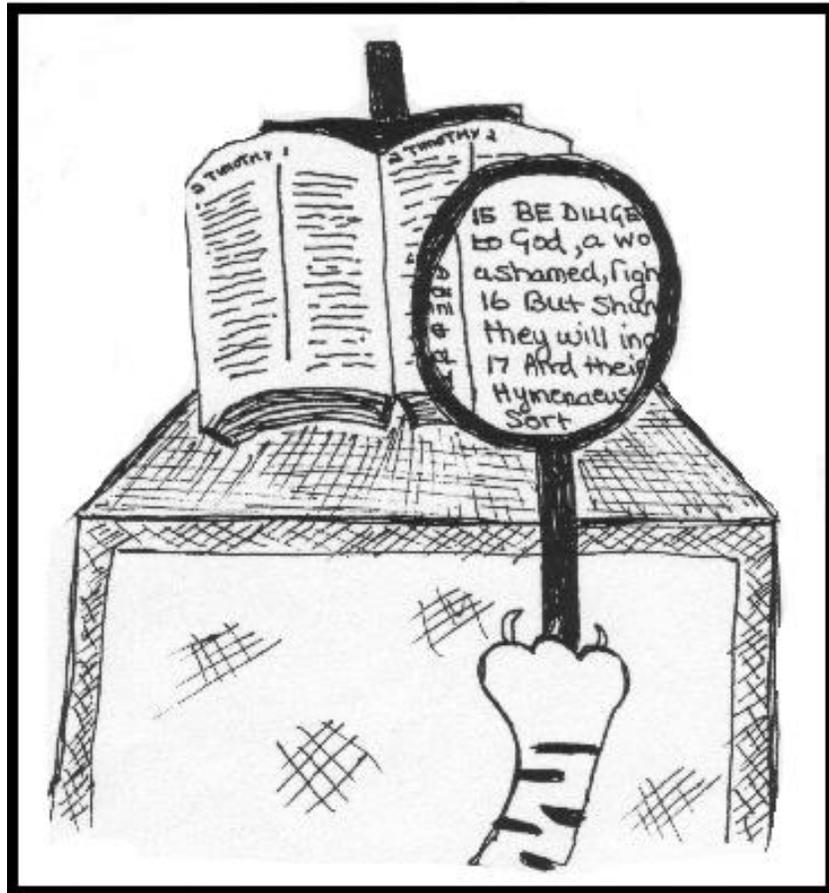


# *Hermeneutics*



**Student's Notes**

Correctly Interpreting the Word of God

By Rev. Tim Gibson  
[www.revtingibson.com](http://www.revtingibson.com)

# Introduction

This teaching material is designed to give you key, basic steps in interpreting and applying Scripture. You will learn basic principles that will help you tackle difficult passages in Scripture, making them relevant in your own lives.

There are many different ways of reading the Bible. The most basic, and probably the most important (as it gives balance to all other ways) is presented herein – i.e. Seeking the original intention of the inspired author given a specific situation, then applying the inherent principles to our situation. This method can be hard work and time consuming but gets to the heart of the passage’s meaning rather than merely ‘spiritualizing’ it, getting an inferior and sometimes misleading (sometimes heretical) understanding of Scripture.

## The Scope of Scripture Interpretation

*“All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim 3:16*

English Word	Greek Word	Meaning
Inspiration	Theopneustos	
Profitable	Ophelimos	
Doctrine	Didaskalia	
Reproof	Elegchos	
Correction	Epanorthosis	
Instruction	Paideia	

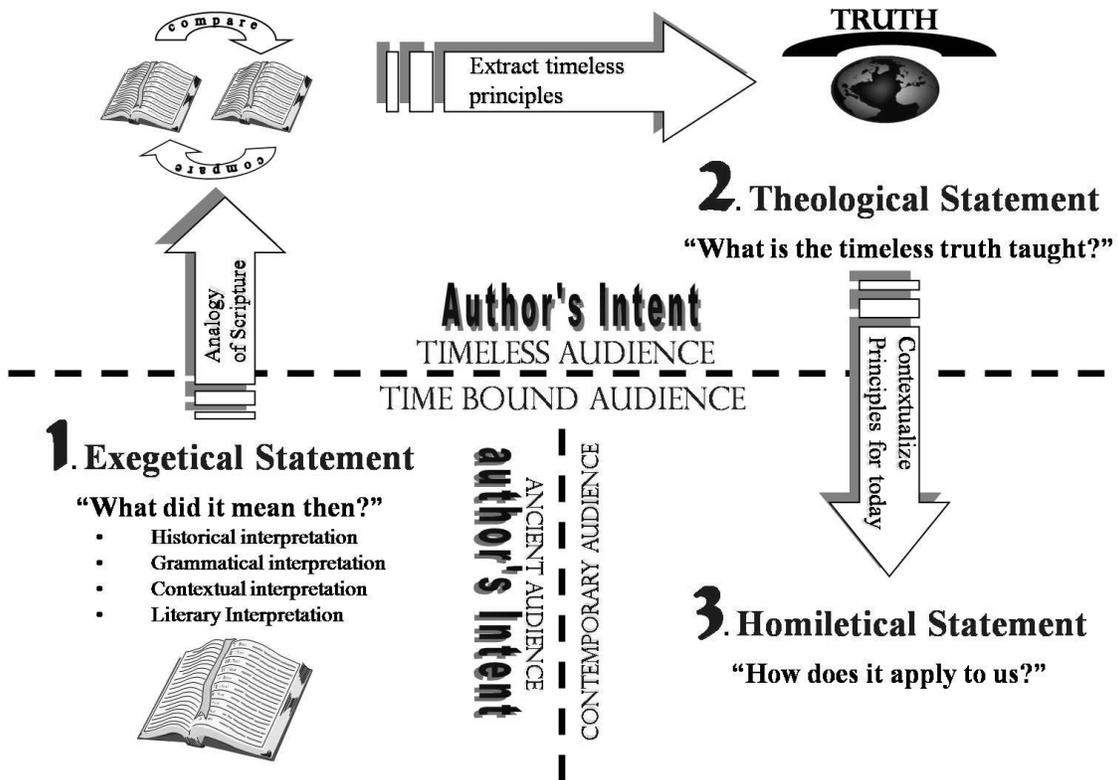
We will look at important guidelines for studying correctly the Word of God, so that it will be useful for DOCTRINE, REPREOOF, CORRECTION and INSTRUCTION IN RIGHTEOUSNESS (2 Tim 3:16). Notice that we are looking at studying the Word of God, not using it in devotional reading, which is different.

