Hermeneutics

(The Science of Bible Interpretation)



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INTRODUCTION:

The deeper things of the Word of God are reserved for all believers who will be willing to search them out, as one digs for gold.

It is sad, but true, that most pastors and Bible teachers rightly emphasize the need for "getting into" the Word, but rarely or never explain to people how to get something out of it!

This course will be one step in helping the student get maximum benefit from the Word in a minimum amount of time (i.e. without wasting time, as a mechanic working with the wrong tool).

I. THE BIBLICAL BASIS FOR STUDYING THE SCRIPTURES

A. Why gain a knowledge about how to study the Bible?
Why be so serious about it?

1. God commands diligent study and accurate handling of the Scriptures (II Tim. 2:15).

2. It requires study to understand difficult passages(II Pet. 3:16).

3. It requires study to live a more obedient and abundant life.

4. It requires study to build yourself up against False teaching
   Eph. 4:14-15 -
   Jude 3-4 -
   Jesus said: "Ye do err, not knowing the Scriptures" (Mt. 22:29).

5. It requires study to have a Greater Appreciation for the Bible.
   (You will receive joy each time you mine a new gem out of the Scripture.)

6. It requires study to be "Apt to Teach" others the Scriptures.

a. According to II Tim. 2:2, ability means - to be capable; to be at a certain standard.

b. According to Nehemiah 8:8, ability refers to being capable to:

1) Read the Bible

2) Define the Bible

3) Explain and apply the Bible

c. Ability is necessary to avoid the penalty for mishandling the word of God.

I Tim. 4:13-16; V. 16 - "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

James 3:1 - "My brethren, be not many masters, knowing that we shall receive the greater condemnation."

Matthew 5:19 - "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Jesus said, "Search the Scriptures" (John 5:39 - "Search" = study by investigating).

*Be ready always! (I Pet. 3:15)

II. PRINCIPLES FOR STUDYING THE BIBLE

A. Personal Qualifications

Before anyone can comprehend the wonderful, challenging, mind-boggling, and at times mysterious truths found in God's Word, they must qualify!

What are the Fundamental Conditions for proper Bible study?

1. You must be saved ("born again")

   a. To understand the Bible, you must know the author.

   b. To understand a spiritual Book, you must be Spiritual.
   SEE: I Cor. 2:6-16.

   c. An unsaved person may have some desire, but no ability to comprehend even the most basic teachings of Scripture. (EX: the Ethiopian eunich - "How can I, except some man should guide me?")

2. You must be a spiritual Christian, not carnal.

   a. SEE: I Cor. 3:1-3 - the carnal Christian cannot come into the fullness of God's truth.

   b. sin will blind you from truth. wordliness- your mind is not on God's "wave-length."
   Pride - your mind is puffed up with your own ideas.

3. You must have a proper view of Scripture

   a. The interpreter must believe in the inspiration of the Bible (II Tim. 3:16a).

   b. The interpreter must believe in the Authority of the Bible (II Tim. 3:16b).

   c. The interpreter must have a love and appreciation for the Bible (Ps. 119:47, 48, 97).

4. You must be obedient to what you already know.

   a. If a person is not obeying what he already has been entrusted with, God will not give him any more. (SEE: Matt. 25:14-30 *v. 29; *Luke 8:15-21)

5. You must be surrendered (yielded) to the Holy Spirit.
   Why?

   a. The Holy Spirit is the author of Scripture (II Pet. 1:21).

   b. The Holy Spirit is our guide into Scripture (Jn. 16:13).

   c. The Holy Spirit is the Teacher of Scripture (Jn. 16:14, 15; I Cor. 2:10-13).

      *Before you can fully understand God's truth: "The will of the student must be surrendered to the will of the Author."
      R.A. Torrey

6. You must be willing to accept whatever God says.

   a. Are you willing to accept new truth even though it is not what you were taught in the past?

   b. Are you willing to accept new truth even though it contradicts what you once thought, taught, or even published?

   c. Are you willing to accept new truth even though you cannot totally understand it? ((EX: election/free-will; trinity, etc.).

7. You must be willing to personally apply whatever God says.

   For example: Whenever you study the Bible, ask yourself the question: "What does this mean to me?"; "How can I incorporate these truths into my life today?"

   *When you study for a lesson, always do so for your own edification first.

8. You must be willing to obey whatever God says.

   a. James 1:22 - "Be ye doers of the Word, not hearers only, deceiving your own selves."

   b. John 7:17 - "If any man will do His will, he shall know of the doctrine. . ."

      "God will not teach you the things that He knows you are not willing to do and accept."

9. You must be willing to work hard and faithfully interpret God's Word.

   a. Diligence is demanded - (The Bereans: Acts 17:11 - "Searched the Scriptures daily"; We must: "study (give diligence) to show thyself approved unto God . . ." - II Tim. 2:15a).

   b. Principles of interpretation (hermeneutics) are essential - ". . . a workman that needed not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15b).

B. Hermeneutical Principles of Interpreting the Bible

1. What is the definition of "Hermeneutics?"

   Hermeneutics is the science and art of interpreting so that we understand the exact meaning of the Bible.

   The word "hermeneutics" comes from the Greek name "Hermes," who was an interpreter for Zeus (Jupiter) (cp. Acts 14:12).

   a. General Hermeneutics - applies all communication (we want to understand each other and be understood).

      All communication must have rules (rules of grammar, syntax, etc., are essential to communication).

      EX: Hermeneutics is needed to understand legal documents (this is why lawyers must be trained in interpreting).

      EX: The Constitution of the United States (the Supreme Court is to interpret the law, not legislate the law).

   b. Biblical Hermeneutics - describes the principles, methods or rules that must be applied in order to understand what God meant by what He said.

2. Why do we need hermeneutical principles?

   a. The Bible is of no profit if we do not understand it as God intended.

      1) All doctrine rests upon correct interpretation (II Tim. 3:16; II Tim. 4:2).

      2) Heresy in belief and Error in behavior are results of wrong interpretation (II Pet. 3:15, 16.

b. We must Bridge the gap between our minds and the Bible.

Four gaps an interpreter must bridge:

- The Language Gap
- The Culture Gap
- The Time Gap
- The Circumstance Gap

1) We must cross the gap of different languages.
(We must know what was written)

How?

a) By having a good Biblical Translation (the Old Testament was written in Hebrew and some Aramaic; the New Testament was written in Greek).

b) By being able to look up Definitions of words.

2) We must cross the gap of different cultures.
(We must know to whom it was originally written)

a) Must understand the people
(EX: Pharisees, Sadducees, etc.)

b) Must understand the customs (EX: Marriage)

c) Must understand the Agricultural practices

d) Must understand the Economic practices

e) Must understand the Legal practices

f) Must understand the Military practices

3) We must cross the gap of different time periods.
(We must know when it was originally written)

a) Important: The interpreter must clearly see the difference between God's dealings with Israel and with the church.

b) The interpreter must remember that God revealed His Word Gradually and Progressively (Heb. 1:1-4) (EX: The early Church in the book of Acts only had the Old Testament for their Scripture).

4) We must cross the gap of different circumstances.
(We must know why it was written)

What are the conditions that influenced the writers to pen what they did?

a) Examine the Historical circumstances.

(1) What was the world like then?

(2) Who was ruling at the time?

(3) What obstacles (pressures) did believers have to contend with?

b) Examine the geographical circumstances.

(1) Topography - What was the land like?

(2) Weather (rain, wind, temperature, etc.)

An Important Point to Remember: The Bible is a Self-Interpreting Book. To understand it, we need not go further than the Bible itself.
While outside source material may be helpful for sake of illustrative material, it is not necessary to interpret the Bible.

3. What are the rules of hermeneutics?



4 Essential Principles (rules) of Interpretation:

1. Read the Bible literally (normally, plainly)
   (The Literal Principle)

2. Understand the context (of the verses you are studying)
   (The Contextual Principle)

3. Consistently follow rules of grammar (as you study)
   (The Grammatical Principle)

4. Compare Scripture with Scripture (as you study)
   (The Theological Principle)

a. Read the Bible literally (normally, plainly)
(The Literal Principle)

This principle is based on the clarity of the Bible.

(The truth of the Scripture can be clearly seen without treating the Bible like some mystical or cryptic book with hidden meanings "between the lines")

1) Take the Bible for what it says at face value.

Seek the natural and obvious meaning of Scripture.

"If the normal (plain) sense makes good sense, seek no other sense, or you will have nonsense!"

Let God say what He does say, instead of making Him say what you think He should have said.

Pull out the meaning of the text ("exegete") rather than putting your own idea into the text ("eisogete").

2) Don't allegorize Scripture.

a) What is allegorizing?

It is looking for hidden, "spiritually mystical" meanings behind what is said.

Rather than taking a word, sentence or paragraph literally, the interpreter imposes his own idea into the text.

Out of pride, the interpreter would say: "The true meaning is not the literal meaning. You are lacking spiritual understanding if you take the Bible literally because even an idiot can see the plain meaning; it takes special spiritual insight to see the "real," "deeper" meaning."

The Roman Catholic Church adopted this method of interpretation from her forefathers Origin and Augustine.

b) Examples of allegorical interpreting:

(1) Giving numerical value to letters in words.

(2) Finding types (predicted foreshadowings) in every minutest detail of the Old Testament

[discover types, don't create them]

(3) Making literal meanings of words represent a "higher" ("third dimension") spiritual meaning ("X" equals "Y").

c) Why is the method of allegorical interpretation wrong?

(1) It has no laws or principles to guide the interpreter.

*You are not bound to rules of grammar to understand a verse.

*You are not bound to the context of the verse you are seeking to understand.

*You are not necessarily bound to check your viewpoint against the rest of
(NOTE: Some allegorists do attempt to compare Scripture with Scripture, but fail the other two rules of interpretation).

The interpreter who follows this method is generally lawless, rebellious, proud and independent.

(2) It has no checks and balances.

The interpreter's imagination is his own law. The reader's imagination is free to run wild as he "invents" truth rather than discovering it.

3) Always interpret the Bible literally unless:

a) A literal interpretation would contridict sound doctrine (EX: If Romans 6:1ff was teaching water baptism, salvation would be by works).

b) An obvious Figure of Speech is being used.
Examples of figures of speech:

(1) Comparisons (simile - using "like" or "as")

EX: "Is not My Word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces" (Jer. 23:29; cp. Is. 1:18)

(2) Substitutions

EX: "Go tell that fox" (Lk. 13:32); "Behold the Lamb of God" (Jn. 1:29); "I am the door" (Jn. 10:9).

(3) Exaggerations (to emphasize a point)

EX: "I suppose that the world itself could not contain the books..." (Jn. 21:25).

(4) Euphemisms (a less direct; less blunt; or softer way of saying something)

EX: "...that he (Judas) might go to his own place" (i.e. Hell) (Acts 1:25); "he covereth his feet" (i.e. he is relieving himself on the toilet - Jud. 3:24).

(5) Understatements

EX: "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God..." (I Th. 2:15).

(6) Personifications (live or human qualities are given to that which does not have life [inanimate objects] or to concepts)

EX: "Let not sin therefore reign in your mortal body" (Rom. 6:12); "lust bringeth forth sin" (Ja.1:15)

b. Understand the context (of the verses you are studying)
(The Contextual Principle)

This principle is based on the Harmony of the Bible.

The Bible is not a collection or scrapbook of independent, unrelated religious statements. Rather, it is an orderly and harmonious unfolding of God's truth.

1) What does it mean to understand the context?

The interpreter must follow the author's
Flow of thought before the verse (or verses) you are studying and after the verse (or verses) you are studying.

To fully understand a word, you must understand the sentence which the word is in.

To fully understand a sentence, you must understand the paragraph which the sentence is in.

To fully understand a paragraph, you must understand the book which the paragraph is in.

To fully understand the book, you must understand the Bible as a whole.

2) What steps do I take in studying the context?

a) Determine where the context (paragraph or unit of thought) begins and ends.

How do we determine this?

(1) Look for the chapter division (Remember that chapter and verse divisions are not inspired. They usually are good indications of a change in thought, but not always).

(2) Look for a change in:

(a) subject (EX: Does the writer shift from the subject of gifts to love? I Cor. 12-13)

(b) speaker (first, second, or third person)

(3) Look for conjunctions or transitional phrases that indicate a shift (EX: "now," "finally," "after these things," "and it came to pass").

b) Determine the major thought or primary idea that is being stressed in the context.

(in other words, always ask yourself: What is the main point that God is emphasizing in this context?)

How do you determine this?

(1) Look for repeated words
(obvious examples: Love - I Cor. 13;
Faith - Heb. 11).

(2) Look for a repeated idea
(EX: I Th. 5:16-18 - be consistent in your inner life with God).

(3) Look for a key phrase or sentence which the writer expands on or explains (a knowledge of grammar will help here)

(EX: I Th. 4:3-8 - Paul says, "For this is the will of God, even your sanctification" in v. 3a; Paul then explains what he means by sanctification in v. 3bff).

3) What is the benefit of studying according to context?

A knowledge of the context of a passage will limit your interpretation and application of it.

You will zero in on the exact interpretation and you will reduce the possibilities of how it applies.

*Basically, you will avoid misunderstanding and misapplication of God's Word.

Remember, "A text without a context is a pretext" (a pretext is a cover-up or camouflage that allows you to say what you want, while covering up what God said).

c. Consistently follow rules of Grammar (as you study)
(The Grammatical Principle)

This principle is based on the logical communication of the Bible.

(God is the author of language. He chose to use specific languages and the rules within those languages to communicate His truths in a logical consistent manner so that we could understand exactly what He meant by what He said.)

All words have 2 characteristics:

1) meaning (they mean something - they have a vocabulary definition).

2) function (they do something - they have a grammatical function).

In the phrase: "For God so loved the world" -

--The word "loved" has a meaning. God's "love" basically can be defined as "a decision to unconditionally give to others that which is for their well-being."

--The word "loved" also has a function. 1) The word is an active verb. 2) The "ed" (loved) on the end of the word shows that it is past tense (a love that God had before He gave His Son).

1) What determines the <u>meaning</u> of a word?

ANSWER: 1) <u>origin</u> (etymology)

and 2) <u>usage</u>

a) **<u>Origin</u>** - When we seek out the origin of a word, we are actually finding out the <u>root</u> idea of the word.

To study the origin of a word, it is helpful to find the answer to 2 questions:

(1) <u>where</u> did the word <u>come from</u>?

We find this out by tracing the <u>Development</u> of a word since its earliest recorded occurrence in the language where it is found; and by tracing its transmission from one language to another.

For example: The modern English word "church" comes from the middle English word "chirche," which is derived from the old English word "cirice" (which is akin to the old high German word "kirihha"). Both the old English and old German words were derived from the Greek "kyriakos" which means "of the Lord" or "belonging to the Lord" (cp. Rev. 1:10 - "the Lord's day" or "the day <u>belonging to the Lord</u>").

Note: However, the New Testament word that is translated in our English Bibles as "church" was not the Greek word "kyriakos" but the Greek word "<u>ekklesia</u>," which means "assembly" or lit. "called out ones."

(2) <u>what</u> are the words <u>Component parts</u>

Example: "Counteract" = <u>Counter</u> (to reverse, or oppose) + <u>Act</u> (to do) -- hence, "to do something in reverse or in opposition to what is being done to you."

Other examples: "Insensible" = in + sensible (to be without rationality).

"Unemployment" = Un + employ + ment (the state of being without a job).

The Greek word "ekklesia" is basically made up of 2 words:

"Ek" (the preposition "out") and
"klesia" (from "Klesis," meaning
"a calling ").

Hence, the word church means a "calling out" or "the called out ones."

b) **Usage** - to fully understand a word and its full meaning, you must understand how it is used.

For example, when some people say the word "church," they are referring to a building. The bible, however, only uses the word to refer to people.

The word "church" (ekklesia) is used in the New Testament to refer to:

(1) A body of citizens gathered to discuss public affairs (Acts 19:39)

(2) A mob of people (Acts 19:32, 41)

(3) The assembly of Israelites that followed Moses in the wilderness (Acts 7:38)

(4) The whole company of the redeemed throughout the present era (from Pentecost to Rapture)
(Mt. 16:18; Eph. 1:22, 5:23; cp. I Cor. 12:13)

(5) A localized body of professed believers who are gathered together for worship and edification
(Acts 20:28; I Cor. 1:2; I Tim. 3:5) (This is the primary New Testament usage of the word "ekklesia").

2) What are the various functions of words?

a) The basic elements that make up a sentence are: 1) subject and 2) predicate.
EX: "Jesus wept" (Jn. 11:35).

(1) Subject - a word or group of words about which something is said. EX: "Jesus wept."

(2) Predicate - that which is said about the subject. The predicate begins with the verb and includes everything in the sentence after the verb. The predicate may be only a verb ("Jesus wept"), or it may include all the words which the verb governs. EX: "Jesus [wept because of the peoples' unbelief and because of His love for Lazarus]."

b) A typical sentence will usually include:
1) subject 2) verb 3) object.

EX: "God loved the world" (Jn. 3:16)
s v o

(1) **Subject** -

(a) A subject will usually include a noun or pronoun

*Noun - ("Name") a person place or thing

*Pronoun - a word used in the place of a noun (ex: he, she, it)

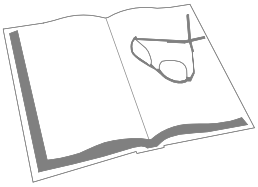
(b) A subject may include other words that describe or modify the noun
(ex: "[The great God] loved the world")

*Definite article ("The") - the word "the" points to a specific (particular) God.

*Adjective ("great") = a word used to describe or modify a noun or pronoun.

(2) **Verb** - a word that tells or asserts something about some other person, place, or thing.

It is a word that conveys
(EX: "ran") action
or state of being ("is")



Verbs describe the following:

(a) The time of an action
(this is known as "tense")
(It tells when an action occurs)

Three times (tenses):

Past - "He ran"
present - "He runs"
or "He is running"
future - "He will run"

(b) The manner of an action
(This is known as "mood")
(It tells how an action occurs)

1. A real action
[Indicative mood] (a fact) (EX: "he ran in the marathon")

2. A potential action [subjunctive mood]
(a wish or hypothetical action)
(EX: "I wish he would run." "He could run if he had not hurt his leg.")

3. A desired action [imperative mood]
(a command) (EX: "Run the race set before you.")

(c) The doer or receiver of an action
(This is known as "voice")

(It tells who is doing or receiving the action)

1. active verb - the subject does the action
(EX: "He ran over others who fell down")

2. passive verb - the subject receives the action
(he is acted upon)
(EX: "he was run over by the crowd")

A verb may have other words that describe or modify the action.

(a) **Adverb** - A word used to describe or modify the verb.

EX: "He ran quickly" - describing the manner of the verb action.

"He ran when the gun fired" - describing the time of the verb action.

"he ran there" (here, somewhere, etc.) - describing the place of the verb action.

"He did not run" - describing the negation of the verb action.

Other words may function with verbs or in the place of verbs.

(b) **Infinitive** - (meaning "unlimited") an infinitive describes the "circumstance" of doing something without telling the "who," "when," or "where" of the action. [an infinitive is not limited to person, time, or place. It is merely a general phrase that describes action]

EX: "To teach grammer is hard work."

