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Class Number

306

Class Title

BIBLICAL HERMENEUTICS

Prepared by

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Date

November 4, 2019

Credits

2

Level

Graduate Level

This Syllabus is Approved for
Baptist International University School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 306 BIBLICAL HERMENEUTICS

Biblical Hermeneutics is a Graduate level class. The class is for students of the word of God who have passed the *precept upon precept* phase (or, Doctrinal level, and no longer novices) and who have read the Bible through *line upon line* at least a few times. Many people want to just get knowledge without doing the work. This is the knowledge that “*puffeth up*” (1 Corinthians 8:1). This knowledge comes from reading books about the bible, books by uninspired authors, commentators, or just one’s own wisdom. “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3:17). This type of wisdom comes from God and is gained over time through effort of daily studying the word of God in humility, and doing those things commanded by Christ.

This is the type of study we encourage and teach (Psalm 111:10).

For example, if the reader is not familiar with the verse in Psalms above, did he just pass over it or did he stop and read it? That is the difference we speak of.

This Syllabus can be used in conjunction with other Class Syllabi, which have other teaching.

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BIBLICAL HERMENEUTICS

A Syllabus Approved for Baptist International University School of the Scriptures – 2 Credits.
N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

November 4, 2019

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Scripture References

John 1

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Proverbs 1

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

2 Timothy 3

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

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

17 That the man of God may be perfect, throughly furnished unto all good works.

2 Timothy 2

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

2 Peter 3

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

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.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Matthew 7

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matthew 24

11 And many false prophets shall rise, and shall deceive many.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Mark 13

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Luke 6

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

2 Peter 2

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1 John 4

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Proverbs 3

19 The LORD by wisdom hath founded the earth; by

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understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

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.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

Proverbs 22

11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

Luke 2

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Romans 3

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Romans 6

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 12

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Colossians 1

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Colossians 3

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

Colossians 4

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

2 Thessalonians 2

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting

consolation and good hope through grace,

James 4

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Peter 5

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Luke 14

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Colossians 4

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Matthew 5

9 Blessed are the peacemakers: for they shall be called the children of God.

Matthew 18

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Mark 9

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were

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hanged about his neck, and he were cast into the sea.

Luke 17

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Matthew 5

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Matthew 13

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Matthew 15

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were

offended, after they heard this saying?

Matthew 17

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matthew 18

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Mark 4

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Mark 9

42 And whosoever shall offend one of these little ones that believe in me, it is better

for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Luke.17

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

John 6

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

John 16

1 These things have I spoken unto you, that ye should not be offended.

Matthew 16

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

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Matthew 18

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Luke 17

1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

Acts 24

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Romans 9

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 14

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Romans 16

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

1 Corinthians 10

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

2 Corinthians 6

3 Giving no offence in any thing, that the ministry be not blamed:

2 Corinthians 11

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

Galatians 5

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

Philippians 1

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

1 Peter 2

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Matthew 21

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Matthew 12

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

Acts 15

24 Forasmuch as we have heard, that certain which went

out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

1 Corinthians 11

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Acts 20

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with

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joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

Romans 12

18 If it be possible, as much as lieth in you, live peaceably with all men.

Romans 14

1 Him that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

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18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

1 Corinthians 8

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

1 Corinthians 9

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

1 Corinthians 10

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are

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lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Galatians 2

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the

heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Ephesians 4

11 And he gave some, apostles; and some, prophets;

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and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

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

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as

God for Christ's sake hath forgiven you.

Matthew 5

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Matthew 7

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see

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clearly to cast out the mote out of thy brother's eye.

John 7

24 Judge not according to the appearance, but judge righteous judgment.

John 12

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath

one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Psalms 119

165 Great peace have they which love thy law: and nothing shall offend them.

Proverbs 18

19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

Philippians 1

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

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Introduction

This class attempts to cover a great subject. We can only hope to scratch the surface of it. Studying to understand the Bible rightly is a lifelong work. Diligent study is needed. Personal development is needed. God's help is needed.

Students should consider this class a second part to *Class 219 Word Study System of Scripture Research*. Reading that syllabus will help to better understand this syllabus.

Biblical Hermeneutics is a necessary study for all preachers and teachers, and students of the Bible. Knowing what the scriptures *rightly* teach is necessary – not only to be approved before God – but also to preach and teach the word correctly and effectively to others.

Therefore, hermeneutical study comes before Homiletical study in a structured study system. A man must know first *what* the scriptures teach before he can rightly formulate the communication of the teaching.

If the Page Does Not Bleed, You Got it Wrong.

All scripture points to Jesus Christ. All scripture testifies of Christ (John 5:39). Jesus is the Word. He is Alpha and Omega, the beginning and the end. Jesus is the Author and Finisher of our Faith. Jesus fulfills all things in the law and the prophets (Matthew 5:17; Luke 24:44). He speaks through all the writers of the Bible.

Jesus loves God and loves man (Matthew 22:40). He is the Connection between God and man. We base all proper interpretation of the words of God through the Savior. By him we rightly understand.

Hebrews 1:1-4:

- 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 2:1-4:

- 1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
- 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
- 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
- 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

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The Proper Order for Study

There are things a student must do and have if he is to rightly study and rightly divide the word of truth. The order of these things is important also. Note these things:

1. Salvation and the Holy Ghost
2. Virtue
3. King James Bible
4. Precepts and doctrine
5. Knowledge
6. Word study system
7. Language studies*
 - English – the KJV
 - Hebrew
 - Greek
 - Latin
 - French
 - Other languages to compare other translations
8. Hermeneutics
9. Homiletics

* All students have better understanding from learning languages. Because we know the King James Version is inerrant and perfect, a good understanding of English is needed to properly understand the Bible. Foreign language students still need to learn the English Bible, or they will be at a disadvantage. All students should have knowledge of the words used and their roots.

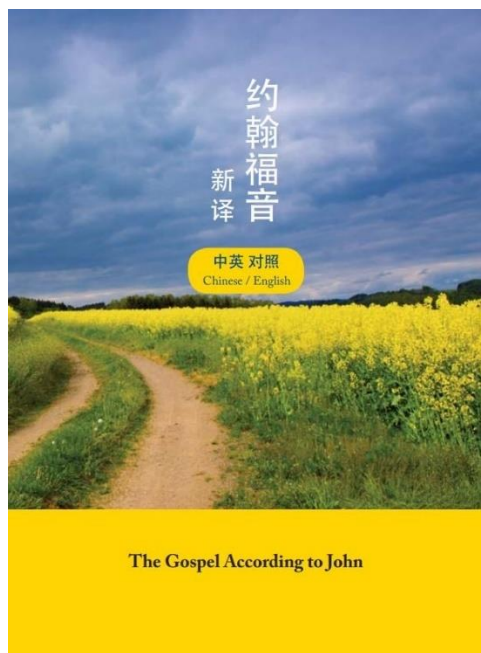
This statement then brings up the idea that non-English-speaking students are at a disadvantage if they have no scriptures in their language. If they do have the scriptures in their language, that translation is likely based on the MCT (the Modern Critical Text – Westcott/Hort, UBS, Nestles, etc.), or if based on the Textus Receptus, it may have archaic language.

Thank God for translators working today using the T/R (and the MT) for Bible translation.

Foreign students can *generally* understand the Bible from a corrupt source text or a poor translation (paraphrases, etc.), but these are not good for in-depth diligent study. We therefore encourage the publishing of parallel Bibles (KJV and other languages), following the pattern of Erasmus and others, for good study.

For example, the Trinitarian Bible Society translated in 2016 a Chinese-English Gospel of John.

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约翰福音 The Gospel According to John

Chapter 1

¹In the beginning was the Word, and the Word was with God, and the Word was God.
²The same was in the beginning with God.
³All things were made by him; and without him was not any thing made that was made.
⁴In him was life; and the life was the light of men.
⁵And the light shineth in darkness; and the darkness comprehended it not.

⁶There was a man sent from God, whose name was John.
⁷The same came for a witness, to bear witness of the Light, that all men through him might believe.
⁸He was not that Light, but was sent to bear witness of that Light.
⁹That was the true Light, which lighteth every man that cometh into the world.
¹⁰He was in the world, and the world was made by him, and the world knew him not.
¹¹He came unto his own, and his own received him not.
¹²But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
¹³which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
¹⁴And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

¹⁵John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
¹⁶And of his fulness have all we received, and grace for grace.
¹⁷For the law was given by Moses, but grace and truth

第一章

¹起初，道已经存在，道与上帝同在，道就是上帝。
²这道起初与上帝同在。
³一切都是由他成就的；已成就的一切，没有一样不是由他成就的。
⁴在他里面有生命，这生命就是人的光。
⁵光在黑暗中照耀，黑暗却不认识光。

⁶有一个人，是从上帝差派来的，名叫约翰。
⁷这人来，为要作见证，就是要为光作见证，使所有人藉着他都可以相信。
⁸他不是那光，而是要为光作见证。
⁹那光是真光，照亮每一个人，正来到世界。
¹⁰他在世界中，世界也是藉着他形成的，世界却不认识他。
¹¹他来到自己的地方，自己的人却不接纳他。
¹²但凡接受他的，他就赐给他们权柄成为上帝的儿女，就是那些信靠他名的人。
¹³这些人不是从血气生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从上帝生的。
¹⁴道成了肉身，居住在我们中间，充满了恩典和真理。我们也见过他的荣耀，正是父独生子的荣耀。

¹⁵约翰为他作见证，喊着说：“这位就是我所说过的：‘那在我以后来的，反成了在我前面的，因为他本来就在我以前。’”
¹⁶正是从他的丰盛中，我们所有人都领受了恩典，而且恩上加恩。
¹⁷因为律法是藉着摩西赐下的，恩典

A student of the word of God must have knowledge of languages. He may learn the basics, but to advance in study he must develop himself and increase his knowledge.

Personal Preparation

Personal preparation is needed so God can bless the mind and understanding of the man of God. The Bible is a spiritual Book, and the Holy Ghost is needed to rightly understand the Bible.

These are things the student should do and have:

- Obedience
- Holiness
- Diligence
- Prayer
- Humility
- Striking when the iron is hot – writing when the thoughts are flowing. Putting down in written form the things God shows you when he shows you.

The Weight of Passages

All scripture is given by inspiration and profitable. Every word of God is pure. We live by every word of God.

However, Paul wrote in 1 Corinthians 10:6-11, speaking of the Old Testament:

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6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

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

Students must understand the difference in the purpose of passages. The Bible gives direct commandments – in both testaments. The Old Testament was for the Jews until Christ came (Luke 16:16), which at this point God wants all men – Jew and Gentile – to be saved.

Moses' Law is a schoolmaster to bring us to Christ, and once we receive Christ, we are no longer under the law (Galatians 3:24-25).

However, once we have faith in Jesus Christ, we are under Christ's law and commandments. We observe and teach all things Christ commanded (see Matthew 28:18-20).

Consequently, the commandments of Christ make up our New Testament doctrine. It is what Christ did and taught, and it is what the apostles did and taught. It is what we are to do and teach. Christ Doctrine is the weightiest matter of his law (Matthew 23:23).

We see in the New Testament that there is also teaching in respect to Christ and examples of what the believers did.

We then find parables, narrative, and prophecy.

Teaching for doctrine (i.e., Christ's Doctrine) the commandments of men (Matthew 15:9) is contrary to the truth. Furthermore, we need to be careful to not teach something *as a commandment* if it is only an example (John 13:14-15). An example indicates a wider application of the teaching (1 Corinthians 10:6).

We list the order of the weight of passages below

- Commandments (Christ's doctrine)
- Direct instruction and teaching for the individual and for churches
- Examples and ensamples
- Parables
- Narrative
- Prophecy

Things tend to be harder to understand and apply as we progress from Christ's doctrine. Every passage must be aligned with the Doctrine of Christ if it is to be understood correctly.

For example, if an interpretation of a parable, a prophecy, or an example contradicts the doctrine of Christ; it is an incorrect interpretation. The commandments of Christ trump all other passages, and all other

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passages must align with Christ's doctrine. Jesus' commandments are the weightiest matters (Matthew 23:23). All correct doctrine starts and ends with Jesus' commandments. *He* is the Author and Finisher of our faith.

God's Inspiration of Every Word

In the King James Version of the Bible we have every word of God perfectly preserved as he intended. Every verse is perfectly rendered. Every word should be studied and never changed or added to.

Never correct the KJV. Submit yourself in humility to that Book and God will give you light. There are a multitude of reasons why the KJV is the Standard. (We have extensive studies on this subject, in particular *Class 505B – Church Lessons on the KJV* and *Class 214 – Doctrine of the Scriptures.*)

A man must be able to put his hands on a book somewhere that has the complete and perfect word of God. According to God's promise, his words shall not pass away (Matthew 24:35). If a man holds up the Masoretic Text, he has the word of God in Hebrew, but not *the complete* word of God, for it lacks the New Testament. If a man holds up the *Textus Receptus*, he has the word of God in Greek, but not *the complete* word of God, for it lacks the Old Testament. A man must hold up a book that has both the Old and the New together, perfectly translated and preserved for our use today.

And, because we reject the Roman books that say they are bibles because they are corrupted, added to, and taken away from, we must find a book that God has preserved, based on the right texts. The obvious Book is the King James Version.

Differences in How God Writes

The Bible, being a compilation of 66 books by forty authors, is a miracle in its creation. Furthermore, God uses a variety of rhetorical devices, writing styles, and personalities in his word.

Because of this variety, God shows his wisdom (as he did in creation). Because of this variety we can also learn to communicate in many ways. We can adjust our writing styles and be creative. Proverbs 25:11 – A word fitly spoken is like apples of gold in pictures of silver.

Here is a partial list of how God writes:

- Different authors and styles
- Piecemeal revelation
- Jehovah God speaking directly and being quoted
- Direct commandments
- Narrative
- Inspirational
- Songs, psalms, hymns, etc.
- Parables and proverbs
- Passionate speaking

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The emotional state of the writer in some instances are captured, and we must put ourselves in that mindset to better understand the words used. God is faithful to record certain expressions made in joy, grief, fear, or anger. Some places more notable are shown below:

- The Song of Moses
- Psalms
- Lamentations
- The Song of Solomon
- Jesus' words when weeping over Jerusalem
- Jesus' words when purging the temple
- Jesus' words when praying in the garden
- Jesus' words on the cross

A Simple Example of Study

2 Chronicles 9:24 uses the word "harness." We add the previous two verses for context:

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

The KJV uses "harness," (singular, not plural). We know it is similar to armor. We know this by comparing scripture, and the other places the word was used:

1 Kings 20:11 – And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

1 Kings 22:34 – And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

2 Chronicles 18:33 – And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

Consequently, we have a better understanding of these two passages:

Exodus 13:18 – But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

Jeremiah 46:4 – Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

This is an example of a simple word study. But what about our faith that we must contend for?

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The deep things of God will take more time and study, but when the student knows the doctrine of Christ, things fall in place more quickly.

The Connection of this Class to Love Commandment Doctrine

The connection to Love Commandment Doctrine is easy to see. God has magnified his word above all his name (Psalm 138:2). We are to love God and our neighbor. If we love God, we keep his commandments. He commanded preacher to study his word (2 Timothy 2:15).

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Lesson 1: Sola Scriptura

I. Definition

Sola scriptura means is a Latin phrase meaning “by scripture alone.” It is a term used by many Christian denominations. The Protestants (remember, Baptists are *NOT* Protestants) connect the word with other doctrines they believe, such as the “five solas”:

- Sola scriptura (“by Scripture alone”)
- Sola fide (“by faith alone”)
- Sola gratia (“by grace alone”)
- Solus Christus or Solo Christo (“Christ alone” or “through Christ alone”)
- Soli Deo gloria (“glory to God alone”)

Sola Scriptura means the Bible is the sole infallible source of authority for Christian faith and practice. Both the Catholic Church and the Eastern Orthodox churches consider it to be a heretical doctrine.

Sola Scriptura was a foundational doctrinal principle of the Protestant Reformation held by many of the Reformers.

Baptist denominations state the doctrine of *sola scriptura* more strongly: Scripture is self-authenticating, clear to the rational reader, its own interpreter (“Scripture interprets Scripture”), and sufficient of itself to be the final authority of Christian doctrine.

Sola Scriptura does not mean that other sources of truth and wisdom are rejected automatically, nor that Baptists reject or ignore tradition. It means that any teaching must pass the scripture test – meaning, does the Bible teach the practice or statement to be true, or do the scriptures allow liberty for the practice.

For example, the use of tracts and billboards proclaiming the gospel is not taught in scripture *per se*, but scripture allows such activity in liberty, under Mark 16:15, etc. Because the use of these things is done in liberty, whether a person or church uses them or not, they are both correct.

Sola Scriptura means that when it comes to what we believe and how we live, there is no greater authority than the Holy Scriptures, and everything must be judged by them.

Therefore, the Bible (read, King James Bible) trumps all traditions, commentaries, lexicons, dictionaries, creeds, faiths, practices, and opinions.

II. *Sola Scriptura* in Practice

In practice, *Sola Scriptura* is using the Bible as the ultimate authority for truth, and the New Testament in particular, for Christian practice, theology, evangelism, church polity, preaching, and judging.

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We shall put no other book, lessons, or teaching above scripture; and if there is a conflict, we uphold the Bible as correct and discard the teaching as false.

III. In Respect to Authority

There is a danger in using *Sola Scriptura* outside of its intended purpose. We shall list a few below.