**The Biblical Approach to Studying Scripture**  
**See Nehemiah 8:5-12**

1. Approach with a \_\_\_\_\_ spirit (v5-6)
2. Recognize those good in \_\_\_\_\_ and \_\_\_\_\_ (v7)
3. Read \_\_\_\_\_ (v8a)
4. Give the \_\_\_\_\_ (v8b) –**Exegesis (Observation)**
5. \_\_\_\_\_ (v8c) – **Exegesis to Hermeneutics (Interpretation)**
6. Respond in \_\_\_\_\_ (v9-12) – **Hermeneutics (Application)**

Word	Meaning
Exegesis	
Hermeneutics	

**Remember:** we look for \_\_\_\_\_ and not \_\_\_\_\_.



# Wrong Interpretations

Due to various wrong approaches to Scripture throughout the Church Age there have been numerous misinterpretations of the Word of God, some leading to gross errors. Following are a list of some of the wrong types of wrong interpretation....

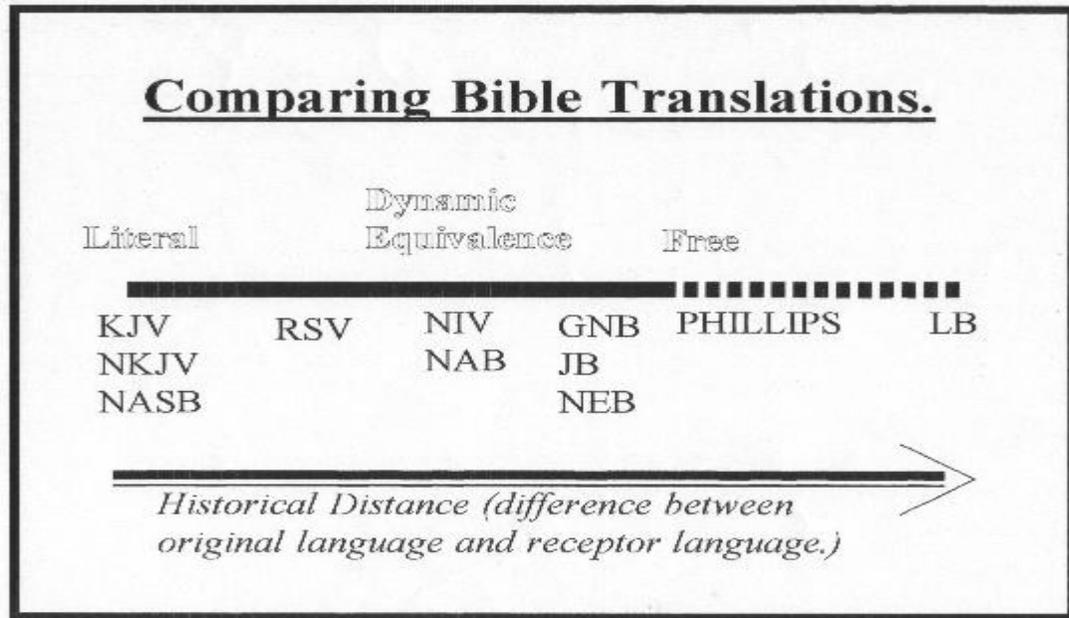
Type of Wrong Interpretation	Examples
<p><b>a. Taking isolated text.</b></p> <p>Taking out of context.</p>	<p>1 Cor 15:29 – Mormon’s baptizing for dead.</p> <p>Mark 16:18 – Appalachian sect snake handling.</p> <p>1 Pet 3:21 – Cults teaching only saved if baptized.</p> <p>Phil 2:12 – Cults teaching salvation by works.</p> <p>Luke 14:26 – Cults alienating children from family.</p>
<p><b>b. Misunderstanding the culture of Biblical times</b></p> <p>This is covered in Bible Times and Customs.</p>	<p>Matt 19:24 – Camel jokes!</p> <p>Rev 3:8 – not open door of opportunity!</p>
<p><b>c. Grammatical error etc..</b></p>	<p>From English translation – Psalms 23:1 – ‘shall not want’ ‘Jesus sitting on right hand of the Father’</p> <p>From original language – Matt 5:10</p>

