



C O V E N A N T
T H E O L O G I C A L S E M I N A R Y

BS 6003 HERMENEUTICS
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COMPLETED WORK IS TO BE SUBMITTED IN A SINGLE PDF DOCUMENT

1. A cover page which includes:
 - a. Name of course, author and instructor's name with title
 - b. Student's name, degree working toward, and the date completed
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2. Separate page & heading for each new section, capitalized at top center of that page SUMMARY, PRECIS, PAPER
3. All papers are to be typed with .5" margins using font & size: Calibri 11 pt. Summaries and book reports are to be double-spaced
4. Grading will be percentage based on questions, outlines, grammar, and theological and philosophical thought and execution of writing forms.

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COURSE ASSIGNMENT: BS 6003 Intro to Hermeneutics

DESCRIPTION: *How to Read the Bible for All its Worth* by Gordon D. Fee & Douglas Stuart

Understanding the Bible isn't for the few, the gifted, the scholarly. The Bible is accessible. It is meant to be read and comprehended by everyone from armchair readers to seminary students. A few essential insights into the Bible can clear up a lot of misconceptions and help you grasp the meaning of Scripture and its application for 21st century life. (ISBN: 978-0310517825)

DESCRIPTION: *Bait of Satan* by John Bevere

The Bait of Satan: Living Free from the Deadly Trap of Offense is one of the most deceptive snares Satan uses to get Christians out of the will of God. Most people who are ensnared by the bait of Satan (through offenses) do not even realize it. This is a study of biblical principles teaching us how to respond, God's way, to the inevitable opportunities for offense and should be general knowledge for every Christian. (ISBN: 978-1591854135)

ASSIGNMENT – Intro to Hermeneutics:

- A. OUTLINE: the textbooks by chapter, using the author's outline, with each chapter heading displayed in Roman numerals, i.e., Chapter one, I, chapter two, II. etc., placing the subpoints as A, B, etc., then to 1, 2, etc., but no deeper, unless the book gives enumerated items.
- B. WATCH:
 1. Expedition 44 videos
 - i. Hermeneutics Introduction
 - ii. Socio-Rhetorical Hermeneutics
 - iii. Intertextuality
- C. TOPICAL SUMMARY: Review one chapter in *The Bait of Satan* as if it were a topical sermon.
 1. Comment on the use of hermeneutics and exegesis the author has applied.
 2. Does the author's interpretation reflect the text as the original audience would have understood it? Explain why or why not based on culture, biblical genre, and etc. (cite sources as needed).
 3. Comment on the application of the Biblical texts and conclusion in the chapter and how they should be applied to the life of the believer.
 4. 2-3 pages
- D. RESEARCH PAPER: Choose a pericope from the Bible (not a verse) and write an exegetical and hermeneutical paper based on the methods explained in introduction of *How to Read the Bible for All its Worth* (pages 27-35). Explain the author's intent, the historical context, the literary context, and the questions of the context for application using scholarly sources.
 1. Master : 5 (4 cited scholarly sources)
 2. Doctor: 8 (6 cited scholarly sources)

Course Summary

In Intro to Hermeneutics, we will look at how to study and interpret the Bible. This course is designed to give you insight into a better method of scriptural interpretation that will ideally give you tools for preaching, Bible study, and better scriptural basis for modern applications of God's word.

The reading assigned in this course is more extensive than other courses in our core classes, so there will be more reading and writing versus testing. This is to allow you to put into practice what you have learned by evaluating *The Bait of Satan*, as it is a great example of how one could apply exegesis and hermeneutics in a topical way. You will also be writing a research paper on a passage of choice from the Bible and applying the methods and tools from *How to Read the Bible for all its Worth*.

The purpose of this course is foundational to the direction of CTS students in their future study and education. Hermeneutics is essential to a proper understanding of the Bible and its application. This transfers over into all areas of study at CTS and into ministry in the real world. If we study scripture with lenses based on our tradition or just by what our pastor told us, we may not understand the Bible's message as it was written to its original audience. If an interpretation is divorced from its original meaning it cannot be true. We must understand the author's intent, within its original culture and genre, and if we don't do this task we may fail to study and teach the scripture's message as the Spirit intends us to. This course may be tough for some and may be a new approach to the Bible, but it is well worth your while as we develop these foundational items in the journey of following Jesus and studying at CTS.

