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The Journal of Inductive Biblical Studies intends to promote the hermeneutical approach to the study of the Scriptures generally known as Inductive Biblical Study (IBS) we mean the hermeneutical movement initiated by William Rainey Harper and Wilbert Webster White that was embodied in the curriculum of the The Biblical Seminary in New York founded in 1900. This approach had precursors in the history of interpretation and has since the beginning of the twentieth-century enjoyed widespread dissemination, being taught at such institutions as Princeton Theological Seminary, Columbia Theological Seminary, Union Theological Seminary in Virginia, Fuller Theological Seminary, Associated Mennonite Biblical Seminaries, Azusa Pacific University, and Asbury Theological Seminary, as well as hundreds of other institutions and organizations around the world.

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Table of Contents

- 94 From the Editors
Fredrick J. Long
- 96 גר, Symbolism, and Understanding the General
Materials of the Books of Samuel
David B. Schreiner
- 106 The Structure and Structural Relationships of the
Book of Habakkuk
Kei Hiramatsu
- 130 Chapter IX The Results of St. Paul's Pedagogy
Howard Tillman Kuist
- 140 Inductive Biblical Interpretation and Mother-Tongue
Biblical Hermeneutics: A Proposal for
Pentecostal/Charismatic Ministries in Ghana Today
Daniel Nii Aboagye Aryeh
- BIOGRAPHICAL SKETCH
- 162 My Pilgrimage in Inductive Bible Study
David L. Thompson

From the Editors

Fredrick J. Long

We are pleased to bring this sixth issue in the third volume of *JIBS*. Many thanks are due to the many hands that have worked hard to produce this volume, including the volume typesetters and editors, Joseph Hwang with assistance from Shawn Craigmiles, and the folks at First Fruits Press, Hope Brown and Robert Danielson, for additional help with matters of transition and consistency. Also, we have appreciated the help of Paula Hisel with logistics in managing submissions and communications; sadly for us, she has been promoted in position and is no longer working with *JIBS* at this time. However, she has passed the baton to Michael Kuney who has stepped up and is doing wonderfully; we are thankful for Michael. Finally, we would like to thank the president, Timothy Tennent, and provost, Doug Matthews, of Asbury Theological Seminary for supporting our work by their encouragement and providing resources for its publication. We are grateful to serve in this capacity and to extend the ministry of Asbury Theological Seminary to prepare men and women to evangelize and spread scriptural holiness throughout the world.

This issue 3.2 of *JIBS* features two articles from our Ph.D. students, one having completed our program, David B. Schreiner, and one finishing coursework, Kei Hiramatsu. Both Schreiner and Hiramatsu make careful observations in order to better understand biblical materials in terms of synchrony (viewed at once as a whole) and diachrony (viewed across a larger span of time). Schreiner investigates the strategic location of the metaphoric idea “the lamp of the Lord” in 1 Sam 3:3a, 2 Sam 21:17, and 22:29 that helps us consider more carefully how 1-2 Samuel are biographical materials that may reflect diachronic editing in the use of the metaphor.

Hiramatsu shows how historical-critical research of Habakkuk, as helpful as it can be, is inadequate and should be supplemented with a canonical, synchronic theological approach that attends to observations of the structure and structural relationships of the book. One important finding is that, although scholars typically see 2:4 as the climax, this statement builds climactically to Habakkuk's confession of faith in 3:16-19.

After these articles is the next installment of Howard Tillman Kuist's dissertation, Ch. 9, "The Results of Paul's Pedagogy." Here Kuist reflects on the impact of Paul's pedagogy—the scope of his influence on people, the weight of this influence, and the duration of this influence, which continues on into this twenty-first century after Christ. Then, Daniel Nii Aboagye Aryeh reflects importantly on how Inductive Biblical Study relates to "Mother Tongue Biblical Hermeneutics" within the setting of Ghana among the many Pentecostal/Charismatic ministries. Inductive Biblical Studies is especially fitting because it values the final form of the text, affirms the Bible's sacredness, and allows for contemporary applications and contextualization. Finally, faculty Emeritus David L. Thompson shares his wonderful pilgrimage in Inductive Bible Study. Dr. Thompson has blessed hundreds and hundreds of students by his faithful service and pedagogy, and it is a great joy to have his story and invaluable hermeneutical reflections here in JIBS.

ג, *Symbolism, and Understanding the General Materials of the Books of Samuel* ♦

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Abstract:

This brief article considers the impact that the ג passages of 1 and 2 Samuel (1 Sam 3:3a; 21:17; 2 Sam 22:29) have upon understanding the General Materials of the Samuel narrative. It is argued that these three passages cooperate to establish a complex metaphor that communicates an important socio-political and theological principle for the community. These passages also constitute an inclusio, which simultaneously provide a hermeneutical lens for the Samuel narrative and deepen one's understanding of a biographical classification. An explanation for this phenomenon may reside in Samuel's literary diachrony.

Keywords: ג, inclusio, general materials of 1 and 2 Samuel (i.e., biographic materials)

♦ This is dedicated to Dr. David Smith, who first taught me the Inductive Bible Study methodology.

Graeme Auld twice states in the opening pages of his commentary on 1 and 2 Samuel, “This book is about David.”¹ According to Auld, “We find David presented and represented with and against a very large supporting cast.”² “[A]ll other personalities are there so that we may see and know David better.”³ Auld is correct. The books of Samuel largely revolve around David and his exploits. In terms of Inductive Bible Study therefore, the general materials of 1 and 2 Samuel can be classified, and often is, as biographical.⁴

According to Bauer and Traina, general materials refer to the “primary emphasis” of a book’s content,⁵ and there are at least five possible classifications.⁶ Ideological materials describe a primary concern for ideas. Historical materials articulate a focus upon events and the correlation of those events. This is different from chronological materials, which are fundamentally concerned with the sequence of time. Geographic materials emphasize places or the movement between places. Finally, biographical materials involve people. Yet the classification of general materials must proceed past a surface level description of content in order to uncover deeper hermeneutical substance. General materials thus influence a book’s structural breakdown.⁷ In fact, this will become an important consideration below.

1. A. Graeme Auld, *I & II Samuel*, OTL (Louisville: Westminster John Knox Press, 2011), 1-2.

2. Auld, *I & II Samuel*, 1.

3. Auld, *I & II Samuel*, 2.

4. Bauer and Traina also see the characters of Eli, Saul, Hannah, and Samuel as bolstering this classification. David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker Academic, 2011), 83.

5. Bauer and Traina, *Inductive Bible Study*, 83.

6. See Bauer and Traina, *Inductive Bible Study*, 83-6.

7. Bauer and Traina, *Inductive Bible Study*, 86.

This essay will revisit a biographical classification for the books of Samuel. Not so much to argue that 1 and 2 Samuel are not biographical in its material, but rather because the three uses of נִר notably nuance a biographical classification for 1 and 2 Samuel.⁸ This essay will argue that the נִר passages of 1 and 2 Samuel constitute an *inclusio* for the books of Samuel. Establishing a hermeneutical key for the narrative that ultimately renders the Samuel narrative as a text that exhorts its readers on the guiding principles for navigating change that inevitably faces every community, this phenomenon deepens the biographical materials and can be traced to Samuel's compositional history. I begin however with a couple of brief methodological comments.

First, this essay assumes a reading that encompasses 1 and 2 Samuel together; the division between 1 and 2 Samuel is artificial to the original narrative. On the one hand, the constraints of scrolls and other ancient literary media often dictated divisions such as those between 1 and 2 Samuel.⁹ On the other hand, there is literary continuity between 1 and 2 Samuel that demands the reader recognize 2 Samuel as a continuation of 1 Samuel. The most fundamental of observations puts this beyond question. Second Samuel recounts the exploits of David who is solidified as the chief protagonist at the conclusion of 1 Samuel in his pursuit of the throne as well as the important events of his reign. This is not to say that 1 Samuel cannot be studied apart from 2 Samuel, or vice versa. Rather, there are external and internal factors that encourage a reading of 1 and 2 Samuel as a continuous narrative.

Second, the principles of recurrence fundamentally inform this presentation. According to Bauer and Traina, recurrence is applicable if certain conditions are satisfied.¹⁰ First, there must be multiple

8. This essay will draw upon previous publications as necessary to advance ideas found therein. See David B. Schreiner, A Review of John Van Seters, *The Biblical Saga of King David*, *JHS* (2012); David B. Schreiner, "Why נִר in Kings?", *JSOT* 39.1 (2014): 15-30.

9. Ernst Wurthwein, *The Text of the Old Testament* (trans. Erroll F. Rhodes; 2d ed.; Grand Rapids: William B. Eerdmans, 1995), 8.

10. Bauer and Traina, *Inductive Bible Study*, 95-97.

occurrences of a word, phrase, or image. Second, the distribution of a word, phrase, or image cannot be isolated to one location. The occurrences also must be significant. The usage of נר meets the criteria. Indeed, נר occurs only three times in the Samuel narrative. However, Bauer and Traina recognize that the number of appearances may be small if the other conditions are met.¹¹ As this essay will explain, the occurrences of נר, while few, are strategically distributed and highly significant.

The נר Passages of the Books of Samuel

There are only three occurrences of the noun נר in the books of Samuel: 1 Sam 3:3a; 2 Sam 21:17; 2 Sam 22:29. 1 Sam 3:2-4a reads:

וַיְהִי בַיּוֹם הַהוּא וְעָלִי שָׁכַב בְּמִקְוֵמוֹ וַעֲיָנֹו הִחֲלוּ כְהוֹת לֹא יוֹכֵל לִרְאוֹת וְנֵר
אֱלֹהִים טָרָם יִכְבֶּה וְשִׁמוּאֵל שָׁכַב בְּהִיכָל יְהוָה אֲשֶׁר-שָׁם אֲרוֹן אֱלֹהִים וַיִּקְרָא
יְהוָה אֶל-שִׁמוּאֵל

As I have argued elsewhere,¹² the clause in question, וְנֵר אֱלֹהִים טָרָם יִכְבֶּה, functions with the other circumstantial clauses to introduce 1 Sam 3. Furthermore, these circumstantial clauses support the more salient component “And it came to pass on that day . . . that the Lord called to Samuel.”¹³ In other words, these circumstantial clauses

11. Bauer and Traina, *Inductive Bible Study*, 96.

12. For additional details other than those summarized here, including the relationship of the נר passage of Samuel with the נר passages of Kings, see Schreiner, “Why נר in Kings,” 21-24.

13. John Cook argues that the *wayyiqtol* in Biblical Hebrew functions psycholinguistically to foreground the most salient components of a discourse. See John Cook, “The Semantics of Verbal Pragmatics: Clarifying the Roles of *Wayyiqtol* and *Weqatal* in Biblical Hebrew Prose,” *JSS* 49.2 (2004): 247-73. The clauses וַיִּקְרָא יְהוָה אֶל-שִׁמוּאֵל (1 Sam 3:2, 4a) function in this capacity.

articulate the necessary background information for the episode of Samuel's call. Yet there are also temporal and symbolic functions associated with this clause. On the one hand, this notation provides insight into when these events took place.¹⁴ On the other hand, given that the statement about the lamp is juxtaposed with statements of Eli's failing eyesight and the Ark's proximity, both of which anticipate specific elements of the larger narrative,¹⁵ there appears to be a symbolic function, as suggested by Robert Alter and Auld.¹⁶

Accepting the symbolic function of 1 Sam 3:3a, the recipient of the symbolism does not appear until the second occurrence of נֵר in 2

14. P. Kyle McCarter Jr., *1 and 2 Samuel*, AB 2 vols. (New York: Doubleday, 1980-84), 1:98.

15. The mention of the Ark in 1 Sam 3:3 anticipates chapters 4-7. The reference of Eli's eyesight anticipates 1 Sam 4:15, which testifies to the complete blindness of Eli. However, McCarter omits 1 Sam 4:15. Asserting that the LXX of vv. 14-16 preserve the conflation of two variants regarding the messenger's report, McCarter suggests that one variant reads, "He asked, 'What is this tumultuous noise?' The man came quickly and reported to Eli." The second reads, "So Eli asked the men who were standing beside him, 'What is this tumultuous noise?' The man came quickly to Eli and said to him . . ." Thus, v. 15 of the MT is undoubtedly a part of the second variant. And so, because McCarter believes that the first variant is "surely original," he proposes that 1 Sam 4:15 in the MT is the remnant of this conflated reading left over from a long haplography and should therefore be omitted. See McCarter Jr., *1 and 2 Samuel*, 1:111-12. It seems that McCarter's preference for the first variant is founded upon his belief that Eli's blindness contradicts v. 13. But unfortunately he offers no insight other than his assertion that it is "surely original." Important is the verb צִפֵּה, which McCarter translates as "watching." However, if one translates צִפֵּה with the sense of "to be on the lookout for" (*HALOT*, 2:1044-45), then this "contradiction" could not only be avoided, but it would also bolster the tragic picture of Eli's deterioration. One of the last images of Eli offered by the narrative is that of a blind man sitting by the road "on the lookout" for news of the fate of the Ark.

16. "The symbolic overtones of the image should not be neglected." Robert Alter, *The David Story: A Translation with Commentary of 1 and 2 Samuel* (New York: W. W. Norton, 1999), 16. "The noun *nēr* (v. 3) recurs in Samuel only at the end, where David is Israel's light (2 Sam 21:17), and Yahweh is David's (2 Sam 22:29); that leaves the reader here wondering whether the divine lamp is more than simply a temple lantern" Auld, *I & II Samuel*, 54.

Sam 21:17, the only other context within 1 and 2 Samuel where נֶר and כִּבָּה occur together. Verse 17 belongs to vv. 15-17, which are situated in a context that recounts the exploits of David's famous warriors (2 Sam 21:15-22) and function etiologically to explain why David eventually ceased to personally ride to war alongside his army. Second Sam 21:15-17 testifies that David on one occasion grew weary during battle, which led to his life being threatened by a formidable Philistine warrior. It is not clear whether this fatigue was due to David's age or the length of the battle, but what is clear is that Abishai heroically rescues David by striking down the said Philistine. So in response to this scare, David's men swear an oath never again to allow David to enter with them into battle. "Then the men of David swore to him saying, 'You shall never again go out with us to war lest you extinguish the lamp of Israel.'"

Focusing upon the final clause of v. 17, וְלֹא תִכְבֶּה אֶת־נֶר יִשְׂרָאֵל, the subject of תִּכְבֶּה is David and the verb's object is נֶר יִשְׂרָאֵל. Thus, the issue of concern in this context is that David's actions could "extinguish the lamp of Israel," symbolizing the end of the community's vitality and fortune.¹⁷ The fear is that David's premature death would cripple the state of Israel's existence. In short, "The life of the people is tied up in the life of the king."¹⁸ Yet the nexus between 1 Sam 3:3 and 2 Sam 21:17 transcends the mere repetition of lexemes. It addresses Israel's socio-political transition documented throughout the Samuel narrative. First, in 1 Sam 3:3, נֶר occurs in construct with אֱלֹהִים but with יִשְׂרָאֵל in 2 Sam 21:17. Second, the derived stem of כִּבָּה differs in each passage. The Qal stem in 1 Sam 3:3a manifests a stative nuance

17. A. Baumann, "כִּבָּה," *TDOT* 7:38-39; D. Kellermann, "נֶר," *TDOT* 10:19-20.

18. Peter R. Ackroyd, *The Second Book of Samuel*, CBC (Cambridge: Cambridge University, 1977; repr., 1988), 202. Also Veijola, who rightly articulates that the concern of the episode is uncertain succession in the wake of David's death. "The statement is most sensible in a situation where the succession had not yet been settled; Die Aussage ist höchste sinnvoll in einer Situation, da die Thronfolge noch nicht geregelt ist," Timo Veijola, *Die ewige Dynastie: David und die Entstehung seiner Dynastie nach der deuteronomistischen Darstellung* (Helsinki: Suomalainen Tiedekatemia, 1975), 118.

and lacks explicit agency. It simply states that the “lamp of God” had yet to go out, which incidentally implies that the lamp would go out if things proceed unchecked. כֹּבֵה in 2 Sam 21:17 appears in the Piel stem and David is the subject. Here, the king, with his actions, is the agent responsible for keeping the lamp of Israel burning. This implies that the lamp will continue to burn if things continue as normal, which contrasts the nuances of 1 Sam 3:3. In other words, with David, an agent who is responsible for the community’s endurance and preserving its vitality is clearly distinguished. The inept leadership that characterized the milieu of Samuel’s call has yielded a confidence that the royal institution, fully realized under David, could lead the community well into the future.

The third occurrence of נֵר in the books of Samuel appears in 2 Sam 22:29. In the midst of a thanksgiving psalm that commemorates David’s salvation from his enemies (2 Sam 22:1b), David proclaims, “Surely you are my lamp, O Lord, for the Lord brightens my darkness.” Here, the nominal clause כִּי אֶתָּה נֵרִי equates the Lord with the lamp. Furthermore, the “lamp” is the agent of salvation. Yet when one reads this passage in light of the previous two occurrences of נֵר, an important theological nuance is imported while creating a significant confession on the lips of the one who has been credited with solidifying the community’s leadership. While David as the king may be responsible for the vitality and endurance of the community, David confesses that *the Lord is his lamp*. Thus, the Lord is, at least on some level, the ultimate source for the community’s vitality moving forward.