<p><b>d. Misunderstanding Hebrew thought and the 'Biblical mind'.</b></p> <p>Jews think FUNCTIONALLY, not what something IS but what it DOES.</p>	<p>Not recognizing Jewish idioms etc..</p> <p>Matt 6:22-23; Lk 11:34,35; Matt 20:15; Deut 15:9</p> <ul style="list-style-type: none"> <li>- Good eye = a generous person.</li> <li>- Bad eye = a stingy person</li> </ul>
<p><b>e. Presuppositions (Eisegesis) –</b></p> <p>Reading things INTO not OUT OF the text.</p> <p>Coming with a closed case rather than an open mind.</p>	<p>Denominational background</p> <p>...Assumptions on...</p> <ul style="list-style-type: none"> <li>- End Times</li>   <li>- Gifts of Spirit (eg. 1 Cor 13:8-12)</li> </ul> <p>Armenians twist way around Gal 1:15; Rom 8:30  Calvinists distort such passages as Hebrews 6:4-6 ; 2 Pet 2:20-22; 1 Cor 10:1-13.</p>
<p><b>f. Sensationalism / Super-spirituality</b></p> <p>Finding 'hidden meanings', tickling people's ears.</p>	<p>Phil 4:13 – Hyper faith (look at context).  Name it and claim it, blab it and grab it.</p>

# Step by Step Guide to Biblical Interpretation

I. Get good \_\_\_\_\_ of the Bible and other \_\_\_\_\_.

Compare literal, dynamic equivalent and free translations....



Translation Type	Description
Literal	
Dynamic Equivalent	
Free	

Also it's good to know how to use other tools such as **STRONGS, HEBREW/GREEK INTERLINEAR, BIBLE DICTIONARY, BIBLE TIMES AND CUSTOMS BOOKS.** – Use these for key information. **COMMENTARIES** should be left until after you have come to some conclusions for yourself, as they are other people's interpretations of Scripture.

***Exercise***

Look up I Peter 1:13 in all three translation types – which one gives the best meaning and would best reflect the authors original intention?

**II. Make Six Basic \_\_\_\_\_.**

Take the required passage of Scripture and **READ IT ALOUD**. As you read a few time make some basic observations....

Ask yourself the 5 W's and an H....

- (1) **WHO:** Wrote it? Spoke it? About whom? To whom?
- (2) **WHAT:** Are the main events? Are the major ideas? Are the major doctrines? Is he talking about? Is the purpose for saying that? Key words? Changes of thought?
- (3) **WHEN:** Was it written? Did this event take place? Will it happen? Did he say it?
- (4) **WHERE:** Was this done? Was this said? Will it happen?
- (5) **WHY:** Was this written? Was this mentioned? Was it not mentioned? Was so much or so little space devoted to this?
- (6) **HOW:** Is it done? Is this truth illustrated?

**Exercise:** Use 1 Peter 1:13 to fill in the following.....

5 Ws and an H	Question	Answer
WHO	Wrote it? Spoke it? About whom? To whom?	
WHAT	Are the main events? Are the major ideas? Are the major doctrines? Is he talking about?	
WHEN	Was it written? Was this said? Will it happen?	
WHERE	Was this done? Was this said? Will it happen?	
WHY	Was this written? Was this mentioned?	
HOW	Is it done? Is this truth illustrated?	

**III. Consider the \_\_\_\_\_ of \_\_\_\_\_ you are studying.**

According to the type of literature you are looking at there will be various important points to remember. The following list of literature types has useful hints for interpretation...

**a. OLD TESTAMENT NARRATIVES**

Such as \_\_\_\_\_

Three levels...

**TOP LEVEL** = Whole universal \_\_\_\_\_ of God worked out through creation.

**MIDDLE LEVEL** = Centers on \_\_\_\_\_.

**BOTTOM LEVEL**= \_\_\_\_\_ narratives.

- i. It usually will not teach a \_\_\_\_\_ directly.
- ii. It will usually illustrate a \_\_\_\_\_ found elsewhere.
- iii. Records \_\_\_\_\_ happens (not necessarily what \_\_\_\_\_ happen).
- iv. Not necessarily a good \_\_\_\_\_ for us to follow.
- v. None of the characteristics are \_\_\_\_\_.
- vi. We are to \_\_\_\_\_ if their actions were good or bad on the basis of the rest of Scripture.
- vii. All narratives are \_\_\_\_\_ and \_\_\_\_\_
- viii. Not written to answer our \_\_\_\_\_ questions.
- ix. Teach a specific \_\_\_\_\_ explicitly or implicitly.
- x. \_\_\_\_\_ is the hero of all Biblical narratives.