1. Based on one's personal interpretation, misunderstanding of the scriptures, using a corrupt text, or as a false prophet; a person can use the Bible in a wrong manner, teaching falsely and giving the impression that he is some great Bible teacher. This has happened for more than two thousand years. Every false teaching in groups who identify as "Christian," use the scriptures and say, "the Bible teaches this."
2. The Bible must be recognized as working *in conjunction* with the Holy Ghost, the church, and with God's working. It does not operate in a vacuum, for it must be studied, taught, and preached rightly.

We learn things as we study, and study takes time. Things we once thought were teachings in the Bible we learn later that is not exactly the case. As we grow older, we adjust our theology to become more aligned with the word of God (not the other way around). To assume a man new at study has all the answers and knows all the Bible is foolishness.

Furthermore, we need to be careful to honor the authority of Christ and his churches. Jesus said in Matthew 18:18-20:

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

This means we honor a church's authority to bind and loose. There may be a case where we disagree with the church's position, but the authority still stands. We agree any church should adhere to the guidelines and restrictions of the New Testament; but these cases can become fuzzy. One needs to be careful not to individually judge what Jesus and his church has bound.

3. The church is the pillar and ground of the truth (1 Timothy 3:15), and God works in us both "to will and to do of his good pleasure" (Philippians 2:13). A church may be operating in liberty in a perfect and acceptable manner, but an outsider may interpret things as unscriptural. God has given his people a lot of liberty (Galatians 5:13).

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4. One needs to discern both good and bad traditions, but not discard the good traditions. Compare these passages:

Colossians 2:8 – Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

2 Thessalonians 2:15 – Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2Thessalonians 3:6 – Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

1 Peter 1:18 – Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

5. Frankly speaking, *Sola Scriptura* cannot be proved by scripture alone. It is a position the good churches have taken over the centuries and one that works well. Although we can find no scripture that says, “the New Testament is the ultimate authority for faith and doctrine,” we have adopted this truth through a godly tradition.

We do have scriptures that somewhat support the position – 2 Timothy 3:16, Mathew 28:18-12; John 17:17 and 3 John 1:4; Romans 3:4; 1 Peter 4:11, and Colossians 2:8.

IV. In Respect to the Student of the Word of God

Any man, whether a recently saved person or a leader of a church, should settle this principle in his heart for his entire life. If a man truly adopts the position that the scriptures are his highest authority, and that he will reject as false any contrary teaching to the Bible, he should settle this position once and for all.

Of course, we encourage and teach that one should adhere to *sola scriptura*, but we cannot control the hearts of men.

When one takes this position of *Sola Scriptura*, it means that all men today – teachers, commentators, preachers, etc. – regardless of who they are and what they have accomplished, are not infallible (Romans 3:23; Proverbs 10:19). Anything that is taught should be compared to God’s word.

Romans 3:4 – God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

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1 Peter 4:11 – If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

A man holding the position of *Sola Scriptura* will study to know what the Bible teaches. If he hears some new thing, he will check it by the word of of God.

V. A Personal Example

Ephesians 4:11-12 says:

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

I was attending a great preachers' meeting a few decades ago and a Baptist evangelist was preaching on this passage. He said the first comma in verse 12 should not be there. He said that the Greek text has no comma there, thus implying (besides that the KJV is wrong) that the men God gives as gifts to do **two** things:

They are to “perfect the saints for the work of the ministry,” and they are to “edify the body of Christ.” He went on to preach the good work of preparing men for the ministry. This is not a wrong work, but does the passage in Ephesians 4:12 teach this? Would not 2 Timothy 2:2 or 2 Timothy 4:5 be better verses?

This evangelist's statement set off “yellow flashing lights” in my mind, as the KJV is *never wrong*. I had understood the passage to read that these men God gives as gifts for **three** things: 1) for the perfecting of the saints; 2) for the work of the ministry; and 3) for the edifying of the body of Christ.

From where did this idea come? Is it correct? Notice the other translations:

These got the commas **correctly**:

King James Bible

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Douay-Rheims Bible

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

(Note: Here the Catholic Douay-Rheims got it perfectly right, matching the KJV.)

Aramaic Bible in Plain English

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For the perfecting of The Holy Ones, for the work of the ministry, for the building up of the body of The Messiah,

These got the commas ***incorrectly:***

New King James Version
for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

New American Standard Bible
for the equipping of the saints for the work of ministry, for the building up of the body of Christ;

American Standard Version
for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:

New International Version
to equip his people for works of service, so that the body of Christ may be built up

These foreign versions got it ***wrong:***

Spanish: Reina Valera Gómez
a fin de perfeccionar a los santos para la obra del ministerio, para la edificación del cuerpo de Cristo;

German: Luther (1912)
daß die Heiligen zugerichtet werden zum Werk des Dienstes, dadurch der Leib Christi erbaut werde,

But these got it ***right:***

Spanish: Reina Valera 1909
Para perfección de los santos, para la obra del ministerio, para edificación del cuerpo de Cristo;

French: Martin (1744)
Pour [travailler] à la perfection des Saints, pour l'œuvre du ministère, pour l'édification du corps de Christ.

Italian: Riveduta Bible (1927)
per il perfezionamento dei santi, per l'opera del ministerio, per la edificazione del corpo di Cristo,

Italian: Giovanni Diodati Bible (1649)
per lo perfetto adunamento de' santi, per l'opera del ministerio, per l'edificazione del corpo di Cristo;

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Now look at the various Greek texts that got it **right**:

Scrivener's Textus Receptus 1894

πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ·

Byzantine Majority Text 2005

πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ·

And the Greek texts that got is **wrong**:

Nestle Greek New Testament 1904

πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

Westcott and Hort 1881

πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ,

The conclusion is my evangelist friend has been reading the wrong commentaries or reading the wrong texts. I expect there are many opinions on both sides.

Furthermore, this example shows how a comma can change the meaning of a verse. In the end, we must decide whether the comma should or should not be there. As for this preacher, I honor the KJV.

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Lesson 2: General Comments in Respect to Hermeneutics

I. Definition of Hermeneutics

- A. He technical term for the process of careful analytical interpretation of the meaning of Biblical passages.
- B. The science of Biblical Interpretation.
- C. Hermeneutics involves the science of acquiring proper contextual meaning, principal application, interpreting historical narratives and a myriad of literary forms to understand the heart and thoughts of the writers.
- D. We must not just understand what God wrote but also analyze how he wrote it.

II. Three Reasons to Study Hermeneutics

- A. Reconciliation
- B. Revelation
- C. Reformation

III. Three Reasons Hermeneutics is Significant

- A. Crystallizes Teaching Purpose
- B. Clarifies Scripture Patterns
- C. Challenges students to address difficult passages

IV. The Seven Aspects of Hermeneutics

- A. Language
- B. History
- C. Meaning
- D. Canon
- E. History of interpretation
- F. Present significance
- G. Emotional context

V. Preachers and Teachers Should Have a Passion for Hermeneutics.

- A. Commandment to “preach the word” – 2 Timothy 4:2
- B. Commandment to “study to shew thyself approved unto God” – 2 Timothy 2:15
- C. Apostles gave themselves continually to prayer and the ministry of the word of God – Acts 6:4

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VI. Proper Order for Study:

A. Important steps to good understanding and preaching as programmed in the School of the Scriptures. The order and content of each class is important to achieve the goal of proper homiletical preaching.

- Doctrinal (Precepts) studies
- Line upon line
- Introduction to teaching
- Doctrine of holiness
- Doctrine of the scriptures
- Introduction to Linguistics
- Word study system of scripture research
- New Testament Doctrine
- Identification of the scriptures
- English as a universal language structure
- Survey of the Bible
- Hebrew
- Greek
- Hermeneutics
- Homiletics

VII. Three Basic Efforts

A. These are to be done accurately and scripturally.

- Observation
- Interpretation
- Application

VIII. Understand the Historical Progressive Revelation of God

A. Old Testament:

- Creation
- Man in God's image
- Conscience
- Law
- History
- Psalms and wisdom
- Prophecy

B. New Testament:

- Jesus Christ
- God is manifest in the flesh

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- Hebrews 1:1 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

IX. Understand the Four Patterns in Scripture

A. Types of writing:

- J – Jehovah – Story-teller of the Old Testament
- E – Elohim – God speaking
- P – Priestly – devotional, poetic, (Psalms is the Jewish Hymnbook)
- D – Deuteronomic – the Law

X. Exegesis

- A. Exegesis is interpreting the Bible by critical analysis.
- B. Proper exegesis includes using the context of the passage.
- C. Also apply the language and customs of the Bible.
- D. Understanding the intent of the writer.
- E. Always comparing scripture with scripture.
- F. Eisegesis is the opposite of exegesis.
- G. Eisegesis is the interpretation of a text by reading into it one's own ideas.

XI. The Human Mind versus God's Omniscience

- A. The word of God is inexhaustible.
- B. A man can never understand all things written
- C. A man can show himself approved unto God by being diligent in study (2 Timothy 2:15)
- D. Work in study must be applied.
- E. Due diligence to do one's best for the time allowed.
- F. Romans 11:33 – O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- G. God uses earthly words to communicate heavenly ideas.

XII. Means of Communicating

- A. God uses a variety of methods to communicate his word.
- B. These are called *genres*.

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- C. A *genre* is the type of literature.
- D. The variety of *genres* include:
- Historical narratives
 - Genealogies
 - Chronicles
 - Laws
 - Poetry
 - Songs
 - Psalms
 - Dirges
 - Proverbs
 - Prophecy
 - Parables
 - Riddles
 - Drama
 - Biographical sketches
 - Letters and epistles
 - Legal writings
 - Sermons
 - Dreams
 - Visions
 - Symbology
 - Allegory
 - Etc.
- E. One should study both *content* and *method*.
- F. *What* God said and *how* he said it.
- G. Students must also be familiar with the context of passages:
- Time
 - Language used
 - Understanding of word meanings
 - Culture
 - Location
 - Speakers and recipients
 - Social and political background

XIII. The Importance of Understanding the Literary Context

- A. This is most crucial in the study of God's word
- B. "A text without a context is a pretext."
- C. Unambiguous meaning of words is identified within their context.
- D. Tracing the writer's thoughts to determine these things:

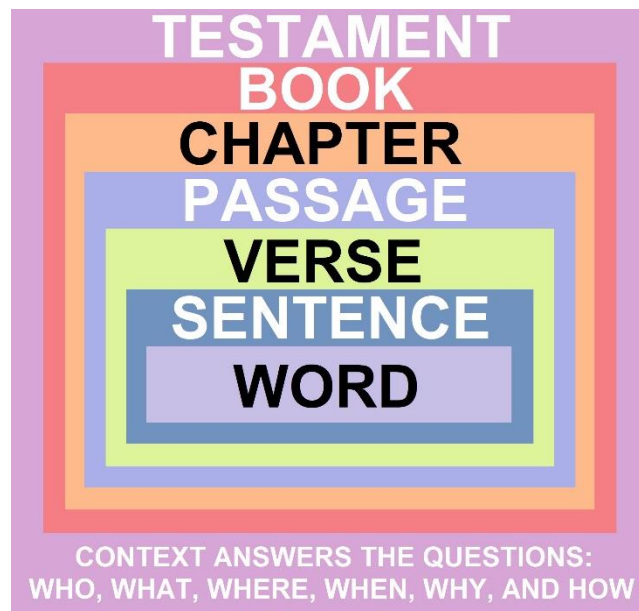
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- Who?
- What?
- Why?
- When?
- Where?
- How?

XIV. Expanding the Context:

A. Context expands from

- Word
- Sentence
- Verse
- Passage
- Chapter
- Book
- Testament



XV. Content

- Content is what the text says.
- Identify the key words on the content.
- Identify the meaning of these words within their context, especially as originally written.
- Grammatical and punctuation relationships must be understood.

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XVI. General Principles

- A. The Bible is always inspired
- B. The Bible is always correct
- C. The KJV is never to be corrected
- D. Commentators and lexicons are fallible.
- E. Reliance on the Holy Ghost is essential for correct interpretation
- F. All correct interpretation aligns with the commandments of Jesus Christ.
- G. Take passages literally unless impossible to do so.
- H. Scripture will not mean something different than when it was written.
- I. The Bible itself is the best interpreter.
- J. Comparing spiritual with spiritual.

XVII. General Rules for Rightly Dividing

- A. Be a spiritual man
- B. Be a man of prayer
- C. Read the Bible regularly, daily, constantly, with respect and obedience (Psalm 111:10)
- D. Obey Jesus' commandments
- E. Read line upon line over and over again
- F. Memorize passages as God leads
- G. Have a high esteem for the word of God
- H. Never change the KJV
- I. Never correct the KJV
- J. Read every passage carefully
- K. Understand the context
- L. Understand the application
- M. Identify Jesus in the passage
- N. What did Jesus command in respect to the subject?
- O. How did Jesus exemplify the subject?
- P. Pray over all studies
- Q. Be ready to write all things God shows you when studying
- R. Entertain peer review of your studies once written

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Hermeneutics Part 2

I. Bible Text

- A. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- B. 16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

II. Definitions

- A. The word Hermeneutics is a noun derived from the Greek word *hermeneutikos*, meaning to interpret.
- B. It is used primarily to describe the science of interpretation, especially of the Bible text and the branch of theology dealing with the principles of exegesis.
- C. The word Exegesis is also a noun derived from the Greek word *exegesis*, meaning explanation.
- D. The verb *exegeisthai* is a combination of *ex* (out) and *hegeishai* (to lead or guide), i.e., to show the way out.
- E. It is the critical analysis, or interpretation of a word or passage, etc., especially of the Bible.

III. Comments

- A. According to the scriptures, we understand the things of God through the Spirit of God, comparing things spiritual with spiritual (1 Corinthians 2).
- B. Simply defined, the purpose of this class is to teach a man of God a number of things:
 - 1. The Biblical methods one should use to understand what he reads in the Bible.
 - 2. Remember the words of the Ethiopian eunuch when Philip asked him if he understood what he was reading: “How can I, except some man should guide me?” (Acts 8:28-35)
 - 3. That a man of God should understand what he reads before preaching the subject.
 - 4. That unless we preach what we learn the knowledge simply puffs one up (1 Corinthians 8:1; 13:1-3); that we should preach and teach the word of God to others, making things as plain as possible (1 Corinthians 14:1-4).
 - 5. This is a large part of the ministry of the word (Acts 6:4).
 - 6. That good understanding of the scriptures will profit when in *preaching* it tends to edification, exhortation, and comfort. Preaching is to reprove, rebuke and exhort, with all longsuffering and doctrine (II Timothy 4:2). Teach to observe (Matthew 28:19, 20).

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IV. Rightly Dividing

- A. One will note from the text verse that one must *study*, one must *rightly divide*, and one must *shun* vain babblings.
- B. Simply remembered by *study – separate – and shun*.
- C. Study is to put forth effort.
- D. Study requires *work*. Study requires *time*.
- E. Study requires *dedication*.
- F. The purpose of this class is to concentrate on teaching the methods of rightly dividing.
- G. The study and shunning must be taught and practiced concurrently.
- H. The vain babblings, when combined with study tends to confuse and pervert one's understanding.
- I. One must focus on that which is true and faithful.

V. A Life-Long Work

- A. The Study of the Bible is a most-noble task that involves a lifetime.
- B. A student of the word can never exhaust the depths of the word of God.
- C. At best, even after decades of study, we can say a man can only “scratch the surface” or see only the “tip of the iceberg.”
- D. If a man were to dedicate every possible moment to studying God's word, he would only touch the hem of God's garment.
- E. It is as if at best he goes with a spoon to the ocean to gather some water of life.
- F. This is why Isaiah says, “here a little, there a little” – for the most that a man can do will still be little when compared to the whole.
- G. Furthermore, we have the way God laid out his word.
- H. The passages are written in different places by different people at different times – but they all interconnect to make a perfect and beautiful *system* that only God could create.
- I. God did not write his word in simple doctrinal statements so we would simply read without study.
- J. If he had done this, the word of God would be larger than the Library of Congress.
- K. Instead, God wrote the word so every passage plays an important part in doctrine, and that small passage can be used when studying a multitude of topics.
- L. And if one word is deleted, a multitude of connections to other passages are severed, and the revelation God intended is lost.

VI. A Simple Example

- A. For an example, we shall consider John 3:16:

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

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B. With these 25 words we can use this verse in a variety of topical studies:

- A study on God
- A study on love
- A study on giving
- A study on Jesus
- A study on salvation
- A study on hell
- A study on eternity

C. Furthermore, just in this verse we see the correction of many false doctrines:

- Calvinism – whosoever can be saved
- Atheism – For God
- Pandeism (sometimes called Deism, the *Clockmaker*) – that God would create all things and then abandon his creation.
- Arminianism – that a person can lose his salvation through apostasy
- Annihilationism – that the lost are destroyed and there is no hell
- Buddhism (Anatta) – that there is no permanent soul
- Salvation is by Works, not Faith – that we merit salvation

D. Furthermore, we have word interconnections for other topical studies:

- God
- Jesus
- Charity
- New birth
- Faith
- Judgment
- Kingdoms

E. Just is a simple and quick review we have over twenty ways one verse can be used. And each way opens up more layers of study.

F. This is why there is so much repetition in teaching the Bible. We tend to use the same verses to teach many things.

G. We compare spiritual with spiritual; we study here and there a little. But all this comes after a few important steps. For if a man wants to study rightly God sets a path for him to follow.

- First, he must be born-again. Without the Spirit of God *teaching us all things* we would be unable to understand but the first level of teaching – that is, simply understand the truth of what is written.

