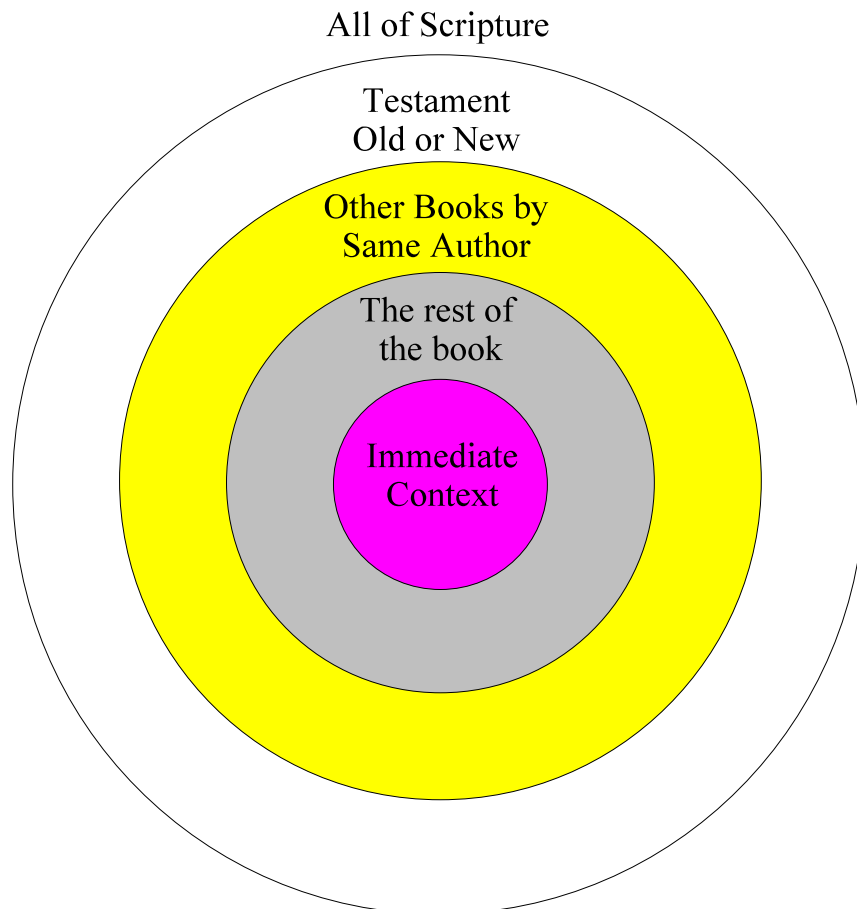


Contextual Studies.

The relationship of the unit of thought to the whole.

- 1) The context of the whole of Scripture gives the general perspective and governs the fundamental assumptions (i.e. sets the limits of meaning) for the interpreter. Scripture interprets Scripture. The "hermeneutical circle" shows that we can not understand the whole unless we understand the parts and we can not understand the parts without understanding the whole. Interpretation involves a rotation from part to whole and whole to part.
- 2) The context of the Testament - Old or New. Where does the passage fit in the progress of revelation.
- 3) The context of other books written by the same author
- 4) The context of the particular book. Who was the writer, who was it written to, why was the book written (i.e. the purpose of the book).
- 5) The context of the immediate passage. Where does the particular passage fit in the flow of thought occurring before and after. **Please note** chapter and verse indicators are not part of the original. They have been added in modern times as a reference tool. They often must be ignored in trying to understand the flow of thought.



Context Exercises

1) Some modern day preachers use 1 Samuel 26:9 as a proof text that they should not be criticized. What is the context of this passage? Who is the "Lord's anointed" ?

2) 1 Corinthians 13:4-8 defines "love." What is the context of the book? The context of this section of the book (Ch. 12-14)? and the context of this chapter? What does this add to your understanding of what Paul is saying here?

3) Galatians 3:27 & 28 has been used by feminists to object to different roles for men and women. What is the context of this passage? Other writings of Paul; the flow of thought of this book; the immediate context of this verse?

4) Revelation 3:20 has often been used as an evangelism verse. What is its context?

