

5. Biblical Genres

Review Step 4: Word Studies

Jonah “Concerned” word study

Data (partial)

- Gen 21:11 The matter distressed Abraham greatly because it *concerned* his son.
- Exod 2:25 So God looked on the Israelites and was *concerned* about them.
- Exod 3:7 The LORD said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am *concerned* about their suffering.
- Exod 4:31 and they believed. And when they heard that the LORD was *concerned* about them and had seen their misery, they bowed down and worshiped.
- 1 Sam 22:8 Is that why you have all conspired against me? No one tells me when my son makes a covenant with the son of Jesse. None of you is *concerned* about me or tells me that my son has incited my servant to lie in wait for me, as he does today.”
- 2 Sam 13:33 My lord the king should not be *concerned* about the report that all the king’s sons are dead. Only Amnon is dead.”
- 1 Chr 27:1 This is the list of the Israelites—heads of families, commanders of thousands and commanders of hundreds, and their officers, who served the king in all that *concerned* the army divisions that were on duty month by month throughout the year. Each division consisted of 24,000 men.

My notes

Jonah 4:10-11 “Concerned”

- Translations
 - NIV, NRSV “Concerned”
 - ESV, KJV “Pity”
 - NLT “Feel sorry”
 - MSG10 “Change your feelings from pleasure to anger”
- Concerned NIV (21x); 12x in OT
 - Gen. 21:11: covenantal: Esau was his concern
 - Exod 2:24: covenantal: w/r to Hebrews; Being rescued from Egypt
 - Exod 3:7: covenantal: w/r to Hebrews; Being rescued from Egypt + suffering is God’s
 - Exod 4:31: covenantal: w/r to Hebrews; Being rescued from Egypt + suffering is God’s
 - 1 Sam 22:8: Saul’s concern about Saul’s own existence and life (threatened)

- 2 Sam 13:33: David should not be concerned about someone who had not died
- 1 Chr. 22:1: Mems “w/ regard to” the army divisions
- Psalm 142:4: “No one is concerned” for the Psalmists life in contrast w/ God as refuge
- Ezekiel 36:9: God’s concern to revive mountains of Israel as they come home to be covenantally restored
- Daniel 10:1: means “with regard to” a great war
- OT Conclusion: It’s generally used in a covenantal context about Israel, Israel’s leaders or Israel’s land, to express care for their physical and spiritual life.
- In Jonah: 4:10-11: Jonah is concerned about the well-being of the planet, but what about at least the animals but even more the people. It’s implicit that G0d’s interested in their spiritual, even covenantal, redemption.
- Concept Study: God’s care and compassion for people: Jonah’s problem is that he didn’t care about pagan’s perishing. He slept during the storm at sea even though in Jon 1:6 they were going to perish. He was willing to perish, but God saved him (2:6) into the fish. Then his heart began to change toward the other. Like the sailors the Ninevites had hope that they would not perish (3:9). Jonah knew what was at issue was God extending his covenant faithfulness to non-Jews (4:2). He cared so much about his own life that his concern for Nineveh was below zero. God challenges Jonah to care for the N. like he does.

Psalm 22 “Forsaken” word study

Data

- Translations
 - NIV, NRSV, GSV, KJV “Forsaken”
 - NLT “Abandoned”
 - MSG “dump me miles from nowhere”
- Judg 10:13 But you have *forsaken* me and served other gods, so I will no longer save you.
- 1 Sam 12:10 They cried out to the LORD and said, ‘We have sinned; we have *forsaken* the LORD and served the Baals and the Ashtoreths. But now deliver us from the hands of our enemies, and we will serve you.’
- 1 Kgs 9:9 People will answer, ‘Because they have *forsaken* the LORD their God, who brought their fathers out of Egypt, and have embraced other gods, worshiping and serving them—that is why the LORD brought all this disaster on them.’”
- 1 Kgs 11:33 I will do this because they have *forsaken* me and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Molech the god of the Ammonites, and have not walked in my ways, nor done what is right in my eyes, nor kept my statutes and laws as David, Solomon’s father, did.
- 2 Kgs 22:17 Because they have *forsaken* me and burned incense to other gods and provoked me to anger by all the idols their hands have made, my anger will burn against this place and will not be quenched.’

