

Dr. David Bauer, Inductive Bible Study, Lecture 6, Book Survey, Causation, Substantiation, Summation and Particularization

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This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 6, Inductive Methodology, Book Survey, Causation, Substantiation, Summation, Particularization, etc.

We're continuing talking about primary relationships here, and we want to go ahead now and talk about causation, which is a movement from cause to effect.

And the key term in causation is therefore. Again, you can't have causation without a therefore being explicitly present, in which case it would be implicit. Causation would be implicit, but certainly whenever you have therefore, you know you have causation.

If you think you might have causation and there's no therefore there, it's helpful in your mind to put a therefore between the units. And if that makes sense, then you know that causation is at least plausible. Now, we have basically three types of causation.

The first type I'll mention is historical causation, and I mentioned that here. An example of historical causation, which, by the way, involves event A causing or producing event B. It goes something like this. Because this happened, therefore this also happened.

One event causes or produces the next. That's historical causation. An example of this would be the recurring causation between sin and judgment in the prophets, say in the book of Amos or the like.

Whereas I say repeatedly, it is said that Israel's sin causes or produces God's consequent judgment upon Israel's sin. But you can also have a kind of logical causation where the writer makes a statement and says, if this statement is true, it therefore follows that this also is true. In other words, because this is true, therefore this also is true.

An example of this, which in this example comes from not a whole book, but from a smaller passage within the book, but it does illustrate it, is a genealogy actually in Matthew 1:1 through 17. You remember you have the genealogical list there coming to a climax incidentally in the birth of Jesus, who was called the Christ in 1:16. And he draws an inference from that genealogy. He says, therefore, all the generations from

Abraham to David were fourteen, and from David to the deportation were fourteen, and from the deportation to Christ were fourteen.

This is an inference. You see, this is a logical conclusion that we can draw from what I have just said. You can also have a hortatory causation.

We have this when a writer makes a statement and then goes ahead and talks about the appropriate response to this statement and what you ought to do as a result of what he has just said. Because this is a case, therefore you ought to, or therefore you must. Scholars refer to this as a movement from indicative to imperative.

Because this is so, therefore you ought to, or therefore you must. Paul actually likes to structure his epistles this way, and so I give as an example Colossians, which is structured according to this kind of causation. You really have the doctrinal statement in the book of Colossians.

You have no exhortations, really only indicative, only statements of what is, when I say doctrine, in 1:3 through 2:5, and then in 2:6, and throughout the rest of the book, we have almost nothing but exhortations, one exhortation after the other. And you'll note how 2:6 and 7 read, as therefore you receive Christ Jesus the Lord, which he has, of course, been describing in 1:3 through 2:5, as therefore you receive Christ Jesus the Lord, so live in him, rooted and built up in him, and established in the faith, just as you were taught abounding in thanksgiving. Because of what I've said with regard to Christ Jesus, whom you have received in 1:3 through 2:5, and especially his complete adequacy, needing nothing besides him for salvation, therefore obey these exhortations or these commands that I give in the rest of the book.

Now, substantiation involves really the same two components that we have in causation, involves causality, the same two components that we have in causation, only in reverse sequence. Whereas causation involves a movement from cause to effect, substantiation involves a movement from effect to cause. The key terms or terms for substantiation are because or for.

Whenever you have because or for between two units, you know that you have substantiation. But again, you can have substantiation when there is no because or for explicitly there. Now, an example of, and again you have various types of substantiation, basically the three, the same three types of substantiation as you have in terms of causation.

The first is logical, as well; yes, we could say it is historical. We'll talk about historical substantiation, which we have actually in Jonah, in the book of Jonah 4:2. And let's just, you might just want to remind yourself what you have there in Jonah 4:2. I think you'll remember the story of Jonah anyway in the large, but remember that the fourth chapter, which is the last chapter of the book of Jonah, you have a

conversation between the Lord and Jonah regarding the Lord's decision to, not to destroy Nineveh, to repent of the judgment that he was going to bring upon Nineveh. So, we read in Jonah chapter 4 that it displeased Jonah exceedingly, and he was angry.

