMITED TO "NUCLEAR NATIONS"

④ IMPLEMENTATIONAL/CONSEQUENTIAL ANALYSIS

(INC. RELATION TO PREVIOUS APPROACHES, AND POSSIBLE OPTIONS & POSSIBLE CONSEQUENCES)

① STATUS QUO - CONTINUE BLDG. MODERNIZING NUCLEAR ARSENAL - NOT CONCERNED RE ARMS AGREEMENT.

MUTUAL/VERIFIABLE ② CONTINUE BLDG./MODERNIZING + MAKING ALL-OUT EFFORT FOR REASONABLE NUCLEAR AGREEMENT

(VARIOUS FORMS - FREEZE, BUILD-DOWN, ETC.)

③ UNILATERAL FREEZE

④ UNILATERAL BUILD-DOWN

⑤ UNILATERAL NUCLEAR
DISARMAMENT-
NUCLEAR PACIFISM

ETC.

- ① WOULD LOOK AT POSSIBLE SCENARIOS
WHICH MAY FLOW FROM THESE
OPTIONS (CONSEQUENCES)
- ② COULD LOOK AT OTHER POLICIES
RELATED TO ONE OR MORE OF
THESE OPTIONS; E.G.,

STAGE III - INTERRELATION/
APPLICATION

SOME KEY ISSUES: HIERARCHY/PRIORITY

- ① MEETING NUCLEAR NEEDS OR WORLD'S NEEDS (IF/WHEN THE TWO CONFLICT)
- ② PLACE OF FREEDOM (BETTER DEAD THAN RED - OR - BETTER RED THAN DEAD)
- ③ PLACE OF INDIVIDUAL/NATIONAL/HUMAN SURVIVAL
- ④ PLACE OF RETALIATORY STRIKE IF OBJECTS OF FIRST STRIKE
- ⑤ PLACE OF REDUCING RISK vs TRYING TO REMOVE RISK

ETC.

BASIC ISSUE: PRINCIPLE (ABSOLUTE) OR PRUDENCE (RELATIVE)

- ADOPT/NOT ADOPT?
ANNOUNCE/NOT ANNOUNCE
NO FIRST STRIKE POLICY
- MILITARY TARGETS ONLY
OR ALL TARGETS, INC.
CIVILIAN - ALSO ANNOUNCE/
NOT ANNOUNCE

NATURAL LAW/REASON/GENL. REVⁿ & SPECIAL/BIBLICAL REVⁿ (SITUATIONAL
ANALYSIS &
BIB. ANALYSIS)ISSUES:

- ① DOES NATURAL LAW EXIST?
IF SO, HOW RELATED TO BIB.
REVⁿ?
- ② CAN / SHOULD ONE APPEAL
TO NATURAL LAW? IF SO,
HOW SHOULD ONE APPEAL TO
REASON? IF NOT, HOW DOES
ONE APPEAL TO THOSE WHO DO
NOT ACCEPT BIBLICAL AUTHORITY?
- ③ HOW IS SITUATIONAL ANALYSIS
RELATED, IF IT IS, TO GENL.
REVⁿ?

TWO TESTS:

- ① TEST OF TRUTH - DO THE PREMISES
ACCORD WITH REALITY? ARE
THEY SUPPORTED BY EVIDENCE?
ARE THEY ACCURATE?
- ② TEST OF VALIDITY - ARE THE
INFERENTIAL CONCLUSIONS
WARRANTED BY THE PREMISES?
DO THE CONCL^{ns} FLOW LOGICALLY
FROM THE PREMISES?

INFERENTIAL REASON:

- ① DETERRENCE IS BASED ON A
"BALANCE OF TERROR"/"MUTUALLY
ASSURED DESTRUCTION" (M.A.D.) -
(PREMISE #1)
- ② SUCH A "BALANCE OF TERROR"
IS BASED ON THE THREAT OF
AND/OR THE REALITY OF RETALIATION
(PREMISE #2)
- ③ ∴ DETERRENCE IS INSEPARABLE
FROM THE THREAT OF AND/OR THE
ACTUALITY OF RETALIATION (INFER.
CONCLⁿ)

- ① WE NOW HAVE ENOUGH NUCLEAR WEAPONS
TO DESTROY ANOTHER NATION MANY
TIMES OVER (PREMISE) - SITL. ANALYSIS
- ② ∴ NO MORE NUCLEAR WEAPONS
SHOULD BE BUILT (INFTL. CONCLⁿ)
NUCLEAR FREEZE

- ① NUCLEAR ACCIDENTS/ACCIDENTAL
NUCLEAR WAR ARE BOUND TO HAPPEN
EVENTUALLY IF A NATION POSSESSES
NUCLEAR ARMS (PREMISE) - MURPHY'S
LAW - SITL ANALYSIS
- OR - ARMS WHICH ARE BUILT WILL
EVENTUALLY BE USED
- ② ∴ THE ONLY WAY TO AVOID NUCLEAR
WAR, ACCIDENTAL OR OTHERWISE,
IS TO RID OURSELVES OF NUCLEAR
WEAPONS (INPR. CONCLⁿ)

RATIONAL

- ① IT IS NOT POSSIBLE TO FIGHT A LIMITED WAR SINCE IT WOULD EVENTUALLY ESCALATE INTO ALL-OUT WAR (PREMISE #1)
- ② AN ALL-OUT NUCLEAR WAR WOULD BE UNACCEPTABLE (PREMISE #2)
- ③ ∴ A LIMITED NUCLEAR WAR STRATEGY IS UNACCEPTABLE (INFR. CONCLⁿ) - CF. NATO STRATEGY

NOTE:

- CAN BE HYPOTHETICAL
- CAN APPEAL TO REASON/NATURAL LAW/GEN. REVⁿ RATHER THAN SPECIAL/PRIV. REVⁿ

INGREDIENTS:

11

- ① JUST CAUSE
- ② COMPETENT AUTHORITY
- ③ COMPARATIVE JUSTICE
- ④ RIGHT INTENTION
- ⑤ LAST RESORT
- ⑥ PROBABILITY OF SUCCESS
- ⑦ PROPORTIONALITY
- ⑧ DISCRIMINATION

- ① DISCRIMINATION BET. COMBATANTS AND NON-COMBATANTS IS NECESSARY TO COMPLY WITH THE "JUST WAR" CONCEPT (PREMISE #1)
- ② NUCLEAR WEAPONS CANNOT DISCRIMINATE BET. COMBATANTS & NON-COMBATANTS (PREMISE #2)
- ③ \therefore A WAR WHICH USES NUCLEAR ARMS/THE USE OF NUCLEAR WEAPONS CANNOT ACCORD WITH A "JUST WAR" CONCEPT (INF. TL. CONCLⁿ)

- ① PROPORTIONALITY IS ESSENTIAL FOR COMPLIANCE W/ THE "JUST WAR" CONCEPT (PREMISE #1)
- ② PROPORTIONALITY REQUIRES THAT ONE BE ABLE TO PREDICT THE OUTCOME OF THE USE OF CERTAIN WEAPONS (PREMISE #2)
- ③ IT IS IMPOSSIBLE TO PREDICT THE CONSEQUENCES OF THE USE OF NUCLEAR WEAPONS (PREMISE #3)
- ④ ∴ IT IS NOT POSSIBLE TO USE NUCLEAR WEAPONS WITHIN THE CONTEXT OF THE "JUST WAR" CONCEPT (INFTL. CONCL³)

SITUATIONAL ANALYSIS - PREPⁿ FOR INTERPRE/APPLY

KEY ISSUES

- ① DETERRENCE & RETALIATION/SECOND STRIKE CAPABILITY & WE
- ② NUCLEAR ARMS/ARMS RACE
- ③ LIMITED NUCLEAR WAR STRATEGY
- ④ MILITARY/CIVILIAN TARGETTING
- ⑤ NUCLEAR ARMS AGREEMENTS/DISARMAMT.
- ⑥ LIFE (V) OTHER VALUES (HIERARCHY)
- ⑦ CONSEQUENCES OF NUCLEAR WAR (INT. FALL-OUT)
- ⑧ NUCLEAR ARMS/WE & JUST-WAR
CONCEPT - RELATIONSHIP
- ⑨ NATURE OF COMMUNISM
- ⑩ ACCEPTABLE RISK/ACCIDENTS

⑪ NUCLEAR TESTS/TEST BAN

⑫ CIVIL DEFENSE

ETC.

HELP TO FOCUS BIBLICAL PASSAGES/

USE - OTHERWISE DIFFICULT

TO IDENTIFY RELEVANT BIB.

MATERIALS

PHASE III: INTERRELATION/
APPLICATION

TWO AREAS

NUCLEAR
CONCERNS



DETERRENCE/
STABILIZATION:

- REAGAN PLAN
- MUTUAL/VERIFIABLE
FREEZE
- UNILATERAL
REDUCTION
- UNILATERAL
NUCLEAR DIS-
ARMAMENT

ETC.

NON-NUCLEAR
CONCERNS



MEETING NAT/
INTERNATIONAL
NEEDS OF PEOPLE:

- PHYSICAL
 - EDUCATIONAL
 - SOCIAL
 - SPIRITUAL
- ETC.

NUCLEAR ARMS & VALUES

- ① THE COMMUNIST DESIRE FOR WORLD DOMINATION THREATENS OUR VALUES
(PREMISE #1) - SITUATL. ANALYSIS
- ② IT IS OUR RESPONSIBILITY TO DEFEND OUR VALUES AGAINST SUCH A THREAT (PREMISE #2) - RIB. ANALYSIS
- ③ NUCLEAR ARMS & THE WILLINGNESS TO USE THEM ARE NECESSARY TO DEFEND OUR VALUES... (PREMISE #3)
SITL. ANALYSIS
- ④ ∴ WE SHOULD BUILD NUCLEAR ARMS & BE WILLING TO USE THEM IF NEC. TO DEFEND OUR VALUES... (INFTL. CONCLUSION)

- ① AN AGREEMENT LIMITING OR
REDUCING NUCLEAR ARMS WOULD
BE GOOD (PREMISE #1) - BIB. ANALYSIS
; SITUATIONAL/RATIONAL ANALYSIS
(CF. NATURAL LAW/REASON)
- ② THE U.S.R. WILL NOT ENTER SUCH
AN AGREEMENT WITHOUT INCENTIVES
(PREMISE #2) - SITZ. ANALYSIS
- ③ THE MX MISSILE WILL PROVIDE AN
INCENTIVE (PREMISE #3) - SITZ. ANALYSIS
- ④ ∴ THE MX MISSILE SHOULD BE BUILT
(INFERENTIAL CONCLⁿ)

III. INTERRⁿ/APPⁿ

- ① NUCLEAR ARMS ARE RISKY
(PREMISE #1) - SITL. ANAL.
- ② FREE PEOPLE MUST ALWAYS
RUN A RISK IN PRESERVING THEIR
FREEDOM (PREMISE #2) - BIB. ANALYSIS
- ③ ∴ WE AS FREE PEOPLE MUST ACCEPT
THE RISK OF NUCLEAR ARMS
(INFERTL. CONCL^g)

INFERENTIAL REAS[≈]

① AN ALL-OUT RETALIATORY

STRIKE AGAINST AN ALL-

IF- OUT NUCLEAR ATTACK

WOULD BE AN ACT OF

VENGEANCE - (SITZ. ANALYSIS) -

PREMISE #1 (IF I DIE, I AM TAKING
MY KILLER W/ ME)

② VENGEANCE VIOLATES AN AGAPEIC

IF- ETHIC AND USURPS THE PRE-
ROGATIVES OF GOD (BIB. ANALYSIS -

LOVE REDEPTIVE - MTT. 5; VENGEANCE

BELONGS TO GOD - ROM. 12, ETC.) -

PREMISE #2

③ THEREFORE, WE SHOULD NOT PLAN
THEN OR CARRY OUT A TOTAL NUCLEAR
 RETALIATORY STRIKE - INFTL. CONCL^u

① DETERRENCE IS BASED ON
 THE THREAT OF A RETALIATORY
TOTAL
NUCLEAR
RET.
STRIKE
 STRIKE IF NOT THE ACTUAL
 EXECUTION OF SUCH A STRIKE
 (SITL. ANALYSIS) - PREMISE #1

② BOTH THE THREAT OF A RET. STRIKE
IF - AND THE EXECUTION OF SUCH A
 STRIKE WOULD VIOLATE CHRISTIAN
PR. ANALYSIS
 LOVE (STORY OF CRUCIFIXION; I PET. 2)
 ETC.

