

TTS Foundations 2023/24: **[S18] "He Has Spoken" (P2/2)**

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[1] Introducing Exegesis – Purpose and Challenges

In many respects, one's doctrine of Scripture is only half the story.
After all, the Bible isn't some museum artefact – to be 'thought about'.
RATHER – the Bible is God's gift to his people – to be *used* and *enjoyed*.

In that sense, our challenge today is altogether more practical.
NOT JUST – what is the proper *nature* of Scripture?
BUT ALSO – what is the proper *use* of Scripture?

REFLECT: What has been your experience of reading / studying Bible?
(Difficulties? Challenges? Methods? *Etc.*)

[1A] The Meaning of 'Exegesis'

- **What we're talking about here is 'exegesis'.**
 - **REFLECT:** What would be your definition?
 - ἐξηγέομαι [*exēgēomai* – 'I explain, interpret']
 - ἐξ [*ex* – 'out'] + ἡγέομαι [*hēgēomai* – 'I lead, guide']
 - Carson's definition of exegesis is helpful in its simplicity:
 - "Reading the text to find out what's there" [Carson] – opposite is 'eisegesis' (*eis* – into).
 - **LOOK:** Acts 17:10-11 – the Berean spirit!
- **A connected term would be 'hermeneutics'.**
 - Today this has a more philosophical, even scientific resonance – but the origins are relatively simple.
 - ἑρμηνευω [*hermēneuō*] – I interpret, explain. →→
 - ἑρμηνευς [*hermēneus*] – interpreter / matchmaker.
 - KEY: 'Hermeneutics' = the art and theory of interpretation. (I.e. more than the Bible.)
- **This is a massive subject – but today we're going to establish some practical, everyday principles for handling the Word.**
 - There's SO much we *could* go into!
 - (Re: my studies at Durham – centuries of method.)
- **BUT our purpose today is simple, to get us thinking about 'exegesis', to help us read + understand the Scriptures.**
 - With that in mind – re: that video of Chinese Church...
 - The study of exegesis doesn't start 'up here', but 'in here' – good exegesis begins with a posture of heart.
 - "Exegesis is the farthest thing from pedantry; exegesis is an act of love. It is loving the one enough who speaks the words to get the words right. It is respecting the words enough to use every means we have to get the words right. Exegesis is loving God enough to stop and listen carefully to what he says. God has provided us with these scriptures that present us with his Word. Loving God means loving both what God speaks to us and the way God speaks to us. ... [For] Lovers savour the words, relishing every nuance of what is said and written" [Eugene Peterson – *Living the Message*]

[1B] Scripture on the Challenge of Scripture

- **So, where should we begin? Let’s begin with a striking example of Scripture describing Scripture.**
 - **LOOK:** 2 Pet 3:14-16 – why is this so helpful?
 - [1] In keeping with 2 Pet 3:2, Paul is scripture.
 - [2] BUT ALSO – Peter himself, “this can be hard!”
 - You really do have those moments with Paul:
 - “*In the Lord woman is not independent of man, nor man independent of woman*” [1 Cor 11:11] – BUT JUST ONE VERSE BEFORE →
 - “*A woman ought to have a symbol of authority on her head, because of the angels*” [1 Cor 11:10]
- **There is a kindness in God inspiring Peter to write those words – “For he knows our frame” [Ps 103:14]**
 - Why? Because many of us do struggle sometimes:
 - BS’ *Taking the Pulse* 2008 – OT especially difficult.
 - BS’ *You + Your Bible* 2016 – specifically difficult books [Lev/Num/Rev/Song/Lam]
 - (ALSO: people were asked to describe Bible – [“challenging”; “daunting”; “impenetrable”].)

REFLECT: In our own study of Scripture, have we found anything especially difficult? In what ways do we need to be careful?

Moisés Silva offers a good summary of these challenges:

“The Bible is divine, yet it has come to us in a human form. The commands of God are absolute, yet the historical context of the writings appear to relativise certain elements. The divine message must be clear, yet many passages seem ambiguous. We are dependent only on the Spirit for instruction, yet scholarship is surely necessary. The Scriptures seem to presuppose a literal and historical reading, yet we are also confronted by the figurative and nonhistorical (e.g. parables). Proper interpretation requires the interpreter’s personal freedom, yet some degree of external, corporate authority appears imperative. The objectivity of the biblical message is essential, yet our presuppositions seem to inject a degree of subjectivity into the interpretative process” [*Has the Church Misread the Bible?* (1987)]

In what follows, let’s identify half a dozen such challenges.