Consequently, the three occurrences of נֵר within 1 and 2 Samuel that appear at the beginning and end collaborate to create a complex metaphor that articulates important socio-political and theological convictions. The rise of Samuel inaugurated a dispensation that eventually saw the community’s leadership develop into the royal institution, which climaxes with David, and becomes the responsible agent for the community’s vitality. Yet the narrative in due course proclaims that the ultimate source of the community’s vitality and endurance is through the Lord by way of the king.

The Implications of the נר Passages for 1 and 2 Samuel and Its General Materials

Having established that the נר passages cooperate to establish a complex metaphor, these passages can be understood as an *inclusio* for the Samuel narrative.¹⁹ It follows then that the נר passages constitute a hermeneutical lens²⁰ through which one reads the narrative.²¹ To this end, 1 and 2 Samuel is a narrative that addresses communal transition and the role that the Lord and his covenant plays in the process. It recounts Israel's socio-political transition to emphasize that the Lord's relationship with his people is not fundamentally compromised by any socio-political transition so long as the covenant continues to provide the governing principles for his people, and in particular the leadership, as they move forward.

Therefore, to revisit briefly the quotes from Auld that began this presentation, David is certainly *the* major character and one even could say that Samuel in its canonical form *is* about David. Yet Auld's

19. Indeed, these occurrences do not occur precisely at the beginning and the end. However, as Bauer and Traina suggest, an *inclusio* is not required to appear precisely at the beginning and end of a segment. Discussing the *inclusio* of Matthew, Bauer and Traina state, "The Gospel of Matthew may also be structured according to *inclusio*. *At almost the beginning* of the book...And at the very end of the Gospel, we have this strikingly similar statement." Bauer and Traina, *Inductive Bible Study*, 118, emphasis mine.

20. An *inclusio* "establishes the main thought of the book (or passage), pointing to the essential concern of the book (or passage)." Bauer and Traina, *Inductive Bible Study*, 117.

21. The idea that the canonical form of 1 and 2 Samuel manifests an *inclusio* is not without precedent as both Brueggemann and Childs have interpreted elements at the opening and closing of 1 and 2 Samuel in this capacity. Walter Brueggemann, "2 Samuel 21-24: An Appendix of Deconstruction?," *CBQ* 50 (1988): 398-97; Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 271-80.

statement deserves qualification. Samuel is about David insofar as he is the chief vehicle through which the narrative communicates theological truths about communal transition, formation, and the role that the covenant should enjoy.

Admittedly, such observations may cause one to question the general materials of 1 and 2 Samuel as biographical. If the נִר passages are an *inclusio* that functions as a hermeneutical lens for the narrative and communicates an ideological truth, then does it not follow that the general materials of the narrative be ideological? However, such a conclusion is certainly not definitive, particularly since the structural breakdown of 1 and 2 Samuel corresponds with the presentation of persons, which should be expected if the general materials are biographical.²² Consequently, it is preferable to conclude that the נִר passages nuance the biographical classification. More specifically, the *inclusio* elaborates any generic or simplistic biographical classification by adding depth to Samuel's focus upon people. The narrational focus is upon people that are integral to the process of communal transformation.

An explanation for this phenomenon may reside with the literary diachrony of 1 and 2 Samuel. It is incontrovertible that 1 and 2 Samuel betrays a lengthy and complex history of composition. While the specifics of Samuel's textual history will continue to be debated, the observations offered here suggest at least two distinct phases of Samuel's literary development. Initially, Samuel was composed with an overt biographical concern, which resulted in the still-observable

22. See Bauer and Traina, *Inductive Bible Study*, 89. More specifically, 1 Sam 1:1 opens with וַיְהִי אִישׁ אֶחָד מִן־הָרִמְתִּים צֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה, which is mirrored in 1 Sam 9:1 with only minor variation—וַיְהִי אִישׁ מִבְנֵי־יִמִּין וּשְׁמוֹ קִישׁ. Through this syntactical echo, the introductions of Samuel and Saul's fathers demonstrate that the Samuel narrative can be divided into a pre-monarchal and monarchal dispensation. Within these two major sections, the narrative can be further broken down according to the exploits of Samuel, Saul, and David. Permeating these subdivisions are the episodes of Eli, Jonathan, Abigail, David's royal family, and others.

structural breakdowns that are in accord with biographical materials.²³ Yet the final stages of Samuel's editing, probably in light of the aftermath of the Exile, can be characterized as a tempering of the pro-Davidic posture of the earlier forms. It was with this final stage that the Samuel narrative offered a more sobering assessment of the importance of the dynastic founder and the institution of the monarchy. The Davidic dynasty is the answer, but it must be a dynasty with the proper theological perspective. The formulation of the נר *inclusio* appears to have been one component to the final stages of Samuel's composition.²⁴

23. Scholars have long conceded that the earliest forms of the Samuel narrative were pro-Davidic in posture. The proposal offered here comports well with the consensus.

24. In "Why נר in Kings," I argue that 2 Sam 21:17 is the oldest of the נר occurrences in Samuel and that 2 Sam 3:3a assumes the occurrence of 2 Sam 21:17 in a critique of its ideology. In my review of Van Seters, I suggest that the formulation and insertion of the Appendix of 2 Sam 21-24 represents the final stage of Samuel's composition. I envision that 2 Sam 21:17, and its immediate context for that matter (2 Sam 21:15-22), was displaced from its original context (2 Sam 5) to create Samuel's chiasmic conclusion (2 Sam 21-24). While it possible to understand 1 Sam 3:3a as a deft redactional insertion sometime prior to the construction of Samuel's Appendix, thus representing a middle phase of assessment surrounding Davidic ideology, it is clear that 1 Sam 3:3a prepares the reader for the symbolism that is finally realized in the Appendix.

The Structure and Structural Relationships of the Book of Habakkuk

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Abstract:

Despite the fact that some scholars consider God's proclamation in 2:4 as the climactic statement of the book of Habakkuk based on their diachronic study, synchronic study of the structure and structural relationships of the book as a whole reveals that the apogee of Habakkuk's confession of faith is actually found in 3:16–19. Nevertheless, synchronic study is never meant to replace diachronic study. Therefore, this article first investigates how the findings of a historical-critical research of the book can be incorporated into a synchronic study, and then analyzes the structure and major structural relationships of the book

Keywords: diachronic study, synchronic study, structure, Inductive Bible Study, Habakkuk

Introduction

Many readers are tempted to think that “וְצַדִּיק בְּאֱמוּנָתוֹ יֵחִיָּה” (The righteous will live by his faith)” in Hab 2:4 is the climactic statement of the book rather than Habakkuk’s confession in faith in 3:16–19. Partially, it is due to the impact of Paul’s quotation in Rom 1:17, but the main reason is that a historical-critical study of the book often does not maintain the idea of the coherent literary unity of the book, rendering it impossible to study the book as a whole. The implication is that many scholars have conducted historical-critical studies on the book of Habakkuk to discover what lies behind the text, but they do not always find adequate answers to the theological message of the book as a whole. Some historical-critical studies such as redaction criticism suggest that the oldest pericope contains the central message of the book. However, a synchronic study of the book seems to be more appropriate and adequate to study the theological message of the book. Therefore, in this article I will conduct a synchronic study of the book by utilizing the Masoretic Text (MT) as the final form of the text and discuss how the analysis of the structure and structural relationships of the book as a whole reveal that the climax of the book is actually found in Habakkuk’s confession of faith in 3:16–19 instead of God’s proclamation in 2:4. Thus, this study generates insights to the theological message of the book as a whole.

Nevertheless, a synchronic study of the book is not meant to replace the diachronic study of the book. Brevard S. Childs, who is known as the advocator of the canonical approach to biblical study insists that “it is a basic misunderstanding of the canonical approach to describe it as non-historical reading of the Bible.”¹ If one wants to be true to his vision, a canonical approach to the Bible must include the historical-critical study of the Bible. Therefore, I will first discuss how the findings of a historical-critical research of the book can be incorporated into a synchronic study by reviewing major scholarly

1. Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 71.

debates of the book, and then point out the inadequacies of specific historical-critical approaches for studying the theological message.

Reviews of Historical-Critical Research

Having stated my intention of the study, I will now review major historical-critical research on the book of Habakkuk, particularly textual criticism, literary unity, redaction criticism, and historical setting.

Textual Criticism

Textual criticism in the book of Habakkuk is quite complex and difficult. Scholars have debated over textual problems, but a unified consensus has not come about. Moreover, a reconstruction of the original reading itself does not seem to be helpful in understanding the dynamics of the theological message of the book as a whole. However, a text-critical approach can be incorporated into a synchronic study of the book; textual scholarship shows not only that many scholars generally agree with the validity of the MT but also that the MT provides a basis for a synchronic study of the book, although the possibilities to correct and alter the text of the MT should remain.

Previously, many scholars considered the MT of Habakkuk to be corrupt due to the fact that there are significant variations between the MT and ancient manuscripts such as the Habakkuk Peshet from Qumran (1QpHab) and the LXX.² However, this view has been questioned in recent scholarship. For instance, William H. Brownlee did an extensive study on 1QpHab and compared it with the MT. While there are significant variations observed between them, Brownlee concludes; “On the whole the orthography of the MT is more classical; and, though its readings are not always correct, it does not contain so many bad ones as DSH. Therefore, in all cases of doubt, the safe

2. Marvin A. Sweeney, “Habakkuk, Book of,” *ABD* 3: 2.

criterion would be to follow MT.”³ O. Palmer Robertson and Richard D. Patterson agree with Brownlee and support that the text is well preserved in the MT in general.⁴ Moreover, Yitshak Avishur suggests that it is possible to confirm the originality and plausibility of the MT in the third chapter, which many scholars regard as the most difficult and corrupted text because of the number of textual issues.⁵

Other scholars acknowledge that the Hebrew text of the book of Habakkuk imposes difficult textual problems; yet they still agree that the consonantal tradition of the MT is reliable. F. F. Bruce argues that scholars attempted to solve the textual problems, but they too often lack evidence. Thus, “The Masoretic Text, especially its consonantal framework should not be abandoned without good reason.”⁶ Robert D. Haak insists that the reading of the MT is generally equal or even superior to the other ancient manuscripts, and the consonantal text of the MT must be the initial point for discussion.⁷

Thus, scholars agree that the MT provides a basis for the study of the book of Habakkuk, and a synchronic study of the book can reasonably exploit the MT as the base text for its investigation of the theological message of the book. Francis Anderson summarizes and concludes in regard to the textual issues and scholarly discussions of

3. William Hugh Brownlee, *The Text of Habakkuk in the Ancient Commentary from Qumran*, JBLMS 11 (Philadelphia: Society of Biblical Literature and Exegesis, 1959), 113.

4. O. Palmer Robertson, *The Books of Nahum, Habakkuk, and Zephaniah* NICOT (Grand Rapids: Eerdmans, 1989), 40–2; Richard Duane Patterson, *Nahum, Habakkuk, Zephaniah*, The Wycliffe Exegetical Commentary (Chicago: Moody, 1991), 132–3.

5. Yitshak Avishur, *Studies in Hebrew and Ugaritic Psalms*, Publications of the Perry Foundation for Biblical Research (Jerusalem: Magnes, 1994), 111–2.

6. F. F. Bruce, “Habakkuk,” in *The Minor Prophets: An Exegetical and Expository Commentary*, ed. Thomas Edward McComiskey, 3 vols. (Grand Rapids: Baker Book House, 1992), 831–96.

7. Robert D. Haak, *Habakkuk*, VTSup 44 (Leiden: Brill, 1992), 1–11.

the book that since scholarship in textual criticism has not come to defensible decisions, it is reasonable to “fall back on the MT” with openness to correction when necessary.⁸ Therefore, while text-critical options themselves do not explicitly uncover the theological message of the book as a whole, they provide a basis for synchronic study of the book based on the MT.

Literary Unity

Having looked at the textual issues and the validity of the MT as the basis for a synchronic study of the book of Habakkuk, one also needs to consider the literary unity of the book. While scholars have argued over the literary unity of the book and its historical composition, the synchronic study of the book of Habakkuk essentially focuses on the final form of the text and treats the book as one literary unit in order to study the theological message of the book. Nevertheless, this does not mean that the literary critical study of the book cannot be incorporated into the synchronic study. Indeed, many scholars at least agree on the coherent unity of the book from diachronic points of view although they are open to minor redactions and editions.

Sweeney points out that many scholars argue for three major literary units of the book of Habakkuk (1:1–2:4/5, 2:5/6–20, and ch. 3). Some maintain that there are two major units in the book of Habakkuk (chs. 1–2 and ch. 3), but many do not maintain the idea that there is a literary unity in these sections. Yet Sweeney concludes that the book presents coherent literary unity although a single author did not write the entire book.⁹

One of the major arguments against the original unity of the book arises from the discovery of the commentary of Habakkuk found in the Dead Sea Scrolls. It invoked a question of whether ch. 3 was a later addition to chs. 1 and 2 because the Peshier Habakkuk (1QpHab) does not contain commentaries on ch. 3. However, many scholars still

8. Francis I. Andersen, *Habakkuk*, AB 25 (New York: Doubleday, 2001), 22.

9. Sweeney, “Habakkuk,” 2.

maintain the coherence of the literary units. Robertson, for instance, argues that the testimony from 1QpHab does not adequately explain the issue of literary unity. He appeals to the fact that the LXX includes the third chapter, and the absence of the chapter may indicate that the commentary was unfinished or was due to a process of selectivity. Thus he concludes that the book of Habakkuk itself presents authentic words of the prophet.¹⁰ Patterson also insists that the failure of ch. 3 to be included in 1QpHab does not pertain to matters of unity or composition. Furthermore, several internal data support the unity between chs. 1–2 and ch. 3, though they do not guarantee the original compositional unity of the whole book.¹¹

Rex Mason nicely summarizes scholarly discussions on the unity of the book by categorizing three groups: arguments for a unity of sense in the book as it stands; arguments for unity based on cultic function; and arguments for unity based on form-critical grounds. While many scholars agree with the unity of the book, some argue against the unity of the book from redactional points of view.¹² Therefore, I now turn to redactional options.

Redaction Criticism

Scholars who emphasize redactional processes of the book often assume that a literary unity was not originally created but rather that later redactors imposed unity on it. However, many still maintain the general unity of the book. For instance, J. J. M. Roberts accepts that the book of Habakkuk is a unified composition by the prophet or a very good editor.¹³ Ralph L. Smith explicates that there is some editing

10. Robertson, *The Books of Nahum, Habakkuk, and Zephaniah*, 38–40.

11. Patterson, *Nahum, Habakkuk, Zephaniah*, 127–9.

12. Rex Mason, *Zephaniah, Habakkuk, Joel*, OTG (Sheffield: JSOT Press, 1994), 66–79.

13. J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah: A Commentary*, OTL (Louisville: Westminster John Knox, 1991), 84.

done later, but he still agrees for the unity of the book in general.¹⁴ Interestingly, in spite of the acceptance of the redactions, the conclusion of these scholars does not differ much from those who support the unity of the book.¹⁵

Yet, some redaction critics explore the complex process of redaction, which implicitly leads one to think of the theological message of the book. James Nogalski explains that the book of Habakkuk was considerably expanded by a later redactor in order to be integrated into the corpus of the Twelve Prophets. What he calls “Babylonian commentary (1:5–11, 12, 15–17; 2:5b, 6a, 8, 10b, 13–14, 16b–17, 18–19)” was expanded, and ch. 3 was affixed to the existing corpus.¹⁶ According to his theory, only 1:1–4, 13–14; 2:1–4, 6b, 7, 9, 11–12, 15–16a, and 20 existed as original. Theodor Lescow further argues that Hab 2:1–4 is not only the original part of the book but also the central message in the history of redactional process. He explains that three parts existed in the pre-exilic period: lamentation (A: 1:2–4, 13), an oracle (B: 2:1–4), and five woes (C: 2:6b, 9, 12, 15, 19a). In late exilic times, God’s response (1:5–11) and the second lamentation (1:12–17) were added to section A, and section C was also expanded into a funeral dirge while section B remain unaltered. Then in post-exilic times, 1:15–16 was inserted, and the post-Persian author added ch. 3. Thus, section B actually existed as a core of the composition and these three sections are to be read concentrically ($A > B < C$).¹⁷ This suggests that the discussion of the redactional process actually explains what the central theological message of the book of Habakkuk is. In other words, if Hab 2:1–4 is the oldest and original section that forms

14. Ralph L. Smith, *Micah–Malachi*, WBC 32 (Dallas: Word, 1998), 94.

15. Mason, *Zephaniah, Habakkuk, Joel*, 75–79.

16. James Nogalski, *Redactional Processes in the Book of the Twelve*, BZAW 218 (Berlin: de Gruyter, 1993), 129–81; 274–80.

