

HERMENEUTICS
(the science of interpretation)

- I. Introduction (D. R. Dungan, Hermeneutics)
- A. God expects us to use His book in order to know his will.
1. some say that God should have made a book that needs no interpretation
 - a. nature is still being “interpreted” yet this does not imply that it was not created by God
 - b. God’s Word requires study
 2. the weakness is with man
 3. God does not inspire the interpretation (if He did, all would be the same)
 4. Divine wisdom has adopted the word-method of revelation
 - a. if the interpretation were inspired, there would be no need for the original wording
 - b. no need for inspired interpretations as God cannot “make it any plainer than He did when He gave us the Bible”
 - c. “The words of the men whom He now inspires, if there are any, are as difficult to understand as the words of the men He inspired (2000 years ago).”
 - d. study was required during Bible times so why should it be different now? (Ezra 7:10; Deuteronomy 29:29; Nehemiah 8:1-8; Psalm 1:1,2; Psalm 119:34-105; Luke 16:29-31; II Timothy 3:15 and 2:15)
- B. A correct hermeneutic would go far toward healing the divisions of the church.
1. a wrong interpretation is one cause of divisions
 2. the Bible is not at fault
 - a. skeptics say the Bible either teaches contradictory doctrines or its doctrines are obscure
 - b. “We reason that God gave man such a book as he needed, and that man needed a book which, *with honest effort*, he could understand.” (emphasis mine, mrg)
- C. A sound hermeneutic would be the best possible answer to infidel objections to the Bible. (“For want of a correct hermeneutic, men have imagined that they have found discrepancies, and even palpable contradictions, in the Bible. They would find any other book equally contradictory if they should treat it in the same way. But we know that the laws of language must be observed in reading any other book. If they would use the same care and common sense when reading the Bible, infidelity would find no place to set the sole of its foot.”)
- D. Correct hermeneutics show us the way to heaven.
1. “The question, ‘What must I do to be saved?’ receives so many different answers that the seekers after eternal life are confused and disheartened and they do not know what to do.”
 2. some say to just wait and the Lord will “give them religion”
 3. others point to the Bible but don’t tell them how to study
- II. Things That Will Help Us Understand God’s Word (Dungan)
- A. Good common sense
1. common sense is rooted in the ability to discover harmony in the things which agree and disharmony in things which are opposites
 2. common sense is more of the head than the heart (yet too many people’s

approach to the Bible is emotional rather than logical)

- B. Faith in the inspiration of the Scriptures
 1. those who read out of curiosity or who read to find fault will find things that to him are curious or unreasonable
 2. we should read with the thought that the Bible is God's message to man
- C. Mental effort
 1. examples (Luke 10:38-42; Luke 8:9; Acts 17:11,12 – notice "therefore" in vs. 12)
- D. Desire to know and do the truth
 1. "...the most careless and indifferent may learn something about the Word of God. But they are not likely to learn much, nor to learn anything very well." (see James 1:22-25 where in verse 25, "looketh" means "to stoop to look into" and is also used in Luke 24:12)
 2. John 7:17
 3. "Men can find what they look for, but what they do not want to see, it is difficult to make them understand."
- E. Spiritual purity
 1. "There are those who are competent to see in every remark that is made something that is unchaste. They can find double meanings to everything that is said. To them every word and act seen or heard is prompted by motives that are sinister. The world is a mirror in which they see themselves, as they attribute their own motives to the acts of others. To the evil, all things are evil. Nothing is pure to the eye of lust. ... They do not like to retain God in their minds, and when they are compelled to recognize the Almighty, they make Him into the likeness of men, and of four-footed beasts, and creeping things."
 2. not impossible to bring these to Christ, but every step one takes away from God makes it that much more difficult for them to accept the pure Word of God
 3. I Corinthians 3:1-4; Hebrews 5:11-14 (worldliness hinders understanding God's Word)
- F. A correct translation of the Bible
- G. We should expect to understand the Bible
 1. "If we should expect to read any other book (with the idea that we can't understand, mrg), no one would expect us to know anything about it when we had finished the reading. We would not be looking for anything, and, as a consequence, we would not find anything."
 2. John 8:32; II Timothy 3:14-16; Ephesians 3:3,4, 8-9; I Thessalonians 5:27
 3. "God has made a revelation of His will to us, and if we do not avail ourselves of the privilege of reading it and of knowing its contents, it is our own fault."

III. Things Which Hinder a Right Interpretation of the Scriptures (Dungan)

- A. A desire to please the world
- B. The Bible made the property of the priesthood
 1. Catholicism says, "What does the priesthood say?"
 2. Protestantism says, "What does our creed say?"
 3. so called "authorities" – "...laziness that makes us willing to accept statements, rather than look for the truth ourselves. In this way errors are handed down from one generation to another, for centuries, without having been suspected of being untrue. Some great man has made a hasty statement, which, at the time, he intended only to be understood as a kind of guess, and then it has been copied by one after another, till a dozen or twenty scholars can be quoted as holding

that view; and this will be evidence enough for the faith of all the rest, for centuries to come.”

4. “Authors may be used as aids in study of the Scriptures, as well as in the study of anything else, but it should be remembered that nothing but the Word of God will do as a guide for the faith and practice of His people.”

C. Using the Bible to prove doctrines (“The Bible is not a book with which to prove doctrines; it is the doctrine itself.”)

D. Mysticism (viewing the Bible as a mystical, nearly impossible to understand book rather than the understandable and sensible Word of God)

E. Reading without intending or expecting to understand

1. reading from a sense of duty
2. the three stages of Bible study
 - a. cod liver oil stage: you take it because you know it’s good for you but you don’t enjoy it
 - b. shredded wheat stage: dry, but nourishing
 - c. peaches and cream stage: satisfying and leaving you wanting more
3. reading irregularly and without any system
4. reading only favorite Scriptures

F. Interpreting from sinister motives

1. for personal gain
2. wishing to do as we please
 - a. Many “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.”
 - b. “A man’s wishes will blind his mind to the truth, if they happen to be on the contrary side.”
3. sectarianism (protecting the “party”)
4. moral or practical atheism (there is a God, but it doesn’t make any difference whether or not we obey Him)

G. Desire for preeminence (“scholar”)

IV. Concerning Methods (Dungan)

A. Why some have not studied God’s Word in a systematic fashion

1. the idea that the Bible is a supernatural book and must have a supernatural interpretation
2. only those who have been “Divinely appointed” have the right to bring out the Bible’s meaning
3. some have thought that the Bible was not given according to any plan, thrown together and as apt to be understood by accident as by study and research
4. have books of law and medicine, for example, been looked at in this way?
5. lack of sound faith and putting the philosophies of men on par with God’s Word, suggesting that the inspired writers were merely philosophers themselves

B. Wrong methods of interpretation have caused much misunderstanding

1. some use the Bible to sustain what is false (“When the Bible is made to teach that there are no good impulses in our nature, and that we can no more believe than we can make a world, except by a power that must come to us from above, the logical mind concludes at once that if he fails to believe, the fault is not his. and hence, if he is to be damned, it will be for that unbelief which he could not help.” – Calvinism ({}mrg{}))
2. some use the Bible to try to show it contradicts itself (“It is said that to come to

God in any acceptable devotion, we must not only believe that God is, but that He is a rewarder of those who diligently seek Him. Then we are told that faith is a direct gift of God, and that the only thing that one can do in order to become a believer, is to ask God for that faith by which he can be saved. The logical mind balks at the sight of such confusion. He says: I cannot be heard and have my prayer answered, unless I have faith when I go to Him. But I have not that faith, and am told that I must pray for it. That is, I must have the faith before the prayer can be heard, and I must pray before I can have faith.”