**Beware of:**

Allegorizing =

Decontextualizing =

Selectivity =

False combinations =

Redefinitions =

**b. THE LAW(S) – COVENANT STIPULATIONS TO ISRAEL.**

Such as \_\_\_\_\_

See Matthew 5:17-18. The words “Destroy” and ‘Fulfill’ were used by Rabbis in Jesus’ time in the sense of either ‘destroying the Law’ (i.e. wrongly interpreting it) or ‘fulfilling the Law (i.e. correctly interpreting it).

Jesus came to bring the correct \_\_\_\_\_ of the Law. He fulfills the Law in His own life. His own interpretation of some of the 10 Commandments go to the root (i.e. Hatred = Murder, Lusting = Adultery. Matt 5:20-30). He stated that on two commandments hang all the Laws (Matt 22:37-40)...

**The CEREMONIAL LAW (THE SACRIFICIAL SYSTEM / PRIESTS AND FEASTS) –**

All these are no longer \_\_\_\_\_ carried out by God’s people.

The correct interpretation (fulfillment) of these are found in \_\_\_\_\_ (THE SACRIFICE – all wrapped up in Him, THE PASSOVER LAMB etc.)

The **CIVIL LAW** (FOOD LAWS and CLEANLINESS RULES) were specifically for the situation that the Israelites lived in and where helpful to them but are no longer binding on us (should see them in a cultural context).

The **MORAL LAWS** (e.g. the Ten Commandments) remain unchanged and are as relevant today as they were when first given.

### c. THE PROPHETS.

Such as \_\_\_\_\_

- i. Understand the \_\_\_\_\_ setting. Who is the Prophet addressing? Why? When? etc..
- ii. Think \_\_\_\_\_. Don't take isolated verses.
- iii. The Prophets were \_\_\_\_\_. Understand \_\_\_\_\_ language (same for Proverbs, Psalms, Songs).

**Parallelism** is widely used (foreign to modern thought)...

1. **Synonymous Parallelism** (Isa 44:22): \_\_\_\_\_ thought.
  2. **Antithetical Parallelism** (Hos 7:14) - \_\_\_\_\_ thoughts.
  3. **Synthetic Parallelism** (Obad 21) - \_\_\_\_\_ to the thought.
- iv. \_\_\_\_\_ of Prophecy.
1. Immediate =
  2. Cyclic =
  3. Messianic =
  4. End Times =

### d. THE PSALMS.

- i. Psalms are \_\_\_\_\_ and \_\_\_\_\_ and are prayers and/or songs expressing some deep emotion of the Psalmist.
- ii. You must know the Psalm \_\_\_\_\_ to determine the form and function of the Psalm.
- iii. You must treat the Psalms as \_\_\_\_\_ and not single verses.
- iv. Psalms do not teach \_\_\_\_\_ directly.
- v. Note and study any \_\_\_\_\_ given for the Psalm.

## Psalm Types....

- a. **LAMENT PSALMS –**  
Individual: 3,22,31,39,42,57,71,120,139  
Corporate: 12,44,80,94,137
- b. **THANKSGIVING PSALMS –**  
Individual: 18,30,32,34,40,66,92,116,118  
Corporate: 65,67,75,107,124,136
- c. **HYMN OF PRAISE –**  
God as Creator: 8,19,104,148  
God as Protector: 66,100,111,114,149  
Lord of History: 33,103,113,117,145
- d. **SALVATION HISTORY PSALMS –**  
78,105,106,135,136
- e. **CELEBRATORY / AFFIRMATION PSALMS**  
Covenant renewal: 50,81  
Davidic Covenant: 89,132  
Royal: 2,18,20,21,45,72,101  
Enthronement: 24,29,47,93,95  
Of Zion: 46,48,76,84,87,122
- f. **WISDOM PSALMS –**  
36,37,49,73,112,127,128,133
- g. **SONGS OF TRUST –**  
11,16,23,27,62,63,91,121,125,131

## e. WISDOM LITERATURE:

Such as \_\_\_\_\_

- i. Must be read in \_\_\_\_\_ - don't take bits/snatches.
- ii. Must understand wisdom literature in terms of \_\_\_\_\_
- iii. Trace the line of \_\_\_\_\_ - don't live by what is intended to be incorrect (e.g. Job 8:4-6 is in the context of bad counsel and is legalism if taken literally - Job and sons were seen as righteous by God (1:8) yet Bildad legalistically suggests it was Job and his son's sins that caused the tragedies – it was only that, in His sovereignty, God allowed it...He was actually boasting of Job's upright life!)

**ECCLESIASTES:** Is \_\_\_\_\_ wisdom ... life

without God is \_\_\_\_\_. The view seen is fatalistic wisdom that a godless person can take.

**JOB:** Job has counselors who give \_\_\_\_\_ based on traditions etc. All their advice crumbles when God speaks. Really it shows how not to counsel!

