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HERMENEUTICS

TABLE OF CONTENTS

I. Section I Introduction to Hermeneutics	p. 1
2. Section II Faulty Interpretation	p. 6
3. Section III Concerning Method	p. 12
4. Section IV Prerequisites for Sound Hermeneutics	p. 20
5. Section V Historical Exegesis	p. 25
6. Section VI Literary Exegesis	p. 30

A Study of The Principles of Interpretation

The material in this book was prepared for the use in the "Hermeneutics" course in the BROWN TRAIL PREACHER TRAINING SCHOOL. The "Hermeneutics" course is designed to give the student of the Bible sufficient instruction to enable him to "Handle correctly the word of Truth," (2 Tim. 2:15) as he proceeds with his own Bible Study. This present work forms the basis of that course.

The study of Hermeneutics is a detailed and complicated study. It is hoped, however, that this material has been sufficiently simplified, and organized in such a way as to render it of practical value to every student of the Bible.

The material contained in this book is largely derived from and intended to be used with the textbook entitled HERMENEUTICS, by D. R. Dungan. Though much of the material has been highly condensed and greatly rearranged, we gratefully acknowledge our appreciation for Professor Dungan's extremely valuable book.

An accurate understanding of God's Word forms the very basis for all Christian living, service, teaching, and hope. As we present this material, our aim is to help the student of the Bible to become acquainted with the principles of interpretation, and to learn to use the tools which will aid him in gaining and accurate understanding of God's Holy Word.

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BIBLICAL HERMENEUTICS

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BIBLICAL HERMENEUTICS

INTRODUCTION

Section I

I. Definition:

1. Hermeneutics is the Science of Interpretation
2. The name Hermeneutics is derived from the Greek Hermes, the messenger of the gods and the interpreter of the chief god Jupiter.
3. Sacred Hermeneutics, or Biblical Hermeneutics, is the science of interpreting the Scriptures.

4. The term "exegesis" (ex= out and egisthas= to guide or lead, or to lead, out) is the word which describes the application of the principles of Hermeneutics to a study of the scriptures in order to "bring out" the meaning of any passage which might otherwise be difficult to understand.

- II. God expects us to use his book in order to gain a knowledge of his will, and in order to become acquainted with his character.

1. The Bible is to be used as other books; that is, it is to be studied

carefully. The need for an interpreter implies that there is a possibility of misunderstanding between two parties. As the Bible was written 2,000 to 4,000 years ago, in a culture different from our own, the possibility of misunderstanding definitely exists. If one would interpret the Scriptures, he must study them carefully to come to know their meaning.

An objection is sometimes raised to this idea. It has been suggested that "if the Bible really is from God, it should be so simple no one would misunderstand it. If God could give us such a book and would not, then He is to blame for our lack of understanding. If he could not give us such a

book, then He is not perfect." In reply, let us say this is not good

logic. Consider the field of nature. God has made it necessary to study nature to learn her laws and processes and her lessons. It is reasonable that He should make it necessary to study His Word.

2. The weakness is with man.

(1) Man is fallible and his judgements are very imperfect.

(2) Our own laws are made by our ablest and wisest men, yet they are

subject to misinterpretation. (Even Supreme Court decisions have

been reversed.)

(3) Religious creeds have been developed by men of great ability and

pure motives; yet these creeds are variously interpreted.

(4) These laws and creeds were likely plain at the time written, but

as time passes, customs have changed, words have become obsolete or
changed their meaning, religious sentiment has changed, and we find

many interpretations.

(5) Man misunderstands his fellow man, and even himself, and is fully

capable of misunderstanding the Lord also.

3. God does not inspire interpretation today.

(1) We know that the very best of men often differ widely in their

interpretations of Scripture.

(2) Since truth is never contradictory, whenever interpretations of

Scripture differ, we can be sure human mistakes have been made.

(3) It is sometimes supposed that the Holy Spirit directs men in

their inquiries after the truth; he does not, however, inspire

infallible interpretation.

(4) Whatever help the Lord does see fit to give his servants in their

efforts to understand the Bible, he does not guide them by

inspiration, or the mistakes which are now made would not occur.

4. Divine wisdom has adopted the word-method of revelation.

(1) When God decided to use the word method of communication with man,

all the imperfections and weaknesses of this medium of communication
were necessarily adopted at the same time.

- (2) There would be no reason for giving a "revelation" which would require inspiration to interpret. (There is no revelation unless something is revealed.)
- (3) Instead of deciding to give direct revelation to everyone, God decided to select a few who would be the teachers of many. These men are the writers of the various books of the Bible.
- (4) Personal claims of inspiration now are not sustained.
- (5) There is no reason for personal inspiration now.

A. God has no other truth to reveal. (Gal. 1:6-9; 2 Pet. 1:3; 2 Tim. 3:16, 17)

B. God couldn't make the truth any plainer than he did when he gave us the Bible.

- (6) We must be concerned about the "Law and the testimony" for a knowledge of the will of the Lord. We must study and search the scriptures.

- A. Ezra 7:10
B. Deut. 29:29
C. Neh. 8:1-8
D. Ps. 1:1, 2; 19:7; 119:34-105
E. Luke 16:29-32
F. 2 Tim. 3:15-17; 2:15
G. 1 Tim. 4:13

Note: It is clear from these passages that --
God expected to be understood;
He told us everything he wanted us to know.

III. A correct Hermeneutics would go far toward healing the divisions of the

religious world in general and the church in particular.

1. A wrong interpretation is not the only cause of division.

(1) Jesus prayed for unity (John 17:11,20,21).

(2) The apostles condemned division (1 Cor. 1:10; Rom. 16:17).

(3) Division makers were to be avoided (Rom. 16:17).

(4) Selfish personal ambition is a cause of religious division.

2. Selfish ambition cannot be removed by rules of interpretation.

(1) Selfish ambition caused trouble in the days of the apostles.

(2 Pet. 2:3,10; 3 John 9, 10)

(2) The desire for position and power led hypocrites to hide behind

religious matters. (Matt. 23:1-7)

(3) A correct hermeneutics would make it impossible for these men

to continue to deceive people.

3. All divisions, however, are not the result of ambition, sinful

desires, or a divisive spirit.

(1) There are differences among the honest and the learned.

(2) Inheritance plays a part in maintaining divisions, but it

will not account for the origin of the many conflicting faiths

found among those who claim to be followers of Christ.

(Men have been taught their views from early years.)

4. The Bible is not at fault.

(1) The Bible cannot be blamed for the many religious divisions.

Division actually caused people to become skeptical of the

Bible. Skeptics claim that either the Bible teaches contra-

dictory doctrines, OR we may interpret Biblical statements just

as easily one way as another.

(2) If the Bible is from God, it does not contradict itself.

(3) The Bible can be understood.