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- Second, he must be a doer of the word. A good understanding have all they that do his commandments. God teaches knowledge by first giving *precept upon precept*. If a man does not obey what he reads, God stops the teaching until he does obey.
 - Third, he must read every word of the Bible a minimum of four times – line upon line, line upon line. Once every word is inputted into a man’s brain, heart, and conscious; God can then draw out the words when the man studies. God uses this database of scripture to bring to remembrance the scriptures necessary for the study at that time. Proverbs 20:5: “Counsel in the heart of man is like deep water; but a man of understanding will draw it out.”
 - Fourth, the man must pray for God’s wisdom. He must not have a personal agenda to prove (2 Peter 1:20)
 - Fifth, the man must rightly divide. A man can only chew so big a chunk of meat at a time. The meat must be cut into pieces that are the right size for his assimilation. Too much meat will choke the child (1 Corinthians 3:2).
- H. Consequently, it is a good practice to meditate upon whatever passages are used in study.
- I. There are more necessary elements in rightly dividing, but we will see these later in the study.

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10 Principles and 7 Steps to Rightly Divide

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Many people have undertaken the effort to read the Holy Bible in its entirety. Most people have read or know of portions of the Bible. Many readers admit they do not understand it very well, for the Bible is a book that reads like no other book. It does not read like a novel or a newspaper or a technical paper. It is a special *spiritual* Book that is *spiritually* understood.

The Bible is a collection of sixty-six individual books, written by about forty men either directly inspired by God in their writing, or by men copying the inspired words of a prophet. These men wrote over a period of centuries, in different countries, to various people and for different reasons. The Bible simply states, “all scripture is given by inspiration of God.”

By this variety in writings, God creates an infinite number of patterns of truth that a humble student can follow, comparing scripture with scripture; with the aim of gaining revelation from God’s holy word. A diligent student of the word can trace these patterns by comparing words, events, thoughts, and the multiple testimonies God provides. But without the method God teaches for studying His Book and the means of Holy Spirit as the Guide, one can easily go astray and find himself wresting the scriptures to his own destruction.

At the same time, many things in the Bible are “plain to him that understandeth.” God’s word is both milk and meat. It can comfort and encourage, and also reprove and correct. Every person will understand some things but not others. Some verses are clear and plain, while others are hard to understand. Even the same passages can be at the same time both simple enough for a child to learn and understand, and of great depth that the seasoned student of the word struggles to grasp the whole of it.

The Bible reveals the mind of the only and true God – and His will – to His creation. And, as the Revelation says, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” It speaks of the Great Creator, His creation, the character of man, the commandments of God, the care God takes for His people. It shows us the nature of Sin, the work of Satan, and the redemption of the only Savior, the Lord Jesus Christ.

It instructs us how to live, train our children, do our business, serve our God, and love our neighbor. It tells us of things past, gives us wisdom for things present, and prepares us for the future. It gives mankind the moral foundation for all areas of life, warning of an eternal judgment. It speaks of God, devils, heaven and hell, and what happens after death. It is the necessary food for the soul. As Jesus said, “*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (Matthew 4:4).

The Bible’s sixty-six books were revealed piece-meal, and canonized as we know it around 397 A.D. Since there are the many different books in the Holy Bible that make up the complete written revelation of God to us, and each one of these written at a different time to different people, and with various writing styles, and in at least two languages; the approach to learning the Bible is different than what most people are used to. There are many things strange to the reader at first, so that the student of the word of God must be diligent to read and re-read the Bible many times, so that the passages become familiar. Until the mind of man has received the whole, he cannot rightly apply the whole counsel of God – and until then God cannot

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call to his memory things he has read. The Bible is intended to be read multiple times, daily, and with great import. It is to be read continually during one's life.

When opening the Bible for the first time, the reader will notice an Old and New Testament. The Old speaks of things before the advent of Christ. The New Testament is brought to us by Jesus Christ – and that by means of His sacrificial death, burial and resurrection. This Testament was sealed with the blood of Christ and offers all men the gift of eternal salvation by grace through faith.

To better understand the Old Testament, one must read the New Testament first – else the Old Testament is somewhat of a mystery. To best understand the New Testament, one should start with the Gospel of John, and follow that reading with Paul's Epistle to the Romans. These two books in the New Testament were written especially for new-comers. Once these two books are read and somewhat understood, the remainder of the New Testament should be read from beginning to end – Matthew through Revelation.

Once the New Testament is read in its entirety, the student should start in the Old Testament and read Genesis through Malachi. This order of reading put the reader on the fast-track of getting to know his Bible.

There are things a student of the word of God can do to better understand the meaning and application of the scriptures. By learning these *principles of God*, he will have the means to proper exegesis.

10 Principles to Rightly Divide

1. First accept that no man can ever know everything God knows. God is all knowing and his ways are past finding out. The best a student of the word can do is to continually get light from God Himself as he studies the Bible. Since a man can never be at the same level as God, man can only get the portion of understanding that God gives him. But that light that God gives is more valuable than gold or rubies. "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom" (Proverbs 18:1).

Even if God, at one time, were to fill the hearts and minds of *all* men to maximum capacity with the knowledge of Himself and his creation, and to fill each man with a different portion than the other; I say that the whole of God's knowledge dispensed would not even be as a drop in the ocean compared to what knowledge God still has reserved to Himself.

God's ways are past finding out, and who has been his counselor?

God gives different abilities and talents to each of his servants. He gives varied depths of knowledge to his children, so that one man may be expert in some study, where another man has better understanding of a different topic. God gives to each man as he wills. God then promises that if we seek, we will find. The student of the word of God can faithfully ask for and receive wisdom from God in anything, and God will give it.

2. God reveals His mind to men by means of the Holy Spirit. To say a man must be born again before he can receive the things of the Spirit is fundamental, but it must be said regardless. There are so many people who reject the counsel of God in salvation yet attempt to study and rightly understand the Holy Bible. This cannot be done. *God resisteth the proud, but giveth grace unto the humble.*

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Spiritual things are spiritually discerned. The Bible is a spiritual Book. One must be in fellowship with the Author in order to understand the Writer's intent. Read Job 32:8.

3. True holiness is another prerequisite to receiving the knowledge of God. The student must be holy in mind and body, and continually strive to be so. *The fear of the Lord is the beginning of wisdom....* Sin blinds the mind; holiness gives light.

An important aspect of this holiness is *faith* that God's word is true and perfect. One cannot second-guess or be critical of God's word, and still expect to learn. The student must submit himself to the authority of God – the authority of God's word (which, in English, is the King James Version of 1611).

And a third comment on holiness: The student of God's word must not be biased or prejudiced in his study. One does not go to the Bible to "prove what *he* thinks is so," but rather, go to the Bible to "prove *whether* his thinking is right, and *know* what to think." Once the precepts of God are established are in the moral fiber of the mind, then the student can build on what he "knows to be true."

4. Prayer is needed to prepare the student for the Master's teaching. Sometimes it may take weeks for God to reveal the meaning of something (as with Daniel). Prayer calibrates the spirit and allows God to work in the heart and mind of the child of God. Those that read the Bible prayerfully advance much farther than those who do not.
5. Diligent study is required. How easy it would be if God just deposited all needed knowledge into our minds the moment we were saved (some may think he did). But God intends for us to read and re-read his word for our entire lives, continually meditating on His words and passages. In time, the passages that were once strange become familiar, and then well known. And, as we live our lives those verses we pondered become even more real as God shows us daily how His word is practically applied in every issue of life. Through the diligent study of God's word we expand the capacity of our mind to receive the things of God.
6. Obedience to what is revealed is absolutely necessary if one is to understand – Psalm 111:10: *A good understanding have all they that do his commandments.* We learn by doing. No man learned much without practice. Those things that people "learn" without work and application are easily forgotten. The Bible is a "doctrinal" Book, or a book that teaches *what to do*.

And think about this: Why would a Just God continue to instruct a student who does not do what He says? If one refuses the little things, why would God give greater things? He that is faithful in little is also faithful in much.

Consequently, mark and receive the commandments of God as written in the New Testament. Jesus instructed this method in the Great Commission found in Matthew 28:18 – 20, when he said – after we teach the gospel and baptize believers – to "teach them *to observe* all things whatsoever I have commanded you...." More on this is below in the *Seven Steps*.

7. Maturity brings more knowledge and experience, and knowledge and experience brings more maturity.

Young men are strong because the word dwells in them, and they have overcome the wicked one. *When I was a child I thought as a child*, Paul said. The thoughts of a man are different from those of a child.

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One man said this: You thought differently in your teens than you did when you were a child. You thought differently in your twenties than when you did were in your teens. You thought differently in your thirties than you did when you were in your twenties. You thought differently in your forties than you did when you were in your thirties. You think differently in your fifties than you did when you were in your forties. And in your sixties you will think differently than you do now.

This is not because the word of God changes, but the word of God changes us. We are not the same as we mature in the things of God. This is not to say that old men are always wise – this is not true. Sometimes a younger man rightly searches things out what the older man cannot see. We must not think of physical age as the key to understanding the things of God, but rather one’s experience with God, and time and effort put into the study of the word of God. Meat belongs to them of age, while the new born babes desire the milk of God’s word.

8. Jesus Christ must be found in every passage. Our Savior said, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” The only reliable testimony of Jesus Christ is found in the scriptures. The scriptures speak of Jesus Christ. Unless the student finds Jesus in his study, he has missed the mark. Find the Savior and you have found the purpose of the revelation. All else flows from this.

Even passages in the Old Testament are discerned from a viewpoint that reveals Jesus Christ. The student has failed in his study if he has not found Jesus revealed, pointed to, or magnified in some way.

9. Follow the process God gives us in Isaiah 28:9-11: precept upon precept, line upon line, here a little, there a little. Learn and do the first commandments (precepts); then read the entire Bible over and over – every line; then do your topical studies. The first two processes establish proper foundational knowledge before one can build on his understanding.
10. Seek out the profit of the scriptures – doctrine, reproof, correction, instruction in righteousness – 2 Timothy 3:15-17.

7 Steps to Rightly Divide

These steps are familiar to any person who, with an honest heart, has sought out to know what God says in his word. One should remember these “here a little, there a little” topical studies come *after* the multi-layered foundation of precepts and lines is set.

Collect

Using a concordance or by reading line upon line, gather all passages that relate to your topic of study. This is accomplished by the proper selection of words, along with their variations and related words. Related words to teach include nouns, verbs, and modifiers based on the root word. Think also of opposites and synonyms, and harmony passages. Make a list of the verses and write or print out the verses.

As one writes this collection of passages, other word studies will be revealed that necessitate further study. Do not neglect when God leads you to other words or ideas. Record these ideas for further research.

Collate

Separate (“divide”) the passages in groups based on what they say. God will give wisdom in this. Select major thoughts from each group and a verse or two that well-defines the truth being communicated. This

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grouping of passages requires the reading in context of each portion. Familiarity with Bible will help greatly in this action – things are easier and faster if the student is familiar with what he is reading.

Classify passages that have no direct bearing on the subject put these aside. There will be verses that have no direct impact on the study. It is part of study to miss verses and at the same time have too many. Depending on the subject being studied, you may be able to reduce the number of verses to just a handful that clearly define the key thoughts.

Commandments

Highlight, understand, and do the commandments as they are revealed. We arrange our thoughts *making sure no conclusion violates a commandment*. They are the precepts – the foundation on which all spiritual truth is built.

The commandments, when identified clearly, create the boundary lines for your ideas to travel, not allowing the student to veer too far to one side or the other. They are the rails on which your train of thought progresses. Gods *will* as revealed in scripture never violates his *commandments* – God is neither double-minded nor unstable. He is not the author of confusion.

As I have illustrated many times: regardless of the volumes written and the great studies made by intelligent Calvinists to somehow prove God only saves a select few who he has predestined; all these words can be brought to naught by a single and simple commandment found in Acts 17:30: “*And the times of this ignorance God winked at; but now commandeth all men every where to repent....*”

Those Calvinists with a good heart could have saved themselves a lot of grief and error by building on the precepts (commandments) first. The others have willingly deceived people by their writings.

Consider

Take the necessary time to meditate on the things you are studying. Read passages slowly, carefully, and repeatedly. Make notes as God leads in your study – always have ready a pen and paper when reading your Bible.

Ask yourself what is the likely meaning of what you have read. Answer who, what, where, when, and why. Ask how it shows Jesus Christ. Seek the application for today and how your life can be made better. Meditate and memorize asking God for illumination. Humbly ask God for something special.

Think of biblical parables or patterns in God’s creation that help to clarify your thoughts. Consider the practical effect of the thoughts you are forming. Do they tend to promote holiness and Christ-likeness? Do they edify the child of God? Are they pure, lovely, and of good report? Do they inspire virtue and praise? (Philippians 4:8). Do they magnify Jesus Christ?

Commentaries

With carefulness, commentaries can be of some value. These are opinions of men who have attempted to put forth their understanding of a passage. However, know that men are fallible. Their writings could be wrong. Never take an opinion a writer simply based on your esteem of his person. Opinions should be considered and discarded if they are proved incorrect or unsubstantiated by the word of God. These should also be referred to *last* in a study.

It is always best to first spend time with God, seeking his wisdom, and allow the Holy Ghost to illuminate your mind; before running to some man’s notes to only get what he provides. If you seek God first, you will get more from him than from a man. Too many run to their favorite author before first seeking after God. In time, a person like this will forget how to seek light from God, and will instead rely upon his library.

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Don't be a "commentary cripple" – learn the means to get the light directly from the Father through the Spirit. Relying on men will cause the student of the word to be weak at making his own righteous conclusions, and make him nothing more than a parrot, regurgitating only what someone else said. Learn to let God feed you mind and soul through a personal relationship.

Then, when God shows you something, it is something to get excited about. This is where the passion and zeal for preaching comes from. Some stated that, "preaching is the overflow of study." The student's mind is so enlightened he is provoked with great enthusiasm to write his paper and preach what God has showed him. Not only is the preacher edified, but he now edifies others.

In contrast, the dry research of volumes of men's ideas, sorting what is reasonable and applicable; and forming with that some tedious lesson helps only a little. Earl Stevens said, "Tedium is never a useful teaching tool." I prefer when the daystar arises in the student's heart because God showed his wisdom and grace to that man, blessing him with a light that God knows will especially reveal great understanding. If any man lacks wisdom, let him ask of God. And when God gives it, the preacher can scarce wait until he has the opportunity to preach it to those he loves. You can tell when this happens. The student rushes to write his thoughts as though divinely inspired.

Lest the reader conclude differently, I am not against the use of commentaries, lexicons, dictionaries, study guides, etc.; if they are referred to late in the study and taken with caution (men's writing can be biased or follow an agenda). There is necessity and great profit in searching word etymology and translations. Seeking the use of the Greek or Hebrew words has much profit – but God's revelation of understanding and wisdom is rarely based on the meaning of one particular word. One must discern the thoughts of God contained in the groups of words and the phraseology He uses. We understand the logic from the grammar, and the meaning of thoughts from the words. Both are important, and we never take one and not the other. And the student that seeks God first, will know enough to discern which can and cannot be relied upon when comparing commentary.

Conclude

Arriving at a conclusion should be made in small steps based on truth. One should build on the things he knows to be true and that are without a doubt. The student is forging and connecting links of thoughts and small conclusions to create a chain of truth and to establish rhetoric. Any weak link will cause the whole to fail. Every link must be proved before it provides a fast hold (I Thessalonians 5:21). The first steps deal with commandments, first mentions, words of the Savior, beginnings, etc.

Proving a truth involves both inductive and deductive study. One considers a thought true and then tries to prove by the Bible. He then considers the same thought untrue and tries to disprove it. If it passes both tests it can be thought to be true. Many times, a thing is true with exceptions, or within certain conditions. If this is the case, these conditions should be mentioned. For example: *Men lie – except for the Son of Man – who is indeed both man and God man, and He cannot lie.* (Psalm 40:4; Psalm 58:3; Proverbs 6:19; Proverbs 14:5, 25; Romans 3:23; Romans 5:12; Romans 3:4; Titus 1:2; Hebrews 6:18; John 14:6; I Peter 2:21, 22.).

Communicate

This step is not generally realized and often overlooked. The purpose of diligent study goes beyond the one studying. We must condense and paraphrase our conclusions to as simple a statement as possible, for the communication of these thoughts to others. Distilling the complicated thought to a ready proverb or simple statement makes it easily communicated. God gives bread, not only for your eating, but also for you to feed others. God wants to use his servants as a pipeline of his gifts, not a reservoir. Many times these conclusions

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can be the points in a homily, chapters in a study book, or a helpful cliché. Sometimes they are the making of a lengthy paper. Think on this wise – how can I make my conclusions ready for communication to others?

Preachers do this regularly when forming preaching outline notes. Précis-writing, summarizing, paraphrasing, speaking in parables, making statements of faith, etc.; are examples of good communication of one's understanding. Much of our responsibility as preachers involves this type of work – the result of diligent study.

Being a means by which God's light is reflected to others is a work that imitates the greatest preachers in the Bible.

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Lesson 3: What is Needed to Rightly Divide?

I. Salvation and the Holy Ghost

- A. True salvation includes the sealing of the Holy Spirit – Ephesians 1:13
- B. The Holy Spirit is the Author of the word of God.
- C. Having Jesus (the Word) and the Holy Ghost (giver of the word) means the Ones who gave the word are in the hearts and minds of believers.
- D. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- E. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- F. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- G. 1 Corinthians 2:13 – Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- H. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
- I. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
- J. Colossians 1:9 – For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- K. Colossians 3:16 – Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

II. Humility

- A. Submission to the word of God as authoritative
- B. No personal agenda that one is trying to prove
- C. James 4:6 – But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
- D. 1 Peter 5:5 – Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

III. Obedience

- A. Obedience to the revelation God gives.
- B. The obedient receive more revelation
- C. The disobedient “swirl” – or wander in the wilderness until they learn to obey.
- D. 1 Corinthians 14:37 – If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

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IV. Diligence

- A. Study takes work
- B. Study takes time
- C. Study takes focus
- D. Ecclesiastes 12:12 – And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.
- E. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

V. A Right Attitude

- A. Students need to desire the things of God
- B. Job 23:12 – Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.
- C. Psalm 119:11 – Thy word have I hid in mine heart, that I might not sin against thee.
- D. Psalm 119:140 – Thy word is very pure: therefore thy servant loveth it.