And he prayed to the Lord and said, I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish, for I knew that thou art a gracious God and merciful, slow to anger and abounding in steadfast love and repentant of evil. In other words, I did what I did in chapters 1 and 2 because of what I'm saying now, because I knew that thou art a gracious God, merciful and merciful, slow to anger and abounding in steadfast love and repentant of evil. Now, this substantiation here in Jonah 4:2 is absolutely central to understanding the book of Jonah.

If you didn't have this kind of statement, if you didn't have this substantiation in 4:2, it would be quite natural to think that when the word of the Lord came to Jonah, the son of Amittai, in chapter 1, saying, arise, go to Nineveh, that great city, and cry against it, for the wickedness has come up before me. And Jonah arose and went, arose all right, but went in exactly the opposite direction as far as his money would take him, going not east to Nineveh, but west to Tarshish. You would think that he did so because he was because he was afraid that the Ninevites would reject his message and would destroy him, would kill him.

But now, when we read in 4:2, this substantiation statement, we see that that wasn't the case at all, that the reason why Jonah fled to Tarshish from the presence of the Lord was not because he was afraid that the Ninevites would reject his message and would kill him, would destroy him, but rather because he was afraid that the Ninevites would accept his message and God would not destroy them. That is why he did what he did in chapters 1 and 2. So again, from effect to cause, you have the events of Jonah fleeing from the presence of the Lord in chapters 1 and 2, and the reason for it, the cause for it given in 4.2. This is why I did this, for I knew that thou art a gracious God and merciful, slow to anger and abounding in steadfast love and repentance of evil.

From effect to cause. This event happened because of this. Now, you can also have, of course, a logical substantiation where the writer goes ahead and makes a statement and then indicates why that statement is true.

The reason I say this and the reason why you ought to believe this is because of this. The 23rd Psalm forms a great example of this kind of logical substantiation. It begins with the assertion in verse 1. The Lord is my shepherd, I shall not want.

Notice that a claim is made. The Lord is my shepherd, I shall not want. The reason why I say that the Lord is my shepherd and that I shall not want from the hand of this

shepherd is because of what I go ahead to say in verses 2 through 6. Verses 2 through 6 supports or substantiates the claim that the Lord is my shepherd, I shall not want.

The Lord is my shepherd, I shall not want, and the reason why I say this, the reason why it is true, the reason why you ought to believe it is because of what I go ahead to say in verses 2 and following. He makes me lie down in green pastures. He leads me beside still waters.

He restores my soul. That's exactly, you see, what a shepherd, a good shepherd does. He leads me in the paths of righteousness for his name's sake.

Even though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me. Thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies.

One of the chief roles of a shepherd in ancient times was feeding the sheep. Thou anointest my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

How that substantiates it supports this claim: the Lord is my shepherd, I shall not want. And then, of course, you also have a hortatory substantiation where you have the commands, the exhortations, that's another word for commands, the commands, and then the reason why that command or those commands should be obeyed. Psalm 105 is structured according to this kind of hortatory substantiation.

Actually, I should say it's Psalm 100. And then the substantiation is found in verse 5. So, you have the exhortations in verses 1 through 4. Make a joyful noise to the Lord, all the lands. Serve the Lord with gladness.

Come into his presence with singing. Know that the Lord is God. It is he that made us, and we are his, we are his people, the sheep of his pasture.

Enter his gates with thanksgiving and his courts with praise. Give thanks to him, bless his name. For the Lord is good, his steadfast love endures forever, and his faithfulness to all generations.

So, you have those exhortations, one after the other, commands in verses 1 through 4, and then the reason why those commands should be obeyed. For the Lord is good, his steadfast love endures forever, and his faithfulness to all generations. Now, a further type of relationship that we sometimes find in the biblical materials is instrumentation, which involves really the movement from means to end.