17. Theodor Lescow, “Die Komposition Der Bücher Nahum Und Habakuk,” *BN* 77 (1995): 59–85.

the composition of the book as Nagaloski and Lescow argue, one should regard Hab 2:1–4 as containing the central message of the book.

Klaus Seybold, not surprisingly, disagrees with Nagaloski and Lescow and argues that Hab 2:1–4 was not the oldest, but was added in the post-exilic era. According to his theory, the oldest parts are 1:1, 5–11, 14–17; 2:1–3, 5–19 from around 650 BCE, and Hab 3:1, 3–7, 15, 8–13a were added in the pre-exilic era around 550 BCE, and finally the rest of the portions were included in the post-exilic time.¹⁸

Although redaction-critical approaches may suggest the theological message of the book by identifying the kernel message at the earliest stage of the text, redactional critics often disagree with one another over the identification of the earliest text. Then, the question is which voice one should depend on to determine the theological message of the book. These contradictory conclusions from redactional critics illustrate the insufficiency of solely depending on a diachronic approach to examine the theological message of the book. In other words, the redactional study of the book indicates the need for a more appropriate approach to delineate the message of the book. Mason rightly points out; “we may find after redaction-critical analysis that it is difficult to interpret the text at all, if it appears as the result of such a complex process that no consistent voice can be discerned. We should examine other avenues of analysis before accepting such a negative conclusion.”¹⁹ Moreover, as I have stated above, many scholars are still generally in agreement with the coherent unity of the book; and it is reasonable to exploit their general consensus as a basis for the synchronic study of the book.

Historical Setting

Related to the literary unity of the book is the scholarship that explores the date and historical setting of the book. While there is no

18. Klaus Seybold, *Nahum, Habakuk, Zephaniah*, ZBK (Zurich: TVZ, 1991), 44–45.

19. Mason, *Zephaniah, Habakkuk, Joel*, 79.

specific date mentioned in the book, the key to the historical setting seems to hinge on the identification of “the wicked” in Hab 1:4 and 1:13 and “the righteousness” in 2:4. However, no consensus has been reached yet regarding both the date and identification of those people. This suggests both the methodological problem in the historical-critical study and the need for a canonical study of the book of Habakkuk.

While the majority of scholars prefers to date the prophecy to the time of Jehoiakim, some maintain the view that it was in the time of Manasseh or Josiah. Patterson argues that scriptural evidence supports the wickedness during the time of Manasseh, so the date for the book should be assigned to a time during the reign of Manasseh (687–642 BCE) extending possibly into the early years of Josiah’s reign. Moreover, Patterson appeals to the Jewish tradition that associated Habakkuk with Manasseh; yet he acknowledges that the date is elusive.²⁰

Many scholars, however, date the prophecy to the time of Jehoiakim while the precise positions differ among these scholars. John Kessler explains that the first chapter describes Jerusalem before Babylon’s defeat of Egypt at Carchemish (605 BCE), and the wicked in the first complaint refers to Jehoiakim and the wicked in the second complaint refers to Babylon. The five woes in the second chapter imply Babylon’s future defeat of Jerusalem, and the third chapter also reflects the circumstance of the exile.²¹ Many scholars arrive at a similar conclusion. Roberts and Robertson generally agree that the date is the time of Jehoiakim’s reign (the end of the seventh century BCE) because the wicked in 1:4 appear in connection with affairs within Judah, and the wicked in 1:11–17 refers to the Babylonian oppressor in the time after Nebuchadnezzar captured Jerusalem in 597 BCE.²²

20. Richard D. Patterson, “Habakkuk,” in *Minor Prophets: Hosea-Malachi* (Cornerstone Biblical Commentary 10; Carol Stream, IL: Tyndale, 2008), 397–9.

21. John Kessler, “Habakkuk,” *Dictionary of the Old Testament: Prophets* (Downers Grove, IL: InterVarsity Press, 2012), 295–6.

22. Robertson, *The Books of Nahum, Habakkuk, and Zephaniah*, 34–38; Roberts, *Nahum, Habakkuk, and Zephaniah*, 82–4.

Some scholars prefer to date the book at a broader period. Waylon Bailey agrees that “the wicked” in the first chapter refers to Judah itself and possibly Jehoiakim, but his view is not conclusive. He explicates that we must accept a broader time span: the time from the death of Ashurbanipal of Assyria (627 BCE) to the end of Jehoiakim’s reign (598 BCE).²³ Other scholars argue for different dates in the third chapter. William H. Ward generally agrees that 1:5-11 refers to the reign of Jehoiakim and the second complaint in 1:11–17 refers to a later period during the Captivity. However, he refers the date of the second and the third maledictions to the Maccabean period as well as the fourth and fifth one.²⁴ Andersen, on the other hand, argues that “most of the hymnic material in Hab 3:3–15 could be pre monarchical and that some of the Creation passages could go back to very remote Hebrew antiquity.”²⁵

Regarding the identification of “the righteous” in 2:4, Haak argues that it refers to Jehoahaz and “the wicked” is his opponent Jehoiakim and his party. So Habakkuk is a follower of Jehoahaz.²⁶ However, according to Andersen, “the righteous” refers to the prophet himself.²⁷ Thus, scholars have different opinions on this issue.

Having seen these various discussions, Childs rightly points out “The frequent assumption of the historical critical method that the correct interpretation of a biblical text depends upon the critic’s ability to establish a time-frame for its historical background breaks down in

23 . Kenneth L. Barker and Waylon Bailey, *Micah, Nahum, Habakkuk, Zephaniah*, NAC 20 (Nashville: Broadman & Holman, 1999), 257–60.

24. William H. Ward, “Introduction to Habakkuk,” in ICC 24 (New York: Scribner’s Sons, 1912), 3–4.

25. Andersen, *Habakkuk*, 24.

26. Haak, *Habakkuk*, 107–11.

27. Andersen, *Habakkuk*, 24.

the case of Habakkuk.”²⁸ Thus, these various conclusions of the date and historical settings indicate two facts. First, the different methodological suppositions affect one’s understanding of the date. Depending on whether one supports a redactional process or the original unity of the book, the conclusion regarding date varies. Second, it is too risky to take one inconclusive position as a basis for the interpretation of the book. Therefore, the synchronic study of the book has a place to contribute to the study of the book of Habakkuk. It provides a more reliable insight to the central theological message of the book in its final form in light of the fact that the historical-critical data alone fails to present conclusive results.

Summary

I have reviewed recent scholarships of the diachronic study of the book of Habakkuk, and indicated both how these historical critical options can be incorporated into the synchronic study and the inadequacy of some diachronic options for studying the theological message of the book. Scholars generally agree that the MT provides a basis of the study of the book of Habakkuk and that the literary unity of the book is maintained. These conclusions give enough foundation to conduct a synchronic study of the book. In addition, disagreements among scholars over the issue of the date and historical setting of the book indicate that historical-critical study does not always provide firm ground for the study of the book, and thus that the canonical study of the book has a place to contribute.

Oskar Dangl conducted an extensive study of Habakkuk in recent research and suggests the potential of the synchronic study of the book, stating; “The canonical approach has entered into the realm of the prophetic books alongside a classical, historically oriented exegesis of the prophets.”²⁹ Even historical critics see the potential of the canonical approach. Roberts explicates;

28. Childs, *Introduction to the Old Testament as Scripture*, 454.

29. Oskar Dangl, “Habakkuk in Recent Research,” *CurBS* 9 (2001): 162.

Habakkuk is not a typical prophetic book. Like other prophetic books, it consists of oracles that were given on different occasions during the ministry of the prophet, but unlike the typical prophetic book, these oracles have been arranged in the book of Habakkuk to develop a coherent, sequentially developed argument that extends through the whole book and to which each individual oracle contributes its part.³⁰

Thus, I will now move to the analysis of the structure and structural relationships that render the insights to the theological message of the book.

Structure of the Book of Habakkuk

According to Brevard S. Childs, the theological message of book is that Habakkuk learned the divine perspective on human history, and his testimony at the end of the third chapter testifies that he adopted this perspective.³¹ However, the difficulty is that Childs does not explain how he has come to this conclusion in his brief introduction of the book of Habakkuk in *Introduction to the Old Testament as Scripture*.³²

In order to investigate Childs' conclusion, G. Michael O'Neal applies the canonical approach to the book of Habakkuk to determine if it is a satisfactory method of interpreting the book. While he supports Childs' conclusion, his study gives additional findings about the book such as lament structure, combination of lament, theophany, and the emphasis of the two superscriptions.³³ Dennis R. Bratcher takes a

30. Roberts, *Nahum, Habakkuk, and Zephaniah*, 81.

31. Childs, *Introduction to the Old Testament as Scripture*, 453–4.

32. *Ibid.*, 447–56.

33. G. Michael O'Neal, *Interpreting Habakkuk as Scripture: An Application of the Canonical Approach of Brevard S. Childs*, StBibLit 9 (New York: Lang, 2007).

literary-rhetorical approach to the book of Habakkuk based on Muilenburg, and concludes that 3:18–19 is the climax of the book.³⁴ Mark Allen Hahlen expands Bratcher's study and includes further discussions, including reader-response studies. He argues that literary design communicates a unified message of the book based on literary-rhetorical criticism. His study focuses on how the interplay of genre and the use of major motifs function to develop the linear movement of the text.³⁵

Interestingly enough, scholars in favor of the synchronic study of the book appear to support Childs' original conclusion of the message of the book. However, their approach involves the ways in which a rhetorical approach is essentially looking at how the author's message is conveyed to the recipient of the message by examining the linguistic patterns of a pericope.³⁶ Thus, it is essential for rhetorical criticism to identify who the author and audience are; however, scholars have not come to a consensus over the authorship and recipient of the book of Habakkuk, as I have already shown in a review of historical-critical study of the book.

One needs therefore to consider alternative ways to explicate the theological message of the book. As the earlier quotation from Robertson indicated, if the author of the book intended to develop a coherent message by arranging elements of the book in a particular

34 . Dennis Ray Bratcher, "The Theological Message of Habakkuk: A Literary-Rhetorical Analysis" (PhD diss., Union Theological Seminary in Virginia, 1984), <http://search.proquest.com.ezproxy.asburyseminary.edu/docview/303371981/fulltextPDF/F8092628422246F0PQ/1?accountid=8380>.

35. Mark Allen Hahlen, "The Literary Design of Habakkuk" (PhD diss., The Southern Baptist Theological Seminary, 1992), <http://search.proquest.com.ezproxy.asburyseminary.edu/docview/304020142/fulltextPDF/5384577568D44234PQ/1?accountid=8380>.

36 . D. F. Watson, "Rhetorical Criticism," *DJG* (Downers Grove, IL: InterVarsity Press, 1992), 698–701.

order, it is necessary to observe how each unit illumines the others in order to study the theological message of the book as a whole. Thus, I will analyze the major structural relationships of the book based on the study of David R. Bauer and Robert A. Traina because no other work so thoroughly discusses how literary structure informs theological meaning of a biblical text. In their book *Inductive Bible Study*, they explain:

Main units and subunits have to do with linear arrangement of material, the movement of the book according to major shifts of material emphasis. These structural relationships are *organizational systems* that pertain to the dynamic arrangement of various thoughts and themes throughout the book ... the relationships ... are found in all cultures, all genres, all time periods, and all forms of art, not simply in literature. They are pervasive and foundational for communication.³⁷

Thus, I see the analysis of structural relationships as a valid and appropriate way to study the book particularly when a historical reconstruction of the book is difficult to be achieved like the book of Habakkuk.

Regarding the structure of the book of Habakkuk, Childs argues that there is a consensus reached. I summarized his argument as following:³⁸

37 . David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker Academic, 2011), 94.

38. Childs, *Introduction to the Old Testament as Scripture*, 448.

Figure 1: Childs’ Structure

1:1-2:4(5) Complaints and The Divine Response				2:6-20 A Series of Woe Oracles	3:1-19 Concluding Psalm
1:2-4 First Complaint	1:5-11 Divine Response	1:12-17 Second Complaint	2:1-4 Divine Answer		

However, Sweeney disagrees with Childs’ structure and argues that the main unit of the book is not a three-part structure but a two-part structure as following:³⁹

39. Marvin A. Sweeney, “Structure, Genre and Intent in the Book of Habakkuk,” in *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*, ed. David E. Orton, Brill’s Readers in Biblical Studies 5 (Leiden: Brill, 2000), 224–44.

Figure 2: Sweeney's Structure

1:1-2:20 Pronouncement of Habakkuk					3:1-19 Prayer/Petition by Habakkuk to YHWH			
1:1 Superscription	1:2-2:20 Pronouncement Proper				3:1 Superscription	3:2-19a Prayer/Petition Proper		
	1:2-4 Habakkuk's Complaint to YHWH	1:5-11 YHWH's Response to Habakkuk	1:12-17 Habakkuk's Second Complaint to YHWH	2:1-20 Habakkuk's Report of YHWH's Second Response		3:2 Introduction	3:3-15 Theophany Report	3:6-19a Conclusion
								3:19b Instruction to the Choirmaster

The major difference between Childs and Sweeney is their recognition of the major units as a three-part or a two-part structure. My presentation will follow Sweeney's two-part structural understanding of the book.

Structural Relationships of the Book of Habakkuk

There are two major relationships that control the book of Habakkuk as a whole: Climax with Causation and Contrastive Inclusio. These structures are concerned with the movements between main units (1:1–2:20 and 3:1–19) and how each unit illumines another within the book.

Climax with Causation

I observe a movement called Climax with Causation from the first major unit (1:1–2:20) to the second major unit (3:1–19). David R. Bauer and Robert A. Traina define it this way; “Climax is the movement from the lesser to the greater, toward a high point of culmination.”⁴⁰ The book of Habakkuk is concerned with the movement of Habakkuk’s understanding of who God is from 1:1–2:20 to 3:1–19. Specifically, the key verses of this movement are God’s answer in 2:4 and Habakkuk’s confession of faith in 3:16–19. These verses also suggest that there is Causation involved with this Climactic movement. According to Bauer and Traina, the basic definition of Causation is the movement from cause to effect; and the movement observed in 2:4 and 3:16–19 is what they call “Historical causation” that can be paraphrased as “Because A happened, therefore B happened.”⁴¹ To put it another way, God’s answer in 2:4 caused the prophet to respond in his confession in faith in 3:16–19, which is the climax of the book as a whole. The rest of the book is designed to build toward this high point of culmination.

Now let us turn to observe closely how the other materials illumine the movement of Climax with Causation that culminates in 3:16–19. First, materials of the first main unit (1:1–2:20) are arranged to reach its climax in God’s answer to Habakkuk in 2:4 which causes the prophet to respond in his prayer in the second main unit in 3:1–19. After the superscription (1:1) the book begins with Habakkuk’s first complaint or lamentation in 1:2–4. Habakkuk expects God to intervene into the injustice he and his community are facing by appealing to the fact that God’s nonintervention (1:2–3) causes ignorance of the law and injustice (1:4). This complaint causes God’s first response in 1:5–11.⁴² The structural relationship between 1:2–4 and 1:5–11 is called

40. Bauer and Traina, *Inductive Bible Study*, 99.

41. *Ibid.*, 105–6.

42. Some argue that it is not God’s direct answer but the report of God’s answer by the prophet. For instance, Smith argues that here God speaks through the prophet (*Micah–Malachi*, 101); however, Andersen insists that the content

“Interrogation” defined as “the employment of a question or a problem followed by its answer or solution.”⁴³ Habakkuk casts a question about God’s non-intervention in the form of a complaint, and God answers it. This movement involves Causation and Contrast from 1:2–4 to 1:5–11. According to Bauer and Traina, “Contrast is the association of opposites or of things whose differences the writer wishes to stress.”⁴⁴ The prophet’s complaint causes God to respond (Causation), and His response is different from what the prophet expected (Contrast); contrary to the prophet’s expectation, God’s response is to raise up the Chaldeans (1:6). Furthermore, 1:5 functions as Preparation/Realization for 1:6–11, which is described as follows: “Preparation pertains to the background or introductory material itself, while realization is that for which the preparation is made.”⁴⁵ In other words, 1:5 functions as a transition from 1:2–4 by preparing readers for what they are going to hear in 1:6–11. The author/editor employs four imperative verbs in 1:5: “רֵא (look),” “רְבִיטוּ (see),” “הִתְמַהוּ (be horrified),” and “תִּמְהוּ (be astonished)” to make readers aware and prepared for what is going to be proclaimed. Thus, one can observe the author/editor of the book intentionally makes a coherent relationship between 1:2–4 and 1:5–11 by placing 1:5 as the preparatory verse for God’s response in the following verses. Thus, Habakkuk’s complaint in 1:2–4 causes God’s response in 1:5–11 with a transitional and preparatory verse of 1:5.

