

HOW TO READ THE SCRIPTURES

Introduction: Both teachers and students should learn to read, with understanding, the Scriptures. This lesson will provide guidance in reading with understanding. Lesson 1

I Universals in reading with understanding.

A The reader should skim the material in order to prepare to read the material.

1-One surveys the material to get an overview to prepare to read the material.

a-Look for headings in any outlines you possess. (A paragraph Bible can be helpful in this effort. The ASV is a paragraph Bible the KJV is not a paragraph Bible.)

α-Remember that headings and most paragraph divisions are not inspired of God (i.e. there were neither headings nor paragraph divisions in the original text).

β-Outlines made by men (without guidance from God) are subject to error.

b-Try to be familiar with the background of each book of the Bible.

2-One asks questions to stimulate the brain.

a-Questions should be asked about small chunks of the material (meaning of words, phrases, etc.).

b-If the book being studied is read through at one sitting, questions can be written down each time the book is read.

c-Develop a shorthand notation in order to be able to continue with the reading.

B The reader should read the material.

1-One should read for the literal meaning. (Know what the text says.)

a-Look for the central facts, points, and details of the text.

b-Look for the minor details which add flavor to the text. (Luke records several important pieces of information regarding Barnabas in Acts 4:36-37.)

c-Remember, there is no unimportant information in the Scriptures.

d-Note words that you cannot define (learn their definitions).

α -For the first example, the KJV refers to Barnabas as the “son of consolation” whereas the ASV refers to him as the “son of exhortation” in Acts 4:36. The Greek word $\pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\sigma\iota\varsigma$ can properly be translated either way.

β -For the second example the word $\gamma\upsilon\upsilon\eta$ is translated both as “wife” and “woman” in various passages (cf. the KJV and ASV in 1 Tim. 3:11).

2-One should read for the inferences in the material.

a-What logical structures are in the text? (If ... then etc. cf. 1 Cor. 15:12-19 as an example.)

b-What words imply inferences (therefore, whereas, wherefore, hence, etc.)? Paul draws an inference from his argument of 1 Cor. 15:12-19 in verse 20 [“but now”].)

c-What are the backgrounds of both the writer and those to whom the material was originally written?

3-This is well illustrated in Lk. 20:27-39.

a-One needs to know the doctrines of the Sadducees in order to understand this passage.

b-One needs to know the chronology of the events in this passage in order to understand one of the Lord’s arguments.

α -Abraham was the father of Isaac, Isaac was the father of Jacob, and Jacob was the father of the twelve patriarchs.

β -This occurred over 400 years after the death of Abraham (Acts 7:2-16).

c-The Lord gave us this information because we needed it.

d-Sometimes the necessary information is either found earlier in the book or in another book (i. e. in the parallel accounts of Mt. 22:23-33 and Mk. 12:18-27).

C The reader should reinforce the material.

1-The key points should be recited (repeat them aloud to yourself).

a-If you cannot recite the key points, you should reread and try again.

b-If you continue to have problems reciting the key points, you should go back and survey the material and repeat the processes.

2-The reader should review the material.

a-Reviewing entails surveying the material again.

b-Reviewing entails reading the material again.

c-Reviewing tends to place the material in the long-term memory. (This is especially true if one reviews the material several times over a period of several weeks.)

d-Discussing the material with other disciples aids in the reinforcement process.

e-Writing the material down aids in the reinforcement process.

II Other tips in reading with understanding.

A Reading should be done in a quiet place.

1-Noise can distract the mind.

2-Even music can distract the mind.

3-One should choose the same place to study each time.

B It is advisable to develop a habit of studying at the same time of day.

1-This habit will cause one to study more frequently.

2-Some habits are bad, but this habit is good.

III Suggestions for reading the Scriptures.

A Methods that increase the understanding of the Scriptures.

1-Reading the historical books concurrently with the other books gives a better understanding.

a-When reading a book of prophecy (e. g. Micah) one should read the historical accounts of the books of Kings and Chronicles that correspond to the same time.

b-When reading Zechariah and Haggai one should read Ezra, Esther, and Nehemiah.

c-This may give clues to understanding of these books.

d-The fact that many of the prophets tell what kings were reigning means it is important (implication from the principle of parsimony).

2-Reading the books that are grouped together gives a better understanding.

a-The Old Testament is grouped by Law, History, Poetry, and Prophecy.

b-The New Testament is grouped by Biography, History, Epistles, and Prophecy.

c-Books might also be grouped by author.

3-Reading the individual books gives a better understanding.

a-Each of the 66 books should be read separately.

b-The book should be read several times before a serious study is undertaken.

4-The Scriptures can be studied by topics to gain a better understanding.

a-Topics such as love, faith, obedience, baptism, etc. can be studied.

b-One can study particular biblical characters, such as Adam, Noah, Job, etc.

B Study of the Scriptures, in their context, is essential to understanding.

1-The near context is the most important context (illustrated with a study of Cornelius).

a-The conversion of Cornelius is discussed in Acts 10:1-11:18 and 15:7-11. This is the near context.

b-The chronological order of the events is set forth in Acts 11 (cf. Acts 11:4-ff.).

2-The remote context includes any passage that discusses the same topics (applied to Cornelius).

a-This would include passages that discuss baptism, faith, etc.

b-This would include any Old Testament passages that are quoted.

c-The end of the Law of Moses is part of the remote context.

d-This would include any passage that our interpretation might contradict.

e-Passages of Scriptures must always be kept in their context. It has been rightly said: “A passage of Scripture taken out of its context is a pretext.”

INTRODUCTORY LESSON ON

HERMENEUTICS

Introduction: The usage of the proper hermeneutical process is essential to understanding the Scriptures. In this lesson we will consider some background information about hermeneutics. There are several things that form a basis for a study of hermeneutics. These matters will aid the student to have a common ground with which to study hermeneutics. Lesson 2

I Definitions of the Greek word from which the English word “hermeneutics” is derived.

A Definitions from lexicons and dictionaries.

1-Webster’s definition of the English word “hermeneutics” as: “... the study of the methodological principles of interpretation [as of the Bible].” (Merriam Webster’s Collegiate Dictionary, 10th ed.)

2-Thayer’s definitions of the words from which the English word “hermeneutics” is derived.

a-διερμηνεύω (pronounced “*diermēneuō*”) “*to interpret* [διά intensifying by marking transition ...] **1.** *to unfold the meaning of what is said, explain, expound ... 2.* *to translate* into one’s native language” [Thayer, p. 147] (This word is found in Lk. 24:27, Acts 9:36, 1 Cor. 12:30, 14:5, 13, and 27.)

b-διερμηνεία (pronounced “*diermeneia*”) “*interpretation* of obscure utterances” [Thayer, p. 147] (Word found in some Greek texts in 1 Cor. 12:10.)

c-διερμηνευτής (pronounced “*diermēneutēs*”) “*an interpreter*” [Thayer, p. 147] (This word is found in 1 Cor. 14:28)

d-έρμηνεία (pronounced “*hermēneia*”) “*interpretation* [of what has been spoken more or less obscurely by others] [Thayer, p. 250] (This word is found in 1 Cor. 12:10 and 14:26)

e-έρμηνευτής (pronounced “*hermēneutēs*”) “*an interpreter*” [Thayer, p. 250] (Some Greek manuscripts have this word in 1 Cor. 14:28. It is in Gen. 42:23 in the LXX.)

f-έρμηνεύω (pronounced “*hermēneuō*”) “[fr. Ἑρμῆς, who was held to be the god of speech, writing, eloquence, learning’; **1.** *to explain in words, expound ... 2.* *to interpret*, i. e. to translate what has been spoken or written in a foreign tongue into the vernacular” [Thayer, p. 250] (This word is found in Jn. 1:38, 42, 9:7, and Heb. 7:2)

B Definitions of the words from usage in the Scriptures.

1-Jesus explained (διερμηνεύω “*to interpret* [διά intensifying by marking transition ...] **1.** *to unfold the meaning of what is said, explain, expound ...* **2.** *to translate into one’s native language*” [Thayer, p. 147]) the Scriptures (Lk. 24:27).

a-Jesus actively explained the Scriptures to His disciples (διηρμήνευεν - vs. 27).

b-The effect on the disciples was that the Scriptures were opened (διήνοιγεν - 3rd pers. sing. imperf. act. of διανοίγω “*to open by dividing or drawing asunder* [διά], *to open thoroughly* [what had been closed]” [Thayer, p. 140]) ἡμῖν τὰς γραφάς.

c-“The imperfect tense indicates *continuous* action in *past* time.” (Summers, p. 55)

d-Jesus opened the Scriptures by speaking to the disciples (Lk. 24:32), not by some direct operation of the Holy Spirit. ὥς is probably used as a particle of time (cf. Thayer, p. 682).

2-The word διερμηνεύω is translated “interpretation” in Acts 9:36.

a-Translation, by the nature of the act, entails some interpretation.

α-This is one reason why we cannot use women translators (for the deaf, foreign languages, etc.).

β-This is one reason to be wary of some modern speech translations.

b-The Holy Spirit provided miraculous translation of foreign words.

3-The word - ἑρμηνεία - is found in 1 Cor. 12:10 and 14:26.

a-The interpreter was more than a translator he gave the meaning of the things spoken.

b-This word is from the same basic root as the other words (above).

II Does the Bible reveal the proper hermeneutical procedure to be used in understanding the Scriptures? Lesson 3

A The Scriptures are all-sufficient, but we may need additional information in order to understand them.

1-Logical proof of this assertion:

a-If the people living in Bible times needed additional information to understand the Scriptures, then we may need additional information to understand the Scriptures.

b-Since the Scriptures are complete they must give us the keys to what additional information we may need to enable us to understand the Scriptures.

c-Supplemental information may be necessary to enable us to fully understand the Scriptures. The Bible writers either assumed the readers understood these supplemental matters or they explained some of these matters.

2-The Scriptures provide us with everything we need (2 Pet. 1:2-3 and 2 Tim. 3:16-17).

a-This should not be interpreted to mean that we can understand the Scriptures without either an accurate translation or knowledge of the original languages.

b-Our purpose should be to obtain the proper background to understand the all-sufficient Scriptures.

c-The Scriptures have all the information necessary to teach us how to live so as to please God, to motivate us to do what is right, to motivate us to abstain from wrong, to strengthen us when we are in need, etc.

3-God operates in harmony with the principle of parsimony (is wise - 1 Tim. 1:17 – cf. Rom. 16:27 and Jude 25).

1 Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. Amen.

a-**wise** (σοφῶν - dat. sing. masc. of σοφός “[akin to σαφής and to the Lat. *sapio*, *sapiens*, *sapor*, ‘to have a taste’, etc.; ... *wise*, i. e. **a.** *skilled, expert* ... **b.** *wise*, i., e. *skilled in letters, cultivated, learned* ... **c.** *wise in a practical sense, i. e. one who in action is governed by piety and integrity* ... **d.** *wise in a philosophic sense, forming the best plans and using the best means for their execution*” [Thayer, p. 582]) **God**, (God is unique, there is none other.)

b-God forms the best plans and uses the best means for their execution. This is called the principle of parsimony.

c-His perfection demands that He always operate in harmony with the principle of parsimony in all that he does.

4-The usage of an enthymeme to understand what is implied by the things recorded in these Scriptures.

a-One valid form of a categorical syllogism.

Major Premise: All A are B.

Minor Premise: C is A.

Conclusion: C is B.

b-The information used to determine what is implied by these things recorded in the Scriptures.

Major Premise: All A are B.

Minor Premise: The meaning of an unfamiliar word is a thing that is explained in the Scriptures.

Conclusion: The meaning of an unfamiliar word is a thing this is necessary to understanding of the Scriptures.

c-The information contained from the minor premise and conclusion enables us to reconstruct the Major Premise: All things that are explained in the Scriptures are things that are necessary to understanding of the Scriptures.

B We are different than the people who lived in the times the Scriptures were being written. (We might not understand their language, customs, geography, etc. and because of this we need background information on these topics in order to fully understand the Scriptures.)

1-The writers of the Scriptures often explained the meaning of words that were in a language unfamiliar to the readers.

a-Matthew interpreted the Hebrew word “Immanuel” for his Greek readers (Mt. 1:23).

b-Mark interpreted the word “Golgotha” for his readers (Mk. 15:22).

c-A number of other words are interpreted for the readers. This implies that words must be interpreted (translated) in order that the reader/listener might comprehend the message.

d-Translators were necessary in order that the message might edify the audience (1 Cor. 14:4-5).

2-The writers of the Scriptures often explained the customs of the Jews to Gentile readers.

a-The Jewish relationship with the Samaritans is explained in Jn. 4:9.

b-The Jewish relationship to other races is explained by Peter (Acts 10:28).

c-The Jewish burial custom is explained in Jn. 19:40.

d-Roman customs are explained in Acts 25:16.

3-The writers of the Scriptures often explained the geography of the Bible lands to the readers.

a-John reveals that the Sea of Galilee is the same as the Sea of Tiberius (Jn. 6:1).

b-The names of some places were changed (Jgs. 18:29).

c-Some places were given names that were linked to either their location or to some event that transpired at the place (2 Chron. 20:26).

4-The writers of the Scriptures explained the political situations of the times.

a-Herod and Pilate were enemies until the trial of our Lord (Lk. 23:11-12).

b-Other passages, particularly in the Old Testament, give information about the political situations of the time.

C Since God does not do anything unnecessary (parsimony) and all Scripture is profitable (2 Tim. 3:16-17) we should even expect that incidental information is both necessary and useful in interpreting the Scriptures.

1-We are told that Luke was a physician (Col. 4:14).

a-Of Luke, Robertson states: "One special item in his vocabulary is the large number of medical terms in his writings, as is natural since he was a physician." (p. 121)

b-His usage of medical terms is unique when compared with the other writers of the New Testament.

2-The reason why God withheld the rain in 1 Kgs. 17:1-18:46.

a-Baal was the god of the weather and of fire.

b-Jehovah commanded Elijah to display *who was really the God of the weather!*

3-The reason for the contest of the fire on Mount Carmel in 1 Kings 18.

a-Baal was the god of fire. Baal is called: “Baalpeor” (Nu. 25:3, 5, Deut. 4:3, Ps. 106:28, and Hos. 9:10). Perhaps Peor was a volcanic mountain.

b-Elijah attacked Baal on his own ground and Jehovah was vindicated.

c-Certainly we can understand the account of what occurred in these passages, but it is much richer when we understand the things just mentioned.

4-Note the usage of two sticks to start the fire (1 Kgs. 17:12).

a-This is a common method to cook in that region of the world. Americans build a larger fire to cook, but primitive people wisely use less fuel.

b-With wood in short supply it is necessary to cook with the minimum of fuel.

III The proper usage of authorities. Lesson 4

A The proper usage of dictionaries, lexicons, books of synonyms, etc. cf. Fox, (2003), pp. 10-25.

1- Dictionaries define words as they are used (frequently as they are used today).

a-The modern English word *baptize* means “**1.** to administer baptism to **2. a:** to purify or cleanse spiritually esp. by a purging experience or ordeal **b:** INITIATE **3:** to give a name to” [Merriam Webster’s Collegiate Dictionary, 10th ed.]

b-The Greek word βαπτίζω “**1.** prop. *to dip repeatedly, to immerge, submerge ... 2. to cleanse by dipping or submerging, to wash, to make clean with water ... 3.* metaph. *to overwhelm*” [Thayer, p. 94]

c-It is evident that these definitions are not in agreement.

2-Hebrew/Greek lexicons are misused by some.

a-The Greek word γλῶσσα “*the tongue*; **1.** *the tongue*, a member of the body, the organ of speech ... **2.** *a tongue*, i. e. the *language* used by a particular people in distinction from that of other nations ... 1 Co. xiv. 14), *to speak with [in] a tongue* [the organ of speech], *to speak with tongues*; this, as appears from 1 Co. xiv. 7 sqq., is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances rugged, dark, disconnected, quite unfitted to instruct or to influence the minds of others...” [Thayer, p. 118]

b-Note the words in italics are the definition. The other words are merely the commentary of Joseph Thayer.

c-Thayer says: “The nature and use of the New Testament writings require that the lexicographer should not be hampered by a too rigid adherence to the rules of scientific lexicography. A student often wants to know not so much the inherent meaning of a word as the particular sense it bears in a given context or discussion:-or, to state the same truth from another point of view, the lexicographer often cannot assign a particular New Testament reference to one or another of the acknowledged significations of a word without indicating his exposition of the passage in which the reference occurs. In such a case he is compelled to assume, at least to some extent, the functions of the exegete, although he can and should refrain from rehearsing the general arguments which support the interpretation adopted, as well as from arraying the objections to opposing interpretations.” (p. vii)

3-Even with his definitions Thayer can be wrong. He has defined the Greek words from Greek literature of the first century. It is possible that he has misinterpreted some of that literature. It is also possible that the Bible definitions are not the same as secular Greek. It is also possible that Thayer has overlooked (either consciously or unconsciously) additional evidence for another meaning for the word he has defined.

B The proper usage of history, archaeology, etc.

1-Historical methods are largely based upon science and are limited by the limitations of the methods used to draw conclusions about the evidence.¹

2-Archaeological methods are largely based upon science and are limited by the limitations of the methods used to draw conclusions about the evidence.

¹ These limitations will be discussed in the next lesson.

IV Assumptions upon which the class in hermeneutics is based.

A Assumptions about God.

1-God Exists (this will not be proven in this course of study).

2-God created the heavens, Earth, and all that is in them (this will not be proven in this course of study).

3-God inspired the Scriptures (this will not be proven in this course of study).

B Assumptions about the Scriptures.

1-The Scriptures are inspired in both a verbal and plenary manner.

2-The Scriptures completely furnish man unto every good work (they contain the universe of information of spiritual matters).

3-The Scriptures serve as a pattern for the Christian and the church.

4-The Scriptures are the exclusive authority in spiritual matters.

5-The Scriptures are complete (the canon is complete [cf. Fox, Vol. 2, 2005, Appendix A]).

6-The Scriptures convey one central message from the beginning to the end of the Scriptures.

a-Paul preached the same thing in all the churches (1 Cor. 4:17).

α-Paul did not withhold anything that was profitable to the church (Acts 20:20).

β-Paul declared the whole counsel of God to the church at Ephesus (Acts 20:26-27).

γ-Since Paul preached the same message in all the churches, he must have preached the whole counsel of God in all the churches.

b-Paul only preached what Moses and the Prophets said would occur (Acts 26:22-23).

c-All the prophets taught that man would be saved through the name of Jesus through faith (Acts 10:42-43).

d-All the prophets taught that Jesus would be a Judge (Acts 10:42-43).

e-The same message was preached in all the churches. That message was the same message that the Old Testament Scriptures taught. Jesus was to suffer and die for the sins of the world (Acts 3:18, 24, and 26:22-23), salvation would be offered to both Jew and Gentile, and that He would judge all mankind.

C Other assumptions. Lesson 5

1-We are not under the Old Testament, but we are under the New Testament.

a-Many false doctrines have resulted from a failure to recognize this fact.

b-Correct exegesis of Scripture.

α -First logical argument:

All principles of the Law of Moses are either eternal principles (binding for all time) or temporary principles (only binding under the Law of Moses).

No temporary principles are binding after the cross (Col. 2:14).

The principle of _____ is a principle of the Law of Moses that is binding after the cross (passage "X").

Therefore, the principle of _____ is an eternal principle.

β -Second logical argument:

All principles of the Law of Moses are either eternal principles (binding for all time) or temporary principles (only binding under the Law of Moses).

All eternal principles are binding both before and after the cross.

_____ is binding both before and after the cross.

_____ is an eternal principle.

c-The basic outline with regard to the Law of Moses is:

α -Either a doctrine in the Law of Moses is permanent (for all time).

i-First example: The prohibition against murder is permanent because it is prohibited under both the Law of Christ and the Law of Moses (Ex. 20:13 and Rom. 13:8-9).

ii-Second example: Love of both God and our neighbor is enjoined under both the Law of Christ and the Law of Moses (Mt. 22:35-40 and Gal. 5:14).

β -Or a doctrine in the Law of Moses is temporary (only for the Law of Moses).

i-First example: The commandment to keep the Sabbath day is limited to the Law of Moses (Ex. 20:8-11 and Col. 2:16-17).

ii-Second example: The commandment to offer sacrifices of animals is limited to the Law of Moses (Heb. 9:13-14 and 10:4).

d-The basic outline with regard to the Law of Christ is:

α -Either a doctrine in the Law of Christ is permanent (for all time).

i-First example: The commandment to believe in Christ is permanent (1 Jn. 3:23).

ii-Second example: The commandment to repent is for all time (Acts 17:30).

β -Or a doctrine in the Law of Christ is temporary (only for a certain time or for a certain group of people).

i-First example: The commandment to work miracles was temporary (Mk. 16:17-18 and 1 Cor. 13:8-10).

ii-Second example: The example of the church having living prophets was temporary (1 Cor. 13:8-10).

2-The Scriptures were written in Hebrew, Aramaic, and Greek.

3-Those with a broad general education in Bible geography, customs of Bible lands, knowledge of the original languages, etc. (if all other factors [intellectual ability, honesty, time to devote to study, etc.] are equal) are better qualified to interpret the Scriptures than those without this knowledge.

D The problems of correct hermeneutics stated:

1-First, one must know what the Bible says. (This requires an accurate translation of the Scriptures).

a-An accurate translation must be derived from the correct text of the Scriptures.

b-An accurate translation must be based upon a correct understanding of the nature of inspiration.

c-An accurate translation must be based upon an honest effort to convey the exact message that God placed in the Scriptures.

2-Second, one must know what the Bible means (This is the function of hermeneutics).

a-The Sadducees knew what the Scriptures said, but did not know what they meant (Mt. 22:23-33, Mk. 12:18-27, and Lk. 20:27-40).

b-They knew what God had said to Moses at the burning bush, but did not understand everything implied by the words of God.

3-Third, it is assumed that one will love the truth enough to both acquire an accurate translation of the Scriptures in order to know what the word of God says and then will apply the correct hermeneutical techniques to the Scriptures.

a-Love of the truth is essential to being saved (2 Thess. 2:10).

b-Under the law of Moses the Children of Israel were commanded to love the truth (Zech. 8:19).

c-From both "a" and "b" (above) it is determined that love of the truth is a permanent commandment of God.

EPISTEMOLOGICAL PROBLEMS IN**HERMENEUTICS**

Introduction: Epistemological problems are fundamental problems in the area of hermeneutics. Lesson 6

I Definition/outline of epistemology.

A Definition of the word “epistemology.”

1-The word “epistemology” is derived from two Greek words ἐπίσταμα *“to put one’s attention on, fix one’s thoughts on; ... to turn one’s self or one’s mind to, put one’s thought upon a thing ... to understand ... to know.”* [Thayer, p. 243] and λόγος *“prop. a collecting, collection, [see λέγω], - and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.”* [Thayer, p. 380]

a-Hermeneutics is the knowing of the collected thoughts of the mind of God in matters relating to the salvation of mankind.

b-It is assumed that it is possible to understand the Scriptures, though some deny it is possible.

c-Since God cannot lie (Tit. 1:2) it is not possible for two persons to come to contradictory conclusions about the meaning of any portion of the Scriptures and for both of them to have a correct interpretation.

2-I consider that we know things in three different ways.

a-We know by logic or deductive reasoning.

α-We know that $1 + 3 = 4$ and $2 + 2 = 4$, therefore $1 + 3 = 2 + 2$

β-Mathematics is based upon this type of reasoning. Any time an algebraic formula is solved the answer is known by this method.

b-We know by evidence.

α-We know that George Washington was the first president of the United States by this method.

β-We know that Jesus was resurrected from the dead by this method.

γ-We know by evidence (Mt. 7:16, 20, 9:6, 16:3, Mk. 2:10-11, etc.).

c-We know by empirical means.

α -We know many things by this method (e. g. some have been to New York City and know by this means that it exists, but others have not been there and know it exists by the second method).

β -This is called sight (2 Cor. 5:7), but knowing by evidence is called “faith” (2 Cor. 5:7).

3-The question of the nature of truth is also inherent in epistemology.

a-Is truth absolute?

b-Is truth relative/tentative (not absolute)?

c-Is it possible to know truth? (The cynic says “no” the Christian says “yes.”)

B This is one of the basic questions philosophers ask. (How do we know things?)

1-Biblical theists claim that we know things by revelation from the mind of God.

a-This gets to a very fundamental question: “Is the Bible inspired of God?”

b-The second fundamental question is: “How is the Bible inspired of God?”

c-The third fundamental question is: “How do we interpret the Bible?”

d-In addition we claim that Bible truth is absolute (Ps. 119:89-91).

e-We believe the Bible to be complete (2 Tim. 3:16-17).

2-Atheists must implicitly claim that some truth is absolute.

a-The atheist claims to absolutely know at least one truth (that God does not exist).

b-Most atheists also claim to know other absolute truths.

α -That organic macroevolution occurred.

β -That the Universe is several billion years old.

γ -That either matter is eternal or it created itself.

δ -Other things are claimed to be known.

c-All reputable scientists acknowledge that scientific truth is not absolute, but is tentative truth.

“No scientific theory, no matter how strongly supported by available evidence, is final and unchallengeable; any good theory is always exposed to the possibility of being overturned by new observational evidence.” “American Association of Physics Teachers statement on the teaching of evolution and cosmology.” *American Journal of Physics*. Vol. 68, # 1, January 2000, p. 11.

α -Raup says: “that geology and paleontology are historical sciences ... and that these sciences rely largely on statistical inference.” (p. 20) Raup, David M. “Geology and Creationism.” *Field Museum of Natural History Bulletin*. Vol. 54, March 1983, pp. 16-25. (This article is adapted from the essay “The Geological and Paleontological Arguments of Creationism,” by David Raup, appearing in *Scientists Confront Creationism* [W. W. Norton, 1983] edited by Laurie R. Godfrey).

β -Some people misunderstand statistics and statistical methods. For example, many people think that correlation proves there is a cause-and-effect relationship between two different things. A lack of correlation proves there is no cause-and-effect relationship, but a correlation does not prove a cause-and-effect relationship.

3-Old Earth creationists are also trapped into some of these problems.

a-They must deny that Bible truth is absolute because they reject reasonable interpretations of the Scriptures because of what science claims to be true.

b-Either they have science to be absolute truth and the Bible as tentative truth or they have both scientific truth and biblical truth to be tentative truth (not absolute).

c-If they admit that biblical truth is absolute truth and that scientific truth is tentative truth, then they are irrational to allow science (tentative truth) to determine how they interpret the Scriptures (absolute truth).

d-Science cannot answer questions of ethics and morality.

In a universe of electrons and selfish genes, blind physical forces and genetic replication, some people are going to get hurt, other people are going to get lucky, and you won't find any rhyme or reason in it, nor any justice. The universe that we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but pitiless indifference. (Dawkins, “God's utility function.” *Scientific American*. Vol. 273 # 5, November 1995, p. 85)

e-Science cannot answer questions of ethics and morality.

“It was moreover claimed that science has obviously failed to solve the problems of the modern world, and confronted with the problem of values it has either remained silent or declared that values were essentially arbitrary and irrational.” (Stanley, William O. [1967]. *Education and social integration*. New York: Teachers College Press, Columbia University, p. 55)

f-Fruits of unsound epistemology.

α-Since our society has been swallowed up by the notion that the only way we know anything is by science, it is no wonder why we have no ethics.

β-Christians are not surprised by this “turn of events” because of what Paul wrote: (Rom. 1:18-32).

4-Some claim that no person can properly interpret the Scriptures (they pervert 2 Pet. 1:19-21 by claiming that we cannot interpret the Scriptures).

a-The word “interpretation” ἐπιλύσεως - abla. sing. of ἐπίλυσις “[ἐπιλύω, which see], a loosening, unloosing ... metaph. interpretation” [Thayer, p. 240] This is saying that prophecy does not come from the man, but from God (cf. verse 21).

b-Verse 21 is an explanation of verse 20. Note the word “for” γάρ “Γάρ may express: (1) a ground or reason, (b) an explanation, (c) a confirmation or assurance;” (D & M, p. 242)

c-This has nothing to do with interpreting the Scriptures, but everything to do with revealing the message of the will of God.

d-They have interpreted this passage (2 Pet. 1:19-21) to mean that we cannot interpret the Scriptures. (Are they so irrational that they cannot see that this claim is self-contradictory?)

C Biblical examples of people rejecting the absolute truth of the word of God for the tentative truth of the word of men. Lesson 7

1-The Jews rejected the word of a prophet (Jeremiah) for the words of men (Jer. 44:15-23).

a-They refused to hearken to the words of the prophet of God (verse 16).

b-They followed the teachings of men (verse 17).

c-Their whole line of thinking was materialistic (verses 17-19).

d-The result was punishment by God (verses 20-23).

e-They committed the “*ex post facto*” fallacy (verse 18).

2-The Jews set aside the word of God for their traditions (Mt. 15:1-9 and Mk. 7:1-23).

a-The word of God is absolute truth.

b-Anything (including traditions) that contradicts the word of God is error.

c-One makes the word of God to be void (empty) by teaching things that contradict the Scriptures.

3-The Sadducees rejected the resurrection because the Greek philosophies of that time denied that a resurrection could occur.

a-The Greeks ridiculed the doctrine of the resurrection (Acts 17:32).

b-The Sadducees were influenced by the philosophies of the Greeks.

D Equating truth from mankind to Truth from God (the Scriptures) is an act of ungodliness (2 Tim. 2:16).

1-The grace of God (the gospel) teaches us to deny ungodliness (Tit. 2:11-12).

a-ἀσέβεια “*want of reverence towards God, impiety, ungodliness.*” [Thayer, p. 79]

b-No man reveres God when he equates the ideas of men with the word of God.

c-Certainly one does not reverence God when he makes scientific knowledge equal to or even of a higher rank than knowledge derived from the word of God.

2-The truth has been revealed in the word of God and those who reject it are ungodly (Rom. 1:18-19).

a-God is angry (has wrath against all ungodliness) toward any who have ungodly attitudes.

b-The truth is hindered by this ungodly attitude.

c-These people had sufficient evidence in the Scriptures.

II Applications of these truths to hermeneutics. Lesson 8

A Examples from psychology

1-Venting (the catharsis theory) <https://illinois.edu/lb/files/2009/03/26/9293.pdf>

a-For years psychologists have told people to “vent their anger” and that this was healthy.

b-Now, psychologists have reversed their earlier contention that people should “vent their anger.”

c-This demonstrates how science is unstable and is not a safe guide.

d-The Scriptures often warn of unbridled anger (Prov. 29:11 etc.).

2-Psychologists once classified homosexuality as “deviant” in their textbooks (until 1973 [by the American Psychiatric Association] and 1975 [by the American Psychological Association]).

a-Now, psychologists claim that homosexuality is “normal.”

b-The Scriptures condemn homosexuality (Rom. 1:26-28).

c-These psychologists were formerly right, but are now wrong.

B Examples from biological science.

1-Biologists claim that embryonic recapitulation occurs.

a-This is based upon the falsified drawings of Ernst Heinrich Haeckel. (cf. Michael Richardson, et. al.; March 2000, *Natural History*, pp. and *Science*, 1997, pp. and Stephen Jay Gould, - get Haeckel’s drawings – Wikipedia).

b-Even if the drawings were proper it would not necessarily prove the conclusion that organic macroevolution has occurred. This similarity could be because a Creator designed these organisms with the best design possible.

c-“Science is ultimately concerned with identifying cause-and-effect relationships. Since such relationships are always correlated, there is a strong tendency to reverse the process and infer cause-and-effect status between two or more variables based on an established correlation coefficient. The danger is clear: *correlation does not necessarily imply causation*. Two variables simply may be correlated with a third variable,...” (Isaac & Michael, p. 196)

d-Linton and Gallo state: “In interpreting correlations, one caution is imperative. When you find evidence for the existence of a relationship, you have not found evidence that one factor ‘caused’ the other ... In many cases, both factors are themselves caused by yet a third variable ... In general, causative statements are inappropriate in the interpretation of correlations and should be avoided.” (p. 342)

2-It has been claimed that there is scientific evidence that homosexuality is genetic (Simon LeVay, *Science*, 1991.).

a-Scientists have not been able to replicate this claim (Horgan, John. “Gay Genes, Revisited” *Scientific American*. Vol. 273 # 5, November 1995, p. 26.)