There are two forms of instrumentation. The first type of instrumentation is the statement of purpose. We have this when you actually have an explicit statement of purpose, that is to say, an explicit in order that kind of statement.

The book of Deuteronomy is structured according to the recurrence of instrumentation. Here, you have a statement of purpose repeatedly throughout the book of Deuteronomy. Repeatedly, the writer describes a purpose or end for obeying the law.

Do this in order that. So, let's just look at what we have here in Deuteronomy, beginning in Deuteronomy 4:40. Therefore, you shall keep his statutes and his commandments, which I command you this day, in order that it may go well with you and with your children after you, and in order that you may prolong your days in the land which the Lord your God gives you forever. And then again in 5:29. Oh, that they had such a mind as is always to fear me and to keep all my commandments, in order that it may go well with them and with their children forever.

5:33. You shall walk in all the way which the Lord your God has commanded you, in order that you may live, and it may go well with you, and in order that you may live long in the land which you shall possess. 6:2. 6:1 and 2. Now this is a commandment, the statutes and the ordinances which the Lord your God commanded me to teach you, that you may do them in the land in which you are going to possess it, in order that you may fear the Lord your God, you and your son, and your son's son, by keeping all his statutes and his commandments, which I command you all the days of your life. And as you can see, you have this and talk about distribution. You see that you have it throughout a large portion of the book.

As a matter of fact, I go to 13:17, but you have it actually throughout the book as a whole, even beyond chapter 13. Now, you also have a statement of purpose at the beginning of the book of Proverbs. So you have the purpose for the book of Proverbs explicitly stated there in Proverbs 1:2 through 6. In order that, I'm quoting from the RSV here, in order that men may know wisdom and instruction, understand words of insight, receive instruction in wise dealing, righteousness, justice, and equity, in order that prudence may be given to the simple, knowledge and discretion to the youth, in order that the wise man also may hear an increase in learning, and the man of understanding acquire skill to understand a proverb and a figure, the words of the wise and their riddles.

This is of remarkable importance, this business of a statement of purpose within a book, because here you have the writer explicitly telling us the purpose of this book. In other words, his intention in writing this is in terms of its effect upon the reader, in terms of what difference it makes for the reader. Again, this is important not simply for understanding the book as a whole but also for interpreting individual passages within the book, because an explicit statement of purpose like this invites us as we

read through the book of Proverbs to ask, when interpreting any individual proverb, how does that proverb fulfill this purpose? And how does the purpose of the proverb actually illumine the meaning of this proverb itself? And that can be extremely fruitful in terms of interpreting individual passages within the book.

Now, the second type of instrumentation we have, though, is the description of means, where you don't have an in order that or so that kind of statement, but rather the notion of by means of or through, which can be explicit or implicit. Sometimes you actually have these words through or by means of, but it can be implicit too, where a passage or an element within the book functions as a means for something else, that that's its essential role within the book. I think a good example of this is that in the book of Joshua, a Joshua is the means or the agent of Yahweh's work of giving the people the land and planting them on it.

That is essentially the role or the function of the person of Joshua within the book of Joshua. He is the means. Of course, when you talk about human means, you know, more precisely, you might talk about the agency or the like, but anyway, he functions as a means or agent of God's work of giving the people the land and planting them on it.

So, it's very significant to understand then that Joshua is a means of God bringing the people into the land, establishing them in the land, and giving them the land. That is a role that he plays, and it's very important in interpreting the book of Joshua or individual passages within the book of Joshua to keep that in mind. A further type of relationship is that of preparation and realization.

Another word for this is introduction. This involves the providing a background or setting for events or ideas. That is to say, the essential purpose of this or the essential role or function of this passage is to provide background for that which follows.

Now, you find this in the epistles, of course. Really, the so-called greetings of the epistles function as preparation and realization. An example of this, for example, an example of this would be Galatians.