③ ∴ THE POLICY OF DETERRENCE
IS NOT CHRISTLIKE AND SHOULD
NOT BE FOLLOWED - INFTL. CONCLⁿ
PREMISE #3

④ IF-NUCLEAR ARMS EXIST/BUILT
FOR PURPOSES OF DETERRENCE
(SITL. ANALYSIS) - PREMISE #4

⑤ THEN-NUCLEAR ARMS SHOULD
NOT BE BUILT AND THE PRESENT
ARSENAL SHOULD BE DESTROYED -
NUCLEAR PACIFISM/UNILATERAL
NUCLEAR DISARMAMENT -
INFTL. CONCLⁿ

NOTE: SOME PREMISES ARE SELF-EVIDENT -
OTHERS ARE DEBATABLE (REASON
INVENTION...)

① THE SCRIPTURES HOLD THAT WE
SINCE SHOULD BE PEACEMAKERS
(BIB. ANALYSIS) - PREMISE #1

② NUCLEAR DETERRENCE HAS
IF HELPED AND CONTINUES TO HELP
IN MAINTAINING PEACE
(SITL. ANAL.) - PREMISE #2

③ ∴ A POLICY OF NUCLEAR DETERRENCE
THEN IS SCRIPTURAL - INFTL. CONCL²

① DETERRENCE IS CREDIBLE ONLY

[IF]- IF WE ARE WILLING TO RETALIATE
AGAINST A FIRST STRIKE (SIT. ANALYSIS)
PREMISE #1

② RETALIATION IS NOT A LIVE OPTION

[IF]- FOR THE DISCIPLE OF CHRIST
(BIB. ANALYSIS)- PREMISE #2

③ THEREFORE/THEⁿ ANY POLICY OF
DETERRENCE SUPPORTED ON
IF CHRISTIAN PRINCIPLES IS NOT
FOLLOW CREDIBLE-INFL. CONCL[~]-
THAT- PREMISE #3

④ ∴ A POLICY OF DETERRENCE OUGHT
NOT TO BE FOLLOWED - FURTHER INFL.

- ① ONLY "JUST WARS" ACCORD WITH
IF SCRIPTURES (BIB. ANALYSIS) -
PREMISE #1)
- ② NUCLEAR WARS CANNOT
IF BE "JUST WARS" (SITZ. ANALYSIS -
PROPORTIONALITY, DISCRIMINATION
ETC.) - PREMISE #2
- ③ ∴ ANYONE WHO ACCEPTS
THEN BIBLICAL AUTHORITY SHOULD
OPPOSE NUCLEAR WARS -
INFIL. CONCL^N

① SUCH VALUES AS FREEDOM

IF- AND JUSTICE ARE SUPERIOR

TO LIFE ITSELF: BETTER

DEAD THAN RED (BIB. ANALYSIS)-

PREMISE #1 ("GIVE ME LIBERTY OR
GIVE ME DEATH")

② IT MAY BE NECESSARY TO FIGHT

IF- A NUCLEAR WAR IN ORDER

TO PRESERVE THESE SUPREME

VALUES (SITL. ANALYSIS)- PREMISE

#2

③ ∴ WE SHOULD BE WILLING TO

THEN FIGHT A NUCLEAR WAR IF NECESSARY
TO PRESERVE THESE VALUES-INFIL.

CONCLN.

① TOTAL OR NEAR TOTAL NUCLEAR
IF WAR WOULD DESTROY HUMANITY
 AND THE PLANET (SITL. ANALYSIS) -
PREMISE #1

② ONLY GOD AS CREATOR AND
IF ESCHTL. JUDGE HAS THE RIGHT
 TO BRING HUMAN LIFE & THE
 EARTH TO AN END (RIB. ANAL.) -
PREMISE #2

③ ∴ WE SHOULD NOT CONSIDER
THEN WAGING TOTAL NUCLEAR WAR
 OR TAKING ANY ACTION, INC.
 LIMITED NUCLEAR WAR, WHICH
 MIGHT LEAD TO TOTAL NUCLEAR WAR -
 INDR. CONCL²

① CHRIST IS WORKING TO CARE FOR THE POOR (BIB. ANALYSIS) - PREMISE #1

② Continues to hold nuclear arms interferers

IF with out participation w/ Christ in the care

③ of the poor
we have enough nuclear weapons to destroy Russia many times over

④ i. we should spend our resources helping
Then the poor instead of bldg. more nuclear
weapons

① BY AND LARGE JESU'S TEACHINGS WHICH ARE USED AGAINST NUCLEAR WAR ARE MEANT FOR INDIVIDUAL RELATIONSHIPS AND NOT FOR GOVERNMENTS AND SOCIAL STRUCTURES (BIB. ANALYSIS - E.G., SERMON ON MOUNT) - PREMISE

② Nuclear armament & policy is a governmental #1 not an individual matter

③ ∴ Jesu's statements should not be applied to the issues of nuclear arms & policy.

① **GOVERNMENTAL AUTHORITIES ARE**
ORDAINED BY GOD TO PUNISH EVIL
DOERS WITH THE SWORD, AND
WE THEREFORE SHOULD SUBJECT
OURSELVES TO SUCH AUTHORITIES-
(BIB. ANAL) - PREMISE #1

E.G. ROM. 13

- ② Governmental policy favors nuclear arms & deterrence
- ③ ∴ we should accept such a policy according to God's will.

- ① A discipleship which is Christlike and which accepts cross-bearing is willing to risk itself to be redemptive (Bib. Anal. – E.G., MK. 8:34-9:1) – Premise #1
- ② Unilateral nuclear freeze or even Unilateral nuclear disarmament is risky though adamantly redemptive
- ③ Therefore we should be willing to accept the risk of a unilateral freeze or even disarmament.

(Have a right to sacrifice our own lives but do not have a right to sacrifice those of others- concern for common good different from concern for individual good)

SOME ISSUE/FACTORS:

- ① COMBINATION OF SPECIAL BIBLICAL
REVⁿ & REASON WHEN THERE IS
HARMONY BET. THE TWO
- ② NATURE OF CHURCH'S WITNESS TO
AN IMMORAL SOCIETY: PRINCIPLED,
THOUGH NOT POLITICALLY FEASIBLE?
OR PRUDENTIAL, BASED ON THE ART
OF THE POSSIBLE? OR COMBINATⁿ?
- ③ PROCEDURE IN AMBIGUOUS CASES:
 - WEIGH RELATIVE MERITS, ETC
WHEN HAVE CONFLICT OF NORMS
 - FOLLOW COURSE OF HIGHEST
APPROXIMATION OF CHRISTIANE,
AGAPEIC IDEAL

I cor.

1

Body

| <u>PRE-</u> | | <u>POST-</u> | |
|--|---|---|--|
| <u>Script</u> | | <u>Script</u> | |
| <u>X^N</u> <u>UNITY</u> | <u>X^N</u> <u>MORALITY</u> | <u>X^N</u> <u>FREEDOM</u> | <u>X^N</u> <u>WORSHIP</u> |
| <u>X^N</u> <u>RES^N</u> | <u>X^N</u> <u>CHARITY</u> | | |
| 1:1-9 | 1:10 — 4:24 | 5:1 — 7:40 | 8:1 — 11:1 |
| 1:10 — 6:20 | 7:1 — 11:34 | 11:2 — 14:39 | CH. 15 |
| 16:1-16:9 | 16:10 — 16:16 | 16:17 — 16:24 | 16:25 — 16:34 |
| THINGS REPORTED (1:11; 5:1) | | THINGS WRITTEN ABOUT (7:1) | |
| | | THINGS ABOUT WHICH THEY NEED TO BE INFORMED (12:1) | |

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PRIMARY LAWS → SPEC. MATERIALS
(INC. V. REFS.)

↑
INTERPRETIVE/STRUCTURAL
QUESTIONS

I. **PREPⁿ/REALⁿ** - 1:1-9 → 1:10 ff.

↑
QUESTIONS:

II.

RECURRENCE OF HORTATORYSTRUCTURE (EX^{NS} W/ SUBST^N/CAUSAT^N) - SPECIFIC MATERIALQUESTIONS(ALSO - RECURRE^N
MOTIV - EX^{NS} & REASONS)

III.

RECURRENCE OF INTERROGATION(OVERLAPS I.) - SPECIFIC MATERIAL
(?)QUESTIONS:

WHAT IS THE EXACT NATURE
OF THE PROBLEMS OF THE
CORINTHIAN CHURCH? (D) How
AND WHY DID THEY ARISE?
(M-R)

HOW ARE THEY RELATED TO EACH OTHER, IF THEY ARE RELATED? (O)
ARE THERE BASIC PROBLEMS WHICH RECUR? (O) IF SO, WHAT ARE THEY? (O) WHY IS PAUL SO CONCERNED ABOUT THE PROBLEMS HE TREATS? (R)
WHY IS THERE A RECURRENCE OF PROBLEMS, IF THERE IS? (R) WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE Qs? (IMP)

WHAT ARE THE SOLUTIONS TO THE PROBLEMS, INC. THE EXHORTATIONS, AND WHAT DO THEY MEAN? (D)
HOW DOES PAUL DEAL WITH THE PROBLEMS? (M-D)

ARE THERE RECURRING

THEMES IN HIS SOLUTIONS? (O)

IF SO, WHAT ARE THEY, AND WHY

ARE THEY USED RECURRINGLY?

