



OT604 HEBREW EXEGESIS II

STUDY NOTES

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Spring 2010

LITERARY ANALYSIS

1. *What is the literary form (genre)?*

Resources: D. Brent Sandy and Ronald L. Giese, Jr., eds., *Cracking Old Testament Codes* (Nashville: Broadman & Holman, 1995)

and

Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 2nd ed. (Grand Rapids: Zondervan, 1993).

2. *What literary devices are employed (chiasmus,¹ repetition, inclusio, assonance, parallelism, paronomasia, etc.)?*

Resources: Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques*, 2nd ed., JSOTSS 26 (Sheffield, UK: Sheffield Academic Press, 1995)

and

Ethelbert W. Bullinger, *Figures of Speech Used in the Bible: Explained and Illustrated* (repr., Grand Rapids: Baker Books, 1977).

¹ See, also, pp. 21–24.

3. *State the argument and/or the development of the theme in your own words.*

Identifying the structure of a passage consists of looking for its parts, its divisions. Pay attention to how the different parts of the passage relate to one another and how the thought of the passage progresses through the various parts from beginning to end. When the parts have been adequately identified, you will be able to compose a simple outline of the passage. That outline displays the structure of the text.

Paper #5: Literary Analysis

- See the questions on p. 1—cover them in this paper.
- 15 pages maximum.
- Title page.
- **Revised translation** page
- **Body of paper:**
 - ✓ Identify the **genre** of literature represented by the chosen text. See Ronald L. Giese, Jr., “Literary Forms of the Old Testament,” in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*, ed. by D. Brent Sandy and Ronald L. Giese, Jr. (Nashville: Broadman & Holman Publishers, 1995), 5–27.
 - ✓ Indicate the function and the exegetical significance of the genre.
 - ✓ Identify **literary devices** and their exegetical significance.
 - ✓ Identify the **argument (or, theme)** of your text in your own words—one sentence.
- **Logical diagram with homiletical outline** (see p. 47 below for an example).
- Conclude with a **Bibliography** that contains all sources from Papers ##1–4 collated in alphabetical order (by author).
- See grading sheet in the “Course Syllabus,” 11.

“Course Syllabus” and “Study Notes”

For the purpose of papers citing information from either of the set of course documents, use the following formatting:

Footnotes:

³ William D. Barrick, “OT604 Hebrew Exegesis II: Course Syllabus” (unpublished syllabus, The Master’s Seminary, 2010), 7.

⁴ William D. Barrick, “OT604 Hebrew Exegesis II: Study Notes” (unpublished notes, The Master’s Seminary, 2010), 13.

Bibliography:

Barrick, William D. “OT604 Hebrew Exegesis II: Course Syllabus.” Unpublished syllabus. The Master’s Seminary, 2010.

———. “OT604 Hebrew Exegesis II: Study Notes.” Unpublished notes. The Master’s Seminary, 2010.

Exegeting Hebrew Narrative

In the subject area of discourse analysis as applied to biblical narratives, one of the most recent studies to be published is the following:

Heller, Roy L. *Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose*. Harvard Semitic Studies 55. Winona Lake, IN: Eisenbrauns, 2004.

1. **Definition:** Narrative in the Hebrew Bible consists of the relating of a series of events in sequential (whether logical or chronological) order. Verbs employed in Hebrew narrative are primarily *wayyiqtol*s.

Resources:

- Chisholm, Robert B., Jr. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker Books, 1998. (119–42, 149–69)
- Kaiser, Walter C., Jr. "Narrative." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 69–88. Nashville: Broadman & Holman Publishers, 1995.
- . *Preaching and Teaching from the Old Testament: A Guide for the Church*. Grand Rapids: Baker Academic, 2003. (63–82)
- Mathews, Kenneth A. "Preaching Historical Narrative." In *Reclaiming the Prophetic Mantle: Preaching the Old Testament Faithfully*. Edited by George L. Klein, 19–50. Reprint, Eugene, OR: Wipf & Stock Publishers, 1998.
- Overstreet, R. Larry. *Biographical Preaching: Bringing Bible Characters to Life*. Grand Rapids: Kregel Publications, 2001.

2. Elements of Hebrew Narrative

- **Scene:** A segment of the story with a specific time and place with two or more characters.
- **Plot:** Sequential movement toward a climax and resolution.
- **Point of View:** The storyteller's perspective.
- **Characterization:** Development of characters, their actions and their words.
- **Setting:** Space and time location of the story.
- **Dialogue:** Conversations between characters or groups.
- **Leitwort/Key Words:** Repetition and pattern of leading word(s) throughout the story.
- **Structure:** A deliberate arrangement of the story.
- **Rhetorical Devices:** Literary devices employed in narrative may include inclusion, repetition, chiasmus, ellipsis, metaphor, irony, and paronomasia.

3. Guidelines for Exegeting Hebrew Narrative

- 3.1 Identify the limits of the pericope.
- 3.2 Identify the structure of the pericope.
- 3.3 Identify the scenes with regard to place, time, and characters.
- 3.4 Determine the point of view.
- 3.5 List the characters and their relationships.
- 3.6 Analyze the plot.
- 3.7 Mark the details of each scene.
- 3.8 Examine the dialogue and identify its contribution to the advancement of the plot.
- 3.9 Examine the details for each unit within each scene to identify their relationships and the manner of advancing the plot.
- 3.10 Identify the exegetical significance of each literary/rhetorical device employed by the author in the pericope.

“We cover a number of [stylistic characteristics] by saying [the author] seems to have had an utter fascination with words. He clearly enjoyed assonance, for example. The cardinal instance occurs at 2:10. ...

“Assonance yields the potential of punning, and punning, along with other kinds of word-play, was a favorite device of the Ruth story-teller. One of his techniques is to establish a particular Hebrew vocable as a key word in a particular scene and to repeat it frequently throughout the scene, often picking it up once more in another scene to serve as a linking device. Another related technique is to plumb the assorted nuances of a particular vocable; this is done with particular effect in the scene at the threshing floor. Furthermore, sometimes it is a whole sentence (see 2:5, 11) or a phrase (see 2:2, 10, 13) which provides the link.

“Even more important is a series of words which occur only twice, or at least very infrequently; these serve to round out the themes of the story. This is such a striking characteristic of Ruth that it is worth our while to list the instances:

‘Lad(s)’	—	1:5; 4:16
<i>hesed</i>	—	1:8; 2:20; 3:10
‘Security’	—	1:9; 3:1

‘Cling/attach/stay close’ —	1:14; 2:8, 21, 23
‘Lodge’ —	1:16; 3:13
‘Brought back/restorer’ —	1:21; 4:15
‘Empty’ —	1:21; 3:17
‘Covenant brother/covenant circle’ —	2:1; 3:2
‘Substance/worthy’ —	2:1; 3:11 (cf. 4:11)
‘Take special note/regard’ —	2:10; 2:19
‘Wing(s)’ —	2:12; 3:9

“... Double occurrences of the same word are not simply a matter of repetition; they constituted brackets, as plot problems are transferred from one set of circumstances to another, from difficulty to be overcome to resolution of that difficulty. The first use of the word constitutes a foreshadowing of what is to come, perhaps not recognized as such until the term reappears. It takes an attentive audience to keep them in mind. ... One can well imagine that the ancient audience would have experienced repeated delight, no matter how many times they heard the tale retold, at the discovery of these devices....

“These long-range word-plays are the most persistent examples of the story-teller’s use of *inclusio*, the bracketing device in which a composer returns to a note he has already sounded in order to wrap it in an envelope. Another kind of *inclusio*, usually bracketing short units, is signaled by the phenomenon of *chiasm*, a technique in which the order of a pair of words is reversed on the second occurrence. As examples, consider

husband/boys in 1:3 with boys (lads) husband in 1:5,
go/return in 1:8 with return/go in 1:12,
kiss/lament in 1:9 with lament/kiss in 1:14
Shadday/Yahweh in 1:20–21a with Yahweh/Shadday in 1:21b,
elders/people in 4:9 with people/elders in 4:11, and
Mahlon/Kilyon in 1:2, 5 with Kilyon/Mahlon in 4:9.”²

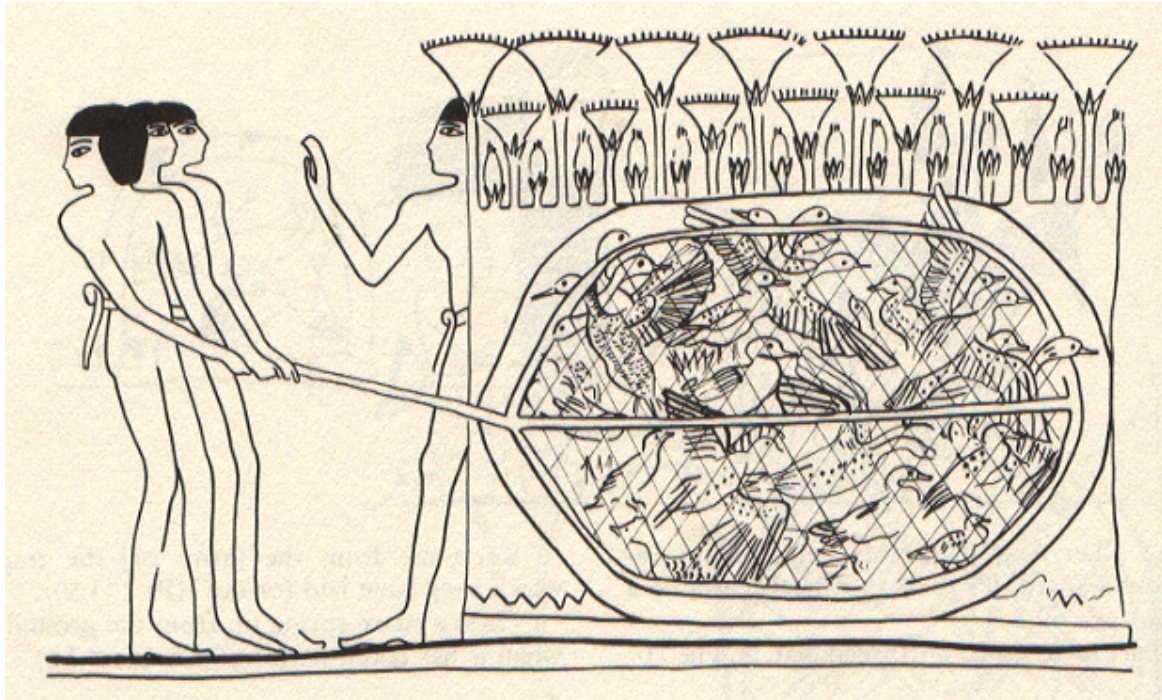
3.11 Research the geographical, historical, and cultural aspects of the setting.

3.12 Examine the canonical and theological implications of the pericope and the narrative structure within which it is embedded.

3.13 Identify the applicational implications of the pericope.

² Edward F. Campbell, Jr., *Ruth: A New Translation with Introduction, Notes, and Commentary*, AB 7 (Garden City, NY: Doubleday & Company, Inc., 1975), 13, 14.

4. ANE Background



Othmar Keel, *The Symbolism of The Biblical World: Ancient Near Eastern Iconography and the Book of Psalms*, trans. by Timothy J. Hallett (New York: Seabury Press, 1978), 92 (Fig. 115).

- Of what significance might this information be to the exegete?
- How might this information be employed by the expositor?

5. One-on-One with a Text: Judges 16:1–3

Resources:

- Block, Daniel I. *Judges, Ruth*. New American Commentary 6. Nashville: Broadman & Holman Publishers, 1999.
- Cundall, Arthur E. "Judges: An Introduction and Commentary." In *Judges, Ruth*. Arthur E. Cundall and Leon Morris, 7–215. Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1968.
- Wolf, Herbert. "Judges." In *The Expositor's Bible Commentary*. 12 volumes. Edited by Frank E. Gaebelin, 3:373–506. Grand Rapids: Zondervan Publishing House, 1992.
- Wood, Leon. *Distressing Days of the Judges*. Grand Rapids: Zondervan Publishing House, 1975.

5.1 Identify the limits of the pericope.

- The cycles in the Book of Judges:
 - Rebellion: 3:7 – “The sons of Israel did what was evil in the sight of the LORD”; cp. 2:11.
 - Retribution: 3:8 – “Then the anger of the LORD was kindled against Israel, so that He sold them into the hands of”; cp. 2:14.
 - Request: 3:9 – “When the sons of Israel cried to the LORD”; cp. 2:18.
 - Rescue: 3:9 – “the LORD raised up a deliverer for the sons of Israel to deliver them”; 3:10 – “The Spirit of the LORD came upon him, and he judged Israel”; cp. 2:16.
 - Rest: 3:11 – “Then the land had rest forty years”
- Samson story: Judges 13–16
 - Rebellion: 13:1a – “Now the sons of Israel again did evil in the sight of the LORD.”
 - Retribution: 13:1b – “so that the LORD gave them into the hands of the Philistines forty years.”
 - Request: cp. 13:8.
 - Rescue: 13:5 – “For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a Nazirite to God from the womb; and he shall begin to deliver Israel from the hands of the Philistines.”
 - Rest: 16:31 – “Thus he had judged Israel twenty years.”
 - Rebellion: 17:1 – “Now there was a man of the hill country of Ephraim, whose name was Micah” and 17:7 – “Now there was a young man from Bethlehem in Judah, of the family of Judah, who as a Levite” (cp. 19:1, “there was a certain Levite”); 17:6 – “In those days there was no king in Israel; every man did what was right in his own eyes” (cp. 18:1; 19:1; 21:25).

5.2 Identify the structure of the pericope.

Note that the Masoretes took 12:15 and 13:1 to be major section breaks. The פ indicates a paragraph division. In the MT the פ the space following the פ is blank for the remainder of the line and the next paragraph commences on the next line. פ is the abbreviation for פתוח (‘open’), referring to an “open paragraph.” The MT also employs ס to identify what is termed a “closed [סְתוּמָה] paragraph.” After ס the line contains a small amount of blank space (more than normally found between verses or words) and then the line continues with the next paragraph. Therefore, פ is the more major break that might contain within its section a number of occurrences of the ס.