Outline: How to Read the Bible for all its Worth

1. Introduction: The Need to Interpret
 - a. The Nature of Scripture
 - b. Exegesis
 - c. Hermeneutics
2. The Basic Tool: A Good Translation
 - a. The Science of Translation
 - b. Questions of Language
3. The Epistles: Learning to Think Contextually
 - a. The Nature of the Epistles
 - b. Historical Context
 - c. Literary Context
4. The Epistles: The Hermeneutical Questions
 - a. The Basic Rule
 - b. The Problem of Cultural Relativity
 - c. The Problem of Task Theology
5. The Old Testament Narratives: Their Proper Use
 - a. What Narratives Are
 - b. Hebrew Narrative Characteristics
 - c. Reading Between the Lines
6. Acts: The Questions of Historical Precedent
 - a. Exegesis of Acts
 - b. Hermeneutics of Acts
7. The Gospels: One Story, Many Dimensions
 - a. Historical Context
 - b. Literary Context
 - c. Hermeneutical Observations
8. The Parables: Do you Get the Point?
 - a. Parables in History
 - b. Nature of Parables
 - c. Exegetical and Hermeneutical Questions
9. The Law(s): Covenant Stipulations for Israel
 - a. What is the Law?
 - b. The Role of the Law in Israel
 - c. Ancient Law Codes
10. The Prophets: Enforcing the Covenant of Israel
 - a. The Nature of Prophecy
 - b. The Function of Prophecy in Israel
 - c. Exegetical and Hermeneutical Tasks/ Questions
11. The Psalms: Israel's Prayer and Ours
 - a. The use of Psalms in Israel
 - b. Imprecatory Psalms
 - c. Hermeneutical Observations
12. Wisdom: Then and Now
 - a. The Nature of Wisdom
 - b. Wisdom in Proverbs, Job, Ecclesiastes, and Song of Songs
13. Revelation: Images of Judgement and Hope
 - a. The Nature of the Apocalyptic Genre
 - b. Historical Context
 - c. Hermeneutical Questions

Topical Summary: The Sure Foundation

In the chapter The Sure Foundation, Bevere examines the word of God. He starts the chapter with the story of Jesus and the disciples responding to Jesus' question about who they say the Son of Man is. Peter answers with "You are the Christ" and Jesus tells him that upon this rock I will build my church and hell's gates cannot stand against it. The question in this is what or who is the rock?

Bevere's conclusion is that "the rock" is the sure foundation of God's word. When we look at the context a little deeper, we'll see that though this is a correct application it is the wrong context. Jesus and His disciples were in Caesarea Philippi and this was an area in Jewish theology of where the powers of darkness resided. Jesus, when talking about "the rock" is talking about Mount Hermon; the lair of the fallen Powers.¹ When Jesus speaks of this rock or mountain he is talking about His church on the offensive. His audience would have understood this because it was all over in Jewish literature as the location of the rebellious powers. They would have seen Jesus as knocking on the enemy's front door and declaring his time was up. In Ephesians 1:22 it shows that Jesus is the head of the Church. Jesus is talking about His mission to destroy the powers of darkness and it's the mission the church, with Jesus as its head, is still carrying out today.

When we talk about the Word of God most believe this to be the Bible, and this is true but as John 1 says, Jesus was the Word that became flesh. Romans 10:17 says that faith comes by hearing the Word of God, in context this is Jesus. Revelation 6:9 calls Jesus the Word of God. Hebrews 4:12 says the Word of God is living and active and sharper than a double-edged sword, in the next verse the Word is referred to as a person, that person is Jesus. Jesus is also the foundation or cornerstone as Bevere points out. We are living stone being built up in Jesus to be a temple (1 Peter 2:5). So, we are a church being built up with Jesus as cornerstone and head, we are a conquering church. But we need to understand that the Bible points us to Jesus who is the Word. Bevere does a great job pointing out the passages that point to this: Jesus is God's revealed Word; Jesus

¹ Michael Heiser, *The Unseen Realm*, (Bellingham, Lexham Press, 2015), 281-287

is what God has to say. Jesus is our authority and as the cornerstone was the foundational stone that set the direction of the entire building in the first century, having Jesus as our cornerstone sets the direction of our lives.

When we come to this passage about the rock it is talking about the word of God, Jesus. He is the one we build our lives on and He is the one in us through which we will conquer over the gates of hell. The rock Jesus was pointing to represent the powers that oppressed humanity and Jesus was saying that Satan's kingdom was coming down through Him and the community and family he was building. Much of what it talked about in the Bible connects Jesus' death to the defeat of these Powers. The church today must focus on Jesus who is the one who transfers people out of the kingdom of darkness and into his marvelous light.