(O-R) WHY DOES PAUL RESOLVE

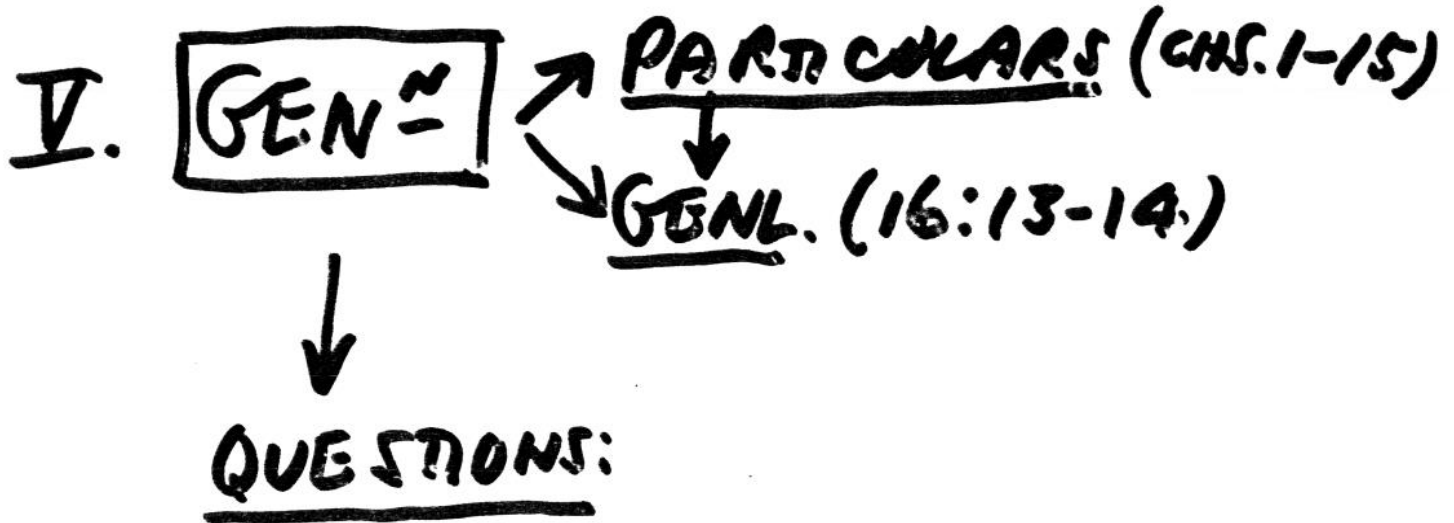
THE PROBLEMS AS HE DOES? (R)

WHAT ARE THE FULL IMPLICATIONS?
(IMP)

IV. RECURRANCE OF MOTIFS -

APPEAL TO CHRIST, GOD, AND SPIRIT;
UNITY; LOVE; KNOW/KNOWLEDGE,
WISE/WISEDOM; ETC. — SPECIFIC

REFERENCES → QUESTIONS



STRATEGIC AREAS:

- ① 1:30-1 - REC. OF EXⁿ & OF CHRIST
- ② 2:2 - REC. - CHRIST
- ③ 3:16-17 - REC. - SPIRIT
- ④ 10:31-11:1 - REC. - HORTATORY
PATTERN - APPEAL TO GOD
- ⑤ 1:11; 5:1; 8:1; 12:1; ETC. - REC. -
INTERROGATION (INVOLVED
IN OTHER AREAS)
- ⑥ CH. 13 - REC. OF HORT. (12:31; 14:1)
PATTERN & LOVE
- ⑦ 16:13-14 - GENL. STATEMENT.

(PART OF WORSHIP UNIT
IN 11:2 - CH. 14)

① REC. OF CAUSⁿ/SUBSTⁿ - HORTATORY
PATTERN

EXⁿ OUTSIDE OF 14:2ff:

12:31 - EARNESTLY DESIRE HIGHER GIFTS

14:1 - MAKE LOVE YOUR AIM, & EARNESTLY

DESIRE SPIRITUAL GIFTS, ESP.

THAT YOU MAY PROPHESY

- RECURRING MOTIF RE GIFTS THEY
SHOULD DESIRE

- REC. OF: VARIETIES OF GIFTS; GIVER
OF GIFTS - THE SPIRIT; BODY; AND
COMMON GODD

↓
QUESTIONS

② **PARTⁿ** - MANY GIFTS (ESP. CH. 12)

↓
SPECIFIC GIFTS - PROPHECY &
 TONGUES (14)

↓
QUESTIONS

③ **REC. OF LOVE** - ENTIRE UNIT ON IT (CH. 13) -

CALLED THE "STILL MORE EXCELLENT
 WAY" (13:31b) - READERS EXHORTED
 TO MAKE LOVE THEIR AIM (14:1) (CAUSE)

[HOW RELATED TO WHAT PRECEDES
 & FOLLOWS?] - (U)

↓
INT. QUESTIONS

I. RECURRENCE OF CAUSATION/SUBSTⁿ

HOORATORY PATTERN (SPECIFIC
MATERIALS AND REFERENCES)

QUESTIONS:

WHAT IS THE MEANING OF EACH
EXⁿ? WHY IS EACH EXⁿ MADE?

HOW ARE THE EX^{NS} RELATED TO
EACH OTHER? (O) IF RELATED,

WHAT IS INVOLVED IN THEIR

RELATIONSHIPS? WHY ARE THEY
SO RELATED? WHY ARE THE EX^{NS}

AS A WHOLE MADE? (IMPLICAT^{NS}?)

WHY ARE EX^{NS} USED RECURRINGLY? ↓

WHAT IS INVOLVED IN EACH
CAUSATION/SUBSTANTIATION?

HOW DOES EACH CAUSE/SUBSTANTATE
THE EX^m WITH WHICH IT IS USED?

WHY IS EACH CAUSE/REASON USED?

ARE THE CAUSATIONS/SUBST^m

RELATED TO EACH OTHER? (O) IF

SO, HOW, AND WHAT IS INVOLVED IN

THESE RELATIONSHIPS? WHY USED, IF

USED? WHY ARE CAUSATION/SUBST^m

USED RECURRINGLY? IMPLICATIONS?

II. PARTICULARIZATION (SUBSTANT^{LY})

GENL. STATEMT. (14:1-5)



PARTICULARS (SUBST^{LY}) (14:6-36)

QUESTIONS:

WHAT ARE THE COMPONENTS OF THE GENL. STATEMT., AND WHAT DOES EACH MEAN? HOW IS EACH PARTICULARIZED IN THE FOLLOWING MATERIAL? WHAT IS INVOLVED IN THE PARTICULAR^{NS}?

HOW DO THEY SUBSTANT^{LY} ARE THE GENL. STATEMT.? HOW ARE THE GENL. STATEMT. & THE PARTICULARS MUTUALLY ILLUMINATING?

WHY USE PART^{LY} W/ SUBST^{LY}? IMPLICAT^{NS}?

III. RECURRENCE OF CONTRAST

TONGUES (V) PROPHECY
 EDIFICATION (V) NON-EDIFⁿ } VERSE
 RETS.

QUESTIONS:

IV. GENERALⁿ (14:37-40) - CF. 14:1-5

QUESTIONS:

STRATEGIC AREAS:

- ① 14:1 - REPRESENTATIVE OF REC. EXⁿ + REC.
CONTRAST
- ② 14:2-5 - GENL. STATEMENT - INCLUDES KEY
EMPHASES
- ③ 14:26b - CAPTURES REC. EMPHASIS ON EDIFⁿ
- ④ 14:37-40 - GENERAL STATEMENT

DETAILED OBSERVATIONS AND QUESTIONS

1. Directed or Focussed Observation--Concentrate on those details which have a bearing on the questions, "What is the meaning of "tongues"? (D) What were the "tongues" to which Paul is alluding? (ID)

2. Two Possible Approaches:

a. Select a few key verses in the segment which relate to the issue and concentrate on them (e.g., 14:2-5)

b. Move through entire segment and even beyond with an eye for those details which seem to have a direct bearing on the questions being answered.

1. 12:10b--"....to another various kinds of tongues" (Greek)

a. The recipient of the gift of "tongues" is expressed in the singular (egero), yet the gift is described in the plural (glosson).

b. The statement could have read "a tongue" or "tongues" ("speaking in a"). Not only is the plural "tongues" used with a singular subject, contrary to the practice with a singular subject in 14:2,4,5,etc.; but Paul uses another word to qualify "tongues", "gene", which is translated "various kinds" of tongues".

QUESTIONS:

What is meant by "tongue"? What is involved in using the plural "tongues"? Why use the plural in view of the fact that the recipient is in the singular? What is meant by "gene"? Why use "gene" rather than merely "a tongue" or "tongues"? What is implied by describing the gift as "various kinds of tongues"?

2. 13:1--"If I speak in the tongues of men and of angels..." (Greek)

There is reference here not only to human "tongues" but also, in contrast, to angelic "tongues". The syntax involves the use of a condition, either possible or contrary to fact (eav + subjunctive).

QUESTIONS:

What is meant by the "tongues of men"? "Of angels"? What are the differences between them? Why are these differences emphasized here? What kind of condition is used here, possible or contrary to fact? Why does Paul use whichever of these conditions is here? Implications of the answers to these questions?

3. "Tongues" is used in both the singular and the plural in ch. 14. The singular form is used in 14:2, 4, 9, 14, 26, and 27. The plural form is found in 14:5 (twice), 6, 18, 22, 23, 39. The plural is usually used with a plural subject, although it is also used with a singular subject (2, 5, 6, 18). The singular is used with the singular subject (2, 4, 5,

13, 14, 26, 27). Both are usually used in an anarthrous form.

QUESTIONS:

What is the meaning of "tongues" in the singular? In the plural? What is involved in the anarthrous form? Why are both singular and plural used, particularly with a singular subject? Why the anarthrous uses? What are the implications of the answers to these questions regarding the nature of "tongues"?

4. In most cases the verb used in connection with "tongues" is "speak" (laleo--2,4,5,6,9,13,18,23,27,28,39). In one instance Paul uses "pray" (proseuchomai) as the verb (v.14). The latter use is made in the context of the corporate practice of "tongues" rather in their private practice.

QUESTIONS:

What is meant by "speak"? Why does Paul use "speak" as the usual verb in connection with "tongues"? What is meant by "pray"? How is it the same or different from "speak"? Why does Paul use "pray" in v. 14? Why does Paul use "pray" within a corporate context? Implications for nature of "tongues"?

5. Paul urges the "interpretation" (dierneneuo) of "tongues" (vs. 5,13,27,28) in connection with their use in public. He thus suggests that the "tongues" which he has in mind are interpretable.

QUESTIONS:

What is meant by "interpret"? How does such interpretation take place? What is the character of the "tongues" which makes them interpretable? Why does Paul emphasize interpretation in connection with the public use of "tongues"? What are the implications of this emphasis on interpretation?

6. There are two analogies between speaking in a "tongue" and human language, namely, vs. 10-11 and 21. In vs. 10-11 "phone" is used; in v.21 it is "eteroglossois", which contains the root "gloss" from which the terms used for "tongues" is derived.

QUESTIONS:

What is involved in Paul's comparing "tongues" with human languages in these two cases? What is meant by the two different words used, namely, "phone" and "glossois"? What differences are there between them, if any? Why does Paul draw these analogies, using these two words? What are the full implications of the answers to these questions?

7. In the second of the analogies between "tongues" and human languages, Paul emphasizes that "tongues" are a "sign" ("semeion") for unbelievers, not for believers. In this connection he cites a passage from the "law" (v. 21). He also indicates that the misuse of "tongues" can have an adverse effect on outsiders ("idiotai") and unbelievers (apistoi), leading them to the conclusion that the church is mad ("maivesthe") (v. 23). This conclusion might be drawn from the fact that all speak in "tongues" (the number involved). It might also relate the nature of the "tongues" and the absence of interpretation.

