



The Holy Spirit Our Interpreter

Timothy
Ministries

Polishing Our Hermeneutical Glasses

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1. Hermeneutics is the hard work of refusing to live by _____ .
2. Biblical Hermeneutics is necessary because the Bible was written in a cultural and historical _____ that is different from our own.
3. Biblical passages must be interpreted according their internal (_____) and external (_____) contexts.
4. The Holy Spirit is our hermeneutical guide, and He guides us by the Bible's _____ .



FALSE HERMENEUTICS # 1:

Live by "The Law of _____ ."

Believe whatever confident people tell you and never investigate the matter for yourself. Resist new teachers who present a different perspective, but change your mind suddenly if it becomes expedient.

Our Bluffer's Quotient:

✓ the box if you have done *your own* research on the question (Act 17.11).

• Write the number of your checks here: _____ → _____

• Write the number of items for which you have an opinion here: _____ → _____

Divide, then subtract from 1.00.

- | | | | |
|-------------------------------------------------|--------------------------|-----------------------------------------------------|--------------------------|
| 1. Do humans have a free will? | <input type="checkbox"/> | 12. What is the baptism "in Spirit and in fire"? | <input type="checkbox"/> |
| 2. Does God have a present plan for our cities? | <input type="checkbox"/> | 13. What is the baptism in the Holy Spirit? | <input type="checkbox"/> |
| 3. Does the New Testament teach tithing? | <input type="checkbox"/> | 14. What is the gift of tongues? | <input type="checkbox"/> |
| 4. Have spiritual gifts passed away? | <input type="checkbox"/> | 15. What is the gospel? | <input type="checkbox"/> |
| 5. Is God finished with national Israel? | <input type="checkbox"/> | 16. What must a person do to be saved? | <input type="checkbox"/> |
| 6. Is Jesus the only way? | <input type="checkbox"/> | 17. What should the role of women be in the church? | <input type="checkbox"/> |
| 7. May a divorced person remarry? | <input type="checkbox"/> | 18. When was the Church born? | <input type="checkbox"/> |
| 8. Should we cast out demons? | <input type="checkbox"/> | 19. When will the rapture occur? | <input type="checkbox"/> |
| 9. Should women cover their heads in church? | <input type="checkbox"/> | 20. Will Antichrist rule a one-world government? | <input type="checkbox"/> |
| 10. What is biblical submission? | <input type="checkbox"/> | 21. Will Christ rule on earth for 1,000 years? | <input type="checkbox"/> |
| 11. What is the "prayer of faith"? | <input type="checkbox"/> | | |

A Hermeneutical Challenge For A Future Archaeologist!

Iverson's whirlwind debut ends in defeat

The Associated Press, Published: December 23rd, 2006 01:00 AM

DENVER – Allen Iverson fought through **jet lag, car sickness and pre-game butterflies that felt more like birds** before he finally got to play his first game for the Denver **Nuggets**.

When his debut with the **depleted Nuggets** was over Friday night, the feeling was familiar for the **former 76er**. Another crowd-pleasing performance – 22 points and 10 assists over 39 minutes – wasn't enough to prevent a loss, this time to the Sacramento **Kings**, 101-96.

...As it turned out, it was another former **Philadelphia** player, **fifth-year guard John Salmons**, who was the game's star. He finished with his first career triple-double – 21 points, 11 rebounds and 10 assists – to lift the Kings to a satisfying win.

Rough weather in Denver put the Kings in a travel bind, and they arrived at the **Pepsi Center** only 90 minutes before **tipoff**, or about the same time Iverson made it.

...The Kings might go down as a trivia answer if Iverson's arrival in the **blockbuster trade** that sent Andre Miller and Joe Smith to Philadelphia takes the Nuggets where they hope it will.

...He played 39 minutes after a **whirlwind of a day** in which he arrived in Denver in the late afternoon, was whisked to the Pepsi Center, **passed his physical, took a few jumpers** on the practice court, then suited up to be on the floor for tipoff.

He spent the first 8 minutes, 35 seconds **on the bench**. When he came in, he received a standing ovation, and played the rest of the game.

...Iverson's highlight was **a tiptoe down the baseline**, followed by **a no-look pass** to Reggie Evans through **traffic in the key** for an **easy bucket**.

"It was a tough game," Nuggets coach George Karl said. "We really wanted to win it for AI and the team."