Horgan states: “LeVay’s finding has yet to be fully replicated by another researcher. As for Hamer, one study has contradicted his results. More disturbingly, he has been charged with research improprieties and is now under investigation by the Federal Office of Research Integrity.” (p. 26)

b-Other scientists claim that it is not genetic (Horgan –above).

c-LeVay has been accused of research improprieties (Horgan – above).

C Examples from physical science.

1-The laws of physical science demonstrate that a man cannot walk on water (Archimedes principle), but Jesus did walk on water (Mt. 14:25).

a-We have an obvious miracle and must set aside science to believe the Scriptures.

b-We set aside science in this instance to accept the Scriptures, why not in other instances?

c-Scientific evidence never proves anything beyond all doubt. It usually demonstrates, by statistics, that something is probably true (with differing levels of probability).

2-Scientists are human and subject to prejudices.

Dott and Prothero state: “During the 1950s, biochemists developed a theory for the origin of life that has had a profound influence upon geological thinking ever since. That theory, ... required an oxygen-free, or **anaerobic**, ocean and atmosphere. Limited experimental results seemed to confirm the inference that complex protein molecules could not have formed if free molecular oxygen (O₂) existed at the earth’s surface. Naturally the biochemists then asked if the geologic record supported this apparent requirement. Geologists quickly asserted that, ‘yes, indeed, Archean rocks bear evidence of anaerobic early conditions.’ ... both chemists and geologists then hypothesized how our present oxygen-rich, or **aerobic**, atmosphere might have developed slowly.

...

Geologic evidence cited for Archean anaerobic conditions may not stand up well to critical scrutiny, and hindsight suggests that perhaps geologists “found” what the biochemists wanted.” (pp. 184-185)

a-A number of similar instances of dishonesty by scientists can be cited from scientific literature.

b-This is not the quote of a theist, but a quote from atheists.

c-I have included a number of similar quotes in my book: “*A Study of the Biblical Flood.*”

D Examples from history.

1-The standard claim of the Communists is that Jesus of Nazareth never existed.

a-There is abundant historical evidence that He existed.

b-The evidence is overwhelming that He not only existed, but that He was crucified, was buried, and rose on the third day.

2-This whole line of reasoning is summed up in the following expression “absence of evidence is not the same as evidence of absence.”

a-The whole line of reasoning of the atheist is summed up in the following invalid hypothetical syllogism:

If there is evidence that _____ occurred, then _____ occurred.

There is no evidence that _____ occurred.

Therefore, _____ did not occur.

b-This argument contains the fallacy of “denying the antecedent.”

III Elaboration of the principles. Lesson 9

A The application of the *a fortiori* principle to these three ways of knowing things.

1-If God is greater than man, then His Word is greater than the word of man.

a-God is certainly greater than man.

b-Therefore, His Word is greater than the word of man.

c-We must allow our knowledge of the Scriptures to supersede our knowledge gained by either science or logic/mathematics.

d-The *a fortiori* principle will be developed more thoroughly in later lessons.

2-Atheists/agnostics have argued that they had no evidence of the existence of the Hittite nation, therefore it did not exist.

a-They argued that there must be an error in the Scriptures because they spoke of a Hittite nation.

α -Francis William Newman expressed the critical view common in the early 19th Century, that if the Hittites existed at all: "... no Hittite king could have compared in power to the King of Judah ..." (Francis William Newman [1853] *A history of the Hebrew monarchy: from the administration of Samuel to the Babylonish Captivity*, 2nd Edition. John Chapman, London, p. 179 [note 2].)

β -There began to be a considerable amount of archaeological evidence of the existence of the Hittites around 1880 and thereafter.

γ -The argument of the skeptics in logical form:

If we have found archaeological evidence of the existence of the Hittite nation, then the Hittite nation existed. (This premise is true.)

We have not found archaeological evidence of the existence of the Hittite nation. (This premise was true in 1853, if one dismisses the evidence from the Scriptures. [Ignoring evidence is a mark of dishonesty.])

The Hittite nation did not exist. (This conclusion is false, because there is now archaeological evidence for the existence of the Hittites. In addition, this argument contains the logical fallacy of "denying the antecedent.")

b-Christians properly remained steadfast in their conviction that the Scriptures were right in spite of what the scientists claimed. (The archaeological evidence for the existence of the Hittite nation was eventually found by archaeologists.)

c-Skeptics have foolishly made this same type of argument with respect to the city of Ai.

α -Example 1:

If archeologists have found the city of Ai, then the city of Ai existed.
 Archeologists have not found the city of Ai.
 Therefore the city of Ai did not exist.

This fallacy was committed by Callaway (Callaway, Joseph A. "Joseph A. Callaway: 1920-1988." *Biblical Archaeology Review*. Nov./ Dec. 1988, p. 24).

β -Example 2:

If archeologists have dated the destruction of the city of Jericho at about 1,400 BC, then the city of Ai was destroyed in about 1,400 BC.
 The archeologists have not dated the destruction of the city of Jericho at about 1,400 BC.
 Therefore, the city of Jericho was not destroyed in about 1,400 BC.

Callaway also made this argument (cf. above).

B Both science and logic can be helpful in interpretation of the Scriptures.

1-Science is the handmaiden of the Scriptures, the Scriptures are not the handmaiden of science.

a-Jesus demonstrated that we can know things from observation (Mt. 16:2-3).

b-The writer of Proverbs demonstrates that we can learn from observation, which is the basis of science (Pro. 30:24-28).

c-The whole Universe obeys the laws of God (Ps. 119:89-91).

2-The Lord used logic repeatedly in making arguments to prove His points.

a-Jesus used a logical dilemma in Lk. 20:3-7.

b-Jesus used an hypothetical syllogism in Mt. 22:41-45.

c-In fact, the entirety of the will of God is reasonable (Rom. 12:1-2).

REASONS FOR MISUNDERSTANDING**THE SCRIPTURES**

Introduction: There are several reasons why people misunderstand the Scriptures. Lesson 10

I Dishonesty is one reason why some people misunderstand the Scriptures.

A Many of the Jews were dishonest.

1-They noted the miracles, but still denied Him (Jn. 11:47-48).

a-They noted the miracles of the apostles also (Acts 4:16).

b-They could not withstand the preaching of Stephen (Acts 7:54 and 57).

2-They had hardened their hearts (Eph. 4:18 and Mt. 13:14-15).

3-The Scriptures were written in such a manner that the dishonest will not understand (Isa. 28:11-13).

a-They would not hear (Isa. 28:12).

b-The word was written in order to break and snare them (Isa. 28:13).

c-This is the meaning of 2 Thess. 2:10-12.

α-They did not love the truth (2 Thess. 2:10).

β-Because of not loving the truth, God sent a working of error (2 Thess. 2:11).

γ-The word of God is written in such a manner that the dishonest will believe a lie.

B Desire to please the world causes some people to be dishonest.

1-Demas desired to please the world (2 Tim. 4:10).

2-Some of the Jews that believed, loved the praise of men (Jn. 12:42-43).

3-The unstedfast wrest (twist) the Scriptures (Ps. 56:5, 2 Pet. 3:16 and Eph. 4:18).

a-The untaught are blown by winds of doctrines (Eph. 4:14).

b-These harbor doubts in their minds (Jas. 1:6).

4-Some try to pervert the word of God (Acts 13:8-10 and 20:30).

C Pride causes some to be dishonest (1 Cor. 1:26).

1-The mighty (strong in their own eyes) see no need in seeking help from God.

2-The wise (in their own eyes) see no need in study of the word of God.

3-Pride causes many to fall (Pro. 16:18).

a-Pride brings shame (Pro. 11:2).

b-Prides brings contention (Pro. 13:10).

c-Pride brings one low (Pro. 29:23).

d-Pride deceives (Obadiah 3).

4-The pride of King Saul (1 Sam. 15:17) caused his downfall.

a-His pride caused him to blame others for his own sin (1 Sam. 15:24).

b-Pride caused him to be dishonest.

c-Saul's confession was not even real since he tried to blame the people for his sin instead of taking the blame himself.

II Prejudice is a hindrance to a study of the word of God. Lesson 11

Prejudice: "... **2 a** (1) : preconceived judgment or opinion (2) : an adverse opinion or leaning formed without just grounds or before sufficient knowledge ..." (*Merriam-Webster's Collegiate Dictionary*, 10th edition)

A Examples of prejudice.

1-Peter was prejudiced (Gal. 2:11-12).

a-Paul calls it hypocrisy (the Greek word translated *dissimulation* means "hypocrisy" [Gal. 2:13]).

b-Peter did not properly interpret the word of God because of his prejudice.

α-Peter should have understood from Mk. 16:15-16 that the gospel was for all.

β-Peter did not properly interpret his own preaching (Acts 2:39).

γ-Peter seemed to recognize this in Acts 10:34-35.

2-Apollos was prejudiced because of incomplete knowledge (Acts 18:24-26).

a-When shown that his knowledge was limited and incomplete, Apollos changed.

b-Apollos was honest, because when he learned more of the facts; he saw that his knowledge was limited and began to teach more of the truth.

B Prejudice is not necessarily dishonesty.

1-Peter was not dishonest; he just did not consider the effects of his actions (Galatians 2).

2-An honest man may be prejudiced; but he will change his mind when he is shown his error.

a-All people have preconceived notions (prejudices).

b-A foolish man will never change his mind. We must have our senses educated by the word of God (Heb. 5:14).

c-We must be led by the word of God and be honest enough to change our minds as we learn more of the Scriptures.

3-Until people recognize that they have imperfect knowledge and therefore their ideas may not be right they will not arrive at a knowledge of the truth. This is true because they will not study in order to grow.

a-Our knowledge must grow and we can grow in grace thereby (2 Pet. 3:18).

b-We must form our convictions on the knowledge we possess. We must be willing to change our convictions as our knowledge increases, if further study reveals that we formed the wrong convictions.

c-This must not be interpreted to mean that we cannot be sure of the truth. Once we have considered the complete word of God we can be sure we have the truth.

4-A prejudiced (but honest) person may study the Scriptures and note Mk. 16:15-16, Mt. 28:18-20, 1 Pet. 3:21, etc. and determine that baptism is essential to salvation. Suppose that he has grown up thinking that baptism is sprinkling, he might desire to be sprinkled for remission of sin.

a-He has not considered all the facts (i.e. baptism is a burial Rom. 6:4).

b-He will eventually learn that he has not truly been baptized, as he studies.

c-Honesty demands that he admit his error and rectify it.

5-One may have preconceived notions (prejudices) because of his educational background, cultural background, etc.

a-If a person has studied the biological sciences in college he may be predisposed to think the theory of organic macroevolution is true. This could affect his interpretation of chapters one and two of Genesis. He may attempt to reconcile his prejudices with what the Scriptures say.

b-If a person has grown up in a society that hated other races, he may be predisposed to interpret the Scriptures in such a way as to draw the conclusion that other races are “less than human” in some manner.

c-If one has studied geology in an American university he may be predisposed to think that uniformitarian geology is true. This could affect his interpretation of Genesis 6-9.

d-etc.

6-When an honest man is shown that he is in error one of two things happens: either he admits his error or he becomes dishonest and denies his error.

BASIC RULES OF BIBLE**INTERPRETATION**

Introduction: There are four basic rules that must be used in every passage of Scripture that we may study. These rules are the same common sense rules we would use to study Shakespeare, physics, history, or any book of literature. Lesson 12

- 1-First, we must ask “who is speaking?”
- 2-Second, we must ask “who is being spoken to?”
- 3-Third, we must ask “what is the context of the discussion?”
- 4-Fourth, we must ask “is the language literal or figurative?”

I We have several commandments which imply that we can systematically study the Scriptures.

A Give diligence (σπουδάσον - 2nd pers. sing. aor. 1 imper. of σπεύδω “*to hasten.*” [Thayer, p. 584] Translated “study” in the KJV. Same word is found in 2 Tim. 4:9 and 21 [translated “*give diligence*”] and in 8 other passages.)

1-**to present thyself** (σεαυτὸν ... παραστήσαι - aor. 1 infin. of παρίστημι “*to place beside or near... to set at hand; to present; to proffer; to provide....*” [Thayer, p. 489]) **approved** (δόκιμον - acc. sing. masc. of δόκιμος “*accepted, particularly of coins and metals ... proved, tried.*” [Thayer, p. 155])

a-**unto God**, (τῷ θεῷ - dative singular of θεός)

b-It really does not matter whether or not we please men.

c-There is a standard of conduct that pleases God.

2-**a workman** (ἐργάτην - acc. sing. of ἐργάτης “*a workman, a laborer ... one who does, a worker.*” [Thayer, p. 248])

a-**that needeth not to be ashamed**, (ἀνεπαίσχυντον - acc. sing. masc. of ἀνεπαίσχυντος “*α priv. and ἐπαισχύνω ... having no cause to be ashamed.*” [Thayer, p. 44])

b-Some workmen ought to be ashamed because they do not please their master.

3-handling aright (ὀρθοτομοῦντα - acc. sing. masc. part. pres. of ὀρθοτομέω “ὀρθοτόμος cutting straight, and this from ὀρθός and τέμνω ... *to cut straight.*” [Thayer, p. 453] This participle explains the verb “give diligence.”)

a-the word (τὸν λόγον - acc. sing. of λόγος “prop. *a collecting, collection*, [see λέγω], - and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.” [Thayer, p. 380]) **of truth.** (τῆς ἀληθείας - gen. sing. of ἀληθεία “*verity, truth. I. objectively; 1. univ. what is true in any matter under consideration [opp. to what is feigned, fictitious, false]*” [Thayer, p. 26])

b-This implicitly teaches:

α-It is possible to properly handle (interpret) the word of truth.

β-It is possible to improperly handle (interpret) the word of truth (2 Pet. 3:15-16).

γ-Timothy was expected to know the difference between sound hermeneutics and unsound hermeneutics.

B It requires effort to study the Scriptures.

1-There is weariness in study (Ecc. 12:12), it is not easy.

2-Peter tells us some things are hard to understand (2 Pet. 3:16), not impossible just difficult. Paul uses the figure of strong meat (Heb. 5:11-14).

a-The first principles (milk) are written in such a manner that an uneducated man can understand them. The meat will challenge even the most brilliant and educated man.

b-Two factors are involved in wresting (twisting) the Scriptures (2 Pet. 3:16).

α-Ignorance (literal-undisciplined or not taught).

β-Unsteadfastness (lack of grounding, not sure of self-implies only a superficial knowledge of the truth).

3-Difficulty in interpretation can be the fault of the reader (Heb. 5:11).

C The Bible is like no other book, there is always something new to be learned from it.

1-Sometimes we neglect the study of the Old Testament and have the mistaken idea that we do not need to study it. There are several reasons to study the Old Testament.

a-It is an example for us (1 Cor. 10:6).

b-It was written for our learning (Rom. 15:4).

2-All Scripture is profitable (2 Tim. 3:16-17).

II The first question to ask when we study a passage of Scripture is “who is speaking?”
Lesson 13

A Satan spoke in Gen. 3:4 and he lied.

1-We certainly would not want to believe everything Satan says.

2-Some have even taken doctrine from Satan’s words.

B Satan quoted Scripture (Mt. 4:5-6).

1-He applied the Scripture to Jesus.

2-We cannot conclude that the passage was fulfilled in Jesus, since we have the word of Satan as proof since he is the father of liars (Jn. 8:44).

C Job’s three friends made statements which some take as doctrine. They thought that calamity was *always* the result of a person’s own sin (it is sometimes the result of one’s sins, but not always).

D Even some members of the Lord’s church misapply Scripture (Acts 8:18-24).

1-Peter said, by inspiration, to pray for yourself (Acts 8:22).

2-Simon said *pray for me* (Acts 8:24) and Simon did not speak by inspiration.

3-Yes, other Scriptures teach that we are to pray for each other (Jas. 5:16), but that is not a legitimate excuse for wresting this passage.

III The second rule is “who is being spoken to?”

A This is a much neglected rule of Bible study since we do not build an ark, yet the Bible says to build an ark (Gen. 6:13-14).

1-God spoke to Noah.

2-God never said this is *only* for Noah, yet we understand that by his commanding Noah to build and not stating that others were to build, he excluded others from this commandment. This will be expounded in the lesson on “The Laws of Exclusion and Inclusion.”

B God commanded the children of Israel to keep the ten commandments (Deut. 5:1-3).

1-No passage can be cited that made anyone, except Jews, to be amenable to these commandments.

2-By the absence of a universal commandment to keep the ten commandments the law of exclusion frees the Gentiles (all who are not Jews are Gentiles) from any obligation to keep the ten commandments.

3-Abraham was not under the Law of Moses (Gal. 3:16-17).

C Let us note a familiar passage in our discussion of who is being spoken to (Acts 2:38). We first determine that the one speaking is directed by God (Peter the apostle is speaking, therefore we accept it as inspired of God).

1-The ones being spoken to were present in Jerusalem in AD 30.

2-The ones spoken to were Jews (no Gentiles were present).

3-This passage was not spoken to us and does not apply to us, unless another passage makes it applicable (by implication).

a-Repentance is for all mankind (Acts 17:30).

b-Baptism is for all mankind (Mk. 16:15-16 and Mt. 28:18-20).

c-The “gift of the Holy Spirit” is not made universal (for all mankind or even for all Christians) in any passage of Scripture. (cf. Fox, 2005, Vol. 2, pp. 627-635)

IV Applications of the second rule. Lesson 14

A Some failures by denominational people to apply this rule.

1-Some denominations do not apply this rule when they try to observe the Old Testament dietary laws (Seventh Day Adventists etc.).

a-The dietary laws were done away after the flood for a time (Gen. 9:3).

b-The dietary laws were given only to the Jews later (Lev. 11:1-47).

c-The dietary laws were done away for the Jews (Acts 10:9-16 and 28).

2-The Pentecostals do not apply this rule when they claim the power to work miracles.

a-They apply promises, that were only given to the apostles (Jn. 14:26 etc.), to modern man.

b-They agree that the promises of Joel 2:28-32 (cf. Acts 2:17-21) are limited.

α -They agree that the expression *all flesh* does not include non-believers (Jn. 14:17).

β -They agree that the expression *all flesh* excludes animals.

γ -Therefore they implicitly admit that Acts 2:17-21 is limited by the remainder of the Scriptures.

3-Denominational people quote Rev. 3:20 as a proof text for how to be saved.

a-Jesus is speaking to the church (cf. Rev. 3:14), not to alien sinners.

b-Jesus is wanting the church members to let him in, that is to repent.

B Failures to apply this principle by members of the Lord's church.

1-Some have opposed the wearing of pant-suits on the basis of Deut. 22:5.

a-This passage was spoken to Jews.

b-This was never given to the church.

2-Some have misapplied the work of the Comforter to the dwelling of the Holy Spirit (John 14-17).

a-The Lord promised the Comforter to the disciples (apostles-Jn. 14:16-17).

b-The work of the Comforter was miraculous (Jn. 16:12-14).

c-Christians are comforted by the word of God (Acts 9:31, 13:15, 15:31, Rom. 15:4, 1 Tim. 4:13, etc.).

d-The following illustrates the manner of the Spirit's operation. (This will be clarified in the lesson on "Agency in the Scriptures.")

Holy Spirit----->Scriptures (word of God)----->Christian comforted.

V The type of language (only two types are used in speech and writing, literal and figurative).
Lesson 15

A Rules for determining whether language is literal or figurative.

1-The general rule of interpretation is that literal language is the usual case, with figurative language being the exceptional case.

a-This rule would apply in prose, but not in poetry.

b-The language of poetry is normally figurative, not literal.

2-The language is figurative if it poses an impossibility if it were taken literally (exceptions to this rule are events known to be miracles).

a-Herod cannot be a literal fox (Lk. 13:32).

b-Jesus cannot be a literal door (Jn. 10:7).

3-The language is figurative if it would be a violation of God's law to take it literally or such interpretation would cause one to violate God's law if obeyed. This can be done by either enjoining evil or prohibiting good.

a-Jesus commanded Christians to drink his blood (Mt. 26:26-28).

b-Christians are commanded not to eat blood (Acts 15:20 and 29).

4-The language is figurative if it would pose a contradiction to take it literally (Jn. 3:16).

a-Belief is put for all acts of obedience (figurative language).

b-He says nothing about grace, yet it is essential to salvation (Eph. 2:8-10).

c-He says nothing about repentance yet all are required to repent (Acts 17:30).

d-He says nothing about confession yet all are required to confess (Mt. 10:32-33).

e-He says nothing about baptism yet all must be baptized (Mk. 16:15-16).

5-The language is figurative if it would be repulsive to mankind to be taken literally.
Lesson 16

a-Jesus said we must eat his flesh (Jn. 6:48-58). Eating human flesh is repulsive.

b-The Bible in no place specifically condemns eating human flesh (it does condemn murder).

6-The language is figurative if it is said to be figurative.

a-Jesus said he would rebuild the temple if it were destroyed (Jn. 2:19-21).

b-Numerous stories are called a parable, an allegory, a proverb, or a riddle in the Scriptures (this is an inspired interpretation of the passage as figurative language).

c-The book of Revelation is said to be figurative (Rev. 1:1-2).

7-The language is figurative if it is contrary to common sense or poses an absurdity to take it literally (1 Cor. 3:2, Heb. 5:12-14, etc.).

a-Paul *could* have fed the church at Corinth milk, but common sense tells us he is referring to the first principles of the word of God (1 Cor. 3:2).

b-Paul could be calling the Hebrews Christians babies (babes) because they actually were babies, but common sense tells us he is calling them immature Christians.

c-This rule must be used with great caution, since it can be misapplied because of one's theological bias.

8-The language is figurative if it is said in irony or mockery.

a-Elijah mocked the false prophets (1 Kgs. 18:27).

b-Paul used irony (a mode of speech by which words express a sense contrary to that really intended [1 Cor. 4:8]).

α-The kingdom was in existence in the first century (Rev. 1:6 and 9).

β-The kingdom was established during the lifetime of the apostles (Mk. 9:1).

γ-From points "α" and "β" (above) we determine that it would pose a contradiction to interpret this passage (1 Cor. 4:8) literally, therefore it must be figurative (irony).

B Since literal language would be less difficult to understand than figurative language, figurative passages must yield to literal passages when being interpreted.

1-The kingdom has been established (8-b-i, ii and iii above).

2-The 1000 year reign cannot be at the second coming of Christ because Rev. 20 is notably a figurative passage).

a-Any interpretation of Revelation 20 must yield to the fact that the kingdom has already been established (Mk. 9:1).

b-This amounts to pitting Revelation 20 against Mk. 9:1.

c-The book of Revelation is a book of signs (Rev. 1:1).

α-ἐσήμωσεν (3rd pers. sing. aor. 1, ind. of σημαίνω “to give a sign, to signify, indicate” [Thayer, p. 573]) This word is found in Jn. 12:33, 18:32, 21:19, Acts 11:28, 25:27, and Rev. 1:1.

β-The Holy Spirit is telling the reader that this book contains signs (figurative language).

γ-Unfortunately, some modern speech translations have mistranslated this word.

δ-This teaches, by implication, that the normal order of interpretation is to interpret the language as literal.

THE *A FORTIORI* PRINCIPLE

Introduction: The principle that if $A > B$ and something is true for B then it is true for A is used in several passages of Scripture to prove doctrinal points. If a is greater than b , then a supersedes b . This argument is also called *a fortiori* (for greater cause). Cf. Fox, 2003, pp. 590-597. Lesson 17

I Usage of this principle in the Scriptures.

A Usage by Jesus to prove His doctrinal points.

1-Jesus used this argument in the sermon on the mount to demonstrate the futility of anxiety over food and drink (Mt. 6:25-26).

2-Jesus used this argument in the sermon on the mount to demonstrate the futility of worry over our stature (Mt. 6:27).

3-Jesus used this argument in the sermon on the mount to demonstrate the futility of worry over our clothing (Mt. 6:28-30).

4-Jesus used this argument to prove that He could heal on the sabbath (Mt. 12:9-12, Lk. 13:10-17, and 14:1-6).

5-Jesus used this argument to prove that the Jews were wrong in several of their traditions (Mt. 23:16-22).

a-The greater sanctifies the lesser.

b-Anything related to the greater is sanctified.

B Usage by Paul to prove his doctrinal points.

1-Paul used the argument that man is greater than an ox to argue for the right of a preacher to be supported (1 Cor. 9:8-11).

2-Paul used the argument that an apostle is greater than other preachers therefore apostles have the right to be supported if other preachers have this right (1 Cor. 9:12).

3-The writer of Hebrews used the argument that the New Testament is greater than the Old Testament and since the Jews were punished for violating the Law of Moses they would be given a sorer punishment for violating the New Testament (Heb. 10:28-29).

4-The writer of Hebrews used the argument that if the blood of goats and bulls and a heifer sanctified, then the blood of Christ would much more sanctify (Heb. 9:13-14).

5-This principle of hermeneutics is used often in the Book of Hebrews.

C Peter was expected to use this principle in his interpretation of the events of Acts 10:16.

1-He rightly interpreted the visions given to him (Acts 10:28).

2-This does not make sense without the argument from the greater to the lesser being linked with sound reasoning.

II The principle of primogenitor stated. “a” is greater than “b” because “a” existed before “b” existed. (The new in time is less than the old in time – Lk. 22:26-27). Lesson 18

A Examples of primogenitor, and other *a fortiori* arguments, from the Scriptures.

1-The older is greater than the younger (Lk. 22:26).

2-The one served is greater than the servant (Lk. 22:27).

3-The one giving a blessing is greater than the one being blessed (Heb. 7:7).

4-These three (and others of a similar nature) are merely functional greatness. One should not assume that the person is greater in every sense than the lesser person.

a-God is no respecter of persons (Lev. 19:15, Deut. 1:17, 2 Chron. 19:7, and Rom. 2:11).

b-It would be a respect of persons if an older person were greater in the eyes of God than a younger person or if the master was greater than the servant (Eph. 6:9).

c-From a standpoint of salvation all persons are equal (Acts 10:34-35, Col. 3:25, etc.).

B Two of the above principles are used in Heb. 7:4-10.

1-The less is blessed by the greater (Heb. 7:7).

a-The argument is that Melchizedek is greater than Abraham because he blessed Abraham.

b-The writer of Hebrews calls it an evident truth (it is “without any dispute” Heb. 7:7).

c-He uses the word “better” rather than “greater,” but they are equivalent.

2-Abraham is greater than Isaac, Jacob, and Levi because of primogenitor rights (Heb. 7:9-10).

3-The conclusion is that Melchizedek is greater than Levi and his priesthood is greater than the priesthood of Levi (Heb. 7:4-10).

a-Since Jesus is a priest after the order of Melchizedek, His priesthood is greater than the priesthood of Levi (Aaron).

b-This proves the Jewish Christians should not return to the law of Moses (the levitical priesthood).

C Application of these principles to the question of whether or not non-apostles could impart miraculous gifts by the laying on of hands.

1-Some claim Ananias imparted apostleship to Saul of Tarsus (Acts 9:11-12). This principle proves that miraculous gifts came only from an apostle.

a-An apostle is greater than other offices (1 Cor. 12:28 and Eph. 4:8-14) by the principle of primogenitor.

b-The reception of a miraculous gift was a blessing.

c-The reception of a miraculous gift came from a greater office because the lesser is blessed of the greater or better (Heb. 7:7).

2-Apostleship (a blessing) had to come directly from one greater than an apostle.

a-Only Jesus is greater than an apostle in the Lord's church (Jn. 13:16).

b-It is evident that apostleship is equal to the baptism in the Holy Spirit which Jesus performed (Mt. 3:11).

III Potential problems with the *a fortiori* principle. Lesson 19

A It might appear that if this principle were true, then the Old Testament must be greater than the New Testament.

1-The Old Testament obviously came before the New Testament.

a-The New Testament came after the death of Jesus (Heb. 9:16-17).

b-The law of Moses came 430 years after the promise to Abraham (Gal. 3:15-17).

c-Under normal conditions the Old Testament would be greater than the New Testament, but Gal. 3:15-17 demonstrates that the New Testament was designed to supersede the Old Testament and preceded the Old Testament because it is based upon the promise to Abraham.

2-If the Scriptures either explicitly or implicitly state that the younger is greater than the elder, then it is true.

a-The Scriptures explicitly state that the New Testament is greater (Heb. 8:6).

b-The Scriptures implicitly state that the New Testament is greater.

α-The New Testament has a greater tabernacle, priesthood, high priest, sacrifice, king, etc. (This is set forth in the Book of Hebrews.)

β-All aspects of the New Testament are greater than the Old Testament.

B It might appear that if this principle is true, Esau must be greater than Jacob.

1-Esau was obviously older than Jacob (Gen. 25:23-26).

a-God revealed that the elder nation would serve the younger (Gen. 25:23).

b-The servant is not greater than his master (Jn. 13:16). Therefore, Jacob is greater than Esau.

c-Esau was put for his posterity which was hated by God for its wickedness (Rom. 9:10-13).

d-Esau (Edom) was to serve a Jewish King (Amos 9:11-12 and Acts 15:14-18).

α-David is put for his posterity (Jesus).

β-The Edomites served a Jewish King (Jesus) when they obeyed the gospel.

2-If the Scriptures explicitly state that the younger is greater than the elder, then it is true.

3-It is evident that the older is greater than the younger, unless the Scriptures state (either explicitly or implicitly) otherwise.

C Does this principle prove that Jesus is not deity?

1-Jehovah's Witnesses claim that Jn. 14:28 proves that Jesus is not deity.

2-The Father was greater than the Son because of the Son's submission (it was/is a functional greatness – just like other functional greatneses).

a-Christian children are to be in subjection to their non-Christian parents (functional greatness).

b-Christians are to be in subjection to non-Christian civil rulers.

c-Christians are to be in subjection to the elders.

d-Wives are to be in subjection to their husbands.

e-All of these (“a” through “d” above) are functional greatness, not actual greatness.

D There can be exceptions to universal propositions.

1-All things were subjected to Jesus Christ (Mt. 28:18, Heb. 2:8-9, etc.).

a-God the Father is excepted (1 Cor. 15:27-28).

b-This is universal, with only one exception.

c-The completely revealed will of God will give every exception to a universal proposition.

2-Since the Scriptures are the complete will of God (2 Tim. 3:16-17, 2 Pet. 1:2-3, etc.) we cannot accept any exception not taught by them.

a-Either taught explicitly

b-Or taught implicitly.

IV Applications of this principle to the hierarchy of authority between various God-ordained institutions. Lesson 20

A Question: When do we obey the civil rulers?

1-Jesus left some matters to the civil government (Mt. 22:21, Mk. 12:17, Lk. 20:25, and Lk. 12:13-14).

a-Peter commanded that we be subject to the civil government (1 Pet. 2:13-17).

b-Paul commanded that we be subject to the civil government (Rom. 13:1-7).

α-Civil rulers derive their power from God (Rom. 13:1-2).

β-Civil rulers should encourage good and discourage evil (Rom. 13:3-4 and 1 Pet. 2:13-14).

c-Civil rulers do not have the right to either encourage evil or discourage good (Acts 5:29).

d-This responsibility was abused by the claim of “the divine right of kings.”

2-The church derives its instructions from God (the Scriptures) which is a greater source than from man.

a-Since God is greater than any civil ruler we must obey God rather than men when there is a conflict between their commandments (Acts 5:29).

b-The civil rulers do not have the authority to change the doctrine of the Lord’s church.

3-The home was established by God before the civil government (in Eden) and by primogenitor rights supersedes the civil government if there is a conflict.

a-God has given certain power to the civil government (Rom. 13:1-7, 1 Pet. 2:13-17, etc.).

b-The civil government does not have the authority to supersede the home without authority from God. For example, if the father was doing physical harm to his children, the civil government could step in and become a terror to this evil.

B Question: When does a wife obey her husband?

1-The wife is to be subject to her husband (Eph. 5:22). Therefore he is greater than her (1 Tim. 2:12-13).

a-There is more responsibility given to the husband (Lk. 12:48).

b-Neither the wife nor the husband is under bondage to their spouse (1 Cor. 7:15).

α-οὐ δεδούλωται - 3rd pers. sing perf. ind. pass. of δουλόω “to make a slave of, reduce to bondage.” [Thayer, p. 158]

β-It is a shame that many men have not learned the road to true greatness (Mt. 20:25-28), but desire to be served by their wives.