(NOTE: we’re not at all saying that it’s impossible to understand the Bible – they’re just reasons to be careful and studious. Bear with me!)

[1C] The Challenge of the Biblical Canon

- **I don’t mean to be facetious – but we don’t stumble anew upon the Bible every generation.**
 - I.e. this has been *handed down* to us.
 - We’ve each *received* Scripture from generations of believers before us – we can’t leapfrog over them.
- **For example, the order of OT is from LXX.**
 - As for the precise order of NT, it comes (broadly speaking) from three main factors:
 - [A] Athanasius’ 39th Festal Letter [367AD].
 - [B] Council of Carthage [397AD].
 - [C] Jerome’s *Vulgate* [c400AD].

- **Why mention this? Because it can affect our reading of Bib.**
 - The Bible is not always arranged in order of writing (e.g. possibly Job in OT / Gospels in NT). AND ALSO:
 - The Bible is not always arranged in order of events (e.g. Ezra → Jeremiah – not Neh, Esther, Job, Ps, etc.)

[1D] The Challenge of NT Manuscripts

- **Rightly said that the NT manuscript evidence is very good.**
 - Caesar's *Gallic War* [c58-50BC] – few decent MSS. BUT...
 - NT – 5,700Gk / 8000 Latin / 9000+ misc (Syriac, etc.)
- **Some moments, however, when we need to take our time.**
 - Examples of variants that are now rejected:
 - E.g. TR Johannine Comma ("*For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one]*" [1 John 5:7-8]).
 - Examples of variants that are almost certainly original, but there's uncertainty about the placement:
 - E.g. John 7:53-8:11 (woman caught in adultery).
 - Examples of variants about which there's live debate:
 - E.g. Mark 16:9-16 (longer and shorter endings).
- **KEY POINT: we must note a couple of things here.**
 - [A] Does this mean there's a great problem?
 - No, these are known + studied. We can be confident.
 - [B] "God has set the revelation of the Bible in history" [Schaeffer, vol 1 p.100].
 - I.e. us being careful about these things is how we show our love for this Word.

[1E] The Challenge of the Original Languages

- **Of my many experiences working at Cliff, one stuck w/ me.**
 - A conversation with a student studying Duff's Greek:
 - 'We can't understand it without the original languages'.
- **KEY Q – is this true? Do we *all* need the original languages? There is certainly some truth to his statement.**
 - After all, the Bible obviously wasn't written in English:
 - Biblical Hebrew / Aramaic [Ezra/Daniel] / Koine Gk.
 - ALSO – the Gospels come to us translated once already.
 - Aramaic → Koine Greek.
 - AND – language barrier can hide subtleties in meaning.
 - E.g. proverbs and idioms – re: *festina lente!* (E.g. "*Saul went in to cover his feet*" [1 Sam 24:3 KJV])
 - E.g. grammar – NT Greek relies heavily on 'participles' which don't translate easily to English. (E.g. Acts 1:9 – "as they were watching" is literally "of their watching" – re: the 'genitive absolute'.)
- **So, what should we say? If you've got the time and ability, it *can* be helpful to know the original languages.**
 - The advantages are several-fold:
 - [A] Can counter silly ideas (apologetic or in Church.)

- [B] Lets the grammatical 'logic' speak on its own terms, and not as someone else would have it. (Re: difference between Homer in prose or verse.)
- [C] Gives you sense of Biblical culture and history.
- [D] Gives you sense of the 'texture' of different words – e.g. *uxor* vs. *matrōna* (i.e. both words mean 'wife' or 'woman', but with different connotations) / *καλεω* vs. *λεγω* (i.e. both words mean 'I call' or 'I speak', but with different connotations).
- **BUT – Bible is big business; there are plenty who would promise you the 'secret' meaning of Biblical languages.**
 - Like a new order of priests!
 - BUT – in reality? If you have a formal equivalence translation, you have what it says. (No secrets!)

