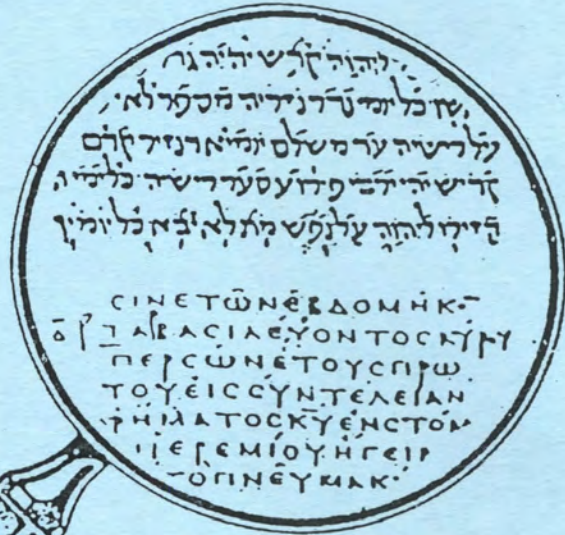


Biblical Interpretation (Hermeneutics)

Rightly Dividing the Word of Truth



Manfred E. Kober, Th. D.

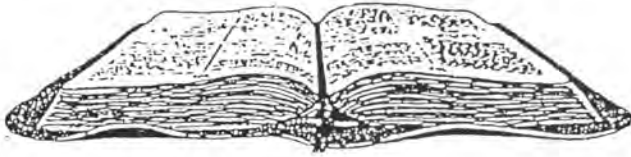


Biblical Interpretation (Hermeneutics)

Rightly Dividing the Word of Truth

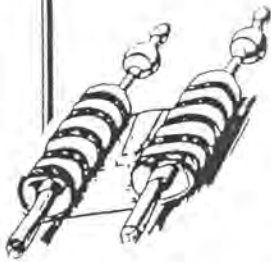


Manfred E. Kober, Th. D.



Rightly Dividing the Word of Truth

Some Practical Instructions for the Biblical Interpreter



Fall 2007 Bible Conference

Nov. 16 – 18, 2007



Fri., Nov. 16 7:00 p.m. **THE BENEFITS OF BIBLICAL INTERPRETATION:**
What Will Biblical Interpretation Do For Me?

Sat., Nov. 17 1:00 p.m. **THE PREREQUISITES FOR BIBLICAL INTERPRETATION:**
What Does it Really Take to Be an Interpreter?

2:30 p.m. **THE HISTORY OF INTERPRETATION:**
How Can We Avoid Past Mistakes?

4:00 p.m. **CONTEMPORARY CONTROVERSIES:**
How Do We Know Which View Is Right?

Sun., Nov. 18 9:30 a.m. **A FEW BASIC STEPS TO FOLLOW:**
Which Principles Are Commonly Ignored?

10:40 a.m. **BIBLICAL PROMISES:**
Is Every Promise in the Book Mine?

12:00 p.m. *Fellowship Dinner*

6:00 p.m. **BASIC RULES FOR INTERPRETATION:**
How Can We Be Sure of What God Has Revealed?

7:00 p.m. *Pie Fest* (a literal delight)



**COME AND
HEAR**
Manfred E. Kober, Th.D.



Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924



For the serious believer no activity is more important than **to determine what God has said**. By applying certain basic rule of interpretation, the believer Can arrive at the correct meaning of much of the Bible and thus avoid the mistakes of many past and present interpreters. **Join us** as we see how we can rightly the Word of Truth and thus meet with God's approval (2 Tim. 2:15).



Rightly Dividing the Word of Truth

PRELIMINARY CONSIDERATIONS

1A. The Distinctiveness of Biblical Interpretation

Biblical interpretation is indispensable because it is . . .



1b. A **key** to what God has said:

Nothing is more important than to determine the meaning of God's words. A misinterpretation of any other literature is of no consequence. A misunderstanding of God's Word, however, carries eternal consequences.

2b. A **bridge** to span the gaps between the Bible world and today (see pages 7-8):

1c. The language gap:

The biblical languages of Hebrew, Aramaic and Greek need careful translation.

2c. The culture gap:

Biblical customs and manners of antiquity need to be made understandable to contemporary man.

3c. The geography gap:

An understanding of the geography and topography of Bible lands is important to the correct interpretation of many texts. For example, Moses' view of the Promised Land from Mt. Nebo, and Mary's travels from Nazareth to Bethlehem take on real significance when geographic details are considered. A visit to the Bible lands is not simply a convenience but an almost indispensable help to those wishing to grasp the full meaning of the historical texts.

4c. The history gap:

History forms the backdrop to biblical events, helping to clarify the meaning of the biblical text.

3b. A **barrier** to human imagination:

The human mind is capable of coming up with preposterous views about God and spiritual matters. It needs to be subjected to the authority of the biblical text.

4b. An **antidote** to the cults:

Limiting our knowledge of spiritual matters to the Bible enables the believer to reject the excesses and extra-biblical vagaries of the cults.

5b. A **rule book** of all true exegesis:

The usage of language is a gift from God and follows certain strict rules of grammar. An understanding of biblical linguistics allows the interpreter to glean the correct meaning from the text.

6b. The **source** of sound theology:

By applying sound interpretive principles, the interpreter can be assured of the correct meaning of the text. The literal days of Genesis and the duration of the literal kingdom are based on the application of strict rules of grammar.

7b. A **facilitator** of Christian unity:

True unity centers on mutual agreement of the verities of the faith. God desires to be worshipped in spirit and in truth (Jn. 4:24). That truth is God's Word (Jn. 17:17), which alone generates true unity.

8b. A **key** that unlocks the prophetic future.

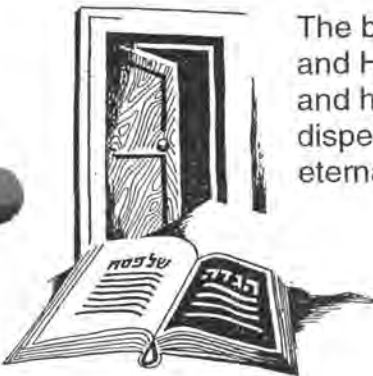
Even prophetic passages yield their true meaning through the application of the normal rules of language and grammar. The literal fulfillment of past prophecies forms the key to the literal coming to pass of unfulfilled prophecy.

9b. The **guide** to impromptu interpretation:

Many times the believer is called upon to give his opinion of the meaning of a text. Sometimes in a hospital room or during the visitation of a shut-in, one is asked concerning the meaning of a specific passage. Being conversant with certain rules of interpretation allows the individual to at least say what the passage could and could not possibly mean.

10b. A **gateway** to the understanding of God's plan of the ages:

The believer is to exercise discernment in understanding God, His ways and His works. A proper comprehension based on literal, grammatical and historical interpretation, allows the Christian to appreciate God's dispensational dealings with mankind from the Garden of Eden to the eternal state.



Holy Bible, book Divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am,
Mine to chide me when I rove,
Mine to show a Savior's love.

- 11b. An **answer** to the uncertain opinions of men:

Movements change and individuals change theologically; but God's Word remains the same, and a good exegetical grasp of its content allows the believer to stand unmoved amid the drift of human opinions.

- 12b. A necessary **ingredient** to healthy spiritual life:

What God expects of the believer and the believer's responsibility to live a life honoring to God is contained in His Word. The Protestant principle that God's Word is sufficient for all matters of faith and practice applies, but the demands upon the believer need to be governed by clear directives from God's Word. Historical-literal interpretation facilitates that understanding.

- 13b. It is a **guarantor** of God's favor:

The implication of Paul's teaching in Second Timothy 2:15 is, that if we rightly divide the word of truth, we need not be ashamed; if we wrongly divide the word of truth, we need to be ashamed.

INSPIRED INSTRUCTIONS FOR INTERPRETATION

THE INFIDELS ... Deploy Deceitfully

II Corinthians 4:2

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

THE IGNORANT ... Distort Destructively

II Peter 3:16

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

THE INSTRUCTED ... Divide Discerningly

II Timothy 2:15

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

THE INITIATED ... Discriminate Dispensationally

Ephesians 3: 3-5

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.

- 2A. The Disappointments of the Biblical Interpreter:
- 1b. A callous disregard for intelligent exegesis.
 - 2b. A carnal reading of God's Word.
 - 3b. A forsaking of spiritual truth formerly professed.
 - 4b. A life lived contrary to the theological convictions.
 - 5b. An intellectual pursuit of truth void of ethical impact.
 - 6b. An appearance to the truth with untoward hardness.
 - 7b. A failure to distinguish between clear biblical instruction, legitimate influences and apparent implications.

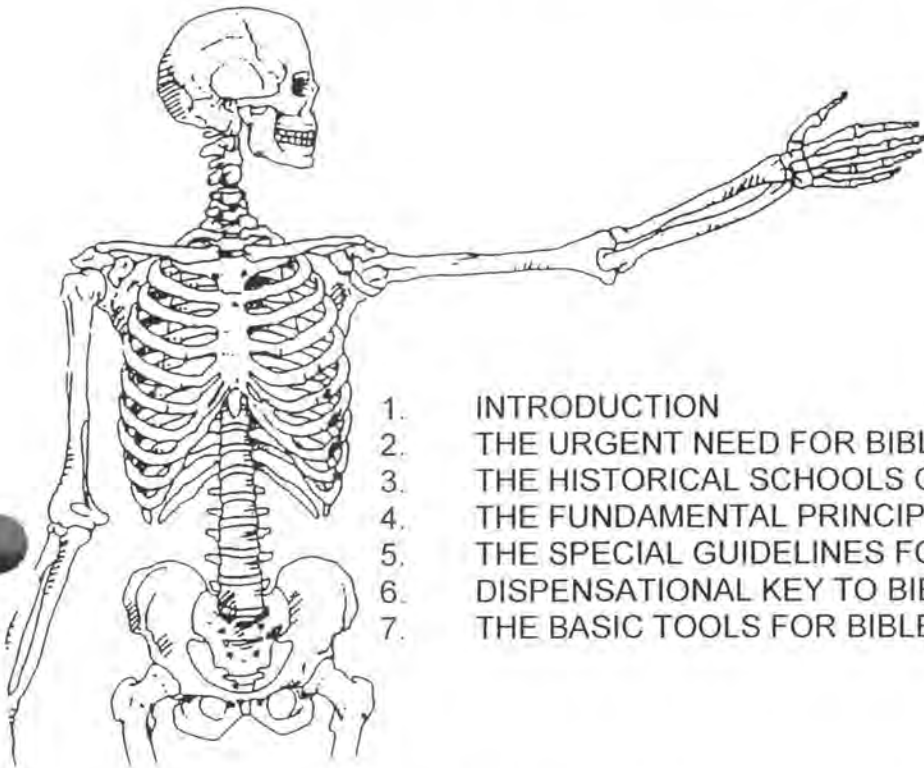


BIBLICAL INTERPRETATION (Hermeneutics)

(A SKELETON OUTLINE)

1A. INTRODUCTION:

1b. The outline of the study of biblical interpretation:

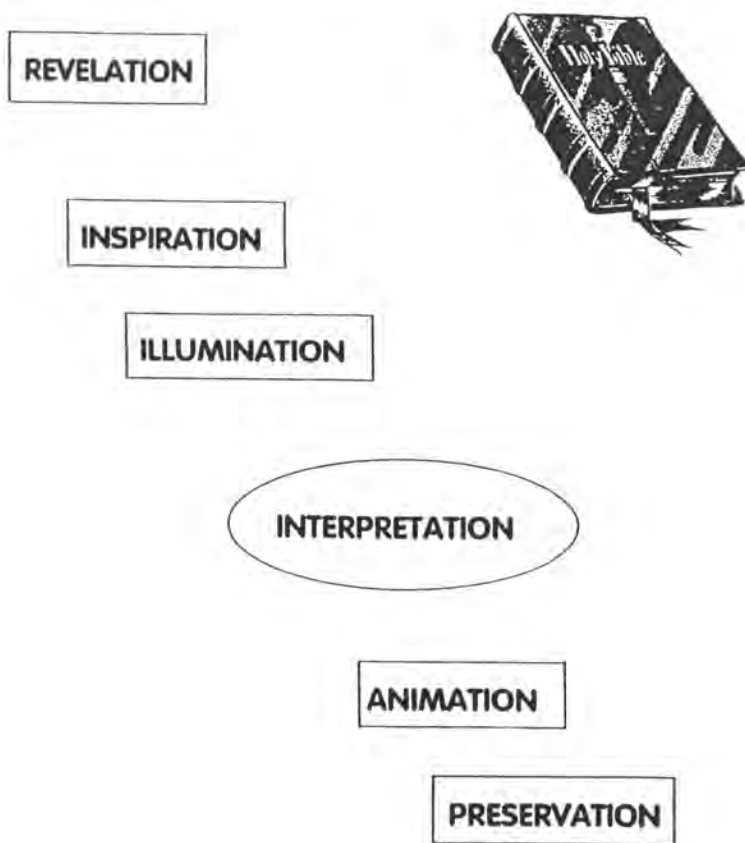


1. INTRODUCTION
2. THE URGENT NEED FOR BIBLICAL INTERPRETATION
3. THE HISTORICAL SCHOOLS OF INTERPRETATION
4. THE FUNDAMENTAL PRINCIPLES OF INTERPRETATION
5. THE SPECIAL GUIDELINES FOR INTERPRETATION
6. DISPENSATIONAL KEY TO BIBLICAL INTERPRETATION
7. THE BASIC TOOLS FOR BIBLE STUDY

2b. Objectives of the study of biblical interpretation:

- 1c. To demonstrate the need for biblical interpretation.
- 2c. To defend the historical Protestant method of literal interpretation.
- 3c. To discriminate between sound and unsound biblical interpretation in the past and present.
- 4c. To discuss the fundamental principles of biblical interpretation.
- 5c. To develop the student's ability for correct biblical exposition.
- 6c. To distinguish the great dispensational purposes of God.
- 7c. To discern things that differ, such as law and grace, Israel and the Church.

THE WORD FROM GOD



3b. The place of hermeneutics:

1c. Its place in theology: Biblical interpretation or hermeneutics is part of bibliology.

1d. REVELATION:

Disclosing to man of what he otherwise could not infallibly know.