γ-It is astounding to hear a man say something to his wife like: “Woman get me a cup of coffee” as if she were his servant. Some women also view their husbands as their servants.

c-The husband must neither think he is of more value than his wife nor that God thinks more of him than of her.

α-The civil rulers are greater than Christians (in their realm of authority), but are not of more value than Christians in the eyes of God.

β-The husband must be in subjection to the elders, but they are not of more value in the eyes of God.

2-The lordship of the husband (1 Pet. 3:5-6) is tempered by the word “lord” (κύριος “*he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used a. univ. of a possessor and disposer of a thing the owner.*” [Thayer, p. 365] “*kyrios implies a limited moral authority whose wielder takes into consideration the good of those over whom it is exercised ... wherever a more humane view of slavery was present, the antithesis ... was ... that of kyrios to doulos.*” [Trench, pp. 111-112])

a-The word translated “lord” (1 Pet. 3:6) is κύριος (cf. the definition above).

b-A Christian husband will always have the best interests of his wife at heart and will even sacrifice his wishes in order to care for her needs (Eph. 5:25).

V Application of the logical process of transposition (contraposition) to the *a fortiori* principle. Lesson 21

A Logical transposition explained.

1-Transposition explained by logical formulas.

a-Conditional syllogisms (a valid syllogism).

If *a*, then *b*.

a is true.

Therefore, *b* is true.

b-This argument (above) can be changed by transposition. The antecedent *a* exchanges places with the consequent *b* and both are negated. (Remember a double negative becomes a positive.)

c-By the logical process of transposition, the valid syllogism (above) becomes:

If not *b*, then not *a*.

Not *b*.

Therefore, not *a*.

2-Jesus used this principle (Jn. 5:45- 47).

a-The Lord's argument:

If ye believed Moses, then you would believe me.

If ye do not believe My words, then ye do not believe Moses. (Contrapositive)

b-Since Jesus used this hermeneutical principle, we may use (are expected to use) this principle.

c-The *a fortiori* principle simply stated is: "Whatever is not true of the greater is not true of the lesser."

B Application of logical transposition to a problem in understanding the Scriptures. If something is not true of our Lord (who is greater than us), then it is not true for us.

1-If our Lord (who is greater than us) could not escape the responsibility of serving, then we do not escape the responsibility of serving (Jn. 13:14-17).

a-Jesus is teaching the necessity of serving.

b-Jesus is teaching the necessity of humility.

2-If the Lord did not escape persecution, then they will not escape persecution (Jn. 15:20).

a-All who have the will (intent) to live godly lives will be persecuted (2 Tim. 3:12).

2 Tim. 3:12 Yea, and all that would live godly in Christ Jesus shall suffer persecution.

b-Even if we preach the truth in love, the world will persecute us in a number of ways.

3-If God is greater than man and man must always do good (cannot do evil) in order that good would come (Rom. 3:8), then God must always do good (cannot do evil) that good would come.

a-God does not bring on such things as the death of people in automobile accidents or wars.

b-The attributing of evil acts to the providence of God is wrong.

c-Wars are brought on by the lusts of men (Jas. 4:1).

d-God allows man free will and man's lusts cause him to sin (and possibly harm others by means of this sin).

C Application of this principle to the church and individual Christians.

1-If the wives of the prophets were to remain silent (1 Cor. 14:34-35), then other wives were to remain silent (not to speak).

a-The office of a prophet is greater than any office in the church today (1 Cor. 12:28).

b-If it is true that the greater are not to speak, then it is true that the lesser is not to speak.

c-Therefore, this has application to the church today.

d-Some claim this is referring to the wives of the prophets mentioned in verse 32. Even if this were true, this does not change the principle (as evidenced by this argument).

2-If the church should not observe holy days from the Old Testament (God ordained holy days), then the church should not observe manmade holy days.

a-The church was not to observe God ordained holy days from the Old Testament (Col. 2:16-17, Gal. 4:8-11, etc.).

b-The church should not observe Easter, Christmas, Lent, etc.

α-Additional proof that the church cannot scripturally observe Easter, Christmas, etc.

If the Scriptures have not sanctified a day as holy for the church, then man cannot sanctify days as holy for the church.

The Scriptures have not sanctified Easter, Christmas, etc. as holy for the church.

Therefore Easter, Christmas, etc. are not holy for the church.

β-May the individual family observe Easter, Christmas, etc.?

⌘-Yes, if the head of the family deems that it is useful for the family to do so (Rom. 14:5-6).

⌘-They may neither bind it upon other families nor upon the church (Col. 2:16-17).

λ-They need to be careful that their liberty does not become a stumblingblock to those outside the church.

7- We may observe a day (if it is to the Lord [Rom. 14:5-6] - if our purpose is to glorify God).

c-Sanctification is something done by the greater (Mt. 23:16-19).

VI Additional notes on the *a fortiori* principle. Lesson 22

A Application to spending the Lord's money for entertainment.

1-The church was not to spend money to support widows who had family members who could support them (1 Tim. 5:16).

2-Supporting widows is greater than entertainment.

3-Therefore, entertainment is not to be supported by the Lord's money.

B Application of the *a fortiori* principle to the doctrine of forgiving.

1-We are required to forgive (Mt. 6:12-15).

2-Does God require us to forgive unconditionally?

a-Our forgiveness of a brother is conditional (Lk. 17:3-4).

b-Does this apply to our forgiving a non-Christian?

3-The following proves that Christians are not required to unconditionally forgive others.

If God is greater than man, then what is required of man is required of God.

God is greater than man.

What is required of man is required of God.

If man is required to unconditionally forgive the alien sinner, then God is required to unconditionally forgive the alien sinner.

Man is required to unconditionally forgive the alien sinner (assertion of some).

God is required to unconditionally forgive the alien sinner.

4-This is the Calvinistic “unconditional election” doctrine.

a-If “unconditional election” is true, then baptism is not essential to salvation.

b-This doctrine implies that baptism is not essential to salvation.

5-The *a fortiori* principle applied to this question.

a-If a Christian is forbidden to forgive a fellow-Christian without repentance and a Christian is greater than a non-Christian, then a Christian is forbidden to forgive a non-Christian without repentance.

b-A Christian is forbidden to forgive a fellow-Christian without repentance and a Christian is greater than a non-Christian.

c-A Christian is forbidden to forgive a non-Christian without repentance.

d-A Christian is greater than a non-Christian because a Christian is a child of God and a non-Christian is a child of the Devil. (God is greater than Satan)

VII Applications of this principle to some other modern day questions in the Lord’s church.

A Application to elders and deacons.

1-It is evident that elders have a greater work than either preachers or deacons.

If the wives of deacons are to have certain qualifications (1 Tim. 3:11), then the wives of the elders must have equal or greater qualifications.

The wives of the deacons are to have certain qualifications.

The wives of the elders must have equal or greater qualifications.

2-If the wives of preachers must be believers, then the wives of elders must be believers (1 Cor. 9:5).

B Application to the question of the dwelling of the Holy Spirit.

1-It is evident that if Acts 2:38-39 refers to the dwelling of the Holy Spirit, then there was not a dwelling of the Holy Spirit in the Old Testament.

2-If the New Testament is greater than the Old Testament (Heb. 8:6) and the Old Testament did not require a direct/literal/personal dwelling of the Holy Spirit to affect either:

a-Conviction,

b-Conversion,

c-Sanctification.

3-Then the New Testament must be able to affect conviction, conversion, and sanctification without a direct/literal/personal dwelling of the Holy Spirit.

C Application to the problem of church cooperation.

1-Preaching and teaching of the word of God is more important than benevolence (Acts 6:1-4).

2-The church may cooperate, in a scriptural manner, in benevolence (Acts 11:27-30).

D This principle is also found in the following.

1-The whole is greater than the part (1 Cor. 13:8-10).

2-The permanent is greater than the temporary (1 Cor. 13:8-10).

3-The mature is greater than the immature (1 Cor. 13:11).

4-The cause (love) is greater than the effect (1 Cor. 13:1-13).

5-That which edifies is greater than that which does not edify (1 Cor. 14:5).

6-Other applications may be derived from the Scriptures.

E The *a fortiori* principle is derived from the logical principle of immediate inference.

USAGE OF INDUCTION TO DETERMINE THE MEANING OF THE SCRIPTURES

Introduction: Inductive reasoning is used by people in their everyday lives. It is quite helpful in understanding the Scriptures. Lesson 23

I What is inductive reasoning?

A Lexical definitions of inductive reasoning.

1-Induce “to determine by induction; specifically: to infer from particulars.” (Merriam Webster’s Collegiate Dictionary, 10th edition)

a-One arrives at a universal conclusion from particular premises.

b-Because of the nature of induction it does not usually give us a conclusion that is certain.

c-In the American society; science is thought (by many) to be the only way that we know anything. Since scientific knowledge is tentative and not certain, many claim that we cannot know truth with certainty.

2-Barker defines induction as a: “Nondeductive inference in which the conclusion expresses an empirical conjecture that goes beyond what the premises say; that is, the conclusion implies something, not implied by the premises, that can be confirmed or refuted only on the basis of evidence drawn from sense experience.” (*The elements of logic*, p. 326)

a-Inductive reasoning is employed in science. (It is the basis of the scientific method.)

b-Science is knowledge obtained by empirical means (from sense experience).

c-We use inductive reasoning in our daily lives. For example, an auto mechanic hears a knocking sound in an engine and discovers a certain defect in the engine. He hears this same sound in a number of other engines and finds the same defect in them also. He does not ever hear this sound without it having this defect. He concludes that an engine probably has this defect when he hears this same knocking sound.

3-Martin and Ohmann state: “... an inductive proof is one that moves either a) from a group of assertions about *some* events, things, or situations of a certain class to an assertion about *all* such events, things, or situations, or b) from assertions about miscellaneous things and events to an assertion which *explains* them in a relatively simple way.” (*Logic and Rhetoric of Exposition*, pp. 92-93)

B Examples of inductive reasoning.

1-Suppose that disease X is found in 1,000 people and 50 of those people are tested for a certain bacteria (bacteria A) in their blood stream and all 50 have the bacteria present in their blood. Suppose that another 1,000 people do not have the disease and 50 of them are tested for the bacteria and none of the 50 have the bacteria in their blood. The following inductive argument could be made with some degree of confidence.

All people with disease X who are tested are found to have bacteria A in their blood.
No person without disease X who are tested are found to have bacteria A in their blood. (No contrary evidence is found.)

Conclusion: Probably disease X is linked to bacteria A.

a-In order to increase the probability of having a correct conclusion we would need to test more of the subjects (among the 950 not tested in each group).

b-One would not be certain that there was not another factor which caused both the bacteria to be present and the disease to occur. (correlation does not prove causation)

c-This is why scientists are always looking for evidence contrary to their hypothesis.

2-Suppose it was known that all of the specimens of a certain animal (animal W) that existed in the whole world were in a certain zoo and $\frac{1}{2}$ of them were known to have black fur. Suppose that there was no contrary evidence of any other color of fur existing in the animal we could make the following argument.

All of the specimens of animal W examined are known to have black fur.

No specimens of animal W are known to have any other color of fur.

Conclusion: Probably all specimens of animal W have black fur.

a-If one examined all of the specimens of the animal he could reason deductively from his examination.

b-The deductive argument would be

The zoo contains all of the specimens of animal W.

An examination of all of the specimens in the zoo demonstrates that they all have black fur.

Conclusion: All specimens of animal W have black fur.

C Can we be certain of our conclusion when we use inductive reasoning?

1-We cannot be certain if we do not have all of the facts in the matter being considered.

a-This is the reason that scientific knowledge is said to be tentative.

b-This is the reason that we do not allow science to be the final judge in how we interpret the Scriptures (this is a major problem in hermeneutics).²

2-We cannot be certain if we do not consider all of the facts in the matter being studied.

3-We can be certain if we both have and consider all of the facts in the matter being studied.

D The Scriptures have examples of inductive reasoning.

1-Jesus endorsed inductive reasoning (Mt. 16:2-3).

a-They were discerning (making a distinction) the face of the heaven when they observed what occurred just prior to changes in the weather.

b-They should have been able to take the teachings of the Scriptures and discern (by inductive reasoning) that Jesus was the Messiah.

2-One test of a prophet was they there was not to be any contrary evidence against him (Deut. 18:21-22).

a-Contrary evidence proves that one was not infallibly guided.

b-In order to be a true prophet one must give signs and not have any contrary evidence against his signs.

3-There are several key words in applying inductive reasoning to the Scriptures. These words are: why, when, what, who, where, which, and how.

a-Each of these words can be framed into a question which either may or may not be answered by the Scriptures.

b-This is the inductive method of studying the Scriptures.

² Materialism has invaded many religious colleges by coming in through courses in psychology, sociology, science, etc.

II The Scriptures reveal the complete will of God. Lesson 24

A The Scriptures provide the Christian with everything he needs to live in a manner pleasing to God.

1-The Scriptures are a pattern for the Christian (2 Tim. 1:13).

a-That pattern is to be committed to other Christians (2 Tim. 2:2).

b-The gospel is a form or pattern of things to be obeyed (Rom. 6:17-18).

2-The Scriptures are complete (2 Tim. 3:16-17).

a-They completely furnish the Christian to everything he needs to please God.

b-God wrote what was necessary for our salvation (Jn. 20:30-31).

3-As a complete pattern the Scriptures must answer every relevant question relating to our salvation or how to please God (2 Pet. 1:3).

a-If the Scriptures do not answer a question, it must not be relevant.

b-From the principle of parsimony, if the Bible answers a question it must be relevant.

B The Scriptures are good (Heb. 6:5 καλός “prob. primarily ‘sound,’ ‘hale,’ ‘whole;’ ... *beautiful*, applied by the Greeks to everything so the good deposit in form, excellence, goodness, usefulness, as to be *pleasing*.” [Thayer, p. 322] “referred to beauty, especially from the Greek viewpoint of that which is harmonious and complete, of something in which all the parts are balanced and proportionate.” [Trench, p. 413]).

1-It harmonizes with itself in every part.

2-The Scriptures cannot be broken (Jn. 10:35).

C The Scriptures (word of God – Lk. 8:11) serve as the complete truth (universe of truth) in spiritual matters.

1-Definition of λόγος “prop. *a collecting, collection*, [see λέγω], - and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.” [Thayer, p. 380]

a-The Scriptures contain the collected thoughts of the mind of God.

b-This is similar to our English saying: “Let me collect my thoughts and tell you what I think about so and so ...”

2-The “word of his grace” (Acts 20:32) has the power to save us.

III Applications of inductive reasoning to interpretation of the Scriptures.

A This principle was used by the apostles.

1-The question of whether or not the Gentiles were accepted by God is answered with this method (Acts 15:1-18).

a-Peter appealed to the events at the household of Cornelius as evidence that Gentiles were accepted by God into the kingdom (Acts 15:7-11).

b-Paul and Barnabas appealed to the events which occurred in their first missionary journey as evidence that God accepted Gentiles into the kingdom (Acts 15:12).

c-James appealed to the Old Testament prophets as evidence that Gentiles were accepted by God into the kingdom (Acts 15:13-18). This proved that this interpretation harmonized with the remainder of the Scriptures.

d-In the absence of contrary evidence the conclusion is that Gentiles were accepted by God into the kingdom (without becoming proselyte Jews).

2-Jesus showed that the interpretation of Satan had not considered all the Scriptures say on a matter (Mt. 4:5-7).

B Applications to questions asked in the 21st Century.

1-The question of when the church should partake of the Lord’s supper is determined by induction.

a-The only passage which reveals what day of the week the church partook of the supper is found in Acts 20:7.

b-There is no contrary evidence of what day of the week the Lord’s supper was eaten in the Scriptures.

c-The conclusion is that the Lord’s supper is to be eaten on the first day of the week and only on that day.

2-The question of how a person is to be baptized (face down, face up, etc.) is not answered in the Scriptures. Therefore it must not be relevant to the salvation of man’s soul.

CONSIDERING ALL THE BIBLE SAYS

Introduction: It is very important to consider all the Holy Writ says on any given subject before one draws a conclusion on any matter (cf. Pro. 18:13 and Ps. 119:160). This is quite simple if one has an analytical concordance, and knows how to use it. Lesson 25

1-This lesson is an illustration of the usage of logical induction to learn the truth from the Scriptures. (When we apply induction to the whole truth on a matter, the argument becomes deductive.)

2-This lesson assumes the Scriptures are a complete pattern for the church.

I Is this a scriptural method of learning the will of God?

A We have direct statements which imply that this is a sound method of Bible study.

1-Paul says that we need to study the Old Testament in order to give us hope (Rom. 15:4).

2-Paul says that the Old Testament is an example to us (1 Cor. 10:6 and 11).

3-Paul says that the Old Testament could make us wise to salvation (2 Tim. 3:15).

B We have both examples and logical implications from various writers who referred to other parts of their book or to other books in the Bible.

1-Paul quotes the prophets to prove the necessity of faith (Rom. 1:17).

2-Peter quotes the prophets to explain the events of Acts 2 (Acts 2:15-16).

3-Peter quotes (refers to) Paul to explain the longsuffering of God (2 Pet. 3:15-16).

4-James refers to the Old Testament to prove the nature of faith (Jas. 2:21-22).

5-Our Lord frequently quoted Scripture in order to give a clearer concept of truth.

a-He told the Pharisees that they had not considered all the Scriptures said (Mt. 19:3-9).

b-He told the Sadducees that they had not considered all the Scriptures said (Mt. 22:23-33).

c-Jesus showed that Satan erred by not considering all the word of God (Mt. 4:6-7).

6-We may be curious concerning the thoughts of Abraham in Gen. 22:1-2 when he was told to sacrifice Isaac.

a-The writer of Hebrews explains his thoughts (Heb. 11:17-19).

b-Other passages reveal more on this subject. Truly the context for any verse is the whole Bible.

C How we know that this method of biblical interpretation is sound.

1-We have direct statements where this method was employed to interpret the Scriptures.

2-We have examples from the Scriptures where this method was employed to interpret the Scriptures.

3-We have logical implications where this method of interpretation was employed.

D Things to be learned from “A” and “B” (above).

1-God may reveal only one aspect of a topic in one passage.

2-The composite picture for any subject is what else is said in the Bible on that subject.

II Application of these principles. Lesson 26

A The cutting off of the high priest’s servant’s ear serves as a good example of these principles (Mk. 14:47).

1-Mark gives only a brief account.

a-The one who drew his sword and smote the servant of the high priest is called “a certain one.” τῆς “indefinite [enclitic] pronoun ... *a certain, a certain one*, used of persons and things concerning which the writer either cannot or will not speak more particularly” [Thayer, p. 625]

b-The expression “certain one” usually refers to one who is prominent.

2-Matthew tells us two other things (Mt. 26:51-52).

a-We learn that the one drawing the sword was with Jesus and not with the mob (Mt. 26:51).

b-We learn that Jesus rebuked the one who drew his sword (Mt. 26:52).

3-Luke adds other information (Lk. 22:49-51).

a-They asked Jesus if they should fight (Lk. 22:49).

b-The right ear was cut off (Lk. 22:50).

c-The Lord healed the man's ear (Lk. 22:51).

4-John gives us some additional information (Jn. 18:10-11).

a-Peter drew the sword and cut off the right ear of the servant (Jn. 18:10).

b-The servant's name was Malchus (Jn. 18:11).

5-We know that Peter and the others asked the Lord if they should fight. Peter drew his sword and cut off the right ear of Malchus the servant of the high priest. Whereupon Jesus healed the ear of the servant and rebuked Peter for his rash actions.

6-We also know that two of the disciples had swords (Lk. 22:35).

7-What was the nature of the sword that Peter used?

μάχαιρα “[akin to μάχη and Lat. *mactare*]; **1.** a large knife, used for killing animals and cutting up flesh: ... **2.** a small sword, distinguished fr. the large sword, the ῥομφαία” (Thayer, p. 393)

a-The word is used for a cook's knife or our butcher knife.

b-Since Peter was a fisherman, it is possible that he carried this “butcher knife” that he used for cutting up fish.

8-Peter encountered a relative of the servant whose ear he cut off (Jn. 18:26-27).

9-There is implicit evidence that Peter was left-handed.

a-If Peter were facing Malchus and he swung his sword to try to cut off Malchus' head, Malchus would naturally duck his head away from the oncoming blade. Since his right ear was cut off; Peter was swinging the sword from his left to his right. This would imply that Peter was left-handed.

b-The wording of Acts 3:6-7 also implies that Peter was probably left-handed.

α-If Peter were left-handed he would use his left hand to lift up the lame man.

β-If the lame man were facing Peter when Peter addressed him, his right hand would be on Peter's left side. Peter would naturally take the right hand with his left hand to lift him up.

c-From this we see how the Bible harmonizes with itself (even in small details).

10-What does this tell us about the disciples' view of the nature of the kingdom?

a-Jesus responded to Pilate how a carnal kingdom would defend itself (Jn. 18:35-36).

α-Servants of a carnal kingdom (one "of this world") would fight to keep from having their king delivered to the Jews.

β-Since the disciples tried to fight to keep Jesus from being delivered to the Jews, the disciples viewed the kingdom as one "of this world."

b-This misconception of the nature of the kingdom of God was also evident in their words of Acts 1:6-7.

α-Even the apostles had this carnal kingdom view in their minds in Acts 1:6-7.

β-The spiritual nature of the kingdom is evident from the books of Matthew, Mark, Luke, and John.

γ-This may be one of the things of which Jesus said "ye cannot bear them now" (Jn. 16:12-14).

δ-Jesus implied that the kingdom was spiritual in nature (Lk. 17:20-21).

B The creation.

1-All Bible truth concerning the creation is not revealed in Genesis 1 and 2.

2-Jn. 1:1-14 reveals that Jesus (the Word) was involved in the creation.

3-Many more passages allude to the creation and/or mention persons such as Adam and Eve.

C Many other aspects of the scheme of redemption are revealed "here a little, there a little" (cf. Isa. 28:9-13).

D The plan of salvation for the alien sinner.

1-We must obey from the heart the form of doctrine (Rom. 6:17).

2-We must love God with all our heart ... (Mt. 22:34-40).

3-We cannot be saved without faith (Heb. 11:6).

4-We must derive our faith from the word of God – the Scriptures (Rom. 10:17).

5-We must believe before one can be saved (Mk. 16:15-16).

6-We must repent before we can be saved (Acts 3:19, 17:30, and 26:19-20).

7-We must confess before we can be saved (Rom. 10:9-10 and Acts 8:).

8-We must be baptized before we can be saved (Mk. 16:15-16, Acts 2:38, 22:16, and 1 Pet. 3:21).

9-We must be faithful (Rev. 2:10).

THE USAGE OF EXAMPLES IN BIBLE

INTERPRETATION

Introduction: There has been a considerable amount of confusion in hermeneutics, on this topic. Lesson 27

- 1-Some deny that the church is obligated to follow the approved examples of the apostles.
- 2-Some claim the actions of the apostles are examples which are not binding.

I Definitions of the words.

A Lexical definitions.

1-δείγμα “[δείκνυμι]; **a.** prop. *thing shown*. **b.** *a specimen of any thing; example, pattern*” [Thayer, p. 126] Word only found in Jude 7.

2-τύπος “[τύπτω] ... **1.** *the mark of a stroke or blow; print ... 2.* *a figure formed by a blow or impression; hence univ. a figure, image ... 3.* *form ... an example*” [Thayer, p. 632] Word found in Jn. 20:25 (twice), Acts 7:43, 44, 23:25, Rom. 5:14, 6:17, 1 Cor. 10:6, 11, Phil. 3:17, I Thessalonians 1:7, 2 Thess. 3:9, 1 Tim. 4:12, Tit. 2:7, Heb. 8:5, and 1 Pet. 5:3.

3-ὑπογραμμός “ὑπογράφω”, prop. **1.** *a writing-copy*, including all the letters of the alphabet, given to beginners as an aid in learning to draw them ... **2.** *an example set before one*” [Thayer, p. 642] Word only found in 1 Pet. 2:21.

4-ὑπόδειγμα “[ὑποδείκνυμι, which see], ... **a.** *a sign suggestive of anything, delineation of a thing, representation, figure, copy ... b.* *an example*” [Thayer, p. 642] Word found in Jn. 13:15, Heb. 4:11, 8:5, 9:23, Jas. 5:10, and 2 Pet. 2:6.

5-ὑποδείκνυμι “**1.** prop. *to show by placing under [i. e. before] the eyes ... 2.* *to show by words and arguments, i. e. to teach*” [Thayer, p. 643] Word found in: Mt. 3:7, Lk. 3:7, 6:47, 12:5, Acts 9:16, and 20:35.

6-ὑποτύπωσις “*an outline, sketch, brief and summary exposition ... an example, pattern*” [Thayer, p. 645] Word found in 1 Tim. 1:16 and 2 Tim. 1:13.

B Definitions from usage in the Scriptures.

1-The prints in the Lord’s hands and feet were τύπος (Jn. 20:25).

2-The washing of the disciples feet was an example designed to teach by showing (Jn. 13:15 - ὑπόδειγμα).

3-The parables of Jesus serve to show us (ὕποδείκνυμι) lessons (Lk. 6:47-49).

II Proof that the Bible teaches by example:

A Parts of the Scriptures were written as examples to the church. 1 Cor. 10:6, 11 etc.

1-These things happened for examples to us.

2-These things were written to admonish us (for examples).

a-If these things were written as examples to us, then other things could have been written for examples to us.

b-Both the prophets and Job serve as examples to us (Jas. 5:10-11).

3-Jesus serves as an example for us (1 Pet. 2:21-23).

4-The conversion of Saul of Tarsus was recorded as an example to teach of the longsuffering nature of Jesus Christ (1 Tim. 1:15-16).

5-These things (1 Cor. 10:6 & 11) were examples before 1 Corinthians was written. Therefore we do not have to be told something is an example for it to be one.

a-They are examples by means of timeless truths.

b-Paul called our attention to timeless truths (Rom. 11:22).

c-The principle of parsimony demonstrates that God had a purpose for both the things that occurred and what He recorded. (Everything recorded in the Bible has a purpose)

6-Two different passages of Scripture implicitly teach (by implication – necessary inference) that we must follow the examples given to the church (Gal. 1:8-9 and 1 Cor. 15:1-2).

a-Note that it was the gospel they had received (implying they obeyed it) that they were obligated to continue to believe and practice (Gal. 1:9).

b-Paul made the same points (as in Gal. 1:8-9) in 1 Cor. 15:1-2, but added the fact that they stood in this doctrine.

7-The application of induction to these examples will enable us to draw the proper conclusions about examples.

a-In an earlier lesson we learned that we can use induction to draw proper conclusions from the Scriptures because the Scriptures contain the universe of information (a complete set of information about spiritual matters).

b-These examples give us the conclusion of the argument from which we can reason (with an enthymeme) and arrive at the universal proposition (Major premise) of the argument. This is reasoning from the specific (particular) to the generic (universal).

B The actions of an apostle had the power to compel the church to do something (Gal. 2:14).

1-“compellest” ἀναγκάζεις - 2nd pers. sing. pres. ind. of ἀναγκάζω “to necessitate, compel, drive to, constrain, whether by force, threats, etc., or by persuasion, entreaties, etc., or by other means” [Thayer, p. 36]

a-He only compelled them by his example, not by explicit teaching (Not by doctrine since an apostle could not teach error!)

b-This is an apostolic disapproved example. The church was compelled to follow the approved actions of an apostle. This is why Paul rebuked Peter ...

c-Peter’s bad example compelled other brethren to be guilty of his hypocrisy.

d-In law this is called “legal precedence.”

2-This word is found in Mt. 14:22, Mk. 6:45, Lk. 14:23, Acts 26:11, 28:19, 2 Cor. 12:11, Gal. 2:3, 14, and 6:12.

a-This word is translated: “constrained,” “constrain,” “compel,” or “compelled.”

b-There is nothing inherent in the word that reveals how the compelling occurs. The context must answer that question. (Peter was not compelling them by his doctrine, therefore it must have been by his bad example.)

3-This proves that an approved example (approved by an apostle) has the power to compel the church.

4-This proves that a disapproved example (disapproved by an apostle) has the power to compel the church to refrain from some act.

a-It was necessary for Paul to reprove (expose) the error of Peter’s actions because he (Peter) compelled the church to follow his actions (by his example).

b-Paul, by explicit teaching, revealed that this example was not to be followed by the Lord’s church. (Apostolic disapproved examples are not to be followed.)

5-The argument (in the form of an enthymeme) is:

a-Form of the argument.

Major Premise: All A are B.

Minor Premise: C is A.

Conclusion: C is B.

b-Major Premise: All A are B.

c-Minor Premise: Peter is an apostle who acted in a particular manner.

d-Conclusion: Peter is one who compelled the church to act in a particular manner by his example.

e-The major premise which would complete the above enthymeme is: All apostles who acted in a particular manner are those who compelled the church to act in a particular manner by their examples.

6-The converse is true of Paul’s explicit teaching in this matter. (No act disapproved by an apostle is to be followed by the Lord’s church.)

a-We are to follow the example set forth by an apostle as long as he follows Christ (1 Cor. 10:32-11:1).

b-The example of the apostle Paul (in this instance) was not to give occasions of stumbling ... Christians are not to follow Paul if he does not follow Christ. (This example relates to customs.)

c-Ultimately, Jesus is the example for the church and for Christians.

7-The apostles (like the prophets) were not able to teach error (cf. Num. 22:18-20, 35, 38, etc.).

a-If God did not allow the prophet Balaam to teach error when he desired to preach error, then God did not allow the apostles to preach error.

b-God did not take away the free-will of Balaam and would not take away the free-will of the apostles, but allowed them to sin if they succumbed to temptation.

c-From the *a fortiori* principle we derive the following argument.

If an apostle is greater than a prophet and a prophet was only allowed to teach the truth, then an apostle was only allowed to teach the truth.

d-Because their actions served as examples to the church they were either rebuked or repented of their sinful actions in order not to compel the church to follow their actions.

8-The Scriptures implicitly teach that Peter repented of and confessed his sin (hypocrisy – dissimulation) in this instance.

a-Dissimulation (Gal. 2:11-13) is hypocrisy (same Greek word).

b-From the *a fortiori* principle we derive the following argument.

If an apostle is greater than other Christians and other Christians are required to both repent of and confess their sins, then an apostle was required to both repent of and confess his sins.

c-It is evident that Peter continued in his role as an apostle after this incident. Therefore he must have both repented of and confessed this sin.

III Examples that are obligatory. Lesson 28

A The first example (Acts 2:22).

1-They saw/heard the miracles of Jesus.

2-They were expected to conclude that the events were of God.

3-Rules of logic involved:

a-Reasoning from the specific (particular) to the generic (universal).

b-The usage of an enthymeme.

B The second example (Acts 2:7-8).

1-They saw/heard the miracles of the apostles.

2-They were expected to conclude that the events were of God.

Major Premise: (elliptical)

Minor Premise: The apostles are those who were working miracles.

Conclusion: The apostles are those who were speaking the word of God.

3-The expected conclusion can only be properly derived if the major premise is true. The major premise which would make this argument sound is: All those who were working miracles are those who were speaking the word of God.

C All miraculous gifts were either for the purpose of confirming or revealing the word of God (Mk. 16:20, Heb. 2:1-4, etc.).³

1-These Scriptures were written after the events of Acts 2 had transpired.

2-Even without these Scriptures they were expected to accept the evidence they were given.

3-This is based upon the Old Testament principles of Deut. 13:1-5 and 18:15-22.

IV Examples that are optional.

A The actions of selling all they possessed (Acts 4:36-5:4) were optional actions.

1-They were not required to sell the property (Acts 5:4).

2-After they sold the property it was still in their power (to do with as they pleased).

3-Their sin was in their lying about the price for which they sold the land and trying to deceive people into thinking they were giving all of the price.

³ cf. Fox (2003), Chap. 11.

B The action of circumcising Timothy (Acts 16:3) was an optional action.

1-Paul observed a neutral custom in order to influence the Jews.

a-The uncircumcised were not allowed into the synagogue.

b-Since it was Paul's custom to go to the Jewish synagogue to get a ready audience and Timothy was his companion, he needed to conform to this custom in order to be able to take Timothy with him into the synagogue.

2-When some tried to make this neutral custom binding upon the Lord's church Paul steadfastly resisted it (Gal. 2:3-5).

3-Neither circumcision nor uncircumcision are important (1 Cor. 7:19).

C Paul had the option of either working for his living or being supported by the church (2 Thess. 3:7-9).