VI. Prayer

- A. Luke 24:45 – Then opened he their understanding, that they might understand the scriptures,
- B. Ephesians 1:15 – Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- C. 16 Cease not to give thanks for you, making mention of you in my prayers;
- D. 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- E. 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- F. 19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,
- G. 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- H. 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- I. 22 And hath put all things under his feet, and gave him to be the head over all things to the church,
- J. 23 Which is his body, the fulness of him that filleth all in all.
- K. Colossians 1:9 – For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- L. 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
- M. 2 Timothy 2:7 – Consider what I say; and the Lord give thee understanding in all things.

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VII. Meditation

- A. Joshua 1:8 – This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.
- B. Psalm 1:2 – But his delight is in the law of the LORD; and in his law doth he meditate day and night.
- C. Psalm 119:15 – I will meditate in thy precepts, and have respect unto thy ways.
- D. 23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.
- E. 48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.
- F. 78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.
- G. 97 O how love I thy law! it is my meditation all the day.
- H. 99 I have more understanding than all my teachers: for thy testimonies are my meditation.
- I. 148 Mine eyes prevent the night watches, that I might meditate in thy word.
- J. 1 Timothy 4:15 – Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

VIII. Comparing Passages

- A. 1 Corinthians 2:13 – Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- B. Hebrews 5:12 – For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- C. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- D. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

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Part 2: What is Needed to Rightly Divide? – Practical Things

I. The Holy Bible – the word of God

- A. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- B. 16 But shun profane and vain babblings: for they will increase unto more ungodliness.
- C. One must have the word of God if he is to rightly divide the word of God.
- D. King James Bible (AV 1611) – the Perfect Bible
- E. Complete and without error
- F. Makes all the connections in study

II. The Holy Ghost

- A. One must have the Spirit of God, as that is the only way he can have the Author of the Bible, the One who knows all, and the One who guides into all truth (see II Timothy 3:16, I Corinthians 2:9-16; John 16:13; Luke 24:45).
- B. One must be saved to have the Holy Ghost (Ephesians 1:13)

III. A Holy Man (A Spiritual Man)

- A. One must be saved, baptized, and faithful to the Lord if he is to have good understanding (Psalm 111:10). God resisteth the proud, but giveth grace to the humble (James 4:6).
- B. One with “teeth” – not a milk-drinking babe (Hebrews 5:11 – 6:6; 1 Corinthians 3:1-3).
- C. Babes are carnal and cannot receive “strong meat.”
- D. 1 Corinthians 2:14 – But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

IV. A Workman

- A. Study takes work and diligence
- B. Understanding does not come naturally (by the natural man).

V. A Good Method of Study

- A. Line upon line, before here a little, there a little.
- B. Follow Isaiah 28:9-13: Precept, line, here and there.
- C. Read Bible continually and completely – every word is pure (Matthew 4:4, Proverbs 30:5-6)
- D. One must do what the Bible says to truly understand.

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VI. A Good Knowledge of the Holy Bible

- A. Familiarity comes through constant exposure.
- B. One should be a “specialist” – we all have some specialty.
- C. God does not put all His knowledge in one man.
- D. Outline every book of the Bible – all 66 of them.

VII. A Good Knowledge of Bible Words

- A. Most ideas should be defined by the Bible itself.
- B. To get understanding of basic word meanings and roots, a good and reliable dictionary is helpful if one recognizes it is fallible.
- C. The best definer of Bible words is the Bible itself.

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Lesson 4: What is Rightly Dividing?

I. The Correct Method of Study is to Rightly Divide

- A. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- B. 16 But shun profane and vain babblings: for they will increase unto more ungodliness.

II. The Bible is Designed by God to be Rightly Divided

- A. God wrote the Bible in pieces (piecemeal revelation).
- B. Accordingly, the Bible has billions of cross-references.
- C. God wrote the Bible so that it can be rightly divided.
- D. Wrong dividing leads to false teaching
- E. 1 Corinthians 11:18 – For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
- F. 19 For there must be also heresies among you, that they which are approved may be made manifest among you.

III. One Must Know the Right Divisions in the Holy Bible

- A. There are key divisions
- B. Old and New Testaments
- C. Law and Grace
- D. Jew and Gentile
- E. Faith and Works
- F. Freewill and Predestination in Christ
- G. Times (past, present, and future) and Dispensations

IV. One Must Be Able to Find the Right Divisions in the Holy Bible.

- A. Use persons, places, things, etc., to identify divisions.
- B. Use context to identify divisions.
- C. Beware of wrongly dividing the word of God.
- D. Prophetic passages must be handled with much care and study.

V. Application of the Bible are More Important than Detailed Greek and Hebrew Definitions

- A. The English Bible (AV 1611) accurately and dynamically translates the word of God.
- B. English words have more power and more exact definition than the Greek or Hebrew words.
- C. *Preach* the word – 2 Timothy 4:2
- D. Understand the word so you can preach the word.

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VI. Consider the Purpose of the Divisions

- A. Why did God divide the word here?
- B. Ask, why did God put this word, verse, text, passage, chapter, book, portion, etc., in the Holy Bible?
- C. Ask, why did God put this word, verse, text, passage, chapter, book, portion, etc., in this particular place?
- D. For example, why did God divide the Pentateuch as he did with the five books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)?
- E. For example, why did God divide the prophets (major and minor) as he did?
- F. For example, why did God preserve four Gospels?

VII. Place Word, Verse, Text, Passage, Chapter, Book, Portion, etc., in its Proper Place

- A. Context
- B. Time
- C. People
- D. Place
- E. Application

VIII. Assign Word, Verse, Text, Passage, Chapter, Book, Portion, etc., its Proper Weighting:

- A. Commandment
- B. Teaching
- C. Example
- D. Types, Illustrations, Parables
- E. Prophecy
- F. Narrative
- G. What did Jesus teach?

IX. Jesus' Words are the Weightiest

- A. Hebrews 1:1 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- B. 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- C. 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- D. 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

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X. Always Find What Jesus Commanded on the Subject

- A. Jesus's commandments cover every possible topic or question.
- B. Matthew 6:33 answers many questions.
- C. Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- D. We are to teach to observe all things whatsoever Christ commanded – Matthew 28:18-20.

XI. Always Find what Jesus Taught on the Subject

- A. Jesus is the Author and Finisher of our faith
- B. Hebrews 12:2 – Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- C. The teachings of Jesus “calibrate” all applications and teachings and bring them into a proper and correct understanding.

XII. The Teaching of Subjects Should Always be Prioritized with Jesus' Priorities

- A. Jesus' priorities are the right priorities
- B. Luke 19:10 – For the Son of man is come to seek and to save that which was lost.
- C. John 8:29 – And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
- D. John 3:30 – He must increase, but I must decrease.
- E. At the judgment seat of Christ we will be happy our priorities were aligned with Jesus' priorities.

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Lesson 5: How God Teaches Knowledge

I. God Uses a Prescribed Order

A. Isaiah 28:9-11:

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

II. God Teaches Those Who are Weaned from the Milk

- A. No longer a babe
- B. Not carnal
- C. Senses exercised by reason of use
- D. Hebrews 5:11-14
- E. Hebrews 6:1-3
- F. 1 Peter 2:2
- G. 1 Corinthians 3:1-6

III. God Teaches Those Who are Obedient

- A. Precept upon precept
- B. Learn and do Christ's commandments
- C. Teach others by doing
- D. Faithful in least is also faithful in much – Luke 16:1-12

IV. God Teaches those Who Have Read His Word Through Many Times

- A. Line upon line
- B. Line upon line
- C. Every word
- D. Every verse
- E. Every chapter
- F. Every book

V. God Leads in Topical Studies

- A. Here a little
- B. There a little
- C. Comparing spiritual with spiritual

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VI. God Uses Various Languages

- A. KJV in English is first and foremost
- B. Other translations
- C. Greek and Hebrew studies

VII. The Student Must Be Ready to Receive

- A. 2 Timothy 2:7 – Consider what I say; and the Lord give thee understanding in all things.
- B. Hebrews 11:3 – Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
- C. 1 John 5:20 – And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

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Lesson 6: Key Divisions in the Holy Bible

I. Key Divisions Rightly Divided

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

II. Old Testament and New Testament:

- A. Law came by Moses, grace and truth by Jesus Christ.
- B. For by the Law is the knowledge of Sin (Romans 7)
- C. Jesus Came to save sinners – Behold the Lamb of God which taketh away the Sin of the world.

III. Law and the Prophets (Moses, Prophets, Psalms)

- A. Abel to Zechariah
- B. Both speak of Jesus
- C. Luke 24:44 – And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

IV. Old Testament Books in Sets:

- A. 5 Law, 12 History, 5 Psalms, 5 Major Prophets, 12 Minor Prophets
- B. Law, Psalms, and Prophets

V. New Testament Books in Sets:

- A. 5 History, 12 Pauline Church Epistles, 5 Special Epistles, 5 Prophecy

VI. Other Divisions

- A. 66 Books, Chapters, Verses, Words, Letters, Punctuation.
- B. Before, During, and After the Law
- C. Before and after the Resurrection of Christ
- D. Before and After Door opened to Gentiles
- E. Timing of New Testament – Chronological Order
- F. Writers – all Jews (except for Luke)
- G. Jew, Gentile, Church
- H. Kingdom of God v. Kingdom of Heaven
- I. Salvation, Election, and Baptism
- J. Covenants

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VII. Various Dispensations:

- A. Innocence
- B. Conscience
- C. Law
- D. (Inter-Testament Period – Ministry of Jesus)
- E. Grace or Church Age
- F. Tribulation
- G. Millennium
- H. Post-millennium, New Jerusalem, eternity, etc.

VIII. Timing

- A. Past, Present, or Future
- B. Revelation.1:3 – Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.
- C. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

IX. Key Divisions in the Holy Bible

- A. Old Testament
- B. New Testament
- C. Gospels
- D. Epistles
- E. History
- F. Prophetic

X. Salvation found in the Old Testament

- A. 1 Timothy 3:15-17 wise unto salvation
- B. Through faith in Jesus Christ
- C. Law is a schoolmaster to bring us to Christ
- D. Saved are no longer under the law
- E. Always by faith
- F. Romans 4:3 – For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
- G. Galatians 3:6 – Even as Abraham believed God, and it was accounted to him for righteousness.
- H. James 2:23 – And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
- I. Hebrews 11:39 – And these all, having obtained a good report through faith, received not the promise:
- J. 40 God having provided some better thing for us, that they without us should not be made perfect.

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XI. Prophecies are Fulfilled Over Time

- A. Luke 1:20 – And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

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Lesson 7: Grouping and Separating by Subject

I. Grouping when Rightly Dividing

- A. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- B. When studying the word of God to find what God says in regard to a certain subject, one must be diligent to search the entire Bible for passages that would comment on that certain subject.
- C. One must gather all the passages that contain commandments, teaching, examples, parables, types, etc., in reference to the topic being studied.
- D. This could require extensive time and effort.
- E. There is a good chance that some passages will be missed.
- F. The passages missed might be key in understanding what God’s revelation is.
- G. This is why Solomon said that “much study is the weariness of the flesh.”
- H. All passages gathered should be analyzed for other connecting passages.
- I. Consequently, we should accept that no study is ever exhaustive. For to do this means you are equal with God. We must do the due diligence and best we can, being thorough and honest. Studies can always be added to in the future.

II. Separating when Rightly Dividing

- A. After the passages are gathered, they should be separated (divided) into groups depending on their being commandments, teaching, examples, etc.
- B. They should be grouped (divided) in these divisions as to commonality (pro, con, or other), if they address a subject.
- C. For example, if one is studying what God says about killing, two commandments gathered would be Exodus 20:13: “Thou shalt not kill”; and Genesis 9:6, “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.”
- D. One can see that these two commandments, although not contradicting, need to be grouped separately.
- E. One commands to not kill, the other to kill a murderer.
- F. Of course, there are a multitude of other passages giving instruction on killing, but these two represent two major groups – against killing, and for killing – pro and con.
- G. Now, we understand that God forbids murder, but he requires capital punishment in order to punish, revenge, and hinder murder – the killing of the innocent is murder, the killing of the guilty by government is justice.
- H. One gets a balanced and correct view by gathering the various passages that touch upon the subject at hand.
- I. If one just took one verse alone – Exodus 20:13 – he would have incomplete (and therefore incorrect) doctrine.

III. Make an Outline:

- A. Put forth the effort to make a good and complete outline, separating your thoughts according to the divisions you have used, listing the relevant verses under each division heading.

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- B. List the verses in Biblical order or order of weighting.
- C. Almost all commandments have teaching and illustrations.
- D. Record these also.
- E. Do not limit the outline – make it as long as needed to be complete.
- F. Adjust each heading title so that they all flow smoothly together, or into an acrostic or pattern that is easy to follow. Judge if alliteration is possible.
- G. Rearrange the headings so the most important or most logical order is achieved.
- H. End the outline with conclusions and practical recommendations. This is the application portion of the study.

IV. Peer Review

- A. If you are revealing some radical ideas, it is good to have your conclusions judged by others.
- B. These others should be people you trust are sincere students of the word of God.
- C. In some cases, it is best if you isolate the trigger or key conclusion that is radical (instead of asking someone to read the whole outline expecting he will find your real question) and simplify it into a question with the attending passages.
- D. This way, you allow a brother to be unbiased in his answer.

V. For Single-Mention Cases

- A. In cases where there is no cross referencing of words, the context must be examined very diligently to extract the most information.
- B. The use of a reliable dictionary is helpful for word definitions.
- C. Taking for example *the school of one Tyrannus*
- D. Acts 19:81-10:
- E. 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.
- F. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
- G. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.
- H. From the context we learn this about *the school of Tyrannus*:
 - 1. The school did not speak evil of the way – as opposed to those in the synagogue.
 - 2. School allowed Jews and Greeks – tolerant and Jew friendly.
 - 3. A place for separated disciples to be taught – Christian friendly.
 - 4. Paul was allowed to speak boldly, dispute, and be persuasive (as opposed to the synagogue). Paul took advantage of this forum for two years.
 - 5. The place is called a school – a place of higher learning. Likely a liberal arts philosophical school considering 1 Corinthians 1:22.
 - 6. The school allowed the public to attend – see Acts 20:20 – And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

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7. The school was open seven days a week and allowed Paul to access the place. Paul used the school for two years indicating he knew it was highly effective. It was so effective that “all they which dwelt in Asia heard the word of the Lord Jesus” (19:10).
8. The school likely allowed healing and exorcism services (19:13).
9. Paul disputed daily in the school, indicating there were discussion, questions, and answers*.
10. The verse says, “of one Tyrannus,” indicating the school was named after a man named Tyrannus.
11. Tyrannus was likely a notable figure at that time considering the wording “one Tyrannus.”
12. “Tyrannus” means “absolute ruler.” He must have been the man in charge and ruled the school.
13. “Tyrannus” is a Greek name, thus supposing the man was either a Greek or a Jew who took a Greek name.
14. Preachers should take advantage of the public forum to preach the Gospel and allow questions.

* Anytime the truth of the Gospel is allowed to be freely debated and discussed in public, it will have an overwhelming effect of convincing even the most educated.

VI. Simpler Word Studies

- A. For simpler word studies, the context should still be diligently studied, and word etymology researched to get a good understanding.
- B. For example, the word “manger” in Luke 2:7, 12, 16.
- C. One must study the single word to have a good understanding.
- D. The definition should fit the context.

VII. More on Single-Usage Words

- A. *Hapax legomena* (singular “legomenon”) – meaning “once spoken” (*hapax* – once + *legomenon* – to say) refers to words used only one time in the Bible.
- B. There are about 400 *hapax legomena* in the Hebrew Old Testament, and 686 *hapax legomena* in the New Testament.
- C. Notice the words in Revelation 21:19-21:
- D. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
- E. 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.
- F. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.
- G. We find five *hapax legomena* words in this passage:
 - Chalcedony
 - Sardonyx
 - Chrysolite

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- Chrysoprasus
 - Transparent
- H. There are many other *hapax legomena* words throughout the Bible, for example:
- Reverend (Psalm 111:9)
 - Zamzummims (Deuteronomy 2:10)
 - Lucifer (Isaiah 14:12)
 - Whale (Matthew 12:40)
 - Besom (Isaiah 14:23)
 - Corban (Mark 7:11)
 - Sense (Nehemiah 8:8)
 - Senses (Hebrews 5:14)
 - Behemoth (Job 40:15)
 - Ladder (Genesis 28:12)
- I. There are *hapax legomena* in respect to Hebrew and Greek words that are not identified in translation. When studying word etymology, the student should find how a word is otherwise translated, as it helps in understanding the word. Even if a Hebrew or Greek word is used only once, the word used in translation may be used in more than one place, which will also shed some light when studying the other places that word is used.
- J. For example, 1 Timothy 2:12 uses “to usurp authority” for the Greek *hapax legomenon* word ἀυθεντέω (authenteó). This verb means to govern, exercise authority, domineer, govern, have mastery.” However, the word “authority” is used 35 times in the New Testament. A study of those 35 instances will help understand that Greek word.

