Where Am I?

Where Am I Going?

How Am I Going To Get There?

HERMENEUTICS
An Antidote For 21st Century Cultic And Mind Control Phenomena

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FORWARD

PREFACE

Having spent a large portion of my early life's free time in outdoor pursuits; camping, fly-fishing, trekking, skiing, (in Washington, Oregon, Vermont, New Hampshire, Maine, Canada, Alaska, and Colorado) the cover for this book is quite appropriate for the subject matter you will explore in this study.

Mom & Dad down from   **How I Abused My Body.**
two high lakes in Colorado.   **100 pound packs were the rule!**

Some things in life are easy, some are more difficult. Some things require extreme dedication, but the rewards are glorious indeed to behold.


Mt. McKinley 20, 237 ft. (Denali, to you Cheechakos) In August 2003
Taken by the author from a hillside above Wonder Lake, Ak.

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Where Am I? That is to say: In my Christian walk am I just beginning, or am I older, more mature in my life in Christ? As much as is in me to say, Hermeneutics is a **Critical and The Most Essential** subject you can consider in your lifetime of Christian pursuits. How we interpret the Scriptures will have a most eternal effect on our future life in Christ. So, whether just starting out, or perhaps further along the Pilgrim Pathway, proper interpretation will solidify your understanding of the inerrant Word of God. The picture below is a topographical map of a small portion of land just North East of the Colorado Dept. of Fish & Game's Roaring Judy Fish Hatchery, just North of Almont, Co. It was used to give the impression of the unknown, as an illustration of what the neophyte Bible Student sees when he/she first opens the Bible. Everything is new, but UNKNOWN.
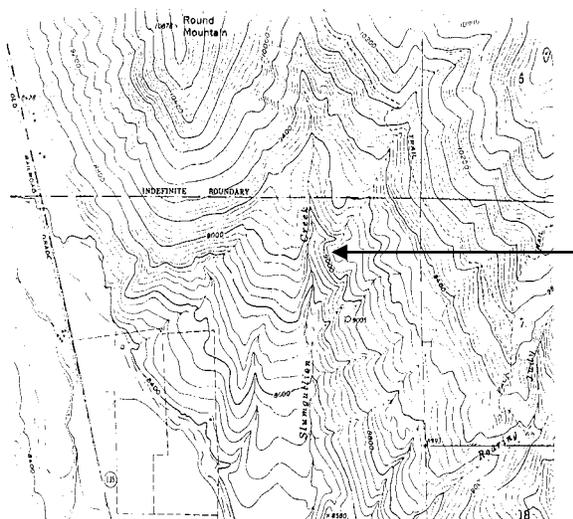
Probably the only thing we recognise are the hardly visible elevation marks. How many "Round Mountain" and "Indefinite Boundary" markers are there in an English speaking country? (Hopefully, English speaking else we could be anywhere.) Notice also a lack of declination marks on the drawing so we don't know what direction we are viewing the map. "Old Railroad Grade" may help us, but as yet this map where we have been set down in the middle is not much help.

Where Am I Going? What direction am I going? Am I in a group that others may call a cult? Have I truly been Born Again (John 3:1-21)? How can I determine the path God would have me on? The answer may surprise you. Every believer is commanded by 2 Tim 2:15 to:

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.KJV. or as the 1901 ASV has it:

15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, {1} handling aright the Word of Truth. {{1} Or holding a straight course in the Word of Truth; Or rightly dividing the word of truth}: or as us outdoorsman might phrase it: "Cutting a Proper Trail" through the Word of Truth – The Scripture. Cutting a proper trail might involve a great deal of work. We must first determine from a map where we are. Then we must determine where we are going, and then comes the hard part!

How Am I Going To Get There? When we "Cut a Proper Trail" we must take into account many things. Am I in good enough shape to get the job done? (time, finances, family, friends, teachers, etc.) Will the trail be good enough to bring my friends and family along it? Am I well enough supplied to complete the job in one session, or will I need to resupply at various stages of the work?
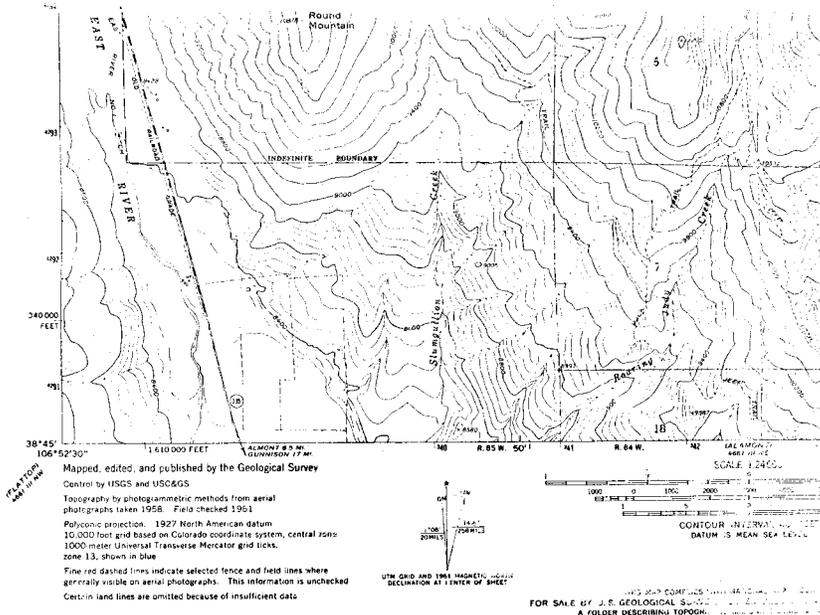
A little more familiarity and we are given or discover a new map. This one is replete with Declination Marker, Latitude and Longitude marks so that we might figure out where we are. Now suppose we wish to go home to Colorado Springs. If we don't know how we got to this place, at least we know where we are and where we want to go. At this point we are in the market for a new map that shows us how to get 'Home''. As a Christian this is the sort of path I went on to finally decide what route, that is, what area of ministry my family and I should pursue. This route is dependent on many things, age, health, available finances, present education level, and finally, and most importantly, Spiritual Gift(s) and Heavenly Calling. All these things must be considered, pilgrim, as we continue our journey to the "Heavenly City".

We are now given a map that shows us how to get "Home". However, we see many mountains passes to navigate and streams that need to be crossed to get "Home".
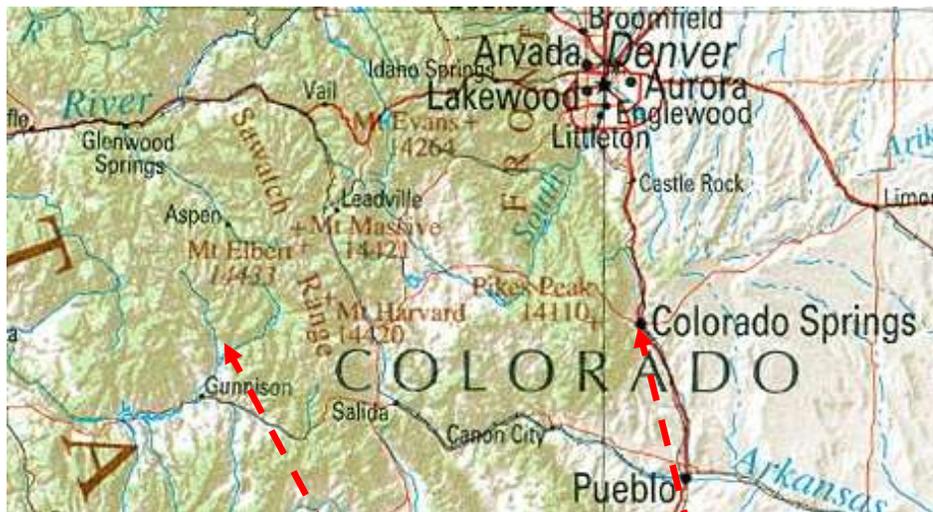
We must travel from here   to there. By some means.

Having all the tools (Car, Plane, or Train) would help us get to our journeys end more quickly and more comfortably. However, we could all walk/swim/climb, but having the proper tools to travel all that way will indeed allow us to cover more ground more quickly. This is therefore, an illustration of how to accomplish our Christian objectives more quickly and efficiently.

We need therefore; to obtain the proper **educational** and **experiential tools** and strive to keep them **SHARP!**

Dedication

To My Wife Pat and our four children, Kris, Kim, Ken and Kathy, who have followed me on many of these treks, this book is dedicated.

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PRELIMINARY REMARKS

The word "Hermeneutics" is of Greek origin - from ἑρμηνεω (Gk): to interpret, to explain; the adjective (articular) ἡ ἑρμηνευτική: the hermeneutical art of interpretation. Our word *hermeneutics is defined as: **The science and art of interpretation***. Closely kindred is the name Ἑρμης: Hermes, or Mercury, who bearing a golden rod of magic power figures in Grecian mythology as the messenger of the gods.

Hermeneutics is required to provide adequate <u>controls for interpretation</u>. To find God's point is the important thing. Our ideas may be nice, but God's Word is quick and powerful - Heb 4:12. We may have a high view of inspiration; we may believe strongly in verbal and plenary inspiration; that the Scripture is inerrant and infallible; and <u>these are necessary</u> (see Appendix A); but, if our concepts of hermeneutics are faulty, we have just negated our high concepts, above, and by faulty interpretation, turned God's Word into something that is <u>not</u> God's Word!^a

Control – From another discipline.
Dad in his last day of skiing.
Keystone, Colorado, 1998.

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^a This is the basic problem with so-called Christian Cults. e.g., Jehovah's Witnesses, Children Of God,

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
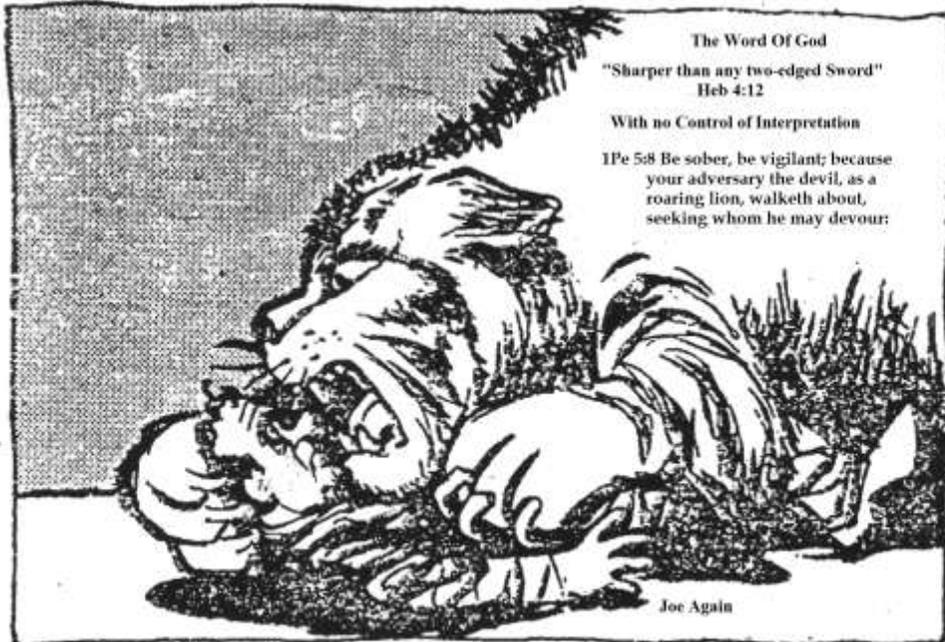
THE DANGER OF NO CONTOL OF INTERPRETATION

In this book all footnotes are shown as superscripted small letters like [a]. Endnotes are shown as superscripted numerals like [1]. When a specific page number is referenced, it is shown following a slash as [1/284 ff]. The two small letters, [ff], mean "and following". The English versions used in this workbook are the Authorized Version (AV also called the King James Version KJV) unless otherwise specified. The ASV of 1901 is used at times when more clarity is needed, The English Translation by John Nelson Darby DBY is also used. Finally, my own personal translations are given when necessary to bring out the full meaning in context of the Greek or Hebrew word(s) used. The Greek Versions used are the Stephens 1550 Textus Receptus (TR), the Scrivener 1894 Textus Receptus (TR+), the 1991 Byzantine/Majority Text form edition (BYZ) and the Nestle 26/UBS 3 edition (N26). These quoted versions come from the Online Bible courtesy of Larry Pierce R.R.#2, West Montrose N0B 2V0, Ontario, Canada, and Maurice A. Robinson, Ph.D., Department of Biblical Studies and Languages, Southeastern Baptist Theological Seminary, 7521 Matherly Drive, Wake Forest, North Carolina, USA 27587 - (919) 556-8337

The following information was extracted from studies pursued by the author at The Western Conservative Baptist Seminary, Portland Oregon, circa 1968-1970. My thanks for the informational content go to my teachers, Dr. Earl Radmacher and Dr. Stan Ellisen of that fine school. Dr. Radmacher termed hermeneutics as the "watershed" of the 1980's. I believe he was very accurate in this assessment. However, as he so carefully explained in class, possibly one of the major reasons for the dark ages and the other spiritually deadened times during man's short sojourn on this planet, was an inadequate understanding of and appreciation for controlling principles of interpretation (hermeneutics).

Here also must thanks be given to the many authors from whom I owe my gratitude for keeping me on course in my Christian life.

Finally, thanks Must be given to the cartoonists, etc., from whom I obtained the **"Illustrations"** that **"Are"** used. They are truly **"Windows To Let The Light In".**

This book in various forms have been taught in "home" bible studies from 1972 until the present, and as part of a Bible School curriculum taught in local churches in Colorado, Bible Colleges in Alaska, Oregon, and Colorado, and Seminary in Oregon. In fact, it was also taught at lunchtime at the Raytheon plant in Wayland Ma. This book was meant to be used along with a Greek and/or Hebrew language program. This set of studies was taught by the author to those involved in a very dangerous pseudo-Christian cult (Children of God). The Holy Spirit used the material to free two of their elders from this group and one of these men is today (circa. 1980) serving God on the mission field. Appendix J, by Dave Breeze was included as a quick checklist to identify those who are cultic in their theology or mannerisms. As Cult watcher G. Richard Fisher[1] said at the 1996 "The Culling of Christianity" conference in Saint Louis: **"the Church is losing the knowledge of a systematic study of the Scripture."** He continued, **"Many in the Church no longer view the Bible as 'adequate for godliness and maturity.' Consequently, the door is open to thought that relies on extra biblical experiences."** At this same conference, James Bjornstead, president of Evangelical Ministries to New Religions (EMNR) stated, **"Hermeneutics today is reduced to one sentence: The Spirit told me."** An example from the writing of one of those turncoat "evangelicals", **Dr. C. Peter Wagner is given, below. In his book Christianity With Power, pg. 55, Dr. Wagner states:**

"Jack Deere and myself are just two traditional evangelicals and former cessionists

among rapidly increasing numbers of others who believe that a valid source of divine knowledge comes through what some would call "extra biblical revelation." I dare say that the standard-brand evangelical doctrine of "logos only" that we were taught might now find a place on an "endangered doctrines" list, <u>about to become extinct</u>."

May the reader extract God's points from his study of this Biblical material and so keep him from serious error.

The use of materials by non-dispensational authors may be criticized by some readers. We feel that using these materials along with our carefully applied hermeneutical principles, will yield a valid historical-grammatical canon of control for interpretation, and should, therefore, encourage those who have fallen off (or never have been aboard) the dispensational bandwagon, to carefully consider their position. If those non-dispensational readers will carefully apply the principles contained in these pages, they will become more dispensationally oriented. If you have any corrections/suggestions/objections to these notes please contact the author.

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1.0   INTRODUCTION

1.01   Abiding Principles

A principle is that which is stated or implied in the text intended to govern Christian living. *A principle is an abiding truth that is not limited to a moment of time*. It is not only addressed to mind and feeling but also specifically to the will. The categories of these principles are listed (in part).

Table 01.01   A Brief Table Of Categories Of Biblical Principles.

Categories Of Biblical Principles		
Attitudes	Heathen	Responsibilities
Bible study	Holy living	Rewards/Punishment
Christian Fellowship	Humility/pride	Riches/Poverty
Christian home	Justification	Sanctification
Christian Liberty	Knowledge/Ignorance	Saved/Lost
Church Administration	Love/Hatred	Security-Confidence
Church Discipline	Missions	Selfishness-Self-
Courage	Morality	centeredness
Domestic life (home)	Obedience	Self-Surrender
Election	Patience	Service
Faith	Peace-Rest	Simplicity/Duplicity
Foreknowledge	Personal life	Sin-Satan
Fruit bearing	Prayer	Social life
Glory	Predestination	Sowing/Reaping
Goodness-Integrity	Redemption	Suffering
Gratitude	Relation to the State	Trust
Guidance	Repentance/Renewal	Vengeance

In reading through the Scriptures it is necessary to interpret the passages properly according to the **grammatical-historical method** and then to "system-a-tise" the results. Often, we overlook obvious truths merely because we don't have a mental list to refer to when a proper category appears in the text. In the words of Dr. S. A. Ellisen, "If you don't know what you're looking for, chances are you won't find it." Its corollary is also true, "If you don't know what you're looking for, chances are you'll find it."

1.02   Theological Categories

As an aid in the systematization of Biblical materials the following list of Theological[2] categories are suggested:

Table 01.02   Theological Catagories.

Title	The Doctrine of the:
Angelology	Spirit World
Anthropology	Man
Bibliology	Bible
Christology	Christ
Ecclesiology	Church
Eschatology	Prophecy (last things)
Hamartiology	Sin: The Nature of the Old Man in Adam, and the Acts of This Nature - Sins.
Kingdom	All Kingdom Ideas

Pneumatology	Holy Spirit
Soteriology	Salvation
Theology (Proper)	God The Father – The Essence of The Godhead, The Attributes of The Godhead, The Trinity, etc.
Worship	God Alone Gets Worship.

1.1   Definitions

An attempt has been made to limit the amount of memory work required for this course of study. However, there are some things which must be memorized in order to build a hermeneutical sieve for subjective inference to become objective fact. All required memory work will, like Hermeneutics, below, be printed in italics (except for Biblical texts). For a more elaborate introductory treatment of this material please see Henry A. Virkler's book, HERMENEUTICS[3].

1.1.1   Hermeneutics:

Hermeneutics: The art and science of interpreting the Word of God.

1.1.2   Literal Interpretation:

*Literal Interpretation: **As applied to any document**, is that view which allows as the sense of a sentence, the meaning of that sentence in usual, or ordinary, or normal conversation or writing.*

It is broken down into two categories:

1.1.2.1   Plain (or denotative) literal

A plain literal sentence is a straightforward sentence with no figures of speech, e.g. Thou shalt not kill. (Exodus 20:13) Heb לא תרצח 13 Notice that the verb תרצח KAL Imperfect 2Pl > רצח ratsach: murder, slay - with premeditation or without premeditation. There are at least 9 verbs translated "kill" in the Old Testament. There are many others and also some of those, above, used which are translated smite, smote, slay, etc. How might a word study affect the belief system of those for or against capital punishment? We might do the same thing for the abortion issue!

1.1.2.2   Figurative (or connotative) literal

A figurative literal sentence is one containing figure(s) of speech, in which case such an expression has that proper or natural meaning as understood by students of language.

Whenever a figure is used, its literal meaning is precisely that meaning determined by grammatical studies of figures. e.g. Zec. 4:10, 2 Ch 16:9, Ps 91:4, De 33:27, De 32:4, Ps 18:31, Jo 1:9, Jo 10:9, 1 Jo 1:5.

Tyndale is quoted as saying **"Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And**

that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave thou canst never err nor go out of the way. And if thou leave the literal sense, thou canst not but go out of the way." Tyndale is also quoted as saying about figurative language: **"The Scripture uses proverbs, similitudes, riddles, allegories, as all other speeches do; but that which the proverb, similitude, riddle or allegory signifieth, is ever the literal sense, which thou must seek out diligently." (see Appendix B)**

Even a man as highly regarded (and rightly so) as Dr. John Walvoord has muddied the interpretive water when he stated: **"Literal interpretation should be followed unless the context indicates otherwise."**

In our attempt to seem faithful to the grammatical-historical principles of interpretation we may mouth (or think) the following: **"If the literal sense makes sense, seek no other sense."** That phrase is non-sense, because there is no canon of control for determining when the literal sense doesn't make sense, and if it doesn't, what interpretive scheme will we use at that point. We need to eliminate our fuzzy thinking about how we interpret the Scripture!
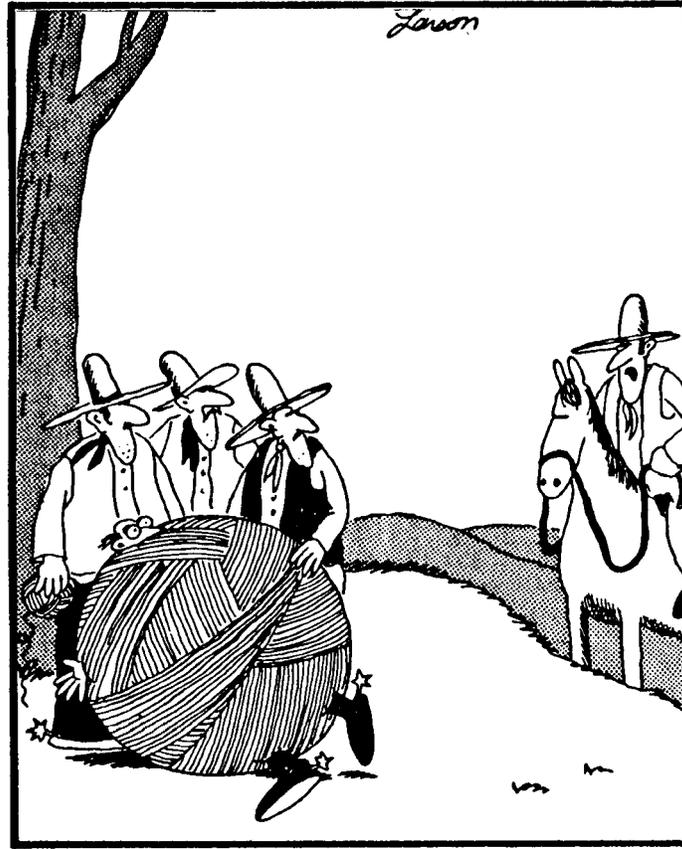
"Hang him, you idiots! Hang him!...'String-him-up' is a figure of speech!"

PLAIN OR FIGURATIVE LITERAL?
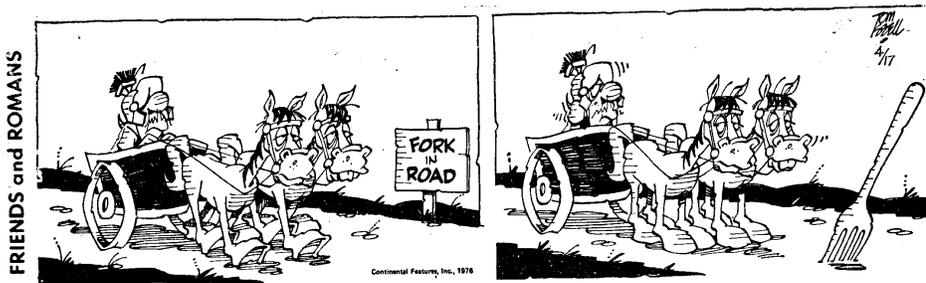
IS IT FIGURATIVE OR PLAIN LITERAL?

1.1.3   Allegorical Interpretation:

Allegorical Interpretation is that method by which text is interpreted apart from its grammatical-historical meaning.

What the original writer was trying to say is ignored. **What the interpreter wants to say becomes the all important factor**. **It usually involves assigning a Scripture passage an assumed meaning different from its plain or figurative literal meaning** *(Origen defined 3 levels)*. It believes that beneath the letter (or the obvious) is the real meaning of Scripture. Historically, this method was used to resolve the conflicts between the Scriptures and such things as the Greek philosophical traditions. Unfortunately, in such cases the <u>Word of God</u> was sacrificed on the altar of the allegorist.. If we assume a document has a secret meaning, and there are no clues for interpretation, interpretation is difficult if not impossible. The basic problem is to determine if such a document (passage) has such a meaning (allegorical) at all. A further problem is whether the secret meaning was in the mind of the author or whether it was just "found" there by the interpreter. According to Klein, Blomberg and Hubbard (ITBI)[4/7], "Dr. Basil Jackson, a leading Christian psychiatrist, learned this hermeneutical lesson during his youth when a Plymouth Brethren elder in Ireland sung to him, **"Wonderful things in the Bible I see, most of them put there by you and by me."**

ITBI contains a very well written history of interpretation (pages 21-51).

The Reformation was quite hard on allegory (Luther called it a "monkey trick"). The post-reformation still used allegory but instead called it "<u>spiritualization</u>". This is the method of interpretation used by those who hold a postmillennial or amillennial view of eschatology. Floyd E. Hamilton, an amillennialist, acknowledged that the basic difference between him and those adhering to a premillennial view "is not whether the Scriptures teach such an earthly kingdom as the premillennialism teaches, **but how the Scriptures that teach just such an earthly kingdom are to be interpreted**. Oswald Allis admits that **"the Old Testament prophecies if literally interpreted cannot be regarded as having been yet fulfilled or as being capable of fulfillment in this present age."**[5]

1.1.4   Seven Steps In The Conveyance Of Truth.

It is good when studying any subject, to know where that subject fits into the whole of a discipline. Below, we have a breakdown into seven categories of which hermeneutics is one portion, albeit, the most important. As has been stated above, if our interpretive principles are faulty, we can easily turn God's Word into the words of our adversary. It is done regularly by cultists, who, according to Peter: **(1) But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that bought them, bringing upon themselves swift destruction; (2) and many shall follow their dissolute ways, through whom the way of the truth shall be blasphemed. (3) And through covetousness, with well-turned words, will they make merchandise of you: for whom judgment of old is not idle, and their destruction slumbers not. (2 Pe 2:1-3 DBY)**

Although the cults are, in general, separate from the Christian herd, the mentality which spawned them is used by many of **us**. Our theology may seem good but if we are misinterpreting the Scripture, for whatever reason, we are no better than the cultist, and, in fact are more despicable. You see, we have God's Word and the author of that Word indwelling us, therefore, **we have no excuse!** A structure for the determination of scriptural understanding is:

Table 01.03   Seven Steps In The Conveyance Of Truth

Seven Steps in the Conveyance of Truth	
Higher criticism	Origination of truth (now aptly termed destructive criticism). Which books are canonical? [In one word, what determines canonicity? (Ans. Inspiration!)] See Black & Dockery[6]
Biblical Introduction	Helps to nail down the writer, his style, date of writing, where written, etc. See Appendix I. We see this in each of the Book Introductions of Dr. Stanley A. Ellisen's Bible Outline Series.
Lower criticism	Determination of the Truth (which is the better text; so-called textual criticism)
Hermeneutics	Regulation of the Truth. Establishment of a canon of control for interpretation.
Exegesis	Elucidation of the Truth (to read out). *Exegesis: is the Correct Application of sound Hermeneutical Principles to the Original text of Scripture in order to Declare its intended meaning.*
Systematic Theology	Systematization of the Truth (inductive). Usually, the result of our exegesis which is usually the result of our:
Homiletics	Preparation and proclamation of the Truth

1.2   Axioms Basic To Communication

(From Clinton Lockhart - Principles of Interpretation - See Appendix C.)

In a study of Axioms in Mathematics for a particular subject, there are basic truths about a particular system that are given without proof. They must however be verified in such a system. i.e., Projective Geometry: has three axioms; Point, Line, and Incidence (a Point Lies on a Line). From these three axioms an entire discipline of non-contradictory Mathematics has been derived. These following axioms are used to establish verbal communications between two or more persons. These hold true for our subject of Hermeneutics, for communication theory in general, and are given with examples to show their truth.

1.2.1   The true object of speech is the impartation of thought.

We understand what a writer does say, rather than trying to root-around and see what he doesn't say. The argument for Amillennialism is an argument from silence - they claim the Abramic Covenant is conditional!

1.2.2   The true object of interpretation is to apprehend the exact thought of the author.

2 Pe 1:20 according to A. T. Robertson indicates that: **20. No prophecy of Scripture comes out of private interpretation[a] or disclosure or origination.** If we attempt to infuse our own meaning(s) back into the words of Scripture rather than attempting to recover the exact thought of the author, we place ourselves and our hearers in a precarious position.

1.2.3   Language is a reliable medium of communication.

Conversely, if language is not reliable, we can no longer function as a society. It would negate the possibility of language, books, magazines, radio, TV, Laws, Wills, etc.. Our whole society would have no meaning.

1.2.4   Word usage determines the meaning of words.

From a study of the etymology of words we find that: (1) a word receives its first meaning. (2) That word may have its meaning changed. (3) That word may then receive many meanings. (4) Many of those meanings (or the word itself) becomes obsolete. Radmacher[7] presents a scholarly and delightful treatment of the development of the Greek word εκκλησια[b] "assembly duly summoned"[8] which was formed from the preposition εκ: out, and the verb καλεω: to call out or to summon. Radmacher then shows how this word took on connotational meanings, its use by secular writers, its use in the Septuagint, its use in the New Testament and finally its usage according to literary classifications where he covers non-technical and technical usages and usages not found in the New Testament.

1.2.5   Two writers do not independently express thought alike.

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[a]   Dr. Earl Radmacher believes "interpretation" is the better meaning here.

It is possible to say the same thing two different ways. This is the reason why language translations are possible and why versions in the same language are possible and still understood.

1.2.6   Every writer is influenced by his environment.

Inspiration did not remove a writer from his environment, but merely guarantees the accuracy of what was written. e.g., Paul writes to the believers in Phillipi Thanking them for their gift to him while he was imprisoned in Rome. **Php 1:5 For your fellowship** {the Philippians' physical gifts see also Php 4:10-19} **in the gospel from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work in you will perform [it]** {they will keep on giving} **until the day of Jesus Christ:** (Php 1:5-6)

1.2.7   An Author's purpose determines the character of his production.

No translator can hope to express in another language, in every respect, the shades of meaning contained in an author's writing. However we can come close!

1.2.8   Any writing is liable to modification in copying, translating, and the gradual change of a living tongue.

This axiom illustrates the need for textual criticism. Textual Critics study the individual and families of documents in order to discover the exact text of the autograph. **The major problem in Textual Criticism is not the Texts, but the Theology or lack of it of those major contributors to the Critical Versions!!!**

An interesting example of the change of a living tongue occurs in Job 39:20 **Canst thou make him afraid as a grasshopper? The glory of his nostrils [is] terrible.** In this passage God is answering Job and asks him if he can make the horse <u>leap</u> like a grasshopper?

1.2.9   By one expression, one thought (and only one) is conveyed.

One might protest because of dual and sometimes triple references of types contained in prophetic passages. Two examples of dual reference consider Is 7:14 and 7:15-16 with Is 8:1-4 a near fulfillment and Mt 1:23. Or consider Ho 11:1 with the backward look to Israel being called out of Egypt along with the calling back to Israel from Egypt of the Son of God, Mt 2:15. Is 61:1-2 contains a threefold reference. **1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;** As explained by our Lord in Lk 4:18-20: **18 The Spirit of the Lord [is] upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And He closed the book, and He**

gave [it] again to the minister[a], and sat down. And the eyes of all them that were in the synagogue were fastened on him. In this text in Luke, our Lord finished His reading with reference to the dispensation of Law/Israel. The day of vengeance of our God refers to the end of the Day of Jacob's trouble (tribulation) 2 Thess 1:7-10, while to comfort all that mourn refers to restored Israel during the millennium. Also buried there at the end of verse 19 and before verse 20, lays the entire church age.

1.2.10 The function of a word depends upon its association with other words.

Notice the meaning of κοινωνια: fellowship in Php 1:5 refers to the Philippians' gifts to Paul while the (same) word κοινωνιαν: fellowship in 1 Jo 1:7 refers to the relationship among "light walking" believers with God!

1.2.11 A correct definition of a word substituted for the word itself will not modify the meaning of the text.

If this were not possible, we would all have to read Greek, Hebrew, and Aramaic in order to go to heaven. {Hmmmn, that might not be a bad idea, at least in the area of our Sanctification.   2 Tim 2:15-18, 3:16.}

1.2.12 One of two contradictory statements (perhaps both) must be false, unless corresponding terms have different meanings or applications.

e.g., the time differences between John's gospel Jo 19:14 (before Pilate on the 6th hour - western reckoning of time 12am to 12pm). In Mark's gospel Mk 15:25 our Lord was crucified. Mark used Hebrew time (6am to 6pm) to tell the crucifixion time[9]/282.

1.2.13 Truth must accord with truth; and statements of truth apparently discrepant can be harmonized if the facts are known.

e.g., Da 5:1 states Belshazzar was King: Secular history records that Nabonidus was King. In Da 5:16 the Scripture records that Daniel was to be **third ruler in the kingdom**. He would be next in line with Belshazzar who was king of Babylon but a co-regent with his father Nabonidus.[b] [10]/282ff

1.2.14 An assertion of truth necessarily excludes that to which it is essentially opposed and <u>no more</u>.

e.g., **And ye shall know the truth, and the truth shall make you free**. (Jo 8:32) However, the 36th verse of that chapter says: Jo 8:36 **If the Son therefore shall make you free, ye shall be free indeed**. Is there essential opposition between Jesus Christ in verse 36 and truth in verse 32? No, in fact John answers that

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[a] Grk. - υπερετης huperetes *hoop-ay-ret'-ace* (from υπο hupo *hoop-o,* a primary preposition: 1) servant 1a) an under-rower, subordinate rower 1b) anyone who serves with hands: a servant 1b1) in the NT of the officers and attendants of magistrates as — of the officer who executes penalties 1b2) of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue 1b3) of any one ministering or rendering service 1c) anyone who aids another in any work 1c1) an assistant 1c2) of the preacher of the gospel **1d) of the attendant of a synagogue. etc., Notice, Luke, Paul's Companion, is acquainted with shipboard travel. He uses a word well understood by those who would read his Gospel Account.**

[b] Prayer Cylinder of Nabonidus - British Museum Table Case "G" #91,125,128

objection in chapter 14 and verse 6: Jo 14:6 **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me**.

1.2.15 Every communication of thought, human and divine given in the language of man is subject to the ordinary rules of interpretation.

This is a basic restatement of the accommodation perspective principle of interpretation. By way of illustration, if a man wanted to communicate with an ant (without changing the ant) he'd probably have to become an ant and communicate like they do. Our world is wasting its time trying to communicate with Aliens (from outer space???), if there be such unbiblical nonsense; such creatures would have to use one of our languages to do it. As has been shown in one of my books[a], Aliens come extra-dimensionally and are Angels, probably one or more of the fallen variety[b].

1.2.16 Concluding Remarks For Section 1.2.

Well Pilgrim, we've covered a **lot** of ground. **You should have learned something of scientific procedures that may or may not have been used by many authors to come to their conclusions**. **We should also understand that all science is not necessarily scientific**. Remember:

It Is Better To Light One Candle Than To Curse The Darkness!
John 3:16-19

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[a]   N. Carlson, *As It Was In The Days Of Noah*, Self published, 2012.
[b]   Gen 6:1-8; . . . Mat 24:37-39; 1 Pet 3:19-20; 2 Pet 2:4-6; Jude 6-7.

1.3   Qualifications For An Interpreter

The qualifications for an interpreter are the same for an expositor with the qualification that one can be an interpreter of the Word of God without knowledge of the original languages and without the Spiritual gift of Pastor/Teacher.[11] What reason(s) can you give for them not being the same?

1.3.1   <u>Regeneration</u> -

It is imperative that proper interpretation of God's Word be done by Believers. 1 Co 2:14

Figure 01.01.   Symptoms Of The Unregenerate Man (or Carnal Christian) – Jer 17:9.

Figure 01.02.   A Reaction Of The Degenerate To The Regenerate; Jer 17:9-10.

1.3.2 Spiritually Controlled

(by the Holy Spirit) - Eph 5:17-20 with Col 3:16-17.

These two passages are termed "Comparative Cross References". This means because of their contexts, they are equivalent terms. "The Control by the Holy Spirit" is equivalent to "Let the Word of Christ Dwell in us Richly". Each is then followed by the result of each term. We cannot be Controlled by the Holy Spirit UNLESS The Word of Christ Dwells in Us Richly! Notice the comparisons:

Eph 5:17 Wherefore be ye not unwise, but understanding **what the will of the Lord is**.

18 And be not drunk with wine, wherein is excess; but **keep on being controlled by the (Holy) Spirit;**

19 **Speaking to each other in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;**

20 **Giving thanks** always for all things unto God and the Father **in the name of our Lord Jesus Christ**;

Col 3:16 **Let the word of Christ dwell in you richly** in all wisdom; teaching and **admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**

17 And whatsoever ye do in word or deed, do all **in the name of the Lord Jesus**, **giving thanks** to God and the Father by him.

- Is it possible to ignore the Word of God and be controlled by the Holy Spirit?
- Is it possible to neglect Hiding the Word of God in our Hearts and still be controlled by the Holy Spirit?

Psm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
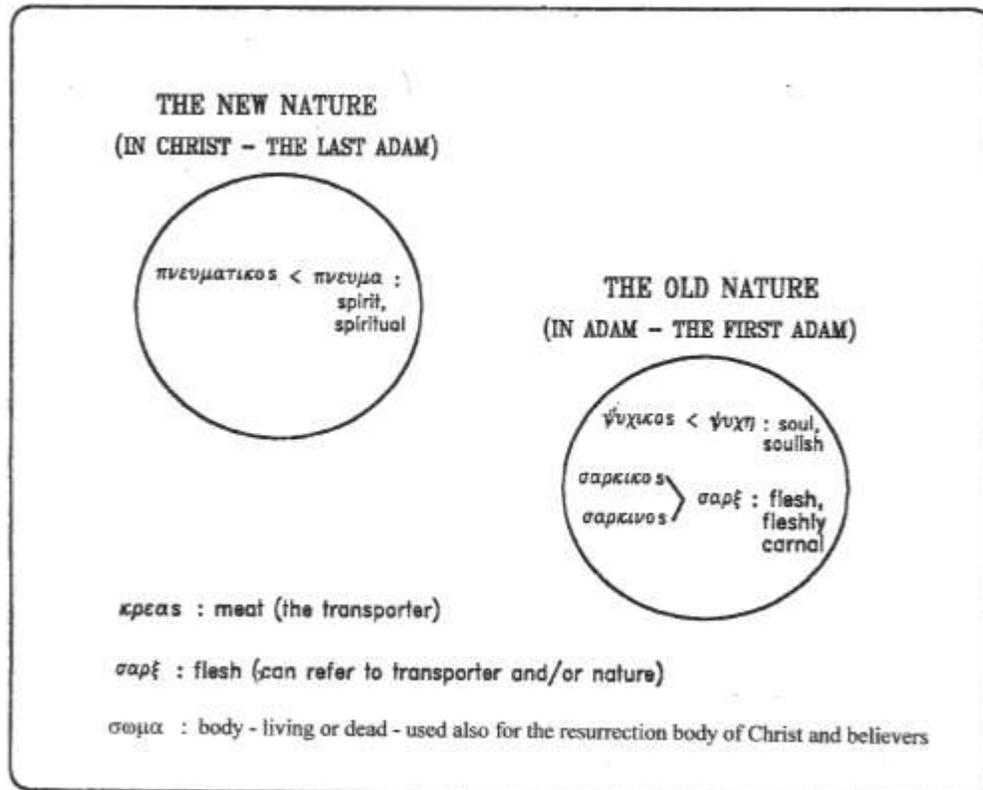
Figure 01.03 The Transporter And The Believer's Two Natures.

1.3.3   Spiritual Gift(s)

Every Born Again one has been given a set of Spiritual Gifts by the God of all Grace. Each set is unique to each recipient. They are given for the specific purpose:

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ:

13 Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 {In order}**That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine**, with the **sleight** *{Grk. κυβεια: {N-DFS} the die, plural dice: here; the picture is of shaking dice with someone who has 'loaded' them; our adversary, Satan.}* of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

And all this – For the Glory of God!

Every Christian has the responsibility to be able to interpret some things in God's Word. There are some in the Body of Christ who have been given special gifts for use in the body.

Examples Of Spiritual Gifts
1.   Prophets (forthtelling) Ro 12:6, 1 Co 12:10, 13:2.
2.   Pastor/Teachers Eph 4:11.
3.   Knowledge 2 Pe 3:2, 1 Co 12:8.
4.   Wisdom Eph 3:5, 1 Co 12:8.
5.   Teaching Eph 4:11, Mt 28:19
6.   Evangelism Eph 4:11
7.   Exhortation 1 Th 3:2, Rom 12:8.
8.   Discernment of Spirits (or the doctrines they are teaching) Ac 16:18, 1 Co 12:10, 1 Jo 4:1.

Table 01.04   Examples Of Spiritual Gifts.

Because of abuse of the teaching of spiritual gifts in the past, it is necessary to include in our short synopsis the Table, below. The three descriptive columns are titled:

1. THE **TRUE; the actual gift(s) given by the Holy Spirit.**
2. The **SOULISH COUNTERFEIT;** in which the Natural powers function independently of the Holy Spirit. In this state they are **under influence of Satan and/or demonic forces**.
3. **The SATANIC COUNTERFEIT; here the** Natural powers, consciously or unconsciously, are **under direct influence or control** by evil spirits, e.g. Satanic cults. We have descriptions of such happenings from the experiences of Missionaries to pagan lands. e.g., A China Inland Missionary to the Szechwaneze people, Isobel Kuhn; the "Inn Of The Sixth Happiness", lady. In her book "Nests Above The Abyss", Chapter 6, The Prey of the Terrible, she describes a spirit séance in which two women and a man are calling down spirits (evil ones) and a group of dancers become demon possessed. Some cry out with voices different from their own: "Worship God", and "He has a Son named Jesus – and two daughters", & etc. As the story goes, these folks (in

1923) had never heard the name Jesus before but had been given this name by the demonic spirits who possessed them. As Mrs. Kuhn describes the next 14 years of this Satanic Conspiracy:

> I have been asked why did Satan introduce the name of Jesus to these people? I feel it was because he saw that the gospel was inevitably going to reach them, and so he tried to make the name of Jesus and the outward forms of Christianity (the Ten Commandments, etc.) familiar to them under a system which was really worship of himself. We see that he had succeeded in his subtlety up to this point in the story.
>
> But it did not continue so happily. Once thoroughly ensnared, the inevitable trickery began. One day the two women's devils gave forth a message. "The earth is going to be burned!" they said. "Jesus is coming to earth! And all unbelievers will be burned. You, believers, go to a certain place in the mountains and wait for Him! When He comes He will give you animals and money."
>
> The whole village packed up. Left their farm work unattended, and retired to the directed place in the mountains, where they fasted, eating only once a day, and waited a week without anything happening, of course. Fooled, chagrined, and anxious now for the unwatched crops left behind, they returned to their homes. This happened four times in nine years and once the whole village almost starved because of it. The prey of the terrible. Some began to wish to get free from this demon.

So now enter the missionaries for the first time. The whole tribe save one young man wanted no more of this Jesus talk. The young man with his companions made the 6-7 day trip from upper Burma into China to get more information about this "Jesus". This brought about eventually the evangelization of that tribe, the Goo-moos.

There are areas of gifts which have fulfilled their intended use. The gift of tongues and their interpretation were given IAW Isa 28:11-12; Deu 28:49; With 1 Cor 14:21-21. They were given as a sign to the Jews. The ceasing of three particular gifts including tongues and prophecy, had to do with the advent of the completed N. T. Canon. 1 Cor 13:8-12[12]

An additional book that may help to make plain this problem brought about by the so-called Charismatic Movement, and its solution, is "The CHARISMATICS, A Doctrinal Perspective, by Dr. John F. MacArthur.

Table 01.05   Table Of Spiritual Gifts

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
Gift(s) of the Holy Spirit	In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit	Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan	Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)
Preaching - **Rom 12:6; 1 Cor 12:10; 1 Cor 14:2; 1 Tim 4:13-16**	Preaching revealed truth in power and demonstration of the Holy Spirit	Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. **1 Cor 2:1, 4; 2 Cor 4:2**	Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. **1 Tim. 4:1**
Teaching - **Rom 12:7 2 Tim 2:2**	Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit **Eph 1:16-19**	Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. **Col. 2:18; Rev. 2:20**	Teaching of false or unsound doctrine under inspiration of an evil spirit. **1 Tim 4:1; 2 Cor 11:14,15**
Faith - **1 Cor 12:9**	The Holy Spirit's given faith in, and accordance with, God's Word & will	An effort to believe that depends entirely upon will power and emotional attitudes.	Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. **1 Cor 10:20**
Utterance of Wisdom - **1 Cor 12:8**	The Holy Spirit's given clarity in the stating of revealed spiritual truth	Spiritual truth stated with reliance on natural ability to give understanding.	Revelations supposedly from the spirit world received from evil spirits.
Utterance of Knowledge - **1 Cor 12:8**	Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.	Human wisdom's attempt to attest spiritual truth to the practical things of life. **Acts 26:9; Rom. 10:2**	Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.
Paraclete Gift - **Rom 12:8**	The Holy Spirit's given acts of love, manifesting Christ' love (agape).	Effort to help & counsel based on human wisdom.	Counsel inspired by Satan & based on his principles, **e.g. Peter's advice to Christ. Mat 16:22-23**
Mercy Acts of Love – **Rom 12:8**	The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.	Acts of love promoted by human kindness alone. Limited by the limits of human love (philia).	Manifestations of interest in human welfare - guided by Satan. **Gen 3:1,4,5, e.g. Mormonism**
Giving - **Rom 12:8**	Giving under the Holy Spirit's control. (cheerfully) 2 Cor 9:7	Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). **2 Cor 9:7**	Giving inspired by Satan which supports that which carries out his purpose. False systems don't lack for money.
Discernment of Spirits - **1 Cor 12:10**	Given by the Holy Spirit to distinguish between truth and what is satanic deception	Human wisdom's attempt to judge between what is of God and what is of Satan. **Heb 4:12**	Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. **Mk 1:23,24, 3:11, 5:7; Acts 9:15; Jas. 2:19**
Serviceable Ministrations - **Rom 12:7 1Ti 3:8-13**	Material service rendered under guidance of and wisdom of the Holy Spirit. **Ex. 35:30-35; Acts 6:1-7 Necessary for a Deacon.**	Material service done in man's wisdom & power & offered to God.	Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.
Ruler (Administration Oversight) **- Rom 12:8**	Ruling under the guidance and wisdom of the Holy Spirit	Dependence on human ability, such as the psychology of leadership, for ruling and leading	Ability to rule, displayed by wisdom & personality, given by evil spirits.
Miracles - **I Cor 12:10**	Direct intervention of divine power in response to faith given by the Holy Spirit	Natural phenomena or coincidences attributed to God's intervention by emotional religious enthusiasm.	Miracles wrought through satanic power. **Ex 5:1-8:7**
Healing - **I Cor 12:9**	Healing wrought by God's power in response to Holy Spirit given faith. **Jas 5:13-15**	Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.	Healing wrought by satanic power as seen in certain false cults.
Varieties of tongues - **I Cor 12:10**	Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. **Is. 28:11, Acts 2:4-16; Joel 2:28-29; I Cor 14:21-23**	Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and the glorifying of the flesh are results.	Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unsound & often vile. Confusion and unscriptural doctrine & practice are the result.
Interpretation of tongues - **I Cor 12:10**	Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.	A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.	Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholy!"argh"

These gifts allow the Holy Spirit controlled believer to have a special measure of understanding in those particular areas associated with that (those) gift(s).

1.3.4   No Substitute For <u>Hard Work</u>.

2 Ti 2:15, 3:16-17.

A Proper Education is NEVER FREE. It costs the Participants a great deal of an item most folks never consider; TIME. In order to obtain the information desired it shall involve time. The student should be prepared to commit the time required. At the Colorado Free Bible College we offer a 'Free' Bible College education. We do this with tongue in cheek because we know that the student and the teacher must expend much time; and that time becomes more precious as the days pass.

Figure 01.04   Bagsley Needs Reminder By Skywriters

How committed are we to keep on pursuing the Glory of the Lord?

1.3.5   <u>Natural Gifts</u>

Good judgment - ability to assimilate and categorize (not allegorize) quantities of information (i.e. <u>Wisdom - Prov 8-9</u>., Jas 1:5 (1 Cl. Cond.) "Since you all lack wisdom, Ask of God . . ."

Natural gifts such as physical strength, mental acuity, voice quality, athletic or musical ability, , , etc., are those things we were born with to greater or lesser degrees. In each case (person) these natural abilities soon become apparent as we mature. **<u>All men are not created equal</u>**. Some at the outset clearly have an advantage over others. As we have seen above, Spiritual Gifts are given by the Holy Spirit when we were born again. They are often different as to subject than Natural Gifts, although they may be used to refine the natural gift given for the greater good of the Body of Christ, for the Glory of God.

1.4   Equipment For An Interpreter

This section has been sketched out, but is only a very beginning of a student's bibliography. Each student should begin his reading program by reading only the best material available. There is the example of how they train FBI agents to recognize counterfeit bills. They do this by only allowing the study of a real bill(s), so any counterfeit may be more easily recognized.

1.4.1   **The Bible In Several Good English Translations**

(KJV, NKJV, NASB, etc.,)

1.4.2   **Tools - grammatical**

(Wuest, Vine, Trench, Girdlestone, A. T. Robertson, Vincent, etc.)

1.4.3   **Tools - Lexical**

[Language Users (L.U.)](Abbott Smith, Liddell and Scott, Thayer, Bauer Arndt Gingrich, Moulton and Milligan, etc.)

1.4.4   **Historical**

(Edersheim, Josephus, Schaff, etc.)

1.4.5   **Commentaries**

(Lenski, [L.U.] Keil & Delitzsch, [L.U.] H. A. W. Meyer, Leupold, The New International Commentary on the New Testament, The International Critical Commentary, Critical, Experimental and Practical Commentary on the OLD and NEW Testaments - Jamieson, Fausset & Brown. H. A. Ironside, etc.)

1.4.6   **Concordances**

(Strong, Young, Crudens, J. B. Smith, [L.U.] Moulton & Geden)

1.4.7   **Bible Texts For Language Users**:

1.4.7.1   **The Greek N.T**.

(Byzantine, Nestles, Aland, etc.)

1.4.7.2   **The Hebrew O.T**.

(Biblia Hebraica Stuttgartensia, Biblia Hebraica Kittel, etc.)

1.4.8   **Bible Software Tools**.

(The Online Bible; Logos Software (very expensive); Bible Works; etc.)

2.0   **THE HISTORY OF INTERPRETATION**

The History of Hermeneutics has a long and mostly sordid past in Secular as well as Religious activities. It is proposed that the beginner to this Historical account read very carefully the materials in this section 2 as well as the corresponding Appendices.

2.1   **Allegorical Schools**

Pentecost[13] in his premiere book (See Appendix K for his History of Interpretation) on eschatology stated:

"A multitude of difficulties beset the writers of the first centuries. They were without an established canon of either the Old or New Testaments. They were dependent upon a faulty translation of the Scriptures. They had known only the rules of interpretation laid

down by the Rabbinical schools and, thus, had to free themselves from that erroneous application of the principle of interpretation. They were surrounded by paganism, Judaism, and heresy of every kind."[14] Out of this maze there arose three diverse exegetical schools in the late Patristic period. Farrar says:

> **The Fathers of the third and later centuries may be divided into three exegetical schools. Those schools are the Literal and Realistic as represented predominantly by Tertullian; the Allegorical, of which Origen is the foremost exponent, and the Historical and Grammatical, which flourished chiefly in Antioch, and of which Theodore of Mopsuestia was the acknowledged chief.[15]**

Although there was no 'official' school of secular allegoristic interpretation, the secular practitioners of this 'black' art (no science here!) were encouraged by pressure described, below.

2.1.1   Secular Allegorism

2.1.1.1   Tensions Arose Among The Greeks.

As early as the 6th century B.C. tensions arose between the religious and philosophical traditions of the Greeks. Homer was first allegorized by Theogenes of Rhegium, 520 B.C. Plato was so opposed to the Poets, he didn't want them in the country allegory or not.

2.1.1.2   The Solution To This Tension

The solution to the tension came by means of allegorizing the Religious heritage:

1. to keep Poets from being ridiculed or ignored.

2. to use old accepted literature to promulgate their own ideas and outlook - to maintain continuity with the past without getting involved in the undesirable elements of the literature. ALA Wycliff BT, with their recent (circa 2012) elimination of Son of God from their modern translations used among Muslims.

   Can you imagine the hilarity that would ensue if a mathematics professor read an exam paper in class prepared by an allegorist?

2.1.2   Jewish Allegorism

Between 586 B.C. and 570 B.C., Johanan took men, women, and children to Egypt - against the direct command of the Lord (Jer. 43:7). They settled at Tah-Panhes. Alexander the Great established the town of Alexandria sometime after 332 B.C. This city became a great cultural center with the world's largest library. The city had a colony of Jews that among other things, translated the Hebrew Old Testament into Greek LXX (Septuagint) in about 200 B.C.

The Jews found that allegorizing could help them defend their faith.

2.1.2.1   Tensions Arose At Alexandria.

Tension arose because the Alexandrian Jew was attempting to cling to his own national sacred Scriptures <u>and</u> the Greek philosophical tradition.

2.1.2.2   The Solution Was Found In Allegorizing The Religious Heritage.

<u>They did not</u> invent the method. The Greeks had already prepared it.

1. Approximately 160 B.C. the (accepted) first Jewish allegorist writer (of note), Aristobulus, proposed a genetic relation between Greek philosophy and the Law of Moses. He asserts the Greek philosophers borrowed from the O.T. As Farrar states, His:

   > "...actual work was of very great importance for the History of Interpretation. He is one of the precursors whom Philo used though he did not name, and he is the first to enunciate two theses which were destined to find wide acceptance, and to lead to many false conclusions in the sphere of exegesis.
   > The first of these is the statement that Greek philosophy is borrowed from the Old Testament, and especially from the Law of Moses; the other that all the tenets of the Greek philosophers, and especially of Aristotle, are to be found in Moses and the Prophets by those who use the right method of inquiry."[16]

2. Philo (20 B.C. - 54 A.D.) was first to make allegorical interpretation his principle method. (He held an almost dictation theory of inspiration.) G. H. Gilbert says concerning Philo that:

   > "Greek philosophy was the same as the philosophy of Moses.... And the aim of Philo was to set forth and illustrate this harmony between the Jewish religion and classic philosophy, or, ultimately, it was to commend the Jewish religion to the educated Greek world. This was the high mission to which he felt called, the purpose with which he expounded the Hebrew laws in the language of the world's culture and philosophy."[17]

   Some of Philo's rules of interpretation are given below.[17]

   a. The rules of which the literal sense is excluded are chiefly Stoic. It is excluded when the statement is unworthy of God, when there is any contradiction, when the allegory is obvious...

---

b. The rules which prove the simultaneous existence
    of the allegorical with the literal sense are
    mainly Rabbinic...

c. Again, words may be explained apart from their
    punctuation...

d. Again, if synonyms are used, something allegorical
    is intended...

e. Plays on words are admissible to educe a deeper
    meaning.

f. Particles, adverbs, prepositions may <u>be forced</u> into
    the service of allegory...

2.1.3   Christian Allegorism

2.1.3.1   Was Brought Over From Judaism By The <u>Alexandrian Converts</u>

As Pentecost[18] states:

“The influence of Philo was most keenly felt in the theological school of Alexandria.” Farrar says:

> **“It was in the great catechetical school of Alexandria, founded, as tradition says, by St. Mark, that there sprang up the chief school of Christian Exegesis. Its object, like that of Philo, was to unite philosophy with revelation, and thus to use the borrowed jewels of Egypt to adorn the sanctuary of God. Hence, Clement of Alexandria and Origen furnished the direct antithesis of Tertullian and Irenaeus. . . .**
>
> **The first teacher of the school who rose to fame was the venerable Pantaenus, a converted Stoic, of whose writings only a few fragments remain. He was succeeded by Clement of Alexandria, who, believing in the divine origin of Greek philosophy, openly propounded the principle that all Scripture must be allegorically understood.”**

2.1.3.2   It Dominated "Exegesis" Until The Reformation.

2.1.3.3   Some of its adherents are listed below:

Two Alexandrians, Clement 155-215 and Origen 185-254. As for Origen, P. Schaff[19] shows:

“Origen was the first to lay down, in connection with the allegorical method of the Jewish Platonist, Philo, a formal theory of interpretation, which he carried out in a long series of exegetical works remarkable for industry and ingenuity, but meager in solid results. He considered the Bible a living organism, consisting of three elements which answer to the body, soul, and spirit of man, after the Platonic psychology. Accordingly, he attributed to the Scriptures a threefold sense:”

> **“1. a somatic, literal, or historical sense, furnished immediately by the meaning of the words, but only serving as a veil for a higher idea;**
>
> **2. a psychic or moral sense, animating the first, and serving for general edification;**
>
> **3. a pneumatic or mystic and ideal sense, for those who stand on the high ground of philosophical knowledge.”**

In the application of this theory he shows the same tendency as Philo, to spiritualize away the letter of Scripture especially where the plain historical sense seems unworthy, as in the history of David's crimes; and instead of simply bringing out the sense of the Bible, he puts into it all sorts of foreign ideas and irrelevant fancies. But this allegorizing suited the taste of the age, and, with his fertile *{furtive???}* mind and imposing learning, Origen was the exegetical oracle of the early church, till his orthodoxy fell into disrepute.

Next we look at Jerome 347-419 and Augustine 354-430, a converted Manichaean, who knew no Greek and very little Hebrew. In fact Pentecost[20] quotes Farrar concerning Augustine:

> "The exegesis of St. Augustine is marked by the most glaring defects.... He laid down the rule that the Bible must be interpreted with reference to Church Orthodoxy, and that no Scriptural expression can be out of accordance with any other.... "

And:

> " ... Snatching up the Old Philonian and Rabbinic rule which had been repeated for so many generations, that everything in Scripture which appeared to be unorthodox or immoral must be interpreted mystically, he introduced confusion into his dogma of supernatural inspiration by admitting that there are many passages "written by the Holy Ghost," which are objectionable when taken in their obvious sense. He also opened the door to arbitrary fancy."

[or as Tevye sings it "Tradition", "Tradition" . . .[a]]

Thomas Aquinas 1225-1274, defined 4 senses of interpretation.

1. **Historical sense - What was done**

2. **Allegorical sense - Where our faith is hid**

3. **Tropological sense - Moral sense**

4. **Anagogical sense - Eschatological sense, which was Celestial or Prophetic.**

2.1.3.4   Problems & Difficulties

1. **The Fathers intended (attempted) to make the Old Testament a Christian document - Mt. 13:35, Col. 1:25-27.** They apparently had no concept of Progressive Revelation.

2. **The historical connections of Scripture were ignored.** They ignored the principle (will take up later) of Progressive Revelation. Heb. 1:1-2. And thus, they had little if any understanding of Prophecy.

3. **They confused allegory with types. They believed Greek philosophy was in the Old Testament (Aquinas).** In general, they confused figures of speech.

4. **Because of no control, the conflicting opinions fostered dogmatism.**

Because ordinary (lay) men could not understand these allegorical mysteries, they (the clerics) restricted the use of the Bible to only those who were able to attend their favorite institution of higher learning (seminary, monastery, etc.). Because of their Hermeneutical "principles" ???, they not only brought on Monasticism and the "dark ages", but because Christianity was viewed by outsiders with all the Mariolatry, Idols, prayers to other than God the Father-in the name of His Son, Jesus-

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[a]   Fiddler on the Roof – Book by Joseph Stein, Lyrics by Sheldon Harnick, and Music by Jerry Bock , is set in the small Jewish village of Anatevka, Russia, in 1905 and is concerned primarily with the efforts of Tevye, a dairyman, his wife, Golde, and their five daughers to cope with their harsh existence under Tsarist rule.
During the Prologue (Tradition"), Tevye explains the role of God's law in providing balance in the villagers' lives. He describes the inner circle of the community and the larger circle which includes the constable, the priest, and countless other authority figures. He explains, "We don't bother them and so far, they don't bother us." He ends by insisting that without their **traditions**, he and the other villagers would find their lives **"as shaky as a fiddler on the roof."**

through the ministry of the indwelling Holy Spirit, they led to many false cults springing up, the largest being that of Islam (7th century AD).

Do we still do this today? Can you give some examples?

What about:

Women preachers?

Abortion?

Homosexuality?

Divorce?

Others?

2.2 Literal Schools

2.2.1 Secular Literalism

Little needs to be said about the secular use of literal interpretation. It is <u>the</u> method by which any effective communication is accomplished. Note the communication axioms, esp. 1,2,3,4,9,15. Or note how The Calculus is taught in any "reasonable" University!

