

HERMENEUTICS	Page 1
<i>a Grace Notes course</i>	

a ***Grace Notes*** course

Hermeneutics

Source Materials:

“Hermeneutics: the Science and Art of Biblical Interpretation”

Drue Freeman, Pastor, Trinity Bible Church, Oklahoma City, OK

“A Syllabus of Studies in Hermeneutics”, Rollin Thomas Chafer

adapted for Grace Notes training by Warren Doud

Grace Notes

Web Site: <http://www.gracenotes.info>

E-mail: wdoud@gracenotes.info

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Lesson 1 - Preface and Introduction

This Bible study course is designed to acquaint the serious student of the Word of God with equipment that will help in the interpretation of the Scriptures.

We are going to begin with an introduction to the various schools of hermeneutical thought and then proceed to the various principles that are used in the Protestant system of Biblical interpretation.

The approach that will be used is based on the personal belief of the author that the Scriptures are totally and completely inspired by God and that He communicates to His people that which He desires them to know.

We will not only explore the basic principles of interpretation, but will also consider some specialized areas such as symbols, types, parables and prophecy.

Please begin and end this course with prayer, praying as you go. Seek to know God's Word for He has promised that you can (Matt 7:7-8; James 1:5), but more than just knowing God's Word, seek to know Him (Phil. 3:10) in a more personal and intimate way for many have known His Word, but did not really know the Father (John 5:39-45).

All Scripture quotations are taken from the New American Standard Bible published by the Lockman Foundation.

This study course was derived from class notes gleaned from Dr. Dale Carnegie of Tulsa Seminary of Biblical Languages in the fall of 1978, our textbook, *Protestant Biblical Interpretation*, by Bernard Ramm (Baker Book House, 1970), and Drue Freeman personal teaching notes.

Introduction

Hermeneutics is the science and art of Biblical interpretation. It is a *science* because it is guided by rules. The *art* is in the application of the rules.

The primary need of hermeneutics is to determine the meaning of the Word of God. Since all doctrine rests upon interpretation, we must have correct interpretation to develop correct doctrine.

Hermeneutics seeks to bridge the gap between our minds and the minds of the Biblical writers. The best way to accomplish this bridge is through a thorough knowledge of the original languages, ancient history and comparison of Scripture with Scripture. An extensive knowledge of geography and culture is also invaluable.

The step of faith that we must make is the inspiration of Scripture (2 Tim 3:16). This establishes the boundaries for correct understanding of the Word.

We also must seek to determine the true text. This discipline is called *textual criticism*. *Lower criticism* seeks to determine the author and date of the writing. So called "*Higher Criticism*" is a liberal approach to Scripture that does not accept complete inspiration of the Bible.

There is a need for intellectual honesty and education. One may have the rules memorized, but may not be able to apply them, or may seek to apply them in a biased manner. The objective of the interpreter is to read out of the text (exegesis) not to read one's own viewpoints in to the text (eisegesis). One way to become as objective as possible is prayerfully and thoughtfully consider any and all alternatives in a given passage.

Interpreters should approach the text in humility, meaning that the interpreter must be teachable and realize that he should never stop learning. Interpreters must also recognize that inspiration (which comes from God) is infallible, but personal illumination is not.

The Qualifications of an Interpreter:

1. One must be a Believer because correct interpretation requires the work of the Holy Spirit. 1 Cor 2:14-16
2. One must be filled with the Holy Spirit. Eph 5:18
3. One must possess a desire to know. Matt 7:7-8
4. One must be seeking to correctly interpret God's Word. 2 Tim 2:15
5. One should have some spiritual education over a period of time. 1 Tim 3:6

Introduction by Rollin Chafer

Biblical Hermeneutics receives scant attention in the modern theological curriculum. Even before the time of the virtual abandonment by liberal seminaries of the idea that the Scriptures are the authoritative source of Christian dogmatics, the study of Hermeneutics was relegated mostly to the department of Old Testament. At the same time, it too often degenerated into an arbitrary classification of favorite interpretations which were dictated by accepted creedal dicta, rather than by the application of the laws governing logical interpretative procedure. It seems certain that the thought that Hermeneutics as a science has to do with the mastery and the applicability of the laws governing interpretation was too often forgotten.

Terry does indeed draw a distinction between Hermeneutics as a science engaged with the study of the governing laws, on the one hand, and Hermeneutics as an art concerned with the concrete application of the laws, on the other hand; but the latter seems to me to be but another description of exegetical praxis. In the closing words of his first chapter Terry senses this when he says: "For if ever the divinely appointed ministry of reconciliation accomplish the perfecting of the saints, and the building up of the body of Christ, so as to bring all to the attainment of the unity of the faith and of the knowledge of the Son of God (Eph 4:12, 13), it

must be done by a correct interpretation and efficient use of the word of God. The interpretation and application of that word must rest upon a sound and self-evidencing science of hermeneutics.”

Perhaps no widely quoted hermeneut has more consistently emphasized the essential fact that Biblical Hermeneutics is, first of all, a study of the laws which govern sound Biblical interpretation than the late M. Cell erier, Professor in the Academy of Geneva, Switzerland, whose *Manuel d’Hermeneutique Biblique* was in large part made available to American readers in a translation and revision by Elliott and Harsha, published in 1881. In the first four chapters of his work he reiterates and emphasizes this definition at the beginning of each section as though he were seeking to combat an erroneous conception of the science: “Hermeneutics is the science which furnishes the true principles of interpretation.”

We must insist again that Hermeneutics is not a collection of favorite interpretations gleaned here and there from a bibliography of interpretative writings. A hermeneut is one who, through familiarity of the laws governing sound procedure in the interpretation of the Scriptures, is thereby enabled to test any and all interpretations of the Word of God presented to him. Apart from this thorough understanding of the governing laws he must be dependent upon the opinions of other men.

The necessity of being guided by sound laws is sharply brought out by Lockhart in the second chapter of his *Principles of Interpretation*, wherein he lists fifteen axioms, one of which is here cited: “The true object of interpretation is to apprehend the exact thought of the author.” On this Dr. Lockhart comments: “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 moment that one allows himself this privilege he ceases to be an interpreter and becomes a collaborator with the author. To essay this role

with the Spirit Author of the Scriptures should give pause to a larger number of careless interpreters than is daily evident.

Several standard works on Hermeneutics describe the relative place this science occupies in *Theological Encyclopedia and Methodology*. One of the most concise statements is made by Cell erier and is as follows:

“(a) The Christian divine, called to expound and interpret the Word of God, ought first to explain the history, the circumstances, and the form of the Bible. This is the first object of Introduction, or Isagogics. [This is often called the Higher Criticism, and the student should keep in mind that there is a vast field of constructive higher criticism as well as the destructive variety. The term, “higher criticism” should be used with qualifying adjectives].

“(b) He must, in the second place, determine, as nearly as possible, the true and original text; and endeavor to disengage it from the numerous variations with which eighteen centuries of citations and transcriptions have encumbered it. This is the object of the Criticism of the Text.” [Often called the Lower Criticism].

“(c) Before attempting the explanation of the phrases and ideas of the Bible, a third test, and the most important of all, is necessary. The theologian should understand the principles, according to which they must be explained. The exposition of these principles receives the name of Hermeneutics.”

“(d) After these three successive processes have been finished, the Biblical interpreter enters upon his work. He reads, he analyzes, he develops, he comments on the Holy Word, line after line. He no longer constructs a science; he practices an art-Exegetics: he accomplishes a task - Exegesis.”

Although the word Exposition is often used as a synonym for Exegesis, in popular usage it is more often used to represent the popular

platform presentation of the results of exegetical study.

In the field of Biblical interpretation there are two principal methods of procedure:

- (1) that which functions inductively within the sphere of the Scripture testimony; and
- (2) that which approaches the Scriptures wholly or partly from without, and which is deductive in method.

It was a favorite classroom saying of the late Dr. B. B. Warfield that "all theologies divide at one point - does God save men or do they save themselves?" As truly it may be said that all systems of Bible interpretation divide at one point-is the Bible a self-interpreting book or does it require a humanly contrived system of interpretation in order to be understood? In other words, does the Bible contain its own hermeneutical laws which are sufficient, and capable, when rightly understood and followed, of guiding the student to a correct interpretation of its own disclosures: or is it deficient in such interpretational provisions, and therefore dependent upon the resources of human reason to supply that lack?

Intelligently or unintelligently, Bible students in general follow the principles of one or the other of these alternative systems, either wholly or in part. It is a startling fact that many students who assert their belief that the Bible is revelation from God, divinely inspired, accept the latter alternative without realizing its logical implications. To hold that human reason-and how often the phrase occurs in connection with this or that interpretation, "it is not reasonable in the light of present-day knowledge"-is the final arbiter, even in moot questions, leads to definite experimental results in the student himself and eventually leads to the conclusion that it is admissible to accommodate particular Scripture passages to harmonize with extra-Biblical hypotheses.

Writing concerning the work of the students at the Harvard Medical College, Jerry McQuade

said: "Psychologists classify men into two types-the type which accepts whatever is told to them as a predigested compendium of all that they should know, and never ask any further questions; hence quietly pass into oblivion, and the type, which feels the impulse of life and the thirst to ask why, wherefore, whither, how; hence etch deep on the tablet of time for the ages to come."

There are two groups of theological students which may be classed under Mr. McQuade's first type. The first group comprises those who accept without question what they are taught by heterodox teachers. The members of this group, with few exceptions, become ministers of mere human righteousness, and therefore tools of Satan.

The other group represents those who, professing orthodoxy, also follow the line of least resistance and adopt without question interpretative teachings, furnished in predigested form, which may or may not have been formulated in accordance with sound laws of Biblical interpretation. Failing to gain a first-hand experience in the application of the fundamental principles of Biblical hermeneutics by which they may test the Scripturalness of all teachings, the members of this group become mere echoing mouthpieces of other men's theological and creedal opinions, a state which is intolerable to an honest student, and one which is destructive of self-respect, intellectual and spiritual.

In schools of theology, as in other technical institutions, here and there are found students who may be classified under Mr. McQuade's second type, diligently seeking the Biblical "why, wherefore, whither, how," of every teaching, not content with the rumination of predigested theological dicta. Bringing to their task believing hearts and a dependence upon the illumination of the Spirit Author, they truly prepare to "etch deep on the tablet of time." Moreover, as in the case of no other class of

technicians their work is peculiarly preserved to shine not only during time but in eternity.

Biblical interpretation, in contrast to the systems dictated by human reason, is inextricably bound up with intelligent and acceptable Christian service. There is no appeal to human reason in Paul's word to Timothy: "The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things" (2 Tim 2:6, 7). It is indeed true that the Lord gives the understanding, but he imparts this richly to those who, with believing hearts, heed that further injunction to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (v. 15).

Exercises

1. Why is the study of Hermeneutics both a science and an art?
2. What is the primary need of Hermeneutics?
3. What is the best way to bridge the gap between my mind and the mind of the writer?
4. What is the "step of faith" that I must take to begin to interpret the Scripture?
5. Is my interpretation infallible? Explain.
6. Do I fit the qualifications for an interpreter? If not, why?

Lesson 2 - Historical Schools - Allegorists

General

An "Allegory" is a symbolic representation. There were schools of interpretation that took the literal words of Scripture and assumed that they were symbolic of deeper spiritual truths. While there are some obvious symbols in the Word of God such as in Ezekiel 1, it would be a human assumption to claim that all of Scripture is symbolic and that the literal has no significant meaning.

Greek Allegorical Schools:

The Greek Allegorical Schools were concerned only with their own writings, but their method of interpretation was adopted by both Jews and Christians. Their philosophical and historical traditions which were stated by Thucydides and Herodotus were always at odds with their religious traditions which were stated by Homer and Hesiod. They relieved the tension by allegorizing the religious.

Jewish Allegorical Schools:

The major writers for the Jewish Allegorical School were Aristobulus (160 BC) and Philo (20 BC - 54 AD). Philo tried to reconcile the Hebrew faith with Greek philosophy. These allegorists claimed that the literal was for the immature.

The Jewish Allegorists developed Canons (a regulation or standard) for allegorical interpretation that told them when they were to interpret in this manner. If they found a statement that was "unworthy" of God, or statements that either seemed to contradict or in any way presented a difficulty, they felt free to interpret allegorically. Also, if the record itself was allegorical in nature or they ran into grammatical peculiarities or symbols they turned to allegory.

Christian and Patristic Allegorists:

The Christian and Patristic Allegorists believed that the Old Testament was a Christian document but considered it to be full of parables, enigmas, and riddles. They also ignored the historical connections of scripture and believed that Greek philosophy was to be found in the Old Testament.

One of the major writers was Clement of Alexandria (c.150 A.D.) who claimed that there were five possible meanings. The Historical meaning which concerned the actual event; The Doctrinal meaning which included moral and theological teachings; The Prophetic meaning which was concerned with predictions and types; the Philosophical meaning which sees meaning in objects and historical persons; and

the Mystical meaning which involved deeper moral, spiritual or religious truth found via symbols.

Origen was a student of Clement who sought to escape the crudities of lay people by taking everything symbolically. He tried to make scripture acceptable to philosophers. Origen's approach was threefold in that the Literal meaning was the Body of Scripture, the Moral sense was the Soul of Scripture, and the Allegorical sense was the Spirit of Scripture. He believed that true exegesis was Spiritual (allegorical) exegesis.

Jerome (347-420) translated the Bible into Latin and that translation is called the Vulgate. It has been the only official Bible of the Roman Catholic Church since the Council of Trent in 1545. Jerome suggested that the Apocrypha be put in Bible.

Augustine sought to develop a theory of signs. A sign is a thing apart from the impression that it presents to the senses and which causes of itself some other thing to enter our thoughts. He based his position on 2 Cor 3:6 which says "who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life."

Augustine's requirements for proper interpretation were: 1) an interpreter must be a believer; 2) the literal meaning and historical setting must be held in high regard; 3) Scripture has a double meaning, therefore the Allegorical method is proper; 4) recognize that there is significance in numbers; and 5) the Old Testament was a Christian document and Christ should be sought there. Augustine believed that true exegesis had to consult the meaning of the writer, then the "analogy of faith" which is found in the true orthodox creed and add love, which is spiritual intuition.

Some of Augustine's other teachings were: 1) that one had to pay attention to the context; 2) if the interpreter is insecure in his basic beliefs, he can't be part of the orthodox faith; 3) that one must not try and make the Holy Spirit a

substitute for the tools; 4) that the obscure passage must yield to clear; and 5) that one must also note progressive revelation within its historical context (some say that he failed to apply this point himself).

Roman Catholic School:

The Allegorism of Roman Catholicism employed a "spiritual" or "mystical" interpretation of the Word. In general, the Roman Catholics combined Typology and Allegory and sought the Moral Interpretation. They believed that the literal and historical interpretation is the foundation of the study of the Bible, but that the "spiritual" or "mystical" meaning, which is beyond the literal, is what we should really seek.

The Roman Catholics use the Latin Vulgate (a Latin translation by Jerome from the Hebrew and Greek) as though it were the original text. The Catholic interpreter accepts what The Church has said about various matters as unequivocal truth. They believe that The Church is the official interpreter since The Bible is not given to the world but deposited with the Church. Also at the heart of their beliefs is that the Christian *Deposit of Faith* is in the Catholic Church. Therefore, no passage of Scripture can be validly interpreted in a manner that conflicts with the Roman Catholic Doctrinal system. Their view of the "analogy of faith" is to compare a particular interpretation with Church Dogma.

The Roman Catholic "Guide to Interpretation" is that interpretation:

- must be solely about faith and morals.
- is not bound by national or scientific matters.
- must bear witness to Catholic tradition.
- must have a unanimous witness by the Church Fathers.
- is to be explained by unwritten tradition when the passage is obscure.
- follows the "Principle of Development" meaning the doctrines of the New

Testament were 'seeds' and not complete units in themselves.

- also follows the "Principle of Implication" which is called "Epigenesis" meaning that doctrines grow, develop and change.

For Personal Study

1. What is an allegory?
2. What is the major assumption of the Allegorical School of thought?
3. From which Allegorical School did both the Jews and Christians get their foundation?
4. How did the Jewish Allegorical School originate?
5. How do Allegorists view Literalists?
6. What were the five possible meanings of Scripture according to Clement of Alexandria?
7. What were the body, soul and spirit of Scripture according to Origen?
8. Evaluate the basic teachings of Augustine.
9. Discuss the basic hermeneutical system of Roman Catholicism.

Lesson 3 - Historical Schools-Literalists

General:

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 this is not possible. This allows for figures of speech, fables and allegories. When reasons exist for something beyond the literal meaning, there must be some type of control.

Jewish Literal School

Ezra founded this school when he translated the Hebrew to Aramaic for the Jews who were coming out of captivity (Neh 8:1-8). The Jewish Canons of interpretation were that:

- the Word is to be understood in terms of sentence and the sentence by its context.

- one should compare similar topics of scripture and give the clear passages preference over the obscure.
- one must pay close attention to spelling, grammar, and figures of speech.
- Logic is to be used to apply scripture to life in circumstances where the Bible is silent.

The Literal school recognizes the Divine accommodation of Revelation to men.

Some Problems in the Literal School:

The "hyperliteralists" who are also called "letterists" took things to the extreme and were constantly looking for hidden meanings lying "under" the surface of the text.

The Cabbalists (Kabbalists) often allegorized the letters. They used *notarikon* where each letter stood for another word. They also used a method called *gemetria* which assigned numerical values to words, and then compared numbers and a system called *termura* which changed the letters of words to form new words.

Syrian School of Antioch

The Syrian School of Antioch avoided letterism and allegories. Lucian and Dorotheus were founders, around 325 A.D. Arius and Eusebius studied at this school. Diodorus who was the first presbyter of Antioch until 378 AD, then the Bishop of Tarsus, also was part of the school at Antioch. There exist many extant writings from the students of this ancient school.

Theodore of Mopsuestia was a student of Diodorus who was intellectual and dogmatic. He denied the inspiration of some books of the Bible, but he also denied Allegory.

John Chrysostom who was also called "the golden-mouthed" was a talented exegete and communicator who recognized inspiration and totality of the Canon.

This School debated Origen's Allegorical school.

The Syrian School:

- recognized a plain-literal and a figurative-literal sense of Scripture.

- were not “letterists.”
- avoided the authoritarian exegesis of the Roman Catholics.
- insisted on historicity of Old Testament events.
- related the Old Testament and New Testament *Typologically*, not Allegorically.
- recognized Progressive Revelation.
- held that the bond between the Old Testament and New Testament is prophecy.

This is the line of descent passed through by the writer of this course.

The Victorines:

The major representatives of The Victorines were Hugo of St. Victor, Richard of St. Victor, and Andrew of St. Victor. They noted the importance of history and geography, which is the natural background for literal exegesis. They emphasized syntax, grammar and exegesis and did not get involved in letterism.

The Reformers:

The Reformers based their approach on the philosophical system of Occam. This system first separated Grace and Nature and said everything we know about God is via Divine Revelation. The second factor involved a renewed study of Hebrew and Greek. Erasmus published the first Greek New Testament in 1516.

The Reformer Martin Luther held the following hermeneutical principles:

- The Psychological Principle which recognized faith and illumination.
- The Authority Principle which held that the Bible is the supreme authority and is above church authority.
- The Literal Principle, which rejected allegory as, used by the Catholics. (They were not adverse though if the context were Christ and not something about the papacy). They accepted the primacy of the original languages and paid attention to

grammar, time frame, circumstances, conditions, and context.

- The Sufficiency Principle, which indicates that the Bible is a clear book and a devout student, can understand it. This includes the fact that Scripture interprets scripture, so one must let the clear interpret the obscure. They also employed the "Analogy of Faith" which was believed to be the theological unity of the Bible and not the recognized dogma of an institution.
- The Christological Principle states that the function of all interpreters is to find Christ.

(The Roman Catholics seek to do this with Allegory)

- The Law-Gospel Principle which recognizes that the Law is not necessary for salvation.

In the Post-Reformation Era Ernesti published *Institutio Interpretis* in 1761 which stated that grammatical exegesis had authority over dogmatic exegesis which was the Roman Catholic method.

Devotional Schools:

This group emphasizes the edifying aspects of Scripture as per 2 Tim 3:16. The Medieval Mystics who used the Scriptures to promote the mystical experience led this school. The Victorines fell into this category.

Pietists

This was started by Philip Spener (1635-1705 and August Francke (1663-1727) who attempted to recover the Bible as spiritual with the intended use of edification. It was a reaction against those who read the Bible only to tear down others. Bengel was the chief exponent. The Pietists emphasized grammatical and historical interpretation seeking to apply it to life.

The Pietists influenced the Moravians. This evangelical movement can be traced to Moravia and Bohemia (Czechoslovakia). Count von Zinzendorf (1700 - 1760), the leader of the Bohemian Brethren was a part of the Devotional School. The Pietists also influenced

the Puritans including John Wesley, Jonathan Edwards, Mathew Henry, and the Quakers.

The problem they faced was one of having only pious reflections of Scripture without clear explanations. The Modern Devotional School claims devotions are absolutely necessary as Christians need applications to live by. The weaknesses of this school are that it can easily fall prey to Allegory, and often, pious reflections are substituted for valid exegesis.

For Personal Study

1. Describe the Literal approach to God's Word.
2. What were some of the problems in the Literal School and why would they be problems?
3. Which Literal School debated Origen's Allegorical School and who were some of its famous students?
4. Discuss the principles held by the Syrian School.
5. Discuss Luther's principles of hermeneutics.
6. Discuss the strengths and weaknesses of the Pietists.