"He wanted to study for his test."

(c) **Participle** - Words that "participate" in the formation of a sentence, used either as adverbs or adjectives. There are two participles: the present participle (formed by adding "ing" to the verb stem, expresses incomplete or continuing action. EX: "he was studying" "the sleeping dog"); and the past participle (expresses completed action; EX: "I have used" "Used car")

(3) **Object**

(a) Direct Object - The person or thing receiving or directly affected by the action of the verb. EX: "He threw the ball."

(b) Indirect Object - The person or thing which is the receiver of the direct object; the person or thing indirectly affected by the action of the verb. EX: "He threw his friend the ball."

c) Other major function words found in sentences include prepositions and conjunctions.

(1) **Preposition** - ("to place before") a word used with a noun or pronoun to show its relation to some other word or words in the sentence. There are approximately sixty English prepositions. EX: "We went to the church."

Prepositions may describe:

(a) Direction - in, out, from, to
(b) Proximity (closeness) - near, over, under, before, behind
(c) Relationship - on, upon, at
(d) Union or association - with, among
(e) Means - through (Rom. 6:23)

What is the difference between a phrase, clause, and sentence?

Phrase - a group of words with no verb (EX: Prepositional phrase - a group of words introduced by a preposition. - "Believe [on the Lord Jesus Christ]"

Clause - a group of words including o nly one main verb (EX: "[Believe on the Lord Jesus Christ]")

Sentence - A group of words including one or more clauses that expresses a complete thought.

(Clauses are joined together either by conjunctions, adverbs, or relative pronouns. EX: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.")

(2) **Conjunction** ("joining together") - a word used to connect words, phrases, or clauses.

There are two kinds of conjunctions:

(a) Coordinating conjunctions (and, but, or, nor) - connect words, phrases, or clauses of equal rank. EX: "father and son" "Heaven or Hell" "He may be religious but he is still unsaved."

(b) Subordinating conjunctions - (although, because, if, since, that, etc.) - introduce clauses which are subordinate to the rest of the sentence.
EX: "He stayed home because he had no money."

Main Clause: a clause that can stand alone or make sense by itself (it is known as an independent or principle clause).

Subordinate Clause: a clause that cannot stand alone but is dependent upon the main clause that it is modifying (describing).

A subordinate clause is usually introduced by either a

1) subordinating conjunction;
2) adverb; or
3) relative pronoun.

1. Subordinating Conjunctions

   a. Causal clause (because, for - gives a reason for the verb action (Eph. 5:16 - "because")

   b. Conditional clause (if, since, unless, except) (Jn. 3:3 "except")

   c. Purpose or result clause (that, in order that) (I Pet. 3:18 "that")

2. Adverbial clause (when, whenever, where, as)
   (Jer. 29:13 "when"; Jn. 13:15 "as")

3. Relative clause (who, whom, whose, which)
   (Eph. 3:3 "who")

JOHN 3:16

"For God so loved the world,
that He gave His only begotten Son,
that whosoever believeth in him should not perish
but have everlasting life."

"For"	- Conjunction	(subordinating)
"God"	- Noun	(subject) (God is the doer of the action)
"So"	- Adverb	(this word tells how God loved)
"Loved"	- Verb (past tense)	(expresses the attitude God has for the world)
"The"	- Article	(points to a specific world)
"World"	- Noun	(direct object - the world is the object of God's love
"That"	- Conjunction	(subordinating)
"He"	- Pronoun	(substituting for the word "God)
"Gave"	- Verb (past tense)	(expresses the action of God)
"His"	- Pronoun	(showing possession)
"Only begotten"	- Adjective	(describes [modifies] the word "Son")
"Son"	- Noun (direct object)	(the Son is that which God gave)
"That"	- Conjunction	(subordinating)(showing the purpose for which God gave His Son)
"Whosoever"	- Pronoun	(substituting for everyone in the world)
"Believeth"	- In the Greek - a participle	(functioning with the word "whosoever" as the subject of the clause)
"In"	- Preposition	
"Him"	- Pronoun	(functiong as the object of the preposition)
"Should"	- Helping Verb	(it gives the mood of the verb)
"Not"	- Adverb	(negative - it negates the verb)

"Perish"	- Verb	(expresses the action that happens to an unbeliever)
"But"	- Conjunction	(coordinating - showing the contrast or opposite of perishing)
"Have"	- Verb	
"Everlasting"	- Adjective	(describes the noun "life")
"Life"	- Noun	(direct object)

d. Compare Scripture with Scripture (as you study)
(The Theological Principle)

This principle is based on the unity of the Bible.

(Scripture does not contradict itself, but rather interprets itself. Every major truth in the Bible appears more than once. Therefore, we must check our interpretation with other Scripture to make sure that the principle we discovered does not contradict truths explained elsewhere in the Bible.

1) Methods (ways) of comparing Scripture with Scripture.

a) You can compare words

b) You can compare concepts

c) You can compare doctrines

d) You can compare prophetic quotations, types, and analogies.

Outside of relying upon your memory to cross reference the word or subject you are studying, there are various books available that will aid you in this study.

(Examples: cross references in study Bibles; concordances; word study books; theological dictionaries; topical Bibles - "Naves," etc.)

2) Take caution when comparing Scripture with Scripture.

a) Be careful not to compare Scripture with Scripture at the expense of the context of each passage.

b) Be careful that the word, concept, or doctrine you are comparing does indeed correspond (match up) with what you are comparing it with.

[Example: When comparing a word (EX: "Love" in John 3:16), make sure the word you compare it with is the same Greek word.]

*Beware of those who twist one part of the Bible to prove a point in some other part of the Bible (Jehovah's Witnesses are known for doing this)

C. EXEGESIS: the application of Hermeneutics

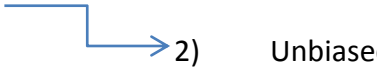
THE NATURE OF BIBLICAL EXEGESIS

The word "exegesis" is a transliteration of the Greek word ἐξήγησις which literally means to "lead out" or to "seek out." To "exegete" a passage of Scripture is to seek to pull out the accurate meaning of the text. Exegesis involved using grammatical laws or rules of interpretation ("hermeneutics") as tools to unlock the meaning and application of a Scripture passage.

Exegesis is basically "hermeneutics" in action. It is the application of the laws of interpretation.

Three steps to "pulling out" a principle or doctrine from Scripture:

1) Proper hermeneutics



2) Unbiased exegesis



3) Formulation of a principle or doctrine

How will proper exegesis benefit my preaching or teaching of God's Word

1. Exegesis safeguards the interpreter against making statements that are not true (i.e. that are not what God intended in a passage of Scripture)

2. Exegesis (if carried out faithfully) enables the interpreter to know exactly what the writer said and what the writer meant. You then will be able to draw out conclusions that apply to people today (it will aid in answering the question: How does the principle apply to today?)

   [NOTE: "Exegesis is not an end in itself. (Purely) Exegetical sermons are usually as dry as dust, informative perhaps, but seldom prophetic or inspirational. Therefore, the ultimate aim of the Biblical student is to apply one's exegetical understanding of the text to the contemporary Church and world." -- Gorden Fee, N.T. Exegesis, p. 21]

3. Exegesis provides:

   a. A method for preaching or teaching through a Biblical book
   b. A help for resolving difficulties in problem passages
   c. A discernment to test the interpretations of other commentators or Bible teachers
   d. A competency to prove every statement your make about what the Bible says
   e. An understanding of how to use the various language tools available to research words and grammar

THE BASICS OF BIBLICAL EXEGESIS

When a Bible teacher studies a passage of Scripture, his goal is two-fold:

1) To understand the author's intended meaning of a text.

2) To discover principles (timeless truths) that apply to people today.

In order to understand what an author meant by a passage of Scripture and how it would apply to us today, the Bible student must follow these steps:

BASIC OVERVIEW OF THE EXEGETICAL PROCESS

Step # 1	Survey the general context of the book. (Ask the questions: who, what, when, where, and why
Step # 2	Confirm the limits of the passage. (Where does the paragraph [unit of thought] begin and end?
Step # 3	Understand the immediate context of the passage. (Study the context before your passage and after it]
Step # 4	Translate and diagram the passage.
Step # 5	Analyze the syntactical relationships, grammar, and significant words.
Step # 6	Determine the principles (timeless truths) that can be proven from the passage.

THE PROCESS OF BIBLICAL EXEGESIS

STEP # 1

A. Survey the General Context

"Before the investigation of any sentence, paragraph, or any other subsection of a document, one always needs to have a good overview of the entire document. . . You need a provisional sense of the whole before analyzing any of its parts" (Fee, p. 28)

In other words, before you get lost among the "trees" you need to step back and take a good look at the "forest." "The key to good exegesis is the ability to ask the right questions of the text in order to get at the author's intended meaning" (Gordon Fee, N.T. Exegesis, p. 25).

When surveying the general context of a book, you are seeking to answer the questions:

Who? What? When? Where? Why? & How?

WHO? - Who wrote it? (Remember, God is the Author of all Scripture, but He [via the Holy Spirit] employed the unique backgrounds, education, and personalities of various men to pen His Word).

Who are the recipients? (Are they Jews or Gentiles? Or a combination? What is their relationship to the author?)

WHAT? - What are their present circumstances? (problems and needs, etc.)

WHEN? - When was it written?

WHERE? - Where do they live? What is their society and culture like?

WHY? - Why was the book written (i.e. what is its purpose or aim?) Look for a theme or main point being stressed in the book.

HOW? - How does the writer state his point? Are there any special emphases? Are any words or ideas frequently repeated? Can you discern the author's flow of thought or outline?

1. Read the entire document through in English in one sitting (at least 3 different times).

   First reading - Relax and enjoy reading the book (ask the 6 questions: who, what, when, where, why, & how?)
   Second reading - Try to discern the main point of the book (look for repeated words or ideas that would hint at the overall emphasis)

   Third reading - Try to discern the author's flow of thought and observe how he develops his thesis (work out an annotated outline of the entire book)

2. Check your observations against secondary literature

   Example: N.T. Introduction books (EX: D. Edmond Hiebert)

   Commentaries

   Introductions found in study Bibles (EX: Ryrie)

STEP # 2

B. Confirm the LIMITS of the Passage

After gaining a general understanding of the context of the book as a whole, now the exegete must determine the context of the particular verse or paragraph he is studying.

The majority of Scripture (some Proverbs & Poetry excluded) is not to be interpreted verse by verse but paragraph by paragraph. In other words the Bible is not a scrapbook collection of strung together, independent, non-connected sayings, but rather each individual verse is linked to a context and must be interpreted in the paragraph or unit of thought in which the verse occurs.

Therefore the task of the exegete is to **determine where the unit of thought (paragraph) begins, and where it ends.**

"Try to be sure that the passage you have chosen for exegesis is a genuine, self-contained unit. Even if you are exegeting only a single sentence, that sentence must be placed into its own paragraph or pericope (section)"
(Free, p.29)

How do I determine where a new paragraph begins and where it ends?

Look for the following indications of a new paragraph:

1. Is there a change in subject matter?
   (ex. Shifting from speaking about the Lord's Supper (I Cor. 11) to speaking about Spiritual Gifts (I Cor. 12).

2. Are there any transitional words?

   a. δε ("now") or νυν ("now") is sometimes used to indicate a new unit of thought (Mt. 3:1; Col.1:24)
   b. The vocative case (cp. I Thess. 5:25)

3. Is there a change in the types of verbs used?
   - A change in mood. (ie. from indicative to imperative)
   - A change in person. (ie. from third person to first person)

4. Is there a paragraph division in the Greek text (ex. UBS version) or in the modern translation (ex. NASV) you are using?
   (Note: When any of the above texts or translations differ, you must decide for yourself what the basic unit is)

STEP # 3

Understand the immediate CONTEXT of the passage

After the exegete has determined where the paragraph (unit of thought) begins & ends, he then must study the context that comes right before & after his passage.

"Context" - from the latin "Contextus"

"con" = together; *"text"* (from texere) = to weave

Hence, the word *"context"* describes how a word, sentence, or paragraph weaves into the rest of the document.

In other words, to "rightly divide the word of truth" the exegete must **follow the author's flow of thought *before* the verse (or verses) he is studying and *after* the verse (or verses) he is studying**.

If you are exegeting a *paragraph*, you need to see how this paragraph relates to the Scripture that immediately precedes it & follows it.

You study the immediate context by asking the question, "how does this verse or paragraph **tie into** the verses or paragraphs that surround it?"

Do this by asking yourself:

-Does my passage **explain** the Scripture that comes before or after it?
Your passage may be giving a conclusion.
Your passage may be giving a reason.
Your passage may be giving facts.

-Does my passage **illustrate** the Scripture that comes before or after it?

-Does my passage **apply** the Scripture that comes before or after it?

The goal of the context study is to:

* Discern the background that has a bearing on the verse(s) you are exegeting.
* Discern the thought development.
  (Look for connecting words (conjunctions); similarities & contrasts; progression & digression, causes & effects; parallel thoughts etc.)
* Discern the main emphasis (key thought, main point, or major thrust)
* Limit or narrow down the possibilities as to what the passage says, means & how it applies.

STEP # 4
TRANSLATE and DIAGRAM the passage

After a careful study of the context that precedes and follows the passage, the exegete should then translate and diagram the selected passage of Scripture.

1. Why translate?

a. To help you become familiar with the content of your paragraph (from the Greek N.T.)

b. To help you grammatically identify every word in your passage

c. To help you recognize the words that may need special study

d. To provide a very literal ("wooden") translation so that you can discern the proper interpretation (meaning)

2. Why diagram?

a. To help you recognize the syntax of each sentence (in other words, to aid you in seeing how each sentence ties together grammatically).

b. To help you visualize the basic structure of the passage (in other words, you can see grammatical patterns that will aid you in discerning the author's flow of thought).

Some patterns to look for:

--parallels
--contrasts
--repetitions
--chiasms
--conditions
--purpose or result clauses
--conclusions

c. To help you see the main points of emphasis (usually the main clauses will indicate the author's main points).

PARSING ABBREVIATIONS		
Tense	**Voice**	**Mood**
Present = Pres. Aorist = Aor. Imperfect = Impf. Perfect = Perf.	Active = Act. Middle = Mid. Passive = Pass.	Indicative = Ind. Subjunctive = Sub. Imperative = Imp. Optative = Opt. Participles = Part. Infinitives = Inf.

e. Indent to the right all subordinate clauses and quotations

A subordinate clause is a group of words (including a verb) that cannot stand alone, but is dependent upon the main clause that it is modifying (describing).

It is known as a dependent or minor clause.

A subordinate clause is usually introduced by either a:

1) Subordinating conjunction; 2) Adverb; or
3) Relative pronoun

SUBORDINATING CLAUSES

(Modifies the verb in the main clause)

Greek Subordinators	Basic Translation	Type of Clause
ἱνα, ὁπως	that; in order that	*Purpose clause
ὡστε	so that, with the result that	Result clause
ὁτι, γαρ, ἐπει	because, since	Causal clause
εἰ, ἐάν, ἐπερ	if	Conditional clause

*Note: The construction εἰς το plus an <u>infinitive</u> also introduces a subordinate clause describing purpose.

SAMPLES: *"Now all this was done*
<u>that</u> (ἱνα) it might be fulfilled..." (Mt. 1:22)

"<u>If</u> (ἐάν) we confess our sins,
He is faithful and just to forgive..." (I Jn. 1:9)

ADVERBIAL CLAUSES

(Modifies the verb in the main clause)

Greek Adverb	Basic Translation	Type of Clause
ὁτε	when	Time clause
οὐ	where	Place clause
ὡς, οὑτως, καθως	as, in this way, just as	Manner clause

SAMPLE: *"You shall love your neighbor*
<u>as</u> (ὡς) you love yourself" (Mt. 19:19)

RELATIVE CLAUSES

(Modifies the <u>noun</u> in the main clause)

Gender	Sample Singular Forms	Sample Plural Forms
Masculine	ὅς	οἵ
Feminine	ἥ	αἵ

Neuter	ὅ	ἅ
SAMPLE: *"You were sealed with the Holy Spirit which (ὅ) is the earnest of our inheritance"* (Eph. 1:13-14)		

f. Circle the subordinator and draw an arrow to the word it is modifying.

Examples:

"Now all this was done

that (ἵνα) it might be fulfilled..." (Mt. 1:22)

"If (ἐάν) we confess our sins,

He is faithful and just to forgive..." (I Jn. 1:9)

"You shall love your neighbor

as (ὡς) (you love) yourself" (Mt. 19:19)

"You were sealed with the Holy Spirit

which (ὅ) is the earnest of our inheritance" (Eph. 1:13-14)

Line up coordinate clauses, phrases, and words

1) Line up coordinate clauses
(A clause is a group of words with a verb)

Equal Clauses Rom.3:23 *all have sinned*
and
[all have] come short of the glory of God

Contrast Clauses John 3:16 - *...that whosoever believes in Him*
should not perish
but
have everlasting life

BalancedClauseswithout a conjunc. I Th.5:21 *test all things*
hold onto that [which is] good
reject every form of evil

I Cor. 2:7-8 *We speak the wisdom of God...*
which God ordained before the world...
which none of the princes of this world knew...

2) Line up coordinate phrases
(A phrase is a group of words without a verb)

I Th. 1:3 - *Remembering without ceasing* *your work*
of faith
and labor
of love
and endurance
of hope
in our Lord Jesus Christ

3) Line up coordinate <u>words</u>

Rom. 12:2 - *That ye may prove what is that*
good
and
acceptable
and
perfect *will of God*

STEP # 5
Analyze significant WORDS, GRAMMAR, and SYNTACTICAL relationships

1. Analyze significant WORDS

In every context, some words will demand more special study than others. Often there is a need for the exegete to do a word study because of the ambiguity of a passage, or because of the range of meanings which many Greek words have in various contexts. Few Greek words have just one meaning, sense, or nuance. Rather, they have various shades of meaning depending on the context in which they are used. "In exegesis it is especially important to remember that words function in a context. Therefore, although any given word may have a broad or narrow range of meaning, the aim of word study in exegesis is to try to understand as precisely as possible what the author was trying to convey by his use of this word in this context" (Fee, p. 83).

a. The First Step: List the WORD POSSIBILITIES

When the exegete finds a word that demands special attention, rather than jumping to premature conclusions, he should be as objective as possible and write down all of the possibilities that this word may mean in this context.

Words will generally have at least 2 main possibilities:

1) A literal meaning

2) A special meaning (figurative, technical, idiomatic usage)

For example, the word "sow" (σπειρω) can in one context describe the literal planting of seed (I Cor. 15:36; Mt. 13:22) and in another context it depicts a figurative sowing of something (I Cor. 9:11; II Cor. 9:6; Ja. 3:18; Gal. 6:7).
The word "flesh" (σαρξ) can refer to a literal physical body (Gal. 2:20; Phil. 1:22) or to man's carnal old nature (Rom. 7:5,18; 8:7)

Steps to take to find out various shades or meaning a word may have:

1) Using a Lexicon, discover and list all of the possible meanings that might fit the context you are studying

2) Explain the distinctions between the English meanings (in parenthesis)

3) Give at least one reference to support each meaning

Examples:

What could the word "justified" mean in James 2:21?