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The 7 Unities

Ephesians 4.4-6

1. **There is one body**
2. **and one Spirit —**
3. **just as you were called to one hope when you were called —**
4. **one Lord,**
5. **one faith,**
6. **one baptism;**
7. **one God and Father of all, who is over all and through all and in all.**

Please write the number of the unity before the passage it helps interpret:

___ 1Co 12.13

___ Joh 1.1

___ Luk 16.16

___ Luk 24.51,52

___ Mat 16.18

___ Mat 3.11

___ Rev 4.5

___ Rev 13.7,10; 14.12

___ Rev 21.9,10





Feathered Friend With Burning Nose

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1. God providentially directed the development of the _____ as a unique vehicle to describe invisible spiritual realities.
2. God employed the _____ in the apostolic era to communicate theological truth with precision.
3. When a Hebrew had to describe an _____ entity, he tended to describe what that entity *did*.
4. When a Hebrew had to describe an abstract or intangible reality, like a character quality, he employed a _____.
5. When a Hebrew had to describe something incomprehensible (like the Holy Spirit), he would use _____ language, i.e., he would describe the thing as it was perceived or experience from the finite, human point of view.
6. Hebrew prophets presented their visions from three different “visual” perspectives: _____, _____ and _____. Chronologically speaking, they also often prophesied from the _____ perspective, employing what we call the *prophetic aorist* verb form.
7. Two underlying priorities in all Hebrew religious writing are _____ and _____.



FALSE HERMENEUTICS #2:

Read the Bible as though it were written by authors from your _____.

When you read a biblical passage, decide what it *means to you* on the basis of contemporary issues and how your own circle of friends use language.

INTERPRETING HEBRAISMS

The Old Testament is a Hebrew library, and the New Testament is a Hellenistic (Greek) body of writing that is riddled with Hebraisms. We must learn to interpret both Testaments with a sensitivity to the Hebraic mind-sets of their authors.

Please write the number of the Hebraic principle before the passage it helps interpret:

Hebraic Principles

- A. Action/Experiential Orientation
- B. Character Emphasis
- C. Relational Emphasis
- D. Concrete Metaphors for Abstract Entities
- E. Phenomenological Description
- F. Multiple Visual Perspectives
- G. Eternal Chronological Perspective in Prophecy (Prophetic Aorist)
- H. Land of Israel Emphasis

- _____ Psalm 25.14
- _____ Song 7.4
- _____ Psalm 57.1
- _____ Song 8.8-10
- _____ John 14.16,17
- _____ Job 1.1-7
- _____ Revelation 9.15,16
- _____ Daniel 7.13,14
- _____ Mark 16.16
- _____ Genesis 15.7-17
- _____ Exodus 12.23
- _____ Revelation 13.3,8
- _____ John 3.16
- _____ 2 John 1.4
- _____ Matthew 7.23
- _____ John 6.53
- _____ Philipians 3.11

FRANK & ERNEST





Almighty God The Master Artist

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1. The Bible is true; God _____ in human affairs.
2. _____ is the battleground for a cosmic war; the Bible does not intend its descriptions of this war metaphorically, as though the struggle were only with the inner self.
3. The Church includes all regenerate believers of _____ .
4. God has a continuing redemptive plan for national (racial) Israel, and Jerusalem remains the eschatological _____ of planet Earth (cf. Eze 38.12).
5. God calls us to live in the expectation that Christ's coming — and our ultimate redemption — is _____ (Rom 13.11,12; 1Pe 4.7; Rev 22.10).
6. The underlying purpose of all Bible prophecy is to reveal the beauty and majesty of Christ (Rev 19.10), and to call people back to the _____ of which He is worthy (Rom 12.1).
7. Biblical predictions do not have “double meanings” but can be fulfilled by _____ events, even as biblical types can have “antitypes” that continue to look forward to the foreshadowed entity (see the Gk. word “antitype” in Heb 9.24 & 1Pe 3.21).
8. In the course of the cumulative fulfillment of divine prophecies, the people of God inevitably experience an *already/not-yet* tension: they find themselves in the part of the masterpiece that has already been painted, but still wait for the _____ painting to be finished.
9. We should expect predictions made by the True God (1Jo 5.20) to be literally fulfilled (while always taking figures of speech and apocalyptic symbols into account). Furthermore, we should never make unwarranted distinctions simply because the literal meaning of a text is _____ to us.
10. In the prophetic Scriptures, God's eternal perspective often produces a telescoped chronology that is not necessarily _____. We must watch carefully for definite chronological markers.

THE SEVEN COROLLARIES

Based on the core theology of the Seven Unities and the Seven Inferences already discussed, seven more principles for interpreting God's word naturally follow.

