

## **SECTION 7**

**Interpretation: What does it mean?**

# THE ART OF INTERPRETATION

(Determining What the Author Meant By What and How He Said It)

*“The aim of good interpretation is simple: to get at the “plain meaning” of the text.... The most important ingredient one brings to that task is enlightened common senses.”*

-Gordon Fee

*“Many heresies or occasions for controversy through the ages could have been avoided if every interpretation of scripture had been subjected to the test of total scripture.”*

- James W. Cox, *Preaching* (San Francisco: Harper & Row, 1985), 65.

*“In expounding the Word of God, there is a grave responsibility upon the preacher to convey the truth without distortion.”*-Charles Koller, p.64.

*“With eternities at stake, the hearers can not afford to be in error, nor can the spiritual teacher whom he trusts.”* (Ibid.)

*“Every man has a right to his opinion, but no man has a right to be wrong in his facts.”* (Ibid.)

*“The integrity of the pulpit demand accuracy, thoroughness, and a scrupulous regard for text and context.”* (Ibid., p. 65.)

**A Vocabulary for Interpreting the Bible**  
**(from Bob Stein's *A Basic Guide to Interpreting the Bible*)**

- Meaning - that pattern of meaning the author willed to convey by the words (shareable symbols) he used.
- Implications - those meanings in a text of which the author was unaware but, nevertheless, legitimately fall within the pattern of meaning he willed.
- Significance - how a reader responds to the meaning of a text; the way meaning applies to the reader (meaning belongs to the author; significance belongs to the reader, p. 44)
- Subject Matter – the content or “stuff” talked about in a text.
- Understanding – the correct mental grasp of the author’s meaning.
- Interpretation – the verbal or written expression of a reader’s understanding of the author’s meaning.
- Mental Acts – the experiences the author went through when writing the text.
- Norms of Language - the range of meanings allowed by the words (verbal symbols) of a text (also called semantic domain).
- Norms of Utterance - the specific meaning that the author has given to a word, phrase, sentence, and the like in a text.
- Literary Genre – the literary (or discourse) form being used by the author and the rules governing that form.
- Context - the willed meaning that an author gives to the literary materials surrounding his text.
- Referential Language - language that primarily passes on information/facts. It is language that appeals to the “mind.”
- Commissive Language - language that has as its main goal evoking decisions, conveying emotions, eliciting feelings, and arousing the emotions. It is language which appeals to the “heart.”
- Proverb - a short pithy saying, frequently using metaphorical language, which expresses a general truth. Proverbs are not laws or even promises. They are general observations learned from a wise and careful look at life.

# THE PROCESS OF BIBLICAL INTERPRETATION

Hermeneutics is the science and art of interpretation. It is a science because it follows certain rules. It is an art because it is a skill one develops with practice.

Hermeneutics is the study of methodological principles of interpretation which allows us to take what we see and determine what it means.

Three Truths to remember:

1. It takes time - to expose oneself to the brilliance of revealed truth.
2. There is more truth in the Bible than we can grasp in one or many readings. Infinite, eternal true has this nature.
3. It takes practice and experience - skills to develop an understanding of the text with accuracy.

## A. SOME BASIC PRINCIPLES OF INTERPRETATION – ANSWERING THE QUESTION: WHAT DOES IT MEAN?

- **Content** - What is actually before you in the text. It is discovered by the results of your observational study. How to read and what to look for is the key (there is a huge difference between seeing and reading).
- **Clue** - The more time spent in observation, the less time you will spend in interpretation and the more accurate will be the results of your interpretation.
- **Context** - What goes before and after? (There is both a near and a far context).
- **Comparison** - Compare Scripture with Scripture.  
\*Remember the parts always take on meaning in the light of the whole.
- **Culture** - What was the social setting at that time? What was the historical situation? What was the *chronos*, language, customs, political environment?
- **Consultation** - Use resource tools (after you have done personal study). This includes dictionaries, atlases, concordance, commentaries, etc.; check your interpretation with other great women and men of God. If you are the only one to see the text a certain way, you are probably wrong.
- **Construction** - Build an exegetically and homiletically sound outline that arises clearly out of the text. Let the text determine the structure of your outline.

Remember: First comes God's Word, then secondary sources!