(4) God gave man exactly the kind of book man needed, and with

honest effort, man can understand it.

5. The method of interpretation is to blame for much of the lack of harmony.

(1) Men want unity.

(2) We know that division cannot be accounted for entirely on the

grounds of dishonesty.

(3) The Bible is not at fault in the matter.

(4) Therefore, we conclude, the major cause of religious division

is found in the manner of interpreting the Bible.

Note: "These facts compel the thought that he who can bring before the world a correct system of interpretation, will do more to heal the divisions than any other man of this century."

--D.R. Dungan

IV. A sound Hermeneutics would be the best possible answer to the infidel

objections to the Bible.

1. A wrong interpretation, as we have seen previously, is not the only

cause of unbelief. (Much unbelief is the result of impure hearts

and bad lives. See. Rom. 1:21-32)

2. False interpretation, however, is a strong support for unbelief.

(1) The Bible is its own best defense. But for it to be its own

best defense, its teaching must be understood.

(2) Correct knowledge of the principles of interpretation are essential

to understanding.

(3) Though the lack of a correct Hermeneutics has led to many infidel

claims, a correct Hermeneutics would greatly weaken the power

of infidelity.

- V. A sound exegesis is essential to finding our way to Heaven.
 1. Many people are discouraged by the conflicting answers to the question "What shall I do to be saved."
 - (1) Note the various answers:
 - A. "Wait for the Lord to come to save you."
 - B. "There is nothing you can do."
 - C. "You must give your life to God." (but not told how)
 - Note: A Baptist preacher in North Texas was reprimanded for baptizing a man after the example of the Ethiopian Eunuch of Acts 8.
 - (2) If a man is told to look in the Bible for the answer to the question, he is not told where to look.
 2. Many people do not know where to look to find the way of salvation.
 - (1) Many had just as soon study the book of Job as Acts.
 - (2) Consider the Matters of Law or history--persons desiring answers to their questions are told exactly where to look.
 3. Not only is the question of salvation involved, but the assurance of pardon also.
 - (1) Consider the many different reactions to "salvation"
 - (2) Feelings prove nothing.
 - (3) The reason for the differences of feelings lies largely in the creeds of men. (Baptists teach you to "feel" one way when saved, Holiness groups teach you to feel another way.)
 - (4) Right methods of interpretations of Scriptures will help remove the trouble.

FAULTY INTERPRETATION

I. Examples of Faulty Interpretation

1. Acts 3:31, 34 and 2 Peter 3:15-18 are used to show that man cannot understand the Bible.

2. Matt. 16:18 is used to show that Peter is the foundation of the church. (see 1 Cor. 3:11 for reply)

3. John 15:5 is used to uphold denominationalism; some interpreters suggest the denominations are the various branches of the church.

4. Acts 7:59 provides us with an example of misinterpretation due to pure ignorance. One "would-be interpreter" suggested that Jews were calling on the Lord while they were stoning Stephen.

II. Reasons for Faulty Interpretation (reasons for misunderstanding the Bible)

1. Wrong ATTITUDE toward the Bible.

(1) Failure to respect the Bible as the Word of God.

A. Not respecting God as the author of the Bible (not inspired).

B. Not respecting the Bible as God's only revelation.

C. Treating the Bible as a convenient "spiritual toy."

(Make it say what we want it to)

D. Considering the Bible to be a "box of curiosities."

(Spending time searching for quaint texts, oddities, etc. causes one's time to be taken up with incidentals without any spiritual benefit.)

(2) Failure to consider the Bible as the standard for religious

matters.

A. Some consider the Bible to be a source of a variety of doctrines

rather than the Bible itself being the true doctrine.

B. For many, the human mind has come to the doctrinal standard.

(3) Lack of humility (teachableness)

- A. Not going to the Bible simply to learn what it teaches.
- (Many individuals approach the study of a scripture with their minds already made up as to what the scripture will say rather than simply studying the scripture to learn what it teaches.)
- B. Using the Bible to convince others of preconceived ideas.
- C. Using the Bible to substantiate or support my own ideas or theories.

(4) Not expecting to understand the Bible

- A. Not considering the Bible as a "sensible communication."
- B. Reading only from a sense of duty. (This is not a very satisfactory way of becoming acquainted with the scriptures.)
- C. Reading irregularly without any system. (This leaves only what happens to stick in the mind of its own accord.)
- D. Reading only favorite scriptures. (We could not learn much about any other subject in this way.)

(5) Not Regarding the Bible as "The Truth."

- A. Truth is to be treasured. See Prov. 23:23
- B. Some feel that "truth is relative" (truth is whatever you want it to be). See John 17:17; John 14:6; John 8:32
- C. My highest aim should be to learn the "truth" no matter what I believed or practiced previously.

2. Wrong MOTIVE for Interpretation

(1) Using the Bible to prove doctrines.

- A. The Bible is not a book with which to prove doctrines.
- B. The Bible itself is doctrine.
- C. Almost anything can be proven to the man who wants to find the "proof" strongly enough.

D. Instead of searching the scriptures to see what they contain, doctrines have first been assumed and the Bible then compelled into some sort of recognition of the position.
 E. This wrong use of the Scriptures.
 (2) Using the Bible to defend one's own interests.

A. Many people today are very anxious to do and say whatever the Lord may direct, provided the Lord will direct them to do and say the things they prefer. This has always been a problem.
 (A) The problem of Judah -- Genesis 38
 (B) Pharisees -- Matt. 23:4
 (C) A certain man once believed that no man could marry twice under any circumstances without being a polygamist. When his wife died, however, his theology changed on the point.
 B. A man's wishes will blind his mind to the truth if they happen to be on the contrary side.

C. Note: Almost anything that men want to do, they can find some text of scripture that will sound like it gives support. We should be a far above prejudice as humanly possible.
 (3) Using the Bible for "Self-Exaltation" (Desire to be known as a person of "leading thought.")
 A. When a man's chief interest is the development of his own reputation as a "man of leading thought," his thirst for distinction often prevents his acceptance of the plain and simple truth of the gospel.

B. A man in this position must find in the scriptures what no one else has been able to find; he must also go to work to destroy

any hypothesis that may call in question any position which he has taken. He must maintain his reputation for "independence of thought" at all cost, and will necessarily adopt anything and everything that promises to bring his views into public view. C. Such preoccupation is a hindrance to careful and accurate interpretation.

(4) Desire to please the world.

A. See 2 Tim. 4:3,4 (Inordinate desire to please the world)

B. The Bible is made to say the things that people like to hear-- regardless of the truth.

C. With vanity on one hand and flattery on the other, all sorts of doctrines have been preached "to tickle itching ears."