- 2 Chr 7:22 People will answer, ‘Because they have *forsaken* the LORD, the God of their fathers, who brought them out of Egypt, and have embraced other gods, worshiping and serving them—that is why he brought all this disaster on them.’”
- 2 Chr 13:10 “As for us, the LORD is our God, and we have not *forsaken* him. The priests who serve the LORD are sons of Aaron, and the Levites assist them. 11 Every morning and evening they present burnt offerings and fragrant incense to the LORD. They set out the bread on the ceremonially clean table and light the lamps on the gold lampstand every evening. We are observing the requirements of the LORD our God. But you have *forsaken* him.
- 2 Chr 21:10 To this day Edom has been in rebellion against Judah. Libnah revolted at the same time, because Jehoram had *forsaken* the LORD, the God of his fathers.
- 2 Chr 24:20 Then the Spirit of God came upon Zechariah son of Jehoiada the priest. He stood before the people and said, “This is what God says: ‘Why do you disobey the LORD’S commands? You will not prosper. Because you have *forsaken* the LORD, he has *forsaken* you.’”
- 2 Chr 24:24 Although the Aramean army had come with only a few men, the LORD delivered into their hands a much larger army. Because Judah had *forsaken* the LORD, the God of their fathers, judgment was executed on Joash.
- 2 Chr 28:6 In one day Pekah son of Remaliah killed a hundred and twenty thousand soldiers in Judah—because Judah had *forsaken* the LORD, the God of their fathers.
- 2 Chr 34:25 Because they have *forsaken* me and burned incense to other gods and provoked me to anger by all that their hands have made, my anger will be poured out on this place and will not be quenched.’
- Ps 9:10 Those who know your name will trust in you, for you, LORD, have never *forsaken* those who seek you.
- Ps 22:1 My God, my God, why have you *forsaken* me? Why are you so far from saving me, so far from the words of my groaning?
- Ps 37:25 I was young and now I am old, yet I have never seen the righteous *forsaken* or their children begging bread.
- Ps 71:11 They say, “God has *forsaken* him; pursue him and seize him, for no one will rescue him.”
- Ps 119:53 Indignation grips me because of the wicked, who have *forsaken* your law.
- Ps 119:87 They almost wiped me from the earth, but I have not *forsaken* your precepts.
- Isa 1:4 Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have *forsaken* the LORD; they have spurned the Holy One of Israel and turned their backs on him.
- Isa 6:12 until the LORD has sent everyone far away and the land is utterly *forsaken*.
- Isa 27:10 The fortified city stands desolate, an abandoned settlement, *forsaken* like the desert; there the calves graze, there they lie down; they strip its branches bare.
- Isa 49:14 But Zion said, “The LORD has *forsaken* me, the Lord has forgotten me.”

- Isa 58:2 For day after day they seek me out; they seem eager to know my ways, as if they were a nation that does what is right and has not *forsaken* the commands of its God. They ask me for just decisions and seem eager for God to come near them.
- Isa 60:15 “Although you have been *forsaken* and hated, with no one traveling through, I will make you the everlasting pride and the joy of all generations.
- Jer 2:13 “My people have committed two sins: They have *forsaken* me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.
- Jer 5:7 “Why should I forgive you? Your children have *forsaken* me and sworn by gods that are not gods. I supplied all their needs, yet they committed adultery and thronged to the houses of prostitutes.
- Jer 5:19 And when the people ask, ‘Why has the LORD our God done all this to us?’ you will tell them, ‘As you have *forsaken* me and served foreign gods in your own land, so now you will serve foreigners in a land not your own.’
- Jer 9:13 The LORD said, “It is because they have *forsaken* my law, which I set before them; they have not obeyed me or followed my law.
- Jer 17:13 O LORD, the hope of Israel, all who forsake you will be put to shame. Those who turn away from you will be written in the dust because they have *forsaken* the LORD, the spring of living water.
- Jer 19:4 For they have *forsaken* me and made this a place of foreign gods; they have burned sacrifices in it to gods that neither they nor their fathers nor the kings of Judah ever knew, and they have filled this place with the blood of the innocent.
- Jer 22:9 And the answer will be: ‘Because they have *forsaken* the covenant of the LORD their God and have worshiped and served other gods.’”
- Jer 51:5 For Israel and Judah have not been *forsaken* by their God, the LORD Almighty, though their land is full of guilt before the Holy One of Israel.
- Ezek 8:12 He said to me, “Son of man, have you seen what the elders of the house of Israel are doing in the darkness, each at the shrine of his own idol? They say, ‘The LORD does not see us; the LORD has *forsaken* the land.’”
- Ezek 9:9 He answered me, “The sin of the house of Israel and Judah is exceedingly great; the land is full of bloodshed and the city is full of injustice. They say, ‘The LORD has *forsaken* the land; the LORD does not see.’”