[1F] The Challenge of Church Culture

- **None of us come to the text of Scripture 'cold'.**
 - This doesn't mean that we can't know what it means – but it does mean that we each have a lens.
 - Re: Church culture / Re: Church traditions.
 - These will impact what we focus on – re: 'paradise'.
- **BUT ALSO – we're all creatures of comfort by nature.**
 - I.e. we'll tend to 'centre' what our Church culture 'centres'.
 - We sometimes need a radical, prophetic voice:
 - "The matter is quite simple. The Bible is very easy to understand. But we Christians are a bunch of scheming swindlers. We pretend to be unable to understand it because we know very well that the minute we understand, we are obliged to act accordingly. Take any words in the New Testament and forget everything except pledging yourself to act accordingly. My God, you will say, if I do that my whole life will be ruined. How would I ever get on in the world?" [Kierkegaard – *Kill the Commentators*]

[1G] The Challenge of Modern Culture

- **As we transition to a secular society, we increasingly lack the 'grammar' to engage with Scripture.**
 - Re: Tate & Lyle lion, world's oldest unchanged branding.
 - **LOOK:** BBC headline – re: "*out of the strong came forth sweetness*" [Judges 14:14]
 - (ALSO – re: my conversation at Bolsover Castle!)
- **NOT JUST THAT – we're an increasingly 'AV' generation.**
 - How did people entertain themselves? Read to each other!
 - BUT NOW – because our grammar is AV, it's increasingly difficult to ask people to read at length.

[[Continued on next page.]]

[1H] The Challenge of Biblical Culture

- **Of course, it's not just *our* culture that presents a challenge – the Bible is a document of the ancient world.**
 - Think about it – you're talking about works in Heb + Gk.
 - A semitic language and a Koine dialect.
 - (Re: Mesopotamian and Mediterranean world.)
 - E.g. salutations of NT epistles – no longer common!
 - E.g. genealogies – “The importance of genealogies is easy for modern readers to underestimate. In antiquity, lineage was not only a source of pride, but also... a claim to authority, to place, to political or civil rights, various social roles, or even the right to speak. ... To have a written pedigree, and especially a long one, was a mark of honour. It encoded the information people needed to know in order to place themselves and others properly in the social order” [B. Malina & R. Rohrbaugh – *Social-Science Commentary* (On Matt 1:1-17)]
- **Few of us read ancient works for pleasure – a v diff culture.**
 - Indeed, our forebears were much more familiar with the customs of antiquity than we are.
 - They knew its literature (re: Homer + Ovid), they memorised its battles (re: Alexander the Great).
 - **LOOK:** John 18:17-18 – there was *continuity*.

[2] Key Exegetical Principles

Once again, what are we saying here? That these challenges are terminal? Not at all! I not only *believe* the Scriptures are perspicuous – I think we all *know* it. (Re: Gen 1:1.) There ARE complexities, but we can still discern the will of the Lord; it's not a cacophony of opinion.

BUT – this is why we must be honest about those challenges.
AND WHY? So that we can be better exegetes – handling it rightly.

Let's pivot slightly – in what follows, let's have a go at doing this in practice. We're going to use one example text to highlight some key exegetical principles – what is it? Of course, it had to be John 3:16!

[2A] John 3:16 in Different Translations

- **REFLECT:** Read John 3:16 in these translations.
 - **Take note of subtle variations.**
 - Ask yourselves if they make a substantial difference.
 - A sample of translations:
 - **CEB:** "God so loved the world that he gave his **only Son**, so that everyone who believes in him won't perish but will have eternal life"
 - **CEV:** "God loved the people of this world so much that he gave his **only Son**, so that everyone who has faith in him will have eternal life and **never really die**"
 - **ESV:** "For God so loved the world, that he gave his **only Son**, that whoever believes in him should not perish but have eternal life"
 - **GNT:** "For God loved the world so much that he gave his **only Son**, so that everyone who believes in him **may not die** but have eternal life"
 - **HCSB:** "For God loved the world in this way: He gave his **One and Only Son**, so that everyone who believes in him will not perish but have eternal life"
 - **KJV:** "For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life"
 - **NASB:** "For God so loved the world, that he gave his **only begotten Son**, that whoever believes in him shall not perish, but have eternal life"
 - **NIV:** "For God so loved the world that he gave his **one and only Son**, that whoever believes in him shall not perish but have eternal life"
 - **NLT:** "For this is how God loved the world: he gave his **one and only Son**, so that everyone who believes in him will not perish but have eternal life"
 - **NRSV:** "For God so loved the world that he gave his **only Son**, so that everyone who believes in him may not perish but may have eternal life"
 - "This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life. God didn't go to all the trouble of sending his Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again. Anyone who trusts in him is acquitted; anyone who refuses to trust him has long since been under the death sentence without knowing it. And why? Because of that person's failure to believe in the one-of-a-kind Son of God when introduced to him." [MSG]