12:15 וַיָּמָת עֲבֵדָיו בֶּן־הַלֵּל הַפְּרָעִתוֹנִי

וַיִּקְבֹּר בְּפָרְעֹתוֹן בְּאֶרֶץ אֶפְרַיִם בְּהַר הָעֵמֶלְקִי: פ
13:1 וַיִּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה
וַיִּתְּנֵם יְהוָה בְּיַד־פְּלִשְׁתִּים אַרְבַּעִים שָׁנָה: פ

Next, note the employment of macro syntactic וַיְהִי to commence the following narrative section:

13:2 וַיְהִי אִישׁ אֶחָד מִצֹּרְעָה מִמּוֹשְׁפַחַת הַדְּנִי וּשְׁמוֹ מְנוּחַ
וְאִשְׁתּוֹ עֶקְרָה וְלֹא יָלְדָה:

- Observe the subsequent repetitions of the various פ and ס paragraph markers and the macro syntactic וַיְהִי.
 - פ: 13:7, 25; 14:4, 19; 15:20; 16:23, 31
 - ס: 13:18; 15:8
 - וַיְהִי: 13:20 (concluding and followed in 13:21 by a disjunctive clause); 14:11 (concluding; but followed by *wayyiqtol* in v. 12); 14:15 (initial); 14:17 (internal); 15:1 (initial); 15:17 (internal); 16:4 (initial); 16:16 (initial); 16:21 (internal); 16:25 (initial); 17:1
- Develop an outline that takes these markers into account.
- Note the use of disjunctive clauses as markers: esp. 16:31b

16:31 וַיִּרְדּוּ אָחִיו וְכָל־בֵּית אָבִיהוּ וַיִּשְׂאוּ אֹתוֹ
וַיַּעֲלֻהוּ וַיִּקְבְּרוּ אֹתוֹ בֵּין צֹרְעָה וּבֵין אֲשֶׁתָּאֵל בְּקִבְרֵ מְנוּחַ אָבִיו
וְהוּא שָׁפֵט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה: פ

5.3 Identify the scenes with regard to place, time, and characters.

- 13:2–24 – the messenger of YHWH, Manoah and his wife.
- 13:25–15:20 – Samson’s Timnite affairs
- 16:1–31 – Samson’s Gazite affairs

5.4 Determine the point of view.

5.5 List the characters and their relationships.

- 16:1 – Samson and a Gazite prostitute
- 16:2 – the Gazites

5.6 Analyze the plot.

For a short passage like 16:1–3, a logical diagram can be of great help in carrying out further examination of the text:

1a		1	וַיֵּלֶךְ שָׁמְשׁוֹן עִזְתָּהּ
1ba			וַיֵּרֶא-שָׁם אִשָּׁה ↔ זֹנָה
1bb			וַיָּבֵא אֵלֶיהָ:
2aa		2	לְעִזְתָּיִם לֵאמֹר
2ab	<div style="border: 1px solid black; padding: 2px; display: inline-block;">בָּא שָׁמְשׁוֹן הִנֵּה</div>		
2ag			וַיִּסְבּוּ
2ad			וַיֵּאָרְבוּ לוֹ
			כָּל-הַלַּיְלָה
			בְּשַׁעַר הָעִיר
2ba			וַיִּתְחַרְשׁוּ כָּל-הַלַּיְלָה
			לֵאמֹר
2bb	<div style="border: 1px solid black; padding: 2px; display: inline-block;">עַד-אֹר הַבֶּקֶר וַהֲרַגְנָהּ:</div>		
3aa		3	וַיִּשְׁכַּב שָׁמְשׁוֹן
			עַד-חֲצֵי הַלַּיְלָה
3ab			וַיִּקָּם
			בְּחֲצֵי הַלַּיְלָה
3ag			וַיֵּאָחֵז בְּדַלְתוֹת שַׁעַר-הָעִיר
			וּבִשְׁתֵּי הַמְּזוּזוֹת
3ad			וַיִּסָּעַם
			עַם-הַבְּרִיחַ
3ae			וַיִּשָּׂם
			עַל-כַּתְּפָיו
3b			וַיַּעֲלֵם
			אֶל-רֹאשׁ הַהָר
			אֲשֶׁר עַל-פְּנֵי חֲבֵרוֹן: פ

- Samson's attraction to a prostitute and fulfilling his desire/lust (16:1).

- Parenthetical information (incomplete, non-verbal clause)—Samson’s presence in the city exposed (16:2a).
- A plot against Samson’s life is conceived and steps implemented to see it through to completion (16:2b).
- Tension: Will he escape? If so, how?
- Resolution: Samson’s escape (16:3).

5.7 Mark the details of each scene.

5.8 Examine the dialogue and identify its contribution to the advancement of the plot.

5.9 Examine the details for each unit within each scene to identify their relationships and the manner of advancing the plot.

5.10 Identify the exegetical significance of each literary/rhetorical device employed by the author in the pericope.

- 16:2 – repetition (כָּל-הַלַּיְלָה)
- 16:3 – repetition (חַצֵּי הַלַּיְלָה)
- 16:2 – anacrusis (עַד-אֹרֶר הַבֶּקֶר)

5.11 Research the geographical, historical, and cultural aspects of the setting.

- John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity Press, 2000).
- Philip J. King and Lawrence E. Stager, *Life in Biblical Israel*, Library of Ancient Israel (Louisville, KY: Westminster John Knox Press, 2001).
- Merrill F. Unger, *The New Unger’s Bible Handbook*, ed. by Gary N. Larson (Chicago: Moody Press, 1984).
- Barry J. Beitzel, *The Moody Atlas of Bible Lands* (Chicago: Moody Press, 1985).
- Yohanan Aharoni and Michael Avi-Yonah, *The Macmillan Bible Atlas*, rev. ed. (New York: Macmillan Company, 1977).
- George Adam Smith, *The Historical Geography of the Holy Land*, 3rd ed. (London: Hodder and Stoughton, 1895).
- Edward E. Hindson, *The Philistines and the Old Testament*, Baker Studies in Biblical Archaeology (Grand Rapids: Baker Book House, 1971).
- Denis Baly, *The Geography of the Bible: A Study in Historical Geography*, rev. ed. (New York: Harper & Row, 1974).
- Trude Dothan, *The Philistines and Their Material Culture* (New Haven, CT: Yale University Press, 1982).

5.12 Examine the canonical and theological implications of the pericope and the narrative structure within which it is embedded.

- Cf. Daniel I. Block, *Judges, Ruth*, New American Commentary 6 (Nashville: Broadman & Holman Publishers, 1999).

5.13 Identify the applicational implications of the pericope.

Exegeting Hebrew Histories

1. **Definition:** Hebrew histories actually fall within the category of narrative. Hebrew histories factually and accurately recount past events in narrative form. They differ from strict narrative in that many other literary types are embedded within those narratives for the purpose of documenting the sources and confirmatory materials.³ Also, history is more national rather than familial or tribal.⁴ The biblical Hebrew histories “are not the official annals of Israel and Judah, but they explicitly refer their readers to the official annals or daybooks (Heb. ‘daily affairs’) of the kings of Israel and of Judah.”⁵

In a general sense, there are three different uses of the term *history* in English:

- (1) The facts or events of history.
- (2) The report or record of those events.
- (3) The interpretation or study of those events and/or their records.

Two different German terms have come into vogue in describing two different types of history: *Historie* and *Geschichte*. *Historie* is the term for objective, factual history that is both public and verifiable. *Geschichte*, on the other hand, is the term for subjective, interpretive history that sometimes ignores the facts and focuses on what Israel believed happened, rather than on what actually happened.⁶

2. Accuracy and Reliability of Hebrew History

Hebrew histories like Kings and Chronicles are remarkably sequential annals of Israel and Judah. Such sequential accuracy extends also to the mention of foreign rulers confirmed by extrabiblical materials. The chronologies are complex and cannot be understood by merely totaling the numbers to arrive at a facile chronology for the kings of the two kingdoms of Israel and Judah. Interpreting the chronology of the Hebrew historical annals involves detailed analysis founded upon a thorough understanding of the complexities of regnal years and their synchronism, as well as the variety of calendars employed.

3. Elements of Hebrew History

- **Historian/Author:** Often, in biblical histories, the historian is the narrator who writes under divine superintendence.

³ See the lists in Eugene H. Merrill, “History,” in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*, ed. by D. Brent Sandy and Ronald L. Giese, Jr. (Nashville: Broadman & Holman Publishers, 1995), 93–95, 97–98.

⁴ *Ibid.*, 91.

⁵ K. A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Co., 2003), 49.

⁶ See David Howard, Jr., *An Introduction to the Old Testament Historical Books* (Chicago: Moody Press, 1993), 41.

- **Reader/Recipient:** A narratee is the person or group whom the historian addresses.
- **Point of View:** The narrator's perspective.
- **Plot:** Hebrew history reports events in an unfolding sequence.
- **Characters:** The narrator of Hebrew history portrays the participants in the events..
- **Setting:** Space and time location of the historical events.
- **Leitwort/Key Words:** Repetition and pattern of leading word(s) throughout the history.
- **Structure:** A deliberate arrangement of the history.
- **Rhetorical Devices:** Literary devices employed in narrative may include inclusion, repetition, chiasmus, ellipsis, metaphor, irony, and paronomasia.

Resources:

Kaiser, Walter C., Jr. *Preaching and Teaching from the Old Testament: A Guide for the Church*. Grand Rapids: Baker Academic, 2003. (63–82)

Merrill, Eugene H. "History." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 89–112. Nashville: Broadman & Holman Publishers, 1995.

Mathews, Kenneth A. "Preaching Historical Narrative." In *Reclaiming the Prophetic Mantle: Preaching the Old Testament Faithfully*. Edited by George L. Klein, 19–50. Reprint, Eugene, OR: Wipf & Stock Publishers, 1998.

4. Guidelines for Exegeting Hebrew History

- 4.1** Identify the limits of the pericope.
- 4.2** Identify the structure of the pericope.
- 4.3** Identify the scenes with regard to place, time, and characters.
- 4.4** Determine the point of view.
- 4.5** List the characters and their relationships.
- 4.6** Analyze the plot.
- 4.7** Mark the details of each scene.
- 4.8** Examine the details for each unit within each scene to identify their relationships and the manner of advancing the plot.
- 4.9** Identify the exegetical significance of each literary/rhetorical device employed by the author in the pericope.

- 4.10 Research the geographical, historical, and cultural aspects of the setting.
- 4.11 Examine the canonical and theological implications of the pericope and the narrative structure within which it is embedded.
- 4.12 Identify the applicational implications of the pericope.

Caution: *“Permit the details in historical narratives simply to be supporting facts for the main point of the story. . . . those facts in themselves do not generally have a meaning of their own. A historical narrative should not be allegorized so that the details in the story take on special significance.*

“Do not look for devotional or doctrinal content in every historical narrative. Stories about people in the past are intended to shape values as readers identify with the struggles of characters as well as the characters’ attempts to deal with those struggles. Most of the stories in the Old Testament will have meaning at least for some readers some of the time, but not necessarily for all readers all of the time. Readers who demand something applicable to their lives on the particular day they happen to be reading a historical narrative are likely to find some meaning that the story never intended.”⁷

5. The Problem with Chronicles

- 5.1 Why is a second history required alongside Samuel-Kings?
- 5.2 The Chronicler omits significant sections of the history—especially those having to do with the Northern Kingdom. Judah is the primary focus of Chronicles. The negative reports concerning the failings of David and Solomon are also omitted.
- 5.3 The Chronicler employs a wider range of materials and sources than just Samuel-Kings.
- 5.4 The purpose of Chronicles appears to be more theologically focused.

6. One-on-One with a Text: 2 Kings 15:1–7

Resources:

- Hobbs, T. R. *2 Kings*. Word Biblical Commentary 13. Waco, TX: Word Books, Publisher, 1985.
- House, Paul R. *1, 2 Kings*. New American Commentary 8. N.p.: Broadman & Holman Publishers, 1995.

⁷ Merrill, “History,” 106 (emphasis is his).

Patterson, Richard D., and Hermann J. Austel. "1, 2 Kings." In *The Expositor's Bible Commentary*. 12 volumes. Edited by Frank E. Gaebelin, 4:1–300. Grand Rapids: Regency Reference Library, Zondervan Publish House, 1988.

Whitcomb, John C., Jr. *Solomon to the Exile: Studies in Kings and Chronicles*. Grand Rapids: Baker Book House, 1971.

6.1 Identify the limits of the pericope.

- The royal annals (preceded by the Elisha narratives, 1:1–8:15):
 - Jehoram of Judah: 8:16–24
 - Ahaziah of Judah: 8:25–29
 - Jehu of Israel: 9:1–10:36
 - Athaliah of Israel: 11:1–20
 - Joash of Judah: 11:21–12:21
 - Jehoahaz of Israel: 13:1–9
 - Jehoash of Israel: 13:10–13
 - Elisha's Final Prophecy and Death: 13:14–21
 - Hazael of Syria: 13:22–25
 - Amaziah of Judah: 14:1–22
 - Jeroboam II of Israel: 14:23–29
 - **Azariah of Judah: 15:1–7**
 - Zechariah of Israel: 15:8–12
 - Shallum of Israel: 15:13–16
 - Menahem of Israel: 15:17–22
 - Pekahiah of Israel: 15:23–26
 - Pekah of Israel: 15:27–31
 - Jotham of Judah: 15:32–38
 - Ahaz of Judah: 16:1–20
 - Hoshea of Israel: 17:1–6
 - Summary of the Demise of Israel: 17:7–41

6.2 Identify the structure of the pericope.

- Enthronement: 15:1–2
- Spirituality: 15:3–5
- Obituary: 15:6–7

6.3 Identify the scenes with regard to place, time, and characters.

- Azariah was also known as Uzziah—cf. 2 Chronicles 26:1–23
- Approximately 790–739 B.C.
- Prophets of the time: Jonah (2 Kgs 14:25), Amos (1:1), Hosea (1:1), Isaiah (1:1; 6:1; 7:1)

6.4 Determine the point of view.

6.5 List the characters and their relationships.

- Azariah/Uzziah – the leper king
- Amaziah (father – the “thistle” king – 2 Kgs 14:1–22; 2 Chr 25:1–28)
- Jecoliah (mother – cp. 1 Kgs 14:21, 31; 15:2, 10; 22:42, 52; 2 Kgs 3:2; 8:26; 12:1; 14:2; 15:33; 18:2; 21:1, 19; 22:1; 23:31, 36; 24:8, 18)
- Jeroboam II (contemporary Israelite king – 2 Kgs 14:23–27)
- Yahweh
- The people
- Jotham (son and co-regent – 2 Kgs 15:32–38; 2 Chr 27:1–9)

6.6 Analyze the plot.

For a formulaic passage like 2 Kings 15:1–7, a logical diagram might not contribute much more than a diagram of the English text since it is so structured.