Now, 1:5–11 and 1:12–2:1 is structured as Causation: Habakkuk is unsatisfied with God’s response (1:5–11) to Habakkuk’s complaint and

indicates that this is a divine proclamation (*Habakkuk*, 139) and Bailey states, “Normally a priest or cult prophet would deliver such an oracle to the one offering the lament, but Habakkuk’s response came directly from God” (*Micah, Nahum, Habakkuk, Zephaniah*, 300). Whether it is God’s direct response or not, my analysis of structural relationships with regard to the linear movement of the content still stands.

43. Bauer and Traina, *Inductive Bible Study*, 113.

44. *Ibid.*, 97.

45. *Ibid.*, 114.

appeal for God's intervention into the injustice (1:2–4). Thus the prophet attempts to make God act according to his understanding of who God is by appealing to God once again, which leads to Habakkuk's second complaint in 1:12–2:1. Instead of accepting God's message in 1:5–11, Habakkuk makes another complaint against God by appealing to God's very nature and His titles: “קָדֶם (Everlasting),” “קָדוֹשׁ (Holy One),” and “צוּר (Rock)” in 1:12.⁴⁶ The prophet again attempts to invoke the fact, as he did in his first complaint in 1:2–4, that God's nonintervention (1:13–15) results in the abusive and disgraceful acts of the Chaldeans (1:16–17). This triggers God's second response in 2:2–4 in the structure of Interrogation with Causation. Particularly, 2:1 shows that the prophet expects God to respond to his appeal, and indeed God does. In addition, 2:2 again functions, like 1:5, as the transitional verse in Preparation/Realization structure. In 2:1 the author once again prepares readers by using two imperatives “כָּתוּב (record)” and “בָּאֵר (inscribe)” for what they are going to hear in the following verses through the prophet's report.

Finally, the first main unit reaches its climax in 2:2–4, particularly in God's proclamation of “וְצַדִּיק בְּאַמוּנָתוֹ יִחְיֶה (The righteous will live by his faith)” in 2:4. Habakkuk's complaints in 1:2–4 and 1:12–2:1 are based on his understanding of who God is and expectation of what God should do. Thus, he insists that God's nonintervention (1:2–3, 13–15) leads to certain consequences (1:4, 16–17), which should not have happened, according to his own understanding and expectation. However, God keeps responding to the prophet in contrast to the prophet's understanding and expectation. Preparing readers through imperatives (1:5; 2:2), God attempts to draw the attention of the prophet so that he will listen to what God says to him and understand the divine truth. God's proclamation in 2:4 is the summation of His responses to the prophet. In addition, the series of woe oracles in 2:5–20 function as Substantiation to support God's proclamation of “וְצַדִּיק בְּאַמוּנָתוֹ יִחְיֶה (The righteous will live by his faith)” in 2:4. Bauer and Traina note that “Substantiation involves the same two components as

46. This implicitly involves a Contrast structure. Habakkuk responds against God's proclamation in 1:5–11.

causation, but used in reverse sequence; substitution is the movement from effect to cause.”⁴⁷ In other words, 2:5–20 function as a ground of God’s message to the prophet in 2:4. Ralph L. Smith rightly points out that “This series of woes is designed to show that ultimately sin, evil, crime, greed, oppression, debauchery, and idolatry are doomed to destruction.”⁴⁸ All kinds of evil and sin may take place, and even seem to prosper in the eyes of the prophet, but God will eventually judge them. God’s judgment and His sovereignty are introduced in the series of woe oracles in 2:5–20.⁴⁹ Thus the series of woe oracles in 2:5–20 is actually a part of God’s answer in 2:2–4. It serves to establish God’s judgment and sovereignty as a basis for His proclamation that “וַיִּדִּיק בְּאַמוֹנָתוֹ יְהוָה (The righteous will live by his faith)” in 2:4.

To sum up: the first main unit culminates in God’s proclamation to Habakkuk in 2:4, which means that the earlier materials are arranged to build up its climax in 2:4. Habakkuk’s complaint in 1:2–4 causes God to respond in 1:5–11 in interrogative form. Then God’s response in 1:5–11 triggers the prophet’s second complaint in 1:12–2:1. This complaint prompts God once again to respond to the prophet in 2:2–4. Further, God substantiates His message in 2:4 by introducing His judgment and sovereignty over the Chaldeans in a series of woe oracles in 2:5–20. This very message of God causes the prophet to respond in 3:1–19, which culminates in 3:16–19.

In addition, materials of the second unit (3:1–19) are also arranged to reach a climax in Habakkuk’s confession in faith in 3:16–19, which is a direct response to God’s proclamation in 2:4. After the superscription (3:1), Habakkuk begins to express who God is in his prayer in 3:2–15. Before the actual description of God in 3:3, the author

47. Bauer and Traina, *Inductive Bible Study*, 107.

48. Ralph L. Smith, *Micah-Malachi*, 111.

49. Moreover, structurally speaking, 2:5–6a functions as Preparation for 2:6b–20. Habakkuk 2:5 describes the evil deeds supposedly of the Chaldeans, and 2:6 casts a question regarding the consequence of these deeds. Readers are prepared to ponder this question; and the answer is given in the following verses: It is God’s judgment and destruction.

inserts an introductory verse (3:2). It is structured as Preparation/Realization: 3:2 prepares readers for what will be heard about God in 3:3–15. The author of the book also employs an imperative “חַיֵּהוּ (revive)” and an irreal imperfect “תּוֹדִיעַ (make known)” and “תִּזְכֹּר (remember)” in 3:2⁵⁰ to prepare readers for the description of God in the following verse. A similar verb usage has been observed in 1:5 and 2:2.

After the introductory verse in 3:2 (Preparation) Habakkuk begins to describe who God is in 3:3–15 (Realization).⁵¹ The theophany of God in these verses seems to be the foundation of Habakkuk’s response of faith in 3:16–19. In other words, Habakkuk is able to learn the divine truth from God’s message in 2:4 and responds to it by faith in 3:16–19 because of the manifestation of God in 3:3–15. The structural relationship between 3:3–15 and 3:16–19 is Substantiation. Habakkuk is not exactly given the answer in the way he expects. He struggles with theodicy in the first main unit, but he is able to respond by faith in 3:16–19 because he now comes to the right understanding of who God is through the series of woe oracles in 2:5–20 and the manifestation of God in 3:3–15. Robertson rightly summarizes 3:3–15; “Having offered his petition, the prophet now turns his eyes toward the past and future, where he sees the Lord coming in all his glory.”⁵² The confession of the prophet in faith in 3:16–19 is grounded in the manifestation of God in 3:3–15; his confidence comes from the right understanding of who God is. Thus, 3:2 prepares readers for the following verse in 3:3–15 (Preparation/Realization) and 3:3–15 renders

50. Irreal mood can be regarded as real (indicative) or irreal (subjunctive and optative). In 3:2, Waltke and O’Connor calls the use of these two verbs “the non-perfective of obligation,” which “refers to either what the speaker considers to be the subject’s obligatory or necessary conduct or what the subject considers to be an obligation.” See, Bruce K. Waltke and Michael Patrick O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 508.

51. Superscriptions in 1:1 and 3:1 themselves indeed function as Preparation for each main unit.

52. Robertson, *The Books of Nahum, Habakkuk, and Zephaniah*, 219.

the reason and basis for Habakkuk's confession in faith in 3:16–19, which is the climax of not only the second main unit (3:1–19) but also the book as a whole.

In sum, the first structural relationship that controls the book as a whole is Climax with Causation. God proclaims His message to Habakkuk in 2:4 and the prophet responds to the message by confessing his faith in 3:16–19. The rest of the material in both the first and second main units is arranged to build up its own climax in 2:4 and 3:16–19.

Contrastive Inclusio

The second major structural relationship is Contrastive Inclusio. Bauer and Traina define it thusly: "Inclusio is the repetition of words, or phrases at the beginning and end of a unit, thus creating a bracket effect. At the boundaries inclusio establishes the main thought of the book (or passage), pointing to the essential concern of the book (or passage)."⁵³ While the second main unit (3:1–19) is also structured as Inclusio between 3:2 and 3:16 by the verb "שמעתי" (I heard)," the first main unit and the second main unit is also structured as Inclusio (1:2 and 3:16) by the verb "שמע" (to hear)" in a contrastive way. After the subscription (1:1) the book of Habakkuk begins with "ולא תשמע" (you do not hear)" in 1:2 and ends with "שמעתי" (I heard)" in 3:16.

In the first main unit Habakkuk struggles with a discrepancy between his reality and his understanding of God. He has a certain expectation toward God based on his understanding of who God is; thus he complains that God does not listen to the cry for help (1:2). However, as God proclaims the divine truth in 2:4 and substantiates the claim in the following series of woe oracles in 2:5–20, the prophet learns who God is and what He does from the divine perspective rather than his own understanding and expectation. By utilizing the structure of Contrastive Inclusio, the book of Habakkuk establishes the main thought that Habakkuk comes to a right understanding of who God is.

53. Bauer and Traina, *Inductive Bible Study*, 117.

At first Habakkuk complains to God by saying “you do not hear” (1:2). However, at the end he has learned to see reality on the basis of the right understanding of God saying “I heard” (3:16). In other words, at first God is depicted as if he needs to “hear” Habakkuk’s cry, but readers are informed that it is the prophet who needed to “hear” God, and finally Habakkuk confesses “I heard” in 3:16 (and 3:2). In this process of moving from the prophet’s disorientation to orientation in his understanding of God, God patiently listens to the prophet complaining not only once but twice, and graciously teaches him the divine reality over the human reality. Therefore, the book is structured as Contrastive Inclusio signifying the shift from the prophet’s egocentric or human-centered perspective to the divine perspective.

To sum up, I have discussed two major structural relationships that control the book of Habakkuk as a whole: Climax with Causation and Contrastive Inclusio. These structural relationships indicate that materials of the book of Habakkuk are not only arranged for the coherent literary unity but also to build up to its climax in Habakkuk’s confession in faith in 3:16–19.

Conclusion

In this article, I have argued that the synchronic study of the book of Habakkuk, particularly the analysis of the structure and structural relationships, can contribute to and supplement what historical-critical study of the book lacks. I have briefly reviewed scholarly debates over the textual, literary, redactional, and historical issues on the book, and concluded that the validity of the MT as the base text for the synchronic study and the literary unity of the book are generally supported from historical-critical points of view. I also pointed out that disagreement among scholars over the historical setting shows the need for the canonical approach to study the theological message of the book. The structural relationship of Climax with Causation reveals that materials within the book are arranged so that the book reaches its climax in 3:16–19; and Contrastive Inclusio shows that the central message of the book is that God graciously teaches Habakkuk to learn who God is and understands his reality based on the divine perspective.

instead of his human-centric perspective and expectation, and the prophet finally understands it and responds to God's message in faith.

Moreover, the analysis of the structural relationships not only renders insights into the theological message of the book but also suggests the coherent literary unity of the book and the character of the form of the book as a whole. Each section of material is intentionally arranged to enhance the theological message of the book by coherent structuring, and God's message along with Habakkuk's response can be regarded as a cultic genre: the divine message and human response.⁵⁴ Limitations in space and the focus of the article did not permit me to include a comprehensive form-critical analysis of every chapter, but one can refer to Michael H. Floyd's work for helpful insights into the Minor Prophets especially the book of Habakkuk.⁵⁵

54. John Kessler recognizes the form of the divine call and human response, and develops a biblical theology from it. For instance, he labels Habakkuk 3:16–19 as “Promise Theology.” See, John Kessler, *Old Testament Theology: Divine Call and Human Response* (Waco, TX: Baylor University Press, 2013), 312–3.

55. Michael H. Floyd, *Minor Prophets: Part 2*, FOTL 22 (Grand Rapids: Eerdmans, 2000), 79–162.

Chapter IX The Results of St. Paul's Pedagogy

Howard Tillman Kuist

[136]

Having studied the origin and nature of St. Paul's pedagogy, our interest turns naturally enough to its results. We ask, What then was the influence of his pedagogy? How many were influenced? How much were they influenced? How lasting was this influence? We are interested both in the quantity and quality; both in the immediateness and permanence of the influence he exerted as a teacher.

Adolphe Monod says, "Should any one ask me to name the man who of all other has been the greatest benefactor of our race, I should say without hesitation the *Apostle Paul*. His name is the type of human activity the most endless, and at the same time the most useful, that history has cared to preserve."¹

While this challenging opinion of Monod is open to question, it is worth investigating at least, for any justification there may be for it.

The immediate results which attended the teaching career of St. Paul are impressive.

Every world teacher has had disciples. Buddha, Socrates, Jesus, each had an inner circle of immediate followers. One of the rewards of the teacher's giving is the receiving of friendship. Having found a way into the lives of others, they also enter into his. What a large number of personally intimate friends St. Paul had in his heart's affection! Turn [137] through the pages of Acts and his Epistles and such names as these greet you, almost every one being introduced in some affectionate

1. Adolphe Monod, *Der Apostel Paulus* (Five Discourses from the French). Quoted in MacDuff, *Footsteps of St. Paul*, 209.

way: Timothy, the man of God; Luke, the beloved physician; Silas (Silvanus) the fellow-singer; Barnabas, "the good"; Mark, the young; Lydia, the seller of purple; Priscilla and Aquila, the tent-makers; Sopater of Berea, the searcher of the Scriptures; Aristarchus, the fellow-prisoner; Secundus of Thessalonica; Gaius of Derbe; Tychicus, the amanuensis; Trophimus; Phœbe, the helper of many; Epænetus, the first fruit in Asia; Mary, the busy; Andronicus and Junias, fellow-prisoners; Ampliatus; Urbanus; Stachys; Apelles, the approved; Aristobulus; Herodion; Narcissus; Tryphæna; Tryphosa; Persis; Rufus, the chosen; Asyncritus; Phlegon; Hermes; Patrobas; Hermas; Philologus; Julia; Nereus and his sister; Olympas; Lucius; Jason, the courageous; Sosipater; Tertius, the amanuensis; Gaius, the host; Erastus, the city treasurer; Quartus; Sosthenes, the collaborator; Stephanas; Fortunatus; Achaicus; Epaphroditus, the fellow-soldier; Onesimus, the slave; Justus; Demas, who loved this present world; Lois, the grandmother; Eunice, the mother; Crescens; Carpus; Onesiphorus; Eubulus; Pudens; Linus; Claudia; Artemas; Zenas, the lawyer; Philemon, the beloved brother; Apphia; Epaphras, the bond-servant; Apollos, the eloquent; etc. St. Paul reaped one of the fruits of faithful teaching: warm and radiant friendship.

As a teacher St. Paul not only made friends; he was a seeker after and a teacher of truth. Truth was a consuming passion in him. He staked his life upon it, consequently he shared the experiences common to any enthusiast for truth. Wherever he went something happened. Wherever men today study his Epistles thoughtfully, something happens! [138] Whether the tables turned for or against him, it was always the trust which motivated him.

At the sequel to the Council of Jerusalem, at Antioch where he "resisted Cephas to the face," he gives as the reason: "But when I saw that they were not pursuing a straightforward course in relation to the truth of the Gospel, I said unto Cephas before them all,"² etc. Clashes and controversy attended his teaching because the truth was at stake!

2. Gal 2:11 ff. ὁρθοποδεῖν used only here in Paul's writings. It means "to make a straight path" rather than "to walk erect." See Sophocles, Greek Lexicon of Roman and Byzantine Period, where this meaning is established by use of later ecclesiastical writers.

1. What he taught interfered with certain commercial pursuits. Consequently there were clashes with soothsayers,³ silversmiths,⁴ and craftsmen.⁴

2. His teachings aroused the antagonism and jealousy of the Jews, in Damascus,⁵ Jerusalem,⁶ Antioch of Pisidia,⁷ Iconium,⁸ Lystra,⁹ Thessalonica,¹⁰ Berea¹¹ and other places. For the truth he was stoned, and suffered all manner of hardships.¹²

3. His teachings sometimes clashed with established customs.¹³ Conventions did not pervert the Apostle from his mission.

4. What he taught cut across the grain of the teachings of Judaisers who taught that it was necessary to conform to the “works of the law” in order to be a Christian. Out of such a situation came the Epistle to the Galatians. In his plea the Apostle cries out: “So then am I become

3. Acts 16:16, 19.

4. Acts 19:23, 24 ff.

5. Acts 9:19 ff.

6. Acts 9:26 ff.; 22:1 ff.; 23:1 ff.

7. Acts 13:45, 50.

8. Acts 14:2, 4, 5.

9. Acts 14:19.

10. Acts 17:5 ff.

11. Acts 17:13 ff.

12. II Cor. 11:23 ff.; I Cor. 4:9 ff.

13. Acts 16:21.

your enemy, by telling you the truth?... My little children, of whom I am again in travail... I am perplexed about you.”¹⁴

5. He would not tolerate schism,¹⁵ immorality,¹⁶ [139] idolatry,¹⁷ disorder,¹⁸ idleness,¹⁹ among his followers. Out of such situations came his Epistles to the Corinthians, to the Philippians, and to the Thessalonians. Because he would not permit any personal comfort or ambition of his own to come between him and one of his followers, the Epistle to Philemon was given to the world. His whole attitude in teaching might be summed up in his words to the Corinthians: “I seek not yours but you...And I will most gladly spend and be spent for your souls...If I love you more abundantly am I loved the less?”²⁰ No wonder such results followed!