Lesson 4 - Historical Schools - Liberals

The Liberal School of interpretation grew primarily out of the debate between rationalism and authoritarianism. Whatever was not in harmony with 'educated' morality was rejected.

The Liberal system of hermeneutics is that:

- The Modern Mentality was to govern one's approach to scripture.
- The Bible is just another book.
- Miracles are not to be accepted because they are not scientific.
- Hell, sin, and depravity are rejected because they offend moral sensitivities.
- The text may be rearranged.
- They reject all forms of Inspiration.

- Revelation is redefined to mean human insight into religious truth.
- Doctrinal and theological content are not binding.
- They believe that religious experience is fundamental and that theology is an afterthought.

The Liberal School applied Evolution to the religion of Israel. Thus they held that Jesus was a good man of the highest prophetic order and was transmuted by theological speculation and Greek metaphysics into the God-man of the creeds.

They believe that the writers of the Bible accommodated their recipients and hence the Bible is not binding on us. Liberalism also rejects typology and prophecy. They place a high value on philosophy and use a synthetic system that comes from beginning with a thesis and adding to it an antithesis thus forming a synthesis.

Some of the different names Liberalism appears under are:

- Neo-Orthodoxy which seeks to recover the insights of the Reformers. Karl Barth was the chief representative of this movement.
- Neo-Supernaturalism which reinstates category of transcendental.
- Logotheism which seeks a new theology of the Word of God.
- Neo-Evangelicalism which seeks to recover the Christian gospel in contrast to social gospel.
- Neo-Liberalism which has not really broken with liberalism.
- Biblical Realism which is a new effort to discover theological interpretation of the Bible.

Neo-Orthodoxy:

The approach of Neo-Orthodoxy to the interpretation of the Bible:

- denies the infallibility, inerrancy, and Divine revelation of Scripture.

- says that only God can speak for God and thus revelation only comes when God speaks.
- claims that His speech is His personal presence, not mere words.
- views the Bible as a witness and record to revelation, but is not revelation.
- believes only that which witnesses to Christ is binding.
- believes we cannot interpret the particulars or specifics of Scripture.
- interprets mythologically the Creation accounts, the fall of man, and the Second Advent.
- believes you can read the Bible without any attempt to understand it (Existential).
- recognizes paradoxes.

"Holy History" School:

Another part of the Liberal School believed in a *Heilsgeschichtliche*, which is German meaning "Holy History" or "Salvation History." Von Hoffman who tried a new system based on the experience of regeneration, history, the fact of the Church and Scripture started it. They accepted "Higher Criticism" which believed the books in the Bible to be written by several authors over the period of several hundred years.

The approach of the "Holy History" was that an historical event had roots in the past, meaning in the present, and was a preview of the future. It was also called the "Organic" view and when applied meant that interpretation was to be dynamic (ever-changing). This school turned applications into interpretations and believed that the Bible is the Bible if you make it *your* Bible.

Their Hermeneutics involve:

- The "Quest for Life" movement of document which is an attempt to discover unity of the book, to determine to whom it was written and find the flow of ideas

- comprehending the Bible's message in context of the author's view of life and reality as seen by the rational mind.
- determining the relationship, which exists between the ideas of the documents and the ideas of our own mind, namely reading into The Word our viewpoints which is, called eisegesis.
- critically studying the Bible since criticism establishes authenticity.

The New Hermeneutics:

Rudolf Bultmann (1884-1976) introduced the German Hermeneutical Principle also called the "New Hermeneutics." Its principles are that:

- all matters of fact are settled by science and thus rejects miracles. (Scientific)
- the historical setting of a concept becomes more important than the strict interpretation of that concept. (Critical)
- the 1st Century church expressed faith mythologically. (Mythological)
- the modern person must strip away the myths. (Demythological)
- faith lives only by decision and does not need to be objective or have historical support. (Dialectical)
- scriptures are a witness that revelation does occur, but it is not directly the Word of God. (Revelational)
- there is no Old Testament predictions of the New Testament events. (The Law)

They are on a quest for the "historical Jesus" speaking of the person apart from what they view as myth. The Liberal Hermeneutic is based on how each person may see or understand his own world and experience. They view language as a "speech-event" and thus it does not carry responsibility even if coming from God.

For Personal Study:

1. Where did the Liberal School of interpretation come from?

2. What philosophical theory did the Liberals apply to Scripture?
3. Discuss their basic positions.
4. What is my overall evaluation of the liberal hermeneutical system?

Historical Sketch (Rollin Chafer)

Brief historical outlines of the development of Biblical Hermeneutics are found in several of the standard texts on this science.¹ These writers agree that Hermeneutics as a formulated science had no existence before the Reformation. Comparatively speaking, it is a newcomer in the family of subjects constituting Theological Encyclopedia and Methodology. However, principles claimed to have hermeneutical value, howbeit fraught with destructive elements, emerged in the third century and with accretions during the following centuries persist today.

Cell rier divides the historical development of Hermeneutics into eight (8) periods. As it is advantageous in this study to give consideration only to the governing principles of systems that have had a marked effect upon Biblical interpretation, details of some of these periods which did not seriously change the trend of the science will not receive more than cursory mention. It is of prime importance, however, to note the sources and following development of systems that have made permanent contributions, destructive as well as constructive, to methods which are defended and employed by their respective endorsers up to the present moment.

¹ Works to which I refer more frequently than other texts, namely, *Biblical Hermeneutics* by Terry, and *Manuel d' Hermeneutique* by Cell rier, trace the outline of this history. I am indebted to these comments, besides material on the subject in general ecclesiastical histories, for the factual matter in this section of the Syllabus. Responsibility for the interpretative comments on these historical facts is mine.

FIRST PERIOD. This may be disposed of in a few words. During the first two centuries of the Christian era "Hermeneutics did not exist, and could not exist." Several reasons contributed to this state. The church was harassed by persecutions, having little time for speculation in the realm of interpretative thought. "The Church of this era was, moreover, so near to the time of the preaching of the Apostles and of the publication of their writings, that these were sufficiently perspicuous and fully explained by the oral traditions so carefully sought for at that time." A questionable system of interpretation is demanded only when there is a desire to avoid the application of the plain truth. On the other hand, a sound system of hermeneutics is essential to counteract such methods. The fact that an elaborate system of interpretation was not needed in the immediate post-Apostolic period is of important, nay determining, significance. It was an indication that Apostolic authority had not in the main been abandoned, although here and there departures from the truth were beginning to be manifested.

SECOND PERIOD. In the Patristic Age which followed, far-reaching departures from former beliefs were introduced. These changes were engendered by the rise of a scientific spirit, encouraged largely by philosophizing theologians of the Christian school at Alexandria, whose methods of interpretation had been profoundly influenced by the mode of allegorizing promulgated by Philo and the Jewish school.

Origen emerges as the most important figure of this period. A product of the Alexandrian school, he possessed an extraordinary ability for sustained mental labor. This industriousness coupled with a remarkable memory won for him a reputation for scholarship. Like many scholastics, however, he lacked the ability to think straight. His system of interpretation constantly exhibits the fact that he ignored fundamental laws of logic. He had been trained in a philosophy developed by

the eclectic mode as taught by Clement, rector of the school, and the new Platonic system founded by Ammonius Saccus, his preceptor. Mosheim says: "He held that all things that exist, whether corporeal or void of gross matter, emanated eternally from God, the source of all things. This first principle of the new Platonic school, derived from Egyptian wisdom, was the basis or foundation of Origen's philosophy."² Finding much in the literal statements of Scripture that was repugnant to his adopted philosophy, he introduced three principles of interpretation by which he attempted to harmonize the Bible to his preconceived ideas, always, it is needless to say, at the expense of the former. The very character of the principles themselves provided for this. These were:

(1) The divinity of the Bible. Because it is divine it cannot contain anything unworthy of God. This statement is innocent enough, and would meet with general agreement of believers in the Bible as the Word of God. He qualified this, however, by saying that the Bible taken in its plain literal sense contains much that is unworthy of God, much that is false and misleading. Therefore human reason, proceeding on the basis of philosophy, must be the judge as to what and what is not worthy of God in the Scriptures. What is thus found to be unworthy must be changed *by interpretation* to something consonant with what he considered to be worthy of God. Thus the divine authority, governing the revelation as transmitted through the sacred writers, was nullified in the passages thus revised.

(2) Multiple sense of the Bible. To allow for ample latitude in carrying out his desire to bring the Scriptures into harmony with his philosophy, Origen adopted the doctrine

of the double sense in Scripture, passed on to him by Clement from the teaching formerly developed by the Pharisees and Essenes. To this doctrine he committed himself unreservedly, elaborating it into a system which included four categories, viz.: "*grammatical, moral, analogical or mystical, and allegorical.*"

Under a method which allowed the application of these various meanings, it is at once apparent that a Scripture might be made to mean almost anything but the true intent of the sacred author. To preserve the fundamentals of his philosophy at any cost, he threw logic to the winds and distorted plain statements of revelation to fit his notions as to what is worthy of God. On this Cell erier comments as follows: "The principle of multiple sense, has little respect for the Scripture, inasmuch as it delivers them over to the imagination and caprice of the interpreter, that is, to the fancies and whims, which they ought to control."

The great influence of Origen's writings resulted in widespread acceptance of this method which was modified and in some respects amplified during the succeeding centuries. The disastrous effects resulting from its use will be pointed out more fully in a later section of the Syllabus. Suffice it to say at this point that there are many theologians claiming orthodoxy today who defend the general principles, here outlined, in the interest of a philosophizing theology which embodies an unscriptural world view and curtailments of other vital and legitimate elements of the theology of the Scriptures.

(3) The Mystic Force of the Bible. Another principle which survived only amongst extremists, was that the Bible, as a book, possessed a mystical force which exerted an influence upon those who read it whether they understood what they read or not. This idea may be disposed of with two

² Historical Commentaries on the State of Christianity. Tr. James Murdock. Vol. II., p. 150.

quotations, viz.: "This was a pious, but dangerous superstition" (Cellérier); "It is pious nonsense" (Scofield).

Although attempts to formulate rules of interpretation did not result in anything approaching a true system of hermeneutical laws, the destructive method of allegorizing plain statements of Scripture secured a strong foothold which has never been entirely dislodged from the formal theologies of the various Christian faiths. To whatever extent it has been employed it has been a blight upon hermeneutical progress and a serious hindrance to the understanding of the divine revelation.

In order to put his system into practical use Origen formulated seven (7) rules which resulted in replacing the authority of the Word of God with human judgment. Of the seven rules the first two only will be cited here:

Rule I. When the words of any passage in either Testament afford a good sense, one worthy of God, useful to men, and accordant with truth and sound reason,-this must be considered a sure sign that the passage is to be taken in its literal and proper sense. But whenever anything absurd, false, contrary to sound reason, useless, or unworthy of God, will follow from a literal interpretation, then that interpretation is to be abandoned, and only moral and mystical senses are to be sought for." "

Rule II. Consequently, that portion of sacred history, both in the Old Testament and the New, which narrates things probable, consonant to reason, commendable, honest, and useful, must be supposed to state facts, and of course must be understood literally. But that portion of sacred history which states actions or events that are either false, or absurd, or unbecoming of God and holy men, or useless or puerile, must be divested of all literal meaning, and be applied to moral

and mystical things in both the spiritual worlds."³

These are high-sounding words which have misled the unthinking all down the centuries since they were penned. The fallacy underlying these propositions is that the reasonableness or unreasonableness of the divine disclosures is to be judged by the finite mind. Much of the plain and didactic teaching of the Scriptures is repugnant to man, just as these were repugnant to Origen's philosophy. Under this dangerous authority of reason changes in the plain intent of the Scriptures came in like a flood, originated and fostered by Origen and his followers. It is one thing to properly interpret a Scripture allegory. It is quite another thing to allegorize a plain "Thus saith the Lord," violating thereby all the laws governing the transmission of thought. During the next century after the introduction of this system, Augustine, adopting the allegorizing method, added to the "practice of interpretation" (no real science of hermeneutics yet existed) three elements, namely:

- (1) "The qualifications necessary to the interpreter;
- (2) the analogy of faith; and
- (3) the authority of tradition."

These three propositions at first made slow progress. The first and second come up for fuller discussion in the later divisions of the study. The latter became one of the dominating principles in the church of the following period.

THIRD PERIOD. The Middle Ages. The Church developed the errors introduced in the former period. The authority of an extra-Biblical tradition became strongly entrenched. Under this authority all the abuses in the Church of the times, the adoption of dogmas of pagan origin, and other perversions of Christianity were

³ Mosheim. *Historical Commentaries on the State of Christianity*. Tr. James Murdock, pp. 181,182, Vol. II.

justified. There could be no progress toward a true hermeneutical science in this age.

FOURTH PERIOD. The Reformation. This movement “was destined to exercise and did exercise, an immense influence on Hermeneutics.” In fact, it is in this period that a true science of hermeneutical principles had its beginning. Three new principles were generally accepted, namely:

(1) *Theopneusty.* Inspiration of the Scripture “taken in its absolute sense.” But Bannerman wrote: “Within the pale of the Protestant Church there soon emerged a difference of opinion, which has subsisted with growing divergence ever since. The one principle of the singular and supreme authority of Scripture found its natural expression in the views of Calvin and his followers in the Reformed Churches, with respect to inspiration.”⁴ The return to the authority of the Scriptures opened the way for the recognition that the Bible is a self-interpreting book. It opened the way for the development of the principles which resulted from the examination of the Scriptures themselves.

(2) *The Analogy of Faith.* “This principle, according as it is explained and applied, is a fruitful source of error, or of truth. It is very much like reposing on a treacherous wheel, which is ready to run either way. Nevertheless it merits all confidence, so long as we take for the rule of faith the uniform teaching of Scripture. But if, on the contrary, we take the faith of the Church or official doctrinal symbols for the rule of faith, and apply it in theory, or in fact, to the interpretation of the Scriptures, we are guilty of the fallacies of *petitio principii* and of reasoning in a circle. This would be the death of all examination, and of all

Hermeneutics, and of all exegesis.

Undisguised Popery could not be worse.”⁵

Although Augustine first mentions this principle there could be no progress in its use until the church had thrown off the shackles of traditionalism. “With the Reformation of the sixteenth Century the mind of Germany and of other European states broke away from the ignorance and superstition of the Middle Ages, the Holy Scriptures were appealed to as the written revelation of God, containing all things necessary to salvation, and the doctrine of the justification by faith was magnified against priestly absolution and the saving meritoriousness of works.”⁶

This freedom to study the Scriptures inductively, resulting in the formularies which became crystallized as controversy arose, has not survived to any such extent as the truth demands.

Amongst a great many churchmen there has been the tendency to keep within the bounds of the Reformation creeds as constituting the analogy of faith by which the Scriptures are to be interpreted, instead of being conformed to the whole tenor of Scripture teaching. In view of this it needs to be said that no short creedal statement does or can exhaust the wealth of Scripture truth, on the one hand, nor does any group of exegetes hold a mortgage on what measure of truth is embedded in the creeds, on the other hand.

The Spirit-led believer has the God-bestowed freedom, within the confines of revealed truth, to enter every room of the revelatory structure and make himself at home in all the counsel of God. To deny him this on the grounds of a so-called Protestant

⁴ Quoted by Cell erier from *Bannerman on Inspiration*, p. 135.

⁵ Cell erier. *Man. d’ Her.* p. 17.

⁶ Terry. *Bib. Her.* p. 47.

traditionalism is no better in principle than the withholding of the right under the Roman Church traditionalism. Such is the perversity of human nature, however, that this denial of the right of such freedom is frequently voiced by those who are jealous for the limitations of the creeds.

In connection with the vital challenge of Scripture, a discerning writer has said: "For orthodoxy, let us observe, is not my 'doxy' or the other fellow's 'doxy.' It is *what it is, viz.: sound or right teaching according to the Scriptures* and inspiration, the guarantee of orthodoxy, like a flaming sword, turns every way on an approach to Scripture. Those who attack the Bible, if they had vision enough to perceive it, are *always bound* to fail in carrying the assault. This (from a philosophical standpoint) explains why the modernist so often takes refuge in affixing stupid and unmeaning labels on those who challenge him to show that the claims of Scriptures are not worthy of the highest credence."⁷

This also precisely explains why the creedal limitationist attaches stupid labels on those who do not follow the traditionalism which had its beginning in the Patristic age and insist on going back to take a stand with the Apostles. The frequently repeated label is, one is devoid of "scholarship" if one does not *accept* this traditionalism. One may *know* all the quirks and turns of it, but to take one's stand instead with the source of Truth, is unscholarly.

(3) The Comparison of Scripture with Scripture. "The Reformation, while rendering Hermeneutics more intellectual, more logical, and more Biblical, enabled interpreters to derive more benefit, than their predecessors had done, from the Bible itself, by the method of comparing its

different portions. Suffice it to remark that this new tendency, to compare Scripture with Scripture, did more than anything else to prepare a conscientious and logical exegesis, and began the work of placing Hermeneutics upon its true foundation."⁸

This comparative study of the Scriptures is included as a fundamental principle of Biblical interpretation by all standard works on Hermeneutics. An elaboration of it will be made in a later section, entitled, "Four Fundamental Rules of Interpretation."

Following the Reformation several marked movements took place, none of which presented entirely new principles of interpretation. Rather, they were revivals of ideas long held by various leaders, some of the views dating back to the first century and others originating in the third century or thereafter. These movements included the prominence in the seventeenth century of the demands of the Socinians that Revelation be subject to reason, and the demands, at the other extreme, of the Quakers who would subject "the written Word to the *Inner Word*, that is, to individual revelation."

In the early part of the eighteenth century three schools of different principles emerged:

(a) The Logical School, founded by two Genevese, Le Clerc and Turretini, who succeeded the Arminians. "This school broke the despotism of the allegorizing school, but through its cold logic lost the spiritual truths of the Bible."

(b) The Pietistic School, founded by Spencer, which was a reaction from the former. Although accused of mysticism, Spencer opposed the Quakers thus: "Our feelings are not the norm of truth, but divine truth is the norm of our feelings. This

⁷ Amos. The Vital Challenge of Biblical Certitude. p. XIX.

⁸ Cellérier. *Man. d' Her.* p. 17.

rule of truth exists in the Divine Word *apart from ourselves.*" (

c) The Naturalistic School of the German Naturalists, a destructive reaction.

During the eighteenth and nineteenth centuries four systems, the underlying principles of which are still appealed to, should be noted more particularly, namely:

(1) The Postmillennial System, introduced by Daniel Whitby, an English Arminian theologian who died in 1726. Although he published his system admittedly as a "new hypothesis," he employed principles which the savants of the Alexandrian school followed as early as the third century. It became the accepted interpretation in the majority of the theological schools of Christendom, and held the first place for many years. More recently it has been replaced by the *Amillennial System* which differs in certain respects and in other features is similar in interpretation. A comparison of these systems will not be presented in this brief historical sketch.

(2) The Grammatical School founded by Ernesti. He based sound interpretation on the philological study of the text. Although productive of valuable results it failed in general exposition of Scripture. It is true that sound interpretation must begin with the grammatical sense of the text, and this does indeed hold first place in the rules for interpretation, nevertheless it is possible to trot all day in a grammatical half-bushel and fail to get the great sweep of the meaning of the broad context. Hence there are other rules, presented in a later section, which safeguard against an overemphasis of grammatical considerations.

(3) The Historical School, founded by Semler, "occupied itself principally, and too much, with exposition," interpreted by "the facts, usages, and prejudices of the times." "Semler was the real father of German rationalism. This school bore its fruits. It

filled Germany with a crowd of theologians, without piety, without faith, and without life, with now and then original thinkers and keen critics, distinguished only by the rashness and fickleness of their theories, and by the superficial and vain levity of the hypotheses which they advanced with jealous rivalry. To sum up in a few words, the grammatical school was judicious, methodical, enlightened; but it was insufficient; to complete it other methods and other principles were necessary. The historical school would have been useful if it had been inspired by a spirit of sound criticism and of pious prudence, and, in the exercise of this spirit, been contented with the modest character of an auxiliary, instead of aspiring to supremacy."⁹

(4) The Premillennial System. Although there are writers who, either being unfamiliar with the facts of Church history or willing to ignore these facts, claim extreme modernity for the Premillennial faith, the truth is that the chiliasm of the Apostles and the First Century Church is identical in all its major features to the Premillennial system held by orthodox Christians today. Throughout the history of the Christian Church God has had His witnesses to this truth. During periods of great spiritual declension this body of Scripture truth has been kept alive by a few only. With every revival of the spiritual emphasis in life and Bible study by Christian people, this faith has come to the fore, thus evidencing the blessing of God upon the testimony whenever it has recurred.

The bulk of the literature on Hermeneutics has been produced during the last century. In many of the works the laws governing interpretation have been sound, but the application of the laws have not always illustrated the principles

⁹ M. Cellerier, *Man. d' Her.* tr. p. 26.

inherent in the laws themselves. This inconsistency is often noticeable in connection with points on which the author is prejudiced in favor of a preconceived or adopted interpretation. That this common fault is not in harmony with sound Hermeneutics will be amply demonstrated in future sections of our study. We shall next consider some of the fundamental axioms on which sound Hermeneutics rest.

Lesson 5 - The Protestant System Of Hermeneutics - Introduction

The Divine Inspiration of Scripture is the foundation from which we begin, for "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work. (2Tim 3:16-17). The Protestant Approach to Hermeneutics recognizes that the Bible must be understood as absolute truth including all the miracles. This adds new depth to common words such faith, love, redemption and salvation because not only are concepts presented but facts are given to validate the concepts.