QUESTIONS:

What is meant by a "sign"? What are the hallmarks of a "sign"? What would need to be the characteristics of "tongues" to enable them to serve as a "sign" for unbelievers? What kinds of "tongues" would have these characteristics? What is meant by the analogy between the Corinthian situation and the one cited from the "law"? How are the two situations similar or different? Why use this comparison? Why does Paul emphasize the fact that "tongues" are a sign for unbelievers and not for believers? What is meant by "outsiders"? By "mad"? Why would the unbelievers and outsiders think the church was "mad" if all spoke in "tongues"? What are the implications of the answers to these questions with regard to the nature and use of "tongues" in the church?

8. (Other areas for observation: comparisons and contrasts between "tongues" and "prophecy"; recurring emphasis on edification, etc.)

I. SELECT QUESTIONS → IMPORTANCE
→ DIFFICULTY

II. ANSWER QUESTIONS

A. IDENTIFY RELEVANT EVIDENCE/PREMISES
AND DRAW POSSIBLE INFERENCES
FROM THEM (INFERENCEAL REASONING:

PREMISES NEED TO BE TRUE, AND
INFERENCES NEED TO BE VALID)

B. IF TWO OR MORE POSS. INFERENCES/
ANSWERS EMERGE, USE A SUMMARY
FORMAT TO INDICATE THE POSSIBLE
INFERENCES/ANSWERS WHICH EMERGE
AND THE EVIDENCE WHICH SEEMS TO
SUPPORT EACH. ENGAGE IN A PRO-
CESS OF SELF-DEBATE/REBUTTAL.

C. THEN WEIGH THE EVIDENCE WHICH SEEMS TO SUPPORT EACH POSS. INF./ANSWER TO DETERMINE, IF POSSIBLE, WHICH ONE HAS THE PREPONDERANCE OF EVIDENCE IN ITS FAVOR. TWO CRITERIA SHOULD BE USED: RELATIVE IMPORTANCE (E.G., CONTEXT ONE OF MOST IMPORTANT KINDS OF EVIDENCE), & RELATIVE CERTAINTY.

D. COME TO A CONCLUSION IF POSSIBLE, BASED ON THE PREPONDERANCE OF EVIDENCE. IF EVIDENCE IS INCONCLUSIVE, SUSPEND JUDGMENT. ALL CONCLUSIONS SHOULD BE TENTATIVE.

I. **PRELIMINARY DEFN** - DIFFICULT TEAM

II. **CONTEXT** - 14:2

A. **PREMISE #1** - P. STATES THAT
A PERSON WHO SPEAKS IN
A TONGUE SPEAKS TO GOD
AND NOT TO MEN, BEC. NO ONE
UNDERSTANDS HIM

B. **PREMISE #2** - IF A TONGUE
WERE A HUMAN LANGUAGE
IT WOULD TEND TO BE
ADDRESSED TO HUMANS, AND
AT LEAST MIGHT BE UNDERSTOOD

BY SOME

→ ∴ A TONGUE WOULD

NOT BE A HUMAN
LANGUAGE (INF.).

CONCL^Y

ALTERNATIVE PREMISE

TD #2:

PAUL MAY MEAN THAT
THE TONGUE IS NOT
ADDRESSED TO MEN
BUT TO GOD & NOT UNDERSTOOD
BET. THERE IS NO INTER-
PRETER (CF. VS. 5, 6, ETC.)

ALTERNATIVE INF.

CONCLUSION:

PAUL COULD BE
SPEAKING ABOUT
A HUMAN LANGUAGE
WHICH IS INTER-
PRETABLE BUT IS
OTHERWISE UNKNOWN
TO THE HEARERS

III. CONTEXT

-14:2, ETR.

A. PAUL MAY BE REFERRING
TO A TONGUE WHICH ^{IS} ADDRESSED
ONLY TO GOD IN AN ABSOLUTE

SENSE - PREMISE #1

B. HE LATER TALKS ABOUT
TONGUES WHICH ARE USED
PUBLICLY AND THEREFORE
INVOLVE HUMANS, AS
"COMING TO YOU" IN 14:6
SUGGESTS

INFIL. CONCL. - ∴

PAUL MAY BE
TALKING ABOUT
TWO DIFFERENT
KINDS OF TONGUES:
A PRIVATE PRAYER
TONGUE WHICH DOES
NOT NEED INTERPRET,
AND A PUBLIC ONE
WHICH DOES.

ALTERNATIVE PREMISES:

- 14:2 IS NOT AN ABSOLUTE STATE MT. BUT A CONDITIONAL ONE BASED ON WHAT HAPPENS IF THERE IS NO INTERPRETER
- (SUPPORTING EVIDENCE)
- P. USES "SPEAKS" AND NOT "PRAYS" IN 14:2, WHEREAS HE USES "PRAYS" IN V. 14, WHICH SUBSTANTIATES V. 13 AND \therefore REFERS TO PUBLIC USE

ALTERNATIVE INF.:

\therefore PAUL MAY BE REFERRING TO ONE KIND OF TONGUE WHICH IS USED PUBLICLY AND WHICH IS SUBJECT TO ALL OF THE CRITERIA OF THE PASSAGE AS TO MANNER OF USE, AND NOT TO A PRIVATE/PRAYER TONGUE

IV. CONTEXT - 14:13

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PREMISE #1 - THE PERSON WHO
SPEAKS IN A TONGUE IS URGED
TO PRAY FOR THE POWER TO
INTERPRET

∴ INTERPⁿ IS A
DIVINE GIFT
WHICH IS NOT
DERIVED FROM
HUMAN ABILITY/
INGENUITY

∴ TONGUES ARE

INTERPRETABLE
(BECOMES PRE-
MISE FOR FURTHER
REASONING)

V. PREL. DEFⁿ

B. PREMISE #2 - TO INTERPRET
MEANS TO SET FORTH THE

MEANING OF SOMETHING,
TO EXPLAIN, TO TRANS-
LATE, E.G., TO TRANSLATE
WHAT IS SAID IN A

LANGUAGE

C. PREMISE #3

A TONGUE IS EXPLAINABLE/

TRANSLATABLE IF THERE

IS A CORRELATION BET.

SOUNDS AS SYMBOLS &

MEANINGS

D. PREMISE #4

SOUNDS CAN BE SYMBOLS OF
MEANING ONLY IF THEY INVOLVE
A CONSISTENT/CONSTANT VOCABULARY
AND IF THE VOCABULARY IS ARRANGED
IN A MEANINGFUL SEQUENCE (SYNTAX)

E. PREMISE #5 - THESE CHARACTERIS-
TICS ARE FOUND ONLY IN A
LANGUAGE (REASON/COMMON
SENSE/EXPERIENCE)
↓

∴ TONGUES WOULD NEED TO BE
LANGUAGES OF SOME SORT AND
NOT JUST ECSTATIC LINGUAL
SOUNDS

VI. CONTEXT

A. PREMISE #2 - IF A DIVINE GIFT IS REQUIRED FOR THE INTERPⁿ OF "TONGUES", INTⁿ NEEDS TO BE OBJECTIVE, THAT IS, BASED ON THE VOCAL PHENOMENA THEMSELVES, AND NOT SUBJECTIVE, BASED ON THE MIND/SPIRIT/ ATTITUDE OF THE SPEAKER, WHICH THE SPEAKER COULD INTERPRET

B. PREMISE #3 - ONLY THE OBJECTIVE PHENOMENA OF A LANGUAGE WOULD MEET THIS CRITERION

C. PREMISE #4 - "TONGUES" IS USED
ELSEWHERE TO REFER TO LANGUAGES
(SCRIP. TEST. & EXTRA-SCRIP. EVIDENCE)



POSSIBLE INFERENCE: THEREFORE
"TONGUES" MAY NEED TO INVOLVE
A LANGUAGE

"TONGUES" - SUMMARY FORMAT

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LANGUAGE

HEAVENLY LANG.

HUMAN LANG.

ESTATIC LINGUAL
SOUNDS



SUPPORTING
EVIDENCE

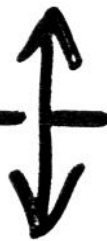


SUPPORTING
EVIDENCE



SUPPORTING
EVIDENCE

SELF-DEBATE/
REBUTTAL



Interpretation of TONGUES in I Cor 14 (see also I Cor 12,13)

Definitive Question: What is the nature of the TONGUES to which Paul refers?

Look at determinants which have a bearing: —

PRIMARY ARGUMENT
FOR HUMAN LANGUAGES
(PERHAPS ANTIQUATED) — ARCHAIC

I. CONTEXT — 12:10 — refers to "kinds of tongues" — (ἐπεὶ γὰρ ἡ γλῶσση ἡμῶν).
(also 12:28) — see also 14:10 — γλῶσση ψαλμῶν.
* See etymology and usage of γλῶσση (γλῶσση): — see 14:10-11 — different
1) descendants of a common ancestor (Acts 4:6, 17:28, Rev. 22:16) — language
2) family, relatives (Acts 7:13)
3) nation, people, (Acts 7:19, Gal 1:14, Phil. 3:5, 1 Pet 2:9)
4) class, kind (plants, fish)
demonstrates Mtt 17:21, Mk 9:29 (see also Mtt 13:47)
(Would "kinds of tongues" or "various kinds of tongues" lend themselves to lingual sounds or languages; if to languages, is it tantamount to saying "various languages"?)
Would there be various kinds of heavenly languages?
(see also 2:14 — ἀλλὰ εἰς ἑπτακλίσεις γλῶσσας)

II. CONTEXT — also **INFLECTION AND SYNTAX** (13:1)
"If I speak in the tongues of men and of angels" — (ἐὰν τοῖς ἀνθρώποις... ἀγγέλοις) — involves can plus subjunctive — may involve

simple condition (Mtt 8:2, Mk 1:40, Lk 5:12), or contrary to fact (Jn. 5:31). May therefore suggest that there is an angelic language which Paul (and perhaps others) could speak. However, in view of the fact that Paul spoke in tongues (1 Cor 14:5), would not even need to use condition — could use "even though", although condition could apply to not having love; at the same time, could be contrary to fact, which means that it is not true or necessarily even possible. Rest of the statements seem to lean toward contrary to fact (see 13:2-3), so perhaps context would lean in this direction. Therefore, statement need not support concept of an angelic or heavenly language to which Paul may be alluding in ch. 14.

NOTE: ANTONOMASIA —

PHRASE NOTE:

"I" —→

(SEE ALSO 13:8) —
TONGUES MAY CONCERN
TRUE OF ANGELIC
HEAVENLY LANGUAGES?