Let me see. Well, I mentioned Philemon here. We could mention several of the Pauline epistles.

Let me just mention, in addition to Philemon, Galatians. Paul, an apostle, not from man nor through man, but through Jesus Christ and God the Father, who raised him from the dead, and all the brethren who are with me to the churches of Galatia. Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, to whom be glory forever and ever.

Amen. Now, you'll note that this provides background or setting, according to which we are to understand the rest of the book. In terms of the author Paul identifies, the writer identifies himself as Paul and as an apostle.

Paul does not always introduce his books this way by talking about himself as Apostolos, as an apostle, but he does here, which may, again, prepare us for what you have in the rest of the book. It may suggest, for example, that the issue of Paul's apostleship is an issue in the Galatian churches that he wants to address and that he feels it's important to stress. But anyway, you do have that as part of the background here, Paul an apostle, and then, of course, not from man nor through man, but through Jesus Christ and God the Father, who raised him from the dead.

This business that Paul's apostleship and his gospel springs not from human beings but from God is a major emphasis, incidentally, within the book. You find this already suggested here by way of introduction or background, and all the rest. So, it's important, when you have this kind of thing, to ask, okay, exactly what are the elements that we have here in the background or introductory statement, and how do they prepare us for the rest of the book, so that our understanding of the rest of the book would be different if we did not have this background information? Put more positively, how does the background information actually illumine what you have, not only the book but individual passages throughout the book? Now, a specific form of preparation realization is prediction and fulfillment.

When you have within a book a prediction that comes to fulfillment later on within that book, that is a specific form of preparation realization, because the prediction, of course, prepares for the fulfillment or the realization of that prediction later on. You have this, by the way, again, repeatedly within the book of Kings, where 25 times, actually, in the books of Kings, Kings is really one book. The fact that you have a division between 1 and 2 Kings, it's just an accidental division there.

You don't have two books, but really just one. The reason that you have a break there is because the writer ran out of scroll space, and so he ran out of one scroll and had to start using another scroll right there in the middle of the Elijah narrative in the books of Kings. But 25 times in the books of Kings, you have a prediction then that comes to fulfillment, and always, the fulfillment reads according to the word of the Lord.

So, the prediction is really a prophecy, usually from a prophet, and then comes to fulfillment according to the word of the Lord. Very, very significant for the books of Kings. A further type of relationship is summarization, which involves an abridging or a summing up, either preceding or following a unit of material.

Now, summarization, you'll recognize, may be quite similar to a general statement. We mentioned that sometimes you can have a general statement, particularly talked about in terms of logical particularization or logical generalization, where you have a thesis then that the writer goes ahead and develops, spells out, and unpacks. But a summary statement tends to be less general, more specific, and contains more in the way of details.

It's essentially a point-by-point recapitulation, a point-by-point recapitulation, or if the summary comes at the beginning of what is summarized, you might say precapitulation of that which is being summarized. I think a good example of this is actually Judges 2:11 through 23. And again, you might want to look at your Bibles here for this passage.

And you will, I think, remember what we have in the book of Judges, how you have this series of Judges and the story of the succession of Judges, one judge after the other, beginning with Othniel, ending with Samson, in chapters, well, actually, we might say in chapters 3 through 16. But prior to that, you actually have a summary of this whole period. And that's found, as I say, here in 2:11 through 23.

And the people of Israel did what was evil in the sight of the Lord and served the Baals. And they forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods from among the gods of the peoples who were around about them and bowed down to them.

And they provoked the Lord to anger. They forsook the Lord and served the Baals and the Ashtoreth. So, the anger of the Lord was kindled against Israel, and he gave them over to plunderers who plundered them.

And he sold them into the power of their enemies roundabout so that they could no longer withstand their enemies. Whenever they marched out, the hand of the Lord was against them for evil, as the Lord had warned and as the Lord had sworn to them, and they were in sore straits. Then the Lord raised up judges who saved them out of the power of those who plundered them.