## **B. TEN INTERPRETIVE RULES**

Just as there must be the proper use of the proper tools, there must also be the observance of some simple rules if accurate interpretation is to take place. Remember that hermeneutics is both an art and a science; a science because there are rules and principles.

1. Work from the assumption that the Bible is authoritative.
2. Interpret difficult passages in the light of clear passages. Let the Bible interpret itself.
3. Interpret personal experience in the light of Scripture and not Scripture in the light of personal experience.
4. Remember that Scripture has only ONE MEANING but many applications.
  - One Meaning (Sense)
  - Many Applications (Significance)
5. Interpret words and passages in harmony with their meaning in the time of the author.

### **INTERPRETATION IS BRIDGING THE GAPS**

- The Language Gap
  - The Historical Gap
  - The Cultural Gap
  - The Geographical Gap
  - The Literary Gap
  - The Theological Gap
6. Interpret Scripture in light of its PROGRESSIVE REVELATION.
  7. Remember you must understand the Bible grammatically before you can understand it theologically
  8. A doctrine cannot be considered biblical unless it includes all the Scriptures say about it. DO not practice “selective citation” or “proof-texting.”
  9. Distinguish between the PROVERBS and the PROMISES of God.
  10. When two doctrines taught in the Bible appear to be contradictory, accept both as Scriptural in the confident belief that they resolve themselves in a higher unity.

CHARLES KOLLER SAYS 3 BASIC STEPS ARE INVOLVED IN THE ANALYSIS OF THE SCRIPTURAL PASSAGE:

1. The Preacher should determine the subject matter of the passage.
2. Divide the passage into sections and dissect the principal idea into sections.
3. Reread the passage as often as necessary to ascertain ideas that sustain and explain the principal idea or superior emphasis.

KOLLER THEN CAUTIONS PREACHERS TO MAINTAIN A WATCHFUL EYE FOR THE FOLLOWING 10 ITEMS:

1. Change of persons.
2. Progression related to time, place, and action.
3. Examples or instances.
4. Enunciation of ideas, principles, or teachings.
5. Parallelism of ideas.
6. Contrasting ideas.
7. Indications of cause and effect.
8. Division of the whole into units.
9. Repetition.
10. Transitional clauses or connective words.

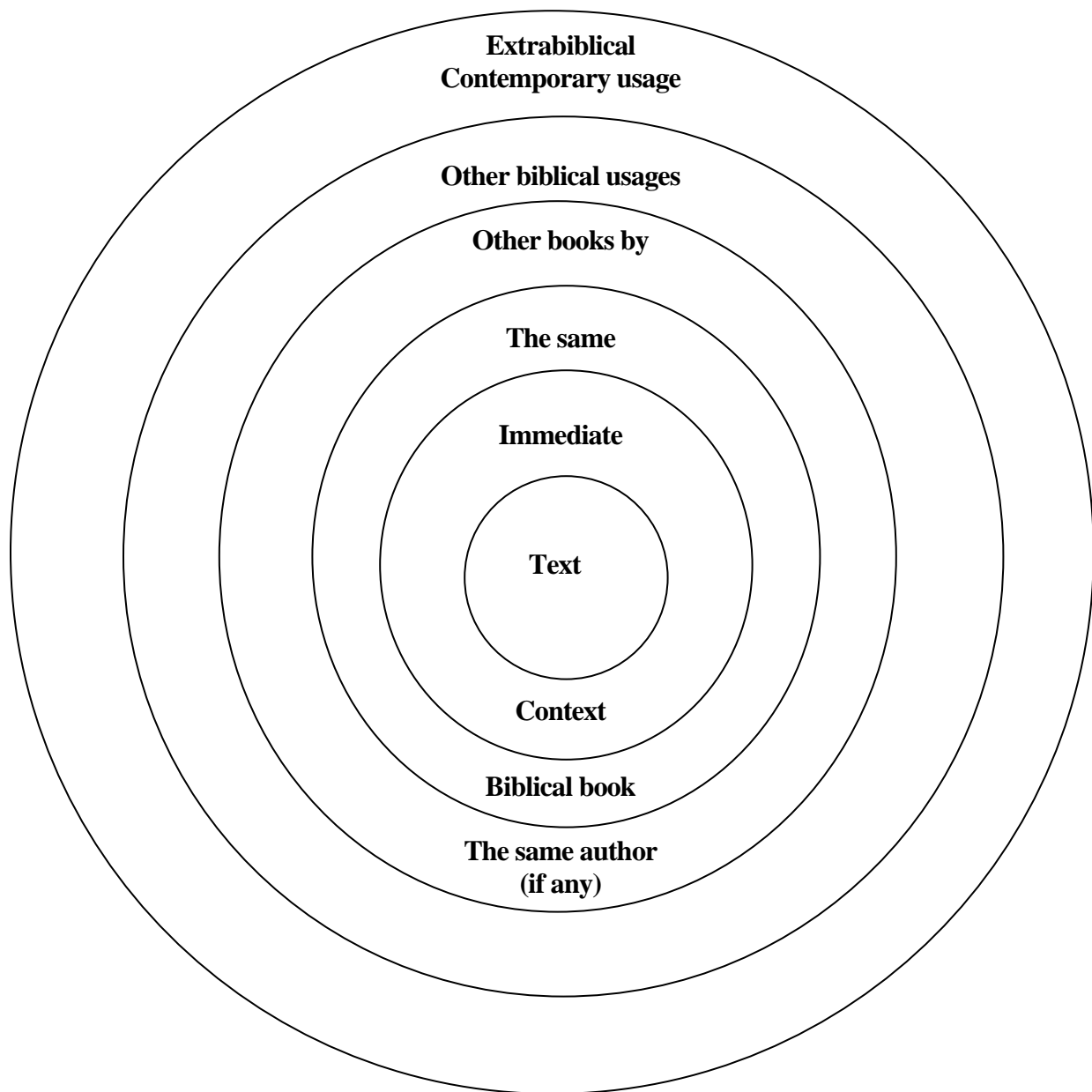
Once these steps have been followed, the preacher should proceed to formulate his analysis of the passage.