**Research Paper:
Jude**

*Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: May mercy and peace and love be multiplied to you.*²

Jude is often one of the most overlooked books in the New Testament. It is one of the shortest New Testament letters, but it packs a punch. It states the essential reminder to all those in the family of God need to stand up for truth and for the honor of Jesus. Honor was the foundation on which the first century world was built. The purpose of this letter was originally intended to be a letter of encouragement about this family in Christ's common salvation (Jude 3) but had to hastily send off this letter to defend the honor of Jesus within his congregation. We do not have a lot of background into what is going on beside the fact that false teachers have slipped into the church (Jude 4) and were polluting the truth and distorting the teaching of the Apostles.

Desilva sheds light on the situation regarding honor and shame saying,

Honor and dishonor, then, are not only about the individual's sense of worth but also about the coordination and promotion of a group's defining and central values, about the strategies for the preservation of a group's culture in the midst of a complex web of competing cultures, and about the way in which honor and dishonor are attained, displayed and enacted. As we keep the dynamics of the this rather complex model in mind, however, we can begin to approach the New Testament writings with a much greater sensitivity to how these texts speak to honor-sensitive hearers, develop a distinctly Christian definition of what gives a person worth and value (i.e., makes one honorable), and sustains commitment and obedience to Jesus and his teachings in a largely unsupportive world.³

Jude is responding to honor challenge that has happened within Jude's church. An honor challenge in the ancient world would come in one of two forms, a positive challenge or a negative challenge. In a negative challenge one would put forth a verbal challenge publicly and this would demand a response from the other party to defend their honor, in this case Jude's honor as a "slave of Jesus" and the honor of their "common salvation" (Jude 1-3), the honor of Jesus. Failure to respond would result in the loss of honor, and the

² [*New American Standard Bible: 1995 Update*](#) (La Habra, CA: The Lockman Foundation, 1995), Jud 1–2.

³ David A. deSilva, *Honor, Patronage, Kinship, and Purity*, (Downers Grove, IL, IVP, 2000), 42

appearance of shame.⁴ Jude's letter is a riposte to a negative honor challenge. Regarding the background of

Jude, Neyrey notes,

The document may profitably be examined as the author's riposte to an honor challenge. The world of Jude and indeed the first century Mediterranean is rightly described as highly agnostic. On the level of peasants and artisans there was an ongoing social game of push and shove, of honor claimed and honor challenged. Jude claims a certain honor by virtue of blood relations with James (and Jesus); his official status of that of servant of Jesus. But "certain men" are obviously challenging this status. The letter constitutes the author's riposte, a defense of both the honor of Jesus which is slighted (v 4,8) and the honor ascribed to Jude which is challenged.⁵

Jude wastes no time and quickly moves into his thesis statement, which is found in Jude 3 and 4,

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints. For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

Jude communicates to his audience calling them "beloved" and he does this multiple times throughout the letter. Jude is appealing to them as family, as kin in Christ. Though these people were not blood family they were more than that in being part of the family of God, deSilva comments,

There are many ways that the experience of the early church intersects with the social institutions of kinship and the household, and the ethos that is to characterize family. Most obvious is the experience of strangers (across the Mediterranean!) being brought together into a new family—God's family—by virtue of their trust in Jesus, their reception of the Holy Spirit, their being "born from above" or "adopted" by God the Father.⁶

In the social construct of Mediterranean kinship, the head of the house was whom the honor flowed from.

Jude is saying that we have been entrusted as brother and sisters to stand up for that honor against all who attack it. This family must join together as one front and fight for the honor of the truth,

To "contend earnestly for" (ἐπαγωνίζεσθαι) is an expressive compound infinitive which appears only here in the New Testament. The simple form of the verb (αγωνίζομαι), which appears as "agonize" in its English form, was commonly used in connection with the Greek stadium to denote a strenuous struggle to overcome an opponent, as in a wrestling match. It was also used more generally of any conflict, contest, debate, or lawsuit. Involved is

⁴ Bruce Molina, *The New Testament World*, (Louisville, KY, Westminster, 2001) 32-34

⁵ Jerome Neyrey, *2 Peter and Jude*, (New York, NY, Doubleday, 1993), 52

⁶ David Arthur deSilva, *An Introduction to the New Testament: Contexts, Methods and Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004), 143.

the thought of the expenditure of all one's energy in order to prevail. Here, as often, the verb is used metaphorically to denote a spiritual conflict in which believers are engaged.⁷

In verse 4 he's calling out these false teachers as denying the honor of the head of the house and by doing that they are also tarnishing your honor.