REFLECT: What are your thoughts?

[2B] Discussing the Use of Translations

- **We spoke before about the Biblical languages.**
 - Again, it's easy to underestimate the process of translation.
 - It always involves a value judgement and process.
 - (E.g. *Kai theos en ho logos* – 'and God was the Word'.)
- **BUT – Christianity is not Islam. Gk + Heb are not Arabic.**
 - I.e. we don't believe that there's a 'heavenly' version.
 - Just as the HS inspired his word through human circumstances, so that Word can still be heard in different human languages.
- **The challenge? Knowing which translation to pick.**
 - Again, the task of a Bib translation is to convey meaning.
 - And obviously, the more literal, the better.
 - The problem is that English is not like other languages.
 - E.g. English is Subject / Verb / Object – or 'SVO' ("the boy loves the girl").
 - BUT – Gk is broadly SOV ("the boy the girl loves").
 - AND – Heb is broadly VSO ("loves the boy the girl").
- **This is why it's difficult to produce a perfectly literal English translation – it would be v difficult to read.** (Re: interlinear!)
 - THAT SAID – there is a spectrum of translations:
 - I.e. 'Formal Equivalence' to 'Dynamic'.
 - (NASB / KJV / NKJV / ESV / RSV / NRSV / NIV / TNIV / CEB / NLT / GNT / Living / [MSG] / [[Passion]])
- **As per John 3:16 – different translations say the same thing but place an accent in different places.**
 - Here we have our first exegetical principle:
 - Pick an accessible formal as your main devotional.
 - Pick a sound dynamic as your secondary.
 - When studying, 'read the Bible in many accents'.

[2C] Studying John 3:16 and the 'Largest Unit'

- **DISCUSS:** Think about *where* we're reading John 3:16.
 - What sort of book is it in? How does it differ from other books of the Bible?
 - How does this moment fit within the whole book?
- **Exegesis tutors taught us to distinguish between 'units'.**
 - Here we're faced with the 'largest unit' – like Google Earth!
 - E.g. if I want to understand Alfreton, I need to know:
 - It's a town → within England → within UK → etc.
- **This is a good skill to practise when studying Scripture in detail – i.e. start with the largest unit.**
 - Applying that to John 3:16 – it's in the Gospel of John.
 - I.e. it's not an epistle, or poetry, or a psalm, etc.
 - In other words, we're considering its genre.
 - We can't expect Proverbs to function like Isaiah.
 - (Re: descriptive vs. prescriptive – re: Genesis.)
- **Thinking first about the 'largest unit' often pays dividends.**
 - E.g. here in John 3:16 – at the beginning of the Gospel.
 - It *proceeds* the temple cleansing – re: sin and temple.

- It is *preceded* by the Samaritan woman – re: the theme of the world, whosoever, etc.
- This, then, is another key principle:
 - 'Read the Bible (as it were) in an IMAX theatre.