ἐδικαιωθη (Aorist, passive, indicative, 3 P, sing., from δικαιοω)

Possibilities:

1. "Justified" (to declare righteous - Rom. 3:28, 4:2, 5:1)
2. "Justified" (to prove righteous - Rom. 3:4; Mt. 11:19; Lk. 7:29,35; I Tim. 3:16; cp. Psalm 51:4)

What does God mean when He says "love not the world" in I John 2:15?

κοσμον (Noun, Accusative, Masculine, Singular from κοσμος)

Possibilities:

1. "World" (The world's people; The human race - John 3:16)
2. "World" (The world's system; It's philosophies & values – I Cor. 2:12; Gal. 4:3; Col. 2:8)
3. "World" (The earth - John 21:25; Acts 17:24; Rom. 1:20)

What is meant by "vessel" in I Thessalonians 4:4?

σκευος (Noun, Accusative, Neuter, Singular from σκευος)

Possibilities:

1. "Vessel" (meaning one's wife - I Peter 3:7)
2. "Vessel" (meaning one's body - II Cor. 4:7)

What is meant by "servant" in Romans 16:1?

διακονον (Noun, Accusative, Feminine, Singular from διακονος)

Possibilities:

1. "Servant" (Unofficial service in general - John 12:26)
2. "Deacon" (An official office of service in a local church - I Tim.3:8,12,13)

b. The Second Step: Determine the WORD CHOICE

In this step you are being ***selective***

After being *objective* & listing all of the possible meanings a word may have, the next step is to be *selective* and to determine which of those possibilities is the right choice for your particular verse.

The goal of this step of "word choice" is to determine the best English translation and its sense (ie. the particular way that the word is being used in this verse).

** Now "Prove it!"*

1. Give PROOFS for your word choice

God admonishes the Christian to "prove all things" (II Th.5:21)

In order to determine how an important word is being used in a particular context the exegete must look for evidences that would prove how it is being used.

Gather your proofs (evidence) from:

1) CONTEXT

The most substantial proof for how a word is used will be from the context of the unit of thought you are studying.

2) USAGE

a) The Author's use

(1) The best evidence - How the author used the word in this same book.
(Ex. You can compare how Paul used the word "justified" in Romans 3:28 & 5:1)

(2) Good evidence - How the author used the word in another book.
(Ex. You can compare how Paul used the word "world" in Galatians 4:3 with Colossians 2:8)

b) The New Testament's use

You can see how the word is used elsewhere in the N.T. preferably in contexts similar to the one you are studying.

c) The Septuagint's (LXX) use

The Septuagint is the Greek translation of the O.T.

If your word does not occur too frequently in the N.T. it will be helpful to trace its usage in the Septuagint.

The Concordance of the LXX by Hatch & Redpath will be helpful.

d) Secular Literature use

To gain further insight to the meaning of a word (particularly "Hapaxlegomena" words--words that occur only 1 time in the N.T.) the exegete may consult secular Ancient Greek Literature. This literature (though not inspired by God) may be valuable in tracing the ancient usage of a word in Classical Greek before & after the writing of the N.T. (Ex. The Apocrypha, Pseudapigrapha, & the Church Fathers)

A Note to Remember:

Your best proofs come from:

(1) The same book
(2) The same writer ("Author")
(3) The same time frame

3. ETYMOLOGY

Etymos = true source
Logy = word
Hence, "The true source of a word"
Studying the Etymology of a word involves finding the root of the word or finding the component parts of a word.

For Example:
The Greek word ἐκκλησια ("church") is basically made up of 2 words:

"ἐκ" - the preposition "out"
"κλεσια" - from κλεσις meaning "a calling"
Hence, the etymological meaning of the word ἐκκλησια is a "calling out" or "the called out ones"

4. COGNATE WORDS

The exegete may also study related words (ie. words that share the same root) to derive meaning.

Example: Compare μετανοεω (repent) with κατανοεω (consider)

5. THEOLOGICAL EVIDENCE

One might prove that "water" in John 3:5 does not refer to "Baptism" since such a view would contradict Paul's theological doctrine of justification by faith apart from works (Rom.4-5; Eph.2:8-9; I Cor.1:17)

Stronger Proofs:

1. Context
2. Author's Usage

Weaker Proofs:

1. Uses outside of the N.T.
2. Etymology
3. Cognate words
4. Theological Evidence

2. <u>Disprove</u> the other unacceptable word possibilities

For Example:

Give reasons why the word choice for "justified" in James 2:21 cannot be "to declare or make righteous"

Use the <u>same types of proofs</u> listed above to exclude the unacceptable meanings of a particular word in a particular context.

2. Analyze significant <u>GRAMMAR</u> & <u>SYNTAX</u>

After determining the specific meanings (definitions) & translations of key ***<u>words</u>***, the exegete must then be on the look out for any important points of ***<u>grammar</u>*** (word functions) or ***<u>syntax</u>*** (word relationships) that need special study.

Here are some examples of words or phrases that require grammatical decisions:

1. The exegete must determine:
The <u>MOOD</u> of some verbs

Some forms of Greek verbs share their ending with different moods.

Example: λυετε may be a present, active, <u>indicative</u>, 2 p, pl verb
OR λυετε may be a present, active, <u>imperative</u>, 2 p, pl verb
(cp. also the Aorist ending εσθε)

Question: Is the verb ζηλουτε ("seek") in I Cor. 12:31 an indicative or imperative?

2. The exegete must determine:
The <u>VOICE</u> of some verbs

Some verbs or participles could be either one of 2 voices.

The *Indicative* present, imperfect, and perfect tense forms could be either <u>middle</u> or <u>passive</u> voice. The same goes for the *Subjunctive* and imperative and participle present tense forms.

Question: Is the participle κατηρτισμενα ("fitted") in Romans 9:22 middle or passive?

3. The exegete must determine:
The <u>USAGE</u> of certain <u>PREPOSITIONS</u>

For example: The preposition ἐν can be:

Locative (describing location - "in") - Eph. 1:8
Instrumental (describing cause or means - "by") - Eph. 2:13, 18

Question:

Does the preposition ἐν in I Cor. 12:13 mean "in" or "by"?

Does the preposition εἰς ("for") in Acts 2:38 mean "into" (Acts 1:11) or "because of" (cp. Mt. 12:41; Lk. 11:32; Mt. 3:11)?

4. The exegete must determine:
The <u>MEANING</u> of certain <u>CONJUNCTIONS</u>

For example: The conjunction δε can mean "but," "and," or "now"

Question: What does δε mean in I Tim. 2:15; I Thes. 5:21?

5. The exegete must determine:
The <u>FUNCTION</u> of adverbial <u>PARTICIPLES</u>

Participles are often used to modify or give circumstances about a verb in the sentence.
A circumstantial participle will describe or modify the verb in one of the following ways:

1.	Time	("while____"; "having_____")
2.	Cause	("because" "since")
3.	Condition	("if")
4.	Concession	("although")
5.	Means	("by")
6.	Manner	("in" "in the manner of")
7.	Purpose	("for" "in order to")
8.	Result	("so as to" "with the effect of")

The interpreter's only clues as to which way the circumstantial participles are being used are: Context and Usage.

STEP # 6

F. Determine the PRINCIPLES (timeless truths) that can be proven from the passage.

After following Steps 1 - 5, now comes the most exciting, rewarding, and practical step of all! In this step, the exegetes exegetes (pulls out) significant timeless truths that relate to life today!

The principles or truths the exegete pulls out of the Scriptures are often referred to as "assertions" (provable statements of fact).

1. Discerning Biblical Principles

a. What is a Scriptural principle?

1) A Scriptural "principle" is a precept or fundamental law given from God and designed to either teach or exhort (instruct or command).

2) In other words, a Scriptural "principle" is simply a significant, timeless truth.

a) A **"significant"** truth is not trivia, but a statement with meaning and application.

b) A **"timeless"** truth is an eternal truth, not bound by time. It is a universal truth for every age, dispensation, or generation (Example - it is not limited to the Old Testament).

c) A **"truth"** is a trustworthy statement of fact.

(1) Every truth discovered in the Bible will in no way contradict truth taught elsewhere in Scripture.

(2) Statement - must be a complete sentence. The truth you find should be stated in a clear, concise manner.

It should be:

Simple enough to be understood
Short enough to be remembered
Specific enough to be applied

2. Discovering Biblical Principles

Steps to take to discover Biblical principles:

a. Carefully consider each phrase and clause (in its order) and write down truths as you go.

1) Note any meaningful truths that flow from: the preceding and following context of your passage, key words, significant grammar and syntax.

2) Note the overall main principle or theme that God is stressing or emphasizing in the context.

How do I determine what God's main point is?

(a) Look for repeated words (obvious examples: Love - I Cor. 13; faith - Heb. 11).

(b) Look for a repeated idea (concept) (EX: I Th. 5:16-18 - be consistent in your inner life with God; Rom. 12:1-2 - full surrender)

(c) Look for a key phrase or sentence which the writer expands on or explains (a knowledge of grammar will help here).

(Ex: I Th. 4:3-8 - Paul says, "For this is the will of God, even your sanctification" in verse 3a; Paul then explains what he means by sanctification in verses 3b and following).

b. Make a list of truths that are explicitlly stated and implicitly inferred in the passage.

"There may be only one or two of these, or there may be several. Be inclusive (exhaustive) at first. Later you can eliminate those which, upon reflection, you judge to be less significant or irrelevant." (Fee, p. 132).

Explicit Truths - what the writer directly said

Implicit Truths - what the writer intentionally meant

Examples of Spurgeon's Significances from II Timothy 4:20
". . . But Trophimus have I left at Miletum sick"

STATED	IMPLIED
1. Good men may be laid aside even when it seems they are most needed.	1. Good men would have the Lord's work go on even without them (no matter what the cost to them)
*Not Spurgeon-	
[2. Not even an official Apostle could see everyone at everytime get healed.	2. It is God's will that some of His children be sick.

Note: Be very careful with implied principles. Be sure you have a solid exegetical basis for making them.

c. Note all of the perspectives and draw out principles in light of each angle or recipient.

Ask yourself the question: What are the perspectives of this passage?

Example: In Philippians 2:14, various perspectives include:

1) God's (the Author)
2) Paul's (the writer)
3) The Philippian church's
4) The potential complainer's
5) The lost world (cp. v. 15)

d. You may do an active or passive transform to help you see the verse from a different angle.

Example: Phil. 2:14 -

"Do all things without murmerings and disputings"

"All things are to be done without murmerings and disputings by you" (believers) (In this case, Phil. 2:14 is transformed into a passive)

Remember: When pulling principles out of the text, the exegete must have a creative imagination and yet also a disciplined mind.

Being an exegete is like being an artist (with words, you can paint an applicable, colorful picture that the Holy Spirit will use to drive His point home); and being an exegete is like being a lawyer (who colorfully states his principles but then backs them up with supporting facts).

*Before you ever make a statement regarding a verse of Scripture, ask yourself: Can I rally prove the point I am making?

3. Proving Biblical Principles

Be able to list solid proofs or evidences that validate your stated principle. You should be able to prove each stated truth from the context, grammar, author's usage elsewhere, etc.

All of the below questions must be answered in order to prove the principle you have derived:

a) Can I prove it contextually?

b) Can I prove it grammatically & syntactically?

c) Can I prove it theologically?
(by comparing it with the same principle found elsewhere in Scripture?)

Example: the phrase *"Do all things without murmerings and disputings"* signifies:

1. _____ because:

   a. Contextually . . . . . .

   b. Grammatically . . . . . .

   c. Syntactically . . . . . .

   d. Theologically . . . . . .

<u>Examples</u> of Principles exegeted from Acts 6:1-7.

NOTE: When pulling out principles from Scripture, observe the various <u>perspectives</u> (points of view) in the context.

In Acts 6:1-7 principles can be drawn from the standpoint of:

1) Individual believers (the Laymen)
2) The Apostles (the Leadership)
3) The Church (The Local Assembly as a whole)
4) The Writer (Luke)
5) God (The Lord's viewpoint)

a. Principles (and proofs) in Acts 6:1-7 from an individual's (a believer's) standpoint (perspective):

1) All believers have an equal standing with each other (v. 1, 3, 5).

   a) Verse one implies that distinctions in race or language (Hellenists vs. Hebrews) should not cause divisiveness (both are equally worthy of support).
   b) All believers had an equal vote in choosing deacons (v. 3, 5).

2) No individual should be overlooked by fellow believers (v. 1).

   a) Verse 1 indicates that such overlooking prompted sinful behavior (reveals a problem).
   b) The context reveals a solution had to be arrived at to solve this problem.

3) Believers are capable of sinful behavior (v. 1).

   a) Verse 1 reveals a murmuring that arose among believers (disciples who were multiplying).
   b) Every time ("murmuring") is used in the New Testament, it refers to sinful behavior. EX: Jn. 7:14; Phil. 2:14; I Pet. 4:9; cp. Jd. 1:16; Mt. 20:11; Lk. 5:30; Jn. 6:41,43,61,etc

4) Every individual believer's involvement is essential in decision-making (in a local church) (v. 3).

   a) Verse 2 indicates that the Apostles summoned the whole multitude.
   b) Verse 3 reveals that the individual believers had a part in seeking deacons.
   c) The Apostles' suggestions "pleased the whole multitude" (v. 5).
   d) "They (plural) selected. . . they set before the Apostles" (v. 5, 6).

5) Not all individuals are qualified (spiritually) for official positions in a church (v. 3, 5).

a) The fact that they had to search for spiritual men with an impeccable testimony reveals that not all believers had one -v.3
b) The men chosen (v. 5) are distinguished (indirectly) for their outstanding character.

6) A believer's testimony is vitally important (v.3)

a) The Apostles call on the "brethren" to look for men "well reported of" (passive verb) from which refers to one's testimony.
b) The importance of the believer's testimony is implied by the need that had to be met by such qualified men.

7) Believers are capable of leading holy lives (v.3,5)

a) "Full of the Holy Spirit and wisdom (verse 3) . . . full of faith" (verse 5) indicate holiness (a set-apartness unto God).
b) The fact that 7 men were chosen indicates the potential for such living is indeed possible (v. 5).

8) An individual's character can be visibly seen by others (v. 3, 5).

a) The internal Godliness ("full of Holy Spirit and wisdom, and faith") is evident.
b) The fact that these traits can be seen is evident by:

(1) Verse 3, which involves an imperative to look for such men.
(2) Verse 3, which involves a passive participle - "being well reported of."
(3) Verse 5, indicating that such men could be found.

9) All believers should be willing to serve the Lord (even in mundane areas) (v. 1, 5).

a) None of the 7 men chosen (v. 5) refused to accept the position of deacon.
b) They were willing to identify with the gospel ministry and receive a transferral of service (signified by v. 6 - "laying on of hands").
c) The mundane areas are evident by the word "tables" (v. 2) and the context of meeting physical needs of widows of the church.

10) Not all believers share the same role or function (in the Body) (v. 4).

a) Verse 3 is contrasted with verse 4. While men were to be appointed to meet physical needs (v. 3), in verse 4 other men (the Apostles) needed to retain their priority of meeting spiritual needs (by the "ministry of the Word and prayer").

11) Christians must be willing to identify with God's work and men (if chosen for church office) (v.6)

a) None of the 7 men chosen (v. 5) refused to be identified with the gospel ministry (they were willing to be "set before" the Apostles).
b) The "laying on of hands" indicates an identity with and a transference from the men laying their hands upon the persons (in this case, the Apostles, v. 6). (the 7 men were willing to identify with the gospel ministry and receive a transferral of service).

b. Principles in Acts 6:1-7 from a Church's standpoint.

1) In a church, problems are inevitable (v. 1).

2) Church growth brings with it increased demands (necessities) (v. 1).

3) In a large church, some ministries are overlooked (v.1)

4) Church ministry has daily responsibilities (v. 1).

5) In a church, racial factions are potential (v. 1).

6) The Church must take special care of widows (v. 1).

7) The Church must keep track of each member carefully (v. 1).

8) Administrative problems will manifest themselves by sinful symptoms ("grumbling").

9) Not all church members share the same role or function (diversity) (v. 2, 4).

10) The church is responsible to meet the needs of its own members (v. 1, 3).

11) The church is responsible to solve its own problems (it is autonomous) (v. 3, 5).

12) Effective church administration involves fulfilling your own responsibilities (priorities) (v. 2, 4).

13) Effective church administration involves delegation of authority (v. 3, 4).

14) The church needs men who are willing to share the load of the ministry (v. 3, 5, 6).

15) The involvement of every church member is essential in decision-making (v. 3, 5).

16) Not all church members are qualified for official positions (v. 3, 5).

17) Those who serve in an official capacity (in a church) must be spiritually qualified (v. 3, 5).

18) Deacons (official servants) are chosen from among the church body (v. 3).

19) Deacons (official church servants(must be willing to meet mundane needs (v. 1, 3).

20) Deacons (official church servants) must be willing to meet routine needs (daily) (v. 1).

21) Deacons (official church servants) must be willing to take orders (v. 3).

22) A deacon's responsibility is one of service, not leadership (v. 2, 3).

23) When a church has problems, a cooperative spirit is necessary (v. 5).

24) The church members must submit to the lead of the overseer(s) (v. 5, 6).

25) In a church, problems are solvable (v. 5-7).

26) A healthy church will be a growing church (v. 7).

27) God blesses a church that solves its problems (v. 7).

Hermeneutics and the study of Examples & Promises

Warning: Carefully study examples and promises in the Bible.

When studying Examples:

a. You must make a distinction between what the Bible records and what it approves (i.e., the Bible records sinful acts, Satan talking, etc., but does not approve of it).

b. Remember that express commands to individuals are not necessarily the will of God for us (Gen. 12:1; Acts 9:6).

c. In the lives of people in Scripture, determine what the outstanding principle is (EX: Heb. 11:8 - the principle is that we are to go wherever God leads us).

d. In the application of examples to our lives, we do not need a literal reproduction of the Biblical situation (EX: we baptize, but not in the Jordan River; we have the Lord's Supper, but not in an upper room).

When studying Promises:

a. Remember, all of the Bible is written for us, but not all of it is written to us. Not every promise in the Bible is ours to claim (some promises were for specific people at a specific time period (example: God's Promise to Abraham in Genesis 12:1-2)

b. Determine which promises you can claim for yourself by asking,

Is this promise. . .

1) Universal in scope?
2) For saved people only? (Rom. 8:28)
3) Personal or not? (Acts 18:9, 10)
4) Conditional or not? (James 4:8)
5) For our time or not? (was the promise limited to the O.T. nation of Israel?)