D. "To such men the Word of God may never have been very precious, but the honor that comes from men continually lessens their feeling of loyalty to divine authority, until they are willing to sell their pulpit, and themselves also, to the highest bidder, and the bid from the ungodly becomes a bride to blind them to the truth." D.R. Pungan (page 37)

3. Wrong METHOD of interpretation.

(1) Mystical Method

A. This method of interpretation holds that interpreters of divine communications must have a special association with deity.

B. This idea originated in heathenism and was later developed into the "holy calling" of the Catholic priesthood.

(2) Allegorical Method

A. This method treats the Word of God as if it had only been intended to be a kind of combination of metaphors, or a splendid riddle.

"In these words Moses intends to sketch out the particular virtues. And they, also, are four in number--prudence, temperance, courage, and justice. Now, the greatest river, from which the four branches flow off, is generic virtue, which we have already called goodness; and the four branches are the same number of virtues. Generic virtue, therefore, derives its beginning from Eden, which is the wisdom of God; which rejoices, and exults, and triumphs, being delighted and honored on account of nothing else, except its Father, God. And the four particular virtues or branches from the generic virtue, which, like a river, waters all the good actions of each, with an abundant stream of benefit."

(3) Spiritual Method

A. This method is much like the mystical method; the primary difference between the two is that the spiritual method is more liberal. According to this method, everyone has this special association with deity.

(4) Apologetic Method

A. The word "apology" means "defense."
 B. The apologetic method is a "defense" of the statements of the Bible in that it maintains that all statements of the Bible are perfect and true.
 C. This method fails to take into consideration that some statements recorded in the Bible were made by dishonest persons--including Satan.

B. Those who "interpret" in this manner do not obtain the meaning of the text, but rather thrust something into it.

C. Read for yourself Gen. 2:10-14; then consider the following

"allegorical interpretation" made by Philo Alexandria.

D. In Job 2:9, for example we find advice no Christian can follow:
 "Curse God and Die." We must consider that this is the advice
 of Job's wife, Not instruction from God!!!

(5) Dogmatic Method

A. This method assumes doctrines to be true.
 B. In addition, it assumes that those doctrines have been proven to
 be true.
 C. The doctrine is then proclaimed as an "Unquestionable" or
 "Undisputable" truth---all based on the assumption that someone
 somewhere has proven it to be true from the Bible.
 D. "Ignorance plus authority" is a good way to describe this
 method.

(6) Literal Method

A. This method maintains that all the statements of the Bible are
 "literal."
 B. It fails to take into consideration the many "figures of speech"
 contained in the Scriptures.

C. Consider, for example, Psa. 13:1,2; John 10:1-18; Jer. 1:18.

(7) Hierarchical Method

A. According to this method, the interpretation is to be made by
 the priesthood (or those in religious positions).
 B. Everyone else is supposed to accept the interpretation made by
 those in such positions.
 C. This method deals basically with the source of interpretation
 rather than with content; it contends that if the interpreta-
 tion comes from the right source (priest-or man in the right
 position) it is unquestionably true.

4. Other reasons for faulty interpretation

(1) Extreme rationalization--the human mind (or reason) is made to be the highest standard.

(2) Undue effort to harmonize science with the Bible. To some,

science has become a "god," and as such is the highest authority in any realm of knowledge. Therefore, to individuals with this attitude, "interpretation" of Scripture must keep pace with the most recent science theories. We must realize that even though true science and true interpretation of Scripture are always in agreement, it is unreasonable to demand that Biblical

"interpretation" be made to keep pace with the guesses of scientific speculators.

(3) Ignorance---many of us who have a deep respect for the Word of God have excused ourselves from deep study of the Bible by

"rationalizing" that the Bible is "too complicated" for us to handle. In reality, we have become content with ignorance.

(4) Lack of system or method--Many capable students of the Bible realize little benefit from their efforts simply because their

studies are made haphazardly, without any system or method, and conclusions are reached without the benefit of much vital

information. Anything which prevents thorough and continued investigation of the scriptures prevents knowledge.

III. Problems caused by faulty interpretation

1. Religious confusion

(1) The confused state of protestant denominationalism is a direct

result of "faulty interpretation" with different religious groups defending directly opposite "interpretations" of the very same

scripture.

- (2) Religious people have diverted their loyalty toward a particular party rather than to truth.
2. Practical Atheism--Many honest and sincere people are driven away from God as a result the confusion in the religious world.
3. Loss of souls--the final result of both religious confusion (produced by faulty interpretation) and practical atheism is the loss of souls. Only an accurate understanding of God's instructions can produce obedience; only obedience can result in salvation.

IV. The cure for faulty interpretation is Sound Hermeneutics

1. Right ATTITUDE toward the Bible as the Word of God
 - (1) Respect for the Bible as the Word of God
 - (2) Respect for the Bible as God's only revelation to man
 - (3) Respect for the Bible as the standard in religious matters
 - (4) Realization of the fact that with proper effort on our part, the Bible can be understood
2. Right MOTIVE for study
 - (1) Study to learn God's will for men
 - (2) Study to learn the truth at all cost
3. Right METHOD of interpretation
 - (1) Learn the meaning of the text in its historical context.
 - (2) Learn the meaning of the text in its literary context.

NOTE: This method, called "Historical-Literary Exegesis," combines two basic elements to provide a sound method of interpretation. It will be discussed in detail in a later section.

CONCERNING METHODS

I. The Value of Method

1. Definition of "Method"

- (1) Method may be defined as an orderly procedure or process. It describes a regular manner of doing something.

- (2) Method is also described as an orderly arrangement, development, or systematic arrangement.

- (3) The word "method" is used in this study to indicate the

arrangement or plan of investigating the scriptures. It is the system by which facts are to be introduced and conclusions reached.

2. Method governs the use of rules.

- (1) The primary difference between method and rule is that methods are general and rules are specific. Method, therefore, governs or directs the use of rules.

- (2) The distinction between method and rule may be clarified by the following examples:

- A. In construction of the temple at Jerusalem, rules may explain how to cut stone and lay up the wall, but without method you would be as likely to have one form as another in the finished building.

- B. An army might have all the rules necessary for success--marching, camping, cooking, fighting--but without method, they would not unite against an enemy, or conduct any military campaign with any profitable results.

- (3) A prominent weakness in hermeneutics (past and present) is the idea that system, or method, is unnecessary in the study of the Scriptures.

II. Why has method not been used in the study of the Scriptures?

1. Some have held to the idea that since the Bible is a supernatural book, it must have a "supernatural interpretation." This idea has greatly hindered the use of ordinary methods of interpretation.
2. As we have seen previously, the idea that only certain individuals have been divinely appointed to bring out the meaning of the Bible, has also hindered the use of method in the study of Scripture.
3. The idea the Bible was not given according to any plan has also hindered the use of method. Those who have accepted this idea contend that learning the meaning of the Scriptures is more a matter of genius (or accident) than of study or research.
4. Over the past centuries, many have held the notion that the Bible is a blind parable—and that it is as likely to mean one thing as another. This thinking has greatly hindered the use of method in Bible study.
5. The idea that the Bible is just another "philosophy" has practically destroyed real faith in the Bible as being God's Word, and eliminated careful Bible study. At a very early date, philosophies were introduced as the equal of the teaching of the apostles. Some regarded the apostles as merely great philosophers. By the ninth century many had come to regard philosophy and theology as merely two forms of the same thing. Great emphasis came to be placed on the philosophers. This greatly hurt true Biblical faith and destroyed the careful investigation of the Bible motivated by love for God and God's Word.