1-He chose to support himself by secular work in order to be able to reach more people with the gospel.

2-Paul had the right to forbear working (1 Cor. 9:6).

3-The example (2 Thess. 3:9 - τύπος) was that he would not become a burden to the church.

V Examples that were obligatory, but temporary.

A Timothy was commanded not to neglect the gift (miraculous gift) which he possessed (1 Tim. 4:14).

1-If miracles were reserved for the first century, then this instruction was temporary, but obligatory.

2-Miracles were reserved for the first century.

3-Conclusion: This instruction was both obligatory and temporary.

B Paul and Barnabas were forbidden to preach in Asia (Acts 16:6-8).

1-The Spirit of Jesus suffered them not (Acts 16:7) to go into Bithynia (which was in the province of Asia).

2- Later, they preached in Asia (Acts 19:10).

3-This example is probably teaching us that we should take the gospel to the places that are the most receptive first. This enables us to teach (and convert thereby) people who will become helpers to take the gospel to other places.

VI Examples that were both obligatory and permanent.

A The example of washing the disciples' feet (Jn. 13:1-17) is obligatory and permanent.

1-This is called an example in (Jn. 13:15).

2-They did not know what He was doing (Jn. 13:7). But they knew He was washing their feet. Jesus means that they did not know what His example meant.

3-The Lord was teaching them that they must serve rather than being served. They had waited on someone else to wash their feet and none of them were willing to stoop to the level of a common slave and wash the feet of the other disciples.

4-This neutral custom (which was usually performed by a slave) served as a fit object lesson in humble service. Jesus said they were to do "as" (καθώς) He had done unto them not "what" He did unto them (Jn. 13:15).

B Paul made his life of obedience to the Lord an example to the church (Acts 20:33-35).

1-Paul gave an example in all things (Acts 20:34).

2- We should follow Paul as he followed Christ.

3-By implication, we should not follow Paul if he does not follow Christ.

4-This is what Paul taught in every church (1 Cor. 4:16-17).

SOCIAL CUSTOMS IN BIBLE**INTERPRETATION**

Introduction: This lesson on Bible interpretation is very important since there are several doctrines which will be developed from the principles used in this sermon. Social customs are of three types: (1) morally good, (2) morally neutral, or (3) morally evil in nature. Lesson 29

I Customs are to be violated if they hinder the cause of the gospel.

A Jesus conducted himself contrary to custom in order to advance the gospel (Jn. 4:9 and 27).

1-The following syllogism sets forth this principle:

Major Premise: All A are B.

Minor Premise: Jesus is one who violated a neutral social custom when the custom hindered the advancement of the gospel.

Conclusion: Jesus is one who did good (1 Pet. 2:21-22).

a-The only major premise that would make this syllogism valid is: “All those who violated a neutral social custom when the custom hindered the advancement of the gospel are those who did good.”

b-This major premise will be used in other arguments in this study.

2-We should never sin in order to bring about good (Rom. 3:8).

a-Since we should never sin to bring about good it is not a sin to violate neutral social customs when it would hinder the advancement of the gospel to observe the customs.

b-It is therefore a good work to violate customs which hinder the cause of Christ.

B Peter was commanded to conduct himself contrary to custom in order to advance the gospel (Acts 10:15-16).

1-Peter was told that he should have understood other commandments which overrode the commandment to follow customs (Acts 10:27-28).

2-Later Peter played the hypocrite by following custom (Gal. 2:11-13).

C Christians were commanded to conform to neutral customs in order not to become stumbling-blocks to weak members of the Lord's church or to those in the world.

1-The question of eating meats that had been sacrificed to idols is discussed in 1 Cor. 8:1-13.

a-It is not inherently wrong to eat meats sacrificed to idols (1 Cor. 8:4-8).

b-We should not become a stumblingblock to the weak (1 Cor. 8:9-13).

2-Other matters, such as eating any kind of meats, is discussed in Rom. 14:1-23.

3-We become all things (lawful things) in order to save men (1 Cor. 9:19-23).

II Paul instructed us to follow some customs (1 Cor. 9:19-23).

A We should follow customs which are either good or neutral.

1-All things can be classified into three categories. Either a thing is:

a-good,

b-evil,

c-or neutral.

2-Guidelines for understanding when we follow customs:

a-We should always follow customs that are good (example – Mexican custom of caring for parents.)

b-We should never follow customs that are evil (example – Eskimo custom of abandoning parents).

c-We should examine the effects of a custom that is neutral.

B This would apply to such customs as women wearing a veil (1 Cor. 11:5-6).

1-Women at Corinth were to wear a veil because it was a symbol of subjection in the Roman and Jewish societies.

2-It is possible that the presence of a veil in Gen. 38:14-15 was the mark of a harlot.

3-Since moral principles are timeless (*unchanging*) and the significance of wearing of a veil changed with time, it is not a moral principle, but a matter of social custom.

C Examples of other customs which affect how we interpret certain Scriptures.
Lesson 30

1-The Jews were not to boil a kid in its mother's milk (Ex. 23:19).

a-Some commentators claim this is related to idolatry (that would make this an evil custom).

b-Keil and Delitzsch state: "the actual reference is to the cooking of a kid in the milk of its own mother, as indicating a contempt of the relation which God has established and sanctified between parent and young, and thus subverting the divine ordinances." [p. 151]

2-Several acts were associated with idolatry (Lev. 19:27-28).

a-Keil and Delitzsch state "*Ye shall not round the border of your head: i. e. not cut the hair in a circle from one temple to the other, as some of the Arab tribes did, according to Herodotus (3, 8), in honour of their god Ὀροτάλ, whom he identifies with the Dionysos of the Greeks.*" [p. 424]

b-Another custom was to disfigure their bodies when a relative died (Lev. 19:28). This custom might have been associated with idolatry. Another possibility is they were to show proper reverence for God's creation (not to disfigure it), this would make it an eternal principle.

c-Jehovah's witnesses do not have birthday parties because it is supposedly linked with idolatry. (However, there is no evidence that 21st century America links birthday parties with idolatry.)

3-Some acts are associated with false religion, which would make them wrong.

a-For example, if a woman wore a nun's habit, she would not be able to influence people to obey the gospel. Or if a gospel preacher wore a "backwards collar" he would not be able to influence people to obey the gospel.

b-Engaging in actions that are linked (in the minds of people) with false religion or wicked practices would be sinful.

III Are the instructions of 1 Cor. 14:33b-34 merely social custom for the first century only?

A Summary of principles developed in I and II (above).

1-Social customs should never be followed when they are evil.

2-Social customs should be violated when they hinder the advancement of the gospel.

3-Social customs should be followed when they are either neutral or are good.

B This (1 Cor. 14:33-34) cannot be merely social custom.

1-It is to be violated only if it either hinders the cause of Christ or is sinful.

2-The prohibition of a woman from preaching would hinder the cause of Christ if it reduced the number of preachers by 50 percent.

3-Since God would not allow a reduction in the number of preachers by 50 percent it is evident that this is not a matter of custom.

4-This is an eternal principle as set forth in verse 34 (... as also saith the law ...).

IV Summary of customs.

A We need to have background information on the social customs of Bible times.

1-Some matters are alleged to be customs when, in fact, they were not social customs.

a-The role of women in the assemblies of the church were not customs, but eternal truths.

b-In Greek temples women were allowed to speak, but not in the Lord's church. Social custom allowed women to speak, but the Scriptures prohibited their speaking.

2-Many other matters are derived from human custom.

a-Note the Jewish custom relating to separation of men and women in the assembly of the synagogue. If the church existed in a society that segregated men and women in this manner it should have its assemblies in a segregated fashion.

b-The custom of wearing of a veil by women should be followed by Christian women, if it is the social custom of the society.

c-We should conform to customs in order to be able to influence people to obey the gospel.

B Summary of guidelines in following customs.

1-Customs can be divided into three categories.

a-Customs which are inherently good (Christians should follow these customs without any question).

b-Customs which are inherently evil (Christians should never follow these customs under any circumstances).

c-Customs which are inherently neutral (Christians should examine the effects of these customs and follow them as much as possible in order to be able to influence people to obey the gospel).

2-We need to teach new converts about the distinctions between customs in order that they will make the right decisions in these matters.

a-They should know the difference between customs of men and the law of God.

b-They should know that their love (Mt. 22:34-40) for lost souls will cause them to give up their liberty in order to aid in the conversion of the lost.

AGENCY IN BIBLE STUDY

Introduction: The principle of agency is an essential principle of Bible study. This is a common sense principle that is used in our daily lives. Cf. Fox (2003), pp. 48-50. Lesson 31

I Methods of Bible interpretation.

A Satan's methods.

1-Satan pitted Scripture against Scripture (Mt. 4:5-7).

2-Satan's angels (messengers) will do as their father (Jn. 8:44).

a-Any system of Bible interpretation which poses a contradiction within the Scriptures is of Satan (Mt. 7:17-18).

b-The failure to recognize the principle of agency leads to interpretations which cause people to *think* the Bible contradicts itself.

B Methods of interpretation used by Jesus.

1-Jesus harmonized Scriptures (Mt. 4:7).

2-Jesus' disciples will also harmonize Scriptures as they follow His example (1 Pet. 2:21).

II What is the principle of agency in Bible interpretation?

A Definitions:

1-Definition of agency: "The state of being in action or of exerting power; operation; instrumentality." (Webster)

2-Definition of agent: "One who or that which acts, an actor, one that exerts power or has the power to act; an active power or cause." (Webster)

3-Agency and instrumentality in the Greek language. The Greek language has structures for three levels of agency/instrumentality.

a-There is primary agency *ὑπό* "It is common with the ablative for the direct agent." [Robertson and Davis, p. 262]

"The direct agent is most commonly expressed by *ὑπό* ... the intermediate agent *διὰ*" [Robertson, p. 820]

b-There is intermediate agency (above). These are contrasted in Mt. 1:22

Mt. 1:22 Now all this is come to pass, that it might be fulfilled which was spoken by (ὕπό) the Lord through (διά) the prophet, saying,

α-ὕπό is used with κυρίου to express the primary agent.

β-διά is used with προφήτου to express the intermediate agent.

c-“Other prepositions used to express agency are ἀπό, ἐκ, παρὰ, πρὸς.” (Robertson and Davis, p. 263)

d-There is also the instrumentality case: “The function of the instrumental case is quite distinct. Its root idea is manifestly *means*.” (D & M, p. 89) This case is found often in the New Testament.

B The principle of agency in daily life.

1-A man hires another man to murder a third man.

a-The first man is the absolute independent agent (the source of the action in that he originated the action).

b-The second man is the intermediate agent (he carried out the first man’s plans).

c-Both are legally guilty of murder.

2-This is the principle employed by ambassadors (when transacting official business), judges (when sentencing criminals), etc.

C Usage by men of inspiration.

1-If both the first and second men of B-1 (above) are guilty in God’s eyes, then the principle is valid.

a-It is a sin to cause another to stumble (Mt. 18:7).

b-The first man caused the second man to stumble (sin).

c-The first man was guilty of at least two sins (causing another to sin and being guilty of committing murder).

2-David murdered Uriah through his orders (2 Sam. 11:14-15 and 12:9).

a-Joab was also guilty (2 Sam. 11:14-15).

b-The Ammonites killed Uriah (2 Sam. 12:9).

c-In addition, the Ammonites used an instrument (a sword).

3-The apostles acted as intermediate agents for God (Jn. 20:22-23).

a-They forgave sin (Jn. 20:23).

b-But only God can forgive sins.

c-Therefore they acted as God's agents to tell people how their sins are forgiven (cf. Acts 2:38).

III Application of this principle to specific cases. Lesson 32

A Application to some passages alleged to be contradictory by atheists.

1-How was Goliath killed (1 Sam. 17:49-51)?

a-David took the stone and put it into a sling and hit Goliath in the forehead (disabling him) and then took Goliath's sword and cut off his head.

b-The infidel alleges a contradiction in the Bible, but he has neglected the principle of agency, and concluded a contradiction.

David----->Sling----->Goliath dies

David----->Stone----->Goliath dies

David----->Sword----->Goliath dies

David----->Sling----->Stone----->Sword----->Goliath dies

2-Who bought the potter's field (Acts 1:18-19 and Mt. 27:3-8)?

Judas----->Betrayal money----->Field bought

 Priests----->Betrayal money----->Field bought

Judas----->Gave money----->Priests----->Betrayal money----->Field bought

a-Explanation: Judas betrayed Jesus and then his remorse caused him to give the money back to the priests who took the money and bought the field.

b-There is no contradiction in this passage of Scripture.

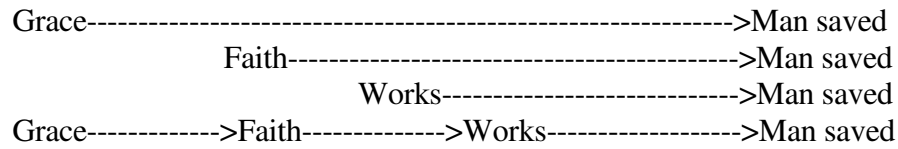
3-This principle could be applied to many other passages (of like nature) in order to explain them.

B Application to the plan of salvation. Lesson 33

1-We are saved by grace (Eph. 2:8-10).

2-The grace of God operates through the agency of the faith system and by faith (Eph. 2:8).

3-Faith operates through works of obedience (as an agent-Jas. 2:18, 24, and Heb. 5:8-9).



LAWS OF EXCLUSION AND**INCLUSION**

Introduction: These principles are basic to an understanding of the Scriptures. This lesson will be developed in the following manner. Lesson 34

A The principles outlined:

- 1-The principles will be outlined from common sense.
- 2-The principles will be applied to the Scriptures.
- 3-It will be shown that those inspired by the Holy Spirit used these principles in their interpretation of the Scriptures.

B The principles from common sense (everyday life).

- 1-When one enters a restaurant and requests of the waiter: "Bring me a soft-drink" he could expect to receive anything classified as a soft drink (Coke, Pepsi, etc.).
- 2-When one enters a restaurant and requests of the waiter: "Bring me a Coke" he would not expect to receive a Pepsi to drink. He specified a Coke in order to eliminate the possibility of receiving another drink.

I Types of commandments/statements.

A General (generic) commandments/statements illustrated from the Scriptures.

- 1-The command for the apostles *to go* (Mk. 16:15-16) was a general commandment.
 - a-They could have walked (this is a form of going).
 - b-They could have ridden an animal.
 - c-They could have ridden a ship.
 - d-They could have gone in any other manner (been miraculously transported by God etc.).
 - f-Jesus left the question of how to go up to their discretion.
- 2-The commandment to the apostles to teach (Mt. 28:19-20) was a general commandment. They were not told how to teach.
 - a-The printed page would have been lawful.
 - b-Oral preaching would have been lawful.

c-House to house (door knocking etc.) would have been lawful.

B Specific commandments illustrated from the Scriptures.

1-The commandment to the apostles to preach the gospel was specific about what to preach (Mk. 16:15-16).

2-The commandment to confess Jesus as the Christ is specific (Mt. 10:32-33).

a-We are told what to confess.

b-We are told who to confess before (men-mankind).

II The law of exclusion was used by those inspired by the Holy Spirit.

A The law of exclusion comes to bear when two conditions are present. This law excludes all other actions.

1-The first condition that must be present is that a specific statement is made. A specific statement includes both specific commandments and promises.

2-The second condition that must be present in order to bring the law of exclusion to bear in any instance is that the Scriptures must be silent concerning any exceptions to the statement.

a-It must be noted that specific statements do sometimes have exceptions in the Bible.

b-Only the exceptions specifically stated in the Scriptures can be allowed.

B The law of exclusion was recognized by men of inspiration.

1-The apostles called men false teachers (ones who subvert) because they commanded something that the apostles had not commanded (Acts 15:24).

a-Paul said not to go beyond (1 Cor. 4:6).

b-They went beyond in binding circumcision.

c-These passages demonstrate that silence can be prohibitive.

2-Failure to mention the tribe of Judah as a priestly tribe excluded them from being priests (Heb. 7:12-14).

a-No passage specifically stated that the tribe of Judah could not be priests.

b-The silence of the Scriptures plus a specific statement that Levi was to be the priests was sufficient to exclude Judah from being priests.

c-This is merely the application of induction to the study of the Scriptures.

3-The silence of the Scriptures to promise certain ruling functions to angels means that they were not given these rights (Heb. 1:13).

a-No passage had explicitly said that angels could not reign.

b-The writer of Hebrews excludes the angels from this promise based upon two things:

α-The absence of a promise (silence of the Scriptures).

β-And a specific promise made to Jesus (Heb. 1:7-8, cf. Ps. 14:6-ff.).

C Examples of the law of exclusion in action.

1-The Lord commanded Christians to sing psalms, hymns, and spiritual songs (Eph. 5:19).

a-This is a specific kind of music as contrasted with instrumental music. The general commandment would be *to make music*.

b-It must also be noted that the Scriptures do not:

α-Give a command to use any other type of music.

β-State that the early church used other types of music.

c-This command is a general command when it is considered how we are to sing. But it is not general as to the type of music. Note the general nature of the command:

α-We can use an eight note scale.

β-We can use a five note scale.

γ-We can use songbooks, etc.

2-Abraham was given an exclusive promise (for his descendants-Gen. 17:8).

a-Ishmael was excluded (Gen. 17:20-21).

b-Esau was excluded (Gen. 28:13).

c-All else were excluded because of the silence of the Scriptures.

III The law of inclusion. Lesson 35

A The law of inclusion comes to bear when a general statement is made. No specific statement can be inclusive.

1-The inclusive statement includes every scriptural means of fulfilling the statement.

2-The instructions to teach other humans (2 Tim. 2:2) which would include all disciples, including women.

a-Since women are neither permitted to teach (in some manner) nor to exercise man's authority (1 Tim. 2:10-14), the instructions of 2 Tim. 2:2 are limited in this respect.

b-The women are not permitted to speak (public speaking) in a worship assembly (1 Cor. 14:33-34).

B Examples of the law of inclusion.

1-The command to the apostles to *go* (Mt. 28:19) was a general command.

a-They could have gone by ship.

b-They could have walked.

c-They could have gone in any other manner available to them.

d-They were, in fact, allowed to go in any manner not prohibited by the Scriptures. The Apostles would have been prohibited from stowing away on a ship, because that would entail stealing the fare (Eph. 4:28).

2-Providing for widows and orphans (Jas. 1:27).

a-The word *visit* means to look out for their needs and is a general command.

b-It follows that they can be cared for in any manner not specifically prohibited in the Scriptures.

IV The necessity of the laws of inclusion and exclusion.

A The nature of God requires that these laws be true.

1-God is completely perfect (He operates in accordance with the law of parsimony). God only does what is necessary to be done and always does everything He does in the most efficient manner.

2-God wrote the Scriptures in the most efficient manner that it was possible for them to be written.

a-The law of exclusion would reduce the amount of writing necessary to prohibit something. It would require a considerable amount of writing to prohibit every possibility without this law.

b-The law of inclusion would reduce the amount of writing necessary to give a positive instruction. It would require a considerable amount of writing to include every possibility without this law.

B If these laws were not true the Scriptures would not be understandable.

1-If God intended the Scriptures to be a pattern for all time He would need to use the law of exclusion for the Scriptures to be understandable.

2-If God must specifically list every possibility that He wishes to prohibit He would list things that are unknown to mankind.

a-If God wanted only grape juice on the Lord's supper He would have to list Coca Cola, Pepsi Cola, etc. if the law of exclusion were not true.

b-Ancient man would not have understood the references to Coca Cola or Pepsi Cola. The Scriptures would not be understandable to them.

C The laws of exclusion and inclusion are both in accordance with principles of sound reasoning (logic).

1-The principles of exclusion and inclusion will be logically developed in my notes on logic.

2-One does not need a course in logic to understand these basic principles of reasoning.

V Additional remarks.

A Many people are guided more by their emotions than by reasoning.

1-Emotions must be subservient to reason.

2-Emotions lead us where we *want to go*, not where we ought to go (Pro. 14:12, 16:25, and Jer. 10:23).

B Let us all be more reasonable in our handling of the word of God (Isa. 1:18, Rom. 12:1-3, and 1 Pet. 2:1-2).

THE PRINCIPLE OF CONSISTENCY

OF THE LANGUAGE

Introduction: The principle of consistency of the language of Scripture is important to understanding and interpreting the Scriptures. *The language of Scripture is normally consistent (all words or expressions have the same meaning wherever and whenever they are used). This rule applies unless there is a good and compelling reason to take the word or expression as having a different meaning.* Lesson 36

I Definitions of the terms, statement of need for, and exceptions to this principle.

A The word “consistency” means: “standing in agreement; compatible, congruous; not contradictory or opposed; not out of harmony with other acts or professions of the same person.” (Webster, p. 181)

B Need for this principle: Without this principle one could not ever be certain of the meaning of any expression unless it was just defined in the immediate context.

1-The Scriptures would be unnecessarily long (requiring a definition of each word in each sentence [*even the definition depends upon the words of the definition having a consistency of meaning*]).

2-We understand and expect this when we read books written by men, why not even more so when we read a book written by the Creator of man?

a-This is based upon the *a fortiori principle*. This principle is illustrated by the following argument.

If we expect the writings of men to have consistency, then we expect the writings of God (who is greater than men) to have consistency.

b-The book *Alice in Wonderland* illustrates this principle.

3-Without this property it is not possible to make any statement into a universal proposition.

a-Universality demands that the language be consistent.

b-The law of inclusion helps to determine the limitations of the principle of consistency of language.

C Exceptions to this principle.

1-An exception would be when the word is used in a figurative sense. Example: The church is a house (1 Tim. 3:15).

a-The word “house” is used in a figurative sense here, but literally in other passages (Acts 10:6).

b-The hermeneutical rules that determine the type of language must be applied to find this exception.

2-Another exception is when the word would be redefined by the author (*The Scriptures explicitly state that it has a different meaning*). Example: The words “Jew” and “circumcision” are redefined by Paul (Rom. 2:28-29).

a-The act of redefining the words: “Jew” and “circumcision” implies that the readers would normally expect the definition to be consistent.

b-Paul is implying that a word or expression will retain a consistency of meaning unless it is redefined (either explicitly as in Rom. 2:28-29 or implicitly as with the exceptional cases).

3-Another exception is when it would pose a contradiction to interpret the meaning as consistent.

4-Another exception is when it would be absurd to interpret the meaning as consistent.

5-Another exception is when it would be enjoin evil or prohibit good to interpret the meaning as consistent.

II Proof that the language of the Scriptures is consistent.

A The nature of God demonstrates that the language of the Scriptures is consistent.

1-God does not change (Mal. 3:6).

2-Jesus does not change (Heb. 13:8).

3-Why should the Scriptures change?

B The nature of the Scriptures demonstrates that the language of the Scriptures is consistent.

1-The Scriptures cannot be broken (Jn. 10:35). This is tantamount to demonstrating a contradiction in the Scriptures.

2-It is a sin to change the word of God (Gal. 1:6-9, Rev. 22:18-19, etc.).

a-This implies that the wording of the Scriptures is vital to understanding them.

b-If the language is not consistent the wording is not important.

C The concept of verbal-plenary inspiration implies that the choice of words by the Holy Spirit conveys a particular thought (2 Tim. 3:16-17).

1-The Scriptures are inspired in words, grammar, and thoughts.

2-Each word and grammatical construction has a definite meaning.

D The Scriptures are treated as one book (Heb. 4:12).

1-The Scriptures are usually referred to as “the word of God” rather than the “words of God.”

2-Satan’s words are usually referred to as the “words of Satan.”

E Jesus used this principle.

1-He defined the meaning of the word “neighbor” in Lk. 10:29-37 (parable of the good Samaritan).

2-This expression is not explicitly defined in any other passage of Scripture, therefore it is either defined for all of the New Testament in this passage or one cannot know what it means anywhere except in Luke 10.

III Applications of the principle of consistency of language. Lesson 37

A The kind of baptism meant in Mt. 28:19-20, Mk. 16:15-16, and Acts 2:38 is only made clear by this principle.

1-The baptism **in the name of Jesus Christ** (Acts 2:38) is defined in Acts 10:47-48 as water baptism.

2-We properly reason that the baptism of Matthew 28, Mark 16, Acts 22:16, 1 Pet. 3:21, etc. is water baptism.

B The purpose of the act of baptism of Acts 8:13 further illustrates this principle.

1-This is a baptism that followed belief.

2-The baptism that followed belief was in order to be saved (Mk. 16:15-16).

C The nature of tongue speaking is defined in Acts 2 (speaking a foreign language).

1-The tongue speaking of Acts 19 must be speaking a foreign language also.

2-The tongue speaking of 1 Cor. 12-14 must be speaking a foreign language also.

PARALLELISM

Introduction: Parallelism is common in the Scriptures and is generally misunderstood by English speaking readers of the Scriptures. Lesson 38

I Definitions:

A Parallelism is characterized by its rhythm rather than its rhyme.

1-A book that would be translated into hundreds of other languages would not retain its rhyme in all or perhaps any of the other languages, but it could retain its rhythm.

2-It is the opinion of this evangelist that this was providentially controlled by God in order to retain the poetic nature of the passages when it was translated into other languages.

3-This type of poetry is foreign to the English ear, but not to the ear of many other languages.

B Definition: Parallelism from παραλλελισμος (pronounced parallelismos), παρα-beside, and αλλελο-each.

1-This was the nature of Hebrew songs (cf. Josephus Antiquities, 2, 16, 4; Antiquities, 4, 8, 44; and Antiquities 7, 12, 3).

2-This was common in the New Testament also (Lk. 1:46-55).

II Nature of parallelism.

A According to the number of lines:

1-Two lines (distich)-Pro. 10:1, Mk. 3:24-25, and Mk. 2:21-22.

2-Three lines (tristich)-Mt. 7:7-8, Pro. 27:21, 28:10, and 27:10.

3-Four lines (tetrastich)-Lk. 6:27-28, Pro. 25:4-5.

4-Five lines (pentastich)-Pro. 23:4-5.

5-Six lines (hexastich)-Pro. 24:11-12.

6-Seven lines (hepastich)-Pro. 23:6-8.

B Kinds of parallelisms: (Dungan, *Hermeneutics*, pp. 332-345; Horne, *Introduction to the Scriptures*, Vol. II Part 1, pp. 493-518; Robertson, *Grammar of the Greek New Testament in Light of Historical Research*, pp. 1199-1200).

1-Synonymous (There is a correspondence between the various lines, the following lines are essentially synonymous repetitions of the first line): Mk. 3:24-25, Mt. 7:7-8, Lk. 6:27-28, Pro. 11:25, and 16:32.

a-Identical (Pro. 11:25).

b-Similar (Mk. 3:24-25).

2-Antithetic (The second line is an antithesis of the first line): Pro. 10:16, 12:5, and 18:14 (chapters 10-15 of Proverbs are mostly antithetic, 16:1-22:16 only 33 out of 191 proverbs are antithetic).

a-Simple: Mk. 8:35 and Pro. 14:28-15:2.

b-Compound: Mt. 7:17-18 and Isa. 1:18-20.

3-Synthetical: (The second line neither repeats nor contrasts the thought of the first line, but it supplements it and brings the thought to completion): Mt. 23:5-10, Lk. 12:49-51, Pro. 10:24, and 18:9. Lesson 39

a-Corresponding (Ps. 27:1).

b-Cumulative or climactic (Ps. 19:1-6).

c-Complex synthetical parallelism.

α -Verse 13 is a descendent scale - the woman descends.

β -Verses 14-17 are synonymous.

γ -Verse 18 is a descendent scale – the man descends.

δ -This proverb requires an understanding of both descendent and synonymous parallelism to properly interpret it.

d-Irregular (Pro. 22:15).

4-Progressive: Pro. 11:31 (cf. 1 Pet. 4:18) and 15:11.

5-Parabolic: Pro. 10:26, 11:22, 25:25, and 26:20.

6-Numerical: Pro. 6:16-19, 30:15-17, 18-19, 21-23, 24-28, and 29-31.

7-Chiasmic: (This is a form of inversion of the form: a, b × B, A). This is derived from the Greek letter χ .

a-Mt. 23:12

α -a = exalt

β -b = humbled

γ -B = humble

δ -A = exalted

b-Mt. 7:6.

α -a = Give not that which is holy unto the dogs,

β -b = neither cast your pearls before the swine,

γ -B = lest haply they trample them under their feet,

δ -A = and turn to rend you.

c-Other passages: Mt. 6:6, 22-23, 34, 10:34, Mk. 2:27-28, Jn. 6:37, 8:32, 10:11, 11:25, etc.

C The nature of Hebrew songs (possibly New Testament psalms also).

1-They were sung alternately: Ezra 3:10-11 and Ps. 136:1.

2-Even the Seraphim chanted alternately (Isa. 6:3).

D Additional notes.

1-Many of the modern speech translations have lost some of the parallelism in the Scriptures by changing the order of the sentences to make the English flow more smoothly. The KJV and ASV are more literal and have retained the flow of the original.

2-Parallelism makes the points easier to remember.

PARALLEL CONCEPTS

Introduction: The usage of parallel concepts is in harmony with the principle of parsimony. This principle is used by God to make the Scriptures more efficient in teaching His word.
Lesson 40

I Definitions.

A What is the principle of parsimony and how does it relate to the principle of parallel concepts?

1-Parsimony is an attribute of a perfect Being. God always does everything in a manner that is 100% efficient.

a-Waste of either effort, time, energy, etc. is an indication of imperfection.

b-Everything that God does is necessary to accomplish what He desires to be accomplished.

c-God will do everything He does in the most efficient manner possible.

2-How it relates to the principle of parallel concepts.

a-God uses the most efficient manner of teaching possible.

b-This is precisely what we should expect from the revelation of the mind of God.

c-The word of God has the same nature as God. (Lk. 6:45).

α-If it is true that the words of man have the nature of the man speaking, then it is true that the words of God have the nature of God.

β-This argument is based upon the principle of *a fortiori*.

3-God operates in harmony with the principle of parsimony (is wise - 1 Tim. 1:17 – cf. Rom. 16:27 and Jude 25).

a-**wise** (σοφῶν - dat. sing. masc. of σοφός “[akin to σαφής and to the Lat. *sapio*, *sapiens*, *sapor*, ‘to have a taste’, etc.; ... *wise*, i. e. **a.** *skilled*, *expert* ... **b.** *wise*, i., e. *skilled in letters*, *cultivated*, *learned* ... **c.** *wise in a practical sense*, i. e. *one who in action is governed by piety and integrity* ... **d.** *wise in a philosophic sense*, *forming the best plans and using the best means for their execution*” [Thayer, p. 582]) **God**, (God is unique, there is none other.)

b-God forms the best plans and uses the best means for their execution. This is called the principle of parsimony.

c-Some refer to parsimony as the principle of divine economy.

B What is the principle of parallel concepts?

1-God employed parallel concepts when he used two seemingly different concepts, ideas, offices, etc. to teach a lesson (and the lesson applied to both).

a-In many instances God taught several lessons in one passage.

b-This reduced the size of the Scriptures in accomplishing the intent of revealing the mind of God to mankind.

2-Since God operates in harmony with the principle of parsimony, it is to be expected that He would use the principle of parallel concepts.

a-Parallel concepts reduces the amount of Scripture necessary to convey the message God intended to convey.

b-Parallel concepts is also an effective teaching technique. (As a teaching technique it is of the same nature as similes and metaphors.)

C The principle is found in Eph. 5:22-33.

1-The role of a wife is “as” the role of the church with Christ.

2-The role of the husband is “as” the role of Jesus with the church.

3-We should look for husband-wife roles and apply them to the church and Christ and for Christ-church roles and apply them to the husband and the wife.

D This principle is found in 1 Tim. 5:1-2.

1-We must treat older men as fathers (1 Tim. 5:1).

a-All passages which tell us how to treat an older man (e.g. Lev. 19:32) apply to the treatment of our fathers.

b-Other passages can be cited, but it will be left to the student to develop this principle.

2-We must treat older women as mothers (1 Tim. 5:2).

a-We are to respect (fear) both of our parents (Lev. 19:3).

b-Other passages can be cited, but it will be left to the student to develop this principle.

3-We must treat younger women as sisters (1 Tim. 5:2).

II Other parallel concepts. Lesson 41

A The church is a family (1 Tim. 3:14-15).