2d. INSPIRATION:

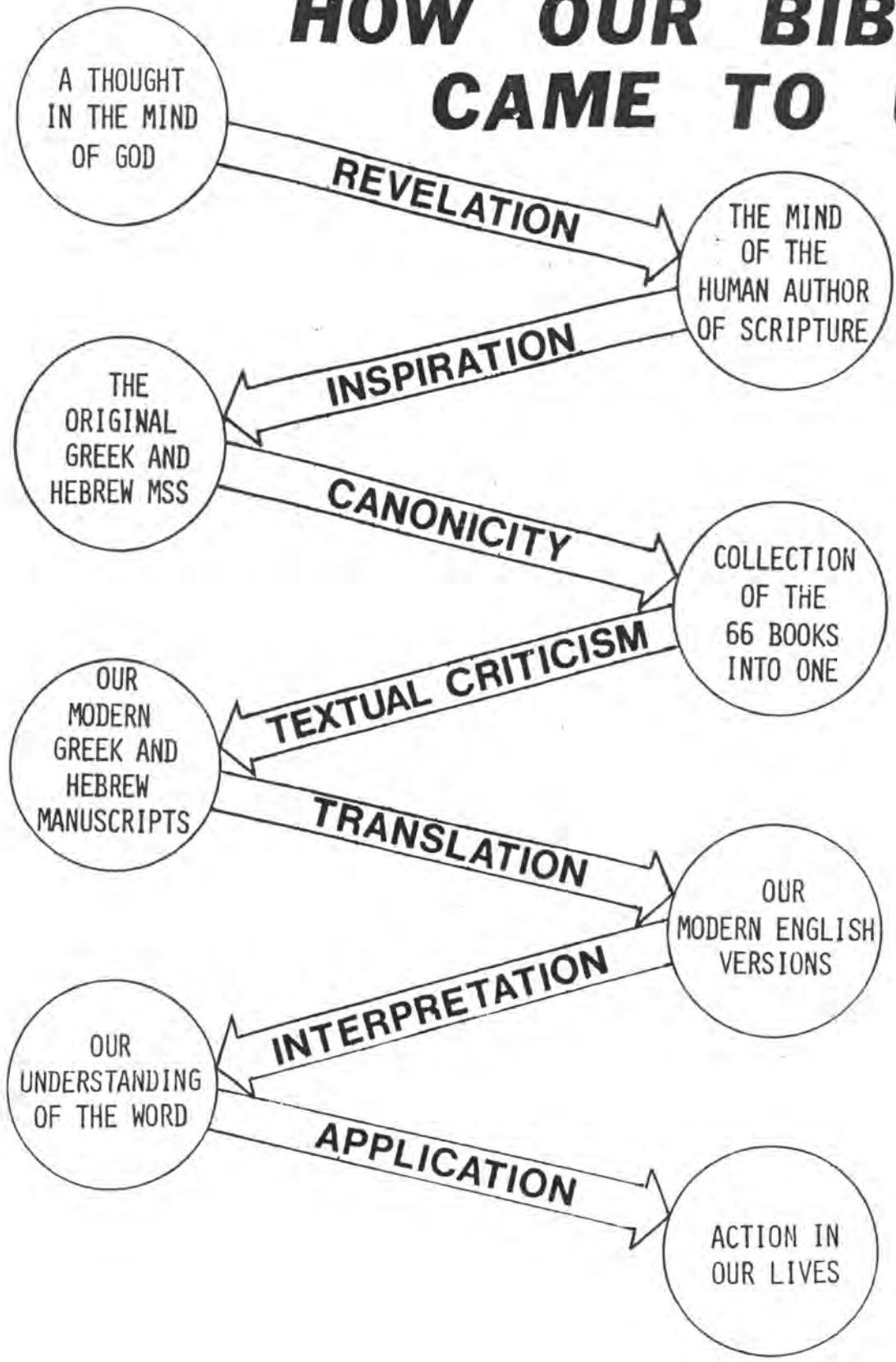
Recording without error God's revelation.

3d. ILLUMINATION:

Enabling the believer's mind to understand God's spiritual truth.

4d. INTERPRETATION:

HOW OUR BIBLE CAME TO US





Understanding the meaning of God's revealed truth.

5d. ANIMATION:

Energizing the Word through the Spirit to effect life.

6d. PRESERVATION:

Guarding God's Word against substantial error.

2c. Its place in teaching:

1d. OBSERVATION: Answering to the question:

WHAT IS HERE?

2d. INTERPRETATION: Answering to the question:

WHAT DOES IT MEAN?

3d. APPLICATION: Answering to the question:

WHAT DOES IT MEAN TO ME?

THE WORD TO US



INTERPRETATION



A. D. 65



NOW

See the sample of the three interpretive steps below:

5



LUKE 16: 19-22

THE RICH MAN AND LAZARUS

LUKE 16:19-31

19 There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day

20 and a certain beggar named Lazarus was laid at his gate, full of sores,

21 and desiring to be fed with the [crumbs] that fell from the rich man's table; yea, even the dogs come and licked his sores.

22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted and thou art in anguish.

26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 But Abraham saith, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

OBSERVATION (WHAT IS HERE?)

- 1.
- 2.
- 3.

INTERPRETATION (WHAT DOES IT MEAN?)

- 1.
- 2.
- 3.

APPLICATION (WHAT DOES IT MEAN TO ME?)

- 1.
- 2.
- 3.

4b. The need for hermeneutics:

1c. The derivation of the term:

The technical word for biblical interpretation is *hermeneutics*, a word derived from the Greek, from the name Hermes.

Milton S. Terrey, in his classic *Biblical Interpretation*, comments: "Hermes, or Mercury, who bearing a golden rod of magic power, figures in Grecian mythology as the messenger of the gods, the tutelary deity of speech, of writing, arts and sciences, and of all skills and accomplishments" (Phillips and Hunt, 1883, 17).

2c. The definition of hermeneutics:

Webster defines it as "that branch of theology which defines the laws applied by exegesis."

Bernard Ramm, in his standard textbook on hermeneutics, *Protestant Biblical Interpretation*, defines it thusly: "Hermeneutics is the science and art of Biblical interpretation. It is a science because it is guided by rules and systems; and it is an art because the application of the rules is by skill, and not by mechanical imitation. As such it forms one of the most important members of the theological sciences. . . . In that conservative Protestantism takes *only* the Bible as authoritative, there's no secondary means of making clear the meaning of the Bible. Therefore we know what God has said by the faithful and accurate interpretation of the Scriptures" (Baker Book House, 1970, 1 [emphasis in the original]).

1d. Hermeneutics as a science: Is a system of rules for interpretation.

2d. Hermeneutics as an art: These rules need to be applied with skill.

3c. The primary need for hermeneutics:

"To ascertain what God has said in sacred Scriptures: to determine the meaning of the Word of God" (Ramm, 2).

1d. The need for sound theology:

Doctrines such as salvation, sanctification, and eschatology are based on correct interpretation.

2d. The need for proper authority:



Greek god Hermes

The interpreter does not wish to confuse the voice of God with the voice of man.

3d. The need for absolute objectivity:

Our sinful minds are biased and we need rules to check us.

4d. The need for correct exposition:

We are called upon to give the meaning of a passage and thus need rules to guide us in impromptu situations.

5d. The need for true apologetic:

Proper hermeneutics forms the only sound basis for defending the truth.

6d. The need because of great neglect:

Most people have never considered such a study.



Elevation of the Host

7d. The need because of Christian divisions:

1e. Roman Catholicism: is based on tradition and advocates a works religion

2e. Modern theology: denies inerrancy and thus deviates from major doctrines.

3e. Cults: have a specialized system relying on extrabiblical writings

4e. Eschatological systems: the division among the amills, postmills, and premills would not be necessary if all employed the same rules of interpretation.



Bernard Ramm, for example, in the first edition of his *Protestant Biblical Interpretation* espoused a system of interpretation, "thus prejudicing the case for Premillennialism."

4c. The secondary need for hermeneutics:

"To bridge the gap between our minds and the minds of the Biblical writers" (Ramm, 4).

1d. The language gap:

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹל מִצְרָיִם
וְיִשְׁמַע יְהוָה בְּקוֹל מִצְרָיִם
וְיִשְׁמַע יְהוָה בְּקוֹל מִצְרָיִם
וְיִשְׁמַע יְהוָה בְּקוֹל מִצְרָיִם
וְיִשְׁמַע יְהוָה בְּקוֹל מִצְרָיִם

ΣΙΝΕΤΩΝΘΕΑΔΟΥΑΚ
ΣΙΝΕΤΩΝΘΕΑΔΟΥΑΚ
ΣΙΝΕΤΩΝΘΕΑΔΟΥΑΚ
ΣΙΝΕΤΩΝΘΕΑΔΟΥΑΚ
ΣΙΝΕΤΩΝΘΕΑΔΟΥΑΚ
ΣΙΝΕΤΩΝΘΕΑΔΟΥΑΚ
ΣΙΝΕΤΩΝΘΕΑΔΟΥΑΚ

The Bible is written in Hebrew, Aramaic and Greek, ancient languages which need to be translated into their contemporary equivalent.

2d. The culture gap:

Culture is all the ways whereby a people carry on their existence. Many strange customs of antiquity need to be interpreted so that they are understandable for modern man.

3d. The geography gap:

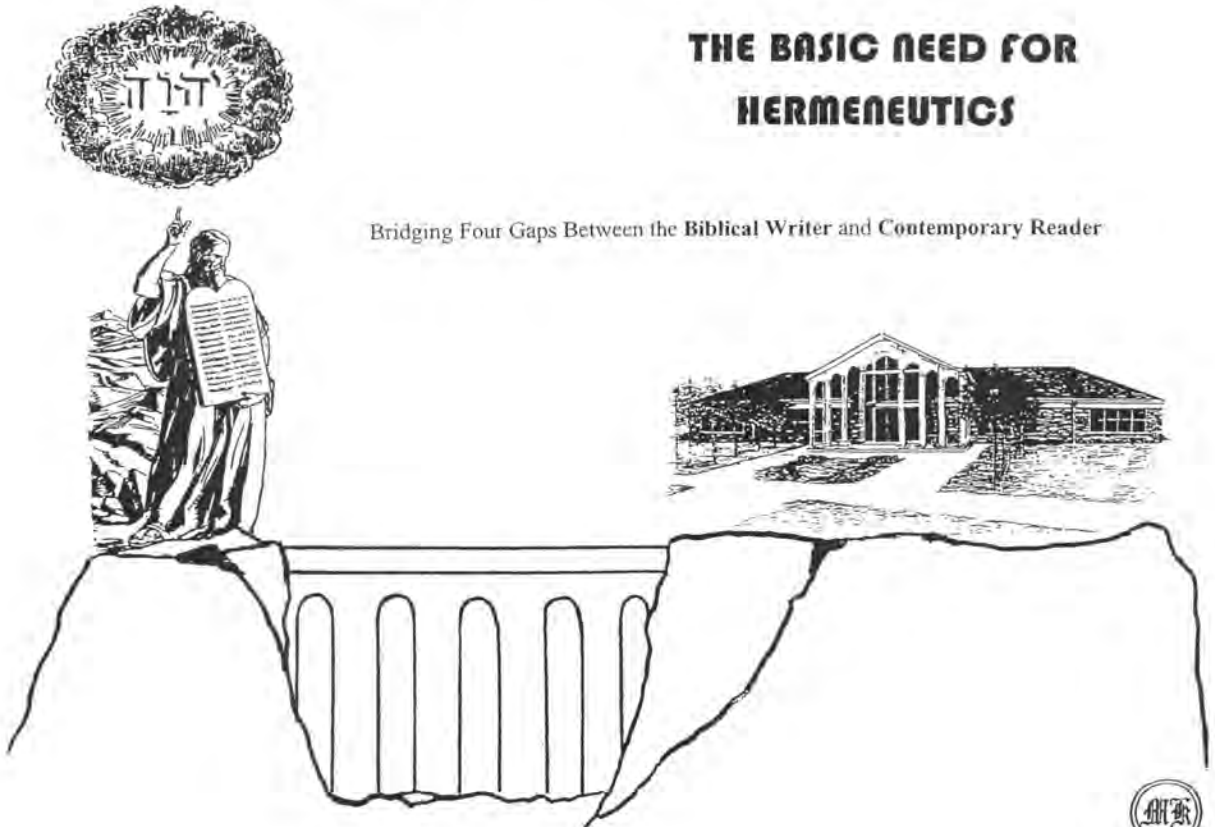
A knowledge of geography will shed light on the journeys of the patriarchs, the ministry of Christ and the travels of the Apostle Paul. For instance, it is of inestimable value to visit Israel in order to get an understanding of the life and ministry of Christ and the Apostles.

4d. The history gap:

As Ramm notes, "If geography is the scenery, history is the plot of scripture" (6). It is helpful for one's interpretation of the Bible to know something of the ancient empires such as the Assyrians, the Egyptians and Romans.

THE BASIC NEED FOR HERMENEUTICS

Bridging Four Gaps Between the **Biblical** Writer and **Contemporary** Reader



The rank and importance of Biblical Hermeneutics among the various studies embraced in Theological Encyclopedia and Methodology is apparent from the fundamental relation which it sustains to them all. For the Scripture revelation is itself essentially the centre and substance of all theological science. It contains the clearest and fullest exhibition of the person and character of God, and of the spiritual needs and possibilities of man. A sound and trustworthy interpretation of the scripture records, therefore, is the root and basis of all revealed theology. Without it Systematic Theology, or Dogmatics, could not be legitimately constructed, and would, in fact, be essentially

Rank and importance of Hermeneutics in Theological Science.

22

impossible. For the doctrines of revelation can only be learned from a correct understanding of the oracles of God. Historical Theology, also, tracing as it does the thought and life of the Church, must needs take cognizance of the principles and methods of scripture interpretation which have so largely controlled in the development of that thought and life. The creeds of Christendom assume to rest upon the teachings of the inspired Scriptures. Apologetics, polemics, ethics, and all that is embraced in Practical Theology, are ever making appeal to the authoritative records of the Christian faith. The great work of the Christian ministry is to preach the word; and that most important labour cannot be effectually done without a thorough knowledge of the Scriptures and skill in the interpretation and application of the same. Personal piety and practical godliness are nourished by the study of this written word. The psalmist sings (Psa. cxix, 105, 111) :

A lamp to my foot is thy word,
And a light to my pathway.
I have taken possession of thy testimonies forever,
For the joy of my heart are they.¹

The Apostle Paul admonished Timothy that the Holy Scriptures were able to make him wise unto salvation through faith in Jesus Christ (2 Tim. iii, 15). And Jesus himself, interceding for his own chosen followers, prayed, "Sanctify them in the truth; thy word is truth" (John xvii, 17). Accordingly, the Lord's ambassador must not adulterate (2 Cor. ii, 17), but rightly divide, the word of the truth (2 Tim. ii, 15). 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. iv, 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.

BIBLICAL HERMENEUTICS.

A Treatise

ON THE

INTERPRETATION

OF THE

OLD AND NEW TESTAMENTS.

BY
MILTON S. TERRY, S.T.D.

Professor of Old Testament Exegesis in Union Theological Seminary

NEW EDITION, THOROUGHLY REVISED.

NEW YORK, EATON & MAIRS
CINCINNATI, JENNINGS & GRAHAM

5b. General considerations:

1c. Assumptions:

The Protestant interpreter comes to the Bible with certain assumptions that other disciplines of the Bible have supported.

- 1d. Inspiration:
- 2d. The canon:
- 3d. Textual criticism:
- 4d. Historical criticism:



Ramm, 10: "Literary and historical criticism of the Bible is not an evil but a necessity, and no man can do full justice to a book of the Bible till he has done the best he can to determine who wrote the book, when it was written, if its contents are authentic, and if the book is a literary unit or not.

These three things hermeneutics assumes as having been accomplished. It is at this point that exegesis begins. The study of the **canon** determines the inspired books; the study of the **text** determines the wording of the books; the study of **historical criticism** gives us the framework of the books; **exegesis** is the application of these rules to the books; and Biblical theology is the result" (emphasis added).