6. NOTE: Men would not treat any other book in the ways mentioned

above. They do assume that in other books, intelligence and a

wish to communicate has made the author present his thoughts in a

way in which he could be most easily understood. A few thinking men have fought against the maltreatment of the Bible for centuries, but they have been too few in number to correct this problem.

III. Wrong methods of interpretation are responsible for much of the misunderstanding concerning the meaning of the Scriptures.

1. By the use of wrong methods of interpretation, many things are taught that we know to be false.

(1) When the Persians invaded Egypt under Cambyses, they drove dogs and calves in front of their army. Since these animals were considered "gods" by the Egyptians, the Egyptians could not fight against them; they were powerless to defend themselves. All that they could do was to turn and run.

(2) When the enemies of Christianity can defend themselves by the denominational creeds, then denominationalism is helpless. (Consider the doctrine of "Hereditary total depravity," "Baptismal regeneration," and "Predestination.")

2. Not only is the Bible made to teach what we know to be false, but it is also made to contradict itself.

(1) Consider, for example, the "contradiction" between Heb. 11:17 and James 2:21.

(2) Consider also the treatment given to Hebrews 11:6--"Without faith it is impossible to be well pleasing unto God." Some claim that the Bible teaches that you cannot have faith until God gives it to you. Since those who are told this think that the "interpreter" who is teaching them has done his work properly, they conclude that the Bible teaches contradictory doctrines.

3. False methods of interpretation have turned the Bible over to the clergy to be used, misused, or even abused as they see fit.
- (1) There was very little real study from the fifth to the fifteenth century. (This was primarily due to the Catholic influence and the widespread ignorance of the people.)
- (2) The reformers had very little influence in helping to relieve this problem.
- (3) Even now, soundness of doctrine is not necessarily determined by the scriptures. (Consider the authority of the pope, church, councils, denominational creeds, etc.)
- (4) Consider the following statement by Dr. Austin Phelps in his work on Homiletics entitled "The Theory of Preaching":
- "It should be further observed, that the past and present usages of the pulpit respecting truthfulness of interpretation is not entirely trustworthy. Explanations which exegesis has exploded are sometimes retained by the pulpit for their homiletic usefulness. Preachers often employ in the pulpit explanations of texts which they would not defend in an association of scholars."
- Note: Along this line let us consider the use of Matt. 13:20; (also John 10:31...compare John 15:7)
- (5) We are entering upon more conscientious and thoughtful times. More people today are demanding to know what the Bible teaches and are growing dissatisfied with human vagaries.
- (6) The question in our mind should not be "What can I make out of the text," but rather "What message does the text contain".

IV. A useful Method--"The Inductive Method"

1. What is the Inductive Method? (See Supplement)

(1) In the use of this method of reasoning, all the facts are reported, and from them the conclusion is to be reached.

(2) This method follows the procedure of reasoning from specific examples to find universal laws. (Compare with the use of this method in the fields of biology and chemistry.)

2. At this point, let us consider the "law of analogy." The law of analogy simply stated is this: "All true facts must be found to agree." Thus we see that two truths are never contradictory.

Harmony is one of the first demands of truth. Thus we see that no

interpretation can be true which does not harmonize with all known fact

3. This method demands that all facts shall be reported.

(1) Concerning the point under consideration, as many facts as possible must be gathered.

(2) One opposing "fact" would alter the matter.

(3) Before reaching a conclusion, all facts attainable should be gathered.

(4) To always follow this instruction is difficult. We seem so

anxious to reach a conclusion, that we fail to take the time to consider all the facts. Sometimes there are exceptions to a rule. These must be duly considered, as we would not want to mistake an "exception" for "the rule." For example, an enemy of Christianity concludes that Christianity is of no value

because he knows a reprobate who claims to be a Christian. (Is his conclusion true?)

4. The inductive method has long been used in all departments of investigation except theology, but it is certainly a useful procedure to follow--simply gather the facts and draw the appropriate conclusions from them.
5. Concerning the "gathering of facts" the following suggestions will be useful:

(1) Direct statements, recorded by inspiration, are a most fruitful source of factual information.

(2) Inference may properly be used in gathering facts, and in reaching conclusions from them. (Let us notice here the distinction to be made between inference and assumption. An assumption is a guess, while inference is a necessary conclusion reached by proper consideration of known facts. We know by "inference" that Lot went into Egypt, even though we are not specifically told, Gen. 13:1. We know by "inference" that Lot was taken captive by the four kings who attacked Sodom, Gen. 14:16. These are not assumptions but necessary conclusions. Even though we are not told in the account of the conquest of Jericho what Israel did to the king of Jerico, we learn by inference precisely what happened to him--See Josh. 8:1, 2 and Joshua 8:29. For a further exercise in "inference" consider the conclusions which can be reached from the following statement: "One side of this square is 4 inches long."

(3) Religious truth may also be gathered by observing approved Examples. We must exercise caution in trying to determine when an account of an action was intended to be an example. Again, our conclusion must be in harmony with all known facts.

(4) Things regarded in the Bible as being true facts (though not

specifically stated) are to be considered just as true as those things which have been expressly stated.

A. We never find, for example, a specific statement in the

Bible to the effect that "Man is capable of repentance."

However, God's instructions, statements, and direct

commands, and the Biblical examples given compel us to

conclude that man is indeed capable of repentance.

B. Though not specifically stated in precise words, we conclude

in precisely the same way that "An honest heart is

necessary to the reception of the truth."

(5) When a result is spoken of which is commonly attributed to

several causes, even though no particular cause is mentioned at the time, the causes are understood to be present. We reach

the conclusion that all causes necessary to produce the result

are present of the result would not have been accomplished.

For example: Faith + Repentance + Confession + Baptism +

Righteous Living = Salvation. Each of these items are elements which help produce the result, salvation. Yet never are all of these elements mentioned at the same time as producing

salvation. When we see a person who is in a saved condition,

we conclude that ALL the elements necessary to produce that

result are present. Again, this conclusion must be in harmony

with all known facts.

(6) Negative facts may be used in the establishment of truth.

Consider Heb. 11:6; Lk. 13:3; Mk. 16:15,16; Jno. 3:3.