Also at the core of "How to Study the Bible" is acceptance of the fact that the Bible has been inspired by God in its entirety. This is called verbal-plenary inspiration indicating that every part of the Bible has been inspired by God.

To correctly interpret God's Word first requires that the individual is a Believer in the Lord Jesus Christ because, "a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man. For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ (1 Cor 2:14-16)." The second requirement for correct interpretation of God's Word is directly related to one's relationship

with the Holy Spirit, because it is His function to "guide us into all truth (John 16:13)." The third requirement is an intellectual honesty that consistently and eagerly uses the tools that God has given us to learn His Word. We are instructed to, "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 Tim 2:15)."

The goal of interpretation is always to be love. All goals in life are supposed to revolve around what the Lord Jesus Christ Himself called the "Two Greatest Commandments." In Mark 12:28-31, the text reports, "And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?" Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' "The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." The Apostle Paul gave his teaching objective in 1 Tim 1:5 which says, "the goal of our instruction is love from a pure heart and a good conscience and a sincere faith."

The intent of this love-guided teaching should be to promote the Spiritual growth of the Believer in the Lord Jesus. This principle is clearly taught in Ephesians 4:11-16, that says, "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful

scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

Interpretation must be tested with the words of the Lord Jesus Christ. In 1 Timothy 6:3-5, Paul says, “If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.”

For Personal Study

1. What is the foundation of the Protestant system of Hermeneutics? Why?
2. What are three personal requirements for the interpretation of Scripture?
3. What should be the objective of all interpretation and why?
4. What should our teaching promote and why?
5. What is the standard we are to use to test interpretation?

Axioms of General Hermeneutics (Rollin Chafer)

An axiom is a self-evident truth. Although this is the primary definition of the lexicographers, it cannot be said that all fundamental principles of the various sciences are at once self-evident, and therefore at first sight axiomatic in character. Some essential principles become clearly axiomatic to the student only after an understanding of the background and general

field in which the principle is operative has been gained. This is generally true of various sciences, therefore we may expect to find it true also in the science of Biblical interpretation; for here, moreover, an element intrudes itself which is not found in any other science. The natural man cannot see the spiritual things of the divine revelation. The principles which all regenerate men readily recognize as the axioms of the faith, unbelievers are unable to understand or accept.

The axioms related to language as a medium for the expression of thought, secular and sacred, are so simple it seems to the student a waste of time to consider them; and yet, simple and self-evident as they are, they are so frequently violated or disregarded by scholars that heed must be given to them as the foundations of hermeneutics are laid.

Practically all writers on hermeneutics now and then refer to the simple and fundamental principles governing the use of language without formally announcing them as axioms. Dr. Clinton Lockhart, however, in his *Principles of Interpretation* devotes a chapter to axioms, listing fifteen. I have selected seven of these as representative and on which some comments and quotations may be made. The order followed by the author is changed to suit this condensed treatment.

Axiom 1. *The true object of speech is the impartation of thought.*

This lays “the foundation of all hermeneutics.” The objective true is important; for in the face of the fact that much speech is innocent of thought it still remains true that the impartation of thought is the true object of speech. Many believe that the Book of Revelation cannot be understood, yet the Apostle used understandable language and familiar Biblical symbols to convey definite thoughts which may be understood in their true meaning under right methods of study. The habit of many interpreters of setting aside what the author really says, replacing it with what

they want him to say and what he does not say, must be ruled out as a legitimate procedure in Hermeneutics.

Axiom 2. *Language is a reliable medium of communication.*

This axiom calls for the presupposition that the language employed be grammatically correct, clear in statement, accurately expressing the thought to be communicated to others. If these precautions are complied with, the writer has a right to expect that his thought committed to writing will be understood as he intends to have it understood. The unethical practice by some interpreters of reading into the author's words foreign meanings, and thus perverting the sense as the writer communicated it, is all too common with Biblical interpreters. I remember an article by a theologian in which he gave it as his opinion that the word *new* should be interpolated before the word *Jerusalem* throughout the Old Testament text because of his aversion to the prophecies concerning the literal City of Jerusalem, located in the earthly Holy Land, at the eastern end of the Mediterranean Sea which occupies a definite area of the surface of this literal earth on which the writers were sojourning. The honest interpreter will respect the writer's confidence in the language he uses to express his thought. Without such confidence legal papers would not stand in court, and no will and testament would have validity. Further, it would not be possible for God to give through the sacred writers an accurate revelation of His mind and heart concerning His eternal purposes and plan for His creatures.

Axiom 3. *Usage determines the meaning of words.*

Students of the history of the growth of any language have no difficulty in accepting this axiom. Through usage words may in time change radically in meaning or become obsolete. On the subject of word usage in the

New Testament Cellérier says,¹⁰ "The more perfect revelation of God's will, as given in the New Testament, necessitated a more perfect usage of language. The thought and affections of men were to be drawn into new channels, hence it was necessary for language to follow wherever thought and affection led. Thus resulted the creating of new words, or, more frequently, the giving of new significations to the words then in usage. This powerful influence made itself felt throughout the New Testament and modified, still more, the language of the Greek Fathers." He lists, for example, fifty-two Greek words which were invested with special meaning through usage. It is quite necessary that the interpreter take into account meanings which grow out of special as well as common usage.

Axiom 4. *The function of a word depends on its association with other words.*

Perhaps no axiom related to language is more important for the interpreter than this one. Lockhart cites the word *top*, indicating eight distinct meanings, each governed by the use of other words in association with it. No other fundamental principle related to hermeneutics is more often violated than this one by ignoring the qualifying words chosen by the Holy Spirit to distinguish the use of a word in varying contexts. The interpreter who argues that the word "gospel" means "good news" and therefore wherever the word occurs it means one and the same thing regardless of the qualifying words (kingdom, grace, everlasting, etc.) would be discredited as a literary interpreter of Shakespeare should he employ the same method. His standing as a literary critic would be seriously lowered. Are the secular classics worthy to be treated more seriously than the inspired Word of God? To fail under this axiom to make distinctions where the qualifying words in the context demand such distinctions is comparable to claiming that

¹⁰ *Man. d'Her. tr. p. 85.*

the word “top” always means the same thing, whether the context refers to the *top* of the house or a toy spinning on the sidewalk.

Axiom 5. *The true object of interpretation is to apprehend the exact thought of the author.*

After considering the foregoing axioms related to language itself it is important to consider the object of the interpretation of thoughts expressed by language. If language is a reliable medium of thought and men have conscientiously committed their thoughts to language, it should be the first care of the interpreter to learn the exact thought of the writings under examination. The moment the interpreter injects his own thoughts in the place of those expressed by an author, he ceases to be an interpreter and becomes a collaborator. If this intrusion is forced upon a secular writer without his consent a serious infringement of the ethics of writing occurs. When one essays this role with the Spirit Author of the Word of God something far worse than the violation of mere ethics is involved. On this axiom Lockhart comments as follows: “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.”

Axiom 6. *Truth must accord with truth; and statements of truth apparently discrepant can be harmonized if the facts are known.*

Seeming discrepancies in all classes of true evidence may be harmonized if the pertinent facts are made known. It is proven by experience in courts of law, general investigations, and in solving apparent discrepancies in the Bible.

Axiom 7. *An assertion of truth necessarily excludes that to which it is essentially opposed and no more.*

On this Lockhart says: “A proposition purporting to set forth a truth must not be supposed to exclude everything as false that it does not contain; but it must exclude everything that is in opposition to it. For example, when Jesus says, ‘The truth shall make you free’ (John 8:32), he does not exclude his own statement, ‘If therefore the Son shall make you free, you shall be free indeed’ (v. 36). The latter does not oppose the former. The truth and the Son are not mutually exclusive.”

To those selections from Lockhart’s chapter¹¹ on the axioms of Hermeneutics the following from Cellèrier is also added:

Axiom 8. *One cannot interpret without understanding that which he interprets.*

This is a self-evident truth. Now, to understand the thought of another is so to conceive it in one’s own mind as to be able to reproduce it to others *without change or modification* (italics mine).

The attentive reader cannot escape certain conclusions which must be adopted if the truth of these axioms is accepted. Not only is the language of a properly worded and constructed statement a reliable means of communicating thought, and men may confidently commit their thoughts to such language, but the interpreter has no right to change that meaning by any method of interpretation which changes the plain intent of the writer. The “spiritualizing” method of Bible interpretation not only seeks to introduce a meaning in the text which the plain intent of the writer does not warrant, but the system is defended on that very ground. The strong implication is that the modern interpreter knows the mind of God more fully than the inspired writers did. This is hardly defensible, even on the grounds of common sense and logic.

¹¹ Clinton Lockhart, Ph.D., LL.D., *Principles of Interpretation*. p. 18ff.

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Lesson 6 - The Protestant System Of Hermeneutics – Theological Perspectives

There are certain theological perspectives that our method of Bible study must include in order for us to approach the text and interpret Scripture properly.

The first principle involves the Clarity of Scripture, which is clearly taught in 2 Pet 1:20-21 and 1Cor 14:33. The passage in 2 Peter says, "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." Scripture is clear because it is inspired by the Holy Spirit. We must remember that although Scripture is "clear" there still may be parts that are difficult to understand.

One of our basic guiding principles though is that "God said what He meant and meant what He said." We must seek to know His Word as He intended. We also know that, "God is not a God of confusion but of peace (1 Cor 14:33)," so where there is confusion it is on our part and not God's. Therefore, "problem passages" come from our lack of knowledge, our perspective or desire to "do His will (John 7:17). The use of the original languages under the ministry of the Holy Spirit will clarify many of these problems.

The second principle is that Revelation is Accommodated, which means that it was originally communicated in language to be understood by the initial recipients. The Scripture often uses analogies to inescapable realities that fit the time frame in which it was written. The application of this principle requires some knowledge and understanding of the history and culture of the people to which the portion of the Word was addressed.

The third theological principle is that Revelation is Progressive. This refers to the fact that various precepts are initially presented in a summary form and then

enlarged. A wonderful example is found in the "promised seed of the woman" found in Genesis 3:15. More information about the Messiah is found throughout the Old Testament, especially in the types and symbols that are used to give a vivid picture of the Messiah who was to come. The New Testament is documentation of the reality that Messiah has come. While this is the clearest example of Progressive Revelation, there are many concepts that are initially presented and then developed.

The fourth principle is that Scripture interprets Scripture meaning that the obscure passage should give way to the clear. This principle realizes that essential truths are not hidden. We should look for detailed passages on a given subject and let them be the guide in the interpretation of the passages with less detail. An illustration of this principle is found in the comparison of Matthew 24:40 with Matthew 13:49.

In Matthew 24, the phrase "one will be taken, and one will be left" could refer either to the righteous being taken at the Rapture of the church or the wicked being taken at the Second Advent of Jesus Christ. The passage in Matthew 13 which is also found in a context dealing with the "last days" says that it will be the "wicked who will be taken out from the righteous." Thus, we are able to interpret the Matthew 24 passage as referring to the Second Advent and not the Rapture because Scripture has interpreted Scripture.

The fifth principle is the Analogy of Faith. This principle means that there is only one system of truth in Scripture. There are not two or more theological systems. The practical application of this is that all doctrines and conceptual studies must be in harmony with one another. The interpretation of particular passages of Scripture must not contradict the total teaching of Scripture on a given subject. For example, eternal salvation is either by grace through faith, or by works, but not both. God's Word does not have two different systems or means

to eternal salvation, but rather it has one (Eph 2:8-9). Therefore, passages that relate our "works" done in this body to eternity must be understood in view the passages that clearly specify that our eternal salvation is by grace. The sixth theological principle is the Unity of Meaning of the Scripture. This is why believers develop a systematic theology that seeks to understand and explain how various passages and concepts fit together. This principle seeks to understand and communicate how God has put His Word together. Man's tendency though is to "read into" God's Word what he wants to find (eisegesis). When man desires (either intentionally or not) to impose his system upon God's Word he is prone to presumptive allegories and distortions of the Scriptures. Knowing what God says and desires should always be the first priority of the student of His Word.

For Personal Study

1. Explain in your own words the principle of the Clarity of Scripture.
2. Explain in your own words the principle that Revelation is Accommodated.
3. Explain in your own words the principle that Revelation is Progressive.
4. What is the significance and importance of the principle that Scripture interprets Scripture?
5. What is the Analogy of Faith?
6. What is the value of the principle regarding the Unity of Meaning?

Lesson 7 - The Protestant System Of Hermeneutics - Grammatical Perspectives

Philology is a technical term meaning a "friend of words." It refers to a love of learning and desire to study the disciplines of language. Since the Bible is made up of words, there is need for the technical and comparative study of

the words that are used in the Bible. The student of the Word of God must pay careful attention to the specific words and the context in which the Holy Spirit placed them into the Scripture. While it is possible to gain some tremendous insights into God's Word from a study of the words used in various translations, one must be very careful of trying to develop a theology from anything other than the original languages. The disciple with no training in the original languages will need to rely on the work of others in many of these areas.

The first principle we will consider is that we should approach the Scriptures believing that God's Word is Basically Literal. The Literal Approach to Scripture recognizes the natural or usual speech constructions and implications of a particular writing or expression. It follows the ordinary and apparent sense of the words that are used in their historical context. This is not letterist approach that reads meaning into letters but instead is the usual method of interpretation of any literature. We approach God's Word literally because we find that the statements and descriptions He gives of the Messiah had literal fulfillment in Jesus Christ. If there are spiritual meanings that come from signs, symbols, parables and the like they still depend on the literal strata of a language. Only in a literal approach is there any control against abuse of the interpretation of the Scriptures. The Literal Approach does not overlook figures of speech, symbols, types, and the like.

The practice of the literal is done by the Study of Words which is our second principle. Words establish the context of a body of literature. In the study of words, you will find that some are technical or very specific in their meaning while others are non-technical or general in their meanings. It makes sense that the non-technical words should be interpreted in view of the technical words that surround them. This is actually a specific application of letting Scripture interpret Scripture and the clear passage interpret the obscure.

As we study the words we look at the way they were formed which is called "etymology." This type of study can give tremendous insight into the meaning of the word. For example, the Greek word PARAKALEO is formed from the word PARA meaning "alongside" and KALEO meaning "to call." The word itself then means to "call alongside." It is a word variously translated as "comfort," "encourage," or "exhort." It implies though a call to another person into a relationship that is "arm-in-arm" with you. There are many good lexicons available that explain the way the words were formed.

We also must study words comparatively referring to how they relate to other words. This will involve Concordance studies. An exhaustive Concordance will show every place a given word is used. Many also have number codes that tell which Greek or Hebrew words have been translated by that particular word. Strong's Concordance is probably the best for the beginning student. It is also valuable for the advanced student. The Comparative Study of words also considers synonyms (words with similar or identical meanings) and antonyms which are words with opposite meanings. There are very few pure synonyms, so the careful student will find beautiful subtleties of meaning that can greatly enhance his understanding of the Word.

It is also important to study words culturally meaning their significance to the culture that used them in the era in which they were used. There is a trap of not applying a correct Biblical chronology to the study of the words. We must realize that words change meanings over the course of time. The meanings also tend to go from specific to general. This principle was espoused by Martin Luther and John Calvin and sought to determine the original designation of a particular word. In Latin it is known as the *usus loquendi*.

When possible, the serious student may also consider cognate languages, which are

languages of the same linguistic family. However, one must beware of placing too much emphasis on this study.

The Literal Approach to Scripture is also practiced by considering the grammatical structure of sentences because words form sentences. Sentences are units of thought. The research is the same as for the study of words. One must consider the Context in which the sentence is found. The immediate context considers the sentences and paragraphs in closest proximity to the one under consideration. The intermediate context considers the book in which the sentence is placed and the remote context considers the rest of the Bible.

In our study of sentences we must also know what type of language is under consideration. It may be "Analytic" which depends on the word order to communicate the meaning. Hebrew and English are examples of "Analytic" languages. It may also be "Agglutinative" which is considered a "synthetic" language where case endings are primarily used to convey the intended meaning.

The study of parallel passages is also important to the Literal Approach to the Scripture. Just because one finds wording similar to that found in another passage, the passages still may not be parallel. The issue should not be forced.

One should also look at similar concepts. An example of this would be to study the "Resurrection of the Dead" as found in 1Corinthians 15 and Revelation 20.

The Literal Approach also considers the Literary Genre of the passage under consideration. A genre is a standardized pattern of writing, such as poetry and prose. The Literary Genre makes us consider various figures of speech, such as in Revelation 5:5 where the Lord is called the "lion" of Judah. Jesus Christ is not a literal "lion," so the figure of speech represents a trait that He literally possesses. Scripture also uses Parables and even an Allegory (Gal 4:24). Recognizing the

Literary Genre does not touch the literal hermeneutical principles, but instead clearly identifies figurative language and literally interprets. Song of Solomon is clearly loaded with figurative language, but its interpretation must be first considered literally.

It is extremely important that the interpreter of Scripture have some knowledge of Biblical history and chronology in particular. This is important in understanding the Biblical culture customs and rituals. Revelation comes in and through a cultural form and in some cases the principles taught are transcultural. It is an art determining when.

The student of God's word must come to the Scriptures with some basic questions. As we approach any passage we must seek to answer the "Who, what, when, where, why and how." After those questions are answered, there are some secondary questions we would ask such as, "How does this apply to me or the ones I am to teach?" and "Are there any conditions to these principles such as special circumstances?"

The student of God's Word must approach His Word with Intellectual Honesty, seeking to know what God has said. There are many hindrances to correct interpretation including the desire for the applause of men, vanity, flattery, fear, and inconsistent or unbalanced study (like only studying topics and not studying through a book). Every time we go into the Word we should submit our biases to the absolute standard of truth, the Word of God, because only His Word is Truth (John 17:17). We also must seek to learn from Him in order to do His will (John 7:17) and not simply as an academic exercise. The Pharisees demonstrate what happens when we leave the desire for a relationship with the Living God out of our study of His Word (also read John 5:39-47). Let us pray, pray and pray.

The Sequence Of Interpretation

The first step is to analyze the words realizing that the technical or specific words set the

context and that the non-technical or general words are interpreted by the context.

The next step is to analyze the grammar recognizing the word functions that are forced by the words themselves or the grammatical construction. These set the context and serve as the basis to interpret the words that can have optional grammatical functions. In other words we are letting the clear interpret the questionable.

We must also interpret based on the contexts, looking first at the immediate context in which we find the word, namely within the sentence or paragraph, then at the intermediate context which refers to its location within the book in which it is found and then at the remote context which considers the rest of the Scripture. Correct interpretation will not violate any of these contexts.

For Personal Study

1. Why would we accept a principle that says we would first consider words to be basically literal in their meaning?
2. How do we establish the literal meaning?
3. What value can there be in the study of how words are formed?
4. What is the value of comparing words?
5. Why would we want to study the grammatical structure of sentences?
6. Why would the context be important in the interpretation of the word?
7. Why would we want to study parallel passages and similar concepts?
8. Why would history and culture also impact our study?
9. What are some hindrances to the correct interpretation of Scripture?

Lesson 8 - The Doctrinal Use Of The Bible

The Theological or Doctrinal Interpretation extends the study of the grammar to its full

significance. It is a Synoptic or Comparative view of all the Biblical data on a given subject. Theology must be built upon general hermeneutical principles.

Principles Of Doctrinal Studies

The Theologian is a redeemed man standing in the midst of Divine Revelation. Thus he must be committed to understanding the Word of God. This should not be a dry, abstract, or impersonal investigation, but one must seek to set personal biases aside.

The main themes of the Bible are God, man, Jesus Christ and the Christian life. At the heart of the Bible is Jesus Christ and Salvation. The Bible is often mistreated when people try and make it a handbook for politics.

Theology must rest on the Literal Interpretation, which does not overlook figurative language. The Main Burden of Theology must totally include the theology of the New Testament. Determining what God's Word has to say through exegesis (reading out) must be prior to any system of theology. The System has to be built up exegetically, brick by brick. Of necessity, one will have to use the rules of logic within this system, but the theologian must be careful to not extend his doctrines beyond the Scriptural evidence because his evidence is Scripture itself.

The Theologian is striving for a system, which is a group of interrelated assertions. Therefore, there must be a systematic gathering of data from the entire Bible before it is interrelated into a coherent system. It is helpful to know the history of philosophy and the history of theological development. Liberal theologians claim there are many systems of theology found within the Bible, yet such would be confusing which is not a characteristic of God (1 Cor 14:33). Conservative scholars believe that there is one interpretation of a given passage while there may be many applications.

Proper Theological development of necessity must have proof texts given that are the result

of the correct understanding of the Scriptures. This means that the exegesis "reading out" must be done according to basic principles of interpretation that properly recognize the context. Liberal theologians do not believe one needs a proof text to establish theology, but they even use a proof text to try and prove that we shouldn't use them (2Cor 3:6 Letter kills, but the Spirit gives life).

What is not a matter of clear cut revelation should not be made a matter of creed or faith. This leads to making moral judgments without the benefit of Scripture, in effect defining sin. In Romans 5:13, it says, "sin is not imputed where there is no law." Thus, when man starts defining law apart from God's Word, he is playing God. What is specifically spelled out as sin, we can and should learn and apply.

The Theologian must also keep the practical nature of the Word in mind. There is plenty of information on living the Christian Life. The Scriptures do not deal specifically with every little thing or circumstance we will deal with in life, but they will touch upon every aspect of our lives by means of principles.

The Theologian must also recognize his responsibility to the Universal Church. There has clearly been enough division within Christ's Body through the centuries over so-called "doctrinal" issues to last us for eternity. For the Theologian to present information to the Church that is not based upon sound principles of hermeneutics is irresponsible and denotes a lack of love.