2c. Definitions:

1d. The Old Testament terms:

pathar—to interpret
pithron—interpretation

Both terms are used primarily in the interpretation of dreams.

2d. The New Testament terms:

1e. *hermeneuo*—to interpret

2e. *dihermeneuo*—to interpret, to explain

3d. Hermeneutics:

ἑρμηνεύω, to interpret



As mentioned before, the term is ultimately derived from Hermes, the Greek god who brought the messages of the gods to the mortals.

4d. Exegesis:

Hermeneutics stands in the same relationship to exegesis that a rule book stands to the playing of the game. The rules themselves offered by hermeneutics, the game of exegesis results in correct interpretation. It is impossible to exegete the Scriptures correctly without the usage of sound rules.

3c. The divisions of hermeneutics:

1d. General hermeneutics:

These rules pertain to the interpretation of the entire Bible.

2d. Special hermeneutics:

These rules are developed with reference to special sections of the Bible such as parables, prophecy, typology and poetry.

4c. The demand of hermeneutics:

What Aristotle said concerning philosophy can also be said concerning hermeneutics. Aristotle observed that "whether we philosophize or don't philosophize, we must still philosophize." Likewise, whether we want to interpret literature or don't want to interpret literature, we apply rules of interpretation to every written document that comes our way. Just imagine the enormous amount of hermeneutics applied by a boyfriend to the letter received from his girlfriend below:

My Dearest Bill,

I have missed you so much. When your letter came today I was ecstatic! It really made me flip! I am counting the days until I see you again. My heart aches for you. It is wonderful to know that the Lord brought us together. I am sure things will work out for us. We must wait on Him for His leading.

Please take care of yourself. Think of me often, and keep me in your prayers. Must close for today and run along.

Love & Prayers,

Sweetie Pie XOXO

5c. Limitations of hermeneutics:

Several factors such as biases and poor education can limit the ability to interpret the Scriptures. But there are several other factors which may be considered primary hindrances to practical hermeneutics.



**PRIMARY
HINDRANCES TO
PRACTICAL
HERMENEUTICS**

①

An aversion to change traditionally held views.

②

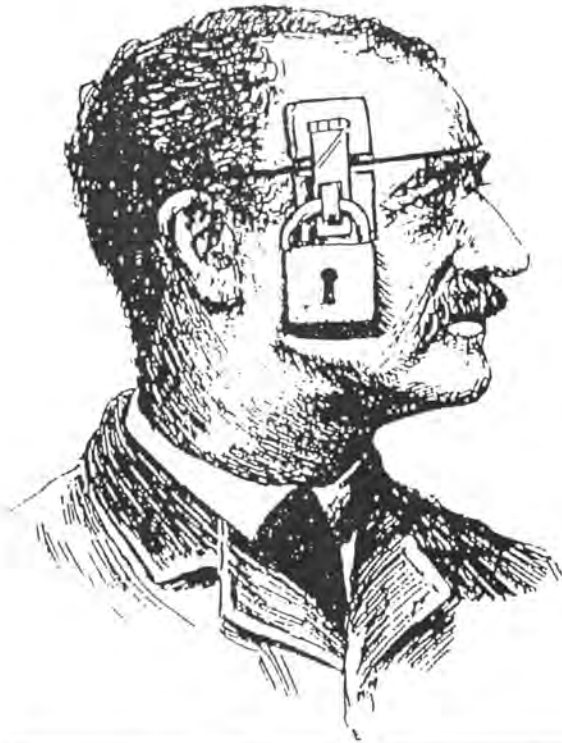
An adherence to entrenched denominational beliefs.

③

An avoidance of life-changing biblical truths.

④

An acceptance of extra-biblical cultic writings.



PRIMARY HINDRANCES TO PRACTICAL HERMENEUTICS

1 **DISPOSITIONAL DEFENSIVENESS**

An aversion to change traditionally held views.

2 **DENOMINATIONAL DEAFNESS**

An adherence to entrenched denominational beliefs.

3 **CARNAL CALLOUSNESS**

An avoidance of life-changing biblical truths.

4 **CULTIC CONTENTIOUSNESS**

An acceptance of extra-biblical cultic writings.

6c. Qualifications of an interpreter:

1d. Spiritual qualifications:

- 1e. Experience of salvation: Jn. 3:3
- 2e. Passion for the Word: Ps. 1; 37; 119
- 3e. Reverence for God: Prov. 1:7
- 4e. Dependence on the Spirit: Jn. 16:14
- 1f. Illumination is not inspiration:
- 2f. Illumination is not information:



"It is necessary to complete this truth by adding that the Spirit of God does not communicate to the mind of even a teachable, obedient, and devout Christian, any doctrine or meaning of Scripture which is not *contained already in Scripture itself*. He makes men wise up to what is written, not beyond it" (Angus and Green cited by Ramm, 14 [emphasis in the original]).

There is no revelation given above the revelation. Nor is it proper to pray for information about the authorship of Hebrews or the date of the book of Job.

2d. Educational requirements:

1e. Liberal arts:

Though a liberal arts education is desirable for those who would be expositors, the person with an average measure of intelligence can adequately discover the central meaning of the Word of God, providing he is characterized by spirituality and a good dose of common sense. Sir Robert Anderson, former head of Scotland Yard, has put it well: "Spiritual discernment and ordinary intelligence are needed in the study of Holy Scripture. Spirituality is the prime essential, for spiritual truths are spiritually discerned; but common sense, to use the proper phrase, will usually save us from the follies of false exegesis" (*Forgotten Truths*, Kregel, 1980, 6).

2e. Theological studies:

1f. Languages:

"It does not seem unreasonable to ask, however, that all who would interpret the Bible to others should have some acquaintance with Hebrew and Greek. We should be astonished at one who claimed to be a specialist in the interpretation of Greek tragedy but who could not read Greek, or who offered to expound the Confucian classics without any knowledge of Chinese. But too often the biblical interpreter has little or no access to the original texts that he so confidently handles" (Rowley cited by Ramm, 15).

2f. Theology:

"It is a principle of Protestantism, the soundness of which has been confirmed by the experience of centuries, that there should always be in the churches a body of men able to go behind the current versions of the Scripture to the original tongues from which these versions were executed" (Barrows cited by Ramm, 15-16).

3d. Intellectual requirements:

1e. Openmindedness to the truth:

2e. Judicious use of commentaries:

4b. The equipment of the interpreter:

1c. The indispensability of the equipment:

1d. The importance of the tools:

2d. The ignorance of the tools:

3d. The advantages of commentaries:

1e. The reasons for the use of commentaries:

1f. They present us with good models for our interpretation.



- 2f. They prove helpful with problem passages:
- 3f. They provide a safeguard against error:
- 4f. They provoke and stimulate thinking:
- 2e. The regulations for the use of commentaries:
 - 1f. They are not to be a substitute but a supplement of Bible study:
 - 2f. They are not to be slavishly used as absolutely authoritative:
 - 3f. Only the best are to be used:
 - 4f. Use commentaries based on the original texts rather than devotional commentaries:
- 2c. The itemization of the equipment:
 - 1d. Biblical texts:
 - 2d. Biblical grammars:
 - 3d. Lexicons:
 - 4d. Concordances:
 - 5d. Dictionaries:
 - 6d. Atlases:
 - 7d. Archeology, history and culture:
 - 8d. Biblical introduction:
 - 9d. Commentaries:
 - 1e. One-volume commentaries:
 - 2e. Multi-volume commentaries:

2A. THE HISTORICAL SCHOOLS:

The value of historical studies has been stressed by Terry in his classic book: "A knowledge of the history of biblical interpretation is of inestimable value to the student of the Holy Scriptures. It serves to guard against errors and exhibits the activity and efforts of the human mind in its search after truth and in relation to noblest themes. It shows what influences have led to the misunderstanding of God's word, and how acute minds, carried away by a misconception of the nature of the Bible, have sought mystic and manifold meanings in its content" (31).

The definition of allegorism:

"*Allegorical interpretation* is the interpretation of a document whereby something *foreign, peculiar, or hidden* is introduced into the meaning of the text giving it a proposed deeper or real meaning" (Ramm, 223 [emphasis in the original]).

Examples of allegorism in classic literature:

Jonathan Swift, *Gulliver's Travels*
Daniel Defoe, *Robinson Crusoe*
John Bunyan, *Pilgrim's Progress*



EPICURUS.

1b. The allegorical schools:

1c. Greek allegorism:

1d. The development of allegorism:

- 1e. The Greek religious heritage:
The Greeks believed in their religious tradition, including myriads of gods cavorting on Mt. Olympus.
- 2e. The Greek philosophical tradition:
The more educated Greeks were repulsed by the immoral stories about deities and reinterpreted these deities as being representative of vices and virtues.

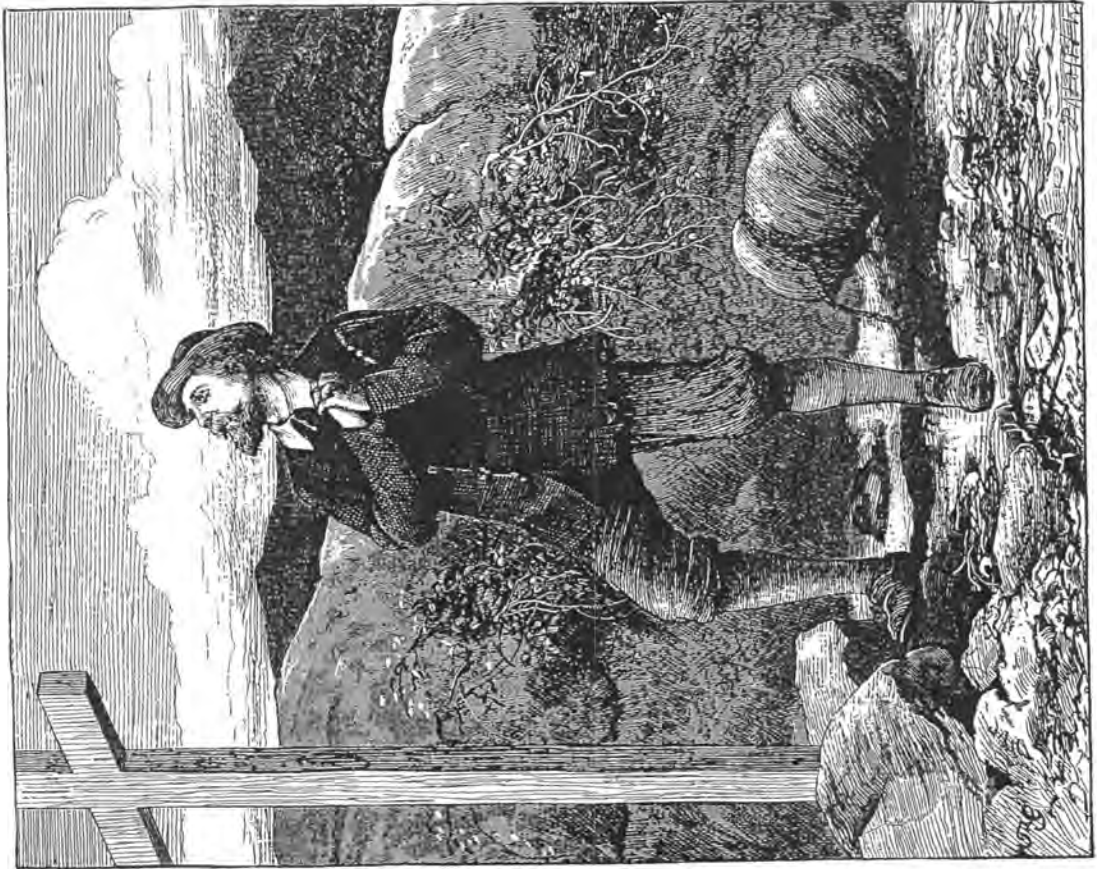
2c. Jewish allegorism:

1d. The purpose of Jewish allegorism:

- 1e. A loyalty to Old Testament tradition:
- 2e. A love for Greek philosophy:



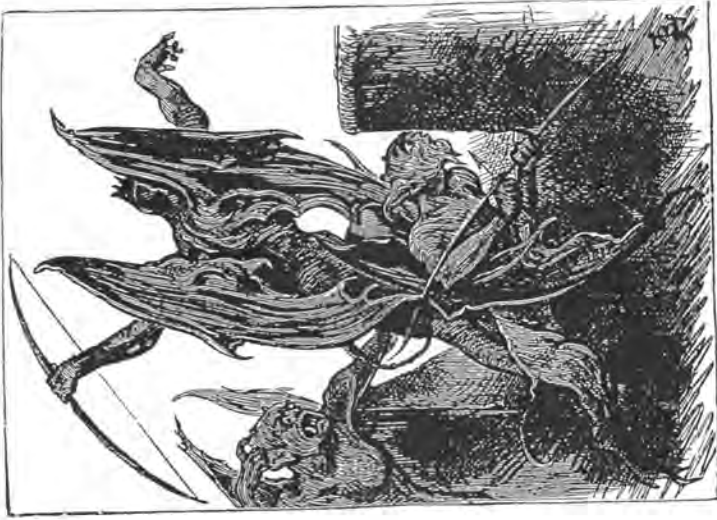
PILGRIM'S PROGRESS,



CHRISTIAN BEFORE THE CROSS.

"His burden fell off his back, and began to tumble."

(54)



"Beelzebub and they that are with him shoot arrows."

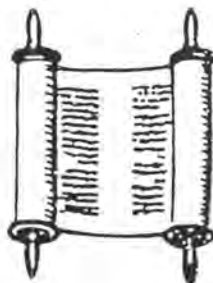
"Great Beelzebub, the captain of this fiend,
 Designed my ruin: therefore to this end
 He sent him harnessed out; and he with rage
 That hellish was, did fiercely me engage;
 But blessed Michael helped me; and I,
 By dint of sword, did quickly make him fly:
 Therefore to Him* let me give lasting praise,
 And thank and bless His holy name always."



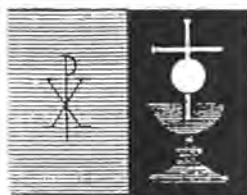
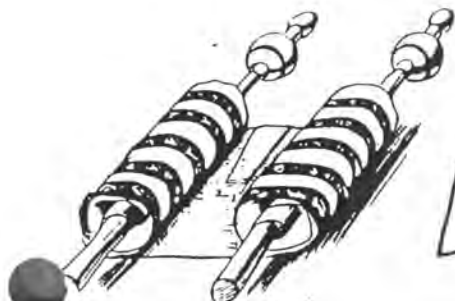
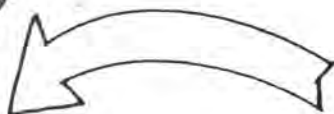
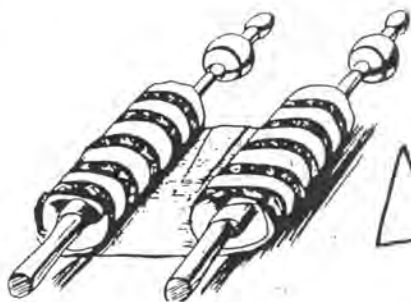
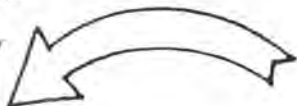
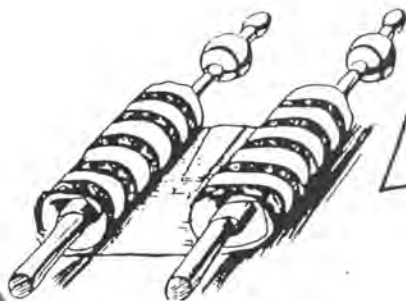
15a

Giving thanks for his deliverance from Apollyon.