**PROVERBS:** \_\_\_\_\_ attitudes.

- Proverbs are often \_\_\_\_\_ - pointing beyond themselves.
- They are intensely \_\_\_\_\_ - not theoretically theological.
- They are \_\_\_\_\_ - not technically precise.
- They need ' \_\_\_\_\_ ' if they reflect ancient culture.
- They are not \_\_\_\_\_ from God but poetic guidelines of behaviour.
- May use highly \_\_\_\_\_ language or exaggeration to make a point.
- Give good advise for \_\_\_\_\_ approaches to certain aspects of life, but are not exhaustive.

Wrongly used, Proverbs may justify crass, materialistic lifestyles. Rightly used they will provide practical advise for daily living.

#### f. THE SONG OF SONGS:

Interpreted on three, simultaneous levels...

1. \_\_\_\_\_ love.
2. God's love for \_\_\_\_\_.
3. \_\_\_\_\_ love relationship with the \_\_\_\_\_

The imagery used is based on its \_\_\_\_\_ and is in accordance with the rest of Scripture. The woman may be seen as **US** (The Church) and the man as Christ – we must take care to identify who is speaking - e.g. Look at 2:1-2 and identify who the Rose of Sharon and the Lily of the valley are....

### g. THE GOSPELS:

Such as \_\_\_\_\_

1. Think \_\_\_\_\_ (Parallel with other Gospels)
2. Think \_\_\_\_\_ (Writer's intention / Historical setting).

The purpose of writing each Gospel is quite different and greatly affects your interpretation...

Gospel	Purpose
Matthew	Written to _____ disciples as a _____ manual. Primarily showing Jesus as _____.
Mark	Written as an _____ tract to Jew and Gentile. Primarily showing Jesus as _____.
Luke	Written to _____ unbelievers to persuade them. Primarily showing Jesus as the _____ man.
John	Written to _____ Christians for deeper teaching. Primarily showing Jesus as _____.

When reading the Gospels, you need to identify if you are reading a narrative, parable or straightforward teaching and interpret accordingly.

### h. ACTS:

Keep in mind Luke's purpose of tracing the movement of the \_\_\_\_\_  
\_\_\_\_\_ in the Early Church and Mission. It must be all seen in  
this light. See it in the context of history and \_\_\_\_\_ of that

time. Acts is excellent \_\_\_\_\_ material to the Epistles.

**i. THE EPISTLES:**

Such as \_\_\_\_\_

A few tips....

- i. Form a tentative but informed \_\_\_\_\_ of the situation that the author is speaking to.
- ii. Read the \_\_\_\_\_ letter through as you would any other letter.
- iii. Think \_\_\_\_\_. Trace the author's argument and determine what is the **main point** of the passage.
- iv. Extract \_\_\_\_\_ not practices.
- v. Where there are \_\_\_\_\_ **PARTICULARS** (same specific life situations) with the first century setting, God's word to us is the same as His word to them.

**j. APOCALYPTIC LITERATURE:**

Such as \_\_\_\_\_

- i. The \_\_\_\_\_ meaning of the book is what the author intended it to mean.
- ii. We must be open to the possibility of a \_\_\_\_\_ meaning not seen by the author.
- iii. We must be sensitive to the rich \_\_\_\_\_ of ideas and imagery (look at pictures as a whole, not small details).
- iv. Look for author's \_\_\_\_\_ of images.

**Exercise:**

**1. The teacher will give you one verse or passage and you must state which genre it is in and how you would therefore interpret it....**

IV. Look at the \_\_\_\_\_ of the passage.

Remember that the \_\_\_\_\_ is **KING** in interpretation.

A TEXT TAKEN OUT OF \_\_\_\_\_ IS A PRETEXT.

**Exercises:**

**1. Immediate context (Surrounding verses)**

What is the writer talking about just before he mentions the text in question? For example, a phrase from Isaiah 53:5 is often quoted to support physical healing: “and by His stripes we are healed.” When you read verses 3-5a, what type of healing does the context indicate God is talking about?

**2. Literary Context (Chapter/Book)**

Look at 1Corinthians 15:31 where Paul says, “*I die daily.*” This is frequently used by people to suggest that we die spiritually to self daily. But step back and look at the whole chapter. Notice what Paul is talking about in verses 4-8, 12-17, 20-23. Then look at what the verses after verse 31 are talking about: 35-42, 56-57.

A. What subject is the focal point of this chapter?

B. In light of the topic of the chapter, which do you think would best explain what Paul was referring to when he said “I die daily.”

(1) *Dying spiritually to self*

(2) *Facing the daily possibility of dying physically*

**3. Grammatical context (Way it is worded)**

**- The meaning and tense of verbs: Look closely at the verbs (the “action” words) in a sentence.**

Speaking of the promises made by God through the prophets, Paul says it was “*concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead*” (Romans 1:3-4). Write the two verbs in these verses. What do they tell you about Christ?