(7) In gathering facts, we must keep in mind that in order to know the meaning of any statement, we must know what the author is

trying to say. No man should be made to say what he did not

intend to say.

INDUCTIVE AND DEDUCTIVE REASONING

1. Explanation:
(1) Induction--Reasoning from specific examples to find universal or general laws.
- (2) Deduction--Reasoning from general facts to specific examples.

2. Example:

- (1) Induction--(first step in the reasoning process)
A. Find facts--100,000 green apples tested.
B. Evaluate facts--Each green apple tested was sour.
C. Reach conclusions--All green apples are sour (Formulate general law.)
- (2) Deduction--(Second step in the reasoning process)
A. Begin with universal (general) law--"All green apples are sour."
- B. Select specific example. "I have in my hand a green apple."
- C. Reach conclusion--"I have in my hand an apple which is sour."

3. Application to Bible Study:

- (1) Induction--
A. Find the facts (Select specific examples--i.e. of conversion)
B. Evaluate the facts (examine them carefully)
C. Reach conclusions (Form general law)
- (2) Deduction--

- A. Begin with universal law--"He that believes and is baptized shall be saved."
- B. Select specific example--"Paul is a man who believes and was baptized."
- C. Reach conclusion--"Paul is a man who shall be saved."

PREREQUISITES FOR SOUND HERMENEUTICS

I. Personal Characteristics:

1. One must possess a desire to know and to do the will of God.
 - (1) A careless and indifferent man may learn something about the Bible, but he is not likely to learn much.
 - (2) The soil must be suitable for the seed, or it does no good to plant. (See the Parable of the sower in Matt. 13:3-9 and the explanation in Matt. 13:18-23.)
2. One must possess good common sense.
 - (1) Common sense is basically the ability to discover harmony in things which agree, and to observe unlikeness in things which are not alike.
 - (2) Common sense discriminates not only between objects, but also discovers similarities or dis-similarities in ideas.
 - (3) Without common sense, it would be extremely difficult, therefore, to distinguish between truth and error.

3. One must possess faith in the inspiration of the Scriptures.
 - (1) Some knowledge of the Bible could be gained without faith---for example, an infidel can study---but such an attitude is unfavorable for a thorough investigation of the Scriptures and the reception of God's word.
 - (2) Faith in the inspiration of the Bible will prompt the most patient and thorough investigation of the Scriptures.
 - (3) Understanding that the Bible contains a divine message helps the student to have a clearer view of its contents.

4. One must be characterized by mental industry.
- (1) We must diligently apply the mind if we are to understand the message of God.
- (2) As much mental industry is required to gain a knowledge of God's Word as is required to gain a knowledge of any other subject.

(3) There can be no substitute for mental industry.

5. One must be characterized by spiritual purity.

- (1) To an evil minded man, everything he sees or hears is evil or vulgar. Great spiritual truths are not easily recognized by such a mind as this.
- (2) By evil lives and thoughts, men greatly diminish their ability to receive pure and simple truth. Cf. 2 Tim. 4:3,4.
- (3) The life of the Bible student needs to be as compatible with Biblical standards as possible.
- (4) Without some degree of spiritual purity in their own lives, it is highly unlikely that men would be interested in the truth.
6. One must expect to understand the Bible.

Note: This thought has already been discussed thoroughly, but it needs to be listed here as a prerequisite for sound hermeneutics.

II. Needed Technical Equipment:

1. A correct translation of the Bible would be of tremendous value in enabling students of the Bible to produce a reliable exegesis (accurate interpretation).

(1) Almost all students of the Bible are wholly dependent upon

received translation (Textus Receptus) or the traditional version of the scriptures for their knowledge of the Bible. The King James Version is the English translation of the Textus Receptus; this version rests on an inadequate textual base.

(2) The King James translators did very well, but many of the difficulties under which they labored have now been removed.

(3) There are words in the King James Version which were anglicised and transferred into the English language without translation which should have been translated. For example: If the word Baptize had been properly translated, the practices of sprinkling and pouring likely never would have been so widely accepted.

(4) Incorrect translations were retained in the King James Version for fear of injury to the long standing customs and traditions of the church.

A. There is no reason for the word "bishop". The Greek word "episcopos" means "an overseer" and should have been so translated.

B. It is wrong to place the word "Easter" in Acts 12:4; the word should be "passover". The King James Version thus maintained an error that likely would have died out, but for the assistance rendered by a wrong translation.

(5) Many words have become obsolete since the translation of the King James Version. For example, the words "wist" - "wot" - "we do you to wit" are meaningless to us. The Greek word involved simply means "know" and would be more meaningful to us if so translated.

(6) Many other words have changed their meaning entirely since the translation of the King James Version.

A. Consider the word "let."

Rom. 1:13--"I often purposed to come unto you but was let."

B. Consider the word "prevent".

1 Thess. 4:15--"shall not prevent those who are asleep."

C. Consider the word "conversation".

1 Tim. 4:12; Philip. 1:27; 1 Peter 3:1,2. The word once

referred to action.

(7) The KJV makes distinctions in English which are not made in

Greek. In Acts 17:19,22 the words Areopagus and Mars Hill are

both English translations of the same Greek word. In Matt.

25:46 the words everlasting and eternal are both English

translations of the same Greek word.

The KJV also fails to preserve distinctions in English which

are made in Greek. The Greek terms Hades and Gehenna are both

translated hell. See Rev. 20:14.

(8) A new and better translation (not simply a revision) would be

helpful. Note: Probably the most accurate translation on the

market is the New American Standard Version. Though not a

faultless work, it stays remarkably close to the original Greek.

2. A knowledge of the English Language will help tremendously in enabling us to use the English Bible effectively.
- (1) The ability to use effectively and to understand accurately both written and spoken English is essential to properly handling the English translations of the Bible.
- (2) Both Vocabulary and Grammar are extremely important.
3. A general education is of great benefit in the interpretation of the Word of God.
4. A knowledge of the original languages (Greek and Hebrew) is an extremely valuable aid in properly interpreting Scriptures (eliminates the use of a translation). Many things which are obscure in the English versions are made especially clear when studied in the original language.
5. A thorough knowledge of the principles of Logical thought processes (or the ability to think in a logical and precise manner) will aid in the investigation of the scriptures. The writings and speeches of the apostles are full of Logic. An acquaintance with logical procedures of thought greatly aid in understanding their writings.
6. A knowledge of Bible Geography helps understand many things that might not otherwise be clear.
7. A knowledge of secular history is often helpful in understanding some of the events of Bible History.
8. A knowledge of the customs of the people of Bible times often serves to make portions of the Scriptures more understandable. (Cf. events in the life of Abraham.)
9. A general knowledge of Textual Criticism helps the Bible student to secure the best possible translation by studying the oldest and most reliable manuscripts.