[2D] Studying John 3:16 and the 'Larger Unit'

- **After considering the 'largest' unit (i.e. the entire book), now we turn to the 'larger' unit.**
 - **REFLECT:** Read John 3 out loud.
 - What's happening in this chapter? How does v16 fit within the whole?
 - Is v16 'qualified' or 'illuminated' by anything immediately surrounding it, or by anything else in the chapter?
- **What are we teaching ourselves here?**
 - [A] The chapter and verse divisions are *tools*, not *rules*!
 - Today's chapters by Stephen Langton [1205AD]
 - Today's verses by Robert Estienne [1551AD]
 - (Re: suffering servant starts Isa 52:13 not 53:1.)
 - [B] *Sacra Scriptura sui ipsius interpretres*.
 - "Sacred Scripture is its own interpreter"
 - [C] Faith comes by hearing, + hearing by the Word of God.
 - The importance of being an audible reader. (re: Aug!)
- **What do we learn by applying this to John 3:16?**
 - [A] The context? Jesus is talking to Nicodemus, a Pharisee.
 - Crucially important to John – **LOOK:** John 1:11
 - What's just happened? The temple in John 2:13-25.
 - John 10 – Shepherd against Shepherds (Ezek 34:10).
 - [B] The verses which immediately follow are crucial:
 - Contra fridge magnets – love AND judgement [v18].
 - [C] Later verses reinforce John's 'Christocentricism':
 - "He must increase, but I must decrease" [v30]
 - "The Father loves the Son and has placed all things in his hands" [v35]
 - [D] Most importantly, v15 explains v16:
 - Referencing Numbers 21:8 – rebellious Israelites.
 - The 'so loved' is primarily a demonstrative, not a superlative – i.e. "in the same way..."
 - (Also highlights *tota scriptura*, not just *sola scriptura*)
- **Here we have another exegetical principle: 'Read the Bible in Widescreen Perspective'.**
 - Don't just watch it in IMAX – get the DVD and watch it on a widescreen telly!
 - I.e. when studying, think about those largest and larger units. Context is more than just a few verses!

[2E] Studying John 3:16 and the 'Smallest Unit'

- **Having considered that largest and the larger units, now we turn to the smallest unit.**
 - **REFLECT:** Look carefully at John 3:16 now – what word, idea, or theme stands out to you?
 - What might be good to investigate further?
 - (Like Sherlock Holmes, be on the lookout for clues.)
- **What are we teaching ourselves here?**
 - [A] How to be an 'active reader'.
 - Absolutely imperative that you're not passive.
 - [B] The 'green thumbs' principle.
 - We must first ask how the AUTHOR uses a word or approaches an idea.
 - [C] Most importantly, how to have an adventure!
 - "We must read our Bibles like men digging for hidden treasure"
[J.C. Ryle – *Comm. On John*]
- **So what do we discover when we 'dig up' John 3:16? We find that John has specific themes which repeat throughout.**
 - [A] 'Love' – ἀγαπάω [*agapaō*]
 - **LOOK:** John 17:23 – a Triune love that spills out.
 - [B] 'World' – κόσμος [*kósmos*]
 - **LOOK:** John 1:10-11 – Creator amongst rebel creatures.
 - [C] 'Believe' – πιστεύω [*pisteúō*]
 - **LOOK:** John 6:29 – God's work (contra the leaders).
 - [D] 'Life' – ζωή [*zōē*]
 - **LOOK:** John 11:25 – importance of eschatology.
- **Now we have our fourth exegetical principle...**
 - I.e. when we're studying carefully (not just a devotional at 6am on a windy Tuesday!):
 - Read the Bible in many accents.
 - Read the Bible in an IMAX theatre.
 - Read the Bible in widescreen perspective.
 - NOW – *Read the Bible like Sherlock Holmes.*

[3] Key Exegetical Issues

The biggest mistake we can make here? Listening to all this, and thinking, 'Wow, I'm glad there are scholars in this world, I best stick to my simple Bible studies'. As we said before, we're not necessarily talking about those moments when we pick up our Bibles at 6am on a windy Tuesday – those are moments of intimacy and quiet, not careful study.

BUT – the sweet simplicity of devotional reading doesn't cancel out the need for carefulness and diligence. Not only do we *all* have to wrestle with Scripture – God himself invites us to do exactly that! This isn't some academic task – as per Peterson, if exegesis is an act of love, then this is like the love of a child. Playful, childlike, inquisitive, fun, adventurous!

"How lovely is your dwelling place, O LORD of hosts! My soul longs, indeed, it faints for the courts of the LORD; my heart and my flesh sing for joy to the living God" [Ps 84:1-2]
We study the Scriptures as sons and daughters of a Father who does not hide himself, nor does he turn us away from his presence. With this as the posture of our hearts,, let's dig a little deeper into five key exegetical issues.