SIX STEPS ARE INVOLVED IN THIS PROCESS.

1. Limit the analysis to the contents of the passage.
2. Follow the sequence of the passage.
3. Relate the main points to particular verses in the passage.
4. Relate sub-points to particular verses in the passage.
5. Be concise.
6. Omit irrelevant material.

After intensive investigation, Koller suggests that preachers allow the acquired information “to incubate in their hearts.”

# THE PREACHER/TEACHER AND PREPARATION: INVESTIGATION



## **THE PROCESS OF INTERPRETATION**

1. Determine the book's occasion
2. Study the key words
3. Cross reference
4. Identify figures of speech
5. Identify literary devices
6. Identify the type of literature
7. Study the composition

## **GUIDING PRINCIPLES FOR INTERPRETATION**

1. The context rules when interpreting the text.
2. The text must be interpreted in light of all Scripture.
3. Scripture will never contradict itself.
4. Scripture should be interpreted literally.
5. Do not develop doctrine from obscure or difficult passages.
6. Discover the author's original intended meaning.
7. Check your conclusions using reliable resources.



## Analyzing The Text

Verse 1 (1/4 page to a full page)

Verse 2 (1/4 page to a full page)

Verse 3 (1/4 page to a full page)

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1. Pray.
  2. Track the verbs and parse them.
  3. Look for key words needing definition.
  4. Look for repetition of phrases and words.
  5. Look for seams in the text which will inform the number of points and the nature of the sermon outline.
  6. Note the near and far context.
  7. Search for helpful and supporting Scripture.
  8. Write out any and all observations and applications you see in the text.
  9. Examine your study aids and write out any helpful insights (note the source for future reference and appropriate).
  10. Look for exegetical truth and avenues the text logically supports.
  11. Merge your exegesis into the outline structure of your sermon.

## Appendix 1

### A STUDY METHOD FOR EXPOSITORY PREACHING

John MacArthur, Jr.

*(Rediscovering Expository Preaching, 209-222)*

Careful and diligent Bible study is the key to effective expository preaching. Because the Bible is God's Holy Word, it must be treated with respect, not expounded flippantly or carelessly. An effective method of sermon preparation is based on general rules for Bible study.

#### THREE BASIC PRINCIPLES FOR BIBLE STUDY

1. Observation: Answers the question: What does the passage say?

Includes a broad awareness of the terms, structure, and literary forms of the passage.