3. “False methods have turned over the Bible to the clergy, as a kind of convenient toy.”

C. The mystical method

1. saying that the “clergy” or priesthood only has the ability to interpret (“It was maintained that no man could interpret the communications from the deities unless he was en rapport with said divinities. This gave position and prominence to those men of holy calling. The church (Catholic, mrg) adopted as much of heathenism as was thought best to render Christianity popular with the people; hence the same, or similar claims, had to be made for her priests. This was not done all at once, but came, like other things which have no authority in the New Testament, little at a time, until the whole distance was overcome.”)
2. Bible can’t be understood without miraculous ability (Divinely called); (“If this theory were true, the Bible would be of no value whatever. The inspiration in these interpreters would be sufficient, without any Bible. Hence the effect of this theory has been to prevent the people from looking to the Bible for instruction.”)
3. both views remove the Bible from the masses and makes us dependent on men for “understanding” God’s Word
4. evil results of this method
 - a. sects and parties
 - b. provided followings for men who wanted followers
 - c. many have become skeptics when they see different “inspired” men differing on God’s will
5. “If the Bible does not mean what it says, there is no way by which we can know what it does mean.”

D. The allegorical method

1. the idea that the Bible is a book of stories, allegories, metaphors or riddles
2. “Its statements of history are mere figures of speech, and mean one thing or another, or nothing, as the interpreter may choose. What the Bible may mean to any man will depend upon what the man would like to have it mean.”
 - a. Philo of Alexandria took the four rivers in the Garden of Eden (Genesis 2:10-14) and, rather than discuss them as being four literal rivers, said that they represented four virtues (prudence, temperance, courage and justice)
 - b. e.g., the Genesis account of creation
 - c. e.g., trying to put an allegorical meaning on every term
 - d. words have meaning

E. Spiritual interpretation

1. the view that EVERYONE has access to miraculous understanding
2. “Of course, many plain passages of the Word of God will, to them, have the meaning of something very different from what has been said. For, with them, it

is not so much what the Lord has said, as what He has revealed to them as the meaning of that language....Everyone becomes a law of interpretation unto himself....The Bible is, of course, worth but little to them, for the inward light in the soul of each one would be quite sufficient. When a man's practice is found to be contrary to some direct statement of the Word of God, the easiest way to reconcile his conduct with Christian faith, is to say that such a passage is 'spiritual.' By that he ordinarily means that the text agrees with his practice..."

- F. Hierarchical method
 - 1. only the church (Catholic, mrg) has the right to interpret
 - 2. must be given by the priesthood
 - 3. when the priests disagree, a higher tribunal is called and then a higher and so on
 - 4. "Some have maintained that whatever has always been believed, must necessarily be right."
 - 5. Don't question the hierarchy!
 - 6. "The Scriptures are not the guide of the faith and lives of the people, but rather, the priest, the bishop, the archbishop, the pope, the council. The question is not, What say the Scriptures? but, What saith the church?"
 - 7. this method stands in the way of Christian liberty by hindering knowledge
- G. Rationalistic method
 - 1. if something in the Bible does not seem rational to our minds, it's not accurate
 - 2. no miracles in the Bible
 - 3. human reason is superior to anything that can be revealed in the Bible
 - 4. if my reason is the standard for determining truth, then I'm saying that yours is of no value
- H. Apologetic method
 - 1. every statement in the Bible is from God
 - a. true, all are inspired in the sense that the Holy Spirit told the writers to write them, but not all were inspired when they were originally made
 - b. see Matthew 26:60-61, 65-66 for examples of untrue statements made by uninspired men but recorded by inspired men
 - 2. this is in error because
 - a. we must always consider the context and who is speaking
 - b. assumes that once a man was inspired he was always inspired (Balaam's donkey – Numbers 22:30)
- I. Dogmatic method
 - 1. assuming a dogma to be true and then going to the Bible to "prove" it
 - 2. "He who has taken a position and made it public, is in a poor condition to see that his affirmation is not correct." (hard to get him to admit he's wrong and he will try just about anything to sustain his position)
 - 3. this makes the words of men equal to the Word of God ("In the heat of argument, with a determination to find a theory in the Scriptures, anything is accepted as proof. If the desired proof cannot be found in the Bible, it will be found elsewhere.")
 - 4. "The Bible is not a book of proof for doctrines, but is the doctrine of God itself to men."
 - 5. "Many of the interpreters of prophecy are 'prophets' first, and then they go to the Bible to see if they can get the old prophets to agree with the new ones. Of course they always succeed."
 - 6. Luke 7:36-39 – Simon the Pharisee's assumption regarding Jesus

7. "Liberalism is just as dogmatic as the most orthodox creed. They who boast of their liberality are, many times, the most narrow and unreasonable bigots. (They are) perfectly willing that you should join them in their new views of inspiration, or of obedience to Christ, but they are unwilling that you should differ from them.... When others fail to adopt their liberal ideas and still cling to the Word of the Lord and the ordinances as they were first commanded, they are denominated bigots by those who are continually advertising their extreme liberality."
- J. Literal interpretation
1. says that all of the language of the Bible is literal
 2. see John 10:7 where Jesus called Himself "the door of the sheep"
- K. Inductive method ("to bring forward, to infer from particulars")
1. bringing in all the facts
 2. assumes that truths never contradict
 3. no interpretation can be true which does not harmonize with all known facts
 4. Biblical examples of this method
 - a. Luke 24:13-35, especially verses 19-27
 - b. Acts 8:31-35
 - c. Acts 15:1-35, especially verses 7-17
 5. method involves drawing conclusions from inspired implications
 - a. distinction between inference and implication
 - i. imply
 - A. "to express indirectly"
 - B. suggesting something through a statement
 - ii. infer
 - A. "to derive as a conclusion from facts or premises"
 - B. drawing a conclusion from what has been stated
 - iii. you can imply something by what you say whereas I can infer something from the same statement
 - iv. I cannot imply something from a statement you make because I didn't make the statement and am therefore not suggesting anything by it
 - v. however, I can infer from your statement by listening to what you say and drawing a conclusion from it
 - vi. a matter is true, not because we inferred it, but because God implied it
 - b. "God says everything which He says explicitly in the Bible, and additionally He says everything which is implied in what He says explicitly." (Robert Camp, July 1970 "Spiritual Sword")
 - c. Bible examples
 - i. Acts 2:38 (we as individuals are not mentioned by name in this command and yet it's clear that immersion is for the forgiveness of sins and, since we are sinners, the implication is that each of us must repent and be immersed for the forgiveness of our sins)
 - ii. any binding command for that matter
 - d. some say all we can go by is explicit statements ("Thou shalt" and "Thou shalt not")
 - i. where is the explicit statement in the Bible that says this?
 - ii. how did they come to this conclusion?
 - iii. where is the Bible passage that names you or me and tell us what

to do?

