

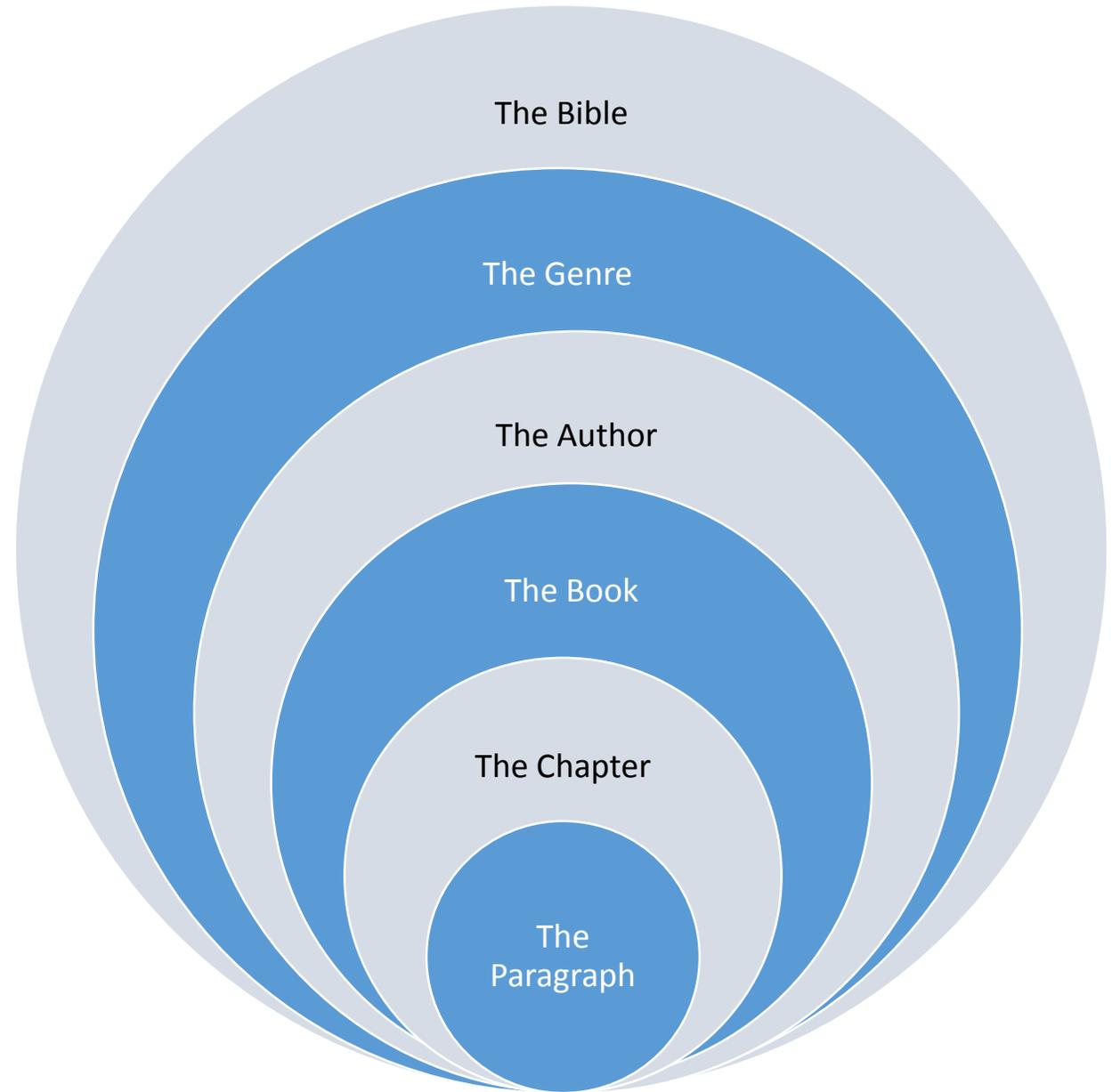
Exegesis

Randy Broberg

Maranatha Bible College

May 4, 2015

CONTEXT,
CONTEXT,
CONTEXT.