##### 3 Be's

- Be careful
- Be systematic
- Be persistent

2. Interpretation: Answers the question: What does the passage mean?

- It is concerned with bridging the gap between the Bible writers and the present day.
- The Language gap - understand the Hebrew, Aramaic, and Greek.
- The Cultural gap - understand the culture of the time.
- The Geographical gap - essential in understanding a passage like 1 Thess. 1:8.
- The Historical gap - often the key to interpretation.

3. Application - Answers the question: How does the passage relate to me?

- Are there examples to follow?
- Are there commands to obey?
- Are there errors to avoid?
- Are there sins to forsake?
- Are there promises to claim?
- Are there new thoughts about God?
- Are there principles to live by?
- Meditation - focusing the mind on one subject, involving reason, imagination, and emotions – is an important final step in the process.

*Excellent Bible study skills are the foundation upon which good expository sermons are built. The expository preacher is, by definition, a skilled Bible student. He interprets Scripture accurately, applies its truth in his own life, and then proclaims them to his congregation.*

### STUDYING FOR THE EXPOSITORY SERMON

1. Read the Book - become familiar with the theme, understand the context, put together a general outline and identify key verses.
2. Read the Passage - familiarize yourself with the passage, try to memorize it.
3. Find the Main Point - the 'big idea' or 'the proposition.' It is often connected with the main verb.
4. Write it out in a complete sentence.
5. Organize the Passage - Look for the subordinate points (support the main clause). This is the first step in outlining the passage.
6. Analyze the Structure - Work through the passage in detail in the original language. Use study tools. Diagram the passage. At this point consult good commentaries.
7. Put Together an Exegetical Outline - The final step in the process is to put together a preliminary outline. This is not alliterated. This outline is drawn from the passage.
8. Add Illustrations - Search for the best Bible illustrations, then add other illustrations - if necessary.

(Write Introduction and Conclusion)

### THREE KEY WORDS

1. **Inductive** - We approach the text to find out what it means.
2. **Exegetical** - Follow proper exegetical and hermeneutical principles and practice.
3. **Expositional** - Opens up the Word and exposes the less obvious meanings and applications it contains.

## Appendix 2

### FIGURATIVE LANGUAGE

Figurative (meaning) – “the representation of one concept in terms of another because the nature of the two things compared allows such an analogy.” -(B. Mickelsen, p. 179)

#### A. Short Figures of Speech

1. **Simile** (resemblance - an explicitly stated comparison using the words “like” or “as”).
  - a. 1 Peter 1:24
  - b. Luke 10:3
2. **Metaphor** (representation) - a comparison by direct assertion or description.
  - a. Isaiah 40:6
  - b. Luke 8:21
1. **Metonymy** (“change of name”) - the substitution of one word for another.
  - a. The cause for the effect: Luke 16:29
  - b. The effect for the cause: Isaiah 22:22
2. **Synecdoche** (transfer) - the substitution of related ideas one for another.
  - a. The part for the whole: Psalm 87:2
  - b. The whole for the part: Luke 2:1
3. **Personification** - ascribing of personal characteristics to animals or objects.
  - a. Isaiah 55:12
  - b. Psalm 114
4. **Apostrophe** - a direct address to a thing as if it were a person.
  - a. Judges 5:3,4
  - b. Zechariah 13:7
7. **Ellipsis** - the omission of a word or phrase necessary for the complete thought.
  - a. Acts 18:6
  - b. Romans 8:3
8. **Hyperbole** - a conscious exaggeration by the author for heightened effect.
  - a. John 21:25
  - b. Deuteronomy 1:28
9. **Litotes** - an understatement or negative to express an affirmation.
  - a. Acts 1:5
  - b. 1 Thess. 2:14,15
10. **Irony** - using language in an opposite or different meaning than stated for the purpose of ridicule.
  - a. I Kings 18:27
  - b. Job 12:2