- e. "The reason I am bound by God's Word is not that I read it but that HE wrote it. The reason I am bound by those things implicit in His Word is NOT that I inferred it BUT that He implied it." (Robert Camp)
- 6. we can consider approved examples as authoritative
 - a. Acts 20:7
 - b. examples of things not binding
 - i. John 13:5
 - ii. John 2:13-15
 - iii. Acts 27:1-2 (Paul went by ship. Does that mean we would have to as well?)
 - c. context determines what is an approved example and what is not
- 7. negative statements may be used in the establishment of truth
 - a. Luke 13:3 clearly shows that repentance is necessary for forgiveness even though this statement is phrased in a negative manner
 - b. John 3:3,5

V. Distinguishing Between the Covenants (Dungan)

- A. "Each covenant that God has made with men may have many things in common with all the others, and yet be distinct." (e.g., God is supreme, man is to worship according to God's way, God expects obedience)
- B. Covenant implies obligations and a contract between two parties
 - 1. in this case, God's part and man's part
 - 2. should one party fail to keep his part of the contract, the other party is freed from all obligation
- C. Errors due to misunderstanding of difference between Old Testament and New Testament
 - 1. instrumental music
 - 2. 10 commandment obedience
 - 3. special clothing for "clergy"
 - 4. burning candles in worship
 - 5. titles for "clergy"
 - 6. Sabbath day
 - 7. tithing
- D. Covenants found in the Bible
 - 1. with Adam (Genesis 1:28,29)
 - 2. with Adam and Eve after the fall (Genesis 3:15-21)
 - 3. with Noah before the flood (Genesis 6:13-22)
 - 4. with Noah after the flood (Genesis 9:8-17)
 - 5. with Abraham regarding Christ (Genesis 12:1-3)
 - 6. with Abraham regarding land (Genesis 13:14-17)
 - 7. circumcision (Genesis 17:9-14)
 - 8. with Israel and Mt. Sinai (Exodus 20:1-24; also Exodus 34:27,28)
 - 9. the covenant of Christ (Jeremiah 31:31-34; Hebrews 8:6-13; 9:15; Matthew 28:26) – "As He (Christ) is to provide salvation for the race, and extend it to us as a free gift, it belongs to Him, and to Him alone, to say on what terms the blessings of His sacrifice may be enjoyed."
- E. Fundamental differences between covenant made with Israel and covenant made by Christ

1. change in the priesthood
 - a. Hebrews 7:14
 - b. Hebrews 7:26-28
 - c. Hebrews 7:23-24
 - d. Hebrews 7:21
 - e. Hebrews 7:16
 - f. Hebrews 7:11-13
 - g. under law of Moses, high priest was not the governmental leader but only the spiritual leader while Jesus is both high priest and king on His throne (Hebrews 4:14-16; Zechariah 6:12-13)
2. change in the atonement
 - a. Hebrews 10:4
 - b. Hebrews 10:1-3
 - c. changes were made in the time of the offering, the priest making the sacrifice, the blood that was offered, the place where the offering was made and the results of the sacrifice
3. change regarding limitation
 - a. Deuteronomy 4:7-8; 5:3 – old covenant just for Israel
 - b. “There are many evidences that the law of Moses was never intended to reach beyond the nation to whom it was given. The Pharisees in later times did make efforts at proselytizing, but it was the zeal of sectarianism rather than obedience to any command of God. The stranger that should dwell within their gates should be circumcised, and adhere to the commandments as they were found in that law, but the thought of bringing the world to acceptance of Judaism was no part of the institution itself.”
 - c. new covenant intended to be universal (Matthew 28:18-20; Mark 16:15)
4. difference in promises (Hebrews 8:6)
5. law of Moses written on stone, but law of Christ written on heart
 - a. II Corinthians 3:1-11
 - b. Hebrews 8:8-11
6. those in the new covenant shall first know the Lord
 - a. Hebrews 8:11
 - b. “In the service of God under the law of Moses, this never could have been said to be true. Into that institution they were brought when they were born, and therefore there would always be many of them who did not know the Lord; hence, if they ever should know the Lord, they would have to be taught to know the Lord after they were members of the covenant; but in the new institution it should not be so, for the first thing in it was to teach; and when they should be disciplined, or become learners of Christ, then they were to be brought into the kingdom.”
7. sin remembered no more in new covenant
 - a. Hebrews 10:17
 - b. compare with Hebrews 10:3
8. difference in how people are born into old and new covenants (John 3:3-5)
9. difference regarding form and place of worship
 - a. old covenant = tabernacle, temple, Jerusalem (John 4:20-21)
 - b. new covenant = world-wide (Matthew 28:18-20); cf. John 4:23-24
10. the old covenant points toward a coming Christ while the new covenant honors a living Christ who has come

- a. old covenant types - tabernacle, Elijah
- b. new covenant - Lord's supper
- 11. law of Moses abolished while the Gospel remains
 - a. Ephesians 2:11-18
 - b. Galatians 2:15-29
 - c. Galatians 4:21-31
 - d. II Corinthians 3:7-16
 - e. Colossians 2:13-17
- 12. when did the new covenant (church, kingdom) begin?
 - a. Jesus lived and died under the old covenant (Matthew 5:17-19)
 - b. during Jesus' life, the kingdom was "at hand" (Matthew 3:12; 16:28)
 - c. limited commission during Jesus' physical life (Matthew 10:5-6)
(as opposed to world-wide commission now – Matthew 28:18-20)
 - d. covenant only in force after death of testator (Hebrews 9:16,17)
 - e. Christ is the cornerstone of the church
 - i. Acts 4:11,12
 - ii. I Corinthians 3:11
 - iii. Ephesians 2:19-21
 - iv. would a builder build a structure and then add the cornerstone?
 - f. kingdom spoken of as being in existence after Pentecost
 - i. I Thessalonians 2:12
 - ii. Colossians 1:12
 - iii. Revelation 1:5
- 13. when was the kingdom of Christ established?
 - a. if during John's time, then there were two laws in existence
 - b. if prior to Pentecost, then commission was limited
 - c. if during Jesus' physical life, then He would have been both king and priest while on earth for He is both king and high priest (but Hebrews 8:4 says, "For if he were on earth, he should not be a priest...")
 - d. if the kingdom started at immersion of Jesus, then it was not set up at Jerusalem as had been prophesied (Isaiah 2:1ff)
 - e. if during Jesus' physical life, then the kingdom was established first and then the Gospel for the Gospel entails the preaching of the death, burial and resurrection of Jesus (I Corinthians 15:1-4)