**- The use of prepositions: Even a small part of speech like a preposition (Words such as “on”, “to” or “for” that are combined with a noun) can influence the meaning of a verse.**

For example, Romans 3:21-22 says, “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, **to all and on all** who believe.” In the **bold words**, notice that Paul changes the preposition from “to” to “on.” What are the implications of this change?

#### **4. Cultural Context (Customs, practices of that time)**

Understanding the cultural background of incidents in the Bible is also helpful in interpretation. For example, Jesus said to Peter, “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades (hell) shall not prevail against it” (Matthew 16:18). How can gates prevail? We need to understand, however, that the gates of a city in the Middle East were places where those with power and authority met to make decisions. Thus, “gates” became synonymous with “power” or “authority”. With that piece of cultural information, how would you interpret Matthew 16:18?

#### **5. Historical context (political and social events of that time)**

If you were to look up the article on Herod the Great, you would learn that over his lifetime he had 10 wives. His wives and children plotted against each other and (he believed) against him. He had three of his sons killed (ages 9, 10 and 11), along with the mother of the two older sons. Now read Matthew 2:16. How does knowing Herod’s background help you to understand this verse?

#### **6. Geographical context (geographical setting)**

Many Christians know little about the geography of the Bible lands. If someone were to ask, “How could Jesus have heard Peter’s confession of faith at Caesarea Philippi, when Philippi was located in Greece and Jesus never left Palestine?” How would you respond? (Hint: find Caesarea Philippi on a Bible map)

**7. Authorial context (the authors other writings)**

Has the writer mentioned the topic of this verse previously? The apostle Paul uses the word “flesh” 25 times in his letter to the Romans. In Romans 8:8 he declares, “So then, those who are in the flesh cannot please God. “We can better understand why Paul says this by looking up the following verses about the flesh. (Summarize the verses below)

Romans 7:5 \_\_\_\_\_

Romans 7:18 \_\_\_\_\_

Romans 8:5 \_\_\_\_\_

**V. Other Practical Pointers:**

- **Accept the Bible as a P \_\_\_\_\_ Revelation**

God revealed His Word over a period of many centuries. Everything He said was true, but He didn't say everything at once. When God revealed His truths to Moses, He knew everything, but He didn't choose to reveal everything to Moses. Instead, He chose to reveal additional truths centuries later—some to Paul, others to John and so on.

**Exercise:**

**1. When we realize this truth, we understand the importance of the Old Testament, but also the necessity of the New Testament. Genesis, for example, is the book of beginnings. What do we find beginning in each of these passages from Genesis?**

A. Genesis 1:1-25 \_\_\_\_\_

B. Genesis 2:23-24 \_\_\_\_\_

C. Genesis 3:6 \_\_\_\_\_

D. Genesis 3:15 \_\_\_\_\_

**2. In the New Testament, we find additional insights that build on these beginning ideas. What new information do we discover about each of the above concepts?**

A. Romans 8:20-22 \_\_\_\_\_

B. Ephesians 5:22-33 \_\_\_\_\_

C. Romans 5:12\_\_\_\_\_

D. John 1:29\_\_\_\_\_

- **Scripture will never \_\_\_\_\_ Scripture.**

Let Scripture \_\_\_\_\_ Scripture.

If Scripture seems to contradict itself then your interpretation is WRONG.

Always seek the \_\_\_\_\_ counsel of God's Word.

e.g. Matt 11:12 comes from Micah 2:12-13.

Practically this means...

- a. Look up all \_\_\_\_\_ - \_\_\_\_\_.
- b. Go back to the \_\_\_\_\_ of themes / things mentioned.

### **Exercises:**

#### **1. Example #1:**

Philippians 2:12 says, "work out your own salvation with fear and trembling. "You might assume that salvation is something you work for. However, when you read Ephesians 2:8-9, it seems to contradict this. (Write out Ephesians 2:8-9 below.)

A.What does Ephesians 2:8-9 say about our salvation?

B.How would you reconcile these two seemingly conflicting verses?

#### **2. Example #2:**

Peter says, "There is also an antitype [symbol, figure] which now saves us, namely baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ" (1 Peter 3:21). Yet when we go back to Ephesians 2:8-9, it says that we are saved by "grace through faith. "How can we resolve this? (Hint: look at 1 Corinthians 12:13 which talks about that time at salvation when the Holy Spirit baptizes [puts, places, immerses] the believer into the Body of Christ. Contrast this with water baptism performed by a person.)

**3. Example #3:**

In John 6:1-5, Jesus asked Philip where they could get bread to feed a multitude. Some suggest that Jesus asked Philip this question because Philip was the calm and calculating one among the disciples. Others say it was because Philip lived in the area and would know where to find food. Rather than speculate, let's allow God's Word to answer that question. Read John 6:6. What does it tell us about the reason Jesus asked Philip this question?

**4. Example #4:**

In John 16:7, Jesus tells His disciples, "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you." Who is this Helper? (Hint: check John 14:26).