2.2.2 Jewish Literalism

2.2.2.1 Classic Jewish Interpretation 500 B.C. - 500 A.D.

Literalism started out with a grammatical-historical approach ala Ezra, but soon degenerated into a dangerous literalism [letterism], which turned into an allegoristic approach to Scripture interpretation: Information about our Lord and His Apostles being the chief exceptions. **We can observe this trifling with God's Word being done today by very sincere, well-meaning but misguided individuals such as one individual who is endeavoring to produce a Greek Lexicon with "The Single Meaning" for each Greek word in the New Testament, irrespective of author, context, date, addressees, etc**. Remember!!! **"Words have a meaning only in context."**

1. **Periods in the development**

   a. Initial mention in Scripture, Ne, 8:8 (Ezra) (The people had been returned from 70 years captivity and many did not understood Hebrew.

   b. **Period of the Sopherim (or Scribes)** 500 B.C. - 270 B.C. Copied and exegeted the Word of God - gave simple interpretation. Ezra was really the first Scribe Ez 7:6. This was not work for simpletons. They had to read from the Hebrew text, translate to, and give the sense, in Aramaic, and do this on-the-fly.

   c. **Period of the Zugoth (or pairs)**. Pairs of rabbinic interpreters of locally established schools would often engage in friendly debate. The period of the "Pairs" was from 168 B. C. to about A. D. 10. Two individuals from this period were Hillel - a "liberal" literalist - 175-164 B.C. (his grandson was Gamaliel), (Acts 5:34); and Shamai – a "wooden" literalist Whose interpretation was oral.

   d. **Period of the Tannaim**[a] (or Teachers) up to 220 A.D.

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[a]   Tannaim (תנאים) is the plural term for the Rabbinic sages whose views are recorded in the Mishnah, from approx. 70-200 CE. (The singular form of the word is *tanna*.) The period of the *Tannaim* (also referred to as the Mishnaic period) came after the period of the *Zugot* ("pairs"), and before the period of the *Amoraim*; lasting about 130 years. The root *tanna* (תנא) is the Aramaic equivalent for the Hebrew root *shanah* (שנה), which also is the root-word of *Mishnah*. The verb *shanah* (שנה) literally means "to repeat [what one was taught]" and is used to mean "to learn". The Mishnaic

Culminated in **Authoritative oral tradition**. As in:

> Mk 7:1-13 "Making the Word of God of no effect through their traditions."
>
> Mt. 11:29-30 "Take my yoke...for my yoke is easy..."
>
> Ac 15:10 "To put a yoke" on the neck of the disciples...

Pentecost[21] shows that the method of interpretation used by our Lord and His Apostles was Literal. In fact he states:

"No one would argue that the [initial - ala Ezra] literalism of the Jewish interpreters was identical with present day grammatical-historical interpretation. A decadent literalism had [eventually] warped Scripture of all meaning. Ramm well observes:

> ...the net result of a good movement started by Ezra was a degenerative hyper-literalistic interpretation that was current among the Jews in the days of Jesus and Paul. **The Jewish literalistic school is literalism at its worst.** It is the exaltation of the letter to the point that all true sense is lost. It grossly exaggerates the incidental and accidental and ignores and misses the essential.[a]
>
> And yet it can not be denied that literalism was the accepted method. Misuse of the method does not militate[b] against the method itself. **It was not the method that was at fault, but rather the misapplication of it.**"

e. Period of the Amoraim or Speakers; 200-500 A.D.

2. Literary products

a. Two literary forms

i. **Mishna:** Written - teaching about the Torah. "The **Mishna** is divided into six main sections: (1) "**Zeraim**", "Seeds", dealing mainly with agricultural matters and taxes. It offers an introductory section on prayer. Prefixed to this section on seeds is a book of prayers, *Berakhoth*, that has the Shema (Deut. 6:4-5), the eighteen benedictions, grace at meals and other prayers; (2) "**Moed**", "Seasons", explaining the regulations concerning the Sabbath and Jewish holidays; (3) "**Nashim**", "women", discussing marriage and divorce laws; (4) "**Nezikim**", "Damages", dealing with civil and criminal law; (5) "**Kodashim**", "Sacred Things", describing the various practices of the ancient Temple; and (6) "**Toharot**", "Purity", presenting the laws regarding the ritual purity of the Levites and others. Each of these sections in turn is

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period is commonly divided up into five periods according to generations. There are approximately 120 known *Tannaim*. The *Tannaim* lived in several areas of the Land of Israel. The spiritual center of Judaism at that time was Jerusalem, but after the destruction of the city and the Second Temple, Rabbi Yohanan ben Zakkai and his students founded a new religious center in Yavne. Other places of Judaic learning were founded by his students in Lod and in Bnei Brak. Many of the *Tannaim* worked as laborers (e.g., charcoal burners, cobblers) in addition to their positions as teachers and legislators. They were also leaders of the people, and negotiators with the Roman Empire.

a   Ramm, op. cit., p. 28.

b   *Have force or influence; bring about an effect or change*

subdivided into chapters, called "tractates". One of the more important of these tractates is known as *Aboth* **or** *Pirke* *Aboth*, "the Sayings of the Fathers." The Hebrew Union Prayer Book includes it in its entirety for use in Jewish worship (vol. 1, pp 165-178). In it are found prescriptions for wholesome living in many phases of life and much sound advice for human conduct."[22] The scholars or interpreters who composed the **Mishna** (A.D. 70 to A.D. 220) were known as the *Tannaim* or teachers.

ii. **Gemara**: Written interpretation of the **Mishna**. Not as complete as Mishna. **"The Gemara is frequently referred to as simply the "Talmud"**. It represents the reasoning given by more than three centuries of rabbis for the various rules found in the Mishna. The opinions of more than 2,000 scholars living from the third to fifth centuries A. D. were collected by Rabbi Ashi about 400 A. D., and about a century later this portion of the Talmud reached its final form. The Gemara follows the order of the six sections of the Mishna."[23] **Those who worked on the Gemara were called the Amoraim (speakers or interpreters - A.D. 220 to A.D. 500)** It Produced the following outputs.

b. **Two types of content**

　　Halakah - Binding - a discussion of the legal material in Scripture.

　　Haggadah - To discuss - sermonic - a discussion of the non-legal material, the history, the prophetic exhortations, the personal experiences of the psalmists

c. **Two Talmuds (combination of Mishna & Gemara)**

As Mickelsen explains[24 /26ff], "Interpretation did not stop with the 'official' Mishna of Judah the Patriarch. The comments of the 150 authorities cited there {the Mishna of Judah the Patriarch} were studied carefully. Soon it was felt necessary to explain their explanations. . . How could this growing body of literature be brought together? The Biblical statements were explained by the Mishna and the Mishna was explained by later scholars. To bring this literature together the Talmuds were prepared. There was to be a complete Palestinian Talmud and a complete Babylonian Talmud. **The Rabbinical school in Tiberias was closed, however, before the Palestinian Talmud was finished**. Hence it {the Palestinian Talmud} is not complete and is **shorter than the Babylonian Talmud**, which has come down to us in complete form. **The Talmud really is a Mishna on the Mishna.**" There were, then, two Talmuds: the shorter was the Palestinian (short) Talmud 450 A.D., and the Babylonian (long)

500-550 A.D. The English translation of the Babylonian Talmud is contained in 17 volumes - onion skin thickness paper - each volume about 1.5 inches thick. This Talmud is about four times longer than the Palestinian Talmud. See Fig. 02.01.
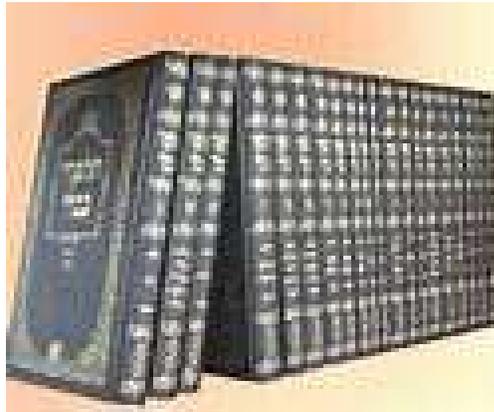
Figure 02.01   The Babylonian Talmud

d. **Targums** (to translate)

The **Targums were translations of the Torah, into Aramaic**, along with a running commentary - written free interpretations of the Law and the Prophets. After each verse of the Law and each three verses of the Prophets in Hebrew, was a running Aramaic commentary on that passage.

According to The Concise Oxford Dictionary of World Religions[25]

Targum: A translation of the Hebrew scriptures into Aramaic, conveying interpretation of the text. The best-known Targum is Targum Onkelos which was regarded as authoritative. Targum Jonathan is the Targum to the prophetic books, and Targum Yerushalmi is a largely midrashic[a] translation (or interpretation) of the Hagiographa[b].

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[a] In Judaism, the **Midrash** (Hebrew: מדרש; plural מדרשים *midrashim*) is the body of homiletic stories told by Jewish rabbinic sages to explain passages in the Tanakh. Midrash is a method of interpreting biblical stories that goes beyond simple distillation of religious, legal, or moral teachings. It fills in gaps left in the biblical narrative regarding events and personalities that are only hinted at. The purpose of midrash was to resolve problems in the interpretation of difficult passages of the text of the Hebrew Bible, using Rabbinic principles of hermeneutics and philology to align them with the religious and ethical values of religious teachers. 'Sorta like' Tevye's sayings throughout "The Fiddler on the Roof".

[b] Hagiographa **(in Biblical Hebrew: כְּתוּבִים** *Kəṯûḇîm*, **"writings")**: The third part of the Old Testament canon, the other two being the Law (**תּוֹרָה**, "Instruction", "Teaching") and the Prophets (נְבִיאִים Nəḇî'îm, "Prophets"). It includes the three books, אִיּוֹב, מִשְׁלֵי, תְּהִלִּים which in a special sense are designated as the poetic books par excellence, Job, Proverbs, and Psalms; the five Megillot (= "rolls"), which are read on five different festivals, which include Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther; the books of Daniel, Ezra-Nehemiah, and Chronicles—eleven books in all.
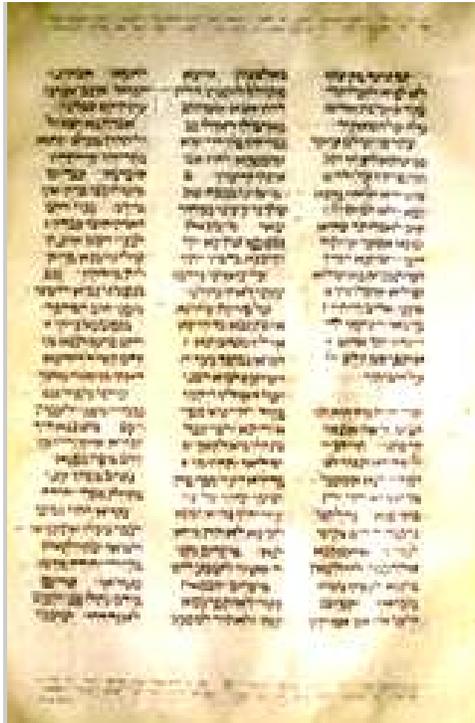
Figure 02.02.   The Targums – One Page

3. Characteristics

   a. Extreme literalism (letterism)

   b. Extreme legalism

   Because of these excesses - allegorism was helped to take over as the predominant hermeneutic

2.2.3   Christian Literalism

During the third and later centuries, The Church Fathers had developed three "schools" of interpretation; **the allegorical school of Alexandria** which we previously studied, and two Christian literal schools of interpretation; **(1) a more or less wooden literalistic school whose hermeneutics are represented by Tertullian[a]** and **(2) the Historical/Grammatical school of Antioch[b].** The wooden literalistic school we shall not cover in this class, however, that 'school' was perhaps as much as anything, a major cause for some believers to 'jump ship' to the School of Alexandria. There were also certain heresies which came out of the school at Antioch that caused its demise

2.2.3.1   Syrian "school" of Antioch - Acts 11:26.

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[a] Quintus Septimius Florens Tertullianus, anglicized as Tertullian, (*ca.* 155–230) was a church leader and prolific author of Early Christianity. He also was a notable early Christian apologist. He was born, lived, and died in Carthage, in what is today Tunisia.

[b] The School of Antioch had its inception during the latter half of the 3rd century. Lucian (d. circa A.D. 312) is usually the earliest name connected to this beginning. Other names associated with this Syrian institution were Eustathius of Antioch (d. circa A.D. 330), Titus of Bostra (d. circa A.D. 364), Diodorus of Tarsus (d. A.D. 392), Theodore of Mopsuestia (d. A.D. 428), and Theodoret of Cyrus (d. A.D. 458). The gem of this school of thought was St. John Chrysostom (d. A.D. 407).

This school fought Origen's allegories - It maintained:

1. **Literal meaning of a sentence**

    a. **Denotative (plain) literal**

    b. **Connotative (figurative) literal**

2. **Historical - (grammatical)**

   The interpreter must give attention to the times, circumstances and condition of the writer of the Biblical book (Axioms 1 & 2; also 4, 5, 6, 7, 13).

   This school avoided the letterism of the Jews and the fanciful allegoristic interpretations of the Alexandrians. It had such adherents as Lucian, Dorotheus, <u>Diodorus</u>, Theodore of Mopsuestia, John Chrysostom (these latter two were pupils of Diodorus). (354-407)

   As Terry points out in his book on hermeneutics[26]/645ff, two famous (or infamous) pupils at this school were **Arius and Eusebius of Nicomedia**. Terry says "The principles of free grammatical interpretation inculcated by the learned presbyter of Antioch {Lucian} encouraged an independent and fearless tendency which was liable to run into extremes. Neander[27] thoughtfully observes:

   > "In cases where this direction was not accompanied with a general intuition of Biblical ideas vitalized by Christian experience and this general intuition had not made plain the true relation of the particular to the general in the expression of holy writ, it might tend, by laying too great stress on particulars, and giving them undue prominence, to promote narrow views of the truths of faith. This was the case with Arius, in whom a tendency to narrow conceptions of the understanding, exclusive of the intuitive faculty, predominated.""

   The position of this writer is that, **in general**, institutions of higher learning, fail to accurately transmit the Word of God to their students, to the extent that their faculty and student body divorce themselves doctrinally from the Biblically based, Godly ministries of the local churches in their area. **The results at the end of the 20th century is a decadent church whose people are, in general, ignorant of the teaching of the Word of God.**"

   (Looks like the description of the church at Laodicea - Rev 3:14-22.)

Luke-Warm or Still-Born?

2.2.3.2   The Victorines

The Victorines were a strong historical and literal school - in the Abbey of St. Victor in Paris.

1. Adherents

   a. Hugo of St. Victor[a] (1097 - 1141) was the first of the great German theologians. He modified the mystical element in the then present interpretive schemes and added a strong scholasticism. He was born in Saxony and went to Paris in about 1115 and took up residence at St. Victor. He recognized a triple sense of Scripture: historical, allegorical, and analogical, but gave more stress to the historical. An example given by Schaff[28] /645 will illustrate his methodology. "Job belonged to the land of Uz, was rich, was overtaken by misfortune, and sat upon the dunghill scraping his body. This is the historical sense. Job, whose name means the suffering one, dolens[b], signifies Christ who left his divine glory, entered into our misery, and sat upon the dunghill of this world, sharing our weaknesses and our sorrows. This is the allegorical sense. Job signifies the penitent soul who makes in his memory a dunghill of all his sins and does not cease to sit upon it, meditate, and weep. This is the analogical sense."

   b. Richard of St. Victor (_____ - 1173), was a pupil of Hugo. Schaff continues:

      > "More given to the dialectical method and more allegorical in his treatment of Scripture than Hugo, was Richard of St. Victor. Richard is fanciful where Hugo is judicious; extravagant, where Hugo is self restrained; turgid, where Hugo is calm. But he is always stimulating." . . . "He was a Scotchman, became Sub-Prior of St. Victor, 1162, and then Prior." . . . "Richard magnifies the Scriptures and makes them the test of spiritual states." . . .{for these two men} "The Scriptures are the supreme guide and the soul by contemplation reaches a spiritual state which the intellect and argumentation could never bring it to."

2. Characteristics: "Insisted that liberal arts, history and geography were basic to exegesis. They formed the background for literal exegesis. **Literal exegesis gives rise to doctrine** (not allegorical eisegesis).

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[a]   Hugh (Hugo) of St Victor (c. 1078 - February 11, 1141), mystic philosopher, was probably born at Hartingam, in Saxony. After spending some time in a house of canons regular at Hamersleben, in Saxony, where he completed his studies, he removed to the abbey of St Victor at Marseille, and thence to the abbey of St Victor in Paris. Of this last house he rose to be canon, in 1125, scholasticus, and perhaps even prior, and it was there that he died on the 11th of February 1141.
His eloquence and his writings earned him fame and influence that far exceeded St Bernard's, and which held its ground until the advent of the Thomist philosophy. Hugh was more especially the initiator of the mysticism of the school of St Victor--which filled the whole of the second part of the 12th century. The mysticism which he inaugurated, says Charles-Victor Langlois, is learned, unctuous, ornate, florid, a mysticism which never indulges in dangerous temerities; it is the orthodox mysticism of a subtle and prudent rhetorician. This tendency undoubtedly shows a marked reaction from the contentious theology of Roscellinus and Abélard.
For Hugh of St Victor dialectic was both insufficient and perilous. Yet he did not profess the haughty contempt for science and philosophy which his followers the Victorines expressed; he regarded knowledge, not as an end in itself, but as the vestibule of the mystic life. Reason was but an aid to the understanding of the truths which faith reveals. The ascent towards God and the functions of the three-fold eye of the soul *cogitatio*, *meditatio* and *contemplatio* were minutely taught by him in language which is at once precise and symbolical.

[b]   from the Latin, Present participle of dolere: to be sorrowful.

2.2.3.3   Reformers

Accomplished a denunciation of the allegorical schools

1. Historical factors

    There was a secular desire to know the Greek classics. This caused the clerics to study the Greek (philosophy) manuscripts of the Scriptures. The advent of humanism pushed some back to the Scriptures.

2. Hermeneutical factors

    a. There was an emphasis on Divine revelation - 2 Ti 3:16-17. <u>Ocam</u> (or Occam)[a] said "that what we know of God, we know by revelation and not reason so that the Bible becomes the all important book for authority of our Theology".

    b. There was an emphasis on the Priesthood of the believer - 1 Jo 2:27; Re. 1:6

3. Luther's Hermeneutical Principles

    a. He rejected allegorical interpretation. He called it "dirt," "scum," "loose obsolete rags." He likened it to a harlot and to a monkey game. Unfortunately, he was not so opposed if the allegories were Christ centered.

    b. He accepted the primacy of the original languages. His advice to Preachers was: **"While a Preacher may preach Christ with edification though he may be unable to read the Scriptures in the originals, he cannot expound or maintain their teaching against the heretics without this indispensable knowledge."**

    c. He accepted the **historical and grammatical principle.**

    d. He also accepted **The Sufficiency Principle.**

        i. **The Bible is a clear book to a devout and competent Christian so that such a one can understand the true meaning of Scripture apart from "official guides." 1 Jo 2:27.**

        ii. **Scripture interprets Scripture**. See The Principle of the Analogy of Faith.

    e. He accepted the Christological principle (A Roman Catholic Concept). The function of all interpretation was to find Christ. Luther attempted to make the entire Bible a Christian document. Mt.

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[a]   Occam's razor is a cornerstone of modern Applied Mathematical Theory and Epistemology. **It states: *one should not increase, beyond what is necessary, the number of entities required to explain anything*.** Occam's razor is a logical principle attributed to the 14th century logician and Franciscan friar William of Ockham. Ockham was the village in the English county of Surrey where he was born. The principle states that one should not make more assumptions than the minimum needed. This principle is often called the <u>principle of parsimony</u>. It underlies all scientific modeling and theory building. It admonishes us to choose from a set of otherwise equivalent models of a given phenomenon the simplest one. In any given model, Occam's razor helps us to "shave off" those concepts, variables or constructs that are not really needed to explain the phenomenon. By doing that, developing the model will become much easier, and there is less chance of introducing inconsistencies, ambiguities and redundancies.

13:35, Col. 1:25-27. The Fathers used allegory to do this. Luther used this (the Christological) principle.

4. Calvin's Hermeneutical principles.

    a. Illumination by the Holy Spirit is necessary for proper interpretation.

    b. He rejected allegorism. S. Lewis Johnson quotes John Calvin, who, referring to the allegorists (spiritualizers) of his day, stated: **"They are perversely imaginative in their futile inventions**."[29]

    c. Scripture interprets Scripture (literal-historical-grammatical)

    d. Rejected scriptural examples for Orthodox doctrine if the exegesis of the passage was unworthy - e.g., trying to <u>force</u> the trinity into Elohim of Genesis 1.

    e. As to the Messianic Scriptures, he thought the exegete ought to investigate the historical settings of all prophetic and messianic Scriptures.

    Calvin wrote **"It is the first business of the interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say."**[30] /58

    "It is an audacity skin to sacrilege to use the Scriptures at our own pleasure and to play with them as with a tennis ball, which many before us have done."[31] /58

    Fullerton observes that **"Calvin may not unfittingly be called the first scientific interpreter in the history of the Christian Church."** (Prophecy and Authority, pg 133)

5. **Reformation results**: The tendency to allegorism was in many cases curbed or at least allowed. The result was a Theological cleansing in the area of <u>Soteriology</u> (doctrine of salvation) and Bibliology. **Other areas such as <u>Eschatology</u> (doctrine of last things) and <u>Ecclesiology</u> (doctrine of the church) were left untouched.**

2.3   Post Reformation.

2.3.0   Devotional Schools

Concerning these "Schools" They are technically application – not interpretation.

The 'interpretation' practiced by those of the 'Devotional Schools involves: "That method of interpreting Scripture which places emphasis on the edifying aspects of Scripture, and on interpreting with the intention of developing the spiritual life**." "Just get the blessing, brother."**

2.3.1   Medieval Mystics

These include Hugo and Richard of St. Victor, and Bernard of Clair Vaux.

They interpreted the Song of Solomon as the love relationship between God and the mystic resulting in spiritual delights told in terms of physical delights.

(We broke with allegorism in <u>theory only</u>)

For an example of a literal look at the Song of Solomon (SoS) see "A Song For Lovers", S. Craig Glickman, Intervarsity Press, 1976. That commentary shows that the SoS was a sex manual for marital love in the Old Testament. The ancient Rabbi's forbade children to read this book 'until they were at years to understand it'. **It's the only O.T. book not quoted by the N.T.!**

2.3.2   Pietism (Spener & Francke) - Bengel

"The effort to recover the Bible as spiritual food and nourishment to be read for personal edification."   This movement influenced the Moravians, Puritans, J. Wesley, J. Edwards, M. Henry, Quakers.

2.3.3   Weaknesses Of The Devotional School

1. "**Falls prey to allegorism** especially in the use of the Old Testament. **Excessive typology** is another problem."
2. "**Devotional interpretation may be a <u>substitute</u> for requisite exegetical and doctrinal Biblical studies**. (No balance)

2.3.4   Modern Adherents To The Devotional School

The modern adherents to this type of interpretation are usually those with little regard for accurate exegesis. They are found inside the visible local churches and in para-church groups. Their summary of Bible study technique is: "**just get the blessing brother**", or "**just read it - don't be concerned with doctrine**". In going to this extent we hope that God will stoop to our methods (or lack of them). Table 02.01, below, shows the Greek word group for teaching/doctrine as found in the pastoral epistles of the New Testament. They indicate God's mind regarding doctrine!

Table 02.01.   Doctrine is Important in the Pastorals

GREEK WORD	ENGLISH TRANSLATION	AS USED IN 1 TIMOTHY	AS USED IN 2 TIMOTHY	AS USED IN TITUS
διδασκη	Teaching, Doctrine		1	1
διδασκω	To Teach	3	1	1
διδασκαλος	A Teacher	1	2	
διδασκιλια	Teaching, Instruction, Doctrine	8	3	4
διδακτικος	Good at Teaching	1	1	

2.4   "Liberal" Interpretation

Liberal Interpretation, like any of these modern modes of interpretation may use the same or similar descriptive phrases to describe a topic but they (like many other cultic organizations), will often substitute different meanings to these words than is normally understood by a proper Biblical exegesis of that theological term. For Liberal Interpretation the following 8 Topics are given, below.

1. **Pantheistic**

God is imminent - in all

2. **Rationalistic**

"Whatever is not in harmony with (modern) educated mentality is to be rejected." The text is rejected, rearranged, or remade to meet the demands of man's mind.

3. **Redefines inspiration**

Rejects verbal - plenary inspiration. It substitutes "**Coleridge's Principle**": **The inspiration of the Bible is its power to inspire religious experience.**

"Whatever in the Bible is in accord with the **Spirit of Jesus** is normative and whatever is below the ethical and moral level of the **Spirit of Jesus** is not binding."

If we reject the verbal-plenary inspiration of Scripture, how are we to determine The Spirit Of Jesus????

4. **Redefines The Supernatural** –

Rejects the extraordinary, the miraculous. Not attainable in knowledge or power by ordinary human nature but keeps (in part) the orthodox belief of prayer, ethics, pure thought, and immortality. When the miraculous is found in Scripture, it is treated as folklore, mythology, or poetic elaboration.

5. **Applies evolution.**

Applies evolution to the religion of Israel and to the resulting documents.

The **"Wellhausenian"** school (German) considers the primitive and crude - ethically and religiously as the earlier; the advanced and elevated as the later. This principle allows them to reject and rearrange the Biblical text to suit themselves. (Note that this would make the Prophets come before the Law.)

6. **Interprets historically - with a vengeance**.

This principle makes religion a changing, shifting, phenomenon so that it is impossible to "canonize" any period of its development or its literature. It believes there are social conditions which create theological beliefs and the task of the interpreter is not to defend these theological beliefs (as in Orthodoxy) but to understand the social conditions which produced them. It stresses the continuity of Biblical religion with surrounding religion and emphasizes "borrowing," "syncretism," and "purifying." **It rejects typology and predictive prophecy as Christian abuses of the Old Testament**.

7. **Accommodation principle.**

This principle asserts that the Theological statements are in the transitory and perishable mold of ancient terminology. It is assumed that our Lord in dealing with the Jews had to accommodate his teaching to their condition, especially in matters of Biblical introduction. For example, the historicity of Adam and Eve, of Jonah, and the Davidic authorship of the Psalms, are seriously questioned.

8. **Philosophic influence – Moralism.**

Immanuel Kant made ethics or moral will the essence of religion. The emphasis on the moral element of Scripture with its tacit rejection of theological interpretation has greatly influenced the liberal's use of Scripture. According to **Hegel**, progress in the clarification of an idea involves three terms: thesis, antithesis, synthesis. The successive application of these three (called the **Hegelian Waltz**) was applied to the totality of human culture including religion.

For a point by point refutation of the above principles of unbelief see **C. J. Ellicott**, "An Introduction to the Critical Study and Knowledge of the Holy Scripture".

2.5   Neo-Orthodoxy

(Crisis theology - irrational subjective)

The German philosopher Hegel (1770-1831) pioneered changing the classic thesis/antithesis (absolutes) philosophical methodology into the thesis/antithesis/synthesis of modern existentialistic philosophy. However, according to Schaeffer,[32] *"The real father of modern thinking in secular and religious existentialism was the Dane, Søren Kierkegaard (1813-1855). Kierkegaard came to the conclusion that you could not arrive at a synthesis of the thesis and antithesis by reason*[33/44ff]. *Instead, you achieved everything of real importance by a **leap of faith**."* To quote Schaeffer again, *"As a result of this, from that time on, if rationalistic man wants to deal with the real things of human life (such as purpose, significance, the validity of love) he must discard rational thought about them and make a gigantic, non-rational leap of faith."* The philosophical existentialist trail included such men as Karl Jaspers, Jean-Paul

Sarte, Albert Camus, and Martin Heidegger. To 'authenticate oneself' was a need for these men. Instead of observing your breath condensing on a cold mirror, these men proposed some of the craziest schemes imaginable. Sarte, for example suggested <u>to his students</u> that *"you see an old lady and if you help her safely across the road you have 'authenticated yourself'. But if you choose to beat her over the head and snatch her handbag, you would equally have 'authenticated yourself'."* the content is unimportant, you just choose and act. The change in methodology started in philosophy then went on into art, music, general culture and finally into theology although several decades later. As Schaeffer continues, *"the new theology has given up hope of finding a unified field of knowledge. Hence, in contrast to Biblical and Reformation theology**, it is anti-theology."*** <u>It may suggest to us part of the reason why moral absolutes are no longer in vogue in the modern world, and **why there are so many who think they are Christians but are opposed to 'doctrine'** (the teaching of propositional truth).</u> The basic principles of neo-orthodox interpretation are shown below.

2.5.1   Revelation Principle

2.5.1.1   **Propositional Revelation Is Denied**.

"God never reveals himself in words and never reveals truth about himself to man." S. Kierkegaard wrote:

> **"The Bible is <u>a</u> place where God <u>may</u> meet man. In this case <u>that portion</u> becomes God's Word to that man."**

2.5.1.2   **The Infallibility Of The Bible Is Denied**.

Definitions: **Infallibility** is that Quality or state of being infallible. **Infallible**: is that quality or state of being Not fallible; not capable of erring; exempt from liability to mistake; unerring; inerrable. Infallible is popular, inerrant is learned.

> <u>John Frame</u> states in his more strict and literal dictionary definition that "infallibility" is a stronger term than "inerrancy." "<u>'Inerrant' means there are no errors; 'infallible' means there can be no errors.</u>"

To speak of the Bible as infallible is to emphasize the unfailing truth or certainty of its knowledge, judgments, doctrines, and the like (Psm 119). Infallible is that which makes or is capable of making no mistakes. The Bible is infallible if it is unerring in all its possible {reasonable} applications. We talk about the Bible as being the rule of faith and practice for the Christian (when **dispensationally interpreted**). **16 Every Scripture [is] divinely inspired [God-breathed], and [is] profitable for teaching, for conviction, for correction, for instruction in righteousness; 17 that the man of God may be complete [mature], fully fitted to every good work.** (2 Timothy 3**) 15 Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth.** (2 Timothy 2:15 DBY)

2.5.1.3   The Inerrancy Of The Bible Is Denied.

Definition: **Inerrancy means that that** quality or state of being, being examined, is **'free from error or mistake.** That which is inerrant contains no errors; is true'. To assert that the Bible is inerrant is to claim for it absolute freedom from error in matters of fact.

> **Ps 119:160 The sum of thy word is truth, and every righteous judgment of thine is forever.**

> **Mt 5:18 DBY For verily I say unto you, Until the heaven and the earth pass away, one iota {Yod} or one tittle shall in no wise pass from the law till all come to pass**.

> Jo 17:17 DBY Sanctify them by the truth: thy word is truth.

2.5.1.4   Revelation Redefined.

The traditional notation of revelation as the communication of truth not ascertainable by human powers is strongly repudiated.

Only God can speak for God. Revelation is when and only when God speaks. God's speech is not in words (Orthodox view) but is His personal presence. The Word of God is God himself present to my consciousness.

This is the trap many men have been ensnared. e.g. Dr. C. Peter Wagner in Preliminary Remarks section.

2.5.2   Christological Principle

Only that which witnesses to Christ is binding. Doctrines are understood only as they are related to Jesus Christ, the Word of God.

2.5.3   Totality Principle

The whole of Scripture must be consulted on a particular doctrine. Unfortunately the Neo-Orthodox interpreter takes only those Scriptures on a particular doctrine that are in agreement with the rest of his principles, esp. the Christological Principle.

2.5.4   Mythological Principle

"A myth is a conveyor of theological truth in historical garb." "The theological truth is not dependent on historicity of the historical garb." Our answer is that "the Heilsgeschichtliche (salvation history) concept of revelation as an act of God in history to which faith gives a human witness, divorcing the theological truth from the historical garb, results in no control of interpretation since each interpretation is gleaned from subjective impressions and not propositional truth".[34/69]

2.5.5   Existential Principle

The roots start in Pascal's (1623-1662) method of Bible study and received its first formulation by Kierkegaard. It is defined by Brock as

follows:

> "Existence is an attitude of the individual to himself which is called forth by such concrete situations as the necessity for choice of profession, or a conflict in love, a catastrophic change in social conditions, or the imminence of one's own death. It leads to sublime moments in which a man gathers his whole strength to make a decision which is taken afterwards as binding upon his future life.
>
> By existential reading, the Bible <u>may become</u> the Word of God to the reader. We answer that "the existential position divorces the subject of the encounter from the context of mutual knowledge and promotes a wholly irrational leap of faith into the void."[35]

2.5.6   Paradoxical Principle

Man is a limited and sinful creature. God is wholly other (i.e. different from man). Man must use reason to understand God. God is beyond human reason. The truths of God must therefore appear paradoxical to man.

2.6   Other Recent Interpretive Methodologies

Although the methodologies below (section 2.6) each may contain some valid contributions to the interpretation of Scripture, **their negative aspects** have turned most Bible believing students and pastors away from their study (as well, they should). We mention these here with little comment because they are offshoots of previously defined interpretive systems (usually done with a vengeance). To read about these systems we recommend NTI[36] for Historical, Source, Form, Tradition and Redaction Criticism; NTCI[37] for Textual, Source, Form, Redaction, Literary, Canonical, Sociological, *&* Structuralism; IBI[38] for Source, Redaction, Canonical, & the new hermeneutic (see especially the Appendix); HPPBI[39] for the new hermeneutic.

2.6.1   Textual Criticism

A Definition of Textual Criticism:

The art and science of determining the original text of a document is called *Textual Criticism*.

Having more than 5800 Greek texts of Scripture, and at least one (fragment of Mark's Gospel) dating back to the first century, we observe there are slight variations between the texts as to date, style, spelling, that need to be resolved by men of God's own choosing, so that we can be assured that the resulting text is as close as possible to the "Autograph". Due to the work of many, we can be assured that the text now available is 99.9% what was in the autograph. No doctrinal points are in dispute because of differences.

2.6.2   Source Criticism

A Definition of Source Criticism:

The study of the wording, the content, and the order (of events) of a writing, is called *Source Criticism*.

2.6.3   Tradition Historical Criticism

The totality of application of the historical-critical method is called tradition-historical criticism. This is the use of section 2.4.6, with a vengeance. It is an outgrowth of liberalism.

2.6.3.1   Form Criticism

The determination of the oral prehistory of written documents or sources and the classification of these materials according to their various forms (narrative, discourse, etc.) is called form criticism. It is mainly concerned with the Gospel accounts. It deals with the forms of a writing and the historical setting of that writing. Its 'designer' was Rudolph Bultman.

2.6.3.1.1   Redaction Criticism

Redaction Criticism: An Historical Discipline that seeks to uncover the theology and setting of a writing by studying the ways the redactor or editor changed the traditions he inherited and the seams or transitions that the redactor utilized to link those traditions together. Redaction criticism is an outgrowth of form criticism

2.6.3.2   Canonical Criticism

Canonical Criticism is "a method of study that has as its primary focus the interpretation of the New Testament within its canonical context." See NTCI. It too, is an outgrowth of the failures of Tradition-Historical Criticism.

2.6.4   Literary Criticism

Literary Criticism: to understand or to look at the text of a document for its own sake. It is concerned with the style(s) used in a document. It is in the main, ahistorical.

2.6.4.1   Structuralism

Structuralism: a method of analyzing data that arose in several disciplines within the humanities and social-sciences (anthropology, sociology, linguistics, and literature). Please see Appendix to IBI. It is broken down into two types of analysis.

2.6.4.1.1   Actantial Analysis

According to IBI,

"Actantial Analysis of a narrative affirms that almost all stories, to have any kind of full-fledged plot, disclose six major actants, that is, characters or objects that develop the essential action of the story. Specifically, a "subject" who may be aided by a "helper" and hindered by an "opponent." Occasionally, one or two of these actants are missing, and often one character or object fills more than one slot. The six actants are often exhibited in diagrammatic form as follows:

Sender------>Object------>Receiver

Helper------>Subject <------Opponent"
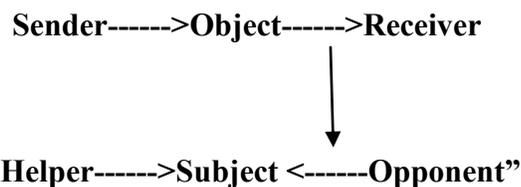
The IBI then gives a diagram of Luke 16:19-31, The Rich Man and Lazarus:

"God------> Happiness/Paradise ------>The Rich Man

Moses/Prophets -----> The Rich Man <----- His own Pleasure"
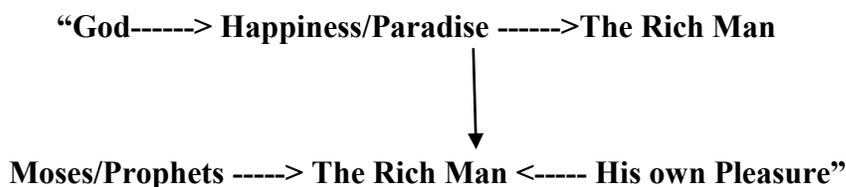
2.6.4.1.2   Paradigmatic Analysis

Again, IBI comes to our rescue (whether we want to be rescued or not!).

"This second branch of structuralism focuses on a paradigm of oppositions. Its advocates believe that the core message of a narrative lies in pairs of opposites and the ways, if at all, in which they are mediated or resolved. Levi-Strauss believed that all religious myths (i.e., stories of how mankind got into its current religious predicament, can be extricated from it, whether historical or legendary) represent attempts to mediate opposition."

For a more complete look at these kinds of structural analysis read the Appendix to the IBI. According to the IBI, these two kinds of analysis are **"on the wane."**

2.6.4.2   Narrative Criticism

Narrative Criticism is "a branch of modern literary criticism that attempts to analyze the Bible as to plot, theme, motifs, characterization, style, figures of speech, symbolism, foreshadowing (types), repetition, speed of time in narrative, point of view, etc.." (See IBI)

2.6.4.3   Post Structuralism

2.6.4.3.1   Reader-Response Criticism

A definition given by its founder, Stanley Fisk is:

"An analysis of the developing responses of the reader in relation to the words [of a given text] as they succeed one another in time"[40]

Such a program relies on the culture/experience of the reader so providing no basis for objective interpretation. Another touchy feely SELF energizing approach.

2.6.4.3.2   Deconstruction

(Nietzsche -> Jacques Derrida)

According to T.K. Seung, its avowed purpose is one of "generating conflicting meanings from the same text, and playing those meanings against each other. And according to IBI[41], "Motives for such analysis range from a fairly innocuous desire to be creative to a preoccupation with denying any absolute claims of the text over interpreters."

Hence MORE OF SELF!

2.6.5   Sociological Criticism

2.6.5.1   Social History

This is an attempt for the most part to read what we think we know about

how things 'really ought to be' in the Biblical text, into our interpretation of the Bible or religion. That is, we fit the Bible into our 20th/21st century world view. Whether our "fundamentally straight" teaching friends may protest, any of them that say "just read it," or, "what does it mean to you," etc. may be slipping into this kind of Biblical shoddiness.

2.6.5.2   Behaviorism

(Our term)

Behaviorism is the application of Modern Theories of Human Behavior to Scripture Texts. "We could care little about, what is the literal meaning of the Bible. We can change interpretations enough so it says what we believe."

2.6.5.2.1   Liberation Theology

(Hermeneutics?)

It has some, you know.

1. Experience takes precedence over classical theology. Its main problem is poverty and how to solve it.
2. What are the reasons for this impoverished existence?
3. How shall we solve this dilemma? The solutions proposed vary from peaceful protest to violent reaction. Actions over Rhetoric.

The Bible comes in play only in steps two and three. Its solution is often a rampant Socialization or a Marxism of societies, 'to take from the Rich and give to the poor who need it so much.' But as the sages say:

"An empty stomach is not a good political advisor" — Albert Einstein

"Poverty is a career for lot's of well paid people" — Ronald Reagan

"The poor man is not he who is without a cent, but he who is without a dream". – Harry Kemp

"Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed" — Dwight D. Eisenhower

"A rich man is nothing but a poor man with money" – W.C. Fields

"He who oppresses the poor to increase his wealth and he who gives gifts to the rich — both come to poverty." — Proverbs 22:16

"The wealth of the rich is their fortified city, but poverty is the ruin of the poor. The wages of the righteous bring them life, but the income of the wicked brings them punishment." — Proverbs 10:15-16

Finally:

Mt 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Mt 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Mt 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

2.6.5.2.2   Feminist Theology

(Hermeneutics?)

2.6.6   The New Hermeneutic

The new hermeneutic is an outgrowth (an attempt to correct some of the failures) of the neo-orthodoxy of Bultmann and Heidigger (existentialism). The theory draws upon the modern theory of linguistics so that each use of language brings a new entity into being called a "word happening" or a "speech event." As IBI states on page 50; "each speech event communicates its own unique truth - and this is the crucial point - in light of the *hearer's own experience*." (italics are mine). Sort of an offshoot from Reader-Response Criticism. SELF once again is EXHAULTED.

3.0   PERSPECTIVE PRINCIPLES OF BIBLICAL INTERPRETATION

They act as general guides for all interpretation. They have a superintending function and therefore are flexible principles.

3.1   The Principle Of The Priority Of The Original Language

Test interpretations by the original language - Vine, Wuest, Robertson, Vincent, Leupold, Thirtle, Yates, Keil, Morgan, etc. 1 Ti 3:15; 2 Ti 3:15-17. Some people still place a premium on ignorance. An itinerant evangelist and Bible teacher (H.I.) stated in a book and as quoted in Eternity Magazine:

"Let no one convince the reader that he can understand the Bible better if he knows the Greek and Hebrew. Many tens of thousands have gone to heaven on the old King James Version and in almost every congregation is a fine old saint of God who could not tell a Greek character from a chicken track. If a person may like to study language, let him learn the Greek and Hebrew if he wishes, **but to demand every young man, studying for the ministry, to waste his precious time in that way is a fearful mistake**. Verily, if he were to put that much time on the English Bible he would be far more qualified as a true servant of the Lord"[42].

Could we conceive of a medical school saying to its doctors-to-be, "Gentlemen, you may study the structure of the human body, its organs, circulatory and nervous systems <u>if</u> <u>you</u> <u>wish</u>." Or, **how about giving an animal butcher a medical license to practice brain surgery!** Would you be standing in line to get such a man to take out a malignant growth? Finally, Mike, one of my students, who had taken Greek as an undergraduate student felt that he understood the difference between the student who has taken Greek and the one who has learned Greek. **"The student who has taken Greek can quote the authorities, while the student who has learned or who knows Greek speaks with authority!"**

3.1.1   Positive

3.1.1.1   Build Doctrine On The Original Language.

In Jo 1:1 a difference in interpretation has in part led to the establishment of a modern day Arian heresy whose adherents are quite zealous of their translation(s) - The Watchtower Society and The Way International, for example, don't believe that Jesus Christ is God. The Greek text reads: **εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος** (John 1:1). The AV reads: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

Note: The imperfect active indicative verb, ην > εστιν: to be, used in this verse denotes a process going on without any indication as to beginning or completion of the process. The lack of the article[43 /148ff] (*the*) in the translated phrase "and *the* Word was God" is required because of (at least) two very important rules of Greek syntax.

1. In order to determine the subject of a Greek sentence or clause

containing an equative (state of being) verb the following rules must be invoked in their listed priorities.[44 /46]

a. If one of the two substantives is a proper name, then it is the subject.

b. If one of the two substantives has the article, then it is the subject.

c. If one substantive is more definite, then it is the subject.

d. If one substantive has been previously mentioned, then it is the subject.

e. If one substantive (noun, pronoun,..) is a pronoun then it is the subject.

Because only the second rule can be invoked, it is clear that the proper English rendering should be, "and the Word was God" (not "and God was the Word").

2. The Greek language uses word order to provide force to the meaning of a sentence or clause. Normally, the word, [θεος: God,] which appears first in a sentence or clause has the greatest force. The next greatest force is normally given to the word that comes last [λογος: Word], in a sentence or clause. The rendering of the clause would thus be rendered "and the <u>Word</u> was <u>God</u>".

Finally, this sentence states that at the time of beginning, εν αρχη ην, the Word, ο λογος, already was in existence and was on a plain of equality (προς: face-to-face) with God[45 /110].

In another passage which has been wrongly interpreted by friend and foe, alike is the following.

Jn 15:2 - "Every branch in me that beareth not fruit, he <u>taketh away</u>, and every *branch* that beareth fruit, he purgeth {prunes} it, that it may bring forth more fruit".

The Greek word αἴρει, translated <u>taketh away</u>, in context with the vineyard walk, was used by the vineyard keeper to describe the "lifting up" of a vine so that it could get more light and therefore, bear fruit. Often the vines were (and still are) propped up with a rock.

If our interpretive principles of Grammatical and Historical Interpretation are a bit foggy, we may not observe the Historical or the Agrarian Context. Further, we may not be prepared to look at αἴρει from Linguistic sources[46/185].

After the supper (John 13-14) the disciples received a bit of husbandry from the creator of the universe. (John 1:3). The Lord Jesus led them from Jerusalem across the Kidron valley, where grapes grew on those slopes. Then starts John 15:2.

As long as the interpreter does not work with the original languages he has no method of judging the accuracy of a translation!
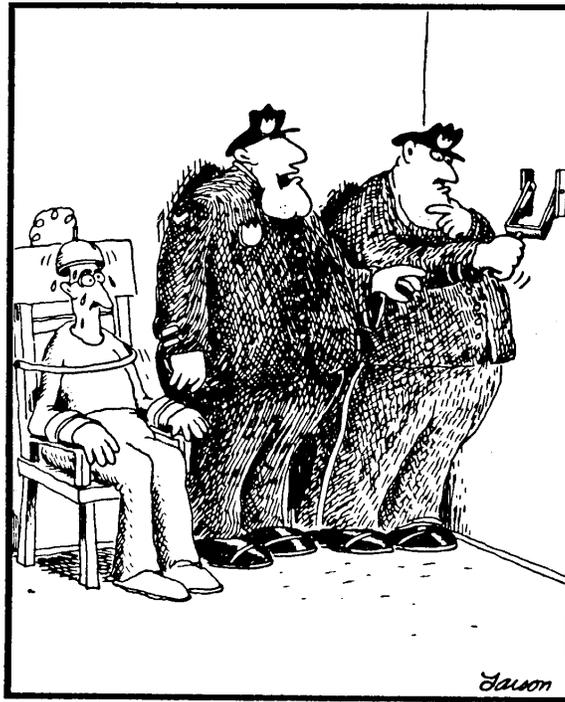
"The contact points must be dirty...just click it up and
down a few times."

Figure 03.01   The Priority Of The Original Languages (Dealing With The Cults).

By the way, if you haven't dealt with a well trained cultist you probably won't understand or appreciate the Figure, above.

3.1.1.2   Eliminates Argument Of Which Translation Is Correct.

An argument about the New World Translation of John 1:1 with a member of the Watch Tower Bible and Tract Society can be very difficult. "In [the] beginning the Word was, and the Word was with God, and the Word was a god."[47] Notice that they now have at least 2 gods. (or is it Gods?) They are polytheistic!

3.1.1.3   Combats Heresy On A Solid Basis.

Notice Thomas' response to the post resurrection appearance of our Lord in Jo 20:28. και απεκριθη ο θωμας και ειπεν αυτω <u>ο κυριος μου και ο θεος μου</u>

Jo 20:28 **and answered Thomas and said to Him "<u>the Lord of me and the God of me</u>**[ω]; a very word order literal translation for the benefit of the Bible Unitarians of the Watchtower!); Notice also Titus 2:13 (Granville Sharp rule[48 /195][49 /786][50 /109 ff][51 /181 ff] .

3.1.2   Negative

Along with the positive elements we also provide several negative elements for your consideration.

3.1.2.1   Does <u>Not</u> Deny Interpretation To Those Not Familiar With The Original Language.

Harry Ironsides partial quote from section 3.1 is quite germane here.

> "Many tens of thousands have gone to heaven on the old King James Version and in almost every congregation is a fine old saint of God who could not tell a Greek character from a chicken track."

I suppose he had reference to the Greek letter ψ psi.

A Quote from Dr. A. H. Strong is given which illustrates for us the modern trend to avoid the more difficult pursuits: "A student asked the President of his school whether he could not take a shorter course than the one prescribed. 'Oh yes,' replied the President, 'but then it depends upon what you want to be. When God wants to make an oak, He takes a hundred years, but when He wants to make a squash, He takes six months.'" Strong also wisely points out to us that "growth is not a uniform thing in the tree or in the Christian. In some single months there is more growth than in all the year besides. During the rest of the year, however, there is solidification, without which the green timber would be useless. The period of rapid growth, when woody fibre is actually deposited between the bark and the trunk, occupies but four to six weeks in May, June and July."

3.1.2.2   Should <u>Not</u> Undercut The English Bible.

Find good translations. The ASV, The King James and especially the New King James versions, are good accurate renderings of the original language into the language of <u>their times</u>. Although the Revised Standard Version is weak or insensitive to tense, it has other problems of a more theological nature and is not recommended for the average Christian. One modern speech translation that the author likes is the New American Standard Bible (NASB). I do not recommend the NIV {the Bible for dummies}. Incidentally, in accordance with various Scriptures like, Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee, Jo 17:17 Sanctify them through thy truth: thy word is truth, how is our sanctification going? Have we hidden the Word of God in our mind-heart? I've found that folks who don't hide the Word in their heart are NOT interested in learning Hebrew or Greek. Why do you suppose?

1. They aren't interested in their Bible(s)?

2. They aren't saved – a natural man (1 Co 2:14).

3. They are carnal (1 Co 3:1-3) and not Spiritual (1 Co 2:15-16, Eph 5:17-21, Col 3:16-24).

4. They can't memorize verses. (An actual memory problem)

5. They don't or can't read well. (An educational or volitional hang-up)

6. They aren't gifted, etc. (possibly 1., 2., or 3.)

3.1.2.3   Knowledge of the original language does <u>not</u> make one more "spiritual."

Proper interpretation <u>only</u> is no substitute for <u>personal application</u>. It does, however, make us more responsible

Lk 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more:

Jas 3:1 My brethren, be not many teachers, knowing that we shall receive the greater judgment.

Figure 03.02.   Correct Interpretation Is No Substitute For Personal Application.

3.2   The Principle Of The Accommodation Of Revelation

God gave revelation through the form of human language. He, therefore, can expect there should be no confusion as to what was said, for those who earnestly desire to understand His Words and then to do His will

3.2.1   Positive

3.2.1.1   Recognize That God's Person Is Described With Respect To The Capacity Of His Hearers To Understand.

(All good teaching does this)

1. **Recognize anthropomorphisms**[52/871ff] - God described as having human (or other animate or inanimate) physical form. In Zec 2:8 Israel is described as the apple (pupil Heb. בבה) of God's eye. In Ps 17:8 David asks that God keep him as the apple (pupil) of His eye. In Isa 41:10 God will uphold His chosen servant with His right hand. In Ps 91:4, God is described as having feathers and wings - synonymous poetry - **He shall cover thee with his feathers, and under his wings shalt thou trust: his truth [shall be thy] shield and buckler**

2. **Recognize anthropopathisms**[53 /871ff] - God described as having human emotions. In Ge 6:6 God's heart is grieved, so we have a combination of anthropomorphism and anthropopathism. In Ps 78:40 God is said to be provoked and grieved. In Ps 78:31, **The wrath of God came upon them** {disbelieving Israel}. . .

3.2.1.2   Recognize Appearance Language

Phenomenalisms - sun rises, sets, etc. e.g., **Isa 41:25 I have raised up [one] from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as [upon] morter, and as the potter treadeth clay.**

3.2.1.3   Recognize Analogical Language

Parabolic, figures of speech. In the Isa 41:25, above, the last two phrases are similes. Note that parables are extended similes. Approx. 1/3 of our Lord's recorded words are in parables. In Isa 40:22 God is described as: **[It is] he that sitteth upon the circle of the earth, and the inhabitants thereof [are] as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:.** Our understanding of the spiritual world is of necessity, analogical. Ref. Appendix M.

3.2.2   Negative

3.2.2.1   The Bible Does Not Appropriate Erroneous Content.

Recognize there is no compromise of truth in any area (science). Mt

13:32 reads: **Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.** The word "least" is a translation of the Greek comparative adjective μικροτερος > μικρος, α, ον: little, small. The superlative μικροτατος: least, is not in the text. This verse has been criticized as unscientific because there are smaller seeds (although it is among the smaller of seeds). That is it is not the smallest of seeds (superlative) but is among the smaller of seeds (comparative), which is just what the Greek New Testament says![54]

3.2.2.2   The Bible Does <u>Not</u> Simply "Baptize" Heathen Concepts.

De 32:16-43 indicates that God is not pleased by compromise! In 1 Co 15:29 an interesting verse occurs which if rightly understood by the LDS of Salt Lake City would probably shut down their Temple program. **Else what shall <u>they</u> do which are baptized for the dead, if the dead rise not at all? why are <u>they</u> then baptized for the dead?** (1 Co 15:29) A complete exegesis of this verse in its context would take a great deal of space, but a partial look is presented.

> The town of Corinth was a port city. It had a great number of idol temples whose courtesans {harlots} practically supported the town. Along with the idol temples were included the cultic ideas of insuring life for departed loved ones, etc., by being baptized for the dead. Paul carefully distinguishes between the Christian believers in Corinth (he refers to them in this context as "we") and those other unbelievers (especially those unbelievers who had been baptized for the dead as "they"). Far from being an apologetic for baptism for the dead, this is Paul's use of that pagan concept as he argues for the resurrection from the dead. He uses the cultic argument as a starting point to establish his argument for the resurrection from the dead. He uses precisely, the same method of argumentation in Athens - on Mars Hill - he uses their proliferation of idol statues and one in particular (Acts 17:23), to argue for the existence of "The Unknown God".

3.2.2.3   Does <u>Not</u> Imply God's Concession To An Inadequate Language.

God gave the very language providentially. Ga 4:4 ...at a strategic time.... Alexander the Great had conquered most of the world - east to the Indus River - and had made every country he conquered speak the Greek language - at least as the court language. The Roman road system allowed a land bridge between many of the counties. Finally, the Pax Romana - the peace of Rome was in effect.

3.3   The Principle of Progressive Revelation

Recognize that revelation was given in a gradual and progressive manner. The initiative coming from God - not man.

3.3.1   Positive

3.3.1.1 Each Stage Was Perfect

Each stage was perfect though not completely all that God would say for all eternity. Notice that: **Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; (Heb 1:1-2)**

3.3.1.2 God Gave Revelation Sufficient To Meet The Needs Of Each Dispensation.

In Ga 3:24 we see that in the Mosaic economy: **Wherefore the law was our schoolmaster {a guide, guardian, trainer of boys, a tutor - as opposed to a teacher - usually a trusted slave} [to bring us] unto Christ, that we might be justified by faith.** But notice**: Ga 3:25 But after that {the} faith is come, we are no longer under a schoolmaster.** God clearly separates the present economy from that of the Mosaic economy!

3.3.1.3 Later Revelation Holds Primacy (Ethics, Morals, Doctrine).

This does not completely dispense with the Christological principle (trying to make the Old Testament a Christian document), but it does check it. However, God probably said some things to Adam and Eve that we have no record of and neither did Moses, the O.T. prophets, or the Church. On the other hand, Israel is not responsible for behavior or knowledge that only a Spirit Filled N. T. believer could attain.

3.3.2 Negative

3.3.2.1 Does Not Imply That Early Revelation Was Inadequate.

In Ro 7:7 we find: **What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.** But an improper or inadequate interpretation of the law is or becomes sin! **Gal 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?**

3.3.2.2 Does Not Imply Evolution Of Religious Thought.

Each stage was inspired and accurate For example, Salvation has always come by trusting God - taking Him at His word - whatever that word was.

Ga 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. And,
Ga 3:11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith. Also,

> **Ga 3:17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.**

3.4   The Principle Of Historical Propriety

Interpret from the perspective of the original addresses. As A. J. Maas has stated: "The true sense of the Bible cannot be found in an idea or thought historically untrue."[55] [/698]

3.4.1   Positive

3.4.1.1   The Interpreter Must Reconstruct The Original Setting And Problems.

In 1 Co 15:29; already considered, above, what about the women's' head covering discussed in 1 Co 11:5. The following is a portion from a paper delivered to the elders of the Northeast Bible Chapel of Colorado Springs concerning discipline in the local Church[56]. ". . . We have covered several passages dealing with direct commands and specific teaching regarding church discipline. Additionally, we looked at a passage that deals with concepts that are not absolute. Finally, let's look at a passage that deals with a matter of cultural significance in an attempt to understand how <u>cultural interpretation</u> affects our walk and the walk of the local church. In 1 Co 11:1-16, a situation concerning woman's head coverings is discussed.

Now the city of Corinth was an immoral place. It was a seaport and a place where ships wintered. In this city were a number of idol temples, each of which had prostitution as a means of worship. It was so blatant that to corinthi-azomai (Gk. **κορινθι-αζομαι**) was to practice fornication. Although the practice of eastern women was not to be seen in public without a complete covering from head to foot, the courteseans of the idol temples appeared in public without a head covering.

Figure 03.03   Map Of Ancient Corinth Showing The Approximate Location Of The House Of Titus Justice Next To The Synagogue
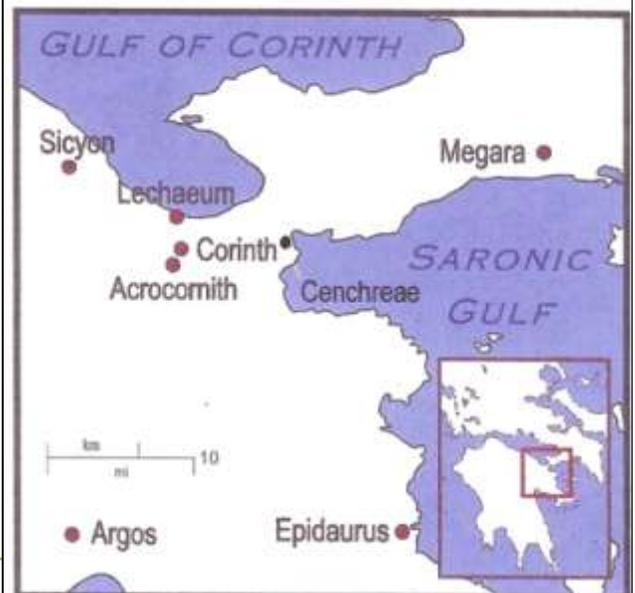
Figure 03.04   Ancient Corinth And The Isthmus

It is very reasonable, therefore, to assume that when the 1st century A. D. feminist movement of Christian women began to run around in public and especially to and from their assembly building (the home of Titus Justice next door to the Jewish synagogue, Ac 18:7), they were undoubtedly held up to ridicule by the Jews of that town. Paul writes this section to keep the Christians from being ridiculed by individuals from that town. He warns them (see Mt 18:10) that their angels are watching their order (or lack of it - see Heb 12:1). We seem to be important players in the resolution of the angelic conflict." (1 Co 5:2-3).

From 1 Co 11:1-16 DBY, we see:

1 Be my imitators, even as *I* also [am] of Christ.
2 Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions.
3 But I wish you to know that the Christ is the head of every man, but woman's head [is] the man, and the Christ's head God.
4 Every man praying or prophesying, having [anything] on his head, puts his head to shame.
5 But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman].
6 For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered.
7 For man indeed ought not to have his head covered, being God's image and glory; but woman is man's glory.
8 For man is not of woman, but woman of man.