Other immediate results of his pedagogy are:

1. Great masses, crowds, and whole cities were influenced:

“And the next Sabbath almost the whole city was gathered together to hear the word of God” (Acts 13:44).

“But the multitude of the city was divided” (Acts 14:4).

“And with these sayings scarce restrained they the multitudes from doing sacrifice unto them” (Acts 14:18).

14. Gal 4:16-20.

15. I Cor. 1:10-15; Phil 1-4.

16. I Cor. 5.

17. I Cor. 10.

18. I Cor. 11.

19. II Thess. 1-3.

20. II Cor. 12:14, 15.

“And the multitude rose up together against them” (Acts 16:22).

“Set the city on an uproar” (Acts 17:5).

“And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands” (Acts 19:26).

“All they that dwelt in Asia heard the word of the Lord, both Jews and Greeks” (Acts 19:10).

“This is the man that teacheth all men everywhere against the people, and the law, and this place” (Acts 21:28), etc.

2. Perhaps the greatest tribute ever paid to any world teacher with respect to the effectiveness of his teaching was voiced by the Jews in Thessalonica when they said:

[140] “These that have turned the world upside down are come hither also” (Acts 17:6).²¹

3. The pedagogy of St. Paul appealed to the philosophers of Athens. Upon invitation the Apostle met them on their own grounds, quoted from their own poets, and proved his point so conclusively that there was nothing left for them to do but either to accept his teaching or mock him.²²

4. In Ephesus he taught so effectively for over two years that

21. A recent cable dispatch from Salonica, Greece (the Thessalonica of Paul's day) brings the news of extraordinary honors conferred upon Dr. John R. Mott in connection with the laying of the cornerstone of a modern Y.M.C.A. building in that city. The building is being erected at the intersection of two city thoroughfares, one of which has been named “Y.M.C.A. Avenue” and the other “John R. Mott Street.” Is this a confirmation of the permanency of St. Paul's pedagogy?

22. Acts 17:16 ff.

“Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.” (Estimated at about \$10,000.00)²³

His pedagogy not only touched the conscience, but freed the mind from the bondage of superstition.

But more impressive are the *permanent results* of his pedagogy. His influence on early Christian education is paramount. Seeley says:

“The Apostles and Church Fathers were foremost in all educational matters... They caught the spirit of the Master, and sought to instruct the head as well as the heart... Men like Paul, Origen, Chrysostom, Basil the Great, and Augustine, did much good, not only in building up the church, but also in promoting education, the chief handmaid of the church. Indeed all educational progress during the early Christian centuries centers about the names of these men.”²⁴

[141] At the head of this succession and next to the Master himself stands St. Paul. It was the result of his extensive teaching-travels throughout the Roman world that a Jewish sect became a world religion. His work was so important that some have even called him the second founder of the Christian church.²⁵ He united the Occident and the Orient by bringing to Europe a religion which originated in the Orient. In this one way he predetermined the history of Europe to the present day.

Although he was not a personal disciple of Jesus, it is unquestionably true that he understood the content of the Christian

23. Acts 19:18, 19.

24. Seeley, *History of Education*, 101, 102.

25. See Cubberley, *The History of Education*, 87.

message better than any other Apostle, and by the nature of his personality was better fitted to interpret it to the world. One-fourth of the New Testament is the result of his pedagogy, and another fourth was written by one of his companions, much of which is about him, and gives us the only information about him outside of his Epistles. Thus this Apostle of justifying faith and of evangelical freedom has become the great teacher of nations. “His wonderful epistles, which far exceed in value all the classical literature put together, are to this day, as they have been for eighteen centuries past, an inexhaustible source of instruction and comfort, the richest mine of doctrines of free grace, an armory against lifeless formalism and mechanical obedience to the letter, and the mightiest lever of evangelical reform and progress in the church.”²⁶

Next to Jesus more volumes have been written about his life and work than of any other mortal.²⁷ In the library of the Theological School of Harvard University there are more than 2,000 volumes dealing directly with his life and letters, not to speak [142] of the multitudinous commentaries and histories in which the teaching of Paul has an important place. On the Epistle to the Galatians alone at least 108 exegetical commentaries have been written since the Reformation.²⁸

The permanent results of St. Paul’s pedagogy are seen also in the lives of influential leaders since his time. Augustine, Luther, and John Wesley are regarded as the most potent moral forces (and in a sense intellectual as well) in the Church since the time of St. Paul. Yet each of them came to their own through a critical experience in which a sentence uttered by St. Paul was the determining factor.

Augustine (354-430 AD): According to his Confessions he was in a garden of the Villa Cassiciacum, not far from Milan, in September of

26. Schaff, *History of the Christian Church*, Vol. I, last sentence in section 19.

27. See S.G. Ayres, *Bibliography on Jesus Christ our Lord*. Contains references to 5,000 titles.

28. See *Bibliography in Commentaries* by Meyer and Burton.

the year 396, amidst the most violent struggles of the mind and heart, when he heard the voice of a child singing, "Take, read!" A copy of *St. Paul's Epistle to the Romans* was lying nearby, which he opened, and his eyes fell upon these words, "Put on the Lord Jesus Christ" (13:14). From that time on, his restless heart rested in peace. What all his teachers in the schools of Madaura and Carthage had not taught him, what he had not found on his journeys to Rome and Milan, or on his tedious wanderings through the labyrinth of carnal pleasures, Manichean mock-wisdom, Academic skepticism and Platonic idealism, St. Paul taught him in a sentence. And thus, as Schaff says, was wrought "in the man of three and thirty years that wonderful change which made him an incalculable blessing to the whole Christian world, and brought even the sins and errors of his youth into the service of the truth."²⁹

Martin Luther (1483-1546): "The sudden enlightenment, [143] the personal revelation which was to change his whole life, came to him when he was reading *the Epistle to the Romans* in his cell... It was this contact with the Unseen (through this Epistle of St. Paul) which fitted Luther for his task as the leader of men in an age which was longing for a revival of moral living inspired by a fresh religious impulse."³⁰

John Wesley (1703-1791): "On the 29th of May 1738, he found the object of his desire; the coveted assurance was received, and a fire destined to light a kindred flame over nations and continents was kindled in his heart. His own account of the event is as follows:

"In the evening I went very unwillingly to a society in Aldersgate, where one was reading Luther's preface to *the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for

29. See Schaff, *History of the Christian Church*, Vol. III, 991-92, for a fuller account, together with valuable references in footnote.

30. T.M. Lindsay, *A History of the Reformation*, 203-4.

salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.”

“This was the experience says Sheldon,³¹ “which served as the foundation of his great work.” Methodism, the largest and most rapidly increasing Protestant denomination today, is the real result.

Chrysostom gave to St. Paul the glorious name of “The Heart of the World.” If this were true in his day it is even more true today, for as Jefferson says:

“When he speaks to us, mysterious powers awaken in us. He quickens us, kindles us, arouses us to aspire and dream. We have to reckon with him as a world force. He is a potent [144] factor in social evolution. He is one of the determining influences in our Western civilization. The prints of his fingers are on our institutions. His ethical ideals stand in the market-place. His ideas are running in our blood. He has woven himself into the fiber of our consciences and conduct. We are influenced by him even when we are least conscious of him... The whole world would today be different had Saul of Tarsus never lived.”³²

31. Sheldon, *History of the Christian Church*, Vol. II, 46.

32. Jefferson, *The Character of Paul*, 375.

His present day influence on the world is seen also in the tale of figures. The 1924 World Almanac gives the following statistics for the religious membership of the world:

Roman Catholic.....	273,500,000
Orthodox Catholic.....	121,801,000
Protestant ³³	170,900,000

Total Christian.....	566,201,000
Jews.....	15,286,000
Mohammedans.....	219,030,000
Buddhists.....	135,161,000
Hindus.....	210,400,000
Confucianists and Taoists.....	301,155,000
Shintoists.....	20,512,000
Animists.....	136,325,000
Miscellaneous.....	16,300,000

From the simple quantitative standpoint Jesus and St. Paul influence more people to-day than any other world teacher. But here St. Paul reverently stands aside and worships the Master Teacher with his fellow-Christians, for the supreme end of all his pedagogy was simply to interpret Jesus to the world. We have seen that he did this with all the art of a [145] true teacher. The present world unrest evidences a nominal rather than a serious interest in what St. Paul taught, a superficial rather than a studied application of his teachings. Let any individual or group join Augustine, Luther, and Wesley at the feet of St. Paul, and he will show them, and all the world that will listen, the meaning of and the way to the *summum bonum*.

33. In four years the net gain of Protestantism is 3,900,000, all other religions showing a loss except Orthodox Catholic (gain 801,000) and Jews (gain 314,000).

Inductive Biblical Interpretation and Mother-Tongue Biblical Hermeneutics: A Proposal for Pentecostal/Charismatic Ministries in Ghana Today

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Abstract:

This article seeks to discover a common goal between inductive Bible study and “Mother-Tongue Biblical Hermeneutics” and will propose a viable biblical interpretation for Pentecostal/Charismatic ministries in Ghana. African Christians accept the Bible as the “Word of God” without critically engaging in some of the issues raised in Scripture. Biblical interpretation is a critical enterprise in biblical studies and is the essential element that nurtures the Christian church. However it is often influenced by denominational biases and the priority of the interpreter. Pentecostal/Charismatic ministries in Ghana attempt to interpret the Bible by seeking to find internal evidence and support for their interpretation. My thesis is that in view of the fact that Pentecostal/Charismatic ministries do not consciously interpret the Bible to agree necessarily with ecclesiological council decisions or dogmatic philosophies, but respond to the existential needs of their audiences, the adaption of inductive biblical studies or mother-tongue biblical hermeneutic would be appropriate.

Key words: Africa, Bible, hermeneutic, Holy Spirit, inductive biblical studies/interpretation, mother tongue, Pentecostal/Charismatic ministries.

Introduction

Though the Bible reached North Africa during the early centuries of church history, it was not available to sub-Saharan and other parts of Africa until 30 to 42 decades ago.¹ The Bible was brought to most parts of Africa quite late; nevertheless, African Christians hold the Bible in high esteem. It is considered unquestionably as the “Word of God.” Persons asking too many questions were labeled hypocrites or “too known.”² G. O. West states that “The encounter between Africa and the Bible has always been more than an encounter with a book.”³ Simply put, the Bible is not a book on the same level with books on the economy, geography or, agriculture, but a divine book which can be used to cause desirable change by those who subscribe to its tenets. It is generally believed that holding the Bible in one’s hand, one has the power to exorcise the devil from a person that is demon-possessed. In African Independent Churches (AICs) and Pentecostal/Charismatic Ministries (PCMs), persons who could not read the text of the Bible in English were encouraged to take along the Bible to Church or any other places, when it was necessary; there they could engage someone to read it to their hearing. It shows the importance Ghanaians attach to the Bible and its contents.

J. D. K. Ekem posits that every language, whether spoken by a majority or a minority ethnic (or non- ethnic) people is a mother-

1. Gerald West, “African Biblical Hermeneutics and Bible Translation” in *Interacting with the Scriptures in Africa*, ed. Jean-Claude Loba-Mkole and Ernst R. Wendland (Nairobi, Kenya: Acton Publishers, 2005), 4.

2. The expression “Too Known” as generally use in Ghana refers to persons who attempts to show off and defend the little knowledge they have concerning an issue. It is significant to state that it is not used in the arena of scholarly debates.

3. Gerald O. West, “Mapping African Biblical Interpretation” in *Interpreting the New Testament in Africa*, ed. Mary N. Getui, Tinyiko Maluleke and Justin Ukpog (Nairobi, Kenya: Acton Publishers, 2001), 96.

tongue.⁴ This places all languages on the same pedestal of importance. Therefore every language is a mother-tongue of a particular people. Many AICs and PCMs prefer the King James Version (KJV) and the translations in the local *Akan* languages due to its popularity. The KJV was probably preferred because it was one of the earliest translations brought to many African Christians by missionaries from the Euro-America. The popularity of the *Akan* versions may be due to its easy flow of thought and appeals to lower educational echelons in Ghana. The acceptance and use of the Bible in Africa could be a result of its identification with the religio-culture and social *Sitz im Leben* of first century Palestine and Africa. Many societies in Africa share a patriarchal system, the celebration of festivals and a dichotomy between the sacred and the secular with Jewish societies - albeit with some trifling variations or modifications.⁵

However, it is noteworthy to indicate that there are educational, cultural, social, geographical, and political, gaps between the Bible and contemporary periods. This calls for the interpretation of the biblical text in a context that will benefit a contemporary audience. In such a situation, the hermeneutical method used is critical to unearth an appropriate meaning of the Bible for contemporary times. J. N. K. Mugambi offers that “Hermeneutics, as a critical discipline, should help us to distinguish between the essential message of the gospel, and the cultural gap in which it must necessarily be clothed from time to time and from place to place.”⁶ Biblical scholars generally agree that biblical hermeneutics began during the postexilic period. When Ezra, assisted by some Levites read the Torah in Hebrew and would have had to translate it into Aramaic so that the audience could understand what

4. John David Kwamena Ekem, “Professorial Chair Inaugural Address” *Journal of Mother-Tongue Biblical Hermeneutics* 1 (2015): 158-74.

5. Daniel Nii Aboagye Aryeh, “The Relevance of Mother-Tongues Biblical Hermeneutics in the Ghanaian Context,” *Journal Of Applied Thought* 3 (2014): 282-301.

6. J. N. K. Mugambi, “Foundation for the African Approach to Biblical Hermeneutics” in *Interpreting the New Testament in Africa*, ed. Mary N. Getui, Tinyiko Maluleke and Justin Ukpong (Nairobi, Kenya: Acton Publishers, 2001), 20.

was written because the Jews had lost their understanding of Hebrew in exile. Thereafter, many hermeneutical principles, methods and approaches were propounded during the era of ancient Jewish exegesis, the time of Jesus and the apostolic era, and the church fathers, the patristic period, the medieval era, the reformation and, post-reformation, the modern and contemporary periods. *Midrashic*, *pesher*, allegorical, literal, anagogical and, ethical methods, just to mention a few were explored at different periods.⁷ In contemporary periods, scholars have propounded several hermeneutical and exegetical methods to the understanding of the Bible which includes Inductive Biblical Studies (IBS) and Mother-Tongue Biblical Hermeneutics (MTBH). In this article, the terms Inductive Biblical Studies (IBS) and Inductive Biblical Interpretation (IBI) will be used interchangeably.

In a monumental work on IBS by D. R. Bauer and R. A. Traina,⁸ the term “inductive” has both a broader and a narrower usage. In the broader sense, it involves the desire to move from evidence in a scriptural text or passage to conclusions in an effort to unearth the meaning of a text. The evidence in the text is used to support one’s interpretation of that text and helps direct a dialogue between scriptural evidence and the realities of the theological, social, religious, educational and, economic background of the reader or interpreter. The narrower use relates to the study of the history of proponents of IBS: William Rainey Harper and Wilbert Webster White who hold that going behind scripture to reconstruct the history or background of the text to aid interpretation often results in academic speculations that may undermine the sense of canon and faith. In studying the Bible in one’s mother-tongue, the structure, form and movement of a particular

7. For discussions on the history of biblical interpretation see Bernard Ramm, *Protestant Biblical Interpretation* (Grand Rapids: Baker Book House, 1993) and Henry A. Virkler and Karelynn Gerber Ayayo, *Hermeneutics: Principles and Processes of Biblical Interpretation* (Grand Rapids: Baker Academic, 2007).

8. David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive guide to the Practice of Hermeneutics* (Grand Rapids: Baker Academic, 2011), 1.

book of the Bible can lead to its interpretation. In this study we will adopt the narrower sense of IBS.

Examining the significance of IBS, Bauer and Traina write:

Inductive Bible Study is probably best known, however, in its lay oriented forms. For example, it has become central in the discipleship development program...and it has been introduced to millions through the writings of popular authors. One of the advantages of Inductive Bible Study is that it can contribute to the most sophisticated and serious biblical scholarship while also equipping laypersons to study the text for themselves.⁹

The authors indicate that scripture interpretation does not only reside in the bosom of the formal theologically trained person. Simply put, lay persons can also interpret the Bible using their experiences to make it meaningful in their culture. After all, the Bible was not written for only academics. IBS emphasizes the final form of scripture — which has been made available for adherents of the faith. As a result, it could be argued that non-canonical sources are not critical to the interpretation process although they can be useful.