1-Elders are to rule their own house (1 Tim. 3:4).

a-All of the attributes of elders are attributes which make one a good father.

b-Those who rule (including both elders, fathers, and civil rulers) are to rule with diligence (Rom. 12:8).⁴

2-Being able to rule one's house proves he is able to rule the church (1 Tim. 3:5).

a-The apostle is introducing parallel concepts and making it clear that the same abilities are used in both roles.

b-Many other aspects of the father's role can be used to guide elders in their work.

B Christianity is a parallel to slavery (Rom. 6:16 etc.).

1-The slavery is not a parallel to Roman slavery, where the master is a despotic ruler δεσπότης “*a master, lord ... was strictly the correlative of slave, δοῦλος, and hence denoted absolute ownership and uncontrolled power ...*” [Thayer, p. 130]), but to slavery in the Old Testament.

a-A person could become a slave voluntarily (Ex. 21:5-6).

b-This voluntary slavery was for the lifetime of the slave (Ex. 21:5-6).

c-Christianity is voluntary and is for the life of the one who obeys the gospel.

⁴ This is why he speaks in a generic way (in order to include others).

2-Jesus is our Master (κύριος “*he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used a. univ. of a possessor and disposer of a thing, the owner.*” [Thayer, p. 365] “*kyrios implies a limited moral authority whose wielder takes into consideration the good of those over whom it is exercised ... wherever a more humane view of slavery was present, the antithesis ... was ... that of kyrios to doulos.*” [Trench, pp. 111-112])

a-Jesus loves us and even died for us (Jn. 3:16).

b-He will not withhold any good thing from us (Ps. 84:11).

c-He will not force us to do anything that is bad for us.

C Marriage is not a parallel to slavery (1 Cor. 7:15).

1-The wife is not the slave of the husband.

2-The husband is not the slave of the wife.

3-The husband and wife are companions (Mal. 2:14).

D Love for our neighbor is parallel to love for ourselves (Mt. 22:36-40).

1-All the Scriptures say about loving our neighbor is applicable to love for ourselves.

a-If we have a proper self-love we will do what is best for ourselves. Remembering that what God says is good for us is absolutely good for us.

b-This passage shows that love for God is to have precedence over our love for both ourselves and our love for our neighbor.

2-Husbands are to love their wives “as” they love themselves (Eph. 5:28-33).

a-Everything said about love for the wife also refers to love for our neighbor.

b-Everything said about love for our neighbor refers to love for our wives.

c-We must not love our wives more than we love God (Lk. 14:26).

3-There is an improper self-love (2 Tim. 3:2).

a-This is a selfish “me first” attitude.

b-The proper self-love tries to do what is best for oneself (what is best is to fear God and keep His commandments – Ecc. 12:13).

III This principle can be applied to a number of other matters.

A Discipline of three different institutions can be paralleled to give a better picture of how to effectively accomplish discipline.

1-Discipline in the home.

2-Discipline in the church.

3-Discipline by the civil government.

B Elder's relationships to other members.

1-Elders are older men (πρεσβύτερος “*elder*; used **1.** of age ... **a.** a term of rank or office; as such borne by, ... *members of the great council or Sanhedrin ... those who presided over the assemblies [or churches].*” [Thayer, pp. 536-537])

a-All biblical instructions on the treatment of older men relate to elders also.

b-Older men are to be treated as fathers (1 Tim. 5:2) and therefore all biblical instructions relating to the treatment of fathers is applicable to elders also.

c-Elders are shepherds and all biblical instructions relating to the attitudes/actions of sheep toward the shepherd are applicable to elders also.

d-From the *a fortiori* principle any instructions relating to the treatment of younger men would also apply to older men (and also to elders).

2-Elders have the rule over the church (1 Tim. 5:17).

a-They also rule their households (1 Tim. 3:4-5).

b-This word would be better translated “superintend.”

c-Their rule is to be of the same nature as that of the family (a loving, kind, gentle, rule).

PARABLES

Introduction: Parables are a very powerful method of teaching. The ancient people grouped the simile and similitude under the heading of *parables*, we have given further subdivisions to these figures of speech. Lesson 42

I Definitions

A Lexical definitions.

1-Webster: “originally a comparison or similitude.”

2-παραβολή pronounced *parabole* “a placing of one thing by the side of another, juxtaposition, as of ships in battle ... metaph. a comparing, comparison of one thing with another, likeness, similitude.” (Thayer, p. 479)

3-The word *parable* is derived from two Greek words: παρά (pronounced *para*) meaning “beside or with,” and βάλλω (pronounced *ballo*) meaning “throw or cast.” Therefore a parable is something thrust or thrown beside for comparison purposes.

4- “proverb, parable (of sentences constructed in *parallelism*, usu. of Hebrew Wisdom, but occas. of other types) ... *proverbial saying*, brief terse sentence of popular sagacity ... *by-word* ... prophetic figurative discourse ... *similitude, parable* ... *poem*, of various kinds: ... *sentences of ethical wisdom*.” (Brown, Driver, Briggs, Gesenius, p. 605) Strong’s key number H4912.

B Parables are extended similes with the following attributes.

1-That which is used for comparison purposes is always an event that either could or did happen.

2-The events discussed in a parable are never physical impossibilities, such would be a fable.

3-The comparison is explicit with the explanation being kept separate from the comparison.

II Characteristics of parables.

A There was no falsehood in a parable (that would be a fable). Every event could be taken literally and not contradict any natural law or laws of the universe. This is important (compare Lk. 16:19-31). The soul of man does not sleep, as some argue and say that this is *only a parable*.

1-We do not believe that this is a parable.

2-Assuming this to be a parable, the events could have happened, just as Jesus told them.

3-Therefore, we can glean the following truths from this passage.

a-The soul of man does not sleep from death to the judgment.

b-The soul does not directly go to heaven between death and the judgment.

c-Since the rich man knew Lazarus it follows that we will know each other in heaven.

d-The soul of man is alive even after the body dies.

B The image is usually well known and easily understood.

1-The events after death are veiled from our view, except through the revelation of the will of God. Therefore, this is not a common event upon which to base a parable.

2-Neither does this fulfill the criteria given under the outline on how to determine if language is figurative or literal.

C All parables have three parts.

1-Literal sense, called the *protasis* (must fit some truth of life or fact of nature).

2-Explanation or mystical sense, called the *apodosis* (must be deduced).

3-Scope, the reason for the parable.

a-Example 1: The unmerciful creditor (Mt. 18:23-35), the scope is forgiveness.

b-Example 2: The rich fool (Lk. 12:16-20), the scope is covetousness.

c-Example 3: The good Samaritan (Lk. 10:25-36), the scope is the question, *who is my neighbor?*

d-The scope may not be declared, if not, it must be discerned from the context.

D Parables often contain things which are merely the background or dressing of the parable. The beast of the parable of the good Samaritan (Lk. 10:25-37) is a part of the background and has little if any to do with the scope of the parable.

1-In order to properly understand the parables it may be helpful to understand the geography of the region.

2-It is often helpful to understand the history of the region.

3-Customs may also be a valuable aid to have an understanding of parables.

E We must not draw conclusions from parables which are not part of the scope.

1-The unjust steward cheated his employer (Lk. 16:1-14). We must not conclude that we may cheat as he did.

a-The scope of the parable is wisdom to make preparation (Lk. 16:8).

b-Jesus is not condoning the act of cheating one's employer.

2-The parable of the tares does not negate other Scriptures that command withdrawal from the disorderly (Mt. 13:24-30 and 36-43).

a-Paul said to withdraw from the disorderly (2 Thess. 3:14).

b-A number of passages command that we withdraw from sinners in the church.

3-The parable of the slighted invitation was designed to teach that the Jews would reject Christianity and the Gentiles would become obedient (Lk. 14:15-24).

a-When they were brought to the supper they were converted and added to the church.

b-The idea that some hold that this is teaching that we should be actively engaged in evangelism by bringing people to Bible classes or the assembly of the church is just not in the parable. Other passages teach that we ought to be active in evangelism.

III Reasons for parables. Lesson 43

A To teach a truth so that a person or persons could get the full impact before they hardened their hearts (1 Kgs. 20:35-43).

1-Nathan used this method to convict David of sin (2 Sam. 12:1-7).

2-Jesus used this method when He wanted to convict the Jews of their sin.

B To make clear what would not otherwise be understood. This is also a very valuable aid in remembering what was taught and the lesson that is taught.

1-Parables are a type of analogies.

2-Analogies do not prove anything, especially figurative analogies, but they are excellent teaching aids.

C They were designed to reveal the truth to honest people, but to hide it from dishonest persons (Mt. 13:10-13).

1-It was customary to ask a teacher the meaning of his lessons (Mt. 13:36).

2-The Jews, who were not disposed to hear, did not ask the meaning of the parables of our Lord.

D This is one of the most effective means of teaching (teach something from a known truth). Abstract teaching is dry and boring, but parables give animation to a truth.

E It is an excellent means of rebuke or refutation or error (Mt. 21:33-46, note verse 45).

IV Additional notes on parables. Lesson 44

A The ancient people used the word *parable* to refer to a number of different figures of speech.

1-To proverbs (Ezek. 17:1-6 and Lk. 4:23).

2-To similitudes (Mk. 4:26-29).

3-To figures (Heb. 9:9 and 11:19).

4-The parables of Balaam (Num. 23:7-10, 18-24, 24:3-9, 15-19, 20:21, 22, and 23-25) contain three things:

a-Similes,

b-Similitudes,

c-And prophetic statements (couched in figures of speech).

d-They are not parables in the sense we use the word, but since the ancient people used the word *parable* in a much broader sense than we do it was under that general heading.

B Other aspects of parables.

1-Parables are extended metaphors.

2-Many times parables were used to cause the hearers to condemn themselves before the parable was interpreted (cf. 2 Sam. 12:1-6, 14:1-24, Mt. 21:33-46, and 1 Kgs. 20:35-43).

3-When the lesson is arrived at by the hearer/reader the impression is stronger upon the mind of the hearer/reader.

a-This is widely recognized in rhetoric as a technique that convinces the audience of the truthfulness of an argument.

b-If the listener is given the facts and part of the argument, then completes the argument for himself, he will be strongly convinced of the soundness of the argument.

SYNECDOCHES

Introduction: The misinterpretation of a synecdoche has caused several doctrinal errors in the religious world. There are a number of synecdoches in the word of God. This figure of speech is common in everyday speech. Lesson 45

I Definitions.

A Lexical definitions.

1-Webster: “[Greek from *syn*, with, *ek*, out *dechomai*, to receive.] A figure of speech by which the whole of a thing is put for a part, or a part for the whole.”

2-Greek: συνεκδοχή - σύν - pronounced *sun* with or along with, ἐκ - pronounced *ek* out of, δέχομαι – pronounced *dechomai* “to take up, receive.” (Thayer, p. 130)

B Characteristics of synecdoches.

1-The part is sometimes put for the whole.

2-The whole is sometimes put for the part.

3-The definite is sometimes put for the indefinite.

II Examples of synecdoches in the Scriptures.

A Examples of the whole being put for the part.

1-Paul is charged with causing insurrections among all the Jews (Acts 24:5).

2-Caesar decreed that all of the world should be enrolled (Lk. 2:1).

3-Lazarus was put for the spirit of Lazarus (Lk. 16:23).

B Examples of the part being put for the whole.

1-Paul referred to his spirit when he means his whole self (Rom. 1:9).

2-Faith is put for the whole plan of salvation (Acts 16:31).

3-The act of calling on the name of God is put for the whole plan of salvation (Rom. 10:13 cf. Acts 22:16 for a further discussion of calling on the name of God).

C Examples of time being put for a part of time.

1-Circumcision was an everlasting covenant (Gen. 17:13), but was done away (Gal. 5:2-4 etc.).

2-In Num. 25:13 Phinehas was promised an everlasting priesthood (which was replaced by the priesthood of Jesus - Book of Hebrews).

D Examples of the plural being put for the singular.

1-The ark came to rest upon the mountains of Ararat (Gen. 8:4).

2-Lot dwelt in the cities of the plain (Gen. 19:29), but only dwelt in Sodom.

E Examples of a definite number being put for an indefinite number.

1-God would give double for her sins (Isa. 40:2).

2-Paul would rather speak five words with understanding than ten thousand in a tongue (1 Cor. 14:19).

F Examples of the special name being put for the general name.

1-Bread is put for all food (Mt. 6:11).

2-Some instruments of warfare are put for all instruments of warfare (Ps. 46:9).

III Additional points on the synecdoche.

A Some have classified the metonymy as a subdivision of the synecdoche, but in this study we will not subdivide it in this manner.

B The necessity of the synecdoche.

1-Without the synecdoche it would be necessary to elaborate every commandment of God in every passage in which an instance of conversion is discussed.

2-This figure of speech saves a great amount of space in the Scriptures.

METONYMIES

Introduction: The Scriptures contain a number of metonymies, and it is therefore important to understand this figure of speech in order to understand the Scriptures.

I Definitions.

A Lexical definitions.

1-Webster: “a figure by which one word is put for another on account of some actual relation between the things signified.”

2-Greek: μετωνυμία - μετά - pronounced *meta* denoting change and ὄνομα a name. Hence to change the name of something.

3-Some treat the metonymy as a subdivision of the synecdoche.

B Definitions of the four basic classes of metonymies.

1-First class: The metonymy of the cause is where the cause is stated while the effect is intended.

2-Second class: The metonymy of the effect where the effect is named while the cause is meant.

3-Third class: The metonymy of the adjunct where the adjunct is put for the subject.

4-Fourth class: The metonymy of the subject where the subject is announced, while some property belonging to it, or circumstance, is referred to.

II The metonymy of the cause.

A Jesus is named when His doctrine is meant (Eph. 4:20).

B The Holy Spirit is named when His communication is meant (Lk. 2:27).

C Esau is named when his posterity is meant (Rom. 9:13 and Mal. 1:2-3).

III The metonymy of the effect.

A Peace is stated when Paul refers to Jesus (the cause of our peace-Eph. 2:14).

B Faith is called victory because the Christian overcomes the world by means of his faith (1 Jn. 5:4).

IV The metonymy of the adjunct.

A An accident or that which is in addition to the subject is mentioned when the subject is meant.

1-Jacob refers to his grey hairs, but is referring to himself (Gen. 42:38).

2-Days/years are mentioned when the man is meant (Job 32:7).

3-Circumcision/uncircumcision are mentioned when Jew/Gentile is meant (Rom. 3:30 and Gal. 2:9).

B The container is put for that which is contained.

1-The stone is put for the place (Gen. 28:22).

2-The cup is put for the contents (Mt. 26:27).

V The metonymy of the subject.

A The subject is put for the adjunct or some mere appendage or circumstance dependent upon it.

1-In Acts 4:32, Luke says the disciples were of one heart when he means that they were one in feeling, wishes, desires, etc.

2-The power of believing is ascribed to the heart (Rom. 10:9-10).

B The container is put for that which is contained.

1-Moses (Gen. 6:11) says the earth was corrupt, but he means that the people of the earth were corrupt.

2-The house is put for the people in Pro. 11:29.

TYPES AND ANTITYPES

Introduction: The type-antitype arrangement serves several purposes in the word of God. This arrangement is prophetic, instructional, and very efficient in teaching. Lesson 47

I Definitions.

A Lexical definitions.

1-Webster:

a-Type “from Gr. *typos*, a blow, an impression, a mark, ... an emblem; an allegorical or symbolic representation of some object, which is called the antitype; a symbol which prefigures something else.”

b-Antitype “That which is correlative to the type; that which is prefigured or represented by the type.”

2-Greek:

a-Type *τύπος* (pronounced *tupos* or *typos*) “**1.** *the mark of a stroke or blow; print ... 2.* *a figure formed by a blow or impression; ... an example to be imitated ... in a doctrinal sense, a type i. e. a person or thing prefiguring a future (Messianic) person or thing.*” (Thayer, p. 632)

b-Antitype *ἀντίτυπος* (pronounced *antitupos* or *antitypos*) “actively, *repelling a blow, striking back, echoing, reflecting light; resisting, rough, ...* In the N. T. language *ἀντίτυπον* as a subst. means **1.** *a thing formed after some pattern τύπος ... 2.* *a thing resembling another, its counterpart; something in the Messianic times which answers to the type ... prefiguring it in the O. T.*” (Thayer, p. 51)

B Characteristics of types.

1-It must represent a future truth, never a present truth.

2-The type and antitype are never the same thing, the antitype is always superior.

3-The type usually has one purpose which can be found by noting the similarity between the type and the antitype.

4-It must have been intended to represent the thought or truth when it was given. It was in God’s design that it represent (prophesy of) something in the future.

5-The type must have been a real person, event, thing, or office.

6-The Scriptures sometimes interpret the type and antitype.

7-Sometimes the type assumes the name of the antitype or vice-versa (Gal. 4:26, Heb. 12:22, etc.).

II Examples of types/antitypes.

A Typical persons (the comparison is from a limited number of that person's characteristics).

1-Adam (head of the race) was a type of Christ (Rom. 5:12-19, 1 Cor. 15:22, 15:45-antithesis).

a-Adam (the type) was at the beginning of sin; Christ (the antitype) was at the end of sin.

b-Adam (the type) was disobedient, Christ (the antitype) was obedient.

c-Adam (the type) brought death, Christ (the antitype) brought life.

d-Adam (the type) was natural, Christ (the antitype) was spiritual.

2-Moses was a type of Christ (Deut. 18:15-18). Lesson 48

a-Moses was a leader, Christ is our leader.

b-Moses was a mediator (Gal. 3:19), Christ is our mediator (1 Tim. 2:5 and Heb. 12:24).

c-Deut. 18:15-18 is discussed more fully in Acts 3:22-23, 7:37, and Heb. 12:25.

3-Melchizedec was a type of Christ (Gen. 14:18-20, Ps. 110:4, Heb. 5:5-10, 6:20, and 7:1-17).

a-No beginning (not recorded) for Melchisedec, Christ is eternal (divine).

b-Endless priesthood (no end recorded) for Melchisedec, priesthood of Christ has no end.

4-David was a type of Jesus the Christ (Acts 13:32-37, Isa. 9:6-7, etc.). Lesson 49

a-David was a king, Jesus the Christ is a King (Acts 2:25-35).

b-David was a prophet (Acts 2:29-30), Jesus the Christ was a prophet (Mt. 13:57 and Acts 3:19-22).

c-David was the seed of Jesse (Ruth 4:18), Jesus the Christ was of the seed of Jesse (Acts 13:22-23 and Rom. 15:12).

d-The Spirit of the Lord was upon David (1 Sam. 16:13), the Spirit of the Lord was upon Jesus the Christ (Isa. 11:1-4, 42:1, and 61:1-3).

e-David was a man after God's own heart (Acts 13:22), Jesus was obedient in all things (Heb. 5:8-9).

f-The sins of David do not serve as a type of Jesus the Christ in any manner.

5-Elijah was a type of John the baptizer (Mal. 3:1, 4:5-6, Isa. 40:3-4, Mt. 3:1-3, Lk. 1:17, and Mt. 17:10-13).

B Typical institutions. Lesson 50

Passover

1-Sacrifice

a-Lamb offered (Ex. 12:5).

b-One of the flock.

2-Slain by whole assembly (Ex. 12:6).

3-Blood

a-Blood sprinkled (Ex. 12:7).

b-Protection obtained (Ex. 12:13).

4-Prepared for travel (Ex. 12:11).

5-Sacrificed outside the gate (Deut. 16:5-6).

6-No bones broken (Ex. 12:46).

7-Offered at evening (Ex. 12:6).

8-Unleavened bread eaten as memorial (Ex. 13:9).

9-Only circumcised could eat (Ex. 12:48).

10-To remove all leaven (Ex. 12:19 & Deut. 16:4).

11-The passover lamb was to be a male (Ex. 12:5).

12-The passover lamb was to be without blemish (Ex. 12:5).

Christ

1-Sacrifice

a-Lamb of God (Jn. 1:9, 36, 1 Pet. 1:19, Isa. 53:7, and 1 Cor. 5:7).

b-Christ became flesh (Jn. 1:14 & Heb. 2:17).

2-Assembly consented to His death (Lk. 23:13).

3-Blood

a-His blood cleanses us (Heb. 9:14).

b-Continues to cleanse 1 Jn. 1:7).

4-Christians are pilgrims (1 Pet. 2:11).

5-Christ sacrificed outside of Jerusalem (Jn. 19:16-17).

6-No bones broken (Jn. 19:32-36).

7-Jesus died at evening (Mark 15:25-37).

8-Unleavened bread eaten as a memorial (Lk. 22:19 & 1 Cor. 11:26).

9-Only circumcision of the heart can partake (Rom. 2:28-29 & Col. 2:9-13).

10-Not with old leaven (1 Cor. 5:7-8).

11-Christ was a man (Mt. 1:25).

12-Christ was without blemish or sin (1 Pet. 2:21-22).

TYPICAL INSTITUTIONS

PASSOVER LAMB		CHRIST	
1-Sacrifice		1-Sacrifice	
	a-Lamb offered (Ex. 12:5)		a-Lamb of God (Jn. 1:9, 36, I Pet. 1:19, Isa. 53:7, I Cor. 5:7).
	b-One of the flock		b-Christ became flesh (Jn. 1:14 & Heb. 2:17).
2-Slain by whole assembly (Ex. 12:6).		2-Assembly consented to His death (Lk. 23:13).	
3-Blood		3-Blood	
	a-Sprinkled (Ex. 12:7).		a-His blood cleanses us (Heb. 9:14).
	b-Protection obtained (Ex. 12:13).		b-Continues to cleanse (1 Jn. 1:7).
4-Prepared for travel (Ex. 12:11).		4-Christians are pilgrims (I Pet. 2:11).	
5-Sacrificed outside the gate (Deut. 16:5-6).		5-Christ sacrificed outside Jerusalem (Jn. 19:16-17).	
6-No bones broken (Ex. 12:46).		6-No bones broken (Jn. 19:32-36).	
7-Offered at evening (Ex. 12:6).		7-Jesus died at evening (Mk. 15:25-37).	
8-Unleavened bread eaten as memorial (Ex. 13:9).		8-Unleavened bread eaten as a memorial (Lk. 22:19 & I Cor. 11:26).	
9-Only circumcised could eat (Ex. 12:48).		9-Only circumcision of the heart can partake (Rom. 2:28-29 & Col. 2:9-13).	
10-To remove all leaven (Ex. 12:19 & Deut. 16:4).		10-Not with old leaven (I Cor. 5:7-8).	
11-Lamb to be male (Ex. 12:5).		11-Christ was a man (Mt. 1:25).	
12-The lamb was to be without blemish (Ex. 12:5)		12-Christ was without blemish (1 Pet. 2:21-22).	

C The tabernacle consisted of three parts (Heb. 9:2-5). Lesson 51 (extensive notes in: Milligan, Robert. *Scheme of Redemption*, pp. 118-ff.).

1-The holy place (Heb. 9:2).

a-The lampstand (representing the teaching of God's word [Lk. 2:30-32, Acts 26:22-23, and Eph. 5:8]).

b-The altar of incense (representing the prayers of the saints).

α -This altar was probably connected into the most holy place by something like a stovepipe.

β -The altar represented a place for prayer, the incense represented the prayers (Lk. 1:9-10, Rev. 5:8, and 8:3-4).

c-The table of showbread (presence-bread Lev. 24:5-9).

α -This had the showbread (probably representing God's provisions for His people – Christians – the priests [1 Pet. 2:5 and 9]).

β -This had frankincense (which was burned) probably representing praise of God (Rev. 5:8).

2-The most holy place (holy of holies) was a type of heaven (Heb. 6:19-20, 9:8, and 24).

a-The partition veil was a type of Christ's body (Heb. 10:20).

α -The veil was rent from top to bottom (Mt. 27:51).

β -The rending probably represented the end of the Law of Moses and the beginning of the priesthood of Christ.

γ -Since only the high priest could enter the most holy place, this may also represent the fact that others could enter the most holy place (representing heaven).

b-The cherubim probably represented the ministry of angels (Ex. 25:18-22 and Heb. 1:14).

c-The mercy-seat on the ark of the covenant probably represented God's mercy for our sins or His presence with us.

α-The Jews called it the Shekinah (שכינה) or symbol of God's dwelling with them.

β-This Hebrew word is not used of the mercy-seat in the Scriptures, but it was used extensively (by the Jews) to refer to the mercy-seat. It is derived from the Hebrew word שכר, meaning "to dwell."

d-The tables of the testimony that were placed in the ark of the covenant probably represent God's Law.

e-The pot of manna probably represents Jesus himself providing spiritual blessings (Jn. 6:30-49).

f-The ark of the covenant probably represented God's throne (Heb. 4:16 and Jer. 3:16-17).

3-The Lord's church is the new temple (1 Cor. 3:16-17, 6:16-20, 2 Cor. 6:14-7:1, Eph. 2:2:19-22, etc.).

a-All Christians are priests (1 Pet. 2:1-10, Rev. 1:6, 5:10, etc.).

b-Each member is a shaped stone in the wall of this temple (1 Pet. 2:5 etc.).

α-The shaping process is conversion.

β-The gospel "knocks off our rough edges."

c-The new tabernacle (temple) is a spiritual house (1 Pet. 2:5).

4-The tabernacle was a type of the church (the antitype – Heb. 9:23-28 [ἀντίτυπος]).

PROLEPSIS

Introduction: Prolepsis is frequently used in the Scriptures. Atheists have misunderstood this figure of speech and falsely claimed that the inspired writers made factual errors as a result.
Lesson 52

I Definitions.

A Lexical definitions.

1-“Something in the nature of an anticipation; rhet. a figure by which a thing is represented as already done, though in reality it is to follow as a consequence of the action which is described ... a figure by which objections are anticipated; ...” (Webster, p. 665)

2-προλαμβάνω - pronounced “pro-lambano” “*take before(hand) ... do something before the usual time, anticipate something ...*” (BAG, p. 715) “**1.** to take before ... **2.** to anticipate, to forestall ... **3.** to take one by forestalling ...” (Thayer, p. 540)

B Definitions from usage in the New Testament.

1-Mary (Jn. 11:1-2) anointed the feet of Jesus (Mk. 14:8) beforehand
προλαμβάνω.

2-This word is also found in 1 Cor. 11:21.

3-This word is also found in Gal. 6:1

C Prophecies, by their nature, often contain prolepsis.

1-God is timeless (2 Pet. 3:8 and Ps. 90:4).

2-God is able to speak of the future as if it had already occurred.

3-“In Hebrew thinking, *an action* is regarded as being either *completed* or *incompleted*. Hebrew, therefore, knows of no past, present, or future tenses, but has instead a *Perfect* and an *Imperfect* (which, in a context, lend themselves to a variety of shades of meaning).” (Weingreen, p. 56) “Hebrew has no ‘tenses’. Tense indicates time. The time of a Hebrew verb is indicated by the context. The inflections of a Hebrew verb indicate *state* instead of time. They present the condition as complete or incomplete. The completed states are called perfects; the incomplete states are called imperfects.” (Yates, p. 37)

II Examples of prolepsis in the Scriptures.

A Prophecies which contain prolepsis.

1-Isaiah used prolepsis (Isa. 9:6).

2-God used prolepsis when He spoke to Rebekah (Gen. 25:23).

3-Isa. 53:1-12 is wholly prolepsis.

4-Daniel prophesied of the ascension and coronation of the Lord with prolepsis (Dan. 7:13-14).

B Places are often named before they had the name given by the Bible writer, because the writer either wrote after the fact or employed prolepsis. Lesson 53

1-Bethel is named (Gen. 12:8), but it was not given the name "Bethel" until Gen. 28:10-19).

a-When Moses wrote the book of Genesis, it was named "Bethel."

b-There is no contradiction or error in the Scriptures, it is merely prolepsis.

2-Moses saw as far north as Dan (Deut. 34:1-5), but it was not named "Dan" until Josh. 19:47.

a-The place that is being considered is the land that was give to the tribe of Dan, not to the city called "Dan."

b-This was merely the land of Dan not the city, but this is prolepsis (it was called "Dan" before the tribe of Dan possessed it).

c-The land of Canaan was divided by lot (Josh. 19:40-ff.) and God determined how the lot fell, therefore God knew what land the tribe of Dan would receive.

C Other facts were spoken of as having taken place before they happened.

1-Eve is given the name "Eve" because she was the mother of all living (Gen. 3:20).

a-She was neither her own mother nor the mother of Adam, but she was the mother of the race when Moses wrote.

b-It would pose a contradiction to have her to be her own mother and/or the mother of Adam, therefore this is a figure of speech (prolepsis).

2-Judas is said to be the one who betrayed Jesus (Mt. 10:4), yet he did not do this until about one year later.

a-This passage and many like it are claimed to have factual errors by atheists.

b-Either the atheists are ignorant of this figure of speech or they are dishonest in not considering the possibility of these passages being prolepsis.

c-This is probably not prolepsis, it is just the apostle Matthew writing history, because when Matthew wrote the book of Matthew, Judas had betrayed the Lord.

3-The words of Jn. 3:13 are another example of prolepsis.

a-Jesus was not in heaven when He spoke to Nicodemus, but was in heaven when John wrote the book of John.

b-This verse should not be in red letters in the red letter editions of the Bible.

4-Paul reveals that God used prolepsis (Rom. 4:17).

ANTHROPOMORPHISM/ANTHROPOPATHY

Introduction: Anthropomorphism and anthropopathy are figures of speech that are frequently found in the word of God. Misunderstanding of these figures of speech has led to a number of erroneous ideas about God. Lesson 54

A God is viewed as an old gray-haired man sitting on a throne by many people. Is this the correct view of God?

B Idolaters view God in a wrong light and fail to glorify him.

C Some members of the church even have improper concepts about Deity.

I Definitions:

A Lexical definitions.

1-Anthropomorphism “[Gr. *anthropos*, a man, and *morphe*, form.] The representation or conception of the Deity under a human form, or with human attributes and affections.” (Webster)

2-ἄνθρωπος “*a human being, whether male or female ...* And in this sense **a.** with the article, generically, so as to include all human individuals.” (Thayer, p. 46)

3-ἄνθρωπόμορφος “Θεός ... *in human form.*” (Arndt and Gingrich, p. 67)

4-πάθος “that which is endured or experienced ... *passion.*” (Arndt and Gingrich, pp. 607-608)

5-ἄνθρωποπάθεια (pronounced *anthropopathy*) “an ascription of the passions of man to God.” (Lockhart, p. 182 and Bullinger, pp. 871-ff.)

B How to recognize anthropomorphism and anthropopathy.

1-With anthropomorphism God is given a human form (hands, eyes, ears, feet, etc.).

2-With anthropopathy a human affection or human action may be attributed to God.

C Rules for interpretation of anthropomorphisms and anthropopathy.

1-One must not associate any negative or sinful attribute from the human body with God when this figure is used.

2-One must not associate any negative or sinful affection from human beings with God when this figure is used.

D Why is it necessary for God to use anthropomorphism and anthropopathy in the Scriptures?

1-Man is unable to understand the nature of spirit and needs to relate it to what man does understand, even if the relation is only limited (cf. Lk. 24:39).

2-The new birth is a figure of speech which expresses something which cannot be understood with a heavenly illustration (Jn. 3:12).

II The nature of Deity proves that many passages are anthropomorphism or anthropopathy.

A The essence of Deity is spirit (Jn. 4:24).

1-A spirit does not have flesh and bones (Lk. 24:39).

2-Since eyes, ears, hands, etc. are associated with flesh and bones it is evident that God does not have eyes, ears, etc.

B God can see what man cannot see or hear.

1-All things are naked before God (Heb. 4:13).

2-God can see what man cannot see (Job 34:21-22).

3-Nothing is hidden from God (Ecc. 12:14).

III Anthropomorphism and anthropopathy in the Scriptures.

A-Instances of the human physical attributes (anthropomorphism) being attributed to God.

1-God is said to have eyes (Job 34:21, Heb. 4:13, Deut. 11:12, and Rev. 5:6) which depicts the fact that God observes and knows everything that occurs.

a-God has seven eyes not two eyes as we think of man having (Rev. 5:6). This denotes the omniscience (all-knowing nature) of God.

b-Some animals, such as a rattlesnake, hunt with infrared light (heat) and see what man cannot see. God, who is greater, sees what neither man nor rattlesnakes see.