ALLEGORICAL APPROACHES THROUGH THE AGES



PLATO



- 2d. The proponents of allegorism:
 - 1e. Aristobulus (160 BC)
 - 2e. Philo (20 BC – AD 54)
- 3d. The principles of allegorism:
 - 1e. Allegorize statements unworthy of God.
 - 2e. Allegorize contradictory or difficult passages.
 - 3e. Allegorize if the record is spiritual in nature.
- 4d. Pictures of Jewish allegorism:
 - 1e. The record of Abraham:
Abraham is seen as a Greek philosopher who leaves a life of emptiness and comes to a life of reason.
 - 2e. The story of Jacob:
Jacob is the picture of a man who is ruled by his passions till he at last gains true wisdom.
- 3c. Christian and Patristic allegorism:

"The allegorical system that arose among the pagan Greeks, copied by the Alexandrian Jews, was next adopted by the Christian church and largely dominated exegesis until the Reformation" (Ramm, 28).



- 1d. The purpose of Christian allegorism:
 - 1e. The appreciation for the Old Testament:
Christians appreciated the OT and in the light of attacks on their new religion tried to establish the OT as a Christian document.
 - 2e. The acceptance of the NT gospel:
The Christian allegorists each superimposed New Testament truths upon the Old Testament such as baptism and the Lord's Supper.
- 2d. The problems of Christian allegorism:
 - 1e. They lacked a genuine historical sense in exegesis.



- 2e. They lacked an understanding of progressive revelation.
- 3e. They saw the Bible filled with parables, enigmas and riddles.
- 4e. They saw Greek philosophy hidden in the Old Testament.

Ramm correctly observes that:

"The curse of the allegorical method is that it obscures the true meaning of the Word of God. . .the Bible treated allegorically becomes putty in the hand of the exegete. Different doctrinal systems could emerge within the framework of allegorical hermeneutics, and no way would exist to determine which were the truth" (30-31).

3d. The proponents of Christian allegorism:

- 1e. Clement of Alexandria (150-215):
- 2e. Origen (185-251):
- 3e. Jerome (340-430):
- 4e. St. Augustine (354-430):

1f. The person:
Bishop of Hippo, greatest of the early church fathers and a pattern for both Roman Catholicism and Protestantism.

2f. The principles of St. Augustine:

- 1g. Scripture has more than one meaning, therefore allegorism is justified.
- 2g. The task of the expositor is to get the meaning out of the Bible, not to bring a meaning to it.
- 3g. No verse is to be established as a unit in itself.



4g. The obscure passages must yield to the clear passage.

5g. No Scripture is to be interpreted so as to conflict with any other passage.

“Distinguish the times and you harmonize the Scriptures.”

4c. Catholic allegorism:

1d. The purpose of Catholic allegorism:
To lead Catholic ritual back into the OT, such as the priesthood and all its accompanying rituals.

2d. The principles of Catholic allegorism:

1e. Catholic scholars accept the Latin Vulgate as the authentic version for public lectures, disputations, sermons, and expositions. This includes the apocryphal books as well.

2e. The Catholic interpreter accepts all verses which the Church has officially interpreted in the sense in which they have been interpreted.

3e. The Scriptures possess four levels of meaning:

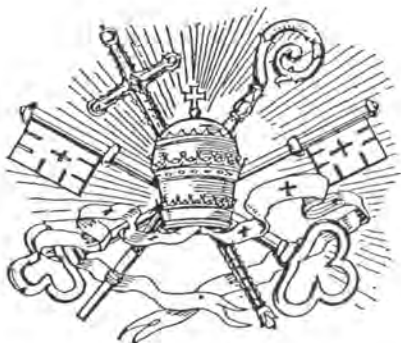
1f. Literal:

2f. Allegorical:

3f. Tropological:

4f. Anagogical:

4e. The Catholic Church is the official interpreter of Scripture:



Cardinal Newman, a convert from Anglicanism to Roman Catholicism, wrote that “it may be almost laid down as a historical fact, that the mystical [allegorical] interpretation and orthodoxy will stand or fall together” (cited by Ramm, 42).

BIBLE HISTORY

FOR THE USE OF THE CATHOLIC SCHOOLS IN
THE UNITED STATES.

BY
RIGHT REV. RICHARD GILMOUR, D.D.,
Bishop of Cleveland.



A LETTER FROM
His Holiness, Pope Leo XIII.

TRANSLATION.

We have received with thanks the copy of The Bible History, together with the expressions of devotion, which Benziger Brothers, Publishers, have sent us through the Bishop of Basel, and we give our Apostolic Benediction to them and to their labors, that these may always tend to the good of Religion.

Leo P. P. XIII.



LUTHER AND THE REFORMATION

Protestant Reformation. In 1520 his doctrines were condemned by the Pope and he himself excommunicated.

4. In 1522 Luther translated the Bible into German, and with it proclaimed the doctrine of "an open Bible and free interpretation" as a fundamental doctrine. He also denied the supremacy of the Pope, the authority of the Church, the celibacy of the clergy, the efficacy of the sacraments, the doctrine of purgatory, and the teachings of the Church on justification and original sin.

5. He forbade his followers to honor the Saints or to obey the commandments of the Church, rejecting all the sacraments except Baptism and the Lord's Supper. He also taught that faith *without* good works would secure man's salvation, contrary to the Catholic doctrine, which teaches that men are saved by faith *with* good works.

- 5e. Difficult passages are interpreted by later unwritten tradition:
- 6e. Only the Catholic interpreter understands the Scriptures correctly:

The attitude of the Catholic Church toward the Protestants is contained in the Encyclical, *Providentissimus Deus* of Leo XIII.

"Though the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind...that the sense of Holy Scripture cannot be expected to be found in writers, who being without the true faith, *only gnaw the bark of Sacred Scripture, and never attain its pith*" [italics added] (Cited by Ramm, 45).

Catholic Allegorism

The Letter shows us what God and our Fathers did;
The Allegory shows us where our Faith is hid;
The Moral Meaning gives us rules of Daily Life;
The Anagogy shows us where we end our Strife.

--Gregory the Great (d. 604)



ST. PETER'S CHURCH, ROME



St. Gregory

Sense

1. Literal
2. Allegorical
3. Moral
4. Anagogical

Meaning

EVIDENT MEANING
WHAT TO BELIEVE
WHAT TO DO
WHAT TO HOPE FOR

Illustrations

Jerusalem Water Light

Psalm 126

- 1 When the Lord turned again the captivity of Zion, we were like them that dream.
- 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.
- 3 The Lord hath done great things for us; whereof we are glad.
- 4 Turn again our captivity, O Lord, as the streams in the south.
- 5 They that sow in tears shall reap in joy.
- 6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

A LESSON IN LITERALISM

Ps. 122:5-6	ALLEGORICAL	LITERAL
SOWING		
GOING		
WEEPING		
PRECIOUS SEED		



ALLEGORICAL SCHOOLS

SCHOOL PERIOD	GREEK ALLEGORIES	JEWISH ALLEGORISM	CHRISTIAN AND PATRISTIC ALLEGORISM	CATHOLIC ALLEGORISM
PERSONS	600 B.C. - 100 B.C. Thales Plato Aristotle The Stoics	150 B.C. - A.D. 500 Aristobullus Philo	A.D. 100 - 500 Christian Fathers Clement of Alexandria Origen Augustine Jerome	A.D. 500 - 1500 Gregory the Great (d. 640) John Cardinal Newman
PURPOSE	The Greek allegorists tried to reconcile absurd and immoral religious myths with their advanced philosophical tradition.	Through allegorism, a Jew tried to reconcile the loyalty to his Hebrew faith and his love for Greek philosophy.	The Church Fathers read New Testament (Christian truths) into Old Testament to prove to Jews that the Old Testament was a Christian document.	Catholicism tried to avoid the extremes in hermeneutics of some Christian Fathers and Scholastics. Catholics allegorized in order to justify the sacramental system and hierarchical structure.
PRINCIPLES	To find a deeper spiritual meaning in the grotesque immoral literal meaning of the Greek religious traditions (The moral and immoral gods of the Greeks became virtues which tried to overpower vices).	The O.T. was absent in Greek philosophy but through allegory it could be found therein. The literal meaning is only for the immature, the allegorical for the mature. Allegorism is called for if a statement says anything unworthy of God, if one statement contradicts another, or if the record is itself allegorical.	There are many meanings to the text. The True meaning is found by spiritualizing. The N.T. has roots in the O.T. The O.T. is a Christian document. Obscure text yields to the clear text; study context; no Scriptures contradict one another. Details are symbolic. The interpreter needs to have genuine faith in order to interpret.	Scripture has a spiritual meaning beyond the foundational literal meaning. Actually it has a four-fold meaning: literal allegorical anagogical tropological The Latin Vulgate is inspired. Catholicism accepts and subscribes the interpretation of the Church and Papal infallibility. Interpretation must be solely about faith and morals. Obscure Scriptures are explained in Church tradition.
PROBLEMS	The religious writers (Homer and Hesiod) never intended their writings to be moral tales. This method spread to Alexandria where it influenced the Jews and later the Christian Church.	This leads to the fantastic and the absurd. One cannot read Greek philosophy into the O.T. Abraham cannot be made into a Stoic philosopher.	Exegesis lacked true historical sense. Did not understand progressive revelation. Confused allegorical and typical. Obscured true meaning. One cannot find all of the N.T. in the O.T. Method is arbitrary; sees too much in text.	This subjects the Bible to human reasoning. Summary: Allegorism- It is (1) subjective, (2) rationalistic, (3) cannot be regulated, and (4) obscures the true meaning of Scripture.

2b. Literal schools:

1c. Jewish literalism:

1d. The definition of literal interpretation:

"Literal interpretation regards the literal sense as correct and sufficient unless the nature of the language indicates otherwise."

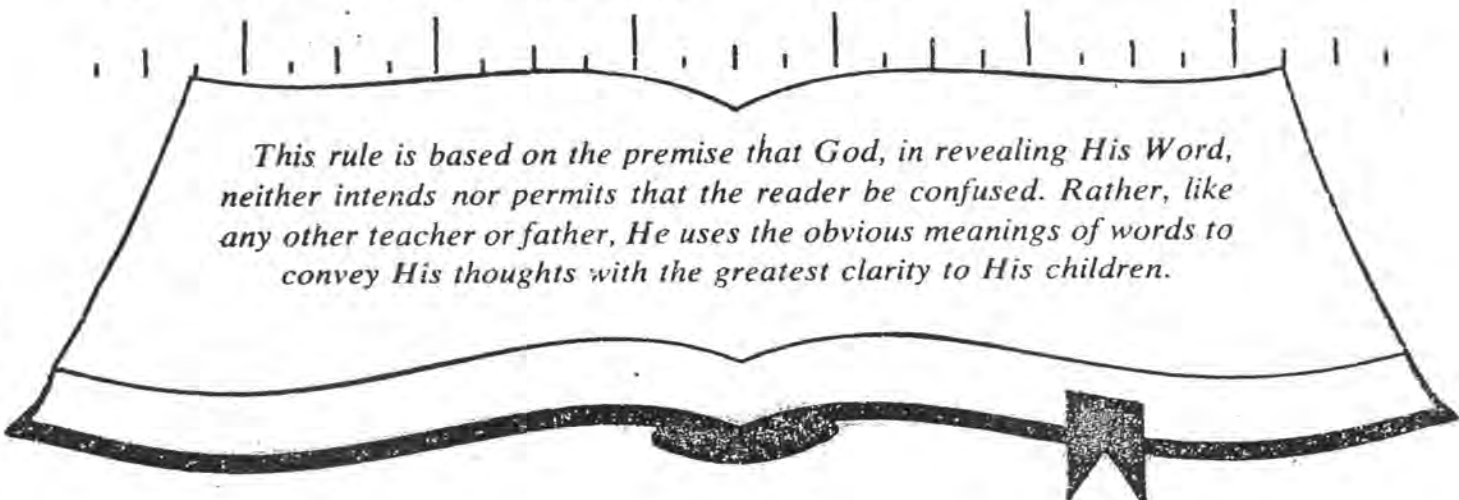
Literalism refers to the customary, normal, ordinary, obvious sense, socially acknowledged common sense designation of a statement. Horne has an excellent explanation of the term *literal* in *Literal Interpretation*:

"Further, in common life, no prudent and *conscientious* person who either commits his sentiments to writing or utters anything, intends that a diversity of meaning should be attached to what he writes or says; and, consequently, neither his readers nor those who hear him, affix to it any other than the true and obvious sense. . . *the literal sense* of any place of scripture is that which the words signify, or require, in the natural and proper acceptation, without any trope [figure of speech], metaphor, or figure and abstracted from mystic meaning" (Horne, *An Introduction to the Critical Study and Knowledge of the Scriptures*, Ramm, 357 [italics in the original].)

A Messianic and Prophetic
Monthly published by Biblical Research
Society Associates

The staff writers for this magazine follow
THE GOLDEN RULE OF INTERPRETATION

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.



This rule is based on the premise that God, in revealing His Word, neither intends nor permits that the reader be confused. Rather, like any other teacher or father, He uses the obvious meanings of words to convey His thoughts with the greatest clarity to His children.

2d. The development of Jewish literalism:

1e. Ezra (457 B.C.):

Ezra may be considered the first of the Jewish interpreters. As Ramm so well states, "The Jews of the Babylonian captivity ceased speaking Hebrew and spoke Aramaic. This created a language gap between themselves and their scriptures. It was the task of Ezra to get the meaning of the scriptures by paraphrasing the Hebrew into the Aramaic or in other ways expounding the sense of the scriptures. This is generally admitted to be the first instance of Biblical hermeneutics" (35-36).

In Nehemiah 8:8, we have the first recorded case of biblical interpretation: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).



EZRA READING THE LAW IN THE HEARING OF THE PEOPLE.

CABBALAH is that great body of Hebrew literature that sprang up and grew parallel to the traditional writings of rabbinical literature, for a period of over a thousand years. Its origins are clouded in uncertainty, its authors doubtful or anonymous, and its forms of expression varied as they are unusual.

Cabbalah signifies "receiving." However, only few were given the inner light by which they could behold the visions of eternity. The secret doctrines concerning God are revealed to the spiritually prepared only.