VIII. Hapax Legomenon in Greek Example

- A. As an example, the Greek word κῆτος (*kétos*) is used once in the New Testament, and that is in Matthew 12:40: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.
- B. The King James translators used “whale” for the English word.
- C. Comparing other translation were find some use whale, but others use a variation:
- D. Whale – KJV, Jubilee, American Standard Version, Douay-Rheims, English Revised Version, Webster’s Bible Translation, World English Bible, French Martin (“*baleine*”), Modernized German and Luther (“*Walfisches*”), Italian Giovanni Diodati (“*balena*”), etc.
- E. Great fish – New Living Translation, English Standard Version, Berean, King James 2000 Bible (note this is a changed version – devil is sneaky), Darby, French Louis Segond (“*Grand poisson*”)
- F. Sea monster – New American Standard
- G. Huge fish – Holman Christian Standard Bible, NET Bible, God’s Word translation
- H. Sea creature – International Standard Version
- I. Fish – Aramaic Bible in Plain English, Young’s Literal, Italian Riveduta Bible (“*Pesce*”)
- J. “*Cetace*” (cetacean) – French Darbe
- K. “*Unithieres*” (beast) – German textbibel

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IX. A Simple Example of *Rightly Dividing Using Mary*

- A. Mary used in 54 New Testament verses
- B. Mary used twice in 8 verses
- C. There are seven different Mary's in the New Testament
- D. There is some confusion as to how many women's named Mary are revealed in the NT.
- E. We shall start with the easy ones and put last the ones that require more study. Interestingly, Mary comes from Miriam, which means bitter (myrrh).
- F. Martha comes from "mar" meaning master (of the house). Adding the a at the end "Mara" means mistress of the house.
- G. Here is the list of Mary's:
 1. Mary the mother of Jesus – Acts 1:4; Luke chapters 1 and 2. She was the virgin. Holy Ghost conceived Jesus through this Mary.
 2. Mary Magdalene – Luke 8:2; mark 16:9
 3. Mary the mother of James and Joses (Alphaeus) – Mark 15:40; 16:1; Luke 24:10. Salome the mother of Zebedee's children James and John (Matthew 27:56), Joana Chuzas wife and Herod's steward – Mark 16:1; Luke 15:40; Matthew 27:56; Luke 24:10; 8:3
 4. Mary (the wife) of Cleophas – John 19:25; Luke 24:18. Salome may be Jesus' aunt according to Mark 15:40.
 5. Mary of Bethany (sister to Martha) – John chapters 11-12; Luke 10:38-42. Luke 7:36-50, Matthew 26:6-13, Mark 14:3-9, John 12:18.
 6. Mary mother of John Mark – Acts 12:12 shows he could be Barnabas' nephew. Mark wrote gospel of Mark. Colossians 4:10 says Markus is sister's son to Barnabas. Acts 23:16. Paul's sister's son unnamed. 1 Peter 5:13 shows marks close relationship to Peter.
 7. Mary of Rome – Romans 16:6.
- H. Questions:
 1. Is number 6 one of the Mary's named in the gospels?
 2. Scripture does not say Mary of Bethany was a harlot. It does say she was a sinner. Why do we assume she was a harlot?
 3. Mary called Magdalene was neve referred to as a harlot.
 4. Martha went first to Jesus at Lazarus tomb. Jesus had to call Mary
 5. Martha and Mary served in Luke and John, although in different places. Likely the same sisters.

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Lesson 8: The Necessity of Prayer

I. Prayer is Prioritized with the Ministry of the Word

- A. Acts 6:4 – But we will give ourselves continually to prayer, and to the ministry of the word.
- B. Attempting to rightly divide without the help of God will not produce the correct doctrine.
- C. Just as preaching – and all work of the Lord – requires prayer, so does the work of study.
- D. When studying the word of God to find what God says in regards to a certain subject, one must be in contact with God.
- E. You will notice the association in Acts 6 of *prayer* with the *ministry of the word*. The first is necessary to do the second.

II. What Prayer Does when Studying:

- A. Maintains contact with the Author of the Book you are studying (I Corinthians 2:10-16).
- B. Builds one up spiritually so that the task can be done (Acts 20:32; Jude 20).
- C. Confirms the motives of the study are correct –i.e., not to defend a position of pride or rebellion (James 4:6, 10).
- D. Provokes God to give the necessary wisdom (James 1:5)
- E. Prepares the spirit to receive guidance from the Holy Spirit (John 16:13).
- F. In fact, one should always pray even before reading his Bible, so that God would give him light.

III. What One Should to Pray for when Studying:

- A. Light
- B. Humility
- C. Acknowledging the perfectness of God's word.
- D. That God would give the necessary grace and understanding to do a right dividing.
- E. That God would bring passages to mind that are key to correct understanding.

IV. God Wants His Word and His Workman to be Rightly Divided:

- A. As a spiritual man only can receive the things of God
- B. The need to be spiritual is a fundamental necessity if one is to rightly divide.
- C. Prayer – communion with God – is a work of a spiritual man.
- D. Holiness is a necessary element to being spiritual.
- E. Walk in the spirit, be separated from evil.
- F. Allow God to speak to you through the passages you read.

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Lesson 9: Read the Passage Carefully

I. The Words God Uses are Perfect

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- B. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.,

II. Every Detail is Given by Inspiration of God

- A. Every word, punctuation, “jot and tittle” are given by inspiration of God in the KJV.
- B. There is a purpose for each detail.
- C. God does not waste or mince words.
- D. God says what he means, and he means what he says
- E. If one truly believes that “every word of God is pure,” he will be diligent to carefully read each word.
- F. In my experience, I have noticed that those who mis-interpret the word of God, do so by *changing* words.
- G. They say a passage says such and such, and in reality, it says no such thing.
- H. Make sure you read each word – Matthew 4:4.
- I. For example, John 6:44 says: “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”
- J. Jesus did *not* say, as some would contend, “The Father chooses who can come to me and then draws them...”
- K. The question we should ask, is how does God draw men to Christ? The answers are many: creation, conscience, the gospel, evangelists, church services, by the Holy Spirit, through the foolishness of preaching, a believer’s witness, soul-winning efforts, etc.

III. What to look for:

- A. Common and uncommon words
- B. Italicized words indicate words added by translators to clarify the thought or complete the grammar.
- C. They are necessary when translating into English.
- D. If the translators went to the trouble to add them, there is good reason.
- E. Order of words or thoughts – progression is a revelation
- F. Grammar used is important – case, number, etc.
- G. Parenthetical passages

IV. Pronouns:

- A. Thee’s and thou’s, and ye’s and you’s – singular v. plural.
- B. Watch your antecedents

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V. Punctuation:

- A. Stops or periods (.) conclude a thought. A complete sentence has subject and predicate (i.e., “Jesus wept.”)
- B. Half-stops or commas (,) separate independent clauses, lists, and similar thoughts.
- C. Semi-colon (;) is used to join two complete sentences, usually a parallel or contrasting thought. It can also be used after a series of half-stops in a list.
- D. Colons (:) are used when the sentence following the colon redefines what was just said.
- E. M-dash (–) connects but a different thought.

VI. Trust in the Lord:

- A. Rely upon the English words that God gave us in the AV 1611.
- B. Trust they are correct and right and inspired.
- C. Do not attempt to change the words that are in the AV.
- D. Learn what they mean and use them in your preaching and study.
- E. For foreign students using other translations, always compare with the KJV for correctness.

VII. God Knows How to Write:

- A. God says what he means and means what he says.
- B. If one does not like what he reads, he should learn to like it.
- C. Changing the word is a bad thing to do, and it brings a curse.
- D. If the passage appears to contradict your understanding, change your understanding, or study further.
- E. God does not contradict his precepts.
- F. Apparent contradictions are great opportunities for learning the deeper things of God.

VIII. Be Mindful of Key Words and Other Rhetorical Devices Used

- A. Therefore
- B. If
- C. Because
- D. And
- E. Parallelism

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Lesson 10: A Text Without a Context is a Pretext

I. God's Word is Easily Mis-Used

- A. Any verse in the holy writ can be used in an incorrect application.
- B. A verse can be found to teach or justify almost anything someone does – if that verse is taken out of context.
- C. Some take the correct teaching of a passage but apply it in the wrong time or to the wrong people.
- D. In order to get the proper understanding and application of a passage, the entire context must be considered.
- E. The context alone is not all that is needed, but it is an essential element.

II. Always Read the Context:

- A. Read the verses before and after your target passage.
- B. Read the chapter if necessary.
- C. Read the book if necessary.

III. Ask These Questions:

- A. To whom is this written?
- B. By whom is this written?
- C. For what reason is it written?
- D. What are the events surrounding the writing?
- E. Am I reading a historical account of what occurred or what someone said, or is this a direct record of “thus saith the Lord”?
- F. Where are comparison accounts of the same event, and what do they add to the context?
- G. How does this apply to me?

IV. Confirm the Application:

- A. Define how this applies to the present
- B. Define how this applies to Jesus Christ
- C. Define what people should do now

V. Beware of Misapplication:

- A. Why use a verse to prove something that it really is not proving?
- B. It is better to find the verse that proves what you are wanting to say.
- C. Most heresies are supported by verses taken out of context.
- D. Although you may not be aware of a misapplication, or of taking a verse out of context, there will be people listening who do know.
- E. People who learn that you misapply verses will not trust your preaching.

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- F. Taking verses out of context quickly becomes a bad habit.

VI. Common Passages Taken Out of Context

- A. Philippians 4:13 – Paul using Christ’s strength to endure persecution
- B. Matthew 18:20 – in respect to church discipline
- C. Jeremiah 29:11 – said to Hebrews exiled in Babylon. This is not a promise that we will not suffer persecution
- D. Matthew 7:1 – we are to be considerate in how we judge, not that we should never judge.
- E. John 14:13-14 – means we ask according to his will
- F. Romans 8:28 – things work together for good to them that love God, and to those who will use bad things for good.
- G. 1 Timothy 6:10 – it is the love of money, not money, that is the root of all evil.
- H. Genesis 1:27-28 – be fruitful and multiply was said to Adam. It is not a commandment for New Testament believers.
- I. Exodus 20:13 – “thou shalt not kill” applies to murder, not animals or a social death penalty.

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Lesson 11: Allow the Text to Say What it Says

I. The Call of Wisdom

- A. Proverb 8:1 Doth not wisdom cry? and understanding put forth her voice?
- B. 2 She standeth in the top of high places, by the way in the places of the paths.
- C. 3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
- D. 4 Unto you, O men, I call; and my voice is to the sons of man.
- E. 5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.
- F. 6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.
- G. 7 For my mouth shall speak truth; and wickedness is an abomination to my lips.
- H. 8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.
- I. 9 They are all plain to him that understandeth, and right to them that find knowledge.

II. God's Words are Plain

- A. God means what he says and says what he means.
- B. I hear many who want to tell you what a verse *means* but don't tell you what a verse *says*.
- C. We ought to preach what God *says* and worry less about what God *means*.
- D. One man said about Revelation, that the trouble is that people don't have trouble *understanding* what it says, but they have trouble *believing* what it says.
- E. Another man said, "It's not what I don't understand in the Bible that bothers me – it's what I do understand in the Bible that bothers me." That's good preaching.

III. The Words God Uses are Plain:

- A. Most words are simple enough and easily understood.
- B. God's word is understood by doers of the word (Psalm 111:10 James 1:22).
- C. God's word should not be changed, added to, or subtracted from.
- D. OK to multiply and rightly divide God's word.
- E. A child can even understand portions of God's word.
- F. Bible ramps up reading level as one progresses along.
- G. This is another reason why reading line upon line is so important.

IV. God wrote the Bible the Way He Wanted it Written:

- A. God's word does not change.
- B. The words and order of words are of divine origin.
- C. Some portions will be too hard to understand without much study.
- D. God intended for this to happen, to provoke study and identify heretics.
- E. The Lord knows what He is doing.

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V. **The Holy Bible is Not *Of* or *For* Private Interpretation:**

- A. Read 2 Peter 1:20-21
- B. The words of God came not from man, but from God
- C. The words of God are not for individuals to define for themselves.
- D. God's word has the meaning God intended.
- E. Those who know the word of God will generally agree as to what the Bible says.
- F. This preacher personally rejects any type of "private interpretation" of God's word.
- G. God's word is not to be interpreted, but read, studied, distributed, and preached.
- H. Some may require guidance (Acts 8), but God's word alone can do the job.

VI. **The Holy Bible is intended for anyone to Read:**

- A. Not written in the common language but written for the common man.
- B. Understanding comes from God and study.

VII. **Always Take the Literal Meaning – Unless Impossible to Do So:**

- A. Strive to understand straightforwardly what God has written
- B. Do not try to change what is written (i.e., "A better word would be...." No! "A better preacher would say....")
- C. Look for a different meaning only if it is impossible to take the literal meaning (i.e., John 6 – drink my blood and eat my flesh....)
- D. Beware when allegorizing. You could be going down a wrong path.
- E. Read the context over and over until God shows you the allegory.

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Lesson 12: A Spiritual Man Can Receive Spiritual Things

I. God's Word is Spiritual

- A. Not man's wisdom
- B. God's wisdom is built upon Jesus Christ and the Gospel
- C. God's wisdom is the power of God
- D. God reveals his wisdom by the Spirit of God
- E. The Holy Ghost teaches by comparing spiritual things with spiritual things
- F. A spiritual man can judge all things

G. 1 Corinthians 2:1-15:

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.
3 And I was with you in weakness, and in fear, and in much trembling.
4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
5 That your faith should not stand in the wisdom of men, but in the power of God.
6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
9 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.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

II. God Uses the Multiplicity of Testimony

- A. God uses a plurality of witnesses
- B. Comparing Spiritual with Spiritual
- C. Comparing Scripture with Scripture
- D. Number 35:30 – Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

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- E. Deuteronomy 17:6 – At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.
- F. Deuteronomy 19:15 – One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
- G. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- H. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- I. 1 Timothy 5:19 – Against an elder receive not an accusation, but before two or three witnesses.
- J. Hebrews 10:28 – He that despised Moses' law died without mercy under two or three witnesses:
- K. Revelation 11:3 – And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

III. A Spiritual Man Can Receive Spiritual Things

- A. Romans 8:6 – For to be carnally minded is death; but to be spiritually minded is life and peace.
- B. 1 Corinthians 3:1 – And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
- C. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
- D. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
- E. Have the right spirit – not a corrector, angry, pride, trying to prove an agenda, etc.

IV. We Learn So We Can Teach and Preach

- A. Luke 24:44 – And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
- B. 45 Then opened he their understanding, that they might understand the scriptures,
- C. 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
- D. 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- E. 48 And ye are witnesses of these things.
- F. 1 Corinthians 14:18 – I thank my God, I speak with tongues more than ye all:
- G. 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
- H. 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

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V. Understanding Comes from the Lord

- A. 2 Timothy 2:7 – Consider what I say; and the Lord give thee understanding in all things.
- B. Psalm 49:3 – My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.
- C. Psalm 111:10 – The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.
- D. Proverbs 1:1-7:
 - 1 The proverbs of Solomon the son of David, king of Israel;
 - 2 To know wisdom and instruction; to perceive the words of understanding;
 - 3 To receive the instruction of wisdom, justice, and judgment, and equity;
 - 4 To give subtilty to the simple, to the young man knowledge and discretion.
 - 5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
 - 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
 - 7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.
- E. Proverbs 3:1-4:
 - 1 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.
 - 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.
- F. Proverbs 15:14 – The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

VI. Pray for Understanding

- A. Colossians 1:9-17:
 - 9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
 - 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
 - 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
 - 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
 - 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
 - 14 In whom we have redemption through his blood, even the forgiveness of sins:

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15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

B. Ephesians 1:15-22

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

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Lesson 13: Identifying Jesus Christ as the Subject of the Bible

I. All Preaching Should Be Christ-Centered Preaching

- A. Christ receives preeminence in all things – Colossians 1:18
- B. Jesus is before all things
- C. By him all things consist
- D. Jesus is Author and Finisher of our faith
- E. Hebrews 5:9 – And being made perfect, he became the author of eternal salvation unto all them that obey him;
- F. Hebrews 12:2 – Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- G. No proper exegesis unless Christ is preached

II. All Study Should Revolve Around Jesus Christ

- A. All scripture testifies of Christ – John 5:39
- B. The law is a schoolmaster to bring us unto Christ – Galatians 3:24-25
- C. The scriptures (Old Testament) make one wise unto salvation through faith in Jesus Christ – 2 Timothy 3:15
- D. Jesus is the Theme of the Whole Bible
- E. If your Bible Study does not magnify Christ, you missed the purpose of the Scripture

III. Jesus is “That Prophet”

- A. Deuteronomy 18:15 – The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
- B. 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
- C. 17 And the LORD said unto me, They have well spoken that which they have spoken.
- D. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- E. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
- F. John 1:21 – And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
- G. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
- H. John 6:14 – Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
- I. Acts 3:23 – And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

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IV. The Law Was Given by Moses but Grace and Truth by Jesus

- A. John 1:14 – And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- B. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

V. Jesus Fulfills the Old Testament

- A. Matthew 5:17 – Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- B. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- C. Luke 4:21 – And he began to say unto them, This day is this scripture fulfilled in your ears.
- D. Luke 24:44 – And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
- E. Acts 3:18 – But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

VI. God Speaks to Us by His Son

- A. Hebrews 1:1 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- B. 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- C. 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- D. 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- E. Hebrew 2:1 – Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
- F. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
- G. 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
- H. 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

VII. We Are Commanded to Teach to Observe All Things Christ Commanded

- A. Matthew 28:16 – Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- B. 17 And when they saw him, they worshipped him: but some doubted.
- C. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

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

VIII. Jesus is All in All

- A. Jesus is the Word – John 1:1
- B. Jesus is the Truth – John 14:6
- C. Jesus is king of kings – 1 Timothy 6:15; Revelation 17:14; 19:16
- D. Jesus is God manifest in the flesh – 1 Timothy 3:16

IX. Jesus Gave the Comforter to Guide Us

- A. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- B. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- C. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- D. The Spirit of truth
- E. Thy word is truth – John 17:17
- F. Holy Ghost is Author of Scripture – 2 Timothy 3:16
- G. Not speak of himself, but speak of Christ
- H. Show things to come
- I. Glorify Christ
- J. Show things of Christ

X. The Main Message of the Bible is Jesus

- A. Jesus' Passion – the gospel
- B. Jesus' return
- C. Jesus' kingdom
- D. Jesus came to seek and to save that which was lost – Luke 19:10
- E. Jesus came to do the Father's will
- F. Jesus came to give himself a ransom for many

XI. Jesus is the Wisdom of God

- A. 1 Corinthians 1:18-31:

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

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- 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
- 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- 22 For the Jews require a sign, and the Greeks seek after wisdom:
- 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
- 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
- 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
- 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
- 29 That no flesh should glory in his presence.
- 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- 31 That, according as it is written, He that glorieth, let him glory in the Lord.