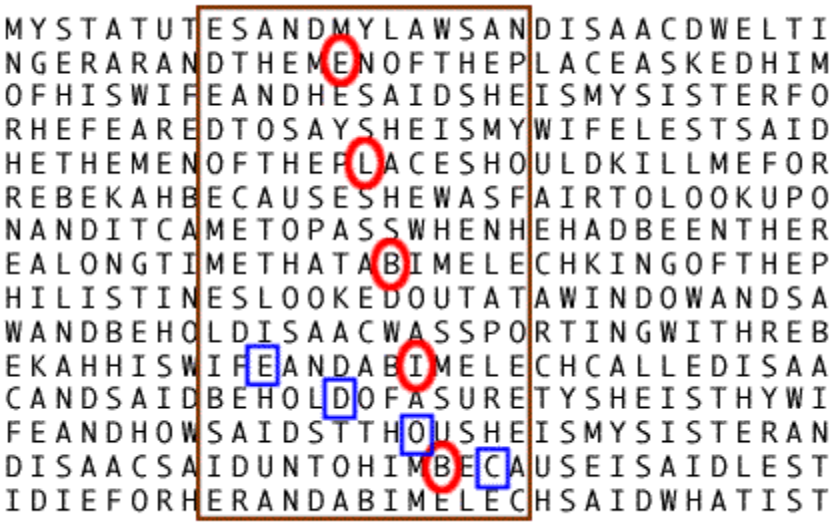
c. Don't use the Bible as a divination tool.
By this I mean…

- Don't attempt to read "between the lines" (be careful with implications)
- Don't look for numerical value in the letters
- Don't look for secret coded messages

Example: Bible code by Michael Drosnin

The Bible code, also known as the Torah code, is a purported set of secret messages encoded within the Hebrew text of the Torah. This hidden code has been described as a method by which specific letters from the text can be selected to reveal an otherwise obscured message. Though Bible codes have been postulated and studied for centuries, the subject has been popularized in modern times by Michael Drosnin's book The Bible Code.

Many examples have been documented in the past. One cited example is that by taking every 50th letter of the Book of Genesis starting with the first taw, the Hebrew word "torah" is spelled out. The same happens in the Book of Exodus. Modern computers have been used to search for similar patterns and more complex variants, and published in a peer-reviewed academic journal in 1994. Proponents hold that it is exceedingly unlikely such sequences could arise by chance, while skeptics and opponents hold that such sequences do often arise by chance, as demonstrated on other Hebrew and English texts.



From Wikipedia, the free encyclopedia

Hermeneutics as it relates to Dispensationalism

Dispensationalism:

The word "Dispensationalism" is a Biblical Term:

- *1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.*
- *Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*
- *Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:*
- *Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*

Definition of the term:

οικονομια (oikonomia oy-kon-om-ee'-ah)

The term is made up of two words:

Oikos – House

Nomos – Rules or Laws

Oikonomia speaks of the management of a household or of household affairs
1a) specifically, the management, oversight, administration, of other's property
1b) the office of a manager or overseer, stewardship
1c) administration, dispensation (Strong)

The word refers to the management of the household or the exercise of a responsibility or stewardship.

See: Luke 16:1-13 – where we find Jesus' parable of a rich man and his stewards. Ryrie enumerates four basic aspects of any "stewardship" (or "dispensation") which are apparent from this passage:

1. There are two parties involved, an owner of the property to be entrusted, and a steward to whom it is entrusted (16:1).
2. There is carefully defined responsibility on the part of the steward (16:1).
3. There is accountability at any time; it is the prerogative of the owner to demand a reckoning (16:20.
4. There can be a change at any time, according to the discretion of the owner (16:2). (Ryrie, cited by Doug Bookman: Pillsbury Baptist Bible College and A Definition of Dispensationalism)

Various Definitions of a "Dispensation"

Scofield Reference Bible:
"A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God."

Clarence E. Mason, Jr.:
"…in its Biblical usage, a dispensation is a divinely established stewardship of a particular revelation of God's mind and will which brings added responsibility to the whole race of men or that portion of the race to whom the revelation is particularly given by God."

George D. Beckwith:
"A dispensation is a period of time during which God tests man in regard to man's relationship to Himself. In each period of time there is some revelation of the will of God, and a new test of man. Each dispensation begins in fresh divine light and inspiration, and ends in darkness, gloom, and judgment."

Charles Ryrie:
"A dispensation is a distinguishable economy (stewardship) in the outworking of God's purposes."

Essential Features of each dispensation:

- A New Revelation given by God
- A New Responsibility expected from Man (obedience is expected to that New Revelation)

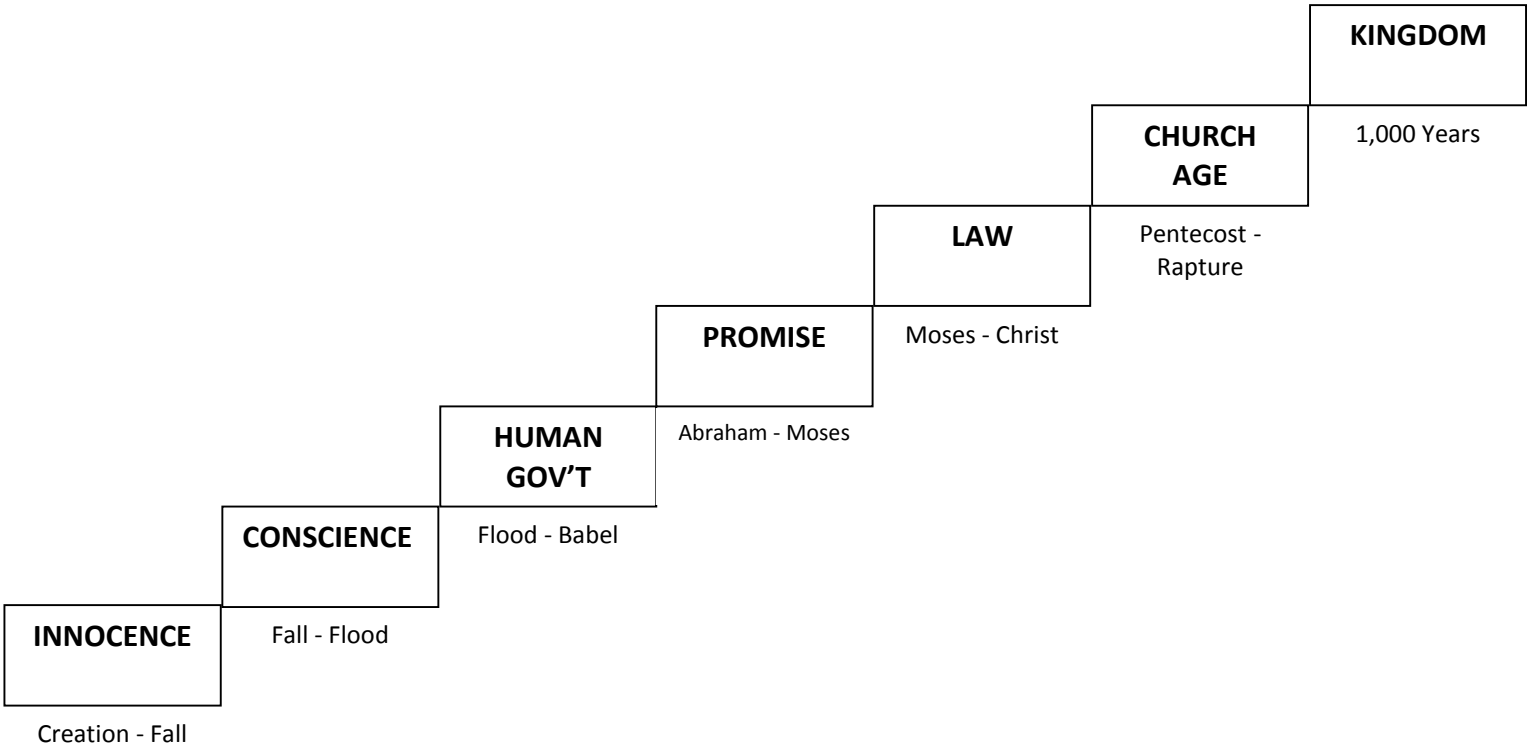
The essentials of Dispensationalism:

1. A dispensationalist recognizes and maintains the **distinction** between God's dealings with **O.T. Israel** and the **N.T. Church**.

2. A dispensationalist will consistently employ a **normal (literal) hermeneutic** in his interpretation of Scripture; This applies to prophesy as well as all Scripture.

3. A dispensationalist regards the underlying purpose of God to be **His own glory**, rather than the redemption of men; the dispensationalist's approach to Scripture is decidedly God-centered (theocentric), not man-centered (anthropocentric). A Doxological perspective.

Illustration of the seven dispensations position:



Characteristics of each Dispensation:

1. God pours out **new revelation** during the transition period between each dispensation.

2. Each dispensation is **built upon the former** dispensation

3. Each dispensation has **more improvement** than the previous one.

4. Each is **not a trial and error** dispensation (God is unfolding His One Plan progressively)

   The unifying principle of dispensationalism is seeing the various dispensations as successive manifestations of God's purpose and progressive manifestations of it.

Ryrie's three proofs that the unifying principle of the Bible is doxological (God's glory):

a. Salvation is for God's glory, and redemption is one of the means to the end of glorifying God.

b. God has a plan for the angels which will result in glory going to God, not in their salvation.

c. God's purpose for the Kingdom involves salvation but is not confined to redemption.

Hermeneutical Guidelines regarding Dispensationalism's Continuing Principles

a. Continuing principles may:
   - stabilize - remain unchanged (ex: marriage)
   - terminate (ex: ceremonial law)
   - adjust, alter (ex: Sabbath & Lord's day)

b. Continuing principles may be discerned by:
   - New Testament sanctioning continuance (Rom. 13)
   - No theological conflict in New Testament (Revelation)

c. Continuing principles may be classified as:
   - ordinances
   - judgments
   - principles

d. Continuing principles may terminate as necessary but continue as:
   - tradition (ex: Paul's purification Acts 21)
   - commemoration (sacrifices in Millennium)

e. Continuing principles may have been kept (foreshadowed) before being commanded in the new dispensation.
   Examples:
   - Sabbath
   - government
   - tithing
   - Passover

Dispensationalism as it relates to Israel

"No one who neglects the Jews can understand the plan of God in history, either that part of it which is realized, or that which is to be." (William Graham Scroggie, Prophecy and History, p.39)

"If we want to know our place in chronology, our position in the march of events, look at Israel." (William Blackstone, Jesus is Coming, p. 234)

To properly understand Scripture, especially when it comes to the distinctions between the Old Covenant and the New Covenant, it is vital to see God's unique dealings with O.T. Israel as contrasted with His dealings with the N.T. Church.

Consistent use of a literal or normal interpretation of Scripture "leads dispensationalism to distinguish God's program for Israel from His program for the church. Thus the church did not begin in the Old Testament but on the day of Pentecost, and the church is not presently fulfilling promises made to Israel in the Old Testament that have not yet been fulfilled. The church is not seen as the replacement or the fulfillment of Israel." (David Burggraff, A Growing Difficulty for Modern Dispensationalism, A Workshop, CBTS, Lansdale, PA, p.3)

The distinction between O.T. Israel and the N.T. Church:

O.T. ISRAEL	N.T. CHURCH
• **Earthly Blessings** (A Land on Earth) (Gen.12:1; Dt. 8:7-9) • Principles of **Conduct** (Unique Civil & Ceremonial Laws) • **Unique Worship** 1. One Place (the Temple) 2. Human Priests 3. Animal Sacrifices	• **Spiritual Blessings** (in Heaven) (Phil. 3:20; Mt. 5:39) • Principles of **Conduct** (the Royal Law of Love) • **Unique Worship** 1. In Spirit (Jn. 4:24) 2. One High Priest (One Mediator - 1 Tim.2:5) 3. One Sacrifice (Heb.10:4, 9-14)

Dispensationalism's Hermeneutic

Guidelines for Interpreting the Bible according to Dispensationalism

A. How not to Interpret

1. Don't allegorize (spiritualize).

2. Don't interpret according to your experiences (ex: people say, "You can't tell me tongues aren't for today - I've experienced it!").

3. Don't use parallel passage approach only (context comes first).

4. Don't find types (predicted foreshadowings) in every minute detail of the Old Testament (discover types, don't create them).

5. Don't reject truths in the Bible just because you can't totally understand them.

6. Don't press your ideas (beliefs) into scripture where there is no clear Scripture to support your belief.

7. Don't argue from silence or reason improperly (ex: "All dogs have tails; a cat is not a dog; therefore, a cat does not have a tail.").

B. How to Interpret

1. By submitting o the Holy Spirit (for understanding and wisdom) (Ps. 119:18).

    - Begin with prayer
    - Be willing to change your opinion where Scripture clearly contradicts what you think
    - Be open for God to speak to your heart (read to obey - not just to get knowledge)

2. By studying the context - the flow of author's thought before the verse or verses you are studying and after the verse or verses you are studying.

    a. To understand a word you must understand the verse which the word is in

    b. To understand a verse you must understand the paragraph which the verse is in

    c. To understand a paragraph you must understand the entire book which the paragraph is in

3. By interpreting Scripture literally (normally). Read it at face value, except where there is an obvious figure of speech being used. Ex: when Jesus said, "I am the door" - He was not an actual door. Some figures of speech are:

    - comparisons (Jer. 23:29)
    - substitutions (Lk. 13:32)
    - exaggerations to emphasize (Jn. 21:25)
    - understatements (1 Th. 2:15)
    - personifications (Rom. 6:12)

**Seek the natural and obvious meaning of Scripture. "Let God say what He does say, instead of making Him say what you think He should have said."

4. By asking yourself, "What significance did this passage have to the ones to whom it was originally written?"

5. By remembering that our English version is a translation of the original Greek and Hebrew. English does not always give us the clearest translation of the total meaning of a word or phrase (so you may want to compare various translations).

6. By realizing that verse numbers and paragraph divisions were not inspired (they were not added until the 14th century).

7. By remembering that God revealed His Word gradually and progressively (Heb. 1:1-4) (ex: the early church in the book of Acts only had the Old Testament for their Scripture).

8. By knowing that written historical events are not necessarily the normal experience for us living today (ex: Paul's vision on the road to Damascus)

9. By comparing Scripture with Scripture (but do so by knowing the context of each passage).

10. By realizing that there is only one correct interpretation of every passage of Scripture (two different people cannot hold two different views about one portion of Scripture and both be correct).

11. By knowing that interpretation is different from <u>application</u> of Scripture (you must properly interpret before you can know how it applies to you).

Hermeneutics as it Relates to Prophecy

Consistency in interpreting all genre is a vital part of proper Bible Study.
We do not believe in taking a "normal" approach to interpreting Scripture, and then abandon this approach when it comes to interpreting Prophecy.

I would like to illustrate my point by embarking on a brief study of "The Tribulation Period" and "The Millennium"

A. Should the Tribulation be considered a dispensation?

Three views:

1. View 1: A Revival of the Mosaic Economy of Law

Reasons:

1) Mosaic system partially restored - temple, sacrifices, Sabbath

2) The same "Gospel of Kingdom" will be preached that was taught by John, Jesus, and the disciples in their early ministry ("Repent!")

3) God will deal specifically with Israel (as a nation)

4) 70th Week (69 weeks were fulfilled in Mosaic Economy, so must the 70th)

5) Holy Spirit ministry similar to the Mosaic economy (2 Thes. 2:6, 7)

6) Old Testaments to the Tribulation as a judgment for Israel's sins committed under the Law

Objections:

1) No dispensation ever comes back into existence again.

2) It stops the idea of progressive revelation.

3) The partial restoration of Jews in Tribulation is apostate - They don't really turn to Christ until the end of the "Tribulation" (70th week).

2) View 2: It is a <u>New</u> Dispensation

Reasons:

1) It is a time of "wrath" never before seen. (Assumed to be God's wrath, but in actuality it is Satan's wrath - Rev. 12:12)

   Emphasis on <u>judgment</u> in this dispensation rather than grace

2) Church is absent from the earth (an assumption)

3) Gospel of the Kingdom preached, in contrast to the Gospel of grace

4) Sabbath observed

5) Holy Spirit is removed (an assumption, based on 2 Thess.2:7) Some view the restrainer who is removed as referring to Michael the Archangel and not the Holy Spirit (Marvin Rosenthal) Compare Daniel 12 with Revelaton 12.

6) It is designated the 70th week, which is a reference to a specific new stewardship

Objections:

1) It is also a time of grace (Rev. 7:9); many Jews and Gentiles come to Christ

2) Sabbath & Rebuilt Temple - not necessarily instituted by God but by a self-will of the Jews

3) Gospel of the Kingdom was also preached by Christ, so it is not a new Gospel

4) God is not turning His attention to Israel <u>exclusively</u> during this time; Gentiles will still be saved

*** 3) View 3: It is a <u>Transition</u> between the Church age and the Millennial Age**

It occurs at the end of the economy of the church age. It acts as a specific <u>cumulative</u> climatic judgment for man's rejection of God. Thus, it can be looked upon in one sense as the judgment of the church age, but also judgment for all previous disobedience to God.
1Peter 4:17 - For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

It is wrong to assume that God is going to revert back to His Old Covenant as He deals with Israel in the Tribulation. Since He will not, there is no compelling dispensational reason to break the Church Age off from the 70th week.

The Tribulation is not a new dispensation, but a transition from this age to the golden age of the Millennium. During times of transition, God's expectations for His people was that they would function under the expectations of the previous dispensation.
(For Example: During the times of the Gospels (Jesus ministry on earth), people were expected to follow the Law of Moses (Mt. 8:4; Lk.17:14). However, the Lord Jesus Christ introduced Revelation that would apply to the church age to follow - Mt 16:18; Mt. 18:17)

Beware of letting a theological system (like Dispensationalism) formulate your interpretation of Scripture. Exegesis always takes precedence over a Theological System. Beware of filtering Scripture through a presupposed grid.

Assumptions of Dispensationalist Thinkers Regarding Israel & the Church and the Tribulation Period:

<u>Israel</u> is distinct from the <u>Church</u> - TRUE
Yes, there is a distinction regarding God's dealings with Old Testament Israel and the Church. However, it is wrong to assume that just because

The nature of the Tribulation describes God's dealings with Israel, not the church - NOT ENTIRELY TRUE
Yes, God deals with Israel during the days of the Tribulation Period, but He will do so under the New Covenant expectations. God will not revert back to the Old Covenant when He deals with Israel again in the Tribulation Period.

Pretribulationalism holds that since the church was not in the first 69 weeks; how could she be in the 70th week? (Dan. 9:27)

B. The Dispensationalist's Hermeneutic as it relates to PreMillennialism

Dispensationalists believe in a literal 1,000 year Kingdom on Earth (A Literal Millennium)

The time period of the Millennial Kingdom (Rev. 20:1-7)
The word "millennium" is the Latin derivative from the Greek word "chilia" which means 1,000 years (Rev. 20:1-7)

3 views of the Millennium:

1. **Post-Millennialism** - (social gospel view) Man through social effort will usher in a utopian period of peace on earth, after which time Christ will return

2. **A-Millennialism** - (covenant theology view) There is no 1,000 year kingdom. The 1,000 years of Rev. 20:1-7 are only figurative. They symbolize the time period from the cross until the imminent return of Christ (According to this view, there is no literal 7 year Tribulation either). At the cross Jesus defeated Satan and he has been bound ever since.

* 3. **Pre-Millennialism** - (dispensational view) Christ will literally return for judgment and then will establish he promised, long-awaited Messianic Kingdom.