9 For also man was not created for the sake of the woman, but woman for the sake of the man.

10 Therefore ought <u>the woman to have authority on her head, on account of the angels[a]</u>.

11 However, neither [is] woman without man, nor man without woman, in [the] Lord.

12 For as the woman [is] of the man, so also [is] the man by the woman, but all things of God.

13 Judge in yourselves: is it comely that a woman should pray to God uncovered?

14 Does not even nature itself teach you, that man, if he have long hair, it is a dishonor to him?

15 But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her] in lieu of a veil.

16 But if anyone think to be contentious, *we* have no such custom, nor the assemblies of God. (1 Co 11:1-16 DBY)

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[a]   The angels (the watchers) may be mentioned here because the creation of man and the making of woman from the first man, Adam, in part, was somehow to resolve the angelic conflict. We see this conflict in the Book of Job. Note also, Gen 6:1-4.
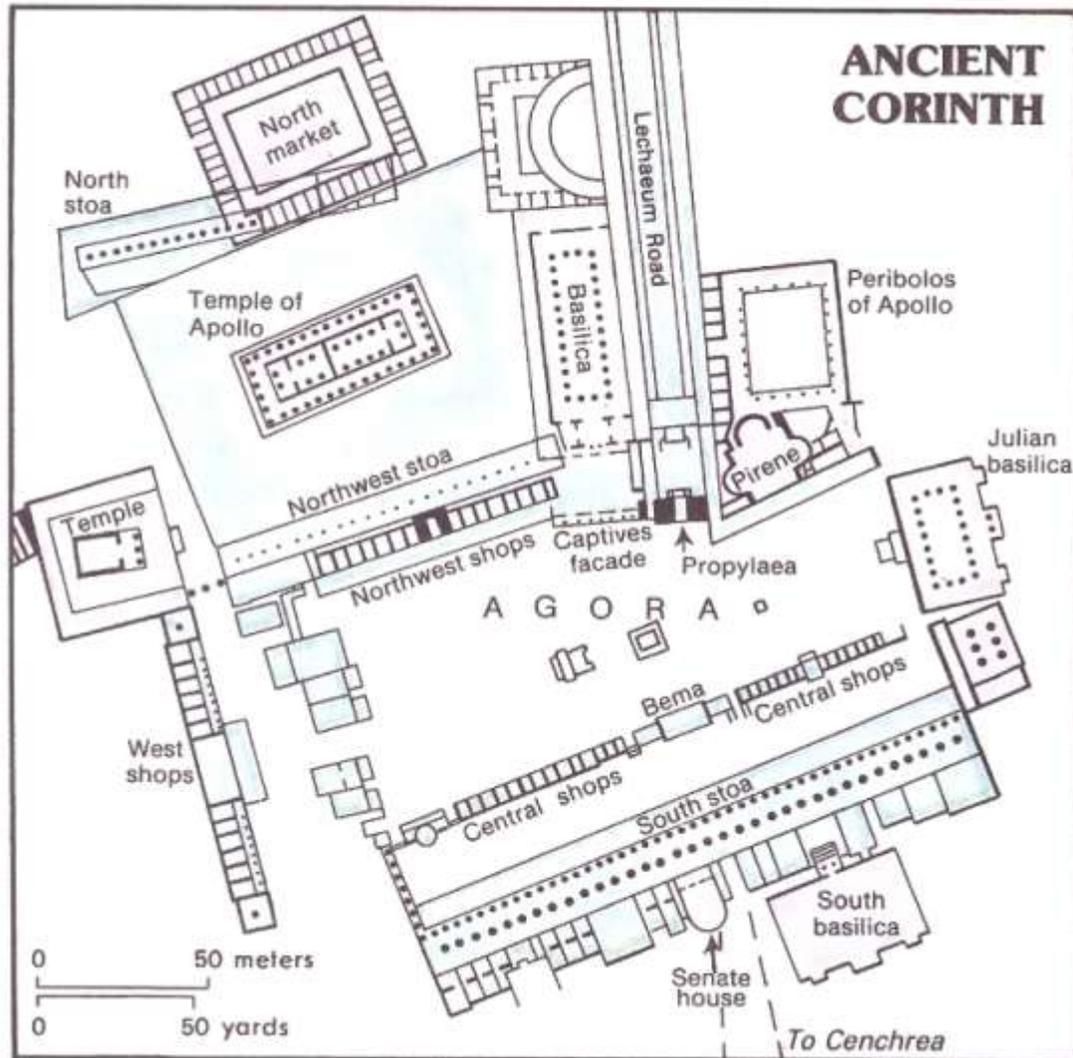
Figure 03.05   Map Of Ancient Corinth
Courtesy of Carl G. Rasmussen, NIV ATLAS OF THE BIBLE, Zondervan Publishing House Grand Rapids, Michigan –
Regency Reference Library. ISBN 0-310-25160-5

"The culture of that day prescribed that any woman seen in public was to have her head (and of course her body) covered. The Christian women of Corinth were being identified with the idol temple courteseans. Though they were free to dress in such a manner (no veil over the face and head) **it was not expedient for the spread of the Gospel**. Paul indicates our position before God, angels, the church, and the world as follows:

1 Co 10:22-33
22 Do we provoke the Lord to jealousy? are we stronger than he?
*23 All things are lawful, but all are not profitable; all things are lawful, but all do
      not edify.*
24 Let no one seek his own [advantage], but that of the other.
25 Everything sold in the shambles eat, making no inquiry for conscience sake.
26 For the earth [is] the Lord's and its fulness.
27 But if any one of the unbelievers invite you, and ye are minded to go, all that is set

before you eat, making no inquiry for conscience sake.

28 *But if any one say to you, This is offered for sacrifice unto idols, do not eat, for his sake that pointed it out, and conscience sake;*

29 *but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience?*

30 *If *I* partake with thanksgiving, why am I spoken evil of for what *I* give thanks for?*

31 *Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory.*

32 <u>*Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God.*</u>

33 *Even as *I* also please all in all things; not seeking my own profit, but that of the many, that they may be saved. (1 Co 10:22-33)*

> By the way, what groups of females wear a veil in public today? How about mafia widows or high class prostitutes (do you suppose 1950 years could cause a cultural change that must be reckoned with)? What about Arab women? Do we want to give the wrong impression?
>
> Notice also 1 Pe 3:3, Mt 16:24."

3.4.1.2   Biblical Geography And History Often Determine Interpretation.

> Some detractors of Christianity have ignorantly used Mt 4:12 to accuse our Lord of cowardice.

12 *Now when Jesus had heard that John was cast into prison, he departed into Galilee;*

13 *And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:*

14 *That it might be fulfilled which was spoken by Esaias the prophet, saying,*

15 *The land of Zabulon, and the land of Nephthalim, [by] the way of the sea, beyond Jordan, Galilee of the Gentiles;*

16 *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.*

> We really need to ask. Where was John (the baptizer) imprisoned? Edersheim[57]/656-666 indicates he was imprisoned in the fortress of Machaerus[a] which we believe is about 3800 feet above and east of the

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[a]   Machaerus is a fortress fifteen miles southeast of the mouth of the Jordan river, in the wild and desolate hills that overlook the Dead Sea from the east. The fortress was originally built by the Hasmonean king Alexander Jannaeus (104 BC-78 BC) in about the year 90 BC (Josephus, *Wars* 7.6.2). It was destroyed by Pompey's general Gabinius in 57 BC (*Wars* 1.8.5), but later rebuilt by Herod the Great. When Herod the Great died, it passed into the hands of Herod Antipas, and his foreign relations with Nabatea made the place, strategically oriented in the direction of Nabatea, of special importance to him. After the death of Herod Antipas (AD 39), the tetrarchy was given over to Herod Agrippa I, who then ruled over Machaerus. After Agrippa's death (AD 44), however, the Romans occupied the country, and only in AD 68 early in the First Jewish Revolt were the Jews of the village of Machaerus able to dispossess the Roman garrison and occupy the fortress (*Wars* 2.18.6). Finally, after the destruction of Jerusalem (AD 70), Lucilius Bassus, the new Roman commander and governor of Iudaea, having first easily defeated the Jewish garrison at Herodium (AD 71), besieged, took, and destroyed Machaerus (AD 72). (Wikipedia)

Dead Sea[58 /190 ff]. It was located about 12 miles south of the northern tip of that sea and about 4 miles east of the seacoast. Where then was the kingdom of John's imprisoner, Herod Antipas? His kingdom was made up of Galilee and Peraea. When John was imprisoned our Lord moved to Galilee, right in the middle of Herod's kingdom.
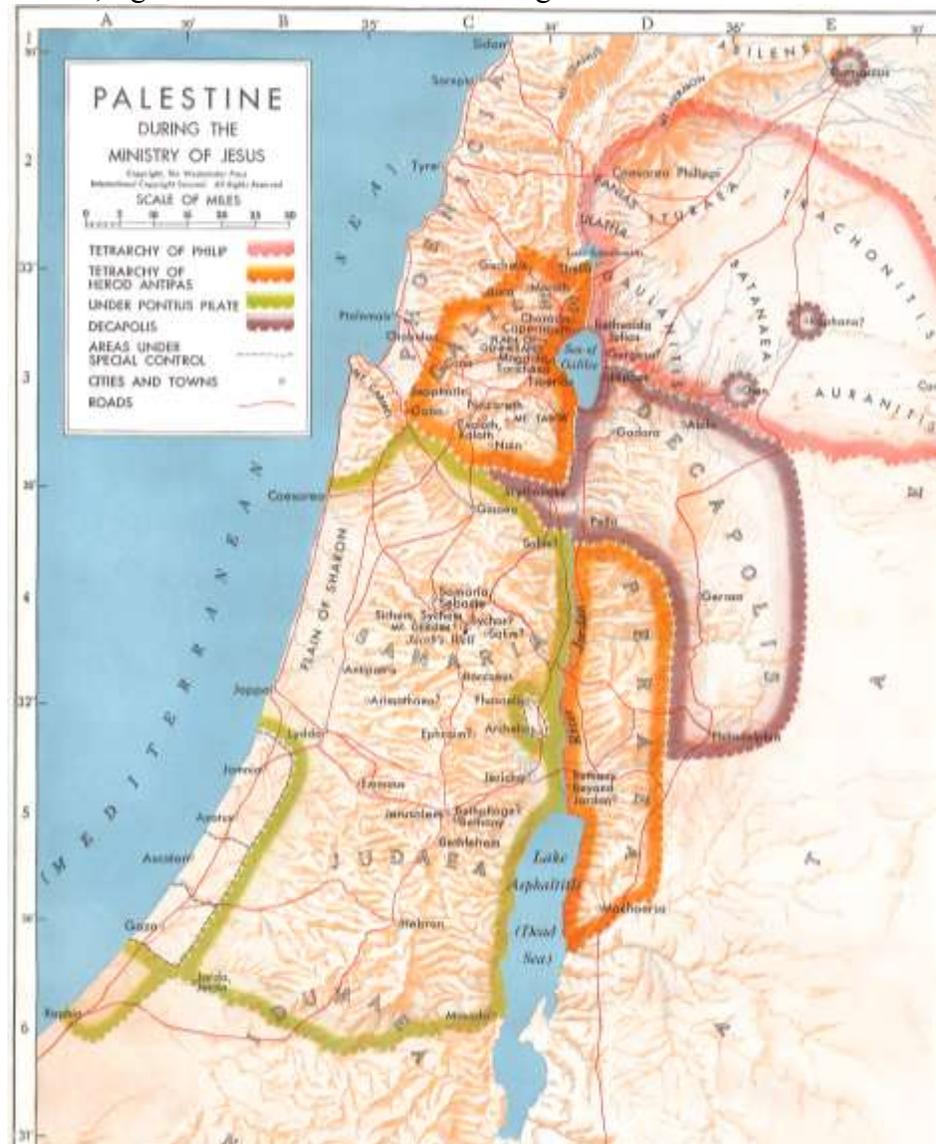
Figure 03.06.   Palestine During The Ministry Of Jesus.
Map courtesy of The Westminster Historical Atlas To The Bible, G. E. Wright, F. V. Filson, W. F. Albright, 1945.

(Check your Bible Study Using Accredited sources.)

3.4.1.3   In Problem Passages, Prefer That Most Obvious To The Original Hearers.

Mt. 13:33 (what does leaven represent?); Jo 3:5 with 1:33 (repentance is not enough Nicodemus); Mt 13:31 with Lk 13:18 (what are the similarities and differences between the kingdom of heaven and the kingdom of God?).

3.4.2   Negative

3.4.2.1   Do Not Read Our Culture Into Theirs.

For example, wine was used as a beverage in those days (Jo 2:1-10, 1 Ti 5:23 - however Eph 5:18)[59] [/9-11].

3.4.2.2   Do Not Inject Later Theology Into Earlier Revelation

The original addressees would not have understood typology). e.g., The Song of Solomon is the only book in the Old Testament that is not quoted by the New Testament writers. Why?

3.4.2.3   Do Not Allow Grammatical Exegesis To Violate The Historical Setting.

Heb. 10:26 in context with tabernacle (in the Levitical system there was no sacrifice for willful sin!).

3.5   The Principle Of Ignorance.

Recognize some interpretations as indeterminate for lack of light. In Ps 115:16: **The heaven, [even] the heavens, [are] the LORD'S: but the earth hath he given to the children of men.**

"**Teach thy tongue to say I do not know**." is attributed to Gamaliel, a descendant of Hillel. Some of his written comments may be found in Ac 5:34ff.
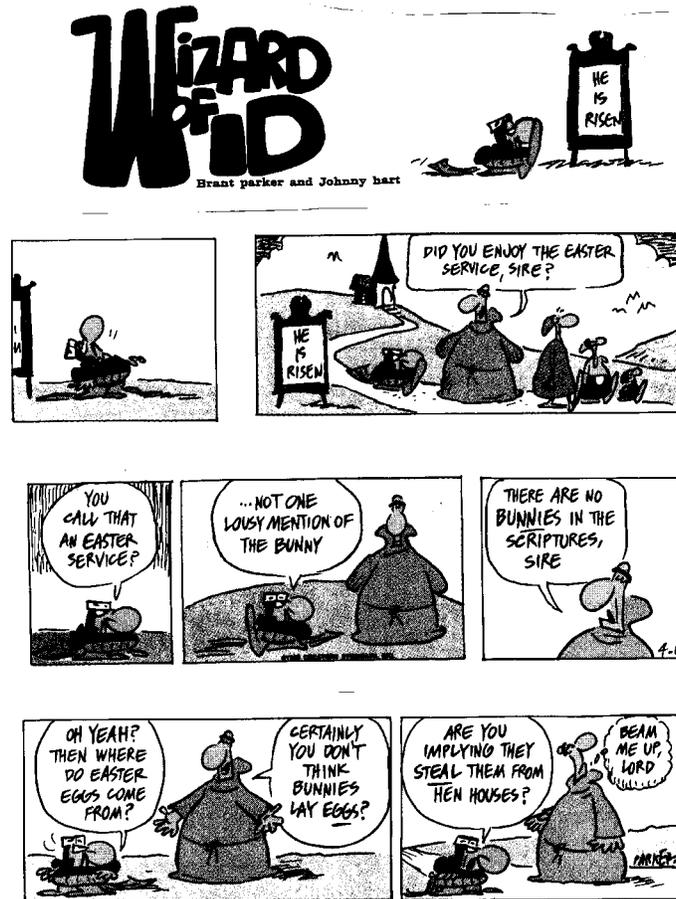
Figure 03.07.   The People For Whom The Principle Of Ignorance Was Developed.

3.5.1   Positive

3.5.1.1   **Be Content To Lay Some Obscure Issues On The Table**.

For Example: How big is the universe? Jer 31:37

3.5.1.2   **Recognize The Bible Does Not Belabor Minor Details**.

Isa 7:14 predicts the virgin birth of Jesus, with the fulfillment described in Mt 1:22-23. Notice there are at least 119 references to Jesus the Messiah as God's Son! Notice also that there are almost 3 times as many prophecies of our Lord's second coming (320), as there are of His first coming. As Sir Robert Anderson has warned and warmed us:

"No words ought to be necessary to enforce the importance of the subject {Study of the prophetic Word}, and yet the neglect of the prophetic Scriptures, by those even who profess to believe all Scripture to be inspired, is proverbial. Putting the matter on the lowest ground, it might be urged that if a knowledge of the past be important, a knowledge of the future must be of far higher value still, in enlarging the mind and raising it above the littleness produced by a narrow and unenlightened contemplation of the present. If God has vouchsafed a revelation to men, the study of it is surely fitted to excite enthusiastic interest, and to command the exercise of every talent which can be brought to bear upon it."[60]

3.5.1.3   The Bible Does Not Usually Spell Out The Scientific "How".

For example, the lie detection system of Numbers 5: Ge 30:25-43, Jacob multiplying cattle: and the virgin conception Mt 1:20, Lk 1:35. However, look at the book of Job for God's description of what makes it rain (Job 38:25-26 - up until 1967 science didn't know what caused rain!). So, what causes it to rain, pilgrim?

3.5.2   Negative

3.5.2.1   Do <u>Not</u> Take Naive Positions On Meager Evidence.

Were the Jews shot into space? (Neh 1:9)

3.5.2.2   Do <u>Not</u> Compromise The Veracity Of Scripture.

For example:

- The time of exodus. 1 Ki 6:1, 480 years prior to 4th year of Solomon's reign was exodus - 967 + 476 = 1443+.
- Is spirit physical: or can a spirit be physical? Check Jo 4:23-26 with Lk 24:39 and language axiom #14. How might this affect the theology of the Mormon's, Jehovah's Witnesses, the Way International, or that of 'Trinity' Theological seminary especially Professor Murray Harris[61 /62ff] or Millard Erikson of Southwestern Theological Seminary - Fort Worth, Texas, Bruce Demarest of the Denver Conservative Baptist Seminary, Roger Nicole of the Reformed Theological Seminary - Orlando, Florida[62 /63] or finally that of J. I. Packer[63 /64-65]? How about the New Age UFO Cults?

3.6   The Principle of Determining Interpretation (Hermeneutics) from Application (Homiletics)

Recognize but one interpretation to a passage (see language axiom # 9). Notice the heading contained in the New Scofield Reference Bible "Worthlessness of self reformation", Mt 12:43-45. The interpretation might be better stated as: Israel {in the main} experienced {some} reformation under John the Baptist (Jo 5:35) but received not the Messiah. Interpretation must include the argument of the book. The Scofield heading for this passage is an application, not the interpretation!

3.6.1   Positive

3.6.1.1 **The Original Message Was Usually Single Pronged**.

We'll see later that types may have multiple references but only one antitype[64].

3.6.1.2 **Recognize That God's Point Is All Important To Uncover**.

Our points don't have the dynamic of the Word of God.) Heb 4:12 DBY **For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of [the] heart.**

3.6.1.3 **Application Must Grow Out Of Proper Interpretation**.

In Ec 12:9-11:

9 **And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, [and] <u>set in order</u> many proverbs.**

10 **The preacher sought to <u>find out acceptable words</u>** {true and upright}: **and [that which was] written [was] upright, [even] words of truth.**

11 **The words of the wise [are] <u>as goads</u>** {keep people moving}**, and as <u>nails fastened</u>** {foundational to that which the word study discovers} **[by] the masters of assemblies, [which] are given from one shepherd.**

Terry rightly says:

"In all our private study of the Scripture for personal edification, we do well to remember that the first and great thing is to lay hold of the real spirit and meaning of the sacred writer.

There can be no true application, and no profitable taking to ourselves of any lessons of the Bible, unless we first clearly apprehend their original meaning and reference. To build a moral lesson upon an erroneous interpretation of the language of God's Word is a reprehensible procedure. But he who clearly discerns the exact grammatical-historical sense of a passage, is the better qualified to give it any legitimate application which its language and context will allow. Accordingly, in Homiletical discourse, the public teacher is bound to base his applications of the truths and lessons of the divine word upon a correct apprehension of the primary signification of the language which he assumes to expound and enforce. To misinterpret the sacred writer is to discredit any application one may make of his words. But when, on the other hand, the preacher first shows, by a valid interpretation, that he thoroughly comprehends that which is written, his various allowable accommodations of the writer's words will have the greater force, in whatever practical applications he may give them."

3.6.1.4   The True Interpretation Usually Contains Its Own Moral And Spiritual Applications.

Notice that we define **a *Principle*[a]** as ***an eternal truth that is not limited to a moment of time.*** If we can find the principle contained in a passage (interpretation) the application(s) will be (or should be) obvious.

For example, in Mt 15:21-28[65], Our Lord encounters a Syrophenician woman. What is the major principle of this passage? answ. It is possible to petition God with the right request but the wrong address. What might be some reasonable applications? Possible answers - A believer must petition God with the right attitude, right request. Believers may ignore or misunderstand the intents of others (as the disciples did).

3.6.2   Negative

3.6.2.1   Do Not Read The Passage For Application But First For Interpretation.

1.   Ask - What does it say?
2.   Then ask - What principles does the passage bring out?
3.   Ask - How do these correlate with the rest of Scripture?
4.   Finally ask - How do these principles apply to me?

3.6.2.2   The Interpretation Is Abortive Without Application.

The improper division of the Word of God, has resulted in great confusion in the Church. e.g., The eschatological significance of Mt 22:41 - 24:35, the interpretation has to do with the coming of the Son of Man to establish His millennial reign. Can there be any application for us (the Church)? Consider the lessons contained in the woes in that passage. Are we guilty of straining out a gnat and swallowing a camel (Mt 23:23-25)? How about our cultic "friends?"

3.6.2.3   Do Not Pretend The Application Is The Interpretation.

Make it very clear that you distinguish the interpretation from your application. e.g., In most orthodox Christian churches the start of a prayer meeting is often characterized by the following petition (or its equivalent) "Thank you Lord for coming to us in this meeting for you have said "**where two or three are gathered together in My Name, there am I, in the midst of them** Mt 18:20. "" Although this is standard fare for most Christian prayer meetings, the ideas it connotes are far from the Biblical standards. e.g., Does a believer have more of the Lord Jesus when in a prayer group than when alone? We should first pay careful attention to the context, which is "discipline of a sinning brother in the local Church".

Why has the Lord given us this statement?
Answer: To encourage, comfort and give His authority to those who have

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[a]   See 'Abiding Principles' at the beginning of this book.

to confront a sinning brother! Our Lord may answer our prayers in spite of our improper appreciation of our position in Christ, but think of how much more He might be glorified if we approached Him properly!

3.7   The Principle of Checking

Check interpretations with other sources.

"Here's the last entry in Carlson's journal: 'Having won
their confidence, tomorrow I shall test the humor of
these giant but gentle primates with a simple joy-
buzzer handshake'."

Figure 03.08.   A Lesson In Cross Cultural Anthropology.

3.7.1   Positive

Consult pertinent secular studies - e.g. science, history, archaeology... In the discipline of mathematics, Projective Geometry, one of the few self consistent systems (no contradictions), contains only three primitives, point, line, and incidence. As the result of its development, features exist which present <u>analogies</u> to our Triune God and a way to explain seemingly contradictory concepts of theology. In Euclidian geometry a contradiction exists when it is stated that parallel lines are those lines that never intersect. We could state some of our problem areas of theology like the free will of man vs. the election by God as though they are <u>like</u> the parallel lines of geometry. In the Euclidian sense this cannot be resolved. From the non-contradictory projective approach, parallel lines (like seeming contradictions in theology) intersect at one and only one point on the 'ideal' line at infinity! Figure M 1., illustrates this geometrical analogy.

3.7.1.1   Knowledge Of Ancient Writings Also Led To Famous Biblical Discoveries.

Homer led H. Schliemann to Troy, the Bible led Sir William Ramsey to Galatia and Nelson Glueck to Ezion-Geber[66] and to the region of the Jordan River where he discovered more than 70 sites, some more than 5000 years old.[67] Using the archaeological method of ceramic-seriational survey; defining the ceramic chronology of an area through the carefully

controlled surface collecting and arranging in chronologically ordered series of pottery at a large series of habitation sites[68]; allowed Garstang to date the fall of Jericho at 1440 B.C.[69]. Although Garstang's work involved excavation, he used the results of other surveys/excavations to date the fall of Jericho. Also, The Bible led Dr. Robert "Bob" Cornuke (among others to find the Jebel Al-Musa (The Mountain of Moses) in Arabia where the Bible says it is. Gal 1:17, 4:25. Bob has successfully located The Place and The Anchors where the Shipwreck of Acts 27:13-28:1 occurred. Bob also by examining the Old Testament believes he has discovered the final resting place of the Ark of the Covenant – in Ethiopia![70] He and his team of workers have established Hospitals and Orphanages, and a Christian School in that arid land.

3.7.1.2   Consult Doctrinal Works.

For example, theologies like A.G. Strong, L.S. Chafer, Bancroft, Hodge. Edersheim sheds secular light on the interpretation of the local (Upper or Lower Galilee) where Lk 17:6 and 19:4 were spoken. "We are reminded of the history of Zaccheus (Lk 19:4) by the mark which the Rabbis give to distinguish between Upper and Lower Galilee - the former beginning "where sycomores cease to grow." The sycomore, which is a species of fig, must, of course, not be confounded with our sycamore, and was a very delicate evergreen, easily destroyed by cold."[71/33] See Ps 78:47.

3.7.1.3   Consult Exegetical Commentaries.

For example, Calvin, Scroggie, Lightfoot, Morgan, Alford, H. A. W. Meyer, Machen, C. Ellicott.

3.7.1.4   Consult "Expert" Grammatical Sources.

For example, A.T. Robertson, J. W. Watts, James Hope Moulton, C. F. D. Moule, Nigel Turner, W. E. Vine, F. F. Bruce, R. C. Trench, R. B. Girdlestone, J. Weingreen, Francis Brown, S. R. Driver, C. A. Briggs, Walter Bauer, W. F. Arndt, F. W. Gingrich, . . .

Burton writes[72/12] "The Progressive Imperfect is sometimes used of action attempted, but not accomplished." This use is called the Conative Imperfect. Burton cites the word ηναγκαζον in Ac 26:11 as being an example of a Conative Imperfect. The translation contained within brackets, {}, is suggested. **And I punished them oft in every synagogue, and** compelled {tried to make} **[them] to blaspheme; and being exceedingly mad against them, I persecuted [them] even unto strange cities.** In Mk 9:38, the Apostles <u>tried to forbid him</u> - Greek εκωλυομεν -(from casting out demons).

Remember: Other individuals gifted by God have written on the interpretation of the Scriptures. It may sound very spiritual to say "I just read my Bible" or "I consult <u>not</u> with whatever men may say or write."

Such statements usually are an attempt to cover an inadequate understanding of Revelation, Inspiration, Illumination, and Interpretation.

To ignore the works of pilgrims at least as knowledgeable and gifted as are we, (If we are?) shows our IGNORANCE, not our spirituality.

3.7.2   Negative

3.7.2.1   Do <u>Not</u> Succumb To Mere Scholarship, Majorities, etc.

The National Meteorological Society did not understand the mechanism of "what made it rain" until about 1966. The patriarch Job, however, records the Lord speaking: Job 38:25-26 **25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; 26 To cause it to rain on the earth, [where] no man [is; on] the wilderness, wherein [there is] no man**;.

3.7.2.2   Do <u>Not</u> Assume These Other Sciences Are Infallible.

<u>Deliver us from naivety</u>! Melvin Cook[73 /3], Refutes Libby, the father of radio carbon (C^{14}) dating, by showing that the time rate of change of C^{14}, $d(C^{14})/dt$, in the upper atmosphere was not in equilibrium. He then went on to date our atmosphere at 15,800 years. Libby, in private correspondence with Cook, admitted that his (Libby's) (old earth) dates were suspect.

3.8   The Principle of Induction

This Principle works from specifics to generalization.
Exegete   - Do not Eisegete
Extract meaning - Do not infuse meaning.

This is the process we would use to verify our 15 Communication Axioms (Section 1.2).

3.8.1   Positive

3.8.1.1   Allow The Scripture To Speak Fresh Truth, Not To Echo Your Own Ideas.

Use the Checking Principle to keep our initial exegetical theories under control. See language axioms 12, 13, &14.

3.8.1.2   Approach The Scripture As A Learner.

Remember, our theology is not yet complete. There is new truth to be mined from the Scripture. When we discover a new nugget, however, make sure it is real gold and not "fools gold."

3.8.1.3   In Essence - Study The Passage In Its Context.

Use the Specific Principles of Interpretation to extract the meaning of the text.

3.8.2   Negative

3.8.2.1   Do <u>Not</u> Pour A Passage Into A Previously Devised Theological Mold.

Do not superimpose a system on a passage. The Apostle Peter, in his first epistle, describes appropriate behavior in the home for Christian wives who had unsaved husbands. In particular: 1 Pe 3:1-7:

1 **Likewise, ye wives, [be] in subjection to your own husbands; that, {even} if any obey not the word, they also may without ~~the~~ word be won by the conversation[manner of life] of the wives;**
2 **While they behold your chaste conversation [coupled] with fear.**
3 **Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel;**
4 **But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is in the sight of God of great price.**
5 **For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:**
6 **Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.**
7 **Likewise, ye husbands, dwell with [them] according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; <u>that your prayers be not hindered.</u>**

In this passage, the believing wife is commanded not to preach to her unsaved husband, but to behave like a bondslave to her master; like Christ behaved when He offered Himself, carried up to the Cross {tree} our sins in His own body and offered Himself there as on an altar. . .1 Pe 2:24 This verse has been used by several denominations as the reason for a woman not braiding her hair, or, wearing gold or jewelry. (they still however force her into wearing apparel) Consider the cultural context. This was the time following Cleopatra (69-30 B.C.) where there was much to do about fixing oneself up to look as beautiful as possible. There was much time spent and great cost associated with such endeavors. Peter commands instead that the Christian wife should win her husband, in contrast to verse 3, by her manner of life. Likewise the believing husband, verse 7, so that their prayers be not hindered.

3.8.2.2   Do <u>Not</u> Interpret A Passage In Absolute Terms Of Later Revelation.

The Church is <u>not</u> Israel! The ministry of the Spirit of God was different in the Old Testament than it was after Pentecost, see Ps 51:11 with 2 Co 1:21-22, 2 Co 5:5, Eph 1:13-14.

3.9   The Principle of the Clearest Interpretation.

Prefer the more obvious over the obscure.

3.9.1   Positive

3.9.1.1   Recognize The Purpose Of The Writer Was To Clarify, Not Mystify.

For example observe Gen. 1:1-2:3 with Ex. 20:11.

We don't know anything about Eternity Past other than what was

revealed. We also note that time started in Gen 1:1a Heb. בְּרֵאשִׁית "In Beginning".

3.9.1.2   Interpret the obscure in light of the clear - not vise versa.

For example look at comparative expressions between Lk 11:13 (agency) with Mt 7:11. The figure of speech (metonymy = Holy Spirit put for the things He provides) used by Luke is explained by the denotative literal rendition by Matthew (Good Things).

3.9.1.3   Seek That Which Was Obvious To The Historical Setting.

For example, 2 Co. 6:14-18 (see Appendix E). These are not primarily verses against mixed marriages (believer with unbeliever) but a command against entanglements at work that demand compromise of the believers testimony to Christ. Note the Guilds or labor unions of ancient Corinth that forced each member to bow down to the Guild god(s).

3.9.2   Negative

Do not build doctrines on obscure passages - or passages which in context, actually teach something else.

e.g.   Doctrine of celibacy - Mt 19:12
Prayers for the dead - 1 Co 15:29
Purgatory - 1 Pe 3:19
The promise of Mohammed as the Comforter - Jo 16:7-11.
Birth control is sin - Ge 38:8-10

3.10   The Principle of the Unity of the Sense of Scripture

The Unity of the Sense of Scripture (Unity) Recognizes that each passage has but one basic meaning and that should be in harmony with the rest of Scripture. The basis for being able to preach a textual expository message on one verse is mainly this principle.

This principle does away with the allegorization (spiritualizing) of Scripture.

3.10.1   Positive

3.10.1.1   Hermeneutics Is Possible Only On This Basis.

As Ramm succinctly states[74/124]: "Hermeneutics is possible only if it is determinate and it is determinate only if the meaning of Scripture is

one." . . . "When more than one sense is imposed on Scripture the meaning of the word of God is obscured."

3.10.1.2   Derive Applications From O.T. Through Abiding Principles In O.T.

For example, offering of Isaac by Abraham - test to see if Abraham loved God more than what God had given.

3.10.1.3   Unity Supports The Doctrine Of Verbal/Plenary Inspiration.

A partial look at this is given in 2 Ti 3:16-17.

> **16 All Scripture [is] given by inspiration of God{Grk. θεοπνευστος: God breathed}, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:**
> **17 That the man of God may be perfect {mature}, thoroughly furnished unto all good works.**

Here we digress to address this topic directly.

3.10.1.3.1 Revelation Inspiration And Illumination

I   DEFINITIONS

a.   **Revelation (Special)**: Information obtained from God which could not (under any circumstances) be obtained by any other means (new truth). Matt 13:10-17, 34-35; Gal 1:12, etc.

b.   **Inspiration**: That influence of the Holy Spirit upon the Scripture writers (2 Pet 1:21) which made their writings the record of a progressive Devine revelation, sufficient when taken together and interpreted by the same Holy Spirit who inspired them, to lead every honest inquirer to Christ and to salvation and maturity. 1 Pet 1:23, John 17:17, Rom 10:17, etc,.
Inspiration is usually thought of as being composed of two parts:

1.   **Verbal Inspiration**: Inspiration extends to the very **words of Scripture**. Matt 5:18, Lk 21:33. As Chafer explains, ". . . in the **original writings**, the Spirit guided in the choice of the words used. However, the human authorship was respected to the extent that the writers' characteristics are preserved and their style and vocabulary are employed, but without the intrusion of error.[75]"

2.   **Plenary Inspiration**: The accuracy which verbal inspiration assures, is extended to **every portion of the Bible**, so that it is, as a whole and in all its constituent parts, **infallible** and **inerrant** as to truth, and **final** as to Divine authority. Once again Chafer continues: ". . . is meant the accuracy which verbal inspiration secures, is extended to every portion of the Bible so that it is in all its parts . . . infallible as to truth and final as to Divine authority. . . . This teaching preserves the **dual authorship** in a perfect balance, ascribing to each that consideration which is accorded it in the Bible."

c.   **Illumination**: The quickening of regenerate man's understanding so that he may comprehend truth already revealed. (old or new truth made clear) The unregenerate man not only does not welcome (as a guest) the Word of God, but he is not able to understand the spiritual things (words) because they can only be understood by means of the Holy Spirit's leading (illumination). 1 Cor 2:14

2 Pet 1:15-21 is often used as a section on the inspiration of Scripture, however, its primary significance is for the interpretation of Scripture
15 Moreover I will endeavour that ye may be able after my decease to **have these things always in remembrance**. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a **more sure word of prophecy**; whereunto **ye do well that ye take heed**, **as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts**: 20 Knowing this first, that no prophecy of the scripture is {comes or springs[76]} of any private {one's

own} interpretation {ἐπιλύσεως: Ablative of source or origin, Fem., Sing. > επιλυσις † solution, interpretation, here, origination or disclosure[77]}. 21 For { γαρ : For - introduces causal clause - which gives the reason or the ground for the assertion contained in the previous context i.e. the reader's interpretation of Scripture[78]} the prophecy came not in old time by the will of man: but holy men of God spake {ἐλαλησαν: A.A.I.3Pl > λαλεω I speak - refers to the actual words} [as they were] moved {φερόμενοι: P.P.Ptcpl.N.M.Sing. > φερω I bear, carry; here, carried along} by the Holy Ghost {Spirit}. (2 Peter 1:15-21)

II   A PATTERN OF EVIDENCE FOR OLD TESTAMENT INSPIRATION

Most everyone acquainted with the Old Testament can bring up internal examples which show the O.T. itself bears witness to its own inspiration. Such verses as shown below are representative but are not exhaustive. They do, however, indicate a strong case for the Old Testament inspiration by internal evidence.

And God said, Let there be light: and there was light. (Genesis 1:3)

10 And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (Exodus 4:10-12)

And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. (Exodus 17:14)

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, [so] I will be with thee. (Joshua 3:7)

And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. (Judges 1:2)

Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. (1 Samuel 10:22)

And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? (Job 1:8)

Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. (Isaiah 1:2)

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. (Isaiah 1:10)

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, (Isaiah 8:11)

Then the word of the LORD came unto me, saying, (Jeremiah 1:4)

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of

God for ever and ever: for wisdom and might are his: (Daniel 2:19-20)

The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. (Hosea 1:1)

The word of the LORD that came to Joel the son of Pethuel. (Joel 1:1)

The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (Obadiah 1:1)

And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it. (Habakkuk 2:2)

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, 2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. 3 Then came the word of the LORD by Haggai the prophet, saying, (Haggai 1:1-3)

1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 2 The LORD hath been sore displeased with your fathers. 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. (Zechariah 1:1-3)

1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob, (Malachi 1:1-2)

III   A PATTERN OF EVIDENCE FOR NEW TESTAMENT INSPIRATION

The inspiration of the New Testament is not, unfortunately, so widely understood.

a.   The Promise of Revelation

This has, primarily, to do with authorization to receive Revelation. John 16:12-13

b.   The Reception of Revelation

The reception of Revelation is bound up with the person sent. John 13:20

c.   The Authorization of Revelation

The Revelation sent by God and received by men (Apostles) is authorized by God through the words of the Apostles. John 17:20

d.   A Partial Fulfillment of John 16:12-13

The Church now revealed to New Testament saints. Eph 3:2-9 (not previously revealed to O.T. saints)

e.   The Authoritative Equality of the O.T. and the Apostle's Writings

Peter sets the O.T. Scriptures on equal footing with the writings of the Apostles. 2 Pet 3:2

f.   The Ultimate Source of Pauls' Revelations

Paul didn't get his information through (intermediate agency) or from men as their ultimate source, but through the direct agency and by direct Revelation through Jesus Christ. Gal 1:1, 1:12

g.   The Form of Pauls' Revelations

Paul's' Revelations came in word form. 1 Cor 2:9-13

h.   The Hiatus of New Revelation

No more Revelation will be given until the Lord's return - or at least the mystery revealed here is the most important. Col 1:24-27 (vs 25 - πληρωσαι PAInf > πληροω : fill, make full, fill to the full) is used here metaphorically and refers to the revelation of the church as the "capstone" [of a building] of revelation.), Heb 1:2

i.   Peter Equates Paul's' Writings with the Rest of Scripture

2 Pet 3:16

j.   Paul's Writings are the Word of God

Paul called his own words the Word of God. I Thess 2:13

3.10.2 Negative

3.10.2.1   **Unity Does Not Deny Expansions Of The Original Meaning**.

But Unity restricts it to direct connections, disallowing additional meanings such as in allegorizations.

3.10.2.2   **Unity Does Not Deny There Are Figures Of Speech In The Bible**.

But as Ramm again points out, ". . . the literal meaning in such cases is the proper meaning as determined by the specific form or type of the figure of speech."

3.10.2.3   **Unity Does Not Eliminate Or Obscure Dispensational Distinctives, Or Does Not Do Injustice To The Principle Of Progressive Revelation**

2 Ti 2:15 "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

3.11   The Principle Of The Analogy Of Faith

This is the Deductive principle - from principles to specifics. Interpret particulars in harmony with the whole.

Meyer[79 /471ff] indicates that the word analogy, in our principle Analogy of the Faith, although found in Ro 12:6 (Gk. την αναλογια[†] της πιστεως) has not the same meaning in Ro 12:6 as some dogmatists gave it. They thought, as Ramm[80 /125] wrote, that this passage meant "the system of theology contained in Scripture." These dogmatists improperly used Ro 12:6 to "back up" their concept of the Analogy of the Faith!   Actually this verse must be interpreted in context, as Meyer rightfully suggests: "The prophets have to use their prophetic gift: they are not to depart from the proportional measure which their faith has, neither wishing to extend it nor falling short of it, but are to guide themselves by it, and are therefore so to announce and interpret the received αποκαλυπις {revelation}, as the peculiar position in respect of faith bestowed on them, according to the strength, clearness, fervor, and other qualities of that faith, suggests-so that the character and mode of their speaking is conformed to the rules and limits, which are implied in the proportion of their individual degree of faith." Trench[81 /43] cites Irenaeus in his fights with the Gnostics as laying down rules about the interpretation of parables: "that the parables cannot be in any case the primary much less the exclusive foundations of any doctrine, but must be themselves interpreted according to the analogy of faith; since, if every subtle solution of one of these might raise itself at once to the dignity and authority of a Christian doctrine, the rule of faith would be nowhere. So to build were to build not on the rock but on the sand."

3.11.1   Positive

3.11.1.1   Particulars Must Complement, Not Contradict The Whole.

1 Jo 2:2 must not and cannot be used as a proof text for universal salvation. The reasons are that: (1) the rest of Scripture teaches that many will be lost; and (2) that verse uses the preposition, περι, which takes the locative, accusative and ablative. Robertson[82 /618] suggests the use in this verse is with the ablative not the genitive. This implies that Christ's death on the cross (tree) was sufficient for all but was only efficient for those who believe the Gospel.

3.11.1.2   This Is The Principle That The Bible Is Its Own Best Interpreter.

For instance, where parallel passages occur (As Johnston M. Cheney has shown in his "Life of Christ in Stereo"), supplementation brings out the whole and protects us from error.

3.11.2   Negative

3.11.2.1   This Does Not Deny The Principle Of The Progress Of Revelation.

For example, there was polygamy among the Patriarchs. (No revelation given restricting a man to one wife). The essence, however, was given in the Garden. . Gen 2:18-25.

3.11.2.2   This Does Not Deny Diversity In Unity.

For example, the trinity is carefully differentiated in 1 Co 12:4-6 showing the diverseness but unity in the topic of spiritual gifts. The gifts are given by the Holy Spirit and He unifies them; 12:4 (12:7-11). The Lord Jesus assigns the place of ministry and unifies that ministry; 12:5 (12:12-27). God the father turns the energy on and unifies the results; 12:6 (12:28-31).

Or consider the Gospel accounts. Notice that two people may use different words to express the same concept as in the story of the rich young ruler. In the phrase "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God", Mt 19:24 and Mk 10:25 uses the Greek word ραφιδος which was the name given to a **household sewing needle**. Dr. Luke, however, in Lk 18:25, uses the word βελονης which was the name given to a **surgical needle**. As a matter of interpretation, the plain literal meaning of these three different accounts should be used here. i.e., our Lord was referring to a real needle. Vine[83] and Meyer along with Mackie[84] agree that attributing the eye of a needle to a 2 foot square door in the large heavy gate of a walled city mars the figure without materially altering the meaning and receives no justification from the language and traditions of {1st century} Palestine. In the 1st Century there was no "Eye of the needle" in the Jerusalem Wall.

3.12   Problems For Interpreter's At The End Of The 20th Century.

3.12.1   A Proliferation Of Dangerous Cults.

By dangerous, we mean, those cults that endanger the lives, sanity, rationality, and/or finances of the enrollees and/or their families and friends.

This is a letter by Dr. John G. Clark, Jr., a psychiatrist from western Massachusetts, who states:

4 August 1975

To whom it may concern:

In my practice of psychiatry, from many consultations with others and the review of pertinent literature, I have come to the opinion that certain of the new religious cults are very harmful to the physical and mental health of their subjects and should be regarded as potentially dangerous to the society and communities in which they thrive. As examples of such cults I would mention Hare Krishna, Children of God, Unification Church, and Scientology.

Mental harm to susceptible converts results from the intensive use of well-known "mind control" techniques to engage and maintain them as passive, subservient believers who are unable to decide their own fates. These techniques include intensive and sophisticated use of:

1) relative to complete separation from families;
2) intense group pressures;
3) isolation from familiar places, associations and ideas;
4) sleep deprivation;
5) severe dietary restrictions;
6) continuous chanting and bizarre rituals;
7) frequent coercion and terror;
8) ultra-strict rules of chastity, poverty and obedience;
9) other means designed to maintain a totalistic society.

Those members successfully inducted into the sects give up their right to privacy and free choice as well as their individual reality-testing functions, and are subject to the absolute authority of the cult. Individual thought or independent action are rendered impossible.

Individuals who are induced into the cults are often passing through very susceptible periods in their own personal development, or have serious, somewhat crippling, personality disorders. They usually decide suddenly that a cult will solve all their problems immediately and relieve them magically of the pain of further maturation. While in the cult, many members appear "unreal" with somewhat inappropriately cheerful affect, and all ideas tend to be shared and stereotyped.

On leaving a cult for any reason a large proportion of subjects experience psychotic symptoms, or bodily illness, followed by six to twelve months of depression and relative passivity. During this time, however, the emotional responses appear more normal and reality-testing begins to return. For a long time, however, powerful and irrational impulses to return to the cult are experienced.

It is not difficult to differentiate the dangerous cults from accepted religious orders which do not enslave members' minds by such sophisticated techniques or deliberately isolate and alienate subjects from family, law, country, or reality. Such tactics are direct assaults on sanity which can seriously restrict future personality development. Any organization using such methods can be considered destructive and should be carefully and responsibly reviewed, not only by psychiatrists and other medical personnel, but also by legal and social authorities.

John G. Clark, Jr., M.D.

Assistant Professor of Psychiatry

Harvard Medical School and Massachusetts General Hospital

Diplomate in Psychiatry, American Board of Psychiatry and Neurology

Figure 03.09.   Letter From A Practicing Psychiatrist Concerning Dangerous Mind Control Cults.

3.12.1.1   Those Cults Using Mind Control.

The stories are legion concerning mind control cults such as The Love Family, the Children of God, Scientology, etc[85]. The following is a true story from my Aerospace Days during the "Cold War."

Gander Newfoundland - As I found it. (A letter to my dear friend and mentor Duane Dunham Th.D.)
Dear Duane:

I 'dropped' into Gander on several flights to Thule when Thule and Sondestrom were weathered in. When we deplaned we were 'put' into a small waiting room where all (the smokers in the world-it seemed) lit up at once.

On my last few flights as an AAI (Aerospace Associates Inc.) consultant, I flew as a GS-15 so that I outranked the base commanders at Gander, Sondestrom and Thule. This was done on purpose because I had heard rumors that the Thule Site Manager had told his 'Folks' that they were to make my trips as 'uncomfortable as possible'. As I remember His words were GD uncomfortable, "the worst trip he's ever seen". He and his folks were all 'scientologists', some of whom I had previously tried to evangelize. In those days the site commanders were "bird Cols." so the GS-15 ranked in between the Bird and the one star. I don't know how I pulled this off, but I think I told the contract officer that unless I was sent with the GS-15 equivalent rating (on travel orders) he could get someone else to make the trip.

In those days, Scientology was big at Thule and Clear, AK, BMEWS Sites I and II. Bahai was just starting at Clear.

Swede

P.S. From that time forward I got to stay in the "General" Quarters at the A.F Barracks. Further, while in transit from McGuire AFB to Thule, AFB, I was always escorted with the aircrew to a smoke free facility so my sarcoidosis was not so affected.

P.S. #2 One of the Missile Impact Predictor Satellite Programmer/Operators gave many ten$ of thouand of hi$ hard-earned dollar$, **all he had**, to $cientology, so he might be among the few to be taken aboard L. Ron Hubbard'$ 'Boat', "to crui$e forever." Never heard whether he made the boat, but he surely was "Up a Creek".

3.12.1.2   Those Cults Not Using Mind Control?

Every Cult uses some form of mind control. Even Biblical Christianity may use a form of mind control to keep converts in-line (Legalism). The use of rewards vs. punishment is a common means of controlling a society. Where this method becomes cultic is where the fear of reprisal or the evil desires for extravagant reward becomes a rationalistic-mind-numbing obsession that destroys or threatens to destroy relationships, finances, citizenship, society, or even life itself. Such groups as Jihadist Islam, even Fundamental Islam itself qualifies as a very dangerous cult[86].

4.0 SPECIFIC PRINCIPLES OF INTERPRETATION

4.1   The Study Of Words

4.1.1   The Etymological Study Of Words

4.1.1.1 A Definition Of Etymology

Etymology: from the Greek words ετυμον: The true sense of a word according to its origin; and λογος: an account, reckoning, word. The Etymological science is that area of linguistic science that seeks to determine the origins of words. Presently, etymology also includes the history of words that will include meaning(s) in that history (over time). However, this use is more appropriately termed "semantic change". For our purposes we will combine these two terms (origins and semantic changes) and call them etymology.

4.1.1.2   The Value Of Etymology

As Moises Silva points out in his fine book "Biblical Words and Their Meaning"[87 /41-42], "The relative value of the use of etymology varies inversely with the quantity of material available for the language. For example, so much Greek literature was written and preserved that the number of words occurring only once (hapax legomena) or twice are proportionately very few, and they can normally be explained by reference to cognates within Greek itself. . . But if the use of etymology plays a very minor role in Greek New Testament Lexicography[a], the situation is quite different for the determination of meaning in the Hebrew Old Testament which contains no fewer than 1300 hapax legomena, and about 500 words that occur only twice out of a total vocabulary of about 8000 words."[b]

4.1.1.3   An Example Of Etymology

Consider the Greek word εκκλησια. In classical Greek this word was used to describe an assembly of people irrespective of its constituents or how they were summoned. In the Septuagint (LXX), circa 285 B. C., a translation into Greek from the original Hebrew, the use of this word never goes beyond the simple meaning of an assembly. Radmacher[88 /109-168], in his thoughtful manner, has written a very excellent article on the etymology of this word. The following information has been extracted from his book and several other references. This information was taken from my personal hand written notes.

4.1.1.3.1   The Use Of Εκκλησια In The Septuagint.

The Hebrew word קהל: assembly, occurs 120 times in the Hebrew

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[a]   the activity or job of writing dictionaries

[b]   M. Silva, *Biblical Words and Their Meaning*, Etymology, pg. 42

Bible. It is translated 77 times in the LXX by the word εκκλησια. It can mean (1) an assembly for evil - Ge 49:6, (2) an assembly for civil affairs - Pr 5:14, (3) an assembly for war of invasion - Nu 22:4, (4) an assembly of a company of returning exiles - Jer 31:8, (5) an assembly for religious purposes - De 5:19, (6) a congregation as an organized body - Mic 2:5, (7) a restored community in Jerusalem - Eze 10:12, (8) an assembly of angels (in the heavens) - Ps 88 (89):5, a company, an assembled multitude - Ge 35:11. Because this word has so broad a use in that (LXX) translation, it cannot be used as a technical word for an Old Testament church.

4.1.1.3.2   The Use Of Εκκλησια In The New Testament

In the New Testament, εκκλησια was used 5 times in a **non-technical** way to describe a riotous mob, an orderly assembly and an authoritative legislature: Heb 2:12 (LXX Ps 22:22) - an orderly assembly, Ac 7:38 - an orderly assembly, 19:32 - a riotous mob, 19:39 - an authoritative legislature, 19:41 - a riotous mob.

There are also 4 **sub-technical** uses of this word in the New Testament: sub-technical because of the modifiers in Paul's early writings. These occur in 1 Th 1:1, 2:14, 2 Th 1:1, 1:4.

There are 84 **technical** uses of this word in the New Testament. By a technical use we mean "an unconscious process by which words are applied in a restricted way to a particular field. They often assume what is termed a "technical" character caused by transference of ideas." εκκλησια was identified with a new kind of assembly - an assembly with a Spiritual or Christian unity. Thus, the Spiritual or Christian characteristics became a part of the word itself. Eleven times the word Θεου (of God or God's) is affixed to identify its spiritual nature and source. Significantly in Paul's earlier epistles (except 1 Ti 3:5 and 3:15), He defined the εκκλησια as a local assembly, spiritually united in Christ, with an autonomous (respecting other assemblies) nature: that is, all the Spirituals (Fruit + Gifts) were in each assembly. Examples of the technical use of εκκλησια may be found in passages such as the local church discipline passage of Mt 18:17, Ac 2:47, 5:11, etc.. There are also various metaphorical and sub-metaphorical uses of εκκλησια in the New Testament.

There are 14 **metaphorical** uses of this word in the New Testament. This use sees a complete spiritual unity in Christ without spatial assemblage - Mt 16:18, 1 Co 12:28, Heb 12:23, Eph 1:22, 3:10, 3:21, 5:23, 5:24, 5:25, 5:27, 5:29, 5:32, Col 1:18, 1:24.

There are 5 **sub-metaphorical** uses of this word. The sub-metaphorical use transferred the name of the meeting to those attending the meeting. Ac 9:31, 20:28, 1 Co 15:9, Ga 1:13, Php 3:6. In modern days we commonly use the word, "church" (English translation), in a metaphorical use when we refer to the building the

εκκλησια meets in as the Church.

Some words in any language change their meaning. e.g., Up until about 1980, bad meant the opposite of good but from 1990 and following, and to those under 30, it now in certain contexts, means good.

Finally, some words just disappear from use (but never the εκκλησια).

4.1.2   The Comparative Study Of Words

4.1.2.1   Synonym Studies

Trench - N.T. Synonyms, Girdlestone - O.T. Synonyms. As Trench[89] /Preface said about the study of synonyms: "And instructive as in any language it must be, it must be eminently so in the Greek - a language spoken by a people of the subtlest intellect; who saw distinctions, where others saw none; who divided out to different words what others often were content to huddle confusedly under a common term; who were themselves singularly alive to its value, diligently cultivating the art of synonymous distinction; and who have bequeathed a multitude of fine and delicate observations on the right discrimination of their own words to the afterworld".

e.g.αλλος and ἑτερος Ga 1:6,7
     βαρη† and φορτιον Ga 6:2,5
     γινωσκω and οιδα 1 Co 2:10-14
     φιλεω and αγαπαω Jo 21:15-17 also compare with αστοργος (Ro 1:31 and 2 Ti 3:3)†, made up of the alpha-privative α - not or no + στοργος - familial love; and ερως (and it's poetic form ερος), which are not found in the Bible but are common in Greek literature. - sensual love.
     δεχομαι, 1 Co 2:14, Jas 1:21, παραλαμβανω Ro 14:1, and λαμβανω, 1 Co 2:12. Notice the use of λαμβανω in 1 Co 2:12 with δεχομαι in 1 Co 2:14.

4.1.2.2   Cross-Reference Studies

4.1.2.2.1   Verbal Cross-References
a.   Real Cross-References:

The same word appears in different passages to allow similarities or differences in shades of meanings to be noticed.

e.g., The Rhetorical language of 1 Joh 2:7-8

7 αδελφοι ουκ εντολην <u>καινην</u> γραφω υμιν αλλ εντολην παλαιαν ην ειχετε απ αρχης η εντολη η παλαια εστιν ο λογος ον ηκουσατε απ αρχης 8 <u>παλιν</u> εντολην <u>καινην</u> γραφω υμιν ο εστιν αληθες εν αυτω και εν υμιν οτι η σκοτια παραγεται και το φως το αληθινον ηδη φαινει (1 Jo 2:7-8)

7 Brethren, I write no <u>new</u> commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 <u>Again</u>, a <u>new</u> commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. (1 Jo 2:7-8)

The Greek word παλιν that starts out verse 8 is a rhetorical adverb - a tip-off to the writers intention. The Greek word καινην has (at least) two lexical meanings: (1) new with respect to form - Verse 7, and (2) new with respect to usage - Verse 8.

b. **Apparent Cross-References:**

In translations, often one word appears as the translation of two different words in the original language.

e.g.   μεταμορφαομαι: Transformed from the inside out; Ro 12:2 and μετασχηματιζω: To put on a mask like stage actors; 2 Co 11:13-15, and its synonym συσχηματιζω: to form or mold after something. Moulton and Milligan show the noun form σχημα as having the thought of external bearing or fashion which distinguishes it from μορφη or its derivatives meaning that which is essential and permanent. This word was used in the Greek play for an actor who could play many different parts with different voices by "putting on a mask" specially designed to represent the character played. It is used only in Ro 12:2 in the Present Middle/Passive Imperative 2 Plural, and in 1 Pe 1:14 as a Present Middle/Passive Participle Nominative Masculine Plural†.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed *{Grk. **συσχηματιζω** suschematizo to conform one's self, fashion one's self (i.e. one's mind and character) to another's pattern, like the Greek actor who puts on a mask to portray someone else}*to this world: but be ye transformed *{Grk. **μεταμορφοω** metamorphoo A complete transformation from the inside out – like the caterpillar that is transformed into a beautiful butterfly}* by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The following is a Message preached at Halloween time using this and other texts as a Topical Expository Message.

HALLOWEEN MASKS

TEXT: 1 Thess 5:16-21, Rom 12:1-2, 2 Cor 11:12-15

THEME: The Ministry Of The Holy Spirit Produces Responsible Believers

INTRODUCTION: Describe the words used to describe conform and transform in Rom 12:1-2 and 2 Cor 11:12-15

I.   Aspects Of The Holy Spirit's Ministry
   A.   He Affects Our Mind
      1.   He Enlightens Us As To God's Will Through Our Position In Christ Jesus   vs. 18
      2.   He Uses The Word Of God   vs. 20
   B.   He Affects Our Will
      1.   The Commands Given Cannot Be Carried Out Apart From His Ministry   vs. 18
      2.   Stop Quenching The Spirit. - Stop saying no to what He wants to do   vs. 19
         Don't throw cold water (or dirt) on the Holy Spirit's ministry. Don't hinder the Spirit of God in your own ministry, or in the ministry of others. There are those who the Spirit has especially selected for a particular ministry. To stand in the way of such can be disastrous to you and to the person you thus discouraged.

II.   The Production Of Responsible Believers
   A.   Responsible Believers Practice Right Attitudes
      1.   Live In A Constant State Of Rejoicing And Thanksgiving   vs. 16, 18
         It's sort of difficult to do this when we have things so good!
      2.   Live In A Constant Attitude Of Prayer -   vs. 17
         In the Roman period, this word was used to describe a hacking cough
      3.   Live In Willingness To Obey The Holy Spirit -   vs. 19
   B.   Responsible Believers Practice Right Doctrine
      1.   Seek God's Will For Your Life -   vs. 18
         How do we find God's will for our life? A lot can be done by knowing what our spiritual gift(s) are God does not want us to do anything that is opposed to the teaching of His Word.
      2.   Listen To God's Word Being Taught In The Church   vs. 20
      3.   Be Willing To Accept Biblical Teaching   vs. 21b
   C.   Responsible Believers Practice Biblical Separation
      1.   Test Every Teaching Whether Oral Or Written   Acts 17:10-12   vs. 21a
      2.   Reject False Teaching -   vs. 21c
         When the error is very serious e.g.,
            The Inspiration and inerrancy of Scripture,
            The Person and work of Jesus Christ
            The unity of the Godhead in three persons, etc.,
         Reject that teacher – If it is a church service, STOP THE MEETING!
   Conclusion: Are we still being conformed to this world (System) or are we committed to allowing the Holy Spirit to transform us into the image of Jesus Christ. These two aspects of life are mutually exclusive. Which is it for you!

The Texts:

1 Thes 5:16 Rejoice evermore.

      17 Pray without ceasing.

      18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

      19 Quench not the Spirit.

      20 Despise not prophesyings.

      21 Prove all things; hold fast that which is good.

      22 Abstain from all appearance of evil.

      23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

      24 Faithful is he that calleth you, **who also will do it**.

  Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

    2 And be not **conformed** to this world: but be ye **transformed** by the **renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God.

  2 Cor 11:12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

    13 For such are false apostles, deceitful workers, **transforming** themselves into the apostles of Christ.

    14 And no marvel; for Satan himself is **transformed** into an angel of light.

    15 Therefore it is no great thing if his ministers also be **transformed** as the ministers of righteousness; whose end shall be according to their works.

4.1.2.2.2   Conceptual Cross-Reference Studies

Where the same thought is discussed in different passages and expressed using different words.

e.g.   Eph 5:18 with Col 3:16 The control by the Holy Spirit is equivalent to letting the Word of Christ dwell in us richly.

4.1.2.2.3   Parallel Cross-Reference Studies

Where two or more accounts appear, describing the same circumstances or historical events.

e.g. The life of Christ contained in parallel accounts in the Gospels, has been set out by Eusebius according to paragraph/passage numbers of accounts contained in all four gospels, in three permutations of three sets of the four gospels, in five permutations of two sets of the four gospels (there are no accounts which appear in Mark and John but nowhere else), and four sets of accounts which appear in only one of the gospels.

The Eusebian numbering scheme is contained in the Nestle text[90] pages 32*-37*. The apparatus is explained nicely by Danker[91] [/19-41]. It provides a method for quick determination of parallel accounts. An account of the life of Christ in our language was developed by Johnston M. Cheney[92] that puts the accounts together in one volume providing a minute supplementation of the four gospel accounts into one English reading. Cheney was able to solve several of the problems that had perplexed Bible scholars for years. e.g. The problem of Peter's denials; Mk 14:30-72, Mt 26:71, Lk 22:58-59, Joh 13:38, 18:26: The problem of our Lord's genealogies; Mt 1:1-17, Lk 3:23-38, in particular Lk 3:23 where the translation should read: **Now Jesus making his appearance at about age thirty, being a son, as was supposed, of Joseph, was himself descended from Heli,**. Cheney's points out that the two genealogies differ because Joseph's lineage, given in Matthew (Christ, the King), establishes Jesus' legal right to the throne of David, whereas Luke's account (the Son of Man) emphasizes the true humanity of Jesus, and therefore traces His physical descent through Mary back to Adam. What about Kings and Chronicles?

4.1.3   Historical Study of Words

In a study of a word historically, we seek to determine the meaning(s) a word had at a particular time in history when revelation was given. Often the study of Papyri, potsherds, and inscriptions, contemporaneous to the time of the Scripture writing, will yield the common usage of word(s) in that time period. Such a study might more properly be called semantics (: the linguistic study of meaning), or lexical semantics.

e.g., Heb 11:1 υποστασις: translated "substance" in the KJV, but Moulton and Milligan[93] suggest this word has a central meaning of: "something which underlies visible conditions and guarantees a future possession." It was used in legal documents to denote a "Title Deed" They go on to suggest a translation of this verse might better be phrased: **Faith is the <u>title deed</u> of things hoped for . . .** To provide the context for this rendering, consider the last clause of this verse. . . . 'the evidence of things not seen'. In this clause, the word evidence IAW M&M denotes legal documents pertaining to evidence in a courtroom case. A more literal rendering would then be**: . . . the <u>legal evidence</u> of things not seen.**

<p style="text-align:center">**How does 'thet' grab ye, pilgrim?**</p>

4.2   Grammatical Study

By Grammatical study we mean the study of the grammar of the language of revelation, or cognate accounts. e.g. the LXX with the Hebrew Old Testament. I had a friend who had gotten tied up with a Jewish/Christian organization. They were of the opinion that every English or other translation from the Hebrew, and the whole New Testament in Greek were bogus because they were not written in Hebrew. In particular, my friend gave me an example: the name translated Jesus in our New Testament should be His Hebrew name including the proper sounds. I asked him if he had a Septuagint (Greek) version of the Hebrew Bible? He said, "no." I said, "too bad - because it was the Bible used by most Jews and early gentile Christians because Greek was the common language of the people, including dispersed Jews, in the first century." I asked him if he knew how the Hebrews translated the name for Joshua, from the Hebrew יהושע? He said "no." I told him, "ΙΗΣΟΥΣ." If the Hebrews translated their Bible (O.T.) into Greek so that the dispersed Jews could read it in their language, what restriction was there in the O.T. from translating it into English? And, in the light of Isa 28:9-13, De 28:45-68, Ac 2:1-12 especially verse 8, and 1 Co 14:21-22, are the Jews today continuing to refuse to listen to the Word of God as Isaiah prophesied?