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Lesson 14: Seeing Jesus in Scripture

I. The Commandment to Search the Scriptures

- A. John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- B. Search the scriptures... they are they which testify of me.
- C. John 1:45 – Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
- D. We are commanded by Christ to search the scriptures and understand how they testify of Christ.
- E. Cut any page and it bleeds
- F. Christ is found in every book, chapter, verse, and word

II. Start Any Preaching Subject with Jesus

- A. Start with red letters
- B. Find applicable commandment of Jesus
- C. Compare all things in the Bible to what Jesus commanded

III. End Any Preaching Subject with Gospel Invitation

- A. God desires all men to be saved
- B. 1 Timothy 2:1 – I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
- C. 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
- D. 3 For this is good and acceptable in the sight of God our Saviour;
- E. 4 Who will have all men to be saved, and to come unto the knowledge of the truth.
- F. 5 For there is one God, and one mediator between God and men, the man Christ Jesus;
- G. 6 Who gave himself a ransom for all, to be testified in due time.

IV. The Gospel is the Power of God unto Salvation

- A. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- B. 1 Corinthians 1:18 – For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- C. 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- D. 1 Corinthians 2:5 – That your faith should not stand in the wisdom of men, but in the power of God.
- E. 2 Timothy 1:8 – Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

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V. Paul's Conversion

- A. Shows Old Testament and New Testament comparison
- B. From an enemy of Christ to a servant of Christ
- C. From being blind to having sight
- D. From having a zeal for law to having a zeal for Christ
- E. From having authority from the chief priests to having apostolic authority from Christ

VI. Jesus is the Head of the church

- A. 1 Corinthians 11:3 – But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
- B. Ephesians 5:23 – For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- C. Colossians 1:18 – And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

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Lesson 15: Doctrine Understood by Jesus' Commandments

I. Doctrine is Comprised of Christ's Commandments

- A. Jesus' commandments are supplied in the New Testament
- B. The apostles taught Jesus' doctrine
- C. Jesus' doctrine came from God – John 7:16

II. No Teaching of God Contradicts Christ's Commandments

- A. All correct knowledge is based on Christ's teachings
- B. All correct theology is based on Christ's teachings

III. Jesus Taught on All Subjects

- A. All things can be proved or disproved by Jesus' words
- B. Many things fall under Matthew 6:33
- C. Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

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Lesson 16: Preaching Through Jesus Christ

I. Salvation is by Faith in Jesus Christ

- A. Acts 4:2 – Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.
- B. Acts 4:12 – Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
- C. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

II. What Use is Study if Jesus is Not Glorified?

- A. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- B. Study so that you are approved unto God
- C. Study so that you are not ashamed
- D. Study by rightly dividing God's word

III. The Bible Holds Great Things About Jesus

- A. One cannot exhaust the study, the preaching, and the teaching of Jesus
- B. All the books cannot hold all things that Jesus did
- C. 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.
- D. Learning about Jesus is the best use of one's time

IV. Luke Put All Things in Order

- A. Luke 1:1 – Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- B. 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- C. 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- D. 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.
- E. Luke sets forth the things in order – good for timelines.
- F. Luke had perfect understanding from the very first to write in order,

V. Luke's Treatise (Gospel) Recorded All that Jesus Began Both To Do and Teach

- A. Acts 1:1 – The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

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- B. 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
- C. 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
- D. 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
- E. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
- F. Jesus did what he taught – He was a doer of the word
- G. Jesus through the Holy Ghost gave commandments to his apostles
- H. Jesus commanded his apostles to stay in Jerusalem until they were baptized with the Holy Ghost (Acts 1:5).
- I. As a result of the Holy Ghost baptism, they preached Jesus Christ and 3,000 people were saved (Acts 2:41).

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Lesson 17: Textual vs. Topical Studies

I. God's Method of Teaching Knowledge of His Word

- A. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- B. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- C. For with stammering lips and another tongue will he speak to this people.

II. Observe the Precepts

- A. Learn and do the commandments of Jesus
- B. Psalm 111:10 – The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.
- C. Matthew 5:19 – Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- D. Acts 1:1 – The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
- E. Matthew 28:20 – 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.

III. Textual Studies

- A. Line upon Line
- B. Good for book study – word by word, verse by verse, chapter by chapter
- C. Useful for knowing written word and application
- D. Outline the whole Bible
- E. Be familiar with every verse in the Bible
- F. Read whole Bible over and over many times.
- G. Read Bible over and over for life

IV. Topical Studies

- A. Here a little, there a little
- B. Comparing spiritual with spiritual – in a sense.
- C. Comparing all passages on similar topic or using similar words

V. Both are Necessary for Proper Study

- A. How can one study Revelation without comparing Daniel and other books?
- B. All study should be done with due diligence
- C. No study is ever exhaustive

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D. Continue to add to studies over time

VI. Studying for a Textual Message

- A. Prioritize the commandments – what one should *do*
- B. Use the written order of words and thoughts
- C. Use the written words
- D. God's word is written to preach – simply find the points
- E. The Bible preaches itself – let the Bible speak
- F. Consider applications
- G. Consider contexts

VII. Studying for a Topical Message

- A. Prioritize the commandments – what one should *do*
- B. Arrange in most logical order – time, progression, importance, etc.
- C. Rightly divide per the Bible's leading

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Lesson 18: Deductive vs. Inductive Study

I. Deductive Study:

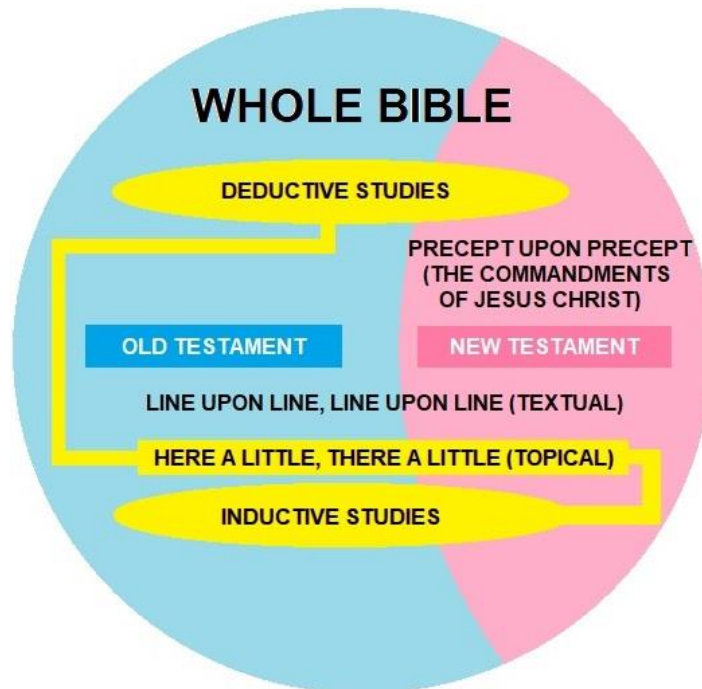
- A. Glean truths from simply reading what God says.
- B. Taking what God says at face-value, firmly accepting what God has commanded.
- C. Arrange the truths in the most logical order.
- D. Use God's exact words – beware of non-biblical words as they tend to confusion and private interpretation.

II. Inductive Study:

- A. Proving or disproving certain conclusions by comparing scripture with scripture.
- B. Leave opinions open to God's veto power.
- C. Just because God does not deny something does not make it true. ("Peter shot his mother-in-law with a .45")
- D. Don't assume God says something if he did not say it.

III. Both are Necessary for Proper Study:

- A. All these should be proved – Prove all things; hold fast that which is good (I Thessalonians 5:21)
- B. State what God says, then back it up with other commandments, teaching, examples, etc.
- C. Form the best scriptural model



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IV. Always Check What You Hear with the Bible if it Sounds Strange.

- A. Always check even if it does not sound strange (Acts 17:11)
- B. Do not accept something as true just because the person who told you is fully persuaded.
- C. Sincerity or passion does not make something true
- D. Popularity of a person does not make what he says true

V. Check Your Preconceived Notions Before Accepting Them as True

- A. Prove all things – 1 Thessalonians 5:21
- B. Do not make a habit of taking things for granted.
- C. Think of verses that support or deny the proposition – see 2 Corinthians 10:5.
- D. Find what God says about a certain thing when studying (sub-studies) – you are always guaranteed a blessing.
- E. Many things a person thinks are true do not agree with scripture
- F. Pride blinds and make a man think he is always right

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Lesson 19: Understanding Prophecy, Parables and Mysteries

I. Prophecy Comes from Holy Men of God Who Were Moved by the Holy Ghost

A. 2 Peter 1:16-21:

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II. Parables in the New Testament Came from Jesus Christ

A. A List of the parables of Jesus Christ

The Parables of Jesus	
1	New Cloth on an Old Coat (Matthew 9:16; Mark 2:21; Luke 5:36)
2	New Wine in Old Wineskins (Mark 9:17; Mark 2:22; Luke 5:37–38)
3	The Lamp on a Stand (Matthew 5:14–15; Mark 4:21–22; Luke 8:16, 11:33)
4	The Wise and Foolish Builders (Matthew 7:24–27; Luke 6:47–49)
5	The Moneylender forgiving unequal debts (Luke 7:41–43)
6	The Rich Fool Building His Bigger Barns (Luke 12:16–21)
7	The Servants Must Remain Watchful (Mark 13:35–37; Luke 12:35–40)
8	The Wise and Foolish Servants (Matthew 24:45–51; Luke 12:42–48)
9	The Unfruitful Fig Tree (Luke 13:6–9)
10	The Parable of the Soils (Matthew 13:3–23; Mark 4:1–20; Luke 8:4–15)
11	The Weeds Among Good Plants (Matthew 13:24–43)
12	The Growing Seed (Mark 4:26–29)

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13	The Mustard Seed (Matthew 13:31–32; Mark 4:30–32; Luke 13:18–19)
14	Yeast (Matthew 13:31–32)
15	Hidden Treasure (13:44)
16	Valuable Pearl (13:45–46)
17	Fishing Net (Matthew 13:47–50)
18	Owner of a House (Matthew 13:52)
19	Lost Sheep (Matthew 18:12–14)
20	The Master and His Servant (Luke 17:7–10)
21	The Unmerciful servant (Matthew 18:23–34)
22	The Good Samaritan (Luke 10:30–37)
23	Friend in Need (Luke 11:5–8)
24	Lowest Seat at the Feast (Luke 14:7–14)
25	Invitation to a Great Banquet (Luke 14:16–24)
26	The Cost of Discipleship (Luke 14:28–33)
27	Lost Sheep (Luke 15:4–7)
28	Lost Coin (Luke 15:8–10)
29	The Prodigal Son (Luke 15:11–32)
30	The Shrewd Manager (Luke 16:1–8)
31	The Rich Man and Lazarus (Luke 16:19–31)
32	The Early and Late Workers in the Vineyard (Matthew 20:1–16)
33	The Persistent Widow and Crooked Judge (Matthew 18:1–8)
34	The Pharisee and Tax Collector (Luke 18:10–14)
35	The King’s Ten Servants Given Minas (Luke 19:12–27)
36	Two Sons (one obeys, one disobeys) (Matthew 21:28–32)
37	Wicked Tenants (Matthew 21:33–44; Mark 12:1–11; Luke 20:9–18)
38	Invitation to a Wedding Banquet (Matthew 22:2–14)
39	The Fig Tree and Signs of the Future (Matthew 24:32–35; Mark 13:28–29; Luke 21:29–31)
40	The Wise and Foolish Virgins (Matthew 25:1–13)
41	The Talents (Matthew 25:14–30)
42	The Sheep and the Goats (Matthew 25:31–46)
43	The Sheep, Shepherd, and Gate (John 10:1–18)

III. Helps for Understanding and Interpreting Jesus’ Parables

- A. Understand the nature of the parable – Jesus usually gives the subject what something is like.
- B. Understand the purpose of parables – what is the teaching Jesus wants us to learn?

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- C. See the parable in its proper context – what is the theme of the parable?
- D. Understand the culture of the people who heard the parable.
- E. Identify the main point of the parable.

Some recommended questions for finding the main point are:

- Who are the main characters?
 - What occurs at the end?
 - Who or what is the focus of the story?
- F. Take notice of surprise details.
 - G. Know that not every minor detail has significant meaning – beware of over interpreting parables.
 - H. Notice imagery in the parables and compare with similar passages that use that imagery.
 - I. Keep in mind the ending of parables.
 - J. Avoid allegorical interpretations of parables.

IV. Prophecy

- A. Contained in scripture (1 Peter 1:19, 20)
- B. Speaks of future things (Revelation 1:3)
- C. Revealing of things hidden; whether it be future happenings, or reproof, or God's purpose
- D. Revelation proves the omniscience of God

V. Parables

- A. An earthly story with a heavenly meaning
- B. Reveals the things of God in simple and memorable form
- C. Parables must be understood according to Jesus' method (Mark 4:13) – How then will ye know all parables?
- D. Beware of extrapolating parables to the extreme.

VI. Mysteries

- A. Something that was hidden is now revealed.
- B. We still “see through a glass darkly”
- C. Good understanding is able to be gleaned, but there is always an element of mystery maintained, as we are not able to fully understand them.

VII. Keys to Interpretation Should Have Logical Links:

- A. Context
- B. Comparison passages
- C. Similar words or thoughts used to further define
- D. Study all passages on the subject

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- E. Take a passage alone without cross-referencing and comparing other scripture can lead to incorrect understanding.

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Lesson 20: The Law of First Mention

I. In the Beginning

- A. John 1:1 – In the beginning was the Word, and the Word was with God, and the Word was God.
- B. Genesis 1:1 – In the beginning God created the heaven and the earth.

II. All Words are Chosen by God

- A. Tongue and languages made by God
- B. God uses words to communicate with man
- C. Know where God first used words and actions

III. God's Methods are Perfect

- A. And therefore He uses the same program – the perfect program – as a rule
- B. Words increase in complexity as they progress through Bible
- C. Find base words and first usage to get good understanding

IV. How God First Uses a Word is Key to Understanding the Word

- A. This why line upon line is so important.
- B. Read Bible Genesis through Revelation

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Lesson 21: Contradictions and Supposed Contradictions

I. Commentary on Supposed Contradictions

The question or comment usually arises in reference to “contradictions in the Bible.” I have heard a few people say, “Well, what about all the contradictions in the Bible?” When asked to point just a few of them out for further discussion, I expect they will retreat and say they do not know any.

Those who usually say there are contradictions in the Bible are simply parroting something heard elsewhere – a lie of the Devil or an opinion of someone ignorant of the Bible. Very few have even read the Bible through one time (yeah, very few believers have read their Bible through even once), but they are quick to comment on things of which they know little. The Bible of which I am speaking is, of course, the King James Bible. I know in the versions the modernists have produced that there are a number of errors and contradictions. We are not speaking of these versions.

I have myself and know many brethren who have read the Bible through a multitude of times. These *Bible Believers* – those who know and read the Bible – will tell you the Bible does *not* contradict itself, which in itself is a miracle considering the forty-plus human authors God used.

There are texts that appear to be contradictions, but they are only *supposed* contradictions, that will with just a small amount of study be explained. There are difficult passages that appear impossible to explain, but with those we trust God knows what he is doing.

When I open my Bible, I do so believing *every word* is exactly as God intended. As I compare scripture with scripture, I know God has given an intricate network of cross-references, and many of these connections are severed (and revelation lost) if any word is changed. My work is to *study* what God has provided – not to change it, or add to it, or take away from it.

Those who do not esteem the Holy Bible as the *very word* of God have no problem in adding to it or taking away from it (e.g., “A better word would be...” or, “This passage may not be in the original manuscripts...” or, “This word means blah, blah, blah...”). The textual critic will, when presented with a difficult or contradicting passage, first assume the writer made a mistake, instead of looking for the correct meaning. The critic, we are to assume, is so much more intelligent than the writers and translators. He can spot the “problem” easily. They expect that we, of course, being ignorant, will simply blindly believe what is written, and have the blessings of God.