PreMillennialism is the natural development of a Biblical Hermeneutic which involves a literal or normal interpretation of Scripture and particularly of Prophetic Scripture.

Proofs for the literal establishment of the Millennial Kingdom:

a. The Scriptures **teach** it (Rev. 20:1-7)
b. God **detailed** it (Is. 11, etc.)
c. Christ **promised** it (Mt. 26:29)
d. The Apostles **expected** it (Acts 1:6-7)
e. Creation **awaits** it (Rom. 8:19-22)
f. We are expected to **pray** for it to come (implying that it hasn't come yet-Mt. 6:10)

[Important Note: The Millennium (1,000 year Kingdom) will be the first phase of Christ's eternal kingdom - Dan. 2:44; Ezek. 37:24-28.]

CHARACTERISTICS OF THE MILLENNIUM (in general)

The 1,000 year Kingdom will be a time of:

1. **Christ's sovereign reign** (Rev. 20:4-7; Zech. 14:9; Haggai 2:7; Is. 9:6-7, 11:1-5, 10)

2. **Believers reigning with Christ** (Rev. 20:4-7; Obad. 21)

3. **Holiness & righteousness** (Zech. 8:3, 14:20; Is. 32:1-5)

4. **Justice & peace** (Is. 2:1-4, 9:6-7; Micah 4:1-5)

5. **Longevity of mortal life** (Zech. 8:4)

6. **Worship via a new temple** (Haggai 2:7-8; Ezek. 40)
   (sacrifices will be memorials of Christ's finished work)

7. **Peace, spirituality, & prosperity** (Micah 4:4-8; Is. 60:17-20; Joel 2:18-27)

8. **Rejuvenated water** (Ezek. 47:1-12)

9. **Storms & rain** (Is. 4:6; Zech. 14:18-19)

10. **No external temptation or deception** (Rev. 20:1-3)

11. **No violence or destruction** (Is. 11:6-10)

12. **Spiritual blessing** (Is. 32:15-19)

13. **Renovated land and desert** (Is. 40:3,4; Is. 35:1-8)

14. **Gentile & Jewish inhabitance** (Is. 60:14-16)

CHARACTERISTICS OF THE MILLENNIUM (specifically related to Israel)

For Israel, the 1,000 year Kingdom will be a time of:

1. **Unity** (among the tribes of Israel) (Is. 11:13; Ezek. 37:15-22; Jer. 3:19)
2. **Comfort & joy** (Is. 12:1-6; 40:1ff)
3. **Rest** (Is. 14:3, 7-8)
4. **Respect** (by other nations) (Zech. 8:23; Is. 60:14-16)
5. **Much land** (Obad. 19-20)

Events to follow the Millennium:

1. Final Rebellion (Rev. 20:7-9; Ezek. 38-39 *38:8-16)
2. Dissolution of Heavens and earth (II Peter 3:12-13; Rev. 20:11)
3. Resurrection of the wicked (the "second Resurrection") (Rev. 20:5, 6; 20:13)
4. The Great White Throne Judgment (Rev. 20:11-15)

Some may argue that the doctrinal system of Covenant Theology is in a certain sense, Anti-Semitic. Dispensationalism as a system of Theology with an optimistic view regarding God's future dealings with Israel is the best friend Israel has. God has literal promises to be fulfilled regarding the people of Israel. For this reason, and others, Satan hates Prophesy and particularly the Dispensationalist's interpretation of Prophesy because of its optimistic view regarding Israel (Rev. 7, 12) and its mention of Satan's defeat & doom (Rev.20).

Dispensationalists are <u>not</u> against all Types/Analogies/Metaphors when it comes to interpreting Prophecy!

THE FEASTS OF THE LORD

AND THEIR PROPHETIC SIGNIFICANCE

Leviticus 23

HISTORY (These Events have been fulfilled by Christ)				PROPHECY (These events are yet to be fulfilled)		
PASSOVER (v.4-5; cp. Ex.12:1-13)	**UNLEAVENED BREAD** (v.6-8)	**FIRSTFRUITS** (v.9-14)	**PENTECOST** (v.15-22)	**TRUMPETS** (v.23-25)	**DAY OF ATONEMENT** (v.26-32)	**TABERNACLES** (v.33-44)
REDEMPTION	INCORRUPTION	RESURRECTION	ORIGINATION	RECEPTION	REPENTANCE	REST&PROVISION
Typifies the **death** of Christ (Jn.1:29; Mt.26:17-29; I Cor.5:7)	Typifies the **Burial** of Christ (Acts 2:27)	Typifies the **Resurrection** of Christ (I Cor.15:20)	Typifies the beginning of the **Church** of Christ (Acts 2:1-f)	Typifies the **Rapture** by Christ (I Cor.15:52; I Th.4:13)	Typifies **Israel's Atonement** by Christ when they repent (Rom.11:25-26; Zech.12:13,14)	Typifies the **Millennial Rest** & **Eternal kingdom** when Christ "tabernacles" among us (Zech.14:16-19; Rev.20:4-6; 21:3)
Christ our <u>Passover</u> (Lamb) is sacrificed for us (I Cor.5:7)	Christ experienced <u>No Corruption</u> (Symbolized by leaven) (Acts 2:27)	Christ is the <u>Firstfruits</u> from the dead (I Cor.15:20)	Christ began His <u>Ingathering</u> of His great Harvest Field on the Day of Pentecost (Acts 2)	Christ will summon His bride to himself & will then send judgment on the Earth. In the O.T. trumpets were blown on 2 occassions: 1) When God wanted to summon His people to His presence. 2) Whenever God was to go to war on behalf of Israel.	Yom Kippur is a <u>Nationally</u> celebrated time. Israel as a Nation will repent at the end of the 70th. Week.	God will tabernacle (dwell) among His people again!

Hermeneutics and the Christo-centric Principle

Any good book has a theme, a focus, a major point, or a "moral of the story."
The Theme of the Bible is singular: **Jesus Christ and His Glory**!
Christ is found throughout the Bible (Luke 24:27,44)

William B. Hallman, who taught Biblical Hermeneutics (in the 1930's) at Northwestern Bible School founded by Dr. W.B. Riley showed the following similarities between Christ (the Living Word) and the Bible (the Written Word).

"His name is called the Word of God" (Rev. 19:13).
They "pressed upon Him to hear the Word of God" (Luke 5:1).

The Prince of Peace (Isa. 9:6).
The Gospel of peace (Rom. 10:15).

"Jesus saith unto him, I am the way (John 14:6).
"Teach me, O Lord, the way of thy statutes" (Ps. 119:33).

"Full of grace and truth" (Jn. 1:14).
"All thy commandments are truth" (Ps. 119:151).

"A bone of Him shall not be broken" (Jn. 19:36).
"The Scriptures cannot be broken" (Jn. 10:35).

"I am the Living Bread … If any man eat of this bread he shall live forever" (Jn. 6:51).
"Man shall not live by bread alone, but by every word of God" (Luke 4:4).

"I am the light of the world" (Jn. 8:12).
"Thy word is a light unto my path" (Ps. 119:105).

"To you who believe He is precious" (1 Pet. 2:7).
"Exceeding great and precious promises" (2 Pet. 1:4).

"His mouth is most sweet" (Song of Songs 5:16).
"How sweet are thy words unto my taste" (Ps. 119:103).

"His name shall be called wonderful" (Isa. 9:6).
"Thy testimonies are wonderful" (Ps. 119:129).

"Christ, the power of God" (1 Cor. 1:24).
"The Gospel is the power of God" (Rom. 1:16).

"Him that is from the beginning" (1 Jn. 2:13).
"Thy word is true from the beginning" (Ps. 119:160).

"From everlasting to everlasting Thou art God" (Ps. 90:2).
"Thy testimonies are everlasting" (Ps. 119:144).

"The Lord shall endure forever" (Ps. 9:7).
"The word of the Lord endureth forever" (1 Pet. 1:25).

"Christ abideth forever" (Jn. 12:34).
"The word of God abideth forever" (1 Pet. 1:23).

Christ, "a stumbling Stone" (Rom. 9:33).
"They stumble at thy word" (1 Pet. 2:8).

"Abide in me and I in you" (Jn. 15:4).
"If my words abide in you" (Jn. 15:7).

"Christ may dwell in your hearts by faith" (Eph. 3:17).
"Let the word of Christ dwell in you richly" (Col. 3:16).

"Out of His mouth went a sharp two-edged sword" (Rev. 1:16).
"For the word of God is … sharper than any two-edged sword" (Heb. 4:12).

"Sanctified in Christ Jesus" (1 Cor. 1:2).
"Sanctified through the truth" (Jn. 17:19).

"The Son therefore shall make you free" (Jn. 8:36).
"The truth shall make you free" (Jn. 8:32).

SIMILAR EFFECTS ATTRIBUTED TO CHRIST AND THE SCRIPTURES

"Born of God" (1 Jn. 5:18).
"Born … by the word" (1 Pet. 1:23).

"Begotten by Jesus Christ" (1 Pet. 1:3).
"Begotten through the gospel" (1 Cor. 4:15).

"The Son quickeneth whom He will" (Jn. 5:21).
"Thy word hath quickened me" (Ps. 119:50).

Christ "healed them" (Matt. 4:24).
"He sent His word and healed them" (Ps. 107:20).

Thus we see that the Living Word and the Written Word cannot be separated.

Because Jesus Christ is God, it makes perfect sense that He would be the theme of the Bible. As William B. Hallman said: "Christ was in the "form of God" (Phil. 2:6). "God is a Spirit" (John 4:24). He manifests Himself in the Second Person of the Trinity, namely, Jesus Christ. This form had all "the fullness of the Godhead bodily" (Col. 2:9). God took form in O.T. times and manifested Himself. This is called creature form. The O.T. Theophany of the Angel of the Lord is none other than Jesus Christ. As such He appeared to Adam, to Abraham, to Gideon, and to Samson. Heb. 1:3 describes the eternal Godhead of JesusChrist as: "the brightness of his glory, and the express image of his person". Jesus Christ is to God what the rays of the sun or light are to the sun. We see the sun only by means of the rays. The rays are the same quality as the sun. When the sun comes, the rays come. We know God,the invisible One, through Jesus Christ. He is "the express image of his person", the impression of His image, or essence. Just as the wax impressed by the seal answers perfectly to the die employed, so Christ answers perfectly to the essence of the Godhead. Jesus Christ manifests God in His thought, word, and deed. He has a mind big enough to understand the wisdom of God, and a heart big enough to contain the love of God.

A. Angelic Thought and Ministry centered in Christ

1. Christ the object of angelic worship – Isaiah 6:1-4 gives us the revelation of Seraphim worshipping and ministering to Christ; "Holy, holy, holy is the Lord of hosts". Isaiah saw the glory of Christ (John 12:41). In the Book of Revelation Christ is the center of angelic worship and ministry (4:8; 5:9; 5:13; 11:15; 12:10).

2. Christ's birth announced by an angel – Luke 2:8-14 gives the message of Christ's birth, coming by an angel to shepherds in the Judean hills.

3. Christ's temptation attended by angels (Matt. 4:11) – Angels ministered to Christ after His temptations by Satan.

4. Christ's agony in Gethsemane attended by an angel (Luke 22:43) – An angel came "strengthening Him" after His agony in the garden.

5. Christ's resurrection attended by angels (Luke 24:4-6) – Two angels stood by the empty tomb of Christ to minister on His behalf.

6. Christ's ascension attended by angels (Acts 1:10-11) – Again two angels appear to minister on behalf of Christ to His disciples.

7. Christ's Second Coming Attended by Angels – When He comes again, He will come in His glory and all the holy angels with Him (Matt. 25:31; Mk. 8:38; Luke 9:26; 2 Thess. 1:7; Rev. 19:10).

8. Christ is the Object of all Angelic Worship and Ministry (Heb. 1:6) – In Heb. 7:26 we read that He was "made higher than the heavens". He went back into glory to be made higher than all the angelic hosts (Eph. 1:20-21).

B. All Satanic and Demonic Hatred and Subtility Centered against Christ

Christ while on earth was unrecognized by man; but the demons recognized and addressed His as the "Son of the Most High God" (Mk. 5:7).
Revelation chapter 12 gives us a picture of Satan's whole plan and purpose to destroy Christ and His work. Since Genesis 3:15 when God pronounced enmity between the seed of the Serpent and the seed of the Woman there has been The Conflict of the Ages between Satan and Christ. …the slaying of all children two years and under in Bethlehem (Matt. 2:16); Satan's entrance into Judas to betray Christ and ultimately to kill him (Jn. 13:26-27); finally the Antichrist will come to deceive the earth inhabitants before Christ returns (2 Thess. 2:3-12).

C. All Human Hopes and all Human Occupations Centered in Christ

Christ is the only Savior (Jn. 1:29; Acts 4:12; Heb. 1:3). Everyone before the Cross looked forward to Him, and everyone after the Cross looks back to that event for salvation. There is no hope apart from Him – "Jesus Christ, which is our hope" (1 Tim. 1:1). The blood of bulls and goats of O.T. times could never remove sin (Heb. 10:4). It is the blood of Jesus Christ that cleanseth from all sin (1 Jn. 1:7).
All human occupation should be centered in Christ (1 Cor. 6:20; 10:31; Col. 3:17). A man's whole life both in the secular as well as the spiritual should be centered in Christ.

D. The Whole Material Universe, its Creation and Preservation, Centered in Christ

John 1:3; 1:10; Col. 1:16-17; Heb. 1:3; 3:4).
Christ is not only the Creator of all things; He is also the Conserver and the goal of all things. "Without Him was not anything made that was made" (Jn. 1:3). Man was created last, so that he could not possibly have created anything.
In Romans 11:36 we read: "For of Him" as origin; "and through Him" as organ; "and to Him" as object "are all things".
Christ is both the Creator of all things as well as the heir of all things (Heb. 1:2).
There is consistency in God's universe. Gravity keeps man down on this earth and holds things together. The sun, stars, and moon run their regular courses in the heavens. Christ holds them all together. By the word of His power He holds all things and preserves all things (Heb. 1:3). His word spoke the universe into existence, and His word holds the universe in harmony.

E. The Entire Written Word is Centered in Christ

Christ is called "The Word" (Jn. 1:1) and "The Word of Life" (1 Jn. 1:1). The Scriptures have but one main theme – Christ (Luke 24:27,44; Heb. 10:7).
In the O.T. Christ is Predicted as the coming One; In the Gospels He is Presented as the One who came; In the Acts He is Proclaimed as the resurrected glorified One; in the Epistles He is Possessed as the Savior and Sanctifier; in the Revelation He is Predominant as the coming "Lord of Lords and King of Kings".

Jesus Christ in every Book of the Bible

Old Testament

Genesis	--The Seed of the Woman	(3:16; Gal. 4:4)
	--The Seed of Abraham	(22:18; Gal. 3:16)
	--The Angel (messenger) of the Lord	(16:7-14; 21:17-21; 22:11, 18; 31:11-13)
	--Shiloh, who is to come	(49:10)
Exodus	--The Passover Lamb	(12:1-28; I Cor. 5:7)
	--The "I am"	(3:14; Jn. 8:58, 59; 18:6)
Leviticus	--The pre-figured bloody Sacrifice	(1-10, 16-17; Heb. 9-10)
Numbers	--One lifted up for salvation	(21:5-9; Jn. 3:14)
	--A star out of Jacob	(24:17; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:18)
Joshua	--Captain of the Lord's Host	(5:13-15)
Judges	--The Angel of the LORD	(2:1-5, 6:11-24, 13:3-22)
Ruth	--Kinsman Redeemer (Boaz is a picture of Christ - chap. 3-4; I Pet. 1:18; Eph. 1:6,7; 5:25)	
	--The protective wings of the LORD	(2:12, Mt. 23:37)
I Samuel	--The Rock	(2:2; Mt. 16:18)
II Samuel	--The Seed of David	(7:12, 13; Lk. 1:32, 33)
I Kings	--The Wisdom of God	(3:5-15, 3:28, 4:29; I Cor.1:24; Col. 2:3)
II Kings	--The Angel of the LORD	(1:3-4, 15)
I Chronicles	--The eternal King	(17:11-14; Heb. 1:5)
II Chronicles	--The eyes of the LORD	(16:9; Zech. 3:9, 4:10; Rev. 5:6)
Ezra	--Restorer of the temple	(theme of Ezra)

Nehemiah	--Restorer of the nation	(theme of Nehemiah)
	--The only Creator	(9:6; cp. Col. 1:17)
Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:25)
Psalms	--The Son of God	(2:7, 12; Lk. 1:35)
	--Our Shepherd	(23:1; John 10)
	--Eternal God	(45:6; Heb. 1:8, 9)
	--The One sought by kings	(72:10-15; Mt.2:1,2)
	--The Cornerstone	(118:22; Acts 4:11; Eph. 2:20)
Proverbs	--Our wise Counsellor	(8:14; cp. Is. 9:6; Col. 2:3)
Ecclesiastes	--Our Judge	(3:17, 12:14; II Cor. 5:10; Rom. 2:16)
Song of Solomon	--Rose of Sharon, lily of the valley	(2:1; Is. 35:1, 2)
	--The Bridegroom	(Mt. 9:15, 25:1ff; Rev. 21:2, 9)
Isaiah	--Holy, holy, holy	(6:1-3; Jn 12:41)
	--Immanuel	(7:14; Mt. 1:23)
	--Wonderful, Counselor, the mighty God, the Everlasting Father, the Prince of peace (9:6)	
	--The root of David	(11:1; Rev. 55: Rom.15:12)
	--A precious Cornerstone	(28:16; I Pet. 2:8)
	--The One wounded for our transgressions (53:5; I Pet. 2:24)	
Jeremiah	--The Lord our righteousness	(Jer. 23:6; II Cor. 5:21)
Lamentations	--The One who weeps over Jerusalem (Mt. 23:37-38)	
	--The One who gave His cheek to the smiter (3:30; Is. 50:6; Mt. 26:67; Lk. 22:63)	
Ezekiel	--True Shepherd	(34:23; Heb. 13:20)
	--The Horn of the house of Israel	(29:21; Lk. 1:69)
Daniel	--Stone without hands	(2:34, 44-45)
	--The Son of man	(7:13-14)
	--Messiah the Prince	(9:25; Jn. 1:41; 4:25, 26)
Hosea	--The Ransom	(13:14; I Cor. 15:55)
	--The Son out of Egypt	(11:1; Mt. 2:15)

Joel	--The Judge in the Day of the LORD	(Joel 2-3; Rev. 16:14-19, 19:11-21)
Amos	--The Lord of hosts (armies)	(6:8; 9:5; Zech. 14:4; Rev. 19:14)
Obadiah	--The LORD of Retribution	(v. 15)
Jonah	--The Lover of men's souls	(4:10-11)
Micah	--The eternal Ruler	(5:2; Mt. 2:6)
Nahum	--The God of vengeance	(1:2; Heb. 10:30)
Habakkuk	--The God of justice	(the theme of Habakkuk)
Zephaniah	--The wrath of the LORD	(1:15, 18; Rev.6:16, 17)
Haggai	--"The Desire of all nations"	(2:7)
Zechariah	--The smitten Shepherd	(13:7, cp. Mt. 26:31)
	--The One "they have pierced"	(12:10; Jn.20:37)
Malachi	--The LORD (Jehovah) whom ye seek	(3:1; cp. Mk. 1:2, 3)
	--The Sun of Righteousness	(4:2)