III. CONTEXT — v. 2 — (ὁ γὰρ ἀλλῶν γλῶσση οὐκ ἀνθρώποις ἀλλὰ θεῷ)

a. **Speaks not to men but to God** — Would not seem to be using a human (foreign) language, since otherwise would be addressing men, or at least some men could understand, unless it is an archaic language which is no longer spoken. On the other hand, the **CONTEXT** may indicate that Paul is making this statement on the basis of the absence of an interpreter, in which case God alone would hear and understand (see vs. 5, 13). — TO WHOM TONGUES ARE DIRECTED?
(οὐδεὶς γὰρ ἀκούει)

SITUATION IN WHICH THE OTHER PERSON CANNOT UNDERSTAND AND THEREFORE THERE IS NO INTERPRETER

b. **For no one understands him, but he utters mysteries in the Spirit** (οὐδεὶς γὰρ ἀκούει, ἀλλὰ ἐν πνεύματι μυστήρια λαλοῦμαι).
if this is an absolute statement, and implies that no one can understand him, it would imply either something in a heavenly or archaic language, or (nonsensical) lingual sounds. On the other hand, if it is a general statement, and the assumption that is the unlikelihood of understanding apart from interpretation, then Paul is talking about what happens in the absence of interpretation, in view of the fact that the statement apparently involves "mysteries", that is, revealed secrets. (look up etymology and usage of "mysteries")

MAY NOT BE AN ABSOLUTE STATEMENT (UNDERSTANDING) MYSTERY (HUMAN) bec. without revelation MAY UNDERSTAND (TRANSLATION) LANGUAGES BUT NOT HEAR CONCEPTS (ἀκούει)

IV. CONTEXT — vs. 2, 4 — Might seem to indicate a special so-called

I. (TONGUE) INITIALLY REFERS TO THE ORGAN OF THE BODY

(SCRIP TEST/USAGE & EXTRA-SCRIP USAGE)--Mtt.7:33,35; Mk 1:64;16:24;
Acts 2:26; Rom.3:13;14:11; Phil 2:11; Jas 1:26;3:5,6,8; I Pet 3:10;
I Jn 3:18; Rev.5:9;7:9;10:11;11:19;13:7;14:6;16:10;17:15)

II. LINGUAL SOUNDS INVOLVE THE USE OF THE TONGUE

(ALTERNATIVE PREMISE: HUMAN LANGUAGES INVOLVE THE USE OF THE TONGUE,
AND THE WORD IS USED TO REFER TO HUMAN LANGUAGES--Acts 2:4;2:11,Rev.
refs)

III. THEREFORE, TONGUES COULD MEAN LINGUAL SOUNDS

(ALTERNATIVE CONCLUSN: THEREFORE, TONGUES COULD MEAN HUMAN LANGUAGE)

ABSENCE
OF
INTERPRET-
(SEE V.5)

prayer language, as over against the public language used with the church. However, again the CONTEXT may not be suggesting where or how the language is used, but what happens in the absence of interpretation. Note that (v. 5) indicates that if "tongues" is accompanied by interpretation, then a person will not only edify himself (v. 4) but also the church. Therefore, the tongues being referred to are not necessarily limited to self-edification, even though not understood by the speaker. The same tongues may be edifying if accompanied by interpretation. (see v. 28)

(NOTE THAT PRAYER USED IN PUBLIC CONTEXT)

V CONTEXT-- also ETYMOLOGY AND USAGE

The tongues are interpretable. (ἐρμηνεύω)

--from ἐρμηνεύω :

(a) Used of languages elsewhere (Acts 9:36) 1K. 14:27.

(b) Involves vocabulary (sounds as consistent carriers of certain meanings) and syntax-- otherwise can neither translate nor interpret (must gift)

(c) Cannot be done by speaker himself, and therefore is not subjective. If it involved sensing the spirit or the general mind of the person; the speaker himself could do it.

Therefore, must involve interpretation of the objective phenomena, that is, of the actual sounds which are made. ∴ seems to imply language - CORRELATION BET. SOUNDS AND MEANINGS - OTHERWISE MAY BE READ MIND BUT NOT INTERPRET SPEECH. (SPIRIT)

VI CONTEXT-- When used publicly, are to be used for edification. (14:5, (12-13), 26).

This may involve revelation, knowledge, prophecy, or teaching (14:6). These elements result from interpretation (13), and they obviously have rational content. This rational content seems to be related to the sounds. Otherwise, the sounds make no difference, and one is not being edified through the tongues but directly by the giver of the tongues, namely, the Holy Spirit. Thus the sounds seem to be carriers of meaning, and therefore would seem to have the characteristics of language.

VII CONTEXT-- 14:7-9, 10-11, 21.

ANALOGIES W/ FOREIGN LA

Twofold comparison is made between tongues and other phenomena.

(a) First, with distinct notes vs. indistinct notes of instruments esp. a bugle. Cannot know what is played or will not get ready for battle unless hear distinct notes. (14:7-9) Used to argue for interpretations of tongues which will include revelation, knowledge, prophecy, or teaching. Makes tongues intelligible. However, cannot be distinct and intelligible unless they constitute rational statements. Involves the nature of language. (vs. babblings) LINGUAL SOUNDS

REVELATIONS, ETC. - HAVE A MEANING

(b) Second, with other foreign languages "There are doubtless many different languages (γένη ὡς ποικίλῃ) in the world, and none is without meaning;

but if I do not know the meaning of the language (τὴν λόγον οὐκ οἶμαι) I shall be a foreigner (ξένος) to the speaker and the speaker a foreigner to me."

(11-12). A similar emphasis is found in (v. 21) where an analogy is drawn between tongues-speaking in Corinth and the statement of Isaiah 28:11-12-- "In the law it is written, by men of strange tongues (ἑτεροῦς γλώσσας) and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord."

(foreigners-- ἑτεροὶς = others) The reference seems to be to those who have taken God's people into captivity and through whose speaking of a foreign language in the midst of God's people the Lord is trying to persuade (them) to believe in what the prophet had said. This comparison with a foreign language would indicate that the two are analogous. That is, involve languages.

ASSYRIANS

SEE NEXT
PAGE

IS. 28-

EPHRAIM =

ISRAEL =

ASSYRIANS?

- I. THE PLURAL FORM OF TONGUES IS USED ALONG WITH THE SINGULAR, ~~AND~~ SOMETIMES WITH ^ASINGULAR SUBJECT, AND REFERENCE IS MADE TO VARIOUS "KINDS" OF TONGUES (CONTEXT--Cf. 14:2 & 14:5; 12:10,28)
- II. SUCH USES WOULD NOT SEEM TO FIT ECSTATIC LINGUAL SOUNDS, UNLESS A TONGUE MEANT A SINGLE SOUND AND TONGUES MEANTS DIFFERENT SOUNDS, WHICH WOULD SEEM TO BE CONTRARY TO THEIR USES FOR REVELATION, ETC. (14:6)
- III. THEREFORE, TONGUES ^{DO} ~~COULD~~ NOT SEEM TO REFER TO ECSTATIC LINGUAL SOUNDS.

ALTERNATIVE PREMISES (AND CONCLUSIONS)

1. A TONGUE REFERS TO A CERTAIN SET OF LINGUAL SOUNDS, AND TONGUES REFER TO VARIOUS SETS OF LINGUAL SOUNDS. (THEREFORE, COULD BE ECSTATIC LINGUAL SOUNDS)
2. (KINDS) IS USED TO REFER TO DESCENDANTS OF A COMMON ANCESTOR (Ac 4:6,17:28; Rv. 22:16; NATIONS, PEOPLE (Gal.1:14; Phil 3:5; I Pet 2:9; Mk 7:26; Ac 4:36; 18:2,24; II Cor 11:26), WHO WOULD HAVE DIFFERENT KINDS OF LANGUAGES. (THEREFORE, REFERENCE TO TONGUES IN THE PLURAL AND VARIOUS KINDS OF TONGUES COULD REFER TO VARIOUS LANGUAGES (CF. ACTS 2)
3. TONGUES IS USED ELSEWHERE TO REFER TO HUMAN LANGUAGES (CF. Acts 2:4,11; REV. 5:9; 7:9; 10:11, etc) (THEREFORE, COULD BE REFERRING TO HUMAN LANGUAGES)

- I. [AN ANALOGY IS MADE BETWEEN TONGUES AND DISTINCT NOTES AND INDISTINCT NOTES OF INSTRUMENTS, ESP. A BUGLE, POINTING UP THE NEED TO HEAR DISTINCT NOTES IN ORDER TO KNOW WHAT IS PLAYED OR IN ORDER TO GET READY FOR BATTLE. (CONTEXT--14:7-9), in order TO BENEFIT FROM THESE INSTRUMENTS.
- II. TONGUES ARE ALSO LIKENED TO FOREIGN HUMAN LANGUAGES, WHICH HAVE MEANING WHICH HAVE MEANING AND WHOSE MEANING NEEDS TO BE ~~DOWN~~ IN ORDER TO BE UNDERSTANDABLE (CONTEXT--14:10-11)
- III. IF TONGUES ARE TO HAVE MEANING WHICH MAKES THEM INTELLIGIBLE AND UNDERSTANDABLE WHEN THEY ARE INTERPRETED, THEY NEED TO CONSIST OF A LANGUAGE, THUS SIMILAR TO THE FOREIGN LANGUAGE TO WHICH IT IS LIKENED (IN OTHER WORDS, THE ANALOGY REQUIRES THAT TONGUES, LIKE FOREIGN LANGUAGES, BE A LANGUAGE
- IV. THEREFORE, TONGUES INVOLVE A LANGUAGE OF SOME SORT.
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- I. USING A COMPARABLE WORD TO "TONGUES" (), PAUL LIKENS THEM TO THE STRANGE TONGUES SPOKEN BY THE LIPS OF FOREIGNERS WHO HAD DEFEATED GOD'S PEOPLE AND WHOSE PRESENCE WAS A SIGN THAT THE PROPHET'S MESSAGE OF JUDGMENT HAD COME TRUE. (CONTEXT--14:21-22-- & SCRIP TEXT--Is 28:11-12)
- II. THE COMPARISON IMPLIES THAT TONGUES ARE ANALOGOUS TO FOREIGN LANGUAGES
- III. THEREFORE, TONGUES WOULD NEED TO INVOLVE FOREIGN LANGUAGES OR AT LEAST A LANGUAGE OF SOME SORT.