2-God is said to have ears (Jas. 5:4 and Ps. 31:2) which depicts the fact that God hears everything that occurs.

a-Bats navigate with a form of sonar (so do other animals). Some animals can hear sounds man cannot hear.

b-God, who is greater, can hear what neither animals nor man can hear.

3-God is said to have arms (Ex. 15:16) hands (Ex. 15:6) and fingers (Ex. 8:19).

a-His arms and hands probably depict His strength and power.

b-His fingers probably depict His work or works.

4-God is said to have bowels (KJV) or a heart (ASV), in Jer. 31:20, which probably depicts His affections.

5-God is said to have feet (Acts 7:49) which depicts the lowly nature of the earth.

6-God is said to have nostrils (Ex. 15:8) which probably depicts His power.

B-Instances of human affections or human actions (anthropopathy) being attributed to God.

1-God is said to repent (Gen. 6:6), not that He had sinned, but changed His mind.

2-God is said to be angry or have wrath (Num. 25:4).

3-God is said to go down (Gen. 18:21) which means that He will mete out justice.

4-God is said to be a Father (Rom. 8:15) which depicts His love and providence for mankind.

5-God is said to be a Shepherd (Ps. 23:1) which depicts His watchful care of His servants.

6-God is said to be jealous (Ex. 20:5) which depicts His attitude toward worship of idols.

SIMILES AND SIMILITUDES

Introduction: The Scriptures abound in similes and similitudes. One cannot understand the Scriptures without an understanding of the basic nature of these figures of speech. Lesson 55

I Definitions.

A Lexical definitions.

1-Webster: *Rhet.* the likening together of two things which, however different in other respects, have some strong point or points of resemblance; a poetic or imaginative comparison.

2-Latin: From *similis* -like.

B How to recognize a simile or a similitude.

1-A simile may be introduced by the word *like*. Example, Joe is like a bull in a china closet.

2-A simile may be introduced by the word *as*. Example: That bear was as big as a house.

3-A simile may be introduced by the word *than*. Example: My love is deeper than the deepest ocean.

4-A simile may be introduced by the word *so*. Example: That man was so ugly that he scared Dracula.

II Characteristics of similes and similitudes.

A Similes.

1-Similes furnish the means of a comparison by a statement, not by a story.

2-The simile is usually likened in only one of its aspects to the thing it is being compared to, in the discussion.

a-There may be other likenesses between the two things being compared, but only one is being made in the simile.

b-One must not read more into the simile than was intended by the writer or speaker. This is a problem in Bible interpretation.

c-One should not carry a simile over to another passage of Scripture.

B Similitudes

- 1-A similitude is a drawn-out or extended simile.
- 2-The similitude often contains its own explanation.

III Examples of similes and similitudes.

A Similes in the Scriptures.

- 1-The word *as* is used to introduce the similes of Isa. 29:8.
- 2-The words *as* and *so* are used to introduce the simile of Isa. 55:10-11.
- 3-The word *like* is used to introduce the simile in Mt. 23:27.
- 4-The word *than* is used to introduce the simile in Mt. 6:26.

B Similitudes in the Scriptures.

- 1-Ps. 102:2-11 is a similitude.
- 2-2 Tim. 2:3-7 is a similitude.

IV Some passages which are similes which have been misunderstood.

A The tongues of Acts 2:3 were not literal fire, but like as of fire.

- 1-Some have claimed that this passage is the fulfillment of the baptism of fire (Mt. 3:10-12).
- 2-The baptism of fire is an immersion in punishment.

B The simile of 2 Pet. 3:8 is misused to teach that the days of the earth will be 7,000 years (this is linked with Genesis 1-seven days of creation).

- 1-Peter is merely pointing out that, with God, time has no meaning.
- 2-Peter warns of the judgment (2 Pet. 3:9-12).
- 3-There is no evidence for the doctrine of premillennialism in this passage.

C The Holy Spirit descended “as a dove” (Mt. 3:16 and Lk. 3:21-22).

METAPHORS

Introduction: The Scriptures have a large number of metaphors which, if not understood, will bring a considerable amount of misunderstanding to one who fails to discern that a passage is a metaphor and/or how to interpret a metaphor. Lesson 56

I Definitions.

A Lexical definitions.

1-Webster: “A figure of speech founded on resemblance, by which a word is transferred from an object to which it properly belongs to another in such a manner that a comparison is implied though not formally expressed.”

2-Greek: *μετά* - among, or with (pronounced *meta*), *φορά* (*φέρω* - to bear, pronounced *phero*). *μεταφέρω* “*carry away...*” (Arndt and Gingrich, p. 515)

B How to recognize a metaphor.

1-Unlike the simile there are no words which clearly set forth that an expression is a metaphor.

2-The metaphor says a thing is something else in order to make a comparison.

a-The comparison is stronger than the simile.

b-If Jesus had used the simile in Lk. 13:31-32 he would have said: “Go and say to that man who is like a fox” instead of saying “Go and say to that fox.”

C Characteristics of metaphors.

1-The metaphor is briefer and stronger than the simile (the metaphor says “this is” where the simile says “this is like”).

2-Like the simile, the metaphor usually makes only one comparison between the things being compared.

a-The metaphor of 1 Cor. 11:23-25 (cf. Mt. 26:26-28) is explained by literal language in 1 Cor. 10:16.

b-The metaphor of Jn. 2:19 is explained in the following verses (it only has one point of comparison).

II Examples of metaphors.

A Metaphors in the Old Testament.

- 1-God used a metaphor to describe himself (Jer. 2:13).
- 2-Judah is called a lion's whelp (Gen. 49:9).
- 3-Jerusalem is called a harlot (Isa. 1:21).

B Metaphors in the New Testament.

- 1-The conversion process is called a birth (Jn. 3:3-5).
- 2-Baptism is called a burial (Rom. 6:3 and Col. 2:12).
- 3-Some of the metaphors of the Scriptures were misunderstood.
 - a-The metaphor of Mt. 26:26-28 is misunderstood to teach the doctrine of transubstantiation.
 - b-Some interpreters have mixed their metaphors (Some claim that baptism cannot be both a birth and a burial Jn. 3:1-12 and Rom. 6:1-11 because a birth is at the beginning of a life and a burial is at the end of a life).
 - α -Baptism is a burial at the end of the life of sin and the beginning of the life of service to God.
 - β -The death, burial, and resurrection of Jesus is called a birth (Acts 13:32-37).

ALLEGORIES

Introduction: The Scriptures contain several allegories, and this figure of speech is important to understanding the word of God. Allegories are extended metaphors. Lesson 57

I Definitions.

A Lexical definitions.

1-Webster: “A figurative discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances; a narrative in which abstract ideas are personified; a continued metaphor.”

2-Greek: ἀλληγορέω (pronounced *allēgoreō*) “to speak allegorically or in a figure.” (Thayer, p. 28) “speak allegorically.” (Arndt and Gingrich, p. 38)

B Characteristics of allegories.

1-One thing (The primary subject, which is not identified) is described by another thing.

2-The parable draws a comparison from something that could happen, but the allegory draws a comparison from something that did happen.

3-The metaphor usually compares one aspect of the things being compared, whereas the allegory makes many comparisons.

4-The type-antitype draws a parallel (relationship) from something that God originally designed to have a relationship, whereas the allegory draws a parallel (relationship) from something that God did not originally design to have a relationship. For example, God did not design the birth of Ishmael, but once he was born He used him and Isaac in the allegory of Gal. 4:21-31.

5-The allegory is founded in the principle of drawing a resemblance from two things (just like the simile, metaphor, and parable). The following examples drawn from Ps. 80:8-13) help illustrate the differences in the simile, metaphor, and allegory.

a-Simile-Israel was like a vine brought out of Egypt and planted in Canaan.

b-Metaphor-Israel was a vine brought out of Egypt and planted in Canaan.

c-Allegory-A vine was brought out of Egypt and planted in Canaan.

6-The principle subject and word expressing a comparison (the words *like, as, than, so,* etc.) are not stated.

C Rules of interpretation of allegories.

- 1-All of the rules for determining if a passage is figurative or literal must be considered before a passage is interpreted as an allegory (figurative).
- 2-The literal sense of the allegory must be understood before the figurative sense is to be understood.
- 3-The design of the allegory must be considered.
 - a-The immediate context must be examined.
 - b-The occasion which gave rise to the allegory must be considered.
 - c-The scope and interpretation are frequently made clear by the inspired writer.
- 4-The allegory must not be pressed into making a comparison of all aspects of the things being compared.
- 5-One part should not be explained literally and another part figuratively (Roman Catholicism has interpreted the allegory of 1 Cor. 3:9 as part literal, part figurative.).

II Examples of allegories in the Scriptures.

A Old Testament examples.

- 1-Ps. 80:8-13 contains an allegory about Israel.
 - a-Israel is not identified in the passage, but it is evident that the Psalmist is speaking of Israel.
 - b-The figure is a beautiful depiction of how God had blessed Israel and because of their sin was allowing their enemies to punish them.
- 2-The allegory of Ecc. 12:2-6 depicts the characteristics of old age.

B New Testament examples.

- 1-Paul used the allegory of Sarah and Hagar (Gal. 4:21-31).
- 2-The language of Eph. 6:11-17 is an allegory that is easily explained.
- 3-Other allegories are: Rom. 11:15-24, 2 Cor. 3:6-16, etc.

FABLES

Introduction: The usage of fables in the Scriptures is limited to two instances in the Old Testament, and it is condemned in the New Testament. Lesson 58

I Definitions.

A Lexical definitions.

1-Webster: “A fictitious narration intended to enforce some useful truth or precept; a fabricated story; a fiction; the plot or connected series of events in an epic or dramatic poem.”

2-Greek: μῦθος (pronounced *mythos*) “tale, story, legend, myth, or fable.” [Arndt and Gingrich, p. 530] “a speech, word, saying. a narrative, story ... a fiction, a fable; univ. an invention, falsehood.” [Thayer, p. 419] “*Mythos* in Homer is the simple account [*logos*], but in later writers it is unreal and fabricated, having an appearance of truth. This is the only sense of *mythos* in the New Testament ... Although *logos* and *mythos* began their journey together, they gradually parted company. The antagonism between these words grew stronger and stronger until they finally stood in open opposition.” [Trench, pp. 354-355]

B Characteristics of fables.

1-Fables were never used by either a prophet, an apostle, or the Lord to illustrate moral truths.

2-It is put into the form of a story, like a parable.

3-It is a fictitious story, where the actors are unreal and do things that cannot be done, outside of the realm of the miraculous.

a-Illustrations include the fables of Aesop.

b-Trees talk, trees walk, rabbits talk to each other, etc.

II Examples of fables in the Scriptures.

A Fables in the Old Testament.

1-Jotham uttered a fable (Jgs. 9:6-21).

2-Jehoash (king of Israel) uttered a fable (2 Kgs. 14:8-10 and 2 Chron. 25:5-19).

a-Amaziah had hired a mercenary army of Israelites to aid him against the Edomites (2 Chron. 25:6).

b-God refused to allow them to aid him in the war (2 Chron. 25:7-8).

c-Amaziah paid them off and sent them home (2 Chron. 25:9).

d-They were angry and took their anger out on some of the Jews on their way home (2 Chron. 25:10, 13).

B Fables in the New Testament (the New Testament does not contain any fables, it does discuss fables in five different passages).

1-We are not to give heed to fables (1 Tim. 1:4 and Tit. 1:14).

2-We are to refuse profane and old wives fables (1 Tim. 4:7).

3-We should not turn to fables (2 Tim. 4:4).

4-We should not follow fables (2 Pet. 1:16).

5-Fables should not be used because they are an appeal to the wrong authority in spiritual matters (Col. 3:17).

III The usage of fables in the modern day church.

A The usage of fables in Bible classes.

1-Stories, such as nursery rhymes are used to teach moral lessons.

2-Unreal situations, such as Donald Duck stories are used to teach moral lessons.

B Many of the puppet shows used in Bible classes would be classified as fables.

1-Depicting real biblical persons with a puppet is not a fable.

2-Depicting fictitious characters with a puppet constitutes using fables.

IRONY AND SARCASM

Introduction: Both irony and sarcasm are used in the Scriptures, therefore it is important to understand these figures of speech. Lesson 59

I Definitions.

A Lexical definitions.

1-Webster

a-Irony: “A mode of speech, by which words express a sense contrary to that really intended; sarcasm, in which apparent praise really conveys disapprobation.”

b-Sarcasm: “ ... Gr. *Sarkasmos*, a bitter laugh, from *sarkazo*, to tear flesh like dogs, to speak bitterly, from *sarx*, *sarkos*, flesh.] A bitter cutting expression; a satirical remark; a bitter gibe; a taunt.” Sarcasm is a strong form of irony.

2-Greek: Irony - εἰρωνεία - pronounced *eironeia* “pretense...” (Arndt and Gingrich, p. 227)

B Characteristics of irony.

1-Sometimes the statement or statements will be said to be in mockery.

2-The accent or tone of speech will demonstrate that the statement is said in mockery (irony).

3-Praise, when we know that praise is not deserved, is another characteristic of irony.

4-The statements of bystanders help to determine that a statement or saying was said in irony.

II Examples of irony in the Scriptures.

A The usage of irony in the Old Testament.

1-Elijah used irony (1 Kgs. 18:27).

2-Micaiah used irony (1 Kgs. 22:15-18).

3-Job used irony (Job 12:2).

4-God used irony (Jgs. 10:10-16 particularly verse 14).

B The usage of irony in the New Testament.

1-Paul used irony (1 Cor. 4:8-13).

2-The unbelieving Jews used irony (Acts 2:13).

III Examples of sarcasm in the Scriptures.

A Sarcasm in the Old Testament.

1-God told Israel to drink (Hab. 2:16).

2-God told Israel to go to their gods for help (Jgs. 10:14).

B Sarcasm in the New Testament.

1-The Roman soldiers used sarcasm when they tortured Jesus (Mt. 27:29-31).

2-The Jews used sarcasm while Jesus was upon the cross (Mk. 15:32).

3-Paul probably used sarcasm when speaking to the high priest (Acts 23:3-5).

USAGE OF EXAGGERATION

Introduction: The Scriptures frequently use exaggeration to emphasize a point or a doctrine. There are three types of exaggeration in the Scriptures. These are not to be understood as being lies. Lesson 60

I Definitions.

A Lexical definitions.

1-English

a-Overstatement: “An exaggerated statement (Webster).” “A form of exaggeration which could be understood if taken literally, but the meaning would be incorrect.” (Stipulative definition by Marion R. Fox)

b-Hyperbole: “A figure of speech which expresses much more or less than the truth; an exaggerated statement...” (Webster) “The exaggeration used in hyperbole precludes any literal interpretation of the saying or passage.” (Stipulative definition by Marion R. Fox)

c-Meiosis : “[Gr., a lessening, from meton, less.] A rhetorical figure by which a thing is represented as less than it is.” (Webster)

2-Greek:

a-Hyperbole ὑπερβολή “[ὑπερβάλλω, q. v.], ... **1.** prop. *a throwing beyond*. **2.** metaph. *superiority, excellence, pre-eminence ... beyond measure, exceedingly, preeminently*” (Thayer, p. 640) from ὑπέρ pronounced *hyper* which means “above” and βολή pronounced *bolē* which means “*a throw.*” (Thayer, p. 104) Therefore the hyperbole is that which is thrown above (or exaggerated) for comparison purposes.

b-Meiosis (μείωσις): “*lessening, diminution ...*” (Arndt and Gingrich, p. 500)

II The usage of overstatement in the Scriptures.

A Jesus used overstatement in Mt. 5:29-30.

1-The literal removal of the right eye would not, in itself, prevent lust. Since lust comes from the heart (Mt. 15:19), not the eye, the removal of the eye will not prevent lust.

2-Common sense tells us that Jesus is saying to remove whatever causes us to sin. We are not to place ourselves in situations in which we will be tempted to sin.

3-To paraphrase Jesus He is saying: Remove anything that will cause you to sin, even if it is painful to do so.

B Jesus used overstatement in Mt. 5:38-42.

1-To take this literally would cause one to become naked, for the coat and cloak constituted the entirety of ones clothing. Since it is wrong to become naked, at least in public, this passage must be a figure of speech.

2-Jesus is saying that one must be willing to endure insult and injury for the cause of Christ.

C Jesus used overstatement in Mt. 7:1-3.

1-This is an example of overstatement because it would pose a contradiction to Jn. 7:24, in which we are commanded to judge righteous judgment.

2-The saints are to judge in regard to some matters (1 Cor. 6:1-6).

3-Jesus is warning about judging, because we will have the same standard applied to us that we apply to others, if we judge more strictly than God does. This is demonstrated by considering Mt. 7:2-3.

III The usage of hyperbole in the Scriptures.

A Jesus used hyperbole.

1-*Swallowing a camel* is hyperbole (Mt. 23:23-24).

2-Not leaving one stone upon another (Mt. 24:2) is hyperbole.

B The apostles used hyperbole.

1-John used hyperbole in Jn. 21:25.

2-*Praying without ceasing* is hyperbole (Acts 12:5, Rom. 1:9, and 1 Thess. 5:17).

IV The usage of understatement (*meiosis*).

A Paul's usage of meiosis.

1-Paul called himself **less than the least** ... (Eph. 3:8).

2-Paul called himself the least of the apostles (1 Cor. 15:9).

B Usage by other biblical writers.

1-The children of Israel used meiosis (Num. 13:33).

2-Jesus used meiosis (Lk. 14:26).

THE PARADOX

Introduction: The prophets, apostles, and the Lord used paradoxes to teach lessons to their hearers. Lesson 61

I Definitions.

A Lexical definitions.

1-Webster Paradox: “A tenet or proposition contrary to received opinion; a statement which seems to be at variance with common sense, or to contradict some previously ascertained truth, though when properly investigated it may be perfectly well founded.”

2-Greek: παράδοξος (pronounced *paradoxos*) “*contrary to opinion or expectation, strange wonderful, remarkable.*” (Arndt and Gingrich, p. 621)

a-This word is found in Lk. 5:26 (it is translated *strange*).

b-It is not found elsewhere in the New Testament.

B Characteristics of paradoxes.

1-A paradox will always be the opposite of what one normally sees or experiences.

2-The paradox is not always evident unless we understand the context.

3-Reasons for paradoxes.

a-They require the hearer to think and better understand the concept being set forth.

b-They serve as memory aids to help the hearer to remember the concept being taught.

II Examples of paradoxes in the Scriptures.

A Jesus spoke of hidden things being made manifest (Mk. 4:22).

1-This is an exposition of the expression of Mk. 4:21.

2-This may refer to our lives serving as an example (cf. Mt. 5:14-16).

3-The Lord called upon the hearer to hear carefully (Mk. 4:23).

B Jesus spoke of having nothing and then having it taken away (Mk. 4:24-25).

1-This may be explained by the parable of the talents (Mt. 25:29, cf. verses 14-30).

2-Similar language is found in Mt. 7:1-5.

C Jesus spoke of a lack of honor for a prophet from his close associates (Mk. 6:4).

1-The people from around Nazareth had rejected Him (Mk. 6:1-6).

2-They viewed Jesus as *just another carpenter*.

D Jesus spoke of saving one's life and losing it (Mk. 8:35).

1-This is explained in Mk. 8:31-38.

2-Nothing is more important than saving the soul, even if we gain the whole world.

E The first shall be last and the last first (Mt. 19:30 and Mk. 10:31).

1-This is an explanation of the reward for leaving all to serve Him (Mt. 19:27-29).

2-Jesus elaborates on this paradox (Mt. 20:1-16).

F In order to become great one must first minister and become a servant (Mk. 10:43-44).

1-The sons of Zebedee had desired to be given a place of rule over the others (Mk. 10:35-45).

2-The world does not understand this principle, but Christians do.

G The two mites of the widow was a greater contribution than anyone else (Mk. 12:41-44).

1-It is not how much we give that pleases God, but God is pleased if we give as we have been prospered (1 Cor. 16:1-2).

2-The widow sacrificed, giving must be a sacrifice (Phil. 4:18).

H Other paradoxes are found in: Mk. 10:14, Mt. 10:34-36, 23:27-28, Lk. 4:23, 14:11, and Gal. 3:28.

SYMBOLS

Introduction: Symbols are frequently used in the Scriptures. They are similar in nature to types and antitypes. Lesson 62

I Introduction.

A Definitions.

1-Symbol “from Gr. *symbolon*, a symbol, from *symbollo*, to infer, conclude-*sym* from *syn*, with, and *ballo*, to throw or put.] An object animate or inanimate standing for or calling up something moral or intellectual; an emblem.” (Webster, p. 850)

2-συμβάλλω “*converse, confer, ... consider, ponder ... compare.*” [Arndt and Gingrich, p. 785]

B Contrasts between *symbols* and *types*.

1-A symbol represents something past or present, a type represents something in the future.

2-The symbol does not have to partake of the nature of the thing being represented, the type does.

C Rules for interpretation of symbols.

1-If the symbol is interpreted by the author, this interpretation must apply, as far as it goes.

2-If other inspired writers have used this same symbol and interpreted it, this interpretation should be accepted, unless there is a good and compelling reason to do otherwise.

3-The names of the symbols should be taken literally. The names might have symbolic meaning, and therefore should not be changed.

4-The interpreter should search for an evident resemblance between the symbol and the thing being represented.

5-The background, condition, and peculiar attributes of those to whom the symbol was given should be used to aid in understanding the symbol.

II Examples of symbols in the Scriptures.

A Miraculous symbols.

1-The burning bush was a miraculous symbol (Ex. 3:2).

a-It represented the holiness of God (Ex. 3:5).

b-It represented the care with which man should approach God.

2-The pillar of fire and the cloud represented the abiding presence of God (Ex. 13:21).

3-The glory and majesty of God is shown by the fire and smoke of Exodus 20.

4-The events of Acts 2:1-4 were miraculous symbols.

a-The tongues of fire probably represented the presence of God (Acts 2:3).

b-The sound of a rushing mighty wind probably represented the presence of the Holy Spirit (Acts 2:2).

B Material symbols.

1-The elements of the Lord's supper are symbols (Mt. 26:26-28 etc.).

a-The bread represents the Lord's body (1 Cor. 10:16 and 11:23-24).

b-The fruit of the vine represents the Lord's blood (1 Cor. 10:16 and 11:25).

2-The rainbow is a token of the Lord's covenant with Noah (Gen. 9:13).

3-The horn of the goat was a symbol of the king (Dan. 8:21).

C Visionary symbols. Lesson 64

1-The dreams of Gen. 40:1-20 contain two symbols.

a-The grapes represent good.

b-The bread that was eaten, by the birds, represents evil.

2-The dreams of Pharaoh (Gen. 41:1-36) contain symbols.

a-These symbols are doubled to make it plain that it will occur (Gen. 41:25 & 32).

b-These symbols represent seven good and seven bad years.

3-The boiling caldron (Jer. 1:13-14) is a symbol.

a-Jeremiah could see into the caldron, it might have been tipped over slightly as if ready to be poured out.

b-God interprets the symbol (Jer. 1:14) as representing impending evil which was about to come upon the people.

APOSTROPHE AND**PERSONIFICATION**

Introduction: Apostrophe and personification are common in the Scriptures therefore they need to be understood by the Bible student. Atheists have used passages which have one or more of these figures as “proof” that the Bible has errors. Lesson 65

I Definitions.**A Lexical definitions.**

1-Apostrophe “[Gr. *apo*, from, and *strophe*, a turning.] A sudden change in discourse; a sudden and direct address to a person or thing in the course of a speech.” (Webster)
ἀποστροφή “*turning, return.*” (BAG, p. 100)

2-Personification “a species of metaphor, which consists in representing inanimate objects or abstract notions as endued with life and action, or possessing the attributes of living beings.” (Webster)

B How to recognize apostrophe.

1-The speaker or writer turns from the real audience to address an imaginary audience. The audience must be persons, not inanimate things, plants, or animals.

2-It may be an exclamation made to a person or thing not present or not capable of answering.

C How to recognize personification.

1-The speaker or writer may represent inanimate objects, abstract concepts, plants, or animals as having human traits?

2-Or a probable, yet fictitious speech may be attributed to a real person.

II Examples of these figures of speech in the Scriptures.**A Apostrophe in the Scriptures.**

1-David addressed his dead son, Absalom (2 Sam. 18:33).

2-Jesus addressed Jerusalem (Mt. 23:37-39).

3-Isaiah addressed the king of Babylon about 200 years before he was born (Isa. 14:9-20).

4-Paul addressed death (1 Cor. 15:55-56).

5-A fictitious speech is attributed to the mother of Sisera (Jgs. 5:28-30).

B Personification in the Scriptures.

1-Instances of abstract concepts being given human traits or animal traits.

a-The abstract concepts of righteousness and truth are said to kiss (Ps. 85:10).
Righteousness is said to look down (Ps. 85:11).

b-The abstract concept of wisdom is said to cry (Pro. 1:20-21).

c-Death is spoken of as having a sting, like a wasp, (1 Cor. 15:54-56).

d-Time is spoken of as having anxiety (Mt. 6:34).

2-Instances of inanimate objects being given human traits.

a-The ground was spoken of as having a mouth (Num. 16:31-32).

b-Mountains were spoken of as having fear (Hab. 3:10-11).

c-The ocean was said to speak (Job 28:14).

d-The sword was said to drink blood (Jer. 46:9-10).

e-The mountains and the hills were said to sing (Isa. 55:12).

3-Instances of plants or animals being given human traits.

a-Trees were said to clap their hands (Isa. 55:12).

b-The trees were said to sing (Isa. 14:7-8).

c-Horses were said to mock (Job 39:22).

INTERROGATION

Introduction: The Scriptures, particularly the New Testament, frequently use interrogation.

I Definitions. Lesson 66

A Definitions and characteristics of interrogation.

1-This is sometimes called a rhetorical question.

2-This figure of speech affirms or denies with emphasis.

B The Greek conditional sentences. The following information is taken from: (*Essentials of New Testament Greek*. Ray, Summers, pp. 108-110).

1-First class condition affirms the reality of the condition. It is expressed by εἰ with the indicative mood in the protasis (if clause) and almost any mood or tense in the apodosis (main or fulfilment clause)

a-English language example: If he is studying, he will learn the Greek.

b-We must understand that it (the protasis – the “if” statement) is assumed to be true, while it may not be true. (It is assumed to be true – for the sake of argument, but it may not be true.)

c-Sample 1st class Scriptures: Mt. 12:26, 27, 28, 1 Cor. 15:2, Lk. 19:8, 11:18, 2 Cor. 7:8, 14, Rom. 4:2, 15:27, 1 Jn. 4:11, etc.

2-Second class condition is contrary to fact condition In Greek it is expressed by the secondary tenses of the indicative mood. The correct form is εἰ with the indicative in the protasis and ἄν with the indicative in the apodosis

a-English language example: If he had studied, he would have learned the Greek.

b-We must understand that it (the protasis – the “if” statement) is assumed to be false, while it may be true. (It is assumed to be false – for the sake of argument, but it may be true.)

c-Sample 2nd class Scriptures: Lk. 7:39, Jn. 15:22, 24, Mt. 26:24, 11:21, etc.

3-Third class condition is the probable future condition. It is expressed by εἰάν with the subjunctive in the protasis and any form needed in the apodosis. It expresses that which is not really taking place but which probably will take place in the future

a-English language example: If he studies, he will learn the Greek.

b-Sample 3rd class Scriptures: 1 Cor. 14:5, Phil. 3:12, Lk. 9:13, Rom. 11:14, 1 Thess. 5:10, 1 Cor. 4:15, 10:27, Jn. 7:37, 5:19, 12:32, etc.

4-Fourth class condition is the possible future condition. It is expressed by εἰ with the optative mood in the protasis and ἄν with the optative mood in the apodosis. No example of the fully written construction is found in the New Testament ... This construction is expressive of that which is not now a reality and has little prospect of becoming a reality.

a-English language example: If he would study, he would learn the Greek.

b-There does not exist a complete fourth class conditional sentence in the New Testament.

II Examples of interrogation in the Scriptures.

A Examples of questions which affirm the truthfulness of the protasis (the if statement).

1-Jesus affirms the truthfulness of His claims (Mt. 12:26, 27, and 28).

2-Zaccheus affirmed the truthfulness of his defrauding (Lk. 19:8).

3-Paul used this type of construction to make his point in Gal. 5:18.

B Examples of questions which deny the truthfulness of the protasis (the if statement).

1-God used this figure of speech (Job 38:1-41:34).

2-Paul used this figure of speech (1 Cor. 12:29-30 [cf. the NASB here]).

3-The Pharisee used this construction (Lk. 7:39).

C Examples of questions which leave the truthfulness of the protasis (the if statement) as a possibility.

1-Paul used the third class condition to express possibility (Rom. 11:14, 1 Thess. 5:10, and I Cor. 4:15).

2-Jesus used the third class condition to express possibility (Jn. 7:37).

D Examples of extended interrogation.

1-Jesus used an extended question to argue His point (Jn. 8:46).

2-Paul used an extended question to argue his point (Rom. 8:31-35).

CATACHRESIS

Introduction: This figure of speech is not frequently mentioned by even English teachers. The Scriptures contain several instances of this figure of speech being used. Lesson 67

I Definitions.

A Lexical definitions.

1-Cat-a-chre'sis: "[Gr. *katachresis*, abuse-*kata*, against, and *chraomai*, to use.] The wresting of a word from its true signification." (Webster, pp. 127-128)

2-καταχράομαι pronounced *katachraomai* "to use much or excessively or ill. **2.** to use up, consume by use, ... to use fully." (Thayer, p. 338)

3-"One word changed for another only remotely connected with it." (Bullinger, p. 674)

B Definitions from usage in the Scriptures.

1-This word is found in verb form in 1 Cor. 7:31.

2-This word is found in verb form in 1 Cor. 9:18.

C Working definition: Catachresis is a figure of speech in which a quality or attribute of one object is transferred to another object and is given a new usage.

II Examples of this figure of speech.

A John used this figure of speech in Rev. 1:12.

1-It is obviously a figure of speech since one cannot see a voice.

2-John was turning to see the one who was speaking.

B Moses used this figure of speech in Ex. 20:12.

1-It is not possible, outside the miraculous, for days to become longer therefore this is a figure of speech.

2-This is speaking of the length of time the nation would possess the land of Canaan. Paul used this passage to refer to a long life (Eph. 6:1-3).

C Moses used this figure of speech in Deut. 32:14.

1-Grapes do not have blood, therefore this is figurative.

2-He speaks of the juice, which resembles blood and the blessing it brings. This is a symbol of blessings.

D Jesus used this figure of speech in Mt. 6:2-4.

1-The hand does not know anything, therefore this is figurative.

2-The whole point of this passage is not to make a show of giving alms.

E Jesus used this figure of speech several times in Mt. 5:27-30.

1-Since it is literally impossible for the heart to commit the act of adultery (Mt. 5:28) this must be catachresis.

a-It is not literal adultery that the person is guilty of committing, but a sin of the heart.

b-This does not give a person a right to divorce any more than the act of being angry without cause gives one the right to execute another person (Mt. 5:21-22).

2-Since it is the mind that causes one to stumble (Mt. 5:29), and not the eyeball, this is also catachresis.

3-It is not the hand that causes one to stumble (Mt. 5:30), but the mind, therefore this is also catachresis.

F God used this figure of speech when He spoke to Cain (Gen. 4:10).

1-Blood does not literally have a voice, therefore this is a figure of speech.

2-The blood was evidence that Cain had slain Abel.

G Other examples of catachresis (Bullinger, pp. 674-680).

G Other examples of catachresis (Bullinger, pp. 674-680).

H Isaiah used catachresis in Isa. 62:5.

1-It seems incongruous for a mother to marry her sons. This is catachresis where the word “marry” goes back to its basic meaning: “*to own, possess, ... rule over ...*” (BDBG, p. 127).

2-Isaiah’s words would mean for the sons “to possess” instead of marrying their mother.

RIDDLES

Introduction: The Scriptures contain a number of riddles that are designed to make the reader/hearer think about things and thereby learn more. Riddles are also called “enigmas” by some writers. Lesson 68

I Definitions.

A Lexical definitions.