New Testament

Matthew	--The King	(2:2, 21:5)
	--Jesus	(Mt. 1:21)
Mark	--The Servant	(10:43-45)
Luke	--The Son of man	(6:5, 9:22-58, 21:27)
John	--The living Word	(1:1)
	--The Lamb of God	(1:14)
	--The Son of God	(1:34)
	--The Judge	(5:22, 27)
	--The Bread of life	(6:32, 35)
	--The Light of the world	(8:12)
	--I am	(8:58; 18:6)
	--The Door	(10:9)
	--The Good Shepherd	(10:11)
	--The Resurrection and Life	(11:25)
	--The Way, Truth, and Life	(14:6)
	--My Lord and my God	(John 20:28)
Acts	--Salvation unto the ends of the earth	(13:47)
Romans	--Our Propitiation and our Justifier	(3:24, 25)
I Corinthians	--The Foundation	(3:11)
	--The last Adam	(15:45)
II Corinthians	--Our grace all sufficient	(12:9)
Galatians	--Redeemer from the curse of the Law	(3:13)
Ephesians	--Head of the church	(1:20-23)
Philippians	--The Name above every name	(2:9-11)
Colossians	--Altogether preeminent	(1:16-18)
I Thessalonians	--The One coming	(4:16)
II Thessalonians	--The One who will judge in flaming fire	(1:7-8, 2:8)
I Timothy	--The Mediator	(2:5)

II Timothy	--The One who abolished death	(1:10) the Judge of the living and the dead (4:1, 8)
Titus	--Blessed hope	(2:13)
	--Great God and Savior	(2:13)
Philemon	--Settler of the account	(the theme of Philemon)
Hebrews	--God	(1:8)
	--Our great high Priest	(4:14)
	--The final sacrifice	(9:26, 10:10)
	--The Author and Finisher of our faith	(12:2)
James	--The LORD of glory	(2:1)
I Peter	--The suffering Savior	(3:18)
II Peter	--Day Star	(1:19; cp. Num. 24:17)
I John	--Our Advocate	(2:1)
II John	--The Son of the Father in truth and love	(v.3 cp. Jn.5:18)
	--The One Who is come in the flesh	(v.7)
III John	--The truth	(v.1,3,4,12; cp.John 14:6)
Jude	--The One who is able to keep us from falling	(v.24)
Revelation	--The Amen	(3:14)
	--Alpha and Omega	(1:8, 11; 21:6)
	--King of kings and Lord of lords	(19:15,16)
	--The Root and Offspring of David, and the --Bright and morning Star	(22:16)

Since Christ is the theme of the Bible, whenever you read your Bible, always go looking for Him. By seeing His glory you will be transformed into His image!

2 Corinthians 3:18 "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

"Beholding as in a glass" – We don't see the Lord's glory face to face (as Moses did – Exod. 34:29-35), but we see a reflection of His glory (looking as it were in a mirror – cp. 1 Cor. 13:12). Every time we look into God's Word and see God's glory, we are changed by the glory we see.

2 Cor. 4:6 – For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Hermeneutics and the discovery of Types in the Bible

William B. Hallman has made the following observations regarding types in the Bible:

1. **Definition:** A type is a divinely appointed illustration of a Scriptural Truth; a shadow of the substance (Col. 2:17; Heb. 10:1).

2. **The word "type" is derived from the Greek word "tupos" and it occurs some 16 times in the N.T.** It is translated in the A.V. by "print" (Jn. 20:25); "figure" (Acts 7:43; Rom. 5:14); "pattern" (Tit. 2:7; Heb. 8:5); "fashion" (Acts 7:44); "manner" (Acts 23:25); "form" (Rom. 6:17; "example" (1 Cor., 10:6,11; Phil. 3:17). The general idea is that of "likeness".

The Greek word "tupos" means "a die" (as something struck). It is derived from the Greek verb "to hammer". By implication it came to mean a stamp, and from this by analysis it was used for a shape, a style or resemblance. It may have, therefore, the sense of a model or standard; the mark or impression of something; or a figure or representation of something to come. In the Bible a type may be a person, a thing, or event, so fashioned as to resemble another – the antitype is the thing it resembles.

Three other N.T. words are considered by many to have much the same meaning: (1) "Shadow" (skia) Heb. 10:1; (2) "parable" (parabole) Heb. 9:9; and (3) "copy" or "pattern" (hupodeigma) Heb. 9:23.

3. **Two extremes must be guarded against in studying O.T. Typology:**

(1) The tendency to confine it only to those types so spoken of in the N.T. This procedure assumes that the N.T. exhausted the types of the O.T., whereas they but give the key to the study of O.T. types.

(2) The other extreme is found in certain of the Fathers as Origen, Ambrose, and Jerome, who find in every least incident some profound type.

> The job of a faithful exegete is not to create types, but to discover them. Exegesis is not the art of imagination, but the science of investigation and discovery. Applying Hermeneutical rules of interpretation will safeguard against people finding types where they are not intended by God.

4. **Typology is not only one of the most important subjects for Bible students, but also one of the most delightful.** Those unacquainted with the subject can have no idea of its absorbing interest.

"Many parts of the Old Testament, as Exodus and Leviticus in particular, are as a sealed book to one who has no understanding of the types; the whole New Testament is but a large and full exposition of those types. They are full of light and glory, since they are full of Christ" – Cotton Mather.

5. **Typology Reveals:**
(1) Agreement of thought;
(2) The Bible as a miracle;
(3) Christianity as reality;
(4) Shadows done away in realities.

6. **"The Scriptures … testify of Me" (Jn. 5:39).** So said the Savior, speaking of the O.T. He is set forth therein by promise and prophecy, but also by picture or type. It is said that all the rituals having to do with the Law are shadows, but the body which casts the shadow is Christ (Col. 2:17). As a person walks away from the sun his shadow is cast before him. It precedes him. "God is Light and in Him is no darkness at all" (1 Jn. 1:5). The Lord Jesus left God, Who is the Light that came into this world; and as He came away from God into this world His shadow was cast before Him. In the N.T. one meets the body of Him who cast his shadow in the O.T.

7. **Distinctive features of types:**
(1) They must be a true picture of the antitype containing well-defined features;
(2) They must be prophetic, prefiguring something future, not past;
(3) They must be complete, the antitype always being of a higher category. There must be similitude, but not identity. Hence it follows that there must be disparity or dissimilitude between the type and the antitype as well as analogy. Not everything about the type may be taken as depicting the antitype;
(4) It must be appointed by God, that is, there must not simply be resemblance between things, but that resemblance must be designed; (5) A type must never be used to teach doctrine, but only to illustrate a doctrine elsewhere explicitly taught (John 3:14; 1 Cor. 5:7; 2 Cor. 5:21).

8. A TYPE MAY BE:

(1) A Person – Before the Law: Adam (Rom. 5:14), Melchizedek, Isaac, and Joseph were eminently typical of Christ, but only in certain relations.
Under the Law: Moses, Joshua, David, were in many points singularly types of Christ.

(2) Orders of Persons – prophets, priests and kings were typical orders of persons.

(3) Things – The Burning Bush, The Pillar of Fire and Cloud, The Manna, The Rock, The Brazen Serpent, and The Veil of the Temple a type of the Body of Christ (Heb. 10:20).

(4) Events – The events of the Exodus (1 Cor. 10:11), such as: The Deliverance out of Egypt, The passage over the Red Sea, The passage over Jordan, The entrance into Canaan and the restoration from Babylon.

(5) Rites or Ceremonies – Passover, a type of the sacrifice of Christ (1 Cor. 5:7), Sacrifices, and sundry purifications.

(6) An Institution – Jewish High Priest, a type of the High-Priesthood of Christ (Heb. 10:11).

(7) Places – The Land of Canaan, The Cities of Refuge, The Tabernacle and The Temple, Mount Moriah.

The above types were designed to shadow forth Christ and the blessings of His salvation; but there were others, such as ceremonial uncleanness, revealed in leprosy, a type of natural pollution.

9. Typical References in the N.T.

In addition to the verses in the N.T. where the actual word “tupos” is used we see the study of types upheld in many other ways. Christ Himself used them (Luke 24:27). Expressions like “the Lamb of God”, “destroy this temple”, “Christ the firstfruits”, “As Moses lifted up the serpent”, “the bread of life”, “the water of life”, “the true vine”, “Christ our passover”, etc. all take us back to the O.T. types. An outstanding application of a type is Melchizedek in Hebrews Ch. 7. There is a type in the “ashes of the heifer” (Num. 19:1-10; Heb. 9:13). The narrative of Hagar and Ishmael is used in Gal. 4:24). The word “allegory” comes from two Greek words: allos (other) and agora (assembly). It is a symbolical representation, an emblem. A type is the impress of a seal, the stamp of a coin; hence the pattern or model after which a thing is made. A parable means a placing beside, or side by side for the purpose of comparison. A parable conceals truth from those who don’t want the truth and reveals truth to those who are open to it.

Some of the Types in the Bible:

1. <u>ADAM</u> – A STUDY OF TYPE BY CONTRAST

<u>A D A M</u> <u>C H R I S T</u>

Rom. 5:12-21

One Offence . . . . . One act of righteousness
Death . . . . . Life
Disobedience . . . . . Obedience
Many sinners . . . . . Many righteous
Law . . . . . Grace
Sin – Death . . . . . Grace - Life
Sin abounds . . . . . Grace superabounds
Condemnation . . . . . Justification

1 Cor. 15:21,22,45-50

Death . . . . . Resurrection
All die . . . . . All made alive
First Adam . . . . . Last Adam
Living soul . . . . . Quickening spirit
Natural . . . . . Spiritual
Earth . . . . . Heaven
Earthly image . . . . . Heavenly image
Corruption . . . . . Incorruption

2. <u>MELCHIZEDEK</u> – A STUDY OF TYPE BY COMPARISON

Gen. 14:18-20; Ps. 110:4; Heb. Chs. 5,7.

In Hebrews 7 Jesus Christ, being a priest in the order of Melchisedec, is in the greatest order of priests because of. . .

a. **The <u>OFFICES</u> He holds** (Heb.7:1)
(He is both King and Priest)

b. **The <u>NAMES</u> He has** (v. 2)
(His names are "King of Righteousness" and "King of Peace")

c. **The <u>PEDIGREE</u> He came from** (v. 3)
(He has no earthly, priestly, Levitical, written genealogy)

d. **The <u>TITHES</u> He received** (v. 4-6a; 8-10)
(He didn't give tithes, but received them)

e. **The <u>BLESSING</u> He bestowed** (v. 6b-7)
(He is the "Blesser", and therefore is greater than the ones He blesses)

f. **The <u>NEW LAW</u> He brought** (v. 11-19)
(He did not bring carnal commands but the power of an endless life [v. 16])

g. **The <u>ORDINATION OATH</u> He obtained** (v. 20-21)
(He is not ordained by men on earth, but by God in Heaven)

h. **The <u>ETERNAL MEDIATION</u> He provides** (v. 22-25)
(He is never replaced as Priest because He will never die)

i. **The <u>SINLESS NATURE</u> He possesses** (V. 26-28)
(He is not a sinner offering sacrifices, but a Savior offering Himself)

3. <u>ISAAC</u> – A TYPE OF CHRIST BY COMPARISON
(Genesis Chs. 21-27)

I S A A C	**C H R I S T**
In Person and Character	
A child of promise (Gen. 15:4; Gal. 4:28)	A Child of promise (Isa. 7:14)
Birth pre-announced to Sarah by an angel (Gen. 18:10)	Birth pre-announced to Mary by an (Luke 1:30-31)
Name given before birth (Gen. 17:19)	Name given before birth (Luke 1:31)
Birth contrary to nature, Sarah (Gen. 21:2; 11:30	Birth contrary to nature – Mary (Matt. 1:20)
Birth gave great joy (Gen. 21:6)	Birth gave great joy (Luke 2:10-11
Emphatically called “an only son” (Gen. 22:2; Heb. 11:17)	Emphatically called “An only Son” (John 3:16)
Descended from Abraham (Gen. 21:2)	Descended from Abraham (Matt. 1:1)
Mocked and persecuted (Gen. 21:9-10;	Mocked and persecuted Matt. 27:29; 4:28-29) Acts 2:23-24)
In Suffering and Death	
Went to the place of death as a sacrifice (Gen. 22:2)	His death was a sacrifice (Eph. 5:2;1 Tim. 2:6)
Carried the wood on which he was to die (Gen. 22:6)	Carried the cross on which He died (John 19:17)
Went willingly to the altar (Gen. 22:9)	Went willingly to the cross (Jn.10:17)
In Resurrection and Glory	
Rose from the place of death (Heb. 11:17-19	Rose in glorious resurrection (Matt. 28:6)

4. <u>JOSEPH</u> – A TYPE OF CHRIST
(Gen. Chs. 37-50)

J O S E P H	**C H R I S T**
In Relation To The Fathers	
Loved by his father (Gen. 37:3)	My Beloved Son (Matt. 3:17)
Sent to his brethren (37:13)	I will send my Beloved Son (Luke 20:13)
In Rejection By The Brothers	
Hated by his brethren (Gen. 37:4-5)	Hated without a cause (Jn. 15:25)
Not believed (Gen. 37:5)	Neither did His brethren believe in Him (Jn. 7:5)
Shalt thou indeed reign over us? (Gen. 37:8)	We will not have this man (Luke 9:14)
Envied (Gen. 37:11)	Delivered for envy (Mk. 15:10)
Conspired against him (Gen. 37:18)	Took counsel against Him (Matt. 27:1; Jn. 11:53)
Stripped (Gen. 37:23)	They stripped Him (Matt. 27:28)
Twenty pieces of silver (Gen. 37:28)	Thirty pieces of silver (Matt. 26:15; 27:9)
In Reception By the Egyptians	
Into Egypt (Gen. 37:36)	Out of Egypt…called my Son (Matt.2:14-15)
The Lord with Joseph (Gen. 39:2,21)	The Father is with Me. (John 16:32)
The Lord made all to prosper in his hand (Gen. 39:3)	The pleasure of the Lord shall prosper in His hand (Isa. 53:10)
All put into His hand (Gen. 39:4,8)	Hath given all things into His hand (John 3:35)
A man in whom the Spirit of God is (Gen. 41:38)	Anointed with the H.S. and power (Acts 10:38)
Bow the knee (Gen. 41:43)	That in the name of Jesus every knee should bow (Phil. 2:10)
Thirty years old (Gen. 41:46)	About thirty years of age (Luke 3:23)
In Restoration to his Family	
They knew him not (Gen. 42:8)	The world knew Him not … His own Received Him not (Jn. 1:10-11)
Joseph made himself known (Gen. 45:1)	Their eyes were opened, and they knew Him (Luke 24:31)
At the second time he made himself known (Acts 7:13)	They shall look upon Me whom they have pierced (Zech. 12:10)
I am Joseph your brother whom ye sold (Gen. 45:4)	I am Jesus whom thou persecutest (Acts 9:5)
Not you … but God (Gen. 45:8)	By the determinate counsel and foreknowledge of God (Acts 2:23)
God meant it unto good … to save much people alive (Gen. 50:20)	In bringing many sons unto glory (Heb. 2:10)

5. THE <u>PASSOVER</u> (Lamb) A Type of Christ
(Exod. Ch. 12; 1 Cor. 5:7)

"For even Christ our Passover is sacrificed for us" (1 Cor. 5:7).

- In Gen. 22:8 The Lamb is Typified
- In Exod. 12:3 The Lamb is Applied
- In Isa. 53:7 The Lamb is Prophesied
- In John 1:29 The Lamb is Identified
- In Rev. 5:9 The Lamb is Magnified
- In Rev. 22:1 – The Lamb is Glorified.

<u>The PASSOVER LAMB</u>	**<u>JESUS CHRIST</u>**
It Prophesied the Perfection of Christ	
The Passover required a lamb (Exod. 12:3)	Jesus Christ is the Lamb of God (Jn. 1:29,36)
The Passover Lamb must be without blemish (Ex. 12:5)	Jesus Christ was without sin (Heb. 4:15; 1 Pet. 1:18-19)
It Corresponds to the Circumstances of the Death of Christ	
Preceded by three days of darkness (Ex. 10:21-23)	Preceded by three hours of dark darkness (Mark 15:33)
The whole assembly of the house of Israel was to kill the PassoverLamb; (Ex. 12:6)	Whole assembly of the House of Israel responsible for the slaying of Christ (Matt. 27:25)
It Pictured the Salvation of the Sinner who accepts Christ	
The blood of the lamb sprinkled In the form of a cross (Exod. 12:7,22)	The blood of Christ shed from a cross (Col. 1:20)
The blood of the Passover lamb was sprinkled on the side posts and on the top of the door, making three cardinal points in the form of a cross.	
The sprinkling of the Passover Blood secured the firstborn from Death (Exod. 12:13,23)	Faith in the shed blood of Christ secures the soul from God's judgment (John 5:24; Eph. 1:7)
"When I see the blood I will pass over you." None under the protection of that blood suffered God's judgment.	
It marked the beginning of months (Exod. 12:2)	It marked the beginning of the New Covenant (Luke 22:20)

It Prefigured the Blessings of the Believer in Fellowship with Christ

They fed on the Passover Lamb (Exod. 12:11) — By faith the believer feeds on Christ (Jn. 6:35,51)

The lamb must be roasted suffering and eaten with bitter herbs (Exod. 12:8) Christ endured the bitterness of Calvary and God's fiery wrath (1 Pet. 3:18; Ps. 89:38,46)

The Passover delivered from Death of Bondage (Ex. 12:30-42) — Christ delivers from bondage of sin (Rom. 6:6,14; Gal. 6:14; Eph. 6:12-18; Col. 2:15)

They were to eat the Passover with Unleavened bread (Ex. 12:14-20)
Those who have trusted in Christ are called to live a life unleavened with sin (1 Cor. 5:6-8)
Leaven in Scripture is a symbol of sin, and must be purged out as a symbol of separation to God. So God demands of us a complete separation from the thoughts and works of this evil age (Gal. 1:4).

Other Types:

THE MANNA (Exod. 16:1-36)

Christ is our Bread from Heaven (John 6:32-33).
The Lord Jesus Christ too came down from heaven (Jn. 6:33,35,38).

THE TABERNACLE (Exod. Chs. 25-40; John 1:14; Hebrews)

THE GREAT DAY OF ATONEMENT (Lev. Ch. 16; Heb. 9:11-12)

THE CITIES OF REFUGE (Num. 35:6-28; Josh. 20:7-8; Heb. 6:18; 2 Sam. 22:2-3; Ps. 46:1; 94:22; Isa. 26:1; Acts 4:12)

Hermeneutics and the need for Illumination

It is possible to be fully aware of all of the rules of hermeneutics and know the correct methods for Bible interpretation and still end up wrongly interpreting the Scripture or missing essential details in the text! Why? Spiritual illumination is necessary for all who will fully grasp the riches of God's Word.