Jude then goes about his riposte in this honor challenge in verses 5-16, with two rounds of evidence against rebels. In the first round Jude refers to rebels who received judgement from God in verses 5-10,

Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire. Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you! "But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

Here Jude begins his assault on the false teachers by comparing them to 3 sets of rebels in the Old Testament and early creedal tradition. He compares them to the rebellious Israelites in the wilderness (Jude 5), who thought they had been rescued did not believe. Then he compares them to the sons of God (angels) who rebelled against God and left their rightful place to procreate with the daughters of men (Genesis 6:1-4), the reference to being bound in everlasting chains is referring to the description of this Genesis passage in the pseudepigraphal book of 1 Enoch (Note 1 Enoch 10:4-6). This was a respected piece of text in the early church and Jude references it as a rhetorical device to persuade his audience.⁸ Next, he refers to the sexual immorality of Sodom and Gomorrah, this is referencing back to verse 3 where these teachers are said to turn "the grace of God into licentiousness". In Jude's first summation he says they are dreamers, and they reject authority and thus they are blasphemers. Jude then gives an example of what should be done with

⁷ Hiebert, D Edmond. "Selected Studies from Jude, Pt 1: An Exposition of Jude 3-4." (Bibliotheca Sacra 142, no. 566, April 1985), 144

⁸ Ben Witherington, *Letters and Homilies for Jewish Christians*, (Downers Grove, IL, IVP, 2007), 624

blasphemers by referring to an account from another pseudepigraphal book, the Testament of Moses. In this account Michael and Satan are arguing over Moses' body but Michael refuses to put judgment on Satan but defers to the Lord to rebuke and judge.⁹

Next, in verse 11-13, Jude launches another triplet but now he compares them to rebels that lead others astray,

Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam and perished in the rebellion of Korah.

These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

The first example is Cain. Cain not only was a murderer and gave in to anger. 1 John 3:12, was also warning against false teachers who follow the way of Cain. Next, he compares these teachers to Balaam. Balaam's story can be found in Numbers 22-24, Balaam was greedy and though he did not curse Israel when bribed to, he revealed to Israel's enemies how to get Israel to fall, this resulted in the death of 24,000 Israelites. Finally, they are compared to the Korah rebellion in Numbers 16:1-40. Korah challenges' Moses' authority, this resulted in the earth swallowing up Korah and fire destroying those who followed their rebellion. Jude is warning the congregation of what will become of them if they follow these false teachers, shame and destruction.¹⁰ In verses 14-19, Jude sums up his arguments saying that these are the type of people that they were warned about long ago and recently,

It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage. But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, that they were saying to you, "In the last time

⁹ Douglas Moo, Zondervan Illustrated Bible Backgrounds Commentary V4, (Grand Rapids, MI, Zondervan, 2002), 235-238

¹⁰ Richard Bauckham, *Jude and 2 Peter*, (Waco, TX, Word Books, 1983) 81-82

there will be mockers, following after their own ungodly lusts.” These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

Jude quotes from 1 Enoch 1:9 (echoing Deut 33:2, Zech 14:5, Is 66:15-16), saying that long-ago people like these false teachers were spoken about and their judgement is being prepared. Then Jude refers to the Apostle who echo Jesus about false teaching coming and that their judgement will come (Matt 7:15-19, 2 Peter 2:1-3, 1 John 4:1-3, 2 Tim 3:1-9).

In verses 20-23 Jude contrasts his “in Christ” family with those of the false teachers,

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

We see Jude reinforcing the ethos of the in group in this section while making this a stark comparison against the behavior of the false teachers:

<u>“these”</u>	<u>“beloved”</u>
Cause divisions	Build yourselves up
Bombastic in speech	Pray in the Holy Spirit
Indulge in lusts	Keep themselves in God’s Love
Are destroyed and will perish	Look forward to mercy
Show partiality	Have mercy ¹¹

Jude concludes with a doxology,

Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

In this letter Jude exhorts his audience to stand up for the honor of being part of Jesus’ family by contending for the faith. He combats the pollution that these false teachers are bringing into the church by reinforcing the ethos of the community group of Jesus followers around their common faith and salvation that is rooted in the

¹¹ William Brosend II, *James and Jude*, (New York, NY, Cambridge, 2004), 181

teachings of the Apostle that come from Jesus himself, and not in the impurity that comes from the false teachers that are awaiting judgement.

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