My Notes on “Forsaken”

- My notes on “Forsaken” (NIV): 36x in OT
 - Judges, 1 Kings, 2 Chron, 1 Sam, 2 Kings: These are all about how Israel has forsaken God to worship other gods. God’s response is to pour out wrath and forsake them (see esp. 2 Chron. 24:20). One exception in there is Abijah, King of Judah, speaking against Jeroboam (2 Chron 13:10). It’s covenantal, and the only time God forsakes is when they do.
 - Psalm 9:10: God never forsakes those who seek him
 - Psalm 37:25: The righteous are never forsaken
 - Psalms: People forsake God’s law but his faithful don’t

- Isaiah: The people forsook God (disobedience to commands); the land was forsaken; and the people are forsaken
- Jeremiah: The people forsook God, his law, and his covenant, and worshiped other gods; but Jer 51:5 “Israel and Judah have not been forsaken by their God, though their land is full of guilt”
- Ezekiel 8:12 and 9:9: The people of God justify their detestable sin b/c they believe “The Lord *does not see us*; the Lord has forsaken the land” (8:12).
- Conclusion: “Forsaken” is covenantal and goes both ways; the people can forsake God and he can forsake them and their land. The crux is obedience to God’s law: God forsakes those who forsake him and does not those who do not.
- “Forsaken” in Psalm 22: The Psalmist seems, even feels, forsaken by God, which implies God’s covenant abandonment, but based on the context of the Psalm as a whole, this is not in alignment with the truth. God is covenantally faithful.
- Concept study in Psalm 22: Covenantal Faithfulness: God seemed far away for a moment, but in spite of great eternal persecution, he was faithful to the psalmist. The psalmist cried out, did not forsake God, and honored God as king. As a result, God did not hide his face but helped (24). The psalmist became a leader praising the faithfulness of God to his people.

Ephesians Word Study “Truth” from Ephesians 4:15

- Translations
 - While the word is “truth,” it’s interesting that the phrase around it is translated exactly the same in five translations:
 - NIV, NRSV, ESV, NLT, KJV: “the truth in love”
 - MSG: “the whole truth and tell it in love”

Data: “Truth”

- 70x in NT Epistles only (NIV, 1984): Rom 1:18, 25; 2:2, 8, 20; 9:1; 15:8; 1 Cor 5:8; 13:6; 2 Cor 4:2; 11:10; 12:6; 13:8; Gal 2:5, 14; 4:16; 5:7; Eph 1:13; 4:15, 21; 5:9; 6:14; Col 1:5–6; 2 Thess 2:10, 12–13; 1 Tim 2:4, 7; 3:15; 4:3; 6:5; 2 Tim 2:15, 18, 25; 3:7–8; 4:4; Titus 1:1, 14; Heb 10:26; Jas 1:18; 3:14; 5:19; 1 Pet 1:22; 2 Pet 1:12; 2:2; 1 John 1:6, 8; 2:4, 8, 20–21; 3:18–19; 4:6; 5:6; 2 John 1:1–4; 3 John 1:1, 3–4, 8, 12
- 23x in Pauline Literature
- 5x in Ephesians
 - Ephesians 1:13 And you [Gentiles] also were included in Christ when you heard the word of truth, the gospel of your salvation.
 - Eph 4:14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. 15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

- Eph 4:20 You, however, did not come to know Christ that way. 21 Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. 22 You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires;
- Eph 5:8 For you were once darkness, but now you are light in the Lord. Live as children of light 9 (for the fruit of the light consists in all goodness, righteousness and truth) 10 and find out what pleases the Lord.
- Eph 6:13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. 14 Stand firm then, with the belt of truth buckled around your waist...

My Notes

- Romans 1:18: Truth is suppressed by wickedness
- Romans 1:24: Truth is exchanged for a lie, which is associated with idolatry
- Romans 2:2: God judges everyone impartially based on truth
- Rom 2:7: People who reject truth follow evil and experience punishment
- Rom 2:20: The law is the embodiment of knowledge and truth
- Rom 9:1: Paul speaks the truth that he has great sorrow in his heart. Truth can be in Christ, as in here.
- Rom 15:8: Paul was a servant of God's truth, which had to do with covenant extension of faithfulness to Jew and Gentile alike.
- 1 Cor 5:8: Truth as in reality based on Christ.
- 1 Cor 13:6: Love rejoices with the truth.
- 2 Cor 4:2: Truth is set in contrast to distorting God's word, and it leads to clear conscience.
- 2 Cor 11:10: Truth of Christ is in Paul (associated with sincerity); truth as in reality of Christ
- 2 Cor 12:6: Paul would be speaking the truth if he boasted
- 2 Cor 13:8: Truth is associated with the gospel (or at least Paul's ministry of the gospel) and being in Christ
- Gal 2:5: "Truth of the gospel" can remain in people when judiaizers are resisted
- Gal 2:14: Peter didn't act in line with *the truth* of the gospel when he acted hypocritically
- Gal 2:15: The truth is about the gospel (as opposed to a false gospel)
- Gal 5:7: The truth is something we can obey.
- The rest are used in Ephesians (5x; see above and below).
- Conclusion: Truth is often associated with the gospel (especially in Galatians), God's word or law, and the reality of one's status as grounded in Christ. The truth can be in us and we can be in the truth. To believe in truth means to obey and to reject the truth means to disobey God—there's a close connection between belief and action, even with regard to gospel truth.