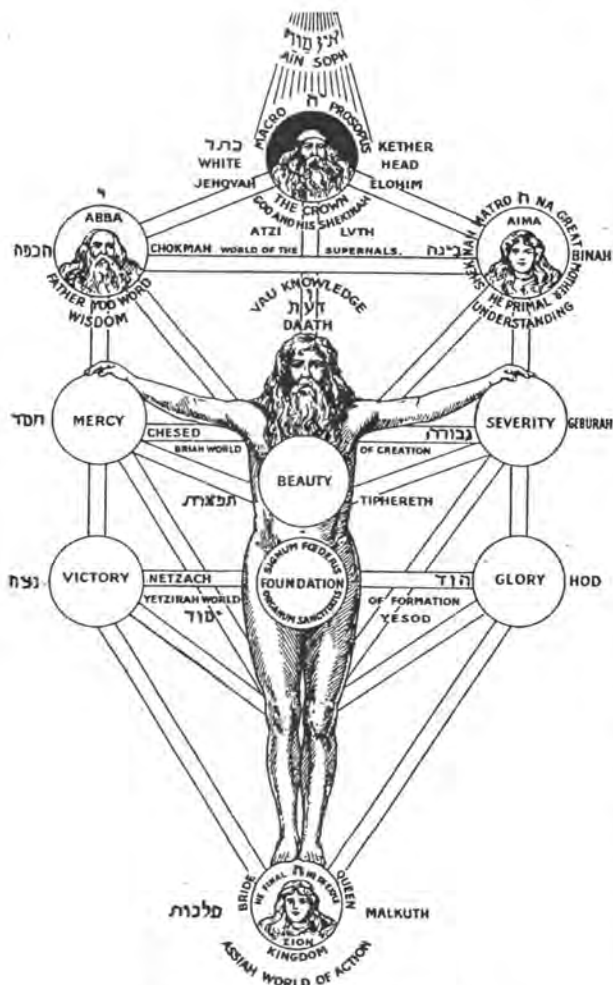
In a sense, the Cabbalah was a silent protest movement of the mystic element against formalism; a role which it played not only in Judaism but also in Christian Protestantism (Reuchlin a.o.).

The great theme of the Cabbalah is God before creation, and the soul of man after it.

God is *ain soph*, the endless, ever creating; or, in the words of the great philosopher of Mysticism, Baruch Spinoza, "*Natura naturans*" (infinite creative substance).



Allegory of the Cabbalah



The Sacred Tree of the Sephiroth

God manifests Himself in ten emanations, or *Sephiroth*. His divine attributes are: Wisdom, Reason, Knowledge, Greatness, Strength, Beauty, Eternity, Majesty, Principle, and Sovereignty (*Chokmah, Binah, Daath, Gedulah, Geburah, Tiphereth, Netzach, Hod, Yesod, Malkuth*).

Man is part of this created world, but man is also given to glory in the emanations of the heavens. Man can lift the curtain of the great Unknown and raise himself into the abode of the blessed spirit by dedicating his life to *Chabad* (Wisdom, Reason, Knowledge), the first three of the Divine Emanations.

This sublime love of the Divine transcends physical being and transforms mere man into the *Zaddik*, the Righteous One, who, seeing the inner stream of creation, lives in the bliss of fundamental faith and equanimity. His body is earthly but his soul is of the heavens. He is united with God in a mystical union which can be comprehended by the initiated only (*Yihud*).

Again we are reminded of Spinoza and his theorem, "The love of man to God and the love of man to man are one and the same."

The Cabbalah, although offering no moral regulative or system of precepts, is inherently a philosophy of ethics. Its writings may point to examination of the symbolic meaning of the Hebrew alphabet; they may encourage a semanticism based on initials and numbers; they may become involved with incarnation and magic, with amulets and spiritism, demonology, exorcism, or Messianism; the essence of the Cabbalah has ever been man's mystical union with God in thoughts of wisdom and deeds of kindness.

The Palest system dealing Book In movec tries *Masec Bahir*, the B or Spl The work mann and p Mose: the or used Talm of Jev homil uting Simeo In back repres reticia discip paper

2e. The Karaites: literalists

- 1f. They insisted that a word must be understood in terms of its context.
- 2f. They compared Scripture with Scripture.
- 3f. They gave preference of a clear passage over an obscure passage if both deal with the same subject matter.

“The major weakness of their system was the development of a hyperliteralism or a letterism. In the intense devotion to the details of the text, they missed the essential and made mountains out of the accidental” (Ramm, 47).

3e. The Cabbalists: allegorists

- 1f. The excesses of their interpretation:

They so exaggerated the incidental as to obscure the essential of a word or a phrase.

- 2f. Examples of their interpretation:

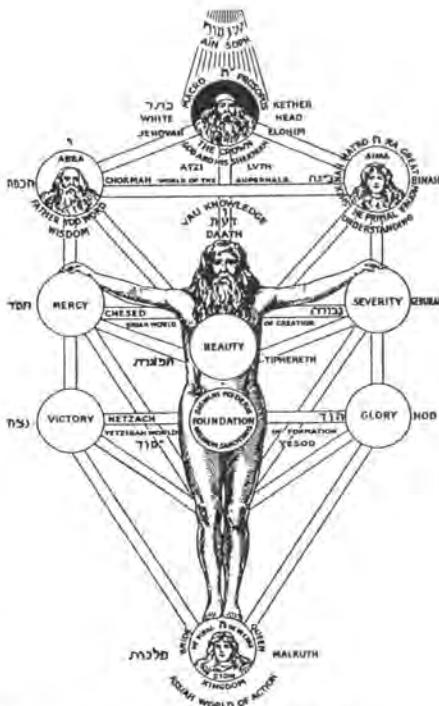
- 1g. Isaiah 30:18c “. . .blessed are all they that wait for him.”

The numerical value of “for him” is 18. The Cabbalists thus infer that during any generation there are only 18 people who genuinely wait for God.

- 2g. Genesis 11:1 “and the whole earth was of one language, and of one speech.”

The Hebrew word “one” (אֶחָד) has the same numerical value as the word “holy” (קֹדֶשׁ), confirming that the original language was **Hebrew**.

- 3g. Genesis 19:13 “. . .the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it.”



The Sacred Tree of the Sephiroth

The word great (גדול) is also a girls' name. She was violated by the men of Sodom, cried to God for help, and thus God destroyed these abominable cities not because of their homosexuality but because of their abuse of this girl.

- 3f. The effect of their interpretation:
Pharisaism
- 2c. Syrian School of Antioch:
- 1d. The progress of the school: They avoided the *letterism* of the Jews and the *allegorism* of the Alexandrians.
- 2d. The proponents of the school:
- 1e. Theodore of Mopsuestia:
- 2e. John Chrysostom: (A.D. 347- 407)
"Golden-Mouthed," "the Silver-Tongued"
- 3d. The principles of the school:
- 1e. They maintained the primacy of the literal and historical interpretation of the Scriptures.
- 2e. They asserted that the literal was plain-literal and figurative-literal.

"For God so loved the world" is plain-literal.
"The eye of the Lord is upon thee" is a figurative-literal sentence. It is not literalism but letterism or hyper-literalism which attributes actual eyes to God.
- 3e. They insisted on the reality of Old Testament events.
- 4e. They presented the balanced typological approach.
- 4d. The product of the school:

The literal interpretation of the Syrian school at Antioch enabled them to produce some of the finest exegetical commentaries of ancient times.

3c. The Victorines:

1d. The period of the Victorines:

1e. The period of indifference:



Gregory the Great wrote to a friend: "A report has reached us which we cannot mention without a blush, that thou expoundest grammar to thy friends. Whereat we are so offended and filled with scorn that our former opinion of thee is turned to mourning" (Farrar, 525).

2e. The period of ignorance:

In the 8th century Charles Martel gave church offices to distinguished warriors. Thus the Council of Tours in 813 recommended to bishops they read the Gospels and Paul. A German bishop wrote in a letter he could find neither Old Testament nor New Testament nor commentary in his bishopric. In the 10th century Atto decreed all deacons, presbyters, etc. memorize the Apostolic Creed otherwise they could not serve wine. Pope Victor III said the clergy bought and sold the gift of the Holy Spirit. In the 13th century theology students were not permitted in Paris because of their vice and drunkenness. At the Council of Cologne in 1250 it was decreed that clergy who could not read or sing the ritual of the mass must employ persons who could (Gilbert, 150).



Mönche des 16. Jahrhunderts im Chor

2d. The proponents of the school:

1e. Hugo of St. Victor (1097-1141):

2e. Richard of St. Victor:

3e. Andrew of St. Victor:

3d. The principles of the school:

- 1e. The Victorines insisted that liberal arts, history and geography are basic to exegesis.
- 2e. The Victorines employed the literal interpretation as basic to Bible study.
- 3e. The Victorines emphasized in their literal interpretation the syntax, grammar, and meaning of words.

4c. The Reformation:

1d. The preparation for the Reformation:

- 1e. The philosophical system of Occam:
- 2e. The linguistic studies of Reuchlin:

The Reformation was first a Reformation in **hermeneutics**, then a Reformation in **theology**.

2d. The proponents of the Reformation:

1e. Erasmus:

Many consider Erasmus the wisest man of his time, who, while advocating reform within the Catholic Church, never left it. The church is indebted to him for the publication of the Greek New Testament in 1516.

2e. Martin Luther:

1f. The person:

2f. The principles:

- 1g. Faith and illumination are the prerequisites for proper interpretation.

Luther said, "We ought not to criticize, or judge the Scriptures by our mere reason, but diligently, with prayer, meditate thereon, and seek their meaning" (cited by Ramm, 53 from Luther's *Table Talk*.)



Erasmus von Rotterdam



Martin Luther (1483-1546)

2g. The Bible, not the Church, is supreme.

3g. Literal, historical, grammatical interpretation is practiced.



Luther said, "the literal sense of Scripture alone is the whole essence of faith and of Christian theology," and again "Every word should be allowed to stand in its natural meaning, and that should not be abandoned unless faith forces us to it" (cited by Ramm, 54).

1h. Luther rejected allegory.

2h. Luther accepted the primacy of the original languages.

3h. Luther interpreted historically and grammatically.

4g. The humble believer may get to the true meaning of the Scriptures.

Luther rejected Catholic exegesis which was nothing more than the study of the writings of the Church Fathers (patristics): "I ask for Scriptures and Eck offers me the Fathers. I ask for the sun, and he shows me his lanterns. I ask: 'Where is your Scripture proof?' and he adduces Ambrose and Cyril...with all due respect to the Fathers I prefer the authority of the Scripture" (cited by Ramm, 55).

5g. The function of all interpretation is to find Christ.

Luther's rule was that, "This is the correct touchstone to censure (or test) all biblical books, if one sees if they urge Christ or not" (cited by Ramm, 56).

3e. John Calvin:



Johannes Calvin

- 1f. The person:
- 1509—salvation
 - 1533—publication of the *Institutes of the Christian Religion*
 - 1559—foundation of Collis (College) Calvin
 - publication of commentaries on virtually every book of the Bible.

- 2f. The principles:

- 1g. Calvin insisted that the illumination of the Spirit was the necessary spiritual preparation for the interpreter.
- 2g. Calvin stressed that "Scripture interprets Scripture."

Calvin wrote: "It is the first business of an interpreter to let his author say what he does, instead of attributing to him what we think he ought to say," and in the dedicatory letter to one of his commentaries he added: "It is an audacity akin to sacrilege to use the Scriptures at our own pleasure and to play with them as with a tennis ball, which many before us have done" (cited by Ramm, 58).

- 5c. The Post-Reformation Period (1500-1800):

- 1d. The persons:

- 1e. Most commentators:
- 2e. The Puritans:
- 3e. Ernesti: *Institutio Interpretis*, 1761

- 2d. The principles:

- 1e. Literal interpretation ought to be preferred above allegorical interpretation.



Martin Luther



Philippus Melancthon

Philipp Melancthon (Barck)



Erasmus als Junfer Jörg (Cronach)



Johannes Calvin



Wittenberg im XVI Jahrhundert



Johann von Reuchlin (1435-1522), German humanist and Defender of Sacred Scripture



LUTHER AND MELANCTHON TRANSLATING THE BIBLE.



Ulrich Zwingli



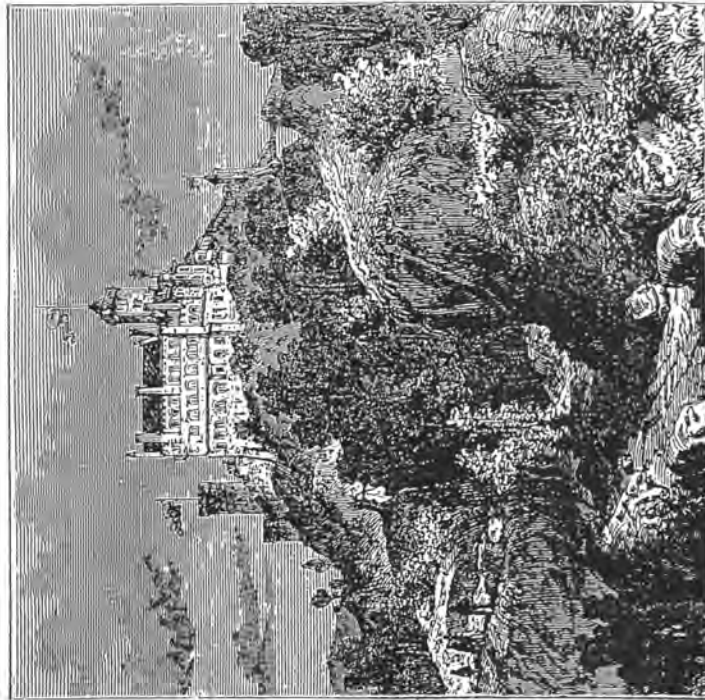
MARTIN LUTHER IN HIS STUDY, SURROUNDED BY BOOKS.