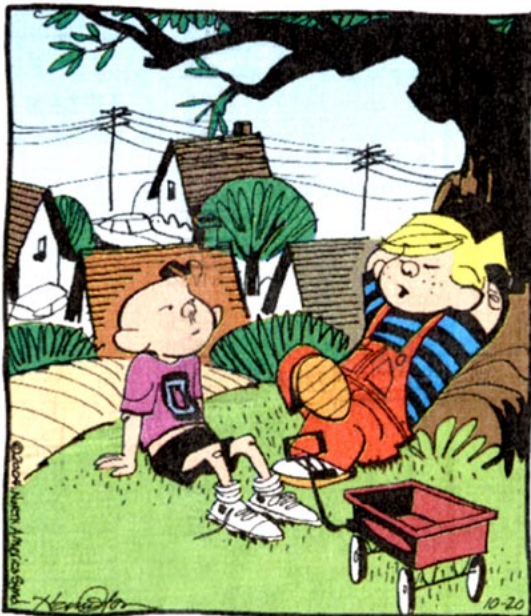
Please write the number of the corollary before the passage it helps interpret:

The 7 Corollaries

15. The Spirit of Prophecy
16. Cumulative Fulfillment
17. Already/Not-Yet Tension
18. Literal Fulfillment
19. Eternal Perspective
20. Apocalyptic Symbols
21. Document Distinctions

- ___ 1Maccabees 1.54
- ___ Revelation 5.5,6
- ___ Zechariah 12.1 and 10
- ___ Isaiah 61.1-3
- ___ Daniel 2.36-44
- ___ Matthew 13.31 and Mark 4.30,31
- ___ Revelation 9.13 and 16.7
- ___ Isaiah 7.14 and 8.3
- ___ Revelation 17.9,18
- ___ Luke 17.20,21

DENNIS THE MENACE



"I LIKE TALKING TO MYSELF, JOEY, 'CAUSE I ALWAYS GET THE ANSWERS I LIKE."



Please Don't Discombobulate

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ANCHOR TRUTHS REVIEW



1. In the course of the cumulative fulfillment of divine prophecies, the people of God inevitably experience an *already/not-yet* tension: they find themselves in the part of the masterpiece that has already been painted, but still wait for the whole painting to be finished. We must neither _____ future eschatological developments nor _____ present eschatological realities.
2. The meaning of God's word is coherent and consistent. We should never make distinctions between _____ in Scripture *if we can possibly avoid it*. Proliferating unnecessary exegetical distinctions can confuse _____ !

OT GOD AND NT GOD?

Nah. 1.2 A jealous and avenging God is the LORD; The LORD is avenging and wrathful. The LORD takes vengeance on His adversaries, And He reserves wrath for His enemies.

1John 4.8 The one who does not love does not know God, for God is love.

1John 4.16 And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

Should we distinguish between these two Gods? If not, how can we explain these very different descriptions of the same entity?

Should we distinguish between these two kingdoms? If not, how can we explain their different names?

TWO DIFFERENT KINGDOMS?

Matt. 13.31 He presented another parable to them, saying, "The **kingdom of heaven** is like a mustard seed, which a man took and sowed in his field; 32 and this is smaller than all other seeds..."

Mark 4.30 And He said, "How shall we picture the **kingdom of God**, or by what parable shall we present it? 31 "It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds..."

THE 144 THOUSAND

Rev. 7.1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree. 2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, 3 saying, "Do not harm the earth or the sea or the trees, **until we have sealed the bond-servants of our God on their foreheads.**" 4 **And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel:** 5 from the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, 6 from the tribe of Asher twelve thousand, from the tribe of Naphthali twelve thousand, from the tribe of Manasseh twelve thousand, 7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, 8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand were sealed.

Rev. 7.9 After these things I looked, and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands...

Rev. 2.14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before **the sons of Israel**, to eat things sacrificed to idols, and to commit acts of immorality.

Rev. 14.1 And I looked, and behold, the Lamb was standing on Mount Zion, and with Him **one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.** 2

And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps. 3 And they sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth. 4 These are the ones who have not been defiled with women, for they have kept themselves chaste. These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb. 5 And no lie was found in their mouth; they are blameless.

Rev. 14.6 And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; 7 and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and sea and springs of waters."

• In order to confidently identify the 144,000 of Rev 7, we must note the phrase *sons of Israel* in Rev 2.14. How does Rev 2.14 confirm that the 144,000 of Rev 7 are literally ethnic Israelites?

• Why have some resisted the idea that the 144,000 are ethnically Israelites?

• Some have suggested that the 144,000 of Rev 14 are a different group from the 144,000 of Rev 7. Is this distinction justified?

TWO BABYLONS?