The Longman Dictionary of Contemporary English defines mother-tongue as “the first and main language that you learnt when you were a child.” It suggests that mother-tongue is not necessarily one’s native language but a leading language that is used in communication during a person’s formative years and in which that person has proficiency and control. To a large extent, it agrees with first language (L1) as used in linguistics.¹⁰ Conversely, it implies that one cannot refer to a person’s native language which that person does not understand, as mother-tongue. Adapting the definition by B. Y. Quarshie, Ekem defines mother-tongue as the language one is born into or the first lan-

9. Bauer and Traina, *Inductive Bible Study*, 2.

10. Mohammad Torikul Islam, “First Language Acquisition Theories and Transition to SLA,” *The Asian Conference on Language Learning 2013 Official Conference Proceedings* (2013): 499-510.

guage that one is able to speak naturally as antithesis to languages learnt later in life. He explains that depending on the wider coverage of a mother-tongue, it could become a vernacular language of a people, region or nation.¹¹ He added that “mother-tongue is the language that affirms a person’s identity and self-worth.”¹² Ekem’s definition emphasizes the native language in which a person is born into without neglecting L1 of a person. Alternatively put, Ekem prefers a person’s native language as a mother-tongue while acknowledging the fact that L1 is also a mother-tongue. Therefore mother-tongue in biblical hermeneutics include the engagement of “viable tools for the scientific analysis of the phonetic, phonological, morpho-syntactical and semantic component”¹³ of a mother-tongue in the process of biblical interpretation. Alternatively put, it is an enterprise that requires proficiency in a mother-tongue, a good understanding of the world of the Bible, an understanding of biblical languages and, a knowledge of the African worldview.¹⁴ That is, making the Judeo-Christian Scriptures speak to/ with the issues of life and thoughts in the African context for Africans. This enterprise is expected to result in translation of the Bible into local languages, writing commentaries in local languages and writing study Bibles in local languages.

The definitions of Pentecostal/Charismatic ministries vary from one scholar to the other due to the cultural environmental settings and conditions. For example, in Europe and Western contexts, Pentecostals were largely said to have taken their origin from Charles Fox Parham and William Seymour’s Azusa Street phenomena that took place in 1901 and 1906 respectively. Yet, J. K. Asamoah-Gyadu

11. John D. K. Ekem, “Jacobus Capitein’s Translation of ‘The Lord’s Prayer’ into Mfantse: An Example of Creative Mother Tongue Hermeneutics,” *Ghana Bulletin of Theology* 2 (2007): 66-79 n. 67.

12. Ekem, “Professorial Chair,” 158-74 n. 66.

13. Ekem, “Professorial Chair,” 162.

14. Ekem, “Professorial Chair,” 166.

argues that there were Pentecostal phenomena in India and Haiti that predates that of America.¹⁵ In this article, we adopt the definition of Asamoah-Gyadu:

Pentecostalism [Pentecostals] refers to Christian groups which emphasize salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including ‘speaking in tongues’, prophecies, visions, healing and miracles in general, [were] perceived as standing in historic continuity with the experiences of the early church as found especially in the Acts of the Apostles, are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experience of his Spirit.¹⁶

Charismatic ministries are the contemporary versions of Pentecostal ministries in Ghana. Both believe in the experience of the Holy Spirit in worship life and vibrant worship services. Pentecostal/Charismatic ministries in Ghana are mostly founded by indigenous Ghanaians. In Ghana, Charismatic ministries are not found in the main-line Churches such as the Presbyterian Church of Ghana, the Methodist Church Ghana, the Evangelical Presbyterian Church, Ghana etc. The Charismatic ministries are independent Churches that compete with the main-line Churches for members. It is significant to mention that the Roman Catholic Church in Ghana have been able to accommodate charismatic group called Catholic Charismatic renewal in the Church.

To achieve my goal, I will discuss some literature on inductive Bible studies and mother-tongue biblical hermeneutics so as to appreciate their significance and to locate a common platform between the two. Scripture interpretation in Pentecostal/Charismatic ministries in Ghana will be examined to find its strength and weaknesses. Inductive Bible studies and mother-tongue biblical hermeneutics will

15. J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Development within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005), 10-13.

16. Asamoah-Gyadu, *African Charismatics*, 13.

be proposed as a hermeneutical approach to biblical interpretation by Pentecostal/Charismatic ministries in Ghana.

Some Scholarly Views on IBS and MTBH: A Common Goal

There are several methods propounded by scholars for the study and interpretation of the Bible. IBS is one hermeneutical procedure for the study of the biblical material. IBS is being encouraged in the West to make it possible for Westerners (people) to better understand the Bible in their own context. For that reason IBS was initially called “English Bible.”¹⁷ It lays emphasis on a lay-oriented interpretation and total dependence on the canon. MTBH as propounded by several African scholars is directed towards scripture translations and commentaries in African local languages so that it will take into consideration the religio-cultural and social norms of African societies in the interpretation of scripture. Invariably, foreign perspectives unconsciously accompany translations and exegetical procedures developed by missional cultures for receptor cultures, so there must be a conscious effort to either eliminate or minimize foreign intrusions and carefully replace them within the settings or environment of the reader or interpreter of the Bible. IBS and MTBH share that objective with perhaps different approaches in different contexts. Just as Asbury Theological Seminary found the need to have a center for IBS and a journal of IBS, Trinity Theological Seminary in Ghana have found the need and established a “Centre for Mother-Tongue Biblical Hermeneutics” and Journal of Mother Tongue Biblical Hermeneutics (JMTBH) to facilitate academic discourse on the subject matter. This is an indication of how serious academia has taken the issue of contextualization of biblical texts. The common ground between IBS and MTBH which this study seeks to project is (i) the desire to have the Bible in local receptor languages and (ii) the engagement of a person’s worldview in the interpretive journey. The

17. Bauer and Traina, *Inductive Bible Study*, 2.

point of disagreement between the two is the emphasis on the canon by IBS, whilst MTBH may consult extra-biblical materials for interpretation.

D. R. Bauer¹⁸ traces the history of IBS to its proponents William Rainey Harper and Wilbert Webster White. They were motivated to make the Bible and its commentaries available in mother-tongue languages, while emphasizing the teaching and learning of Hebrew and Greek languages in the universities as a prerequisite for good translations. A. M. Howell acknowledges the efforts of African scholars in translation works and writing commentaries; he adds that many of the commentaries in Africa were undertaken by Western missionaries. He further stated that “Language as a vehicle of culture is intricately intertwined with beliefs, values, and the worldview of its speakers.”¹⁹ Interestingly, the recently published *African Bible Commentary* was written in English. Howell seems to indicate that translations and commentaries in African languages will come along with the African worldviews. He elaborates that “Writing a commentary based on the mother-tongue Scriptures requires not only grappling with the meanings of words, phrases and expressions in that language, but also interacting with the Bible in other languages, such as Hebrew, Greek and English as well as other African languages.”²⁰ It is problematic that many students do not want to study Hebrew and Greek because they think they are not necessary for preaching. There is therefore a need to review the approach to the teaching of biblical languages so that students will be interested in studying them.

Without denying that English translations of the Bible is useful, Ekem postulates that as a prerequisite for dialogical exegesis, there is the need for Bible translations to be done in African mother-tongue

18. David R. Bauer, “Inductive Biblical Study: History, Character, and Prospects in a Global Environment,” *AsTJ* 68 (2013): 42-55.

19. Allison M. Howell, “Beyond Translating Western Commentaries: Bible Commentary Writing in African Languages,” *Journal of Africa Christian Thought* 13 (2010): 21-33.

20. Howell, “Beyond Translating Western Commentaries,” 26.

languages. He uses the term *πρωτότοκος* (first born) (Col. 1:15-17) which can be translated in *Akan* as “*abɔdɛ nyina farbaa*, that is, the foundation and source of all creation to show that *πρωτότοκος* in the context of Colossae and as translated by the New Revised Standard Version (NRSV) and other English versions may not necessarily be ‘first born of all creations’ in the *Akan* context. Such rendering fits better in the context of Colossians....Jesus becomes, in a metaphorical sense, their divinely ordained *ɔkandzifo*, pioneer,”²¹ by this a dynamic equivalent translations is preferred over the literal word for word translation of the Bible.

There is the need for translations and commentaries in vernacular languages to meet the demand for Bible interpretation that will have a lasting effect in a religious pluralistic environment. Ekem’s view is fundamental to IBS in bringing the recipient’s worldview into the interpretative process. Some scholars refer to MTBH as African biblical hermeneutics. G. Ossom-Batsa²² argues that until the 1960s, biblical interpretations in Ghana were influenced by Western cultural values. This assertion was limited to the main-line Churches that were founded by Euro-American missionary agencies/societies. In the attempts to wean themselves from foreign influences underlining biblical interpretation, African scholars began to interpret the Bible in dialogue with socio-cultural values of Africa, now known as ‘African biblical hermeneutics’. Interpretation must influence the lives of contemporary audience to make informed choices. African biblical hermeneutics does not necessarily mean that the interpreter must be an African or live in Africa, but should be any interpreter who takes into account the socio-cultural, religious, economic and political situations of Africa in his/her theologizing.

Deducing from White, Bauer states that “a deductive approach is practiced, in which students were spoon-fed information and told what

21. John D. K. Ekem, “Biblical Exegesis in an African Pluralistic Context: Some Reflections,” *Journal of Africa Christian Thought* 6 (2003): 30-34.

22. George Ossom-Batsa, “African Interpretation of the Bible in Communicative Perspective” *Ghana Bulletin of Theology* 2 (2007): 91-104.

to think over against an inductive approach that will give students the resources and encouragement to discover truth, and especially biblical truth, for themselves.”²³ The character of IBS is a canonical approach to the interpretation of the Bible that empowers faith and helps the audience own Christianity for themselves. It does not approach the biblical text with suspicion nor try to develop a canon within a canon by relying heavily on external sources. This will facilitate the translation and commentaries in a mother-tongue. Inductive refers to evidential and an open approach to biblical interpretation whilst deductive refers to conclusive theological presuppositions. The horizon of the text must communicate with the horizon of the reader as an individual encounter with the text.

Stating the importance of Bible translations and commentaries in African languages, Howell²⁴ argues that the contrast and gap that exists between the ancient *Sitz im Leben* of Palestine and that of contemporary African societies make the interpretation of the Bible very difficult; the reason being that many of the Bibles and commentaries in Africa were written in English. This is due to the overemphasis on the English language as the main language for instruction in schools and where speakers of the language were considered as being enlightened. According to Howell, as of 2010, “The whole Bible was available in thirteen Ghanaian languages. The New Testament is available in a further twenty-six languages.”²⁵ If Ghana is made-up of about 50 languages²⁶ besides many dialects, then it is woefully in adequate.

In an article titled “Biblical Exegesis in an African Pluralistic Context: Some Reflections”, Ekem discussed the importance of biblical interpretation for Africans and the use of mother-tongue for

23. Bauer, “Inductive Biblical Study,” 11.

24. Howell, “Beyond Translating Western Commentaries,” 23.

25. Howell, “Beyond Translating Western Commentaries,” 21.

26. Kwesi Yankah, *Education, Literacy and Governance: A Linguistic Inquiry into Ghana's Burgeoning Democracy* (Accra: Ghana Academy of Arts and Sciences, 2006), 12.

exegesis in an African pluralistic setting.²⁷ He holds that the Bible is an indispensable document in the hands of African Christians which makes hermeneutics an important exercise. The religious climate of the compilers of the Bible resonates with that of many African societies and it is an added advantage for African biblical exegetes. Two issues face African biblical exegetes: either to interpret the Bible based on traditional religiosity or to interpret the Bible in the context of contemporary issues in African society. Ekem argues that biblical interpretation ought to have a dialogical relationship with African worldviews in order to determine the intent of the author and what the text means in an African context. Alternatively put, the “religio-cultural presuppositions” must be brought face to face with the Judeo-Christian scriptures in order to have an impact on the communities in Africa; this calls for dialogical exegesis.

Ossom-Batsa posits that there is the scholarly (or academic exegesis) and the popular or lay exegesis of the Bible. A popular or lay interpretation is the attempt by African Christians to understand and contextualize the message of the Bible – devotional studies of the Bible. For the African Christian, reading the Bible is seeing him/herself in a continuous dialogue with God to continue what He did with the biblical characters. Simply put, in African exegesis, scripture passages are chosen to directly benefit the contemporary audience.²⁸ Ossom-Batsa further explains that a communicative perspective is implied in both the linguistic and non-linguistic aspects of the biblical text. The biblical text and the environment of the audience lead to contextualization and will influence the choices that the reader will make concerning issues in life. The challenges are lack of funds by universities to fund research, globalization which is fast affecting the cultures of Africa and the inferiority complex by some African theologians.²⁹

27. Ekem, “Biblical Exegesis,” 34.

28. Ossom-Batsa, “African Interpretation,” 93-94.

29. Ossom-Batsa, “African Interpretation,” 99-100.

IBS involves observation, interpretation, appropriation or application and correlation: observation involves a general survey of a biblical book, a narrative, a sentence, a phrase etc. and the raising of relevant questions which the interpretation will answer. Interpretation involves answering questions raised during observation. Background study, literary context, word study etc. are necessary tools in this approach/component. Appropriation or application is to evaluate the biblical teaching to determine its relevance for the contemporary audience. Correlation is to relate or synchronize the biblical teachings to other books, narratives, sentences, phrases of the Bible to develop a theology. IBS has a rich historical culture and a future due to its approach to make the experience of the reader of the Bible relevant to its interpretation.³⁰

Discussing the importance of MTBH to church growth and decline of African Independent Churches (AICs), F. M. Amevenku³¹ suggests a theologically oriented mother-tongue theologizing as a solution to the challenges of the AICs in West Africa. The AICs were the forbearers of independent Christianity in many parts of West Africa after the missionary led Christianity. In other words, they are the African independent Pentecostal Christian denomination founded by indigenous Africans. One of the main challenges that caused the decline of AICs is poor biblical interpretation. Although they use the locally translated versions of the Bible, they interpret it literally. The AICs consider formal theological education as Westernization and rely mainly on charisma or the Spirit for the interpretation of the Bible. Popular or lay interpretation is dominant in the AICs. It does not consider the context of the biblical text; it only takes cognizance of the contemporary context of audience. This approach does not investigate the intended meaning of the text by the author when in fact, “the primary aim of biblical hermeneutics is to get to the intended meaning

30. Bauer, “Inductive Biblical Study,” 14-25.

31. Frederick Mawusi Amevenku, “Mother-tongue Biblical Interpretation and the Future of African Instituted Christianity in Ghana,” *Trinity Journal of Church and Theology* 18 (2014): 133-48.

of an author of a biblical book and to delineate such a text for the benefit of contemporary audience.”³²

M. S. Jamir³³ discusses the applicability of IBS to the Christian tribal communities of Northeast India. His examination of the issues is focused on the appropriation component of IBS. Tribal theology is the attempt to contextualize the Bible to tribal groups in Northeast India where there exists the belief that “God manifests himself in trees, stones, sand, water and other natural resources.”³⁴ Jamir contends that even though Seminaries and Bible Colleges abound in Northeast India, the understanding of the Bible is very shallow consequently; the Bible is regarded by many as if dropped from heaven without human involvement. There is no critical engagement in the context of the biblical text which would indicate its appropriation for contemporary audience. Jamir avers “The imperative need among Christians from Northeast India is a contextual theology that is biblically centered, one that will also enable them to weave their own cultural identity in light of Scriptures.”³⁵ The appropriation of IBS in Northeast India must depend on the knowledge of the facilitator, the background to biblical texts or narratives even if the information is written in English language, as long as it will help unearth the background of the text, it must be pursued. This will make contextualization balanced and appropriate in the context of Northeast India.

We can deduce from the above that biblical interpretation is forcefully drifting to the quest to make the message of the Bible relevant to contemporary audience without neglecting its historical context. Christians all over the world are yearning for the interpretation of the Bible in their respective context. This is a signal that the context

32. Amevenku, “Mother-tongue Biblical Interpretation,” 138.

33. M. Sashi Jamir, “Inductive Bible Study: Contextual Appropriation in Northeast India,” *AsTJ* 68 (2013): 6-35.

34. Jamir, “Inductive Bible Study,” 44.

35. Jamir, “Inductive Bible Study,” 46.

of a missionary culture unconsciously accompanies the interpretation of the Bible to the receptor audience of a different context. Once the receptor becomes established in the faith; he/she would like to explore his/her environment in the light of the biblical text. This approach has the potential of helping communities own the Bible and become established in the faith.

Scripture Interpretation by PCMs in Ghana Today

In view of the emphasis on the Spirit, some suggest that Pentecostalism has no human founder; its founder is the Spirit.³⁶ However, the Spirit did not work in a vacuum; it engaged William J. Seymour and others to begin the Pentecostal movement.³⁷ The AICs are similar to the Pentecostal movement in the unflinching emphasis on pneumatic experience. J. Kwabena Asamoah-Gyadu defines Pentecostalism as an experiential religion that lays emphasis on the possession of the Spirit³⁸ leading to the manifestations of the gifts as recorded in 1 Cor 12:1-11, particularly healing, prophecy, exorcism and speaking in tongues. The manifestations of the gifts were considered as in continuity to that of the apostles of Jesus recorded in the book of Acts, and it is part of the salvific package of God. Asamoah-Gyadu succinctly adds “What defines Pentecostalism is the experience of the Holy Spirit in transformation, radical discipleship and manifestations of acts of power that demonstrate the presence of the kingdom of God among his people.”³⁹ There can be some Pentecostal features in denominations that are not known to be

36. Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London and New York: T&T Clark, 2008), 1.