11. **Paradox** - a statement of truth in what appears a contradiction of ideas.
  - a. Matt. 13:12
  - b. Mark 8:35
12. **Anthropomorphism** - ascribing human characteristics to God.
  - a. Psalm 19:1
  - b. Psalm 59:1
13. **Anthropopathism** - ascribing human emotions to God.
  - a. Psalm 95:10
  - b. Zechariah 8:1
14. **Euphemism** - the substitution of a less direct or offensive word for one more graphic.
  - a. Judges 3:24
  - b. Acts 1:25
15. **Rhetorical Question** - a question asked which does not expect a verbal response but one which forces the responder to consider the implications mentally.
  - a. Jeremiah 32:37
  - b. Romans 8:31-34

## B. DISTINGUISHING THE FIGURATIVE AND THE LITERAL

1. Always use the literal sense unless there is some good reason for departure.  
Ex. Rev. 7:1-8
2. Use the figurative sense when the passage is stated to be figurative.  
Ex. Zech. 12:6
3. Use the figurative sense if the literal involves an impossibility.  
Ex. Jer. 1:18; Rev. 1:16
4. Use the figurative sense if the literal commands immoral action.  
Ex. John 6:53
5. Use the figurative sense if the expression fits into one of the classes of the figures of speech.  
Ex. Zech. 12:2
6. Use the figurative sense if the literal is contrary to the context and scope of the passage.  
Ex. Zech. 13:1; Matt. 5:42; Rev. 20:1 (chain)
7. Use the figurative sense if the literal is contrary to the general character and style of the book.
8. Use the figurative sense if the literal is contrary to the plan and purpose of the author.
9. Use the figurative sense if the literal involves a contradiction with a parallel passage.
10. Use the figurative sense if the literal involves a contradiction of doctrine.

C. SUMMARY PRINCIPLES FOR INTERPRETING FIGURATIVE LANGUAGE

1. Determine if a figure of speech is used.
2. Determine the image and referent.
3. State the purpose for the figure.
4. Don't assume a figure always means the same thing.
5. Place limits of control by the use of logic and language.

D. SAMPLE PROCEDURE

<b>FIGURE</b>	<b>IMAGE</b>	<b>REFERENT</b>	<b>POINT OF COMPARISON</b>
Simile (Psalm 1:3)	Tree	Believer	Growth, Fruitfulness, Stability

The devotional method of studying the Bible is rooted in a strong desire to apply the Bible to one's everyday life. It correctly believes that the Words of Scripture are clear enough to be understood in their basic message, but it does not demand that all Scripture be equally clear and perspicuous. The reader is dependent on the Holy Spirit for the work of illuminating those Scriptures use in a devotional study. Especially included in the illuminating work of the Holy Spirit are the issues of application, the ministry of encouragement and the task of convicting of sin as readers are exposed to the Scriptures.

Central to the devotional method is the act of meditating on the Word of God. Meditation does not have as its goal self-abnegation, as it usually does in oriental religions and some of the contemporary cults. Instead, biblical meditation seeks to establish communion with and the worship of the living God by involving the entirety of one's person - body, soul, and mind. It uses the Scriptures as the place where meditation is centered.

**Rules for Recognizing Hyperbole (or Exaggeration) in Scripture**  
**(from Bob Stein's *A Basic Guide to Interpreting the Bible*)**

It is probably a hyperbole if:

1. The statement is literally impossible.
2. The statement conflicts with what the speaker says elsewhere.
3. The statement conflicts with the actions of the speaker elsewhere.
4. The statement conflicts with the teachings of the Old Testament.
5. The statement conflicts with the teachings of the New Testament.
6. The statement is interpreted by another biblical author in a non-literal way.
7. The statement has not been fulfilled.
8. The statement would not achieve its desired goal.
9. The statement uses the literary form prone to exaggeration.
10. The statement uses universal language.

## TYPOLOGY

1. The vocabulary of typology in the New Testament

- a. Type (Gk. *-tupos*, 14x)
- b. Antitype (Gk. *-antitupos*, 2x)
- c. Example (Gk. *-hupodeigma*, 6x)
- d. Shadow (Gk. *-skia*, 7x)
- e. Figure (Gk. *-parabole*)

2. The definition of a type (as distinguished from an illustration)

A type is a person, event, or things, which while having a historical reality in the Old Testament was designed by God to prefigure (foreshadow) in a preparatory way a real person, event, or thing so designated in the New Testament that it corresponds to and fulfills the type.

An illustration is a person, event or thing having historical reality, that pictures (is analogous to) some corresponding spiritual truth in a natural and unforced way and is not explicitly designated in the New Testament as a type.