[3A] On Biblical Genre

- **As we said before, we're not just dealing with ONE book – but rather a library.**
 - Why is this important?
 - You wouldn't read *Winnie the Pooh* as you would *Bob's Bumper Book of Engine Repairs*...!
- **In the same way, identifying the 'genre' of a Biblical book can be critical for understanding it better.**
 - Re: the Book of Proverbs – wisdom literature, not law.
 - Re: the Psalms – repetitive? Sometimes, but it's primarily a *doxological* text. (A hymnbook!)
 - It can also be helpful to identify ways in which groups of books interact.
 - E.g. Synoptic Gospels + 'telescoping'.

[3B] On Biblical Sense and Biblical Language

- **Q: "Do you read the Bible literally?" A: It depends.**
 - **LOOK:** Ps 91:14 / **LOOK:** Ps 91:3
 - Both saying the same thing – in different 'modes'.
 - This isn't always easy but it's necessary to figure out.
- **Common in Church history to look for layered senses.**
 - Literal / Allegorical / Anagogical / Tropological. E.g.:
 - *Literal:* Jerusalem as ancient city of the Jews.
 - *Allegorical:* Jerusalem as the Church.
 - *Anagogical:* Jerusalem as picture of heaven.
 - *Tropological:* Jerusalem as the virtuous Christian.
 - These alternative senses were seen like Jacob's ladder, revealing deeper, spiritual meanings to the Scriptures.
 - Song of Solomon / Mary as Eve / Eden rivers, Gospels
- **Evangelicals can sometimes be suspicious of 'other senses'.**
 - After all, where does it stop? Who adjudicates?
 - (Re: Matt 11:25 – the importance of plain sense.)

- BUT – Scripture itself speaks to other senses:
 - (E.g. *"O mortal, propound a riddle, and speak an allegory to the house of Israel"* [Ezek 17:2] / *"Now this is an allegory: these women are two covenants"* [Gal 4:24])

[3C] Biblical Audience

- **LOOK:** Exo 6:8 / **REFLECT:** Is this for us?
 - ON THE ONE HAND: there's a covenantal distinction.
 - ON THE OTHER: Matt 5:17 – there's fulfilment.
- **What we're touching on here is a necessary tension...**
 - KEY POINT: there is nothing in the Bible that was written TO us, but everything in the Bible is written FOR us.
 - Sometimes the Bible makes it clear that some passages aren't 'to' us – e.g. Simon Peter's vision.
 - Sometimes the Bible assumes we'll know – e.g. the civic penalties of the Law.
 - Sometimes we must make a reasonable inference based on knowledge – e.g. 'holy kiss' + culture.
 - What we must avoid? The 'oh that's just...'
 - E.g. 'Oh, that's just cultural' or 'Oh, that's just OT'.
 - Almost always a lazy assumption smuggled.

[3D] On Biblical Meaning and Application

- **An understandably important question for many of us:**
 - "What does this mean for me? For my family?"
 - There are, however, a couple of points here.
- **[A] The Bible can't be reduced to a fridge magnet.**
 - **LOOK:** 2 Tim 4:13 – a command, have you done it?!
 - *"O LORD, you have searched me and known me... You knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made"* [Ps 139:1+13] → BUT THEN →
 - *"O that you would kill the wicked, O God"* [v13]!
- **[B] The Bible speaks INTO some things, OVER others.**
 - Should we drink + drive? Why not?
 - **KEY:** The Bible is given to make us wise! [Pawson]
- **[C] Meaning is complicated – some might object to this, BUT we're all actually adept at discerning richness of meaning.**
 - E.g. "I love you" – it means very diff things at diff times.
 - (E.g. a teenage girl to a boy / a man to his car / a woman to her dog / an old man on his deathbed.)
 - I mention this because the 'meaning' of Scripture is varied.
 - Did the OT authors mean to communicate Christian ideas? Or did they mean to point to Christ? My old systematics tutor compared this to a conversation between friends – occasionally you might ask, 'When you said that do you mean something like *this*?', to which they'd say, 'Yes exactly, that puts it well'. They didn't have that exact thought originally, but it conforms with their meaning. In the same way, an OT author might not have had every thought a Christian might have, but that doesn't mean it's incompatible with their intentions.
 - There are two technical terms here: 'Polyvalent' (the Scriptures have different meanings) + 'Polysemous' (the Scriptures have different senses).