- Enthronement: 15:1–2 (Azariah became king as a teenager and experienced a long reign of 52 years)
- Spirituality: 15:3–5 (Azariah was a godly king, but like his father Amaziah he failed to be fully obedient to the LORD. The people of Judah continued their idolatrous practices without the king’s censure or interference. The LORD afflicted Azariah with leprosy as a disciplinary measure. Azariah’s son, Jotham, continued the mediating practices of his grandfather and father.)
- Obituary: 15:6–7 (The reference to the “day books” of the kings of Israel could be a reference to our Chronicles or to a separate source.)

6.7 Mark the details of each scene.

6.8 Examine the details for each unit within each scene to identify their relationships and the manner of advancing the plot.

6.9 Identify the exegetical significance of each literary/rhetorical device employed by the author in the pericope.

6.10 Research the geographical, historical, and cultural aspects of the setting.

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6.11 Examine the canonical and theological implications of the pericope and the narrative structure within which it is embedded.

- Cf. Paul R. House, *1, 2 Kings*, New American Commentary 8 (n.p.: Broadman & Holman Publishers, 1995), 343–46.

6.12 Identify the applicational implications of the pericope.

- Cf. Paul R. House, *1, 2 Kings*, New American Commentary 8 (n.p.: Broadman & Holman Publishers, 1995), 346–48.
- Cf. Richard D. Patterson and Hermann J. Austel, “1, 2 Kings,” in *The Expositor's Bible Commentary*, 12 vols., ed. by Frank E. Gaebelin (Grand Rapids: Regency Reference Library, Zondervan Publish House, 1988), 4:233–34.

Comparison of OT Genealogies
Compiled by William D. Barrick, Th.D.

Genesis 4:17–18 Cain—Linear	Genesis 5 Adam/Seth—Linear	Genesis 10:1–30 Noah—Segmented	Genesis 11:10–26 Shem—Linear	Genesis 11:27 Terah—Linear?
וידע קין את־אשתו	זה ספר תולדת אדם	ואלה תולדת בני־נח	אלה תולדת שם	ואלה תולדת תרח
wayyiqtol ותלד	wayyiqtol ויולד	wayyiqtol ויולדו	wayyiqtol ויולד	perfect הוליד
wayyiqtol יולד	inf constr הולידו	perfect ילד	inf constr הולידו	perfect הוליד
perfect ילד	wayyiqtol ויולד	perfect ילד	wayyiqtol ויולד	

Genesis 25:1–4 Abraham/Keturah— Segmented	Genesis 25:12–18 Ishmael—Segmented	Genesis 25:19 Isaac—Linear	Genesis 36:1–43 Esau—Segmented	Exodus 6:19–25 Levites—Segmented
ויסף אברהם ויקח אשה	ואלה תלדת ישמעאל	ואלה תולדת יצחק	ואלה תלדות עשו	אלה משפחת הלוי
wayyiqtol ותלד	rel + perfect אשר ילדה	perfect הוליד	wayyiqtol ותלד	wayyiqtol ותלד
perfect ילד			perfect ילדה	
			perfect ילדה	

Numbers 26:58–60 Levites—Segmented	2 Samuel 3:2–5 David's Sons— Segmented	Ruth 4:18–22 Perez—Linear	Nehemiah 12:10–11 Jeshua—Linear
אלה משפחת לוי		ואלה תולדות פרץ	
perfect הולד	wayyiqtol ויולדו	perfect הוליד	perfect הוליד
rel + perfect אשר ילדה	perfect ילדו	perfect הוליד	perfect הוליד
wayyiqtol ותלד		perfect הוליד	perfect הוליד
wayyiqtol ויולד			

Note: Genealogies vary in the consistency of their verb patterns.

1 Chronicles 1:10–33 Cush—Linear	1 Chronicles 1:34 Abraham—Segmented	1 Chronicles 2:3–8 Judah—Segmented	1 Chronicles 2:9–16 Hezron—Segmented	1 Chronicles 2:18–24 Caleb—Segmented
			וּבְנֵי חֶזְרוֹן אֲשֶׁר נִלְדָּה לָּו	
perfect יֵלֵד	<i>wayyiqtol</i> וַיֵּלֶד	perfect נִלְדָּה	perfect הוֹלִיד	perfect הוֹלִיד
perfect יֵלֵד		perfect יֵלְדָה	perfect הוֹלִיד	perfect הוֹלִיד
perfect יֵלֵד			perfect הוֹלִיד	perfect הוֹלִיד

Each wife mentioned by means of *wayyiqtol*.

1 Chronicles 2:34–41 Sheshan—Linear	1 Chronicles 2:44 Shema—Linear	1 Chronicles 3:1–9 David's Sons— Segmented	1 Chronicles 4:1–4 Judah—Segmented	1 Chronicles 4:11–17 Judah—Segmented
וְלֹא־הָיָה לְשֵׁשֶׁן בָּנִים		וְאֵלֶּה הָיוּ בְנֵי דָוִד		
perfect הוֹלִיד	perfect הוֹלִיד	rel + perfect אֲשֶׁר נִלְדָּה	perfect הוֹלִיד	perfect הוֹלִיד
perfect הוֹלִיד	perfect הוֹלִיד	perfect נִלְדָּה	perfect הִלִּיד	perfect הוֹלִיד
perfect הוֹלִיד	In 2:46–49 Caleb's concubines are listed with various verb forms of יֵלֵד employed.	perfect נִלְדָּו		perfect הוֹלִיד

Cf. 2 Sam 3:2–5

As in other genealogies in 1 Chron, אָבִי is also used.

1 Chronicles 5:30–40 [Eng. 6:4–15] Levi—Linear	1 Chronicles 8:1–11 Benjamin—Segmented	1 Chronicles 8:29–40 Benjamin/Saul— Segmented	1 Chronicles 9:35–44 Saul—Segmented (cf. 8:29–40)
perfect הוֹלִיד	perfect הוֹלִיד	perfect הוֹלִיד	perfect הוֹלִיד
perfect הִלִּיד	perfect הוֹלִיד	perfect הוֹלִיד	perfect הוֹלִיד
perfect הוֹלִיד	(<i>wayyiqtol</i> וַיֵּלֶד, v 9)	perfect הוֹלִיד	perfect הוֹלִיד

Additional Resources

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Chiastic Structures in the Old Testament: The Flood Narrative Examined

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This brief examination of a proposed chiasmic structure in the Genesis flood narrative is intended as an antidote to the over-identification of chiasms in Scripture. Such identifications are popular, but often extremely subjective. When we come to Genesis 6:9–9:19, “Everyone seems to agree that the story is symmetrically arranged, although they disagree on the number and identification of the parts.”⁸ Dorsey’s structural diagram is as follows:

- a **genealogical note** (6:9–10)
 - Noah’s three sons enumerated
 - Noah’s righteousness
- b **God sees (*rā’ā*) that the earth (*hā’āreṣ*) is ruined (*sāḥat*)** (6:11–12)*
 - **all flesh** (*kol-bāśār*) **has ruined** (*sāḥat*) **its way**
- c **God’s instructions to Noah** in light of his coming destruction of life on earth (6:13–22)
 - directions regarding food (*’oklâ*) that they may eat (*’ākal*)
- d **they enter the ark** at God’s command (7:1–9)
 - Noah takes “clean animals and [clean] birds”
- e **flood begins, ark is closed** (7:10–16)
 - after seven days
 - forty days
- f **waters rise** (7:17–20)
 - series of clauses depicting prevailing waters
 - mountains (*hehārîm*) are covered and ark is borne over them
- g **CLIMAX: all life on land dies**; only Noah and those with him are spared (7:21–24)
- f’ **waters recede** (8:1–5)
 - series of clauses depicting receding waters
 - mountains (*hehārîm*) are uncovered and ark rests on one of them
- e’ **flood ends, ark’s window is opened** (8:6–14)
 - after seven days
 - forty days
- d’ **they exit the ark** at God’s command (8:15–22)
 - Noah takes some “clean animals and clean birds” and offers them to God

⁸ David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Grand Rapids: Baker Books, 1999), 51. In a footnote, Dorsey refers specifically to Umberto Cassuto, Bernard W. Anderson, Gordon J. Wenham, R. E. Longacre, and I. M. Kikawada and A. Quinn.

c' God's instructions to Noah in light of his renewal of life on earth (9:1–7)

- directions regarding food (*'oklâ*) that they may eat (*'ākal*)

b' God promises to never again ruin (*šāḥat*) the earth (*hā'āreṣ*) (9:8–17)†

- God will never again ruin (*šāḥat*) all flesh (*kol-bāśār*)
- God will see (*rā'â*) the rainbow

a' genealogical note (9:18–19)

- Noah's three sons enumerated

*Unit b is tied together by the repetition of *'et* and the fourfold repetition of *hā'āreṣ*.

†Unit b' is tied together by the fourfold repetition of *'et* and the fourfold repetition of *hā'āreṣ*.⁹

The argument can be made that Dorsey's structural diagram is an unnatural representation of the text:

- Units **a** (6:10) and **a'** (9:18) do mention the three sons of Noah (even in the same order), but all similarity ends there. The enumeration occurs in the second verse of unit **a**, but in the first verse of unit **a'**. In 6:10 the accusative marker (*'et*) precedes each name, but in 9:18 no accusative marker is employed before any of the three names. In 6:10 the genealogical note is indeed about the three sons of Noah, but in 9:18 the genealogical note is about Ham being the father of Canaan. The syntax is different, the rhetorical use is different, and the purpose is different. Though it might be tempting to look upon the mere repetition of the three names as an *inclusio* for the entire section (6:9–9:19), it is, in actuality, a very subjective treatment of the text driven by the prior assumption that a chiasm exists in this section. In other words, Dorsey appears to have begun with a *preconception* that determined the structural arrangement rather than allowing the structure to produce the chiasm without manipulation.
- The claim that section **b** is “tied together by the repetition of *'et* and the fourfold repetition of *hā'āreṣ*” is a bit overdrawn. *hā'āreṣ* (“the earth”) does occur four times (twice as the subject of passive verbs, one as the object of an active verb, and once as the object of a preposition). The two verses, however, are “tied together” by the three *wayyiqtol* verbs followed by the focal clause introduced by *wehinnê* (“and behold”). *'et* occurs twice in the only two places in these two verses where it could be employed. It should also be noted that section **b** is much smaller than section **b'**. They really are not corresponding sections of the narrative since 6:11–12 is a narrational portion and 9:8–17 is direct discourse, a divine statement. It is misleading to make them parallel in the chiasm—an indication that the chiasm is forced rather than natural or the result of the author's intent. In section **b'** *hā'āreṣ* occurs seven times, not four times as claimed by Dorsey. In addition, *'et* occurs as an accusative marker six times, not four. Yes, two of those six occur with the simple conjunction *we* (“and”) attached, but the functions are identical. Three times *'et* is connected with *berîṭî* (“my covenant”) and once with *qaṣṭî* (“my

⁹ Ibid., 52.

bow”). The employment of *'et* in section b' has no resemblance to its use in section b as far as literary analysis and narrative are concerned. When these matters are taken into account, it is clear that the evidence has been manipulated by Dorsey in an attempt to preserve his preconceived chiasm.

6:11 וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמוֹס׃
 6:12 וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דְּרָכָו
 עַל־הָאָרֶץ׃ ם

9:8 וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אִתּוֹ לֵאמֹר׃
 9:9 וְאֲנִי הֲנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זִרְעֲכֶם אַחֲרֵיכֶם׃
 9:10 וְאֵת כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בַּיָּמִים וּבְכָל־חַיַּת הָאָרֶץ
 אִתְּכֶם מִכָּל יֹצְאֵי הַתֵּבָה לְכָל חַיַּת הָאָרֶץ׃
 9:11 וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל
 וְלֹא־יְהִי עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ׃
 9:12 וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ
 חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם׃
 9:13 אֶת־קִשְׁתִּי נֹתַתִּי בְּעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ׃
 9:14 וְהָיָה בְּעָנְנֵי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בְּעָנָן׃
 9:15 וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר
 וְלֹא־יְהִי עוֹד הַמַּיִם לַמַּבּוּל לְשַׁחַת כָּל־בָּשָׂר׃
 9:16 וְהָיְתָה הַקֶּשֶׁת בְּעָנָן וְרֵאִיתִיהָ לְזִכָּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין
 כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ׃
 9:17 וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר
 אֲשֶׁר עַל־הָאָרֶץ׃ פ

- In section c Dorsey highlights the directions regarding food. That instruction comprises only one verse (6:21) of the ten verses of the section (6:13–22). Food is certainly not the focus of the section. The vast majority of the instructions are given over to the making of the boat itself. If anything should be expected to be parallel in the chiasm in this section, it should be the making of the boat. Section c' (9:1–7) also contains a section dealing with food (vv. 3–4), but is mainly concerned with the re-establishment of mankind's authority over the earth. One of the more emphatic declarations is about blood and accountability when someone is murdered (vv. 4–6). The two sections contain directions, but they are very different in nature. The latter is really more of a blessing, as the very first words indicate (“So God blessed Noah and his sons,” 9:1). Again, it is very subjective to make these two parallel in a chiasmic structure.
- Sections e (7:10–16) and e' (8:6–14) are the key sections involved in the matter of chronology. Dorsey indicates that both sections contain references to

“after seven days” and “forty days.” It should be noted that another reference to another “forty days” occurs almost immediately following section e in 7:17. Section e’ actually refers to “forty days” first (8:6) and then “another seven days” is mentioned in 8:10—not “after seven days” as Dorsey claims. Indeed, “another seven days” occurs yet a second time in the same section (8:12). Indeed, the 7–40 and 40–7 make a nice chiasmic arrangement, but only if one stops with those four numbers and ignores the next 7. Again, however, the evidence must be manipulated to make the most of it. That is not sound exegetical methodology and certainly should not be presented as an argument affecting the overall chronology of the flood narrative.