You, dear reader, if you have enough faith to believe the word of God is indeed the word of God, you will also believe that “Every word of God is pure; he is a shield unto them that put their trust in him.” The basis for believing the Bible is what it says it is – the inspired, perfect, pure, permanent, powerful, and all plain to him that readeth word of God – is the Bible itself. When you believe that, God is a shield unto you, and in contrast, those who add to God’s word shall be found liars (Proverbs 30:5, 6).

Only one time was I actually given a list of “contradictions” in the Bible*. This list had maybe 20 places that someone obviously thought were really hard to explain. This list was supposed

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to be the “best of the best.” I figured that if I could reconcile these, any others would be defeated automatically. As I began to read the list, I found that these “contradictions” either were assuming the Bible said something the Bible really doesn’t say (i.e., incorrect interpretation), or they could be reconciled by another passage that explained things further – that passage was conveniently left off the list. Please be careful to understand what I am saying here: the supposed contradictions can be reconciled first by correct reading; and then secondly, by comparing scripture with scripture. One “contradiction” was comparing God’s appearing to Moses on the mount with John 4, where Jesus said to the woman at the well, “God is a Spirit...” (John 4:24). This man could not receive that Moses saw God who is invisible. And this is the best that can be presented? This is the great contradiction. I expect my three-year-old son could reconcile this. By simply reading where John said (John 1:18): “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.” Jesus is “God manifest in the flesh” (1 Timothy 3:16). Pre-incarnate appearances of Jesus Christ in Old Testament times are not uncommon (Adam, Abraham, Jacob, Moses, etc.). Any would be consumed to see the Father in his fullness, so He appears to man either in human form as Jesus Christ, or He covers him from his full glory (i.e., hiding Moses in the cleft of the rock, or man turning away in the case of Isaiah, Paul, the disciples on the mount of transfiguration, etc.).

II. Jesus Christ Himself is a Contradiction to Some

What is also interesting, but not uncommon, is that finding fault with God’s appearances, calling them “contradictions,” strikes at the root of the triune God and the deity of Jesus. I suppose there have been many who do not understand or accept the unity of the Father, Son, and Holy Ghost (called the “Trinity” by some). I think it is impossible that anyone *fully* understand the Nature of God – for to do that would make him equal with God. But we do *believe* and *understand* that God is One, and is at the same time the Father, the Son Jesus Christ, and the Holy Ghost.

Jesus Christ is fully and completely the Son of Man and is fully and completely the Son of God. He is one hundred percent God and one hundred percent man. Praise God! Jesus is in truth *God manifest in the flesh*, and although a contradiction to some, He is actually the answer to many of the contradictions in the Bible. For example, Matthew 22:41-46, when the Lord asked the Pharisees a question they could not answer: “If David then call him Lord, how is he his son?” Jesus just finished quoting, “The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?”

The Lord Jesus Christ just proposed to the Pharisees an apparent contradiction. However, we know that Jesus Himself is the Reconciler of this contradiction. The Pharisees who denied the deity of Jesus Christ were left still confused. Jesus Christ Himself is the answer to this riddle.

III. “Contradictions” are Easy to Find

Someone who has not read the whole Bible, and only took a small portion of the word of God (two or three verses) disassociated from the remainder, could easily find two “contradicting” verses. But this is not a reasonable way to find truth. One must take into consideration *all the*

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verses that speak on a certain subject. The key to reconciling any contradiction found in scripture will be found within the pages of the Holy Bible.

Give me more than 30,000 verses at my disposal and allow me to take them out of context at will, and I can fill a page with a pair of verses that appear to contradict each other. But this is no great accomplishment. A riddle remains locked until someone finds the key. That key is another passage of scripture.

IV. A Closer Look Yields Truth

A. Some verses even appear to contradict in the same context. Look at Proverbs 26:4-5:

26:4 Answer not a fool according to his folly, lest thou also be like unto him.

26:5 Answer a fool according to his folly, lest he be wise in his own conceit.

B. Here are two verses, one right after the other. How many people would think this is a contradiction? How many would think the writer or translator made a mistake? Is this so obvious an example of a Bible contradiction that no one attempted to correct it?

C. Using rules of *rightly dividing* one can see a number of things:

- These two verses being in the same context are speaking in tandem.
- These two verses being right next to each other are showing two contrasting actions: when to answer and when not to answer a fool.
- These verses are juxtaposed so that one would know that there is “a time to keep silence, and a time to speak... (Ecclesiastes 3:7).
- The verse tells one when to speak and when to keep silence: If when one speaks to a fool he will sound like a fool, it is better to keep silent. If a fool will think he is correct (and possibly others will also think he is correct), then show him how foolish he really is – especially if you are expected to speak. God will give the wisdom to know the difference. Our Savior exemplified this when He stood before the Jews and Pilate.

D. Never fear looking into supposed contradictions. Most are easy to reconcile. Others, with a bit of study will provide the answer – with a great blessing, I may add.

* The person who provided this “List of Bible Contradictions” was none other than “the magnificent” himself – Muhammad Ali (or, Cassius M. Clay)¹. This is a man who converted to the false religion Islam², changed his name, thought at one time he was “the king” and “the greatest,” and when passing out his autographs (written beforehand on slips of paper because he suffers from Parkinson’s disease) had this list of “Bible Contradictions” printed on the back of the paper, with a plug for Islam. How’s that for an honest, straightforward method of “contending” for the “truth”? [Editor’s Note: When meeting Ali even in his handicapped condition, I must say I was impressed by his presence and charisma – he still has a powerful persona, and he is a very likable person. But to me, Jesus Christ is the King and the Greatest. Muhammad Ali is only a man. And any man can be deceived.]

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1 Cassius Marcellus Clay, born Jan. 18, 1942, Louisville, KY

The colorful and controversial Ali began taking boxing lessons when he was twelve years old at the urging of a Louisville policeman he talked to after his bike was stolen. As a high school student, he won the national Golden Gloves middleweight championship in 1959 and 1960 and the AAU national light heavyweight title in 1960, and then went on to a gold medal in the Olympic light heavyweight division.

Under his given name, Cassius Clay, he had his first professional fight on October 29, 1960. Before his sixth professional bout, against Lamar Clark on April 19, 1961, Clay predicted a 2nd-round knockout and was right. He continued making predictions, often in rhyme, and making them come true until March 13, 1963. On that date, he won a questionable 10-round decision over Doug Jones after predicting a 4th-round knockout.

Clay was a heavy underdog when he met Sonny Liston for the heavyweight championship on February 25, 1964, at Miami Beach, FL. But he won the fight when Liston failed to come out for the 8th round, claiming a shoulder injury. In a rematch on May 25, 1965, Clay knocked Liston out with a “phantom punch” that few observers saw in the 1st round at Lewiston, ME.

Shortly after becoming champion, Clay announced that he had become a Black Muslim and changed his name to Muhammad Ali. He defended the title eight times in the next twenty months. In the meantime, he had refused induction into the Army. As a result, his license was revoked by the New York State Boxing Commission, his title was stripped, and he was sentenced to five years in prison for draft evasion.

While the conviction was being appealed, Ali was inactive for more than two years and announced his retirement early in 1970. He returned to the ring shortly afterward, knocking out Jerry Quarry in the 3rd round on October 26, 1970, at Atlanta. After a court ordered New York to restore his license, he fought the new champion, Joe Frazier, at Madison Square Garden on March 8, 1971. Frazier won a brutal 15-round fight on a unanimous decision.

The U. S. Supreme Court overturned his conviction on June 29, 1971, and Ali won the North American Boxing Federation’s championship by knocking out Jimmy Ellis in the 12th round less than a month later. He lost it on a 12-round decision to Ken Norton, regained it by out-pointing Norton in 12 rounds, and then beat Frazier on a 12-round decision to gain a world title fight against George Foreman, who had also beaten Frazier.

Ali knocked Foreman out in the 8th round on October 30, 1974, at Kinshasa, Zaire, in the first heavyweight championship fight ever held in Africa. He was named fighter of the year by Ring magazine. He and Frazier shared the 1975 award after their celebrated “*Thrilla in Manila*” fight on October 1, when Ali won with a 14th-round knockout.

After ten defenses, Ali lost the title to Leon Spinks on a 12-round decision February 15, 1978 but regained it for a third time with a 15-round decision on September 15. He then announced his retirement.

He came out of retirement for another championship fight, against Larry Holmes on October 2, 1980. Holmes knocked him out in the 11th round. Ali retired for good after losing a 1981 decision to Trevor Berbick.

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“Float like a butterfly, sting like a bee,” a phrase coined by corner man Drew “Bundini” Brown, aptly described Ali’s remarkable combination of speed and power during his prime, when he fought at about 210 pounds.

Record: 61 fights, won 56, 37 by KO; lost 5, 1 by KO.

Source: International Boxing Hall of Fame, Olympic Hall of Fame.

2 New Article by The Associated Press

February 28, 1964

Clay Says He Has Adopted Islam Religion and Regards It as Way to Peace

Miami Beach, Feb. 27 (AP) – The new heavyweight champion, Cassius Clay, said today he had adopted the Islam religion. He called Islam the best way to bring about lasting peace.

“They call it the Black Muslims,” the 22-year-old Clay said. “This is a press word. It is not a legitimate name. But Islam is a religion and there are 750 million people all over the world who believe in it, and I am one of them.”

He said he had made an extended study of the religion over a period of months and had become convinced it was “the truth and the light.”

“A rooster crows only when it sees the light,” he said. “Put him in the dark and he’ll never crow. I have seen the light and I’m crowing.”

Clay Is Relaxing

Clay, who stopped Sonny Liston in their 15-round title fight here Tuesday night, was relaxing at his temporary quarters when he was told that the leader of the black supremacy sect, Elijah Muhammad, had told a meeting in Chicago that the new ring champion was a disciple.

“That is true, and I am proud of it,” Clay said. “But what is all the commotion about? Nobody asks other people about their religion. But now I am the champion, I am the king, so it seems the world is all shook up about what I believe.

“You call it Black Muslims, I don’t. The real name is Islam. That means peace. Yet people brand us a hate group. They say we want to take over the country. They say we’re Communists.

“That is not true. Followers of Allah are the sweetest people in the world. They don’t carry knives. They don’t tote weapons. They pray five times a day.

“The women wear dresses that come all the way to the floor and they don’t commit adultery. The men don’t marry white women.

“All they want to do is live in peace with the world. They don’t hate anybody. They don’t want to stir up any kind of trouble. All the meetings are held in secret, without any fuss or hate-mongering.”

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Religion Is Credited

Clay said that his religion, which had brought him “inner peace,” was responsible for his sensational upset victory over Listen, an 8-to-1 favorite.

“God was with me – I couldn’t have done it without God,” he added.

The new champion said he was disturbed to find that the Islam group had drawn the fire of integrationist forces among the Negro people.

“We believe that forced and token integration is but a temporary and not an everlasting solution to the Negro problem,” he added. “It is merely a pacifier. We don’t think one people should force its culture upon another.

“I get telephone calls every day. They want me to carry signs. They want me to picket. They tell me it would be a wonderful thing if I married a white woman because this would be good for brotherhood.

“I don’t want to be blown up. I don’t want to be washed down sewers. I just want to be happy with my own kind.”

Clay said it was only natural that people of the same culture and heritage should live together.

“Animals in the jungle flock together,” he said. Mexicans, Puerto Ricans, Chinese and Japanese all live better if they are together.

“I don’t like hot Mexican food and I would be unhappy if somebody made me eat it. At the same time, you may not like what I like – turnip greens and hominy grits, or country music. If you don’t like it you shouldn’t have to accept it.”

Attitude Is Resented

The boyish-faced fighter, descendant of a runaway Kentucky slave, said he resented the fact that some people attached “dire motives” to his Islam connections.

“I am a good boy. I never have done anything wrong,” he insisted. “I have never been in jail. I have never been in court.

“I don’t join any integration marches. I don’t pay any attention to all those white women who wink at me. I don’t carry signs.

“I don’t impose myself on people who don’t want me. If I go in somebody’s house where I’m not welcome, I am uncomfortable. So I stay away.

“I like white people. I like my own people. They can live together without infringing on each other. You can’t condemn a man for wanting peace. If you do, you condemn peace itself.”

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Lesson 22: Practical Methods to Rightly Divide

I. Commentary on Practical Methods to Rightly Divide

I am not aware of any books that purpose to instruct on how to rightly divide, or the practical methods of studying the word of God. I expect there are some, but I have not had the opportunity to read them. I have, though, read many books declaring what men have learned through study. In a way, these books help the reader know what is needed for a good study.

Consequently, the following methods are my self-developed techniques, which have worked for me since the beginning. These methods probably can be improved upon if one is diligent to put forth the needed effort to improve them. These methods I use have worked well and are proven. Any other methods should also be proved. As Cervantes' Sancho Panza once said, "The proof of the pudding is in the eating." If the methods work, then use them.

II. Meditate Upon and/or Memorize the Certain Texts to be Studied

- A. Know the passage well – each word
- B. Allow God to help you understand the passage
- C. Meditate upon the word order and grammar
- D. Pray for God to supply ideas and connections

III. Make a List of Words, Ideas, and Instances that are Related to the Subject being Studied

- A. The list will be used to provide words to search
- B. Search, read, and meditate upon all verses associated with the subject
- C. Do not limit the associative ideas
- D. God will use your mind's searching to bring words and ideas to the forefront, and places in the Bible to reference.
- E. Maintain the ability to write any ideas or verses that God brings to your mind.

IV. Search the Words and Related Words and Copy the Verses

- A. Arrange verses in the logical order
- B. Write basic truth proved by each verse
- C. Think of antonyms and synonyms

V. Copy the Examples, Types, etc.

- A. Develop a thesis or a number of theses. In respect to the subject.
- B. Determine how the examples contribute to the thesis.
- C. Separate (divide) the passages in groupings that are related.
- D. Some passages may be used more than once.

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VI. A Practical Example

For the sake of an example, let's say a preacher wants to preach on the subject of money. He can easily search the word "money" in the Bible and glean a few commandments and truths worthy of preaching. In fact, just searching this simple word can supply enough material to do an extensive message on the subject (26 books have the word, used about 140 times). If one wants to do an inductive (what was money made of) or deductive study (is paper money scriptural), there is plenty of meat here just with the simple search for the word "money."

If one wants to rightly divide the subject of money, he should – in addition to searching that simple word alone – search other related words, such as: buy, sell, lend, usury, silver, gold, talents, penny, rich, poor, etc. (and their derivations – bought, buyeth, buyer, etc.), and consider places in the Bible where money was involved in actions. It would be profitable also to search things like free, gift, etc., as this would provide an opposite view to the subject.

Once all these things are gathered, the real work comes into play in their dividing and grouping. The verses will categorize themselves as one enunciates the basic truth or truths revealed in the verses.

Now one must arrange the subjects in the most logical order, using the categories determined by the verses themselves. It could be something like this (I made an attempt to alliterate this):

- The Principle (or Origin) of Money
- The Product (or Substance) of Money
- The Proprietor of Money
- The Purpose of Money
- The Provider of Money
- The Power of Money (Giving, Supplying Need)
- The Perversion of Money (Usury)
- The Peril (Love) of Money
- The Powerlessness of Money (or that which money cannot buy – i.e., salvation)
- True Poverty and True Riches

With the subjects arranged and supported with scripture, one should review and let it settle in his mind for a time to see if anything new comes to mind or if any doubt to the correctness arises. Rewording and reworking are usually needed before final presentation for a book, study series, etc.

VII. Things To Remember When Dividing Passages

- A. Rightly divide the word
- B. History
- C. Context
- D. Application
- E. Profitability and use
- F. Doctrine
- G. Reproof

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- H. Correction
- I. Instruction in righteousness
- J. How it perfects
- K. How it throughly furnishes unto all good works

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Lesson 23: Proper Application

I. Know When and How to Apply Scripture

- A. Doctrinally
- B. Historically
- C. Spiritually
- D. Inspirationally
- E. Prophetically

II. All Scripture is Profitable

- A. Personally – commandments of Christ Matthew 28:18-20
- B. Church – church epistles
- C. Pastoral epistles
- D. General epistles
- E. Jewish receivers – we still obey. God has put no difference:
- F. Acts 15:7-11
7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.
8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;
9 And put no difference between us and them, purifying their hearts by faith.
10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

III. Profitability of Scripture

- A. 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:
- B. 17 That the man of God may be perfect, thoroughly furnished unto all good works.
- C. Scripture application – Doctrine – what you do and teach. Practically, the commandments of Jesus Christ.
- D. Scripture application – Reproof – show the error of one's ways
- E. Scripture application – Correction – how to correct and get on the right track for God
- F. Scripture application – Instruction in Righteousness – that a man can learn right from wrong
- G. Scripture application – to be perfect – means complete, wanting nothing
- H. Scripture application – thoroughly furnished unto all good works – God can use the man for every good work

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IV. Typical Message Order

- A. Text read and explained
- B. Introduction
- C. Salvation
- D. Main points
- E. Illustrations
- F. Application
- G. Invitation

V. Always Properly Identify the Application of a Text First

- A. Historical context
- B. Passage context
- C. To whom written?
- D. By whom written?
- E. For what purpose?
- F. What is the passage saying?
- G. What rhetoric style is used?
- H. How is the passage to be properly applied?

VI. Use Spiritual Applications Carefully

- A. Spiritual applications can vary depending on the person studying the scripture
- B. Spiritual applications must align doctrinally and theologically.
- C. There can be many spiritual applications taught from a text.
- D. Be careful with too much liberty.
- E. Be careful to not be dogmatic.

VII. Examples of a Spiritual Application

- A. Using David fighting Goliath as a pattern of a believer contending for the faith.
- B. Using Jesus feeding 5,000 to teach God can multiply your giving.
- C. Using the story of the Good Samaritan to show how Jesus rescued us.
- D. Using Peter walking on the water to teach how we can be victorious over the world.