3. Designated types in the New Testament

	Type	Antitype	Scripture
<b>P E R S O N S</b>	1. Melchizedek	Christ's perpetual priesthood	Hebrews 7:3, 15-17
	2. Aaron	Christ's priestly ministry	Hebrews 5:4-5
	3. Adam	Christ (2 <sup>nd</sup> Adam)	Romans 5:12ff
<b>Event</b>	4. Passover	Death of Christ	1 Corinthians 5:7
<b>T H I N G S</b>	5. Tabernacle	Way of access to God through Christ	Hebrews 8:5, 9:23, 24
	6. Veil	Access to God through Christ	Hebrews 10:20
	7. Sacrifices	Christ is our sacrifice	Hebrews 9:8-9
	8. Sabbath	Spiritual rest in the finished work of Christ	Colossians 2:17 Hebrews 4:3, 9, 11



4. Principles for the interpretation of types
  - a. Identify the literal meaning of the item in its historical context.
  - b. Look for the major area of resemblance between the type and the antitype.
  - c. Ascertain the purpose and function of both the type and the antitype in their respective contexts.
  - d. Recognize the points of difference and contrast between the type and the antitype.
  - e. Guard against overpressing the analogy in seeking what is farfetched and vague (allegorization).
  - f. Distinguish between types and illustrations.
  - g. Avoid using types to prove doctrine.
  - h. Recognize that types look back from the N.T. advantage as a way of bringing into sharper focus the person and work of Christ.

## DIFFERENT KINDS OF PSALMS

Psalms of Zion	48, 84
Royal Psalms	2, 8, 72, 110
Hymns to God	19, 24
Wisdom Psalms	1, 127-128
Penitential Psalms	6, 32
Imprecatory Psalms	58, 137
Praise Psalms	106, 111-113
Lament Psalms	13, 142

## **CLUES FOR INTERPRETING NARRATIVE**

### **CONTEXT**

Any individual narrative should be interpreted in light of the whole account, i.e., Mark 5:1-20 should be interpreted in light of Mark 1:1-16:8.

### **AUTHORIAL/EDITORIAL/NARRATOR COMMENTS**

The author or narrator gives clues to his reader of how to interpret a text.

Examples:

- (1) Mark 5:1-20 should be interpreted by such editorial comments as: Mark 1:1, 34; 3:11-12.
- (2) 1 Kings 15:5-6; 22:43; 2 Kings 14:3-4; 2 Chronicles 33:2-8
- (3) 1 Kings 12:15, 15:29; 16:12, 34; 2 Kings 1:17; 23:16; 24:2

### **THEMATIC STATEMENTS**

The author or narrator sometimes provides a thematic statement which reveals the theme of his work: Cf. Acts. 1:8 with 6:7; 9:31; 12:24; 16:5; 19:20; 28:31. (How do Peter and Paul fit into this?)

### **REPETITION**

Cf. Judges 3:7-9; 17:6; 18:1; 19:1; 21:25

## Appendix 3

### PARABLE

A parable has been called an earthly story with a heavenly meaning. The word 'parable' is derived from the Greek *parabolē*, meaning "to throw alongside or "putting things side by side." Mark Bailey defines a parable as "a figurative narrative that is true to life and is designed to convey through analogy some specific spiritual truths usually relative to God's Kingdom program."

A parable therefore, is a form of teaching which presents the listener with interesting illustrations from which can be drawn moral and spiritual truths; often it is designed to inculcate a single truth or answer a single question. The parable was an appropriate form of communication for bringing to men the message of the kingdom of God, since its function is to jolt them into seeing things in a new way. D.A. Carson has written, "[P]arables...in Jesus' hands were often meant to shock and 'interpret' the hearer to himself, as much as to be interpreted by the hearer..." They are means of enlightenment and persuasion, intended to bring the hearers to the point of decision.

It is impossible always to draw a clear-cut distinction between parable and allegory in the stories told by Jesus; some of his stories were clearly intended to illustrate several lessons, as in the parable of the prodigal son (Lk. 15:11-32). The parables must be understood in their original historical settings within the ministry and teaching of Jesus.