Context Example

- “Wrath” in the Thessalonian Epistles.
- **1 Thessalonians 1:10** and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the **wrath** to come.
- **1 Thessalonians 2:16** hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But **wrath** has come upon them to the utmost.
- **1 Thessalonians 5:9** For God has not destined us for **wrath**, but for obtaining salvation through our Lord Jesus Christ,

God's Wrath in Paul's Epistles

- **Romans 1:18** For the **wrath** of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,
- **Romans 2:5** But because of your stubbornness and unrepentant heart you are storing up **wrath** for yourself in the day of **wrath** and revelation of the righteous judgment of God
- **Romans 3:5** But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts **wrath** is not unrighteous, is He? (I am speaking in human terms.)
- **Romans 4:15** for the Law brings about **wrath**, but where there is no law, there also is no violation.
- **Romans 5:9** Much more then, having now been justified by His blood, we shall be saved from the **wrath of God** through Him.
- **Romans 9:22** What if God, although willing to demonstrate His **wrath** and to make His power known, endured with much patience vessels of **wrath** prepared for destruction?
- **Romans 12:19** Never take your own revenge, beloved, but leave room for the **wrath of God**, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.
- **Romans 13:4** for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings **wrath** on the one who practices evil. **Romans 13:5** Therefore it is necessary to be in subjection, not only because of **wrath**, but also for conscience' sake.s
- **Ephesians 2:3** Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of **wrath**, even as the rest.
- **Ephesians 5:6** Let no one deceive you with empty words, for because of these things the **wrath** of God comes upon the sons of disobedience.
- **Colossians 3:6** For it is because of these things that the **wrath** of God will come upon the sons of disobedience,

God's Wrath in Revelation

- **Revelation 6:16** and they *said to the mountains and to the rocks, “Fall on us and hide us from the presence of Him who sits on the throne, and from the **wrath** of the Lamb;
- **Revelation 6:17** for the great day of their **wrath** has come, and who is able to stand?”
- **Revelation 11:18** And the nations were enraged, and Your **wrath** came, and the time *came* for the dead to be judged, and *the time* to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.”
- **Revelation 14:10** he also will drink of the wine of the **wrath** of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.
- **Revelation 14:19** So the angel swung his sickle to the earth and gathered *the clusters from* the vine of the earth, and threw them into the great wine press of the **wrath** of God.
- **Revelation 15:1** Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, *which are* the last, because in them the **wrath** of God is finished
- **Revelation 15:7** Then I heard a loud voice from the temple, saying to the seven angels, “Go and pour out on the earth the seven bowls of the **wrath** of God.
- **Revelation 16:19** The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce **wrath**
- **Revelation 19:15** From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce **wrath** of God, the

Koine Greek

- Koine Greek was the common language of the day used by the common man, and not a divine spiritual language with special spiritual meanings particular to the New Testament.

1. Don't interpret the word based on its root.

- This fallacy is based on the assumption that a word always derives its meaning from the shape or components of which it is made. This says that a word's meaning, regardless of its other parts, always can be determined by its root.

Root Fallacy Examples: Agapao and Phileo

- – It is commonly taught that these two words, usually translated as “love”, describe two different types of love.
- **Agapao** is often used to refer to God’s “divine” love for people, whereas phileo speaks of a “friendly” or “brotherly” love, one that is not divine and is to be distinguished from God’s agape love.
- Observe that **agapao** and its related noun **agape** are used in 2 Sam. 13:15 (LXX) to describe Amnon's incestuous rape of his half-sister Tamar.
- See also 2 Tim. 4:10 (agapao);
- Compare John 3:35 (agapao) with John 5:20 (phileo).
- See also the famous exchange between Jesus and Peter in John 21:15-17.
- None of this is to suggest that there isn't a special quality to God's love for us. Certainly his love is sacrificial and divine, etc. But this is not because of some intrinsic meaning in the verb agapao or the noun agape. When looking at the Greek text, we have no reason to derive any hidden or special meaning of word usage in the exchange between Jesus and Peter and the supposed two types of love.

Root Fallacy Examples: Ekklesia

- Since ***ekklesia*** is built from the preposition *ek* (from) and the verb *kaleo* (to call) it means "the called out ones" or something similar.
- The following fallacy illustrates:
 - "The word which we have for Church in the Greek is *ekklesia*. It is comprised of two words which together compose the meaning 'one who is called out' or 'the called out ones'. When this word is used in the NT, about 114 times in the Greek New Testament, it is referring to the Church, either universal or local, as the ones who have been 'called out of the world and into the Body of Christ and now congregate in His churches.'"
- As true as it may be that Christians have been called out of the world and into the Body of Christ or Family of God, there is absolutely no indication that this was its emphasis or meaning in NT times. It simply means congregation or assembly and refers to a gathering of people, really any people, yet in the NT that group of people happens to be Christians.