-PRELIMINARY-WORD STUDY-

- I. (TONGUE) INITIALLY REFERS TO THE ORGAN OF THE BODY
 (SCRIP TEST/USAGE & EXTRA-SCRIP USAGE)--Mtt.7:33,35; Mk 1:64;16:24;
 Acts 2:26; Rom.3:13;14:11; Phil 2:11; Jas 1:26;3:5,6,8; I Pet 3:10;
 I Jn 3:18; Rev.5:9;7:9;10:11;11:19;13:7;14:6;16:10;17:15)
- II. LINGUAL SOUNDS INVOLVE THE USE OF THE TONGUE - **LINGUAL SOUNDS**
 (ALTERNATIVE PREMISE: HUMAN LANGUAGES INVOLVE THE USE OF THE TONGUE,
 SCRIP, TEST. -
 AND THE WORD IS USED TO REFER TO HUMAN LANGUAGES--Acts 2:4;2:11,Rev.
 refs)
- III. THEREFORE, TONGUES COULD MEAN LINGUAL SOUNDS ^{OR OTHER KIND OF}
 (ALTERNATIVE CONCLUSN: THEREFORE, TONGUES COULD MEAN HUMAN LANGUAGE)

-SPEECH

-LANGUAGES

WORD STUDY

- I. (EAN) IS USED WITH THE SUBJUNCTIVE OF SPEAK CONCERNING SPEAKING
IN TONGUES OF "ANGELS" AS WELL AS HUMANS
- II. THE SUBJUNCTIVE MAY INDICATE THE MOOD OF POSSIBILITY, IF NOT PROBABILITY
(ALTERNATIVE PREMISE: THE SUBJUNCTIVE MAY SUGGEST A CONTRARY TO FACT
CONDITION)
- III. THE USE HERE IS ONE OF POSSIBILITY, as IS EVIDENCED BY THE POSSIBILITY
OF HAVING PROPHETIC POWERS(V.2) AND OF GIVING AWAY ALL ONE HAS AND
DELIVERING ONE'S BODY TO BE BURNED(v.3), WHERE A SIMILAR CONSTRUCTION
IS USED.
(ALTERNATIVE PREMISE: THE USE HERE MAY BE A CONTRARY TO FACT CONDITION,
SINCE A SIMILAR EXPRESSION IS USED IN CONNECTION WITH UNDERSTANDING
ALL MYSTERIES AND ALL KNOWLEDGE, WHICH NO ONE IS² ABLE TO DO,
ESP. IN LIGHT OF VS.8-9 (CF. v.2--might ALSO BE SAID OF HAVING
ALL FAITH--v.2)
- IV. THERE IS A CONTRAST BETWEEN THE TONGUES OF MEN AND OF ANGELS; THE
LATTER MAY BE A HEAVENLY LANGUAGE
- V. THEREFORE, IF THE TONGUES OF I C 14 ARE SIMILAR TO THE TONGUES OF ANGELS,
THEY WOULD NOT CONSIST OF HUMAN, FOREIGN LANGUAGES, BUT PERHAPS OF A
HEAVENLY LANGUAGE
(DOES NOT)
(THEREFORE, SPEAKING IN THE TONGUES OF ANGELS CANNOT HAPPEN,
AND I COR 14 IS NOT SPEAKING OF SUCH TONGUES)

SINGULAR AND PLURAL FORMS OF TONGUES--DIFFERENT KINDS OF TONGUES

- 197
- I. THE PLURAL FORM OF "TONGUES" IS USED ALONG WITH THE SINGULAR, ~~AND~~ SOMETIMES WITH ^ASINGULAR SUBJECT, AND REFERENCE IS MADE TO VARIOUS "KINDS" OF TONGUES (CONTEXT--cf. 14:2 & 14:5; 12:10,28)
 - II. SUCH USES WOULD NOT SEEM TO FIT ECSTATIC LINGUAL SOUNDS, UNLESS A "TONGUE" MEANT A SINGLE SOUND AND "TONGUES" MEANT ^{DIFFERENT} DIFFERENT SOUNDS, WHICH WOULD SEEM TO BE CONTRARY TO THEIR USES FOR REVELATION, ETC. (14:6)
 - III. THEREFORE, TONGUES ~~COULD~~ ^{DO} NOT SEEM TO REFER TO ECSTATIC LINGUAL SOUNDS.

ALTERNATIVE PREMISES: (AND CONCLUSIONS)

- ① "A TONGUE" REFERS TO A CERTAIN SET OF LINGUAL SOUNDS, AND "TONGUES" REFER TO VARIOUS SETS OF LINGUAL SOUNDS. (THEREFORE, COULD BE ECSTATIC LINGUAL SOUNDS)
- ② (KINDS) IS USED TO REFER TO DESCENDANTS OF A COMMON ANCESTOR (Ac 4:6,17:28; Rv. 22:16; NATIONS, PEOPLE (Gal.1:14; Phil 3:5; I Pet 2:9; Mk 7:26; Ac 4:36;18:2,24; II Cor 11:26), WHO WOULD HAVE DIFFERENT KINDS OF LANGUAGES. (THEREFORE, REFERENCE TO "TONGUES" IN THE PLURAL AND ^{TO}VARIOUS "KINDS OF TONGUES" COULD REFER TO VARIOUS LANGUAGES (CF. ACTS 2)
3. "TONGUES" IS USED ELSEWHERE TO REFER TO HUMAN LANGUAGES (CF. Acts 2:4,11; REV. 5:9; 7:9; 10:11, etc) ^{POSS./NF.-} (THEREFORE, COULD BE REFERRING TO HUMAN LANGUAGES)

"SINGULAR/PLURAL"-

VARIOUS "KINDS" OF SPEECH

- I. IN ACTS 2:4ff WE ARE TOLD THAT ~~XXXXXXXXXXXX~~ THOSE WHO HAD EXPERIENCED PENTECOST SPOKE IN OTHER TONGUES(), SO THAT PEOPLE WHO WERE UNBELIEVERS FROM VARIOUS PARTS OF THE WORLD/~~XXXX~~ HEARD THEM SPEAKING IN THEIR OWN AMAZED. NATIVE LANGUAGE, AND MANY WERE ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~
- II. THIS ABILITY TO SPEAK IN OTHER TONGUES WAS A GIFT OF THE HOLY SPIRIT, AS IS THE TONGUES OF I C 14 (SCRIP TEST & CONTEXT--ACTS 2:4; I C 12:8-11)
- III. ~~XX~~ THE TONGUES REFERRED TO IN I C 14 WERE LIKEWISE A SIGN FOR UNBELIEVERS (CONTEXT--vs.21-22)
- IV. THEREFORE, THE TONGUES OF I COR 14 ARE THE SAME AS THOSE OF ACTS 2.

ALTERNATIVE PREMISES & CONCLUSIONS:

- I. THE TONGUES OF ACTS 2 WERE DIFFERENT IN^{DIVINE} THAT THEY DID NOT REQUIRE THE/GIFT OF INTERPRETATION, AS DO THOSE OF I COR 14, and THEY WERE CLEAR AND VERIFIABLE ON THE BASIS OF HUMAN MEASUREMENTS, WHICH COULD NOT BE TRUE OF THE TONGUES OF I C 14. (THEREFORE, THE TWO TYPES OF TONGUES ARE NOT THE SAME BUT ESSENTIALLY DIFFERENT)
- II. THE^{MIRACULOUS}PHENOMENON OF ACTS 2 WAS ONE OF HEARING, NOT SPEAKING. (see Acts 2:6,8,11) (COUNTER PREMISE--REBUTTAL--NOT AS IF THEY WERE SPEAKING IN THEIR OWN LANGUAGE, BUT HEARD THEM SPEAKING IN THEIR OWN LANGUAGE--IS A MIRACLE OF SPEAKING, NOT OF HEARING--THEY SPOKE IN OTHER TONGUES--cf. 2:4) (THEREFORE, THERE ARE REALLY NO TONGUES SPOKEN IN ACTS 2 TO WHICH THOSE OF I C 14 COULD BE COMPARED) (OR--THEREFORE, SINCE IN BOTH CASES THERE IS THE SPEAKING OF TONGUES AS A GIFT OF THE HOLY SPIRIT, THE TWO COULD BE COMPARABLE)

ANALOGIES W/LANGUAGES

- I. [AN ANALOGY IS MADE BETWEEN "TONGUES" AND DISTINCT NOTES AND INDISTINCT NOTES OF INSTRUMENTS, ESP. A BUGLE, POINTING UP THE NEED TO HEAR DISTINCT NOTES IN ORDER TO KNOW WHAT IS PLAYED OR IN ORDER TO GET READY FOR BATTLE. (CONTEXT--14:7-9), ^{THAT IS,} in order to BENEFIT FROM THESE INSTRUMENTS.
- II. TONGUES ARE ALSO LIKENED TO FOREIGN HUMAN LANGUAGES, WHICH HAVE MEANING ~~WHICH HAVE MEANING~~ AND ~~WHOSE~~ MEANING NEEDS TO BE ~~KNOWN~~ IN ORDER TO BE UNDERSTANDABLE (CONTEXT--14:10-11)
- III. IF TONGUES ARE TO HAVE MEANING WHICH MAKES THEM INTELLIGIBLE AND ~~TO BE~~ UNDERSTANDABLE WHEN THEY ARE INTERPRETED, THEY NEED TO CONSIST OF A LANGUAGE, THUS SIMILAR TO THE FOREIGN LANGUAGE TO WHICH IT IS LIKENED (IN OTHER WORDS, THE ANALOGY REQUIRES THAT TONGUES, LIKE FOREIGN LANGUAGES, BE A LANGUAGE (CONTEXT: ^{SCRIPT. TEXT} 14:20-21; Is. 28:11-12))
- IV. THEREFORE, TONGUES INVOLVE A LANGUAGE OF SOME SORT.

- I. USING A COMPARABLE WORD TO "TONGUES" (), PAUL LIKENS THEM TO THE STRANGE TONGUES SPOKEN BY THE LIPS OF FOREIGNERS WHO HAD DEFEATED GOD'S PEOPLE AND WHOSE PRESENCE WAS A SIGN THAT THE PROPHET'S MESSAGE OF JUDGMENT HAD COME TRUE. (CONTEXT--14:21-22-- & SCRIP TEXT--Is 28:11-12)
- II. THE COMPARISON IMPLIES THAT TONGUES ARE ANALOGOUS TO FOREIGN LANGUAGES
- III. THEREFORE, TONGUES WOULD NEED TO INVOLVE FOREIGN LANGUAGES OR AT LEAST A LANGUAGE OF SOME SORT.

ANALOGIES W/LANGUAGES

I. The EVIDENCE IN ACTS 10:46 & in ACTS 19:6 INDICATES THAT THE TONGUES SPOKEN THERE ARE DIFFERENT FROM THOSE IN ACTS 2.

(NEEDS SUPPORTING EVIDENCE:

PRO--

--THERE IS NO EVIDENCE THAT THE CIRCUMCIZED BELIEVERS WHO ACCOMPANIED PETER HEARD THE GENTILES SPEAKING IN THEIR OWN LANGUAGE --
--THERE WERE NOT OTHER ACCOMPANYING SIGNS WHICH PROVIDE THE BASIS FOR COMPARISON WITH THE PENTECOST EXPERIENCE OF ACTS 2, LIKE TONGUES OF FIRE

CON--

--THE CIRCUMCIZED BELIEVERS KNEW THAT THEY WERE EXTOLLING GOD, SO THEY MUST HAVE UNDERSTOOD THEM, AND WITHOUT ANY INDICATION OF THE GIFT OF INTERPRETATION
--PETER STATES THAT THEY HAD RECEIVED THE HOLY SPIRIT "JUST AS WE HAVE", THUS DRAWING A COMPARISON WITH THE "TONGUES" OF ACTS 2.

II. THE TONGUES OF ACTS 2 WERE FOREIGN LANGUAGES

III. THEREFORE, THE TONGUES OF ACTS 10 ARE NOT FOREIGN LANGUAGES AND MIGHT HAVE BEEN ECSTATIC LINGUAL SOUNDS, LIKE THOSE OF I C 14.

(ALTERNATIVE CONCLUSION: THEREFORE, THE GENTILES WERE SPEAKING FOREIGN LANGUAGES LIKE THOSE OF ACTS 2, AND THE ~~XXXX~~ TONGUES OF I C 14 ~~XXXXXX~~ MIGHT LIKEWISE BE FOREIGN LANGUAGES.)