For Personal Study

1. What is the doctrinal study of the Bible designed to do?
2. What is the Theologian?
3. What are the main themes of the Bible?
4. What must theology rest on?
5. What is the Theologian striving for? How is it built?

6. What is a requirement for a proper theological system?
7. Consider how legalism occurs when one goes beyond the Word.
8. What should not be made a matter of creed or faith? Why?
9. Why should we keep in mind the question, "How then should we live?"
10. Why should the Theologian not present principles to the Church that are not firmly grounded in Scripture?

Lesson 9 - The Devotional And Practical Use Of The Bible

All practical lessons, applications, and devotional uses of the Bible should be governed by general hermeneutical principles. This means that sound interpretation must precede any applications that are made. The Bible does not justify using any means to derive a personal application. Some people have been known to use the Bible in ways that approach divination and sorcery rather than as the revealed Word of God. If one closes his eyes, opens the Bible and then blindly points to a passage looking for direction for the day, that disgraces God's Word. In an emergency, our loving God may choose to help out in an unusual way, but for the day-to-day living of life, that approach simply is not satisfactory. At times people take passages and then distort them for "devotional" purposes. That is really not devotion to God but self. If it is done for those one is attempting to teach, it is manipulation and a lack of reliance on the truth of God's Word to change lives.

The Bible is more a book of principles than a catalog of specific directions. Principles are necessary to cover all contingencies. A set of specifics would indirectly foster hypocrisy and artificial spirituality. True principles that are misapplied can also lead to hypocrisy and pseudo-spirituality. The Bible emphasizes the "Inner Spirit" much more than the outward

religious cloak as is spelled out clearly in 1 Samuel 15:22 which says, "And Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.

The Old Testament taught right and wrong on a material level so that hopefully it would be discerned on the more subtle, spiritual level. Morality and Spirituality were lifted to a higher level by being inward and spiritual. Neither morality nor spirituality was to be based solely on the overt (Heb 10:5). The importance of the Mental Attitude, even in the Old Testament is clear.

In some instances the Spirit of the statement is clearly to be our guide. In Matthew 5:29-30, the Word says, "And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. "And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell." The "spirit" of the statement involves causes for stumbling over the gospel of Jesus Christ. These "stumbling blocks" should be removed at all costs. Hopefully, without loss of an eye or a hand.

We must also translate commands given in the context of one culture into our culture. In Exodus 23:19; 34:26 and Deuteronomy 14:21, there is a command to "not boil a baby goat in its mother's milk." This command is difficult to even understand in most of today's cultures. This action refers to one of the Canaanite fertility rituals. The principle taught is to not embrace the pagan practices of other cultures, which has meaning for today in any culture.

We may also receive guidance from examples that the Bible records. We must however, make a distinction between what the Bible records and what it approves. The Inspiration of Scripture extends only to truthfulness of the

recording. We may make direct application from incidents that the Bible directly censures or approves.

Specific commands to individuals are not the Will of God for us. For example, Abraham was commanded to offer up Isaac as a picture or type of the sacrifice and resurrection of the Lord Jesus Christ (Gen 22 cf. Heb 11:17-19). There are principles to be learned from that incident and applied to our lives, but the specific requirement for us is not there. It is best to seek to determine the outstanding Spiritual Principle in the lives of people in Scripture that cross all time frames and cultures and then apply that principle to our life.

The application in our lives does not need a literal reproduction of the Biblical situation. For example, water Baptism does not need to be done in the Jordan River and the Lord's Table does not need to be done in an "upper room" to honor and glorify our Lord by fulfilling His commands.

The Practical and Devotional use of the Bible probably concerns itself with the Promises of God more than any other thing. There have been many disappointed and angry people throughout the centuries who have taken a "promise" out of context and then "claimed" it as being from God. We must remember that practical application must be drawn from correct interpretation. At times we may think that God has reneged on His Word, when the real problem is in our understanding. Just because God made a promise to Abraham does not mean that He has made the same promise to you. We must seek to determine if the promise was to a specific individual or nation.

When we study God's Promises we must first determine whether or not they are universal or personal in nature. For example, John 3:16 says "whosoever believes in Him shall have eternal life." That is an example of a universal promise that is open to anyone who believes in the Lord Jesus Christ. A personal promise would be

found in the Abrahamic Covenant. The promise was given to Abraham. If we "go forth from the land of our relatives," it does not mean that God will make a new covenant with us.

We must also determine if a promise is conditional or unconditional. Are there requirements that we are to meet before a promise is fulfilled?

We must also determine if the promise is for our time frame or it involves a specific time frame. We know that the wolf and lamb will dwell together and that the leopard will lie down with the goat (Isa 11:6; 65:25), but those passages refer to the Millennial Kingdom of Jesus Christ.

The communicator of God's Word must remember that he is bound to it in his preaching and teaching. His primary job is to communicate God's Word to those "allotted to his charge (1 Pet 5:2)" accurately and in an understandable manner. The use of vocabulary that the hearers cannot understand is tantamount to "speaking in tongues with no interpreter (1 Cor 14:27-28). The test of the communication is whether or not the hearers grow in love (1 Tim 1:5) and grace (2 Pet 3:18).

Some common problems involve pulling verses out of context and then "sermonizing" or "allegorizing" them, seeking to impart a meaning that does not come from that verse.

What is wonderful is that in spite of our inadequacies and mistakes, we serve a God who is gracious and will use us to further His plan.

For Personal Study

1. What must govern all practical uses of the Bible? Why?
2. Discuss the statement, "the Bible is more a book of principles than a catalog of specific directions."
3. How did the Old Testament teach moral truth?
4. Why should we look for the "spirit" of statements without allegorizing them?

5. Why is it important to look for the cultural significance before making practical applications?
6. What are important things we should look for in determining God's promises.
7. What is the test of a communicator?

Lesson 10 - Inerrancy And Secular Science the Issue Of Infallibility And Inerrancy

Infallibility concerns faith and morals while inerrancy is concerned with historical and factual matters. The Bible claims inerrancy in all matters of history pertaining to faith and morals. This recognizes the common usage of the words and figures of speech.

Inerrancy does not demand lucidity as a clear interpretation of every passage may not be possible due to our lack of knowledge. We should expect some passages to be difficult to understand. The Bible does not reveal everything on a given subject in one place, so it is possible to miss something that may clarify the passage under consideration.

Belief in inerrancy leads us to affirm that there are no contradictions. Logic involves the principles of non-contradiction. Thus, many parts of the Word will be clearly logical. There may be parts of the Word that appear to not be logical, but we must remember that man's logic may not be God's. When things appear illogical, it is because we are missing the God-factor in our understanding.

As we pursue our belief in inerrancy we must be sure that we have the correct text. We must also realize that inerrancy does not mean completeness of detail. That which is revealed though is literal.

Inerrancy does not demand that we possess the original manuscripts nor have a perfect text. What we do have has so few textual variants that there is no cause for alarm.

The "Problem" of Science

The Bible makes no assertion of being done in a scientific language. The language of the Bible is phenomenal which means it is descriptive. For example, snails would be called, "crawling things," along with any number of other creatures that crawl along the ground.

The Bible is a culturally conditioned revelation meaning that it was written to communicate to people with terms that they understood. Therefore, we don't need to seek modern scientific theories. Science though can attempt to fill in what is found in outline form.

God will often use natural phenomena to bring about super-scientific events, such as the Genesis Flood. In Genesis 7:11, the verb in the phrase "all the fountains of the great deep burst open" is in a passive voice and is more accurately translated "were burst open" indicating that it was done by an outside force. In the 1990's, the theory has been advanced by science that a meteor or comet hit the earth and caused the extinction of the dinosaurs, "millions and millions" of years ago. Donald Wesley Patten wrote a book in 1966 called *The Biblical Flood and the Ice Epoch* that describes in detail a model for just such an event. Patten's scientific model fits the Biblical description. Where the Bible touches on science, we are assured accuracy.

Since God is eternal and Creation is temporal, it should be clear that space, time energy, matter, the material and the immaterial are all subordinate to God (Col 1:17). God is not bound by any law higher than Himself (Heb 6:13).

Science can only generalize how God works in some places at some times (2Pet3:4).

Any scientific law only talks about how God *did* act at certain times and places, not how He *must* act at all times and places. Any scientific law doesn't find God and is not a law for God but only a normal expression of man for that condition. If God reveals that He acted in some way at some time at some point contrary to

how He usually acts, this supersedes any scientific law

Although science can be trusted in most cases (and should be), whenever we have outside authoritative revelation from God we are bound to trust the Word of God instead of man's beliefs.

For Personal Study

1. Describe the difference between infallibility and inerrancy.
2. What does belief in inerrancy lead us to affirm?
3. Seek to explain how the Theologian should view science.

Four Prerequisites (Rollin Chafer)

Under the tests required by the Bible it proves itself to be unlike any other literature. The world recognizes it only as a fallible collection of ancient religious lore, but the child of God proves its divine origin daily as the Spirit author discloses its hidden riches in response to his believing search. There are four Scripture terms which, in their Biblical significance, differentiate the Bible from all other writings. In both their interrelations and separate functions these Scripture facts are basic to an understanding of the Bible. All trustworthy principles of interpretation operate in conformity to these four facts and no reliable principle of Scripture explanation is divorceable from them. The truth of this is so generally recognized that those who attempt to force an extra-Biblical interpretation on the Bible either deny or tone down the Scriptural significance of these terms.

These four fundamental facts are:

(1) Revelation - both the subject matter imparted from the mind of God and the method of that impartation;

(2) Inspiration - the divine means employed by which the revelatory matter is accurately transmitted;

(3) Illumination - the Spirit's action upon the mind of the believer, enabling him to perceive the truth of the divine disclosures; and

(4) Interpretation - explanation of the meaning of the verbal expression through which God's thoughts are transmitted, applied in the Bible to both isolated subjects and the systemic development of themes and doctrines.

These terms taken collectively express the necessary elements for the transmittance of God's thoughts to the mind of man. On the other hand, it is essential that their respective functions should be clearly differentiated. This we may do only in outline in this course.

The Function of Revelation.

The function of divine revelation is to *reveal*. Its office is to uncover, bring to light and make known those things of God which man cannot otherwise know. This God has done through His recorded Word. If the Word is not received ignorance must result. Man can not know God apart from His revelation of Himself. He can not know the way of life apart from God's disclosures on the subject. He has never been able to guess God's purpose in the earth. He knows it only because it has been made a subject of revelation.

"Moreover, although writing is not essential to revelation as thus defined, 'the idea of a written revelation may be said to be logically involved in the notion of a living God. Speech is natural to spirit; and if God is by nature spirit it will be to Him a matter of nature to reveal Himself'" (quoted, Fairbairn, *Christ in Mod. Theo.*, p. 496).

Dr. Arthur T. Pierson defined revelation thus: "Revelation is the divine impartation and communication of truth to the mind of man, whatever be its mode or channel," citing Rom 1:17; 16:25; Eph 3:3-5; Amos 3:7.¹² Angus-Green give the following: "The word revelation (lit. *drawing back the veil*) is the Latin

¹² *Knowing The Scriptures*, p. 14.

equivalent of the Greek apokalupsis (Apocalypse), an uncovering.”¹³

There are, among others, three facts the believing acceptance of which is necessary to an understanding, and therefore an interpretation, of the divine revelation.

(1) The Authoritativeness of the

Scriptures. Reliance upon the authoritativeness of God’s recorded Word is the bedrock requirement of one who would become a Biblically correct interpreter of the significance of that selfsame Word.

“What think ye of Christ?” divides all classes of humanity into two groups—believers and unbelievers. It is not a matter of intellectuality, but a heart adjustment to God in Christ. Dr. Pierson puts it thus: “It is a unique law of the spiritual life, that knowing is not in order to believing, but believing is in order to knowing. Faith is not the result, as the condition, of the highest knowledge. God sent Isaiah to say to Ahaz, ‘If ye will not believe, surely ye shall not be established’ (Isa 7:9). The deep meaning is that if they (Judah) *would not believe they would not be established in knowledge.*”¹⁴

(2) Progressiveness in the Divine

Revelation. Revelation had a beginning and ending in time. Between these termini, separated by many centuries, God revealed His doctrine, plans and eternal purpose gradually, progressively, unfolding the revelatory bloom petal by petal.

It is fundamental to Biblically correct interpretations that not only the fact of the progressiveness of these unfoldings be taken into account, but, because of this fact, systematical study of them is necessary for the acquirement of a balanced knowledge of the Truth.

¹³ *Cyclopedic Handbook of the Bible*, p. 125f.

¹⁴ *The Making of a Sermon*, Intro., p. 9.

(3) Orderliness in the Progress of the Divine Purpose.

Has God revealed an orderly sequence of events through and by which His eternal purpose in the earth has been, is being and will be accomplished? An affirmative answer starts the student on that straight and narrow way which leads to the fullest possible knowledge of God’s programmed purpose, with very definite and circumscribed instructions for his service in the dispensational age in which he lives. On the other hand, a negative answer leads inevitably into the broad way of destructive interpretation which, by blurring the clear dispensational lines of demarcation in the Word, admits a wide scope of mere human opinion concerning not only the Christian’s present-age service but the trustworthiness of predictive prophecy.

Although the Scriptures do not outline God’s complete program in any one context, they do reveal here and there segments of it, varying in comprehensiveness, which, when studied together, furnish a knowledge of the successive steps of God’s purpose so far as He has revealed it. There is a law of revelation, ignored by many theologians, which the student should keep clearly in mind, namely, that wherever portions of the divine program are treated in the Bible the great divisional events are *found in the same sequence.*

An example of this is found in the comparison of Deut 30:1–10 and Acts 15:13–18. This comparison will disclose the synchronizing steps and those which are complementary.

The Function of Divine Inspiration.

Divine inspiration of the Scriptures and the revelation disclosed by means of it are inseparable. In fact, the doctrine of Scripture inspiration is one of the disclosures of God’s revelation, and not something extraneous to it. It is God, the Spirit, who spoke through a lowly

fisherman that classic Scripture, “Holy men of old spoke as they were moved by the Holy Ghost” (2 Peter 1:21; cf. 2 Tim 3:16).

Although revelation and inspiration are thus inseparably bound together in the Scriptures as not only exhibited in these instances but by specific treatment in 1 Cor 2, for application to all revelation, an important distinction in their relation to the content of Scripture should be made. Not all Scripture is revelation of *God’s mind and will*. On the other hand, all *Scripture is divinely inspired*. Again we quote:

“Every student must observe what in Holy Scripture carries authority, and what only accuracy. Satan’s words to Eve (Gen 3:5), though accurately recorded, are false and misleading in intention and sentiment, exactly contrary to God’s mind. The greater part of the book of Job, though an inspired record of events and sayings, is expressly disowned of God as not rightly spoken (Job 42:7). We must therefore discriminate and distinguish *three degrees of authority* in the inspired record:

- (1) An authoritative narrative where sentiments and acts are not sanctioned and may be disowned as disapproved of God.
- (2) An authoritative narrative where sentiments and acts are not expressly approved or disapproved and must be judged by the general standards of Scripture teaching.
- (3) An authoritative narrative where the sentiments and acts are inspired and controlled by the Spirit of God, and therefore represent His mind and will.

“Lack of proper discrimination in matters such as these has often led to much confusion and needless controversy. But, with these careful limitations, Verbal Inspiration is an absolute necessity if, in any proper sense, there be divine inspiration at all. As Dean Burgon has expressed it, what music would be without notes, a mathematical sum without figures, so

would an inspired book be without words controlled by the inspiring Spirit.”¹⁵

If God by inspiration has transmitted His revelation accurately through the medium of language-and this accurate transmission by means of words is the function of inspiration-it follows that close attention and loyalty to the words *as transmitted*, and not as some theologians wrest them to fit extra-Biblical theories, are fundamental to Biblically correct interpretations.

The Function of Divine Illumination.

In various grammatical forms the Greek word *photizo*-to illuminate, give light to, shine-occurs eleven times in the N.T. In one passage only it is used to denote physical light (Luke 11:36). In the realm of the spiritual it is used in three senses: revelatory (Example, 2 Tim 1:10); lighting with the glory of God (Example, Rev 21:23); and the illuminating of the human heart (Example, Eph 1:18; 3:9; Heb 6:4; 10:32). In these latter passages the synonymous words, “illuminated” and “enlightened,” are both employed in the A.V.

Extended example: Eph 1:17-19.

The Function of Biblical Interpretation.

The Bible employs the word *interpretation* in two of its defined senses, namely (1) Explanation (Examples, *pesher*, interpretation, occurring 31 times in Dan 2:4-7:16; *hermeneuo*, interpretation, Heb 7:2). (2) Translation of words from another language (Example, the Lord’s cry on the cross, Mark 15:34). The general meaning of the word, as used in the Bible, is explanation, making clear what otherwise would be obscure.

Biblical interpretation, as employed under the direction of the Spirit by the sacred writers, predicates an understandable Bible. Concerning the adaptability of the Bible to human capacity, Perry Wayland Sinks writes: “The Bible even as

¹⁵ Pierson, *Knowing the Scriptures*, p. 16f.

literature-and both in its origin and history-is a human as well as divine Book. It is *human* in that it is *to* and *for* man, and not *to* and *for* supernatural intelligences or the conceived populations of other planets; it is *divine* in that it is *of* God and *from* God.”¹⁶

Four General Rules of Interpretation (Rollin Chafer)

These four general rules of interpretation, all finding their place under the inductive method of study, are incorporated in all standard works on Hermeneutics. The order found in, and the quotations from, these various works are followed in this section. “These are not peculiar to Scripture, but simply bespeak in regard to it those qualities of candor and intelligent common sense which the study of any literature requires.

The first rule of Biblical interpretation is: Interpret grammatically

Give due regard to the meaning of words, the form of sentences, and the peculiarities of idiom in the language employed. The sense of Scripture is to be determined by the words: a true knowledge of the words is the knowledge of the sense. The words of Scripture must be taken in their common meaning, unless such meaning is shown to be inconsistent with other words in the sentence, with argument or context, or with other parts of Scripture.

The true meaning of any passage of Scripture, then, is not every sense which the words will bear, nor is it every sense which is true in itself, but that which is intended by the inspired writers, or even by the Holy Spirit, though imperfectly understood by the writers themselves.”¹⁷

¹⁶ Sinks, *The Reign of the Manuscript*, p. 40f.

Also lecture quotation from G. Frederick Wright, *Divine Authority of the Bible*, p. 103.

¹⁷ Angus-Green, *Cyclopedic Handbook of the Bible*, p. 180.

Out of the multitude of examples cited in the various texts, one from Lockhart on Ephesians 2:8 may be cited. “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.” He says: “We may ask, what is the gift of God? Many would answer, ‘grace,’ many others, ‘faith,’ some, ‘salvation.’ But what does the grammar require?” After eliminating “grace” and “faith” as the antecedents of “that,” he proceeds: “The only other possible antecedent is the salvation expressed by the verb ‘saved.’ Some have objected that the Greek noun for salvation is feminine; but we must notice that salvation is here expressed by the verb, and Greek grammar again requires that a pronoun which refers to the action of a verb for its antecedent must be neuter.

This exactly suits the case; and the meaning is, Ye are saved by grace through faith; but the salvation is not of yourselves, it is the gift of God. Here the interpretation that accords with the grammar is reasonable and satisfactory.”¹⁸

I have pointed out before, however, that the observance of all grammatical requirements often leaves one short of the meaning of the doctrinal contents of the text. Cell erier has this in mind when he says: “Suppose that he [an interpreter] undertakes to explain the words of Jesus to the paralytic: ‘My son, thy sins be forgiven thee’ (Mark 2:5), Grammatical Hermeneutics may readily do its work, but it will not fathom the depth of meaning which these words contain.”¹⁹

The second rule of interpretation is: “Interpret according to the context.”

The meaning of a word will often be modified by the connection in which it is used. This rule is often of great theological importance.”²⁰

¹⁸ *Principles of Interpretation*, p. 83f.

¹⁹ *Man. d’Hermen.*, p. 53.

²⁰ Angus-Green, *Cyclopedic Handbook of the Bible*, p. 186.

(Examples: Various meanings of *Faith, Flesh, Salvation, Grace*, etc.). “The study of the context is the most legitimate, efficacious, and trustworthy resource at the command of the interpreter. Nothing can be more convenient than to explain an author by himself, and to have recourse to the entire train of thought. It is much less easy for sophism to abuse this mode of interpretation than that of dealing with etymology, philology, and exceptions of syntax.”²¹ Although these latter are often valuable aids, they may also be pushed to harmful effects. (Example: The etymological study of some words indicates that their significance has entirely departed from the root meaning.

On the ground of etymology, therefore, it would be misleading for an interpreter to hold to the root meaning in such cases). One of the most helpful results of contextual study is furnished by the definitions of the author’s own terms. (Examples: “That the man of God may be perfect, thoroughly furnished unto every good work.” 2 Tim 3:17. By *perfect* here is meant, “Thoroughly furnished” for service. There are a number of contexts in which the word *perfect* needs the light from the context for its exact meaning. In such passages the thought is not perfection in its widest sense, but maturity in a specified line of experience or endeavor.)

The third rule of interpretation is: “Regard the scope or design of the book itself, or some large section in which the words and expressions occur.”

Sometimes the context does not give all the light needed to determine the meaning of a word or a phrase. In such cases the third rule is necessary.²² The purpose in writing a book is often clearly mentioned, especially in the N.T. Epistles. This avowed purpose will often throw light on passages otherwise obscure. Terry

²¹ Cellérier, *Man. d’Hermen.*, p. 191.