Martin Luther (1483-1546)



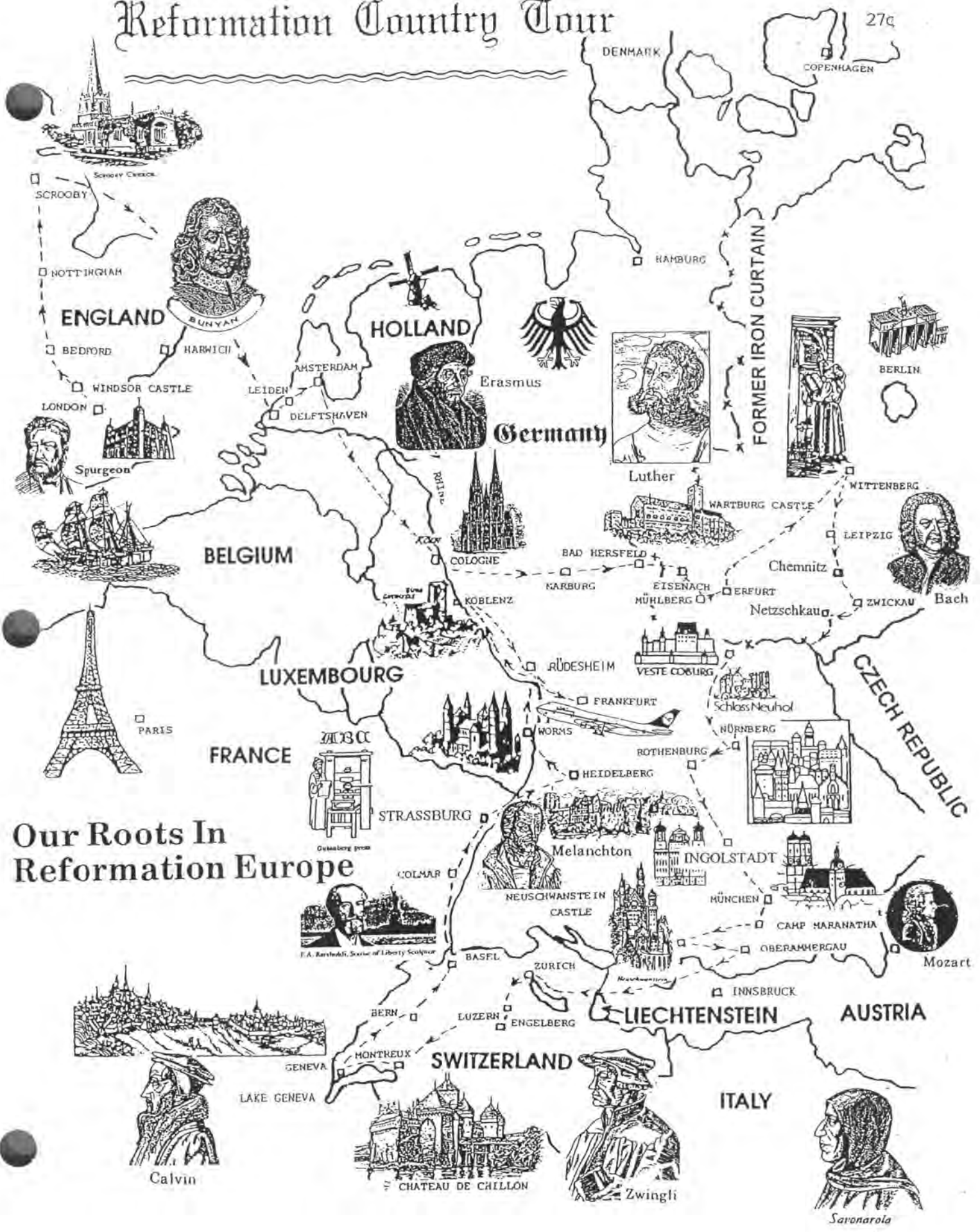
Gregorius von Strydom



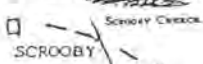
THE WARTBURG, THE "PATMOS" OF LUTHER IN 1521.

Reformation Country Tour

27c



Our Roots In Reformation Europe



SCROOBY

NOTTINGHAM

BEDFORD

HARWICH

LONDON

WINDSOR CASTLE

LONDON

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

WINDSOR CASTLE

2e. Grammatical interpretation ought to be preferred above dogmatic interpretation.

6c. Summary of literal interpretation:

- 1d. Literalism is not letterism, which is an overemphasis on the mechanical.
- 2d. Literalism emphasizes the grammatical and historical.
- 3d. Literalism regards the literal sense as basis, not preliminary.
- 4d. Literalism is subject to regulative principles, allegory is not.

3b. Devotional schools:

1c. Definition of devotional interpretation:

"That method of interpreting Scripture which places emphasis on the edifying aspects of Scripture, and interpreting with the intention of developing the spiritual life" (Ramm, 60).

2c. Divisions of devotional schools:

1d. Medieval mystics:

1e. The proponents:

1f. Bernard of Clairvaux:

"O Sacred Head Now Wounded"

2f. Monks:

The main book of the mystics was the *Song of Solomon*, which was interpreted as the love relationship between God and the mystics.



MONK IN SCRIPTORIUM

2e. The problems:

2d. Pietism:

1e. The period of Pietism:

The period in which Pietism arose was characterized, according to F. W. Farrar, by a three-fold curse: the

HIS Magazine, June, 1959
Editor: Joseph T. Bayly

Two books of the Bible contain no reference to God.

Esther is one. Yet Esther is full of the sovereignty of God, of His providential working behind the scenes to preserve the lives of His people.

Only by isolating Esther from the rest of Scripture can a case be made against its inclusion in God's Word. Nor is it necessary to allegorize its meaning in order to justify the inclusion of this book.

The second book is Song of Solomon. Here the problem is perhaps greater, for Song does not deal with the life or death of a nation, but the love of a man and woman.

Song of Solomon (or Canticles, or Song of Songs) has been a problem to both Jewish and Christian theologians. Their general attitude through the centuries has been that there is no place for a love song in the Holy Scriptures. Therefore Song cannot be a love song; it must be an allegory.

And so Song has been explained in a score of ways and with hundreds of allegorical details, as the love of God for Israel, the love of Christ for the Church. Supporting such allegorizing, of course, have been references in other books of both Testaments to Israel and the Church as a Bride.

Yet the allegorizers have never completely taken the field. Always a dissenting voice has been heard among Jewish and Christian interpreters, a voice that in one way or another has said what John Richard Sampey gives as his opinion:

Even if Song of Solomon is merely a collection of songs describing the bliss of lovers in wedlock, it is not thereby rendered unworthy of a place in the Bible, unless marriage is to be regarded as a fall from a state of innocency. . . Perhaps most persons need to enlarge their conception of the Bible as a repository for all things that minister to the welfare of men. The entire range of man's legitimate joys finds sympathetic and appreciative description in the Bible. Two young lovers in Paradise need not fear to rise and meet their Creator, should He visit them in the cool of the day (International Standard Bible Encyclopedia).

Which is correct: is Song an allegory of divine love couched in words of deepest human love, or is Song a description of two lovers enjoying one of God's best gifts?

Centuries ago a sailor in the Southern Hemisphere saw a constellation which reminded him of the Cross of the Lord Jesus Christ. And so he called it the Southern Cross. Another man, a botanist, saw a plant with thorns and red petals like drops of blood. He too was reminded of his Lord's death, and so he called it the Passion Flower.

Did God intend a cross when He scattered the stars, a reminder of our Lord's Passion when He planted the flower?

That Puzzling Song of Love, continued

We don't know. But we do know that "The heavens declare the glory of God and the firmament showeth His handiwork," and that God has clothed the flowers with beauty.

So we accept the constellation and the flower as coming from God, needing no other excuse (not even a sailor's or botanist's allegory) than their own existence and beauty for their place in God's universe.

Nor does it seem to me, do we need an allegorical excuse for the inclusion of Song in God's Word. There it stands, a reminder that when God made men in a perfect, sinless state He made them male and female. He made them with strength and beauty, hands, teeth and breasts.

And if the dualistic philosopher says that the body is evil, if the Roman Catholic church says that marriage is a concession to the weakness of the flesh, God replies with a resounding "Not so" in His Word.

His "Not so" is nowhere louder than in this book. Song of Solomon, as all the Scriptures, may be wrested by the unlearned and unstable unto their own destruction (II Peter 3:16). There will always be those who turn beauty into ashes, love into lust, God's gift into the Devil's plaything. But we do not therefore deny God's beauty, or fight the Devil with an allegory.

(Even if we create an allegory, the reality upon which it is based is still present. We do not remove the beauty of the petals or the sharpness of the thorns by naming it Passion Flower.)

According to an old Jewish Targum, Song was not to be read by a man until he was thirty. Perhaps this is the answer, perhaps Song should be reserved for the wedding night.

Certainly some parts of the Bible have particular relevance at various stages of life, and may even create problems if understanding is attempted in advance of those stages.

But it would be a different matter if the pleasures of which Song speaks were absent from the mind apart from Song's putting them there. Instead they are present in our culture, from the teens. Fashions and entertainment and bathing beaches and magazines and books - most of them proper and accepted within our culture - impress upon us the beauty and desirability of the other sex.

Is it wrong for us to read of this in the perspective of God's Word? If the Bible contains warnings of future loss through sexual sin, may it not contain indications of future blessing through sexual obedience? Do Lot's daughters, committing incest with their father in a cave, belong in God's Word, and does Solomon's virgin bride not belong?

We are on holy ground in Song of Solomon. And it is dangerous ground. There is danger that we shall be apologetic about God's including such a book in His Holy Word; and that our apology may take the form of an allegory.

But the greater danger is that what God has created clean and good and beautiful we shall call common.

DEVOTIONAL SCHOOLS

SCHOOL	MEDIEVAL MYSTICISM	PIETISM	MODERN EMPHASIS
PERIOD	AD 500 – 1500	17 th and 18 th Century	1900 to Present
PERSONS	Bernard of Clairvaux (1091-1153) Richard of St. Victor (d. 1173)	Philip Spener August Hermann Francke Johann Albrecht Bengel Count von Zinzendorf The Puritans	Watchman Nee Allan Redpath Ian Thomas Oliver Greene Keswick Movement
PURPOSE	The Scriptures are to be read as a means of promoting the mystical experience.	Pietism is a reaction to dogmatism. The Pietists read the Bible for personal edification.	Today there is an emphasis on the edifying aspects of Scripture. The spiritual life movement stresses the devotional nature of biblical truth.
PRINCIPLE	Purification of the heart is necessary to an apprehension of God. Contemplation of God results in the consciousness in the trance-like state. Human sensation is elevated above divine revelation. Experience is exalted.	The Bible is God's means for affecting spirituality. Only the regenerate can understand the Bible. Emphasis should be on grammatical interpretation as well as personal interpretation. Frequent reading through the Bible coupled with fervent prayer was encouraged.	Attempts to find some spiritual truth in every passage of Scripture. Sees the Old Testament as a storehouse of devotional truth. Preaching should be less doctrinal and more devotional.
PROBLEMS	The mystic expected direct revelation from God and communication with God. Tended to allegorizing of Scripture especially the Song of Solomon. Place so much attention on application that they ignored interpretation.	As a reaction against cold orthodoxy it stressed less a system of theology and more the spirituality of the individual. Decorum took precedence over doctrine.	Succumbs to allegorization especially in the use of the OT. Ignores doctrinal exegesis in favor of devotional interpretation. Often practices spiritual application without sufficient interpretation.

LITERAL SCHOOLS

SCHOOL	JEWISH LITERALISM	SYRIAN SCHOOL AT ANTIOCH	VICTORINES	REFORMERS	POST-REFORMATION
PERIOD	400 BC – AD 600	4 th Century	12 th Century	c. 16-17 th century	18 th century and on
PERSONS	Ezra (Neh. 8:8) Karaites (literalists) Cabbalists (with alliance of letterism & allegorism)	Theodore of Mopsuestia Chrysostom	Hugo Richard Andrew of St. Victor	Johannes Reuchlin Erasmus of Rotterdam Martin Luther John Calvin	Puritans Ernesti Most commentators Spurgeon
PURPOSE	To make the Bible meaningful to the people of the day.	To avoid letterism of Jews and allegorism of Alexandrians in interpreting Scripture.	To show that mystical or spiritual sense could not be truly known until Bible is literally interpreted.	To ground theological authority on the Bible; To emphasize the literal meaning of the original languages.	To show the necessity of a sound philology in interpretation and to demonstrate that grammatical interpretation is basic.
PRINCIPLES	Words to be taken in context. Compare texts of Scripture. Take the clear over the obscure. Observe grammar and figures of speech. Use logic to apply to Scriptures to life. Cabbalists—every detail significant; many meanings in text.	Primacy of literature and historical interpretation. Literal sense does include figures of speech. OT events are real. The OT typologically anticipates the NT. There is progressive revelation. The Bible's unity is Christological.	Liberal arts, history, and geography are basic to exegesis. The literal interpretation is basic to Bible study. Emphasis on syntax and grammar.	Interpreter must have faith & illumination. Bible is supreme and final authority. Primacy of the literal, historical-grammatical interpretation. Use of original languages. Rejected allegory. All interpretation is to find Christ. Scripture interprets Scripture. Works and salvation separate.	Grammatical interpretation takes priority over dogmatic interpretation. Literal interpretation is preferred over allegorical exegesis.
PROBLEMS	Wandered from their good rules. Developed <u>hyperliteralism</u> or <u>letterism</u> —read too much into the details of the text. Exaggerated the incidental as to obscure the essential.	<u>Positive contributions:</u> Excellent exegetical commentaries; influenced greatly the Reformation.	<u>Positive contributions:</u> Rejected eisegesis; by practicing exegesis; a healthy check of allegorical interpretation.	Christ is not directly found in every book of the Bible, although He is the focus. Luther tries to make the entire Bible a Christian book.	Some inconsistencies in practice are eclipsed by the proliferation of excellent commentaries.

Philip Jacob Spener
1635-1705



August Hermann Francke
1663-1727



John Wesley
1703-1791



curse of tyrannous confessionalism; the curse of exorbitant systems; the curse of contentious bitterness (cited by Ramm, 64).

Heresy-hunting was the order of the day. Protestantism turned the Holy Spirit into a raven rather than a dove.

2e. The proponents of Pietism:

1f. Philip Spener (1635-1705):

He introduced Bible classes and prayer meetings

2f. August Hermann Francke (1663-1727):

He advocated that the Bible be read through frequently. To this day, his orphanages are still standing throughout Germany.

3f. Johann Albrecht Bengel (1687-1752):

He wrote his famous *Gnomon*, a concise grammatical commentary on the New Testament.

4f. Nicholas Ludwig, Count von Zinzendorf (1700-1760)

Zinzendorf and his Moravian brethren launched far-reaching missionary enterprises.

3e. The products of Pietism:

1f. Bible studies

2f. Prayer meetings

3f. Commentaries

4f. Missionary endeavors

5f. Movements in England such as the Puritans and Methodism as well as in the Americas, theologians like Jonathan Edwards.

THE PIETISTS

Philipp Jacob Spener
1635-1705



August Hermann Francke
1663-1727



Paul Gerhardt.

Johann Albrecht Bengel
1687-1752



Nikolaus Ludwig
Graf von Zinzendorf
1700-1760



2d. Modern devotional emphasis:

1e. The primacy of devotional interpretation:

2e. The proponents of devotional interpretation:

Watchman Nee, Allan Redpath, Ian Thomas, Oliver Greene, Keswick Movement

3e. The problems of devotional interpretation:

1f. It falls prey to allegorization, especially in the use of the Old Testament.

2f. Devotional interpretation may be a substitute for a genuine exegesis of the text.

3f. Devotional interpretation frequently ignores observation and interpretation and leads directly on to application.

4b. Contemporary interpretation:

1c. Liberal interpretation:

1d. The definition of liberal interpretation:

The application of human reason to the bible in an effort to distinguish between human and divine elements.

The distinctives of liberal interpretation:

1e. It rationalizes the Bible:

1f. Doctrines are rejected.

2f. The text is rearranged.

3f. The text is remade.

2e. It redefines inspiration:

3e. It redefines the supernatural:

4e. It applies evolution to the Bible and the religion of Israel:



Friedrich Schleiermacher (1768-1834)



Immanuel Kant

- 1f. Harry Emerson Fosdick, *The Modern Use of the Bible*: "We know now that every idea in the Bible started from primitive and childlike origins and, with however many setbacks and delays, grew in scope and height toward the culmination of Christ's Gospel" (cited by Ramm, 66).
- 2f. Adolf Harnack, *What is Christianity?* According to Harnack, Jesus is a good man of the highest order, and has been made into a god by speculation based on Greek mythology.