How did the LXX translate the Hebrew name for the supreme God , יהוה? The name picked was in the main Κυριος! In fact Κυριος was used 6156 times[94 /1058ff] in the LXX as the translation of יהוה. Is it any wonder that Christians through this age have believed that Jesus is יהוה? (Rom 10:9ff)? (See Language Axiom # 11.)

4.3   Contextual Study

4.3.1   The Immediate Context

Many interpretive problems will be lessened if the interpreter will look carefully at the written material that directly precedes and follows the passage in question. As Terry[95 /210] writes: "The word context as the etymology intimates (Latin, *con*: together, and *textus*: woven), denotes something that is woven together, and, applied to a written document, it means the connection of thought supposed to run through every passage which constitutes by itself a whole."

e.g., The interpretation of 2 Pe 1:21 when taken in context is not to stress the infallibility of Scripture as to the origination of Scripture, although that is taught there. Instead, when taken with verses 19 and 20, we see a stress placed upon proper <u>interpretation</u> of the Scriptures!

> **19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:**
> **20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.**
> **21 For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.** (2 Pe 1:19-21)

4.3.2   The Remote Context

By remote context we mean those portions which are less closely connected to our word or sentence than the immediate context. It may include paragraph(s) or a section(s) - ahead and behind the passage in question.

e.g., Paul writes in Romans: **28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose. 29 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.** (Ro 8:28-30)

Now, we might ask, how are we to know if we are predestined? We can't feel it, can we? Notice verse 30: every one He **predestined** (to be conformed to the image of His Son), He **called**. Everyone He called, He **justified**. And finally, everyone He justified He **glorified** (this is from God's eternal perspective). If any one of these four items is true then the rest are true. In the remote/far context Paul tells us how we can know. Notice Romans 5:1: **Therefore being <u>justified</u> by faith, we have peace with God through our Lord Jesus Christ**: (Ro 5:1)

We submit that since by the grace of God through faith we were <u>justified</u> then the other 3 items of this extended syllogism are also true.

4.3.3   The Book Context

The scope and the plan of the Biblical writer, the date of the writing, the addresses of the writing, the culture of the addresses and that of the writer, any problems being addressed in the writing, in short all concepts identified by a good Bible introduction[96] (see Appendix H) and Biblical theology background (see Appendix G). For example, we might want to find out, what is the theological purpose of the book of Matthew? Ryrie[97], pages 38-71, suggests that the basic theme of Matthew is the King and His Kingdom. He follows this with the sub themes in an outline fashion.

Consider the implications of the phrases Mt 4:3 και προσελθων αυτω ο πειραζων ειπεν <u>ει υιος ει του θεου</u> ειπε ινα οι λιθοι ουτοι αρτοι γενωνται and Mt 4:6 και λεγει αυτω <u>ει υιος ει του θεου</u> βαλε σεαυτον κατω γεγραπται γαρ οτι τοις αγγελοις αυτου εντελειται περι σου και επι χειρων αρουσιν σε μηποτε προσκοψης προς λιθον τον ποδα σου With Mt 27:40 και λεγοντες ο καταλυων τον ναον και εν τρισιν ημεραις οικοδομων σωσον σεαυτον <u>ει υιος ει του θεου</u> καταβηθι απο του σταυρου

The first class conditional clauses (protasis) in all three verses, underlined, above: "Since You are the Son of God, . . ." indicates that the devil and his people realized who He was and yet were out to commit theodicide! There was no doubt in the devil's mind that Jesus was the Son of God. Even the devil's followers picked up the mocking dirge at Jesus' crucifixion. You can see that in Adam, **<u>we're all part of a great family!</u>**[a]

4.3.4   The Bible Context

The Bible context is an application of all the perspective and specific rules of interpretation along with Bible Introduction, Biblical Theology, Exegesis, Systematic Theology, and is a direct application of the principles of Progressive Revelation, The Clearest Interpretation, Induction, and The Analogy of the Faith. Although all Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for instruction (child training) in righteousness, that the man of God may be mature, thoroughly furnished unto all good works (2 Ti 3:15-16), we do not live in Eden, as a slave in Egypt, or even in the Theocratic state of Israel. Instead, we live in the inter-advent age, between the first and second comings of Jesus Christ. We are commanded to **15 Strive diligently [study] to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line [rightly handling] the word of truth. 16 But profane, vain babblings shun, for they will advance to greater impiety, 17 and their word will spread as a gangrene; of whom is Hymenaeus and Philetus; 18 [men] who as to the truth have gone astray, saying that the resurrection** {rapture, e.g., 1 Th 4:13-18, 2 Th 2:1-12, and Re 4:1} **has taken place already; and overthrow the faith of some.** (2 Ti 2:15-18 DBY)

4.3.5   The Dispensational Context

In line with the interpretation according to the Biblical context, interpretation according to the dispensational context is a watershed issue at the close of the 20th century. It is necessary for every student of history as well as every student of interpretive principles to understand the progress of revelation. God did not reveal everything He said at one time, but He gave men understanding of His revelation to those who were ready for that information. He gave the doctrine of the Church, the work of the Holy Spirit in believers, the second coming and in particular the pre-tribulational coming of Christ to catch away the Church, through Paul and his converts. There was **<u>no</u>** revelation of the church in the Old Testament. Until we get to Paul's

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[a]   Note the use of a figure of speech called 'Sarcasm'.

writings we have no information as to church teaching: it was a mystery as:

Eph 3:8-9 (8) Unto me who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, (9) and to make (all) [men] see what is the dispensation of the mystery, which from the beginning of the ages has been hidden in God, who created all things, ...

As in Paul's day there are many among us (i.e., Christians), who, started out well, but have succumbed to the pressures of the world and in particular the pressures of false teachers, a plethora of false teachings and as the Holy Spirit tells us:

Gal 3:1-3 (1)"Oh ignorant Galatians, who has put the evil-eye on you, before whose eyes Jesus Christ was openly proclaimed having been crucified. (2) I wish to learn only this from you, did you receive the Spirit [Holy] by works of the law or by [the] hearing [of the message] of faith? Are you so ignorant? Having begun [by means of] the Spirit, are you now complete [by means of] the flesh?"

.The principle of accommodation [compromise!] to which those who became or are becoming liberals, neo-orthodox, neo-evangelical, neo-dispensational, etc., having started out in a fundamental mind-set just a few years ago, has happened in our generation. This has happened to those thought to be orthodox fundamental evangelicals. It started by doctrinal syncretism (e.g., Ac 17:16-21) between those holding many mutually exclusive doctrines. e.g., Catholicism, Lutheranism, Episcopalianism, the Semipelagianism[a] of the Arminian sects coupled with their erroneous manifestation of the 'charismata'.(The true 'charismata' are described Biblically in 1 Co 12-14, they are usually implemented, today, as soulish and demonic counterfeits. These counterfeits are Biblically defined. Alexander Hay[98], in one of his books, published a chart showing the true versus the false spiritual gifts. This chart, with little variation, mostly bible references is found in Table 01.05. Today this syncretism (which for years was the derogatory term, **compromise**) is accepted in many groups that were once stalwarts of the faith. Interpreting dispensationally involves only a disciplined application of Grammatical-Historical-Cultural-Literal (plain & figurative) interpretive principles to provide a true look at Ecclesiology, Eschatology, and provides for a Soteriology **by grace alone**, through faith, apart from works of the flesh/law. EPH 2:8-10   *(8) For by grace have you been saved through faith; and that [faith] not of yourselves, it is the gift of God* [see also GAL 5:22 - after salvation], *(9) not of works, lest any man should boast. (10) For we are*

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[a]   **Semipelagianism** is a Christian theological and soteriological school of thought on salvation; that is, the means by which humanity and God are restored to a right relationship. Semipelagian thought stands in contrast to the earlier Pelagian teaching about salvation (in which man is seen as effecting his own salvation), which had been dismissed as heresy. Semipelagianism in its original form was developed as a compromise between Pelagianism and the teaching of Church Fathers such as Saint Augustine, who taught that man cannot come to God without the grace of God. In Semipelagian thought, therefore, a distinction is made between the beginning of faith and the increase of faith. Semipelagian thought teaches that the latter half - growing in faith - is the work of God, while the beginning of faith is an act of free will, with grace supervening only later. It too was labeled heresy by the Western Church in the Second Council of Orange in 529.
Courtesy of Wikipedia

His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The Christian life is also to be lived using the same principle; Col 2:6 *As you have, therefore, received Christ Jesus the Lord (so keep on) walking in Him.* An extensive Word Study of the 'dispensation' word group, by Earl Radmacher may be found in Vol. VII "SYSTEMATIC THEOLOGY WORKBOOK" Item I., used by permission.[99] The Biblical concept of 'Covenant' may be illustrated in Pentecost 'Bibliology', Chapter II, section II, 3., c., of that book. For an important writing about the relation of the Biblical Covenants to dispensations and eschatological interpretation see Pentecost[100], especially, section two.

Notice that our system of **Hermeneutical control** involves <u>always</u> interpreting the Scriptures literally; i.e., **plain and figurative literal**. Of course, the serious student should read Chafer's Theology, Vol I, Preface, Chapter II, especially sections 3. a. through e..

4.3.6   The Historical/Cultural Context

Appendix H, by Louis Berkhof, is an excerpt from chapter VI, titled "Historical Interpretation", from his book on Principles of Biblical Interpretation[101]. It reveals solid understanding of what we need to look for when we seek to interpret the Word of God historically and culturally. We've given examples of historical/cultural contextual interpretation throughout this manual, especially in the section titled The Principle of Historical Propriety and in Appendix E by Earl D. Radmacher.

4.3.7   The Writer

A look back at language axioms 1, 2, 5, 6, and 7, indicates our job as interpreters is to put ourselves in the "shoes" of the author. The author's purpose, background, vocabulary, style, the time of the writing, and the addressees are all important aspects to the writing. When we teach Sunday school, is there a difference in our choice of vocabulary between differing age groups? If not, why not? Is it appropriate to use our language tools in front of individuals who are barely literate?

The problem of the authorship of the book of Hebrews has confounded grammarians and Biblical historians since the second century.   Whoever was the writer to the Hebrews it appears he had extensive knowledge of the Jerusalem Temple and the Tabernacle. He had an extensive knowledge of the LXX, for every one of the quotes[a] from the Old Testament is taken from the LXX[102 /348] except perhaps one[b]; including those which differ from the Hebrew Old Testament[c]. This has been used in the past as a strong argument against Pauline authorship.

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[a]   A quote is a figure of speech called a Gnome from the Greek γνωμη, which means knowledge or understanding. "The term Gnome is given to the citation of brief, sententious, profitable sayings expressive of a universal maxim or sentiment which appertains to human affairs, cited as well-known, or as being of general acceptance, but without quoting the author's name." (Bullinger - *Figures Of Speech Used In The Bible* pg. 778)

[b]   Except x. 30 quoted from Duet. xxxii. 35 (according to B. F. Westcott - *The Epistle To The Hebrews*, pg. xxxiv)

[c]   Psalm 40:6 quoted from the LXX, in Hebrews 10:5, as part of the author's argument.

The (Hebrews) writing had an Alexandrian coloring. The author had contact with Timothy. He was in Italy (or Rome). He also had knowledge of seafaring vocabulary (προδρομος - a *hapax legomena*[103] [/64]). The picturesque language used by the author, "is drawn from many sources. Some of the figures which are touched more or less in detail are singularly vivid and expressive: 4:12 (the word is a sharp, two edged sword, a saber, or a barber's or a surgeon's knife[104], the context suggests a scene of surgery.); 6:7 f. (the land fruitful for good or evil); 6:19 (hope is the anchor[105] [/83-84] - the illustration is very profound.); 11:13 (the vision of the distant shore); 12:1 (the amphitheater); 12:8 ff. (the discipline of life)."[106] [/xlviii]   Although many have criticized those who would attribute the writing to Paul - because of the language, remember carefully Language Axiom #7 "An author's purpose determines the character of his production!" Also consider that the author knew Timothy, Heb 13:23, and Dr. Luke; that the author was in Italy at the time of the writing Heb 13:24; that it was written prior to the destruction of the Jerusalem Temple Heb 10:11, Paul had been involved in sailing activities as well as with shipwrecks. It was evidently written as an apologetic for those Jews who were attempting to bring in the kingdom without the land, the temple, or the King. They didn't understand the parenthesis in time Isa 61:1-2a and Lk 4:18-19, in which the Pauline mysteries now fit. The letter, or treatise, was evidently written to or for a local church (Heb 13:17, 19). Such a 'rascal' as Paul would probably never put his name to such a writing because of the difficulty of its acceptance by the very ones the author was trying to persuade. There is, however, a clue given in the salutation Heb 13:25 that may have some merit in the determination of authorship. The Greek reads: η χαρις μετα παντων υμων αμην [προς εβραιους εγραφη απο της ιταλιας δια τιμοθεου] (Hebrews 13:25) An English translation would read as follows: *Grace [be] with you all. Amen.* <<[Written to the Hebrews from Italy, by Timothy.]>> (Hebrews 13:25). A similar salutation ends the following Pauline letters.

2 Th 3:17-18 17 ο ασπασμος τη εμη χειρι παυλου ο εστιν σημειον εν παση επιστολη ουτως γραφω 18 η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην [προς θεσσαλονικεις δευτερα εγραφη απο αθηνων] (2 Th 3:17-18) An English translation of this portion reads: *(17) The salutation of Paul with mine own hand, which is the token in every epistle: so I write. (18) The grace of our Lord Jesus Christ [be] with you all. Amen.* <<[The second [epistle] to the Thessalonians was written from Athens.]>> (2 Th 3:17-18)

Notice that the words in parenthesis (brackets []) are not believed to be part of the original text. The salutation of every one of Paul's letters, ends with Grace as the prime thrust. The other (non-Pauline) epistles either have no salutation or end with the Jewish twist of Peace. e.g., ασπασασθε αλληλους εν φιληματι αγαπης ειρηνη υμιν πασιν τοις εν χριστω ιησου αμην (1 Pe 5:14) **Greet ye one another with a kiss of charity. Peace [be] with you all that are in Christ Jesus. Amen.** (1 Pe 5:14). ελπιζω δε ευθεως ιδειν σε και στομα προς στομα λαλησομεν ειρηνη σοι ασπαζονται σε οι φιλοι ασπαζου τους φιλους κατ ονομα (3 Joh 14). **But I trust I shall shortly see thee, and we**

shall speak face to face. Peace [be] to thee. [Our] friends salute thee. Greet the friends by name. (3 Joh 14)

The one exception to this is the Book of the Revelation (of Jesus Christ). η χαρις του κυριου ημων ιησου χριστου μετα παντων υμων αμην (Re 22:21) **The grace of our Lord Jesus Christ [be] with you all. Amen.**

If Barnabas the Levite, called the son of consolation (Ac 4:36) υιος παρακλησεως, is the writer a reference to that letter as the word of consolation, του λογου της παρακλησεως would be well understood. Barnabas, in fact was from Cyprus which had close ties to the city of Alexandria. It has been conjectured that Barnabas went to school in Alexandria. He is another leading candidate for the author of "Hebrews".

Archaeology gives us another clue to authorship. Hebrews is included in the Chester Beatty Papyri P[46], second or third century, **which contains only the Pauline epistles.**

Some of the information presented above has been taken from Guthrie[107].

4.4   Interpret According To The Literary Mold

(e.g. poetry, narrative, wisdom, literature, prophetic, etc.)

Below is a short excerpt from more extensive writings, from an older version of the Western Bible Workbook© by Dr. Stanley A. Ellisen. That workbook is now out of print but we (under contract with Dr. Ellisen prior to his Home Going) digitized this valuable tool which is available on DVD for all registered students at the CFBC at no charge.

The Nature of Hebrew Poetry

The genius of Hebrew poetry lies not in verbal rhythm but in conceptual or thought rhythm. The mechanics usually involves couplets or triplets of clauses which express parallel thoughts. This is known as parallelism. Many moods and functions are served by the literary device of parallelism. The basic structures are:

1.   Synonymous parallelism (Connecting word--"and").

The second line repeats or restates the first line with equivalent expressions (Ps 1:2). Saying similar things in different ways (see Language Axiom 6, 11).

2.   Antithetic (Connecting word--"but" or "than").

The second line contrasts the first for emphasis (Ps 1:6, most verses in Pr 10-15).

3.   Synthetic. (No particular connecting word.)

The second line completes or develops the first. Put together or built up (Ps 23:1 - The Lord is my shepherd + I shall not want).

The poetic rhythm is introduced by the demand of the first line for a type of satisfaction in the second or third. It is concerned with the thought rather than the mechanics or sound.

Summary of the Poetic Books

Job	Religious drama ~ tells a story ~ moves from one part to the next.
Psalms	Religious lyrics ~ poetry set to music
Proverbs	Religious didactics ~ teaching ~ of a practical nature
Ecclesiastes	Religious didactics ~ teaching ~ of a philosophical nature
Song of Solomon	Idylls ~ picture (pastoral) - series of snapshots. The Marital sex manual of the O.T.
Lamentations	Religious elegy ~ dirge, funeral mood

The Book of Psalms

Introduction

I.   The Title.

    A.   It is called "Psalms" from the anglicized "Psalmoi", Greek ΨΑΛΜΟΙ, in the LXX.

    B.   The Hebrews called it "Book of Praises."
        It was both a prayer book and hymn book for Israel.

    C.   Early Christians called it the "Psalter" (Poems set to music).

II.   Authorship (Identified by inscriptions).

    A.   David--73 (3-9; 11-32; 34-41; 51-65; 68-70; 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145).

    B.   Asaph (David's choir director--a Gershonite--12 (50; 73-83).

    C.   Sons of Korah (Levitical singers)--9 (42; 44-45; 47-49; 84-85; 87).

    D.   Solomon--2 (72; 127).

    E.   Heman (Kohathite)--1 (88).

    F.   Ethan (Mararite)--1 (89).

    G.   Moses (Shortness of life)--1 (90).

Others identified by the LXX:

    H.   Jeremiah--1 (137)

    I.   Haggai and Zechariah--2 (146-147).

    J.   Ezra--1 (119).

    K.   Hezekiah--10 (120-134 excluding the "Orphaned Psalms", below) (Isaiah 38:1-20).

    L.   The rest are called "Orphaned Psalms." (122, 124, 127, 131, 133)

III.   Compilation.

    It is generally agreed that Ezra the scribe collected and arranged the Psalms in their present order. His scheme of arranging was not that of chronology but of progression of thought and by the usage of the names of God.

IV.   Title Inscriptions.

    A.   Inscriptions are prefaced to 116 Psalms. These date to antiquity (before the LXX) but they are not necessarily authoritative. They include musical inscriptions, historical headings, and notes on the authorship.

    B.   Note: The musical inscriptions relate to the psalm preceding the title rather than to the psalm following (Key--Habakkuk 3:19ff). (See Thirtle[108])

    C.   Musical titles and their meanings.

        1.   To the chief musician--choir director (55 in all).
        2.   Aijeleth Hash-shahar--hind of the dawn (female hart) Psalm 21 has 13 verses. National anthem tune. Note: Psalm 136 is national anthem. It contains 26 verses.
        3.   Alamoth--maiden's choir (Psalm 45).
        4.   Al-tashheth--destroy not (humiliation) (56-58; 74).
        5.   Gittith--winepresses (autumn feast of Tab.) (7; 80; 83).
        6.   Juduthun (Choir leader's name for giving of praise, confession and thanks) (38; 61; 76).
        7.   Jonath Elem Rehokim--dove of distant terebinths (55). Commemoration of David's victories.
        8.   Mahalath--dancings (often with shoutings) (52; 87).
        9.   Muth-labben--death of the champion (8).
       10.   Neginoth--stringed instruments (3; 5; 53-54; 60; 66; 75).
       11.   Nehiloth--inheritances (possessing the land) (4).
       12.   Sheminith--the eighty (the male choir) (5; 11).
       13.   Shoshannim--lilies (or Passover, the spring festival) (44; 68). Commemorates God's redemption.
       14.   Shoshannim Eduth--lilies testimony (for the Feast of Weeks or Pentecost) (59; 79).
       15.   Shiggaion--loud crying
       16.   Selah--lift up (?). A musical pause at the beginning of a new section or stanza) There are 71 occurrences. (e.g., Psalm 3:2, 4, 8; . .;39:5,11; . . Hab 3:3, 9, 13.

V.   Major Classes of Psalms.

    A.   Psalms reflecting the human soul (in its cry for God).

        1.   Fellowship Psalm-- 133
        2.   Extreme distress.-- 6; 77; 69.
        3.   Confession of sin-- 6; 32; 38; 51; 78; 95; 106.
        4.   Joy of the righteous.-- 1; 16; 24; 40; 103; 107.
        5.   Thirsting for God-- 42; 43; 63.
        6.   Trust and resting in God-- 23; 27; 37; 62; 91; 121.
        7.   Martyrs Psalm-- 32 (in particular verse 5
        8.   Betrayal Psalm-- 41

    B.   Psalms focused on Jehovah (as God).

        1.   Adoration-- 34; 45; 48; 95-100.
        2.   Praise (Hallelujah).-- 107; 111-118; 135; 146-150.
        3.   Thanksgiving-- 30; 75; 92; 103; 105; 136.
        4.   God as a refuge-- 18; 46; 61-62; 90-91.
        5.   Contrasting God with idols -- 115; 135; (Atheistic--14; 53).
        6.   Petitions for help-- 3; 4; 12; etc.
        7.   Practicing God's presence -- 23; 91; 121.
        8.   God as eternal King.-- 47; 93; 97; 99.
        9.   God as a Shepherd-- 22; 23; 24.

C.   Psalms with Messianic overtones.

                           -- 2; 8; 16;22;24; 31; 34; 40; 41; 45; 61; 68; 69; 72; 96-98; 103; 110; 118.

D.   Psalms recalling Israel's history.

                           -- 77-81; 105-106; 114; 126; 136-137.

E.   Psalms emphasizing God's Word.

                           -- 19; 119; 138:2!

F.   Psalms emphasizing the sanctuary.

                           -- 27; 84; 122.

G.   Psalms focused on God's creation.

                           -- 8; 19; 33; 90; 104; 124.

H.   Imprecatory Psalms (against wicked).

                           -- 35; 58-59; 69; 83; 109.

          (Invoking a curse)   7; 137.

Reasons for Imprecatory Psalms

1.   The imperative may be changed to future in Hebrew because of the waw-consecutive. e.g. "And judge" . . . In several cases,To "And shall Judge"[109].

2.   The attitude towards the wicked is not out of keeping with Israel's commission to destroy the wicked in the land.

3.   The judgments of Christ pronounced on the wicked of His day were not any less invective. (Mt 23)

4.   The judgments of God revealed in the N.T. on the unbelieving world make the O.T. prophecies an anti-climax. Note that Christ is the implementer of these N.T. Judgments. e.g., 2 Th 1:5-12. In this passage the Lord Jesus Christ is revealed as the dispenser of justice/vengeance on believer's enemies. Notice also that the Granville Sharp rule of Greek grammar, in verse 12, indicates that He (the Lord Jesus Christ) is God! . . . κατα την χαριν του Θεου ημων και Κυριου Ιησου Χριστου. (. . . according to the grace of our God ~~and~~ even Lord Jesus Christ.)

I.   Psalms on Believers' Fellowship.

                           -- 133.

J.   Penitential Psalms.

                           -- 32; 51

K.   Pilgrim Psalms.

                           -- 120, 121

L.   Psalms on Rage and Pride of Wicked.

                           -- 2; 10; 58; 73; 94.

M.   Acrostics (or alphabetic).

                           -- 9; 10; 25; 34; 37; 111; 112; 119; 145.

N.   David's Grand Psalm of Praise.

                           -- 103

O.   Envy of the Wicked.

                           -- 73

VI.   The Purpose and Theme of the Psalms.

   The purpose of the Psalms is (1) to express the religious sentiments of God's people through the whole range of human experiences and (2) to voice the yearnings of Messianic expectations and millennial hopes. (3) Their purpose obviously is not only to give eloquent expression of the feelings of the writer, but also to enable others with kindred feelings, unexpressed, to join in personal worship, praise, confession, intercession, and thanksgiving to God.

Structural Division of the Psalms

   1.   The analogy of the Psalms with the five books of the Pentateuch. The Pentateuch is the expression of God to man. The Books of the Psalms are an expression of man to God.
   2.   Each of the five books ends with a doxology.
   3.   The varying occurrences of the names of God.

Book I   1 - 41.
                                                          [Ends with Amen, and Amen]

   A.   Suggests Genesis in content.

         Man is seen in a state of blessedness, fall, and recovery.

   B.   Davidic authorship (1 and 2 have no titles; 10 and 33 are continuations of the previous).

   C.   The name "Jehovah" predominates (Jehovah--277; Elohim--48).

Book II   42 - 72.
                                                          [Ends with Amen, and Amen]

   A.   Suggests Exodus in content.

         Man is seen in ruin and redemption.

   B.   Mostly Davidic authorship.

   C.   The name "Elohim" predominates (Jehovah--31; Elohim--188).

Book III   73 - 89
                                                          [Ends with Amen, and Amen]

   A.   Suggests Leviticus in content. (Psalms of Asaph - the Levite)

         Emphasizes the sanctuary, tabernacle, temple, house, assembly, and the congregation. Largely liturgical, these reveal how God in His holiness deals with His people.

   B.   Mostly ascribed to Asaph.

   C.   The name "Jehovah-Elohim" predominates (Jehovah--43; Elohim--59).

Book IV   90 - 106

         [Ends with Amen. Hallelu {Piel Imperative 2MP} + Jah - Amen. **You be caused to Praise the Lord**]

A.   Suggests <u>Numbers</u> in content.

Peril and protection are prominent. Many are prophetic in looking to the time when the wanderings of Israel will cease.

B.   Mainly anonymous.

C.   The name "<u>Jehovah</u>" predominates (Jehovah--101; Elohim--19).

<u>Book V</u>   107 - 150.

[Ends with double **You be caused to Praise the Lord**]

A.   Suggests <u>Deuteronomy</u> in content.
The Word of God, perfection, and praise are prominent. The heart of the section is Psalm 119. The section ends with the "Hallelujah chorus" of Psalm 150.

B.   Of varied authorship.

C.   The name "<u>Jehovah</u>" predominates (Jehovah--226; Elohim--28).

4.5   Figures Of Speech

(Simile, metaphor, parable, allegory, metonymy, etc.)

For a methodology of the interpretation of figures of speech, please see Appendix F which is used by permission of Dr. Bruce Waltke, and Examples of Interpretation (Parables and Types), below. **For the best, most comprehensive book** on Figures of Speech, see:
E.W. Bullinger, *Figures Of Speech In The Bible*. (496 kinds with examples)

4.5.1   **The Problem Of Figurative Language Illustrated** :

A letteristic point of view fails to recognize context and imbedded figures of speech. It tends to treat connotative literal statements as denotative literal statements. e.g., David's House, David's Throne, God's right hand, etc.

An allegoristic/spiritualistic approach makes a statement stand for something that ignores the common meaning of words. They might use 2 Corinthians 3:6 to support their view ("the letter killeth"). Note what may happen to the bodily resurrection, judgment, etc.

Of these two extremes, allegorism is probably the more dangerous. Letterism that has ignored figurative language has not robbed Christ of His deity.

4.5.2   **The Problem Of Figurative Language Explained** :

Literal interpretation includes figures of speech. Behind every figure of speech is the literal meaning of that figure. "The literal meaning of the figurative expression is the proper or natural meaning as understood by students of language. Whenever a figure is used its literal meaning is precisely that meaning determined by grammatical studies of figures"[110 /141]

Tyndale has written: "The Scripture uses proverbs, similitudes, riddles, allegories, as all other speeches do; but that which the proverb, similitude, riddle or allegory signifieth, is ever the literal sense, which thou must seek out diligently"

4.5.3   The Problem Of Figurative Language Confused :

Walvoord has written: "Literal interpretation should be followed unless the context indicates otherwise." Dr. Walvoord is <u>not</u> saying if the context indicates otherwise you should allegorize. But he uses the term literal for plain/denotative literal. His statement does unfortunately imply a dual hermeneutic which might confuse a young student: there being then no control of interpretation.

4.5.4   The Problem Of Figurative Language Evaluated :

Recognize the value of figurative language in an expression.

Follow the guideline for determining figures of speech.

A. Look for the plain-literal first. (Zec 14:4)
B. Look for explanation in context (Joh 6:53-59 with Joh 6:29-35 especially verse 35, or John 7:37-39).
C. Look for inherent contradiction

Some obvious examples are: Mt 26:26 "Take, eat; this is my body", Lk 13:32 "go ye, and tell that fox" (Does this refer to Herod, or a four footed, red colored, member of the genus Canis, species Vulpes Vulpes[111 /124-126], of Europe and Palestine?), Joh 10:9 "I am the door", Joh 10:11 "I am the good shepherd", Joh 15:1 "I am the true vine", Ga 2:9 "And when James Cephas and John, who seemed to be pillars," {Doric? Ionic? Corinthian? Phrygian?})

4.6   Prophecy

Although interpretation is the chief doctrinal separator of Christian groups (and the "watershed" separating the Christian from the Cults), the interpretation of prophecy is the most easily seen and recognized distinguishing feature of those holding a covenant or a dispensational position.

Tan[112 /278-279] quotes Lightner: "Eschatological interpretations have a definite bearing upon many other doctrines which one holds. One's entire system of theology, view of history, interpretation of Scripture, view of the Church as an organism and as an organization in relation to other organizations, and view of Biblical theology is determined to a great extent by his view of eschatology."[a]

Tan goes on to give examples: "The question of infant baptism, for instance, is basically related to the interpretation of Bible prophecy, as seen in the explanation of Wyngaarden: "How then is this old covenant spiritualized, according to the Biblical teaching concerning the new covenant? . . . Meanwhile, these inquires, are also

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[a]   Robert P. Lightner, *Neo-Evangelicalism*, 1965, Regular Baptist Press p. 102.

fundamental to the question whether infant baptism should be rejected or not . . . ."[a]
Or, take the person and work of Christ. Since all major prophetic themes are related
in some way either to the first or the second advent of Christ, the neglect of prophecy
means the neglect of some aspects of the person and work of Christ. The importance
of prophecy in the church therefore cannot be gainsaid."

Again Tan[113][/39] continues. "Conservatives who spiritualize the prophetic
Scripture should therefore ruminate[b] the fact that they are teaming with a method
(albeit under a different name) which has been found wanting in church history.
Gerald Stanton warns that "men who are prone to drift in their Biblical interpretations
from the sure anchorage of the literal method would do well to consider the
theological company in which they have chosen to travel, and the strange destinations
arrived at by some.""[c/284] Spiritualizing the Millennial Kingdom by the amillennialist,
the bodily resurrection of Jesus Christ by the Arians (JW's) and Biblical Unitarians
(The Way International and offshoots) and Liberals, etc., has done great damage to
the historic Christian faith. Using that Spiritualizing (allegorizing) methodology will
provide us with strange bedfellows! As Pentecost has written[114] in his Magnum
Opus: "When Allis acknowledges that "Literal interpretation has always been a
marked feature of Premillennialism"[d/244] he is in agreement with Feinberg, who
writes: . . . it can be shown that the reason why the early Church was premillennial
was traceable to its interpretation of the Word in a literal manner, whereas the cause
of the departure from this view in later centuries of the history of the Church is
directly attributable to a change in method of interpretation beginning with Origen in
particular." [e/51]

The following example is suggested for utilizing several of our hermeneutical
principles in a short study of the rapture (departure) of the Church.

The Order of Events at the End of this (the Church) Age.

This is an example of the use of the Perspective Principles of The Priority of the
Original Language, The Checking Principle, along with the Specific Principles of The
Study of Words, The Comparative Use of Words, and The Contextual Study of a
Passage.

In Greek, as in all other world languages, the meaning of a word depends upon its
context. A word can have many meanings depending upon the grammatical,
syntactical, cultural, geographical, historical, near and far document context. In 2 Th
2:3, the word **αποστασια** is transliterated (not translated), **apostasy**, in many of the
older English versions. The basic meaning of this noun form comes from its verb
root; αφιστημι : to put away, lead away. Most commentators because of a
predisposed bias used this word to describe only religious departure. When it does
have this religious connotation, the kind of departure must be described by a verbal
descriptor: e.g., departure from <u>Moses</u> Acts 21:21. This word, of course, can have the

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[a]   Martin Jacob Wyngaarden, *The Future Of The Kingdom In Prophecy And Fulfillment*, 1955, Baker Book House, p. 122.

[b]   Ruminate: (1) To chew the cud; to chew again what has been chewed slightly and swallowed. (2) To bring up something again and
      again for mental consideration; to muse; meditate; ponder; reflect.

[c]   Gerald B. Stanton, *Kept From The Hour*, 1964, Marshall Morgan and Scott,.

[d]   Oswald T. Allis, *Prophecy And The Church*, , ,.

[e]   Charles L. Feinberg, *Premillennialism Or Amillennialism*, , .

meaning of religious departure, but when used alone, as here, denotes simply **departure**; the context determining the kind of departure[115 /340ff] . In 2 Th 2:3, the near context is the report coming to the Church at Thessalonica that the Day of the Lord was at hand (2 Th 2:2). They thought that they had missed the **gathering together** <u>up</u> **unto Him** (verse 1), and were now in the Day of the LORD (The 70th week of Daniel's prophecy, Da 9:24-27). Paul again explains when this **gathering together** will occur, relative to the Day of the LORD, which he had previously discussed (far context) in his first letter to that Church (1 Th 1:10, 2:19, 3:13, 4:13-18, 5:1-11, 5:23-24). The following personal translation is suggested: **Let not anyone at any time deceive you in no way: for unless the departure (rapture) shall come first and [then] shall be revealed the man of lawlessness, the son of destruction, the one who is opposing and is being lifted over - upon all - being called God or worshiped, so that he in the temple of God is seated, proclaiming himself that he is God! Don't you remember that when being with you I used to tell you these things?** (2 Th 2:3-5) The article with **αποστασια** refers to **the** specific departure previously discussed in verse 1. Grammatically, this is referred to as the law of previous mention.

The Greek text is given, below, with the appropriate words underlined.

1 ερωτωμεν δε υμας αδελφοι <u>υπερ της παρουσιας</u> του κυριου ημων ιησου χριστου <u>και ημων επισυναγωγης επ αυτον</u> 2 εις το μη ταχεως σαλευθηναι υμας απο του νοος μηδε θροεισθαι μητε δια πνευματος μητε δια λογου μητε δι επιστολης ως δι ημων ως οτι ενεστηκεν η ημερα του κυριου 3 μη τις υμας εξαπατηση κατα μηδενα τροπον οτι εαν μη ελθη <u>η αποστασια</u> πρωτον και αποκαλυφθη ο ανθρωπος της ανομιας ο υιος της απωλειας 4 ο αντικειμενος και υπεραιρομενος επι παντα λεγομενον θεον η σεβασμα ωστε αυτον εις τον ναον του θεου καθισαι αποδεικνυντα εαυτον οτι εστιν θεος 5 ου μνημονευετε οτι ετι ων προς υμας ταυτα ελεγον υμιν 6 και νυν το κατεχον οιδατε εις το αποκαλυφθηναι αυτον εν τω εαυτου καιρω 7 το γαρ μυστηριον ηδη ενεργειται της ανομιας μονον ο κατεχων αρτι εως εκ μεσου γενηται 8 και τοτε αποκαλυφθησεται ο ανομος ον ο κυριος [ιησους] ανελει τω πνευματι του στοματος αυτου και καταργησει τη επιφανεια της παρουσιας αυτου (2 Th 2:1-8 N26)

5.0   EXAMPLES OF INTERPRETATION

5.1   The Interpretation Of Parables

The following information was obtained from classroom lectures given by Dr. Stanley Ellisen. At this time he is enjoying life in Glory. He has written a book on this very important subject. It is suggested that the Bible student/teacher watch the book racks of the better, more technical bookstores for this publication, *Parables In The Eye Of The Storm*, or see the WEB at Christianbook.com. This will tend to give you a solid foundation and to guard against many of the 'spiritualizers', i.e., "allegorizers", especially those of the "Reformed" movements.

5.1.1   The Definition Of A Parable

A parable is a fictitious story, <u>true to life</u>, designed for the pedagogical purpose of teaching a specific truth relative to the Kingdom[a], with at least the following qualifications:

5.1.1.1   No Redemptive Truth

Basically there is <u>no</u> redemptive truth in the parables. They have mainly to do with God reclaiming His lost authority. They are kingdom oriented - God reclaiming His lost authority.

5.1.1.2   Describe Inter-Advent Age

They describe for the most part, the "inter-advent" age. (Mt 13:35 implication)

5.1.1.3   Lesson Oriented

The interpretation is in the <u>lesson</u>. It is a figurative narrative with one or two central truths (like a type). i.e., not every point need be explained as in the case of the allegory.

5.1.1.4   Figure of Speech

It is "like" an enlarged simile. e.g., Mt 18:3

5.1.1.5   No Theological Language

It <u>never</u> uses theological language! If our Savior used theological language He would have left the normal working people with no clue as to the meaning of these parables (see 2a, below). It would also have not confused His religious detractors (see 5.1.2.2, below).

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[a]   The Kingdom has to do with God's authority and rule in all spheres.

5.1.2   Purpose Of Teaching In Parables

5.1.2.1   To Reveal New Truth

Mt 13:11, 35 (Revelational) See Joh 9:39-41

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (Mt 13:11)
That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. (Mt 13:35)

5.1.2.2   To Hide Truth

Judicial - to conceal truth from certain ones.

Mt 13:11-14 (Isa 6:9-10) Also notice Joh 9:39-41.

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
13 <u>Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.</u>
14 And in them is fulfilled the prophecy of Esaias, (Isa 6:9-10) which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: (Mt 13:11-14)

5.1.2.3   To Persuade Hearers

To persuade the hearers - to evoke decisions

5.1.2.4   To Perpetuate Truth

Stories are relatively easy to remember. "A picture is worth 10,000 words."

5.1.3   The Importance Of The Parables.

Approximately 1/3 of the recorded words of The Lord Jesus Christ are in parables - they are therefore very important.

5.1.4   Examples Of Parables

In Mt 13, there are eight parables covering four basic topics listed below. Note that the grouping into 2 parables for each topic corresponds with what one would expect from God trying to make a point. **And for that the dream was doubled unto Pharaoh twice; [it is] because the thing [is] established by God, and God will shortly bring it to pass.** (Ge 41:32)

5.1.4.1   The <u>Planting</u> Of The Kingdom[a]
(Sower, tares)

5.1.4.2   The <u>Growth</u> Of The Kingdom

(Mustard seed, leaven)

Notice in the parable of the mustard seed that the word "least", in the Greek μικροτερος, is a comparative and should be translated "among the smaller". The superlative "smallest" is the Greek word, μικροτατος.[b]

5.1.4.3   The <u>Value</u> Of The Kingdom

(The hidden treasure, the pearl of great price)

5.1.4.4   The <u>Responsibility</u> Of (Or In) The Kingdom
(dragnet, householder)

5.1.5   Guidelines For Interpretation Of Parables

5.1.5.1   Recover The Original Setting

Determine the historical-cultural context (hearers, place, etc.). This should provide the reason for giving the teaching in parables.

5.1.5.2   Discover The Problem

Parables were designed to solve problems. See 5.1.5.5, below.

Like "Whu vas dere, Scharlie", etc., in my best Svedish accent.

5.1.5.3   Seek The Central Truth

The central truth is the lesson. The lesson is usually obvious rather than far-fetched. See 5.1.5.5, below.

5.1.5.4   The Details Are Less Important

Relate the details to the central truth. See 5.1.5.5, below.

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[a]   Kingdom has to do with God's authority and rule in all spheres.
[b]   NEC, *An Exegetical Greek Grammar Of The New Testament And LXX*, 36.09 The Comparative Forms Are Frequently Mistranslated Into English

5.1.5.5   Discover The Intended Appeal

Determine:

a. Who are the addressees?
b. What are their reasons for being there?
c. What are their theological backgrounds and persuasions?
d. What are their economic backgrounds?
e. Were there any controversies that may have triggered the parable? What was the result?
f. When and where was the occasion of the parable?
g. Categorize the responses according to the addressees and theological persuasions.
h. Combine these items of truth into the central truth of the parable, relating the more/most pertinent details into the more general central truth/lesson[116].

5.2   The Interpretation Of Types

Crabb defines a type as "a species of emblem by which one object is made to represent another mystically; it is, therefore, only employed in religious matters, particularly in relation to the coming, the office(s), and the death of our Savior." Virkler has a like presentation of types[117].

5.2.1   A Type Is Real, Not Fictitious.

5.2.2   A Type Is No Ordinary Fact Or Incident Of History.

5.2.3   A Type Must Have Notable Points Of Resemblance

A Type must have notable points of resemblance or analogy between type and antitype. There must also be points of dissimilarity; otherwise we would have an identity.

e.g.In Table 3., below, we see represented, Adam (a type) as representative of humanity contrasted with Christ.

Likewise Jonah as the type of the GREATEST prophet, Jesus. 2 Ki 14:25 - Mt 12:39, Lk 11:29 - 3 days & 3 nights in the fish's belly.

5.2.4   Biblical Evidence For The Type

There must be evidence that the type was designed and appointed by God to represent the thing typified.

Note: We won't go wrong if N. T. examples are used!

Table 05.01   Adam As A Type Of Christ With Contrast

New Testament Reference	Type	Antitype
Rom 5:14-20	Adam	Jesus Christ
1 Cor 15:42-54	Natural Body	Spiritual Body
"	Flesh-Bones-Blood	Flesh-Bones-No Blood
"	Natural	Spiritual
"	Dishonor	Honor
"	Living Soul	Life giving Spirit
"	Earthly	Heavenly
"	Image of Earthy	Image of Heavenly
"	Corruption	Incorruption

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Appendix A - THE RELEVANCY OF SCRIPTURE
By Paul Woolley

Appendix A

THE RELEVANCY OF SCRIPTURE[1]

Paul Woolley

The most poignant longing of the average human heart is for authoritative guidance. A disheartening indication of this truth is the continued popularity of astrological books and pamphlets, the meddling with horoscopes, that still goes on. Related to it is the green, purple and yellow array of fortune tellers' parlors that decorates the business streets of the less well-to-do sections of American cities. These things point to an unsatisfied longing of human nature. That longing is justified, and there are proper ways of satisfying it.

Reasons have already been presented in this symposium for concluding that the Bible is a trustworthy source of knowledge. The question that now demands an answer is this: What particular needs for knowledge does the Bible satisfy: Obviously the Bible is not a compendium of all possible knowledge. There are a great many truths of, shall we say, chemistry, for example, which are not to be found in the Old and New Testaments. For what knowledge, in particular, can one turn to the Bible?

There are three types of need which the Bible satisfies: the need for conceptual knowledge of God and the principles which control the relationship between himself and the created universe; the need for directional knowledge as to matters of experience and conduct; the need for a knowledge of the basis for devotional meditation upon the nature of God, his relationship to man, and the meaning of the universe.

The realm of conceptual knowledge with which the Scripture deals is concerned with such matters as the being and nature of God and his activity in connection with matters external to himself, past, present and future. The nature of the physical universe, of man, and all creatures is within this sphere.

The real of directional knowledge cannot be artificially divorced from the previous field. But it has to do with the more intimate human concerns of a way of dealing with the power and consequences of sin. What means are available for relieving the guilt of sin, what guidance can be found to make a pathway through life, what authority is there for making the decisions of living? Can credence be given to the demands of reason, of instinct, of intuition, of irrational faith? Is there a way to secure divine guidance for human living?

Lastly, a basis of fact is provided for meditation upon the divine being, for determining the nature, limits, and possibilities of human communion with the divine, and for determining how the validity of supposed communion may be tested and assessed.

Scripture thus meets the greatest instinctive needs of the human spirit, the needs for knowledge, authority, guidance, communion, and sympathy.

But there are no divisions in Scripture over which these words stand as captions. The Bible is not systematically divided among these subjects. It is not either an encyclopedia or a handbook of technical practice. One the contrary it meets these needs by furnishing a history of God's dealings with mankind and in particular his provision for reconciliation between God and fallen man. The apostle John indicates this with reference to his Gospel when he says, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name . . . And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written" (John 20:30f; 21:25). The same general purpose animates not only the Gospel of John but the Bible as a whole.

The Bible, then, should not be approached with a view to finding it a comprehensive treatise on, for example, natural science. A great many statements in the realm of natural science are to be found in the Bible and they are true statements. But the Bible offers no information as to the validity of the various modern theories concerning the nature of matter and the constitution of the physical world. There is nothing in the Bible with which to test the theories of relativity. The Bible has some very definite statements to make about the creation of the universe, for the history of creation is the foundation of the understanding of all of God's dealings with man. But the Bible gives us no information about he biological history of animal forms between the time of their creation and the time contemporary with the Biblical writers. There is history concerned with the preservation of animal life when the flood occurred but not history about how the animals of that day compared in structure and habits with the animals of other ages. One could not write a biological textbook from the Bible alone.

There are other matters more immediately connected with the church about which the Bible gives such information as is necessary to ensure that the church shall carry out its mission as the body of Christ's elect, but which are not set forth in closely delineated detail. The officers of the church are named in Scripture. The functions of the elder and of the deacon are made clear. But the number of church courts is not specifically prescribed, and nothing is

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said about what dress the officers shall wear. God has ensured that the essential elements of the church may be found in Scripture; the non-essentials are within the realm of liberty.

Similarly, in the realm of public worship the Bible mentions the essential elements, but it makes no attempt to impose a limitation upon the methods of praise, for example. Saved men should worship God. There are certain appropriate avenues for the expression of that worship. The Bible sets them forth. It does not declare the exact forms in which these avenues shall be walked.

It is of the utmost importance, then, that when Scripture is read its purpose should be kept in mind and no attempt made to draw final conclusions from it concerning matters about which it does not speak. On the other hand, for the purposes which it is designed in the plan of God to serve, it is sufficient and it is clear. Its infallibility in its original manuscripts was perfect, and the principles which it sets forth are applicable to the whole of life.

What, more specifically, is meant by its sufficiency? For one thing, Scripture contains all the information which a man needs in order to set forth the way of salvation. Further, the Bible contains all the guidance which is needed for the continuous living of the Christian life. It is completely sufficient at this point. If there are absolute rules which must be followed, the Bible states them. In the absence of such rules the Christian is at liberty to follow a course or courses which accord with the general principles presented in Scripture.

There is one very important consequence of this fact. God does not today guide people directly without using the Scriptures. There are no divinely given "hunches." God does not give people direct mental impressions to do this or that. People do not hear God's voice speaking within them. There is no immediate and direct unwritten communication between God and the individual human being. If the Scriptures are actually sufficient, such communication is unnecessary. One the other hand, if such communications were actually being made, every Christian would be a potential author of Scripture. We would only need to write down accurately what God said to us, and we would be legitimately adding to the Bible, for such writings would be the Word of God. Many people have thought they were writing new Bibles. Many more people have thought that God spoke to them directly. But when these supposed revelations are examined, what a strange mass of nonsense, contradiction and triviality this so-called Word of God proves to be. Many of my readers could construct a pot-pourri of such supposed revelations from the accounts which they have heard themselves--and what a sorry mess they would make!

That people have "hunches" is obvious; that many of them work out very well and others quite poorly is also obvious. It is probable that they involve t he use of some means or source of communication with which science is as yet very imperfectly acquainted. But that they come directly from God is no more to be supposed than it is that the waves that bring sounds to our radios come immediately from God.

Scripture is not only sufficient to direct Christians in every respect in which they must have guidance, but it is also clear. Its clarity, like its sufficiency, is with respect to its particular purposes.

Clarity, however, should not be confused with superficiality or with simplicity. The Bible is deep. Skimming will not exhaust its contents. The themes with which the Bible deals would hardly begin to be touched if the Bible were to speak only in simple terms. There is, then, complexity in the Bible, and study is of the greatest value. It is here that we who live in the twentieth century have a great advantage over our predecessors. The longer the study of the Bible is pursued, the more truth may be gathered from its pages. Those who disregard the labors of past generations and feel themselves sufficient for the task of understanding the Bible practically assure themselves that they will be limited in their appreciation of Biblical truth. Study, then, enhances the clarity of the Scriptures and adds new knowledge to that which has been more quickly gained.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (I Cor. 2:14). The essential point for our purpose in this quotation from Paul is that there is a difference of viewpoint between the Christian and the non-Christian, between the man who has been renewed by the Spirit of God and the man who has not. That difference in viewpoint has a vital bearing upon the question of the clarity of the Scriptures. The spiritual man has, through his regeneration, a basis for comprehension which the natural man lacks. Given equal mental gifts and powers, therefore, the spiritual man has a key, as it were, which the other lacks to unlock the meaning of Biblical statements.

The characteristic of infallibility which the Scripture possesses has been set forth elsewhere in this volume by one of my colleagues (*cf*. chapter 1) and needs no further comment at this particular point.

It should be noted now, however, that there is no realm of life which is exempt from the applicability of Scripture. As God is the sovereign of the whole universe, so his Word has meaning throughout that universe. The details and particularities of application will vary tremendously, but the principles are the same wherever God is God and humanity human.

One of the greatest, perhaps the greatest obstacle to the proper use and understanding of Scripture is a series of misunderstandings which are commonly diffused throughout Christendom and which interfere in the most serious way with the acceptance by modern men of the Bible as the authoritative Word of God. I propose to devote attention to a series of these and to endeavor to remove them.

1. One of the more surprising of them, one which is widely found, however, is that the Bible is not only a unique book but a magical book. People use the Bible to find out the will of God by turning to it at random when a problem arises and seeking the answer to their difficulties in the first section that they read. sometimes they even let the bible fall open "at will" and then start reading; or they let it fall open and then blindly put their finger on a verse and, having read it, force it into a plausible meaning for their particular difficulty. It may sound peculiar to some of my readers, but very good men have attempted this type of magic. For such purely mechanical systems are of the essence of magic.

    But Christianity is not a religion of magic. Magicians and sorcerers are condemned throughout both the Old and New Testaments (see, for example, Mal. 3:5 and Rev. 22:15). The command of God is, "be ye not foolish, but understand what the will of the Lord is" (Eph. 5:17). Reference to a concordance of the Bible will easily show the reader how frequently our Lords emphasis dwelt upon understanding the truth, but he does not so much as suggest methods for pursuing magical arts in order to determine God's will. Rather the New Testament tells us to give diligence to present ourselves approved unto God, workmen who need not to be ashamed, handling aright the word of truth (II Tim. 2:15).

    The only way of ascertaining the will of God, as well as the truth of God, is to learn it by zealous application as students of the revelation of that will contained in the Scriptures. Such short cuts as pulling verses out of boxes, getting guidance by daily motto books, and letting the Bible fall open like a casting of dice are not only useless; they are deceptive.

2. A more serious misapprehension concerning the Scripture is that the Holy Spirit so inspired the writers as to cause them to use modern scientific canons in their use of language. For example, it is argued that, when the inspired writer said, "it is he that sitteth above the circle of the earth" (Isa. 40:22), there is in this form of statement a reference to the sphericity of the earth. Such an interpretation is mistaken for several reasons. a) Revelation came to an inspired writer for a specific purpose. Scripture was not written by mechanical dictation and God did not reveal to its writers truths quite irrelevant to the purpose in hand. The prophet at this particular point had no need of a revelation concerning the shape of the earth. b) The writer often, as we shall see, did not understand the entire import of his writing but he was not writing what were to himself obscure conundrums, and the interpreter of Scripture must not read into it meanings of an entirely different genus from those of the writer. The author here doubtless had in mind the rough circle visible to an observer from a point elevated above the earth's surface. He was not talking about astronomical truth at all. c) Figurative forms of expression, when they appear in the Bible, are to be recognized as such and not interpreted as natural science.

3. If the writers of the Bible were not inspired to use modern scientific canons, neither were they enabled to use modern historical canons. They employed popular forms of speech, without regard for the meticulous reservations as to approximations, probabilities and definitions which often encumber, as well as assist, a modern historian. When the historian who wrote the first Book of Kings stated that Solomon "made silver to be in Jerusalem as stones" (I Kings 10:27), this is obviously not to be taken as crass literalism. It is a popular way of expressing the simple truth that silver had become commonplace.

4. The writers of Scripture were under the necessity of using words in the common meaning attached to them at the time. It is true that there may have been a fuller meaning within the purview of the Spirit of God but the Bible was written to be intelligible to contemporaries. It was not something essentially esoteric which could have no immediate usefulness to the people of the times when its various parts were being written. That means that we cannot without question apply to terms used in the Scriptural writings their current modern meaning. An example of this is found in Luke 2:1, where it is stated that "there went out a decree from Caesar Augustus that all the world should be enrolled." Does this mean that the Eskimos of Greenland were to be included in this census: Obviously not. It did not even mean that all the peoples of the then known world were included. There were many peoples within the knowledge of the Roman world but outside of the scope of this taxation--in Mesopotamia, in Arabia, in India, for example. Similarly the statement that "all the earth sought the presence of Solomon to hear his wisdom" (I Kings 10:24) is obviously not to be understood in a meticulously literal sense. A meaning natural to the times, sometimes even a colloquial meaning, is to be sought for words when we are reading the Bible.

5. In the interpretation of Scripture the meaning will only be apparent if a due regard is had to the form of literary expression the writer is employing. The difference between the imagery of poetry and the more sober diction of prose is often apparent. But is it always recognized that the description of Leviathan in the book of Job (ch. 41) is poetical not only in form but in content? It should not be interpreted as pedestrian recital of biological data.

    The poetry of the Bible is full of non-literal images such as "his [Jehovah's] eyelids try the children of men" (Psa. 11:4). But such figures are not confined to poetry. It is in prose that John is told that the seven heads of the woman whom he had seen "are seven mountains, on which the woman sitteth" (Rev. 17:9), where one symbol is interpreted by another. Such an example obviously teaches caution in interpretation.

The parables of Christ are, of course, works of fiction, composed to point a lesson and make vivid a particular truth. They are not accounts of actual happenings, nor does every detail of them have a meaning or a lesson. The details are there to lend point to the main thrust. The story of the Good Samaritan (Luke 10:30-35) is likewise most probably a piece of fiction, told by our Lord to illustrate a point. There are other examples of this in the Scriptures. Symbolism and story are to be recognized as such.

6. The Bible is the Word of God, but it is not identical with what it would be were it possible to imagine that God had written it without human intervention or operation. An indication of this is the variety of style, vocabulary, grammatical construction and manner of treatment which characterize the various books. It is, of course, impossible to conceive of the Bible being written without mediation of some sort, but it is also impossible to maintain that the mediation was without effect upon the finished produce.

One result of this is that while the Bible is without error in the original manuscripts, its statements are not to be interpreted as though they were the statements of omniscient matters who knew *all* truth concerning the subjects in hand. They are true statements but they are not always complete statements. The entire Bible is, of course, an illustration of this point, but perhaps it may be clarified by a reference to the fact that there are four Gospels, not one. It is the fact of human mediation which makes four separate Gospels appropriate. Each one supplements the other and serves to amplify and complete the picture. The three accounts of healing the blind in the vicinity of Jericho in the synoptic Gospels (Matt. 20:29ff.; Mark 10:46ff.; Luke 18:35ff.) need not at all be understood as contradictory to one another. It is quite possible to harmonize them. But each one supplements the other and makes the picture more complete.

When this principle is applied to details, it means That the Bible is not to be understood as always giving such a balanced, well-rounded, all-comprehensive account of an event, or enunciation of a truth, as one might, may I say, anticipate from omniscience. On the contrary the Bible is written by men, preserved from error, but not given the perceptive faculties of God.

7. Another reason why Biblical accounts are not always entirely comprehensive, however, is that such completeness was not necessary for the purpose which the writers had in mind. An example may be found in the omission from the Gospels of any appreciable amount of information on the years of Jesus' life which intervene between the visit to Jerusalem at the age of twelve and his baptism by John the Baptist. Such information would doubtless have been satisfying to human curiosity, as is indicated by the popularity in the early church of non-canonical gospels which purported, at least, to supply this lack. But there was no need for it in order to accomplish the purposes of the Holy Spirit and of the Gospel writers, which were centered particularly upon preserving a record of the events and words which were of especial, universal significance.

8. It is not to be thought, however, that the writers of Scripture always understood the full meaning or the full application of their statements. They were, of course, as has been said above, not writing nonsense in their own eyes. They understood a meaning of what they wrote. But that was not necessarily the entire meaning which subsequent readers were rightly to draw from the passage. The most obvious examples of this are probably to be found in connection with predictive prophecy. There is no reason to suppose, for example, that Jeremiah, when he wrote, "Thus saith Jehovah: A voice is hear in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not" (Jer. 31:15), had any notion that this would find a fulfillment in connection with a royally authorized murder of the children of Bethlehem in an effort to kill the infant king of the Jews. But the same principle applies in less obvious cases. The apostle Paul did not know that there would ever be such things as motion pictures which would be made the subject of ecclesiastical ordinances when he wrote, "If ye dies with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh" (Col. 2:20-23). But the principle he set f orth applies to motion pictures as much as to the interests of his own day.

9. A related principle is the truth that although the writers of Scripture were kept from error in their inspired writing, they often had wrong notions in their heads. They certainly, for example, did not all know of the rotation of the earth. Not only that, but they, at times wrote. Hosea gives no evidence of understanding that "I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God" (Hosea 2:23) was to apply to any one but the Jews. Yet Paul makes it clear that the statement has application to Gentiles (Rom. 9:25).

10. The question of the use of source materials by inspired writers also arises in this connection. When a writer of Scripture incorporates a passage from another source into his work, does that source bear the same character as the context? Obviously not in every sense. Its style, for instance, is different. There may be cited as an example the poetical passage in Joshua 10:12, 13 which appears to be a quotation from the book of Jashar.

Was the writer of any particular source inspired in the same sense in which the immediate Biblical writer was? It would be rash and without warrant to affirm that he was. The inspiration of the Biblical writer doubtless extended

to his selecting activity in choosing the material to be incorporated. For statements beyond that, there probably is no warrant.

11. Another pitfall to avoid is that of applying a scriptural precept to conditions other than those to which it is truly applicable. The decision in cases of this type is one which must be left to the individual reader and student. It is often a difficult one to make. Yet it is part of the responsibility of the individual Christian. The Roman Catholic Church has undertaken to provide infallible guidance in the interpretation of Scripture on the basis of its doctrine of the authority of the Church. The Church does not always undertake a pronouncement upon any given question, but if it does do so, its decision is final and the responsibility of the individual is limited to the acceptance of that decision. There is no actual evidence, however, to show that God has designed to endow his church or any branch of it with such authority. Evidence for the authority of Scripture, from the lips of our Lord and otherwise, is multiform but not for that of the church. The individual Christian must, therefore, undertake the task of interpretation for himself. He may, and should, secure all of the assistance possible from other scholars and sources of learning, but the final decision must lie with himself.

An example of a decision of this sort is that which must be made with reference to Paul's statement that he desired that women should not adorn themselves "with braided hair, and gold or pearls: (I Tim. 2:9). Since the First Epistle to Timothy is inspired Scripture how is this statement to be understood by Christian women in America in the twentieth century? It is an expression of a desire of Paul. Can it, for that reason, be held to be nothing more than a personal pious wish of the apostle? I think not. The statement occurs in the middle of a series of exhortations directed by Paul to Timothy under the inspiration of the Holy Spirit. If one exhortation is authoritative, all are. The series, which covers the first three chapters of the epistle, is concluded by the statement, "These things write I unto the, . . . that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth: (I Tim. 3:14, 15). The exhortations are all parts of a series designed for the authoritative guidance of Christian people. Should one, therefore, conclude that Christian woman today may not braid her hair or wear any ornament made of gold or including pearls?

Some Christians have so decided. There are many of them to be found among members of Mennonite congregations. I think, however, that their decision is erroneous. This opinion is based upon the fact that the use of braided hair, of gold, and of pearls was much less common in the first century A.D. than it is now. Such usage therefore was more conspicuous. Gold and pearls were proportionately more expensive. Their use then marked the wearer as one who gave considerable attention and money to personal adornment. The purpose of Paul, judging from the immediate, and the remote, context was to exhort w omen to personal inconspicuousness and a balanced outlay of effort and money. In his day braided hair, gold, and pearls were incompatible with this end. Today in America they are not. The use of braided hair, of gold, and of pearls is, therefore, not always to be avoided today as it was then.