5) John 14:13 is used by many to claim anything they want from Jesus. What is the context?

Types of Figures of Speech

Simile: Two dissimilar things are compared by the use of "like" or "as."

Psalm 1:3 - *And he will be like a tree [firmly] planted by streams of water*

Metaphor: Expresses something by direct comparison, similarity or parallelism.

Genesis 49:9 - *"Judah is a lion's whelp. . ."*

Hyperbole: Idea/event stated in exaggerated manner to stress its importance/quantity

John 21:25 - *And there are also many other things which Jesus did, which if they [^]were written in detail, I suppose that even the world itself[^]would not contain the books which [^]were written*

Ellipsis: "Omission of a word clearly implied." Often occurs in Hebraism.

Philippians 4:16 *for even in Thessalonica you sent [a gift] more than once for my needs*

Paradox: True statements that appear contradictory. (Could be solved with more understanding).

2 Cor. 12:10 - *“ . . . for when I am weak, then I am strong.”*

An **Antimony** is a type of paradox in which an unavoidable contradictions to pure reasoning occur because of man's limitations in understanding - i.e. God's sovereignty vs man's free will

Romans 3:10 - *“There is none who seeks for God”* cf. Isaiah 55:6 - *“Seek the Lord. . .”*

Irony: The use of words to express the opposite of what one really means

1 Cor. 4:8-10 - *You are already filled. . . become rich. . . become kings. . . prudent. . . strong. . .*

Synecdoche: The whole refers to a part - or a part to the whole

Joshua 7:1,11 - *the sons of Israel acted unfaithfully in regard to the things under the ban, for Achan . . . Israel has sinned . . . they have even taken*

Zeugma: A verb or adjective agreeing with a near word is by supplement also referred to another more remote word.

Eph. 5:21-22 - *and be subject to one another in the fear of Christ. 22 Wives, [be subject] to your own husbands, as to the Lord.*

Euphemism: The substitution of a pleasant expression for an offensive or unpleasant one.

John 11:11 - *"Our friend Lazarus has fallen asleep. . ."*

Brachylogy: Expressing something in most concise manner - brevity (cf to Mt. 10:1-42)

Compare Luke 9:1-5 with Matthew 10:1-42

Litotes: affirmative expressed by the negative of the contrary.

Psalm 28:1 - *“To Thee, O Lord, I call; My rock, do not be deaf to me. . .”*

Meiosis: Rhetorical understatement in order to give emphasis.

2 Kings 10:18 *"Ahab served Baal a little; Jehu will serve him much"*

Oxymoron: Presence of antithesis makes apparent contradiction between a noun and its modifier.

Matthew 6:23 *If therefore the light that is in you is darkness, how great is the darkness!*

Personification: The inanimate takes on human or animal characteristics.

Anthropomorphism - human characteristics

Proverbs 1:20f *Wisdom shouts in the street, She lifts her voice in the square*

Biomorphism - animal or plant characteristics

Psalms 36:7 - *How precious is Thy lovingkindness, O God! And the children of men take refuge in the shadow of Thy wings*

Paronomasia: Pun - play on words for effect.

Matthew 16:18 *"And I also say to you that you are Peter (petros), and upon this rock (petra) I will build My church"*

Metonymy: Exchange of one noun for another by their close association

Proverbs 4:14 *Do not enter the path of the wicked, And do not proceed in the way of evil men.*

Homeocentrism/geocentrism: The view from man's / earth's perspective

Psalms 19:4-6 *Its rising is from one end of the heavens, And its circuit to the other end of them*

Exercises - Figures of Speech

In each of the following passages a figure of speech is used. Tell what kind of figure of speech is being used and what it is referring to?

Hosea 13:3 _____

Proverbs 12:4 _____

Acts 23:3 _____

Psalms 31:10 _____

1 Cor. 11-30 _____

Ruth 2:12 _____

1 Cor. 12:17 _____

1 Cor. 12:15 _____

Jesus uses figures of speech to describe Himself in the following passages. What does each mean?

John 6:48-51 _____

John 8:12 _____

John 10:14-18 _____

John 15:1-5 _____