This analysis could be expanded even further, with the same basic results. The subjectivity of the chiasmic structure is so blatant that no argument regarding chronology should be based upon it. Gordon Wenham observed that the periods of time in the flood narrative “form a symmetrical pattern, 7, 7, 40, 150, 150, 40, 7, 7.”¹⁰ He concludes that a “closer examination suggests that some of these time spans are mentioned purely in order to achieve symmetry in the palistrophe.”¹¹ It is interesting that Wenham’s analysis of the chiasmic (palistrophic) structure of the flood narrative results in the focus being upon “God remembers Noah” in 8:1,¹² while Dorsey’s analysis placed the focus upon the death of all terrestrial life except Noah and his family in 7:21–24.¹³ These two disagreed on the structural divisions and on the focus of the chiasm. Such disagreement demonstrates that the analyses are subjective. The supposed chiasmic structure begins to implode with the many inconsistencies and manipulations.

¹⁰ Gordon J. Wenham, “The Coherence of the Flood Narrative,” in *I Studied Inscriptions from before the Flood”: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. by Richard S. Hess and David Toshio Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 437–38.

¹¹ *Ibid.*, 439. Palistrophe is another term for chiasm (also known as chiasmus, envelope construction, mirror-image pattern, ring structure or ring composition, concentric inclusion, and introverted parallelism).

¹² *Ibid.*, 438.

¹³ Dorsey, *The Literary Structure of the Old Testament*, 52.

Exegeting Law

Definition of Law

The Hebrew word **תּוֹרָה** (“law”) conveys the concept of “instruction.” Legal instruction consists of statutes, ordinances, commandments, and stipulations—all represented by a variety of Hebrew terms.

Yahweh revealed Mosaic law for the purpose of instructing Israel in what their lives should look like in their covenant relationship to Him. The keeping of the law did not obtain forgiveness of sins, but it enabled fellowship with Yahweh to continue.

Purposes of Mosaic Law	
Purpose	Reference
To reveal sinfulness.	Romans 3:19–20
To reveal the hideous nature of sin.	Romans 7:7–13
To reveal the holiness of God.	1 Peter 1:16
To inhibit sin.	1 Timothy 1:9
To guide Israel to Christ, the Messiah.	Galatians 3:23–24; cp. John 1:45

The law is not evil, it is good (Rom 7:12). The believer delights in God’s law and meditates on it day and night (Pss 1:2; 119:70, 77, 92, 174). The law has a certain enduring quality since it addresses behavior by those who have been made in God’s image. As believers, we must reflect the character of God. Yahweh promulgated the law so that His people might live by His standards in fulfilling their covenant relationship to Him. Keeping the law involves the heart attitude first and foremost (Deut 30:6–10).

- Deuteronomy 22:8 *teaches* Yahweh’s people to love their “neighbors” by protecting them when they are in believers’ homes. God’s peoples’ homes should not be unsafe.
- Leviticus 19:9–10 *teaches* Yahweh’s people to love their “neighbors” by providing for the poor in their midst. Not being a farmer, however, provides no excuse to neglect the poor.
- Mosaic law *teaches* doctrine:
 - ✓ God is holy and righteous (Lev 11:45; Deut 32:4).
 - ✓ God is eternal and living (Deut 33:27; 5:26).
 - ✓ God is a person (Lev 26:12).
 - ✓ God is all-powerful and all-wise (Deut 10:17; Exod 31:3).
 - ✓ God is sovereign (Exod 34:9).
 - ✓ God is gracious and merciful (Exod 34:6–7; cp. Matt 23:23).
 - ✓ Atonement and forgiveness come through substitutionary sacrifice (Lev 4:20; Heb 9:22; cp. Luke 24:44; Acts 28:23).
- Mosaic law provides *instruction in righteousness*:
 - ✓ Do not covet (see Rom 7:7–8).

- ✓ Love your “neighbor” (see Rom 13:8–10).
- ✓ Care for preachers of the Word (see 1 Cor 9:6–11).

The legal sections of “Torah” fall into two categories:

- Apodictic laws involve primarily second person commands or prohibitions (e.g., the Ten Commandments).
- Casuistic laws consist of cases in which “if” and “then” conditional clauses comprise the description of a sample situation with explanatory comments and qualifications. Often the law includes a statement of consequences for non-observance.

Guidelines for Exegeting Law

1. Identify the limits of the pericope.
2. Identify the legal category (apodictic or casuistic).
3. Identify the overall structure of the pericope. What is the relationship of the law(s) in the passage?
4. List the key elements of the law—answer questions: Who? What? When? Where? How? Why?
5. Diagram the passage to discover its internal sections and sub-sections (see sample on p. 27 below).
6. Identify the pericope’s contribution to the advancement of the biblical book as a whole.
7. Identify the exegetical significance of each literary/rhetorical device employed by the author in the pericope.
8. Research the geographical, historical, and cultural aspects of the setting.
9. Examine the canonical and theological implications of the pericope.
10. Identify the applicational implications of the pericope. Determine the principles that the law(s) that transcend the immediate situation. How do those principles relate to NT teaching?

Diagram of Leviticus 19:20–22

by

William D. Barrick, Th.D.

Extraposition (nominative absolute)

וְאִישׁ 20

Protasis of conditional sentence

כִּי־יֹשֶׁבֶב

Adverbial prepositional phrase

אֶת־אִשָּׁה

Adverbial accusative

שֹׁכֶבֶת־זָרַע

Protasis 2nd part

וְהוּא שֹׁפֵחַ נְחֹרֶפֶת

Adverbial prepositional phrase

לְאִישׁ

Qualification to previous protasis

וְהִפְדָּה לֹא נִפְדָּתָה

Correlative qualification w/previous

אוֹ חִפְשָׁה לֹא נִתְּן־לָהּ

Apodosis of conditional sentence

בְּקִרְתָּ תְהִיָּה

Qualification to previous apodosis

לֹא יִזְמְתוּ

Adverbial causal clause

כִּי־לֹא חִפְשָׁה:

Apodosis 2nd part

וְהִבִּיא אֶת־אֲשָׁמוֹ

21

Adverbial prepositional phrase

לִיהוָה

Adverbial prepositional phrase

אֶל־פֶּתַח אֹהֶל מוֹעֵד

Delayed apposition to אֲשָׁמוֹ

אֵיל אֲשָׁם: ↔

Apodosis 3rd part

וְכִפֵּר עָלָיו הַכֹּהֵן

22

Adverbial prepositional phrase

בְּאֵיל הָאֲשָׁם

Adverbial prepositional phrase

לִפְנֵי יְהוָה

Adverbial prepositional phrase

עַל־חֲטָאתוֹ

Adjectival relative clause

אֲשֶׁר חָטָא

Apodosis 4th part (result of previous part)

וְנִסְלַח לוֹ

Adverbial prepositional phrase

מִחֲטָאתוֹ

Adjectival prepositional phrase

אֲשֶׁר חָטָא: פ

(parallel to previous reference to

חֲטָאתוֹ)

Note: The two פ's (end of vv. 19 and 22) indicate the Masoretic preferences for paragraph (or, section) boundaries that help confirm the 3-pericope division of vv. 15–28. Vv. 20–22 are casuistic law (case law) whereas vv. 15–19 and 26–28 are apodictic (prohibitions). Vv. 23–25 are a temporal sentence providing instruction concerning the land.

What does being free from the Law of Moses mean to me personally?

- Does freedom from the Law mean being anti-nomian?
 - ✓ Jesus' answer: Freedom from the Law does not mean freedom from the demands of righteous living.
 - 6x in the Sermon on the Mount Jesus said, "you have heard" (Matt 5:21, 27, 31, 33, 38, 43).
 - 6x Jesus added, "but I say to you" (vv. 22, 28, 32, 34, 39, 44), expressing a higher standard.
 - "unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven" (v. 20).

- The meaning of the Law of Moses for the Christian (see quote in the box below):
 - ✓ Christians do not live under the Law of Moses as a binding constitution for the church.
 - ✓ We are not to go back under the regulations of the Law as if Jesus accomplished nothing.
 - ✓ Now we are under authority to the law of Christ.
 - ✓ Being free from the Law of Moses does not mean that we are free from all commandments and restraints.
 - ✓ Interpreting the Law through Christ heightens the spirit of the Law.
 - ✓ We must preach and teach the Law.

Because Jesus fulfilled the law, the Apostle Paul can then point to a new law for the church — the law of Christ (Gal. 6:2). To be "under the law," used nine times in Paul's writings, seems to be antithetical to the nature of Christianity. Christians are not living under the law of Moses as the binding constitution of the church. That law was provided for a time of preparation for the fulfillment. Now that Christ has fulfilled the law, followers of Jesus are not to go back under the regulations of the law as if Jesus accomplished nothing. They are now under the law of Christ. This language certainly means they have laws to keep (1 Cor. 7:19); and these laws cover what the law of Moses intended. Some of the Mosaic laws have been integrated fully into the New Testament (1 Cor. 9:20-21; Gal. 6:2), but as always the spirit of the law has been heightened as these laws are interpreted through Christ. To be free from the law of Moses does not mean being free from all commandments and restraints. It means that for those who are "in Christ" the law has no power to condemn, because Christ has fulfilled it; but it also means that those who are "in Christ" died to sin and now must live in the righteousness of Christ. Because Christ fulfilled the law, Christians are now to follow his law.

— Allen P. Ross, *Holiness to the LORD: A Guide to the Exposition of the Book of Leviticus* (Grand Rapids: Baker Academic, 2002), 64

Exegeting Hebrew Poetry

Characteristics of Hebrew Poetry

- Concise, economic use of language.
- Relative scarcity of certain elements of Hebrew syntax:
 - *Wayyiqtol* forms of the verb that are characteristic of Hebrew narrative framework.
 - Relative pronoun **אשר**.
 - Definite article (**ה**).
 - Accusative marker (**את**).
- Parallelism of thought between lines of poetic text.
- Balanced lengths of lines of poetic text (determined primarily by counting the number of syllables per line).
- Employment of imagery.

Some Basic Poetic Devices

- **Parallelism:** Parallel thought expressed in similar grammar, similar sentence length, and similar vocabulary.

➤ Psalm 6:9

a	b	c
The LORD	has heard	my supplication;
The LORD	will receive	my prayer.

- **Repetition:** Repeated words or phrases.

➤ Psalm 29

v. 3 The **voice** of the LORD *is* over the waters; ...
v. 4 The **voice** of the LORD *is* powerful; the **voice** of the LORD *is* full of majesty.
v. 5 The **voice** of the LORD breaks the cedars, ...
v. 7 The **voice** of the LORD divides the flames of fire.
v. 8 The **voice** of the LORD shakes the wilderness; ...
v. 9 The **voice** of the LORD makes the deer give birth, and strips the forests bare; ...

- **Refrain:** Chorus-like repetition dividing the psalm into sections.

➤ Psalm 107

vv. 8, 15, 21, 31:
Oh, that *men* would give thanks to the LORD *for* His goodness,
and *for* His wonderful works to the children of men!



- **Inclusio:** A bracketing or envelope form of repetition that occurs at the beginning and ending of the psalm or a major section of the psalm.

➤ Psalm 103

v. 1: Bless the LORD, O my soul; ...

...

v. 22: Bless the LORD, O my soul!

- **Chiasm:** A sequence of lines with a mirror relationship in which the first and last are parallel, the second and next to last are parallel, the third and third from last are parallel, etc.—so that the last half is in inverted order.

➤ Psalm 19:1

a The heavens

b declare

c the glory of God;
c' His handiwork.

b' shows

a' the firmament

- **Metaphor:** Use of a figure as an illustration for expressing a concept.

➤ Psalm 23

1 The LORD *is* my **shepherd**;

I shall not want.

2 He makes me to lie down in green pastures;

He leads me beside the still waters.

3 He restores my soul;

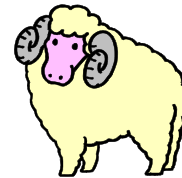
He leads me in the paths of righteousness for His name's sake.

4 Yea, though I walk through the valley of the shadow of death,

I will fear no evil;

for You *are* with me;

Your rod and Your staff, they comfort me.



General Guidelines for Exegeting Hebrew Poetry

1. Identify the limits of the pericope.
2. Identify the basic genre (lament, praise, wisdom).

Resources:

Longman, Tremper, III. "Lament." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*.

Edited by D. Brent Sandy and Ronald L. Giese, Jr., 197–215.
Nashville: Broadman & Holman, 1995.

Barker, Kenneth L. “Praise.” In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 217–32. Nashville: Broadman & Holman, 1995.

3. Identify the structure of the text, taking into account clues derived from comparative analysis of the genre, the verbal characteristics of the text, and syntactical elements.

Resources:

Bullock, C. Hassell. *Encountering the Book of Psalms*. Grand Rapids: Baker Academic, 2001.

Chisholm, Robert B., Jr. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker Books, 1998. Especially, 142–47, 169–86.

Arnold, Bill T., and John H. Choi. *A Guide to Biblical Hebrew Syntax*. Cambridge, UK: Cambridge University Press, 2003.

4. Arrange the English text in poetic lines, highlighting parallelism, repetitions, inclusios, and other literary cues.

Resource:

See samples of Psalm handouts available at www.drbarrick.org.