A. The Definition of Illumination: *Illumination describes the Holy Spirit's enlightenment of man's mind to comprehend the written Word of God.*

To understand a spiritual book, the mind of the student must be opened up to the mind of the Author – The Holy Spirit (2 Peter 1:21).

> *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (1 Cor. 2:11)*

B. The Bible's Teaching on Illumination:

1. Illumination is needed by the unsaved.

a. The unsaved ("natural man") is without spiritual understanding. He views spiritual things (as revealed in the Bible) as foolishness (I Cor. 2:14).

b. The unsaved man has a blinded mind (II Cor. 4:4)

2. Illumination begins at salvation.

a. Heb. 6:4 - "once enlightened"

b. Heb. 10:32 - "ye were illuminated"

3. Illumination is a work of the Holy Spirit (I Cor. 2:9-16)

a. The Holy Spirit reveals God's Word only to believers (I Cor. 2:9-10)

b. The Holy Spirit reveals the "deep things of God" (I Cor. 2:10)

c. The Holy Spirit convicted men of sin, righteousness and judgment (Jn. 16:8).

d. The Holy Spirit is our guide into all truth (Jn. 16:13).

To have a capacity to receive the truth and spiritual wisdom to discern the truth our minds must be illuminated by God's Spirit.

Hermeneutics and the various genres of the Bible

Definition of Literary Genre: a category of literary composition characterized by a particular style, form, or content (Webster).

In Bible Study, there are 4 major Genres:

1) History/Narrative (Ex. Genesis, Matthew, Acts)
2) Poetry (Ex. Psalms, Proverbs)
3) Prophecy (Ex. Daniel, Revelation)
4) Didactic/Teaching (The Pauline Epistles, 1&2 Peter, James)

1) History/Narrative *(Ex. Genesis, Matthew, Acts)*

When studying a historical narrative, the interpreter should read the event as having occurred as written. Most interpreters do not have a problem with this, until it comes to interpreting miracles and supernatural events that are out of the norm of how we typically experience daily life in this world.

For example, there is no contextual or grammatical reason to assume that the creation of Adam from the ground and the creation of Eve from Adam side did not occur as stated. Also, the 24 hour days of Genesis chapter one were just that –24 hour literal days.

If you genuinely believe in a sovereign, omnipotent, omniscient creator God, who is actively involved in His creation, then it would be no stretch to believe in the narrative details which describe Him as performing the supernatural.

Anyone who believes in such a God has no trouble also believing that He has intervened in history and that He could suspend the laws of nature and perform the miraculous according to His will any time He wanted.

Such miracles occurred literally as stated in the text. God's outpouring of miraculous signs and wonders occurred frequently during times when God outpoured new Revelation, so as to authenticate or vindicate both His new message and His messenger (whether that messenger be Moses, Elijah, of the O.T. or Peter and Paul of the N.T.).

This authenticating purpose of miracles is stated in Hebrews 2:3-4 which says: *"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"*

The Apostle Paul in 2 Corinthians 12:12 said: *"Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds".*

2) Poetry *(Ex. Psalms, Proverbs)*

When studying Poetry, the interpreter should understand that poetic language is often used to appeal to both emotion and intellect in order to drive a certain point home to the heart and mind of the reader. So as to make a forceful point or to aid as a memory devise, poetry is employed. The use of artistic and imaginative language is often used by the writer to express truth or even prophecy in a language containing rhyme, meter, rhythm and in Hebrew poetry, primarily parallelism.

> "Approximately one-third of the Bible is written in poetry. Because poetry is a part of the fabric of biblical literature, it is vital for the reader to understand the nature of poetry. A starting point for interpreting the Psalms is to recognize that the individual psalms are categorized as religious lyric poetry. What I mean by religious is that the content of each psalm is tethered to the Old Testament religious system. By lyric poem, each psalm is generally characterized by its abbreviated nature. A lyric poem such as Psalm 1 could be contrasted with the book of Job. Job is predominantly poetic and narrating a complex story from a phase of Job's life. The poetry of Job differs from Psalm 1 in length as well as content. Since each psalm is a lyric poem, this indicates that each poem is a self-contained unit…Hebrew poetry is characterized by brevity in line length, parallelism, and figurative language. If we compare the line length of Psalm 1 with a narrative such as Judges 1, it is readily apparent that the length of each line in Psalm 1 is shorter than the length of line in Judges 1. Psalm 1:2 is a familiar example of poetic parallelism". The Poetic Nature of the Psalms Posted on July 10, 2012 by Bob McCabe (Detroit Baptist Theological Seminary)

The following poetic devises can be observed:

a. **Figures of speech** may be used to illustrate or make a truth stand out more vividly.

Common Figures of Speech in the Bible
Adapted from Richard Taylor

I. DESCRIPTION

1. Simile: Explicit comparison (using "like" or "as")
Psalm 1:3 He is like a tree planted by streams of water.

2. Metaphor: Identification of one thing as another.
Psalm 23:1 The LORD is my shepherd.

3. Hypocatastasis: Direct substitution of a figurative idea in the place of someone or something in order to describe it.
Psalm 22:16 Dogs (i.e. evil men) have surrounded me.

4. Personification: Giving human characteristics to objects, ideas, or animals.
Genesis 4:10 Your brother's blood cries out to me from the ground.

5. Anthropomorphism: Giving human characteristics to God.
Psalm 130:2 O Lord, hear my voice. Let your ears be attentive to my cry.

6. Zoomorphism: Giving animal characteristics to non-animals.
Psalm 63:7 I sing in the shadow of Your wings.

7. Parable: An extended comparison using a story to make a single point.
Ezekiel 17, Mark 4.1-20.

8. Allegory: An extended parable with many points of comparison.
Judges 9.7-15.

II. EMPHASIS

9. Irony/Sarcasm: Stating opposite of what is actually meant.
Amos 4:4 Go to Bethel and sin; go to Gilgal and sin yet more.

10. Hyperbole: Exaggeration for emphasis.
Deuteronomy 1:28 the cities are large, with walls up to the sky.

11. Rhetorical Questions: Asking questions without expecting an answer.
Psalm 2:1 Why do the nations conspire and the peoples plot in vain?

12. Tapeinosis: Stating an idea in overly modest terms to emphasize it. An Overstatement for emphasis.
Acts 12:18 In the morning, there was no small commotion among the soldiers as to what had become of Peter.

III. SUBSTITUTION

13. Euphemism: Using inoffensive terms in the place of offensive ones.
Judges 3:24 Surely he is covering his feet in the closet of the cool chamber (evacuating his bowels).

14. Metonymy: Stating a part in the place of the whole or vice versa; often cause and effect or product and source:
Psalm 5:9 Their throat is an open grave (throat causes speech).
Psalm 51:8 Let me hear joy and gladness (forgiveness brings joy).
Psalm 23:5 You prepare a table before me (a feast is eaten on a table).
Ezekiel 24:16 I am about to take away the delight of your eyes (his wife gives him joy).

15. Synecdoche: Giving an example in the place of a category or vice versa (like metonymy but generic).
Isaiah 40:6 All flesh is grass (people).
Psalm 44:6 For I will not trust in my bow (weapons or ability to defend oneself).
Proverbs 1:16 For their feet run to evil (evil people).
John 12:19 the world has gone after Him (many people).

16. Merism: A type of synecdoche that uses two extremes or opposites to represent everything in between.
Psalm 139:2 You know when I sit down and when I rise up (all his activity).

17. Hendiadys: Expression of one idea through two parts (a list is often an extended hendiadys).
Galatians 5:22-23: But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control

IV. MISCELLANEOUS

18. Apostrophe: Direct address to an absent party.
Psalm 6:8 Away from me, all you who do evil (David turns from petition to resolve).

19. Anacoluthon: Breaking off a thought before it is complete.
Ephesians 3:1,14 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles . . . For this reason I kneel before the Father.

20. Idiom: A figure of speech that is frozen or dead through common usage—it doesn't evoke an image, it just makes the point like a synonym.
e.g. "my soul" means I or me; "breaking bread" means eat a meal.

V. LARGER LITERARY DEVICES

21. Inclusio: Marking the beginning and ending of a passage with identical or very similar ideas, phrasing.
Psalm 8:1, 9
O LORD, our Lord, how majestic is your name in all the earth!
O LORD, our Lord, how majestic is your name in all the earth!

22. Chiasm: Mirroring within a series where the first item corresponds to the last and so on with a definite center.

Psalm 23:5	You prepare a table before me	(A)
	in the presence of my enemies.	(B)
	You anoint my head with oil;	(B)
	my cup overflows.	(A)

b. Poetic devises like **parallelisms** are used to make a point

Parallelism

Some samples by Stephen E. Westfall

The major stylistic characteristic of Hebrew Poetry is semantic parallelism, the parallelism of sense or word meaning between lines

The correspondence of one verse or line with another I call parallelism. When a proposition is delivered, and a second sub-joined to it, or drawn under it, equivalent, or contrasted with it in the sense, or similar to it in the form of grammatical construction, these I call parallel lines; and the words or phrases answering one to another in the corresponding lines, parallel terms

Types of Parallelism.

Parallelism is found in a variety of forms, and these have been classified in a number of different ways by different analysts.

Synonymous Parallelism

Synonymous Parallelism is characterized by a very close similarity between two consecutive lines. Here are some examples:

Reference	Text	Parallelism Pattern
Psalm 1:5	Therefore the wicked will not stand in the judgment,	A B
	Nor sinners in the congregation of the righteous.	A B
Psalm 2:1	Why do the nations conspire,	A B
	And the peoples plot in vain?	A B
Psalm 2:9	You shall break them with a rod of iron,	A B
	And dash them in pieces like a potter's vessel.	A B
Psalm 103:1	Bless the LORD, O my soul;	A B
	And all that is within me, bless his holy name!	B A
Psalm 103:10	He does not deal with us according to our sins,	A B
	Nor requite us according to our iniquities.	A B

Because synonymous parallelism involves saying the same thing in two very similar ways, the interpreter must avoid a forced distinction between the two lines. For example, in Ps. 1:5, the "wicked" in the first line are the same as the "sinners" in the second. In Ps. 51:10 ("Create in me a clean heart, O God, / and put a new and right spirit within me"), David is praying for God to do one thing, not two different things. This is not to say that the second line cannot add to the thought of the first, but at some point it becomes more like synthetic, emblematic, or climactic parallelism.

In some examples, the order of the parallel elements may be reversed in the second line, resulting in a chiastic pattern, as in Psalm 103:1.

Note: The Lord Jesus used synonymous parallelism when teaching Nicodemus about what it means to be "born again"
John 3:5-6
Except a man be born of water and of the Spirit, he cannot enter into the kingdom…
That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

(In this sample the word "water" is parallel to "flesh" and the word "Spirit" in v.5 is parallel to "Spirit" in v.6)

Antithetical Parallelism

In antithetical parallelism, the second line contrasts with the first.

Reference	Text	Parallelism Pattern
Psalm 1:6	For the LORD knows the way of the righteous,	A B
	But the way of the wicked will perish.	B A
Psalm 37:21	The wicked borrows, and cannot pay back,	A B
	But the righteous is generous and gives.	A B
Proverbs 10:1	A wise son makes a glad father,	A B
	But a foolish son is a sorrow to his mother.	A B

Antithetical parallelism can make a statement more vivid by giving the reader an image of its opposite. This type of parallelism is common in Wisdom literature.

Synthetic Parallelism

In synthetic parallelism, rather than simply echoing a thought begun in the first line, the second line develops its thought further. An example:

Reference	Text	Parallelism Pattern
Psalm 95:3	For the LORD is a great God	A B
	And a great king above all gods.	B C (?)

George Buchanan Gray, Stephen Geller and others have contested whether it is legitimate to call this parallelism, and some call it merely Formal Parallelism. Some examples cited by Lowth and others do not appear to exhibit true semantic parallelism between elements in succeeding lines. The two lines are "parallel" only in the sense that they are grouped together and are of the same length.

Emblematic Parallelism

In emblematic parallelism, one line conveys the main point, and another illuminates it by an image. Here is an example:

Reference	Text	Parallelism Pattern
Psalm 42:1	As the deer longs for flowing streams,	A B
	So longs my soul for thee, O God.	A B

Climactic or Stair-Step Parallelism

In climactic parallelism, the first line is partly repeated in subsequent lines, but they go beyond the first line and add to it's thought. Here are some examples:

Reference	Text	Parallelism Pattern
Psalm 29:1	Ascribe to the LORD, O heavenly beings,	A B
	Ascribe to the LORD glory and strength.	A C
Psalm 77:16	The waters saw you, O God;	A B
	the waters saw you and trembled;	A C
	the very depths were shaken.	A D
Psalm 93:4	The floods have lifted up, O LORD,	A B
	the floods have lifted up their voice,	A C
	the floods lift up their roaring.	A D

c. **The Psalms were <u>songs</u>** to be sung.

In the Psalms, there is meter, rhyme, or even poetic license which allows for the text to be put into the form of a Hebrew **<u>melody</u>**

One benefit of the Psalms being put to music is that they would make a indelible impression on people's hearts and not be forgotten.

Deut.31:19-f – "Now therefore write ye this song for you, and teach it the children of Israel:put it in their mouths, that this song may be a witness…for it shall not be forgotten out of the mouths…Moses therefore wrote this song the same day, and taught it the children of Israel".

Acrostic (Alphabetical) Psalms.

An acrostic psalm employs a form of composition in which each successive verse, or every second verse, or every section of the poem, begins with the next letter of the Hebrew alphabet. The acrostic Psalms are: 9-10 (a single psalm), 25, 34, 37, 111, 112, 119, and 145. In Psalm 119, the longest psalm in the Psalter, each stanza begins with the next letter of the Hebrew alphabet; each stanza has eight lines, all of them beginning with the same Hebrew letter. In some cases, the use of the acrostic composition technique results in an apparent lack of logical sequence in the psalm.

ALEPH

אַשְׁרֵי תְמִימֵי-דָרֶךְ	**1**. Happy are they that are upright…
אַשְׁרֵי, נֹצְרֵי עֵדֹתָיו	**2** Happy are they that keep His testimonies…
אַף, לֹא-פָעֲלוּ עַוְלָה	**3** Yea, they do no unrighteousness…
אַתָּה, צִוִּיתָה פִקֻּדֶיךָ	**4** Thou hast ordained Thy precepts…

d. **Proverbs** (Statements of Wisdom)

Proverbs (for example) will often involve a collection of profound, short, pithy statements of truth which may not have any contextual connection to the immediate preceding or following verses. They are just random statements of wisdom where one statement may be totally unrelated to the text surrounding it. However, it must be stated that very often in Proverbs, there is a theme or emphasis and thus a contextual flow in the paragraph or unit of thought.

In Interpreting Proverbs, it is important to notice that they usually contain only one thought or truth. Proverbs are general observations about life. Usually, Proverbs are general principles that have exceptions. (Note; A Principle is not the same as a Promise; Principles generally find fulfillment when followed, whereas Promises will always be fulfilled). Proverbs reveal general principles through concrete examples.

Parables can be prescriptive (instructions) or descriptive (narratives). They should be compared with the context of moral instructions in the whole Bible in order to find out if they are prescriptive or descriptive; In other words, we should ask whether they be followed as instructions or just as examples.

Proverbs in the book of Proverbs should be compared with other proverbs in the same book and with the whole Bible in order that their principles to be correctly understood.

Many proverbs are poetic. This means that parallelism and figures of speech are often used in proverbs.

Proverbs have some special terms. For example, wisdom in the book of Proverbs is the ability to apply the truth in daily life. Wisdom is not something abstract, but it is practical.

The book of Proverbs can be studied thematically or verse by verse. Thematic study helps to see what Proverbs say about some subject.

The book of Proverbs, the book of Job, and the book of Ecclesiastes are called the books of wisdom. All three books are mainly poetic. These books as well as Psalms and the Song of Songs are often called the books of poetry.

3) Prophecy (Ex. Daniel, Revelation)

When it comes to interpreting prophecy, we should consistently employ the same principles of interpretation as in interpreting any portion of Scripture.

Employ the 4 Essential Principles (rules) of Interpretation:

1) Read the Bible normally (plainly)
(The Literal Principle)

2) Understand the context (of the verses you are studying)
(The Contextual Principle)

3) Consistently follow rules of grammar (as you study)
(The Grammatical Principle)

4) Compare Scripture with Scripture (as you study)
(The Theological Principle)

The Method of Studying Bible Prophecy

When interpreting prophetic passages, keep these principles in mind:

1. Pray for the Holy Spirit to teach you His Word

2. Allow the Bible to formulate your system of beliefs (your theology), rather than forcing your pre-supposed beliefs into the Bible

3. Take God's Word for what it says, rather than allegorizing the Bible and dreaming up a deeper, hidden meaning that cannot be proven by the context, grammar, or by an accurate comparison with other Scripture.

4. Remember that God has not necessarily revealed all the details of His plan yet (Rev. 10:4)

5. Understand the unique features of Bible prophecy

a. Not all prophetic passages are chronological
(cp. Rev. 11 with 12:1-5)

b. Often there are time gaps in prophecy (that were not discernable to the prophet himself)
(Is. 9:6-7, 61:1-2; cp. Lk. 4:18-20; Dan. 9:24-27)

c. Often, future events are recorded as if they had already occurred (EX: Is. 9:6, 5:13, 53:12). Why?

1) To express the certainty of fulfillment (Is. 46:10)

2) To express the viewpoint of the prophet who was seeing the vision of the future (EX: Rev. 20:15)

d. Sometimes prophetic events appear in the present tense
(Isaiah 9:6)

Hermeneutics as it relates to <u>PreMillennialism</u>

Dispensationalists believe in a literal 1,000 year Kingdom on Earth (A Literal Millennium)

The time period of the Millennial Kingdom (Rev. 20:1-7)
The word "millennium" is the Latin derivative from the Greek word "chilia" which means 1,000 years (Rev. 20:1-7)

3 views of the Millennium:

1. **<u>Post-Millennialism</u>** - (social gospel view) Man through social effort will usher in a utopian period of peace on earth, after which time Christ will return

2. **<u>A-Millennialism</u>** - (covenant theology view) There is <u>no</u> 1,000 year kingdom. The 1,000 years of Rev. 20:1-7 are only figurative. They symbolize the time period from the cross until the imminent return of Christ (According to this view, there is no literal 7 year Tribulation either). At the cross Jesus defeated Satan and he has been bound ever since.

* 3. **<u>Pre-Millennialism</u>** - (dispensational view) Christ will literally return for judgment and then will establish he promised, long-awaited Messianic Kingdom.

PreMillennialism is the natural development of a Biblical Hermeneutic which involves a literal or normal interpretation of Scripture and particularly of Prophetic Scripture.

Proofs for the literal establishment of the Millennial Kingdom:

a. The Scriptures **<u>teach</u>** it (Rev. 20:1-7)
b. God **<u>detailed</u>** it (Is. 11, etc.)
c. Christ **<u>promised</u>** it (Mt. 26:29)
d. The Apostles **<u>expected</u>** it (Acts 1:6-7)
e. Creation **<u>awaits</u>** it (Rom. 8:19-22)
f. We are expected to **<u>pray</u>** for it to come (implying that it hasn't come yet-Mt. 6:10)

[Important Note: The Millennium (1,000 year Kingdom) will be the <u>first phase</u> of Christ's <u>eternal</u> kingdom - Dan. 2:44; Ezek. 37:24-28.]