Another example of this type of problem is raised by Jesus' washing of the feet of his disciples and concluding with the statement, "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet" (John 13:14). Should Christians today wash one another's feet? Many members of the Church of the Brethren so believe.

But foot washing was a constant practice in first century Palestine. It was customary whenever one came in from a walk on the dusty roads. It was similar to our modern hand washing. But in the case of the feet it was a service more easily performed by another than by oneself. Christ was teaching that Christians should perform humble, ordinary services for one another. Foot washing was such a service then. It is quite inappropriate now, and to give the commandment of our Lord a binding literal interpretation is out of place.

12. It is not only the alteration of physical conditions in the external world by distance, by time, or by place which changes the application of Scripture. There are injunctions which are simultaneously appropriate to certain undertakings and circumstances and not to others. At the Last Supper Christ said to his disciples, "But now . . . he that hath none [purse and wallet], let him sell his cloak, and buy a sword" (Luke 22:36). A few hours later in the Garden of Gethsemane Jesus said to one of his company, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26:52). Was the first injunction abrogated a few hours later by the second? Not at all. The first statement was for later immediate application than the second, and is still just as true as the other. Proper equipment, even to weapons for defense if needed, is always the Christian's responsibility. It is, also, always true that violence will provoke violence. A given Biblical text cannot be applied as a universal plaster for any conceivable condition. Its use depends upon its specific applicability.

Karl Barth has propounded a doctrine which, superficially, has some resemblance to this truth. It is his contention that the Bible is not always the Word of God. Any given portion of it may be the Word of God for a particular person at a particular time. The *character* of the Scripture, says he, is dependent upon the circumstance of mind and environment. But, in fact, it is the *applicability* of the Word, not its character, which is affected by the circumstance. And, most important, that applicability, if effective, is the same for all Christians. It is not dependent, as Barth contends, upon the character or state of the individual Christian.

13. There is one broad rule which goes far to obviate the several types of difficulty which we have recently been discussing. All Scriptural statements must be understood and applied in the light of the conditions and circumstances which they were intended to describe or under which they were originally written. The *truth* of the statements, in the strict sense, is not dependent upon those circumstances but the *meaning* frequently is, and the truth can only be understood if the meaning is understood. That cannot be determined apart from a knowledge of the circumstances. An obvious example is the fact that the impact of the first two plagues imposed upon Egypt would not be apparent without a knowledge of the importance of the river Nile in the life of the country. Turning the waters of the river into blood and making the river swarm with frogs meant far more in Egypt than in a country which was not exclusively dependent for its existence upon the river.

A more important example is the case of the speeches of Job's so-called "comforters." These speeches are true because they are accurate representations of the points of view and positions of the different individuals. But these individuals were, of course, not always speaking absolute truth with reference to any external or objective standard of reference. What they said may have been false but the account of their saying it is accurate.

A still more important example of this type of reporting is the book of Ecclesiastes. It is a presentation of the scene of human life, and man in the midst of the scene from a humanly self-determined point of view. It does not represent the wisdom of God, but he experience of man. At the conclusion of his series of ventures, the author, doubtless a regenerated man, presents a picture of life as it appears to one who has tried all that human experience has to offer. The record is viewed under the inspiration of the Spirit of God, but the report is of human experience. It is set forth with divine authority as a warning against reliance upon man's unaided powers.

14. The last principle is of such outstanding importance that it is unique and deserves not only the final place but, logically, a category of its own. This is the principle that Scripture is to be interpreted as a whole, in the light of all of its parts. It is set forth in the *Westminster Confession* in the words, "The infallible rule of interpretation of Scripture is that Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly" (I. 9). Excellent examples of the truth of this are to be found within the Sermon on the Mount. Christ assures us, "Think not that I came not to destroy, but to fulfil: (Matt. 5:17), and later declares, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also" (Matt. 5:38-40). The one passage illuminates the meaning of the other.

Often the interpretation of a statement is to be found not in the immediate context but at a point at considerable distance. The meaning of Old Testament prophecy is best illustrated by the examples of its fulfillment given in the New. The command of Christ, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matt. 7:1), is to be understood in the light of Paul's questions, "Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters?" (I Cor. 6:1,2).

The application of each passage for the Christian believer is limited and explained by the other. The original writer, as indicated above, may not in every case have known as much concerning the divinely-intended meaning as does the modern Christian who can compare Scripture passage with Scripture passage and thus reach a unified conception of the divine intention. The teaching of Scripture for the Christian is the sum of all its parts. No single passage should be used as the basis for moral action without asking whether other passages throw additional light upon the teaching on the subject in hand.

If Scripture is read and applied by Christians today in the light of these considerations, they will ever approach more nearly to a valid understanding of God's revelation to men. Viewed in accordance with these principles, the Bible will shine forth as a great, many-faceted jewel, sparkling with an internal divine fire and giving a clear and adequate light to every pilgrim upon his pathway to the Celestial City.

APPENDIX B

THE INDISPENSABILITY OF LITERAL INTERPRETATION

By **Dr. Earl D. Radmacher**

Appendix B

THE INDISPENSABILITY OF LITERAL INTERPRETATION

Dr. Earl D. Radmacher

The doctrine of the believer's priesthood with reference to the interpretation of Scriptures has been greatly abused in Protestantism. It has often been mistakenly assumed that the only prerequisite for correct interpretation of Scripture is the new birth. Some Christians, therefore, assume that they are automatically qualified to render dogmatic interpretations of all parts of Scripture because they have trusted Jesus Christ. Now, surely this is the first prerequisite (I Corinthians 2:14), but it is not the entire picture. One must be in fellowship with the Holy Spirit and a diligent, tireless student of the entire Word of God (2 Timothy 2:15). This does not happen automatically, it only comes with proper exercise of Biblical principles of interpretation. Perhaps this should cause us to proceed with caution, as well as humility, in setting forth dogmas. Listen to the words of the great scholar, Charles Hodge, in speaking of the Second Advent: "This is a very comprehensive and very difficult subject. It is intimately allied with all the other great doctrines, which fall under the head of eschatology. It has excited so much interest in all the ages of the Church that the books written upon it would of themselves make a library. The subject cannot be adequately discussed without taking a survey of all the prophetic teachings of the Scriptures, both of the Old Testament and of the New. This task cannot be satisfactorily accomplished by anyone who has not made the study of the prophecies a specialty. The author, knowing that he has no such qualifications for the work, proposes to confine himself in a great measure to a historical survey of the different schemes of interpreting the Scriptural prophecies relating to this subject: (Systematic Theology, Volume III, p. 790).

Unfortunately, many do not proceed with such caution but carelessly give forth dogmatic statements without considering the implications and results of their use of the Word of God. Therein lies the grave possibility of teaching error instead of truth, even though it is done with a Biblical text. In speaking of the disastrous influence of the Apostle Peter on Barnabas in Galatians 2:13, Lenski states: "Barnabas is a warning to us. The church is full of great names that are still constantly quoted in support of some false doctrine, false practice, false principle, false interpretation. Their very names stop lesser men from testing what they advocate and so they, like Barnabas, are carried away: " (R. C. M. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians, p. 98). Let us be governed then by Paul's serious admonition to Timothy, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (2 Timothy 2:15, N.A.S.V.).

Until one decides on the governing principle of interpretation of Scripture, it is useless to proceed any further. Herein is the basis of any system of theology which is built. That God has spoken in Holy Scripture is the very heart of our faith, but this is of no profit unless we are able to accurately ascertain the meaning of what He has said. Every doctrine of our faith rests upon the correct interpretation of Scripture, thus, the determining of the method of interpretation is a crucial and sacred task, and the interpreter must beware lest his interpretive principles lead his listeners further away from the meaning of Scripture rather than closer to that truth.

I would like to suggest as my thesis, therefore, that the governing principle of interpretation of Scripture is the principle of literal interpretation and to the extent that there is any deviation from the principle of literal interpretation to that same extent there will be a failure to understand the meaning of God's Word. Now, when we mention the term "literal" many ideas will immediately be formed in the minds of the readers; therefore, we would hasten to the matter of definition.

Definition of literal interpretation.

There is probably no word in the study of hermeneutics that has been as greatly misunderstood as the word "literal," unless it is the word "spiritual." (Cf. J. I. Packer, Fundamentalism and the Word of God, pp. 103-4): "Tyndale castigates the Scholastics for misapplying 2 Corinthians III. 6 to support their thesis that 'the literal sense . . . is hurtful, and noisome, and killeth the soul,' and only spiritualizing does any good; and he replaces their distinction between the literal and spiritual senses by an equation which reflects John vi. 63: ('God is a Spirit, and all his words are spiritual . . . if thou have eyes of God to see the right meaning of the text, and whereunto the Scripture pertaineth, and the final end and cause thereof.' Fanciful spiritualizing, so far from yielding God's meaning, actually obscured it. The

literal sense is itself the spiritual sense, coming from God and leading to Him.") Concepts of "letterism" and "wooden-headed literalism" which are in the minds of some when they think of literal interpretation only serve to confuse the issue. The primary meaning of the word "literal" according to Webster is, "1. According to the 'letter,' or the natural or usual construction and implication of a writing or expression; following the ordinary and apparent sense of the word . . ." (William Allen Nielson, Editor-in-Chief, <u>Webster's New International Dictionary of the English Language</u>, Second Edition, Unabridged, p. 1442). Speaking from a hermeneutical viewpoint. Ramm explains: "The literal interpretation as applied to any document is that view which adopts as the sense of a sentence the meaning of that sentence in usual or ordinary or normal conversation or writing. The issue is not over a narrow, unimaginative literalism as against a fanciful, imaginative allegorism. The issue is whether a document is to be fundamentally approached in the normal, customary, usual way in which men talk, write and think, or whether that level is to be taken only as preliminary" (Bernard Ramm, <u>Protestant Biblical Interpretation</u>, p. 93). That is, the literal method is the normal method of interpretation in everyday social intercourse by everyone who endeavors to understand others. If one wishes to be understood, he gives only one sense to his words in any given context and that sense is the normal, socially-designated meaning of the words. Doedes cautions: Let us never forget, that we are accustomed, in speaking or writing, to use every word in one definite sense, and to express one definite thought in each sentence, when we wish to be understood. We will purposely avoid all ambiguity when we with others to comprehend our thoughts. If we do not desire this, then we will be ambiguous on purpose, but then unintelligible too" (J.J. Doedes, <u>Manual of Hermeneutics for the Writings of the New Testament, p. 66).</u>

Many generations back, William Tyndale gave a similar exhortation: "Thou shalt understand, therefore, that Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never falleth, whereunto if thou cleave thou canst never err or go out of the way. And if thou leave the literal sense, thou canst not but go out of the way. Nevertheless the Scripture uses proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, similitude, riddle, or allegory signifieth, is ever the literal sense, which thou must seek out diligently: (J.I. Packer, <u>Fundamentalism and the Word of God</u>, p. 103).

Problem of literal interpretation.

The latter part of Tyndale's statement concerning figures of speech is the area where confusion has abounded. Many statements have been made which give the impression that figurative language and literal interpretation are antithetical to each other. Clarence Bass evidences this when he says: "Dispensationalists will not interpret the obviously literal as literal, and obviously symbolical as symbolical. Everything must be literal: (Clarence B. Bass, <u>Backgrounds to Dispensationalism</u>, pp. 23-24). Nor have dispensational writers helped to alleviate the confusion when they say, for example, that, "It is not true that the premillenialists require every single passage to be interpreted literally without exception" (Charles L. Feinberg, <u>Premillennialism or Amillenialism</u>, p. 27), again, a statement such as "Some Scriptures are contextually indicated as containing figures of speech and not intended for literal interpretation" (John F. Walvoord, <u>The Millennial Kingdom</u>, p. 6).

More accurate is the statement of Charles Ryrie that, "The use of figurative language does not compromise or nullify the literal sense of the thing to which it is applied. Figures of speech are legitimate grammatical usage for conveying a literal meaning" (Charles Caldwell Ryrie, <u>The Basis of the Premillennial Faith</u>. pp. 42-43). Behind every figure of speech is a literal meaning and by means of the historical-grammatical exegesis of the text, these literal meanings are to be sought out. As Bernard Ramm states: "The literal meaning of the figurative expression is the proper or natural meaning as understood by students of language. Whenever a figure is used, its literal meaning is precisely that meaning determined by grammatical studies of figures. Hence figurative interpretation does not pertain to the spiritual or mystical sense of Scripture, but to the literal sense" (Bernard Ramm, <u>Protestant Biblical Interpretation</u>, p. 141).

Even such a fine writer as Ramm, however, betrays a confusing inconsistency in dealing with this matter of literal interpretation as a single controlling hermeneutic without exception. For example, in contrast to his statement just referred to that even figures of speech are to be interpreted by the literal hermeneutic, he states: "The literal method of interpreting the Bible is to accept as basic the literal rendering of the sentences unless by virtue of the nature of the sentence or phrase or clause within the sentence this is not possible. For example, figures of speech, or fables, or allegories do not admit of literal interpretation. The spirit of literal interpretation is that we should be satisfied with the literal meaning of the text unless very substantial reasons can be given for advancing beyond the literal meaning, and

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when <u>canons of control</u> are supplied" (Ramm, <u>ibid.</u>, p. 45). Along this same vein, later in the book he states: "But some insist that <u>verbal</u> inspiration demands a strict <u>literal</u> interpretation at every point. This cannot be defended because no <u>necessary connection</u> can be made between verbal inspiration and literal interpretation to the extent that every word or expression verbally inspired can only be literally interpreted. Not only can this connection not be established but the very date of the Bible forbids such a dictum. First, we would have to take all anthropomorphisms about God literally, which is simply impossible. Secondly, we cannot interpret literally the poetic imagery and figures of speech found so plentifully in the Bible: (Ramm, <u>ibid</u>., p. 122). Just three pages later, however, Ramm says just the opposite in his discussion of the principle of the unity of the sense of scripture in these words: "The unity of the sense of Scripture does not intend to deny that there is figurative language in the Bible. The <u>literal</u> meaning in such cases is the proper meaning as determined by the specific form or type of the figure of speech" (Ramm, <u>ibid</u>., p. 125). **Now, inasmuch as a large portion of the Bible does involve figurative language, it is important that the method of interpreting figures of speech be clearly understood.**

Early church history provided a very simple and clear solution to this problem in the Syrian school of interpretation in Antioch. They asserted that literal interpretation was twofold - plain-literal and figurative-literal, the plain-literal sentence being one of straightforward prose and a sentence such as "The eyes of the Lord are in every place, beholding the evil and the good: (Proverbs 15:3) being a figurative-literal sentence. Just as in the present day so in the day of the Syrians there were those who misunderstood literal interpretation and said that the literal meaning of this sentence would attribute an actual eye to God. The Syrian school, however, denied this to be the literal meaning of the sentence and asserted rather that the literal meaning is a statement of God's omniscience.

More recently Robert Mounce has suggested similarly that "A writer may convey his thought either by the use of words in their directly denotative sense or he may choose the more pleasing path of figurative expression. But one thing must be kept clear: In either case the literal meaning is the same:" (Robert Mounce, "How to interpret the bible," <u>Eternity Magazine</u>, May 1963, p. 19). Mounce goes on to say: "An interpretation is literal only when it corresponds to what the author intends to convey with his statement. When Jesus spoke of Herod as 'that fox' (Luke 13:32), he was not trying to tell us that a carnivorous animal of the family Canidae has entered the human race incognito. He was only saying that the Galilean ruler was cunning although relatively insignificant." In like manner we realize when we read the statement of Jesus, "I am the door," that He is not a 28" by 68" birch door, but He is that which the figure literally signifies, namely, a way of entrance and, more specifically, in the context, a way of entrance into eternal life. The literal meaning is the intention of the metaphor.

Very often Isaiah 55:12 is set forth as sort of an "Achilles heel" to those who hold to literal interpretation. Exultingly, Isaiah speaks: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Here the writer is not speaking of that which would be an inherent contradiction. Rather, a careful study of the context reveals that he is marvelously portraying in word pictures the fact that even all of nature shall be miraculously revolutionized when the curse is removed at the time of the coming of the King to reign in His Kingdom. He goes on to speak of the removal of the thorn and the briar. By such a graphic word picture he has said more concerning the nature of the Kingdom as seen in the taking away of the curse on nature than could be said in several paragraphs of straight prose. This seems far more true to the context than the spiritualizing of Vitringe which applies the words here to the joy of the first heathen converts when they heard the gospel (Joseph Addison Alexander, <u>Commentary on the Prophecies of Isaiah</u>, p. 333).

Several factors should be considered in seeking to determine whether or not the language of the passage is figurative. First, it may be accepted as a general rule that one should look carefully for the plain literal meaning before he considers the figurative literal. One might add, however, that the more ancient cultures seemed to use very freely the many avenues of figurative language. Secondly, sometimes the problem is solved by the fact that the figures are clearly explained in the Scripture (John 7:38-39). This is very often the case in the book of Revelation. A third clue to figurative interpretation is seen when the plain literal or denotative sense would produce an inherent contradiction, such as when Paul freely refers to James, Cephas and John as <u>pillars</u> in the Jerusalem church (Galatians 2:9). Obviously, he is not referring to a shaft of masonry used as a support in a temple. Where a physical or moral impossibility is involved, or a meaning contradicted by the context, the reader will do well to investigate the figures of speech. A healthy caution has been suggested by Robert Saucy at this point: "It must be borne in mind, before pronouncing something a contradiction or impossibility, that God has worked in different ways in the past and has every right to do so in the future. The error of much interpretation is to compare all the Scripture with the present state and especially

the prophetic portions concluding that all that does not agree must be interpreted figuratively" (Robert Lloyd Saucy, "The Relationship of Dispensationalism to the Eternal Purpose of God," unpublished Doctoral dissertation, Dallas Theological Seminary, 1961).

Furthermore, it must be remembered that there are things which may appear absurd or impossible to us because of our natural and spiritual limitations. With keen discernment, Packer warns: "Many would view the story of the fall, for instance, merely as a picture of the present sinful condition of each man, and that of the virgin birth as merely expressing the thought of Christ's superhuman character. Such ideas are attempts to cut the knot tied by the modern critical denial that these events really happened, and to find a way of saying that, though the stories are 'literally' false, yet they remain 'spiritually' true and valuable. Those who take this line upbraid evangelicals for being insensitive to the presence of symbolism in Scripture. But this is not the issue. There is a world of difference between recognizing that a real event (the fall, say) may be symbolically portrayed, as evangelicals do, and arguing, as these persons do, that because the fall is symbolically portrayed, it need not be regarded as a real event at all. In opposing such inferences, evangelicals are contending, not for a literalistic (letteristic) view, but for the very principles of Biblical literalism which we have already stated--that we must respect the literary categories of Scripture, and take seriously the historical character of the Bible story. We may not turn narratives which clearly purport to record actual events into mere symbols of human experience and our will; still less may we do so (as has been done) in the name of biblical theology. We must allow Scripture to tell us its own literary character and be willing to receive it as what it claims to be" (Packer, op. cit., pp. 104-5).

Having now set forth these principles, it should be remembered that although one adopts the literal hermeneutic as his singular method of interpretation, this does not mean that his resultant interpretations will always agree with others who abide by literal interpretation, but at least they have a ground principle for checking their interpretations and for entering into theological discussion.

Advantages of the literal hermeneutic.

The first and most obvious advantage is that literal interpretation is consistent with and sustained by literal fulfillment of the prophetic Scriptures. The Scriptures continually point to literal interpretations of what was formerly written. It is particularly interesting to note the conclusions of Martin J. Wyngaarden in his book, The Future of the Kingdom in Prophecy and Fulfillment, which has as its subtitle "A Study of the Scope of 'Spiritualization' in Scripture." He begins his first chapter on 'Wonders of Jehovah's Prophecy" with the question, "Were any Old Testament prophecies fulfilled literally?" He then proceeds: "Few things can so stimulate one's faith in the revelation of God as the fulfillment of prophecy. Here we have, first of all, those fulfilled in Christ's ministry in His sacrifice and resurrection, but there are also many others fulfilled in the history of great cities and mighty nations, in a most remarkable manner. The fulfillments are so precise, unmistakable, important, and far-reaching as to recall the words of Isaiah addressed to those inclined to reject Jehovah's predictions (Isaiah 41:21, 22) . . . and then we find many literal fulfillments of prophecy, in connection with Israel, as the theocratic nation and in connection with the surrounding nations referred to by the prophets serving under the theocracy,--the Old Testament kingdom of Jehovah. Now the very remarkable thing is that these fulfillments are so exceedingly literal" (Martin J. Wyngaarden, 'The Future of the Kingdom in Prophecy and Fulfillment", pp 13-14).

After such a statement, it is perplexing indeed to discover that Wyngaarden has an apparent predisposition which causes him to conclude that the prophecy which is yet to be fulfilled must be fulfilled in another way other than literally, for he goes on to say, "The problem of interpretation thus raised is one of great interest, with a view toward attempting to discover the sphere in which the spiritualization of prophecies takes place: (Wyngaarden, ibid., p. 14). It would seem that one without theological predisposition would conclude that the prophecies which have been fulfilled are to form the pattern in the interpretation of prophecy that has not yet been fulfilled.

Pressing down hard on this point, McNeile ways: "We have seen that so long as we have the history of the Jews to compare with the prophecies concerning them--that is, up to this time--a certain mode of interpreting those prophecies is rendered indispensable; then, why not simply continue that same mode of interpretation, when we have prophecy alone not yet illustrated by history: If prophecies concerning the Jews, delivered two or three thousand years ago, prove, by the history of the interim up to our own times, to have been fulfilled in the literal sense, and, therefore, to demand a literal interpretation, upon what principle can it be alleged that other prophecies, delivered in a similar language by the same prophets, are not to be similarly interpreted after our days!. Must God have done, before our days, all the literal things which He ever intended to do upon the earth? Is there indeed anything magical in the age of

the world we live in, that it should change the nature of the prophecy, or if its fulfillment? Or, is it that unbelief, though forced to yield to the testimony of history, yet refused to be effectually taught, even by that plain lesson, and will not take God at His word, or trust Him for a moment out of her might" (Dean M'Neile, <u>The Prophecies Relative to the Jewish Nation</u>, pp. 93-93).

A question may be raised at this point as to the justification set forth for departing from the literal hermeneutic on the part of those who do see fit to spiritualize prophecy. Explaining their necessary deductive principle, Pieters states: "No one defends or employs the allegorizing method of exegesis. Calvin and the other great Bible students of the Reformation saw clearly that the method was wrong and taught the now generally accepted "grammatical-historical" literal interpretation, so far as the Scriptures in general are concerned. That they retained the spiritualizing method in expounding many of the prophecies was because they found themselves forced to do so in order to be faithful to the New Testament" (Albertus Pieters, "Darbyism vs. the Historic Christian Faith," <u>Calvin Forum</u>, II, 225-28, May 1936). One might question here whether it is faithfulness to the New Testament which forces this deductive principle of spiritualization, or whether it might more correctly be stated that it is faithfulness to <u>an interpretation</u> of the New Testament. If the latter is the case, then one might certainly question the wisdom of overthrowing the literal interpretation which is a proven Biblical principle for the unproven deductive principle of spiritualization.

At any rate, it is evident that those who use a dual hermeneutic nevertheless, apply the literal hermeneutic to a great majority of Scripture and the spiritualizing hermeneutic only to a <u>portion </u>of prophecy, namely, that portion which is future only and not even all of that. It is easy to see how such a method of interpretation could easily get out of hand. For example, while the conservative interpreter believes that the second coming of Christ will have a future literal fulfillment, the liberal theologian applies the spiritualizing principle and erases any hope of a literal return of the Lord to the earth for His saints. Recognizing this possibility, the conservative spiritualizer has certain regulative principles in addition to his deductive principle. Floyd Hamilton states: "But if we reject the literal method of interpretation as the universal rule for the interpretation of all prophecies how are we to interpret them? Well, of course, there are many passages in prophecy that were meant to be taken literally. In fact a good working rule to follow is that the literal interpretation of the prophecy is to be accepted unless (a) the passages contain obvious figurative language, or (b) unless the New Testament gives authority for interpreting them in other than the literal sense, or (c) unless the literal interpretation would produce a contradiction with truths, principles, or factual statements contained in the non-symbolic books of the New Testament . . ." (Floyd Hamilton, <u>The Basis of the Millennial Faith</u>, pp. 53-54). His first reason betrays a misunderstanding of the fact that every figure of speech has a literal meaning behind it and one wonders if the second and third reasons do not arise more out of theological predisposition than out of historical-grammatical interpretation.

In addition to the verification of the literal hermeneutic on the basis of fulfilled prophecy, Ramm has summarized the following advantages of the method: "(a) It grounds interpretation in fact. It seeks to establish itself in objective data--grammar, logic, etymology, history, geography, archaeology, geology. It is, therefore, loyal to the best in scholarship in our Western culture; and in closest sympathy with the scientific methodology of the sciences. (b) It exercises a control over interpretation that experimentation does for the scientific method . . . <u>justification is the control on interpretation</u>. All that do not measure up to the canon of the literal-cultural critical method are to be rejected or placed under suspect. In addition to this the method offers the only reliable check on the constant threat to place double sense interpretation upon the Scripture . . . (c) It has had the greatest success in opening up the Word of God. <u>Exegesis did not start in earnest until the church was a millennium and a half old</u>. With the literalism of Luther and Calvin the light of the Scripture flamed up . . . This method is the honored method of the highest scholastic tradition in conservative Protestantism. It is the method of Bruce, Lightfoot, Zahn, A.T. Robertson, Ellicott, Machen, Cramer, Terry, Farrar, Lange, Green, Oehler, Schaff, Sampey, Wilson, Moule, Perowne, Henderson, Broadus, Stuart--to name but a few typical exegetes: (Ramm, <u>op. cit.</u>, pp. 62-63).

Finally, literal interpretation has the advantage of maintaining a healthy respect for the literary categories of Scripture, and it takes seriously the historical character of the Bible story. Packer cogently observes that "The modern outcry against evangelical 'literalism' seems to come from those who want leave to sit loose to Biblical categories and treat the Biblical records of certain events as myths, or parables--non-factual symbols of spiritual states and experiences . . . such ideas are attempts to cut the knot tied by the modern critical denial that these events really happened, and to find a way of saying that, though the stories are 'literally' false, yet they remain 'spiritually' true and valuable" (Packer, <u>op. cit.</u>, pp. 104-5).

Let us never be insensitive to the solemn fact that if the spiritualizing principle which is applied by some to certain areas of eschatology is allowed to spread to other areas of theology, it would be utterly destructive of Christian doctrine. As Walvoord has stated: "Modern liberals can justify their denial of literal resurrection by use of the same hermeneutical rules that Hamilton uses for the denial of an earth millennial kingdom" (Walvoord, op. cit., pp. 66-67).

APPENDIX C - Principles Of Interpretation
By Clinton Lockheart

Principles of Interpretation

Clinton Lockheart

CHAPTER I.

THE VALUE OF LAWS OF INTERPRETATION

Who learns to swim,
Unschooled in wavy water? Who to think,
Except by use of thinking? What a man,
With shaping thought and hand, may for himself,
No God will for him. Human wit is slow,
Stumbling nine times for one firm footing gained,
But still made strong by striving, and sharp-eyed
To find the light through darkness and distress
By time and toil and reason's happy guess.

- Robert Browning

Insufficiency of Rules Alone

It is not hoped that any number of axioms and rules of interpretation will compensate the unfortunate interpreter who is lacking in good judgment and sound common sense. Laws of all sciences presuppose ability in him who would use them. "Rules if interpretation can no more make a good interpreter than rules of poetry can make a good poet"; yet it is a poor interpreter or a poor poet that observes no rules. Rules without genius and genius without rules are alike unsuccessful; while only moderate talents wisely directed often achieve remarkable success.

Materials Needed

It is likewise impossible that rules can be given that will adequately meet every demand. Even it they could be provided for every passage, literary and historical materials could not be found sufficient to remove every difficulty. Rules cannot supply materials; but they render a priceless service if they lead the interpreter to seek the necessary materials, and guide him to a proper use of them. It sometimes occurs that the data necessary to understand a passage have been lost or are inaccessible to the interpreter. An infallible exegesis of every utterance, therefore, even on the basis of a perfect system of hermeneutics, in unattainable.

Hermeneutics Not Complete

But we have not a perfect system of hermeneutics. Probably many valuable principles of interpretation are yet to be discovered or formulated, just as there are many truths to be disclosed in all the other sciences. A constant progress has been made in the development of the science of correct interpretation from the days of Luther to the present time; and advancing civilization together with the increase of linguistic and historical materials, promises yet move efficient methods of eliciting the meaning of any author's words.

Rules Yet Valuable

While the above is true, it is nevertheless absurd to conclude that principles of interpretation are useless, and that it is vain to seek a clearer and more scientific apprehension of thoughts expressed by man and God. Principles of mathematics and physics are not worthless because some of their laws are yet undiscovered. The inventor's labor is not in vain merely because some of their laws are yet undiscovered. The inventor's labor is not in vain merely because he cannot devise machinery that will do all needed work. The antiquarian ceases not to dig because he cannot unearth all ancient history; nor does the poet cease to write because he cannot imprison all nature's beauties in his verse. Neither should an interpreter be discouraged because he cannot always unfold an author's thought. Hardly a truth discovered in mathematics has not been practically useful in mechanics or astronomy; likewise, hardly a principle of interpretation has won acceptance that has not released some Scripture from obscurity, and set forth some truth in brighter light.

Must Be Specific

But it is not enough for practical use that a principle of interpretation should be stated in its meet general form. Possibly all the rules of hermeneutics could be reduced to a few comprehensive laws, just as if all the cutlery in the world were melted and the material molded into a few comprehensive blocks of steel; but this would destroy the very utility for which the rules were designed. The rules of any science, in order to have any practical value, must be as specific and definite as possible. It may be that in making them specific their number will be increased; but as rules are multiplied, their practical value is enhanced, so long as each, expresses an advice distinct from that of every other.

It is not enough, also, for the student of hermeneutics merely to study the rules without practically applying them; for this would be about as profitable as attempting to learn carpentry by merely examining a chest of tools. As in carpentry every tool should be used again and again on every kind of material to which it is applicable, so in interpretation every rule should be often employed, and skill in its use should be acquired by careful discipline.

Valuable for Correction

Just as the principles of grammar enable the student to correct errors in his customary speech, the laws of hermeneutics serve to rectify many mistakes of interpretation. They remind the interpreter of numerous duties respecting his work that he had neglected, although he may have known them; and they teach him certain features of interpretation that he had not before known. Most people are honest in their understanding of the Scriptures, but their mistakes spring from ignorance of the simplest principles that ought to guide the interpreter.   The masses of the people do not even know that there are well recognized canons of interpretation.

Valuable for Encouragement

Very few people study the structure of try to learn the names of hundreds of common plants in the fields and by the roadside. Is this because they have no interest in them? Do they care nothing for nature's most abundant and most beautiful products? By no means. It is simply because they have not studied botany, do not know the methods of analysis, and have not at hand the books and other means of learning the mysteries of these plants. Innumerable truths of interest may be there; but they are locked up from the peasant, and he knows not how to find the key to them. The same is t rue in regard to studying the Bible and other books. It is a popular estimate of the Bible that it is a volume of mysteries, having here and there a few plain statements of truth and duty--all the rest a field for scholarly acumen and theological combat. Such an opinion of the Scriptures is pernicious in the extreme; for it stifles every impulse of the people to study the Bible, and renders them suspicious of every honest interpretation of it. It was a great blessing that the Bible was placed in the hands of the common people and that blessing will be many times magnified when they learn the methods and secure the means of simple and correct interpretation.

Valuable for Truth

Only correct processes can be expected to bring correct results. Ignorance of the principles of mathematics must lead to false estimates of magnitudes, and bad morals produce bad lives; so the Christian world can never hope to reach grounds of common truth until it follows scientific principles of interpretation. Let the masses be taught to interpret by well defined and universally recognized rules, and thousands of popular errors will be taken from their minds as weeks are snatched from a garden of flowers.

Valuable for Other Studies

The ruins of ancient cities are fast yielding up their buried literature; and this must be translated and interpreted before ancient history can be made available to this generation. The date and authorship of the books of the Bible are to be learned mainly by interpreting the books themselves. The entire system of Christian Doctrine is based on interpretation of the Holy Scriptures. It is thus apparent that literature, archaeology, criticism, and theology are dependent on hermeneutics; and we need only hint at the bearing of interpretation on homiletics, ecclesiastical polity, sociology, missions, and other subjects. Accurate interpretation leads to truth, and truth promotes and encourages study in all branches. Besides all this, habits of scientific method and accuracy in one branch inevitably lead to similar habits in all the others and to better habits of practical life.

CHAPTER II

THE AXIOMS OF HERMENEUTICS

Character of Axioms

Every well developed science presents or assumes certain fundamental principles, which may be very briefly expressed, but which contain only the most primary and essential truths of the science. These are usually called *Axioms.* In mathematics an axiom is a proposition the truth of which is so evident at first sight that it needs no demonstration. In many other sciences, however, the axioms may not be self-evident; but "though they may require proof, they are considered to rest in irrefragable evidence:; (Encyc. Diet.). The axioms in hermeneutics are in many cases self-evident, but some of them have won general recognition only after generations of conflict and practical test; nevertheless, no proposition can be admitted to the list of axioms unless its truth is fully conceded by scholars, and it essentially underlies certain necessary rules and processes of interpretation.

Test of Axioms

An axiom must not be tested by fancy, or prejudice or preconceived opinions; for it is not designed to express the particular views or tenets of any person or association of persons. If it does not state scientifically the very nature of thought and speech, it is wholly worthless. The well accredited laws of thought and the evident intent of speech are therefore the only

tests to which its truthfulness can be subjected. In applying these tests the opposite of an axiom may be studies; and if its opposite be found to be absurd, the axiom must be true. If the opposite of any axiom should be found true or probable, the axiom us unworthy of its lace.

Axiom I. Object of Speech

A statement of the true object of speech lays the foundation of all hermeneutics. If the object of speech be uncertain or obscure, the interpreter can never rely on his results. It is a remarkable fact that men have arisen in various ages who assumed that the meaning of Scripture cannot be known, and that much more thought is concealed than revealed by words. The true interpreter understands any writer to mean what he says, not was he does not say. The opposite of this is absurd, and the interpreter is forced to proceed on the basis of the

AXIOM: *The true object of speech is the impartation of thought.*

Axiom II. Object of Interpretation

Next to the object of speech, it is fundamental to state the object of interpretation. It is not the privilege of any interpreter to impose his own thought upon the words of an author, nor in any way to modify the author's meaning. The interpreter is not responsible for the thought, whether it be true or false, consistent or inconsistent, good or bad doctrine. His only province is to apprehend the precise thought imparted by the author's words, and leave the author responsible for the character of his thought. To do otherwise, is to make the author say what the interpreter wishes, which makes the interpretation a mockery. Hence this necessity of the

AXIOM: *The true object of interpretation is to apprehend the exact thought of the author.*

Axiom III. Reliability of Language

If language be unreliable as a vehicle of thought, it is useless for us to proceed further with the science of interpretation; for we could have no assurance that any interpretation would rightly reflect the author's meaning; and, indeed, no dependence could be placed on his words. We may need various historical facts, good common sense, and sound rules, to interpret correctly a certain production; but assuming that these are present with the intended reader, an author may safely commit his thought to language as a reliable means of communicating it to others. To deny this, is to render nugatory every written law, human and divine; to discredit the words of every prophet and sage, and to enshroud in darkness the history of all the past. Records, bonds, notes, proclamations, addresses, promises, inscriptions, and translations would become at once, all and alike, worthless and vain. These facts require the following

AXIOM: *Language is a reliable medium of communication*

Axiom IV. Usage

By *usage* is meant the continued use or treatment of words by the people to whose language the words belong. The power of usage over words is universally recognized in grammar and lexicography. In preparing dictionaries, the authors must find the senses in which he people use each word, and set down the meanings accordingly,.

In regard to the *character* of this influence, we may note that by usage, (1) a word receives its first meaning, (2) a word may have its meaning changes, (3) a word may receive many meanings, or (4) a word or a certain meaning of a word may become partially or wholly obsolete.

In regard to the *extent* of this influence, it is clear that a certain usage may prevail, (1) wherever the language is spoken; or (2) only in a certain district, or (3) only in a certain vocation, art or science, or (4) only in the writings of a particular author. The fundamental law of all languages that underlies all these conditions may be expressed in the

AXIOM: *Usage determines the meaning of words.*

Axiom V. Variety of Expression

If two witnesses independently testify to the same events, their testimonies are never expressed in the same form; and in matters more abstract a much greater variety of expression by different authors appears. This is because no two minds are like; and since they are reflected in speech as in a mirror, their reflections cannot be the same. This is but a part of the infinite variety with which God has clothed the universe. This does not necessarily apply to writers taught in the same school, or to those who quite, or are influenced by the same authors; but it is a proof of the truth of this principle that often two persons attempting to reproduce the words or thoughts of the same author, do not give them alike. It rarely occurs that even under similar influences two writers express a thought in similar language. From these facts comes the

AXIOM: *Two writers do not independently express thought alike.*

Axiom VI. Environment

That human nature is impressible by surroundings, is unquestionable. No one would think of Paul's ever having written such letters as his if the influence of his youth, education and missionary experiences had been other than they were. He might

have been a great man, but his greatness would have sought another channel. Genius would not in any case have saved him from the influence of his environment. His writings bear constant witness to this truth; for his tone, language, and drift of thought in every paragraph reveal his anxiety for the great cause which he defends, for the churches that he has planted, and for his own apostolic authority and personal integrity. In a similar manner every other writer in the Bible and in other books writes according to the circumstances under which he may be placed. If it be asked, how far inspiration affects this principle, it may be said that inspiration is simply one of the influences of the writer's environment. It may also be observed that inspiration did not remove the writers of the Bible from their natural surroundings, but merely enlightened them to meet the exigencies of their circumstances. These facts make evident the truth of this

AXIOM: *Every writer is influenced by his environment.*

Axiom VIII. An author's purpose determines the character of his production

Persons who have attempted to coy any writings, know how much care and revision are required to prevent accidental errors from creeping into the copy. Men who have examined ancient manuscripts of works that were often copied before printing was invented, have observed that they rarely find two manuscripts of the same work exactly alike; and if many manuscripts be compared, the differences are generally found to be numerous. They usually consist of omissions, insertions and substitutions, made generally by accident, but sometimes to correct a supposed error or to add an explanation.

Likewise, no translator can reasonably hope to express in another's tongue in every respect the exact shade of an author's thought; for he may misunderstand it, or the idiom of the two languages may differ so much as to render it impossible to convey the precise meaning.

Also, if any writing in a living tongue be kept for many years, some of its words on the lips of the people are liable to change their meaning, or go entirely out of use, and then the writing in the hands of a new generation will come to be obscure or seem to have a meaning more or less different from that intended by the author.

Now the Bible has suffered all these modifications. For nearly fifteen hundred years it was coped and recopied with pen and ink, until hundreds of copies and families of copies were produced, hardly any two of which are exactly alike; and when they are all compared, the whole number of differences is very great. The manuscripts of the apostles have perished; and our oldest Greek manuscripts of the New Testament were made not earlier than 350 A.D. We have two translations and many quotations that were made in the Second Century and some quotations in the First Century. By careful comparison of all the materials, most of the changes have been corrected. In our Common Version of the Bible, which was made in 1611 A.D., we have abundant examples of mistranslation and of changes from the original made by copyists; also there have come many changes of the English language since the Version was made. Nearly all of these weaknesses are removed by the Revised Versions. Such facts give rise to the

AXIOM: *Any writing is liable to modification in copying, translating, and the gradual change of a living tongue.*

Axiom IX. One Meaning

When we interpret the writings of men on subjects of common interest, we expect them to mean what they say, no more no less. But some interpreters of the Bible have attempted to find in its words a double sense, or even a three-fold or four-fold sense. For example, Psalm II has been thought to refer to David and also to Christ; Psalm XLV to Solomon and to Christ; and Isa. VII. 14,15, both to a child born in the days of the prophet and to the Messiah. Clement of Alexandria maintained that the laws of Moses contained a four-fold meaning, a natural, a moral, a mystical, and a prophetical. Swedenborg taught a three-fold sense, a literal, a spiritual, and a celestial, corresponding to the three heavens, lowest, middle and highest. With him the words "thou shalt not kill," meant in the natural sense, to prohibit murder and revenge; in the spiritual sense, not "to act the devil and destroy a man's soul;" in the celestial sense, as the angels understand it, not to hate the Lord and his Word. Why a passage may not as well bear ten or twelve meanings as three or four, probably does not admit of reasonable explanation. Who is to decide what these meanings shall be, or how he is to know them, it is idle to ask. On such a principle of interpretation, there is no limit to the meanings that a fertile fancy may foist in any passage of Scripture. The words of prophets and Apostles will, in such a case, be wholly at the mercy of unscrupulous minds who know no restraint in their interpretations but the limit of a reckless imagination. Dr. Owen was right when he said, "If the Scripture has more than one meaning, it has no meaning at all." Terry quotes from Stuart's Hints on the Interpretation of prophecy these sensible words, "This scheme of interpretation forsakes and sets aside the common laws of language. The Bible excepted, in no book, treatise, epistle, discourse, or conversation, ever written, published, or addressed by any one man to his fellow beings (unless in the way of sport, or with an intention to deceive) can a double sense be found. There are, indeed charades, enigmas, phrases with a double entente, and the like, perhaps, in all languages; there have been abundance of heathen oracles which were susceptible of two interpretations, but even among all these there has never been, and there never was a design that there should be, but one sense or meaning in reality. Ambiguity of language may be, and has been, resorted to in order to mislead the reader or hearer, or in order to conceal the ignorance of soothsayers, or to provide for their credit amid future exigencies, but this is quite foreign to the matter of a serious and bona fide double meaning or words. Nor can we for a moment, without violating the dignity and sacredness of the Scriptures, suppose that the inspired writers are to be compared to authors of riddles, conundrums, enigmas, and ambiguous heathen oracles." The necessary truth in all this may be embodied in the

AXIOM: *By one expression one thought is conveyed, and only one.*

Axiom X. Function of a Word

In preparing lexicons, the lexicographer determines the meanings of words mainly by examining all their occurrences in literature and noting the associations of each word. If some word is used in some passages in a sense different from that which it must have in some other passages, the word has two or more meanings; and its meaning in any place depends on the words that accompany it.

This can be made very clear by the uses of a simple English word. The word *top* in the expression, "On the top of the mountain" (Shakespeare), means the summit; in the expression, "Such trees that spread their roots near the top of the ground" (Bacon), it means the surface; in the expression, "All the storied vengeance of heaven falls on her ungrateful top" (Shakespeare), it means the crown of the head; in "He who is the top of judgment" (Shakespeare), it means the chief justice; in "The schoolboy spins his top," it means a conical toy; in "It had long been his ambition to stand in a bar of his own, in a green coat, knee cords, and "tops" (Dickens), it means a kind of boots with colored tops; in "The joiner placed the top in the chair," it means the uppermost piece in the back of the chair, and in, "The sailor went aloft, and stood on the top," it means a small platform high up on the mast of the ship. These eight meanings, wholly different from each other, are distinguished solely by the association of the word "top" with other words.

We might also notice the Greek word *moraino*. In Matt. 5:18, "If the salt have lost its savor," it means to *lose savor* to *become tasteless*; in Rom. 1:12, "Professing themselves to be wise, they became fools," it means to *become foolish*; and in I Cor. 1:20, "Hath not God made foolish he wisdom of this world?" it means *make foolish*. In each case the meaning depends on the connection in which the word is found. This principle is to familiar and evident that we may frame the

AXIOM: *The functions of a word depends on its association with other words.*

Axiom XI. Correct Definitions

It is often of great value in testing the meaning of words to substitute assumed or proposed definitions in the place of the words themselves, to see whether the sense will remain unimpaired. The word *firmament* is an easy and instructive example. Primarily firmament is that which makes anything firm and strong. The translators of our English Bibles took this word from *fermamentum* in the Vulgate (Latin translation), which means a prop, that which strengthens or makes firm. The idea of stability in this word was borrowed by the Vulgate translators from the Septuagint (Greek translation), which has στερεωμα, that which has been made strong, a firm basis. But now let us substitute any of these definitions in Gen. 1:6-8, "And God said, let there be a firmament in the midst of the waters, and lit it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven." It is certain that we destroy the consistency of the passage. God did not separate the waters below from the waters above with anything that makes firm or that is made firm. The heaven is not a prop or stable basis on which the upper waters rest. All the translations, therefore, have erred by giving us words the true definitions of

which will not suite the text. The Hebrew word is רָקִיעַ *raqiya*, and means an expanse, an open space. If not we substitute expanse in the passage, it makes good sense, and satisfied the nature of the case. God separated the waters in the clouds from those in the sea by an expanse or open space, which was called among the Hebrews "heaven." The principle of this substitution is self-evidently right and true. The opposite of it would involve the absurdity that equals are not equals. We therefore state the

AXIOM: *A correct definition of a word substituted for the word itself will not modify the meaning of the text.*

Axiom XII. Contradictories

Often statements appear to be contradictory when there is no reason to question the veracity of the authors. If two statements are real contradictories, one of them must be false; but sometimes the semblance of contradiction is due to the use of one or more terms in the two statements with different meanings or applications. For example, it is stated in Gen. 6:6 that the Lord repented that he had made man; while it is said in I Sam. 15:29 that the Lord is not a man that he should repent. The two passages cannot both be true, unless "repent" has different significations. Doubtless this is the case. The Lord repented that He had made man, in the sense that He treated man as if He had repented, the figure of (apparent) cause for effect. Samuel means that the Lord is not a man that He should literally and actually repent. One passage affirms a change of action; the other denies a change of mind. They are not contradictory.

One of the most noted apparent contradictions in the Gospels is seen by comparing John 19:14 with Mark 15:25. John says that it was the sixth hour w hen Jesus was still before Pilate, according to which the crucifixion could hardly have begun before the ninth hour; but Mark distinctly says that it was the third hour w hen they crucified Him. Now, if it can be shown that Mark numbered the hours from six o'clock in the morning, making the third hour nine o'clock, and John counted the hours from midnight, making the ninth hour nine o'clock, the statements are harmonious. Canon Westcott in the Bible Commentary on John, at the end of Chap. 19, has a scholarly excursus which presents the proofs of these methods of counting. The secret of the harmonization is to show t hat the terms do not have the same meaning. The principle is evident, as in the

AXIOM: *One of two contradictory statements must be false, unless corresponding terms have different meanings or applications.*

Axiom XIII. Law of Harmony

In judicial proceedings, discrepant testimony is often harmonized by the discovery of facts which both explain and confirm the whole evidence. Eminent jurists are always slow to discredit impartial testimony, even in case of apparent

contradiction; and they seek facts that will bring the evidence into accord. If the testimony is true, it is certain that facts exist somewhere that will explain the apparent conflict. The judge may not be able to avail himself of such facts, and he may be compelled to render his decision without them. So, also, the interpreter of the Bible is sometimes unable to obtain facts that a re needed to clear up a discrepancy. An example of this is found in the genealogies of Christ as given by Matthew and Luke (Matt. 1:2-16; Luke 3:23-38). The veracity of these two writers is above question by any one who considers t he spirit and character of their lives and writings; yet Matthew names Jacob as Jospeh's father, and traces the lineage through twenty-five names back to David; while Luke names Heli as the father of Joseph, and traces the lineage through forty names back to David, and uses only two of the same names as t hose given by Matthew. Now it is claimed by Weiss and Riddle (See their editions of Meyer's Com. on Luke) that Luke's list must be the lineage of Mary; because the Jews were very careful in keeping their family lineage; also, because Luke does not pretend to give Joesph's ancestry as that of Jesus, but clearly sets Joseph aside as a supposed father; and further, because Luke probably obtained this list from Mary, as he is supposed to have obtained much of the material in the two preceding chapters. This makes Jesus a real descendant of Heli, while only a supposed descendant of Joseph. Luke's list then becomes very valuable, since it traces the blood relationship of Jesus to David, which fulfilled the prophecy that he should be "the son of David;" while Matthew shows his title to the throne of David, as also prophesied. This explanation is so plausible, if we may not say probable, that we could wish for facts to demonstrate its correctness.[1] Matthew and Luke both mention Zerubbabel and Shealtiel at about the same period and in the same order. How can they be otherwise than the same persons: But we cannot know who were the true fathers of Joseph and Shealtiel, and who the corresponding persons in the other list; for we have not a fact to establish certainty. It is not to be doubted by a considerate mind that facts once existed to make this perfectly clear, but they may be lost forever. If both lists are true, harmonizing facts must have existed; hence the:

AXIOM: *Truth must accord with truth; and statements of truth apparently discrepant can be harmonized if the facts are known.*

AXIOM XIV. <u>Law of Opposition</u>

A proposition purporting to set forth a truth must not be supposed to exclude everything as false that it does not contain; but it must exclude everything that is in opposition to it. For example, when Jesus says, "The truth shall make you free" (Jn. 8:32), he does not exclude his own statement, "If therefore the Son shall make you free, you shall be free indeed" (ver. 36). The latter does not oppose the former. The truth and the Son are not mutually exclusive.

"In him is life" (Jn. 1:4), excluded its opposite, in him is only death; but it is not opposed to "The Father hath life in himself," and does not exclude it.

"If thou wilt enter into life, keep the commandments" (Matt. 19:17), excludes the idea that one enters life by breaking or neglecting the commandments; but it does not exclude the teaching, "He that believeth on the Son hath eternal life" (Jn. 3:36), because believing is not opposed to obeying.

Jesus' sayings, "I am the resurrection and the life: (Jn. 11:25), "I am the bread of life" (Jn. 6:48), and "I am the way, the truth and the life" (Jn. 14:6), are not mutually exclusive, though they are very diverse. They are not opposed one to another.

The principle here developed is called "The Law of Opposition," and may be formulated in the

AXIOM: *An assertion of truth necessarily excludes that to which it is essentially opposed and no more.*

AXIOM XV. <u>Universality of Laws of Interpretation</u>

It has been seen that language is designed to impart thought (Ax. I), and that it is a reliable medium of communication (AX. III); it now follows that language used by any intelligent being to convey ideas must be subject to known methods of interpretation. Otherwise, the language would be an enigma, unless a special key to its meaning were given along with it. Even in such a case, the key would probably correspond to our grammars and dictionaries, and would be used on the same principles. It does not follow that because a speaker is greater than his audience that his language must be interpreted by laws different from theirs. An orator may use a more excellent speech than the masses of men, but it is subject to the same rules of interpretation. God uses the languages of men in setting forth His messages; but if He used a language different from ours, He would not accomplish the purpose of communicating His thoughts, for we would not understand Him. For example, if we might suppose God to mean by His words, just the opposite of what we mean by the same words, and did not inform us of that fact, how could we know His true will: Or, if His assertions had some inscrutably deep significance, that the words do not naturally convey, of what value would they be to us? Who would then have the ability or authority to interpret them? It is self-evident that such a communication would subvert the very object of a revelation, and leave men in eternal ignorance and confusion. It would be the very climax of absurdity for any sober minded being to offer such a communication. We have, therefore, this fundamental principle in the

AXIOM: *Every communication of thought, human and divine, given in the language of men, is subject to the ordinary rules of interpretation.*

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[1]   See other views under Rule XXV.

APPENDIX D - THE MINISTER AND HIS GREEK TESTAMENT

By J. Gresham Machen

THE MINISTER AND HIS GREEK TESTAMENT[1]

J. Gresham Machen

The widening breach between the minister and his Greek Testament may be traced to two principal causes. The modern minister objects to his Greek New Testament or is indifferent to it, first, because he is becoming less interested in his Greek, and, second, because he is becoming less interested in his New Testament.

The former objection is merely one manifestation of the well-known tendency in modern education to reject the "humanities" in favour of studies that are move obviously useful, a tendency which is fully as pronounced in the universities as it is in the theological seminaries. In many colleges, the study of Greek is almost abandoned; there is little wonder, therefore, that the graduates are not prepared to use their Greek Testament. Plato and Homer are being neglected as much as Paul. A refutation of the arguments by which this tendency is justified would exceed the limits of the present article. This much, however, may be said - the refutation must recognize the opposing principles that are involved. The advocate of the study of Greek and Latin should never attempt to plead his cause merely before the bar of "efficiency". Something, no doubt, might be said even there; it might possibly be contended that an acquaintance with Greek and Latin is really necessary to acquaintance with the mother tongue, which is obviously so important for getting on in the world. But why not go straight to the root of the matter? The real trouble with the modern exaltation of "practical" studies at the expense of the humanities is that it is based upon a vicious conception of the whole purpose of education. The modern conception of the purpose of education is that education is merely intended to enable a man to live, but not to give him those things that make life worth living.

In the second place, the modern minister is neglecting his Greek New Testament because he is becoming less interested in his New Testament in general - less interested in his Bible. The Bible used to be regarded as providing the very sum and substance of preaching; a preacher was true to his calling only as he succeeded in reproducing and applying the message of the Word of God. Very different is the modern attitude. The Bible is not discarded, to be sure, but it is treated only as one of the sources, even though it be still the chief source, of the preacher's inspiration. Moreover, a host of other duties other than preaching and other than interpretation of the Word of God are required of the modern pastor. He must organize clubs and social activities of a dozen different kinds; he must assume a prominent part in movements for civic reform. In short, the minister has ceased to be a specialist. The change appears, for example, in the attitude of theological students, even of a devout and reverent type. One outstanding difficulty in theological education today is that the students persist in regarding themselves, not as specialists, but as laymen. Critical questions about the Bible they regard as the property of men who are training themselves for theological professorships or the like, while the ordinary minister in their judgement, may content himself with the most superficial layman's acquaintance with the problems involved. The minister is thus no longer a specialist in the Bible, but has become merely a sort of general manager of the affairs of a congregation.

The beating of this modern attitude toward the study of the Bible upon the study of the Greek Testament is sufficiently obvious. If the time allotted to strictly Biblical studies must be

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[1]   J. Gresham Machen, *The Minister And His Greek Testament*, The Banner of Truth - April 1972, Vol. 103, from The Presbyterian - 7 Feb 1918.

diminished, obviously the most laborious part of those studies, the part least productive of immediate results, will be the first to go. And that part, for students insufficiently prepared, is the study of Greek and Hebrew. If, on the other hand, the minister is a specialist - if the one thing that he owes his congregation above all others is a thorough acquaintance, scientific as well as experimental, with the Bible - then the importance of Greek requires no elaborate argument. In the first place, almost all the most important books about the New Testament presuppose a knowledge of Greek: the student who is without at least a smattering of Greek is obliged to use for the most part works that are written, figuratively speaking, in words of one syllable. In the second place, such a student cannot deal with all the problems at first hand, but in a thousand important questions is at the mercy of the judgment of others. In the third place, our student without Greek cannot acquaint himself with the form as well as the content of the New Testament books. The New Testament, as well as all other literature, loses something in translation. But why argue the question? Every scientific student of the New Testament without exception knows that Greek is really necessary to his work: the real question is only as to whether our ministry should be manned by scientific students.

That question is merely one phase of the most important question that is now facing the Church - the question of Christianity and culture. The modern world is dominated by a type of thought that is either contradictory to Christianity or else out of vital connection with Christianity. This type of thought applied directly to the Bible has resulted in the naturalistic view of the Biblical history - the view that rejects the supernatural not merely in the Old Testament narratives, but also in the Gospel account of the life of Jesus. According to such a view the Bible is valuable because it teaches certain ideas about God and His relations to the world, because it teaches by symbols and example, as well as by formal presentation, certain great principles that have always been true. According to the supernaturalistic view, on the other hand, the Bible contains not merely a presentation of something that was always true, but also a record of something that happened - namely, the redemptive work of Jesus Christ. If this latter view be correct, then the Bible is absolutely unique; it is not merely one of the sources of the preacher's inspiration, but the very sum and substance of what he has to say. But, if so, then whatever else the preacher need not know, he must know the Bible; he must know it at first hand, and be able to interpret and defend it. Especially while doubt remains in the world as to the great central question, who more properly than the ministers should engage in the work of resolving such doubt - by intellectual instruction even more than by argument? The work cannot be turned over to a few professors whose work is of interest only to themselves, but must be undertaken energetically by spiritually-minded men throughout the Church. But obviously, this work can be undertaken to best advantage only by those who have an important pre-requisite for the study in a knowledge of the original languages upon which a large part of the discussion is based.

If, however, it is important for the minister to use his Greek Testament, what is to be done about it? Suppose early opportunities were neglected, or what was once required has been lost in the busy rush of ministerial life. Here we may come forward boldly with a message of hope. The Greek of the New Testament is by no means a difficult language; a very fair knowledge of it may be acquired by any minister of average intelligence. And to that end two homely directions may be given. In the first place, the Greek should be read aloud. A language cannot easily be learned by the eye alone. The sound as well as the sense of familiar passages should be impressed upon the mind, until sound and sense are connected without the medium of translation. Let this result not be hastened; it will come of itself if the simple direction be followed. In the second place, the Greek Testament should be read every day without fail,

Sabbaths included. Ten minutes a day is of vastly more value than seventy minutes once a week. [a] If the student keeps a "morning watch", the Greek Testament should be read devotionally. The Greek Testament is a sacred book, and should be treated as such. If it is treated so, the reading of it will soon become a source of joy and power.

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[a]   This also helps our memorization of selected passages. (NEC)

Appendix E - The Hermeneutical Principles Vital To The Passage

by Dr. Earl D. Radmacher.

This Appendix is taken from

The Interpretation and Application of Separation in 2 Corinthians 6:14 - 7:1

by Dr. Earl D. Radmacher.

THE HERMENEUTICAL PRINCIPLES VITAL TO THE PASSAGE

It is only as the student of Scripture examines the individual words of the text in their literal, cultural, and critical meanings that he can have any accurate, scientific approach to the meaning of the Scripture as a whole. If he is not willing to do this, he does not have the right to call himself a verbal, plenary inspirationist. There are several hermeneutical principles which deserve special consideration in relation to this passage.

I. THE PRINCIPLE OF HISTORICAL PROPRIETY

For some students of the Word of God it is difficult to understand that Paul and the other writers were not acquainted with modern times. Berkhof warns that the interpreter "will have to guard carefully against the rather common mistake of transferring the author to the present day and making his speak the language of the twentieth century."[1] It is imperative to honest interpretation that the interpreter find out what men may or may not have believed in any given century of Biblical revelation. Maas properly asserts, "The true sense of the Bible cannot be found in an idea or thought historically untrue."[2] If there seems to be several possible meanings for a passage, that one is preferred which was most obvious to the comprehension of the hearers or original readers of the inspired passage.[3] It cannot be stressed too strongly that the books of the Bible were written in a specific historical setting, and they were addressed to those who lived in a concrete historical situation; therefore, it is imperative that the interpreter transfer himself mentally into the first century A.D., and into Oriental conditions. This does not mean that everything the Bible contains can be historically explained, but it does mean that the contents of the Bible are to a great extent historically determined.[4]

It is the common agreement of commentators that one of the causes of confusion in the interpretation of 2 Corinthians 6:14-7:1 is the general ignorance of the state of things at Corinth.[5] The writer has reason to believe, therefore, on the basis of research in the Greek way of life of the first century A.D., that much light can be shed upon this passage by noting some pertinent factors concerning the religious and social life of the Greeks in that day.

The Relation of the State to Religion.