VI. Using History and Biography In the Interpretation of the Scriptures (Dungan)

- A. Who was the writer or speaker?
 - 1. was the person inspired when he originally spoke what has been recorded by inspiration? (see Genesis 3:4 for example)
 - 2. can we determine the writer's background and, if so, see evidence of this background in his writings?
 - a. Luke was a physician (Colossians 4:14)
 - b. evidences of Luke's background in his Gospel regard his attention to detail in medical occurrences
 - i. Luke 5:12 ("a man full of leprosy") compared to Matthew 8:2 ("there came a leper")
 - ii. Luke 4:38 ("Simon's wife's mother was taken with a great fever") compared to Matthew 8:14 ("sick of a fever")

- iii. Luke 6:6 (“there was a man there whose right hand was withered”) compared to Mark 3:1 (“there was a man there which had a withered hand”)
 - iv. Luke 22:44,45
 - 3. be careful not to quote something as from God just because it is in the Bible or is stated by someone who claims to be righteous (Job’s “friends” for example)
 - 4. be aware of differing styles
 - a. Paul was highly educated (Acts 22:3) and consequently wrote on a deep level (see II Peter 3:15-16)
 - b. compare to Mark’s writing (“and” about 40 times in first 26 verses; 35 of 45 verses in first chapter start with “and”)
- B. Who are the original readers and what are the circumstances?
 - 1. cultural settings and local customs (although this doesn’t change the basic message)
 - 2. what problems existed in the city? the church as a whole? individual Christians?
 - a. studies of reliable commentaries can provide this information
 - b. studies of the inspired books themselves can provide this as well
 - i. the Corinthian church had problems with sectarianism (I Cor. 1:10ff), spiritual immaturity (I Cor. 3:1ff), fornication (I Cor. 5:1ff), divorce and remarriage (I Cor. 7), meat offered to idols (I Cor. 8:1ff)
 - ii. the Thessalonian church had problems with laziness (II Thess. 3:11ff)
- C. Of whom is the writer speaking?
 - 1. for example, different Pharaohs, Herods, Caesars, etc.
 - 2. reliable commentary or history book can provide this information
- D. What type or writing is it? (Bible broken down into categories of books of law, history, poetry, prophecy, Gospels, letters)
- E. When was it or the events described in it written?
 - 1. important, especially regarding the dispensation under which it was written
 - 2. example, the thief on the cross
 - a. Luke 23:39-43
 - b. written later by Luke, but the events occurred while law of Moses was still the authority
 - c. the thief lived and died under the law of Moses
 - 3. another example is the references to instruments of music in Psalms
 - a. Psalm 150:3-5
 - b. under which dispensation did this occur? law of Moses or old covenant
 - 4. another example is the rich young ruler
 - a. Mark 10:17-22
 - b. when he asked, “What shall I do that I may inherit eternal life?” he was referred to the ten commandments by Jesus
 - c. he was under the old covenant
- F. Where is the place of the writing or the place in which the events took place? (Dungan, pages 170-171)

“Perhaps the meaning of the sixteenth chapter of Matthew, verses 13-19, would not have been in doubt if the people knew where they were at the time that Jesus said, ‘Upon this rock I will build my church.’ If we could see the disciples with their Lord in the coasts of Caesarea Philippi, and, therefore, looking into that city, we could easily see

the illustration of the Master. There was a city built upon the rock, and Jesus intended to build His church on a foundation just as solid as that. And when He proposed to give the keys into the hands of Peter, He intended to make him a gatekeeper – give to him a post of honor, such as was probably held by someone plainly in sight. With this in mind, no one would think of Peter being the rock on which the city was to be built. How a gatekeeper might serve in the capacity of a rock foundation on which the city itself should rest, would never be seen by anyone.

“When Jesus gave His disciples the figure of the vine (John 15), it should be borne in mind that they had been in Jerusalem, and that they had just gone out into the Mount of Olives; and hence, at the time of giving this figure, they were on the hillside east of the city, and were looking down at those who were raking together the withered and dismembered branches, and burning them in the night when they would not be liable to set fire to anything else; or that they were then passing through the midst of such scenes on their way out of the city. In either case the illustration becomes very forcible. There was the vine, the keeper, the pruner, the withered branches being raked into heaps and burned, and there were also the living vines which would likely bear much fruit, being purged for their good.

“So when the Lord gave His disciples the allegory of the good shepherd. It was during the ‘feast of dedication, and it was winter.’ During the winter season the shepherd put the flock into the fold at night, and took it out in the morning. Hence He presents Himself in the light of a true shepherd, and also the door of the sheep. These have a common thought, and were offered to make them understand their relation to Him, and His care for them. If they would accept of Him as their teacher and guide, they should find food and protection at all times, for He so loved them that He would even lay down His life for them.”

VIII. Rules For Interpreting Words and Sentences (Dungan)

A. Always interpret according to the known purpose of the author

1. “This is one of the weaknesses of many commentaries. The critic has commented on single verses. He has known nothing of the general purpose of the author, and, therefore many times applies the language to topics not at all in the mind of the writer. This is a wrong that we would not tolerate in the use of any other book. It would be as well to take a description of some part of Asia and apply it to the United States, as to employ the language of any of the writers of the Scriptures to a subject other than that which was in his mind at the time when the words and sentences under consideration were employed.”
2. “The greatest possible care should be taken that every writer in the book divine should be made to mean just what he wished to be understood to say. It is not what we can compel the Bible to say, that we are to seek, but what it was employed to say, what the writer meant when he said what he did.”