5. Diagram the Hebrew text.
6. Revise your English text arrangement in accord with the results of the Hebrew diagram.
7. Develop an exegetical outline.
8. Identify the exegetical significance of each poetic device employed by the poet.

Resource:

Watson, Wilfred G. E. *Classical Hebrew Poetry: A Guide to its Techniques*. 2nd edition. Journal for the Study of the Old Testament Supplement Series 26. Sheffield, UK: Sheffield Academic Press, 1995.

9. Research the geographical, historical, and cultural setting and contents as much as possible.

Resource:

Walton, John H., Victor H. Matthews, and Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. Downers Grove, IL: InterVarsity Press, 2000.

10. Examine the canonical and theological implications of the text.

Resource examples:

Kaiser, Walter C., Jr. *The Majesty of God in the Old Testament: A Guide for Preaching and Teaching*. Grand Rapids: Baker Academic, 2007.

Merrill, Eugene H. *Everlasting Dominion: A Theology of the Old Testament*. Nashville: Broadman & Holman Publishers, 2006.

Travers, Michael E. *Encountering God in the Psalms*. Grand Rapids: Kregel Publications, 2003.

11. Study the NT usage of any portions of the text. Identify the purpose for quoting the text and any apparent change in contexts.

Resources:

Archer, Gleason L., and Gregory Chirichigno. *Old Testament Quotations in the New Testament*. Chicago: Moody Press, 1983.

Beale, G. K., and D. A. Carson, eds. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids: Baker Academic, 2007.

12. Identify and examine the significance of the mood or emotional content of the text in order to understand as much as possible the authorial intent.

Resource:

R. Larry Overstreet. "Emotional Subjectivity in Teaching/Preaching the Psalms." Unpublished paper presented at the National Meetings of the Evangelical Theological Society, San Diego, 2007.

13. Identify the applicational implications of the text.

Exegeting Psalms

1. Identify the limits of the pericope (or, of the full psalm).
2. Identify the basic genre (lament, praise, wisdom).

Resource:

Bullock, C. Hassell. *Encountering the Book of Psalms*. Grand Rapids: Baker Academic, 2001.

3. Identify the structure of the psalm, taking into account clues derived from comparative analysis of the genre.
4. Observe the usage of tricola, “Selah,” refrains, inclusios, and change of persons with regard to the internal division of the psalm.
5. Study the super- and subscriptions when they occur.
6. Arrange the English text in poetic lines, highlighting parallelism, repetitions, inclusios, and other literary cues.
7. Diagram the Hebrew text.
8. Revise your English text arrangement in accord with the results of the Hebrew diagram.
9. Develop an exegetical outline.
10. Identify the exegetical significance of each poetic device employed by the psalmist.

Resource:

Watson, Wilfred G. E. *Classical Hebrew Poetry: A Guide to its Techniques*, 2nd edition. Journal for the Study of the Old Testament Supplement Series 26. Sheffield, UK: Sheffield Academic Press, 1995.

11. Research the geographical, historical, and cultural setting and contents of the psalm as much as possible.
12. Examine the canonical (placement within the five books of Psalms) and theological implications of the psalm.
13. Study the NT usage of any portions of the psalm. Identify the purpose for quoting the psalm and any apparent change in contexts.

14. Identify the applicational implications of the psalm.

Comments on Preaching a Psalm

1. Coordinate the music of the service with the psalm.
2. Give the congregation the privilege of participating in the reading of the psalm. Employ antiphonal reading from time to time, as appropriate.
3. Remind your congregation of the human nature of the psalmists. Deal openly with issues of apparent lack of faith (e.g., Psalm 42) or such problems as imprecatory psalms.
4. Emphasize the beauty of the Psalter's poetry and its use in corporate worship in OT times.

Select Commentaries on Psalms

- Allen, Leslie C. *Psalms 101–150*. Word Biblical Commentary 21. Waco, TX: Word Books, Publisher, 1983.
- Boice, James Montgomery. *Psalms*. 3 volumes. Grand Rapids: Baker Books, 1996.
- Cohen, A. *The Psalms*. Soncino Books of the Bible. 1945. Reprint, London: Soncino Press, 1968.
- Craigie, Peter C. *Psalms 1–50*. Word Biblical Commentary 19. Waco, TX: Word Books, Publisher, 1983.
- Davidson, Robert. *The Vitality of Worship: A Commentary on the Psalms*. Grand Rapids: William B. Eerdmans Publishing Co., 1998.
- Delitzsch, Franz. *Biblical Commentary on the Psalms*. 3 volumes. Translated by Francis Bolton. Biblical Commentary on the Old Testament. Carl Friedrich Keil and Franz Delitzsch. Reprint, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968.
- Goldingay, John. *Psalms—Volume 1: Psalms 1–41*. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids: Baker Academic, 2006.
- . *Psalms—Volume 2: Psalms 42–89*. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids: Baker Academic, 2007.
- . *Psalms—Volume 2: Psalms 90–150*. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids: Baker Academic, 2008.
- Ḥakham, Amos. *Psalms*. 3 volumes. The Bible with the Jerusalem Commentary, Koschitzky Edition. Jerusalem: Mosad Harav Kook, 2003.
- Hossfeld, Frank-Lothar, and Erich Zenger. *Psalms 2: A Commentary on Psalms 51–100*. Edited by Klaus Baltzer. Translated by Linda M. Maloney. Hermeneia. Minneapolis: Fortress Press, 2005.
- Kidner, Derek. *Psalms 1–72: An Introduction and Commentary on Books I and II of the Psalms*. Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1973.

- . *Psalms 73–150: An Introduction and Commentary on Books I and II of the Psalms*. Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1975.
- Kraus, Hans-Joachim. *Psalms 1–59*. Translated by Hilton C. Oswald. Continental Commentaries. Minneapolis: Fortress Press, 1993.
- . *Psalms 60–150*. Translated by Hilton C. Oswald. Continental Commentaries. Minneapolis: Fortress Press, 1993.
- Lawson, Steven J. *Psalms 1–75*. Holman Old Testament Commentary 11. Nashville: Holman Reference, 2003.
- . *Psalms 76–150*. Holman Old Testament Commentary 12. Nashville: Holman Reference, 2006.
- Mays, James Luther. *Psalms*. Interpretation. Louisville, KY: John Knox Press, 1994.
- Perowne, J. J. Stewart. *The Book of Psalms*. 2 volumes. 1878. Reprint, Grand Rapids: Zondervan Publishing House, 1966.
- Scroggie, W. Graham. *The Psalms*. 1948. Reprint, Old Tappan, NJ: Fleming H. Revell Co., 1973.
- Spurgeon, Charles H. *The Treasury of David*. 6 volumes in 3. Reprint, Peabody, MA: Hendrickson Publishers, n.d.
- Tate, Marvin E. *Psalms 51–100*. Word Biblical Commentary 20. Dallas: Word Books, Publisher, 1990.
- VanGemeren, Willem A. “Psalms.” In *The Expositor’s Bible Commentary*. 12 volumes. Edited by Frank E. Gaebelin, 5:1–880. Grand Rapids: Zondervan Publishing House, 1991.
- Wilcock, Michael. *The Message of Psalms 1–72*. The Bible Speaks Today. Downers Grove, IL: InterVarsity Press, 2001.
- . *The Message of Psalms 73–150*. The Bible Speaks Today. Downers Grove, IL: InterVarsity Press, 2001.
- Wilson, Gerald H. *Psalms Volume 1*. NIV Application Commentary. Grand Rapids: Zondervan, 2002.

Select Psalms Studies

- Adams, James E. *War Psalms of the Prince of Peace: Lessons from the Imprecatory Psalms*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1991.
- Brown, William P. *Seeing the Psalms: A Theology of Metaphor*. Louisville: Westminster John Knox Press, 2002.
- Bullock, C. Hassell. *Encountering the Book of Psalms*. Grand Rapids: Baker Academic, 2001.
- Day, John N. *Crying for Justice: What the Psalms Teach Us About Mercy and Vengeance in an Age of Terrorism*. Grand Rapids: Kregel, 2005.
- Thirtle, James William. *The Titles of the Psalms: Their Nature and Meaning Explained*. London: Henry Frowde, 1904.
- Travers, Michael E. *Encountering God in the Psalms*. Grand Rapids: Kregel Publications, 2003.

- Watson, Wilfred G. E. *Classical Hebrew Poetry: A Guide to its Techniques*. 2nd edition. Journal for the Study of the Old Testament Supplement Series 26. Sheffield, UK: Sheffield Academic Press, 1995.
- Wendland, Ernst R. *Analyzing the Psalms: With Exercises for Bible Students and Translators*. Dallas: Summer Institute of Linguistics, 1998.
- Zemek, George J. *Road Maps for the Psalms: Inductive Preaching Outlines Based on the Hebrew Text*. Valencia, CA: Master's Academy International, 2006.

Exegeting Wisdom Literature

1. Identify the limits of the pericope (with special care in Proverbs).
2. Identify the basic genre (proverb or other non-proverbial wisdom).
Resources:
 - Hildebrandt, Ted A. "Proverbs." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 233–54. Nashville: Broadman & Holman, 1995.
 - Hill, Andrew E. "Non-Proverbial Wisdom." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 255–80. Nashville: Broadman & Holman, 1995.
3. Identify the structure of the pericope, taking into account clues derived from comparative analysis of the genre.
4. Observe the usage of poetic devices.
5. Arrange the English text in poetic lines, highlighting parallelism, repetitions, inclusios, and other literary cues.
6. In the Book of Proverbs, pay attention to strings and clusters of proverbs.
Resources:
 - Hildebrandt, Ted. "Proverbial Pairs: Compositional Units in Proverbs 10–29." *Journal of Biblical Literature* 107, no. 2 (1988): 207–24.
 - . "Proverbial Strings: Cohesion in Proverbs 10." *Grace Theological Journal* 11, no. 2 (1990): 171–85
7. Diagram the Hebrew text.
8. Revise your English text arrangement in accord with the results of the Hebrew diagram.
9. Develop an exegetical outline.
10. Identify the exegetical significance of each poetic device employed by the writer.
Resource:
 - Watson, Wilfred G. E. *Classical Hebrew Poetry: A Guide to its Techniques*. 2nd edition. Journal for the Study of the Old Testament Supplement Series 26. Sheffield, UK: Sheffield Academic Press, 1995.

11. Research the geographical, historical, and cultural setting and contents of the pericope as much as possible.
12. Examine canonical and theological implications.
13. Study any NT usage of any portion of the pericope. Identify the purpose for the citation and any apparent change in contexts.
14. Identify the applicational implications of the pericope.

Guidelines for Preaching Wisdom Literature

1. Emphasize the general nature of wisdom, especially in the Proverbs. Proverbs are normally general statements of truth, that do not apply in every situation. Cp. Proverbs 26:4, 5.
2. Encourage the congregation to commit portions of Old Testament wisdom literature to memory.
3. Remind your congregation of the major themes of Old Testament wisdom literature.
4. Do not neglect the theocentric aspects of a book like Ecclesiastes. Above all, do not treat Ecclesiastes as pessimistic, humanistic, secular literature.
5. Develop sermons on wisdom literature outside Job, Proverbs, and Ecclesiastes (esp., wisdom psalms).

Exegeting Prophecy

1. Prophecy as a type of biblical literature refers primarily to oracles of salvation and judgment, as well as what many classify as apocalyptic literature.
2. Interpreters of prophetic literature must read theological covenants like the Abrahamic, Deuteronomic, Davidic, and New alongside the prophets whose ministries follow the establishment of any of these covenants. Just as the NT is often the interpreter of the OT, so also the prophets of the OT are often the interpreters of the covenants to Israel.
3. The prophets do not act as itinerant “prophetic conference” speakers titillating audiences with eschatological charts and time-tables. They conduct spiritual life conferences, exhorting obedience to the covenants.
4. Hebrew prophets communicate with their audiences by employing a formulaic base for expressions derived from biblical covenant documents (Deut/Lev/Exod).
 - Curses and blessings (Deut 27-28; Lev 26)¹⁴
 - בְּיָד- pattern (covenant lawsuit)
5. Hebrew prophets employ stylistic variations and expansions to avoid conventional formulaic language. They do not simply restate the Torah, they explain and apply the Torah.
6. Hebrew prophets are Hebrew poets. A significant characteristic of Hebrew prophetic literature involves the employment of a wide range of literary devices. The Hebrew prophets act as wordsmiths. Hebrew prophets use creative language in their writings. A reader of the OT prophetic books must pay attention to the artistry of their poetic language in order to understand their messages.

Comparison of Prophetic and Apocalyptic

Prophetic	Apocalyptic
Calls for a change in how the people conduct their lives.	Presents the divine perspective in graphic visions.
Announces impending judgment and/or salvation.	Announces distant judgment and restoration.
Declares Yahweh’s hatred of covenant unfaithfulness and His harsh judgment in order to call the people to repentance.	Describes future judgment to encourage the saints to persevere and hope, because Yahweh is in control.

¹⁴ Cf. Douglas Stuart, *Hosea-Jonah*, WBC 31 (Nashville: Thomas Nelson Publishers, 1987), xxxi–xlii (“Prophetic Dependency on Pentateuchal Blessings and Curses”); Mark F. Rooker, “The Use of the Old Testament in the Book of Ezekiel,” *Faith & Mission* 15, no. 2 (Spring 1998): 46–47.

John F. Walvoord offered the following instruction concerning the application of sound hermeneutics to the interpretation of biblical prophecy:

In unfulfilled prophecy questions about the exact meaning of the text are often left unanswered. In the history of prophetic interpretation there have been so many erroneous views which were later exposed by actual fulfillment that any student of prophecy must necessarily be cautious. Occasionally some people have carelessly made wild and unrealistic claims regarding the meaning of certain prophetic passages. Accordingly careful expositors generally are conservative in their interpretation of prophecy regardless of which school of thought they follow. However, several major considerations tend to focus on the real problem as it exists today in correct interpretation of prophecy.

One-fourth of the Bible was prophetic when it was written, and interestingly about one-half of these prophecies have been fulfilled, often with amazing accuracy. The Old Testament is full of predictions concerning future events and especially concerning the coming of Christ. The fulfillment of many of these in His first coming illustrate that prophecy is intended to be interpreted in its normal and literal sense.