²² Angus-Green, *Cyclopedic Handbook of the Bible*, p. 192.

gives the following example: “There can be no doubt that, after his opening salutation and personal address, the apostle [Paul] announces his great theme [of Romans] in verse 16 of the first chapter.

It is *the Gospel considered as the power of God unto salvation to every believer, to the Jew first, and also to the Greek*. It manifestly expresses, in a happy personal way, the scope of the entire epistle.” After an analysis of the entire epistle, he says: “It will be found that a proper attention to this general plan and scope of the Epistle will greatly help to the understanding of its smaller sections.”²³

The fourth and most comprehensive rule of Biblical interpretation is: Compare Scripture with Scripture.

A Scripture truth is really the consistent explanation of all that Scripture teaches in reference to the question examined; and a Scripture duty is the consistent explanation of all the precepts of Scripture on the duty.²⁴ As has already been noted, this procedure was not employed until the Reformation; and sound hermeneutics was not developed until this method was adopted. It results in “the analogy of faith which regulates the interpretation of each passage in conformity with the whole tenor of revealed truth.” Under this general head Cellérier also says: “To admit a positive revelation and to reject things positively revealed is a great inconsistency.”²⁵ This inconsistency is not uncommon. Some interpreters who claim to accept the Bible as the revealed Word of God, reject specific revelations in it because these do not fit into the framework of their preconceived theology.

²³ *Biblical Hermeneutics*, p. 111.

²⁴ Angus-Green, *Cyclopedic Handbook of the Bible*, p. 195.

²⁵ Cellérier, *Man. d’Hermen.*, p. 19.

Lesson 11 - Types, Symbols And Parables

Introduction

There is a clear cut justification for typology even though the critics claim it is *forced* exegesis or interpretation. Typology shows the relationship of the Old Testament with the New Testament. The prophetic elements of Scripture may be verbally predictive or the future may be displayed in types.

Typological interpretation is based on unity of the two Testaments. The Lord's use of Old Testament invites us to find Him in the pages of the ancient Scriptures.

There is a distinct vocabulary found in the New Testament that references the Old Testament. The Greek word HUPODEIGMA means that which is shown privately as an example or pattern. TUPOS is an impression that is left from the blow of a hammer. SKIA is a shadow or the outline cast by a real object. PARABOL8 means to place side-by-side as a comparison. An EIKWN refers to an image like found on a coin. An ANTITUPON is a counterpart like an echo. An ALL8GOREW is the speaking of another thing (only in Gal 4:24).

Schools Of Typological Interpretation

The early church fathers sought to strengthen New Testament truth and they used types from the Old Testament. Many claim they were guilty of too much typology. Still others believed that all typology is forced interpretation and hence they believed there was no typology.

Some, such as Bishop Marsh, believed that one could only consider something as a type if it was designated as a type in the New Testament.

The Moderate School of interpretation though believed that both innate and inferred types existed. Solomon Glassius led this school. He defined the "innate" types as those that were specifically declared as such in the New Testament and the inferred types as those that

were justified by the nature of the New Testament.

An Evaluation Of The Methods

Bishop Marsh's view becomes too limited, as it is mechanical and artificial. This is the "safest" route to pursue but as one studies the richness of Scripture it becomes apparent that not everything must be specifically declared to be a type for it to exist.

The school that believed there were no types came from a reaction to the allegorists and to liberals, who wanted to give everything a "deeper" meaning.

The Book of Hebrews, while explaining many types only points out a small part of the significance. If the whole is a type then so are its parts. When the writer of Hebrews points to the earthly Tabernacle being a type in chapter 9:23-25, or the Law being a "shadow" in 10:1, he is clearly inferring that the parts have significance as well. Too much typology can be avoided by diligent and careful study of the Scriptures under the ministry of the Holy Spirit.

Typological interpretation differs greatly from allegorical interpretation in that Allegorical interpretation introduces something foreign into the meaning, whereas Typological interpretation has limits that are set by the nature of the type.

The Nature And Interpretation Of Types

The interpretation of a type depends on the nature of the type. A type is a preordained representative relationship that certain persons, events and institutions of the Old Testament bear to corresponding persons, events and institutions in the New Testament. There must be a genuine resemblance in form or idea between the Old Testament and the New Testament. The resemblance must either be designated innately or have a clear inference. Dissimilarity is to be expected, but the truth is found at the point of similarity. One must determine how the New Testament treats the subject.

Types are inherently prophetic by their very nature as they point to the reality. Some of the mistakes of the Christian Allegorists could have been avoided had they not gone beyond simple common sense. An important principle is to not attempt to prove any doctrine or position from types unless there is clear New Testament authority. Types are illustrations of what would come.

There are several different kinds of types. Types of Persons would include such people as Adam because Jesus Christ is called the "last Adam (1 Cor 15:45)." Institutional Types would include the Sacrifices, Feasts, and Promised Land. Types concerning Offices would include Moses as the Lawgiver and Prophet, Aaron as a type of the High Priest and Melchizedek as a picture of the new priesthood of Jesus Christ. Events such as the Crossing of the Red Sea and the Wilderness Wanderings are pictures for us to learn from (1 Cor 10:6). Actions can also be types such as the lifting up of brazen serpent (Nu 21:9 cf. John 3:14) and Things such as the Tabernacle (Heb 9:23-25).

The Interpretation Of Symbols

A symbol may represent a thing either past, present or future whereas a type inherently represents the future. A symbol has no inherent reference to time, but it often can be determined by the context. The names of symbols have to be understood literally first. Symbols always denote something essentially different from themselves and yet some resemblance must be traceable.

There are two elements in a symbol, the mental image it represents and the image that represents it. Numerals, metals and colors may all be symbols, depending on the context in which they are found. While all of these may have significance within the scope of a study of the Tabernacle or Temple, they probably have no significance if they are found in an undesignated type. For example, the gold used in the Tabernacle represents Deity, but the gold that used as a medium of exchange in a simple

historical transaction would probably have no such significance.

Symbols are usually explained somewhere in Scripture, so uninterpreted symbols need to be approached with caution. The approach is the same as for the interpretation of types. Special consideration must also be given to the context. Cross-references need to be diligently checked. The nature of the symbol must be considered, such as the "Lion" of the Tribe of Judah. There will be similarities and dissimilarities. Truth is found in the similarities.

We must be especially careful of reading meanings from our culture into the symbols. If the symbol is in a prophetic context, then the symbol may indeed be referring to something from that prophetic culture, but again, caution must be exercised and doctrine must not be built on the interpretation of symbols. Doctrines should be built on hard evidence from the Word of God and not from the opinions of man.

In the study of symbols we should be aware of "Double Imagery," where a symbol has more than one meaning. Jesus Christ is a "Lion" (Rev 5:5) and Satan is "like a lion (1 Pet 5:8)." We must guide ourselves by the General Principles of Interpretation. One entity may be represented by more than one symbol as is evident in the many symbols that are used to describe the Lord Jesus Christ, such as the "Lion" of the Tribe of Judah of Revelation 5:5 and the "Bright Morning Star" of Revelation 22:16.

We should also recognize that there is some symbolism in numbers, but this is easily abused. Let General Hermeneutics again be the guide.

Realize that each symbol has only one significant meaning and always has the same fundamental meaning.

The symbols represented in Scripture are a basis for further studies.

The Interpretation Of Parables

A Parable is a narrative that is constructed for the sake of conveying important truth. It is inherently figurative language that draws an illustration from life to teach spiritual truth.

When studying parables we should seek to determine the central truth of the parable. Part of doing this is to look for contextual clues to help in the interpretation, namely, look to see if the Lord states the central principle that He wanted to communicate and then uses a parable to illustrate the principle. We should also look carefully to determine how much of the parable Christ interpreted Himself, separating the essential from what is only attendant to the theme.

We also note the time period for which the Lord designed the parable. Parables should not be made the primary or sole source for a doctrine. There should be a solid backing from elsewhere in Scripture.

For Personal Study

1. Why do we recognize Typological interpretation?
2. Consider the different schools of interpretation of types and tell why you would hold the position you do.
3. What is at the core of the interpretation of types?
4. Even though types are inherently prophetic by their very nature, what must we be careful of?
5. List and consider the different kinds of types.
6. Explain the difference between types and symbols.
7. What are the two main elements of a symbol?
8. Explain the importance of culture on the interpretation of symbols.
9. Explain what is meant by "double imagery."
10. What is a parable designed to do?

11. What is the main thing we are to look for in parables?

12. What cautions would you give to those interpreting parables?

Figurative Language (Rollin Chafer)

The literature of all lands and tongues abounds in figurative language. The Scriptures are no exception to this universal fact. In this connection Cellérier says: "It should be remembered, however, that this is no concession to those who deny the inspiration of the Word, since a figure or parable may be just as much inspired as a rigid syllogism."²⁶ Our Lord's speech was replete with all kinds of figures, including under tropical words and phrases, *metaphorical* (Ex. "I am the true vine."), *synecdochical* (Ex. "Ye shall drink indeed of my cup."), *metonymical* (Ex. "If I wash thee not," etc.) expressions; as well as the various forms of allegories, as parables, types and symbols. The various tropes are easily recognizable as figures, and the meaning is generally clear from the context.

In determining whether a word is tropical or literal Lockhart says: "It is usually sufficient to inquire in any case of doubt, Does the literal make good sense? If the literal proves to be *absurd*, or in any way *inconsistent*, either with other parts of the sentence or with the nature of the things discussed, we may conclude with tolerable certainty that the language is figurative." On the other hand, he points out that it is important to look for a literal meaning before accepting one that is figurative. "Many interpreters have understood Zion to be a figure, and the Christian church to be really meant. This is purely a surmise, as the Psalm makes no allusion to a future development, nor to any characteristics of the church that would not better apply to the literal city of Jerusalem. This Psalm is a fine hymn of praise to the sacred capital of the Jewish nation; and a

²⁶ *Man. D'Hermen.*, p. 142.

figurative view robs the piece of its beautiful patriotism.”²⁷

These reasons for not taking the word as figurative are valid, but they are buttressed with other teachings of the Scriptures which make it very clear that Zion is always connected with Jerusalem in meaning. As Dr. Scofield says: “Zion and Jerusalem mean Zion and Jerusalem, not the church. The church is not in prophecy at all. His (Christ’s) purpose to form a church during His rejection by Israel is never disclosed until announced by Jesus Himself” (Matt 16:18; Eph 3:3–10).²⁸

Interpretation of Allegories: “The great rule of interpretation of allegories is to ascertain the scope of the allegory either by reference to the context or to parallel passages; and to seize, the main truth which it is intended to set forth, interpreting, all accessories in harmony with the central truth.”²⁹ In the study of allegories of various kinds, namely, parables, types and symbols, the interpreter must be careful not to treat plain statements of Scripture as is demanded of language couched in figurative expressions.

There is all the difference possible in interpreting a Scripture allegory, on the one hand, and the allegorizing of a plain Scripture on the other hand. Although the latter violates the rules of sound hermeneutics by changing the plain intent of the author, this system is defended by those who have to resort to it to make plausible the creedal tenets they hold. The defenders of the postmillennial and amillennial systems openly espouse the allegorizing of plain Scriptures to meet the needs of their systems of interpretation, a fair example being Wyngaarden’s rather recent

²⁷ *Principles of Inter.*, pp. 157 and 159.

²⁸ *Corres. Course*, Vol. I, p. 128.

²⁹ *Cyclo. Handbook of the Bible*, p. 224.

work, *The Future of the Kingdom and Fulfillment*.

Single Sense of Figurative Language: The literal sense of the words employed in a figure of speech is not to be taken as the meaning of the figure, but rather the sense intended by the use of the figure. In all such instances, therefore, there is but one meaning. In such cases the literal is not the sense. In this connection Cellérier says: “Revelation has been clothed with popular forms strongly impressed with the habits of the East, that is to say, with metaphorical, poetical, and parabolic forms, which convey a meaning different from that of the literal sense of the words. But even then there are not two senses, the literal and metaphorical. The metaphorical is alone the real sense; the literal does not exist as a sense; it is only the vehicle of the former; it contains in itself no result, no truth. There is therefore only one true sense.”³⁰

Parable - “A short fictitious narrative from which a moral or spiritual truth is drawn; as, the *parables* of Christ” (Webster).

The Lord used parables constantly in his teaching. Several classified lists of these parables have been published. Few of such classified lists have met with general agreement by interpreters. Perhaps the most profitable exercise would be for the student to make up his own classified list, proceeding under the laws of hermeneutics in the task. One parable only, that of the two sons, will be analyzed in class as an example for such interpretation. Analysis given orally.

As a result of this analysis the professor offers the following caution: In the use of the parables spoken by the Lord before the cross, clearly applicable under pre-Cross conditions, the following rules should be kept in mind to safeguard the teaching from confusing applications: (1) Keep the application true to

³⁰ *Man. D’Hermen.*, p. 41.

the principles of grace. Avoid any compromise with the idea of human merit in a sinner's approach to God. (2) Keep the teaching true to the terms of the gospel. Avoid applications which are confusing on the point of faith, and not works, required for salvation. (3) Keep the applications true to the principles governing the walk of the believer in the Spirit.

Consistently following these rules will save one's ministry from bringing confusion into the minds of inquirers. The unsaved have problems enough without the introduction of needless ones under our ministry.

Types - "As an Allegory is a double representation in *words*, a Type is a double representation in *action*; the literal being intended and planned to represent the spiritual" (Angus-Green). Many of the best interpreters do not recognize as a type any allegory unless specifically used as such in the Scriptures. The story of Joseph and his brethren is a beautiful illustration of many phases of the Lord Jesus' life and his church, but it is not mentioned as a type.

"A type may be (a) A person (Ex. Adam-Christ, Rom 5:14); (b) An event (Ex. the events of Exodus (1 Cor 10:11, mar.); (c) A thing (Temple veil-human body of Christ, Heb 10:20); (d) An institution (Ex. Jewish high-priesthood-high-priesthood of Christ); (e) A ceremonial (Ex. Passover-sacrifice of Christ, 1 Cor 5:7). Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfillment of the type, is found, usually, in the New Testament.

Interpretation: A type must never be used to teach a doctrine, but only to illustrate a doctrine elsewhere explicitly taught (Ex. John 3:14-1 Cor 5:7)."³¹

Symbols-"Other outward representations of spiritual truths are *Symbols*. Generally speaking, the Type is prefigurative, the Symbol

illustrative of what already exists (Ex. of Symbols: Bread and wine served at the Lord's Supper-His body and blood).³²

Kinds of Symbols

- (1) Miraculous. (Examples: Pillar of fire-cloud; burning lamp and smoking furnace, symbolizing God's presence).
- (2) Materials. (Examples: Articles of furniture in the tabernacle).
- (3) Visional. (Examples: The highly figurative vision of John descriptive of the person and offices of Christ in Revelation 1). Visional symbols are the most numerous amongst the various kinds of symbols.

Symbolical numbers. Principal items.

- (1) One-Deity, unity, one God, etc.
- (2) Three-Triune God, tripartite nature of man, etc.
- (3) Four-World number: four winds, four corners of the earth, etc.
- (4) Six-Fullness of evil-trebled, the number of superman beast, 666.
- (5) Seven-Completeness: perfection in the sense of completeness; covenant and dispensational number.
- (6) Ten-Rounded fullness; fullness of human responsibility, etc.
- (7) Twelve-Rule of God, twelve tribes, twelve thrones, etc.
- (8) Forty-Testing: flood, fasting of Moses, Elijah and Christ, etc.
- (9) Seventy-Prophetic number: rounded fullness, three score and ten years, seventy years of captivity, seventy times seven, seventy elders, etc.
- (10) Time symbols-Time (year), times (two years), half time (half year); three and a half years-42 months-1260 days.

³¹ Scofield *Corres. Course*, p. 44f.

³² Angus-Green *Cyclo. Handbook of the Bible*, p. 221.

Symbolical colors

Blue, heavenly; purple, royalty; scarlet, sacrifice; white, purity; black, sin, death; red, blood, war.

Symbolical metals

Gold, deity; silver, redemption; brass, judgment; iron, strength; clay, instability.

Language of Accommodation (Rollin Chafer)

Accommodation (or condescension) is the theological principle that God, while being in his nature unknowable and unreachable, has nevertheless communicated with humanity in a way which humans can understand and respond to. The concept is that scripture has accommodated, or made allowance for, the original audience's language and general level of understanding. [Wikipedia]

There is a true and a false application of accommodation. Without question the Scriptures contain evidences of accommodation. As we shall see, as presented in another paragraph, Revelation itself is in a sense an accommodation. Finding evidences of true accommodation in the Scriptures, German writers developed a false application of the principle of accommodation. Of this movement Terry says: "A method of exposition, which owes its distinction to the celebrated J. S. Semler, the father of the destructive school of German Rationalism, is known as the Accommodation Theory. According to this theory the Scripture teachings respecting Miracles, vicarious and expiatory sacrifice, the resurrection, eternal judgment, and the existence of angels and demons, are to be regarded as an accommodation to the superstitious notions, prejudices, and ignorance of the time. The supernatural was thus set aside."³³

After reviewing the effects of such methods as applied to the N.T., Cell erier says: "If by

³³ *Biblical Hermeneutics*, Intro., p. 62.

accommodation, in this connection, is meant that Christ and His apostles accommodated themselves to the ignorance and the prejudice of the Jews, we reject it as derogatory to the character of our Lord, and to that of the sacred writers of the N.T. Infidelity itself has not impeached the rectitude and purity of the Savior. His life has always been reckoned the embodiment of absolute perfection. No one, after a careful perusal of the N.T. can point to any compromise between truth and error."³⁴

The destructive critics and all modernists of our own days who reject the authority of the Scriptures join in the chorus that the Lord Jesus employed the thought forms of the first century although, as they claim, He knew them to be untrue. If this is true, He was the greatest impostor of History. We may, however, dismiss such theories of accommodation and lay the cause of imposture at His detractors' doors. Such false theories of accommodation affect the matter or substance of revelation.

That there is a true form of accommodation which has to do with the forms of language employed to express the divine thought we cannot doubt. Sweet, in his article on Accommodation in the International Standard Bible Encyclopedia, says: "The Bible teaches that in the height and depth of His being God is unsearchable. His mind and the human mind are *quantitatively* incommensurable. Man cannot by searching find out God. His ways are not our ways and His thoughts are not our thoughts. But, the Bible affirms with equal emphasis the essential *qualitative* kinship of the divine and human constitutions. God is spirit and man is spirit also. Man is made in the image of God and is made to know God."

These two principles affirm the necessity and possibility of Revelation. God's thoughts may become ours through divine accommodation.

³⁴ *Man. D'Hermen.*, p. 274.

He can thus utter them in forms that are suited to our capacity to receive them.

There are two prominent classes of examples of this method of accommodation, pointed out by Lockhart:³⁵

(1) Anthropomorphism. Example: "I will put thee in a cleft of a rock, and will cover thee with my hand until I have passed by: and I will take away my hand and thou shalt see my back; but my face shall not be seen." (Exod 33:22, 23). Such examples can be multiplied many times throughout the Bible, and such forms of expression which are foreign to God's being are deliberately used as accommodations to man's modes of thought to make God's meaning plain.

(2) Anthropopathism. This has to do with the ascription of the passions and emotions of man to God. This is as necessary as the ascription of the members of the human body to God under the anthropomorphic figures. Example: "Thus saith the Lord of hosts, I am jealous for Zion with great jealousy, and I am jealous for her with great fury." (Zech 8:2). Israel's idolatry brought out this strong statement, the meaning of which could not be dodged.

Practically all the tropical language of the Scriptures is accommodation to man's ability to catch the ideas intended to be transmitted, but we have not the space to mention other classifications.

In general one hermeneut has summed it up as follows: Wrong methods of Accommodation seek to foist on the Scriptures ideas foreign to the intent of the sacred writers, while the true method seeks the elucidation of the truth.

Lesson 12 - The Interpretation Of Prophecy

Prophecy predicts by the Word while Typology predicts by the institution, act or person.

³⁵ *Principles of Interpretation*, p. 182.

Prophecy foretells an event while typology prefigures it.

The interpretation of prophecy is one of the most difficult areas of Scripture. Prophecy is often clothed in highly symbolic and typological vocabulary. There are principles to follow, but no formulas. Interpreting prophecy is like putting together a puzzle. Each piece is important and the lack of some pieces can give a distorted picture. The vocabulary is not easy. The historical setting is often difficult to find. Sometimes, key words in Hebrew, Aramaic or Greek are used only once in all of Scripture and their meanings are open to question. An incorrectly interpreted type or symbol, or one distorted for the personal fame of the student can distort the entire picture. We in effect must look for the chronological control verses and then seek to fill in the blanks. The bulk of information is overwhelming. Just add up the number of chapters in the prophetic books and compare that to the 1,189 chapters in Scripture. Even if we do not include other prophetic references, we can easily see that almost 25% of the Scriptures are prophetic in nature. It is also amazing to realize that often we must look at prophecy that has been fulfilled in order to see how the original prophecy was intended. The study of prophecy is not easy, but it is rewarding (Rev 1:3).