B. How can we know the author’s purpose?

1. examples of clearly stated purposes in Luke 18:1ff and Luke 1:1-4
2. example of purpose seen in setting in which statements made in Luke 12:13-21
3. the context helps determine the purpose
 - a. I Kings 22:15-16 – why did Micaiah tell Ahab to go to battle?
 - b. it’s obvious that the statement in verse 15 is sarcastic
 - i. the context is false prophets of Ahab telling the king what he wanted to hear
 - ii. Micaiah is mocking these prophets

- iii. this is also evident from Ahab's response and the ensuing message of Micaiah that tells Ahab he will lose the battle
 - 4. another example of context determining purpose
 - a. John 18:37-38
 - b. Pilate asked, "What is truth?" but his immediate departure from Jesus without waiting for an answer indicates that he was not interested in Jesus' answer but was simply mocking the Lord
 - 5. remember that the Bible must harmonize with itself
 - a. "No doctrine can be true if it is opposed to any clear statement of the Word of God."
 - b. if it is untrustworthy in one area, it can be untrustworthy in another area and thus the entire book becomes untrustworthy
 - 6. compare other statements by the author on the same subject (Eph. 5:19 and Colossians 3:17)
 - 7. compare statements by other authors on the same subject (Romans 6:3-4 and I Peter 3:21)
 - 8. common sense
 - a. examples: Jesus is not a door and we are not sheep (these are figures)
 - b. caution urged lest we exalt our words above God's
 - 9. figurative language must be understood as such
- C. Rules for determining the meaning of words
1. "All words are to be understood in the literal sense unless the evident meaning of the context forbids."
 2. commands are to be understood in the literal sense
 3. we need to seek to understand what the words meant to the original readers or hearers
 - a. can be done by looking in the context
 - b. can be done with a concordance or Bible dictionary to determine original meaning
 - c. example: baptism (Colossians 2:12 – "Buried with him in baptism...")
 - d. example: elder (we learn about this position in I Peter 5:1,2; Acts 20:17-28; Titus 3:5,6; I Timothy 3:1-8)
 4. "Words of definite action can have but one meaning."
 - a. "When an action is ordered, it cannot be obeyed by doing any other thing than that which is the meaning of the word employed."
 - b. examples: walk, run, sit, immerse, sing
 5. "The writer's explanation is the best definition that can be found."
 - a. Matthew 1:23 – "Emmanuel, which being interpreted is, God with us."
 - b. Ephesians 2:13 – "the enmity, even the law of commandments contained in ordinances"
 - c. Hebrews 10:20 – "by a new and living way, which he hath consecrated for us, **through the veil, that is to say, his flesh.**"
 6. the definition of a word may be used in place of the word itself to be sure it is understood
 - a. Acts 8:38 – "and he baptized him"
 - b. sensible to say, "and he immersed him"
 - c. not sensible to say, "he sprinkled him" or "he poured him"
 7. antithesis

- a. comparing opposites
- b. example in II Corinthians 3:6-14 regarding old and new covenants
 - i. "NEW testament"
 - ii. the letter versus the spirit
 - iii. the letter kills while the spirit gives life
 - iv. ministration of death versus ministration of spirit
 - v. ministration of condemnation versus ministration of righteousness
 - vi. that which is done away versus that which remaineth
- 8. in finding a definition, nothing but primary meanings are to be used

IX. Figurative Language (Dungan)

A. How can we know figurative language?

- 1. context
- 2. "a word or sentence is figurative when the literal meaning involves an impossibility" (see Jeremiah 1:18; Matthew 8:22; Matthew 26:26-28)
- 3. if the literal interpretation will cause one passage to contradict another, the language is figurative
- 4. when the verse demands actions that are wrong or forbid those that are good, the language is figurative (Matthew 18:8,9)
- 5. when the inspired writer says it's figurative (John 2:18-22; 3:3-5)
- 6. when used in mockery
 - a. I Kings 18:27
 - b. Acts 2:13
- 7. common sense
 - a. John 4:14
 - b. John 6:53-56

B. Rules for interpreting figurative language

- 1. let the author give his own interpretation
 - a. Ezekiel 37:1ff (vs. 11 explains who this prophecy was for)
 - b. John 2:19-22
 - c. Matthew 13:18-23
- 2. consider the context (Matthew 5:13-15)
- 3. compare the figurative with literal accounts or statements of the same thing (Joel 2:28-29 with Acts 2:1-4,16-18)
- 4. watch for clear similes or metaphors (Matthew 23:27)
- 5. look at how other inspired writers use the passage
- 6. don't over-analyze (Psalm 1:3 used by some to suggest predestination – the tree was planted by the water)
- 7. figures can have different meanings in different contexts and may sometimes be literal
 - a. although Jesus is the "bread" (John 6:35), "bread" does not always mean Jesus (I Kings 17:6)
 - b. "leaven" is used to represent an evil influence (I Cor. 5:6), but it can also represent a positive influence (Matthew 13:33) and can also be understood literally (Exodus 13:7)
- 8. parables may explain parables
 - a. John 10:7-18 helps explain his meaning in a different way than 10:1-5 because the disciples did not understand what Jesus was saying (vs. 6)

- b. Matthew 13:3-9, 24-30, 31-32, 33, 44, 45-46, 47-49 each tell something about the kingdom but in different ways (Dungan, “Christ was intent on removing a fundamental mistake. They supposed that when the kingdom of the Messiah should come, it would be like the other great kingdoms of the world – it would be temporal, and therefore it would come in much the same way. But He wished them to know that such was not the nature of His kingdom...”)
- c. Matthew 25:1-13 and 25:14-30 each tell about being prepared but in different ways
- d. Luke 15:4-7, 8-10 and 11-32 each tell in a different way the lesson that was needed in the setting described in verses 1-3

X. The Various Figures of the Bible (Dungan)

A. Parable

- 1. “to place beside, compare, a story by which something real in life is used as a means of presenting a moral thought”
- 2. Jesus’ reason for using parables
 - a. Matthew 13:10-13
 - b. “It was to present a truth to the mind, and yet keep the person for whom it was intended from seeing the point till the mind had assented to the truth that was taught thereby.” (Dungan)
 - c. as opposed to direct statements and argumentation (which, of course, Jesus also used, but sometimes parables were His best choice)
 - d. see also II Samuel 12:1-6 and verse 7 in application
- 3. Matthew 21:33-46
 - a. verse 45 shows that chief priests and scribes knew the parable was about them
 - b. but notice in verse 41 that Jesus had them agreeing with the truth
- 4. summary of purpose of parables
 - a. “to reveal truth, making the people to understand the unknown by a comparison with the known”
 - b. “to conceal truth from the minds of those who would abuse it if it were given to them”
 - c. “to make the truth easier to remember”
 - d. “to cause men to assent to truth before they could know it certainly meant them”
- 5. more examples of parables
 - a. Luke 10:25-37 – good Samaritan
 - b. Matthew 20:1-16 – laborers

B. Fable

- 1. “an illustration made by attributing human qualities to animate and inanimate beings”
- 2. Judges 9:6-21
- 3. II Kings 14:8-10

C. Simile

- 1. likening one thing to another using “like” or “as” in a single statement rather than a protracted story