[3D] On the 'Christian-ness' of Scripture

- **Finally, we touch on another principle to add to the four.**
 - Read the Bible like it's a window.
 - BUT – a window into what?
 - **LOOK:** John 5:37-39 – a window to *Christ*.
- **We delight in exegesis because we're delighting in Christ.**
 - We love the Scriptures not for the sake of ink + paper.
 - BUT because, by the HS, we encounter Him who is our joy + treasure.
 - Indeed, remember what we said – the doctrine of Scripture is primarily pneumatological.
 - The living Word – born of a holy virgin by the HS.
 - The written Word – born of a holy bride by the inspiration of the Holy Spirit.
- **In this regard, the Bible is thoroughly *Christian* – a book of God's people.**
 - It can't be understood rightly outside of Christ, prayer, and Christian living.
 - Piety is the assumed lens of Scripture.
 - BUT AGAIN – we *receive* it from and with the Church.
 - The idea of a 'me, the HS, and my Bible' might *sound* pious – but it's often another form of self-glorification, at odds with the Biblical concern for the communion of saints.
 - We're not lone rangers!

[4] Conclusion – Helpful Resources¹

[4A] Helpful Tools for Exegesis

- **Some helpful tools:**
 - Special Bibles:
 - E.g. ESV study Bible / Amplified Bible / Reader Bibles / Chronological / Audio bibles.
 - Biblical tools:
 - E.g. Gospel parallels / Biblical charts + maps / Bible dictionaries / Biblegateway.com.
 - Original language tools:
 - E.g. Strong's Concordance / Blueletterbible.org / Greekbible.com / Interlinear Bibles / Nestle-Aland Gk NT.
 - Duff's *Elements of NT Greek* / Dobson's *Learn New Testament Greek* + *Learn Biblical Hebrew*.

[4B] Helpful Books and Videos on Exegesis

- **Some helpful books:**
 - Various books on Biblical exegesis itself:
 - Barton et al – *Cambridge Companion to Biblical Interpretation*
 - Cox – *How to Read the Bible*
 - Croft – *Storylines: Your Map to Understanding the Bible*
 - Evans – *Using the Bible*
 - Fee & Stuart – *How to Read the Bible For All Its Worth*
 - Gorman – *Elements of Biblical Exegesis*
 - Hayes & Holladay – *Biblical Exegesis*
 - MacArthur – *How to Study the Bible*
 - Moody – *How to Study the Bible*
 - Pawson – *Unlocking the Bible*
 - Piper – *Reading the Bible Supernaturally*
 - Poythress – *Reading the Word of God in the Presence of God*
 - Wright – *Scripture and the Authority of God*
 - Various commentaries on the Bible:
 - E.g. Word Biblical / NICNT / NIGTC / Anchor / Black's / Baker Exegetical / 'For Everyone' series.
- **Some helpful videos:**
 - How to study your Bible [2.10.37]- Bible Centre Church - <https://www.youtube.com/watch?v=fSMIXh9SFa4>
 - Biblical exegesis [25.26] - Sproul + Carson - <https://www.youtube.com/watch?v=OlZV40mBNDs>
 - Reading the Bible [11.43] - NT Wright - <https://www.youtube.com/watch?v=W92Zt6jLwvQ>
 - How to study your Bible [15.32] - Impact video Ministries - https://www.youtube.com/watch?v=T0xUCQK_m0&list=PL0A13s_gMBQCUOrh_vsxde6mYeQZsvVZB

¹ NOTE: I recommend these resources for the sake of exegesis only. I don't agree with every one of these authors in every theological respect. Please receive these recommendations in the spirit with which they were given and be vigilant.

BUT MOST OF ALL – get a pen!

Re: Edwards' 'Blank Bible' – note the last slide on the PowerPoint. Jonathan Edwards took every printed page of his Bible and glued them to large sheets, allowing him to write copious notes in the margin.

Use your Bibles! Write, highlight, and annotate.