When Paul proceeded to Corinth, with its virile and vulgar materialism, he was choosing to meet pagan culture as it really was, in the arena of daily life where its fruits were manifest. This thriving commercial center, situated on the crossroads of trade routes both north and south as well as east and west, has amassed a great concentration of

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[1]L. Berkhof, Principles of Biblical Interpretation, p. 115.
[2]A.J. Maas, "Exegesis," Catholic Encyclopedia, V. 698.
[3]Joseph Angus and Samuel G. Green, Cyclopedic Handbook to the Bible, p. 180.
[4]Berkhof, op. cit., p. 114.
[5]Alfred Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians, p. 204.

wealth. But it was not upon its unique geographical situation alone that the wealth of Corinth was based. It was helped by the famous Pan-Hellenic Isthmian games and the devotees of Aphrodite, and goddess of love. In his history of Greek civilization, Will Durant says:

> "Courtesans were so numerous in the city that the Greeks often used <u>corinthiasomai</u> as signifying harlotry. It was a common matter in Corinth to dedicate to <u> Aphrodite's</u> temple women who served her as prostitutes, and brought their fees to the priests. One Xenophon (not the leader of the Ten Thousand) promises the goddess fifty hatairai, or courtesans, if she will help him to victory in the Olympic Games; and the pious Pinder, celebrating this triumph, refers to the vow without flinching. "The Temple of Aphrodite," says Strebo, "was so rich that it owned more than a thousand temple slaves, courtesans whom both men and women had dedicated to the goddess. And therefore it was an account of these women that the city was crowded with people and grew rich, for instance, the ship captains freely squandered their money here." The city was grateful, and looked upon these "hospitable ladies" as public benefactors."[6]

Thus, it is seen that this city of pleasure was a place of gross immorality, but "it was immorality with a religious sanction."[7] And this is the factor about Corinth that is too often overlooked.   The modern student is often misled by the fact that, because there was no church in the Greek state, the state recognized no religion. This is contrary to the facts. Dickinson says:

> "Religion was so essential to the state, so bound up with its whole structure, in general and in detail, that the very conception of a separation between the powers was impossible. If there was no separate church in our sense of the term, as an independent organism within the state, it was because the state, in one of its aspects, was itself a church, and derived its sanction, both as a whole and in its parts, from the same gods who controlled the physical world."[8]

Even the casual observer in ancient Corinth would become immediately aware of the great variety and number of visible objects of worship. As Bechtel has said, "Religion was connected with almost everything."[9] Dickinson spells this out in more detail:

> "The religion of the Greeks being thus, as we have seen, the bond of their political life, we find its sanction extended at every point to custom and law. The persons of heralds, for example, were held to be under divine protection; treaties between states and contracts between individuals were confirmed by oath; the vengeance of the gods was invoked upon infringers of the law; national assemblies and military expeditions were inaugurated by public prayers; the whole of corporate life, in short, social and political, was so embraced and bathed in an idealizing element of ritual that the secular and religious aspects of the state must have been as inseparable to a Greek in idea as we know them to have been in constitution."[10]

Not only the community as a whole, but all its separate minor groups were under the protection of patron deities. Again Dickinson states:

> "The family centered in the hearth, where the father in his capacity of priest, offered sacrifice and prayer to the ancestors of the house; the various corporations into which families were grouped, the local divisions for the purpose of taxation, elections, and the like derived a spiritual unity from the worship of a common god."[11]

Thus, it has been seen that religion was inherent in every aspect of the life of the resident of Corinth. Furthermore, the structure of life made it almost obligatory for the citizen to perform this ritual, for, as has been noted, the state and religion were practically inseparable. To fail to partake in the worship of the gods would be treason to the state. The family was subordinate to the state. Dickinson gives the Greek viewpoint:

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[6]   Will Durant, <u>The Life of Greece</u>, p. 91.
[7]   Charles Caldwell Ryrie, <u>The Place of Women in the Church</u>, p. 59.
[8]   G. Lowes Dickinson, <u>The Greek View of Life</u>, pp. 10-11.
[9]   Kenneth C. Bechtel, <u>The Religious Experience of the Corinthians in Primitive Christian Times</u>, p. 5.
[10]   Dickinson, <u>op. cit</u>,. p. 12.
[11]   <u>Ibid</u>., p. 11.

"To be a citizen of a state did not merely imply the payment of taxes, and the possession of a vote; it implied a direct and active cooperation in all the functions of civil and military life. . . . . no one must suppose he belongs to himself, but rather that all alike belong to the state."[12]

With this viewpoint of the Greek way of life, it is not too difficult for the student to understand what was involved for the Christian, who must separate from all these forms of idol worship and paganism. One further consideration, however, throws even more light on the subject. Inside the religion of the state, and tolerated by it, were many forms of religion and many modes of worship. Bechtel states, "It is a striking fact and one not easy to keep before us that one individual might belong to various religions at one time."[13] Furthermore, there was a wide variety from which to choose. Bechtel lists the following groups of religious influence:

"The formal Greco-Roman religion; aboriginal and local cults; hero and healing cults; the Greek Mysteries; the Oriental Mysteries; Judaism; the Philosophies; Roman Emperor Worship; peripheral and other religions; and the four great particular religions of first-century Corinth, Poseidon, Aphrodite, Apollo and Dionysus."[14]

The practice seems to be that many men had two religions, that which they professed and that which they believed. For the former there were temples and State officials and public sacrifices; for the latter there were associations.[15]

With all of these factors in mind, it is easy to see how the Christians of first-century Corinth might tend to hold on to their pagan ritual which was such an integral part of their life, and still try to be faithful to hat faith which they really believed, namely Christianity.

The Relation of Religion to Society.

One prominent characteristic of the present age is the gregarious spirit which is common to all. The pre-adolescent has his gang; the teenager thrives in his club; the collegian centers his activities in the fraternity; and the adult finds his social outlet in the society or lodge. The Christian is anxious to have fellowship with other Christians. The group spirit permeates all the society. This is not a new thing, however, for the first-century Greeks had the same desire of belongingness. Hatch speaks at length on this matter:

Among the many parallels which can be drawn between the first centuries of the Christian era and our own times, there is probably none more striking than that of their common tendency towards the formation of associations. There were then as now, associations for almost innumerable purposes in almost all parts of the Empire. There were trade guilds and dramatic guilds; there were friendly societies, and literary societies, and financial societies. . . . The State feared lest the honeycombing of the Empire by organizations which in their nature were private and so tended to be secret, might be a source of political danger; but the drift of the great currents of society towards association was too strong for even the Empire to resist. The most important among them were the religious associations. Almost all associations seem to have had a religious element: they were under the protection of a tutelary divinity, in the same way as at the present day similar associations of Europe invoke the name of a patron saint: and their meetings

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[12]   Ibid., pp. 72, 171
[13]   Bechtel, op. cit., p. 8.
[14]   Ibid., p. 6
[15]   Edwin Hatch, The Organization of the Early Christian Churches, p. 28

were sometimes called by a name which was afterwards consecrated to Christian uses-- that of the "sacred synod." But in a considerable proportion of them religion was, beyond this, the basis and bond of union.[16]

It is also known that the guild halls of almost all of the association had their chapels, their altars, their priests and their ritual. A main element in the associational meeting was the sacrifice and the common meal which followed it. All of this was a part of the pagan religions, the gods of which were supposed to offer protection to their devotees.[17] It would seem to be a fair assumption that among the Corinthian converts there were those who forsook the temple with its official rites, but did not withdraw from the social-religious association in which they found protection.

Thus, not only the obligation of loyalty to the state, but also the custom of society itself would tend to keep the Corinthian converts within the fellowship of these pagan associations. There were undoubtedly those who didn't fully understand that their Christian fellowship involved separation from such an association.

The Relation of the Christian Church to the pagan religion and society.

The state of the church in Corinth may be partially inferred from the character and circumstances of the people which have already been discussed. To a large extent men are a product of their environment. The Corinthians were not different in this respect. In a city so filled with sensual practices as Corinth, it is no wonder that there were many problem areas for the new Christian. The close association of prostitution to religion in the pagan temples had its effect. Because of their immaturity and their defective sense of Christian liberty, Kling observes:

There were some who insanely held that Christian liberty involved the right to gratify sexual impulse in promiscuous intercourse with those who prostituted themselves for money, after a fashion allowed and religiously consecrated among the pagans.[18]

Ashcraft remarks.

"For years this practice had been a part of their religious life: never before had it been considered a matter of sin, but rather of worship and devotion to the gods. It is only natural that it would be hard for them to realize that this was a moral issue, and therefore did not come under their Christian liberty."[19]

Another problem which arose in this partly heathen and partly Christian society concerned the matter of meat offered to idols. They had been accustomed not only freely to eat meat which had been offered in sacrifice to idols, but to attend the feasts held in the temples.[20] The practice saturated every portion of their life. Ashcraft explains:

"Every meal was dedicated to household gods by laying some portion of it on the family altar. On a birthday, a marriage, or a safe return from sea, it was customary to sacrifice in some public temple. And after the legs of the victim, enclosed in fat, and the entrails had been burnt on the altar, the worshipper received the remainder and invited his friends to partake of it, either in the temple itself, or in the surrounding grove, or at home. A convert might therefore naturally ask himself whether he was justified in conforming to this

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[16]   Ibid, pp. 26-28

[17]   John Ritchie, "Come Out and Be Ye Separate," Biblotheca Sacra, 102:224, April, 1945

[18]   Christian Frederick Kling, Corinthians, p. 10.

[19]   Neil Ashcraft, "The Historical Setting of First Corinthians," (Unpublished Masters Thesis, Dallas Theological Seminary, 1958) p. 55.

[20]   Charles Hodge, A Exposition of the First Epistle to the Corinthians, p. x.

custom. Thus personal friendships and the harmony of family life were threatened; and on public occasions the Christian was in danger of branding himself as a disloyal citizen."[21]

It would probably be safe to say, therefore, that until the time of the coming of Paul there was hardly anyone in the city who did not partake in the sacrificial rituals. If one were to refrain from participation, it would mean almost complete ostracism from the community.[22] Thus, the obligation of loyalty to the state, the pressures of society, and the carnal, immature, latitudinarian spirit of the Corinthian Christians were all contributing factors in the prevalent unbiblical fellowship of Christian and pagan.

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21   Ashcraft, op. cit., pp. 57, 58
22   Ibid., p. 58.

II. THE PRINCIPLE OF CONTEXTUAL INTERPRETATION

Very often the clues to the meaning of a passage are found in the preceding or following material. Todd has correctly observed that:

> "The Bible is no mere collection of good texts or verses put together without any relation to one another, but careful study very soon shows that each verse or passage has a very real relation to that which immediately precedes as well as what follows."[23]

Too often so-called parallel passages are used to discover the meaning of a passage before it is interpreted in its own context. Failure to observe this principle in relation to 2 Corinthians 6:14-7:1 had caused faulty interpretations on the part of some and a denial of the integrity of the passage by others. Contrary to this guess-work, when properly understood the passage has a definite and vital connection with the context.

The General Context.

The one who attempts to find a single argument for the whole of 2 Corinthians is embarking on a most difficult task, for it is generally agreed that, next to the Synoptic Problem, this is the most baffling puzzle in the New Testament.[24] The epistle is not a systematic treatise, but a treasury of human experience lived on the highest plane. It is a heart-warming revelation of the life of Paul. The expressions are vents of emotion as he realizes the value of the issues at hand. In this epistle one sees more vividly the pouring out of strong emotions, more than in any other epistle.[25] In contrast to the objective and practical nature of the first epistle, the second is intensely subjective and personal. Paul's concern for the Corinthians is foremost in his mind. Kling quotes Erasmus as saying:

> "Now he boils up like a limpid spring, suddenly he rolls away with a great noise, like a mighty torrent bearing all before it, and then he flows gently along, or expands like a placid lake over all the land. Sometimes he quite loses himself as it were in the sand; but all at once he breaks out at some unexpected point."[26]

It is this personal factor which creates somewhat of a problem when one traces the argument in detail.[27]

The important element to note at this point, however, is that intense desire of the Apostle to effect reconciliation between the Corinthians and himself. It permeates the entire book. An example of the presence of this unifying thought is seen in the frequent use of ὑπὲρ. Waltke states:

> A usage closely related to that of being on the side of someone is the usage of ὑπὲρ in certain contexts of Paul's Second Epistle to the Corinthians. Throughout the epistle is the earnest desire on the part of the Apostle to have the Corinthians on his side, so that one of the major thoughts developed in this personal letter is the assurance of the loyalty of the church at Corinth to the apostolic authority of Paul (I Cor. 4:3-5, 10-14; 11:34; 2 Cor. 5:12; 7:12; 10:10-12), and on the other hand the assurance of the love of the apostle for the church. These two themes run side by side and are largely reflected in the use of ὑπὲρ."[28]

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[23]   James H. Todd, Principles of Interpretation, p. 20.
[24]   Raymond A. Beardslee, "Second Corinthians," The Biblical Review Quarterly, 3:94, January, 1918.
[25]   Charles Hodge, An Exposition of the Second Epistle to the Corinthians, p. 1.
[26]   Christian Frederick Kling, The Second Epistle of Paul to the corinthians, p. 5.
[27]   Dean Emerson Marshall, "The Argument of Second Corinthians," (Unpublished Masters Thesis, Dallas Theological Seminary, 1957), p. 1.
[28]   Bruce Kenneth Waltke, "The Theological Significations of Αητι and ὑπὲρ in the New Testament," (Unpublished Doctors Dissertation, Dallas Theological Seminary, 1958) II, 271.

Even a cursory reading reveals that it is written with a very personal note as a defense against the slanderous attacks of some opposing group which was desirous of stealing the affections of the Corinthians from the Apostle.

He refers to them frequently in the epistle. He accuses them of making merchandise of the Word of God (2:7). He continues to refer to them and their machinations as follows: They bore letters of recommendation from an apparently authoritative source which gave them great influence among the Corinthian believers (3:1; 10:18); they sought to discredit Paul by false slander (6:8); they accused Paul of corrupting and victimizing the Corinthians (7:2); they ridiculed his letters (10:10); they preached another Jesus empowered by another spirit (11:4); they were false prophets (11:13); they brought the Corinthians into bondage and abused them (11:20); and they were Judaizers who were zealous in behalf of the Jewish law and for Christianity as a merely legal system.[29]

When this opposition group arrived in Corinth, they found Gentile converts who continued the practice of the heathen vices (2 Cor. 6:14-17; 12:21). This feature in the lives of the Apostle's converts would certainly be considered an effective weapon by these unscrupulous assailants. Thus, not only would they attack his private life, but the lives of his converts as well, in an effort to prove him to be a false apostle.

Paul responds to the charges by first making a defense regarding his relations to the Corinthians (1:1-2:17). He pours out his heart in demonstration of his sincerity. He then gives evidence of the superiority of his position as a New Testament minister (3:1-6:10). His calling is of God. He has proven himself a true minister of God by enduring suffering even to the point of death. He has not spared himself any affliction, nor sought any tempering of the blast, casting himself wholly upon God. Robertson speaks truth when he says, "One can hear Paul's heart throb through these chapters."[30]

The Immediate Context.

Under the impulse of strong feeling the Apostle has been opening his heart with great frankness to his converts. He now appeals to them to make a similar return of affections (6:11-7:16). His affection overflows in an introductory outburst of tenderness.

> "O men of Corinth, my lips are unlocked to tell you everything about myself; my heart stands wide open to receive you and your confidences. There is no restrait in my feeling towards you; the restraint is in your own affections. But love should awaken love in return--I appeal to you as my children--let your hearts also be opened wide to receive me."[31]

Paul lays his heart open to them. This is the only occasion in the two Corinthian epistles that he calls them by name. The passage is personal and intense. He desires full and complete fellowship with them. There is no reserve on his part for he has a hot heart toward them. It is interesting to note that the Corinthians are the ones who have separated from Paul and broken fellowship. Paul's heart is expanded and stands wide open to receive them despite their many faults and sins, but their hearts are so contracted that there is no room in them for him.

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[29]   Kling, The Second Epistle of Paul to the Corinthians, p. 5.
[30] ` Archibald Thomas Robertson, Word Pictures in the New Testament, IV, 205.
[31]   Translation from the Greek by Alfred Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians, p. 202.

Paul interrupts this impassioned appeal with an exhortation to separation from that which was severing their fellowship with him (6:14-7:1). As has been noted previously, every aspect of the Corinthians life was tied up with paganism and idolatry. To refrain from this ritual would cause one to be ostracized from society. Apparently, some of these converts had stayed in the shelter and protection of the pagan societies rather than cast themselves wholly upon God for protection, as Paul had done. Their failure to leave the old pagan customs had not only estranged them from the Apostle, but had given the opposition group an occasion to ridicule his ministry and his converts. Thus the Apostle warns them against a false enlargement of heart which had been shown in consenting to heathen customs and worship.[32]

The following context resumes the appeal which is interrupted at verse thirteen. Paul is anxious that they make room for him in their hearts. The underlying aim of the epistle, then, is Paul's desire for reconciliation with the Corinthians, and in the immediate context of 2 Corinthians 6:14-7:1, before and after, he opens his heart to receive them and desires that they might do the same. But if they are to enjoy Paul's fellowship, they must refuse the shelter and protection of the pagan societies and rely on the care of the Father as Paul had done.

III. THE PRINCIPLE OF DIFFERENTIATING INTERPRETATION FROM APPLICATION

The Word of God teaches that no Scripture arose from an individual's interpretation of the truth but men of God spoke because they were moved {carried along} by the Holy Spirit (! Pet. 1:20, 21). Men do not originate true interpretations. The Holy Spirit is the originator. Ramm notes that "a passage of Scripture has one meaning and if it had several, hermeneutics would be indeterminate."[33]

On the other hand, Scripture teaches that there may be several applications of the basic interpretation. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). It is a common mistake, however, to use the Scripture almost entirely by way of application without first ascertaining the literal meaning. This leads to farfetched interpretations not warranted by the passage. Terry says:

> "There can be no true applications, and no profitable taking to ourselves of any lessons of the Bible, unless we first clearly apprehend their original meaning and reference. . . . To misinterpret the sacred writer is to discredit any application one may make of his words."[34]

This principle has been greatly abused with reference to 2 Corinthians 6:14-7:1. After making a thorough study of the passage, Raws says:

> "It has been erroneously called forth to teach nearly every phase of separation. . . . The limited and narrow ideas of marriage to unbelievers and of membership in apostate denominations have been foisted upon the passage as interpretations instead of possible applications."[35]

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[32]   Kling, <u>The Second Eistle of Paul to the Corinthians</u>, p. 117.
[33]   Bernard Ramm, <u>Protestant Biblical Interpretation</u>, p. 117.
[34]   Milton S. Terry, <u>Biblical Hermeneutics</u>, p. 600.
[35]   William A. Raws, "The Biblical Doctrine of Separation," (Unpublished Masters Thesis, Dallas Theological Seminary, 1950), pp. 59, 60.

The one who clearly discerns the exact grammatico-historical sense of a passage is the better qualified to give it any legitimate application which the language and context will allow. It is with these hermeneutical principles in mind that the writer now proceeds to determine the interpretation of 2 Corinthians 6:14-7:1.

Appendix F – Figures Of Speech

By Dr. Bruce Waltke
FIGURES OF SPEECH

Dr. Bruce Waltke

<u>Definition</u>

Quintilian defined a figure of speech as follows: "any deviation either in thought or expression, from the ordinary and simple method of speaking . . . ." ". . . a form of speech artfully varied from common usage" (<u>Instit</u>. <u>Orat</u>. IX, i. 11, cited by Edward P.J. Corbett, <u>Classical Rhetoric for the Modern Student</u> (New York: Oxford Press, 1971), p. 460). These art forms were called by the Greeks <u>Schema</u> and by the Romans, <u>Figura</u>. Both words mean a <u>shape</u> or <u>figure</u>. Corbett, however, divides figures of speech into main groups--the <u>schemes</u> and the <u>tropes</u>. He writes: "A scheme . . . involves a deviation from the ordinary pattern or arrangement of words. A trope involves a deviation from the ordinary and principal signification of a word" (<u>Ibid.</u>, p. 461).

We will content ourself in this course to study only the tropes and refer to them as figures. Bullinger wrote: "applied to words, a figure denotes some form which a word or a sentence takes, different from its ordinary and natural form.: (E. W. Bullinger, <u>Figures of Speech Used in the Bible</u> (Grand Rapids: Michigan, 1968; originally published in 1898 by Messrs. Eyre and Spottiswoode, in London[1]).

It may be helpful to note that "in turning" the word the poet often juxtaposes or transfers the word into a semantic field of thought where it is not normally at home. For example, in the sentence "the LORD is my shepherd" the word "shepherd" which belongs to the semantic range of animal husbandry is juxtaposed to apply to a spiritual Being. when David prays: "Cause me to hear <u>joy</u> and <u>gladness</u>" he juxtaposes words referring to a psychological state as the object of a verb denoting physical activity. Elsewhere the poet says: "the mountains <u>clapped</u>" whereby he transferred a verb denoting human activity to an inanimate subject. A juxtaposition of semantic ranges of thought also takes place when Marc Antony[1] says of Brutus: "For Brutus is an <u>honorable</u> man; so are they all <u>honorable</u> men" for a word of virtue is transferred to describe men of vice as the rest of the composition makes clear. It is this transference, this juxtaposition, of a word into a foreign semantic field of thought that often alerts the reader to the realization that the writer has used a figure of speech.

Furthermore, when an author artfully turns his words he does not fully explain his meaning because he is also attempting to create a feeling in his reader. In other words all figures are elliptical and many are evocative. For this reason the exegete in his endeavor to recreate in his mind and viscera what was inside the mind and viscera of the author tries to fill in the unstated thought and unstated feeling. For example, when David says: "the LORD is my shepherd" he evokes the image of a shepherd tending his sheep, an image pregnant with the thought that the shepherd feeds, (v. 1), refreshes (v. 2), guides (v. 3) and protects (v. 4) his sheep. His full thought seems to be: "as a shepherd

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[1]   Catalogs and illustrates 496 figures of speech used in the Bible - the best work in any language.

is good and lovingly-loyal to his sheep, so the LORD is good and loving-loyal to me" (v. 6). Then, too, by this image the author evokes a feeling of tender concern. Since the author does not fully explain his thought or his intended feeling, the exegete must at first guess at the writer's intention and then try to validate his guesses by other indications in the composition under consideration. These reconstructions are mostly intuitive, and therefore the process is more in the nature of an art than in the nature of a science. Then too, the twentieth century urban reader is greatly removed from an Iron Age agrarian man. It is therefore imperative that the modern reader try to steep himself in the culture of the author in order to be able to think and feel with the inspired poet.

Classification of figures

Since the author turns his words in various ways, literate people have attempted to analyze and categorize these deviations in the use of words in order to give better control on inferring the intended thought and feeling of the author.

Simile, Metaphor and Hypocatastasis

In the three figures of speech labelled "simile," "metaphor," and "hypocatastasis" the author juxtaposes his words into a foreign semantic field to illustrate or picture his thought and to evoke the appropriate feeling in his reader. In this way he draws a comparison between two things of unlike nature that yet have something in common and creates a psychological response. The subject is real, and that to which it is compared exists in the imagination. That which the subject and thing compared have in common is not stated and must be guessed at and validated by the interpreter from other indications in the composition. the exegete will also try to articulate the mood evokes by the figure.

Simile: An explicit comparison between two things of unlike nature that yet have something in common.

"He had a posture like a question-mark".

        Subject: posture
        Thing compared: question mark
        Common thought: curvature
        Feeling: disgust/critical

"Silence settled down on the audience like a block of granite"

        Subject: silence
        Thing compared: block of granite
        Common thought: absoluteness
        Feeling: hostility?

"All flesh is as grass"

        Subject: flesh
        Thing compared: grass
        Common thought: transitoriness
        Feeling: pathos

"He shall be like a tree planted by rivers of waters."
        Subject: Man diligent in study of Torah.
        Thing compared: tree drinking up water.
        Common thought: health [vitality/strength]
        Feeling: wanting/desirous

<u>Metaphor</u>: An implied comparison between two things of unlike nature that yet have something in common.

"The question of federal aid to education is a bramble patch."

>   Subject: federal aid to education
>   Thing compared: bramble patch
>   Common thought: not easily solved
>   Feeling: frustration and pain

"The Lᴏʀᴅ God is a sun and shield." (Ps. 84:11)

>   Subject: Lᴏʀᴅ God
>   Thing compared: sun and shield
>   Common thought: safety
>   Feeling: security

"All flesh is grass" (Isa. 40:6) see above.

<u>Hypocatastasis</u>: a declaration that implies a comparison between two things of unlike nature that yet have something in common. Unlike the above, however, in hypocatastasis the subject must be inferred while the point of the comparison is more explicit.

"Dogs have compassed me about" (Ps. 22:16)

>   Subject: evil men
>   Thing compared: dogs
>   Common thought: victim surrounded
>   Feeling: fear

"A lion has gone up from his thicket" (Jer. 4:7)

>   Subject: king of Babylon
>   Thing compared: lion
>   Common thought: attack
>   Feeling: fear

<u>n.b.</u>   See also Jer. 49:19 . . . *the jungles of Jordan*!

<u>Parable</u>: (from π α ρ α : <u>besides</u> and β α λ λ ε ι ν : <u>to cast</u>; i.e. a placing besides [of two things of unlike nature that yet have something in common]) an extended simile, an anecdotal narrative designed to teach a lesson. The extent of the comparison must be guessed at and validated by other indications in the literature.

The most famous examples of parables are those found in the New Testament.

<u>Allegory</u>: (from ἀ λ λ ο ς: <u>another</u> and ἀ γ ο υ ρ ε ι ν : to speak in the agora [i.e. where people assemble] an extended metaphor or hypocatastasis.

>   <u>Isaiah 5:1-7</u>
>   Subject(s): Beloved (a faithful gardener) and an unproductive vineyard. (v. 1)
>   Thing(s) compared: The Lᴏʀᴅ and (unrighteous) Israel (v. 7)
>   (Common thought: an unjust return)
>   (Common feeling: righteous indignation)

>   <u>Ezekiel 16</u>

Subject: An ungrateful child and bride who became a prostitute (v. 3ff)
>   Thing compared: Jerusalem (v. 3)
>   (Common thought: undeserved treachery)
>   (Common feeling: disgust).

<u>Anthropomorphism</u>: An implicit or explicit comparison of God to some corporeal aspect of man. By this comparison the author does not intend to be evocative but to be didactic, <u>viz.</u>, to communicate a truth about the person of God. The author will choose that part of man's body which best corresponds to some characteristic of God's person: e.g., the

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face denotes His presence, the eyes denote His awareness, the ears signify his attentiveness, the nostrils signify His anger, and the heart speaks of His moral purpose.

"Blot out my iniquities from before your <u>face</u>" (Ps. 51:3).

"Hide your <u>face</u> from my sins" (Ps. 51:9)

"His <u>eyes</u> behold, his gaze tries, the children of men") (Ps. 114)

"Incline your <u>ear</u> to me" (Ps. 31:3)

"By the breath of His <u>nostrils</u> are they consumed" (Job 4:9)

"But I will raise up a faithful priest who will do according to what is in my <u>heart</u> and <u>soul</u>" (1 Sam 2:35)

n.b.[2] Soul speaks of God's desire

n.b. Many authors broaden this figure to include God's passion and accordingly designate the figure as <u>anthropopatheia</u>: an implicit or explicit comparison between the nature of God and man's passion. According to these authors God does not in fact possess passions or emotions because He is impassable (without emotion). This notion, and thus this figure, should be rejected, however, because according to this thinking there is in fact no reality in the person of God with which a comparison can be made. Moreover, this notion denies or at the least greatly limits God's personality, traditionally defined as intellect, <u>sensibility</u> and will.

<u>Zoomorphism</u>: An explicit or implicit comparison of God (or other entities) to the lower animals or parts of the lower animals.

"In the shadow of your wings I used to rejoice" (Ps. 63:8)

n.b. Often animals take on a symbolic significance (see below)

<u>Symbol</u>: from $\sigma \upsilon \nu$: <u>together</u> and $\beta \alpha \lambda \lambda \varepsilon \iota \nu$: <u>to cast</u>; Lit a <u>coupon</u>: a token of identity verified by comparing its other half). A visible sign of something invisible. The visible sign stands as a constant resemblance to some spiritual truth.

"<u>Circumcise</u> your heart" (Deut 10:16).

(Symbol: circumcision (cf. Jer. 4:4)
(Significance: to be in a state of openness)

"You broke the heads of the dragon in the waters" (Ps. 74:13)

(Symbol: dragon)
(Significance: opposition to God's creative, saving activity)
See Bruce Waltke, <u>Creation and Chaos</u> (1974).

"The <u>sea</u> is His, for it was He who made it:

(Symbol: sea)
(Significance: chaotic element in cosmos)
See Wesinick, <u>The Ocean in the Literature of the Western Semetics</u>

"I will appoint you . . . as a <u>light</u> to the nations" (Isa. 42:6)

(Symbol: light)
(Significance: moral illumination)

n.b. contrast darkness in next verse.

<u>Proverb</u> : (Lat. from <u>pro</u> + <u>verbum</u> = more at word) or <u>Paroemia</u> (Grk. from $\pi \alpha \rho \alpha$, beside and $o \cdot \mu o \varsigma$ a way or path). A brief popular witticism; a specific illustration to signify a universal truth about life. "The wit of one, is the wisdom of many."

"Is Saul also among the prophets" (1 Sam. 10:11)

   Universal: It is ridiculous to reverse offices.

"The fathers eat the sour grapes, but the children's teeth are set on edge?" (Ezek. 18:2)

   Universal: Children must unjustly receive penalty earned by parents.

   "Like mother, like daughter" (Ezek. 16:44)

   Universal: like begets like

Personification: (from Lat. persona: actor's mask > person and facio = to make: the making or feigning of a person) or
   Prosopopoeia: (Grk. from π ρ ο σ ω π ο ν face or person and π ο ι ε ω to make). The investment of non-human subjects (e.g. abstractions, inanimate objects, or animals) with human qualities or abilities. With all the figures discussed thus far, this figure also belongs to the sub-group of figures involving resemblance. Here too the things compared are of unlike nature, but the thing to which the comparison is made is always a person. The figure is used to stir emotions and to create an empathy with the subject.

   "A tree whose hungry mouth is prest
   Against the earth's sweet-flowing breast".

   Subject: Tree and earth:
   Human comparison: mouth and breast
   (Thought: hunger and delightful satisfaction)
   (Feeling: satiation/contentment)

"At the hand of every beast will I require it" [the blood of man] (Gen. 9:5)

      Subject: beast
      Human comparison: require moral responsibility
      (thought: value of human blood to God.)
      (Feeling: awe)

"Beasts are thus spoken of as intelligent and responsible. How much more man!" (Bullinger, p. 863).

   "The land mourns--the oil languishes" (Joel 1:10)

      Subject: land/oil
      Human comparison: mourns and languishes
      (Thought: extreme agricultural disaster and need)
      (Feeling: grief)

"The voice of your brother's blood cried to me from the ground" (Gen. 4:6)
      Subject: blood
      Human comparison: cry
      (Thought: demand for vengeance)
      (Feeling: indignation/revenge)

n.b. Bullinger cites Gen. 4:7 ("Sin crouches at the door") as an example of personification. Although the verb יִרְבַּץ, "to crouch", may signify human activity it more frequently is used of animals, especially of lions. Moreover, the figure should also be interpreted in light of the command to man to have dominion over the animals. If so, then God is commanding Cain to rule over sin who threatens him like a lion. If this interpretation is right, the figure employed is a zoomorphism.

Appostrophe (from ἀ π ὸ: from and σ τ ρ ε φ ε ι ν : to turn. A turning aside from the direct subject-matter to address another who may be present in fact or in imagination.
Psalm 6:9 David turns from his prayer in trouble to address those who had brought the trouble upon him: "Depart from me, you workers of iniquity."

Neh. 3:36-37 (4:4-5). Nehemiah turns from his description of the opposition of his enemies to address God (by Apostrophe) in prayer: "Hear, O our God; for we are despised; and turn their reproach upon their own head . . . ."

<u>n.b.</u>   This figure is very common in the Psalms and prophets. Sometimes the speaker interrupts himself to speak to an inanimate object, an abstraction, or an animal. When this occurs the author employs <u>personification</u> together with <u>apostrophe</u>.

"Thy glory, O Israel, is slain upon thy high places"
. . .
<u>Ye mountains of Gilboa</u> . . ."2 Sam. 1:19-21)

"When Israel went forth out of Egypt
. . .
<u>What ails thee, O thou sea, that thou fleest</u> (Ps. 114:1-5)

<u>Irony</u>: (from $\varepsilon\iota\rho\omega\nu\varepsilon\iota\alpha$: <u>dissimulation</u>). Use of a word in such a way as to convey a meaning opposite to the literal meaning of the word. The word's meaning is reversed by juxtaposing it into a semantic field of thought inappropriate to the speaker and/or the subject. By this casting of the word into an obviously inappropriate context the writer often evokes the feeling of bitter sarcasm in the one to whom he is speaking. (Sarcasm comes from Greek $\sigma\alpha\rho\kappa\alpha\sigma\mu o\varsigma$ from $\sigma\alpha\rho\kappa\alpha\zeta\omega$ to tear flesh as dogs do; hence, a rending or tearing or wounding with cutting words.)

"Where are their gods, their <u>rock</u> in whom they trusted" (Deut. 32:32)

        Literal meaning: rock (metaphor of strength, stability).
        (Intention: lack of stability; undependable)

"Go and cry unto the gods which you have chosen; let them deliver you in the time of your tribulation." (Judges 10:14)

        Literal meaning: deliverance
        (Intention: there will be no deliverance)

"Cry louder, for he is a god" (I Kings 18:27)

        Literal meaning : cry louder
        (Intention: stop praying)

"Come to Bethel and transgress, at Gilgal   multiply transgression, and bring your sacrifices every morning . . ." (Amos 4:4)

        Literal meaning: sin and sacrifice
        (Intention: stop sinning by not sacrificing)

<u>Metonymy</u>: (From $\mu\varepsilon\tau\alpha$ indicating change and $o\nu o\mu\alpha$ meaning a name; or, in grammar a noun. The substitution of some attributive or suggestive word for what is meant. For example, crown for royalty, mitre for bishop, brass for military officers, pen for writer, bad hand for poorly formed characters. In contract to many of the above figures which are based on resemblance, metonymy is founded on relationship. Whereas in figures based on resemblance, that to which a comparison is made is imaginative, in metonymy the word that triggers an association is historical reality. By using this figure the writer achieves vividness with economy. Bullinger analyzes metonymy into four kinds; <u>viz</u>, of the <u>cause</u>, of the <u>effect</u>, of the <u>subject</u>, of the <u>adjunct</u>. These are helpful, but it will be seen that the analysis becomes somewhat subjective.

1.   <u>Metonymy of the cause</u>: When the writer states the cause but intends the effect.

"At the <u>mouth</u> of two witnesses, or three witnesses, shall he that is worthy of death be put to death; . . ." (Deut. 17:6)

        Stated cause (instrument): mouth
        (Intended effect: oral testimony)

<u>n.b.</u>   This could also be classified as metonymy of subject--see below

"They flatter with their t<u>ongue</u>" (Ps. 5:10)

        Stated cause (instrument): tongue
        (Intended effect: speech)

"And the whole earth was of one <u>lip</u>" (Gen. 11:2)

States cause (instrument: lip
(Intended effect: language)

"Your commandments which you commanded by the <u>hand</u> of your servants the prophets: (Ezra 9:10,11)

Stated cause (instrument): hand
(Intended effect: written testimony)

"Ethiopia shall soon stretch out her <u>hands</u> unto God" (Ps. 68:31)

Stated cause (instrument): hand
(Intended effect: gifts/presents)

"Neither shall the <u>sword</u> go through your land" (Lev. 26:6)

Stated cause (instrument): sword
(Intended effect: slaughter of war)

"This is your <u>loving loyalty</u> which you will show" (Gen 20:13)

Stated cause: loving loyalty
(Intended effect: material benefits)

"Pour out your <u>wrath</u> upon the heathen" (Ps. 79:6)

Stated cause: wrath
(Intended effect: acts of judgment)

"I will pour their <u>wickedness</u> upon them" (Jer. 14:16)

Stated cause: their wickedness
(Intended effect: punishment on account of their wickedness)

"And does not give him his <u>work</u>" (Jer. 22:13)

Stated cause: work
(Intended effect: wages from work)

"All your <u>labours</u> shall nation which you know not eat up (Dt. 28:33)

Stated cause: labor
(Intended effect: agricultural produce from labor)

". . . and him who <u>loves</u> violence his (the Lord's) soul hateth." (Ps. 11:5)

Stated cause: love
(Intended effect: the Lord hates)

<u>n.b.</u>   Notice the anthropomorphism.

"That nation whom they serve shall I <u>judge</u>" (Gen. 15:14)

Stated cause: judge
(Intended effect: punish)

"<u>Judge</u> me, O LORD my God" (Ps. 35:24)

Stated cause: judge
(Intended effect: acquit)

2.   <u>Metonymy of the effect</u>: when writer states the effect but intends the cause producing it.

"I will love thee, O LORD my <u>strength</u>" (Ps. 18:1)

                    Stated effect: strength
                    (Intended cause: The LORD who enables)

<u>n.b.</u> This could also be classified as metonymy of adjunctive[2] - - see below

        "That you may be my <u>salvation</u> unto the ends of the earth" (Isa. 49:6)
                    Stated effect: salvation
                    (Intended cause: life and work of Servant)

"I will not come into their secret counsel, my <u>honor</u> shall not be with them in their assembly" (Gen. 49:6)

                    Stated effect: honor
                    (Intended cause: being present to take part with them)

        "Awake up, my <u>glory</u>" Ps. 57:9 (8))

                    Stated effect: glory
                    (Intended cause: tongue that sings praises to glorify God)

"Intreat the LORD your God, that he may take away from me this <u>death</u> only" Ex. 10:17

                    Stated effect: death
                    (Intended cause: the plague)

        "A foolish son is the <u>calamity</u> of his father" (Prov. 19:13)

                    Stated effect: calamity
                    (Intended cause: foolish behavior of son)

        "Cause me to hear <u>joy</u> and <u>gladness</u>" (Ps. 51:10 (8))

                    Stated effect: joy and gladness
                    (Intended cause: an oracle of forgiveness)

        "He that believeth <u>shall not make haste</u>" (Is. 28:16)

                    Stated effect: make haste and shame
                    (Intended cause: confusion and shame because faith was unrewarded)

        "Thou didst cleave the <u>fountain</u> and the <u>flood</u>" (Ps. 74:15)

                    Stated effect: fountain and flood
                    (Intended cause: rock from which they flowed

3.   <u>Metonymy of the Subject</u>: when the place or container is put for that which is contained.

        "Blessed shall be thy <u>basket</u> and thy <u>kneading-trough</u>"

                    Subject: basket and kneading trough
                    (Intended objects: bread)

        "The voice of the LORD shaketh the <u>wilderness</u>" (Ps. 29:8)

                    Subject: wilderness
                    (Intended objects: flora and fauna of wilderness: see following verses)

<u>n.b.</u>   Psalm 29 is the shepherd's (David's) description of a spring thunderstorm.

        "Joseph said to the steward of his <u>house</u>" (Gen. 43:16)

                    Subject: house

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[2]   Adj. Having the quality of joining; forming an adjunct. Noun One that is joined.

(Intended objects: servants and other property)

"Thou preparest a table before me" (Ps. 23:5)

> Subject: table
> (Intended objects: food and drink)

"Truly in vain is salvation hoped for them from the hills (Jer. 3:23)

> Subject: hills
> (Intended objects: pagan cult centers)

n.b. hills/mountains may be a symbol for pagan cult centers.

"As an eagle stirs up her nest" (Deut. 32:11)

> Stated Subject: nest
> (Intended object: young

"The grave cannot praise thee" (Is. 38:18)

> Stated Subject: grave
> (Intended objects: the dead)

"The earth also was corrupt before God" (Gen. 6:11)

> Stated Subject: earth
> (Intended objects: inhabitants)

"They set their mouth against the heaven" (Ps. 73:9)

> Stated Subject: heaven
> (Intended objects: God)

4. Metonymy of adjunct: The writer puts adjunct or some circumstance pertaining to the subject for the subject.

"Then shall ye bring down my gray hairs with sorrow to the grave: (Gen. 42:38)

> Stated adjunct: gray hair
> (Intended subject: Jacob in his old age)

"If I beheld the light when it shined" (Job 31:26)

> Stated adjunct: light
> (Intended subject: sun)

"And when they had opened their treasures" (Matt. 2:11)
> Stated adjunct: treasures
> (Intended subject: caskets)

"Lest thou give thine honour unto others, and thy years unto the cruel: (Prov. 5:9)

> Stated adjunct: years
> (Intended subject: strength and labor)

"For the shouting for thy summer" (Isa. 16:9)

> Stated adjunct: summer
> (Intended subject: harvest)

"His enemies shall lick the dust" (Ps. 72:9)

> Stated adjunct: lick the dust
> (Intended subject: be in a state of humble prostration)

"Oh thou who inhabitest the praises of Israel" (Ps. 22:3)

Stated adjunct: praises
(Intended subject: temple)

"The <u>fear</u> of Isaac" (Gen. 31:42)

Stated adjunct: fear
(Intended subject: God whom he heard)

"The <u>sceptre</u> shall not depart from Judah" (Gen. 49:10)

Stated adjunct: sceptre
(Intended subject: rulership)

"Thou has profaned his <u>crown</u> by casting it to the ground" (Ps. 89:39)

Stated adjunct: crown
(Intended subject: ruling king)

"Yet I have left me seven thousand in Israel, all the knees which <u>have not bowed</u> unto Baal, and every mouth which <u>hath not kissed</u> him (I Kings 19:18)

Stated adjunct: bow and kiss
(Intended subject: obedience and worship)

<u>Synecdoche</u>: (From σ υ ν together with, and ἐ κ δ ο χ η , a receiving from). In this figure one word receives something from another which is unexpressed but associated with it because it belongs to the same genus. Like metonymy the figure is based on relationship rather than resemblance. But whereas in metonymy the exchange is made between two related nouns belonging to different genera, in synecdoche the exchange is made between two nouns related generically. Some rhetoricians contend that metonymy and synecdoche are so close to being the same figure that it is doubtful whether we should make any great effort to distinguish them. Most rhetoricians, however, recognize a distinction. Sometimes the writer will state the genus thereby suggesting to the reader the specific species he has in mind; other times he will state the species and infer the genus to which it belongs. Similarly he sometimes puts t he whole for the parts or the parts for the whole. In this way he achieves vividness and richness of thought.

1.   <u>Synecdoche of the genus</u>: the genus is substituted for the species: eg. weapon for sword, creature for man, arms for rifles, vehicle for bicycle.

"All <u>flesh</u> had corrupted his way upon the earth" (Gen. 6:12)

Genus: flash
(Species: man)

"The glory of the LORD shall be revealed and all <u>flesh</u> shall see it together" (Isa. 40:5)

Genus: flesh
(Species: man)

"Preach the gospel to every <u>creature</u>." (Mark 16:15)

Genus: creature
(Species: people)

"Why have you not built me a <u>house</u> of cedar" (2 Sam. 7:7)

Genus: house
(Species: temple)

"Open your mouth for the dumb in the cause of all the <u>sons of change</u>' (Prov. 31:8)

        Genus: sons of change
        (Species: mortal men)

2.   <u>Synecdoche of the species</u>: The species is substituted for the genus, a part for the whole; e.g. bread for food, cutthroat for assassin.

"I will not trust in my <u>bow</u>, neither shall my <u>sword</u> save me:" (Ps. 44:6)

        Species: bow, sword
        (Genus: weapons)

"For you shall be in league with the <u>stones</u> of the field:" (Job 5:23)

        Species: stones
        (Genus: impediments to agriculture)

"A land flowing with <u>milk</u> and <u>honey</u>" (Ex. 3:8, 17)

        Species: milk and honey
        (Genus: luxurious pastures)

"Give us this day our daily <u>bread</u>" (Matt. 6:11)

        Species: bread
        (Genus: good)

3.   <u>Synecdoche of the Whole</u>: Where the whole is put for the part(s).

<u>n.b.</u> perhaps this category might better be considered a lexical study)

And <u>all</u> the cattle of Egypt dies (Ex. 9:6) . . and it became a boil . . . upon the beasts" (Ex. 9:10).

        Whole: all
        (Parts: all kinds of cattle: see also v. 3)

"And the LORD shall scatter you among <u>all</u> peoples" (Deut. 28:64)

        Whole: all
        (Parts: all kinds of people)

"All they that see me laugh me to scorn" (Ps. 22:8 (7))

        Whole: all
        (Part: unbelievers)

"Behold the world is gone after him" (John 12:19)

        Whole: world
        (Part: people of all sorts (Not just Israel)

"And he shall serve him forever" (Ex. 21:6)

        Whole: forever
        (Part: as long as slave lives)

"That he may appear before the LORD, and there abide <u>forever</u> (I Sam. 1:22)

        Whole: forever
        (Part: as long as Samuel shall live).

4.   <u>Synecdoche of the Part</u>: where a part is put for the whole: e.g. sail for ship, canvas for sail.

      <u>n.b.</u> Perhaps these might better be categorized <u>sub</u> "species for genus"

"If he came in with his <u>body</u>" (Ex. 21:2)

> Part: body
> (Whole: person)

"Let us lay wait for <u>blood</u>" (Prov. 1:11)

> Part: blood
> (Whole: victim intended for murder)

"The one who lifts up my <u>head</u>" (Ps. 3:3)

> Part: head
> (Whole: person)

"Their <u>feet</u> run to evil" (Prov. 1:16)

> Part: feet
> (Whole: evil man)

"Before <u>Ephraim</u>, <u>Benjamin</u> and <u>Manasseh</u>, stir up your might: (Ps. 80:2)

> Part: Ephraim, Benjamin and Manasseh
> (Whole: Northern tribes, Southern tribes, Transjordanian tribes)

"Thy servants take pleasure in her <u>stones</u>" (Ps. 102:14)

> Part: stone
> (Whole: buildings and walls)

"Thy seed shall possess the <u>gate</u> of his enemies" (Ge. 22:17)

> Past: gate
> (Whole: city or control the government of the city)

<u>Merism</u>: (from Greek $\mu\varepsilon\rho\iota\sigma\mu\mathrm{o}\varsigma$: division) The use of two opposite statements to signify the whole; e.g. day and night, springtime and harvest; hell and highwater.

"You know when I <u>sit down</u> and <u>get up</u>. (Ps. 139:2)

> Opposites: sit down and get up
> (Whole: all activities with reference to time)

"You know when I journey and lie down" (Ps. 139:3)

       Opposites: journey and lie down
       (Whole: all activities with reference to space)

"If I ascend to <u>heaven</u> thou art there: If I make by bed in <u>Sheol</u> behold you are there" Ps. 139:8)

       Opposites: heaven and Sheol
       (Whole: universal space and all situations)

<u>Antimereia</u>: (From ἀ ν τ ι : over against or instead of and μ ε ρ ε ι α : a part. The use of one part of speech for another; <u>viz</u>, a qualifying word is used without stating the noun qualified. The substantive modified must be inferred from other indications in the composition.

     "Let the <u>dry</u> land appear:" (Gen. 1:9-10)

       Qualifying word (adjective): dry
       (Substantive modified: land)

"In the bottled up place (the hidden part) you were making me know wisdom:" (Ps. 51:6)

       Qualifying word: (passive paeticiple): Bottled up place
       (Substantive modified: womb)

<u>Hendiadys</u>: (From ἐ ν : one, δ ι α : by, δ ι ς from δ υ ο : two, Lit. one by means of two). The expression of one idea through two formally coordinate terms joined by "and" instead of a noun and an adjective. the second component specifies the first.

     "My soul shall be satisfied with <u>fat and fatness</u>" (Ps. 63:6)

       Two nouns: fat and fatness
       (One idea: abundant fatness)

"He is the father of those that dwell in a <u>tent and livestock</u>" (Gen. 4:20)

       Two nouns: tent and livestock
       (One idea: cattle tent)

     "I have been moving about in a tent and a dwelling: (2 Sam. 7:7)

       Two nouns: tent and dwelling
       (One idea: an inhabitable tent)

"I will greatly multiply your <u>painful labor</u> and your <u>conception</u>" (Gen. 3:16)

       Two nouns: painful labor and conception
       (One idea: birth pangs)

<u>Hyperbole</u>: (or Exaggeration): (From ·περ: beyond and βολη: a casting). The use of exaggerated terms for the purpose of emphasis or heightened effect; more is said than is literally meant.

"The cities are great, and <u>walled up to heaven</u>;" (Deut. 1:28)

(Intent: very high)

"So that the earth <u>rent</u> with the sound of them" (I Kings 1:40)

(Intent: very resounding)

"They mount up to heavens; they go down again to the depths; . ." (Ps. 107:26)

(Intention: very turbulent waves)

"How has the LORD . . . cast down from heaven unto the earth the beauty of Israel (Lam. 2:1)

(Intent: rejection from position of prominence to abject humiliation)

<u>Rhetorical Question</u>:   Asking a question, not for the purpose of eliciting an answer but for the purpose of asserting or denying something obliquely. It is a common device in impassioned speech. In the way the speaker evokes in his audience wonder, amazement, indignation, agreement, pity, etc. By using the figure he seeks to persuade his audience to adopt his point of view. The response desired must be guessed at and validated from the intrinsic genre of the composition.

"Is anything too hard for the LORD?" (Gen. 18:14)

(Intention: agreement that nothing is too hard for the LORD)

"Who can find a virtuous woman?" (Prov 31:10)

(Intention: evoke a feeling of desire for something so rare)

"What is man that you are mindful of him?" (Ps. 8:4)

(Intention: evoke amazement that God invests so much in a weak mortal)

"Why do the heathen rage?" (Ps. 2:1)

(Intention: invoke indignation against stupidity of paganism)

"My God, my God, why hast thou forsaken me?" (Ps. 22:1)

(Intention: evoke pathos that God does not answer prayer)

APPENDIX G
THE NATURE AND METHOD OF BIBLICAL THEOLOGY
By Gerhardos Vos

Excerpt From the Chapter Titled
The Nature and Method of Biblical Theology
By Gerhardos Vos[1]

(a) *The historic progressiveness of the revelation process;* it has not completed itself in one exhaustive act, but unfolded itself in a long series of successive acts. In the abstract, it might conceivably have been otherwise. but as a matter of fact this could not be, because revelation does not stand alone by itself, but is (so far as Special Revelation is concerned) inseparably attached to another activity of God, which we call *Redemption*. Now redemption could not be otherwise than historically successive, because it addresses itself to the generations of mankind coming into existence in the course of history. Revelation is the interpretation of redemption; it must, therefore, unfold itself in installments as redemption does. And yet it is also obvious that the two processes are not entirely co-extensive, for revelation comes to a close at a point where redemption still continues. In order to understand this, we must take into account an important distinction within the sphere of redemption itself. Redemption is partly objective and central, partly subjective and individual. By the former we designate those redeeming acts of God, which take place on behalf of, but outside of, the human person. By the latter we designate those acts of God which enter into the human subject. We call the objective acts central, because, happening in the center of the circle of redemption, they concern all alike, and are not in need of, or capable of, repetition. Such objective-central acts are the incarnation, the atonement, the resurrection of Christ. The acts in the subjective sphere are called individual, because they are repeated in each individual separately. Such subjective-individual acts are regeneration, justification, conversion, sanctification, glorification. Now revelation accompanies the process of objective-central redemption only, and this explains why redemption extends further than revelation. To insist upon its accompanying subjective-individual redemption would imply that it dealt with questions of private, personal concern, instead of with the common concerns of the world of redemption collectively. Still this does not mean that the believer cannot, for his subjective experience, receive enlightenment from the source of revelation in the Bible, for we must remember that continually, alongside the objective process, there was going on the work of subjective application, and that much of this is reflected in the Scriptures. Subjective-individual redemption did not first begin when objective-central redemption ceased; it existed alongside of it from the beginning.

There lies only one epoch in the future when we may expect objective-central redemption to be resumed, viz., at the Second Coming of Christ. At that time there will take place great redemptive acts concerning the world and the people of God collectively. These will add to the volume of truth which we now possess.

(b) *The actual embodiment of revelation in history.* The process of revelation is not only concomitant with history, but it becomes incarnate in history. The facts of history themselves acquire a revealing significance. The crucifixion and resurrection of Christ are examples of this. We must place act-revelation by the side of word-revelation. This applies, of course, to the great outstanding acts of redemption. In such cases redemption and revelation coincide. Two points, however, should be remembered in this connection: first, that these two-sided acts did not take place primarily for the purpose of revelation; their revelatory character is secondary; primarily they possess a purpose that transcends revelation, having a God-ward reference in their effect, and

only in dependence on this a man-ward reference in their instruction. In the second place, such act-revelations are never entirely left to speak for themselves; they are preceded and followed by word-revelation. The usual order is: first word, then the fact, then again the interpretative word. The Old Testament brings the predictive preparatory word, the Gospels record the redemptive-revelatory fact, the Epistles supply the subsequent, final interpretation.

(c) *The organic nature of the historic process observable in revelation*. Every increase is progressive, but not every progressive increase bears an organic character. The organic nature of the progression of revelation explains several things. It is sometimes contended that the assumption of progress in revelation excludes its absolute perfection at all stages. This would actually be so if the progress were non-organic. The organic progress is from seed-form to the attainment of full growth; yet we do not say that in the qualitative sense the seed is less perfect than the tree. the feature in question explains further how the soteric sufficiency of the truth could belong to it in its first state of emergence; in the seed-form the minimum of indispensable knowledge was already present. Again, it explains how revelation could be so closely determined in its onward movement by the onward movement of redemption. The latter being organically progressive, the former had to partake of the same nature. Where redemption takes slow steps, or becomes quiescent, revelation proceeds accordingly. But redemption, as is well known, is eminently organic on its progress. It does not proceed with uniform motion, but rather is "epochal" in its onward stride. We can observe that where great epoch-making redemptive acts accumulate, there the movement of revelation is correspondingly accelerated and its volume increase. Still further, from the organic character of revelation we can explain its increasing multiformity, the latter being everywhere a symptom of the development of organic life. There is more of this multiformity observable in the New Testament than in the Old, more in the period of the prophets than in the time of Moses.

Some remarks are in place here in regard to a current misconstruction of this last-mentioned feature. It is urged that the discovery of so considerable an amount of variableness and differentiation in the Bible must be fatal to the belief in its absoluteness and infallibleness. If Paul has one point of view and Peter another, then each can be at best only approximately correct. This would actually follow, if the truth did not carry in itself a multiformity of aspects. But infallibleness is not inseparable from dull uniformity. The truth is inherently rich and complex, because God is so Himself. The whole contention ultimately rests on a wrong view of God's nature and His relation to the world, a view at bottom Deistical. It conceives of God as standing outside of His own creation and therefore having to put up for the instrumentation of His revealing speech with such imperfect forms and organs as it offers Him.   The didactic, dialectic mentality of Paul would thus become a hindrance for the ideal communication of the message, no less than the simple, practical, untutored mind of Peter. From the standpoint of Theism the matter shapes itself quite differently. The truth having inherently many sides, and God having access to and control of all intended organs of revelation shaped each one of these for the precise purpose to be served. The Gospel having a precise, doctrinal structure, and doctrinally-gifted Paul was the fit organ for expressing this, because his gifts had been conferred and cultivated in advance with a view to it.

(d) *The fourth aspect of revelation determinative of the study of Biblical Theology consists in its practical adaptability*. God's self-revelation to us was not made for a primarily intellectual purpose. It is not to be overlooked, of course, that the truly pious mind may

through an intellectual contemplation of the divine perfections glorify God. This would be just as truly religious as the intensest occupation of the will in the service of God. But it would not be the full-orbed religion at which, as a whole, revelation aims. It is true, the Gospel teaches that to know God is life eternal. But the concept of "knowledge" here is not to be understood in its Hellenic sense, but in the Semitic sense. According to the former "to know" means to mirror the reality of a thing in one's consciousness. The Semitic and biblical idea is to have the reality of something practically interwoven with the inner experience of life. Hence "to know" can stand in the Biblical idiom for "to love," "to single out in love." Because God desires to be *known* after this fashion, He has caused His revelation to take place in the milieu of the historical life of a people. The circle of revelation is not a school, but a "covenant." To speak of revelation as an "education" of humanity is a rationalistic and utterly un-scriptural way of speaking. All that God disclosed of Himself has come in response to the practical religious needs of His people as these emerged in the course of history.

The Various Things Successively Designated by the Name of Biblical Theology

The name was first used to designate a collection of proof-texts employed in the study of Systematic Theology. Next it was appropriated by the Pietists to voice their protest against a hyper-scholastic method in the treatment of Dogmatics. Of course, neither of these two usages gave rise to a new distinct theological discipline. This did not happen too, until a new principle of treatment, marking it off from the disciplines already existing, was introduced. The first to do this was Gabler in his treatise *"De justo discrimine theologies biblicae et dogmaticae."* Gabler correctly perceived that the specific difference of Biblical Theology...

The Relation of Biblical Theology to other Disciplines

We must now consider the relation of biblical Theology to other disciplines of the theological family. (a) Its relation to Sacred (Biblical) History. This is very close. Nor can it fail to be so, since both disciplines include in their consideration material which they have in common with each other. In Sacred History redemption occupies a prominent place, and to deal with redemption without drawing in revelation is unfeasible, for, as shown above, certain acts are both redemptive and revelatory at the same time. But the same is true *vice versa*. Revelation is so interwoven with redemption that, unless allowed to consider the latter, it would be suspended in the air. In both cases, therefore, the one must trespass upon the other. Still logically, although not practically, we are able to draw a distinction as follows: in reclaiming the world from its state of sin God has to act along two lines of procedure, corresponding to the two spheres in which the destructive influence of sin asserts itself. These two spheres are the spheres of being and of knowing. To set the world right in the former the procedure of redemption is employed, to set it right in the sphere of knowing the procedure of revelation is used. The one yields Biblical History, the other Biblical Theology. (b) Its relation to Biblical Introduction. As a rule Introduction has to precede. Much depends in certain cases on the date of Biblical documents and the circumstances of their composition for determining the place of the truth conveyed by them in the scheme of revelation. The chronology fixed by Introduction is in such cases regulative for the chronology fixed by Introduction is in such cases regulative for the chronology of Biblical Theology. This, however, does not mean that the tracing of the gradual disclosure of truth cannot reach back of the dating of a document. The Pentateuch records retrospectively what unfolding of revelation there was from the beginning, but it also contains much that belongs to the chapter of revelation to and

through Moses. These two elements should be clearly distinguished. So much for the cases where Biblical Theology depends on the antecedent work of Introduction. Occasionally, however, the order between the two is reversed. Where no sufficient external evidence exists for dating a document, Biblical Theology may be able to render assistance through pointing out at which time the revelation content of such a writing would best fit in with the progress of revelation. (c) Its relation to Systematic Theology. There is no difference in that one would be more closely bound to the Scriptures than the other. In this they are wholly alike. Nor does the difference lie in this that the one transforms the biblical material, whereas the other would leave it unmodified. Both equally make the truth deposited in the Bible undergo a transformation: but the difference arises from the fact that the principle by which the transformation is effected differs in each case. In Biblical Theology this principle is one of historical, in Systematic Theology it is one of logical construction. Biblical Theology draws a *line* of development. systematic Theology draws a *circle*. Still it should be remembered, that on the line of historical progress there is at several points already a beginning of correlation among elements of truth in which the beginnings of the systematizing process can be discerned.

The Method of Biblical Theology

The method of Biblical Theology is in the main determined by the principle of historic progression. Hence the division of the course of revelation into certain periods. Whatever may be the modern tendency towards eliminating the principle of periodicity from historical science, it remains certain that God in the unfolding of revelation has regularly employed this principle. From this it follows that the periods should not be determined at random, or according to subjective preference, but in strict agreement with the lines of cleavage drawn by revelation itself.. The Bible is, as it were, conscious of its own organism, it feels, what we cannot always say of ourselves, its own anatomy. The principle of successive Berith-makings, as marking the introduction of new periods, plays a large role in this, and should be carefully heeded. Alongside of this periodicity principle, the grouping and correlation of the several elements of truth within the limits of each period has to be attended to. Here again we should not proceed with arbitrary subjectivism. Our dogmatic constructions of truth based on the finished product of revelation, must not be imported into the minds of the original recipients of revelation. The endeavor should be to enter into their outlook and get the perspective of the elements of the truth as presented to them. There is a point in which the historic advance and the concentric grouping of truth are closely connected. Not seldom progress is brought about by some element of truth, which formerly stood in the periphery taking its place in the center. The main problem will be how to do justice to the individual peculiarities of the agents in revelation. These individual traits subserve the historical plan. Some propose that we discuss each book separately,. But this leads to unnecessary repetition, because there is so much that all have in common. A better plan is to apply the collective treatment in the earlier stages of revelation, where the truth is not as yet much differentiated, and then to individualize in the later periods where greater diversity is reached.

Practical Uses of the Study of Biblical Theology

It remains to say something about the practical uses of the study of Biblical Theology. These may be enumerated as follows:

(a)   It exhibits the organic growth of the truths of Special Revelation.

By doing this it enables one properly to distribute the emphasis among the several aspects of teaching and preaching. A leaf is not of the same importance as a twig, not a twig as a branch, nor a branch as the trunk of the tree. Further through exhibiting the organic structure of revelation Biblical Theology furnished a special argument from design for the reality of Supernaturalism.

(b)   It supplies us with a useful antidote against the teachings of rationalistic criticism. This it does in the following way: The Bible exhibits an organism of its own. This organism, inborn in the Bible itself, the critical hypothesis destroys, and that not only on our view, but as freely acknowledged by the critics themselves, on the ground of its being an artificial organism in later times foisted upon the Bible, and for which a newly discovered better organism should be substituted. Now by making ourselves in the study of Biblical Theology thoroughly conversant with the Biblical consciousness of its own revelation structure, we shall be able to perceive how radically criticism destroys this, and that, so far from being a mere question of dates and composition of books, it involves a choice between two widely divergent, nay, antagonistic conceptions of the Scriptures and of religion. To have correctly diagnosed criticism in its true purpose is to possess the best prophylaxis against it.