2. Isaiah 29:8; 55:10-11
 3. Psalm 42:1
 4. Matthew 3:16; 23:27
- D. Similitude
1. drawn out or prolonged simile
 2. Matthew 7:24-27
 3. Psalm 90:4-6; 102:2-11
- E. Metaphor
1. implied comparison
 2. Luke 13:32
 3. Matthew 5:13-16; 16:11; 26:26-28
 4. John 1:29, 2:19; 6:35,48,51
 5. I Corinthians 5:6-8
 6. II Corinthians 11:2
- F. Allegory
1. difference between parable and allegory in the Bible is that parable is a supposed history while an allegory is a figurative application of real facts
 2. Romans 11:15-24
 3. Galatians 4:21-31 (verse 24 calls this an allegory)
- G. Metonymy
1. one word is put for another, though both are closely related
 2. metonymy of the cause (the cause is named but the effect is meant)
 - a. Father, Son and Holy Spirit are put where the results of their efforts are intended
 - i. Ephesians 4:20 – “ye did not so learn Christ”
 - ii. III John 11 – “He that doeth good is of God”
 - b. parents are put for the children
 - i. Genesis 9:25-27
 - ii. Malachi 1:2-3
 - c. the author put for his works
 - i. Luke 16:29-31
 - ii. Luke 24:27
 - iii. Acts 15:21
 - iv. II Corinthians 3:15
 - d. instruments put for their effects
 - i. Matthew 18:16 – “that at the mouth of two or three witnesses every word may be established”
 - ii. I Corinthians 1:30 – Christ is our wisdom, righteousness, sanctification and redemption
 - iii. Matthew 10:34
 3. metonymy of the effect (the effect is named but the cause is meant)
 - a. Matthew 13:38-39 (“So it is with the children of the evil one – the devil did not sow them, but he presented the world with the falsehood, and gave the influences that have brought them into being, or made them the children of the wicked one.” Dungan)
 - b. Deuteronomy 30:15 – “See, I have set before thee this day life and good, and death and evil.” (the effects of obedience or disobedience)
 - c. John 11:25 – Jesus is the “resurrection and the life”
 4. metonymy of the subject

- a. several uses of “heart” (Deut. 6:5; Acts 4:32; Luke 2:19, et al.) but none of these fully represents a person’s heart
 - i. qualities are represented
 - ii. heart of unbelief, hard heart, evil heart, faint heart, pure heart,
 - iii. put together, we get an understanding of the heart being the very seat of one’s being and that which is to be changed in order to be pleasing to God
 - b. the container is sometimes put for the contained
 - i. Genesis 6:11 – “the earth was corrupt” means the inhabitants were corrupt
 - ii. “world” refers to inhabitants in passages such as John 1:29, 3:16
 - iii. Matthew 3:5-6 – “Then went out to him Jerusalem and all Judea”
 - iv. Matthew 11:20-24
 - v. Acts 10:1 – Cornelius feared God with all his “house”
 - vi. Proverbs 11:29 – “he that troubleth his own house shall inherit the wind”
 - vii. Matthew 26:27-28 – the cup
 - c. subject named but something following it or connected to it is intended
 - i. II Corinthians 5:21 – Christ became “sin for us” (sin offering)
 - ii. Hebrews 9:28 – “without sin” (sin offering)
 - d. an action is said to have been accomplished, when all that is meant is that an opportunity for its accomplishment was given
 - i. Acts 1:18 – Judas did not purchase the field, but his betrayal and the money he returned to the priests plus the law that the “price of blood” could not be put back into the treasury led to its purchase (see Matthew 27:5-8)
 - ii. I Corinthians 7:16 and I Timothy 4:16 – the actions of these people can lead to others’ salvation
 - iii. Jesus 4:1 – Jesus baptized more disciples than John
 - A. verse 2 says Jesus did not physically baptize anyone
 - B. His teaching gave opportunity to others to be baptized
 - e. a statement is used to make a comparison
 - i. Luke 14:26
 - A. to hate father and mother would be a contradiction with other passages that teach love
 - B. “love less”
 - ii. I Timothy 5:23 – not prohibiting drinking water, but encourages mixing in medicinal drink
5. metonymy of the adjunct
- a. that which is in addition to the subject but the subject is meant
 - i. Genesis 42:38 – “Then shall ye bring down my gray hairs with sorrow to the grave.”
 - ii. Job 32:7 – “I said, Days should speak, and multitude of years should teach wisdom.”
 - iii. “circumcision” and “uncircumcision” stand for Jews and Gentiles (Romans 3:30; Galatians 2:9)
 - iv. Ephesians 5:8 – “For ye were once darkness, but are now light in the Lord.”

- v. Matthew 11:25 – “I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes.”
- b. contained put for the container (Genesis 28:22 – “The stone, which I have set up for a pillar, shall be God’s house”)
- c. things spoken of according to appearance, opinions formed respecting them or the claims made for them
 - i. Jeremiah 28:1,5,19 – Hananiah called a prophet (reputation rather than fact)
 - ii. Ezekiel 21:2 – “will cut off from thee the righteous and the wicked” (apparently righteous)
 - iii. Matthew 9:13 – “I came not to call the righteous but sinners” (these were not really righteous, but gave the appearance of being so)
 - iv. Luke 2:41-48 – Joseph is spoken of as Jesus’ father
 - v. I Corinthians 1:21 – “the foolishness of preaching” (it’s not foolish, but the Gentiles thought it was)
- d. the names of things are presented for the things themselves
 - i. Psalm 20:1 – “The name of the God of Jacob set thee up on high.”
 - ii. Acts 2:21 – “call upon the name of the Lord”
 - iii. Acts 1:15 – “and the number of names together were about an hundred and twenty”
 - iv. Revelation 3:4 – “But thou hast a few names in Sardis which did not defile their garments”

H. Synecdoche

1. examples
 - a. a farmer has so many “head” of cattle
 - b. a man takes a woman’s “hand” in marriage
 - c. “the crown” in reference to the king
2. the whole is put for the part (John 19:42)
3. a part is put for the whole – Dungan: “This is many times the case with the salvation of sinners. The whole number of conditions are indicated by the use of one. Generally the first is mentioned – that of faith – because without it nothing else could follow. Men were to call on the name of the Lord, in order to be saved (Romans. 10:17); they must believe on the Lord Jesus Christ (Acts 17:31); they must repent of their sins (Acts 17:30); they must be baptized in the name of the Lord (Acts 22:16). But it is common to have one of these mentioned, without any statement as to the presence of any other.”
4. time is put for a part of time (Matthew 12:40)
5. the plural is put for the singular
 - a. Genesis 8:4
 - b. Genesis 21:7
 - c. I Timothy 3:4; Titus 1:6 (compare to I Timothy 5:9-10)
6. the singular is put for the plural
 - a. Genesis 2:24 (applies to all who marry, not just one)
 - b. Exodus 15:1
 - c. Isaiah 1:3
7. a definite number is put for an indefinite one
 - a. Genesis 5 – all the patriarchs years were given exact numbers, but we would assume that not every one of them died on their birthday