1-Riddle: “A proposition put in obscure or ambiguous terms to puzzle or exercise the ingenuity in discovering its meaning; something to be solved by conjecture; a puzzling question; an enigma; anything ambiguous or puzzling.” (Webster, p. 724)

2-Enigma: “Gr. *ainigma*, from *ainissomai*, to speak darkly, from *ainos*, a tale, a story. A dark saying, in which something is concealed under obscure language; an obscure question; a riddle; something containing a hidden meaning which is proposed to be guessed.” (Webster, p. 289)

3-Greek: αἴνιγμα (pronounced-*ainigma*) “*an obscure saying, an enigma, ... an obscure thing.*” (Thayer, p. 16) αἶνος (pronounced *ainos*) “*a saying, proverb.*” (Thayer, p. 16)

4-Hebrew *khee-daw*: “riddle, enigmatic, perplexing saying or question.” (Brown, Driver, Briggs, Gesenius, p. 295)

a-This word is translated “dark speeches”, “dark sayings”, or “dark sentences” Num. 12:8, Ps. 49:4-5, 78:2, Pro. 1:6, and Dan. 8:23.

b-This word is translated “riddle” in Jgs. 14:12-19 and Ezek. 17:2.

c-This word is translated hard “questions” in 1 Kgs. 10:1 and 2 Chron. 9:1.

d-This word is translated “proverb” in Hab. 2:6.

B Characteristics of riddles.

1-Some riddles are also called parables (Mk. 7:15-17).

2-Some riddles are called proverbs (Hab. 2:6).

3-Riddles require the reader or hearer to think about the matter, and in so doing learn.

4-Some Scriptures are explicitly called riddles and others are not explicitly called riddles.

II Examples of this figure of speech.

A Instances where the figure is identified by the writer or speaker.

1-The most famous riddle, in the Scriptures, is found in Jgs. 14:12-19.

2-God set forth a riddle in Ezek. 17:1-10.

a-God interpreted the riddle in Ezek. 17:11-24.

b-Judah had broken a covenant with the king of Babylon and would be punished.

B Instances where the figure is not identified, but the passage is obviously a riddle. Lesson 69

1-There are dark sayings (riddles) to be understood by a study of the book of Proverbs (cf. Pro. 1:5-6).

2-Jesus set forth riddles with regard to John.

a-Jesus set forth a riddle with regard to John and the kingdom (Mt. 11:11).

b-Jesus set forth a riddle about the death of John (Mk. 9:12-13).

3-Jesus set forth riddles with regard to His resurrection.

a-He spoke of His body (Jn. 2:19 and Mk. 14:58).

b-He gave a riddle to Herod (Lk. 13:32-33).

c-He gave a riddle about His death (Mk. 2:19-20).

4-Jesus set forth a riddle with regard to celibate lives (Mt. 19:12).

PROVERBS

Introduction: Several different words are translated *proverb* in the Scriptures. The Scriptures contain a number of proverbs, besides those in the book of Proverbs. Lesson 70

I Introduction.

A Definitions of the word *proverb*.

1-“A proverb is a large amount of wisdom wrapped up in the fewest words.” (Cheyne)

2-“A proverb, then, may be regarded as a short, pithy sentence, containing a complete and valuable thought.” (Dungan, Hermeneutics, p. 314)

3-παραβολή “*a placing of one thing by the side of another, juxtaposition, as of ships in battle, ... metaph. . a comparing, comparison of one thing with another, likeness, similitude*” (Thayer, p. 479) (same word translated *parable*)

4-παροιμία “[παρά by, aside from ... and ὁῖμος way], prop. *a saying out of the usual course or deviating from the usual manner of speaking.*” (Thayer, p. 490)

5-משל pronounced: *mah-shahl'* “similitude, parable ... sententious saying, (such as consists in the ingenious comparison of two things or opinions.” (Gesenius, p. 517)

B Characteristics of proverbs.

1-Proverbs are by their very nature, generalizations which are usually (generally) true, although there may be exceptions.

2-Solomon sets forth three attributes of proverbs (Ecc. 12:11):

a-*The words of the wise are like goads* (they get to the point quickly).

b-They make a point very sharply.

c-*And like nails that are firmly fixed.* They are easy to remember.

3-Solomon sets forth that proverbs set forth a truth and make it appear more beautiful (Pro. 25:11).

4-Proverbs are majestic (cf. Pro. 10:12).

II Types of proverbs.

A Proverbial sentences.

- 1-The proverb about Nimrod is an entire sentence (Gen. 10:9).
- 2-The proverb about Saul is an entire sentence (1 Sam. 10:12).
- 3-The proverb of Jn. 4:37 is an entire sentence (cf. vs. 38).
- 4-The proverb of 2 Pet. 2:22 is an entire sentence.
- 5-Paul's proverb of 1 Cor. 5:6 is an entire sentence.

B Proverbial phrases (these proverbs may become part of a sentence, but are not the complete sentence).

- 1-The proverb of Pro. 1:7 is a phrase.
- 2-Jer. 13:23 is a proverbial phrase.
- 3-Jesus used a series of proverbial phrases in the Sermon on the Mount (Mt. 5:13-15).
- 4-The proverb of Jesus (Acts 20:35) is a proverbial phrase.

HOW TO IDENTIFY THE FIGURES**OF SPEECH**

Introduction: After it is determined that the language of a given passage is a figure of speech, it is necessary to determine the figure in order to understand the Scripture being interpreted. To use this chart, read the question and answer it with either a *yes* or a *no*. If the answer is *yes*, go to the step indicated following that question. If a *no* answer is obtained continue reading the question. The chart will lead you to the answer you have chosen by the answering of the questions.

I Step one. Does the relationship between that which is stated in the text and that which is truly meant, show a comparison (step II), an association (step III), a personal dimension (step IV), an intensification (step V), an anticipation (step VI), a picture designed to resemble the past or present thing, event, or concept (step VII), or is the concept given a new name which introduces a new definition upon the word (step VIII)?

II Is the comparison simple (step-II A) or complex (step II-B)?

A Does this simple comparison use *like*, *as*, *than*, or *so* to draw the comparison (step II-A-1) or does it directly assert the comparison (step II-A-2)?

1-This is a **simile**.

2-This is a **metaphor**.

B Does this complex comparison use *like*, *as*, *than*, or *so* in making its comparison (II-B-1) or are comparisons made by direct assertion (II-B-2)? Does the comparison involve a story told with true to life elements (II-B-3) or are fictional elements used (II-B-4)?

1-This is a **similitude**.

2-This is an **allegory**.

3-This is a **parable**.

4-This is a **fable**.

III Is the association made by using one word or name to suggest another because the two are frequently associated together (III-A) or is it made by using a word that is representing the whole by a part or part by the whole (III-B)?

A Is the cause stated while the effect is actually intended (III-A-1), the effect used to represent the cause (III-A-2), the subject stated while the adjunct (that which belongs to the subject) is meant (III-A-3), or is the adjunct stated while the subject is really desired (III-A-4)?

1-This is a **metonymy of the cause**.

2-This is a **metonymy of the effect**.

3-This is a **metonymy of the subject**.

4-This is a **metonymy of the adjunct**.

B This is a **synecdoche**.

IV Does the personal dimension indicate inanimate objects, abstract concepts, plants, or animals as having human traits (IV-A) or portray God with human features (IV-B), or is an exclamation made to a person or thing not present or not capable of answering (IV-C).

A This is a **personification**.

B Does it portray God with physical attributes (hands, feet, etc. – IV-B-1) or does it portray God with human emotions, feelings or thoughts (IV-B-2)?

1-This is an **anthropomorphism**.

2-This is **anthropopathy**.

C This is an **apostrophe**.

V Is the intensification (an understood falsehood) used to gain effect (V-A), was the question asked used to forcefully show affirmation or denial (V-B), is the statement an apparent contradiction (V-C), is it a short, pithy sentence, containing a complete and valuable thought (V-D), is the statement made so as to indicate the opposite is true while contempt is felt (V-F), or is ridicule the only purpose (V-E)? Are several lines placed beside each other having the same or similar import (V-G)?

A This is an exaggeration. Is the intensification an impossibility (V-A-1)?

1-If *yes* this is **hyperbole**.

2-If *no*, is the intensification depicted as bigger than life? If *yes*, this is **overstatement**.

3-If *no*, it is **meiosis** (an understatement).

B This is an **interrogation**.

C This is a **paradox**.

D This is a **proverb**.

E This is **sarcasm**.

F This is **irony**.

G Are the two lines identical or nearly identical in thought (V-G-1), are they in opposition to each other (V-G-2), or does the second line build on the meaning of the first (V-G-3)?

1-This is a **synonymous parallelism**.

2-This is an **antithetic parallelism**.

3-This is a **synthetic parallelism**.

VI Does the anticipation name a person, place, event, or action as something future (VI-A) or is the future person, place, event, or action represented as already being accomplished (VI-B)?

A This is a **type-antitype** relationship.

B This is **prolepsis**.

VII This is a **symbol**.

VIII Is a quality or attribute of one object transferred to another object and given a new usage? This is **catathresis**.

PROPHECY AND PROPHETS

Introduction: Because prophecies and prophets are so much a part of the Scriptures, one cannot understand the message of the Scriptures without understanding the work of a prophet and the nature of prophesying.

I Definitions of the words.

A Definitions of the words translated “prophet.”

1-The Hebrew word “spokesman, speaker, prophet” (Brown, Driver, Briggs, Gesenius, p. 611)

2-The Greek word προφήτης - πρό & φημί (pronounced *prophetēs*) “to speak forth, speak out; hence prop. ‘one who speaks forth’ ... hence *an interpreter* or *spokesman for God; one through whom God speaks.*” [Thayer, p. 553])

B Definitions from usage in the Scriptures.

1-A prophet is the same as a seer (1 Sam. 9:9).

a-Definition of Hebrew word translated *seer* “verb see” (Brown, Driver, Briggs, Gesenius, p. 906)

b-The prophet would see the message that God was delivering and then function as a prophet (spokesman for God) in delivering the message to men.

2-A prophet is a spokesman for another (Ex. 7:1-2).

a-True prophets were spokesmen for God.

b-False prophets only claimed to be spokesmen for God.

C Evidences that one is a true prophet of God.

1-Everything he said must be in harmony with the revealed will of God (Deut. 13:1-4).

a-God did not allow a true prophet to preach error (Num. 22:18).

b-The apostles were prophets (spokesmen for God). They were guided into all truth (Jn. 16:12-14).

c-True prophecy cannot contradict other true prophecy. From this it is determined that no interpretation of prophecy is correct that contradicts the Scriptures in any way.

2-He must perform signs which always come about (Deut. 18:21-22).

a-Signs confirmed the words of true prophets (Mk. 16:20).

b-God was bearing witness with their testimony (Heb. 2:4).

c-Prophecy actually proves the existence of God (cf. Isa. 41:23).

3-True prophets of God could discern the spirits (1 Cor. 14:37).

a-Their work was not only to reveal the truth, but to expose false prophets.

b-The people of God needed to know what message truly came from God and what message did not come from God (His prophets demonstrated both).

II The nature of prophecy.

A Kinds of prophecies.

1-Some prophecies were conditional.

a-Jonah preached that Nineveh would be destroyed (Jonah 3:4).

b-Jonah had fled from preaching to Nineveh because he knew his prophecies would be conditional (Jonah 4:2).

2-Some prophecies were unconditional.

a-The virgin birth was unconditional (it would occur no matter what man did – Isa. 7:14).

b-Jesus being born in Bethlehem was unconditional (Mt. 2:5-6).

3-God spoke to the prophets in more than one manner (Num. 12:6-8).

a-He spoke face-to-face (Ex. 33:11 and Deut. 5:4).

b-He spoke in visions and dreams to the prophets (Num. 12:6).

c-He spoke in dark speeches (Num. 12:8) “riddle, enigmatic, perplexing saying or question” (Brown, Driver, Briggs, Gesenius, p. 295).

4-God spoke through the prophets in diverse manners (Heb. 1:1). The words of prophecies were of two basic kinds.

a-Some prophecies were couched in figurative language (Rev. 1:1, Hos. 12:10, etc.).

b-Some prophecies were spoken in literal language (Isa. 7:14).

c-The Scriptures contain several different kinds of literature.

α-Historical narratives (Genesis, Esther, Acts, etc.).

β-Poetry (Job, Psalms, etc.).

γ-Proverbs

δ-Statements of laws, ordinances, etc. (Exodus, Leviticus, Zech. 1:6, etc.).

ε-Apocalyptic literature (Daniel, Revelation, etc.).

ζ-Dialogues (parts of Job etc.).

d-All of the basic hermeneutical principles used to determine if language is either literal or figurative are to be employed with the words of prophecies.

5-True prophecy must reveal something that man cannot know without the aid of God.

a-Daniel revealed the contents of Nebuchadnezzar's dream (Dan. 2:26-28).

b-Agabus revealed that a drought (famine) would occur (Acts 11:28).

c-Prophecy is not just observing the events, actions, etc. and then extrapolating from them to predict what will occur (cf. Mt. 16:2-3).

α-The thing prophesied must be beyond the control of the prophet to manipulate (which could occur if it occurred long after his death or was physically impossible for man to do).

β-The thing prophesied must be specific enough to be beyond the realm of chance. (e.g. To say that a brown-eyed man will be elected president of the United States in the next 20 years is not specific enough.)

B Prophecy entailed three basic things.

1-Revealing truth about the past which the human writer may not have experienced.

a-The book of Genesis is a revelation of truth about the beginning of things up to the time the children of Israel entered Egypt. God gave this information to Moses by revelation.

b-The apostles were given an infallible memory concerning the things Jesus had said to them (Jn. 14:26).

c-Most of these things could not be known without the aid of God.

d-The mere “passing of these things along by word of mouth” would not provide inerrant information to be given to us about these matters.

2-Revealing truth about the present in order to affect the lives of people living when the prophet spoke.

a-To bring about repentance on the part of the wicked (Ezek. 3:16-19).

b-To bring about repentance on the part of the righteous who had been caught up in sin (Ezek. 3:20-21).

c-Prophets delivered the message of repentance to Israel (2 Kgs. 17:13, Jer. 25:4-6, 35:15, 44:4, Zech. 1:4, etc.).

3-Revealing truth about things of the future in order to give evidence to people who would live after the Scriptures were completed that the Scriptures were written by men who were guided by the Holy Spirit. (This is what most people commonly think of when they hear the word “prophecy.”)

a-Some of these prophecies did not have immediate application (1 Pet. 1:10-12).

b-Even the angels did not understand the things that did not have immediate application (1 Pet. 1:10-12).

c-These things were a “mystery” until revealed in the New Testament (Rom. 16:25-26).

d-Some of these prophecies had immediate application (Acts 13:9-12).

e-Types in the Old Testament served as a revelation of future truth (the antitype – cf. Hos. 11:1 and Mt. 2:15).

f-God's prophecies by means of timeless principles (Pro. 14:34 and Gal. 6:7-9).

α -This is what happened to Judas (Acts 1:20).

β -This is the only kind of prophecy that is fulfilled more than one time.

g-Those who claim there are multiple fulfillments of prophecies (except with timeless truths) have no rational hermeneutical principle to which they can appeal for their claims of multiple fulfillments.

α -Double fulfillment of prophecy makes God the author of confusion (1 Cor. 14:33).

β -Double fulfillment of prophecy makes God to be deceptive.

γ -How do we know there is not a triple fulfillment of prophecy?

h-Frequently God used the perfect tense to speak of the future because it was so certain that He could speak of it as if it had already occurred (Rom. 4:17).

III Prophesying ended at or near the end of the first century A.D.

A Paul revealed this in 1 Cor. 13:8-10.

1-This passage will not be developed in this outline.

2-This passage obviously speaks of prophesying ceasing at some time.

3-This passage is thoroughly discussed in Fox, Vol. II, (2005), Chap. 9.

B Paul also revealed this in Eph. 4:8-14.

1-This passage will not be developed in this outline.

2-This passage obviously speaks of prophesying ceasing at some time.

3-This passage is thoroughly discussed in Fox, Vol. II, (2005), Chap. 10.

MISCELLANEOUS POINTS OF**HERMENEUTICS**

Introduction: This lesson is designed to bring together a number of miscellaneous matters relating to interpretation of the Scriptures.

I Look for points of emphasis.

A Emphasis in the Hebrew language.

1-Repetition of words in the Hebrew language is a matter of emphasis (Gesenius & Kautzsch, pp. 431-432).

a-Jeremiah repeated the word “earth” as a matter of emphasis (Jer. 22:29).

b-The writer of Ps. 27:2 repeated the pronouns for emphasis.

c-In some instances the translators left out the repeated words and the point of emphasis is lost to the English reader (e. g. Gen. 7:19 etc.).

2-There are a number of other matters of emphasis in the Hebrew language, but these matters relate to either Hebrew grammar or Hebrew syntax. (These matters will be left to a course in Hebrew.)

B Emphasis in the Greek language.

1-The definite article is used for emphasis. Nunn says: “The student must therefore pay most careful attention to its use; he must not think that it is used arbitrarily or without reason, because he finds it difficult to express its force in English.” (p. 56) Robertson and Davis state that “The Greek article is not used when it has no meaning.” (p. 275)

a-It distinguishes one individual from another (cf. Lk. 4:20).

b-It distinguishes one class from another class (cf. Mk. 7:5).

c-It distinguishes one quality from another quality (cf. 1 Jn. 4:18).

d-There are many other usages of the Greek definite article, but these will be left to a study of Greek grammar and syntax.

2-Pronouns are used for emphasis. “The personal pronouns are not used in the nominative as subjects of verbs unless there is emphasis placed upon them. They are not needed because the subject is cared for in the personal ending of the verb” [Summers, p. 43]

a-Jesus used the personal pronoun for emphasis in Mt. 5:18.

b-Paul used pronouns for emphasis (1 Tim. 1:15).

c-There are many other usages of the Greek pronouns, but these will be left to a study of Greek grammar and syntax.

3-The order of words is a matter of emphasis. The order of words in Greek sentences gives the emphasis of the sentence with the first word having more emphasis [cf. Robertson, pp. 417-425]

a-The expression “Lord Jesus Christ” (Gal. 6:14) emphasizes the lordship of Jesus, then His being a Savior (Jesus means “savior”), and then His being anointed (Christ).

b-The expression “Christ Jesus our Lord” (1 Cor. 15:31) emphasizes the fact that Jesus is Christ (anointed), then that He is Savior (Jesus), and then His lordship.

c-The expression “Jesus Christ our Lord” (Jude 1:25) emphasizes the fact that Jesus is Savior (Jesus), then that He is Christ (anointed), and then His lordship.

d-One should look in the context for the emphasis of these points.

4-The repetition of words “Repetition of the Substantive. ... Sometimes it may be for the sake of emphasis as in ... (Lk. 12:8).” [Robertson, p. 684]

5-The book of Titus has an extensive discussion of sobriety (Tit. 1:8, 2:2, 4, 5, 6, and 12) among other matters.

II Look for points of contrast.

A Contrast by means of conjunctions.

1-The Greek word $\delta\acute{\epsilon}$ “It is commonly used as an *adversative* particle, when it is translatable *but*, ... It is also common as a *transitional* or *continuative* particle, when it may be translated *and*, *moreover* ... Closely akin to this is its *explanatory* usage.” [D & M, p. 244]

a-Peter had accepted Paul and his work with the Gentiles (Gal. 2:9-11), but ($\delta\acute{\epsilon}$) he played the hypocrite when he came to Antioch.

b-Note the contrast between the state of God’s children under the Law of Moses and their state under the system of faith (New Testament) by the word “but” ($\delta\acute{\epsilon}$) in Gal. 3:24-25.

c-This conjunction ($\delta\acute{\epsilon}$) expresses a sharp contrast between what had been and what now is.

2-The Hebrew has conjunctions expressing a contrast.

a-Note the contrast in Pro. 10:12.

b-Note the contrast in Pro. 10:17.

B Contrast by means of antithesis.

1-This was discussed in the lesson on parallelism.

2-The Greek word ἀλλά “This is a strong adversative conjunction.” [D & M, p. 240] is adversative (expresses antithesis).

a-Note the contrast between those who say: “Lord, Lord” and those who do the will of God (Mt. 7:21).

b-Note the contrast between using the tongue for sinful acts and using it for good (Eph. 5:4).

3-Antithesis is sometimes used to define words.

a-Belief and not obeying are placed in antithesis (Jn. 3:36 – The KJV is not a good translation in this verse, use the ASV.). These words are also equated in Heb. 3:18-19.

b-Paul contrasted two different attitudes/actions (Rom. 12:14 cf. Jesus on the cross, Stephen when being stoned, etc.).

c-Frequently God will replace an evil thought/motive, word, or act with a good thought/motive, word, or act (Rom. 12:14, Eph. 4:28-29, etc.).

III Look for points expressing a reason or purpose.

A Some words are causal or explanatory in nature.

1-The Greek word γάρ either explains something which has just been said or gives a reason for something being said or occurring. γάρ “Γάρ may express: [1] a *ground* or *reason*, [b] an *explanation*, [c] a *confirmation* or *assurance*,” [D & M, p. 242]

a-This word gives the reason that our Lord was named “Jesus” (Mt. 1:21).

b-This word may be used to introduce an explanation (Mk. 9:5).

c-Explanations and reasons are so closely related that there is a blurring of the lines of distinction between them.

2-The Greek words *διό*, *διόπερ*, and *διότι* all express strong inferences (reasons).

a-The word *διό* “this is the strongest inferential conjunction. It is formed by uniting a preposition with the neuter relative pronoun *δι’ ὅ*, *on which account, wherefore*. ... *Διόπερ* is twice used [I Cor. 8:13; 10:14] and it seems slightly stronger than *διό*, having significance of for which very reason. Another combination is *διότι* with the meanings because and for [cf. Lk. 1:13; 2:7; Rom. 1:19, 21]. It has stronger causal force than *ὅτι*.” [D & M, p. 245] This word is found in Mt. 27:8 where it gives the reason the field is named

b-The word *διόπερ* (cf. above) is found in 1 Cor. 10:14 where it gives a reason to flee idolatry (idolatry is associated with the sins of verses 1-13).

c-The word *διότι* which is a “conjunction, equiv. to *διὰ τοῦτο, ὅτι*; **1.** *on this account that, because ... 2. for*” [Thayer, p. 152] is found in Acts 17:31 where it gives the reason for men to repent (cf. verse 30).

B Some words express purposes.

1-The Greek word *ἵνα* “The most common occurrence is in purpose or final clauses, ... Its full translation when final is *in order that*, but what we usually find is simply *that*.” [D & M, p. 248]

a-Paul wanted to go to Rome in order that *ἵνα* he might impart spiritual gifts to the church (Rom. 1:11).

b-This word is found in about 546 verses of the Greek New Testament.

2-The Greek word *ὅπως* “[from *πῶς* and the relative *ὅ*] with the indicative a relat. adverb ... assuming also the nature of a conjunction ... *that* ... It denotes the purpose or end, *in order that; with the design or to the end that*.” [Thayer, p. 450.] This word expresses purpose or design.

a-God placed His people on a hill with the purpose of them being seen and it drawing people to God (Mt. 5:16).

b-Ananias laid his hands on Saul of Tarsus with the purpose of him receiving his sight (Acts 9:12 and 17).

IV Look for points expressing a conclusion, result, or a transition to another thought.

A Some words introduce a conclusion.

1-The word ἄρα, that introduces a conclusion, is found about 51 times in the Greek New Testament. “This conjunction is postpositive. It is inferential or illative in function most of the time; i.e., it introduces a conclusion statement. But it seems to be more subjective and indirect than οὖν or διό. In such usages it may be translated *therefore, then, so ...*” (D & M, p. 241)

a-Paul concludes a series of arguments in Gal. 3:29.

b-Paul draws a conclusion from the arguments of chapter 7 in Rom. 8:1.

2-The Greek word ὥστε “fr. ὡς and the enclit. τέ ... a consecutive conjunction, i. e. expressing consequence or result, fr. Hom. down ... **1.** *so that ... 2.* *so then, therefore, wherefore*” [Thayer, p. 683]

a-Peter’s hypocrisy had the result of carrying away Barnabas (Gal. 2:13).

b-The result of the love of God for the world was to give His Son (Jn. 3:16).

B Some words are used to draw a conclusion and to connect sentences together logically.

1-The Greek conditional sentences, studied in the next lesson also draw a conclusion, but in a more formal logical form. (In the form of a conditional or hypothetical syllogism.)

2-The Greek word οὖν is “inferential ... transitional, or continuative ... responsive” [D & M, pp. 252-255] it is “a conjunction indicating that something follows from another necessarily; [others regard the primary force of the particle as confirmatory or continuative, rather than illative ...]. Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore accordingly, consequently, these things being so.*” [Thayer, p. 463] Note the usage of this word to analyze a portion of Acts 2 (verses 30, 33, 36, and 41).

a-Peter draws a conclusion from the quote of David (Acts 2:30-31) and applies it to the resurrection of our Lord. (Title for this section: The Prophets Foresaw the Resurrection of Jesus.)

α-Note that the Lord is called “Christ” (the anointed one). This is probably stressing His kingship.

β-This is evident from the last part of verse 30 (... sit on his throne).

γ-Because the throne of David is in heaven, Jesus had to be resurrected and ascend to heaven to sit on the throne.

b-In verses 32-33 Peter links the quote of Ps. 16:8-ff. to Joel 2:28-32 and explains the events of that day. (Title for this section: The Prophets Foresaw the Outpouring of the Holy Spirit.)

α-As King He would send forth His ambassadors to deliver His laws to His subjects.

β-His ambassadors (the apostles) would, as prophets, be empowered to both reveal and confirm their message.

γ-What was poured out was both seen and heard.

c-In verses 34-36 Peter links the kingship of Jesus to these events. (Title for this section: The Prophets Foresaw the Reign of Jesus.)

α-The emphasis is upon the Lordship of Jesus. This may be related to the fact that His being Lord of David proves he is Deity (Mt. 22:41-45).

β-Next, he emphasizes the fact the Jesus is Christ (possibly relating either to His kingship or to His being high priest).

γ-This is a quotation of Ps. 110:1. Several things are taught in this Psalm (verses 1-4).

i-Jesus was to rule in the midst of His enemies (verse 2).

ii-The people of the Lord offer themselves willingly (verse 3 – cf. Rom. 12:1-2).

iii-Jesus is a high priest (verse 4).

iv-His Kingship and priesthood are probably what is being stressed in the word “Christ.”

d-In verses 37-41 Peter stresses the fact that Jesus is our Savior. (Title for this section: Jesus is the Savior of Those who Willingly Obey Him.)

α-Note that the emphasis is on the word “Jesus” (it is before the word “Christ” in verse 38. (Jesus means “Savior”)

β-This is in harmony with the context of the quote of Ps. 110:1 (cf. Ps. 110:3 where the people offer themselves willingly).

γ-This passage can be outlined from these words and from Psalm 110.

e-A true prophet would always give two evidences that he was a prophet of God (Deuteronomy 13 and 18).

α-Everything he taught was in harmony with the Scriptures the people possessed

β-He would perform signs that would never fail to come to pass.

γ-Peter is conforming to these requirements which God set forth before the people were to accept a prophet.

f-This provides the reader with a way to outline this section of Scripture.

SUMMARY OF HOW TO APPLY THE PRINCIPLES LEARNED IN THIS STUDY

The principles learned in this study of biblical hermeneutics must be applied as we interpret the Scriptures. (This is “exegesis” – for more notes cf. Fox [2006, Vol. 2 – chapter 1] and Thomas [J. D.] Self-Study Guide to the Corinthian Letters, pp. 62-63. [Note his bibliography for more references.])

I Preliminary points that must precede this lesson:

A Points relating to the canon of the Scriptures.

1-Does the text that is being considered belong in the canon of the Scriptures?

a-In order to determine if a book is canonical, we must have a sound method of determining the canonicity of a book.

b-cf. Fox, 2005, Appendix B.

2-If a passage is not from a canonical book, it has no authority to be used by the church.

B Points relating to the text of the Scriptures.

1-For the Old Testament (the Hebrew/Aramaic text).

a-What Hebrew/Aramaic text is the correct text of the Old Testament?

b-This requires a study of Old Testament “textual criticism.”

2-For the New Testament (the Greek text).

a-What Greek text is the correct text of the New Testament?

b-This requires a study of the subject of New Testament “textual criticism.”

c-There are some passages where the textual variants affect the interpretation of a passage. (cf. Fox, 2005, Chapter 14)

II Application of the things learned.

A The first step is to translate (if the student is able to do this) the passage of Scripture.

1-This may enable the student to see some interpretations that are not possible for the passage (interpretations the English text will allow, but the original [Hebrew, Greek, and/or Aramaic] will not allow).

2-This may enable the student to see some interpretations that are possible (that are not evident in the English text).

3-There may be rules of Greek/Hebrew/Aramaic syntax that will illuminate the passage in question.

4-No interpretation should be considered that contradicts the grammar and/or the syntax of the original language (either Hebrew, Greek, or Aramaic).

5-No interpretation should be considered that is not in harmony with the definitions of the original words (either Hebrew, Greek, or Aramaic).

a-We should remember that definitions derived solely from a lexicon might not be correct.

α -This is particularly true if there is no unanimous agreement among authorities on the definition.

β -Even unanimous agreement among authorities does not prove that their definition is correct.

b-If a definition of the word is derived from the Scriptures, that definition overrides the lexicons/dictionaries.

c-It should also be remembered that words may have different definitions in different contexts.

B The second step is to apply the hermeneutical principles learned in this study.

1-No interpretation should be considered if it contradicts sound rules of hermeneutics.

2-No interpretation should be considered unless it is supported by sound rules of hermeneutics.

C The third step is to frame all of the arguments into logical form in order to fully understand them.

1-No interpretation should be considered if it is either:

a-Logically invalid (not constructed properly by the rules of logic and contains any logical fallacy).

b-Or is not logically sound (it is both valid and has true premises).

2-All spiritual truth is supported by sound arguments derived from the Scriptures.

D The fourth step is to make a set of notes outlining the passage and/or the topic.

1-Do an exegesis of the passage (cf. Fox, Vol. 2, 2006, Chapter 1).

2-Make an outline of the passage or topic being studied. (Try to make the outline without consulting outlines made by other people.)

E The fifth step is to read the uninspired writings of men (commentaries and other books) to see if there are alternative interpretations that the student did not consider in the first four steps.

F The sixth step is to go back over steps 1 through 5, if there are alternative interpretations learned in commentaries and in the writings of other men.

III Make application of the passage in question to the lives of the audience.

A How will this passage affect the values of the audience?

1-How does it affect how we think or how does it affect our motives?

2-How does it affect how we speak?

3-Does it make us more spiritually minded?

B How do these values affect our actions?

1-How do these values affect our speech?

2-How do these values affect our deeds?

C What are the consequences?

1-Of failing to adopt these values and the actions consistent with these values?

2-Of adopting these values and doing the things consistent with these values?

**APPLICATION OF HERMENEUTICAL PRINCIPLES TO
SOME PASSAGES IN THE BOOK OF ACTS**

There are several passages that contain important points of doctrine in the book of Acts which we will survey at this time. Since all Scripture is profitable (2 Tim. 3:16-17) these passages and events are important and profitable. From parsimony God had a purpose for giving us the information in these verses.

I The first passage is Acts 4:36-37.

A Things to be considered in this passage.

1-The apostles gave him the name Barnabas.

2-He was a Levite.

3-He was from Cyprus.

4-He sold a field.

5-He contributed all of the sale price to the church.

B-What is implied by the things recorded in this passage?

1-Exhortation is an important part of being a preacher (1 Tim. 4:13).

2-The land of Palestine is no longer important to God's people. Levites could not sell their land under the Old Testament (Lev. 25:33-34).

a-Since God approved of this action the Old Testament must not be a binding law for today. (It had ceased to be binding some time before Acts 4.)

b-The land of Palestine is not a "holy land."

3-The people of Cyprus (the Isles) were to be part of the kingdom of God (Isa. 42:4).

a-We see fulfillment of prophecies.

b-This is evidence that the apostles were prophets of God.

4-This is an example of a permissible action, but not a required action.

a-Ananias and Sapphira did not have to sell their land (Acts 5:4).

b-Ananias and Sapphira did not have to give all of the price of the land to the church (Acts 5:4)

II The second passage is Acts 8:27.

A Things to be considered in this passage.

- 1-A person from Ethiopia obeyed the gospel.
- 2-A person in a rulership role obeyed the gospel.
- 3-A eunuch obeyed the gospel and was accepted by God.

B What is implied by the things recorded in this passage?