- **Always interpret Scripture \_\_\_\_\_ unless it obviously is not to be taken that way.**
- The Bible is not a book of \_\_\_\_\_, nor is it to be over-spiritualized.
- Take the Word of God in its \_\_\_\_\_, normal sense as you would other writings. When men depart from literal interpretations of the Word of God it becomes a free-for-all.
- Literal interpretations means that we should recognize and respect \_\_\_\_\_ principles and laws of \_\_\_\_\_.
- Allegories, Parables, figures of speech should be treated as such, as should symbols.

**(1) PARABLES:** A story, which teaches a \_\_\_\_\_ lesson or truth.

Jesus used parables frequently. To interpret correctly...

- a. Ascertain the \_\_\_\_\_ of the Parable.
- b. Look for the \_\_\_\_\_ meaning of the Parable.
- c. Identify the \_\_\_\_\_ idea of the Parable.
- d. Identify \_\_\_\_\_ and \_\_\_\_\_ details.
- e. Parables have \_\_\_\_\_ themes that must be interpreted in the light of Biblical \_\_\_\_\_, not ours.
- f. Parable should never be the primary basis for \_\_\_\_\_

**(2) ALLEGORY:** A story with an \_\_\_\_\_ meaning different from the surface meaning of the story itself (e.g. John 10; John 15).

- a. Can have more than one \_\_\_\_\_ point of emphasis.
- b. Can teach a number of \_\_\_\_\_.
- c. The details may be \_\_\_\_\_, relating to more than one theme.
- d. Can have \_\_\_\_\_ details.
- e. Intertwines the story and the \_\_\_\_\_
- f. \_\_\_\_\_ is found within the allegory.

**(3) TYPES:** A Type is a \_\_\_\_\_ symbol that foreshadows the real thing and is designated by God.

Types are a preordained representative relationship which certain persons, events and institutions bear to corresponding persons, events and institutions occurring at a later time in salvation history.

'Type' in Greek ('Tupos') means 'a mark formed by a blow or impression resulting in an image.

Therefore, a Type prefigures something or someone to come (that which it

prefigures is called an \_\_\_\_\_.

- a. There must be evidence that the Type is \_\_\_\_\_ by God to represent the thing typified (e.g. The Tabernacle (Heb 10:20), The Brazen Serpent (Jn 3:14-15; Adam (Rom 5:14)).
- b. If the Bible does not identify something as being a type it may still be alright to draw parallels and use the object, the event, the person as an illustration, but it is questionable to designate it as a Type.

**(4) SYMBOLS:** Something that \_\_\_\_\_ for another meaning in addition to its ordinary meaning.

e.g. Brass is a symbol of \_\_\_\_\_

- a. The thing symbolized can symbolize \_\_\_\_\_ things. (eg. Bread symbolizes Word of God, Jesus and the Bible)
- b. A symbol can symbolize many things; but when a symbol does symbolize something, a \_\_\_\_\_ parallel is intended.
- c. When interpreting symbols, the task of the interpreter is to identify, not from his own experience or culture, but from \_\_\_\_\_ culture, what point of reference is between the symbol and the thing symbolized.  
(e.g. Salt in the Bible times had the following main uses:
  1. That which was useless (lost essence) was thrown on the Temple floor to melt ice (Matt 5:13)
  2. Was used a **fertilizer** for the land (Lk 14:35a)
  3. Was used as **disinfectant** for dunghills (Lk 14:35b))
- d. Look at the \_\_\_\_\_ of a symbol through Scripture to build up a picture of it's meaning (e.g. Surveying the mention of Fig Tree in Scripture shows it represents Israel.)
- e. Numbers are sometimes uses symbolically in Scripture (40 is the number of testing, 7 the number of completeness etc.) – use the above process in (d) to determine the number's meaning.

#### **(5) FIGURES OF SPEECH:**

- **Metaphor** – an \_\_\_\_\_ comparison between two things which are different (e.g. Jn 6:48, “I am the bread of life”)
- **Simile** – An \_\_\_\_\_ comparison between two different things or ideas that uses the words ‘like’, ‘as’, ‘as..so’, and / or ‘such as’ (eg. Rev 1:14b, “His eyes were like a flame of fire’.)
- **Hyperboles** – A deliberate \_\_\_\_\_ for effect or emphasis (e.g. Ps 119:20)

- **Personification** - A non-personal or non-living thing is spoken of as though it were a \_\_\_\_\_ (e.g. Isa 55:12)
- **Irony** – A statement which says the \_\_\_\_\_ of what is meant (e.g. 1 Cor 4:8).
- **Idiom** – An expression unique to a certain culture that will be seen as unintelligible or funny in another culture (e.g. In English culture, 'Lend me your ears' means, 'listen to me'.)

Examples of Hebrew idioms...

Luke 6:22 – 'cast name out as evil' = 'defame you', 'malign you', 'publish your name as bad'.

Matt 6:22-23 – Good eye = generous, bad eye = stingy.