- b. I Samuel 1:8
 - c. Psalm 50:10
 - d. Proverbs 17:10
 - e. I Corinthians 14:19
 - f. II Peter 3:8
 - g. Revelation 7:4
8. a general name is put for a particular name (Mark 16:15 – “every creature” indicates each human individually)
 9. a special name or word is put for a general one (Matthew 6:11 – “bread” here representing all food)
- I. Proverb
1. Dungan: “a short, pithy sentence containing a complete and valuable thought”
 2. I Kings 20:11
 3. Proverbs
 4. Luke 4:23
 5. Acts 20:35
 6. II Peter 2:22
- J. Irony
1. Webster: “the use of words to express something other than and especially the opposite of the literal meaning”
 2. I Kings 18:27
 3. I Kings 22:15-18
 4. Job 12:2
 5. I Corinthians 4:8-13
- K. Sarcasm
1. similar to irony, but more severe
 2. Webster: “a sharp and often satirical or ironic utterance designed to cut or give pain”
 3. Matthew 27:29
 4. Mark 15:31,32
 5. Acts 23:3
 6. Proverbs 31:6-7
- L. Hyperbole
1. exaggeration, an intensification, not meant to misrepresent facts (although, if considered literally, they could be false)
 2. Numbers 13:33
 3. Psalm 6:6,7
 4. Mark 10:25
 5. John 21:25
- M. Apostrophe (addressing an imaginary hearer)
1. I Corinthians 15:55 – “O death, where is thy victory? O grave, where is thy sting?”
 2. II Samuel 18:33 – David speaking to Absalom after Absalom had died
- N. Personification
1. inanimate beings spoken of as having life
 2. Numbers 16:31-32
 3. Psalm 114
 4. Matthew 6:34
 5. James 3:8

- O. Interrogation
 - 1. used for the purpose of affirming or denying with great force
 - 2. John 7:50-51
 - 3. I Corinthians 9:1
 - 4. I Corinthians 12:29,30 (affirming what he had just said about the differing gifts)
 - 5. Job 38:1ff
 - 6. Romans 8:31-35
- P. Prolepsis
 - 1. “the representation or assumption of a future act or development as if presently existing or accomplished” (Webster)
 - 2. example: “My wife went to high school in Huntsville, Alabama.” (but she wasn’t my wife at the time). “President Reagan grew up in northern Illinois.” (but he wasn’t president when he was a child)
 - 3. Genesis 3:20 (Eve wasn’t the mother of anyone at the time)
 - 4. Genesis 25:23
 - 5. Matthew 10:4
 - 6. John 11:1,2 and 12:5
- Q. Parallelism
 - 1. placing beside each other lines that have the same or similar import
 - 2. synonymous parallelism
 - a. the lines contain the same or nearly the same thought
 - b. Genesis 31:36
 - c. Proverbs 6:2
 - d. Isaiah 55:6-7
 - 3. antithetic parallelism
 - a. lines and sentences oppose each other
 - b. Proverbs 14:28-15:2
 - c. Isaiah 1:18-20
 - 4. II Corinthians 7:11
 - 5. Isaiah 2:1-5

XI. Figures of Thought (Dungan)

- A. Antithesis (an opposition of words or sentiments occurring in the same sentence)
 - 1. Matthew 5:21,27,33,34,38,39,43,44 (what they said vs. what Jesus said)
 - 2. Matthew 25:46 (eternal life vs. eternal punishment)
 - 3. Romans 2:7-10 (eternal life vs. eternal punishment)
 - 4. I Corinthians 15:42-44 (earthly body vs. eternal body)
- B. Symbols (real, but representing something)
 - 1. miraculous (not indicative of future events but of present truth)
 - a. Genesis 3:24 – flaming sword keeping man from Garden symbolized God’s Word (see Heb. 4:12) and its power and fixed nature
 - b. Exodus 13:21 – pillar of cloud and pillar of fire symbolized God’s presence
 - c. Matthew 3:16 – Spirit like a dove symbolized peace in Christ
 - 2. material (Genesis 9:13 – rainbow)
 - 3. visional
 - a. Jeremiah 1:11-12 – Jeremiah saw a vision of a rod of an almond tree (Dungan, “The almond tree was the first to bloom – in fact, it never seemed to sleep – and consequently it was regarded as a symbol of wakefulness, or watchfulness.”)

- b. Jeremiah 1:13-14 (Dungan, “A seething caldron, tilted so much as to enable a man to look into the mouth, would be a symbol of a thorough scalding. And the Lord uses it to show what was about to come upon them. The families of the kingdom of the North should come and sit on the thrones at Jerusalem, and make war with the cities of Judah.”)
 - c. Genesis 40:1 -20 – the dreams of Pharaoh’s butler and baker
 - d. Genesis 41:1ff – Pharaoh’s dreams
 - e. Daniel 2:1-45 – Nebuchadnezzar’s dream
 - f. Revelation 1:12-16 – candlesticks and the attire of the Son of man
 - g. Acts 10:9-23 – Peter’s trance
4. special rules for the interpretation of symbols
- a. Dungan, “Each man feels that he must find something like the symbol, in the interpretation, that will fit the theology he favors. If he is skillful in cutting and fitting history, he will doubtless succeed.”
 - b. rule 1 – many of the symbols have already been interpreted by the inspired author
 - c. rule 2 – some inspired authors’ symbols have been interpreted by other inspired authors
 - d. rule 3 – sometimes the symbol is difficult, but another writer or speaker has used the same symbol in a clearer way
 - e. rule 4 – the names of symbols are to be understood literally
 - f. rule 5 – there must be found a resemblance between the symbol and that which it symbolizes
 - g. rule 6- the symbol had to have meaning to its original hearers and readers
 - h. the book of Revelation would not be so badly abused if these rules were followed (Dungan on the symbols in Revelation, “We must remember where and when the symbols have been used beforetime; for if they may be found in any clearer light, that usage may help in the interpretation. We must remember to whom these symbols were shown, and therefore what he would likely get out of them. We must be careful not to demand too many points of analogy.”)