Parables are distinguished from other literary figures in that they are narrative in form but figurative in meaning. Parables use both similes and metaphors to make their analogies. Jesus utilized parables to motivate hearers to make proper spiritual decisions. To Jesus' original audiences the parables both revealed and concealed new truths regarding God's kingdom. Those who rightly responded were called disciples and to them it was granted to understand the mysteries of the kingdom. The same truth was concealed from those who, because of hardened hearts, were unreceptive to the message of Jesus.

The exposition of the parables for today must be based on as careful an understanding of what Jesus meant by the parables as is possible; otherwise we fall back into the error of regarding them as illustrations of general truths. The parables were meant to force people to decide about their attitude to Jesus and his message and thus to bring them into a new relationship with Him and the Kingdom of God.

Roy Zuck suggests nine kinds of occasions or purposes that led to Jesus' parables: parables in answer to questions, parables in answer to requests, parables in answer to complaints, parables given with a stated purpose, parables of the kingdom given because of Israel's rejection of Jesus as Messiah, parables following an exhortation or principle, parables that illustrate a situation, and parables with the purpose implied not stated.

Bob Stein suggests asking seven questions to help identify the main point of a parable.

1. What terms are repeated in the parable? Which are not?
2. Upon what does the parable dwell, i.e., to what or to whom does the parable devote the most space?
3. What is the main contrast found in the parable?
4. What comes at the end of the parable?
5. What is spoken in direct discourse in the parable?
6. What characters appear in the parable? Which are the least important? Which are the two most important characters? (Usually a parable focuses on two characters to establish its main point.)
7. How would you have told the parable? If Jesus told it differently, does this reveal anything?

Craig Blomberg seeks to synthesis our understanding of Jesus' parables under four major ideas:

1. Jesus clearly has three main topics of interest: the graciousness of God, the demands of discipleship and the dangers of disobedience.
2. The central theme uniting all of the lessons of the parables is the kingdom of God. It is both present and future. It includes both a reign and a realm. It involves both personal transformation and social reform.
3. The teaching of the parables raises the question of Jesus' identity. Who is the one who, by his teaching, can claim to forgive sins, pronounce God's blessing on social outcasts and declare that final judgment will be based on the responses people make to him? Christological claims are concealed in the parables. They are not as direct as in some other strands of the Gospel tradition, but they are present nevertheless.
4. Jesus' parables include implicit claims to deity. Jesus associates himself with authority figures in his parables which obviously stand for the God of the Hebrew Scriptures. His audiences must decide whether to accept these claims and worship him or reject them as misguided or even blasphemous. But Jesus' parables leave no neutral ground for casual interest or idle curiosity. They sharply divided their original audiences into disciples and opponents. They must continue to function in the same way today.

Jesus' parables are unique. The parables of other teachers can to some extent be separated from the teachers themselves, but Jesus and his parables are inseparable. To fail to understand him is to fail to understand his parables.

Mark Bailey, "Guidelines for Interesting Jesus Parables," *BibSac* (Jan.-Mar., 1998), 29-38.

Craig Blomberg, *Interpreting the Parables*, 326-27.

D.A. Carson, *Exegetical Fallacies*, 139.

I. Howard Marshall and R.V.G. Tasker, "Parable," *New Bible Dictionary*, 867-869.

Bob Stein, *An Introduction to the Parables*, 56.

## **THE FORM OF ANCIENT LETTERS**

### **SALUTATION**

A to B – Greetings (Acts 15:23; 23:26; James 1:1)  
Shalom  
Grace

### **THANKSGIVING and/or PRAYER**

“I thank my God through Jesus Christ” – Rom. 1:8  
“I give thanks to God” – 1 Cor. 1:4  
“We give thanks to God always” – 1 Thess. 1:2

### **BODY OF LETTER**

Romans 1:18-11:26  
Galatians 1:6-6:10  
1 Corinthians 1:10-16:12

### **EXHORTATION AND INSTRUCTION**

Romans 12:1-15:32  
Galatians 5:1-6:10  
Colossians 3:1-4:6

### **CONCLUSION**

A wish for peace (2 Cor. 13:11); Greeting (1 Cor. 16:1-20a);  
Kiss (Rom 16:16); Concluding Autograph (1 Cor. 16:21);  
Benediction (Rom. 16:20; 1 Cor. 16:23-24)