- 1-Ethiopia was to be subject to the Lord (Isa. 18:1-2, and 7).
 - a-Ethiopians were to give of their wealth to the Lord (Isa. 45:14 & Zeph. 3:9-10).
 - b-The nation of Ethiopia was to be given as a ransom to the Lord. (Isa. 43:3).
- 2-Rulers were to be subjects in the kingdom of God (Isa. 49:7, 23, 52:15, 60:3, 10, etc.).
- 3-Eunuchs were to be accepted into the kingdom of God (Isa. 56:3-5).
 - a-In the Old Testament eunuchs were not allowed into the assembly (Deut. 23:1).
 - b-This implies that the Old Testament is no longer binding upon God's people.
- 4-This is evidence that Phillip was a prophet of God.

III The third passage is Acts 16:1-5.

A Things to be considered in this passage.

- 1-Timothy's father was a Greek.
- 2-Timothy was circumcised.

B What is implied by the things recorded in this passage?

- 1-Non-Jews were not allowed into the assembly of the Lord in the first generation (Deut. 23:3-8).
 - a-This implies that the law of Moses was no longer binding upon God's people.
 - b-This implies that the kingdom of God had come.

2-The keeping of some ordinances, which are not inherently sinful, is permissible.

a-We should become all things to all men that we might save some (1 Cor. 9:22).

b-We can not do evil that good may come (Rom. 3:8).

SKEPTICS AND HERMENEUTICAL**PROBLEMS**

Introduction: Skeptics commit several errors in hermeneutics when they attack the Scriptures, claiming the Scriptures have errors.

I Skeptics claim the Scriptures contain both inconsistencies and contradictions.

A Some claims of contradictions can be grouped under several broad headings. (A contradiction would occur if the Scriptures said one thing was true and said the same thing was not true.)

1-This definition of a contradiction would not necessarily be valid if there was a lapse of time between the statements.

a-God looked at His creation and declared it to be very good (Gen. 1:31).

b-Later (1,500 years later) God said it was not good (Gen. 6:5-6).

c-In the lapse of 1,500 years conditions had changed.

2-This definition of a contradiction would not necessarily be valid if the words were used in a different sense (had a different meaning).

a-Paul says men are not justified by works (Rom. 4:2 and Gal. 2:16).

b-James says men are justified by works (Jas. 2:24).

c-The works of James 2 are works of obedience to the will of God. In Romans 4 the works are meritorious works by which one earns his salvation. In Galatians 2 the works are works of the Law of Moses.

3-This definition of a contradiction would not necessarily be valid if the grammar and syntax of the original language demonstrated that the meaning was different.

a-The ones with Saul of Tarsus were said to hear the voice when the Lord spoke to Saul (Acts 9:7).

b-The ones with Saul of Tarsus were said not to hear the voice when the Lord spoke to Saul (Acts 22:9).

c-The Lord spoke to Saul in the Hebrew language (Acts 26:14) and his companions probably could not understand Hebrew.

d-The structure of the Greek grammar/syntax is different in these passages. Summers states: “Some verbs take their object in a case other than the accusative. There is a variety of usage at this point. ἀκούω may take its object in the genitive or the accusative. Usually ἀκούω with the genitive means ‘to hear without understanding.’ while with the accusative it means ‘to hear with understanding.’ This probably explains the difficulty involved in Acts 9:7 and 22.9.” (p. 51)

e-The English word “hear” can have the same double meaning (hear with or without understanding).

4-This definition of a contradiction would not necessarily be valid if the original language used two different words whereas the translation used one word.

a-This is the case in Gal. 1:6-7 in the King James Version.

b-The American Standard Version corrects this problem.

5-This definition of a contradiction would not necessarily be valid if the supposed contradiction was actually two different incidents, places, or persons.

a-Jesus fed 5,000 in Lk. 9:14, but in Mk. 8:9 (in another incident) He fed 4,000.

b-Matthew calls our attention to the fact that these were two different incidents (Mt. 16:9-10).

B Some claims of inconsistencies can also be grouped under several different broad headings.

1-Some claim it is inconsistent to have a God who manifests both perfect love and perfect justice. (These relate to the nature of God.)

a-God has done for man what man cannot do for himself (provided a perfect sacrifice to make atonement for man’s sins – Jn. 3:16).

b-God has given man sufficient motivation to obey Him (2 Thess. 1:8 & 1 Cor. 3:8).

c-Even skeptics claim to possess both love and to be just. (How can they possess, even to an imperfect degree, these attributes if they are inconsistent with each other?)

d-The skeptic should answer the question “Do wicked acts deserve any kind of punishment?”

2-Some claim it is inconsistent to have a God who demands that we love our neighbor, but allows slavery. (These relate to what God has required of man.)

a-God requires that we love our neighbor (Lev. 19:18).

b-God allowed slavery in the Old Testament (Exodus 21).

c-God regulated the slavery.

α -He regulated the treatment of the slaves (Ex. 21:20 and 26-27).

β -He required that the slave be freed after six years (Ex. 21:2-11).

γ -He required that the Hebrew slave be paid for his work when he was freed (Deut. 15:12-18).

δ -Forcing people into slavery brought the death penalty (Deut. 24:7).

ϵ -Slaves had the same rights as family members (Ex. 12:43-45).

d-In the New Testament these same principles apply, but the New Testament was not a civil law and God permitted slavery, but regulated it also.

α -If Christianity had demanded the release of slaves it would have brought the wrath of the Roman Empire upon it. Instead, the Scriptures abolished slavery by acting as leaven and changing society.

β -If Christianity had demanded the release of slaves it would have caused many insincere people to try to become members of the church in order to be freed from their slavery.

γ - If Christianity had demanded the release of slaves it would have caused many slave owners to reject Christianity without giving an audience to the gospel.

δ -These two (β and γ) would have been counterproductive to the advancement of the principles of the very gospel that eventually eliminated slavery.

II Skeptics claim the Scriptures contradict history, science, facts of nature, etc.

A Some claim the Scriptures contradict history.

1-It was once claimed that the Scriptures spoke of the Hittites and that there was no historical/archeological evidence of their existence and it was then claimed the Scriptures must be in error.

a-It should be remembered that “absence of evidence” is not necessarily the same as “evidence of absence.”

b-It is now well-known that the Hittite empire existed and that the ones making this irrational claim were wrong.

c-Historical evidence is based upon incomplete information and is subject to change.

2-It was once claimed that Luke was wrong when he said that Iconium was not in Lycaonia (Acts 14:1 & 6).

a-The Roman, Cicero, indicated that Iconium was in Lycaonia.

b-However, archaeologists discovered a monument that confirmed that Luke was right (it demonstrated that Iconium was in Lycaonia). cf. internet link: <http://theosophical.wordpress.com/2011/09/26/biblical-archaeology-44-iconium-was-not-in-lycaonia/>

c-Christians were right to trust the Scriptures before historical/archaeological evidence was available.

d-Christians are right to be skeptical of the tentative nature of the shifting sands of historical/archaeological information.

e-Either Cicero was wrong or the boundaries of Lycaonia changed between the times when Cicero wrote and when Luke wrote.

B Some claim the Scriptures contradict science, mathematics, or other fields of knowledge.

1-It is claimed that the value of pi (π) is incorrect in 1 Kgs. 7:23.

a-The number pi (π) is approximately 3.1416 and it found by dividing the length of the circumference of a circle by the length of the diameter of the same circle.

b-In this verse if the circumference is divided by the diameter we get the number 3.

c-It should be remembered that ancient people did not have decimal notation and so they worked in round numbers. (The skeptic who uses this as a proof that the Scriptures are errant is either dishonest or ignorant.)

2-It is claimed that the Scriptures improperly classify bats as birds (Lev. 11:13 and 19).

a-The modern classification of animals is artificial and certainly not infallible.

b-The Hebrew word translated “birds” here means “flying creatures, fowl, insects; ... **1.** *fowl, birds*, ... **2.** *winged insects*” [Brown, Driver, Briggs, Gesenius, p. 733]

c-Obviously, the Hebrew Scriptures classified these animals differently.

3-It is claimed that the doctrine of creation contradicts the theory of organic macroevolution.

a-Organic macroevolution does not have enough supporting evidence to even be properly classified as a theory. It is nothing more than an hypothesis.

b-There are major problems with organic macroevolution which have been noted by a number of scientists.

c-Some well-meaning people have tried to reconcile the Scriptures with science and claimed that God controlled organic macroevolution. This theory is called theistic evolution. This theory is nothing more than an unnecessary compromise.

d-Theistic evolution contradicts the plain statements of Gen. 1:11-12, 21, & 24. (These passages give the scientific *law of biogenesis*.)

Introduction: The new hermeneutics movement is largely a manifestation of the atheistic philosophy of John Dewey (pragmatism).

1-Definitions: (Terms need to be defined because they are used by those who are teaching the new hermeneutics.)

a-φιλοσοφία “(fr. φιλόσοφος), prop. *love (and pursuit) of wisdom*; used in the Greek writ. of either zeal for or skill in any art or science, any branch of knowledge,” (Thayer, p. 655) Translated “philosophy” in Col. 2:8.

α-Philosophy was a tool for leading Christians astray (making spoil of them).

β-Philosophy of men is not after Christ.

γ-Secular philosophy can be dangerous because it proposes to answer questions that the Scriptures answer, without acknowledging the authority of God.

b-φιλόσοφος “(φίλος and σοφός), *a philosopher, one given to the pursuit of wisdom or learning* [Xen., Plat., al.]; in a narrower sense, *one who investigates and discusses the causes of things and the highest good:...*” (Thayer, p. 655) Translated “philosophers” in Acts 17:18.

2-Definitions from Webster:

a-Philosophy: “love of wisdom, from *philos*, love, and *sophia*, wisdom.] The science that aims at an explanation of all the phenomena of the universe by ultimate causes; the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws;...” (Webster, pp. 623-624)

b-Philosopher: “A person versed in or devoted to philosophy; one who devotes himself to the study of moral or intellectual science; ...” (Webster, p. 623)

c-Our purpose in defining these words is to enable one to read the literature. (Many of these words are used by the writers writing on the new hermeneutics.)

I Introduction and outline of philosophy. Philosophy is divided into three areas of study or three major questions.

A Ontology: From ὄντως “*truly, in reality, in point of fact*, as opp. to what is pretended, fictitious, false, conjectural.” (Thayer, p. 449) and λόγος “*prop. a collecting, collection*, (see λέγω), -and that, as well of those things which are put together in thought, as of those which, having been thought i.e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.” [Thayer, p. 380].

1-Webster: “The doctrine of being, that part of metaphysics which investigates and explains the nature of all things or existences, treating of whatever does or can exist: ...”

2-The basic question of ontology is: “What is real?” Three basic answers are usually given to this question:

a-Matter is the only thing that is real (Materialism-view of the atheist).

b-Mind is the only thing that is real (Idealism-cf. the Christian Science religion).

c-And both mind and matter are real (Dualism-Doctrine of the Bible.).

B Axiology: From the Greek ἄξιος “*a. weighing, having weight; with a gen. having the weight of [weighing as much as] another thing, of like value, worth as much.*” [Thayer, p. 52] and λόγος “*prop. a collecting, collection*, (see λέγω), -and that, as well of those things which are put together in thought, as of those which, having been thought i.e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.” (Thayer, p. 380)

1-Other philosophers have subdivided these topics under different headings.

2-The basic question of axiology is: What is worthy (valuable)? This is subdivided into several basic questions.

a-What is good?

b-What is evil?

c-What is the end (purpose of anything)?

d-What is beautiful?

e-What is holy?

f-What is unholy (profane)?

C Epistemology: From ἐπίσταμαι “*to put one’s attention on, fix one’s thoughts on; ...to turn one’s self or one’s mind to, put one’s thought upon a thing...to understand...to know.*” [Thayer, p. 243] and λόγος “*prop. a collecting, collection, (see λέγω),-and that, as well of those things which are put together in thought, as of those which, having been thought i.e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.*” (Thayer, p. 380)

1-“The theory of the method or ground of knowledge.” (Webster, p. 295)

2-The basic questions of epistemology are: What is truth and how is it known?

D In simple terms philosophy deals with three basic questions:

1-What is real?

2-What is true? and How does one know truth?

3-What is value?

II Outline of John Dewey’s influence and philosophy.

A Introduction: John Dewey has probably influenced the American society more than any other single individual other than Jesus Christ.

1-John Dewey signed the Humanist Manifesto I.

2-John Dewey was one of the founders of the ACLU (American Civil Liberties Union).

3-John Dewey greatly influenced Oliver Wendell Holmes to change the direction of the Supreme Court of the United States to make it more socially active.

4-John Dewey was largely responsible for the system of teaching ethics known of as “values clarification.”

5-John Dewey went to Mexico to serve as chairman of the inquiry commission for Leon Trotsky after Stalin put Trotsky on trial (1937).

a-Most, if not all, of those on the committee were communists.

b-Later, Dewey denied that he was a communist.

6-John Dewey greatly influenced politicians during his lifetime.

B Outline of John Dewey's philosophy.

1-Only material things exist (materialism).

a-Organic evolution was espoused by Dewey.

b-Uniformitarian geology was espoused by Dewey.

2-Truth is only known by the scientific method (scientific knowledge is tentative).

3-All truth is relative and changing, no truth is absolute.

a-Since all scientific truth is tentative, it cannot be absolute.

b-This is the link between the new hermeneutics and John Dewey.

4-Ethics are situational and relative.

5-Dewey rejected deductive logic and it was gradually taken out of the school curriculum. Dewey was forced to this because his system was/is unreasonable.

a-The statement that "No truth is absolute" is an assertion of an absolute truth.

b-Deductive logic was once an integral part of the curriculum of public schools.

c-It is now possible to obtain a doctorate degree without a course in deductive logic.

d-Our schools are trying to introduce "critical thinking" into the curriculum. (Dewey took it out with his rejection of deductive reasoning.)

6-Man's purpose for existing is to benefit society. (Dewey, a materialist, is inconsistent here [*true materialists deny there is any purpose for man's existence*].)

7-The philosophy of Dewey is called "pragmatism." Pragmatism can be summarized in the expression "the end justifies the means." This is a logical outgrowth of the idea that truth is relative or tentative (always changing or not absolute).

III The truth from the word of God.

A What is real?

1-Spirit and matter are both real (Gen. 1:1).

2-Matter was created (Gen. 1:1).

3-Matter will cease to exist at some time in the future (2 Pet. 3:7).

4-Mind is separate and distinct from matter (Jn. 4:24, Lk. 24:39).

5-The creation has ceased (1st law of thermodynamics and Gen. 2:2).

6-Matter cannot exist forever (2nd law of thermodynamics).

B What is truth?

1-Truth in the area of ethics/morality is only found in the word of God (Jn. 17:17).

2-Rejection of the word of God as absolute truth brings all sorts of sins (Rom. 1:19-31).

C What is valuable?

1-Only good, as defined by the Scriptures, is of ultimate value (Rom. 12:1-2). Since matter will cease to exist, only spiritual things will abide.

2-Evil is defined by the word of God.

3-Man exists to fear (reverence) God and keep his commandments (Ecc. 12:13).

IV Things which the new hermeneutics advocates have taken from John Dewey.

A They assert that truth is relative, tentative, and situational.

1-Brother Alan Highers made this point clear in his debate with Given Blakely in 1988.

2-The advocate of the new hermeneutics is rejecting the New Testament as the all sufficient pattern and is saying that there is no pattern for the church (no absolute truth). The authority for our actions is either objective or subjective.

a-If the Bible is not our objective authority and we reject tradition as an objective authority, then what is left, but subjective authority?

b-Subjective authority is contradictory and therefore unsound, unreasonable, and divisive. Subjectivism is contradictory because different people come to contradictory conclusions subjectively.

B They assert that organic evolution has occurred (some espouse theistic evolution).

1-A number of men who are regular writers for the papers which promote the “new hermeneutics” are theistic evolutionists.

2-Men such as: John Clayton, Neil Buffaloe, etc. are theistic evolutionists.

C Some assert that the flood was local (uniformitarian geology is true).

1-A number of men who are regular writers for the papers which promote the “new hermeneutics” are advocates of a local flood (Genesis 6-9).

2-Men such as: Neil D. Buffaloe, N. Patrick Murray, Clyde Woods, and John Willis advocate a local flood.

D Some assert that our purpose for existing is to create a better society (social gospel).

1-The social thrust of many congregations is evident by churches doing the following: Building gyms, swimming pools, jogging tracks, etc.

a-When asked for their Bible authority many just shrug their shoulders and ignore the question.

b-Some reply: “You prove it is wrong for us to do this.”

2-Large amounts of money are spent on entertainment that could go for missionaries.

3-Some are more concerned about the environment than about the souls of mankind.

4-Some of these people get upset because the church is not growing numerically! Little wonder when the thrust of the church is more social than evangelistic.

5-Illustration: “Let us buy a keg of beer for the teenage class.”

a-Reply from new hermeneutic advocate: “We cannot do that; it would be wrong!”

b-My response: “Why is it wrong?”

c-His reply: “The Bible says it is wrong.”

d-My reply: “You just implicitly admitted that the Bible regulates how the money contributed to the church can be spent.”

E Deductive logic is rejected by most or all.

1-Reuel Lemmons said: “Man’s reason will lead in a thousand directions. In fact, it has. Our sects have all sprouted from human reason, rather than from faith. In this respect, reason has proved that it is the most divisive principle on the face of the earth.” (*Image*, Volume 5 # 3, p. 4.)

2-Mac Lynn said: “But if biblical materials are received as inspired of God, the key to their interpretation must come from within and not from a system imposed by human reason.” (*Image*, Volume 5 # 4, p. 21)

3-Russ Dudrey said: “I would suggest a reexamination of where to locate ‘all sufficiency’: If we locate it in an idea of exhaustive, blueprint-pattern revelation of propositional truths, our movement will continue to face its current impasse.” (*Restoration Quarterly*, Vol. 30 # 1, p. 36)

a-Both Lemmons and Lynn referred to deductive logic as “Man’s reason” and “human reason.” Dudrey rejects “propositional truths” (deductive propositions).

b-We see John Dewey’s influence here in the rejection of deductive reasoning.

4-In rejecting logic they will frequently use logic to argue against the usage of logic.

a-This type of inconsistency was prevalent in Bible times (Rom. 2:1).

b-I feel like the Apostle Paul (2 Thess. 3:2).

α -Faith requires that we use our powers of reason (that we be reasonable) to consider the evidence (Heb. 11:1).

β -Faith requires that we have good motives (cf. 2 Pet. 1:5).

5-The term “necessary inference” has, historically, been used to refer to the conclusion of: categorical, hypothetical, conjunctive, and disjunctive arguments by logicians.

6-In their rejection of logic (implicit teaching) they are asserting that the only way the Bible teaches is by explicit teaching.

a-If the Bible only teaches by explicit teachings, there must be a verse of Scripture that says: “The Bible only teaches by explicit teaching.” Where is this verse?

b-We respectfully request that such a verse be produced by those who reject the usage of necessary inferences.

c-The only alternative is that the Bible does not teach at all and is not binding, in any manner, on people living today.

7-They are doing scientific research in order to determine how the church should grow, serve people, etc. rather than simply going to the Scriptures to determine how God said for it to conduct itself. Science is not our standard, the Bible is our standard.

F Many of their arguments are pragmatic in nature.

1-They say we need a new hermeneutic because the old hermeneutic has caused division.

a-This argument is logical form is:

Major Premise: Elliptical (unstated)

Minor Premise: The old hermeneutics is a system which has caused division.

Conclusion: The old hermeneutics is a system which is unsound.

b-This argument is unsound because:

α -It assumes that all division is sinful. Even the advocates of the new hermeneutics will draw lines of fellowship, somewhere.

β -The unstated major premise from this argument is: All systems which cause division are systems which are unsound.

γ -It is causing division and is therefore unsound, by its' own reasoning.

c-It is not the old hermeneutic that has caused the division in all instances but:

α -The wrong application of the old hermeneutic or,

β -Failure to apply the system of hermeneutics because of ignorance or carnality (pride, lust, etc.).

γ -Or an irrational rejection of the old hermeneutic.

2-They say the old hermeneutic should be rejected because it has not brought unity.

a-False assumption: Unity is the major goal of the church (Eccles 12:13, Acts 5:29).

b-Their argument in logical form is:

Major Premise: Elliptical (unstated)

Minor Premise: The old hermeneutic is a system that has been unable to bring about unity.

Conclusion: The old hermeneutic is a system that should be rejected.

c-Their elliptical major premise is: All systems which are unable to bring about unity are systems which should be rejected.

d-But their system has not brought about unity, it is at this very time dividing the Lord's church, therefore it is a system that should be rejected.

3-They say that scholars cannot agree on various topics and this proves that our interpretation must be wrong on those topics.

a-False assumption: The scholars need to agree.

b-Their argument in logical form is:

Major Premise: Elliptical (unstated)

Minor Premise: The old hermeneutics is a system from which we are unable to obtain a consensus.

Conclusion: The old hermeneutics is a system which must be rejected.

c-Their elliptical major premise must be: All systems from which we are unable to obtain a consensus are systems which must be rejected.

d-Since their system cannot obtain a consensus on all Bible topics with all scholars their system must be rejected.

4-They say that man comes to the Scriptures with presuppositions and we cannot all interpret the Scriptures alike.

a-Their argument in logical form is:

Major Premise: Elliptical (unstated)

Minor Premise: All persons who interpret the Bible are those who have presuppositions.

Conclusion: All persons who interpret the Bible are those who interpret the Bible properly.

b-Their elliptical major premise must be: All persons who have presuppositions are those who interpret the Bible properly. (They do not believe this themselves, unless they fellowship the Mormons, Jehovah's witnesses, Moslems, etc.)

c-Certainly one comes to the Scriptures with presuppositions, but he must change those presuppositions which are contrary to the sound doctrine (1 Tim. 1:10).

d-Examples of those who had to change their presuppositions:

α-The sect of the circumcision had to change their presuppositions about keeping the law of Moses and being circumcised (Acts 15:1 and 10).

β-Those who practiced magical arts (Acts 19:18-20) had to change their presuppositions.

γ-Why cannot they see that the Calvinist, Premillennialist, theistic evolutionist, modernist, etc. must change their presuppositions in order to please God.

δ-The changing of one's presuppositions is repentance!

5-They say that the old hermeneutic should be rejected because it has not brought about numeric growth in the church.

a-They assume that numeric growth is necessary for our pleasing God (Noah preached without converts, and pleased God-Genesis 6 and Heb. 11.)

b-Actually their rejection of biblical values has brought about the lack of growth, we are no longer emphasizing the salvation of souls, but a better life in the present world (fun and games, trips to six flags, etc.).

c-The church grew rapidly when the old hermeneutics was being both taught and used.

V The usage of deductive logic in the Scriptures.

A Hypothetical syllogisms are employed in almost every page of the New Testament.

1-The Greek language has a special sentence construction for the four types of conditional syllogisms (hypothetical).

2-A. T. Robertson has an extensive discussion of the conditional sentences in the Greek language (*A Grammar of the Greek New Testament in Light of Historical Research*, pp. 1004-ff ...).

3-Paul made a series of hypothetical arguments in 1 Cor. 15.

a-This is not *mere human reasoning*, it is divine (Holy Spirit guided).

b-If it is *mere human reasoning*, it is sanctioned by the Holy Spirit.

B Categorical syllogisms are employed in the Scriptures.

1-Jesus made a brilliant argument, in Mt. 12:27, by showing that their minor premise, and conclusion implied a major premise which they could not accept.

2-The argument of the Pharisees was:

Major Premise: Elliptical (unstated)

Minor Premise: Jesus is one who casts out demons.

Conclusion: Jesus is one who casts out demons by the power of Beelzebub.

a-The major premise that would make their syllogism valid (properly constructed) would be: All those who cast out demons are those who cast out demons by the power of Beelzebub.

b-The Lord's argument then was:

Major Premise: All those who cast out demons are those who cast out demons by the power of Beelzebub.

Minor Premise: Your sons are those who cast out demons.

Conclusion: Your sons are those who cast out demons by the power of Beelzebub.

c-This is not *mere human reasoning*, it is divine (coming from the Son of God).

d-If it is *mere human reasoning*, it is sanctioned by the Son of God, and good enough for me.

e-If God made man with a rational (logical) mind, then logic (rationality) is from God and it not *mere human reasoning*.

Closing remarks: If the system of necessary inferences is unsound, let those who argue that it is unsound prove it is unsound without the usage of a necessary inference.

1-By following John Dewey the advocates of the new hermeneutics have rejected logic (reason) and the only alternative for them is to become *unreasonable* or *irrational*.

a-The words *reasonable* and *rational* are synonyms for the word *logical*.

b-Even our worship is reasonable (Rom. 12:1-2) as is the word of God (1 Pet. 2:1-2).

2-We call upon them to give us a system by which they will interpret the Scriptures.

a-The advocates of the new hermeneutics have not set forth the system by which they will interpret the Scriptures.

b-Several have stated that those who reject the new hermeneutics are unreasonable to do so without knowing what it is. We **can** know that something is wrong without knowing what is right (illustrate with claim of a bull elephant in my pocket). If I know that something is right, then I know that anything contrary to what is right is wrong. [Illustration: A teacher asks a student if $2 + 2 = 4$ and the student says “no” and then starts to tell him what the answer is, the teacher can know the student is wrong without hearing what answer the student gives.]

3-We call upon them to honestly admit what is implied by their rejection of necessary inferences.

a-Women preachers.

b-Lord’s supper any day of the week.

c-Substitute coke for fruit of the vine and a hamburger for the unleavened bread.

d-Substitute sprinkling for baptism, baptize infants, etc.

e-Instrumental music in the worship.

f-Claim modern day miracles, modern day revelations, etc.

g-The problem lies in the fact that some of those who advocate the “new hermeneutics” are sympathetic with those who advocate the six false doctrines (“a” through “f” above).

h-The old hermeneutics is the hermeneutics used by Jesus and the apostles.

HOW TO OUTLINE A LESSON

Introduction: Every student of the Scriptures should be able to develop a good outline of a lesson. This should be done both when one is a student in a class and when one is a teacher in a class.

I Why have an outline?

A It helps both the student and the teacher to gather the thoughts together into a more clear and concise arrangement.

1-It gives us a visual guide and checklist of the lesson.

2-It helps us to revise the lesson (if it is for a lesson we are preparing).

B It helps us to find flaws in:

1-Missing information,

2-undesirable repetitions,

3-and digressions from the main thought of the lesson.

C Formal outlines display the thoughts in order to reveal the interrelationships among the ideas. They also enable the teacher to arrange the content in an orderly manner.

II Formal outlines.

A Types of formal outlines.

1-Topic outline (each item is a word or a phrase).

2-Sentence outline (each item is a complete sentence).

3-These two types should not be mixed.

a-The sentence outline carries more information than the topic outline and it easier to follow.

b-The sentence outline can be more easily converted into written form than the topic outline. (Lessons that are outlined with sentence outlines can easily be developed into tracts, bulletin articles, or other printed forms. This is quite easy with a word processor.)

B Conventions to be used in outlines.

1-Numbers, letters, and indentations are to be employed in outlines.

a-Each subdivision of the same level is to be of the same level of generality.

b-If an item contains more than one line, the succeeding line is to be indented to the level of the beginning line.

c-Each succeeding level should contain more specific details of the topic.

2-There must be more than one entry at each level. Otherwise, it is not to be subdivided.

3-All subdivisions are at the same level of generality. (The main idea cannot be paired with a supporting detail.)

4-Headings should not overlap. (Each subdivision should be distinct from the other subdivisions.)

5-All entries of the same level are to be grammatically parallel. (For example, if one is in the form of an *-ing* verb, the other subdivisions are to be in that same form.)

6-All rules of sentence punctuation should be observed.

7-Introductory and concluding paragraphs are not part of a formal outline. They should be included but do not follow the rules of outlines.

Concluding remarks: Outlines are quite important and need to be used in preparation of lessons by all teachers.

BIBLIOGRAPHY

American Association of Physics Teachers statement on the teaching of evolution and cosmology." *American Journal of Physics*. Vol. 68, # 1, January 2000, p. 11.

Barker, Stephen F. *The elements of logic*. New York: McGraw-Hill, 1980.

Bauer, Walter; Arndt, William; Gingrich, Wilbur (1957). *A Greek-English Lexicon of the New Testament and other early Christian Literature*. Chicago: The University of Chicago Press.

Brown, Francis; Driver, S. R.; Briggs, Charles A. (1979). *The new Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*. Peabody, MA: Hendrickson Publishers.

Bullinger, Ethelbert, W. (1968 [originally printed in 1899]). *Figures of speech used in the Bible, Explained and illustrated*. Grand Rapids, MI: Baker Book House.

Callaway, Joseph A. "Joseph A. Callaway: 1920-1988." *Biblical Archaeology Review*. Nov./Dec. 1988, p. 24

Dana, H. E.; Mantey, J. R. (1955). *A manual grammar of the Greek New Testament*. Toronto: The Macmillan Co.

Dott, Robert H. Jr.; Prothero, Donald R. (1994). *Evolution of the Earth*. New York: McGraw-Hill Inc.

Dudrey, Russ. *Restoration Quarterly*, Vol. 30 # 1, p. 36.

Dungan, D. R. (no date). *Hermeneutics*. Delight, AR: Gospel Light Publishing Co.

Fox, Marion R. (2000). *A study of the biblical flood*. Oklahoma City, OK: Five F. Pub. Co.

Fox, Marion R. (2003). *The work of the Holy Spirit, Vol. 1, 2nd ed.* Oklahoma City, OK: Five F. Pub. Co.

Fox, Marion R. (2005). *The work of the Holy Spirit, Vol. 2.* Oklahoma City, OK: Five F. Pub. Co.

Fox, Marion R. (2006). *The role of women, Vol. 1.* Oklahoma City, OK: Five F. Pub. Co.

Fox, Marion R. (2006). *The role of women, Vol. 2.* Oklahoma City, OK: Five F. Pub. Co.

Fox, Marion R. (2007). *The great commission*. Oklahoma City, OK: Five F. Pub. Co.

Horgan, John. "Gay Genes, Revisited" *Scientific American*. Vol. 273 # 5, November 1995, p. 26.

Horne, Thomas (1970). *Horne's introduction to the Scriptures*. Vol. II Part 1, Grand Rapids, MI: Baker Book House.

Isaac, Stephen; Michael, William B. (1985). *Handbook in research and evaluation*. San Diego, CA: EdITS Publishers.

Josephus, Flavius. (1960). *Complete works of Flavius Josephus*. Translated by William Whiston. Grand Rapids, MI: Kregel Pub.

Keil, C. F.; Delitzsch, F. *Commentary on the Old Testament*. Vol. I, Grand Rapids, MI; William B. Eerdmans Pub. Co.

Lemmons, Reuel. *Image*, Volume 5 # 3, p. 4.

LeVay, Simon, Science, 1991.

Lockhart, Clinton. (1915). *Principles of interpretation*. 2nd ed., Delight, AR: Gospel Light Pub. Co.

Lynn, Mac. *Image*, Volume 5 # 4, p. 21.

Martin, Harold C.; Ohmann, Richard M. *The logic and rhetoric of exposition*. New York: Holt Rinehart and Winston Inc., 1957, pp. 72-119.

Merriam Webster's Collegiate Dictionary, 10th ed.

Milligan, Robert. (1972 – reprint). *Exposition and defense of the Scheme of redemption as it is revealed and taught in the Holy Scriptures*. Nashville, TN: Gospel Advocate Pub. Co.

Raup, David M. "Geology and Creationism." *Field Museum of Natural History Bulletin*. Vol. 54, March 1983, pp. 16-25.

Robertson, A. T. (1934). *A grammar of the Greek New Testament in light of historical research*. Nashville, TN: Broadman Press.

Robertson, A. T.; Davis, William Hersey (1977). *A new short grammar of the Greek Testament*. Ann Arbor, MI: Baker Book House.

Summers, Ray (1950). *Essentials of New Testament Greek*. Nashville, TN: Broadman Press.

Thayer, Joseph. (1970). *Greek-English lexicon of the New Testament*. Grand Rapids, MI: Zondervan Publishing House.

Trench, Richard C. (1989). *Synonyms of the New Testament*. Grand Rapids, MI: Baker Book House.

Weingreen, J. (1959). *A practical grammar for classical Hebrew (2nd ed)*. Oxford: Clarendon Press.

Yates, Kyle M. (1938?). *The essentials of Biblical Hebrew*. New York: Harper and Row.