(c)   Biblical Theology imparts new life and freshness to the truth by showing it to us in its original historic setting. The Bible is not a dogmatic handbook but a historical book full of dramatic interest. Familiarity with the history of revelation will enable us to utilize all this dramatic interest.

(d)   Biblical Theology can counteract the anti-doctrinal tendency of the present time. Too much stress proportionately is being laid on the voluntary and emotional sides of religion. Biblical Theology bears witness to the indispensableness of the doctrinal groundwork of our religious fabric. It shows what great care God has taken to supply his people with a new world of ideas. In view of this it becomes impious to declare belief of subordinate importance.

(e)   Biblical Theology relieves to some extent the unfortunate situation that even the fundamental doctrines of the faith should seem to depend mainly on the testimony of isolated proof-texts. There exists a higher ground on which conflicting religious views can measure themselves as to their Scriptural legitimacy. In the long run that system will hold the field which can be proven to have grown organically from the main stem of revelation, and to be interwoven with the very fiber of Biblical religion.

(f)   The highest practical usefulness of the study of Biblical Theology is one belonging to it altogether apart from its usefulness for the student. Like unto all theology it finds its supreme end in the glory of God. This end it attains through giving us a new view of God as displaying a particular aspect of his nature in connection with his historical approach to and intercourse with man. The beautiful statement of Thomas Aquinas is here in point "(Theologia) a Deo docetur, Deum docet, ad Deum ducit."

APPENDIX H

HISTORICAL INTERPRETATION

Excerpt From the Chapter Titled
Historical Interpretation
By Louis Berkhof[1]

VI. Historical Interpretation

A. Definition and Explanation

This chapter brings us to a new division of Hermeneutics. It is true, Davidson says: "Grammatical and historical interpretation, when rightly understood, are synonymous. The special laws of grammar, agreeably to which the sacred writers employed language, were the result of their peculiar circumstances; and history alone throws us back into those circumstances." But though it is an undoubted fact that the two are closely interwoven and cannot be completely separated, yet it is not only possible, but also highly desirable, to distinguish them and to keep them distinct in our discussion.

Historical interpretation, as here understood, should not be confused with the accommodation theory of Semier, though he dignified it with the same name; nor with the present-day historical-critical method of interpretation, which is based on the philosophy of evolution as applied to history. The term is here used to denote the study of Scripture in the light of those historical circumstances that put their stamp on the different books of the Bible. Immer calls it, "The Real Explanation." In distinction from the grammatical and logical interpretation, which apply to the formal side of Scripture--to the language in which it is couched--the historical refers to the material contents of the Bible. It proceeds on the following assumptions.

1. Basic Assumptions for Historical Interpretation

a. *The Word of God originated in a historical way, and therefore, can be understood only in the light of history.*

This does not mean that everything it contains can be explained historically. As a supernatural revelation of God it naturally harbors elements that transcend the limits of the historical. But it does mean that the contents of the Bible are to a great extent historically determined, and to that extent find their explanation in history.

b. *A word is never fully understood until it is apprehended as a living word, i.e., as it originated in the soul of the author. Cf. Woltjer,*

Het Woord, xijn Oorsprong en Uitlegging, p. 45. This implies the necessity of what is called the psychological interpretation, which is, in fact, a sub-division of the historical.

c. *It is impossible to understand an author and to interpret his words correctly unless he is seen against the proper historical background.*

It is true that a man, in a sense, controls the circumstances of his life, and determines their character; but it is equally true that he is, in a large measure, the

product of his historical environment. For example, he is a child of his people, his land, and his age.

    d. *The place, the time, the circumstances, and the prevailing view of the world and of life in general, will naturally color the writings that are produced under those conditions of time, place, and circumstances*.

This applies also to the books of the Bible, particularly to those that are historical or of an occasional character. In all the range of literature, there is no book that equals the Bible in touching life at every point.

2. Demands on the Exegete.

In view of these presuppositions, historical interpretation makes the following demands on the exegete:

    a. *He must seek to know the author whose work he would explain*:

That is, His parentage, his character and temperament, his intellectual, moral, and religious characteristics, as well as the external circumstances of his life. He should likewise endeavor to acquaint himself with the speakers that are introduced in the books of the Bible, and with the original readers.

    b. *It will be incumbent on him to reconstruct, as far as possible, from the historical data at hand, and with the aid of historical hypotheses, the environment in which the particular writings under consideration originated.*

He must understand, In other words, the author's world. He will have to inform himself respecting the physical features of the land where the books were written, and regarding the character and history, the customs, morals and religion of the people among whom or for whom they were composed.

    c. *He will find it to be of the utmost importance that he consider the various influences which determined more directly the character of the writings under consideration.*

He must understand, such *things* as: the original readers, the purpose which the author had in mind, the author's age, his frame of mind, and the special circumstances under which he composed his book.

    d. *Moreover, he will have to transfer himself mentally into the first century A.D., and into Oriental conditions*.

He must place himself on the standpoint of the author, and seek to enter into his very soul, until he, as it were, lives his life and thinks his thoughts. This means that he will have to guard carefully against the rather common mistake of transferring the author to the present day and making him speak the language of the twentieth century. If he does not avoid this, the danger exists, as McPheeters expresses it, that "the voice he hears (will) be merely the echo of his own ideas" (Bible Student, Vol. III, No. II). His rule should always be that he, "non ex subjecto, sed ex objecto sensum quarit."

B. Personal Characteristics of the Author or Speaker

1. Who Is The Author?

In the historical interpretation of a book, it is natural to ask first of all: Who was its author? Some of the books of the Bible name their authors; others do not. Hence the query, Who was its author?--even if it is merely considered as a question of a name, is not always easy to answer. But in connection with the historical interpretation of the Bible, the question is far more than that. The mere knowledge of a name does not afford the exegete any material aid. He must seek acquaintance with the author himself; e.g., his character and temperament, his disposition and habitual mode of thought. He should endeavor to penetrate into the secrets of his inner life, in order that he may understand, as far as possible, the motives that control his life, and thus acquire an insight into his thoughts and volitions and actions. It is highly desirable for him to know something about the author's professions, which may have exercised a powerful influence on the man, his manner and his language. The word of Elliott is very much to the point here: "It is sufficient to name the mariner, the soldier, the merchant, the laborer, the clergyman, and the lawyer, in order to call to mind as many different types of men, each having his habitual tone, his familiar expressions, his peculiar images, his favorite point of viewing every subject--in a word, his special nature."

As the best way to get acquainted with others is to associate with them, so the most effective way to become familiar with an author is to study his writings diligently, and to pay particular attention to all personal touches, and to the incidental remarks that bear on his character and life. He who would know Moses, must study the Pentateuch, particularly the last four books, and notice especially such passages as Ex. 2-4; 16:15-19; 33:11; 34:5-7; Numb. 12:7,8; Deut, 34:7-11; Acts 7:20-35; and also Heb. 11:23-29. These shed light on the parentage of the Old Testament mediator, his providential deliverance, his educational advantages, and his ardent love for his people in their distress. Moreover, they clearly portray him as a man who, however impulsive and self-assertive he may have been in his youth, learned humility and patience during a long period of waiting; a man hesitant to venture out on a great undertaking, and yet well qualified for leadership; a man of great intellectual attainments, but of a humble character; a man greatly maligned and abused by his own people, yet loving them with an unselfish and ardent love and bearing their reproaches with exemplary patience--a love of faith.

In order to know Paul, it will be necessary to read his hostory as it is recorded by Luke, and also his epistles. Special attention should be paid to such passages as Acts 7:58; 8:1-4; 9:1, 2, 22, 26; 26:9; 13:46-48; Rom. 9:1-3; I Cor. 15:9; II Cor 11; 12:1-11; Gal. 1:13-15; 2:11-16; Phil. 1:7, 8, 12-18; 3:5-14; i Tim. 1:13-16. In these passages the figure of Paul stands forth as a product, partly of the diaspora and partly of the rabbinical school of Gamaliel, a man thoroughly versed in Jewish literature, having the courage of his convictions; a conscientious persecutor of the Church, but also a truly penitent convert, willing to confess the error of his way; a loyal servant of Jesus Christ, anxious to spend himself in the service of his Lord; yearning for the salvation of his kinsmen, but also praying and working with indefatigable zeal and with indomitable courage for the saving of the Gentiles; a man quite willing to deny himself that God in Christ might receive all the glory.

An intimate acquaintance with the author of a book will facilitate the proper understanding of his words. It will enable the interpreter to surmise, and, perhaps, to establish conclusively, how the words and expressions were born within the soul of the writer; will illumine certain phrases and sentences in an unexpected way, and make them seem more real as the embodiments of living force. Jeremiah stands before us in the Bible as a sensitive, tender-hearted, and impulsive character, who indeed shrinks from the performance of his duty.   This knowledge will aid the interpreter in understanding the tenderness and pathetic beauty that characterizes parts of his writings, and also to appreciate his passionate anger in rebuking the enemy (11:20; 12:3; 15:10 ff.; 17:15-18); his complaint that the Lord does not reveal the power of his arm, and his cursing the day of his birth (20:7-18) . . . The apostle John was evidently by nature an impetuous and vehement character, occasionally swayed by selfish ambition, and so zealous in the work of the Lord that he became severe on those whom he regarded as unfair competitors and enemies of Jesus. But the natural defects of his character were chastened by grace. His love was sanctified, his zeal led in proper channels. He drank deeply at the fountain of life, and reflected more than others on the mysteries of the wonderful life of the Saviour. This explains to a great extent the difference between his Gospel and the Synoptics, and also accounts for the fact that he stresses the necessity of abiding in Christ and of love to Christ and the brethren . . . In reading the prophecy of Amos, it will be helpful to bear in mind the simple fact that he was a herdsman of Tekoa, which will account for many of his figurative expressions. Ezekiel would hardly have written as he did in chapters 40-48 of his prophecy, if he had not been one of the exilic priests, thoroughly acquainted with the temple ritual and mindful of the fact that Zion's past glory had departed.

2. Who Is the Speaker?

Another question that comes up under this heading is, "Who is the speaker?" The biblical authors often introduce others as speakers, and it is of the utmost importance that the expositor should carefully distinguish between the words of the author himself and those of the speaker or speakers that are introduced. In the historical books, the line of demarcation is generally so clear that it is not easily overlooked. Yet there are exceptions. For example, it is rather difficult to determine whether the words found in John 3:16-21 were spoken by Jesus to Nicodemus, or form an explanatory addition added by John. In the prophets, the sudden transitions from the human to the divine are, as a rule, easily recognized by the change from the third to the first person, in connection with the character of what is said. Cf. Hosea 9:9, 10; Zech. 12:8-10; 14:1-3. Sometimes a dialogue is found between the writer and a supposed opponent. Such cases require careful handling, for failure to distinguish correctly is very apt to result in serious mistakes. Cf. Mal. 3:13-16; Rom. 3:1-9. The following rule will prove to be of some value: *The writer of the book should be regarded as the speaker until some express evidence to the contrary appears."* And when the interpreter knows who the speaker, as distinguished from the writer, is, he should make it a point to increase his knowledge of him with all the means at his command. Such persons as Abraham, Isaac, Jacob, Joseph, Samuel, Job and his friends, and such classes of persons as the Pharisees, the Sadducees, and the Scribes,

must be made the objects of special study. The better they are known, the better their words will be understood.

EXERCISE:

Read the following Psalms in the light of David's character and experiences: Ps. 23, 24, 32, 51, 72, 132. How did Hosea's character and personal history determine the character of his prophecy? In what respect is the individuality of Paul, Peter, and James stamped on their respective writings? Who is the speaker in Isa. 53; Hosea 5 and 6; Hab. 2; Ps. 2, 22; and 40?

C. Social Circumstances of the Author

The social circumstances comprehend all those that are not peculiar to the author, but which he shares with his contemporaries. They are naturally of a rather general character.

1. Geographical Circumstances.

Climatic and geographical circumstances in general often influence the thought, the language, and the representations of a writer, and leave an imprint on his literary productions. Hence, the interpreter of the Bible should have special acquaintance with the geography of the Holy Land, the native country of the Biblical authors. It is of importance for him to understand the character of the seasons, the prevailing winds and their function, and the difference of temperature in the valleys, on the highlands and on the mountain-tops. He should have some knowledge of the productions of the land: of its trees and shrubs and flowers, its grains and vegetables and fruits, its animals, both wild and domesticated, its indigenous insects and its native birds. Mountains and valleys, lakes and rivers, cities and villages, highways and plains--he must be acquainted with them and their locations.

For the study of the permanent features of the Holy Land, such works as Robinson's *Biblical Researches*, Thomson's *The Land and the Book,* Stanley's *Sinai and Palestine*, and G. A. Smith's *Historical Geography of the Holy Land,* have the greatest value. But for an inquiry into that which is more variable, such as the fruitfulness of the soil, the location of cities and villages, etc., earlier works, such as those of Josephus and Eusebius (Onomasticon) are to be preferred. This study is essential particularly in view of the fact that Orientals generally lived very close to nature, saw it instinct with life, and had an open eye for its symbolism. The discourses and parables of the Saviour, for example, are replete with striking passages in which the symbolic relation between the natural and the spiritual is indicated. He compares the Kingdom of God to a grain of mustard seed (Matt. 13:31, 32), and likens Israel to a fig tree (Luke 13:6-9). He speaks of himself as the true vine and of his Father as the husbandman (John 15:1).

It is quite evident, and therefore needs no elaborate proof, that the expositor should be acquainted with the physical features of Palestine, its climate, topography, productions, etc. How can he explain the poet's statement that the "dew of Hermon descended on the mountains of Zion" (Ps. 133:3), unless he is familiar with the effect of Hermon's snow-clad peak on the mists that are constantly arising from the ravines

at its foot? How shall he interpret such expressions as "the glory of Lebanon" and "the excellency of Carmel and Sharon," if he has no knowledge of their luxuriant vegetation and surpassing beauty? What can he say in explanation of the use of chariots in the Northern kingdom (I Kings 18:44 ff.; 22:29 ff.; II Kings 5:9 ff.; 9:16; 10:12, 15), and their absence from the Southern kingdom? How can he account for the success of David in eluding Saul, though they came within speaking distance of each other, unless he understands the character of the country? Only familiarity with the seasons will enable him to interpret such passages as Cant. 2:11, "For, lo, the winter is past, the rain is over and gone"; and Matt. 24:20, "But pray that your flight be not in the winter."

2. Political Circumstances.

The political condition of a people also leaves a profound impression upon its national literature. the Bible contains ample evidence of this also, and therefore it is quite necessary that the expositor should inform himself respecting the political organization of the nations that play an important part in it. Their national history, their relations with other nations, and their political institutions should be made the object of careful study. Particular attention must be devoted to the political changes in the national life of Israel.

History only sheds light on the question of why Israel was not permitted to distress the Moabites and Ammonites (cf. Deut. 2:9, 19). The dependent position of Edom in the days of Solomon and Jehoshaphat explains how these kings could build a navy of ships at Ezion-giber, in the land of Edom (I Kings 9:26; 22:47, 48; I Chron. 18:13; II Chron. 8:17, 18). Such passages as II Kings 15:19; 16:7; Isa 20:1, find their explanation in the rising power of the Assyrians and the gradual extension of their empire, as revealed especially by the inscriptions of their kings. The words of Rabshakeh in II Kings 18:21 and Isa. 36:6 become luminous in view of the fact that there was a rather influential Egyptian party in Judah during the reign of Hezekiah (Isa. 30:1-7). The radical change in the political position and constitution of Israel must be borne in mind in the interpretation of the post-exilic writings. Such passages as Ezra 4:4-6 ff.; Neh, 5:14, 15; Zech. 7:3-5; 8:19; Mal. 1:8, can only be explained in the light of contemporary history. And on turning from the Old Testament to the New, the interpreter encounters a situation for which he is entirely unprepared, unless he has made a study of the inter-testamentary period. The Romans are the dominant power, the Idumaens have rule over the heritage of Jacob. Parties that were never heard of in the Old Testament how occupy the center of the stage. there is a Jewish Sanhedrin that decides matters of the greatest importance, and a class of scribes that has practically supplanted the priests as teachers of the people. Hence, all kinds of questions arise. How was the Jewish state constituted? By what irony of history did Idumaeans become he recognized rulers of the Jewish people? What limitations did the Roman supremacy impose on the Jewish government? Did the existing parties have political significance; and if so, what did they aim at? A study of Israel's past will give answer to these questions. Such passages as Matt. 2:22, 23; 17:24-27; 22:16-21; 27:2; John 4-9 can only be explained in the light of history.

3. Religious Circumstances.

The religious life of Israel did not always move on the same plane, was not always characterized by true spirituality. There were seasons of spiritual elevation, but these were soon followed by periods of moral and religious degradation. The generations that served God with a humble and reverent spirit were repeatedly succeeded by such as worshipped idol-gods, or sought satisfaction in hypocritical lip-service. The history of Israel's religion, when viewed as a whole, reveals deterioration rather than progress, devolution instead of evolution.

The period of the Judges was one of a religious syncretism that resulted from the fusion of the service of Jehovah with the worship of the Canaanitish Baalim. In the days of Samuel, the prophetic order began to assert itself and exercised a beneficial influence on the spiritual life of the nation. The period of the Kings was characterized in Judah by repeated declines and revivals. Worship on high places and, at times, even flagrant idolatry, was the besetting sin of the people. during the same period, the typical sin of the Northern kingdom was its self-worship, augmented in the days of Ahab by the worship of Melkart, the Phoenician Baal. After the exile, idolatry was rare in Israel, but its religion degenerated into cold formalism and dead orthodoxy.

These things must be taken into consideration in the interpretation of those passages that refer to the religious life of the people. Moreover, the interpreter should be acquainted with the religious institutions and practices of Israel, as regulated by the Mosaic law. Such passages as Judg. 8:28, 33; 10:6; 17:6, can only be explained in the light of contemporary history. In I Sam. 2:13-17, the writer himself gives a historical explanation of the manner in which the sons of Eli disregarded the law. The question of why Jeroboam set up calves at Dan and Bethel can only be answered historically. History gives answer to the question as to why the pious kings and prophets of Judah are constantly combating the worship on high places, while the prophets of Ephraim seldom condemn this practice. Without the necessary historical knowledge the expositor will find it impossible to understand the word of the angel to Manoah, "the child shall be a nazarite to God" (Judg. 13:7); Jeremiah's reference to the valley of Hinnom as "the valley of slaughter" (Jer. 19:6; comp. 7:31-33); Micah's mention of "the statutes of Omri" (Micah 6:16); Jesus' injunction to the leper to go and show himself to the priest (Matt. 8:4); and his reference to "the ministries and the people making a noise" (Matt. 9:23); and to those that "sold oxen and sheep and doves, and the changers of money" (John 2:14). It is history that will enable him to explain such expressions as "we are buried with him by baptism unto death" (Rom. 6:4); and, "For even Christ our Passover is sacrificed for us." The great significance of historical knowledge is brought to him when he encounters a passage like I Cor. 15:29, referring, as it does, to a custom of which we have no certain knowledge.

D. Circumstances Peculiar to the Writings

Besides the general circumstances of the author's life, there are some of a more special character that influenced his writings directly. Sound interpretation requires, of course, that they especially be taken into consideration.

1. **The Original Readers and Hearers.**

For the correct understanding of a writing or discourse, it is of the utmost importance to know for whom it was first of all intended. This applies particularly to those books of the Bible that are of an occasional character, such as the prophetical books and the New Testament Epistles. These were naturally adapted to the special circumstances and the particular needs of the reader. The writer of necessity took into account their geographical, historical, and social position, their industrial and commercial relations, their educational and social advantages, their moral and religious character, and their personal idiosyncrasies, prejudices, and peculiar habits of thought. And his knowledge of these is reflected in his book. This accounts to a great extent for the characteristic differences of the Synoptic Gospels. The defection of the Galatians accounts for the severity of the Epistle which Paul wrote to them. And the unselfish devotion of the Philippians to the great apostle of the Gentiles, and their adherence to his doctrine, explain the fundamental note of gratitude and joy that marks the letter which they received from Paul, the prisoner.

The condition of the original readers not only determines the general character of the writing, but also explains many of its particulars. The divisions at Corinth clearly gave Paul occasion to say: "For all things are yours; whether Paul, or Apollos, or Cephas . . . all are yours; and ye are Christ's, and Christ is God's" (I Cor. 3:20-23). And where the apostle says in I Cor. 15:32, "If after the manner of men I have fought with the beasts at Ephesus," it is not at all unlikely that the form of expression was suggested by the fact that such fights were rather common at Corinth. Does not the condition of the Galatian church explain why Paul, who himself circumcised Timothy, should write to them: "Behold, I Paul say unto you that, if ye be circumcised, Christ shall profit you nothing" (Gal. 5:2). Why should we write to the Colossians rather than to others: "For in him dwelleth all the fullness of the godhead bodily" (Col.2:9). An intimate knowledge of the original readers will often illumine the pages of a writing addressed to them in an unexpected and striking manner. . .

APPENDIX I

INTRODUCTORY REMARKS ON I JOHN

INTRODUCTORY REMARKS ON I JOHN
By Rev. Norman E. Carlson

I. Authorship and Date

   A. External evidence

      1. Ireneaus (115-125 to 202?) states that this epistle was written by John the Apostle at the end of Domitian's (51-96) reign. Domitian became Roman Emperor after the death of his brother Titus, in A.D. 81. Iraneaus was a pupil of Polycarp of Smyrna, the pupil of John the Apostle.

      2. Clement of Alexandria (150 TO 219?), claims it to be John the Apostle's

      3. Tertullian (150 to 240?), also cited it as John's

      4. Origen (185 to 254?) quotes this epistle and refers to it as John's.

      5. Dionysis (190-265), a student of Origen, regards this epistle as written by the same author as the gospel.

      6. Polycarp (69-155), John's disciple, alludes to the content of this letter by quoting it several times.

   The date of I John is probably 90-95 A.D; the author, the Apostle John.

   B. Internal Evidence

      1. I John 1:1-4 indicates the writer was evidently an eyewitness to the Incarnated and Resurrected body of Jesus Christ which he assumes in a real, physical body.

      2. He writes, as one having authority, to his little children. Note the diminutive τεκνια.

      3. The fact it was considered canonical from the first, while written without an author's name, is one of the more significant indications that this letter is from some important individual in the church. Part of the reason names are not mentioned by individuals is that, to them, there is no question of authorship.

      4. The simplicity of style and commonality of words and expressions between this letter and John's Gospel show that the Gospel writer, the Epistle writer, and the Apocalypse writer were all the same. A look at the Greek manuscript of John 1:1 with I John 1:1, II John 7, Rev. 1:8 and I John 1:4 with III John 4 indicate similarity and at times exactness of expression.

II. The Character of the writing

   A. No greeting, no address, no benediction, no author's name all of which were customary in the epistolary style of the 1st century.

   B. In many ways this is more a theological and practical treatise of Christian doctrine (like Hebrews) than an epistle, and yet in spite of this it retains the personal touch of "I write unto you little children."

   C. Christ as the very Word of the Father, the very God Incarnate, is preeminent in the book.

D. The style is simple, forceful, graphic, beautiful, - no storm of words. John operates on the idea that "If you can't say what you mean in 10 words of less you don't understand the subject."

E. The voice of an unquestioned teacher to disciples who are assumed to be anxious to fulfill their calling. John states the case without resorting to a lengthy defense.

III. The Occasion for the Writing

Attacks came on the Church from within and without but especially by those that had adulterated the Gospel with the Pagan/Judiastic/Philosophical conjectures of that day. There was no name especially given to those heresy's in those days, but today we call their heresy "Gnosticism" from the Greek noun γνωσις (knowledge).

The ground work of Gnosticism was supplied by a number of mythologies which had become fused together in the process of Religious/Philosophical Syncretism. This was in part due to displacement of cultures by religious rulers from early times until more than 200 years after the foundation of Christianity. It also was helped in part by wild interpretation of Scripture that was an attempt to make God's Word fit whatever the interpreter might think were "good" elements in other religions and cultures.

A. The Gnostic Doctrine of God:

They held that the Supreme Being was an Ineffable God. i.e., too overpowering to be expressed in words; indefinable and therefore <u>non-propositional</u> and unknowable.
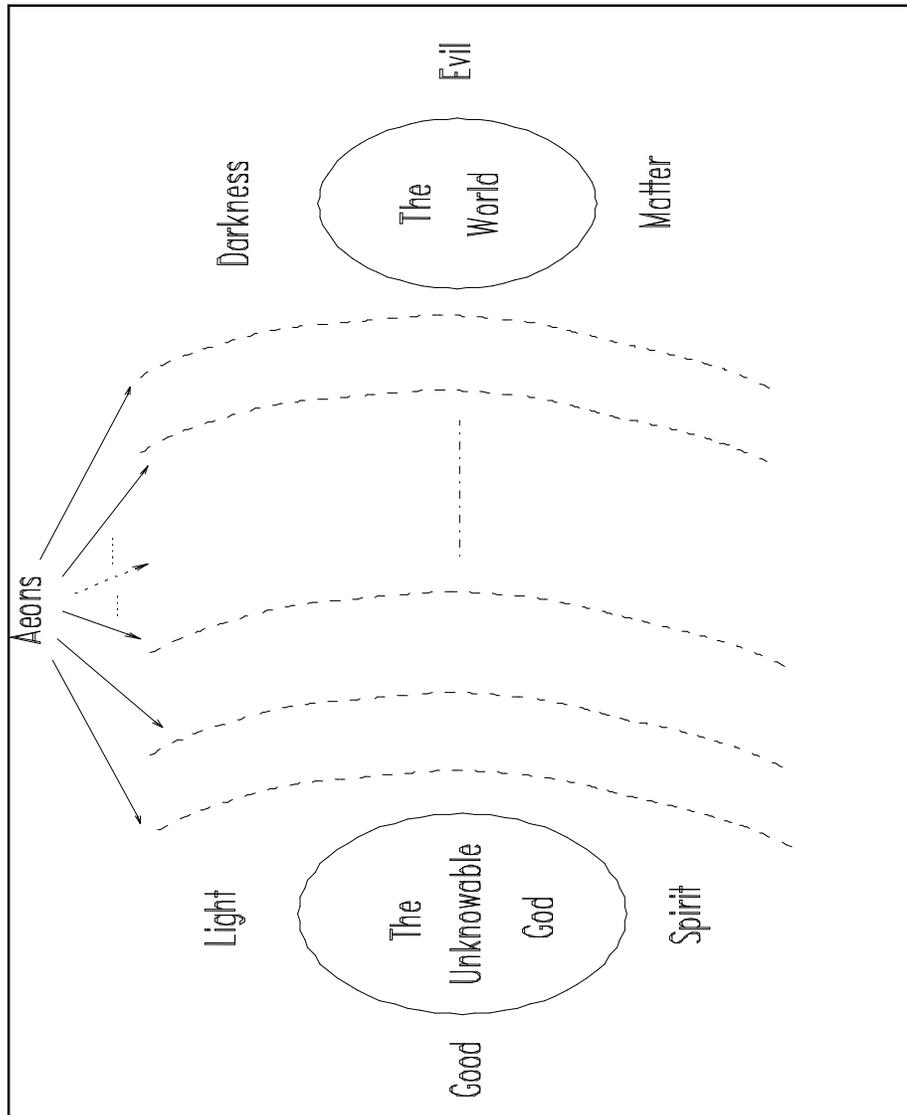
An Illustration of the Gnostic Doctrine of the World

Aeon were thought of as dualistic, attributes and powers of the unknowable arranged as male and female pairs (syzygies[1]). e.g., "God begets first the masculine productive mind or reason (ο νους) with the feminine receptive truth (η αληθεια). These two produce the word (ο λογος) and the life (η ζωη) and these again produce the (ideal) man (ο ανθρωπος) and the (ideal) church (η εκκλησια)...... **These Aeons together constitute the Pleroma** (πληρωμα), the plentitude of divine powers which Paul applies to the Historical Christ in Col. 2:9[2]

B. The Gnostic Doctrine of Sin (Hamartiology)

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[1]   Syzygy: a joining together, conjunction.
[2]   Schaff., History of the Christian Church, Vol II, pp 474f, Doctrines of Valentinian Gnosticism

Sin to them was ignorance (ala Socrates of Greek Philosophy). Righteousness (and hence salvation) came by knowledge (γνωσις) of specific Gnostic "truths" imparted by their teaching

C. The Gnostic Doctrine of Man (Anthropology):

Man consists of Spirit (πνευματικος - pneumatikos[1]), soul (ψυχικος - psychikos[2]), body (σωματικος - somatikos[3], φυσικος - phusikos[4], σαρκικος - sarkikos[5], ὑλικος - hylikos[6]).

The body being material is, according to the Gnostic doctrine, evil. This body is unredeemable. Only the Spirit and the soulish part of man being non-material are redeemable[7]. The Gnosticism that John was writing about was not a fully developed form that was in evidence later in the 2nd and 3rd centuries.

D. The Gnostic Doctrine of Redemption (Soteriology):

Redemption is a deliverance <u>from</u> the material world, which is regarded as intrinsically evil.

e.g. the syncretistic element of Gnosticism changed the Persian dualism of light and darkness as two natural principles in eternal conflict, into the metaphysical conflict of spirit verses matter.

This deliverance was also thought to be an escape <u>to</u> a world of freedom. The escape was necessary in Gnosticism because the "evil" material world was predetermined by the syncretism of oriental fatalism. e.g. Astrological beliefs that all of creation is subject to the motion of planets.

E. The Gnostic Doctrine of a Physical Resurrection

The Gnostic doctrine of a physical resurrection or of personal immortality was impossible due to the inherent evil of matter. Their concept was the freedom of the soul to be re-united with the Pleroma (the fullness of the Divine being). Characteristically, redemption was possible for only a limited number of chosen spirits - sort of a caricature of the Christian doctrine of election. Early Gnostics recognized only two classes of men:

1. Spiritual;

2. An inferior class variously referred to as psychikos, choixos, or hylikos.

Later Gnostic schools allowed for three types of individuals:

1. Spiritual - pneumatikos - those having gnosis

2. Soulish - psychikos - ordinary Christians having only pistis - πιστις (faith)

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[1] Spiritual as opposed to somatikos. Eph. 6:12; I Cor. 15:44, 45, 2:13,15, 3:1, 14:37; Gal. 6:1; I Pet 2:5; Rom. 1:11, 7:14; I or. 2:13, 10:3,4, 12:1, 14:1; Eph. 1:3, 5:19, Col. 1:9, 3:16; I Pet. 2:5, Rom 15:27, I Cor. 9:11 +

[2] The lower part of the immaterial in man - soulish. I Cor. 2:14, 15:44,46; James 3:15; Jude 19 +

[3] For the body, bodily. I Tim. 4:8; Luke 3:22

[4] Merely natural, produced by nature. Rom. 1:26,27; II Pet. 2:12 +

[5] Associated with, or pertaining to the flesh, fleshly, carnal: under control of hose appetites. Rom. 15:27; I Cor. 9:11; I Cor. 3:3; II Cor. 1:12, 10:4; I Pet. 2:11 +

[6] Evil matter. Not found in N.T.

[7] C.f., Prof. Murray Harris - Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today - Vol 37 - No. 4.

3. Material - hylikos - the inferior class, paying attention only to evil material things - non-redeemable.

F. Incipient Gnosticism

Although 1st Century Gnosticism cannot be isolated to a particular set of doctrinal beliefs due to the wide diversity of "Gnostic" theology, and, being in its incipient (beginning) stage, certain basic beliefs can be written down that characterize a wide section of the Gnostic adherents.

1. The unknowability of the Supreme Being (God is totally other), c.f., neo-orthodoxy.

2. Allegorization or mythologization of Scripture to fit Gnostic theology (avoids historical-grammatical interpretation)

3. Only the pneumatic (spiritual) part of man is redeemable - no bodily resurrection.

4. Stressing self-knowledge rather than ethics and doctrine (sensitivity training)

5. Salvation via esoteric knowledge, e.g. simple Bible stories about Jesus, a literal cross, a real resurrection may be sufficient for common people, ordinary churchmen, but, the really spiritual person goes beyond this to see cross, resurrection, ascension, pentecost, etc. merely as symbols of higher truths, c.f., liberalism.

   Abraham's trek to Palestine is really "the story of a Stoic (Abram) Philosopher who leaves Chaldea (sensual understanding) and stops at Haran which means "holes," and signifies the emptiness of knowing things by holes (the senses). When he becomes Abraham he becomes a truly enlightened Philosopher! To marry Sarah is to marry Abstract Wisdom!

6. Consider the conduct of a Gnostic: Starting with the basic concept that matter is evil (and so the body), Gnostics came up with basically two different conclusions.

   a. The body is of this world so it doesn't matter what one does with it.

   b. The body is matter and hence evil so it is to be negated - adherents became strict ascetics.

7. Gnostics picked up Orthodox Christian terminology to express what was basically an un-Christian philosophy.

8. The human element in redemption was merely a deceptive appearance - He only seemed real.

   The Gnostic system was like Grandma's stew; an assortment of Greek philosophy, Jewish speculations, Eastern mysticism, Christian phraseology, in a base of Persian dualism, violently seasoned with a blend of allegorism, an excess of type and symbol, the whole mess covered over with a bonnet of the irrational. It was then, a syncretistic amalgamation of about everything known to man.

   The church at this stage was fighting for its life due to the confounding pseudo-intellectualism of the Gnostic adherents. John's letter, as we will see, points out these errors one by one and gives us a sample for an apologetic (defense) against error in our day. The church that doesn't realize a battle is going on has become a spectator. In such conflicts, God commands us to be participants (Eph. 5, etc.). John's methods,

when rightly understood and utilized, will make us better prepared ambassadors for Jesus Christ.

APPENDIX J

HOW TO SPOT A RELIGIOUS QUACK

By DAVE BREESE

HOW TO SPOT A RELIGIOUS QUACK
Sentimentalists can be sitting ducks for clever false teachers.
By Dave Breese[1]

Promoters of old and new religious cults are active today as never before. As a result, millions of naive Christians and untutored seekers after truth are being subverted into fascinating but false religions. The cults that are now thriving in the western world are feeding on people's pathetic spiritual naivety. The victims are not hardened atheists. They are a gullible person willing to believe anything that is spoken with a straight face in the name of God, Christ or the Spirit. Sincere but sentimental Christians who are ignorant of biblical doctrine are sitting ducks for the clever cultist. The popular cults that are moving through our society today all believe one or more of the following wrong ideas:

● EXTRA-BIBLICAL REVELATION

Extra-biblical revelation is the view that God speaks or has spoken apart from the Bible. Contemporary cult leaders claim their authority by saying in one way or another, "God spoke to me last week, or last year. . . ," or "A spirit or *the* spirit told me to tell you. . ." Cult writings claim some revelation from God apart from the pages of Holy Scripture. Paul, knowing this would happen, warns us that even if an angel from heaven brings to us another gospel, that being is to be accursed (Gal. 1:8, 9). In these last days God has spoken to us by His Son (Heb. 1:2) and in no other way. Beware of the person who announces that he has a special revelation from God, even if he does it in the name of Christianity. God has spoken to us only through His Word which is forever settled in heaven (Psa. 119:89). The book of Revelation ends the need for further revelation and concludes by forbidding anyone to add even a word (Rev. 22:18, 19).

● SALVATION BY WORKS

Salvation by works is the teaching that eternal life depends on some other basis than our faith in Christ. Eternal life is therefore dependent not upon God's grace but on man's works. The Christian is "justified by faith without the deeds of the law" (Rom. 3:28), receiving the whole thing apart from works by faith alone. The religious cults offer a slavish servitude to a set of obligations and practices which offer salvation only by obedience to some law. But salvation that is dependent upon human works is no salvation at all. It is cultic delusion.

● UNCERTAIN HOPE

This means we can never be sure that we have eternal life. The believing Christian can express his faith: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

● PRESUMPTUOUS MESSIANIC LEADERSHIP

This is the notion that a contemporary human being has been appointed by God to be some special kind of saint, a guru, a messiah who represents divine authority that must not be violated. Jesus Christ is the author and finisher of our faith (Heb. 12:2). He alone is our high priest (Heb. 4:14). He alone is our mediator (I Tim. 2:5). The Christian

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[1]   Dave Breeze, MOODY MONTHLY, June 1975

knows that only Jesus Christ deserves disciples. Many cultic leaders probably began as humble people, but soon came to believe their own promotion. They stamp their name on everything and make themselves utterly indispensible to the faith of their followers. The Christian makes no such mistake. He is aware that all have sinned and come short of the glory of God. The Christian has no final human leader except Jesus Christ.

● DOCTRINAL AMBIGUITY

The cults are characterized by beliefs that change with every new wind that blows. The Word of God clearly warnsthat "the time will come when they will not endure sound doctrine; but . . . they shall turn away their ears from the truth, and shall be turned into fables" (2 Tim. 4:3, 4). Fables, predicted in Scripture, mark a cult. One can listen endlessly to cultic representatives on radio and television and never be sure what they are talking about. This is the way they plan it. They intend to confuse, not to clarify. By contrast, the Christian leader preaches the Word, knowing that "if the trumpet give an uncertain sound, who shall prepare himself for the battle?" (1 Cor. 14:8).

● DENUNCIATION OF OTHERS

When one announces himself as the true Messiah, all others of course are false and must be put down. One sometimes suspects that these self-appointed leaders are injected with a horrible inferiority complex, pushing them to a neurotic defensiveness. Responding to their persecution complex, they denounce all alternative views as being satanic and corrupt. The Bible teaches that there is one Savior, Jesus Christ, and one way of salvation, faith in His finished work on the cross. Within that framework, however, the Scripture allows for a great diversity of views. Paul said, "Let us therefore, as many as be perfect, be thus likeminded; and if in anything ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:15).

● CLAIM OF "SPECIAL DISCOVERIES"

It would be impossible to have a cult without mysterious, otherwise unavailable inside information. The fundamental characteristic of the faith of Christ is that it is historical Christianity. The Bible commits itself to thousands of dates, places, people, cities, lakes, streams, mountains, and historical events. Often those to whom the Gospel was preached were reminded that they knew the truth of these things (Acts 26:25, 26). The truth of Christianity does not depend on private knowledge and secret, unconfirmable, relationships on the part of individuals. In contrast, most cults claim revelation that one person received. They saw a vision; they heard a voice; an angel came to them with some golden tablets and giant spectacles. The preposterous stories are endless. We are asked to believe that God spoke to them in some private manner with information that is supposed to up-date the teaching of Holy Scripture. The message of the Word of God, however, depends on no such poppycock.

● DEFECTIVE CHRISTOLOGY

The cult usually denies the true deity of Christ, the true humanity of Jesus, or the true union of the two natures in one person. The central truth of Christianity is related to the question, "What think ye of Jesus Christ?" Christianity affirms the true Deity and the true humanity of our savior. The message that in effect declares Christ to be the

automaton of the Father and not a real person in Himself is a cult *{comes from a cult}*. The message that denies the virgin birth of Christ, holding Him to be merely the natural son of Joseph and Mary, is a cult *{comes from a cult}*.

● SEGMENTED BIBLICAL ATTENTION

This is the dangerous practice of paying attention to one verse or a passage of the Bible to the exclusion of others. The Bible declares that "all Scripture is given by inspiration of God,. . ." (2 Tim. 3:16, 17). A Christian bases his faith and his life on "all Scripture." It is dangerous to interpret any one verse in the Bible without reference to the whole.

● ENTANGLING ORGANIZATIONAL STRUCTURES

The cult demands total commitment to an organization. Whatever else the cultic leaders may be, they are super-organizers. The cult is usually represented to the vulnerable devotee as synonymous with the kingdom of God itself. The *{then -circa 1975}* present day Children of God *(now the family of love}* demand that their youthful followers rob their parents before disappearing into the folds of this cultic Jesus religion. Peer group pressure terrifies the pitiful devotee at the prospect of dropping out. The Christian has been delivered from all such nonsense. Pau said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

● FINANCIAL EXPLOITATION

By this we mean the call to pay and pay and keep on paying. The New Testament Scriptures tell us that salvation comes to us as an absolutely free gift. We are "justified freely by His grace" (Rom. 3:24). By contrast, the cultic practitioner strongly implies that money contributed to the cause will buy numerous gifts, powers and abilities. A follower can be healed for one hundred dollars. He can be delivered from an automobile accident for life *{or "cleared"}* for one thousand dollars. To the average cult, tithing is just the beginning. Then comes the real pressure *{check 2 Cor. 9:7)*. The follower, as the screw is turned must exhaust his economic potential. Wives and children have been impoverished because of the cultic contributions by the head of the family. Enamored of his new spiritual leader, the head of the house forgets the clear teaching of Scripture *{if he ever knew it}*, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

Study 2 Peter 2 for additional marks of the cult and the false teacher. The false teacher is candidly described as being unstable, sexually oriented, covetous, heretical, a slave to corruption and damned forever. The believing Christian will study the Word of God to develop spiritual maturity. That's the best prevention against becoming a victim of a cult.

<div align="center">END</div>

Note: words enclosed by brackets with italisized type as: *{editors notes}* are editorial comments and were not in the original
      Moody Monthly article written by Dave Breeze.

APPENDIX K

THINGS TO COME

CHAPTER II

The History of Interpretation

J. DWIGHT PENTECOST

CHAPTER II

THE HISTORY OF INTERPRETATION

Inasmuch as the basic dispute between the premillennialist and the amillennialist is one of hermeneutics, it is necessary to trace the development of the two different hermeneutical methods on which these interpretations rest, namely, the literal and allegorical, in order that the authority of the literal method may be established.

I. THE BEGINNING OF INTERPRETATION

It is generally agreed by all students of the history of hermeneutics that interpretation began at the time of the return of Israel from the Babylonian exile under Ezra as recorded in Nehemiah 8:1-8. Such interpretation was necessary, first of all, because of the long period in Israel's history in which the Mosaic Law was forgotten and neglected. The discovery of the forgotten "book of the law" by Hilkiah in the reign of Josiah brought it back into a position of prominence for a brief season, only to have it forgotten again during the years of the exile.[1] It was necessary, further, because the Jews had replaced their native tongue with Aramaic while in exile. Upon their return the Scriptures were unintelligible to them.[2] It was necessary for Ezra to explain the forgotten and unintelligible Scriptures to the people. It can hardly be questioned but that Ezra's interpretation was a literal interpretation of what had been written.

II. OLD TESTAMENT JEWISH INTERPRETATION

This same literal interpretation was a marked feature of Old Testament interpretation. Jerome, in rejecting the strict literal method of interpretation, "calls the literal interpretation 'Jewish,' implies that it may easily become heretical, and repeatedly says it is inferior to the 'spiritual.'"[3] It would seem that the literal method and Jewish interpretation were synonymous in Jerome's mind.

Rabbinism came to have such a hold on the Jewish nation from the union of the authority of priest and king in one line. The method employed in Rabbinism by the scribes was not an allegorical method, but a literal method, which, in its literalism, circumvented all the spiritual requirements of the law.[4] Although they arrived at false conclusions, it was not the fault of the literal method, but the misapplication of the method by the exclusion of any more than the bare letter of what was written. Briggs, after summarizing the thirteen rules that governed Rabbinical interpretation, says:

Some of the rules are excellent, and so far as the practical logic of the times went, cannot be disputed. The fault of Rabbinical exegesis was less in the rules than in their application, although latent fallacies are not difficult to discover in them, and they do not sufficiently guard against slips of argument [italics mine].[5]

It must be concluded, in spite of all the fallacies of the Rabbinism of the Jews, that they

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[1]   Cf. F. W. Farrar, History of interpretation, pp. 47-48.
[2]   Cf. Bernard Ramm, Protestant Biblical interpretation, p. 27.
[3]   Farrar, op. cit., p. 232.
[4]   Cf. ibid., pp. 60-61.
[5]   Charles Augustus Briggs, General Introduction to the Study of Holy Scripture, p. 431.

followed a literal method of interpretation.

III.   LITERALISM IN THE TIME OF CHRIST

A. *Literalism among the Jews.* The prevailing method of interpretation among the Jews at the time of Christ was certainly the literal method of interpretation. Horne presents it thus:

> The allegorical interpretation of the sacred Scriptures cannot be historically proved to have prevailed among the Jews from the time of the captivity, or to have been common with the Jews of Palestine at the time of Christ and his apostles.

> Although the Sanhedrin and the hearers of Jesus often appealed to the Old Testament, yet they give no indication of the allegorical interpretation; even Josephus has nothing of it. The Platonic Jews of Egypt began in the first century, in imitation of the heathen Greeks, to interpret the Old Testament allegorically. Philo of Alexandria was distinguished among those Jews who practised this method; and he defends it as something new and before unheard of, and for that reason opposed by the other Jews. Jesus was not, therefore, in a situation in which he was compelled to comply with a prevailing custom of allegorical interpretation; for this method did not prevail at the time among the Jews, certainly not in Palestine, where Jesus taught.[6]

With this position present day amillenialists are in essential agreement.[7] Case, an ardent advocate of Amillennialism, concedes:

> Undoubtedly the ancient Hebrew prophets announced the advent of a terrible day of Jehovah when the old order of things would suddenly pass away. Later prophets foretold a day of restoration for the exiles when all nature would be miraculously changed and an ideal kingdom of David established. The seers of subsequent times portrayed the coming of a truly heavenly rule of God when the faithful would participate in millennial blessings. Early Christians expected soon to behold Christ returning upon the clouds even as they had seen him in their visions literally ascending into heaven.... So far as the use of this type of imagery is concerned, millenarianism may quite properly claim to be biblical. Unquestionably certain biblical writers expected a catastrophic end of the world. They depicted the days of sore distress immediately to precede the final catastrophe, they proclaimed the visible return of the heavenly Christ, and they eagerly awaited the revelation of the New Jerusalem.

> Any attempt to evade these literalistic features of biblical imagery is futile. Ever since Origen's day certain interpreters of Scripture have sought to refute millennial expectations by affirming that even the most striking statements about Jesus' return are to be understood figuratively. It has also been said that Daniel and Revelation are highly mystical and allegorical works not intended to refer to actual events, whether past, present, or future, but have a purely spiritual significance like that of Milton's Paradise Lost or Bunyan's Pilgrim's Progress. These are evasive devices designed to bring these Scriptures into harmony with present conditions, while ignoring the vivid expectancy of the ancients. The afflicted Jews of Maccabean times were demanding, not a figurative, but a literal (real), end of their troubles, nor did Daniel promise them anything less than

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[6]   Thomas Hartwell Horne, An Introduction to the Critical Study and Knowledge of the Holy Scriptures, I, 324.
[7]   Cf. Floyd Hamilton, The Basis of Millennial Faith, pp. 38-39; Oswald T. Allis, Prophecy and the Church, p. 258.

the actual establishment of a new heavenly regime. In a similarly realistic vein an early Christian wrote, "You shall see the Son of Man sitting at the right hand of power and coming with the clouds of heaven [Mark 14:62]," or again, "There are some here of them that stand by who shall in no wise taste of death till they see the kingdom of God come with power [Mark 9:1]." Imagine the shock to Mark had he been told that this expectation was already realized in the appearances of Jesus after the Resurrection, or in the ecstatic experiences of the disciples at Pentecost, or in the salvation of the individual Christians at death. And who can imagine Mark's feeling had he also been told, in certain modern fashion, that his prediction of Christ's return was to be fulfilled in the Lutheran Reformation, in the French Revolution, in the Wesleyan Revival, in the emancipation of the slaves, in the spread of foreign missions, in the democratization of Russia, or in the outcome of the present world-war? Premillennialists are thoroughly justified in their protest against those opponents who allegorize or spiritualize pertinent biblical passages, thus retaining scriptural phrases while utterly perverting their original significance.[8]

No one would argue that the literalism of the Jewish interpreters was identical with present day grammatical-historical interpretation. A decadent literalism had warped Scripture of all meaning. Ramm well observes:

> ...the net result of a good movement started by Ezra was a degenerative hyper-literalistic interpretation that was current among the Jews in the days of Jesus and Paul. The Jewish literalistic school is literalism at its worst. It is the exaltation of the letter to the point that all true sense is lost. It grossly exaggerates the incidental and accidental and ignores and misses the essential.[9]

And yet it cannot be denied that literalism was the accepted method. Misuse of the method does not militate against the method itself. It was not the method that was at fault, but rather the misapplication of it.

B. *Literalism among the apostles.*

This literal method was the method of the apostles. Farrar says:

> The better Jewish theory, purified in Christianity, takes the teachings of the Old Dispensation literally, but sees in them, as did St. Paul, the shadow and germ of future developments. Allegory, though once used by St. Paul by way of passing illustration, is unknown to the other Apostles, and is never sanctioned by Christ.[10]

As able a scholar as Girdlestone has written in confirmation:

> We are brought to the conclusion that there was one uniform method commonly adopted by all the New Testament writers in interpreting and applying the Hebrew Scriptures. It is as if they had all been to one school and had studied under one master. But was it the Rabbinical school to which they had been? Was it to Gamaliel, or to Hillel, or to any other Rabbinical leader that they were indebted? All attainable knowledge of the mode of teaching current in that time gives the negative to the suggestion. The Lord Jesus Christ, and no other, was the original source of the method. In this sense, as in many others, He had come a

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[8]   Shirley Jackson Case, The Millennial Hope, pp. 214-16.
[9]   Ramm, op. cit., p. 28.
[10]   Farrar, op. cit., p. 217.

light into the world.[11]

Even as liberal as was Briggs, he recognized that Jesus did not use the methods of His day, nor follow the fallacies of His generation. He says:

> The apostles and their disciples in the New Testament use the methods of the Lord Jesus rather than those of the men of their time. The New Testament writers differed among themselves in the tendencies of their thought ... in them all, the methods of the Lord Jesus prevail over the other methods and ennoble them.[12]

It was not necessary for the apostles to adopt another method to rightly understand the Old Testament, but rather to purify the existing method from its extremes.

Since the only citation of the allegorical use of the Old Testament by New Testament writers is Paul's explanation of the allegory in Galatians 4:24, and since it has previously been shown that there is a difference between explaining an allegory and the use of the allegorical method of interpretation, it must be concluded that the New Testament writers interpreted the Old literally.

IV.   THE RISE OF ALLEGORISM

A multitude of difficulties beset the writers of the first centuries. They were without an established canon of either the Old or New Testaments. They were dependent upon a faulty translation of the Scriptures. They had known only the rules of interpretation laid down by the Rabbinical schools and, thus, had to free themselves from the erroneous application of the principle of interpretation. They were surrounded by paganism, Judaism, and heresy of every kind.[13] Out of this maze there arose three diverse exegetical schools in the late Patristic period. Farrar says:

> The Fathers of the third and later centuries may be divided into three exegetical schools. Those schools are the Literal and Realistic as represented predominantly by Tertullian; the Allegorical, of which Origen is the foremost exponent, and the Historical and Grammatical, which flourished chiefly in Antioch, and of which Theodore of Mopsuestia was the acknowledged chief.[14]

In tracing the rise of the allegorical school, Farrar goes back to Aristobulus, of whom he writes that his ...actual work was of very great importance for the History of Interpretation. He is one of the precursors whom Philo used though he did not name, and he is the first to enunciate two theses which were destined to find wide acceptance, and to lead to many false conclusions in the sphere of exegesis.

The first of these is the statement that Greek philosophy is borrowed from the Old Testament, and especially from the Law of Moses; the other that all the tenets of the Greek philosophers, and especially of Aristotle, are to be found in Moses and the Prophets by those who use the right method of inquiry.[15]

Philo adopted this concept of Aristobulus and sought to reconcile Mosaic law and Greek

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[11]   R. B. Girdlestone, The Grammar of Prophecy, p. 86.
[12]   Briggs, op. cit., P. 443.
[13] Farrar, op. cit., pp. 164-65.
[14] Ibid., p. 177.
[15] Ibid., p. 129.

philosophy so that the Mosaic law might become acceptable to the Greek mind. Gilbert says:

> [To Philo] Greek philosophy was the same as the philosophy of Moses.... And the aim of Philo was to set forth and illustrate this harmony between the Jewish religion and classic philosophy, or, ultimately, it was to commend the Jewish religion to the educated Greek world. This was the high mission to which he felt called, the purpose with which he expounded the Hebrew laws in the language of the world's culture and philosophy.[16]

In order to effect this harmonization it was necessary for Philo to adopt an allegorizing method of interpreting the Scriptures.

The influence of Philo was most keenly felt in the theological school of Alexandria. Farrar says:

> It was in the great catechetical school of Alexandria, founded, as tradition says, by St. Mark, that there sprang up the chief school of Christian Exegesis. Its object, like that of Philo, was to unite philosophy with revelation, and thus to use the borrowed jewels of Egypt to adorn the sanctuary of God. Hence, Clement of Alexandria and Origen furnished the direct antithesis of Tertullian and Irenaeus. . . .

> The first teacher of the school who rose to fame was the venerable Pantaenus, a converted Stoic, of whose writings only a few fragments remain. He was succeeded by Clement of Alexandria, who, believing in the divine origin of Greek philosophy, openly propounded the principle that all Scripture must be allegorically understood.[17]

It was in this school that Origen developed the allegorical method as it applied to the Scriptures. Schaff, an unbiased witness, summarizes Origen's influence by saying:

> Origen was the first to lay down, in connection with the allegorical method of the Jewish Platonist, Philo, a formal theory of interpretation, which he carried out in a long series of exegetical works remarkable for industry and ingenuity, but meager in solid results. He considered the Bible a living organism, consisting of three elements which answer to the body, soul, and spirit of man, after the Platonic psychology. Accordingly, he attributed to the Scriptures a threefold sense:

> (1) a somatic, literal, or historical sense, furnished immediately by the meaning of the words, but only serving as a veil for a higher idea;

> (2) a psychic or moral sense, animating the first, and serving for general edification;

> (3) a pneumatic or mystic and ideal sense, for those who stand on the high ground of philosophical knowledge.

> In the application of this theory he shows the same tendency as Philo, to spiritualize away the letter of scripture ... and instead of simply bringing out the sense of the Bible, he puts into it all sorts of foreign ideas and irrelevant fancies. But this allegorizing suited the taste of the age, and, with his fertile mind and imposing learning, Origen was the exegetical oracle of the early church, till his orthodoxy fell into disrepute.[18]

It was the rise of ecclesiasticism and the recognition of the authority of the church in

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[16] George Holley Gilbert, The Interpretation of the Bible, pp. 37 ff.
[17]   Farrar, op. cit., pp. 183-83.
[18]   Philip Shaff, History of the Christian Church, II, 531.

all doctrinal matters that gave great impetus to the adoption of the allegorical method. Augustine, according to Farrar, was one of the first to make Scripture conform to to the interpretation of the church.

The exegesis of St. Augustine is marked by the most glaring defects.... He laid down the rule that the Bible must be interpreted with reference to Church Orthodoxy, and that no Scriptural expression can be out of accordance with any other....

... Snatching up the Old Philonian and Rabbinic rule which had been repeated for so many generations, that everything in Scripture which appeared to be unorthodox or immoral must be interpreted mystically, he introduced confusion into his dogma of supernatural inspiration by admitting that there are many passages "written by the Holy Ghost," which are objectionable when taken in their obvious sense. He also opened the door to arbitrary fancy.[19]

And again:

... When once the principle of allegory is admitted, when once we start with the rule that whole passages and books of Scripture say one thing when they mean another, the reader is delivered bound hand and foot to the caprice of the interpreter. He can be sure of absolutely nothing except what is dictated to him by the Church, and in all ages the authority of "the Church" has been falsely claimed for the presumptuous tyranny of false prevalent opinions. In the days of Justin Martyr and of Origen Christians had been driven to allegory by an imperious necessity. It was the only means known to them by which to meet the shock which wrenched the Gospel free from the fetters of Judaism. They used it to defeat the crude literalism of fanatical heresies; or to reconcile the teachings of philosophy with the truths of the Gospel. But in the days of Augustine the method had degenerated into an artistic method of displaying ingenuity and supporting ecclesiasticism. It had become the resource of a faithlessness which declined to admit, of an ignorance which failed to appreciate, and of an indolence which refused to solve the real difficulties in which the sacred book abounds....

Unhappily for the Church, unhappily for any real apprehension of Scripture, the allegorists, in spite of protest, were completely victorious.[20]

The previous study should make it obvious that the allegorical method was not born out of the study of the Scriptures, but rather out of a desire to unite Greek philosophy and the Word of God. It did not come out of a desire to present the truths of the Word, but to pervert them. It was not the child of orthodoxy, but of heterodoxy.

Even though Augustine was successful in injecting a new method of interpretation into the blood stream of the church, based on Origen's method of perverting Scripture, there were those in this era who still held to the original literal method. In the School of Antioch there were those who did not follow the method introduced by the School of Alexandria. Gilbert notes:

Theodore and John may be said to have gone far toward a scientific method of exegesis inasmuch as they saw clearly the necessity of determining the original sense of Scripture in order to make any profitable use of the same. To have kept this end steadily

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[19]   Farrar, qp. cit., pp. 236-37.
[20]   Ibid., p. 238.

in view was a great achievement. It made their work stand out in strong contrast by the side of the Alexandrian school. Their interpretation was extremely plain and simple as compared with that of Origen. They utterly rejected the allegorical method.[21]

Of the value, significance, and influence of this school, Farrar says:

> ... the School of Antioch possessed a deeper insight into the true method of exegesis than any which preceded or succeeded it during a thousand years ... their system of Biblical interpretation approached more nearly than any other to that which is now adopted by the Reformed Churches throughout the world, and that if they had not been too uncharitably anathematized by the angry tongue, and crushed by the iron hand of a dominant orthodoxy, the study of their commentaries, and the adoption of their exegetic system, might have saved Church commentaries from centuries of futility and error....

Diodorus of Tarsus must be regarded as the true founder of the School of Antioch. He was a man of eminent learning and of undisputed piety. He was the teacher of Chrysostom and of Theedore of Mopsuestia.... His books were devoted to an exposition of Scripture in its literal sense, and he wrote a treatise, now unhappily lost, "on the difference between allegory and spiritual insight."

But the ablest, the most decided, and the most logical representative of the School of Antioch was Theodore of Mopsuestia (428). That clear-minded and original thinker stands out like a "rock in the morass of ancient exegesis." ...

...He was a Voice not an Echo; a Voice amid thousands of echoes which repeated only the emptiest sounds. He rejected the theories of Origen, but he had learnt from him the indispensable importance of attention to linguistic details especially in commenting on the New Testament. He pays close attention to particles, moods, prepositions, and to terminology in general. He points out the idiosyncrasies ...of St. Paul's style.... He is almost the earliest writer who gives much attention to Hermeneutic matter, as for instance in his Introductions to the Epistles to Ephesus and Colossae....His highest merit is his constant endeavor to study each passage as a whole and not as "an isolated congeries of separate texts." He first considers the sequence of thought, then examines the phraseology and the separate clauses, and finally furnishes us with an exegesis which is often brilliantly characteristic and profoundly suggestive.[22]

We would have a different history of interpretation had the method of the Antioch School prevailed. Unfortunately for sound interpretation, the ecclesiasticism of the established church, which depended for its position on the allegorical method, prevailed, and the views of the Antioch School were condemned as heretical.

V. THE DARK AGES

As one might expect from the general tenor of the period, there was no effort made to interpret the Scriptures accurately. The inherited principles of interpretation were unchanged. Berkhof observes:

> In this period, the fourfold sense of Scripture (literal, tropological, allegorical, and

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[21]   Gilbert, op. cit., p. 137.
[22]   Farrar, op. cit., pp. 213-15.

analogical) was generally accepted, and it became an established principle that the interpretation of the Bible had to adapt itself to tradition and to the doctrine of the Church.[23]

The seeds of ecclesiasticism sown by Augustine have borne fruit and the principle of conformity to the church has become firmly entrenched. Farrar summarizes the whole period by saying:

> ... we are compelled to say that during the Dark Ages, from the seventh to the twelfth century, and during the scholastic epoch, from the twelfth to the sixteenth, there are but a few of the many who toiled in this field who add a single essential principle, or furnished a single original contribution to the explanation of the Word of God. During these nine centuries we find very little except the "glimmerings and decays" of patristic exposition. Much of the learning which still continued to exist was devoted to something which was meant for exegesis yet not one writer in hundreds showed any true conception of what exegesis really implies.[24]

VI. THE REFORMATION PERIOD

It is not until the Reformation era that one can find again any sound exegesis being produced. The whole Reformation movement may be said to have been activated by a return to the literal method of interpretation of the Scriptures. This movement began with certain precursors whose influence turned men back to the original literal method. According to Farrar:

> Valla, a Canon of St. John Lateran ... is one chief link between the Renaissance and the Reformation. He had ... learnt from the revival of letters that Scripture must be interpreted by the laws of grammar and the laws of language.[25]

Erasmus is viewed as another link in that he emphasized the study of the original texts of Scripture and laid the foundation for the grammatical interpretation of the Word of God. He, according to Farrar, "may be regarded as the chief founder of modern textual and Biblical criticism. He must always hold an honoured place among the interpreters of Scripture."[26]

The translators, who did so much to stir up the flame of Reformation, were motivated by the desire to understand the Bible literally. Of these early translators Farrar writes:

> Wycliffe indeed made the important remark that "the whole error in the knowledge of Scripture, and the source of its debasement and falsification by incompetent persons, was the ignorance of grammar and logic."[27]

And of Tyndale, he says:

> "We may borrow similitudes or allegories from the Scriptures," says the great translator Tyndale, "and apply them to our purposes, which allegories are not sense of the Scriptures, but free things besides the Scriptures altogether in the liberty of the Spirit. Such allegory proveth nothing, it is a mere simile. God is a Spirit and all his

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[23]   Louis Berkhof, Principles of Biblical Interpretation, p. 23.
[24]   Farrar, op. cit., p. 245.
[25]   Ibid., pp. 312-13
[26]   Ibid., p. 320.
[27]   Ibid., pp. 278-79.

words are spiritual, and His literal sense is spiritual." "As to those three spiritual senses," says Whitaker, the opponent of Bellarmine, "it is surely foolish to say there are as many senses in Scripture as the words themselves may be transferred and accommodated to bear. For although the words may be applied and accommodated tropologically, anagogically, allegorically, or any other way, yet there are not therefore various senses, various interpretations, and explications of Scripture, but there is but one sense and that the literal, which may be variously accommodated, and from which various things may be collected."[28]

Briggs, certainly no friend to the literal interpretation of the Word, quotes Tyndale himself, who says:

> Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave, thou canst never err or go out of the way. And if thou leave the literal sense, thou canst not but go out of the way. Nevertheless, the Scripture useth proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, similitude, riddle, or allegory signifieth, is ever the literal sense, which thou must seek out diligently....[29]

The foundations of the Reformation were laid in the return to the literal method of interpretation.