37. William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids: Zondervan, 2000), 16.

38. J. Kwabena Asamoah-Gyadu, “Pentecostalism and the Missiological Significance of Religious Experience in Africa Today: The Case of Ghana ‘Church of Pentecost,’” *Trinity Journal of Church and Theology* 12 (2002): 30-57.

39. J. Kwabena Asamoah-Gyadu, “‘The Promise in for you and your Children’: Pentecostal Spirituality, Mission and Discipleship in Africa” in *Mission Spirituality and*

Pentecostal. Pentecostalism attracts people of low educational and economic status.⁴⁰ According to K. Warrington, 87% of Pentecostals live in poverty stricken parts of the world ⁴¹ which includes Africa. Evaluating the effect of Pentecostalism on Historic Mission Churches and its spread, C. N. Omenyo argues that Pentecostalism is soon becoming a “main-line” Christian denomination in Africa and in Ghana in Particular.⁴² The 2010 Population and Housing Census in Ghana states that the population of Pentecostal/Charismatics is the majority Christian denomination at 28.3%; followed by 18.4% Protestants.⁴³ This suggests that any scriptural interpretation by Pentecostals/Charismatics ministries will have a wider effect on Christians, more so than other denominations.

The Bible is central to the daily lives of the members of PCMs; consequently, they refer to themselves as ‘Bible-believing’ or ‘Full Gospel churches’ which reflects in the choice of naming their ministries.⁴⁴ As a sign of total belief in the Bible during preaching, instead of the Bible says, some pastors personalize it to say ‘my Bible’ says referring to the same Christian document. According to Asamoah-Gyadu, African Pentecostal Christianity prefers the archaic

Authentic Discipleship, ed. Wonsuk Ma and Kenneth R. Ross (Oxford: Regnum Books International, 2013), 10.

40. Abamfo A. Atiemo, “The Evangelical Christian Fellowship and the Charismatization of Ghanaian Christianity” *Ghana Bulletin of Theology* 2 (2007): 43-65.

41. Warrington, *Pentecostal Theology*, 13-14.

42. Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in Mainline Churches in Ghana* (Zoetermeer, The Netherlands: Boekencentrum Publishing House, 2002), 306.

43. 2010 Population & Housing Census, Summary Report of Final Results (Accra: Ghana Statistical Service, May 2012), 40.

44. J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context* (Oxford: Regnum Books international, 2013), 161.

KJV of the Bible over contemporary translations due to the weighty language of the KJV and because it is believed to be more authentic than newer translations. The KJV is usually preferred by the Classical Pentecostals such as the Church of Pentecost (CoP), Assemblies of God (AoG), The Apostolic Church (AC) among others. However, the AICs and contemporary Pentecostal/Charismatic preachers in market places use the *Akan* translations of the Bible due to the low levels of educational attainment by the preachers and their audiences.⁴⁵ Scripture interpretation is done at the popular or lay level where the environment, hopes and aspirations of a contemporary audience is a key factor in determining meaning.

For example, some PCMs in Ghana practice feet washing for various reasons and on special occasions, claiming that Jesus instructed it in John 13:1-20. Some Churches practice feet washing prior to Communion Service (Lord's Supper). J. Quayesi-Amakye observes that feet washing often take place in Watered Garden.⁴⁶ He explains that just as feet washing in oriental society were done to wash dirt from the feet of guests, feet washing is done for persons who might have soiled themselves spiritually. While washing the feet of a member of the Church, the Pastor says the prayer: "Today I wash your feet from setbacks, faulty foundations, and pray for your promotion, [I pray for you] to be lifted up. Any filth around you; any demonic spell you have trodden upon, we wash you of it, lift you from the pit to your glorious height."⁴⁷ It implies that feet washing is an alternative means of deliverance from the works of the devil and the restoration of one's fortunes, which is believed to have been stolen by the devil. P. Gifford writes that feet washing is

45. Daniel Nii Aboagye Aryeh, *Urban Public Space Evangelism: Evangelism in Market Places in Ghana* (Saarbrücken, Germany: LAP Lambert Academic Publishing, 2015), 65-70.

46. Watered Garden is a ministry founded by Prophet Atsu Manasseh located at Dansoman a suburb of Accra.

47. Joseph Quayesi-Amakye, *Prophetism in Ghana Today: A Study on Trends in Ghanaian Pentecostal Prophetism* (Scotts Valley: Create Space Publishing, 2013), 127-28.

done several times a year in Winners' Chapel in Ghana. It is done to bless the feet of members of the Church to possess what belongs to them (Josh 14:9).⁴⁸ At a Sunday Service at Alive Chapel International located at Tesano in Accra, Prophet Elisha Salifu Amoako, Founder and General Overseer announced that there will be feet washing service for men for prosperity.⁴⁹ It is absolutely clear that feet washing is practiced by PCMs for members with the sole purpose of receiving a miracle or deliverance from the powers of the devil. Now, I argue that Jesus did not instruct physical feet washing but that the principle underlining feet washing which is humility and service was what Jesus emphasized. This is set in the context of a mission as service to humanity. Although there may be some testimonies of miracles after ones' feet is washed, it is imperative to state that Jesus performed many miracles and cast out many demons without washing the feet of their victims. The interpretation resonates with the belief in many African societies that spirits inhabit water which can be used to benefit humans.⁵⁰ It is obvious that there is no consideration of the historical background of the text of Josh 14:9 and John 13:1-20. There is always a present tense associated with the biblical text which suggests a reenactment of the biblical narrative with no historical background gap to be bridged.⁵¹ This is dangerous because it does not lay a good scriptural foundation. Scripture must not always be interpreted to support traditional assertion but must be interpreted in the light of those beliefs. In Great Fire Pentecostal Ministry located at Bortianor in Accra, Luke 8: 26-39 was interpreted to mean that during a deliverance/exorcism service, the voice of demons must be heard

48. Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalizing African Economy* (Bloomington, IN: Indiana University Press, 2004), 60.

49. Participant observation by authors March 15, 2015. The actual date for the feet washing was March 16, 2015.

50. John S. Mbiti, *Introduction to Africa Religion* (Johannesburg: Heinemann Publishers Limited, 1975), 43, 151.

51. Warrington, *Pentecostal Theology*, 190.

speaking through their victims before they can be cast out.⁵² However, Jesus exorcized many demon spirits without engaging them in a conversation like the Gadarene demoniac (Matt 8:28-34). This interpretation resonates with the African belief and experience where evil spirits speak through persons possessed by them⁵³ in a hallucinated mood or state.

It is obvious that in the desire and attempt to make scripture passages speak to/with/for the African Christian environment, dialogical exegetical principles that engage the text with the experience of the interpreter is weakly done in favor of the context of the contemporary audience. IBS comprises: observation, interpretation, appropriation or application and correlation. During observation, PCMs observe the context of contemporary audience at the detriment of observing the text. Interpretation is largely dependent on happenings in the environment of the audience more than in the text. Application or appropriation seems to be the major emphasis of PCMs, but if observation and interpretation is incorrect, application or appropriation will limp painfully. Correlation is done at face value. Scripture passages are being chosen based on identical words which may have different themes, ideas and concepts. Simply put, they embark on biblicism rather than theological correlation.

IBS and MTBH for PCMs in Ghana

PCMs in Ghana do not have strict instructions governing biblical interpretation and conduct of members as compared to mainline Historic Mission Churches. Therefore the adoption of IBS or MTBH, or the combination of both, will go a long way to maintain and improve on their membership base in Africa and in Ghana in particular. PCMs in Ghana do well to use various local language translations of the Bible,

52. Daniel Nii Aboagye Aryeh, "Exegetical Analysis of Luke 8:26-39 in the Light of Contemporary Deliverance ministry in Ghana's Christianity" *Journal of Applied Thought* 3 (2015): 115-37.

53. Peter K. Sarpong, *Peoples Differ: An Approach to Inculturation in Evangelism* (Accra: Sub-Saharan Publishers, 2002), 95-104.

probably due to the low level of education of some of its leaders. It is significant to mention that there are a few who use English translations, preferably KJV to preach. However the use of the local language translated Bibles to preach suggests that the interpreter/preacher would have to think in that particular language of translation, thereby considering the context of the audience in the interpretive process. Since IBS and MTBH are flexible and context sensitive, they will positively coincide with the flexible nature of the worship services and scripture interpretation in PCMs.

A major challenge to biblical interpretation in PCMs in Ghana is the overreliance on the Spirit for scripture interpretation. The belief is that since the Spirit inspired the authors of the books of the Bible, and hence one does not need formal theological training to interpret the scriptures. Therefore formal theological education is considered as antithetical to spirituality.⁵⁴ Although some PCMs have found the need for formal theological education, there is quite a number that do not think that formal theological education is necessary. It is obviously correct that the Spirit that gave inspiration is needed to give illumination for the contemporary reader of the Bible, but the Spirit does not substitute theological education. The Spirit may sometimes reveal some scriptural interpretations, but we are yet to hear of the Spirit revealing an author of a biblical book or some genre to a pastor. Formal theological education that engages the principles of IBS and MTBH will be a sure way for a secure future for PCMs in Ghana and Africa at large.

Conclusion

I have attempted to propose IBS and MTBH for contemporary PCMs in Ghana and Africa at large. The Bible has a unique place in the lives of many African Christians. It is not treated as a book of fiction or a textbook on such topics as law, economics, geography or finance. It is a book with sacred power to cause desired change. Interpretation of the Bible is a daunting task in biblical studies. For many African Christians, the Bible must be interpreted without losing its sacredness.

54. Cephas N. Omenyo, "The Spirit-Filled Goes to School: Theological Education in African Pentecostalism," *Ogbomosho Journal of Theology* 13 (2008): 41-55.

IBS is a form of interpretation that is flexible and upholds the canonicity of the biblical text and the environment of the reader or contemporary audiences. It involves observation, interpretation, application and correlation; MTBH emphasizes dialogical exegesis between African religio-cultural and social settings and the biblical text. Both approaches are directed towards contextualization of the text to different societies. In view of the flexible nature of PCMs in Ghana, the adoption of either of the approaches or the combination of both will go a long way to sustain and increase its membership base in Africa and Ghana in particular.

My Pilgrimage in Inductive Bible Study

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My first encounter with persons who talked about “inductive” Bible study occurred in the fall of 1958 at Marion College, located in Marion, Indiana, one of the liberal arts colleges sponsored by the Wesleyan Methodist denomination (later Indiana Wesleyan University and the Wesleyan Church by merger with the Pilgrim Holiness Church). God had called me to Christian ministry. I began preparation at Marion. Although the staff there presented what we were doing as “inductive” study of Scripture, minimal attention was given to elaborating a method that could be understood on its own terms. “Inductive” Bible study at Marion meant primarily “letting the Bible speak for itself.” It involved discerning the units of a passage along with limited attention to the relationships joining those units together. The structural relationships governing passages were periodically discussed. But no extensive presentation of literary structure occurred beyond attending to what an item was “there for” when the text contained the conjunction “therefore.”

Inductive bible study method was for all intents and purposes collapsed into two steps: observation and application, with no coherent method for moving from one to the other. To observe was to interpret. For the present I register my gratitude for the methodological gains my mentors at Marion helped me make. I left Marion with the conviction that the meaning of the text would first and foremost be discerned by meticulous observation of the text and its contexts.

The Real Thing under George Allen Turner

In the fall of 1962 I enrolled at Asbury Theological Seminary and came under the influence of Dr. George Allen Turner. George Turner was a widely known teacher of “English Bible,” as IBS was often called then, named with Howard T. Kuist, Donald G. Miller and the like. The “English Bible” title of the courses celebrated the collegiate and graduate level work done in the vernacular. The EB courses did not *assume* competence in the biblical languages but did celebrate their use. As a matter of fact, Wilbert Webster White (1863-1944), the teacher most responsible for the wide influence of the inductive method in biblical studies in North America and beyond was an accomplished Hebraist (Regarding White’s international influence, note his teaching at Tiensin Bible Seminary in China, Union Biblical Seminary in Yeotmal India, Union Seminary in Medellin, Columbia, as well as his influence on American seminaries such as Union in Richmond Virginia, Princeton and Asbury). He had spent four years studying Hebrew at Yale with William Rainey Harper. The brilliant Harper taught Old Testament and Semitic languages at Yale and then at the University of Chicago.

Turner had a S.T.M. from the Biblical Seminary in New York and a Ph. D. in New Testament from Harvard University. He taught biblical studies at Asbury from 1945 to 1979. But in spite of the high regard in which his students and colleagues held him, George Turner presented something of a methodological enigma. His work under W. W. White, the founder and guiding light of the Biblical Seminary, set the course for his method and his approach to instruction. This surfaced in an intense commitment to an inductive method and to the Socratic approach in all of his work. What some of his students and colleagues took to be something of a helter-skelter approach was actually a matter of deep conviction. George Turner resisted any exegetical move that depended on an extensively elaborated method that would stand on its own.

Dr. Turner’s resistance to such a methodological elaboration is obvious in his 136 page Portals to Books of the Bible (1972). This brief

resource reflects Dr. Turner's approach to assignments, to lectures, to secondary sources—to almost everything in his work. As he explains in the preface to the work, “[Portals] is an introduction in the sense of *leading the student to the content of the Scriptures* with an effort *not* to come between the student and the message of the Bible books. The emphasis is upon the student's *direct* contact with the Biblical message. It is not primarily a manual on method but is more like a workbook designed to compel the student to grapple at first-hand with the biblical material” (7). The most extensive presentation of inductive Bible study in it was a 23-page section on “The Application of the Inductive Method to the Study of the Bible” (32-55).

Portals itself seemed like a potpourri of various questions to be answered, tasks to be done, claims to be considered. Dr. Turner gives the reader *twelve* methods in Bible study, listed as follows: the rabbinic method, the haggadic method, the allegorical, devotional, historical, literary, biographical, topical, analytic, expository, inductive and deductive methods (38). Later we have a list of basic assumptions about Bible Story, one of many lists provided and assigned; then a brief essay on “The Uniqueness of the Book of Books” (141).

This sample from Portals illustrates Dr. Turner's disinclination to elaborate his understanding and execution of the/an inductive Bible study method at any great length. On the contrary, in his view it was the students' responsibility to draw from the scattered lists, teachings and countless questions an inductive approach *of their own* to Bible study. I came to Asbury with insufficient grasp of the hermeneutical moments to be touched in inductive Scripture study to realize just how disordered Dr. Turner's presentation could be. Instead, beginning with the Gospel of John, I enthusiastically followed Turner's directions assigned in Portals. The result was a typed, single spaced, 200-page notebook of my findings. These included long lists of accumulated data—titles for each chapter and each paragraph in the book; a list of all the questions in the book of John, all the persons in the book of John, all the places named, all the Old Testament references and allusions, and so on. Most of these had been marked in my wide margin ASV with color coding—blue for persons, green for times, brown for places, orange for OT references, and so on. I did not have an

understanding of the literary structure of the Gospel of John or comprehension of how I had arrived at the interpretive and applicational conclusions, which were also here and there throughout my notebook.

What I did have was profound excitement over what I had learned about the Gospel of John just by careful observation and focused reflection on those observations. George Turner and the famous story of Professor “Agassiz, the student and the fish,” which he distributed early in the course, had worked their magic on yet another seminary junior. I was sold completely on inductive Bible study, my lack of methodical clarity notwithstanding. As it turned out, Dr. Turner had only managed to redirect my approach to Bible study. I was ready for the teaching of Robert Traina, author of Methodical Bible Study (Privately published, 1955, 1968).

Beyond Induction to Order with Robert A. Traina

Robert Traina was among the most highly regarded scholars advancing the legacy of W. W. White and the Biblical Seminary in New York where he had studied and taught for a number of years. Dr. Traina came to the faculty of Asbury Theological Seminary in 1966 and taught there until his retirement in 1988. Methodologically doctors Traina and Turner stood at opposite ends of the spectrum when it came to inductive Bible study—conceptualizing it, using it, teaching it. This is seen already in the title of his book, *Methodical Bible study* (emphasis added) (1952).

Whereas Dr. Turner *listed* various steps in Bible study with minimal attention to the relationship between these, Dr. Traina taught *five* steps in inductive Bible study, explained each one of these clearly, and insisted these steps be executed in a specific order, while allowing for the methodological ebb and flow of actual Bible study. For Robert Traina the steps of good Bible study were observation, interpretation, application, evaluation, and correlation—in that order. Dr. Turner worked and taught Socratically; Traina taught, exquisitely modeling inductive Bible study and

sharing the results of his own interpretive work on the text in class. A significant part of Traina's genius was his ability to engage students in class in such a way that, while the students' contributions seemed to be the basis for his notes on the blackboard, by the end of any class period the board was full of Traina's own work, carefully designed long before the class period and the "spontaneous" interaction there.