C. Typology

- 1. a type is a representation of something to come
- 2. contrast with the antitype which is the actual person, thing or event
- 3. rules regarding types
 - a. it must foretell something
 - b. it must have been intended to represent something, not just happen to represent something (in other words, we can’t look at something, find something older than it is and then conclude that the older is a type of the newer)
 - c. as much as possible, the Bible should be its own interpreter regarding what is a type
 - d. for something to be a type, it must have been a real person, thing, event or office
 - e. the antitype is always superior to the type (Dungan: “The type is always visible at the time it is given, because it is material; but the antitype contains divine or spiritual thought.”)
 - f. sometimes figurative language is employed in giving a typical event
 - g. we must never expect the type and antitype to be the same (the type is

a general representation, not exact in every detail for if it were, then it would not be a type, but the antitype itself)

4. typical people
 - a. Moses a type of Christ (Deuteronomy 18:15-19; Acts 3:22-23)
 - b. Melchisedec a type of Christ (Hebrews 5:6-10; 6:20; 7:1-17)
 - c. Elijah was a type of John the Immerser (Malachi 3:1; 4:5-6; Matthew 17:10-13)
5. typical things
 - a. the serpent in the wilderness was a type of Christ in that it was lifted up and the people looked to it for deliverance (Numbers 21:9; John 3:14)
 - b. the lambs killed as sacrifices were types of Christ (Exodus 12:5ff; John 1:29; I Corinthians 5:7)
6. typical institutions
 - a. Sabbath a type of rest in Christ (Hebrews 4:1-10)
 - b. the cities of refuge (Numbers 35:9-34; Hebrews 6:18-20)
 - c. Hebrews 9:6-10
7. typical conduct
 - a. Abraham offering his only son (Hebrews 11:17-19)
 - b. Jonah in the fish's belly (Matthew 12:39-40)
8. typical events
 - a. I Corinthians 10:1-10
 - b. the manna (John 6:31ff)
 - c. Hebrews 3 and 4 typical of Christian's journey through life
 - d. Noah, the flood and immersion (I Peter 3:18-22)
9. typical places
 - a. the tabernacle was a type of the world (outer court), the church (the sanctuary) and heaven (the Holiest of all, reached through the second veil) (Hebrews 9:1-3)
 - b. Egyptian slavery typified slavery to sin, deliverance from Egypt typified deliverance from sin, the parting of the Red Sea typified separation from sin and Canaan typified heaven
10. Dungan: "Be careful to not make types of the mere circumstances of human history. And also when we are certain the we have typical language, guard against demanding too many points of analogy. Remember that the type has been selected for one point, or, at most, for but a very few features of similarity."

D. Prophecy

1. what is prophecy?
 - a. Prophet: one who speaks for God; a seer
 - b. Prophecy: message from God designed to show his supremacy; literally, "speaking forth of the mind of God"
 - c. prophecy also deals with past and present as well as future
 - d. two types of prophecy — false and true — characteristics of true prophecy
 - i. actual event must be far enough away from the time of the prophecy so as to eliminate possibility of guess work.

- ii. prophecy must give exact details and not be general. (EXAMPLE of general “prophecy” Herbert Armstrong predicted the world would end “sometime” in the next few years.)
 - iii. it must be clear that the fulfillment was directly related to the prophecy
 - iv. prophet must be able to distinguish God’s words from his own
- 2. purpose of prophecy of Bible
 - a. most of the prophecies took place in Old Testament
 - b. Prophecy did:
 - i. show people who God was with
 - ii. help confirm the Word.
 - iii. show God as the only true God
 - c. warned of evil, showed good that would come, encouraged
 - d. predictive prophecy very effective in proving Bible
 - i. Isaiah 41:22,23
 - ii. Isaiah 46:9,10
- 3. how prophecies were delivered
 - a. like history written beforehand
 - i. I Samuel 10:3-6
 - ii. Micah 5:2
 - b. in figurative language (the prophecies were literal but the language figurative)
 - i. Jeremiah 27:1-8
 - ii. Pharaoh’s dream and Nebuchadnezzar’s dream (Dungan: “The dreams would seem to be easily interpreted...still the meaning was hidden from the wise men of the times. Dream-books were of no value whatever. Nothing less than inspiration from the Lord would do.”)
 - c. the prophets retained their own styles
 - d. much of their language is literal (e.g., John the Immerser’s language was very plain and to the point)
- 4. a few of many scriptural accounts of the fulfillment of prophecies
 - a. the flood prophesied (Genesis 6:19-22) and fulfilled (Genesis 7:6-8:14)
 - b. Isaac promised (Genesis 18:10) and given (Genesis 21:1)
 - c. Elijah prophesies three years of drought and it’s fulfilled (I Kings 17:1-18:41)
- 5. a few of the New Testament prophecies and their fulfillment
 - a. Agabus (Acts 11:27-28 and Acts 21:10-11)
 - b. persecution of the church (Mark 13:9-11; Acts 4:3; 16:23)
 - c. Mark 9:11 – the establishment of the kingdom (Acts 2)
- 6. Matthew’s “formula quotations”
 - a. 1:22
 - b. 2:15
 - c. 2:17
 - d. 2:23
 - e. 3:3
 - f. 4:14
 - g. 8:17
 - h. 13:35
 - i. 21:4
 - j. 26:56

- k. 27:9
- l. 27:35
- 7. a few of many Messianic prophecies and their fulfillment
 - a. seed of woman (Genesis 3:15; Matthew 1:18)
 - b. Son of God (Psalm 2:7; Luke 1:32-35)
 - c. seed of Abraham (Genesis 12:1-3; Galatians 3:16)
 - d. born of virgin (Isaiah 7:14; Matthew 1:18)
 - e. Immanuel (Isaiah 7:14; Matthew 1:22-23)
 - f. slaughter of children at His birth (Jeremiah 31:15; Matthew 2:16-18)
 - g. sold for 30 pieces of silver (Zechariah 11:12; Matthew 27:7)
 - h. numbered among thieves (Isaiah 53:12; Mark 15:28)
 - i. buried with the rich (Isaiah 53:9; Matthew 27:57-60)
 - j. rose on the third day (Psalm 16:8-10; Luke 24:6,31,34)

XII. Conclusion

A. Foy E. Wallace Jr.: "Keynotes of the Scripture" (from The One Book Analyzed and Outlined)

1. Genesis – Origination
2. Exodus – Passover
3. Leviticus – Atonement
4. Numbers – Sojourning
5. Deuteronomy – Obedience
6. Joshua – Possession
7. Judges – Government
8. Ruth – Redemption
9. Samuel – Kingdom
10. Kings – Royalty
11. Chronicles – Theocracy
12. Ezra – Restoration
13. Esther – Providence
14. Job – Immortality
15. Psalms – Coronation
16. Proverbs – Wisdom
17. Ecclesiastes – Verities
18. Isaiah – New Institution
19. Jeremiah – New Covenant
20. Ezekiel – New Israel
21. Daniel – New Kingdom
22. Minor Prophets – One message consisting of Israel's return, God's judgment and the end of the old dispensation and the coming One.
23. Malachi – Sun of Righteousness (last glimpse of Christ & the new dispensation)
24. Matthew – Kingdom
25. Mark – Gospel
26. Luke – Incarnation
27. John – Deity
28. Acts – Witness
29. Romans – Righteousness
30. Corinthians – Revelation
31. Galatians – The Faith

32. Ephesians – Oneness in Christ
 33. Philippians – Gain
 34. Colossians – Completeness in Christ
 35. Thessalonians – Waiting
 36. Timothy – Doctrine
 37. Hebrews – Better
 38. James – Works
 39. Peter – Precious Promises
 40. John – Abrahamic Seed
 41. Jude – Authority
 42. Revelation – Signified
- B. Hebrews 4:12 and II Timothy 2:15