ACTS 19:6--SIMILAR ARGUMENTS/INFERENTIAL REASONING --~~ACTS~~ CONNECTED WITH RECEIVING THE HOLY SPIRIT--ARE TOLD THAT THEY PROPHESED, THOUGH CONNECTION WITH SPEAKING IN TONGUES IS NOT CLEAR--NO INTERPRETATION MENTIONED--IF PROPHESYING RELATED TO TONGUES, PERHAPS PAUL UNDERSTOOD IN ORDER TO KNOW THAT THEY WERE PROPHESYING (SEE MENTION OF PROPHESYING IN I C 14)

1944

CONTEXT--I COR 13:1--TONGUES OF MEN AND ANGELS

MEN/ANGELS

- I. (EAN) IS USED WITH THE SUBJUNCTIVE OF "SPEAK" CONCERNING ^{as being} ~~SP-aking~~ IN TONGUES OF "ANGELS" AS WELL AS ^{WELL AS OF} HUMANS (13:1) (SIMPLE CONDITION)
- II. THE SUBJUNCTIVE MAY INDICATE THE MOOD OF POSSIBILITY, IF NOT PROBABILITY
(ALTERNATIVE PREMISE: THE SUBJUNCTIVE MAY SUGGEST A CONTRARY TO FACT CONDITION)
- III. THE USE HERE IS ONE OF POSSIBILITY, as IS EVIDENCED BY THE POSSIBILITY OF HAVING PROPHETIC POWERS(V.2) AND OF GIVING AWAY ALL ONE HAS AND DELIVERING ONE'S BODY TO BE BURNED(v.3), WHERE A SIMILAR CONSTRUCTION IS USED.
(ALTERNATIVE PREMISE: THE USE HERE MAY BE A CONTRARY TO FACT CONDITION, SINCE A SIMILAR EXPRESSION IS USED IN CONNECTION WITH UNDERSTANDING ALL MYSTERIES AND ALL KNOWLEDGE, WHICH NO ONE IS² ABLE TO DO, ESP. IN LIGHT OF VS.8-9 (CF. v.2--might ALSO BE SAID OF HAVING ALL FAITH--v.2)
- IV. THERE IS A CONTRAST BETWEEN THE "TONGUES" OF MEN AND OF ANGELS; ^{thus} THE LATTER MAY BE A HEAVENLY LANGUAGE
- V. THEREFORE, IF THE "TONGUES" OF I C 14 ARE SIMILAR TO THE TONGUES OF ANGELS, THEY WOULD NOT CONSIST OF HUMAN, FOREIGN LANGUAGES, BUT PERHAPS OF A HEAVENLY LANGUAGE
- OTHER POSS. → THEREFORE, SPEAKING IN THE "TONGUES OF ANGELS" (DOES NOT) CANNOT HAPPEN, AND I COR 14 IS NOT SPEAKING OF SUCH TONGUES)

MEN/ANGELS

- I. PAUL MIGHT HAVE USED WHICH IS FOUND IN
(BATTALOGEO), ~~Z~~S USED IS MTT 6:7 TO REFER TO LINGUAL
SOUNDS WHICH DO NOT HAVE MEANING TO THE HEARER:(SC TEST)
- II. INSTEAD HE USED A WORD WHICH WAS OFTEN USED TO REFER TO HUMAN LANGUAGES,
AND HE DRAWS ~~AM~~ ANALOGIES BETWEEN TONGUES AND HUMAN LANGUAGES IN
I C 14 itself (SC TEST--Cf. ACTS 2)
- III. THEREFORE, HE MIGHT WELL HAVE HAD HUMAN LANGUAGES IN MIND RATHER THAN
ECSTATIC LINGUAL SOUNDS.
- I. ARISTOTLE USES THE WORD FOR TONGUES TO MEAN A STRANGE, UNUSUAL,
UNFAMILIAR WORD WHICH HAS BECOME OBSOLETE OR WHICH BELONGS TO A
PECULIAR DIALECT.(EXTRA-BIBLICAL TEST)
- II. ACTS 2:6 uses a Greek WORD FROM WHICH WE GET "DIALECT"
- III. THEREFORE, PAUL MIGHT HAVE BEEN SPEAKING ABOUT AN OBSOLETE LANGUAGE
OR A DIALECT, BOTH ~~OD~~ WHICH INVOLVE HUMAN LANGUAGES, WHICH IN
SOME WAY MIGHT BE IDENTIFIABLE/VERIFIABLE WITHOUT BEING UNDERSTOOD
(CF. LATIN)

195 USE OF "TONGUES" IN ACTS (SCRIP TEST) - ACTS 2:4ff. | ACTS 2:4ff.

- I. IN ACTS 2:4ff WE ARE TOLD THAT ~~XXXXXXXXXXXX~~ THOSE WHO HAD EXPERIENCED PENTECOST SPOKE IN OTHER TONGUES(^{WHO WERE UNBELIEVERS}), SO THAT PEOPLE FROM VARIOUS PARTS OF THE WORLD/~~XXXX~~ HEARD THEM SPEAKING IN THEIR OWN AMAZED. NATIVE LANGUAGE, AND MANY WERE ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~
- II. THIS ABILITY TO SPEAK IN OTHER TONGUES WAS A GIFT OF THE HOLY SPIRIT, AS IS THE "TONGUES" OF I C 14 (SCRIP TEST & CONTEXT--ACTS 2:4; I C 12:8-11)
- III. ~~XX~~ THE TONGUES REFERRED TO IN I C 14 WERE LIKEWISE A SIGN FOR UNBELIEVERS (CONTEXT--vs.21-22)
- IV. THEREFORE, THE TONGUES OF I COR 14 ARE THE SAME AS THOSE OF ACTS 2.

ALTERNATIVE PREMISES & CONCLUSIONS:

- I. THE TONGUES OF ACTS 2 WERE DIFFERENT IN⁷ THAT THEY DID NOT REQUIRE THE/^{DIVINE} GIFT OF INTERPRETATION, AS DO THOSE OF I COR 14, and THEY WERE CLEAR AND VERIFIABLE ON THE BASIS OF HUMAN MEASUREMENTS, ^{MIGHT} ~~WHICH COULD~~ NOT BE TRUE OF THE TONGUES OF I C 14. (THEREFORE, THE TWO TYPES OF TONGUES ARE NOT THE SAME BUT ESSENTIALLY DIFFERENT)
- II. THE^{MIRACULOUS} PHENOMENON OF ACTS 2 ^{MIGHT HAVE BEEN} ~~WAS~~ ONE OF HEARING, NOT SPEAKING. (see Acts ~~Ex~~ 2:6,8,11) (COUNTER PREMISE--REBUTTAL--NOT AS IF THEY WERE SPEAKING IN THEIR OWN LANGUAGE, BUT HEARD THEM SPEAKING IN THEIR OWN LANGUAGE--IS A MIRACLE OF SPEAKING, NOT OF HEARING--THEY SPOKE IN OTHER TONGUES--Cf. 2:4) (THEREFORE, THERE ARE REALLY NO TONGUES SPOKEN IN ACTS 2 TO WHICH THOSE OF I C 14 COULD BE COMPARED) (OR--THEREFORE, SINCE IN BOTH CASES THERE IS THE SPEAKING OF TONGUES AS A GIFT OF THE HOLY SPIRIT, THE TWO ^{MIGHT} ~~COULD~~ BE COMPARABLE)

TONGUES - ACTS 2:4ff.

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USE OF TONGUES IN ACTS (CONT)-- ACTS 10:46 & 19:6

ACTS 10/19

I. The EVIDENCE IN ACTS 10:46 & in ACTS 19:6 INDICATES THAT THE "TONGUES" SPOKEN THERE ARE DIFFERENT FROM THOSE IN ACTS 2.

(NEEDS SUPPORTING EVIDENCE:

PRO--

--THERE IS NO EVIDENCE THAT THE CIRCUMCIZED BELIEVERS WHO ACCOMPANIED PETER HEARD THE GENTILES SPEAKING IN THEIR OWN LANGUAGE --
 --THERE WERE NOT OTHER ACCOMPANYING SIGNS WHICH PROVIDE THE BASIS FOR COMPARISON WITH THE PENTECOST EXPERIENCE OF ACTS 2, LIKE TONGUES OF FIRE

CON--

--THE CIRCUMCIZED BELIEVERS KNEW THAT THEY WERE EXTOLLING GOD, SO THEY MUST HAVE UNDERSTOOD THEM, AND WITHOUT ANY INDICATION OF THE GIFT OF INTERPRETATION
 --PETER STATES THAT THEY HAD RECEIVED THE HOLY SPIRIT "JUST AS WE HAVE", THUS DRAWING A COMPARISON WITH THE "TONGUES" OF ACTS 2.

II. THE "TONGUES" OF ACTS 2 WERE FOREIGN LANGUAGES

III. THEREFORE, THE TONGUES OF ACTS 10 ARE NOT FOREIGN LANGUAGES AND MIGHT HAVE BEEN ECSTATIC LINGUAL SOUNDS, LIKE THOSE OF I C 14.

(ALTERNATIVE CONCLUSION: THEREFORE, THE GENTILES WERE SPEAKING FOREIGN LANGUAGES LIKE THOSE OF ACTS 2, AND THE ~~XXXX~~ "TONGUES" OF I C 14 ~~XXXX~~ MIGHT LIKEWISE BE FOREIGN LANGUAGES.)

ACTS 19:6--SIMILAR ARGUMENTS/INFERENTIAL REASONING --~~ALL~~ CONNECTED WITH RECEIVING THE HOLY SPIRIT--ARE TOLD THAT THEY PROPHESED, THOUGH CONNECTION WITH SPEAKING IN TONGUES IS NOT CLEAR--NO INTERPRETATION MENTIONED--IF PROPHECYING RELATED TO TONGUES, PERHAPS PAUL UNDERSTOOD IN ORDER TO KNOW THAT THEY WERE PROPHECYING (SEE MENTION OF PROPHECYING IN I C 14)

ACTS 10/19

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- I. PAUL MIGHT HAVE USED WHICH IS FOUND IN
(BATTALOGEO), ~~IS~~ USED IS MTT 6:7 TO REFER TO LINGUAL
SOUNDS WHICH DO NOT HAVE MEANING TO THE HEARER: (SC TEST)
- II. INSTEAD HE USED A WORD WHICH WAS OFTEN USED TO REFER TO HUMAN LANGUAGES,
AND HE DRAWS ~~AN~~ ANALOGIES BETWEEN TONGUES AND HUMAN LANGUAGES IN
I C 14 itself (SC TEST--Cf. ACTS 2, **ETC.**)
- III. THEREFORE, HE MIGHT WELL HAVE HAD HUMAN LANGUAGES IN MIND RATHER THAN
ECSTATIC LINGUAL SOUNDS.
-

- I. **ARISTOTLE** USES THE WORD FOR TONGUES TO MEAN A STRANGE, UNUSUAL,
UNFAMILIAR WORD WHICH HAS BECOME OBSOLETE OR WHICH BELONGS TO A
PECULIAR DIALECT. (EXTRA-BIBLICAL TEST)
- II. ACTS 2:6 uses a Greek WORD FROM WHICH WE GET "DIALECT"
- III. THEREFORE, PAUL MIGHT HAVE BEEN SPEAKING ABOUT AN OBSOLETE LANGUAGE
OR A DIALECT, BOTH ~~OF~~ WHICH INVOLVE HUMAN LANGUAGES, WHICH IN
SOME WAY MIGHT BE IDENTIFIABLE/VERIFIABLE WITHOUT BEING UNDERSTOOD
(~~CE. LATEIN~~)

COMPARATIVE USAGE/
(βατταλαγέω)

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HISTORICAL BACKGROUND - EPISODES OF SPEAKING IN ANOTHER LANGUAGE

(HUMAN) WHICH HAD NOT BEEN LEARNED. (CF. LAKE, OTHER EPISODES)

(REQUIRING INTERPRETATION? HOW VERIFIED?)