Yet they did not listen to their judges, for they played the harlot after other gods and bowed down to them. They soon turned aside from the way their fathers had walked, who had obeyed the commandments of the Lord, and they did not do so. Whenever the Lord raised up judges for them, the Lord was with the judge, and he saved them from the hand of their enemies all the days of the judge.

For the Lord was moved to pity by their groaning because of those who afflicted and oppressed them. But whenever the judge died, they turned back and behaved worse than their fathers, going after other gods, serving them, and bowing down to them. They did not drop any of their practices or their stubborn ways.

So, the anger of the Lord was kindled against Israel. And he said, Because his people have transgressed my covenant, which I commanded their fathers, and did not obey my voice, I will not henceforth drive out before them any of the nations that Joshua left when he died, that by them I may test Israel, whether they will take care to walk in the way of the Lord as their fathers did or not. So the Lord left those nations, not driving them out at once, and he did not give them into the power of Joshua." Now, that clearly is a point-by-point recapitulation of what you have in the various stories of the judges.

Othniel, Ehud, Deborah, Gideon, Jephthah, Samson, point-by-point recapitulation meant, of course, to help us to understand, to interpret what's involved in the individual accounts of the specific judges there. And then also those individual accounts give specific content to what is said in the summary statement. Now, a summary statement can be very significant for interpreting the book or passages that are summarized by the summary statement.

And that really happens in about three ways. For one thing, the manner of description of the summary statement. You know, the writer of Judges, and this is true almost always with regard to summaries, the writer of Judges could have summarized the period of the judges in a thousand different ways.

But he chose to summarize most of the rest of the book here in using this language, using these terms and the like, the terms that he has used to describe this whole period and to summarize the details that will follow. So that is important. You also have, of course, the whole issue of selectivity.

Because, of course, he could have what you have in the summary statement because it is a summary statement, and is necessarily selective. In the summary statement, the writer actually tells the reader here what we should consider to be the most important details of that which is being summarized. Now, sometimes, in a summary statement, you will have certain details there that are set forth that indicate things that are important that otherwise we might miss if we did not have that summary statement.

And so you have here in this statement, for example, the whole business of plundering and the like, and the whole business that the Lord was moved to pity by their groaning because of those who afflicted and oppressed them. That is something, that business of Yahweh being moved to pity is something that you do not have expressed in all of these particular narratives of the specific judges and the like. So you see that there are certain details here that are highlighted.

They are deemed to be very important in the material that is summarized. And as I said, we did not have them in the summary statement; we might miss that. Also, the structure of the summary statement itself might be quite significant.

And you find this here in this example from judges, where you actually have a statement of purpose for the Lord not driving out the nations here within the summary statement itself. In verse 21, I will not henceforth drive before them any of the nations that Joshua left when he died, in order that by them I may test Israel, whether they will take care to walk in the way of the Lord as their fathers did or not. So in other words, you have a kind of divine purpose of leaving the nations in the land.

These nations that repeatedly throughout the period of the judges are thorns in Israel's side, are occasions for great distress of God's people. His purpose is to test by them, through them, to test Israel in order to see whether they will take care to walk in the way of the Lord as their fathers did or not. Then also, beyond that, the immediate context of the summary statement may inform the summary statement and thereby inform the material that is summarized by that statement.

A further type of relationship is interrogation, which involves a question or problem followed by its answer or solution. Now, there are really two types of interrogation. One is a question-answer type of interrogation, where you actually have a sentence ending with a question mark followed by its answer.

A great example of this, really, at the book level is the Book of Malachi, where the Book of Malachi is structured according to the recurrence of interrogation. One question and answer after the other. Let's look at it.

Begins already in 1:2: I have loved you, says the Lord, but you say, how hast thou loved us? Question, then answer. Is not Esau Jacob's brother, says the Lord? Yet I have loved Jacob, but I have hated Esau. Then we have again in 1.6, a son honors his father and a servant his master.