For instance, the birth of Christ was to be supernatural. His mother was to be a virgin (Isa 7:14). His place of birth was Bethlehem, pinpointed in Micah 5:2 about seven hundred years before the birth of Christ. He was to be the seed of the woman (Gen 3:15) who would have victory over Satan. His lineage is described in the Old Testament as extending through Seth, Noah, Abraham, Isaac, Jacob, Judah, and then through Boaz, Obed, Jesse, and David. All of this is pointed out in the genealogies of the New Testament (cf. Matt 1:1–16; Luke 3:23–38). The Old Testament abounds with prophetic details about Jesus as prophet, priest, and king (Deut 18:15–18; 1 Sam 2:35; Ps 110:4; cf. Gen 49:10; 2 Sam 7:12–16; Zech 6:13; Heb 5:6). Isaiah 9:6–7 summarizes His birth, person, and deity. All these prophecies have been literally fulfilled. Even His death on the cross is anticipated in Psalm 22 and Isaiah 53, and His resurrection is predicted in Psalm 16:10. In all these cases the prophetic Scriptures have been fulfilled historically in a literal way.

In view of these fulfilled prophecies it seems reasonable to conclude that yet unfulfilled prophecies will have the same literal fulfillment, especially when they are couched in terms that make sense literally.¹⁵

General Guidelines for Exegeting and Expounding Hebrew Prophecy

1. Identify the limits of the pericope.
2. Identify the basic genre (oracle of salvation, announcement of judgment, apocalyptic).

¹⁵ John F. Walvoord, "Interpreting Prophecy Today, Part 1: Basic Considerations in Interpreting Prophecy," *BSac* 139, no. 553 (Jan 1982): 8–9.

Resources:

VanGemeren, Willem A. "Oracles of Salvation." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 139–55. Nashville: Broadman & Holman, 1995.

Butler, Trent C. "Announcements of Judgment." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 157–76. Nashville: Broadman & Holman, 1995.

Sandy, D. Brent, and Martin G. Abegg, Jr. "Apocalyptic." In *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Edited by D. Brent Sandy and Ronald L. Giese, Jr., 177–96. Nashville: Broadman & Holman, 1995.

3. Develop the structure of the text, taking into account clues derived from comparative analysis of the genre, the verbal characteristics of the text, and syntactical elements.
4. Arrange the English text in poetic lines when it is poetic, highlighting parallelism, repetitions, inclusions, and other literary cues. When the text is prose, arrange it as prose and examine it as narrative.
5. Diagram the Hebrew text.
6. Revise your English text arrangement in accord with the results of the Hebrew diagram.
7. Develop an exegetical outline.
8. Identify the exegetical significance of each literary device the prophet employs.

Resource:

Watson, Wilfred G. E. *Classical Hebrew Poetry: A Guide to its Techniques*. 2nd edition. Journal for the Study of the Old Testament Supplement Series 26. Sheffield, UK: Sheffield Academic Press, 1995.

9. Locate any intertextual connections to the covenants and demonstrate their relationship to the prophetic message.
10. Identify parallel passages elsewhere in the prophets and compare their contexts and purposes.
11. Research the geographical, historical, and cultural setting and contents as much as possible.

Resource:

Walton, John H., ed. *Zondervan Illustrated Bible Backgrounds Commentary*. 5 volumes. Grand Rapids: Zondervan, 2009.
———, Victor H. Matthews, and Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. Downers Grove, IL: InterVarsity Press, 2000.

12. Examine the canonical and theological implications of the text.

Resource examples:

Kaiser, Walter C., Jr. *The Majesty of God in the Old Testament: A Guide for Preaching and Teaching*. Grand Rapids: Baker Academic, 2007.
Merrill, Eugene H. *Everlasting Dominion: A Theology of the Old Testament*. Nashville: Broadman & Holman Publishers, 2006.

13. Study the NT usage of any portions of the text. Identify the purpose for quoting the text and any apparent change in contexts.

Resources:

Archer, Gleason L., and Gregory Chirichigno. *Old Testament Quotations in the New Testament*. Chicago: Moody Press, 1983.
Beale, G. K., and D. A. Carson, eds. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids: Baker Academic, 2007.

14. Identify the applicational implications of the text.

CONTEXTUAL ANALYSIS

1. The circles of context:

a. *Determine how the passage fits into the immediate and remote contexts.*

- What topic does the passage address in the paragraph or two preceding this text?
- How does the previous material lead into the current text?
- How does the material immediately following the text connect to it or help explain its contents?
- How does the current passage contribute to the overall goal of the text?
- Where does this passage occur in the greater structure of the biblical book?
- With which major section of the book is the passage associated? Why? What role does it play in that section?
- What has taken place in the biblical book thus far and what will happen following this passage? Does the passage play a significant role in that flow of events?
- What does the passage contribute to the agenda of the entire biblical book?
- What role does the text play in the whole of the OT? What does it contribute that no other text contributes? Does it contain concepts or truths that are repeated throughout the OT?
- What relationship does the passage have to the NT?
- How does the passage harmonious or stand in contrast to other biblical texts or themes? If there is the appearance of contradiction to another text, how do you resolve the tension?

b. *Identify the external setting involving the ancient Near Eastern cultural, historical, geographical, political, economic, and spiritual milieu.*

- When was the passage written? By whom? To whom? Where?
- What are the chief characteristics of the people addressed in the text? What is their history, their social standing, their lifestyle, their world view, their beliefs and practices?
- What events, places, customs, and beliefs does the author of the text mention or draw upon?
- What prompted the author to write the text?

2. Parallel passages: *Identify both the similarities and dissimilarities in every aspect (grammatical, historical, recipients, writers, type of literature, etc.).*

Paper #6: Contextual Analysis: Biblical

- 15 pages maximum.
- Title page.
- Revised translation page
- In the body of this paper (see p. 43 above):
 - ✓ Develop the relationship to the **immediate contexts** (paragraph, chapter, and section).
 - ✓ Develop the **remote contexts** (book, collection, and OT).
 - ✓ *Discuss the contextual contributions to exegesis from each of these context levels.*
 - ✓ Briefly discuss any **NT quotations or allusions** and their exegetical significance. *Cite in a footnote the Greek NT edition whose index of OT quotes in the NT you employed, giving full bibliographic data.*
- Logical diagram with homiletical outline. See p. 47 below for an example.
- Conclude with a Bibliography that contains all sources from Papers ##1–6 collated in alphabetical order (by author).

An outline of a biblical book or psalm will help the expositor to orient a text in its own immediate and remote context. Begin with a general outline to represent the remoter context within the book. You might choose to borrow the outline from a good evangelical and exegetical commentary or create your own on the basis of your reading of the entire book. The following are examples from Deuteronomy and Isaiah. Keep the outline brief and to the point. Don't exceed half of a page, typed, single-spaced.

Outline of the Book of Deuteronomy

- I. Introduction (1:1–5)
- II. First Message of Moses (1:6–4:43)
- III. Second Message of Moses (4:44–26:19)
- IV. Third Message of Moses (27:1–30:20)
- V. Moses' Final Acts and Words (chs. 31–34)
 - A. Commissioning of Joshua (31:1–29)
 - B. Song of Moses (31:30–32:44)
 - C. Blessing of Moses (33:1–29)
 - D. Death of Moses (34:1–12)

Notes on Outlining:

- Utilize normal English language outlining conventions.
- No "I" without a "II" No "A" without a "B" No "1" without a "2."
- Present the text in sequential order—do not skip verses or rearrange the verses into different sections of the outline.
- Cover all verses in the pericope—do not omit any from the outline.
- Make certain that the larger sections include all that the sub-sections contain.

- Each sequential section or sub-section picks up where the previous section or sub-section leaves off.

Outline of the Book of Isaiah

- I. The Prophecies of Condemnation (chs. 1–39)
- II. The Prophecies of Consolation (chs. 40–66)
 - A. The Book of Refreshment (chs. 40–48)
 - B. The Book of Redemption (chs. 49–57)**
 - C. The Book of Recompense (chs. 58–66)

From the general outline, focus on the particular section that comprises the immediate context of the selected text. Show its development and relationship to the larger sections of the book. The following is an example:

Outline Showing Contexts of Isaiah 53:4–6.

- I. The Prophecies of Condemnation (chs. 1–39)
- II. The Prophecies of Consolation (chs. 40–66)
 - A. The Book of Refreshment (chs. 40–48)
 - B. The Book of Redemption (chs. 49–57)
 - 1. Prophecies concerning Yahweh’s Servant/Messiah (chs. 49–53)
 - a. Messiah as Servant (ch. 49)
 - b. Messiah as True Disciple (ch. 50)
 - c. Messiah as Righteous Ruler (51:1–52:12)
 - d. Messiah as Sin Bearer (52:13–53:12)**
 - 2. Proclamation of the Restoration of Israel (54:1–56:8)
 - 3. Pronouncement of Judgment on the Wicked (56:9–57:21)
 - C. The Book of Recompense (chs. 58–66)

Then develop this coherent section into a detailed outline of the immediate context highlighting your selected text for exposition. Again, the following illustrates this step in the process for Isaiah 53:4–6.

Section Outline of Isaiah 52:13–53:12 — “The Gospel of Isaiah”

- I. The Exhortation concerning the LORD’s Servant (52:13–15)
 - A. Introduction of the Glorious Servant (52:13)
 - 1. Prospering by His Acting Wisely (52:13a)
 - 2. Prospering by His Being Exalted (52:13b)
 - B. Intervention of the Glorious Servant (52:14–15)
 - 1. The Judgment/Destroying of Anti-Israeli Multitudes (52:14a)
 - 2. The Enthronement/Anointing of Yahweh’s Servant (52:14b)
 - 3. The Appointment/Sprinkling of Many Nations (52:15)
- II. The Expiation by the LORD’s Servant (53:1–9)
 - A. His Rejection (53:1–3)

- B. His Redemption (53:4–6)**
 - C. His Restraint (53:7–9)
- III. The Exaltation of the LORD's Servant (53:10–12)
 - A. His Resurrection (53:10–11)
 - B. His Reward (53:12)

This outline develops the entirety of the section-level context (Isa 52:13–53:12) of Isaiah 53:4–6, allowing the expositor to see the relationships his text might have to this greater context.

Next, on the basis of a logical/block diagram of the selected text, proceed to produce a viable homiletical outline reflecting the internal structure of the passage. On the following page is a logical diagram of verses 4–6 (right-hand side of the diagram) together with a concise homiletical outline reflecting the results of the logical diagram.

The LORD's Righteous Servant Suffers for His People
Isaiah 53:4–6

I. His Labor (v. 4a)

אֲכַן 53:4

חֲלִינוּ הָיָה נָשׂוּ
וּמְכַאֲבֵינוּ סְבִלָם

II. Our Loathing (v. 4b)

וַיִּשְׁקַחֲנוּ חֶשְׁבֹנָהוּ נִגְוֵעַ ↔ מִכָּה אֱלֹהִים
וּמְעַנָּה:

III. His Suffering (v.5)

A. His Payment (v. 5a)

וְהָיָה מִחֻלָּל מִפְּשָׁעֵנוּ

53:5

B. Our Pardon (v. 5b)

מִדָּכָא מֵעֹנֹתֵינוּ
מוֹסַר שְׁלוֹמֵנוּ עָלֵינוּ
וּבְחִבְרָתוֹ נִרְפָּא־לָנוּ:

IV. Our Salvation (v. 6)

A. Our Rebellion (v. 6a)

תְּעִינוּ כִּצְאֵן כְּלָנוּ

53:6

B. His Redemption (v. 6b)

אִישׁ לְדַרְכּוֹ פָּנִינוּ
וַיְהִי הַפְּגִיעַ וַיְהִי
בּוֹ

אֵת עֵוֹן כְּלָנוּ:

Notes:

- Grammatical clues reveal the structure of this passage. The alternation of 3ms and 1cp personal pronouns in verses 4 and 5 together with the accompanying disjunctive clauses (vv. 4b and 5a) reveal the antithesis between “He” and “we.” That is continued by means of the 1cp pronominal suffix in verse 6 that is highlighted by its use in a section-defining inclusio (highlighted in the diagram by means of the boxes). The structure thus revealed is confining. The exegete must give due attention to it and the expositor must preserve it in constructing a homiletical outline.
- The homiletical outline given above is provisional and must be refined as the process of exegesis moves along. Although the alliteration helps the listener or reader to remember it, some parts might not be best represented by the term employed. For example, “Redemption” for verse 6b is not as transparent as something like “Substitution.” To retain alliteration it might be necessary to change “Rebellion” (v. 6a) to “Insubordination.” By starting early in the exegesis process to work on the logical/block diagram and homiletical outline, the exegete has opportunity to allow the outline to mature through multiple refinements.

Paper #7: Contextual Analysis: Extrabiblical

- 15 pages maximum.
- Title page.
- Revised translation page
- In the body of this paper:
 - ✓ Identify any ANE parallels and briefly identify their significance.
 - ✓ Place the chosen text within its historical, political, social/cultural, economic, geographical, and literary and/or archaeological settings.
 - ✓ *How do any of these settings contribute to the exegesis of the text?*
 - ✓ See the Scripture indexes for *Ancient Near Eastern Texts (ANET)* and *Context of Scripture (COS)* for potential literary correlations.
- Logical diagram with homiletical outline. See p. 47 above for an example.
- Conclude with a Bibliography that contains all sources from Papers ##1–7 collated in alphabetical order (by author).

Ancient Near Eastern Backgrounds

Exegesis starts with the text and views it within its syntactical, lexical, literary, historical, social/cultural, geographical, and theological contexts. Although exegesis of the biblical text focuses upon the languages, the linguistic factor is not the only factor to be considered. Everyday life differed greatly from our present day Western culture. In biblical times, culture changed from one century to another, from one people to another, and from one environment to another—just as it changes within our own setting. Attention must be given to identify the separate context for each passage. So much is unfamiliar to the modern, Western reader: clothing, food, the medium of exchange, local customs, religious observances, and dialects. How did these factors affect the meaning for both writer and recipient? This is the exegete's challenge.