5e. It sees the Bible writers *accommodating* themselves to the ignorance of their day.

6e. It suggests that the supernatural elements are borrowed from pagan myths.

7e. It rejects typology and prophecy.

8e. It has been influenced and shaped by philosophy:

1f. Immanuel Kant:

2f. Deism:

3f. Hegel:

2c. Neoorthodoxy:

1d. The emergence of Neoorthodoxy:

Karl Barth's *Römerbrief*, 1919.

2d. The exponents of Neoorthodoxy:

1e. Karl Barth:

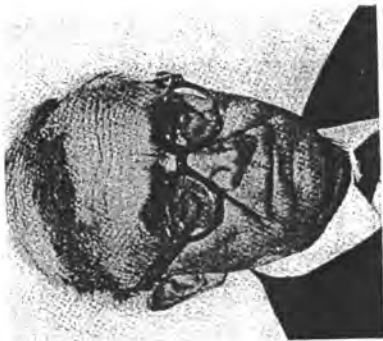
2e. Emil Brunner:

3e. Rudolf Bultmann:

4e. Reinhold Niebuhr:



Neoorthodoxy: Its Representatives and Renegades



KARL BARTH

264

Karl Barth
1886-1968



240



EMIL BRUNNER



Rudolf Bultmann (1884-1976)



ALBERT SCHWEITZER

145



PAUL TILlich

270



DIETRICH BONHOEFFER

3d. The exegesis of Neoorthodoxy:

- 1e. They accept the liberal approach to the Bible:
- 2e. They reject revelation in words:
- 3e. They ignore those parts of the Bible that do not support their view:
- 4e. They take the supernatural *seriously* but not *literally*.

Their definition of a myth: A conveyer or theological truth in historical garb; the theological truth, however, is not dependent on the historical garb.
- 5e. They see the need to interpret the Bible existentially, in expectation of some divine-human encounter.
- 6e. They interpret the Bible dialectically, by means of assertion and counter-assertion.

4d. Summary of Neoorthodoxy:

- 1e. Revelation is a personal encounter with God, not something inscripturated in a book.
- 2e. The Bible is a faulty human record of this personal encounter with God.
- 3e. Only the core of the Bible is important, not the details or proof texts as such.
- 4e. The acts of God happen in God's history; they are real but not historical in our sense.

3c. The Heilsgeschichtliche school: (1850 to present)

1d. The position of the Heilsgeschichtliche school:

"The Bible contains a special history (*Heilsgeschichte*), the history of salvation. Some of it is mythological in form, and some is actual history. This history within the bible is the record that revelation has occurred, and so constitutes a promise that as men read the Scriptures revelation may occur again" (cited in Ramm, 76).

2d. The purpose of the Heilsgeschichtliche school:

To ground religious authority on the tripod of: (1) the experience of regeneration; (2) the history and fact of the church; and (3) Scripture.

3d. The proponents of the Heilsgeschichtliche school:

1e. Von Hofmann:

Theologian of the University of Erlange who despised the present teaching ministry of the Holy Spirit to such an extent that we are never to formalize or dogmatize our interpretations of Scripture.

2e. Otto Piper:

American representative of this salvation history principle. He claims to be neither neoorthodox nor liberal nor fundamentalist. The Bible speaks to us, not in inerrant words but through our experience in life. The Bible becomes the Word of God when it speaks to me directly.

4d. The principles of Heilsgeschichtliche:

1e. There is a holy history beyond secular history.

2e. Christ is the central point of history.

3e. The Holy Spirit keeps on teaching today.

4e. The authority of the Bible is found in the experience it promotes.

5e. Both the allegorical and literal interpretation are to be avoided.

4c. The New Hermeneutic: (1950 to present)

1d. The person of Rudolf Bultmann:

Unquestionably the greatest New Testament scholar of the 20th century.

2d. The purpose of the New Hermeneutic:

Modern man cannot be expected to accept the miraculous and historical elements of the Bible. To ask an individual to believe against science or history is to ask him to sacrifice his intellect. The supernatural needs to be made acceptable to modern man by analyzing the mythological behind the account.

3d. The principles of the New Hermeneutic:



RUDOLF BULTMANN

1e. Demythologizing:

1f. Recognize the mythological character of the Bible:

1g. Myths from Jewish apocalyptic literature:

2g. Myths from Greek mystery religions:

2f. Remove the myths from the Bible by demythologizing.

3f. Restore the real meaning to the mythological expressions.

2e. Existentializing:

1f. Revelation is an encounter between God and man.

2f. Unless God speaks to man, there is no revelation.

3f. Interpretation relates to man's view of things, not God's perspective.

3e. Hermeneutic:

1f. Historically, Hermeneutics meant the rules given for the interpretation of ancient documents.

2f. For **Bultmann** and Ernst **Fuchs**, leaders of the New Hermeneutic school, Hermeneutic means man's own understanding of his existence and an effort to express this verbally.

these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

The warning by Ramm is well taken:

“It is therefore mandatory for a preacher to realize that interpretation of the meaning of the text is one thing, and the range of application is another, and that he must always keep these two matters separate. And this warning should not be made only for preachers. In the devotional use of Scripture there is again the temptation to presume that a devotional thought or two gathered from the text is the original meaning of the text” (Ramm, 113).

7d. The principle of the preference for the clearest interpretation:

1e. That interpretation is to be preferred which leaves the least questions unanswered:

Positing the sons of God as fallen angels in Genesis 6 leads to innumerable problems. Likewise, seeing saved individuals in view in Hebrews chapter 6 violates the most basic view of Scripture; that the Bible has only one system of doctrine. It cannot teach salvation and the loss of salvation at the same time.

2e. “Let not that which is obscure rob you of that which is clear.”

8d. The principle of ignorance:

1e. Some passages do not yield to any facile interpretation:

2e. With some passages, it may be possible to suggest what the interpretation cannot be, without being dogmatic on what it might be:

The Jewish Talmud recommended: “Teach thy tongue to say, I do not know.”

2c. The Philological Principle:

Philology is “the total program in understanding a piece of literature.”

1d. The philological method: the historic-grammatical method

"Any interpretation of a given passage or book of Holy Scripture must be given an adequate justification. Or to put it another way, the basis for accepting a certain interpretation must be made explicit" (Ramm, 114).

2d. The philological goal:

To discover the original meaning and interpretation of the text.

1e. The problem of exegesis:

"It is very difficult for any person to approach the Holy Scriptures free from prejudices and assumptions which distort the text. The danger of having a set theological system is that in the interpretation of Scripture the system tends to govern the interpretation rather than the interpretation correcting the system" (Ramm, 115).

Ramm quotes Calvin as saying "that the Holy Scripture is not a tennis ball that we may bounce around at will. Rather it is the Word of God whose teachings must be learned by the most impartial and objective study of the text" (Ramm, 116).

2e. The presuppositions of exegesis:

"All exegesis must be done in the original languages if it is to be competent and trustworthy exegesis" (Ramm, 116).

3e. The practice of the Reformers:

"Although the Reformers set the right standard in the Church that Christian scholarship at its best must work with the Hebrew and Greek languages, they did not want theology or Biblical interpretation to become a new Protestant priestcraft. They did not want to make Scripture the book *only* for scholars. Every Christian can profit from reading his Scriptures in his national language. In fact there is a great deal he can get from Scripture without a knowledge of the original languages. There is no intention to take Scripture away from the lay person by insisting that competent

interpretation can be done only with the original languages. The lay person may read his Scriptures and learn its history, be blessed and edified by its spiritual content, and come to know much of the essential theology of Holy Scripture all in the use of the translated Scripture" (Ramm, 118-119 [emphasis in the original])

4e. The process of interpretation:

1f. The definition of literal interpretation:

Literal interpretation involves the customary, socially acknowledged designation of a word.

2f. The designation of literal interpretation:

The historical, grammatical, literal rendering of a text.

Craven, in Lange's commentary on Revelation, observes: "*The Literalist*. . . is not one who denies that *figurative* language, that *symbols* are used in prophecy, nor does he deny that great *spiritual* truths are set forth therein; his position is simply, that the prophecies are to be *normally* interpreted (i.e., according to the received laws of language) as any other utterances are interpreted—that which is manifestly literal being regarded as literal, and that which is manifestly figurative being so regarded" (Cited by Ramm, 121-122).

1g. What literalism is:

The natural, proper, obvious, normal, usual, basic interpretation of a word.

2g. What literalism is not:

1h. Letterism, which finds hidden meanings in every words.

2h. Wooden literalism does not recognize figures of speech.

3f. The defense of literalism:

- 1g. The literal method of interpretation is the usual practice in the interpretation of literature.
- 2g. Only literal exegesis controls the exegetical abuse of Scripture.
 - 1h. Literalists approaching the same passage of Scripture normally arrive at the same interpretation.
 - 2h. Allegorists completely differ in their interpretation of the same passage. What the allegorist derives from a passage must first be read into the passage.
 - 1i. The Church Fathers:
 - 2i. Roman Catholicism:
 - 3i. The cults:
 - 4i. Amillenarians:

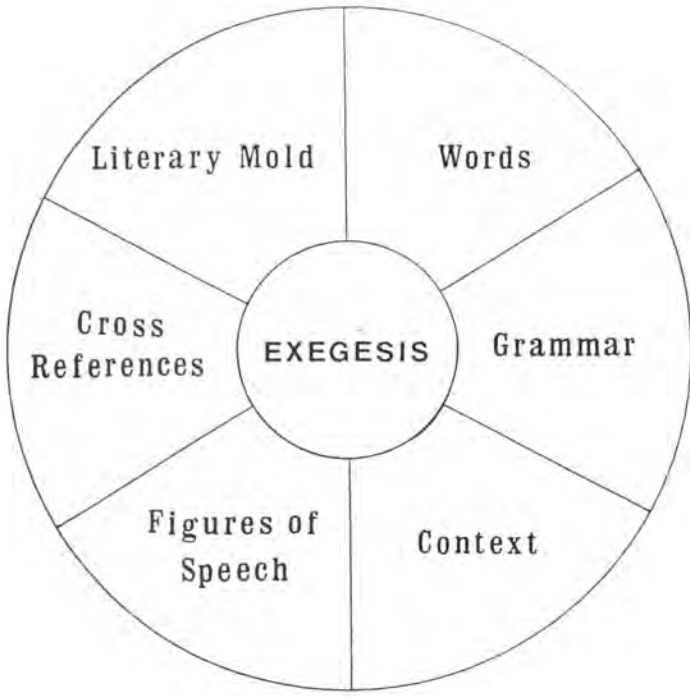
Literalism is not the mean between two extremes, letterism and allegorism, but "It is rather the effective, meaningful, and necessary control fro the protection of the right interpretation of Scripture. This may be said even stronger. It is the theologian's or interpreter's *responsibility* to guard the use of Holy Scripture by the hedge of literal exegesis" (Ramm, 125 [emphasis in the original]).

3c. The Interpretive Procedure:

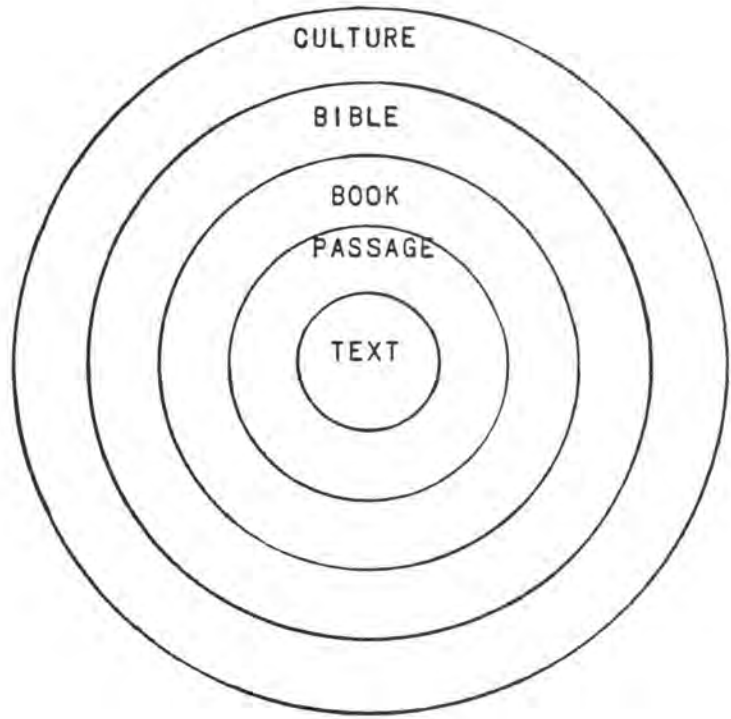
1d. The study of words:

The English language is blessed with many excellent works, giving the meanings of words in the original languages.

Elements of Interpretation



THE CIRCLES OF CONTEXT



Kittel's *Theological Dictionary of the New Testament*
 Arndt and Gingrich's *A Greek-English Lexicon of the New Testament*

1e. Etymologically: understanding the word by the way it is formed..

1f. *Paraklete*:

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

2f. *Theopneustos*:

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2e. Comparatively:

Foreknowledge

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

1 Peter 1:2, 20 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Genesis 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

3e. Culturally:

1f. *Abba*:

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

2f. Trained servant:

Genesis 14:14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

4e. The cognate languages:

1f. Unicorn:

Job 39:9-10 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

2f. Teraphim:

Genesis 31:19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

Genesis 31:30-32

30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. 32 With whomsoever thou findest thy gods, let him not live: before our

brethren discern thou what is thine with me,
and take it to thee. For Jacob knew not that
Rachel had stolen them.

Summary for study of words:

1. Know all the possible meanings of a word.
2. Know how the word is used in the Bible.
3. Decide the meaning which best fits the context.
4. Select only key words for study—in the original.
5. Know the shades of synonymous words.

2d. The shades of grammar:

1e. The rules for grammar:

2e. The feeling for grammar:

3e. The syntax of grammar:

Syntax is the study of the structure of a sentence.

4e. The details of grammar:

1f. Verbs: tense, mood, voice

1 Corinthians 13:10 But when that which is perfect is come, then that which is in part shall be done away.

Matthew 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

2f. Prepositions:

Romans 4:25 Who was delivered for our offences, and was raised again for our justification.

Revelation 3:10 Because thou hast kept the word of my patience, I also will keep thee from



1 Corinthians 13:8

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Gift	Greek Verb	Tense	Voice	Meaning
Prophecy	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative
Tongues	παύω PAUO	FUTURE	MIDDLE	To Cease (on their own account)
Know - ledge	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative

the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

- 3d. The study of the context:
 - 1e. The context of the culture:
 - 2e. The context of the Bible:
 - 3e. The context of the book:
 - 4e. The context of the passage:

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

1 Corinthians 2:9-10 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"Beware of the context; if you leave it, be courteous and ask permission."

- 4d. The study of cross references or parallel passages:
 - 1e. Verbal cross references:
 - 1f. Apparent:
 - 2f. Real:
 - 2e. Conceptual cross references:

Matthew 20:29 And as they departed from Jericho, a great multitude followed him.