The principles of the interpretation of Biblical prophecy must recognize the literal fulfillment of the Word of God, paying careful attention to the grammar and the historical setting. All other prophecies in the Bible, especially those concerning the cross of Jesus Christ had a literal fulfillment, so why should we expect anything different for the balance of prophecy yet to be fulfilled? The Lord Jesus Christ Himself said that "Heaven and earth will pass away, but My words will not pass away (Mark 13:31)." This carries a clear cut implication that the Lord's words will be literally fulfilled, even though it may be cloaked in highly figurative language. Often times there is confusion in the

terminology that is used. The "Literal" School of Interpretation recognizes types and symbols and means that the predicted events will be literally fulfilled. Some would argue that this is not being truly literal. A simple reading of the Song of Solomon though should let one realize that symbolic language is clearly employed in the Scriptures. We must be careful of allegorizing passages that are clearly prophetic in nature. We do not want to read our thoughts and viewpoints into the passage, but instead determine what God wants us to know.

We should seek to determine the exact meanings of the words that are used from the original languages. Many problems are cleared up when we take the simplest meaning of the words and avoid trying to read things into them. We must recognize the use of figurative language in the revelation of prophecy. Even though there is figurative language, once again, it will still have a literal fulfillment, since the figurative is a "shadow" of the reality it represents (Heb 10:1-14).

In seeking to interpret literally we must pay careful attention to the historical setting in which the prophecy was given. It is therefore extremely important to know chronology and the specified time frames of history. Literal interpretation means that the prophecy will have a literal fulfillment. Thus, when the Lord says that He will "come again," it refers to a literal return-not just "in the hearts of men."

We must realize that there is a harmony in prophecy as God is not a God of confusion (1 Cor 14:33). Where harmony does not exist between various passages, we must have the humility to shift our understanding and see the "picture" from a different perspective, by allowing our picture to include those pieces. Prophecy does not shift with our ideas, perspectives or desires. It is from God. We must be the ones willing to make the changes. Sadly, history is full of examples of people who developed a system and then held on to it at all

costs-in spite of overwhelming evidence to the contrary. Just consider the Pharisees.

The harmony of prophecy inherently involves the comparison of Scripture with Scripture. A specific event may be described in many different places in the Bible. For example, the end-time entity of Babylon (Rev 17-18) is also discussed in detail in Isaiah 13 and 47 and Jeremiah 50-51. Many people try to go to a prophetic book and interpret it as a finished, complete unit. While major points may be given in that book, there are frequently many other passages that fill in the details. We therefore must be very careful of what we develop and hold up as "doctrine." Jesus Christ said that He will return (John 14:1-3). That is doctrine. Whether it is Pre-Tribulational, Mid-Tribulational, Post-Tribulational, Pre-wrath or whatever other position may be presented, these are conclusions that are drawn by men based on how they see the evidence. The author, for example, holds very strong convictions that the Rapture of the Church will occur before the Tribulation, and firmly believes that that is what the evidence teaches, but because I or you hold a certain position does not mean that it is provable beyond any doubt.

Since the entirety of God's Word revolves around His Son, Jesus Christ, it is essential to interpret Christologically (1 Pet 1:10-1). This means that we should realize that Jesus Christ is at the center of all theology and all history. We are told that, "His testimony is the spirit of prophecy (Rev 19:10)." History is indeed "His Story" and is the unveiling of the Lord Jesus Christ. Prophecy is focused on that fact. If we cannot explain His relationship to the position we have taken, then the position needs to be reconsidered.

Prophecy must also recognize the fact that God has ordained different time frames called Dispensations, in which certain methods are different. For example, in the second and third chapters of Revelation, there are letters written

to seven different churches. Beginning with Chapter 4 all the way through Chapter 18, the church is not mentioned. Facts such as these must be considered when interpreting those chapters.

Another very important factor in the interpretation of prophecy is that we must determine if a given prophecy is fulfilled in the part, the whole or not at all. If it is totally fulfilled, it need not be repeated. If it is partially fulfilled, then it makes sense that the Lord will bring about similar circumstances so that the balance of the prophecy might be completed. After all, God is truth (Isa 65:16) and His Words are truth (2 Sam 7:28), so what He has had written must be literally true. If the prophecy is not yet fulfilled, then it will be.

Also widely recognized by those who diligently study prophecy is the principle of Double Reference. This involves two events that are widely separated in time and may be brought together in a single reference. The Lord Himself pointed this out when He read from Isaiah and said that today "this Scripture has been fulfilled in your hearing (Luke 4:21)." He is quoting from Isaiah 61:1-2, but if you will notice that He did not say the next phrase in Isaiah had been fulfilled. It says, "and the day of vengeance of our God," which is a reference to His Second Coming. God is not bound by time and sees the "end from the beginning (Rev 21:6; 22:13)," so it is not a problem for Him to include two events in one prophecy.

A final point to recognize in the interpretation of the prophetic word is that we must not only look for similarities in events, but for differences. The differences may often lead us to conclude that there are two events in view and not one. The return of the Lord is a good example. We are told in one passage that the saints will "meet Him in the air (1 Thes 4:13-18)." In another passage, we are told that, "His feet will stand on the Mount of Olives," and it will split in two and He will go forth then to fight (Zech 14:1-5). In putting together the

puzzle of the prophetic word, we must consider the differences.

For Personal Study

1. What are some of the factors that make the interpretation of prophecy one of the most difficult areas in the Scriptures?
2. What reasons lead us to expect a literal fulfillment of prophecy?
3. What is essential in finding the harmony of prophecy?
4. Who should we find at the center of the prophetic word?
5. What role does "Dispensations" play in the study of prophecy?
6. Why is it important to determine the degree of fulfillment if a given prophecy?
7. Why is it important to look for differences in prophetic events?

Interpretation of Prophecy (Rollin Chafer)

Introduction: "The *sine qua non* of true prophetic teaching is that it must persistently and consistently remain Scriptural. The testimony of the written word alone presents faithfully the future purposes of God and of Satan. To give room to fancy or to human wisdom and reasoning, is fatal in prophetic study. True prophetic teaching stands the test of time simply because it is Scriptural."³⁶

Prophecy appears in the Bible with a two-fold purpose, the office of the prophet being designed to fulfill this two-fold purpose. The prophet was both a forth teller and a foreteller. He was both a teacher for the times in which he lived, and the instrument through whom God transmitted predictions for the future. The general rules of hermeneutics govern the interpretation of the first aspect. Besides these some special considerations should be heeded

³⁶ C. Fred Lincoln, *Bibliotheca Sacra*, Vol. 94, p. 503.

in connection with the interpretation of the predictive portions of prophecy.

Predictive Prophecy Demands Literal Interpretation.

This is denied, of course, by those who spiritualize the prophetic Scriptures, but the Bible itself has established this rule governing prophetic interpretation by the fact that every record of fulfilled prophecy exhibits literal fulfillment in detail. This is manifested by the recurring use of the phrase in the New Testament, "that the Scriptures might be fulfilled," in connection with all the details of the predictions in the Old Testament concerning the Person, life, and work of the Lord Jesus Christ. Also this is true of the fulfilled predictions concerning the nation Israel, and judgments meted out in history to the heathen nations. Even when the predictive portions are couched in figurative language, that which the figure stands for is to have a literal fulfillment. On the other hand, very much of predictive prophecy is given in nonfigurative, plainly understood language. To treat such language allegorically, placing an entirely different meaning upon the language than the plain intent of the words warrant, resolves itself into a revision of the Spirit Author's message. This some so-called interpreters do not hesitate to do.

The Means Used Vary.

(1) Theophanic Manifestations.

- (a) Appearances in human form, as when the Angel of Jehovah appeared and conversed with men.
- (b) By an audible voice, as at the birth, baptism and transfiguration of the Lord. Also many instances recorded in the O.T.
- (c) Also in other forms, as through animals, example: Balaam's ass; through inanimate things, example: the burning bush.

(2) Visions, Dreams and States of Ecstasy.

- (a) Visions, such as Isaiah's vision of the Lord, high and lifted up in the temple.

(b) Dreams, such as Jacob's at Bethel.

(c) Prophetic Ecstasy, such as John experienced on Patmos.

One difference between Dream and Ecstasy is that the dream might come to a pagan, as in the case of Nebuchadnezzar; while ecstasy was the experience only of men of God, as Daniel, Isaiah or Ezekiel.

Some Rules Governing the Interpretation of Prophecy.

- (1) The Source of Prophecy (2 Pet 1:21). Not by the will of men, but from God. This insures accuracy and trustworthiness (Isa 46:9-11).
- (2) The Grand Divisions of Prophecy (1 Pet 1:10-12). The things related to the two advents—"the sufferings of Christ, and the glories that should follow them."
- (3) The Central Person of Prophecy (Rev 19:10). Jesus Christ spoke through the prophets concerning Himself (Luke 24:27).
- (4) The Fundamental Principle of Prophetic Interpretation (2 Pet 1:20). *Idias* (tr. private) is generally used in the sense of "one's own" (John 1:11; 1 Cor 12:11; Matt 14:13). Prophecy is a harmonious whole. No prophecy is to be interpreted by itself, but in the light of all God has spoken on the subject. It then follows:

(a) That if prophecy is a self-consistent whole, unfulfilled prophecy is as sure of fulfillment as was the case of any fulfilled prophecy.

(b) Moreover, the harmony of the prophetic Word does not allow for the erroneously-called Spiritual fulfillment of some prophecies while demanding the literal fulfillment of others.

(c) Although prophecy in some cases allows for partial fulfillment with a fuller and final consummation, the former must not be made the reason for denying the latter.

(d) As logic requires that cause must precede effect the application of this law will settle many controversies. Example: "If Christ's second coming is the cause of the millennium, as the trend of prophecy indicates, then His coming must be Premillennial."-Hopkins.

Practical Value of the Study of Prophecy.

It reveals the purpose of God in Christ from the beginning to the final and sure triumph. The "night" is still in progress. Prophecy gives light on the path until the day dawn. Faith looks back to a finished work. Hope is tied to the sure word of prophecy, and dispels the gloom in the light of God's own predictions.

Lesson 13 - The Use Of The Old Testament In The New Testament

The Use Of The Law In The New Testament

There exists a correct use of the Mosaic Law in the Church Age even though we are not under the Law. In First Timothy we are told that "we know the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching (1Tim 1:8-10)." We are also told in Romans 6:14-15 that, "sin shall not be master over you, for you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? May it never be!" We must seek how to lawfully use The Mosaic Law.

The Law was designed to show our need for the grace of our Lord Jesus Christ and to proclaim Him (John 5:39-47). The Law was also designed to teach us so that we may be led to Christ and be justified by faith (Gal 3:24-25).

The entirety of the Law and the Prophets were designed to get mankind to fulfill the Two Greatest Commandments, to love God with every part of their being and to love their neighbor as themselves (Matt 22:36-40). The principles gleaned can teach us about fulfilling these commandments. In Galatians 5:14 we are told that, "the whole Law is fulfilled in one word, in the {statement}, "You shall love your neighbor as yourself," and in Matthew 7:12 we are instructed that, "however you want people to treat you, so treat them, for this is the Law and the Prophets." It is quite clear that the Law has value, but it is also quite clear that we are no longer under the specifics of it.

There are several categories of the Law that are found in the word including the Sacrifices, the Feasts, the Dietary Code, the Hygiene Code, the Social Code, the National Code, the Tabernacle Code and the Ten Commandments.

Several of these categories have been directly and specifically removed. For example, the Sacrificial system is no longer to be observed because Jesus Christ offered the "one sacrifice for all time (Heb 10:8-13)." The observance of Feasts was also removed as law because they were "but a mere shadow of Jesus Christ (Col 2:16-17)." Jesus Himself declared that all foods were now clean in Mark 7:19, thus removing the Dietary Code (see also Acts 11:1-9 and Col 2:20-23). The Hygiene Code with all of its specific instructions is also gone (Col 2:16-23) as well as the Tabernacle Code. When Jesus Christ entered into the true heavenly tabernacle, there was no longer a need for the earthly one which was but a type of the reality (Heb 9:24).

Categories of the Law that are not specifically deleted are still gone under the fact that they were fulfilled in Jesus Christ. There are principles to be learned from the Social Code which includes "loving your neighbor as yourself (Gal 5:14)," but they are part of the "new commandment (John 13:34-35)" that

should be done out of love for our master, not because they are law.

The National Code teaches principles of righteous government and thus much can be learned. The principles of the Ten Commandments with the exception of the Sabbath day (Col 2:16) are all retained in the New Testament. This is an excellent exercise for the student of the Word of God to go through.

The "lawful use of the Law" means that it must be used in accordance with its design. It was never designed to eternally save the soul from death, but was in fact designed to teach us that we need a Savior (Gal 3:24). The Law also taught us about sin and actually defined sin, because "where there is no law, sin is not imputed (Rom 5:13)." The Law was never designed to be the foundation or that which motivates the righteous man. Love is to be the foundation of our life (John 14:15,21,23).

No ritual or punishment has been retained in the Church Age. This does not give us a "license to sin," but instead a "license to serve (Gal 5:13)." When we walk according to the Holy Spirit we are fulfilling the Law. This is made clear in Romans 8:2-4, which declares, "For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit."

Hermeneutics Of Old Testament Quotations

The first thing that we must determine in an examination of an Old Testament quotation found in the New Testament is whether or not it is an exact quotation from the Old Testament or if it is quoted from the Septuagint (The Greek translation of the Hebrew Old Testament, also seen as the "LXX"). We must also realize that the quotation could be a paraphrase. In short,

this means we must determine if there are any differences in the New Testament quotation from the original Old Testament Scripture.

The next step we must take is to note the context of the cited passage. From this we can determine whether the New Testament quotation interprets the Old Testament passage, is an application of the passage or simply an illustration.

If the Septuagint is quoted, Inspiration guarantees that the Septuagint translation is correct for the quoted portion of Scripture, but it does *not* mean the Septuagint was inspired at that point.

Paraphrases refer to legitimate applications of the Old Testament passage and may or may not be the interpretation of it.

For Personal Study

1. What New Testament Passage Tells Us That There Is A "Lawful" Use Of The Law?
2. Why Was The Law Designed And What Are The Proof Texts?
3. Find The Ten Commandments In The New Testament.
4. What Is The "Lawful Use Of The Law."
5. What May We Find In A New Testament Quotation Of An Old Testament Passage?

Lesson 14 - The Hermeneutics Of Logic

Logic is by definition the rules of non-contradiction and correct reasoning. Even though attempts to use logic throughout the history of the church have gotten people into trouble and caused divisions, nevertheless, it is a valuable tool for our understanding.

Deductive Reasoning occurs when a necessary conclusion is drawn from one or more statements. For the conclusion to be correct, both of the statements have to be correct. For example, from the statements, "All life requires water," and "There is no water on the moon," one can deduct that, "there is no life on the moon." The truth of the deductive conclusion

depends on the truth of the statements from which it is drawn. A deduction can prove only that if certain things are true, then certain things will follow.

Inductive Reasoning involves the observance of all possible cases and then assumes it is true in the other cases that have not been tested. Needless to say, this type of reasoning is much less certain than deductive reasoning. For example, the observation that heat expands iron, gold and platinum might lead one to believe that heat expands all metals. Each metal must be tested though in order to be certain.

The expression of a logical argument in a formal way is called a "Syllogism." Logic is divided into Concepts, Propositions and Arguments.

Defined words are used to define a concept. Concepts are derived by words that are used to form further definitions. Propositions declare what we intend to prove or disprove. They are statements that our concepts exist in a certain way. Propositions must be stated in terms of true or false. Commands, exclamations and questions do not and cannot express propositions. Propositions are concerned with the relationship between concepts. They can be wrong either by designation or they can ascribe to the subject what does not belong to the subject. For example, to say that, "World War II killed 300 million people," and then try and to make a deduction from a comparison with the statement that, "Noah took two of each animal into the ark," will not be fruitful. Both statements may be correct but have no connection to each other. We can compare propositions only when they contain the same words.

Any inferences that we draw from a proposition can be valid only if the proposition is true. If we consider the proposition, "All snakes are poisonous," there are other inferences we can consider such as, "No snakes are poisonous," "Some snakes are poisonous," and, "Some

snakes are not poisonous." When the proposition is false though, the truth of the comparable propositions or inferences is not determinable. When we know the truth and falsity of a given proposition, we can determine the truth and falsity of the inferences

Contradictions are those comparisons that communicate when one thing is true then another is false. For example, if it is true that we are saved by grace through faith, not works, then for one to say that we are saved by works is a contradiction to truth. If one statement is indeed true then other is false. Both cannot be true.

A Superimplication exists when one statement is true and another statement implied from it is also true. From the universal you can validly infer the specific but from the specific you cannot validly infer the universal. For example if "whoever believes in Jesus Christ shall be saved (John 3:16), is true (and thank God it is), then since I have believed in Jesus Christ it is validly inferred that I am saved.

A Complementary Statement occurs when we say the same thing in a different way. If we say that, "very well-educated student of history studies Greek," we can also validly say that, "no well-educated student of history fails to study Greek." The statements do not contradict but are simply restated.

The reasons that are given for one's deductions and the validity of those deductions are called, "Arguments." Conclusions are reached using reasoning. They are found throughout God's word and they are introduced by many different words such as therefore, so, as a result and the like.

The "most important term" of an argument is called the "Predicate." The "minor term" of the argument is called the "Subject" and what appears in both arguments is called the "middle term." For example, take the statements.

- Whatever is constitutional is just.

- Whatever is decided by the Supreme Court is constitutional.

The conclusion would be, "Therefore, whatever is decided by the Supreme Court is just."

In this example, "Whatever is just" is the predicate. 'Whatever is constitutional is the middle term which does not appear in the conclusion and, "Decisions reached" is the subject. The Conclusion is a mediate inference, which is drawn around the major and minor terms based on their relationship to the middle term.

The Relation of Logic to Interpretation (Rollin Chafer)

Accepting the prerequisite fundamental facts enumerated in the preceding sections as a basis upon which general interpretational study must advance, the next step should be the choice of the right method of logical procedure, and to avoid ultimate confusion this must be consistently adhered to. Some writers place before all else the necessity of attention to grammatical construction, idiomatic expression and other textual consideration. Although these very important matters should have close attention in their proper order, it remains a fact that one may trot all day in a grammatical half-bushel and not come within clear sight of the great themes of the Bible and their logical development.

The Bible is not a handbook of Logic. It is not a compendium of Natural Science. Its own themes, however, are developed in accordance with the principles of logic and in harmony with classification of proved facts. The logic of the sacred writers has been made a subject of special attack by radical critics, one such writer voicing the sentiment of the many in the thought that Paul was too logical, that his logic is so inexorable that modern thinkers are forced to reject his conclusions. It is a sad commentary on certain phases of so-called orthodox theologies that this sentiment, now boldly voiced by spiritual outlanders, exhibits

the evidence of its influence in various theological formulas.

Sadder still is the fact that many hold these dicta to be normative as a standard by which the Word of God itself should be interpreted. In whatsoever measure this idea is allowed to influence the student's thinking it weakens to that degree faith in the fundamental fact of the Spirit's authorship of the Scriptures. To attack the logic of the sacred writers is to attack the logic of God. This is the necessary conclusion if the Biblical doctrines of revelation and inspiration are accepted.

In revealing God's thought the Holy Spirit not only employs the bald and dogmatic statement of fact which must be accepted without argumentative proof (Example, "In the beginning God created the heavens and the earth"); but also He makes use of the reasoning process, amplifying the bald statement of truth by comprehensible proof and illustration (Example, in 1 John 4:8 the dogmatic statement, "God is love," is not revealed as a bolt of sheer truth flashed from heaven to dazzle the human mind, but the gracious proofs are given in the context, as also in such a passage as John 3:16, cf. 1 John 3:16, wherein the argument that the giving of the Father's only begotten Son proves His *so* great love and through the terminology of family relationship brings it within the comprehensibility of the simplest mind).

Not only is it revealed that God deigns to reason with man in specific instances (Example, "Come now, and let us reason together, saith the Lord," Isa 1:18), but much of the Scripture is cast in the form of argumentative reasoning. Dr. A. B. Winchester emphasizes in a lecture the fact that the language of Paul "is not the language of the poet, the historian or the romancer, but the language of the logician."

Among the accepted ideas which are included in definitions of applied logic the following concise formula meets the requirements of this discussion, namely, *Logic is the science of the principles which govern correct thinking and*

sound reasoning. If the doctrine of the omniscience of God is accepted, if the revelation given to Isaiah is believed, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," if God's thoughts are correct and His reasoning perfect, His revelation expressed in human language must be logical. Although this may seem to be truistic and its statement superfluous, it is vitally related to the subject of Biblical interpretation.

If it be granted that the Spirit Author expressed divine thought in accordance with the laws governing human language, correct thinking and sound reasoning-and no other conclusion is possible to one who accepts the Bible as revelation inspired by the omniscient Spirit-it stands to reason that any interpretation which does not follow these same laws will be subversive and misleading.

An exhaustive treatment of logic is neither possible in this work nor is it necessary, the whole discussion being confined to certain fundamental principles of interpretation. The discussion of this section, therefore, will be confined to an outline of the fundamental principles, postulates and forms of logical process which are applicable to the study of the Scriptures.³⁷

Logicians reduce the laws of logic to four fundamental principles:

(1) "The Law of Identity, or Affirmation. *Everything is identical with itself, or is what it is, and we may affirm this of it.*" This is "at the basis of all consistent affirmative thinking." The Scriptures affirm that God is. Related to faith the word is, "for he that cometh to God must believe that he is" (Heb 11:6). They consistently identify Him with

himself as apart from, above and over all creation. The Bible affirms that sin is, and that it is what it is-sin. To deny this fact results in illogical and absurd conclusions (Example, the vagaries of Christian Science.)