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To which group of people are the Sea Peoples (whose migration routes are depicted in the map above) related?

Of what significance might this information be to the exegete?

How might this information be employed by the expositor?

What other examples of similar material and information could be of use in preaching the OT?



The photo above is Shechem (modern Nablus). The view is from the east. Which mountain is Ebal and which is Gerizim?

Identify the photo below. What OT events does it represent?



How do photos like the ones above affect your preaching of the related passages?

PREPARATION FOR EXPOSITION

1. *List all potential solutions for the significant interpretative problems encountered.*
2. *Choose one as the preferred solution and compare its adequacy with all other potential solutions.*

Exegetically, a very good example of identifying solutions and discussing their adequacy on the way to a final, convincing solution is found in John E. Hartley, *Leviticus*, WBC (Dallas: Word Books, Publisher, 1992), 273–77, regarding the interpretive problems and solutions for Leviticus 17:11.

Expositionally, good examples of presenting solutions, discussing their merits, and proposing a convincing solution are found in Mark F. Rooker, *Leviticus*, NAC (Nashville: Broadman & Holman Publishers, 2000). Rooker presents major interpretive issues by specifying the various interpretive viewpoints and then eliminating them one by one until only one interpretation remains that best resolves the problems. Two prominent examples are his discussion of the “strange fire” in 10:1–7 (157–58) and his presentation of seven different explanations for the distinctions between clean and unclean animals (170–75).

- *Check the commentaries for their interpretation.*
- *Watch for alternative interpretations.*
- *Note any additional problems which you failed to note during your own study.*
- *Utilize the commentaries as catalysts for thinking about the text, its teaching, and its application.*

Limited biblical language skills is not the only reason for consulting good commentaries. Read as many of the better exegetical commentaries as possible. Keep an accurate record of every element that has potential exegetical and expository significance—observe how commentators explain the significance of each element of the text. Watch for alternative interpretations and note any additional problems which you failed to note during your own study. Emphasize research in conservative commentaries as much as possible, but realize that theologically liberal commentaries can offer a lot of sound material with regard to the original language and its use. Utilize this final pass through the commentaries to discover how the commentators make the transition from the original audience to today’s readers and hearers. Watch for key doctrinal summaries and applications.

The following are the most reliable commentary series:

- Baker Commentary on the Old Testament Wisdom and Psalms (BCOTWP)
- Baker Exegetical Commentary (BEC)
- *Expositor’s Bible Commentary (EBC)*

- New American Commentary (NAC)
- New International Commentary on the Old Testament (NICOT)
- New International Commentary on the New Testament (NICNT)
- NIV Application Commentary (NIVAC)
- Tyndale Old Testament Commentaries (TOTC)
- Tyndale New Testament Commentaries (TNTC)

An excellent series does not guarantee that the treatments of the Bible books are equal. Some independent commentaries are superior to those within a series. Read book reviews and talk with other expositors about the volumes they have found most helpful. When looking at a commentary prior to purchase, look at its treatment of a text with which you are most familiar exegetically.

- *Be willing to modify and/or refine your conclusions.*
- *Acknowledge any uncertainties, ambiguities, lack of knowledge, and/or need for additional information. Outline a method of conducting further investigation.*

Paper #8: Exposition

- 25 pages maximum.
- Title page.
- **Final revised working translation as the first element** of the paper—on a page of its own.
- Utilize a **homiletical outline**. (It must be immediately visible as one reads through the text of your sermon.)
- Provide **technical** details supporting expositional conclusions, but relegate such details to the **footnotes** (example given in footnote below).¹⁶ **The exposition must include a minimum of 5 (five) technical footnotes.** Technical footnotes are not bibliographic footnotes in which only a source is being identified.
- **Identify your audience in a footnote at the beginning of your sermon.** You may address your audience with the vocabulary and mode of address that is



¹⁶ “By chiasmus is meant a series (a, b, c, ...) and its inversion (... c, b, a) taken together as a combined unit. In Hebrew poetry such a unit is generally a parallel couplet, so that the combined (chiastic) unit would be a, b, c // c, b, a. The components of such a series are usually sub-units of the sentence, considered semantically or grammatically. ... When the components (a, b, c, etc.) are not parts of the sentence but complete lines, then larger chiastic patterns emerge” — Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques*, JSOTSS 26 (Sheffield, UK: JSOT Press, 1984), 201–2. The Hebrew structure of Gen 7:11b can be mapped as follows:

A
B
B'
A'

See U. Cassuto, *A Commentary on the Book of Genesis: Part II — From Noah to Abraham, Genesis V 19–XI 32*, trans. by Israel Abrahams (1964; repr., Jerusalem: Magnes Press, 1992), 84.

most fitting. (If you are addressing youth, your style of delivery and vocabulary might be different than if your audience is made up primarily of adults.)

- **Identify the English translation** you are using for the sermon at your first biblical quotation or reading.
- Include **sermon illustrations**. Beware of taking up too much time and space with illustrations—use minimal wording.
- Include **application**.
- After the exposition, include a **revised logical diagram of the Hebrew text with parallel homiletical outline** on its own page(s).
- Conclude with a **Bibliography** that contains all sources from Papers ##1–8 collated in alphabetical order (by author).
- **Avoid verbosity**. Be clear, concise, and accurate. Meaningless drivel, excessive illustrations, unsupported conclusions, or perversion of the grammar or context will result in grade reductions.
- See grading sheet in “Course Syllabus,” 14.



The purpose of the following material (pp. 16–26) is to help you work through your preparation for writing Paper #8 (your sermon). It is first of all a summary, in at least some aspects, of the preceding six steps of the exegetical process. Secondly, it introduces the concept of application.

The temptation is to merely catalogue, collate, and arrange information. Exegesis, however, is more than the collection and filing of data—it is interpreting the information. Anyone with a photocopy machine, scissors, and rubber cement can copy, cut, arrange, and paste quotations from sources and references. It takes an exegete to examine, evaluate, assimilate, and interact with the biblical text in a coherent interpretative exposition employing only the most pertinent citations. The interpretation should be synthesized and applied theologically and pragmatically. When the preacher’s sermon preparation reflects this approach, he has attained a significant goal in his ministry: he has become an exegete and an expositor of the Word of God. “Exegesis is the indispensable groundwork of the sermon, but only the groundwork. If expository preaching is merely the deliverance of exegesis, it fails in its duty.”¹⁷

Read and reread the text until saturated with it—not just the sermon passage, but the entire book that forms its setting. Perform a provisional or preliminary translation of the sermon text. Diligently compare the original language with the English translation from which you will be preaching your sermon. Note any translational variations from the original language. Record your explanations for the variations.

Compose a preliminary summary statement for what the passage says—build on what you have already identified as the argument or theme. What did the text mean to the original recipients?

¹⁷ Peter Jensen, “The Seminary and the Sermon,” in *Preach the Word: Essays on Expository Preaching in Honor of R. Kent Hughes*, ed. by Leland Ryken and Todd A. Wilson (Wheaton, IL: Crossway, 2007), 217.

E.g., *Psalm 89: God made permanent covenant promises of loyal love and faithfulness to David and his descendants. Circumstances indicated the apparent dissolution of the Davidic monarchy contrary to those promises, leaving the psalmist confused and disappointed.*

Review the questions you have been asking about anything and everything in the text. What information does it give? *Who?*—list all persons in the text and identify the key players. *What?*—list all actions, objects, and conditions. Move on to the adverbial questions: *When?*—establish the historical context for the text. *Where?*—identify the geographical setting(s). *How?*—specify the manner in which the subjects take action. *Why?*—look for reasons (“because/for”), purposes (“in order that”), and results (“so that”). Pay attention to details—be a Sherlock Holmes! Record any question that comes to mind—even if it might turn out to be a “dumb” one upon further reflection. Determine to discover the basis for any textual variant followed by or suggested in the margins of the Bible translation from which you will preach. Remember: no translation is perfect.

E.g.,

- *Who?*—*The psalmist, Ethan the Ezrahite, may be either a Levite (1 Chron 6:42 or 44; 15:17–19) or a wise man of Judah (1 Kgs 4:31). See Psalm 88:heading.*
- *When?/Why?*—*In order to account for the lament in verses 38–45, commentators have proposed several situations:*
 - ✓ *Division of the united kingdom in the reign of King Rehoboam (1 Kgs 12).*
 - ✓ *Death of King Josiah at Megiddo (2 Kgs 23:28–30).*
 - ✓ *End of the monarchy when Jehoiachin went into exile (2 Kgs 24:8–16).*
- *Obtain a sense of the passage’s overall tone. Like Psalm 88, Psalm 89 ends without closure to the problems causing the psalmist’s lament. “Closure has its liabilities. The subject matter tends to become purely historical and is no longer the living matter of ongoing life. Closure can be like the sealing of a tomb which signifies the acceptance of death and the giving up of life. . . . In the long run, however, their dissonance may be a greater source of strength and comfort. Strength is not built on easy stories with happy endings.”¹⁸*

Revise your preliminary summary statement. What did the text mean to the original recipients?

E.g., *Psalm 89: God does not lie in His promises which He had granted to David and to his descendants. The psalmist expressed his feelings openly regarding the message the dissolution of the Davidic dynasty sent to the people of Israel and to her enemies.*

Review your syntactical analysis of your text word by word and phrase by phrase.

¹⁸ Marvin E. Tate, *Psalms 51–100*, WBC 20 (Dallas: Word Books, 1990), 430.

E.g.,

- “Then” (NKJV) is also a legitimate translation. It opens a major section of Psalm 89:19–29 [Heb 20–30].
- Psalm 89:38–45 [Heb 39–46] contain the great contradiction. A disjunctive clause sets up the contrast at the start of verse 38 [Heb 39]: “But You.” The psalmist thus transitions to complaint and lament. Piling up one verb after another, the psalmist describes what appears to be divine indifference to His covenant promises (“cast off and rejected” [v. 38, Heb 39]; “spurned . . . profaned” [v. 39, Heb 40]).
- Psalm 89:2 [Heb 3], :שָׁמַיִם | תָּכֵן אֱמוּנָתְךָ בָהֶם: The initial position of “heavens” in the second line is an example of a nominative absolute followed up by a resumptive pronominal suffix at the end of the line (literally, “in them”). This construction helps to focus on “heavens,” a key reference in this psalm in which the heavens confirm the permanency of the Lord’s covenant with David. It could be translated: “As for the heavens, You established Your faithfulness in them.”
- Psalm 89:9–12 [Heb 10–13], אַתָּה: The psalmist employs the personal pronoun (2ms, “You”) five times in these four verses. Only the first use was required by the grammar (the subject of a participle)—the remaining four are emphatic subjects of their respective verbs. The antecedent is the LORD. The LORD and the LORD alone performs these actions as the ruling sovereign of all creation.

The following is an excellent electronic tool for checking on the grammatical relationships between phrases and clauses in the text: Francis I. Andersen and A. Dean Forbes, *The Hebrew Bible: Andersen-Forbes Phrase Marker Analysis*, electronic ed. (Bellingham, WA: Logos Bible Software, 2006).

Prepare an exegetical outline that reflects the major divisions of the text. This might not be your sermon outline, although the divisions should be the same.

- I. *Covenantal Praise (Ps 89:1–18)*
 - A. *Preparatory Words from the Psalmist (vv. 1–4)*
 - B. *Praise-filled Words for the LORD (vv. 5–18)*
- II. *Covenantal Promises (Ps 89:19–37)*
 - A. *Promises to David (vv. 19–29)*
 - B. *Promises to David’s Descendants (vv. 30–37)*
- III. *Covenantal Problems (Ps 89:38–51)*
 - A. *Complaints (vv. 38–45)*
 - B. *Questions (vv. 46–51)*
- IV. *Doxology to Book 3 (Ps 89:52)*

Re-examine the idioms in your passage. What do they mean? What did the original recipients understand by them? How do their usage affect the meaning of the text and how you might preach it?

- *Psalm 89:43 [Heb 44], “the edge of his sword”*: Literally, the Hebrew reads “the stone of his sword” (צֶרֶר חַרְבּוֹ). It is possible that the figure originated with the flint that formed the blade of a knife.¹⁹
- *Psalm 89:48 [Heb 49], “his soul” (נַפְשׁוֹ)*: Too often we think of the “soul” as something a person possesses. The Hebrew concept, however, is that it represents what a person is, not what he or she has. It represents a person’s essential being with all of his or her “emotions, passions, drives, appetites.”²⁰

Review the literary form of your text. Is the text narrative or poetry? Is it a national history or personal history? Is it law?—case law or direct commandment? Is it prophecy or wisdom? Is it lament or praise?

- *Psalm 89 begins with a hymn of praise (vv. 1–37 [Heb 2–38]), but turns to a community lament or complaint (vv. 38–51 [Heb 39–52]).*
- ✓ “. . . one must decide whether it is descriptive praise or declarative praise by the emphasis of the contents. Is the psalm more general, stressing the attributes of God? Then it is descriptive. Is it more specific, focusing on the acts of God? Then it is declarative.”²¹ “Descriptive praise of God is generally timeless and can be used by any true worshiper. Declarative praise can be used by those in the psalmist’s situation or in a similar situation.”²²
- ✓ “An honest turning to God in times of disappointment and grief—even in anger and confusion—turns sadness into singing.”²³

An excellent source providing instruction in how to preach from the various literary forms of the Old Testament is the volume edited by D. Brent Sandy and Ronald L. Giese, Jr., entitled *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament* (Nashville: Broadman & Holman Publishers, 1995).

Review the literary devices (e.g., repetition, parallelism, inclusio, chiasmus, assonance, paronomasia, etc.) employed in your text. What shifts or pivots are present in the flow of your passage? Is dialogue present? How is it employed to tell the story?

Berit Olam: Studies in Hebrew Narrative & Poetry (Collegeville, MN: Liturgical Press) is a series of commentaries that aim to provide the expositor with guides for identifying and understanding the usage of literary devices in the text of the Hebrew Bible. Although the series is not yet complete, the available volumes provide a wealth of information.