In the Reformation period itself two great names stand out as exponents of the truths of Scripture: Luther and Calvin. Both of these are marked by their strong insistences on the literal method of interpretation.

Luther says: "Every word should be allowed to stand in its natural meaning and that should not be abandoned unless faith forces us to it.... It is the attribute of Holy Scripture that it interprets itself by passages and places which belong together, and can only be understood by the rule of faith."[30]

That Luther advocated a position that today would be called the grammatical-historical method is observed from his own writing.

...Luther, in his preface to Isaiah (1528) and in other parts of his writings, lays down what he conceives to be the true rules of Scripture interpretation. He insists

      (1) On the necessity for grammatical knowledge;

      (2) On the importance of taking into consideration times, circumstances, and conditions;

      (3) On the observance of the context;

      (4) On the need of faith and spiritual illumination;

      (5) On keeping what he called "the proportion of faith"; and

      (6) On the reference of all Scripture to Christ.[31]

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[28]   Ibid., p. 300.
[29]   Briggs, op. cit., pp. 456-57.
[30]   Ibid.
[31]   Farrar, op. oit., pp. 331-32.

So great was Luther's desire, not only to give the people the Word of God, but to teach them to interpret it, that he laid down the following rules of interpretation:

i. First among them was the supreme and final authority of Scripture itself, apart from all ecclesiastical authority or interference. . . .

ii. Secondly, he asserted not only the supreme authority but the sufficiency of Scripture. . . .

iii. Like all the other reformers he set aside the dreary fiction of the fourfold sense.... "The literal sense of Scripture alone," said Luther, "is the whole essence of faith and of Christian theology." " I have observed this, that all heresies and errors have originated, not from the simple words of Scripture, as is so universally asserted, but from neglecting the simple words of Scripture, and from the affectation of purely subjective. . . tropes and inferences." "In the schools of theologians it is a well-known rule that Scripture is to be understood in four ways, literal, allegoric, moral, anagogic. But if we wish to handle Scripture aright, our one effort will be to obtain unum, simplicem, germanum, et certum sensum literalem." "Each passage has one clear, definite, and true sense of its own. All others are but doubtful and uncertain opinions."

iv. It need hardly he said, therefore, that Luther, like most of the Reformers, rejected the validity of allegory. He totally denied its claim to be regarded as a spiritual interpretation.

v. Luther also maintained the perspicuity of Scripture. . . . He sometimes came near to the modern remark that, "the Bible is to be interpreted like any other book."

vi. Luther maintained with all his force, and almost for the first time in history, the absolute indefeasible right of private judgment, which, with the doctrine of the spiritual priesthood of all Christians, lies at the base of all Protestantism.[32]

Calvin holds a unique place in the history of interpretation. Of him Gilbert writes:

... For the first time in a thousand years he gave a conspicuous example of non-allegorical exposition. One must go back to the best work of the school of Antioch to find so complete a rejection of the method of Philo as is furnished by Calvin. Allegorical interpretations which had been put forth in the early Church and indorsed by illustrious expositors in all the subsequent centuries, like the interpretation of Noah's ark and the seamless garment of Christ, are cast aside as rubbish. This fact alone gives an abiding and distinguished honor to Calvin's exegetical work. What led him to reject allegorical interpretation as something peculiarly satanic, whether it was his legal training at Orleans and Bourges or his native judgment, is not possible to say, but the fact is clear and is the most striking feature of his interpretation.[33]

Calvin states his own position very clearly. In the commentary to Galatians he writes:

"Let us know then, that the true meaning of Scripture is the natural and obvious

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[32]   Ibid., pp. 325-30.
[33]   Gilbert, op. cit., p. 209.

meaning, and let us embrace and abide by it resolutely."[34] In the Preface to Romans Calvin says: "It is the first business of an interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say."[35] Concerning Calvin's contribution Schaff writes:

Calvin is the founder of the grammatico-historical exegesis. He affirmed and carried out the sound hermeneutical principle that the Biblical authors, like all sensible writers, wished to convey to their readers one definite thought in words which they could understand. A passage may have a literal or a figurative sense; but cannot have two senses at once. The Word of God is inexhaustible and applicable to all times, but there is a difference between explanation and application, and application must be consistent with explanation.[36]

Concerning this entire period Farrar writes:

...the Reformers gave a mighty impulse to the science of Scriptural interpretation. They made the Bible accessible to all; they tore away and scattered to the winds the dense cobwebs of arbitrary tradition which had been spun for so many centuries over every book, and every text of it; they put the Apocrypha on an altogether lower level than the sacred books; they carefully studied the original languages; they developed the plain, literal sense; they used it for the strengthening and refreshing of the spiritual life.[37]

And Gilbert summarizes:

... It is to be said to the credit of the period under consideration that its normal type of exegesis regards the literal sense of the text. The words of Richard Hooker (1553-1600) have a wide application throughout the period. "I hold it," he says, "for a most infallible rule in exposition of Sacred Scriptures that when a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this deluding art which changeth the meaning of words as alchymy doth or would do the substance of metals, making of anything what it listeth, and bringing in the end of all truth to nothing." In general, the example of Calvin in rejecting allegorical interpretation was followed by the leading divines and scholars of the next two centuries.[38]

If one is to return to the Reformers for his theology, he must accept the method of interpretation on which their theology rests.

VII. THE POST-REFORMATION PERIOD

The post-Reformation period was marked by the rise of men who followed closely in the footsteps of the Reformers themselves in the application of the literal or grammatical-historical method of interpretation. Farrar writes:

... If Luther was the prophet of the Reformation Melanchthon was the teacher.... Zwingli, with absolute independence, had arrived at opinions on this subject which in

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[34]   John Calvin, Commentary on Galatians, p. 136, cited by Gerrit R. Hospers, The Principle of Spiritualization in Hermeneutics, p. 11.
[35]   Cited by Farrar, op. cit., p. 347.
[36]   Philip Schaff, cited by Hospers, op. cit., p. 12.
[37]   Farrar, op. cit., p. 357.
[38]   Gilbert, op. cit., pp. 229-30.

all essential particulars coincided with those of Luther.... A host of Reformation expositors endeavored to spread the truths to which they had been led by the German and Swiss Reformers. It will be sufficient here merely to mention the names of Oecolampadius (1581), Bucer (1551), Brenz (1570), Bugenhagen (1558). Musculus (1563), Camerarius (1574), Bullinger (1575), Chemnitz (1586), and Beza (16-05). Among all of these there was a general agreement in principles, a rejection of scholastic methods, a refusal to acknowledge the exclusive dominance of patristic authority and church tradition; a repudiation of the hitherto dominant fourfold meaning; an avoidance of allegory; a study of the original languages; a close attention to the literal sense; a belief in the perspecuity and sufficiency of Scripture; the study of Scripture as a whole and the reference of its total contents to Christ....[39]

It might be expected, since the foundation has been laid for the literal method of interpretation, that we would witness a full growth of Scriptural exegesis based on this foundation. However, the history of interpretation reveals such an adherence to creeds and church interpretations that there is little progress in sound Scriptural interpretation in this period.[40] Yet, out of this period did come such exegetes and scholars as John Koch, Professor at Leyden (1669), **John James Wetstein, Professor at Basle (1754), who advocated that the same principles of interpretation apply to Scripture as to other books**, John Albert Bengel (1752), and others who were renowned for their contribution to criticism and exposition and who laid the foundation for such modern exegetes as Lightfoot, Westcott, Ellicott, and others.

One man of great influence in the systematization of the literal method of interpretation was John Augustus Ernesti, of whom Terry writes:

> Probably the most distinguished name in the history of exegesis in the eighteenth century is that of John Augustus Ernesti, whose Institutio Interpretis Nove Testamenti (Lipz. 1761), or Principles of New Testament Interpretation, has been accepted as a standard textbook on hermeneutics by four generations of Biblical Scholars. "He is regarded," says Hagenbach, "as the founder of a new exegetical school, whose principle simply was that the Bible must be rigidly explained according to its own language, and in this explanation, it must neither be bribed by any external authority of the Church, nor by our own feeling, nor by a sportive and allegorizing fancy-- which had frequently been the case with the mystics--nor, finally, by any philosophical system whatever.[41]

The statement of Horatius Bonar is taken to be a summary of the principle of exegesis that came to be the foundation of all real Scriptural interpretation. He says:

> ...I feel a greater certainty as to the literal interpretation of that whole Word of God-- historical, doctrinal, and prophetical. "Literal, if possible," is, I believe, the only maxim that will carry you right through the Word of God from Genesis to Revelation.[42]

In spite of the shackles which dogmatism and creedalism sought to impose on

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[39] Farrar, op. cit., p. 342.
[40] Cf. ibid., pp. 358-59.
[41] Milton S. Terry, Biblical Hermeneutics, p. 707.
[42] Cited by Girdlestone, op. cit., p. 179.

interpretation, there did emerge from this period certain sound principles of interpretation, which became the basis for the great exegetical works of following centuries. These principles are summarized by Berkhof:

> ... it became an established principle that the Bible must be interpreted like every other book. The special divine element of the Bible was generally disparaged, and the interpreter usually limited himself to the discussion of the historical and critical questions. The abiding fruit of this period is the clear consciousness of the necessity of the Grammatico-Historical interpretation of the Bible. . . .

The Grammatical School. This school was founded by Emesti, who wrote an important work on the interpretation of the New Testament, in which he laid down four principles. (a) The manifold sense of Scripture must be rejected, and only the literal sense retained. (b) Allegorical and typological interpretations must be disapproved, except in cases which the author indicates that he meant to combine another sense with the literal. (c) Since the Bible has the grammatical sense in common with other books, this should be ascertained similarly in both cases. (d) The literal sense may not be determined by a supposed dogmatical sense.

The Grammatical School was essentially supernaturalistic, binding itself to "the very words of the text as the legitimate source of authentic interpretation and of religious truth" (Elliott).[43]

IN SUMMARY

As this history of interpretation is summarized, it is to be noted that all interpretation began with the literal interpretation of Ezra. This literal method became the basic method of Rabbinism. It was the accepted method used by the New Testament in the interpretation of the Old and was so employed by the Lord and His apostles. This literal method was the method of the Church Fathers until the time of Origen when the allegorical method, which had been devised to harmonize Platonic philosophy and Scripture, was adopted. Augustine's influence brought this allegorizing method into the established church and brought an end to all true exegesis. This system continued until the Reformation. At the Reformation the literal method of interpretation was solidly established and, in spite of the attempts of the church to bring all interpretation into conformity to an adopted creed, literal interpretation continued and became the basis on which all true exegesis rests.

It would be concluded, then, from the study of the history of interpretation that the original and accepted method of interpretation was the literal method, which was used by the Lord, the greatest interpreter, and any other method was introduced to promote heterodoxy. Therefore, the literal method must be accepted as the basic method for right interpretation in any field of doctrine today.

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[43]   Berkhof, op. cit., pp. 32-33.

APPENDIX   L

ON THE USE OF COMMENTARIES

ON THE USE OF COMMENTARIES
Anon.

It cannot have escaped the notice of the reader that this chapter on commentaries takes last place in a long line of interpreter's aids. Nor should it be inferred that the last shall be first. Commentaries are valuable aids, if properly used, but they are not meant to relieve the interpreter of the task of <u>making his own commentary</u> on the sacred text

A brief acquaintance with commentaries will soon reveal that commentators are very seldom in agreement on any but the plainest passages - those which require no comment in the first place. Even crystalline clauses often fall unsuspecting victims to a species of interpreter who, as Spurgeon said, delights "to fish up some hitherto undiscovered tadpole of interpretation, and cry it round the town as a rare dainty." A cordial suspicion of commentators is therefore the first rule in approaching them for Hermeneutical assistance. Question the structure of their proof. Determine how well they construct the case for their own interpretations and how effectively they dispose of the interpretations of others. Check their parallel passages in context. Does the concordance reflect a discriminating use of all the linguistic data? How do the theological and philosophical presuppositions of the commentator affect his exposition? Sorry to say, commentators are fallible; the sooner this is recognized the better it will be not only for the minister but also for his congregation.

On the other hand, the expositor who thinks he can work independently of commentators displays not only consummate arrogance but also ignorance of the conditions that obtain in Biblical studies. The many areas of specialty require great leisure for properly assessing and evaluating the many discoveries and investigations which may shed light on a given portion of the Bible. Such leisure few can lavish. Moreover, Scripture does not always reveal its secrets in the same measure to each generation; much less to every expositor. Interpretive sensitivity is required; men like Chrysostorn, Luther, Calvin, Bengel, Westcott, Lightfoot, and others had it.

To deprive oneself of an encounter with men of such princely blood is to impoverish oneself.

It is wise then, after you have made your own thorough interpretations of the text with liberal use of the aids mentioned in the preceding chapters, to check your interpretations against those of others, to re-evaluate if necessary, and to supplement, if possible. In all there *must* be an impelling passion to hear out the full-throated accents of the sacred text as it sounded in the hour of its birth.

Spurgeon once told his students of a church he saw in Verona, where the ancient frescoes had been plastered over and obscured by other designs. "I fear," he said, "many do this with Scripture, daubing the text with their own glosses, and laying on their own conceits." He then went on to cite William Cowper's lines:

-A critic on the sacred book should be
Candid and learn'd, dispassionate and free:
Free from the wayward bias bigots feel,
From fancy's influence and intemperate zeal;
(For) of all arts sagacious dupes invent,
To cheat themselves and gain the worlds assent,
The worst is - Scripture warp'd from its intent.[a]

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[a]   For these lines see "The Progress of Error," **The Poetical Works of William Cowper,** ed. H. F. Cary, I (New York, n. d.), 58, 57.

APPENDIX M

A WARNING ABOUT THE USE OF THE CHECKING PRINCIPLE

Appendix M - A Warning About The Use Of The Checking Principle
By Rev. Norman E. Carlson, Aerospace Scientist
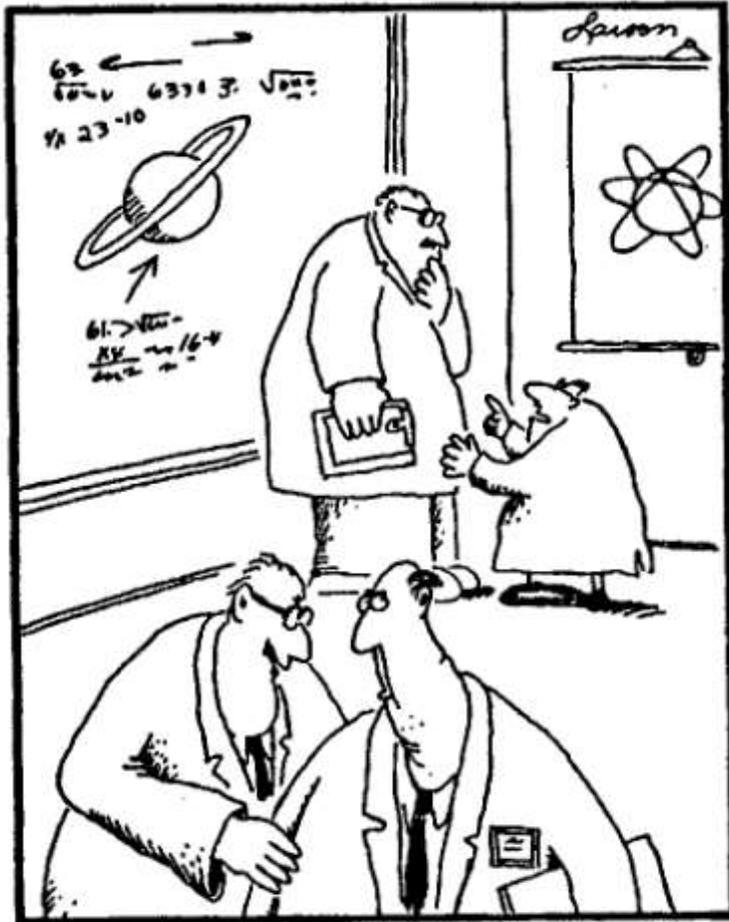
"There goes Williams again... trying to win support for his Little Bang theory."

THE CHECKING PRINCIPLE

USE ACCREDITED SECULAR SCOURCES

M 1. A Tribute To God's Natural Revelation.

"In words as fashions the same rule will hold,
Alike fantastic if too new or old:
Be not the first by whome the new are tried,
Nor yet the last to lay the old aside."

-Alexander Pope

Ps 19:1 The <u>heavens</u> <u>declare</u> the glory of God; and the firmament sheweth his handiwork.

Ps 97:6 The <u>heavens</u> <u>declare</u> his righteousness, and all the people see his glory.

The following analogies from the realm of natural revelation might serve to show the reasonableness of problems facing many "theologians" concerning problems like the soverignty of God vs the free will of man; the infinite creator in the person of Jesus Christ in the form of a finite man, the concept of the indwelling Holy Spirit - how can Christ be said to be in the Christian and yet still be our Heavenly advocate. Some basic considerations here might prove beneficial to both theologians and those skilled in the natural sciences. The information shared, below, **does NOT constitute a proof** or even reveal how God performs His marvelous works. They do, however, indicate the plausibility of such work as the natural Revelation suggests.

1. Do not jump to conclusions. We often times do this because of inadequate knowledge. Often we try to solve the problem before the problem has been defined.
2. <u>Often</u>, most men must admit that problems which seemed to exist were really not problems but were the results of insufficient data, or the wrong presuppositions to start with. Having dabbled some in the fields of natural and special revelation and applying the principle of induction first to myself and then to close associates, my observations have disclosed a natural bent in all men toward viewing facts with illogical predispositions. (Biases)

Therefore consider carefully the following analogies, which may help to illustrate certain doctrines of scripture (special revelation) from the disciplines of mathematics (natural revelation).

M 2.   Some Essentials To A Scientific Approach

The geometry first taught in school systems today varies little from the geometry of the Greek geometors and which bears the name of one of the formulators, Euclid, Euclidian geometry as in other geometries, (Note that there have been developed, many other geometrical systems) or for that matter, any science, two parts of the system are clearly distinguishable the first may be called initial propositions; the second is the process of inference from these initial propositions. This method is (or should be) pursued whether the subject pursued is physics, mathematics, history, or theology. "i.e., In any branch of mathematics these same two parts can be distinguished for there, too, are initial propositions and inferences drawn from them. But in a branch of' mathematics the initial propositions are not statements of observed or recorded facts; indeed, they are not statements of physical fact at all. It is true that they may have been suggested by observed facts, but, nevertheless, the initial propositions of mathematics are, in essence, propositions about <u>ideas</u> or <u>concepts</u> whose full connexion with <u>physically</u> existing reality is a matter of secondary importance to the mathematician[a]."

To early geometry study, up until the time of Poncelet (metrical geometry development work

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[a]   An Introduction to Projective Geometry, C,W, O'Hara, D.R. Ward, Oxford

published in 1822), the points and lines of geometry were considered to be points and lines of physical space. At that time mathematicians began to see that point and line were really more abstract and general than did their predecessors. As an illustration it should be well known to any High, School graduate, that the multiplication of two "real" numbers with like signs produce a positive "real" product. Conversely if we are given a positive real number, grade school techniques will allow us to find the two factors (by taking the "square root"). If however, we are asked to take the square root of a number with a negative sign we are in for a little trouble since there exists no real number such that multiplication by itself will yield a negative number. You might be thinking "who cares about such curiosities", or "why such a long illustration", or "if such things (numbers) aren't part of our physical universe why mess with them?" The answer is that without such concepts you would need to begin doing your cooking, lighting, washing, heating, shaving, etc, without benefit of the electrical power that we have grown so accustomed to. Modern man does not turn his back on certain devices merely because they are not explainable in terms of real points and or lines of physical space. Modern man doesn't necessarily need even a demonstration of the functionality of some new process that may not be explainable in terms of physical space. He often accepts things without either explanation or reason.

It may occur to ask that "Since the initial propositions of a mathematical science are very abstract, is it open for the mathematician to lay down just any set of' initial propositions and thus start a new branch of mathematics? The answer is that even apart from the question of whether such an arbitrarily founded "science" would be fruitful; the mathematician is restricted by one very important condition on the initial propositions which prevent such a completely arbitrary set being chosen. The initial conditions must be self-consistent: i.e., they must not lead to contradictions. To do this the mathematician must prove (verify) what is called an existence theorem. This is done by finding a set or collection of factors for which his initial propositions are true. He must then know of at least one particular instance of the general concepts with which his science deals.

M 3. The Sovereignty Of God vs The Free Will Of Man - From Projective Geometry
M 3.1 An Example From Projective Geometry

We turn now to one of the "most" consistent of all fields of mathematics, that of projective geometry. Some things to consider in this discipline are the basic Assumption (Called Primitives) of the existence of three "things" called:

> (a) point,
> (b) line,
> (c) incidence.

These terms are not defined but are used in the statements of the initial propositions. Every science starts out this way. Projective geometry has these three primitives which it unashamedly puts forward without attempting to define them. (The Trinitarian Christian theistic system is another example of such a science.)

Gen. 1:1 "In the beginning God created the heavens and the earth", .

Gen 1:2b "And the Spirit of God brooded over the face of the waters",.

John 1:1 "In the beginning was the Word and the Word was with God , and the Word was God".

John 1:10 "He was in the world, and the world was made by him, and the world knew him not.

> 11 He came unto his own, and his own received him not.

> 12 But as many as received him, to them gave He power to become the sons of God,
> *even* to them that (or who) believe on his name:"

Realizing of course that the modern mathematician states his mathematical statements as exactly as possible, it is however, commonly accepted, that the statement of the so-called parallel postulate of Euclidian geometry by the way it was used, ignored anything but finite points on either of the two lines. You may then state the postulate as you like but contrary to the hope of the Italian geometer Saccheri[a] (1667-1733), the parallel postulate cannot be deduced from the other postulates of Euclidean geometry. The postulate may be formally stated as:

P-1   "Given a line and an external point (one not lying on that line), there is exactly one line which passes through the given point and is parallel to the given line." Or in simpler language the statement:

Two lines are parallel if they lie in the same plane but do not intersect.

We may be able to state such a thing, but not on the basis of the other "earlier" postulates of the Euclidian Geometrical System. These postulates referenced are primitives of the Euclidean system, but, we cannot deduce such a statement (i.e., the Parallel Postulate) from these simpler concepts (Primitives).

In order to prove that a particular postulate is independent of the others you have to show that there exists a mathematical system in which all of the other postulates are satisfied but in which this particular one is not.

If we shift gears from Euclidean to the simpler but more general projective geometry we find that it is easy to verify the parallel postulate as independent of the others. In Projective Geometry all coplanar[b] lines intersect.
(parallel or not). The quantifying statement regarding parallel lines is that two lines are parallel if and only if they are (a) coplanar, and (b) intersect in, a point on what is called the "ideal line" at infinity.
Modern man talks a good game but cannot stand the press of logic.

       a. He accepts the infinite without being able to either see or hear of feel it. He must do it "scientifically" or be stuck as was Saccheri.
       b. He **must** either **see or hear or feel it**. He must do it "scientifically" or be stuck as was Saccheri, above, on the horns of an historical comedy.
       c. He accepts concepts if they are able to explain the facts in a consistent manner regardless of the abstractness of a procedure.
       d. He desires not (and this is very important) that such an assumption will yield consistent results. e.g. he doesn't desire to see a point or a line but is merely content to set a dot for a point or a "straight mark" for a line. He knows full well that such finite representations actually mask some very important properties of the concepts represented by, say, that dot.

The theologian is caught in the same trap when studying certain Biblical truths contained in the Word of God. The one that perhaps plagues more individuals then any other is the Biblical dilemma of the sovereignty of God versus the free will of man.
The Christians have been polarized into one of two camps on this issue. The example from Projective Geometry can illustrate the problem. Looking at Figure 1, assume that line A

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[a]   Euclides ab omne naevo vindicatus by Gerlamo Saccheri
[b]   Coplaner Lines: Lines that lay in the same plane

represents the sovereignty of God while line B represents the free will of man. In a finite distance these lines do not cross and so have no points in common. The solution of the dilemma is obvious if we allow ourselves the ability to look at both doctrines from a point "P" at infinity, i.e., from God's viewpoint. Try as we might, it may be as difficult for the Calvinist to see how a dead man can by his own choice become alive (Eph. 2:5), as it is for an Arminian to see how God can righteously allow men who are foreknown to be lost, to be born into the world. I would suggest that a solution might involve.

1. Making sure our theology is based squarely on the Word of God (in the original languages)[a].
2. Do the work necessary to translate every passage of scripture having to do with Soteriology especially the areas of man's choice and God's electing grace.

Try to look at any conflicts that arise from Point P of Figure 1. (Eph. 2:6). That is, Make a vigorous attempt to look at this from God's perspective. Rom 9:22 *What* if <u>God</u>, willing to shew *his* wrath, and to make his power known, endured with much longsuffering **the vessels of wrath fitted to destruction**:

> 2675 katartizw katartizo *kat-ar-tid'-zo* †[be] (used only once, in the N. T., i.e., a Hapex-Legomena) from 2596 and a derivative of 739; TDNT-1:475,80; v
> AV-perfect 2, make perfect 2, mend 2, be perfect 2, fit 1, frame 1, prepare 1, restore 1, perfectly joined together 1; 13
>> 1) to render, i.e. to fit, sound, complete
>>> 1a)   to mend (what has been broken or rent), to repair   1a1) to complete
>>> 1b)   to fit out, equip, put in order, arrange, adjust   1b1) to fit or frame for one's self, prepare
>>> 1c)   ethically: to strengthen, perfect, complete, make one what he ought to be
> 5772 Tense-Perfect   See 5778 Completed action in past time.
> Voice-Passive   See 5786 Done by someone else! Not that man himself!!!
>   God? or Satan? or false teachers? "Who-'done'- it."
> Mood - Participle   See 5796

I note that this word, katartizw, is used for the Holy Spirit fitting men for the work of the ministry.

Eph 4:12 For the <u>perfecting</u> (Greek katartismon- AMS > katartismov) of the saints, for the work of the ministry, for the edifying of the body of Christ:

> 2677 katartismov katartismos *kat-ar-tis-mos' The noun form of the verb* katartizw, *used in Rom 9:22, above.*
> from 2675; TDNT-1:475,80; n m
> AV-perfecting 1; 1
> 1) complete furnishing, **equipping**

Eph 4:12 ATR

For the perfecting (προς τον καταρτισμον). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though καταρτισις in #2Co 13:9, both from καταρτιζω, to mend (#Mt 4:21; #Ga 6:1). "For the mending (repair) of the saints."

Unto the building up (εις οικοδομην). See #2:21. This is the ultimate goal in all these varied gifts, "building up."

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[a]   N. Carlson, Hermeneutics, An Antidote For 21st Century Cult Phenomena, Section 3.1.1 The prospective principle of "The Priority Of The Original Language."
[b]   †: Means all references in the document, e.g., the New Testament, have been given.

Rom 9:22 ATR

Willing (θελων). Concessive use of the participle, "although willing," not causal, "because willing" as is shown by "with much long-suffering" (εν πολλη μακροθυμια, in much long-suffering).

His power (το δυνατον αυτου). Neuter singular of the verbal adjective rather than the substantive δυναμιν.

Endured (ηνεγκεν). Constative second aorist active indicative of the old defective verb φερω, to bear.

Vessels of wrath (σκευη οργης). The words occur in #Jer 50:25 (LXX #Jer 27:22), but not in the sense here (objective genitive like τεκνα οργης, #Eph 2:3, the objects of God's wrath).

Fitted (κατηρτισμενα). Perfect passive participle of καταρτιζω, old verb to equip (see #Mt 4:21; 2Co 13:11), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from #1Th 2:15.

Unto destruction (εις απωλειαν). Endless perdition (#Mt 7:13; 2Th 2:3; Php 3:19), not annihilation.

Rom 9:22 W. Newell

22 What if GOD, willing to show His wrath, and to make His power known, endureth with much longsuffering vessels of wrath fitted unto destruction: {Those in Adam}

23 and that He might make known the riches of His glory upon vessels of mercy, which he afore

24 prepared unto glory, even us, whom He also called, not from the Jews only, but also from the Gentiles?

Verse 22: What if GOD—the greatness of the Creator and the nothingness of the creature! God's will is supreme and right, even to His being willing to show publicly His wrath—both at the day of judgment, and on through eternity. His holiness and righteousness will be exhibited to all creatures in His visitation of wrath upon the wicked:

And to make His power known—Job in astonishing words describes God's power as seen in creation and providence, but adds:

> **"Lo, these are but the outskirts of His ways:**
> **And how small a whisper do we hear of Him!**
> **But the thunder of His power who can understand?"**
> **(#Job 26:14.)**

But the day is coming when His power will be publicly exhibited in overwhelming and eternal visitation upon the vessels of wrath. Let us ponder this great passage:

What if GOD, willing to show His wrath, and to make His power known, endured with much longsuffering vessels of wrath fitted unto destruction? (Ro 9:22) Here we find:

1. That certain were fitted unto destruction. It is not said that God so fitted them.[1] But in Chapter Two we find those who "despise the goodness and forbearance and longsuffering of God, not knowing that the goodness of God was meant to lead them to repentance." Of such it is said that they "treasure up for themselves wrath in the day of wrath."

2. God had, we next read here, in their earth-life dealt with these with much longsuffering. They never learned however, as Peter urged, to "account that the longsuffering of our Lord is salvation" (#2Pe 3:15). This longsuffering is the enduring on earth of ungrateful rebels by a God surrounded in Heaven by the glad, obedient hosts of light!

3. They thus became vessels of wrath: those in and through whom God could publicly and justly display His holy indignation against sin and godlessness, —for a warning to all ages and creatures to come.

4. Thus these came to that destruction unto which their sin had duly fitted them. Now this "destruction" is not at all that cessation of 'being, of which we hear so much from Satan's false prophets in these days. But it is, according to #2Th 1:7,9, an eternal visitation of Divine anger "in flaming fire" from the very presence of the Lord Himself! It not only involves the final withdrawal of all mercy and long-suffering, but the eternal infliction of Divine punishment upon the bodies of the damned.

5. The terribleness of this is seen in the fact that this "destruction," this visitation of punishment upon the persons of the lost, will be made the occasion of God's exhibiting publicly both His holy wrath against sin, and also His power in the punishment of it. His hatred of sin is absolute, —and these will be made to experience it; His power is infinite, and these will be compelled to be an example of it.

6. In the words What if GOD—should proceed thus? All creature-questionings are stilled into awful silence, if not today, some day!

Nevertheless, we must let certain Scriptures lie just as they are, whether or not they consort with our conceptions, or whether we find ourselves able to "reconcile" them with our "theological system" or not. We quote a few of these Scriptures:

"The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies" (#Ps 58:3).

"Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil" (#Prov 16:4).

"They stumble at the word, being disobedient: whereunto also they were appointed" (#1Pe 2:8).

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall . . . die in his sin, and his righteous deeds which he hath done shall not be remembered (#Ezek 3:20).

"Because they had not executed Mine ordinances, but had rejected My statutes, . . I gave them statutes that were not good, and ordinances wherein they should not live" (#Ezek 20:24,25).

However, even in these passages, solemnly terrible as they are, we must separate God's actions from man's responsibility. God is not the author of evil; He tempteth no man; "He would have all men to be saved and come to the knowledge of the truth." (Ref Job 1:6-12)

Note also: 1Pe 2:8 "And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed <5087> {V-API-3P}."

5087 τιθημι tithemi *tith'-ay-mee* a prolonged form of a primary yew theo *theh'-o* (which is used only as alternate in certain tenses); TDNT-8:152,1176; v

AV-lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96

1) to set, put, place
   1a) to place or lay
   1b) to put down, lay down
      1b1) to bend down
      1b2) to lay off or aside, to wear or carry no longer
      1b3) to lay by, lay aside money
   1c) to set on (serve) something to eat or drink
   1d) to set forth, something to be explained by discourse
2) to make
   2a) to make (or set) for one's self or for one's use
3) to set, fix establish
   3a) to set forth
   3b) to establish, ordain

5681 Tense-Aorist   See 5777 Point action in past time; i.e., In the divine counsel - eternity past.

Voice-Passive   See 5786 Done by someone else! Not that man himself!!!

Mood - Indicative   See 5791 Mood of reality.

Line A

In a projective plane, parallel lines intersect at one point on the Ideal Line at infinity. Significantly, Projective Geometry is perhaps the simplest geometry and is one of the few self consistent mathematical systems so far discovered.

Line B

Given that Lines A, B, and C are parallel in a projective plane 'P', They all intersect at one and only one point 'a' on the Ideal Line at infinity.

Line C

Line D

Likewise, If Lines D and E are parallel, and not parallel to C, they intersect at one and only one point, 'b', on the Ideal Line at infinity.

Line E

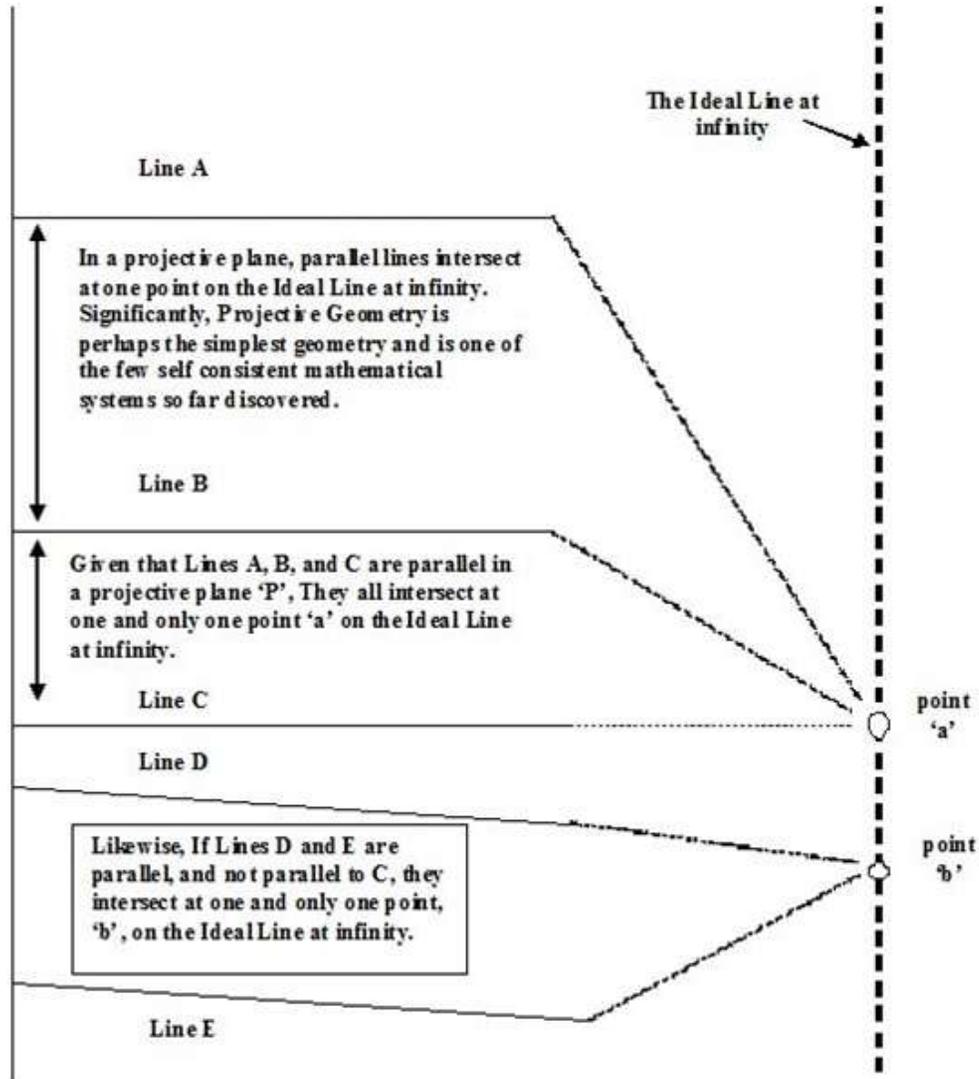The Ideal Line at infinity

point 'a'

point 'b'

Figure M 1.   An Analogy From Projective Geometry

M 4.   The Infinite Creator In The Person Of Jesus Christ - From Point Set Topology

M 4.1 An Example From Algebraic (Point Set) Topology

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:
>   6 Who, being in the form of God, thought it not robbery to be equal with God:
>   7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
>   8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

In a study of Mathematical Analysis[af] and Point Set Topology[b] the following concepts were suggested.

From Tom Apostle's book, the subject of open and closed sets. A set, S, of points is called: an open set if every point in the set is an interior point - The point "x" is called an interior point of "S" if there exists some neighborhood "N" around "S" all of whose points belong to "S", and A set, S, of points is called a closed set if every point in "S" includes its endpoints (called "a" and "b" in figure 2, below). An illustration of an open set is shown in figure 2, below.

<u>Assumptions:</u> (see Figure 2)
(1) All statements made in this exercise have been established in the mathematical literature referenced or stated without proof.
(2) There exist (at least) two points: "a" and "b" where the "value" of "a" (written simply **a**) is less than (<) the value of "b" (written simply **b**); where for our exercise "a" and "b" are real numbers.
Examples: -1, 0, 1, -½, ½, PI = 3.14159 . . , are real numbers.
(3) There exists a line "L" between points "a" and "b" with at least one point "x", whose value is written **x**, between "a", and "b". (**a** is less than **b** - this may be written in short form **a** < **x** < **b**.
(4) There exists a set of points "S" that includes at least the three points "a", "b", and "x" that lays on the line "L".
(5) We assume that the theory of real (including rational and irrational) numbers: "Rational numbers may be represented as those real numbers that may be expressed as the quotient of two integers (not zero). e.g., 1/1, 1/2,.1/4, . . .; Irrational numbers may be defined as those real numbers that are not rational numbers. e.g., π, $\sqrt{2}$, e, , ,.1/ π, 1/$\sqrt{2}$, 1/e, where e is the number 2.718281828 . . . , , .
(6) A rational number plus or minus, divided by, or multiplied by a rational number is a rational number.
(7) An irrational number plus or minus, divided by, or multiplied by a rational number is an irrational number.
(8) An irrational number plus or minus, divided by, or multiplied by an irrational number (not that irrational number itself) is an irrational number.
(9) (a) The results of the so-called Bolzano Weierstrass Theorem for point sets. e.g.,

>   (i) Definition: "x" is called an accumulation point of "S", provided every neighborhood "N" of "x" (x-h < x < x+h, where h is an arbitrary real number) contains at least one point of "S" distinct from "S".
>   (ii) Theorem: If "x" is an accumulation point of "S", then every neighborhood N(x)

[a]   Tom M. Apostol, Mathematical Analysis, Addison Wesley Publishing Company, INC., 1957
[b]   Donald W. Kahn, Topology, Dover Publications. INC., 1975, 1995

contains infinitely many points of "S"!

    (iii) Theorem (Bolzano-Weierstrass). If a bounded set S in E_1 contains infinitely many points, the there is at least one point in E_1 which is an accumulation point of S.

  (b) The results of the so-called Bolzano Weierstrass Theorem for point sets. i.e., If "x" is an accumulation point of "S" then every Neighborhood ("N") of "x", N(x), contains infinitely many points of "S". Alas-There goes Planck's Constant up in smoke because Physics is involved only in the things they can measure - as Planck's Constant.

(10) etc., . . .

We can establish the fact that the number of points "x" having values x, rational numbers between any two points "a" and "b" having values (numbers) a and b. is countably infinite. However, the number of irrational numbers x with the corresponding points "x", between "a" and "b", are uncountably infinite!

The upshot of this exercise is to establish that given any two arbitrary points, "a" and "b" having values a and b (numbers) between these points/numbers, on a line, there are uncountably many points "x" having values x, between "a" and "b" having values a and b (numbers) between these points/numbers. This crudely will show the compactness of space. Given this concept, then, as our starting position, It is quite within reason for the great Infinite "I AM", the creator of the universe to be as compact as a Fetus in Mary's womb and yet having intrinsically all the attributes and powers including immensity of God! The fact that the God-Man Jesus was wondered at by his disciples when he quieted the storm on the sea of Galilee when the exclaimed; "Matt 4:41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him*?
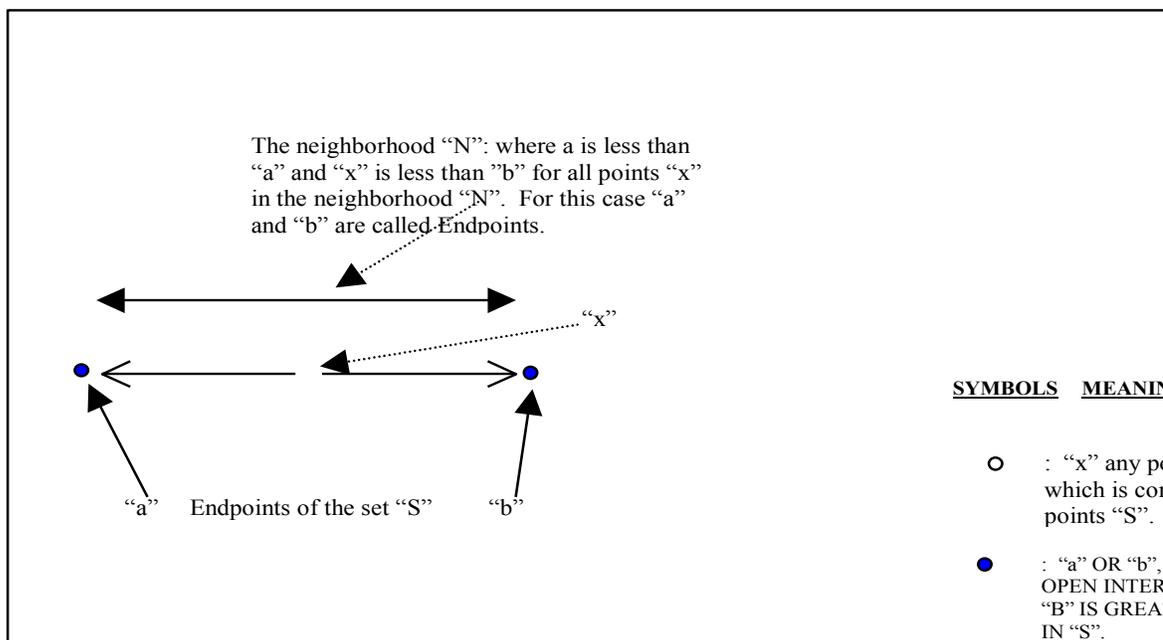
The neighborhood "N": where a is less than
"a" and "x" is less than "b" for all points "x"
in the neighborhood "N". For this case "a"
and "b" are called Endpoints.

"x"

"a"   Endpoints of the set "S"   "b"

SYMBOLS   MEANIN

○   : "x" any po
        which is con
        points "S".

●   : "a" OR "b",
        OPEN INTER\
        "B" IS GREA1
        IN "S".

Figure M 2.   An Analogy From Point-Set/Algebraic Topology

M 5.   An Argument For The Closeness Of God - From Differential Geometry

From the discipline of Differential Geometry the following information was derived in the
Spring quarter of 1961, by myself under the suggestion of Dr. Carl Allendoerfer, Chairman of
the Department of Mathematics at the University of Washington, Seattle, Wa, (And President
Of The American Mathematical Society).

In Figure 3, below, suppose at point "a" there exists a two dimensional worm by the name of
Question, Quest for short. Quest is infinitely small, and knows only length and width (not
height). He lives on the plane whose origin is **"a"**, and whose coordinates are **u** and **v**. This
plane also exists as a plane in the XYZ coordinate geometry, on a three dimensional sphere.
Since Quest is VERY small, is it possible for him to find a shorter route from point **"a"** to **"b"**
than the "planar" geodesic **S**, which, on the figure below is a "great circle"? This is intuitively
obvious to you and me, for we would respond that "Of course there is, if we're super moles.
The "line" **M** is obviously shorter. But our man Quest knows nothing of height so he responds
"beats me." Differential geometry is concerned, at least in part, with the solution of such
problems. For our man Quest, he can experience only travel in the (u,v) plane. He cannot
experience travel in the **w** direction. He can, however, with his ingenuity, conceive
mathematically of a trip from **"a"** to **"b"**, without going along the geodesic **S** (the "great
circle") but instead traveling the much shorter route, **M**. He does this by solving his problem
using a portion of mathematics called Tensor Analysis. He can even give us an equation of the
path length he'll travel if he can determine the curvature of the geodesic he lives on.

Now let us take this illustration in four or more dimensions. The same mathematics may be
expanded to 4 or more dimensions. We normally call the 4th dimension time. From our
mathematical theory we developed, we also need to be able to measure the curvature of the 4
dimensions in which we are immersed. In 1961 when this analogy was made, a measuring
method for determining the curvature of our space was beyond the reach of science. However,

even in those days, relativistic effects were known and were being instrumented. And oh, by the way, the man who put the theory together Dr. Albert Einstein, was himself, at least in his early days, an atheist. Up until this class in Differential Geometry, I was an average math student. My math GPA was only about 2.8 out of 4.0. However, a personal friend of my wife's family (lived next door), Dr. Carl Allendoefer, seemed to (and did) take a personal interest in our class. I, as always had to study very hard, but that quarter I got the 2cnd highest grade in the class (which included several graduate students). Figures 3 and 4, below, were the real results of that class for me since I was able to take the two dimensional worm analogy and transfer it to me, a real 3 dimensional worm. The concepts shown on Figure 4 spoke to me as follows. How is it possible that Christ could really dwell in me or anyone else the way the Bible claims. Just as I was coming up with the answer stated, below, I was being introduced to Jesus while working in the engineering computer room at the Boeing Airplane Company in Renton Washington. The concepts being investigated are possibilities only, but are at least well within the realm of available mathematics.

I am the 3 dimensional worm of Figure 4. My quest is to find out if there was a way to determine if there was a way I could devise to go from point "a" of that figure to point "b" that exists in at least one higher dimension (let's assume we're talking of Heaven). As it turns out, WE CAN! The Mathematics works out so that we don't need to express the relationship in terms of the 4th or higher dimension but the problem may be solved in terms of the three dimensions (length, width, & height) that we are familiar with!

This was an astounding discovery for me. The implication was that heaven (where we are seated with the Lord Jesus), may be an infinitesimally short distance. It also provides a possible explanation of how we can be indwelt by the Lord Jesus Christ while He is in Heaven as the believer's defense attorney.

Phil 3:20 For our ~~conversation~~ citizenship is in heaven; from whence also we look for the
         Saviour, the Lord Jesus Christ:
    21 Who shall change our vile body, that it may be fashioned like unto his glorious body,
         according to the working whereby he is able even to subdue all things unto himself.
Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,
    5 Even when we were dead in sins, hath quickened us together with Christ, (by grace
         ye are saved;)
    6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ
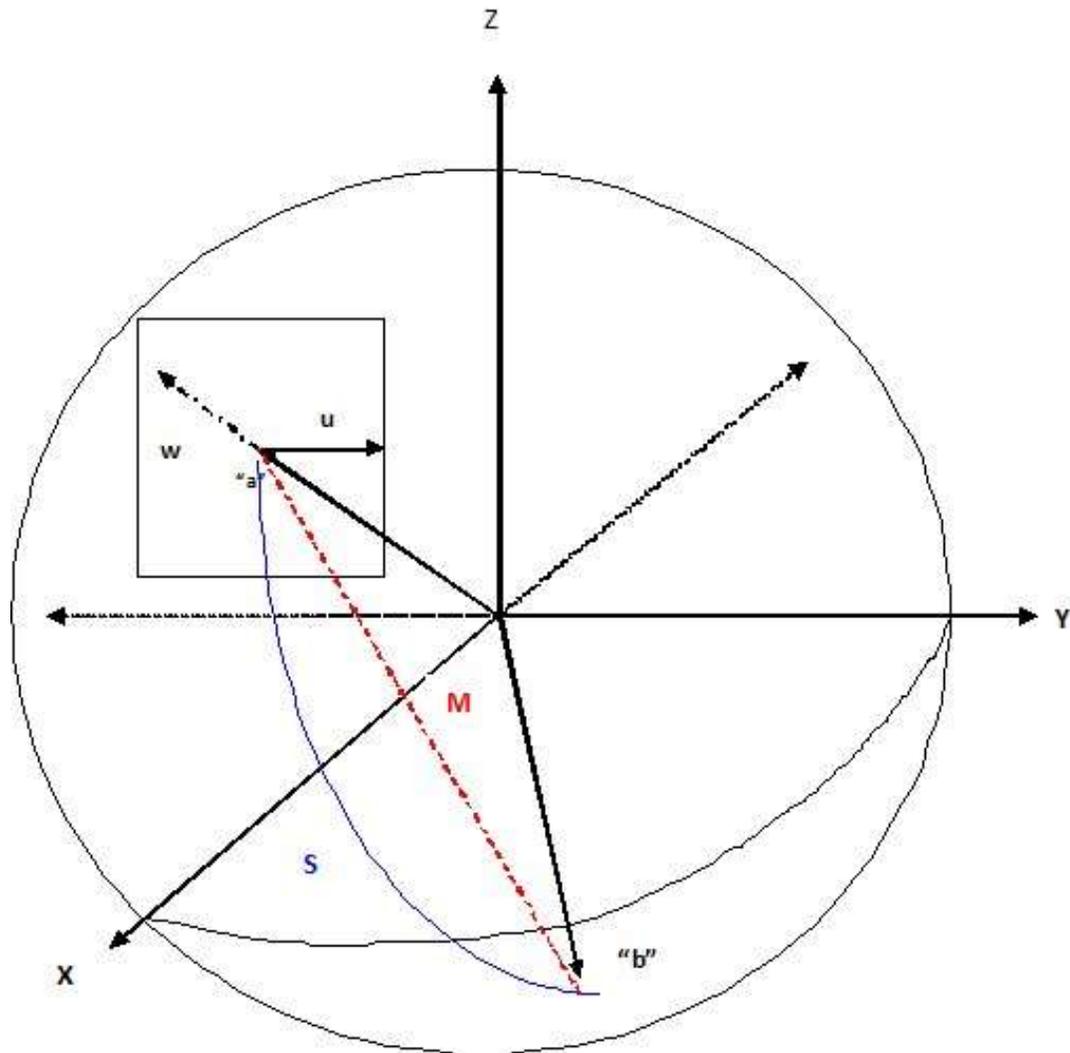   Jesus:

Figure M 3.   The Life Of A Two Dimensional Worm In A 3 Dimensional Space

S - an infinite distance

Z

v

w

"b"
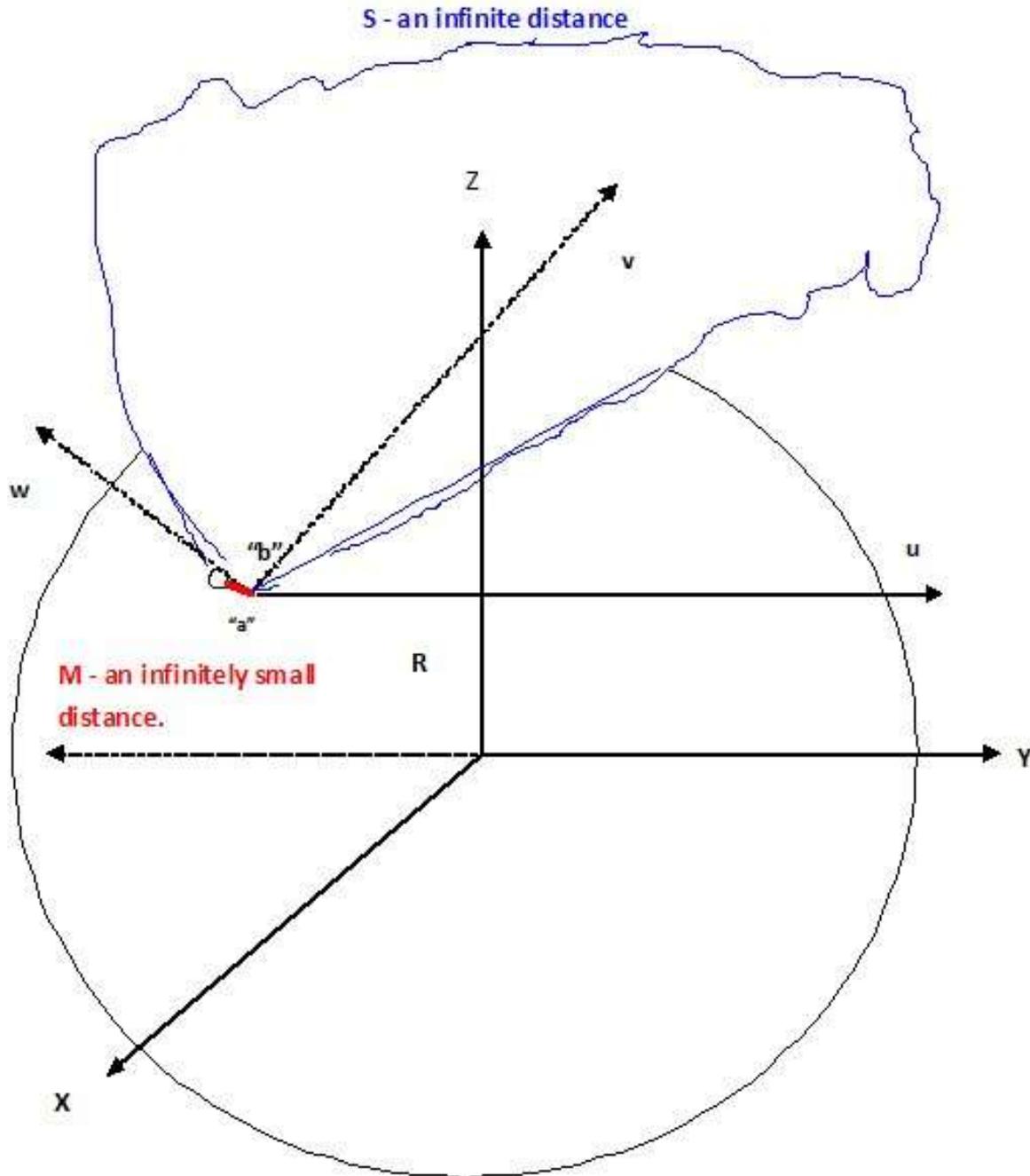
u

"a"

M - an infinitely small
distance.

R

Y

X

Figure M 4.   The Life Of A Three Dimensional Worm In An "n" Dimensional Space.

Job 25:6 How much less man, that is a worm? and the son of man, which is a worm?
Ps 22:6 But I am a worm, and no man; a reproach of men, and despised of the people.

APPENDIX N

Words Used To Describe Figures Of Speech Involving Word Repetition
By Moisés Silva - Rhetoricae

Words Used To Describe Figures Of Speech Involving Word Repetition.
General Terms for Repetition
- conduplicatio
  The repetition of a word or words. A general term for repetition sometimes carrying the more specific meaning of repetition of words in adjacent phrases or clauses. Sometimes used to name either ploce or epizeuxis.
- epizeuxis
  Repetition of words with no others between, for vehemence or emphasis.
- ploce
  The repetition of a single word for rhetorical emphasis. Ploce is a general term and has sometimes been used in place of more specific terms such as polyptoton (when the repetition involves a change in the form of the word) or antanaclasis (when the repetition involves a change in meaning).

Repetition of letters, syllables, sounds

- alliteration
  Repetition of the same sound at the beginning of two or more stressed syllables.
- assonance
  Repetition of similar vowel sounds, preceded and followed by different consonants, in the stressed syllables of adjacent words.
- consonance
  The repetition of consonants in words stressed in the same place (but whose vowels differ). Also, a kind of inverted alliteration, in which final consonants, rather than initial or medial ones, repeat in nearby words.
- homoioptoton
  The repetition of similar case endings in adjacent words or in words in parallel position.
- homoioteleuton
  Similarity of endings of adjacent or parallel words.
- paroemion
  Alliteration taken to an extreme — every word in a sentence begins with the same consonant.
- paromoiosis
  Parallelism of sound between the words of adjacent clauses whose lengths are equal or approximate to one another. The combination of isocolon and assonance.

Repetition of words:

- adnominatio (When synonymous with polyptoton)
  Repeating a word, but in a different form. Using a cognate of a given word in close proximity.
- anadiplosis
  The repetition of the last word of one clause or sentence at the beginning of the next.
- anaphora
  Repetition of the same word or group of words at the beginning of successive clauses, sentences, or lines.
- antanaclasis
  The repetition of a word whose meaning changes in the second instance.

- antistasis
  The repetition of a word in a contrary sense. Often, simply synonymous with antanaclasis.
- conduplicatio
  The repetition of a word or words in adjacent phrases or clauses, either to amplify the thought or to express emotion.
- diacope
  Repetition of a word with one or more between, usually to express deep feeling.
- diaphora
  Repetition of a common name so as to perform two logical functions: to designate an individual and to signify the qualities connoted by that individual's name or title.
- epanalepsis
  Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- epistrophe
  Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- epizeuxis
  Repetition of words with no others between.
- mesarchia
  The repetition of the same word or words at the beginning and middleof successive sentences.
- mesodiplosis
  Repetition of the same word or words in the middle of successive sentences.
- palilogia
  Repetition of the same word, with none between, for vehemence. Synonym for epizeuxis.
- paregmenon
  A general term for the repetition of a word or its cognates in a short sentence.
- ploce
  A general term for the repetition of a word for rhetorical emphasis.
- polyptoton
  Repeating a word, but in a different form. Using a cognate of a given word in close proximity.
- polysyndeton
  Employing many conjunctions between clauses.
- symploce
  The combination of anaphora and epistrophe: beginning a series of lines, clauses, or sentences with the same word or phrase while simultaneously repeating a different word or phrase at the end of each element in this series.

Repetition of clauses and phrases

- anaphora
  Repetition of the same word or group of words at the beginning of successive clauses, sentences, or lines.
- coenotes
  Repetition of two different phrases: one at the beginning and the other at the end of successive paragraphs. A specific kind of symploce.

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- epistrophe
  Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- isocolon
  A series of similarly structured elements having the same length. The length of each member is repeated in parallel fashion.
- mesarchia
  The repetition of the same word or words at the beginning and middleof successive sentences.
- mesodiplosis
  Repetition of the same word or words in the middle of successive sentences.
- repotia
  The repetition of a phrase with slight differences in style, diction, tone, etc.

Repetition of ideas

- commoratio
  Dwelling on or returning to one's strongest argument.
- disjunctio
  A similar idea is expressed with different verbs in successive clauses.
- epanodos
  Repeating the main terms of an argument in the course of presenting it.
- epimone
  Persistent repetition of the same plea in much the same words.
- exergasia
  Augmentation by repeating the same thought in many figures.
- expolitio
  Repetition of the same idea, changing either its words, its delivery, or the general treatment it is given.
- homiologia
  Tedious and inane repetition. Unvaried style.
- hypozeuxis
  The use of a series of parallel clauses, each of which has a subject and predicate, as in "I came, I saw, I conquered."
- palilogia
  Repetition in order to increase general fullness or to communicate passion.
- pleonasmus
  Use of more words than is necessary semantically. Rhetorical repetition that is grammatically superfluous.
- scesis onomaton
  A series of successive, synonymous expressions.
- synonymia
  The use of several synonyms together to amplify or explain a given subject or term. A kind of repetition that adds force.
- tautologia
  The repetition of the same idea in different words, but (often) in a way that is wearisome or unnecessary.

- <u>traductio</u>
  Repeating the same word variously throughout a sentence or thought.

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