(2) "The Law of Contradiction, or Negation, or as Hamilton terms it, Non-contradiction, may be stated as follows: *Everything is not what it is not, and we may affirm this of it.*" The Scriptures never confuse opposites. Law and grace are antipodal. A thing can not be what it is not, and Paul applies this Law in the words, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom 11:6). "The Law of Contradiction lies at the basis of all distinction in thought."

(3) "The Law of Excluded Middle, or Exclusion, may be stated as follows: Of two contradictories one must be true and the other false. If one is affirmed, the other is thereby denied." Predictive prophecy is a component of the divine revelation, or it is not. If by the Law of Identity it is true that the Scriptures contain predictive prophecy, then, by the Law of Exclusion, the proposition that they do not contain it is false.

(4) "The Law of Reason and Consequent, or Sufficient Reason.-The Law is stated as follows: All continuous thought must be rationally connected. The Law has been formulated: Infer nothing without a ground or reason. The starting-point in continuous thinking is the affirmation of some knowledge by which the mind is necessitated to affirm or posit something else." Thus the "logical reason" is followed by the "logical consequent," and the relation between them is the "logical connection" or "consequence." This involves the relations of "cause to effect," "effect to cause;" "whole to

³⁷ A thorough course in Logic is earnestly urged as a prerequisite to the study of Hermeneutics. At the Dallas Theological Seminary it is a required prerequisite.

part," "part to whole," etc. Hamilton points out that this axiom takes both a positive and negative form. When a reason exists there must be a consequent, and *vice versa*; where no reason exists there can be no consequent, and *vice versa*. This law is in evidence throughout the Scriptures. The contexts governed by Paul's "wherefores" and "therefores" may be cited especially.

Two fundamental postulates of logic should be noted:

The First Postulate.-*There is such a thing as truth which can be ascertained, and on which all minds, acting in accordance with the laws of thought, must agree.*

This is true of truth which comes within the purview of the natural mind. All minds following the laws of correct mentation must arrive at the result, 4, when 2 and 2 are added. The Scriptures, on the other hand, disclose divine truth which is not perceivable by natural men. The Lord said to Pilate, "Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" All natural men share this perplexity of the Roman procurator, for none can perceive God's revealed truth until regenerated and indwelt by the Holy Spirit (John 3:5, 6; 1 Cor 2:14).

At this point, however, the dictum of Dr. Wright should be called to mind: "The written word or God, like the Word which became flesh, must be human in its manward aspect; for the written word is divine thought manifest in human language as Christ was God manifest in human flesh. As the compound personality of Christ was conditioned by the flesh, so the compound character of a written revelation is conditioned by the nature of language." Although it is true that only the children of God are divinely enabled to perceive His truth, it remains a fact that the ascertainment of a comprehensive and correlated knowledge of revelation is

dependent upon adherence to the laws governing logical thought. Intelligent "searching of the Scriptures" predicates a logical procedure on the part of the student because the Scriptures themselves are expressed in conformity with the laws governing logical thought.

Many sincere Christians are befogged in their understanding of great portions of God's truth because they have accepted illogical and misleading interpretations instead of the logical conclusions of the Bible's own testimony.

The Second Postulate.-This, as stated by Hamilton, is, 'to be allowed to state explicitly in language all that is implicitly contained in thought.'

Logic deals ultimately with thought, and it has to do with language only as expressing thought. It is, therefore, proper to ask, in connection with any term, proposition, or argument, 'What is the thought in this?' or, in other words, 'What is the full and exact meaning of this?' and to state in full this meaning." The province of Bible interpretation is to get at the meaning of the divine thought as expressed in the human language chosen by the Holy Spirit.

This brings us to a consideration of the forms of logical process a general understanding of the principles of which is necessary to intelligent judgment of current theological interpretations of Scripture. There are two fundamental forms of logical procedure, namely, Induction and Deduction. There is another form which is reducible to a combination of these two, namely Inference by Analogy.

1. Induction

"Logical Induction (we are not here concerned with Mathematical Induction) is the process of reasoning from all the parts to the whole." "The product of Inductive Reasoning is a Generalization." Two rules must be observed:

(1) "Observe, analyze, and classify the facts to be generalized and explained, in order to ascertain their reality and their various elements and relations."

(2) "Correctly interpret the facts" in order that a true basis for the generalization may be found.

A Perfect Induction takes place "when, by a perfect enumeration of all individuals or particulars, the whole sphere of the universal is exhausted," and an Imperfect Induction "includes the cases in which the universal is reached by inference, without the complete enumeration of objects."

There are two fallacies to guard against in the inductive form:

(1) The first "may result from *careless and incomplete observation of facts*, and may then be called the Fallacy of Insufficient Observation."

2) "The false generalization may also result from the hasty assumption of something as the cause which is not the cause."

These two fallacies bulk large in the writings of evolutionists. On the other hand, scientists of first rank who have taken all of the particulars into account, and who have faithfully avoided assumption that anything is a fact until it is proven to be a fact, are united in their testimony that the theories of evolution have not yet been proved to be facts. This testimony, however, does not reach the general public effectively because the popular channels of information are largely under the control of that class of disseminators of materialistic teachings who lecture dogmatically on these themes to callow youth in the classroom or scribble their indiscriminate and unfounded assumptions to that larger audience represented by readers of the Sunday Newspaper Supplement. In like manner these fallacies underlie all heretical offshoots from Biblical Christianity for the departures of which a Scripture basis is claimed.

The Bible is a collection of writings certified by the Holy Spirit to be God's Word. It is a documentary evidence of the divine thought. Although here and there short summaries of important doctrines are found, complete statements of thematic teachings seldom occur in a single passage. Rather, the general principle of the revelatory method is the progressive development of the Bible themes, partial statements of them being scattered through several, or in some instances many, of the writings.

This being true, the *inductive method* of the thematic study of the Scriptures is of first importance, for Scripturally defensible thematic generalizations result only from perfect, or near perfect, induction, that is to say, "when, by a perfect enumeration of all individuals or particulars, the whole sphere of the universal is exhausted." In this connection, it should be noted that many students arrive at a correct generalization without a complete induction, faith carrying them over many neglected particulars which are necessary, nevertheless, to sustain a logical conclusion. Such students too often rely on the conclusions of others and are, therefore, even when holding right conclusions, poorly equipped to support their position with Scripture proofs.

Before passing on to a consideration of the deductive form of logical process as applied to the study of the Scriptures, an example of the inductive method will be cited. Many of the accepted generalizations of Protestant theology were formulated from an inductive study of the respective themes as revealed in the Bible, and upon these orthodox Christians generally agree. On the other hand, other generalizations were formulated from an unwarranted application of the deductive method which will be examined in the section under Deduction. The inclusion of these statements which were not formulated through the inductive process has been the cause of divisions amongst Christians with continued controversy and disagreement.

An Example of the Inductive Method: A Study of the Doctrine of the Resurrections.

Among other similar problems, every Bible student is confronted with the question: Is the theological dictum that there will be only one and all-inclusive resurrection of the bodies of the saved and unsaved of mankind immediately preceding the ushering in of the new heavens and new earth Biblically correct, or is the doctrine of two resurrections separated by a period of time the teaching of the New Testament? It will be recognized at once by a student whose chief concern is to learn what the Spirit has revealed on the subject that an unassailable generalization from the viewpoint of the New Testament revelation can only be arrived at by a complete enumeration of the particulars of the theme which exhaust the sphere of its universal.

Applying the first rule of this procedure, all the passages containing the particulars and facts to be generalized or explained must be collated, observed, analyzed and classified. Only after this has been done faithfully is it possible to proceed to the second rule, namely, correctly interpret the facts thus analyzed and classified in order that a true generalization may be formulated.

The following three general rules under observation should be noted:

- (1) Observe all the essential facts, parts, or properties in any case.
- (2) Admit no fact, part, or property that does not belong to the case in hand.
- (3) Avoid all delusive mixtures of inference with the facts of observation.

The particulars of the example are as follows:

First Particular

John 5:24-29

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not

come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The [an] hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear [shall have heard] shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this, for the [an] hour is coming in the which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done [ποιήσαντες, followed, were devoted to, practiced] good, unto the resurrection of life; and they that have done [πράξαντες, did] evil, unto the resurrection of damnation”

The central thought in this passage is the authority given to the Son by the Father in the issues of life and death, but these issues are linked with two bodily resurrections—one unto life eternal and the other unto condemning judgment. The Lord first states the conditions which must be met by men to secure eternal life (v. 24).

He then predicts the bestowal of life to all that hear His voice in “an hour” which not only existed as He spoke but which as the then “coming” hour of grace is still in extension (v. 25), for the issues of life are given to the Son of the Father, and authority to execute judgment to the incarnate Word—the Son of man (vs. 26, 27).

This is followed by the prediction of another “hour” in which those that have previously heard His voice and have received life shall then be clothed with their immortal bodies, while those that have been deaf to His voice, and therefore have not passed “from death unto

life” but in death have passed from death unto death, are raised unto judgment.

The one point to determine is, does this first New Testament passage in which two futures resurrections are mentioned allow without contradiction for the further development of the doctrine of two resurrections separated by a period of time? The point hangs on the Lord’s use of the word “hour.”

There can be no question that the words, “an hour is coming, and now is,” indicate a long period of time. It can be no other than that extended period of time during which men have the opportunity to hear His Word and receive that Life the possession of which alone makes possible that practice of good which is pleasing to God and the final concomitant of which is the immortal body. It is, therefore, in perfect harmony with the passage to consider the resurrection “hour” also as an extended period of time.

An observable rule of revelation is that the passage which contains the beginnings of a doctrine is so stated that it does not contradict the later and fuller revelations on the subject (Example, the words, “God” and “Heaven,” in the first verse of the Bible are both in the plural number, thus allowing for the later revelations that all three members of the Godhead took part in creation and that three heavens are distinguished in the Scriptures).

It is entirely admissible to suppose, until either confirmed or disproved by other Scriptures, that one resurrection occurs at the beginning and is continued during the early part of an extended period of time and that the other takes place at the end of the same period of time. If the “hour” during which eternal life is bestowed has already lasted nearly two millenniums, it is entirely permissible to suppose that the resurrection “hour” may include one millennium between the close of the first resurrection and the occurrence of the second resurrection. At this early point of the observation, however, this permissible

supposition must be reserved as an hypothesis to be verified later.

The first particular to be noted, then, is that this New Testament passage in which mention of two resurrections occurs allows, without contradiction of anything in the passage, for their separation in point of time, based upon the extensiveness of the word “hour” as used by the Lord in connection with the sharp contrast between the subjects of the resurrections and their following states.

Second Particular

I Thess. 4:13-17

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just” (Luke 14:13, 14).

22 For as in Adam all die, even in Christ shall all be made alive.

23 But every man in his own order. Christ the first fruits; afterward they that are Christ’s at his coming” (1 Cor 15:22, 23).

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the

clouds, to meet the Lord in the air; and so shall we ever be with the Lord"

Phil. 3:10,11

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:

11 If by any means I might attain unto the resurrection of [ἐξανάστασιν, resurrection out of] the dead"

Each of these four passages contains a restrictive phrase which precludes the idea that a simultaneous resurrection of the bodies of the believing and unbelieving dead shall take place. Saints are to be "recompensed at the resurrection of the just"; "they that are Christ's" are to be given their resurrection bodies "at his coming"; when the Lord descends with a shout "the dead in Christ" shall be raised and shall precede the translation of the then living believers; while Paul writes not of attaining unto *mere* resurrection but the "out-from-among-the-dead" resurrection. In these first three passages the restrictive element is clearly evident in the English translation and needs no further comment.

That Paul has in mind, in the Philippians passage, that resurrection which he limits in the two preceding quotations by the phrases "they that are Christ's" and "the dead in Christ," is evident for two reasons:

(1) Paul was well aware that all believers and unbelievers that pass through natural death shall be joined to their resurrection bodies. In his defense before Felix he speaks of his own belief in common with that of the accusing Jews, in the words: "And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust." For Paul to write of merely attaining unto bodily resurrection which all men *must* experience would be absurdly illogical, a

serious charge to bring against this divinely inspired logician.

(2) In this single instance in the Scriptures of the use of the compound of ἐξ and ἀνάστασις Paul clearly has in mind that summons of the shout of the Lord which shall call out from among the dead the bodies of all those only who shall have passed through natural death in Him.

The second particular to notice is that the testimony of the New Testament is that the resurrection of the bodies of believers is to take place at the coming of the Lord for His own. No Scripture even hints that the bodies of unbelievers are to be raised either in this "the day of Christ," when He comes in the air with His saints to give them their immortal bodies, or at His succeeding glorious advent with the clothed saints to reign and judge during the "day of Jehovah."

Third Particular

1 Cor. 15:20-25

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet" 1 Cor 15:20-25).

In this passage the complete order of the resurrections is given but without a specific reference to the resurrection of unbelievers, there being only the provision for it in the order

at “the end,” and implied in the words, “every man in his own order.”

First, Christ in His resurrection became the “first fruits of them that slept”-those sleeping “in Jesus” (the death of unbelievers never being spoken of as sleep). “Afterward [ἔπειτα] they that are Christ’s at his coming. Then [εἶτα] the end” when He shall have accomplished the objects of His earth rule. These two Greek words are synonymous, the lexicons giving the same meaning to each which may be according to the context, “then, afterward, or next in order,” etc. In this context whose central disclosure is an order of events the latter definition expresses what evidently seems to be the meaning.

Between the resurrection of Christ and the predicted resurrection of believers’ bodies nearly two millenniums have already elapsed, and yet in the divine program of resurrections the resurrection of believers’ bodies is the *next* in order. This is followed with “Next in order the end” [“cometh” being supplied by the translators].

The common interpretation that the fulfillment of “the end” immediately follows the preceding resurrection which is supposed to synchronize with a universal resurrection, is unwarranted for two reasons: The believers’ resurrection being next in order as to the sequence of resurrections but only after an elapse of an extended period of time, the same interpretation concerning the time element in the phrase “next in order the end” is in harmony with the preceding use of the word as translated “afterward.”

Moreover, the context specifically places “the end” after the Lord has accomplished the objects of His reign and “shall have delivered up the kingdom to God, even the Father,” this reign being here set forth clearly as occurring between the first “next in order,” namely, the resurrection of those that are “Christ’s at his coming” and the second “next in order,” namely, “the end.”

The third particular to note is as follows: In view of the statements of this passage that (1) every man is to experience resurrection but in his own order or rank, (2) that an extended period of time occurs between Christ’s resurrection and the resurrection of believers only at His coming for His own, (3) and that the context clearly indicates an extended period of time between that restricted resurrection and the end resurrection, it is clear that the “every man” whose rank will exclude him from participation in the resurrection of believers will be raised in the “next in order” time,-the end of Christ’s dealings with man in the old earth,-and which will be the final or end resurrection.

Fourth Particular

Rev 20:4–6, 11, 12, A.V., 14, 15 R.V

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

11 I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were

written in the books, according to their works.

14 And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire.

15 And if any was not found written in the book of life, he was cast into the lake of fire

The Book of Revelation presents a part of its revelatory matter in symbolic form, the majority of the symbols employed being those consistently used throughout the Scriptures by the sacred writers to denote well defined ideas. Besides these symbols which were familiar to the early Christians, especially to those of Jewish origin, a few new ones were introduced for the first time in this the last book of the Bible, but in each instance of such use of a new symbol an explanation of its meaning accompanies it in the text (Example, 1:20).

On the other hand, much of the book is couched in language as devoid of symbolism as any other part of the Bible and as assuredly intended to be understood by the plain meaning of the words employed. To force a symbolic meaning on such passages under the excuse that the Revelation is a book of symbolism is unscientific in method and indefensible under the laws of Biblical interpretation.

In the above quotations from chapter 20 we have the capstone of the revelatory structure which discloses the doctrine of the future resurrections. In respect to this unfolding the only new element introduced in this final message on the subject is the length of the time period which shall elapse between the close of the resurrection during which "the just," "the dead in Christ," "they that are Christ's at His coming," and "they which came out of the great tribulation," shall receive their glorified bodies. It is not only revealed that the order or rank, in the words-"every man in his own order," applies to the sequence of the resurrections of the saved and the unsaved, but we have the

strong implication of a sequential order in the resurrection of believers.

Paul uses military language in 1 Thess 4:16, and the implication is that the saved of all ages come forth in an order of phalanxes. This may be inferred, also, from the fact that heavenly companies are distinguished (Heb 12:22, 23), and in addition to these, tribulation saints are mentioned as a separate company (Rev 7:14).

It is this latter company of believers which comprises the rearmost phalanx of the first resurrection. Although these tribulation saints are especially in view in the 20th chapter, the promised blessing in the words, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power," is not confined to them but applies to all severally in whatsoever division they belong. The change to the plural pronoun in the rest of the sentence, "but they shall be priests of God and of Christ, and reign with him a [the] thousand years," however, implies a more restricted antecedent, for we know from other Scriptures that the "they" refers not to all who have part in the first resurrection, but only to the church [ἐκκλησία, called-out ones] of Christ, that is to say, that divisions of saved ones which the Lord had in mind when He prophesied, "I will build my church," and which He has been doing through the ministry Of the Holy Spirit since the day of Pentecost.

The only new feature revealed in the 20th chapter concerning the reign of this portion of those who shall have part in the first resurrection is, as in the case of the resurrections themselves, the length of the time period of their reign with Christ on the earth. The promise that the church saints shall reign with Christ (2 Tim 2:12) with a "rod of iron" (Rev 2:27) on Christ's own throne (Rev 3:21) "on the earth" (Rev 5:10) is merely completed in the 20th chapter with the revelation that the reign on earth is to be coextensive with the time elapsing between the resurrections of the just and the unjust.

That the second resurrection is not “unto life” but only “unto judgment” is clear for the following reasons:

There are two classes of divine judgments, namely, the one whose issue is life or death and which is wholly separate from any complicity with the others, and the class of judgments which deal with the “works” of all mankind and which have nothing to do with life and death.

The first is the judgment of the cross. The question of eternal life for those who receive it by faith in Christ and what He accomplished in His death and resurrection, on the one hand, and the continuing state of death for those who fail to accept Christ and His gift of eternal life and which death is to be sealed eternally with the “second death” at the “great white throne,” on the other hand, was eternally settled on the cross.

With His approaching death in view the Lord said: “Now is the judgment of this world: now shall [shall-the execution of it is yet future] the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die” (John 12:31–33). His death was to be the judgment of the crucifying world and its head, the usurping prince of evil. When it soon after became a historical fact He not only judged the World, but He bore the curse for every man. Thus the issues of life and death were bound up in that transaction, turning thereafter for each individual during the dispensation of grace upon the acceptance or rejection of Him and what He accomplished in His sacrificial, substitution death and justifying resurrection. This He makes clear further on: “He that rejects me and receives not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (vs. 48).

In an earlier revelation with especial reference to the bestowal of eternal life He said: “He that believeth on him is not judged: he that believeth not hath been judged already,

because he hath not believed on the name of the only begotten Son of God” (John 3:18 R.V.). Believers are to be raised “unto life” because they receive eternal life before natural death. Unbelievers are to be raised “unto judgment” because, not accepting eternal life before they pass through natural death, they are judged already as to life and death, and are to be judged at the end only according to their unbelieving works, which brings us to the second class-the judgment of works.³⁸

Believers are to appear before the “judgment seat” of Christ (Cf. 1 Cor 3:11–15 and 2 Cor 5:10. Note that the “any man” of the former and the “we” of the latter refer only to believers). This is the reward throne of Christ at which the subject of life and death is not raised, only those possessing eternal life appear there. In the last chapter of Revelation the testimony of the Lord is, “And, behold, I come quickly; and my reward is with me,” thus synchronizing the time of adjudging rewards to believers with their resurrection “at his coming.”

On the other hand, nothing is said of rewards at the judgment following the second resurrection. Following this resurrection “the dead” are to be “judged out of those things which were written in the books”-the records of their unbelieving works. Life or death is not the issue in this judgment as it is not at the reward judgment of believers. As only the spiritually alive are to appear before the judgment seat of Christ, so only the spiritually dead are to appear before the great white throne. They are raised “unto judgment” which terminates in “the second death” that eternal state which “hath no power” on them that shall have part in the first resurrection.

It should be noted that “the dead” are not judged out of the book of Life. In the consummation of God’s dealings with

³⁸ Only two of the judgments of this class are cited here. An inductive study of all the judgments should be made.

unregenerate humanity its open pages stand only as testimony to the eternal Truth and to the long-suffering love of God who “gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The plain meaning of the words in this context warrants no other conclusion than that the second resurrection is as restrictive concerning its participating subjects as is the revelation concerning the subjects of the first resurrection. This final word of the unfolded doctrine harmonizes perfectly with the preceding revelations on the subject. The language is specific in its restrictive distinction. The “blessed” and “holy,” the subjects of the first resurrection, are set over against “the dead,” the subjects only of the second resurrection, who are to be judged according to their works. Before yielding to the temptation of reading into these plain words a meaning not warranted by their consistent use in the Scriptures the student should ponder the warning against tampering with the words of the Spirit (Rev 22:18, 19).

The fourth particular to note, therefore, is that a time period specifically mentioned as “the thousand years” separates the resurrection of the “blessed” and “holy” on whom “the second death hath no power” (which can be said only of those who have “passed from death unto life”), and the resurrection of “the rest” on whom the sentence of the second death is pronounced.

Fifth Particular

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

This quotation is representative of all the passages which refer to the resurrection of the Lord Jesus. These do not bear specifically on this discussion, excepting as the resurrection of His body “out from among the dead” is a

pattern of the believers’ out-resurrection, hence it is not necessary to take further notice of this group of passages.

Sixth Particular

John 11:24, Martha said unto him, I know that he shall rise again in the resurrection at the last day.