¹⁹ Ibid., 411–12.

²⁰ Bruce K. Waltke, “נַפְשׁוֹ,” in *Theological Wordbook of the Old Testament*, 2 vols., ed. by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke (Chicago: Moody Press, 1980), 2:589.

²¹ Kenneth L. Barker, “Praise,” in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*, ed. by D. Brent Sandy and Ronald L. Giese, Jr. (Nashville: Broadman & Holman Publishers, 1995), 223.

²² Ibid., 227–28.

²³ Tremper Longman III, “Lament,” in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*, ed. by D. Brent Sandy and Ronald L. Giese, Jr. (Nashville: Broadman & Holman Publishers, 1995), 213.

E.g.,

- *Psalm 89:6 [Heb 7]: A chiasmus occurs as follows:*

	A	מִי בַשָּׁמַיִם	כִּי
B יִעָרָךְ לַיהוָה B' יִדְמֶה לַיהוָה			
	A'	בְּבָנֵי אֱלֹהִים:	For
	A	who in the skies	
B is comparable to the LORD? B' is like the LORD?			
	A'	who among the sons of the mighty	

The focal point of the verse is on the central elements of the chiasmus. The idea is that God is incomparable. Other chiasms occur in verses 20, 22, 23, 30, 31, 32, 33, 44 (Heb 21, 23, 24, 31, 32, 33, 34, 45)—note the cluster in verses 30–33 (Heb 31–34).

- *Repetition: Both “lovingkindness” (חֶסֶד = “steadfast love” or “loyal love”) and “faithfulness” (אֱמוּנָה) occur 7 times each in Psalm 89. In addition, “forever” occurs 7 times in NAU (not counting the non-covenantal use in v. 46). Ethan hangs everything upon this concept. See other phrases conveying the same thought in verses 4b, 29b, 36b, and 37a. Does “forever” mean “forever”?*

Review your selected word studies for your text. If you have extra time and did not find the selected word studies of much exegetical or expository use, perform a few additional word studies (limit yourself to only a few of the most key terms).

- *In Psalm 89, for example, obvious candidates would include “lovingkindness” (חֶסֶד = “steadfast love” or “loyal love”²⁴) and “faithfulness” (אֱמוּנָה),²⁵ as well as “forever” (at least עוֹלָם).*

Valuable tools for word studies include the following theological dictionaries:

VanGemen, Willem A., ed. *New International Dictionary of Old Testament Theology & Exegesis*. 5 volumes. Grand Rapids: Zondervan Publishing House, 1997.

²⁴ See D. A. Baer and R. P. Gordon, “חֶסֶד,” in *New International Dictionary of Old Testament Theology & Exegesis*, 5 vols., ed. by Willem A. VanGemen (Grand Rapids: Zondervan Publishing House, 1997), 2:211–18.

²⁵ See Jack B. Scott, “’ēmûnâ,” in *Theological Wordbook of the Old Testament*, 2 vols., ed. by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke (Chicago: Moody Press, 1980), 1:52.

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

Revise your statement of the argument and/or the development of the theme.

- *Psalm 89: The Lord remained faithful to His covenant promises to David and his descendants regardless of the seemingly contradictory circumstances that had fallen upon the Davidic dynasty.*

Re-examine the circles of context to determine how the passage fits into each one (immediate context, remote context, and external setting). The external setting includes the ancient near eastern cultural, historical, geographical, political, economic, and spiritual milieu. Context holds the key to the meaning of a text on all levels (grammatical and literary). Context relates both to the literary aspects and to background (historical, cultural, and geographical).

- *Psalm 89's background is a covenant—the Davidic Covenant (2 Sam 7:8–16 and 1 Chron 17:7–14; cp. 2 Sam 23:5; 2 Chron 13:5; 21:7; Isa 55:3; Jer 33:21).*
- *Davidic/Messianic psalms play significant roles at the seams of the Psalter:*
 - ✓ *Psalm 2 opens Book I (Pss 1–41) following Psalm 1's commencement of the Psalter itself. Psalm 72 concludes Book II (Pss 42–72). Psalm 89 concludes Book III (Pss 73–89).*
 - ✓ *Psalm 89:38–51 laments the effective dismantling of “the Davidic Covenant—breached by God—and acknowledges the monarchy's dissolution . . . Book 4, the ‘editorial center’ of the Psalter, responds to this crisis by shifting the focus from the earthly king's reign to God's everlasting rule.”²⁶*
- *Compare Psalms 73, 74, and 88: “Book III seems to deal over and over with the bafflement of believers who are struggling with the gap between promise and reality.”²⁷*
- *Ethan's reference to the shortness of his life (89:46–48 [Heb 47–49]) harks back to a similar reference in Psalm 39:5. However, the real significance involves the fact that the very next psalm (Psalm 90, a prayer of Moses, the oldest psalm in the Psalter) picks up that same theme in verses 5–6 and 9–10.*
- *Geography: Although some commentators see all four directions (NSWE) in verse 12—indicating the whole land of Israel, the order could be chiasmic: N (north) – S (south) – S (Tabor) – N (Hermon). Is this an indication that the psalmist is from the region of Galilee?*

²⁶ William P. Brown, *Seeing the Psalms: A Theology of Metaphor* (Louisville, KY: Westminster John Knox Press, 2002), 17.

²⁷ Tate, *Psalms 51–100*, 429.

- “Firstborn” (*Ps 89:27 [Heb 28]*) also describes Israel’s elevated relationship to the Most High God (*Exod 4:22; Jer 31:9*). NT writers apply this title to Christ (*Heb 1:5–6; Rev 1:5*).
- In the NT, one must also observe *Luke 1:30–33*, which ties Jesus to the Davidic Covenant.

A variety of resources are available for general background information: *The MacArthur Study Bible*, Bible handbooks, OT surveys and introductions, and commentary introductions to the Bible book involved. Refer to Bible atlases, Bible dictionaries and encyclopedias, Bible background commentaries, histories (OT and era-specific histories), and commentaries.

Walton, John H., ed. *Zondervan Illustrated Bible Backgrounds Commentary*. 5 volumes. Grand Rapids: Zondervan, 2009.

———, Victor H. Matthews, and Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. Downers Grove, IL: InterVarsity Press, 2000.

Reread and re-examine parallel passages and identify both the similarities and dissimilarities.

Parallel passages for Psalm 89 include 2 Samuel 7:8–16; 1 Chronicles 17:7–14; Psalms 2; 72; 110; and Jeremiah 33:19–26.

List all potential solutions for the significant interpretative problems encountered. Choose one as the preferred solution and compare its adequacy with all other potential solutions.

- Some commentators interpret and translate *Psalm 89:18 [Heb 19]* as a reference to God Himself by applying a rare, if not questionable, meaning for a Hebrew preposition (ל). It is better, however, to take this verse as a reference to the Davidic king (cp. *Pss 47:9 [same Hebrew preposition]; 84:9*).
- In *Psalm 89:19 [Heb 20]* the Hebrew word לַחֲסִידָיךָ (“Your godly ones,” NAU) is related to חָסִיד and is the same as the word used for Hasidic Jews (*Hasidim*). “Godly ones” (NAU) = “faithful people” (NIV) = “loyal ones” (*Holman Christian Standard Bible*). Unfortunately, some translations miss the meaning and the grammatical plural: “holy one” (NKJV) and “godly one” (ESV).
- In *Psalm 89:25 [Heb 26]* “the sea” and “the rivers” might refer to the prophetic pronouncements of the Old Testament that the Davidic kingdom will stretch from the Red Sea to the Euphrates River (see *Pss 72:8; 80:11; cp. Gen 15:18; Exod 23:31; Deut 1:7; Josh 1:4*). Rather than limiting the reference to the future land of Israel, some interpreters believe that the reference to the sea

*and the rivers “is a metaphorical portrayal of the same truth as given in Psalm 2, namely his dominion extends over the whole world.”*²⁸

Now, ask the all important transitional question: **How does the present audience differ from the original recipients of the text?**

- Our audience lives under the authority of the NT as well as that of the OT.
- What differences might exist between the OT believer’s relationship to the text and the NT believer’s relationship to the text?

Psalm 89:

- ✓ *OT believers lived under the human Davidic dynasty, awaiting the coming greater Son of David.*
- ✓ *NT believers live after the revelation of the greater Son of David, the Messiah. He still has not taken the throne of David, however—He sits only in the throne of His Father. We still await the coming kingdom when Messiah will reign over Israel and the world from the throne of David.*

In addition, consider the doctrinal teachings of the text. Examine the passage theologically—look for broad doctrinal issues or teachings.

Psalm 89:

- ✓ *Praise is always fitting in the mouths of God’s people (OT or NT) (vv. 1, 52).*
- ✓ *God is faithful; He never lies, never breaks His promises (v. 2).*
- ✓ *The Lord is incomparable—He has no equal (v. 6).*
- ✓ *Angels serve and worship God in heaven (v. 7).*
- ✓ *God is sovereign over all the world. He controls all of His creation (v. 9).*
- ✓ *God is omnipotent (v. 13).*
- ✓ *God’s people are specially blessed and experience supreme joy in His service (v. 15).*
- ✓ *By His divine favor, He bestows strength on His people (v. 17).*
- ✓ *God sets up kings (v. 18).*
- ✓ *God grants the promises of the Davidic Covenant to those descendants who have a right relationship to Him (v. 19).*
- ✓ *God does not condone sin and disobedience (vv. 30–32).*
- ✓ *As long as sun and moon perform their appointed tasks, God confirms the fulfillment of the Davidic Covenant (vv 36–37).*
- ✓ *Often there is a gap between promise and reality—normally due to human sinfulness and disobedience (v. 38).*
- ✓ *Absence of God’s immediate blessing does not mean that future blessing has been annulled (v. 49).*

²⁸ Willem A. VanGemeren, “Psalms,” in *The Expositor’s Bible Commentary*, 12 vols., ed. by Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1991), 5:580.

Expositional Implications (or, Application): How can you apply the teaching of the text to your specific audience? Review the theological contributions of the text (see the preceding section regarding doctrinal teachings).

Psalm 89 —

- *God never lies—He remains faithful even when we do not (cp. 2 Tim 2:13).*
- *We, too, await the coming Davidic King for the final solution. OT saints awaited His first advent; we await His second advent.*
- *Praising God’s timing is more fitting than complaining about His delays.*

Compose your homiletic proposition and sermon outline.

Psalm 89 —

- **Proposition:** *We must learn to trust that God remains faithful to His Word regardless of the circumstances in which we find ourselves and our feeling of apparent abandonment.*
- **Homiletical Outline:**
 - I.** *We must praise God for His Word and for His works (Ps 89:1–18).*
 - A.** *We must personally participate in praising God on the basis of what we learn in His Word (vv. 1–4).*
 - B.** *We must join with other believers and even the angels to praise the Lord for His faithfulness, His incomparability, His omnipotence, His righteousness, His justice, and the blessings He pours out on us (vv. 5–18).*
 - II.** *We must recognize God’s specific plan for the line of David, because it is the foundation for the work of Jesus Christ, in whom we place our faith for our own salvation (Ps 89:19–37).*
 - A.** *We must believe that God will fulfill His promises to David, because God does not lie (vv. 19–29).*
 - B.** *We must believe that God will fulfill His promises to David’s descendants (including Jesus Christ, the greater Son of David), because God’s Word is confirmed by the continued existence of the sun and moon fulfilling their God-ordained roles (vv. 30–37).*
 - III.** *We must trust God to fulfill His promises to us even when the circumstances in which we might find ourselves seem to be the antithesis of His promised blessings (Ps 89:38–51).*
 - A.** *When we face great trials and are confused about our situation in regard to God’s promises, we must be transparent with God in our prayers, instead of bottling our discouragement up inside us (vv. 38–45).*

- B. When we face spiritually troubling experiences, we must learn to bring our questions to God in prayer and in searching His revealed Word (vv. 46–51).*
- IV.** *Even in the midst of unresolved trials and doubts, we must praise God and place our full confidence in Him alone (Ps 89:52).*

Evaluate

- ✓ Be willing to modify and/or refine your conclusions. Keep a careful record of which source provided you with the impetus to modify or revise.
- ✓ Acknowledge any uncertainties, ambiguities, lack of knowledge, and/or need for additional information. Outline a method of conducting further investigation. Write down all questions that you still have not been able to resolve to your satisfaction. To what source would you like to refer for future study? Which source(s) did you find most helpful.
- ✓ Keep a file or log of all studies, sermon preparations, sermon notes and outlines, and sermon texts (if you write them out). Go through after preaching the sermon and debrief yourself, putting notes in the margins for future reference.
- ✓ Keep a list of appropriate sermon illustrations that you have garnered from your research. Keeping track of the sources for good illustrations can prove helpful at a later date. Although gathering illustrations was not an aim of the procedure described above, even good exegetical commentaries sometimes contain outstanding illustrations.

Recommended Reading

- Broyles, Craig C., ed. *Interpreting the Old Testament: A Guide for Exegesis*. Grand Rapids: Baker Academic, 2001.
- Carter, Terry G., J. Scott Duvall, and J. Daniel Hays. *Preaching God's Word: A Hands-On Approach to Preparing, Developing, and Delivering the Sermon*. Grand Rapids: Zondervan, 2005.
- Gorman, Michael J. *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*. Revised and expanded edition. Peabody, MA: Hendrickson Publishers, 2009.
- MacArthur, John, Jr., and The Master's Seminary Faculty. *Rediscovering Expository Preaching: Balancing the Science and Art of Biblical Exposition*. Nashville: W Publishing Group, 1992.
- Ryken, Leland, and Todd A. Wilson, eds. *Preach the Word: Essays on Expository Preaching in Honor of R. Kent Hughes*. Wheaton, IL: Crossway, 2007.
- Stuart, Douglas. *Old Testament Exegesis: A Handbook for Students and Pastors*. 4th edition. Louisville, KY: Westminster John Knox Press, 2009.

**A biblical expositor exhaustively exegetes and elucidates what the text says,
not what he wishes the text to say.**