HISTORICAL EXEGESIS

I. Introductory Notes:

1. Historical Exegesis is an attempt to bring out the meaning of passages of scripture by studying these scriptures in light of their own historical settings.
2. The use of history and biography is an invaluable aid in learning the meaning of scripture. Many ideas and examples contained in the scriptures are made especially clear when considered in light of history.
3. The New Testament was written to people of the first century, but also to people of every century; to understand accurately its message for people today, we must first determine its meaning for the people to whom it was originally directed.

II. Points of Emphasis in Historical Study

1. Author--The more we know about the author, the easier it will be to understand his writing.
2. Setting--Information about the time, place, and circumstances of the writing is very helpful to proper understanding.
3. People To Whom The Writing Is Addressed--A knowledge of their history, education, and customs and needs is a valuable aid to understanding.
4. Purpose--Why was the letter written?

Sometimes a letter expressly states its purpose; at other times it might only be implied. On still other occasions a knowledge of surrounding circumstances must be relied upon to determine the purpose of a writing. The purpose, however, must be determined before we can understand much of the writing.

5. Problems Dealt With--What were the problems of the recipients with which the writer dealt?

6. Solution To The Problem--What instructions did the writer give which would help solve the problems?

7. Reception of the letter--How was the letter received?

Sometimes this information can not be determined, but when it can be learned it is most helpful.

8. Word usage--What did the words mean to the writer and to the reader?

The best dictionary that can be had concerning a particular word will be found by referring to the use of the word made by the writer since he used words in the way he expected his readers would understand. (Consider use of concordance.)

III. Basic Procedure

1. Consider the larger context--

(1) Author

(2) Setting (Time, Place, Circumstances)

(3) People to whom written

(4) Purpose

(5) Problems dealt with

(6) Solution to the problems

(7) Reception of the letter (Impact of the message on the readers).
2. Consider the immediate context--

(1) What is the place of the passage in the paragraph or chapter?

(2) What is the place of the passage in the overall development of

the book?

3. Consider the significant words--

(1) Check word usage in a concordance.

(2) Look up words in a lexicon.

(3) Check a good word study book. (Vine, Robertson, Vincent)

4. Then study other texts which relate to the same topic or use similar language as your text. Note similarities and differences and try to determine the overall Biblical teaching on the subject and how your passage relates to that general teaching.

* * * * *

WORD STUDY

The following suggestions will be helpful in dealing with difficult words:

1. Step 1: We may gain a general idea of the meaning of the word involved by reading the same passage we are studying in a number of different versions (translations) of the Bible.

2. Step 2: Look up the word in a concordance and read various passages where the word is used in other situations. This helps us to see the various ways in which the word is used, thus helping us to come to understand its basic meaning.

3. Step 3: Special help can be gained by looking up the word in a good word study book such as W.E. Vine's Expository Dictionary of New Testament Words.

Note: All these tools can be used by anyone without a knowledge of the Greek language. However, simply taking thirty minutes to become acquainted with the Greek alphabet would enable the student to also use the following tools in his study of difficult words:

Englishman's Greek Concordance

Greek-English Interlinear, by A. Marshall

* * * * *

STUDYING BY PARAGRAPH

After putting the book in its proper HISTORICAL BACKGROUND, we are ready to begin actual study of the CONTENTS OF THE BOOK.

1. Step 1: Obtain a general idea of the overall thought of the entire book. This can be done by reading the entire book quickly. We may also find it valuable to look at two or three general outlines of the book.

2. Step 2: Read the book a second time, this time looking for the major divisions of thought within the book. (Note: These divisions may be the same as the chapter divisions, but not necessarily.)

3. Step 3: Locate and mark clearly the paragraph divisions within each chapter.

4. Step 4: Locate the main thought in each paragraph. There should be one central thought contained in each paragraph; every sentence in that paragraph should relate in some way to that main thought.

5. Step 5: Once the main thought has been determined for each paragraph, we may then begin to work with any difficult sentences and/or difficult words within the sentences keeping in mind the basic thought of the paragraph.

* * * * *

1. Literary Exegesis is an attempt to bring out the meaning of words,

phrases, and sentences in their own setting.

2. We must always let the message say what the author intended to say, and

the words mean what the author intended them to mean.

3. Literary Exegesis is not a method of study to be separated from Historical

exegesis---The difference in the two is in point of emphasis. In the

historical aspect of exegesis, the emphasis is on history: in the literary

aspect of exegesis, the emphasis is on the literature itself (words,

phrases, etc.) within the historical setting.

I. Rules for interpretation of sentences.

1. Rule 1 Always interpret a sentence according to the known purpose of

the author.

(1) Every writer in the Bible should be made to mean just what he

intended to mean, and should be understood as he intended to be

understood.

(2) Commentaries often fail to consider the purpose of the inspired

writer when commenting on single verses.

(3) The purpose the author had in mind may usually be determined by

studying carefully the book in its entirety. (Sometimes the

author has stated his purpose).

(4) Never put your own words in the mouth of an inspired man. Let him

speak for himself, and let us be content with understanding what

he said.

2. Rule 2 Interpret the sentence in light of its immediate context.

(1) Sentences and words may have different meanings when expressed in

different situations.

(2) For example, consider the phrase "He hit that cat" in the following

situations:

A. A man driving a car down the road.

B. A child playing with a kitten.

C. Man hunting jaguar.

D. Two thugs fighting.

3. Rule 3 Interpret the sentence in light of the fact that the Bible must

always harmonize with itself when understood correctly.

4. Rule 4 Interpret the sentence in light of other statements by the same

author on the same subject.

Note: In several of Paul's letters, he deals with the same subjects.

Consider carefully all his teaching on the subject at hand.

Note: If we expect a complete and perfect statement in any one passage

on a given subject, we shall usually be disappointed; but if we will

gather up all that we find from the writer on this subject, we can

understand his view on the subject.

5. Rule 5 Interpret the sentence in light of statements of other writers

of equal authority on the same subject.

(1) Cf. different accounts of the great commission.

(2) Cf. teaching of James and Paul on justification.

6. Rule 6 Use common sense in interpreting sentences.

Note: We must use caution in using this rule because (1) there are

things we do not know (and consequently are not understood) and (2) we are not at liberty to set our opinions as a standard. Just because

something doesn't make sense to me, doesn't make sense to God.

Consider the following examples:

(1) Moses told to pick up serpent.

(2) Look at serpent of brass.

(3) Naaman told to dip seven times.

(4) Mud in the eyes of a blind man.

(5) Baptism.