4) Didactic/Teaching (The Pauline Epistles, 1&2 Peter, James etc.)

The study of an epistle is very straight forward and simple when a little background information is gathered from the epistle itself as well as the context of the rest of Scriptures.

a) Gather as much historical data as possible such as:

(1) The Reason for the Epistle
What is the big idea in the book? For example: The big idea in Romans centers on the theme of Justification; The big idea in the epistle of 1 John is "that ye may know that ye have eternal life…" (5:13).

(2) The Original Audience of the Epistle
Who was being addressed? What was life like for them? What issues or struggles were they facing? What were the circumstances that necessitated the writing of the epistle? Etc.

(3) When was the Epistle written and by whom?
Knowing these facts can add some context to the study of the book.

(4) What is the structure of the book?
After determining what the theme of the epistle is, make a general outline of the key thoughts in the book. Notice how the author develops his theme in the book. Often a Study Bible (ex. Ryrie or MacArthur Study Bible) can be helpful in supplying this information. A good N.T. introduction book can be helpful here as well.
However, never base your opinions merely on the views of others. Be a "Berean" and search the Scriptures yourself. Do remember that the same Holy Spirit who lives in you also lives and lived in others. So be open to considering the opinion of others.

b) Examine the Context of other Scriptures which have a bearing on the Epistle you are studying.
For example, when studying the Epistle to the Corinthians, it would be beneficial to see how the Corinthian church was started and developed in the book of Acts (see: Acts 18-19).

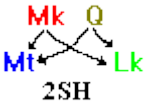
Hermeneutics and the interpretation of the Synoptic Gospels

The Law stated that "…at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19:15; cp. Mt 18:16). Throughout history many cult leaders have arisen and even wrote a book to justify their religion's existence (The Koran – written by Mohammad and Book of Mormon – written by Joseph Smith are two examples). The Bible, however, had 40 different writers who being led by the Holy Spirit wrote a Book with one central theme. Namely: The Glorious Lord Jesus Christ and the Salvation which He alone provides. To substantial the birth, life, miracles, teaching, death and resurrection of Jesus Christ, God gave us 4 Gospels: Matthew, Mark, Luke, and John. These four witnesses attest to the validity of the Bible's record concerning the words and works of Jesus Christ. These authors were willing to suffer and die for the truth they held to and recorded concerning Christ.

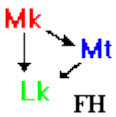
Three of the Gospels are called the "synoptic Gospels." The word synoptic means to view from the same eyes or from a similar perspective. They record many of the same events from their perspective.

When studying the Synoptic Gospels, a certain situation or circumstance may appear to have slight variations as recorded by the three different writers. Is this a contradiction? Do such apparent variants indicative of errors in the Gospel accounts? No. Applying Hermeneutical principles to the study of the Gospels will answer all apparent difficulties.

Many solutions to the synoptic problem have been proposed. Please see http://www.hypotyposeis.org/synoptic-problem/ more information.



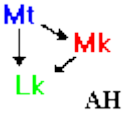
The most prevalent solution is the **Two-Source hypothesis** (**2SH**) or *Mark-Q theory*, which holds that Mark was the first gospel, and both Matthew and Luke independently augmented Mark with a lost, sayings collection called *Q*, its most controversial part. A good website expounding this solution is Mahlon Smith's Synoptic Gospels Primer.



A vigorous challenger to the Q hypothesis is the *Farrer theory* (**FH**), which also calls for the priority of Mark, but "dispenses" with Q as unnecessary by arguing instead that Luke used Matthew. The clearest exposition of this position now is Mark Goodacre's book, The Case Against Q.



Another challenger, somewhat more popular in America, is the *Griesbach hypothesis* or *Two-Gospel hypothesis* (**2GH**), which not only gets rid of Q but Markan priority as well, arguing that Matthew was first, primarily on account of the external evidence. Their Web Site for the Two Gospel Hypothesis is maintained by Thomas R. W. Longstaff.



A more traditional analysis of the external evidence, however, is that of the Augustinian hypothesis (**AH**), in which the chronological order of the gospels is the same as the canonical order (Matt, Mark, Luke).

The Lord Jesus Christ pre-authenticated the Gospel writers with this promise:
"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

The unity of the different writers, who wrote at different time periods the same events is amazing, and can only be comprehended as a miraculous working of God's Spirit.

Dennis Bratcher in his excellent article "The Gospels and the Synoptic Problem" states: "…the Gospels writers did not inherit a "master" copy of the Jesus tradition. Instead, they were heirs to a variety of ways that the Gospel message had been proclaimed for 30 or 40 to as much as 60 years before they wrote. The preface to Luke's Gospel confirms that at least this writer was aware of the diversity of the tradition even in written form" Luke 1:1-4 - *"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed."*

So how do we explain the differences?

Suppose, for example, three people witness a car accident on the corner of Main St. and Roosevelt Ave. in Flushing, NY. Then the police ask each of them to share their perspective of what they saw. Each could use different words and include different details to describe the same event and all be 100% accurate to the truth of what happened. Some might add a detail others omitted. Others might omit something that they did not see. These witnesses give a well-rounded, accurate, and full description without contradicting each other in the process. So

it is with the Gospel writers. All four give a well-rounded, accurate description of the words and works of Jesus Christ.
The Gospel writers tell the story of Jesus with different perspectives, different points of emphasis, with their unique vocabulary and style, and in an order or chronology that suited their purpose and their audience.

A Gospel writer may <u>omit details</u> not essential to his emphasis

(Omitting detail does not constitute an error just a desire to leave a detail out that was not essential to the author's intent)

Matthew 27:37	Mark 15:26	Luke 23:38	John 19:19
THIS IS JESUS THE KING OF THE JEWS.	**THE KING OF THE JEWS.**	**THIS IS THE KING OF THE JEWS.**	**JESUS OF NAZARETH THE KING OF THE JEWS.**

The Complete Statement would have read: **"THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS."**
Notice that no Gospel writer contracts another, they simply state different facets of the statement to communicate their particular emphasis for their particular audience.

A Gospel writer may <u>omit details</u> not essential to his audience

Example: The "Exception Clause" found only in Matthew's Gospel (5:32 & 19:9), but not in Mark or Luke.

Matthew 19:9	Mark 10:11-12	Luke 16:18
And I say unto you, Whosoever shall put away his wife, <u>except it be for fornication</u>, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.	**And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.**	**Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.**

If Matthew's target audience was the Jews, they would understand the concept of divorce being allowed due to "fornication" during the <u>betrothal period</u>, whereas the audience of Mark or Luke would not understand this Jewish cultural practice.

A Gospel writer may write a <u>different order</u> of events

A Gospel Writer may write an order of events as they chronologically took place (ex. Luke) or he may have ordered the events thematically (not paying as much attention to order, but to theme) (ex. Matthew).

A Gospel writer may look at an event from a <u>different geographical perspective</u>

Matthew 20:29	Mark 10:46	Luke 18:35
"As they were leaving Jericho…"	**"They came to Jericho"**	**"As he approached Jericho"**

Historical and archaeological research has shown that in Jesus Day, there were actually 2 Jerichos (an old city of Jericho and a new). Jesus left the one and entered the other.

Some Axioms of General Hermeneutics

(Compiled by Rollin Thomas Chafer)

The axioms related to language as a medium for the expression of thought, secular and sacred, are so simple it seems to the student a waste of time to consider them; and yet, simple and self-evident as they are, they are so frequently violated or disregarded

Axiom 1. The true object of speech is the impartation of thought.

This lays "the foundation of all hermeneutics."
The habit of many interpreters of setting aside what the author really says, replacing it with what they want him to say and what he does not say, must be ruled out as a legitimate procedure in Hermeneutics.

Axiom 2. Language is a reliable medium of communication.

This axiom calls for the presupposition that the language employed be grammatically correct, clear in statement, accurately expressing the thought to be communicated to others.

Axiom 3. Usage determines the meaning of words.

Students of the history of the growth of any language have no difficulty in accepting this axiom. Through usage words may in time change radically in meaning or become obsolete.

Axiom 4. The function of a word depends on its association with other words.

Perhaps no axiom related to language is more important for the interpreter than this one.

Axiom 5. The true object of interpretation is to apprehend the exact thought of the author.

His only province is to apprehend the precise thought imparted by the author's words, and leave the author responsible for the character of his thought."

Axiom 6. Truth must accord with truth; and statements of truth apparently discrepant can be harmonized if the facts are known.

Seeming discrepancies in all classes of true evidence may be harmonized if the pertinent facts are made known. It is proven by experience in courts of law, general investigations, and in solving apparent discrepancies in the Bible.

Axiom 7. An assertion of truth necessarily excludes that to which it is essentially opposed and no more.

On this Lockhart says: “A proposition purporting to set forth a truth must not be supposed to exclude everything as false that it does not contain; but it must exclude everything that is in opposition to it. For example, when Jesus says, ‘The truth shall make you free’ (John 8:32), he does not exclude his own statement, ‘If therefore the Son shall make you free, you shall be free indeed’ (v. 36). The latter does not oppose the former. The truth and the Son are not mutually exclusive.”

Axiom 8. One cannot interpret without understanding that which he interprets.

This is a self-evident truth. Now, to understand the thought of another is so to conceive it in one’s own mind as to be able to reproduce it to others without change or modification”.

Resources for Hermeneutics Study:

0swald T. Allis, **Prophecy and the Church**. Grand Rapids: Baker, 1969. This book takes aim at the hermeneutics of dispensationalism and is a classic of Reformed writing.

James Barr, **The Semantics of Biblical Language**. London: Oxford University Press, 1961. Moises Silva had me read this back in the 70s in college. Barr critiques unsound linguistic principles of the neo-orthodox "Biblical theology" school and the use of illegitimate totality transfer of meaning. He is good on showing what was wrong with the early volumes of the TDNT masterpiece by Kittel et. al.

Louis Berkhof, **Principles of Biblical Interpretation**. Grand Rapids: Baker Book House, 1950. A reliable, if somewhat uninspiring Reformed text. This one is availble from Doxa software real cheap.

Gerald Bray, **Biblical Interpretation Past and Present**. Downers Grove, Illinois: InterVarsity Press, 1996. 608 pages. What a great detailed survey of the history and scope of biblical interpretation over the ages. This is a must read from an evangelical perspective. He covers the history AND offers little bio pieces on major figures.

Donald A. Carson, **Exegetical Fallacies**. Grand Rapids: Baker Book House, 1984. Don Carson has been my favorite exegete for some time. This one deals with many of the grammatical, logical, and historical fallacies. My favorite is his debunking of the "where two or three are gathered" misuse of scripture.

Millard J. Erickson, **Evangelical Interpretation: Perspectives on Hermeneutical Issues**. Grand Rapids: Baker Book House, 1993. This one is not a beginner's text. It deals with special issues and the kinds of problems Jacob loves to deal with in the PB. I especially appreciated the discussion of the principle of "authorial intent." Erickson raises evangelical doubts about the consistent use of the principle in terms of the OT, in light of the typological exegesis practiced in the New Testament.

Patrick Fairbairn, **The Typology of Scripture: Viewed in Connection with the Whole Series of the Divine Dispensations**. 5th ed. Edinburgh: T. & T. Clark, 1870. 2 vols. Reprinted Grand Rapids: Kregel Publications, 1989. A major treatise on typological interpretation. Old, but vintage. Fairbairn exercised monumental scholarship. And, you can find it in PDF form on the net.

Patrick Fairbairn, **Hermeneutical Manual: or, Introduction to the Exegetical Study of the Scriptures of the New Testament**. Edinburgh: T. & T. Clark, 1858.

Gordon D. Fee, **New Testament exegesis: a handbook for students and pastors**. Louisville, Kentucky: Westminster/John Knox Press, 1993. A guide for New Testament historical-critical exegesis written for students who know Greek, but with much of the guide accessible to students without knowledge of Greek. Don't let the Assembies of God author scare you off of this one. Fee is a fine exegete and a reliable guide, even if you don't agree with everything.

Gordon D. Fee and Douglas Stuart, **How to Read the Bible for All Its Worth: A Guide to Understanding the Bible**. 2nd ed. Grand Rapids: Zondervan, 1993. 265 pages. Actually they have a new edition out now. It takes a popular tact in moving from interpretation to application. The authors tend to be evangelical feminists.

Norman L. Geisler, **Explaining Hermeneutics: A Commentary on the Chicago Statement on Biblical Hermeneutics**. Oakland, California: International Council on Biblical Inerrancy, 1983. OK, OK, I know what he thinks about Calvinism. But, it is still worth reading.

E.D. Hirsch Jr., **Validity in Interpretation**. New Haven: Yale University Press, 1967. An introduction to general hermeneutics (principles that apply to the interpretation of any work of literature) as distinguished from the "special" hermeneutics of Biblical studies. While Hirsch is not a biblical scholar, the principles are quite important, especially with respect to authorial intent.

Anthony A. Hoekema, **The Bible and the Future**. Grand Rapids: Eerdmans, 1979. Here is where you get to beat up on us historical pre-mills from the standpoint of Calvinistic amillennialism.

Walter C. Kaiser, **Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching**. Grand Rapids: Baker, 1981.

Walter C. Kaiser and Moisés Silva, **An Introduction to Biblical Hermeneutics**. Grand Rapids: Zondervan, 1994. 302 pages. ISBN: 0310530903. Some reviews have found it more interestng than informative. My old prof, Moises Silva was my first Calvinist teacher. He has a great chapter on Calvinistic Hermeneutics (chapter 14). It stands opposed to the "neutral" inductive approach and admits that "proper exegesis should be informed by theological reflection. To put it in the most shocking way possible: my theological system should tell me how to exegete" (p. 261).

Walter C. Kaiser, **The Uses of the Old Testament in the New**. Chicago: Moody Press, 1985. ISBN: 0802490859. I don't always agree with Kaiser, but appeciate his writings greatly. His handling of *senus plenior* is of note.

William W. Klein, Craig Blomberg, and Robert L. Hubbard, **Introduction to Biblical Interpretation**. Dallas: Word Publishing, 1993. This has also appeared in an updated form (I'm just too lazy to go get the latest biblio info out of my library). It is a VERY comprehensive and well-organized introduction, intended for evangelicals. Don't confuse "evangelical" with conservative. They adopt redaction criticism, allow for some use of liberation theology, and take a variety of controversial stands. It is a goldmine, however.

V. Philips Long, Tremper Longman III, Moises Silva, and Vern Sheridan Poythress. **Foundations of Contemporary Interpretation**. Six volumes in one. Grand Rapids: Zondervan, 1996. 668 pages. ISBN: 0310208289. One of my former profs and a current big gun at my college alma mater offer a discussion of linguistics, literary studies, science, and theology as they impinge upon contemporary hermeneutics.

Robertson McQuilkin, **Understanding and Applying the Bible**. Revised ed. Chicago: Moody Press, 1992. This one will give you a simple beginning approach.

A. Berkeley Mickelsen, **Interpreting the Bible**. Grand Rapids: Eerdmans, 1963. 425 pages. A comprehensive presentation of hermeneutics, it has been supplanted by Hubbard and Klein. Mickelsen and his wife were strong egalitarians, although this does not appear to impact this book very much.

Roger Nicole, "New Testament Use of the Old Testament," in **Revelation and the Bible: Contemporary Evangelical Thought**, ed. by Carl F.H. Henry (Grand Rapids: Baker, 1958), pp. 135-51. It can be found in one of the Ages Software PDF collections "Contemporary Evangelical Thought").

Grant R. Osborne, **The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation**. Downers Grove, Illinois: InterVarsity Press, 1991. 499 pages. Osborne writes for the seminarian and deals with sermon prep too. Some of his presuppositions are not too agreeable for PB readers.

James I. Packer, "In Quest of Canonical Interpretation" in Robert K. Johnston, ed., **The Use of the Bible in Theology: Evangelical Options**. Atlanta: John Knox Press, 1985.

James I. Packer, "Infallible Scripture and the Role of Hermeneutics," in **Scripture and Truth**, ed. by D.A. Carson and J.D. Woodbridge. Grand Rapids: Zondervan, 1983.

Earl D. Radmacher and Robert D. Preus, eds. **Hermeneutics, Inerrancy and the Bible**. Grand Rapids: Zondervan, 1984. 921 pages. This collection of nearly 50 papers presented at the 1982 International Council on Biblical Inerrancy conference in Chicago is quite worthwhile, including the appendices.

Bernard Ramm, **Protestant Biblical Interpretation: A Textbook of Hermeneutics for Conservative Protestants**. Chicago: Moody Press, 1953. 2nd ed. 1957. 3rd ed. Grand Rapids: Baker Book House, 1970. American Baptist Ramm started out conservative and kept moving left. I remember taking a lay course from him on the creeds back in the 60s when I was a sophomore in high school.

Moisés Silva, **Biblical Words and Their Meaning: An Introduction to Lexical Semantics**. Grand Rapids: Zondervan, 1983.

Moisés Silva, **God, Language, and Scripture: Reading the Bible in the light of general linguistics**. Foundations of Contemporary Interpretation 4. Grand Rapids: Zondervan, 1990.

Moisés Silva, "Has the Church Misread the Bible? The history of interpretation in the light of current issues." **Foundations of Contemporary Interpretation 1**. Grand Rapids: Zondervan, 1987. Everything my old teacher writes is worth reading! My wife had Moises for her two years of Greek.

R. C. Sproul, **Knowing Scripture**. Downers Grove, Illinois: InterVarsity Press, 1977. 125 pages. You already mentioned this one. It is, as all of his writings are, easy-to-read and practical in its handling of interpretation from a Reformed perspective.

Douglas K. Stuart, **Old Testament Exegesis: a Primer for Students and Pastors**. 2nd ed., revised and enlarged. Philadelphia: Westminster Press, 1984. A step-by-step guide to OT exegesis with an emphasis on the goal of preaching and teaching in the context of the church.

Robert A. Traina, **Methodical Bible Study - A New Approach to Hermeneutics**. Wilmore, Kentucky: Robert Traina, 1952. A detailed guide to inductive Bible study, by a conservative Methodist. Pretty boring but still helpful for the inductive method.

Henry A. Virkler, **Hermeneutics: Principles and Processes of Biblical Inte**rpretation. Grand Rapids: Baker, 1981. 263 pages. This is quite simple but VERY helpful to get you thinking about the issues facing the interpreter. I would begin with this one.
Last edited by DMcFadden; 03-30-2008 at 04:04 PM.
Dennis E. McFadden, Ex Mainline Baptist (in Remission)
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Emmanuel Lutheran Church, LCMS (but holding to the Westminster Standards)

Milton S. Terry, **Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments** (Zondervan, 1974).

The Foundations of Contemporary Interpretation, edited by Moises Silva

Principles of Biblical Interpretation [Paperback] Louis Berkhof (Author)

"Scripture Twisting" by W. Squire