**Exercise:**

**1. Indicate the appropriate figure of speech for the following verses:**

A. Song of Solomon 4:2 \_\_\_\_\_

B. Song of Solomon 7:2 \_\_\_\_\_

C. John 21:25 \_\_\_\_\_

**2. Indicate if you would take the following verses literally or figuratively (circle the L for literal, or the F for figurative)**

- A. Psalm 98:8      L F
- B. Matthew 1:18    L F
- C. Psalm 1:3        L F
- D. Ephesians 6:1    L F
- E. Luke 13:32      L F

**VI. The Importance Of Referring Back To The Hebrew / Greek.**

The person who would seriously study Scripture needs a basic understanding of the original languages of Scripture. It is outside the scope of this course to go into too much detail on this except to give the following brief advice...

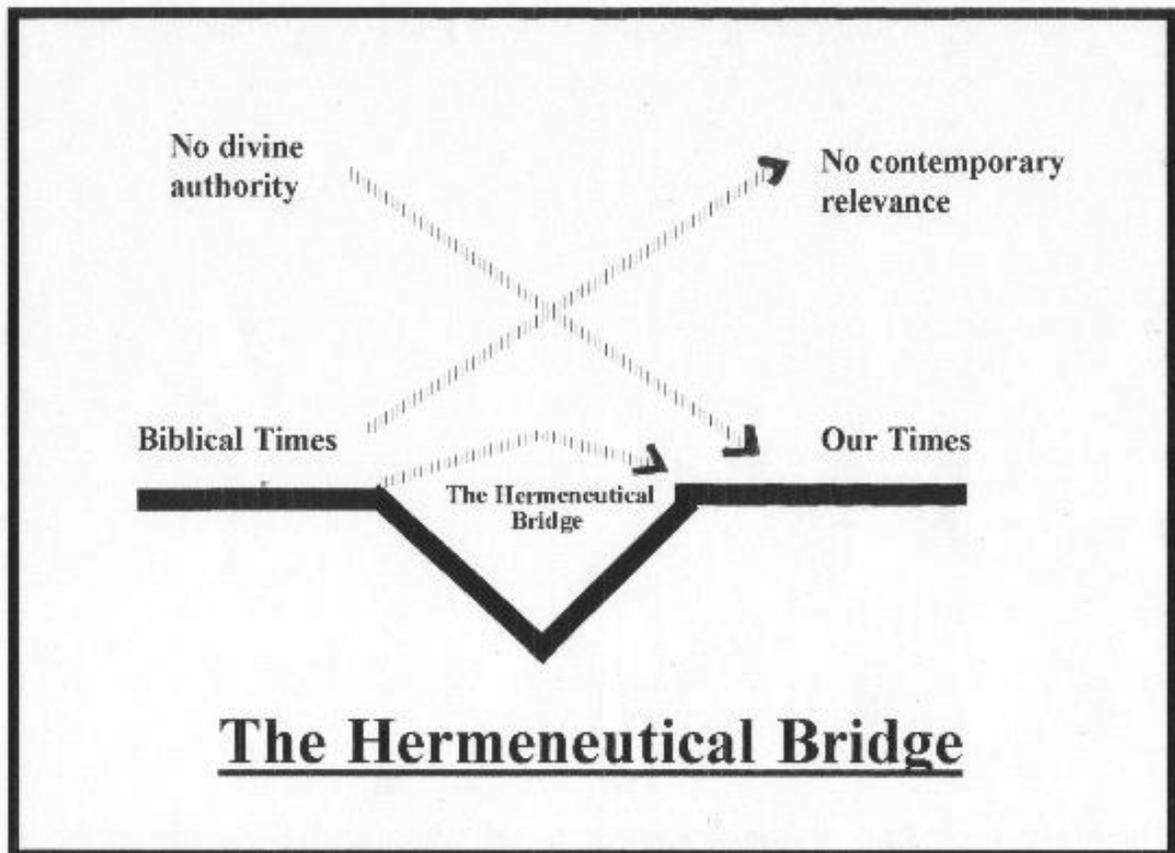
1. Use STRONGS CONCORDANCE and VINES for what the Greek/Hebrew word is and what it precisely means.
2. Recognize that the same word in English may have many subtle meanings in Greek or Hebrew (e.g. In Greek there are three basic words for LOVE. In Hebrew there are over ten words for PRAISE each with different emphasis.)

3. Understand the TENSES etc. In Hebrew and Greek will give you a more precise understanding of Scripture.

## VII. Applying The Scripture.

Remember to always look for the \_\_\_\_\_ meaning of the passage unless there are obviously other meanings. This will show you the author's \_\_\_\_\_ and the original reader's understanding. Next is the tricky task of applying what was written to a Biblical culture to our culture today. This is extracting **PRINCIPLES**, not **PRACTICES** and applies these **PRINCIPLES** to today's context.

This is done by crossing what is called the 'Hermeneutical Bridge' as can be seen in the following diagram...



## Summary of Interpretation Steps...

1. Use good **translations** and other relevant **reference material**.
2. **Read** the passage and make **observations** (should do this several times until it is 'in' you).
3. Consider the **type of literature** the passage is.
4. Take the passage **in context** (look at **cross-references** and **first mention**).
5. Take the passage literally within the **whole progressive counsel of the Word** (let Scripture interpret Scripture).
6. Determine the **original intention** of the passage and extract **principles not practices**.
7. **Apply the principles** to the intended situation.