Mark 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great

WARNING	SCRIPTURE	KEY PASSAGE	CAUSE	CONSEQUENCE	ALTERNATIVE
1. Drifting	2:1-4	"How shall we escape if we neglect so great salvation?" (2:3).	Neglect	No Escape.	Give heed (2:1)
2. Doubting	3:7-19	"Take heed lest there be in any of you an evil heart of unbelief in departing from the living God" (3:12).	Unbelief	Apostatizing.	Take heed and believe (3:13)
3. Disobedience	4:11-13	"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief: (4:11).	Hardened Hearts	Failure to enter into rest.	Believe and enter into rest (4:11)
4. Degeneration	5:11-6:12	"For it is impossible for those who . . . have fallen away to renew them again unto repentance" (6:4-6).	Refusal to go on	Impossibility of repentance.	Go on (6:1)
5. Despising	10:26-29	"For if we sin wilfully . . . There remaineth no more sacrifice for sins, but a certain fearful looking for judgment and fiery indignation . . . But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (10:26-27, 39).	Wilful sinning	Fiery Indignation, Perdition.	Believe unto salvation (10:39)
6. Departing	12:25-29	"Refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven . . . For our God is a consuming fire" (12:25, 29).	Turning away	Consumed by fire at second coming.	Listen (12:25)



Manfred E. Kober, Th.D.

number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

Luke 18:35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

5d. The study of figures of speech:

1e. Metaphor:

Jeremiah 2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

2e. Simile:

Psalm 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

3e. Hyperbole:

John 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

4e. Irony:

1 Kings 18:27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

Job 12:2 No doubt but ye are the people, and wisdom shall die with you.

5e. Euphemism:

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do

fade as a leaf; and our iniquities, like the wind, have taken us away.

6e. Personification:

Isaiah 55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

7e. Allegory:

Ezekiel 16

8e. Fable:

Judges 9:8-15

8 The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, and reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, and reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

9e. Anthropomorphism:

Genesis 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth;

neither will I again smite any more every thing living,
as I have done.

Isaiah 65:2 I have spread out my hands all the day
unto a rebellious people, which walketh in a way that
was not good, after their own thoughts;

Ruth 2:12 The LORD recompense thy work, and a
full reward be given thee of the LORD God of Israel,
under whose wings thou art come to trust.

10e. Anthropopathism:

Revelation 15:1 And I saw another sign in heaven,
great and marvellous, seven angels having the seven
last plagues; for in them is filled up the wrath of God.

Zechariah 8:2 Thus saith the LORD of hosts; I was
jealous for Zion with great jealousy, and I was jealous
for her with great fury.

Genesis 6:6 And it repented the LORD that he had
made man on the earth, and it grieved him at his
heart.

Psalms 2:4 He that sitteth in the heavens shall laugh:
the Lord shall have them in derision.

Judges 9:13 And the vine said unto them, Should I
leave my wine, which cheereth God and man, and go
to be promoted over the trees?

6d. The study of literary style:

1e. Historical narrative:

2e. Discursive or logical literature:

3e. Dramatic epic:

4e. Apocalyptic literature:

5e. Poetry:

6e. Wisdom (chokmatic) literature:

COMMON MISINTERPRETATIONS

PASSAGE	COMMON INTERPRETATION	CORRECT INTERPRETATION
<p style="text-align: center;">Psalm 2:8</p> <p>Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.</p>	<p>Missionaries who ask the Lord will see heathens saved.</p>	<p>The context shows Christ ruling over the nations in the Kingdom and eliminating unbelievers.</p>
<p style="text-align: center;">Psalm 126:6</p> <p>He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.</p>	<p>Soul winning with weeping brings rich results.</p>	<p>In view are people weeping, going into Babylonian captivity. Some returned rejoicing after 70 years.</p>
<p style="text-align: center;">Proverbs 11:30</p> <p>The fruit of the righteous is a tree of life; and he that winneth souls is wise.</p>	<p>The wisest thing to do is to win souls for the Savior.</p>	<p>He that saves a person's life is wise and thus pleasing to God.</p>
<p style="text-align: center;">Proverbs 18:24</p> <p>A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.</p>	<p>Christ is closer to the believer than is a relative.</p>	<p>It is possible to have a closer bond with friends than with relatives, especially if the friends are saved and the relatives are unsaved.</p>
<p style="text-align: center;">Proverbs 29:18</p> <p>Where there is no vision, the people perish: but he that keepeth the law, happy is he.</p>	<p>Believers need a vision for the lost.</p>	<p>Where there is no revelation from God, the people suffer spiritually.</p>
<p style="text-align: center;">Song of Solomon 2:1</p> <p>I am the rose of Sharon, and the lily of the valleys.</p>	<p>Christ's beauty is incomparable. He is the rose of Sharon and the lily of the valley.</p>	<p>Solomon's bride is speaking of herself as the rose of Sharon and a lily, in effect, wondering why Solomon selected her, a nobody.</p>
<p style="text-align: center;">2 Timothy 2:15</p> <p>Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.</p>	<p>God commands believers to study diligently.</p>	<p>The original imperative is not for hard study but to give all diligence, to be approved unto God. Rightly dividing the Word does involve intensive study, however.</p>
<p style="text-align: center;">Hebrews 12:1</p> <p>Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.</p>	<p>Each person has a besetting or pet sin which he must forsake.</p>	<p>The preceding chapter highlights men and women of faith, in contrast to unbelief, which is the besetting sin of the recipients of Hebrews</p>

THE HERMENEUTICS OF BIBLICAL PROMISES

1. PROMISES THAT ARE IMPLICITLY CONDITIONAL:

Philippians 4:18-19

¹⁸ But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

¹⁹ But my God shall supply all your need according to his riches in glory by Christ Jesus.

2. PROMISES THAT ARE CLEARLY CONDITIONAL:

2. Cor. 9:6

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

3. PROMISES THAT ARE PERSONALLY DIRECTED:

Joshua 1:1-5

¹ Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

² Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

³ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

⁴ From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

⁵ There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

4. PROMISES THAT ARE SITUATIONALLY DIRECTED:

Isaiah 30:21

²¹ And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

5. PROMISES THAT ARE LIMITED DISPENSATIONALLY:

2 Chronicles 7:14

¹⁴ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Exodus 15:26

²⁶ And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

6. PROMISES THAT ARE UNIVERSALLY RELEVANT:

James 1:5-6

⁵ If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

⁶But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. PROMISES THAT ARE UNIVERSAL AND UNCONDITIONAL:

John 14:2-3

²In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

³And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye* may be also.

Matthew 28:20b

²⁰And, lo, I am with you alway, *even* unto the end of the world. Amen.

O.T. PROMISES

(Proverbs 3:1-22)

PASSAGE	COMMAND	PROMISE	
		Israel	Church
<p>MY son, forget not my law; but let thine heart keep my commandments; 2 For length of days, and long life, and peace, shall they add to thee.</p>			
<p>3 Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: 4 So shalt thou find favour and good understanding in the sight of God and man.</p>			
<p>5 Trust in the LORD with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths.</p>			
<p>7 Be not wise in thine own eyes; fear the LORD, and depart from evil. 8 It shall be health to thy navel, and marrow to thy bones.</p>			
<p>9 Honour the LORD with thy substance, and with the first-fruits of all thine increase: 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.</p>			
<p>13 Happy is the man <i>that</i> findeth wisdom, and the man <i>that</i> getteth understanding. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. 16 Length of days is in her right hand; and in her left hand riches and honour. 17 Her ways are ways of pleasantness, and all her paths are peace. 18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.</p>			
<p>21 My son, let not them depart from thine eyes: keep sound wisdom and discretion: 22 So shall they be life unto thy soul, and grace to thy neck.</p>			

THE BELIEVER'S FIRST AID KIT

<p>PSALM 55:22</p>	<p>²² Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.</p>
<p>PSALM 107:9</p>	<p>⁹ For he satisfieth the longing soul, and filleth the hungry soul with goodness.</p>
<p>PSALM 145:18-19</p>	<p>¹⁸ The LORD is nigh unto all them that call upon him, to all that call upon him in truth. ¹⁹ He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.</p>
<p>LAMENTATIONS 3:22-25, 32-33</p>	<p>²² It is of the LORD'S mercies that we are not consumed, because his compassions fail not. ²³ They are new every morning: great is thy faithfulness. ²⁴ The LORD is my portion, saith my soul; therefore will I hope in him. ²⁵ The LORD is good unto them that wait for him, to the soul that seeketh him. ³² But though he cause grief, yet will he have compassion according to the multitude of his mercies. ³³ For he doth not afflict willingly nor grieve the children of men.</p>
<p>MATTHEW 11:28-29</p>	<p>²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.</p>
<p>PHILIPPIANS 4:6-7</p>	<p>⁶ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.</p>
<p>I PETER 5:7</p>	<p>⁷ Casting all your care upon him; for he careth for you.</p>

GENESIS

CAPUT. I X

CHAPTER 1

[1] In the beginning God created the heavens and the earth. [2] And earth was without form and empty, and darkness on the face of the abyss, and the Spirit of God moving on the face of the waters. [3] Then God said, Let light be, and there was light. [4] And God saw the light, that it was good, and God separated between the light and the darkness. [5] And God called the light, Day, and He called the darkness, Night; and there was evening and there was morning the first day.

[6] And God said, Let an expanse be in the midst of the waters, and let it divide the waters from the waters. [7] And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse. And it was so.

[8] And God called the expanse, Heavens. And there was evening and there was morning the second day [9] And God said, Let the waters under the heavens be collected to one place, and let the dry land appear. And it was so.

[10] And God called the dry land, Earth. And He called the collection of the waters, Seas. And God saw that it was good. [11] And God said, Let the

1 the and the beginning
2 the and the God created the In
earth and heavens beginning
3 God the the on and without was
of Spirit deep watery of darkness empty form
4 and light Let God said Then the the on moving
was be .waters of face gently
5 the and Day light the God called And the and the
darkness darkness light
6 one day mor- and eve- and ;Night He
ning was ning was called
7 be- (be) and the the in an be Let God said And
tween dividing it let ,waters of midst expanse
8 the between He and the God And the (and) waters
waters separated ,expanse made ,waters
9 it and the above which the and the under which
was ,expanse (were) waters expense (were)
10 mor- and ave- and ;Heavens the God And so
ning was ,ning was called
11 יום שני second day
12 one place to the under the be Let God said And
heavens waters collected
13 Earth dry the God And so was it dry the let and
land called appear
14 said And good God and ;Seas He the the and
(was it) saw called waters of collection

TO KATA MATTHAION APION EYANGELION. THE 'ACCORDING TO MATTHEW 'HOLY 'GLAD TIDINGS.

BIBLOS gegénētiws 'Ihsou xristou, uiou dabiδ, uiou
BOOK (of) the generation of Jesus Christ, son of David, the
'Abraham.
of Abraham.

2 'Abraham gegénētiws tōn 'Isa'ak. 'Isa'ak δē gegénētiws tōn
Abraham begets Isaac; Isaac δē begets Abraham
'Isa'ak. 'Isa'ak δē gegénētiws tōn 'Ieuδan kai tōn adelphōn
Isaac; and Jacob begets Isaac and brothers
αϊτων. 8 'Iouδας δē gegénētiws tōn φαρϊς και tōn Ζαρδ εκ
'Isa' and Judas begets Pharisee and Zera of
της θαμάρ. Φαρϊς δē gegénētiws tōn 'Esau. 'Esau δē
Thamar; and Pharisae begets Esau; and Esau
gegénētiws tōn 'Aram. 'Aram δē gegénētiws tōn 'Amiναδab
begets Aram; and Aram begets Amineadab;
'Amiναδab δē gegénētiws tōn 'Nασσων. 'Nασσων δē gegénētiws
and Amineadab begets Naasson; and Naasson be-
gen tōn Σαλωμ. 5 Σαλωμ δē gegénētiws tōν 'Booz. 'Booz δē
of Salomon; and Salomon begets Booz; Booz of
'Rachab. 'Rachab δē gegénētiws tōν 'Obed. 'Obed δē
Rahab; and Boob begets Obad of Ruth; and Obad
gegénētiws tōn 'Iesai. 6 'Iesai δē gegénētiws tōn 'Dabiδ
and begets Jesse; and Jesse begets David
tōn βασιλεια. 'Dabiδ δē ο βασιλευς gegénētiws tōν Σολο-
the king. And David the king begets Solomon
μων. εκ της του Ουριου. 7 Σολωμων δē gegénētiws
son of the (one who had been wife) of Uriah; and Solomon
γηsen tōν 'Ροβοαμ. 'Ροβοαμ δē gegénētiws tōν 'Abia. 'Abia
begets Roboam; and Roboam begets Abia;
δē gegénētiws tōν 'Aad. 8 'Aad δē gegénētiws tōν 'Iωσαφ. 'Iωσαφ. δē
and begets Aah; and Aah begets Josaphat; and
'Iωσαφ. δē gegénētiws tōν 'Iωραμ. 'Iωραμ δē gegénētiws tōν
and Josaphat begets Jehoram; and Jehoram begets
'Ozi'as. 9 'Ozi'as δē gegénētiws tōν 'Iωαθαμ. 'Iωαθαμ δē
Ozias; and Ozias begets Joatham; and Joatham
gegénētiws tōν 'Aχαζ. 'Aχαζ δē gegénētiws tōν 'Ezeki'as.
begets Achaz; and Achaz begets Ezechias;
10 'Ezeki'as δē gegénētiws tōν 'Manasse. 'Manasse δē gegénētiws
and Ezechias begets Manasse; and Manasse
γηsen tōν 'Amon. 'Amon δē gegénētiws tōν 'Iωσαφ.
begets Ammon; and Ammon begets Josiah;
11 'Iωσαφ. δē gegénētiws tōν 'Iehoiakim και tōν adelphōn
and Josaphat begets Jehoiakim and brothers
αϊτου, εκ της της μετοικειας Βαβυλωνος. 12 Μετα δē
his, at (the time) of the carrying away of Babylon. And after

* Euyangelion kata Mathaiou (Matth. ew) oltw; [Euey.] kata Math. 1.
'Aad ow; David ITRIA. 'Amiναδab A. 'Abia ITRIA.
'Ozi'as ITRIA. 'Ezeki'as ITRIA. 'Aad ITRIA.
'Iωsaφ ITRIA. 'Ezeki'as ITRIA. 'Amon ITRIA.
2

The Tools of the Diligent Bible Student

Elizabeth Barrett Browning: *“The world of books is still the world.”*

Study Bible: Ryrie’s Expanded Study Bible

Bible Dictionary: New Unger’s Bible Dictionary
Zondervan Pictorial Encyclopedia of the Bible (5 vols.)

Concordance: Young’s or Strong’s

Atlases: Moody Atlas of Bible Lands

Commentaries:

On the whole Bible: Bible Knowledge Commentary (2 vols.)

On the O. T.: Unger’s Commentary on the Old Testament

Theologies: Ryrie, Basic Theology
Kober, Manual on Bible Doctrines (the only illustrated theology)

Prophecy: Walvoord, Major Bible Prophecies

Archeology:

Alfred Hoerth, Archeology and the O.T.

John McRay, Archeology and the N.T.

Unger’s two volume work is out of print but if you can, get it!!