II. Observation Exercise: Meditate and examine this verse to create a list of 10 observations and 20 questions. **Psalm 1:1 (NASB)**

"How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers!"

Observations	**Questions**
1) It starts with an exclamation	**1)** What does "blessed" mean?
2)	**2)**

Lesson 8: Grammatical Interpretation (part 3)

I. Taking Pieces Apart, Putting Them Back Together

A. Interpreting Little Pieces of Text

1. Pronoun References
2. "Of" phrases (X of Y)
3. Other Prepositional Phrases
   a. **Ephesians 3:16**, "that He would grant you…to be strengthened with power thru His Spirit in the inner man."

   b. **Philippians 4:6** "Be anxious for nothing but in everything by prayer & supplication with thanksgiving let your requests be made known to God.

   (1) There are 5 prepositional phrases in this verse.

   Be anxious
   for nothing
   but in everything
   by prayer and supplication
   with thanksgiving
   Let your requests be made known
   to God

   (2) Summary:

   [a] "for nothing" describes the **extent** to which the statement "be anxious" applies.

   [b] "in everything" describes the extent of making requests known to God.

   [c] "by prayer & supplication" describes the **means** of making requests to God

   [d] "with thanksgiving" describes the **manner** of making requests known to God.

   [e] "to God" describes the recipient of requests.

4. **Gender**

   a. **Introduction**

      (1) Hebrew, Aramaic, and Greek are gender specific, using forms for verbs, nouns, & pronouns for masculine and feminine and neutral (Greek only).

      (2) English used to have more of these features but has generally moved to more generic forms.

   b. **Examples**

      (1) The Song of Solomon

         (a) The book is mostly the dialogue between lovers.

         (b) In the Hebrew text, it is clear who is speaking. When the text says, "you," the Hebrew reader can always tell whether it is a male or female.

         (c) Some English versions, such as the ESV, add headers (*He*, *She*, *Others*) to draw this out.

      (2) Isaiah 40:9

         (a) In verses 1-8, Isaiah hears three different calls announcing his duty as a prophet.

         (b) But the call made in v. 9 switches away from him to a future generation in Jerusalem.

         (c) The command, "Get yourself up on a high mountain, O Zion, bearer of good news" is written in the feminine. The city is being personified as a woman and being addressed.

      (3) Proverbs 1:20-33. Wisdom is depicted as a **woman** trying to instruct young people. The Hebrew word for "wisdom" is a feminine noun.

5. **Definiteness and Indefiniteness**

   a. The use of "the" versus "a" or "an" is often important, but the significance has to be derived from context.

   b. Either one can refer to specific things or persons, depending on the context.

   c. Often the definite article is used in a generic way, not referring to any particular person or thing but a class. (See all the uses of "the" in Psalm 1:1.)

   d. The rules for using "the" versus "a" differ from language to language, so sometimes our translations render the sense of the text more than the exact equivalent.

6. **Relative Clauses**

   a. **Introduction**

      (4) Relative clauses are little expressions which begin with *who, whom, which, or that*. They introduce helpful **background** info.

      (5) While these clauses are not complete sentences, they are often rich with importance.

   b. **Examples:**

      (1) Philippians 4:7 "And the peace of God which surpasses understanding will guard your hearts and minds through Christ Jesus."

         (a) The clause "which surpasses understanding" enriches the notion of "the peace of God.

         (b) While the verb "will guard" tells us what this peace will do for us, the relative clause tells us something about the **quality** of this peace.

      (2) Psalm 1:1 (See exercise).