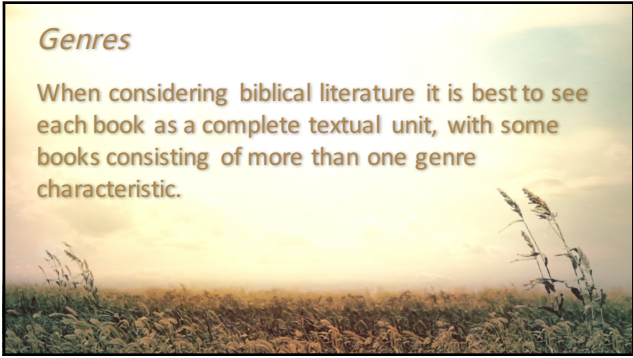




Genres

When considering biblical literature it is best to see each book as a complete textual unit, with some books consisting of more than one genre characteristic.



1. Law

Composed primarily of legal material.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy



1. Law

2. Narrative

Composed primarily of stories told for the purpose of conveying a certain message.

Joshua	Kings	Matthew
Judges	Chronicles	Mark
Ruth	Ezra-Nehemiah	Luke-Acts
Samuel	Esther	John



1. Law
 2. Narrative
 3. Poetry

Composed primarily of language stated in parallel form.

Psalms
 Song of Songs
 Lamentations

1. Law
 2. Narrative
 3. Poetry
 4. Wisdom

Composed primarily of short maxims or reflective language.

Job
 Proverbs
 Ecclesiastes

5. Prophecy

Composed primarily of calls to repent, predictions of future judgment, and restoration.

Isaiah	Amos	Habakkuk
Jeremiah	Obadiah	Zephaniah
Ezekiel	Jonah	Haggai
Hosea	Micah	Zechariah
Joel	Nahum	Malachi

5. Prophecy
 6. Epistles

Composed primarily of expository discourse and calls to action.

Romans	Colossians	Hebrews
Corinthians	Thessalonians	James
Galatians	Timothy	Peter
Ephesians	Titus	John
Philippians	Philemon	Jude

5. Prophecy
 6. Epistles
 7. Apocalyptic

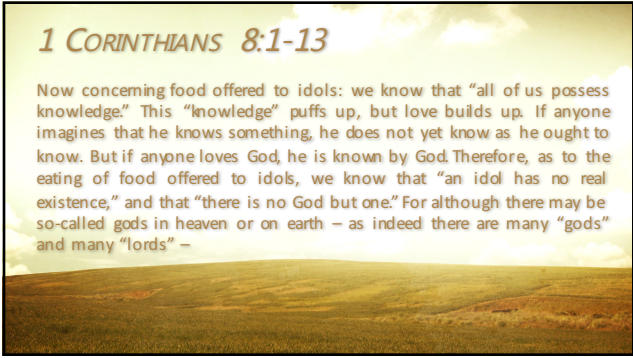
Composed primarily of literature that focuses on the future or end times.

Daniel
 Revelation

THE PROCESS . . .

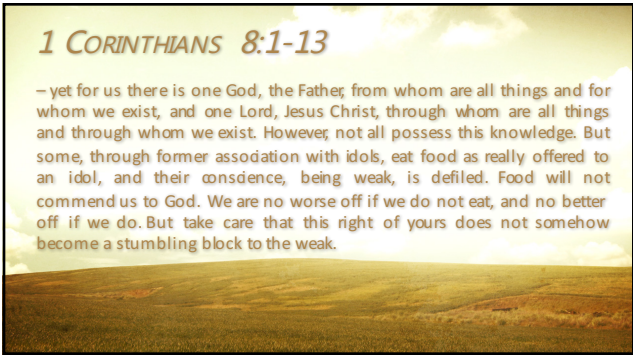
1 CORINTHIANS 8:1-13

Now concerning food offered to idols: we know that "all of us possess knowledge." This "knowledge" puffs up, but love builds up. If anyone imagines that he knows something, he does not yet know as he ought to know. But if anyone loves God, he is known by God. Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." For although there may be so-called gods in heaven or on earth – as indeed there are many "gods" and many "lords" –



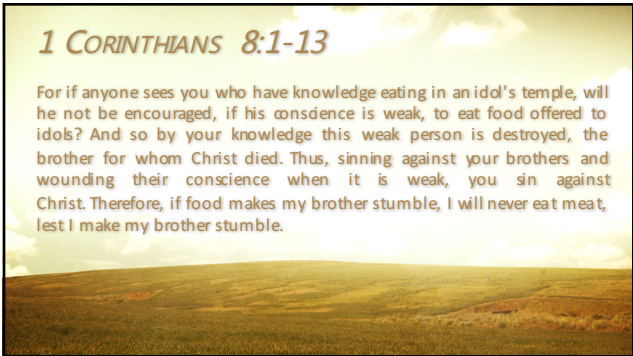
1 CORINTHIANS 8:1-13

– yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. However, not all possess this knowledge. But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled. Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. But take care that this right of yours does not somehow become a stumbling block to the weak.



1 CORINTHIANS 8:1-13


For if anyone sees you who have knowledge eating in an idol's temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak person is destroyed, the brother for whom Christ died. Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Christ. Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.




THE PROCESS . . .
Step 1: Their Town.



THE PROCESS . . .
Step 1: Their Town.
Step 2: How Big Is the River?



THE PROCESS . . .
Step 1: Their Town.
Step 2: How Big Is the River?
Step 3: Building the Bridge.



THE PROCESS . . .

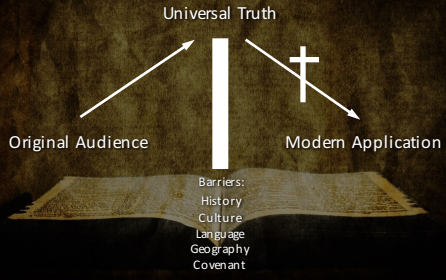
Step 1: Their Town.
 Step 2: How Big Is the River?
 Step 3: Building the Bridge.
 Step 4: Our Town.



Table Exercise

Read Habakkuk 1:5 and apply the 4-step process to the passage. Be ready to discuss your conclusions and how you discovered them.

HERMENEUTIC



Universal Truth

Original Audience

Modern Application

Barriers:
 History
 Culture
 Language
 Geography
 Covenant