Acts 23:6, But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

These two passages are representative of all those in which the two unspecific phrases, “in the resurrection” and “resurrection of the dead,” are found, and which phrases taken without due attention to the contexts in which they occur have seemed to afford a Scriptural warrant for the belief in one general resurrection. The first of these unspecific phrases occurs six times (Matt 22:28, 30; Mark 12:23; Luke 20:33, 36; John 11:24).

In Matt 22:28, Mark 12:33 and Luke 20:33 the phrase occurs in the three records of the Sadducees’ question, “therefore in the resurrection whose wife shall she be of the seven?” The Sadducees did not believe in any resurrection, much less the doctrine held by the Pharisees, namely, the resurrection of the just and unjust. In their attempt to trap the Lord it was a question only of the *fact* of resurrection. In His reply the Lord not only touched upon the marriage relationship in heaven, but in the use of the quotation concerning the God of Abraham, Isaac and Jacob. He gave them a silencing thrust concerning the fact of resurrection.

It should be noted that only in the Matthew record of His reply (vs. 30) is the Sadducees’ phrase repeated. In both the Mark and Luke accounts the restrictive ἐκ νεκρῶν [out from among the dead] is used to denote the character of the resurrection, instead of the

unrestrictive νεκρῶν [of the dead] in the recorded question of the Sadducees. And this restrictive sense is doubly emphasized by the Lord immediately following in Luke's account. "Neither can they die anymore; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Commenting on the conversation of Martha with the Lord concerning the death of Lazarus, Grant says: "The Lord tests her at once with an assurance of a joy too great for her: 'Thy brother shall rise again.' She sinks at once into mere orthodoxy. 'I know that he shall rise again in the resurrection at the last day.'"³⁹ She voiced only that which had been hitherto revealed to God's people, but the reply of the Lord contains the fuller revelation on which the later disclosures concerning the separate resurrection of believers is based, namely, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11:25). It is only such about whom later it could be revealed, on them "the second death hath no power," because they only are partakers of His life, and possessing His life shall have part in the first resurrection. The inference that there is to be a simultaneous resurrection of the just unto life and the unjust unto judgment, based on the expression "in the resurrection," is groundless. The expression is introduced by the unbelieving Sadducees and a partially instructed disciple, none of whom knew the later and fuller disclosures on the subject. Furthermore, even if the use of this unspecific expression had the sanction of the Lord, the context would indicate that one of the two resurrections, according to the class of resurrection subjects occupying His thought, was referred to (Cf. Matt 22:30 with Mark 12:25 and Luke 20:35. Note the restrictive phrase, "from the dead").

³⁹ *Numerical Bible*. Vol. The Gospels, p. 555.

The phrase, "the resurrection of the dead," is employed ten times in the New Testament, one of which is attributed to the Lord (Matt 22:31), and four reported by Luke in connection with Paul's addresses (Acts 17:32, 23:6, 24:15, 21), four recorded by Paul (1 Cor 15:12, 13, 21, 42), and the last probably recorded by the same Apostle (Heb 6:2). It seems clear from all these quotations that the *fact* of the resurrection of the bodies of all the dead, as opposed to the Sadducean doctrine of *no* resurrection, is in the mind of the Lord and the Apostle Paul when employing the phrase, "the resurrection of the dead." In the Lord's controversy with the Sadducees; the dissent of the Athenian philosophers "when they heard of the resurrection of the dead" from Paul's lips on Mars' Hill; and in Paul's speeches before the Sanhedrin and the governor, Felix, as well as the Apostle's argument against the Sadducean theory in 1 Cor 15, resurrection as a *fact* is in view and not any specific resurrection.

Likewise, in Heb 6:2, the Apostle includes the doctrine of resurrection of the dead as one of the fundamental tenets of the Jewish belief as well as the Christian faith. Both the Lord and the Apostle Paul, on the other hand, use specific and restrictive phrases when the *participating subjects* of the resurrections is their theme. An example of this is the very specific treatment of the believers' resurrection by Paul in 1 Cor 15 in contrast to the unspecific term in the argument against the theory of no resurrection in the same chapter.

When these facts are kept in mind the seeming lack of harmony between the use of the general expression, "the resurrection of the dead," and the specific revelations concerning the resurrection of "the dead in Christ" and the resurrection of "the rest of the dead," disappears. To base the doctrine of a general simultaneous resurrection on this unspecific phrase carries with it the implication that it overrides the specific revelations of two

resurrections, which implication is logically untenable.

Reduced to a simple statement the particulars found in the forty references in the New Testament in which the word "resurrection" occurs, classified and analyzed above as an example of inductive interpretation, are:

- (1) The passages which mention the resurrection of both the just and unjust allow without contradiction in their own statement for the later revelations concerning
- (2) the clear prediction that only the bodies of believers of the past and present dispensations are to be raised at the coming of the Lord for His own in the "day of Christ";
- (3) the program of resurrections, namely, first, Christ the first fruits, next in order, believers, and finally in order, "the end";
- (4) the specified period of time which shall elapse between the believers' or "first" future resurrection, and the unbelievers' or "second" future resurrection at "the end."
- (5) The passing over of the passages which treat of the fact, meaning and present effect of Christ's resurrection as not affecting the discussion of two resurrections, only in so far as His resurrection is a pattern of the believer's resurrection.
- (6) The contexts in which the two unspecific phrases, "in the resurrection" and "the resurrection of the dead," clearly indicate that the *fact* of the resurrection of the body is the question at issue, and that nothing in these passages is out of harmony with the other revelations which treat of the separate resurrections of the just and the unjust.

As a result of this complete enumeration of all the particulars and their analyses there is but one generalization possible by induction, namely, The New Testament teaches that there are to be two future resurrections, (1) that of

the bodies of believers only at the coming of Christ, and (2) that of the bodies of unbelievers only after an intervening period of time specified in the final revelation on the subject to be a thousand years. Judged by the laws of inductive reasoning the theory that there is to be a simultaneous resurrection of the bodies of believers and unbelievers rests upon one of two faulty processes:

- (1) either the well intentioned but careless and inadequate observation of particulars, in other words, the "fallacy of insufficient observation," or
- (2) the deliberate isolation and distortion of certain particulars together with the ignoring of essential particulars which detract from the tenability of the theory. It is impossible to reach a sound generalization through either of these procedures.

Deduction

"Deduction as contrasted with induction is reasoning from the general to the particular," and "it means the drawing out of a particular proposition or conclusion from the universal premise." "The product of deduction is the Syllogism proper. Syllogisms are divided, by the form of the judgments embodied in them, into categorical and hypothetical." In the categorical syllogism the three propositions, namely, the major and minor premises and the conclusion, are stated categorically (Example, The worship of graven images is gross idolatry; Israel worshiped a graven image of gold while encamped at Sinai; therefore, Israel was guilty of gross idolatry).

In the hypothetical syllogism "the reasoning turns upon some hypothetical judgment embodied in the major premise." Both of these forms of the syllogism are divided into monosyllogisms and polysyllogisms, the former having one argument and the latter being constituted of two or more related arguments. Hypothetical syllogisms, as well as the categorical forms, are frequently employed in

interpretational writings. The hypothetical monosyllogism takes two forms,

(1) conjunctive (Example, If the Bible proclaims the only way of salvation all men ought to heed its testimony; but it does proclaim the only way of salvation; therefore, all men ought to heed its testimony);

(2) disjunctive (Example, The Bible is either the product of human reason or a revelation from God; it is a revelation from God; therefore, it is not a product of human reason).

The hypothetical polysyllogism takes several forms only one of which will be mentioned here, namely, that which has been called the *horned syllogism*, or the *dilemma* in the strict sense. It is composed of “a plurality of conditional antecedents all having one common consequent.” It is called the *horned syllogism* “because it confronts an opponent with two assumptions, on which it tosses him as on horns from one to the other, each being equally fatal to him” (Example, If we are confronted with obstacles in Christian service which we can overcome we ought not to worry about them; if we are confronted with obstacles in Christian service which we cannot overcome we ought not to worry about them; but all obstacles in Christian service can or cannot be overcome; therefore, we ought not to worry about the obstacles in Christian service).

Further subdivision of the syllogism is not necessary for the purpose of this discussion.

As a means of analysis the syllogistic form of argument is of great value, but it is also the means of many false conclusions. The necessity of testing the premises of a syllogistic statement is ever present when this form of argument is employed. Dr. Gregory emphasizes in his text this necessity when studying the arguments of even great intellectual leaders: “In all deductive reasoning, it should be remembered, that the conclusion can never be any more certain than the premises.

Forgetfulness of this is the source of many and great errors in both Science and Philosophy.”

This caution is of peculiar force when considering theological conclusions.

Dr. G. Frederick Wright⁴⁰ illustrates this forcefully: “A Cretan once remarked that all Cretans were liars and knaves. A bystander interposed: ‘But you are a Cretan!’ Whereupon a neighbor added, ‘Then, of course, he is a liar, and his testimony is worthless.’ To put this reasoning in the syllogistic form, it stands thus:

- (a) All Cretans are liars: (major premise);
- (b) This man is a Cretan: (minor premise);
- (c) Therefore he is a liar: (conclusion).

To this form all syllogisms in deductive logic can be reduced. But in such reasoning the question arises, How do we know *all*, before we know *each*? By what authority do we pronounce all Cretans liars and knaves before the character of this particular Cretan has been observed?

To vary the illustration, consider the syllogistic form of Hume’s objection to the proof of miracles:

- (a) All purported miracles are incredible;
- (b) The resurrection of Christ is a purported miracle;
- (c) Therefore the resurrection of Christ is incredible (or, as he would say, incapable of being proved by human testimony).

But how are all miracles known to be incredible till the particular evidence for this one is fully considered?

Another form of Hume’s argument illustrates the point still better:

- (a) All events which happened in the first century have a parallel in those occurring in the eighteenth century;
- (b) The resurrection of Christ has no parallel in the eighteenth century;

⁴⁰ *Logic of Christian Evidences*, Chapter II.

(c) Therefore it is incredible that it really occurred in the first century.

It is plain here, that the thing needing proof is the major premise from which the conclusion is drawn. On what grounds is it decided that the historical developments of the eighteenth century will perfectly correspond to those of the first? There is no known universal principle from which that conclusion follows.

Since deduction is based on a previous generalization [which, in turn, is arrived at by induction], the process may easily be made to conceal the real steps of the reasoning. In a properly constructed syllogism the conclusion comes out of the premises mechanically. The difficulty lies in showing how it legitimately got into the premises. In the conclusion the *implicit* contents of the premises are *explicitly* stated. But the conclusion must first have been *involved*, before it could be *evolved* [italics of the latter sentence mine].

The major and minor premises may with propriety be compared to the upper and the nether millstones, between which the coarser products of our thought are ground to powder. But nothing can reach the bag which was not first put in at the hopper. However important to clearance the process of deduction may be, it is utterly unproductive of material additions to knowledge. On the other hand, induction is productive. Inductive logic always holds us down to the vicinity of facts, and compels us to interrogate nature as to what really is. The Baconian method first chastens arrogance and curbs fancy, even though at length it furnishes wings on which to rise far higher than the imagination could otherwise soar."

In contrast to the conclusion that there shall be resurrections of the just and unjust separated by an extended period of time, which necessarily results from an inductive study of all the New Testament particulars, the claim that the theological doctrine of a simultaneous resurrection of believers and unbelievers "at the end of the world" is the result of a valid

deduction should be tested by every Bible student prejudiced in favor of that conclusion only by creedal statements.

Calling to mind the meaning of logical deduction that it is the drawing out of a particular proposition or conclusion from the universal premise, the question arises at once, Is the premise from which this conclusion is drawn Scripturally true? For strenuous mental drill perhaps nothing can be more highly recommended to the student than to attempt to find the Scripture material for this assumed universal premise and construct a syllogistic statement which logically results in the conclusion under discussion. No theologian has ever accomplished this, but that fact should not discourage an honest student if he has determined to accept this conclusion, for he must make the attempt or abandon a dogmatic position on the matter. A sincere attempt to prove the tenability of a wrong conclusion has often been used of God to lead the seeker after truth into the light of the Word.

Referring to the same example, if by induction it is proved that the New Testament teaches the doctrine of two resurrections separated by a period of time and if this is the only generalization possible from an enumeration and careful analysis of all the New Testament particulars, it must follow that any assumed universal premise from which the conclusion is drawn that there is to be a simultaneous general resurrection is Scripturally false. The second and third fundamental laws of logic demand this for we are here confronted with contradictories and both can not be true. It is a significant fact that the written defenses of the doctrine of a simultaneous general resurrection are faulty in procedure in one, two, or all of the following manners:

- (1) The isolation and misapplication of a part of the essential particulars, while ignoring the rest, as a basis for a universal premise which is faulty because it is not

founded on the data of the whole field of evidence;

(2) the citation of lists of proof texts without analysis under unwarranted and gratuitous statements with which the texts themselves are at variance;

(3) the never absent and gratuitous statement that Rev 20 does not refer to the resurrection of the body and that there is no hint of two resurrections elsewhere in the New Testament. Any deduction drawn from premises thus formed is untenable.

Instead of deductively proving the desired conclusion such a process proves it to be logically invalid, in other words, the premises being inadequately grounded in the Scripture doctrine the deduction is Scripturally invalid.

Analogy

Analogy involves “both induction and deduction, the inductive being the principal element. As analogy depends upon some assumed likeness, its kinds may be indicated by the kinds of properties in which the likeness is found.” Three kinds are based upon resemblances: those of essential properties, non-essential properties, and relations. There is also analogy from contradictories. “Analogy based upon resemblance in essential properties is the most valuable kind.”

In Biblical interpretation inference from analogy is sometimes useful, but it is of little value excepting when used with strict attention to *essential* resemblances or differences. The danger in its employment is that the question as to how far the analogy holds true may not receive adequate attention. This is especially true of inferences which follow analogy based upon *resemblance of relations* (Example, There is a relation between thought and language. Divine thought, satanic thought and human thought alike depend upon language for intelligent communication amongst men, but the analogy from the resemblance of the

relation between these classes of thought and language ends there)

Although language is the necessary vehicle for the expression of all thought, the thinker must *control* the language which expresses his thought. The control by the divine Thinker of the language of geniuses such as Moses, Isaiah and Paul, as well as the language of sacred writers of more limited natural ability, places it in a unique class. The acceptance of this expressed thought not only results in the individual believer in that peace with God which passes all understanding but when generally accepted it results in its concomitant also, namely, peaceful relations amongst men.

On the other hand, the control by Satan of the mind of such a genius as Nietzsche places his language in an entirely different class. When it is accepted and acted upon its repulsive doctrines concerning Jesus Christ and His teachings and its abominable ideas concerning might and right not only prevents any peace with God in the individual but causes a whole people to run amuck bringing chaos, ruin and untold suffering upon humanity. Again, there is a gulf between the expressed thought of mere human genius and the expressed thought of the divinely controlled writers of the Bible.

There is much truth which is discoverable by the human mind. The person and attributes of God and His eternal purposes are not discoverable apart from His revelation. Any truth concerning the things of God put forth by man is only the reflected truth from the divinely inspired Word which for all time has been spoken and recorded. There can be no argument by analogy that the writings of all geniuses are divinely inspired. Two facts must classify all writings: the source of their ideas and the effect of those ideas when accepted and tested as rules of life. Mere human genius has never risen above idealism. But idealism does not carry with it the dynamic power for its own realization. The Bible not only holds before man the loftiest idealism, but it alone reveals the

dynamic power by which it may be realized and the conditions on which this power may be secured.

When we turn to analogy based upon essential properties we sometimes find it helpful in grasping the reality of that which must be received by faith (Example, All men of rational mentality recognize the reality of natural human life. On the other hand, many men deny the reality of that which the Scriptures reveal as "eternal life," this term being a technical one which connotes far more than mere continued existence).

In the passages which treat of eternal life, several of the terms which express essential properties of natural life are employed in revealing the reality of eternal life.

Both are said to follow a begetting process,- natural life following generation in the flesh and eternal life following regeneration by the Spirit.

Both are said to issue through birth,-the one through natural birth and the other through spiritual birth, the fact of the latter being expressed in the phrases "born of the Spirit," "born again," and "born of God"; two natures are attributed in the Scriptures to man, the Adam nature which is the common inheritance of all men and the divine nature of which the "born again" man only is partaker in addition to the Adam nature

Both the possession of natural life and the imparted divine life are said to be the result of the creative power of God,-man created in the image of God and, having lost his high estate, recreated as part and parcel of the "new creation"; natural life as well as eternal life is said to be everlasting, and in harmony with this the thought of annihilation is foreign to the Scripture teaching concerning death.

The following formula expresses the Scripture teaching concerning life and death: the man born but once [natural birth] must die twice

[pass through the transitional experiences of natural death and "the second death"]; while the man born twice may never die, the happy experience of translation replacing the dissolution of death should the Lord come during the believer's lifetime in the flesh, and at the most must die but one [natural death]. The *fact* of eternal life must be accepted by faith, but the analogy between natural life and eternal life based upon the resemblance of essential properties, as cited above, helps the believer to grasp the *reality* of eternal life as a present possession.

In conclusion, the foregoing discussion brings out the fact that, within the province of logical procedure, Biblical interpretation is chiefly dependent upon the inductive method. While it is true that the deductive method is valuable in testing premises and conclusions by reducing thoughts to a syllogistic statement, and while it is true that the analogic method is helpful within certain prescribed limits, the fact must never be overlooked by the student that thematic generals of Scripture can be logically formulated only as a result of inductive study of their respective particulars.

No theological conclusion based upon an extrabiblical general is of any value to the Bible student. Calling to mind the dictum of Dr. Gregory that a conclusion can be no more certain than the premises from which it is drawn, the premises of all theological deductions should be carefully tested by comparison with the respective concordant teachings of the Scriptures. Experienced Bible expositors recognize certain catch phrases in the theological literature as signals which, like the bell buoys of a harbor channel, sound a warning of hidden dangers. These catch phrases are surface symptoms which indicate that fallacious premises are at the bottom of the reasoning. The following and similar phrases should put the student on his guard: "in the light of modern scientific research," "judged by twentieth century learning," "crass literalism,"

“accommodation to the ‘thought forms’ of the first century,” “outworn Jewish notions,” etc. The reasoning in which such phrases occur will be found, when analyzed, to contain indirect denials of the inspiration of the Scriptures.

Protestant theology as it emerged in its variant forms out of the Reformation period is a composite system. It is not only composed of doctrines which were formulated as a result of *inductive* study of all the particulars of their respective Scripture themes, and on the conclusions of which all believers have generally agreed; but it also contains points *deductively* arrived at from premises arbitrarily set up without reference to the Scripture particulars of their respective themes, and on which points there has always been disagreement and of necessity must always be controversy. This controversy divides on the fundamental question. Shall *every* doctrine of our creed be formulated only as a result of painstaking inductive study of all its Scripture particulars, or shall we make exceptions to this rule and raise to canonical authority arbitrary theological dicta on certain points irrespective of the Scripture teaching?

Why should we insist upon the doctrine of regeneration as inductively arrived at after taking account of all that the Scriptures reveal on the subject, on the one hand, and accept an arbitrary theological statement that there is to be a simultaneous resurrection of the just and the unjust, on the other hand?

Why insist upon an inductively arrived at doctrine of blood sacrifice and accept an arbitrary and unscriptural dictum that there is to be one general assize at the end of the world into which both the just and the unjust are to be brought?

Why insist upon all the minutiae of prophetic and fulfilled testimony concerning the first advent of Christ and throw overboard many of the

distinguishing features of the prophecies concerning His second advent?

Why insist upon the inductive study of Scripture testimony concerning every feature of salvation truth and balk at the application of this method of study concerning the Scriptural distinctions in the revelation of kingdom truth?

Why insist upon an inductively formulated doctrine of the Holy Spirit and ignore the Scripture details of the provision for a victorious life in the Spirit?

Why enter protests against Professor Kent’s Shorter Bible while at the same time employing a method of interpretation which effectually reduces the student’s Bible to a shorter Bible and cuts him off from great sections of revelatory matter which contain precious promises and rich spiritual food as well as light on God’s revealed program of the ages?

Every theme of the Scriptures must be studied inductively, collating, observing, classifying and analyzing all the passages which treat upon it. There is no other way to know all that God has spoken on any revealed subject. The student should not be disturbed by the slurs cast upon this serious work.

Some writers have rather contemptuously spoken of this inductive study as a “hop, skip and jump” method. A recent writer calls it, “seining through the Bible for proof texts.” It only needs the reminder for an effectual answer to such thoughtless remarks that if some one had not “hopped” from passage to passage of those which treat of the doctrine of the blood sacrifice, and for the time “skipped” irrelevant passages, there would be no completely formulated statement of the doctrine; and that if faithful expositors had not gone “seining” through the Scriptures for all the detached and fragmentary details of the subject of justification that great doctrine never would have been put into such complete form from all the Scripture particulars that sinners saved by

grace may grasp the meaning of it and have the assurance that they have been in God's court and have been justified forever through faith in Christ.

The student who is not prepared to lay aside all prejudice and has not become possessed with a desire to know "the whole counsel of God" is ever in danger of being led into controversy over the mere captions of theological systems, sharing in all the misunderstandings that result there from. Theological captions are words with which prejudiced writers often conjure. The business of the seeker after a fuller knowledge of the Lord and His truth is to lay aside all prejudice and search for all the particulars which God has revealed on each and every theme of revelation. A prayerful classification and analysis of the data thus brought together will bring that fuller knowledge, blessing and joy which the true seeker craves.