VIII. Spiritual Application Exercise

- A. Using Hebrews 5:1-5 to teach about a preacher's calling:

- 1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:
- 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
- 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

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4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.
5 So also Christ glorified not himself to be made an high priest; but he that said unto him,
Thou art my Son, to day have I begotten thee.

- B. Context is Paul speaking of Jesus as our High Priest
- C. The doctrinal application is that Jesus did and does the work of a High Priest.
- D. Jesus is our Melchizedek
- E. Can you see a spiritual application to preach on a preacher's calling?
 - 1. Preachers are taken from men.
 - 2. They are just men
 - 3. They are ordained for men – service and ministry
 - 4. They are ordained in things pertaining to God
 - 5. He offers gifts and sacrifices for sins – preaches Christ and how to live holy
 - 6. He has compassion on the ignorant be he was that way once.
 - 7. He confesses his own sins first for personal victory, then works to help others do the same.
 - 8. The man is called of God – he does not take the honor unto himself.
- F. Preachers are sinners saved by grace, they are called to serve, they must have compassion.
- G. A preacher preaches to himself first before preaching to others.
- H. He is God-called and ordained.
- I. Other passages that teach these points in context can be used.
- J. Hebrews 5:1-5 is used as a spiritual outline for the message.

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Lesson 24: Find Salvation and the Savior in the Scriptures

I. The Old Testament Preaches Jesus Christ

- A. John 5:38 – And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- B. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- C. 40 And ye will not come to me, that ye might have life.
- D. 2 Timothy 2:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- E. John 1:1 – In the beginning was the Word, and the Word was with God, and the Word was God.
- F. 2 The same was in the beginning with God.
- G. 3 All things were made by him; and without him was not any thing made that was made.

II. All Scriptures Speak of Jesus Christ – Both are Called the Word

- A. Both Jesus and the Scriptures are truth
- B. Daniel 10:21 – But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.
- C. John 14:6 – Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- D. John 17:17 – Sanctify them through thy truth: thy word is truth.

III. Eternal Life is Found in the Scriptures

- A. Romans 10:11 – For the scripture saith, Whosoever believeth on him shall not be ashamed.
- B. Romans 16:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- C. 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- D. You miss the main purpose of God's writing the passage if you miss Jesus in the passage!
- E. The Old and New Testaments show a man is justified by faith – Abraham, Hebrews chapters 11 and 12
- F. Hebrews 11:6] – But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
- G. John 6:29 – Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

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IV. Scriptures are Able to Make One Wise unto Salvation:

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. 1 Corinthians 15:1-6:

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

- C. Galatians 3:8 – And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

V. All Doctrine Comes from Christ's Commandments

- A. Every teaching should point to Christ
- B. Every teaching should be calibrated by Christ
- C. Use Christ's words with every teaching

VI. How the Scriptures Show Jesus

- A. The New Testament is key to understanding rightly the Old Testament.
- B. The Old Testament show Jesus in these ways:

- 1. Prophecies – there are more than 400 prophecies of the Lord Jesus Christ found in the Old Testament
- 2. Pictures and figures – the rock, the ark, the brazen serpent, etc.

1 Corinthians 10:1-4:

4 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1 Peter 3:20-22:

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20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

John 3:14 – And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

3. Psalms – Psalms 2, 22, 23, 24, 51, etc., speak directly of Christ.
4. Song of Solomon – A song showing Christ and his church
5. The Law and the Prophets

Matthew 5:17 – Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Luke 24:44 – And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

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Lesson 25: Miscellaneous Ways to Study Words

I. Find the Knowledge from God

A. Proverbs 8:8-10:

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

II. Be Mindful of the Law of First Mention

A. See Lesson 20

B. All word usages should be studied

C. The first mention should be studied carefully.

III. Find Other Uses of Same Word in the Bible and Elsewhere

A. Read where same word is used elsewhere in the Bible.

B. Read where same word is used in good writings of similar age

C. Good dictionaries supply dates for word meanings

D. Compare other translations

IV. Study Other Uses of Same Hebrew/Greek Word

A. Search usage of root word to see how it was translated and where it was used.

B. Realize English translation was inspired, so the English *further* defines the original word.

V. Study Roots of English words

A. Word etymology

B. English words have Germanic, Latin, Greek, and other sources.

C. Understand the association of words to better understand the words.

D. Understand borrowed words

VI. Base Word Morphology

A. Learn how words are used and changed

B. Prefixes and suffixes

C. Changes from parts of speech

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VII. Understand Bible Rhetoric Styles

- A. Parables
- B. Proverbs
- C. parallelism
- D. Contrasts
- E. Comparisons
- F. See *Lesson 52: Rhetorical Devices* found in *Class 224A English and the Universal Language Structure*

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Lesson 26: Other Books and Helps

I. There is Wisdom in Seeking Counsel

- A. Proverbs 11:14 – Where no counsel is, the people fall: but in the multitude of counsellors there is safety.
- B. Proverbs 15:22 – Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
- C. Proverbs 24:6 – For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

II. Beware of Whom to Trust

- A. This preacher personally discourages the use of commentaries and “Study Bible” with the notes of certain “doctors.”
- B. Rather than rely upon fallible men, we should teach our preachers to rely upon God.
- C. Rather than use a human author’s notes, it is better to get the True Author’s notes.
- D. The tendency with people who use commentaries and study Bibles is that they use them *too much*.
- E. They become reliant upon them and do not develop a discipline to *think, pray, and study*.
- F. The use of others’ notes is a lazy man’s way – and one tends to read the notes before thinking for himself.
- G. I have not found a good study Bible yet that is reliable enough to recommend.
- H. I do have a variety of study Bibles and commentaries in my personal library, but I rarely use them.
- I. I actually believe I am disappointing God by going to men for understanding.

III. Beware of J. N. Darby

John Nelson Darby (18 November 1800 – 29 April 1882) was an Anglo-Irish evangelist, and an influential figure among the original Plymouth Brethren. He is considered to be the father of modern dispensationalism. As a system, dispensationalism is rooted in the writings of John Nelson Darby and the Brethren Movement.

The theology of dispensationalism consists of a distinctive eschatological “end times” perspective, as all dispensationalists hold to premillennialism and most hold to a pretribulation rapture. He produced a translation of the Bible based on the Hebrew and Greek texts called *The Holy Scriptures: A New Translation from the Original Languages* by J. N. Darby. Darby was part of the Irvingite movement. He was strongly influenced by Edward Irving (mentioned previously), and Lucunza’s book which Irving had translated into English, and particularly by a book written by Norton, of the vision of Margret MacDonald. By 1850, John Darby had organized the Jesuit fraud of two second comings of the Lord Jesus Christ, and the

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pre-tribulation rapture fraud, into a system of prophetic teachings called dispensationalism.

In the 1860's, John Darby was put on the payroll of the British East India company. The British East India Company has historically been held by the Illuminati blood lines of European royalty. John Darby was sent to America with the specific Illuminati goal of weakening the strong faith of American Christians through dispensationalism. The East India Company and the British East India Company men had a habit of giving grants to pseudo-Christian evangelicals. Rockefeller and his fellow-travelers followed suit, fostering evangelical Christianity while hiding their true intentions, which was to attain political power in the United States and then around the world as old John D. Rockefeller demonstrated. In the United States it was the Christian Fundamentalist sect who were introduced to John Nelson Darby's "Dispensationalism". In China it was the China Inland Mission, and in South Africa prior to the Anglo Boer War, it was the London Missionary Society. All of these Christian organizations appear to have been well funded. The Quakers established Communist-like communes during the Revolutionary War and enjoyed strong financial support from William Aldrich (an ancestor of Nelson Aldrich Rockefeller) and Stephen Hopkins.

It is a fact that the Darby Dispensational pre-tribulation rapture was not believed anywhere in Christianity until the 1800's century.

Charles Haddon Spurgeon, Pastor of the Metropolitan Tabernacle and contemporary of Darby published criticism of Darby and Brethrenism. His main criticism was that Darby and the Plymouth Brethren rejected the vicarious purpose of Christ's obedience as well as imputed righteousness. He viewed these of such importance and so central to the gospel that it led him to this statement about the rest of their belief:

With the deadly heresies entertained and taught by the Plymouth Brethren, in relation to some of the most momentous of all the doctrines of the gospel...I feel assured that my readers will not be surprised at any other views, however unscriptural and pernicious they may be, which the Darbyites have embraced and zealously seek to propagate.

IV. Beware of C. I. Scofield

(Wikipedia) Cyrus Ingerson Scofield (August 19, 1843 – July 24, 1921) was an American theologian, minister, and writer whose best-selling annotated Bible popularized futurism and dispensationalism among fundamentalist Christians.

Cyrus Scofield was born in Clinton Township, Lenawee County, Michigan, the seventh and last child of Elias and Abigail Goodrich Scofield. Elias Scofield's ancestors were of English and Puritan descent, but the family was nominally Episcopalian. Abigail Scofield died three months after Cyrus's birth, and his father twice remarried during Cyrus's minority. Details of his early education are

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unknown, but there is no reason to doubt his later testimony that he was an enthusiastic reader and that he had studied Shakespeare and Homer.

According to Scofield, he was converted to evangelical Christianity through the testimony of a lawyer acquaintance. Certainly by the late fall of 1879, Scofield was assisting in the St. Louis evangelistic campaign conducted by Dwight L. Moody, and he served as the secretary of the St. Louis YMCA. Significantly, Scofield came under the mentorship of James H. Brookes, pastor of Walnut Street Presbyterian Church, St. Louis, a prominent dispensationalist premillennialist.

In October 1883, Scofield was ordained as a congregationalist minister – while his divorce was proceeding but not yet final – and he accepted the pastorate of small mission church founded by that denomination, which became the First Congregational Church of Dallas, Texas (now Scofield Memorial Church). The church grew from fourteen to over five hundred members before he resigned its pastorate in 1895. In 1895, Scofield was called as pastor of Moody's church, the Trinitarian Congregational Church of East Northfield, Massachusetts. Scofield also attempted with limited success to take charge of Moody's Northfield Bible Training School.

During the early 1890s, Scofield began styling himself Rev. C. I. Scofield, D.D.; but there are no extant records of any academic institution having granted him the honorary Doctor of Divinity degree. Scofield's second wife proved a faithful companion and editing assistant, but his relationships with his children, including librarian Abigail Scofield Kellogg, were distant at best. Scofield died at his home on Long Island in 1921.

The Scofield Reference bible was destined to have a tremendous impact upon the beliefs of many. There were three million copies published in the first 50 years.

Through this Bible, Scofield carried the teaching of the two Second Comings and the two-stage rapture to almost the whole of American Christianity. Also, The Lord Jesus Christ said it would be like this, in these last days of such strong delusion; with the vast majority of preachers having been taught these Jesuit doctrines in the Jesuit infiltrated Protestant seminaries. Matthew 24:24 – For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

The truth train of history of pre-tribulation rapture doctrine begins with two Jesuit priests. The first was named Ribera. His writings influenced the Jesuit priest Lacunza. Lacunza influenced Irving, Irving influenced Darby, Darby influenced Scofield, Scofield and Darby influenced D.L. Moody, and Moody influenced a very large part of evangelical Christianity, and almost the entire Pentecostal movement. Someone once said all roads lead to Rome, and in the case of the pre-tribulation rapture doctrines that remains accurate.

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V. **Beware of Frank Charles Thompson**

The Thompson Chain-Reference system was devised by its namesake, Dr. Frank Charles Thompson, in the early 1900s, but the original work was started in 1890. Thompson was born in 1858, in Elmira, New York, and was ordained in 1879. His wife was Laura Boughton Thompson. He began work on the system because of his dissatisfaction with the reference Bibles that were then available to preachers:

Dr. Thompson believed the Bible should be presented in a simple, but scholarly way. He saw the need for a well-organized reference Bible that would be of practical use to the layman as well as a minister. In 1890, Dr. Thompson began the work he would continue for the rest of his life. He completed the “thought suggestions” opposite the verses throughout the Bible. These are what became the “chain-links” that are the heart of the Thompson system. Some of the men in Dr. Thompson’s church saw his Bible and told him this would be a great help to them in their Bible study too. They encouraged Dr. Thompson to have his Bible, with marginal references, published so that everyone could enjoy the blessing of this helpful study tool.

The first version of Thompson’s study Bible was published in 1908 by the Methodists Book Concern of Dobbs Ferry, New York. Five years later, in 1913, Thompson was joined by B. B. Kirkbride, of Indianapolis, Indiana. The two men formed the Kirkbride Bible Company in order to further improve and distribute Thompson’s work.

The original Thompson Chain-Reference Bible, as well as several subsequent versions, were based on the King James Bible. Currently, editions based on the King James Version, New King James Version, New International Version (1978 version; now out of print), New American Standard Bible (1977 version) and English Standard Version are available, as well as electronic versions that incorporate other features.

As of 2006, more than four million Thompson Chain-Reference Bibles have been sold.

On December 3, 2020, HarperCollins Christian Publishing announced its acquisition of the Thompson Chain-Reference Bible product assets from Kirkbride Bible Company. The Bible brand will be stewarded by the Zondervan publishing group.

Rev. Frank Charles Thompson was the son of Rev. Joshua and Sarah Jane Thompson. Edith A. (Walters) Thompson was his 1st wife. They were married April 17, 1883. Edith died March 11, 1886. Laura Jane (Boughton) Thompson was his 2nd wife. They were married September 14, 1887. Laura died October 28, 1957. Rev. Thompson was a minister in the Methodist Episcopal Church: Genesee (Western New York/now Upper New York) Conference 1881 F 1883.

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VI. This Preacher's Recommendation

- A. I recommend getting a plain King James Bible with center column references.
- B. I personally use a wide margin Bible so I can write messages, outlines, comments, cross-references, stars and other marks, etc., in the margins for personal use.
- C. One man wisely said, that if you are having trouble with a verse, you will find that most commentators (and that's what they are – "common 'taters") are having the same trouble.
- D. Listen: get your messages from God.
- E. Get your ideas from God.
- F. Get your revelation from God.
- G. Get your inspiration from God.
- H. Learn to pray and learn to study for yourself.
- I. Build that relationship and you will never lack understanding or messages to preach when you need them.

VII. There Are Benefits to Using Helps

- A. There are certain helps that are profitable in the study of God's word.
- B. Here is a list of some basic helps that are useful:
 1. Concordance:
 - Useful to search use of words and their locations.
 - Don't be a "concordance cripple" – that is, always relying upon a concordance to find a passage you already know that you are seeking. Pray for God to bring the verse to remembrance and try to locate it yourself. You will find that this method usually works.
 - Necessary to do an exhaustive study of a word use.
 - Computer Bible programs are very powerful and useful. Just make sure that you can still function well and do your studies without your computer.
 - A good history of "line upon line" reading will be more valuable than a concordance or computer, as you will be able to remember instances that are otherwise not found by simple word searches. Topical studies require a good knowledge of the Bible.
 2. Dictionary:
 - Use a good reliable dictionary that gives roots of words and defines the words according to the sense used in the 17th century and current usage.
 - Understand the authors are not infallible.
 - The Bible itself is the best definer of its own words.
 - Give Bible definitions the highest weight.
 3. Bible Maps:

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- Bible maps are very useful to understand locations and distances between points.
- Understanding the Bible lands are necessary to have good understanding of the word of God.

4. Inspirational Material:

- Best inspirational Book is the Holy Bible.
- Beware of putting one's experience over the truth of the word of God.
- Do not become dependent upon the inspirational reading for you good spirit and encouragement.
- Use the word of God.

5. Textual Comparison Charts:

- These are very necessary in order to identify departure texts.
- They are useful for English and foreign versions.

6. Commentaries and Lexicons

- Almost always they are Bible correctors
- May have some thoughts to study for yourself
- Do not rely on these writers for anything

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Lesson 27: Conclusion

I. Preach the Word

- A. 2 Timothy 4:2 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- B. Preach the word:
 - Not man's opinion
 - Not man's ideas
 - Not man's philosophies
 - Not man's wisdom

II. Study to Shew thyself Approved

- A. Rightly divide the word of truth
- B. Build upon previous studies
- C. Do proper exegesis
- D. Expound the word of God
- E. Increase your knowledge of the word of God
- F. Always compare spiritual with spiritual
- G. Always preach Christ and him crucified
- H. If the page does not bleed, you got it wrong.

III. Study Takes Diligence

- A. Ecclesiastes 12:12 – And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

IV. Study Takes Time

- A. Time to read the Bible through many times
- B. Time to pray
- C. Time to search the scriptures
- D. Time to meditate
- E. Time to write
- F. Time to review and check

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The Sayings of the Two Thieves

I. The Text

A. Luke 23:39-46:

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

II. First Malefactor

A. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

- Hanged – a man condemned
- Railed on Jesus
- If thou be the Christ – unbelief, prove yourself
- Save thyself – hinder gospel and salvation of the world
- And us – personal escape from an uncomfortable position

III. Second Malefactor

A. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

B. 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

C. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

- Rebuked him – understood the foolishness of the statement
- Dost thou not fear God? – had a fear of God
- Same condemnation – understood he was under condemnation – John 3:16-18
- And we indeed justly – understood penalty of sin
- And we receive the due reward of our deeds – understood justice
- But this man hath done nothing amiss – innocence of Jesus

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- Lord, remember me when thou comest into thy kingdom – understood Jesus is lord (who he said he was) and was to return in glory.
- D. The second had Jesus' promise: "To day shalt thou be with me in paradise."
E. Which one are you?