[14:9] - οὕτως (so - COMPARATIVE) καὶ ἡμεῖς διὰ τῆς γλώσσης
 εἰ μὴ εὐσημον λόγον (A CLEAR WORD) ὥστε,
 πῶς γνωσθήσεται τὸ λαλούμενον, ἔσθε γὰρ (FOR-SUBST)
 εἰς ἀέρα λαλοῦντες.

[14:10] - τὰ αὐτὰ εἰ τυχοῖ γλῶσσαι φωνῶν (KINDS OF SOUNDS - LANGUAGES)
 εἰσιν ἐν κόσμῳ (IN THE WORLD), καὶ οὐδὲν ἄφρονον (AND
 NONE IS WITHOUT MEANING)

[14:11] - εἰ μὴ οὖν εἰδῶ τὴν δύναμιν τῆς φωνῆς (THE POWER
 OF THE SOUND; THE MEANING OF THE LANGUAGE), ἔσομαι
τῷ λαλοῦντι βάρβαρος (I SHALL BE A FOREIGNER TO THE
 ONE SPEAKING - TO THE SPEAKER) καὶ ὁ λαλῶν ἐν ἐμοὶ
βάρβαρος (AND THE SPEAKER A FOREIGNER TO ME)

[14:21] - ἐν τῷ νόμῳ γέγραπται ὅτι ἐν ἑτερογλώσσοις
 (IN OTHER TONGUES) καὶ ἐν χερίσιν ἑτέρων
 λαλήσω τῷ λαῷ τούτῳ (AND IN THE LIPS OF
 OTHERS I WILL SPEAK TO THIS PEOPLE....)

VIII. CONTEXT-- also ETYMOLOGY AND USAGE

In 14:22-25 Paul indicates that tongues are meant to be a sign (σημεῖον) for unbelievers, just as they were in the passage from Isaiah. Tongues clearly served this purpose in Acts 2. When one tries to ascertain the hallmarks of a sign, such as those included in John's Gospel, where this term is used, one finds two such hallmarks: clarity, and verifiability. Esp. needed in view of following factors:

(A) PSYCHOLOGICAL-- unbelievers tend to be skeptical and therefore need clear and verifiable demonstrations.

(B) HISTORICAL BACKGROUND-- lingual sounds commonly used in the mystery religions and would therefore need some way of distinguishing between those phenomena and the phenomena observed in the Xn Church; .

(C) COUNTER-ARGUMENT: But how could the tongues be verifiable, unless someone spoke a human language which could be identified by someone, in which case an interpreter would not be needed? -OR UNLESS A LINGUISTIC EXPERT ANALYZED LANGUAGE (COULD TEST AS DID MANY WHO SAID LORD'S PRAYER IN SWATHI, OR THOSE "INTERPRETERS" WHO WERE ASKED TO INTERPRET SAME STATEMENT.) -NONE INTERPRETED CORRECTLY!

IX. CONTEXT & INFLECTION

Use of tongues in singular a plural, which (seems to) suggest a language or languages. Otherwise why use both, particularly when the subject is singular? (for example,

14:18) - ATONGUE - TONGUES

[Acts 2:6 - τῇ ἰδίᾳ διαλέκτῳ λαλοῦντων αὐτῶν.]

X. SCRIPTURAL TESTIMONY-- Acts 2: 10:46, 19:1-7. (Latter two debatable - though would assume consistent usage unless clearly indicated otherwise)

XI. SCRIPTURAL TESTIMONY & SYNONYMS-- end of Sermon on Mount-- MT. 6:7. Jesus uses Battalogo (βαταλογεω) to refer to babblings--meaningless sounds. Some such word might have been used rather than a word which is commonly used to refer to languages.

XI. COMPARATIVE USAGE-- Extra-biblical

"There is still a third sense which is not paralleled in the English use of the word 'tongue,' to mean a strange, unusual, unfamiliar word; one that has become obsolete or belongs to a peculiar dialect. Aristotle remarks that diction may be given a certain elevation and distinction by the use of such γλῶτται; but if the speaker uses nothing else, his speech will be barbaric (Poetics 22a). This is strongly suggestive of Paul's words in 14:9-11: ".....but if you do not know the meaning of the language, I shall be a barbarian to the speaker, and the speaker a barbarian to me."--JBL, Vol. X/ LXXXiii, part III, Sept. 1964, Speaking with Tongues, Frank W. Beare, p.243. (Note use of word for dialect in Acts 2:6, vs. 2:4, 2:11).

XII. ETYMOLOGY AND COMPARATIVE USAGE-- "tongues" (γλῶτται)--see notes

HIST. BACKGROUND
USE OF "TONGUES"
IN MYSTERY
RELIGIONS - How
DISTINGUISH BET.
SPEAKING, UNXN TONGUES
AND XN TONGUES?

HOW MANY
OF I.C.I.V

Βαββαςος

② "Two explanations are prominent today. The one (Bleek, Heinrici) holds that YN word here means antiquated, foreign, unintelligible, mysterious utterances. The other (Ritzst., Bousset) sees in glossolalia a speaking in marvelous, heavenly languages." (See IJ Martin, 3rd, Glossolalia in the Apostolic Church: JBL 63, '44, 123-30; AMackie, the Gift of Tongues '22; JGDavies, Pentecost and glossolalia: JTS n.s. 3, '52, 228-231.)

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POSSIBILITY # 1-- ECSTATIC LINGUAL SOUNDS (NOT LANGUAGE)

1. CONTEXT-- 14:2--"For one who speaks in a tongue speaks not to men but to God....".

POSSIBLE
INFERENCES: (a) Would not seem to involve a human, foreign language, since otherwise might at least tend to ^{be understood by} address men, or there would be the possibility that some men might understand him. Might well suggest a ~~LANGUAGE~~ tongue which is peculiarly meant for God.
(b) (Could also apply to a heavenly language, which would be peculiarly designed for God)

2. CONTEXT-- 14:2--"for no one understands him, but he utters mysteries in the spirit."

POSS. (a) Might well be an absolute statement which suggests that human understanding is impossible--no one. If a ^{LIVING} human language were used, there is always the possibility that some one would understand him.
IN (b) (Could also apply to a heavenly language, which could not be understood by humans)

3. CONTEXT-- 14:2,4--applies to sounds used in prayer which are to be distinguished from "tongues" alluded to in further discussion, esp. within context of use in corporate situation and interpretation.
(Public)

4. ETYMOLOGY, USAGE, SCRIP TEST-- use of "glossa" would lend itself to lingual sounds, since the terms initially alludes to the organ of the body which when used/could result in ecstatic sounds.
UNDER THE INFLUENCE OF THE SPIRIT

5. Scrip. Test-- Uses in Acts 10:46 and 19:1-7 may involve different phenomenon from that of Acts 2, since there is no indication of any need to speak in other languages in order to be understood, as was true of Acts 2. Indeed, Acts 2 must involve another kind of "tongues in that there was no need for interpretation, as there is in I Cor. 14

6. COMMON SENSE AND CONTEXT--It should not be argued that "tongues" need to be a language in order to be verifiable, which ^{is} necessary to meet the criteria for serving as a sign; there must be other grounds for verifiability. Otherwise it would need to be a human language which someone knows and could verify, in which case it would not need to be interpreted; or you would need to have a linguistic expert on hand to verify it by carefully analysis, which is unlikely.

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LINGUAL SOUNDS

LANGUAGE (voc. & syntax)

human
heavenly

① Context - 14:2 - "no are understand-
ing" - he utters mysteries in
the Spirit (would not nec.
be true of a human
language, since some one
might understand if it
were a human language)

② Common sense + Context -
how can one know language
unless: (a) speaks language
which some one knows
in which case would need
no interpreter (not for him,
but would for others)

b) had linguistic expert
make an analysis on
the basis of correlating
sounds with mean^g as
seen in interpretation;
such expert do not
commonly exist, and
∴ "tongues" could not
adequately be a sign for
unbelievers claimed in
the context!

① Context - immediate

② & syntax - use of analogous
sentences

"a tongue" - (14:2, 4, 9, 13, 14, 19,
26, 27)

(also plural - 14:5, 6, 18, 22, 23,
39)

"A tongue" cannot mean a
lingual sound - rather it
would seem to suggest "a
language," such as indicated by
the statement, "He speaks in
an unknown tongue."

③ Are interpretable and to be
interpreted in public
(14:5, 13, 26, 27, 28)

④ Etymology & usage - Stephen
(used elsewhere of translation -
Acts 9:36 - would relate to
inherent meaning of
lingual symbols - would
involve equivalences to
sounds & meaning - otherwise
not interpretation -
must involve correlation
as in interpreting language
cannot interpret noise.

correlation

lingual sounds
speaker interpreter

Context -
 2) Not interpreted by speaker
 interp. = involves separate
 gift - ∴ not subjective
understand of spirit,
 else could be done by
 speaker, such as would be
 involved in "Praise the
 Lord." must be objective
translation and exposition
 of sounds as carriers of
 meaning.

③ Context - twice likened to
languages (14:10-12 -
φωνῶν = literally "sounds",
 but clearly mean languages.
 So likened to languages -
 see etymology and usage of
φωνῶν; also (4:21) concept
of fulfillment (?) (ἐτεροπληροῦς)
Scriptural test. indicates
 clearly the meaning of
language, not sounds -
 see 28:11-12.)

OR
 SIMPLY
 ANALOGY?

④ Context - immediate &
 more remote - different
kinds of ^{tongues} language -
 (14:10, 12:10, 12:28 - 9:13:1)

14:10 - γένν φωνῶν
 12:10 = ἑτέρῳ γένν γλωσσῶν
 12:28 - γένν γλωσσῶν

13:1 - ἑὰν ταῖς γλωσσῶν τῶν
 ἀγγέλων ἰδῶ καὶ τῶν
 ἀνθρώπων -

- (a) Syntax - condition or
 contrary to fact?
- (b) Empt. test - language of
 angels

ETY + usage of γένν - nation,
 peopl., class, kind
 (What are things of diff. nations or
 different classes of things - if
 not languages, perhaps of men &
 angels?)

- (c) Context - considerations
ἰσχυροῦ for unbelief (14:22)
 1) ETY, Usage - (esp. 4:11 Gospel 1)
 2) Hist. Background - in of
 things elsewhere
 3) Psych. factor - unbelief
 skeptical