- Truth in Ephesians 4:15: “Truth” is synonymous with gospel twice in Ephesians (1:13; 4:21); it’s the first piece of armor for fighting spiritual battle (6:14); and it’s associated with obedience (5:9). So when it comes to this passage in light of Pauline literature and Ephesians in particular, “speaking the truth in love” seems to be speaking the truth of the gospel that will stabilize believers, help them avoid heresy, and help them obey, so that “we will in all things grow up into him who is the Head, that is, Christ.”
- Concept Study:
 - God lavished on us his grace “with all wisdom and understanding” (1:8). - Paul prays for wisdom and revelation for the people (1:17).
 - Paul prays for enlightenment to know the hope of our calling, his riches in the saints, and his great power for us (1:18–19).
 - Christ is our unifying and fortifying reality (2:20–22).
 - The mystery made known is that in Christ all peoples are brought together (3:2–6).
 - Paul prays that they could grasp the width, depth, height, and breath of Christ’s love, specifically in the context of how many people are included in the family of God (3:17–19).
 - Our unity comes from our faith and knowledge of Jesus (4:13).
 - We speak the truth to each other to grow up into Christ (4:15).
 - Faulty thinking leads to disobedience (4:17ff).
 - Truth is anchored in Christ and leads to putting off old and putting on new ways of life (4:22).
 - *Speaking truth* (4:25–29): Put off falsehood and put speak truthfully to your neighbor because we’re one. This is more generalized truth-speaking with regard to anger and honest work. Then it has to do with not speaking unwholesomely but whatever builds people up uniquely to their needs.
 - Don’t curse, talk foolishly, or coarse joke (5:4); give thanks!
 - Don’t be deceived by empty words that lead to disobedience (5:6).
 - *Speak to one another* songs, hymns, and spiritual songs, and give thanks (5:19).
 - *Christ’s word over his bride* cleanses her and makes her holy (5:26).
 - Do not be harsh with children or workers/slaves (6:1–9).
 - Truth holds up our pants in battle (6:14).
 - Pray so that Paul declare the gospel fearlessly (6:19–20).
 - Conclusion: Truth in Ephesians is anchored in the gospel of Christ, something we can understand through prayer as God enlightens us, and is something we can speak to one another in various ways for the purpose of unity, holiness, and obedience. It stands in contrast to speaking falsehood, negatively, or harshly, and girds up our loins as we go to battle with one another.

Other Elements of the Journey to Consider

Parallel Passages

- Parallel passages defined.
- Example from Jonah 4:2 (Exodus 34:6–7)
 - Jonah 4:2: He prayed to the LORD, “O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.
 - Exod 34:6–7: 6 And he passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, 7 maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation.”
- Example from Psalm 22:1 (Matthew 27:46)
 - Psalm 22:1 My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning?
 - Mathew 27:45–46: From the sixth hour until the ninth hour darkness came over all the land. 46 About the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”—which means, “My God, my God, why have you forsaken me?”
- Example from Ephesians 4:7–10 (Psalm 68:18)
 - Eph 4:7–10: 7 But to each one of us grace has been given as Christ apportioned it. 8 This is why it says: “When he ascended on high, he led captives in his train and gave gifts to men.” 9 (What does “he ascended” mean except that he also descended to the lower, earthly regions? 10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)
 - Psalm 68:18 When you ascended on high, you led captives in your train; you received gifts from men, even from the rebellious— that you, O LORD God, might dwell there.

Historical and Cultural Background

- Resources in the syllabus.

Commentaries

- This is the last step of your research after you’ve done primary literature research.
- Resources in the syllabus.

Principles for Exegesis Based on Genre: Duvall and Hayes cover this, so just mention it

OT

- Narrative
- Prose/Law
- Poetry
- Prophets
- Wisdom

NT

- Gospels
- Epistles
- Revelation

Theology: The Pinnacle of Interpretation

This transitions us from exegesis and application. The process goes like this:

1. Exegesis of a particular text helps us make theological conclusions.
2. “Biblical theology” synthesizes our exegetical findings from Scripture and generalizes our understanding of God through our own poetry, prose, and narrative (songs, sermons, and stories).
3. Some of our theological conclusions are principles. Application takes our theological principles and applies them contextually to the world today.

Assign Step 5: Exegete, Theologize, and Apply

- Project explained (see “How to Do a Book Study” Step 5).
- Preaching and Teaching danger to avoid when doing topical preaching (Duvall and Hayes, page 125 in second edition):
 - Preaching topically is a valid way to teach or preach.
 - The danger is to take short passages out of context to make your point.
 - So make sure you understand the surrounding literary context before quoting. You must understand the point of the book as a whole, the section, and the immediate context to accurately do that.