7. Rule 7 Sentences which are figurative or use figures of speech must be interpreted according to laws that govern figurative language. (to be discussed later)

II. Rules for Interpretation of Words

1. Rule 1 All words are to be understood in their literal sense unless the evident meaning of the context forbids.
2. Rule 2 Commands generally, and ordinances always, are to be understood in a literal sense.
(Note: on at least two occasions Christ used figures of speech to help his hearers to better understand a command:
cf. Let your light shine.... Be born again....
3. Rule 3 The literal meaning of a word is that meaning which is given it by those whom it is addressed. (The writer used the words in the sense that he knew his readers would understand.)
4. Rule 4 Bible words are best defined by the Bible. (The Bible is the best dictionary of its own words. The best definition of Bible words may be obtained by observing the use the Bible makes of them...i.e., concordance study.)
5. Rule 5 Words of definite action can have but one meaning that relates to action.
6. Rule 6 The writer's explanation of his own words is the best definition that can be found.
7. Rule 7 The proper definition of a word may be used in the place of that word without altering the sense.
8. Rule 8 The meaning of words is often made clear when contrasted with words of opposite meaning.

9. Rule 9 Etymological construction will many times tell the meaning of a word.
10. Rule 10 The meaning of a word is frequently made known by the words used in construction with it.
11. Rule 11 A study of the history of a word is sometimes necessary in order to get its meaning at a particular time, cf. Baptism.
12. Rule 12 Illustrations or parables may give the peculiar sense in which a word is to be understood in the Scripture.
cf. Lk. 10:25-37.
13. Rule 13 Nothing but primary meanings are to be used in making definitions of words.

III. Rules regarding figurative language

1. Rules for determining figurative language

(1) Rule 1 The sense of the context will indicate it.

(Nothing is to be regarded as figurative unless the context

demand it.)

(2) Rule 2 A word or sentence may be regarded as figurative when the

literal meaning involves an impossibility.

A. Jer. 1:18 "I have made you a high wall, a strong tower"

B. Isa. 13:2 God is a rock, tower, horn

C. Mat. 9:22 "Leave the dead to bury the dead"

D. Mat. 26:26-28 "This is my body, my blood

Note: Be careful with this rule--be certain the sentence really

involves a literal impossibility before interpreting

figuratively.

(3) Rule 3 The language of Scripture may be regarded as figurative

if the literal interpretation will cause one passage to contra-

dict another. (If we find two passages, and a literal interpre-

tation of both makes them contradictory, we may regard the

language of one, at least, as figurative.

(4) Rule 4 When the Scripture is made to demand actions that are

wrong, or forbid those that are good, it may be regarded as

figurative (Lk. 14:26; Mat. 5:29-30).

(5) Rule 5 When a Scripture is said to be figurative it may be so

regarded. (If the author says his words are figurative, they

are.)

A. JMO. 2:13-22 Temple--Body

B. JMO. 6:37-39 Rivers of Water--Holy Spirit

(6) Rule 6 When a "definite" term is used to express an "indefinite"

concept, the term may be regarded as figurative. (ex. Day, hour,

year, ten, one hundred, ten thousand are terms which are frequently

used for indefinite periods of time and numbers.)

(7) Rule 7 A statement is often figurative when said in mockery.

A. 1 Kings 18:27--Elijah on Mt. Carmel.

B. Acts 2:13--"Filled with New Wine".

C. Lk. 23:35ff.

(3) Rule 8 Common sense--sometimes when figures of speech occur, we

have to depend on the things we know, in order to decide if the

language is figurative or literal.

A. 1 Cor. 3:2--"fed you with milk, not with meat".

D. Jno. 4:10-16--"Living water--never thirst".

C. Paul said he was less than the least of the saints.

2. Rules for the Interpretation of figurative language.

(1) Rule 1 Let the author give his own interpretation.

A. Ezek. 37:11 "Valley of Dry Bones" has been variously

interpreted. See verse 18ff.

B. Jno. 2:19-22 Christ would raise his body (temple).

C. Matt. 13:18-23 Parable of the Sower explained.

(2) Rule 2 The interpretation of a passage should be made according to

the known purpose of the author and in light of the topic under

consideration. Cf. Mat. 5:13-16

(3) Rule 3 Compare the figurative language with the literal accounts of

the same things. (Note: In doing this it will be seen that you can

not make the figurative account contradict the literal. It may add

beauty and strength to the literal statement, but it can not teach

differently). Ex. Joel 2:28, 29-32--Acts 2: 16-21.

(5) Rule 5 The facts of history and biography may be of assistance in interpreting figurative language. Jeremiah 1--the enemies of Judah are pictured as boiling cauldron--i.e. about to overflow and destroy them.

(6) Rule 6 Any inspired interpretation or use of a figure will decide its meaning (i.e. an interpretation given by an inspired writer other than the author).

(7) Rule 7 We must be careful not to demand too many points of analogy. (Note: Much harm has been done to the word of God by over interpretation.) Remember that when two items are compared, there must be some differences--otherwise, the two items would be the same thing. For example, in Matt. 13, 4 types of soil represent 4 types of hearers--but there are only one or two points of comparison, which serve to illustrate the point at hand.

(8) Rule 8 Remember that figures are not always used with the same meaning. For example, a lion might not always symbolize the same thought, nor a bear, nor sheep, nor water, nor fire.

bear--hungry	mule--strong	dog--work like dog
bear--sleepy	mule--stubborn	dog--lazy dog

Note: Some try to make every word that has ever been used figuratively to always represent a figurative thought--this need not be done. ("Lion of the tribe of Judah" figuratively refers to the Lord; but the "lion" killed by Samson was a literal lion.)

(9) Rule 9 Parables may help explain other parables.

Ex. John 10:1-6; 10:7-13;

In Matt. 13 seven parables are given to help us to understand Christ's kingdom.

(10) Rule 10 The "type" and "anti-type" are frequently seen together. For example, in 1 Pet. 3:20-21 both the flood (type) and baptism (anti-type) are seen together. Also, in Matthew 24 reference is made to both the destruction of Jerusalem and the end of the world

IV. Various figures of speech used in the Bible

1. Parable ("para"--beside; "ballo" to throw) the word implies a

comparison: this is probably the oldest and most common of the

figures of speech.

(1) A parable is a story by which something real in life is used as a means of presenting a moral or spiritual thought.

(2) The characters of the parable are considered to be real in the sense that they do nothing in the parable which could not be done in real life.

(3) The parable is a real earthly story with a moral or spiritual application.

(4) Examples of the parable are found in 2 Sam. 12:1-6; Matt. 21:33-46; Matt. 13:1-9; 10-23.

(5) The parable seems to have been used to achieve four purposes--
A. To reveal truth by comparing the unknown with something that is known and understood. (Parable of the Sower)
B. To conceal truth from those who would abuse it, while revealing it to others.

C. To further explain a truth. (Parables of the kingdom)

D. To cause men to assent to the truthfulness of a fact before they realize they are meant. (2 Sam. 12:1-6--Nathan's parable to David; Matt. 21:33-46.