If then I'm a father, where is my honor? And if I'm a master, where is my fear? Says the Lord of hosts. To you, O priest, who despise my name, you say, how have we despised thy name? Question, answer. By offering polluted food upon my altar.

And you say, how have we polluted it? Question, followed by answer. By thinking that the Lord's table may be despised, etc. Then we have it again in 2.13, and this again you do.

You cover the Lord's altar with tears, with weeping and groaning, because he no longer regards the offering or accepts it with favor at your hand. You ask, why does he not? Question, answer. Because the Lord was witness to the covenant between

you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant.

Then again, question and answer in verse 15. Has not the one God made and sustained for us the spirit of life? And what does he desire? Question, answer. Godly offspring.

Again, in verse 17 of chapter two, you have worried the Lord with your words, yet you say, how have we worried him? Question, answer. By saying, everyone who does evil is good in the sight of the Lord, and he delights in them, or by asking, where is the God of justice? Again, in chapter three, verse six. I, the Lord, do not change; therefore, you, O sons of Jacob, are not consumed.

From the days of your fathers, you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, how shall we return? Question, answer.

Will a man rob God that you are robbing me? But you say, how are we robbing thee? Question, answer. In your tithes and offerings you are cursed with a curse, for you are robbing me, the whole nation of you. Again, 3:13.

Your words have been stout against me, says the Lord, yet you say, how have we spoken against thee? Question, answer. You have said it is vain to serve God, but it is a good of our keeping his charge, or walking as in mourning, and the like. So, you see, the whole book of Malachi really is structured according to question and answer.

The people are asking questions of the Lord. The Lord makes a declaration through the prophet. The people then ask the question, how is this the case? Why is this the case? And then the Lord, through the prophet, answers their question.

In each case, the people are clueless with regard to what the Lord is saying, and then the Lord corrects them through his answer to their questions. A further type of interrogation is the problem-solution type of interrogation. And I'm sorry that this is not so clear there in terms of the overhead, but we find this in a number of places within the canon.

I might mention the book of Ruth as an example of it, where you have, of course, in chapter one, a double problem actually, and that is the problem of famine in the land, drought, famine in the land of Judah. That, of course, occasions the family of Naomi to relocate to Moab, and, related to that, the problem of death. Naomi loses, through death, not only her husband but also her two sons.

And so, you have the problem of fruitlessness, of famine, of hunger, and of grief, loneliness, there in chapter one--Loneliness, really. So, at the end of chapter one,

Naomi says, no longer call me Naomi, which means pleasant, but rather call me bitter, and the like.

But already at the end of chapter one, we read that Naomi and her daughter-in-law, Ruth, do return to Judah, and you have a very profound statement there at the end of the first chapter of Ruth, and it was the beginning of barley harvest, which really anticipates the fact that throughout the rest of the book of Acts, there'll be the twofold solution to the twofold problem. The problem of hunger, and of famine, and of drought is answered by that of harvest. And so, there's a great emphasis throughout the rest of the book on the harvesting of food and the like, and the sharing of food in the rest of the book of Ruth.

And, of course, the problem of death, and of lack of family, of loneliness, and loneliness is solved by the marriage of Ruth to Boaz, and especially by the issue of that marriage of the child, Obed, there, who at the end of the book, interestingly enough, is nursed not by Ruth, but by Naomi. And so, at the end of the book, of course, she declares then that the Lord has actually filled her up. Problem, solution.

Extremely important for understanding the claim, the message of the book of Ruth, as well as individual passages, once again, within the book of Ruth, exploring how, in fact, individual passages within the book of Ruth participate, function within this overarching problem-solution complex, and how that, in fact, illumines the meaning, the specific meaning of individual passages throughout the book. Well, we have described so-called primary relationships. This is a good place to break.

When we come back in the next segment, we'll talk about the auxiliary relationships.

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