Truth be told, Robert Traina was as much a brilliant biblical theologian as he was biblical interpreter. He made it his business to include conversation with major biblical theologians past and present in his teaching. This theological dialogue made for rich, exciting class sessions. As it happened, biblical studies at that time at ATS was often pressed into the service of defending some point of fundamentalism. Traina had no hesitation entering "battle" when necessary, but not before he had understood his dialog partners' main contentions and the important questions that drove their work. Traina's approached all of his work inductively.

I had already taken my EB requirements for the B.D. when Traina arrived at Asbury, so getting into his classes would cost me requirements I needed to use elsewhere. I was only able to get into a Hermeneutics seminar, but I experienced Traina's inductive approach to critical studies itself. That was as far as I was able to go in formal classes with Traina for the time being.

At the same time a Methodist OT scholar, Dennis Kinlaw joined the faculty of Asbury Theological Seminary. He was an ancient Near Eastern studies specialist, committed to studying the OT against the background of the languages, literature, history and culture of that testament. Although Kinlaw did not use Traina's terminology for elaborating his hermeneutic, he did share his passion for inductive study. Kinlaw also shared Traina's ability to engage students in the study of Scripture with an almost magnetic attraction. In 1965-67, while doing a Th.M. in Old Testament under Kinlaw at Asbury, I taught biblical languages as a teaching fellow and then as a full time Instructor in Hebrew and Greek. This put me on the biblical studies faculty where I was able to listen to these two men and other biblical scholars interact professionally. In the process I picked up more of Traina's method. In 1968 I began work on a Ph.D. in Ancient Near Eastern studies at the

Johns Hopkins University, Baltimore, MD. Class attention to Traina's work came to a halt. But this did not prevent my own study of inductive Bible study, now buttressed by a desire to work as much as possible from primary sources.

A break through in understanding Traina's approach to inductive Bible study came, interestingly enough, while I studied the book of Romans in preparation for teaching a Sunday school class on this book. With Traina's *Methodical Bible Study* in one hand and the Greek NT in the other, as I prepared for the class I poured over notes of Traina's teaching that I had acquired before leaving Asbury and moving to John's Hopkins. In the process several aspects of inductive Bible study became clear, mostly matters related to discerning and describing the literary structure of a book like Romans. There my understanding of IBS stood for some time. My doctoral dissertation focused on the syntax of Hebrew poetry and offered few points of entre to IBS.

Upon graduation from the Johns Hopkins University I accepted an invitation to teach biblical studies at my alma mater, Indiana Wesleyan University (1973). The assignment had me teaching bible courses across the canon, mainly in book studies, along with biblical languages. This gave me opportunity to introduce IBS to the biblical curriculum and to experiment with various ways one could shape a syllabus for an IBS class designed to instruct under grads in the whole IBS "package." Limited as my grasp of IBS was, I tried to emulate Traina in these experiments.

About a year and a half into my work at Indiana Wesleyan, Dr. Traina came as guest lecturer and preacher at College Wesleyan Church. I attended carefully to Traina's "repackaging" of IBS for a lay audience. Traina visited a couple of my classes, and he invested extensive time in conversation with me for one-on-one instruction in IBS. He apparently sensed my enthusiastic commitment to the IBS method as I understood it, for within a year I received an invitation to join the faculty of Asbury Theological Seminary. In the fall of 1976, I began to teach biblical studies (IBS and some other exegetical courses in Greek and Hebrew seminars) at Asbury Theological Seminary.

During my first year at Asbury Dr. Turner invited me to share his faculty office in the four room suite of offices directly over the main

entrance to the H. C. Morrison Administration building. He also gave me the extension lamp from his desk. All of this meant he had given me enough of his space and goods that he had to move his academic work home. Every time I sit down to work at my desk I think of George Turner and the ways he engaged me for IBS, because that old lamp is still affixed to my desk, along with the fluorescent bulb that it came with in 1973. At the same time, Dr. Traina arranged for me to teach a reduced load so that I could audit as many of his classes as possible and have time left over to serve as his grader. It was a crash course in methodical Bible study. I was exposed to his interpretation of the Gospel of Mark and of the Pentateuch. I finally saw for myself his mastery of classroom instruction about which I had heard so much and upon which I took extensive notes. First hand exposure to Traina was a fitting climax to a meandering journey of formal and informal preparation for this IBS assignment at Asbury Theological Seminary.

IBS in the Trenches of the Nation's Capital

In the spring of 1982 the Aspen Hill Wesleyan Church in Rockville, MD, invited me to come to the Washington D.C. area to pastor this church. This was the church we had attended during our years at Johns Hopkins in Baltimore. It was in a Sunday school class at this church where my study of Romans had contributed so significantly to my understanding of IBS. After wrestling in prayer and conceding that downward mobility was always a viable option for disciples of Jesus, à la Traina's Mark class (!), our family took the strong promptings in our hearts to be the call of Christ. I resigned, effective the coming year.

We packed up and moved our family from Wilmore to Rockville, MD. The longer we served at Aspen Hill, however, the more I began to question our move to DC. If I were to be the person through whom God raised up a strong church in Washington through our congregation, the more I would need to think of a lifetime at this church, not a three-to-five-year rescue mission as I had anticipated. And that would be someone else's call. Teaching was still the deeper call on my life.

Pastoring in the suburbs of the nation's capital, however, I had learned a good bit about myself, about IBS and about pastoral ministry. Perhaps most important for our present topic, I discovered that as I studied Scripture employing the very IBS approach I had taught at Asbury, I never lacked for ideas or material from which to minister week after week. I approached the preaching task by doing book surveys in one "semester" on the biblical books I planned to minister from during the next "semester."

My approach in most cases was to minister first with a sermon/lesson on a book as a whole, and then to follow up this overview with a series of sermons based on some of the strategic passages inductively identified from the book's own literary structure. From this approach came sermon series on the book of Mark, the book of Genesis, the book of Romans, of Deuteronomy, of I Corinthians, of Hosea and of Ephesians. There was, e.g., "All We Were Meant to Be," from Genesis; "Religion to Master Metro Madness," from Deuteronomy (6:4-5); "Holiness for Hurting People," Ephesians. The overall project was simple—get the main points and major content from Scripture; communicate in simple, contemporary language. I was nurtured by the preparation; the congregation was well fed. The fountain of the living Word never went dry.

It also became clear that this IBS hermeneutic/method could be taught effectively to lay persons. Several in the congregation were interested in learning to study the Bible as I was modeling for them. Periodic seminars on Bible study method were well attended. The difference between a lay introduction to IBS and a more advanced presentation was primarily a matter of the text selected (biblical languages or vernacular), the level of terminology employed (e.g., "cause and effect" or "causation"; "question and answer" or "interrogation," precision in grammatical terminology, the difficulty of the biblical passage selected for lessons and other similar points. Part of my call has been the communicating of the IBS method and the hermeneutic entailed in it to lay persons. That desire led eventually to the publication of *Bible Study That Works* (revised edition, 1994), a 128 non-technical presentation of IBS.

Back to Asbury and Resources for Continued Growth

Meanwhile the provost at Asbury Theological Seminary had been saying the biblical studies faculty needed to fill the vacancy my departure in 1982 had left. If I was going to return to that teaching post, I should do so now. In the summer of 1986 our family moved back to Wilmore I left to pastor in Maryland. Regarding the development of my understanding of IBS itself, the most significant point in this transition was the opportunity to work with Dr. David Bauer who had joined Robert Traina in the IBS department in 1984.

David Bauer had graduated from Asbury Theological Seminary, where he studied extensively under Dr. Traina. Among the most gifted students with whom I had had the opportunity to work, by the time he graduated with the M. Div. from Asbury David had a formidable grasp of the IBS method of biblical study. In the few classes he took from me his work was penetrating, creative and full of insight. Upon graduating from Asbury David had gone to Union Theological Seminary in Richmond, VA. Faculty explicitly dedicated to the Biblical New York's approach to inductive Bible Study method no longer flavored biblical studies at Union with the inductive study tradition from the biblical seminary in New York, as Howard Kuist, Donald G. Miller, and Patrick Miller had done in earlier years. But the biblical studies faculty at Union was still populated by outstanding critical scholars like Paul and Elizabeth Achtemeier. David Bauer was particularly influenced by the premier NT scholar, Jack Kingsbury. Kingsbury's interest in literary criticism and the final form of the text provided a platform from which David could pursue his interest in literary structures as understood by Traina and other IBS scholars. His studies at Union under Kingsbury culminated in a dissertation on the literary structure of the Gospel of Mathew. This excellent work was published in 1989 as *The Structure of Matthew's Gospel, A Study in Literary Design* (JSNTS).

Thus my return to Asbury Theological Seminary in 1986 provided a priceless opportunity to learn from both of my colleagues, Traina and Bauer. Bauer followed Traina in incorporating the

standard critical methods, especially text criticism, literary criticism and form criticism, into IBS, buttressing the assertion that IBS was itself a comprehensive critical method. He also followed and extended Traina in his moves to clarify the process of induction by which observations were made and inferences drawn from evidence gathered in order to make interpretive claims leading to an interpretation of a passage. These emphases prove especially helpful in the interpretation of contested passages. Attention to both of these features of IBS strengthened my work.

Like other students of IBS I have been helped immensely by the publication of Traina and Bauer's recent, significant work, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*, (Baker Academic, 2011). This "full length" (446 page) treatment allowed for more extensive, welcome work on evaluation, application and correlation. The extensive foot notes, bibliography and hermeneutical reflections in this book have been especially helpful to me. The work is as much a reference work as it is an analysis and model of the major aspects of IBS.

Another exceptional student with whom it was my privilege to labor and from whom I have learned much at ATS was Dr. Joseph Dongell. He came to the ATS faculty in 1988. Like Dr. Bauer, Joe Dongell was also a graduate of Asbury Theological Seminary (M.Div., 1981) and a student of Robert Traina's. After his M.Div, at Asbury and a Masters in Classics at the University of Kentucky (1986), like Bauer he also had done doctoral work at Union Theological Seminary, VA (Ph.D, 1991), mentored by Jack Kingsbury. Taking advantage of Kingsbury's expertise and interest in literary criticism, Dongell's dissertation was a discourse analysis of the structure of the Gospel of Luke. rmatl

Joe Dongell's interest in discourse analysis injected a linguistic precision into the department's already strong attention to literary structure. This became obvious in his handout on "Working With Literary Structure," one of a number of helpful studies of key aspects of IBS which he produced essentially as teaching aids, but which were more like concise, informative fascicles. His revised charts, combining titles for special materials, with attention to semantic, rhetorical and

correspondence structures proved helpful for both analysis and presentation of materials. With Dongell on board, the IBS staff at Asbury Seminary was now arguably one of the best in the world. I benefited tremendously from these and many more aspects of the work of Traina, Bauer and Dongell.

Several of my own interests were strengthened by the work of these brothers. My own efforts to integrate IBS and standard exegetical method took the form at first of OT seminars in which the text of reference was the MT, with the various English (and other) language versions standing among the front line of respected commentaries. So, for example in a prophets seminar we began by doing a book survey in the MT of the book of Micah, followed by segment and paragraph studies with assignments virtually the same as a conventional IBS course, but in this case executed in the biblical language. Of course this brought to IBS simultaneously both the precision and the ambiguity resident in the biblical languages. A Job seminar, using essentially the same method, began with a vernacular survey of the book as a whole and then proceeded by doing “thought-flows” of the speeches of Job. (No students and few faculty could have done an IBS book survey in Job’s Hebrew!) These thought-flows were a way of surveying segments by discerning the logic of Job in each speech, essentially a structural analysis of each speech. This set up the interpreter for discernment of the inter-speech (segment) structure. This structure could be reported as in a standard IBS survey and/or a map of the logic in terms of literary structure. Themes were readily discerned, structural clues (e.g., repeated conjunctions) often obscured or lost in the vernacular translations were clear.

The Canonical Dialogue and Its Preferences

My most important contribution to my students’ understanding of IBS has come, I think, at the point of evaluation. Having interpreted the passage, one must discern whether and how the passage as interpreted relates to the modern interpreter’s world. Evaluation was a hermeneutical move still open to more attention,

even after the excellent work of Drs. Traina and Bauer. Just as the metaphor of the interpreter as a detective helps students understand the processes of observation and interpretation, so the metaphor of the canonical dialogue or canonical town house meeting helps picture the evaluation process. The canonical dialogue imagines the biblical writers seated around a conference table, perhaps arranged by a pre-critical chronology. The placement of the biblical witnesses will be accomplished eventually by critical scholarship that attempts to date the “publication” of the biblical books. Here one must differentiate the date of the events or ideas in the book from the date of their publication in their canonical form as a matter to be clarified in the course of the discussion. We make charter claims regarding the canonical dialogue, presenting the effort as a Trinitarian endeavor. 1) Evaluation is sponsored by the Father; 2) chaired by the Son, the arbiter of the Word (e.g., Mark 2:28); and 3) enabled by the Holy Spirit. One traces the interaction among these canonical participants, much as one would trace the thought flow of a seminar. The goal is to answer the question: How does this text speak beyond its own time and place?

We discover that the biblical participants exhibit many of the logical moves present/possible in any other wide ranging dialogue or consultation. For example, some passages support another by essentially repeating the passage being evaluated (Exod 20:1-17 and Deut 5:1-21). Others support the first by appropriating it for their own use, which assumes agreement (e.g., Exod 20:8-11 and Amos 8:4-6). Some passages revise others, as we see already in Deut and Exod. Some contradict or refute others (Eccl 9:1-6, 11-12 and 1 Cor 15:51-58). In the course of tracing the canonical consultation the way the theological claims of the passage under evaluation relate to the dialogue and to the reader often becomes clear(er). The various interactions are not novel, but the image of the interaction itself often fosters breakthrough insight.

The evaluator must remember that the entire conversation has been given to us as revelation, not just the resolution or evaluative verdict in the process (2 Tim 3:16-17). Persons valuing a biblical canon assume the relevance of the entire Scripture by the very nature of

canon. All Scripture comes to us as the Word of God; not all Scripture comes to us as the command of God, normative for Christian readers. Thus we note Jesus' pronouncement that food is no longer germane to spiritual "cleanness" (Mark 7:14-23 [notice Mark's note on the significance of considerable tracts of Torah in vs. 19]). Related passages in Torah remain informative for us (e.g., Lev 11), though they are no longer normative for the Church. At the highest level the dialogue itself has been given to us by the canonizers, reflecting the use of the books in the Church. Thus the books of Proverbs, Job, Qohelet generate a lively discussion simply by being put in canonical proximity to one another. Adding any one of the Gospels or the book of Romans will extend, enrich, and at many points revise their witness. Sometimes the dialogue has been intentionally engaged by the participants (perhaps Paul on 1 Cor 15 on Qohelet 9?). Evidence will not always allow a clear judgment. How the dialogue came to surface in a given passage will usually not be as important as the fact that it is present.

In order to arrive at an evaluative conclusion, the interpreters must bring evaluative criteria to the table. The evaluator should not expect an immediate "silver bullet" passage which by itself will provide all the information necessary for reaching evaluative conclusions regarding the degree of transcendence a given passage carries. It will often be necessary to cite several converging pieces of evidence in order to discern a satisfactory evaluative conclusion. Several criteria or passages heading toward criteria emerge. Some of the more significant are the following:

A. The hermeneutic of Jesus himself, as preserved, e.g., in part in the Gospel of Mark:

- Subordinate Torah to the purpose of the Torah Giver (Mark 2:27-28; 7:6-7).
- Evaluate a passage in its theological-cultural context. Note Jesus' appeal to the Pharisees' "hardness of hearts" as the reason God allowed divorce as Moses presented it (Mark 10:3-5, referring to Deut 24:1-4).

- Follow the canon's own subordination guidance. Thus Jesus follows up his response to the Pharisees' appeal to Deut 24 by subordinating it and the ethic found in it to Gen 2:21-24 where the Creator's higher will was found.

B. The two testament canon introduces an evaluative bias into the entire evaluative task by subordinating the Old Testament to the New (e.g., as treated extensively by the book of Hebrews).

C. The Christo-centricity of the NT provides an intra-testamental evaluative preference. This is seen, among other places, in the apostolic tendency to cite Jesus as the preferred pattern of response to their preaching/writing. See, e.g., "Walk in love, *as Christ loved us* and gave himself for us" (Eph 5:2).

D. Chronological development. Given the historical flow of biblical revelation, one might expect later Scripture to be preferred over earlier revelation. Sometimes this is so, but not necessarily. Consider the book of Deuteronomy in this regard. Though set relatively early, it can scarcely be improved upon in its presentation of the structure and content of the Sinai covenant.

The hermeneutical steps of evaluation and correlation with the demands of their synthetic purposes commends IBS as a truly "comprehensive guide" to the practice of hermeneutics, as the sub-title of Bauer and Traina's new "Inductive Bible Study" claims. While accessing as necessary all aspects of critical scholarship we keep the final form of the text central for the edification of the Church and every person in it.