2. Fable

(1) The fable is a fictitious narration used to enforce some useful truth or idea. (used to teach a moral lesson)

(2) The fable, like the parable, is a connected story, but the

characters of the fable are unreal and the actions are

fictional. (For example, in Aesop's fables, human qualities are actions are attributed to animals or inanimate objects; you may remember the fable of the donkeys who decided to put their heads together and kick outward against the wolves.)

(3) Cf. Judges 9:6-12 (Jotham's fable of the trees--the least com-
petent and worthy are the most ready to take command.)

3. Simile

(1) A simile is a stated comparison (often made in a poetic or im-
aginative way).

(2) The simile always furnishes the means of comparison by a simple
statement and includes some indication that a comparison is
being made. (The words "like" and "as" are often used).

(3) Examples:

A. Jer. 4:4--"Let my fury go forth like fire."

B. Luke 7:32--"They are like children"

C. Matt. 23:27--"Scribes...like white sepulchers."

4. Similitude

(1) The similitude is a drawn out or prolonged simile.

(2) It is composed of several stated comparisons, but is not made
into a story.

(3) The similitude most often contains its own explanation, and no
further explanation is necessary. Matt. 23:27; Matt. 7:24-27.

5. Metaphor

(1) The metaphor is an implied comparison rather than a stated
comparison.

(2) The difference in a metaphor and a simile may be seen in the following--

A. "That man is like a fox"--Simile

B. "That man is a fox"--Metaphor

C. "I will devour them like a lion"--Hos. 13:3

D. "Judah is a lion's whelp"--Gen. 49:9

(30 Ex. Matt. 26:26-28 "Lord's Supper--This is my body"

6. Allegory

(1) An allegory is a figurative application of real facts.

(A parable is only supposed history--Good Samaritan, etc.-- an

allegory is real history--Abraham, Hagar, Sarah.)

(2) Ex. Gal. 4:21-5:1

7. Metonymy

(1) Metonymy is the substitution of one word for another.

(2) The word substituted is related to the word for which it is

substituted in a specific way and each type will be discussed

separately.

8. Metonymy of the cause

(1) The cause is stated when the effect is intended.

(2) God, Christ, and the Holy Spirit are frequently mentioned,

Whereas the results of their efforts are intended.

(3) Examples:

A. Eph. 4:20

B. Luke 2:27

C. Parents are put for their descendants--

Rom. 9:13; Matt. 1:2,3

D. Authors are put for the work which they have produced--

(Ex. Have you read Shakespeare?)

Luke 24:27

E. Instruments are put for their effort--

a. Mouth for testimony--Matt. 13:16

b. Sword for effect--Matt. 10:34

9. Metonymy of the Subject

- (1) The subject is named, whereas something connected with it or associated with it is intended.

(2) Examples:

A. Container is put for the contained (cup--Lord's supper)

a. Gen. 6:11--earth was corrupt

b. John 3:16--loved the world

c. Matt. 3:56--went out to him Judea

B. Possessor is put for the thing possessed.

Deut. 9:1-3; Psa. 79:7

10. Metonymy of the adjunct (This is the reverse of the metonymy of the

subject)

- (1) Something associated with the subject is named, but the subject is actually meant.

A. Gen. 42:38--"Bring down my gray hairs to the grave."

B. Gen. 46:34--"Every Shepherd is an abomination to the

Egyptian."

C. Job 32:7--"Days should speak, and multitude of years should

teach wisdom. (Days and years stand for the man who has passed

them.)

(2) Sometimes the thing contained is put for the container.

Example: Gen. 28:22

11. Metonymy of the effect

- (1) The effect is stated while the cause is intended.

(2) Example: Deut. 30:15

12. Gynecdoche

- (1) In this figure of speech, the whole is put for a part; and in some cases, the part is stated to represent the whole.

(2) Examples:

A. 1 Thess. 5:23; Heb. 4:12

Three parts in man--spirit, body, soul--

each is used on occasion to denote the whole man.

B. Acts 24:5

13. Proverb

- (1) A proverb is a short, pithy sentence containing a complete and

valuable thought.

(2) Examples: The book of Proverbs; the Sermon on the Mount.

Note: A proverb is usually judged by

1. value of the truth contained

2. brevity

3. elegance and beauty

14. Irony

- (1) Irony may be considered "opposite talk"--say one thing while

meaning the opposite.

(2) Example: 1 Kings 18:27--Elijah on Mt. Carmel "Ory aloud--He is a

God".

15. Sarcasm

- (1) Sarcasm literally means "to tear the flesh like dogs."

(2) Sarcasm, then, is a reproachful expression, or a satirical

remark.

(3) Examples: Matt. 27:29; Mark 15:31,32.

16. Hyperbole

- (1) Hyperbole is exaggeration for the sake of emphasis.

(2) Examples:

A. Num. 13:33 "We were as grasshoppers in their sight and in our

eyes".

B. Deut. 1:28 "Cities are great and fenced up to heaven".

17. Apostrophe

(1) In this figure of speech, the author turns aside from his regular discourse and addresses his remarks to something other than

the real audience.

(Note: personification is involved, but this is more than

personification.)

(2) Example: 1 Cor. 15:55

18. Personification

(1) In this figure of speech, human qualities and characteristics

are attributed to inhuman or inanimate objects.

(2) Examples:

A. Num. 16:31,32

B. Psa. 114:3-4

19. Interrogation

(1) Interrogation is used for the purpose of affirming or denying a

truth with great force. Though stated as a question, it is no

longer a simple question but rather the forceful answer to a

question.

Note: this is sometimes called a rhetorical question.

(2) Examples:

A. 1 Cor. 9:1

B. Rom. 8:31-35

20. Prolepsis

- (1) Prolepsis is a figure of speech which appears to be a mistake in chronology; an event is dated or spoken of before its actual time.
- (2) Examples:

A. Gen. 3:20 "Eve-mother of all living"

B. Deut. 34:1-5 "Moses saw as far as Dan"

C. Gen. 12:3 "Bethel" spoken of in time of Abraham.

Note: When the writer gave the account, it had long been

known by that name, and he speaks of it by the name commonly

spoken by the people.

21. Parallelism

- (1) Parallelism is the figure of speech which places two or more lines together which have the same or similar meaning.

(Characteristic of Hebrew Poetry)

(2) Example: Gen. 31:36 "What is my trespass?"

"What is my sin?"

Note: Other examples will be seen with each specific type of

parallelism.

22. Synonymous Parallelism

- (1) The parallel lines contain the same or nearly the same thought while different words are used.

(2) Examples:

A. Gen. 4:23,24

B. Psa. 93:3,4

23. Antithetic Parallelism

- (1) The two lines are made to oppose each other to bring out a

truth.

- (2) Example: Isa. 1:3

24. Synthetic Parallelism

- (1) Several lines run parallel bearing a certain relationship to

each other with the intention of bringing out a certain thought.

- (2) Examples: Psa. 19.