Root Fallacy Examples: Apostolos

- – The fact that this word is related to the verb *apostello* (to send), is often used to argue that the root meaning of "apostle" is "one who is sent." But as Carson points out, the "NT use of the noun *apostolos* does not center on the meaning "the one sent" but on messenger or envoy. Now a messenger is usually sent; but the word "messenger" also calls to mind the message the person carries, and suggests he represents the one who sent him. In other words, actual usage in the NT suggests that *apostolos* commonly bears the meaning of "a special representative" or "a special messenger" rather than "someone sent out" (*Exegetical Fallacies*, p. 29). The danger with this fallacy is that it is often used to say that there are "modern day apostles". It is said that since an apostle is "one who is sent out", therefore when we send missionaries we are sending "apostles". Regardless of whether or not there are modern day apostles, this misrepresentation of the word *apostolos* cannot in any way be used to support the claim that there are.

2. Don't give a 21st century definition to a first century word.

- **“Semantic Anachronism”**
- **This is when a late or modern use of a word is read back into earlier literature.**

Anachronism Examples: *Idiotes*

- ***Idiotes*** - One more common example is the Greek word *idiotes*. This fallacy is sometimes used in connection with Acts 4:13, where Peter and John are said to be "uneducated, common men" (ESV). The word "common" here is the Greek word *idiotes*. So it is sometimes said that "this is where we get our English word idiots from, so Peter and John were idiots." It is very unwise to define a 2000 year old Greek word by a modern English definition, or even to suggest a relation in meaning. If someone tried to use this analogy in Spanish it would be highly offensive, as the translation for idiot is a cuss-word. Surely this was not Luke's intention when he penned it.
- The traditional meaning for our English idiot is someone who is mentally retarded, however the slang modern meaning would be a fool or buffoon. According to Meriam-Webster's Dictionary the English word idiot means: 1 - a person affected with extreme mental retardation 2 - a foolish or stupid person . Neither of these is what the Jewish rulers had in mind when they spoke these words about Peter and John, nor is it what Luke intended us to understand them as when he wrote the words down. An *idiotes* in the Greek language and world of the 1st century is simply a "common man, layman, one without formal training in the rabbinic tradition", but is certainly not a modern day "idiot". Conclusion: We should never under any circumstances define a 2000 year old word according to the definition of a modern word, and especially not from a different language. A word's meaning must be derived by its use in the context of it's specific time of usage.

Anachronism Examples: *dunamis*

- ***Dunamis*** - A very common example and fallacy is the Greek noun *dunamis* and the verb form *dunamai*, from which we derive our English term "dynamite." Semantic anachronism would be interpreting the meaning of the first century Greek word by an appeal to the meaning of the twentieth century English word. This sounds silly indeed, yet it is one of the most heard EF in the world.
 - "The gospel is the power of God unto salvation..." (Romans 1:16). The word 'power' here is the Greek word *dunamis* from which we get our English word dynamite. So that means that this word power is not just any power, but a dynamite-like power. The gospel therefore is the dynamite of God unto salvation. What a great and powerful gospel we have"
 - "For because he himself has suffered when tempted, he is able to help those who are being tempted" (Hebrews 2:18). The word 'able' here is the Greek word *dunamai* from which we get our English word dynamite. This means that Jesus is able with 'dynamite-type power' to help Christians when they are tempted."

3. Don't give a "OT" definition to a NT word.

- **3. Semantic Obsolescence**

- This is when the interpreter assigns a meaning to a word that it had in earlier times, but which is no longer within the semantic range of the term.
- The semantic range of a word is a list of the ways the word was used in the period when the author was writing.
- An example of this would be defining a New Testament Greek word by a no longer used meaning from the Classical Greek period.

4. Don't: Interpret your text in light of your theology.

- **Here the interpreter falsely assumes that a word always or nearly always has a certain technical or theologically immutable/unchangeable meaning.**
- Some examples include: 1) "sanctification" (1 Thess. 4:3 and 1 Cor. 1:2); 2) "revelation" (Phil. 3:15); 3) "call" or "calling" (in Paul and in the synoptic gospels); 4) "justify" (in Paul and in James); 5) "mystery" (in Col. 1:26-27 and in Eph. 3:4-6); and 6) "foundation" (in 1 Cor. 3:11 and in Eph. 2:20). The problem here is that these words do not always have the same meaning. The meaning of words such as these must be ultimately determined according to the context in which the writer is writing. For example: sanctification may mean sanctification, but it may also mean consecration or setting apart. In the NT it can refer to the believers sanctification as in 1 Cor. 1:2 where the Christian is set apart after justification, or also to the ongoing process of conformity into Christ's image as in 1 Thess. 4:3.