Rev. 17.1 And one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I shall show you the **judgment** of the great harlot who sits on many waters, 2 **with whom the kings of the earth committed acts of immorality, and those who dwell on the earth were made drunk with the wine of her immorality.**" 3 And he carried me away in the Spirit into a wilderness; and I saw a **woman sitting** on a scarlet beast, full of blasphemous names, having seven heads and ten horns. 4 And the woman was **clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup** full of abominations and of the unclean things of her immorality, 5 and upon her forehead a name was written, a mystery, "**BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**" 6 And I saw the woman **drunk with the blood of the saints, and with the blood of the witnesses of Jesus.** And when I saw her, I wondered greatly. 7 And the angel said to me, "Why do you wonder? I shall tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. 8 "The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world, when they see the beast, that he was and is not and will come. 9 "Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, 10 and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while. 11 "And the beast which was and is not, is himself also an eighth, and is one of the seven, and he goes to destruction. 12 "And the ten horns which you saw are ten kings, who have not yet received a kingdom, but they receive authority as kings with the beast **for one hour.** 13 "These have one purpose and they give their power and authority to the beast. 14 "These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful." 15 And he said to me, "The waters which you saw where the harlot sits, are **peoples and multitudes and nations and tongues.** 16 "And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and **will burn her up with fire.** 17 "For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God should be fulfilled. 18 "And the woman whom you saw is **the great city, which reigns over the kings of the earth.**"

Rev. 18.1 After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory. 2 And he cried out with a mighty voice, saying, "Fallen, fallen is **Babylon the great!** And she has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird. 3 "**For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her,** and the merchants of the earth have become rich by the wealth of her sensuality." Rev. 18.4 And I heard another voice from heaven, saying, "Come out of her, my people, that you may not participate in her sins ...5 ... God has remembered her iniquities. 6 "Pay her back even as she has paid, and give back to her double according to her deeds; **in the cup which she has mixed,** mix twice as much for her. 7 "To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, '**I sit as a queen** and I am not a widow, and will never see mourning.' 8 "For this reason in one day her plagues will come, pestilence and mourning and famine, and **she will be burned up with fire;** for the Lord God who judges her is strong. 9 "And **the kings of the earth, who committed acts of immorality and lived sensuously with her,** will weep and lament over her when they see **the smoke of her burning,** 10 standing at a distance because of the fear of her torment, saying, 'Woe, woe, **the great city, Babylon, the strong city!** For in **one hour** your judgment has come.' 11 "And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more; 12 **cargoes of gold and silver and precious stones** ...13 ...and cargoes of horses and chariots and slaves and human lives. 14 ...15 "The merchants ...will stand at a distance... 16 saying, Woe, woe, **the great city,** she who was **clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls;** 17 for in **one hour** such great wealth has been laid waste! And every shipmaster and every passenger and sailor...18 ...were crying out as they saw the smoke of her **burning,** saying, 'What city is like **the great city?**' 19 ... 'Woe, woe, **the great city,** in which all who had ships at sea became rich by her wealth, for in **one hour** she has been laid waste!' 20 "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced **judgment** for you against her." 21 And a strong angel took up a stone like a great millstone and threw it into the sea, saying, "Thus will **Babylon, the great city,** be thrown down with violence, and will not be found any longer. 22 ... 23 ..., because **all the nations** were deceived by your sorcery. 24 "And in her was found **the blood of prophets and of saints** and of all who have been slain on the earth."

A GAGGLE OF GOGS?

Ezek. 38.2 “Son of man, set your face toward **Gog of the land of Magog**, the prince of Rosh, Meshech, and Tubal, and prophesy against him, 3 and say, Thus says the Lord GOD, “Behold, I am against you, O Gog, prince of Rosh, Meshech, and Tubal. 4 “And I will turn you about, and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them splendidly attired, **a great company** with buckler and shield, all of them wielding swords; 5 Persia, Ethiopia, and Put with them, all of them with shield and helmet; 6 Gomer with all its troops; Beth-togarmah from the remote parts of the north with all its troops — **many peoples with you**.

Ezek. 38.7 “Be prepared, and prepare yourself, you and all your companies that are **assembled about you**, and be a guard for them. 8 “**After many days** you will be summoned; **in the latter years** you will come into the land that is restored from the sword, whose inhabitants have been gathered from many nations to the mountains of Israel which had been a continual waste; but its people were brought out from the nations, and they are living securely, all of them. 9 “And you will **go up**, you will come like a storm; you will be like a cloud covering **the land**, you and all your troops, and **many peoples** with you.”

Ezek. 38.10 Thus says the Lord GOD, “It will come about on that day, that thoughts will come into your mind, and you will devise an evil plan, 11 and you will say, ‘I will **go up against the land** of unwalled villages. I will go against those who are at rest, that live securely, all of them living without walls, and having no bars or gates...

18 “And it will come about on that day, when Gog comes against the land of Israel,” declares the Lord GOD, “that My fury will mount up in My anger. ... 22 “And with pestilence and with blood I shall enter into judgment with him; and I shall rain on him, and on his troops, and on the **many peoples [nations]** who are with him, a torrential rain, with hailstones, **fire, and brimstone**. 23 “And I shall magnify Myself, sanctify Myself, and make Myself known in the sight of many nations; and they will know that I am the LORD.”

Ezek. 39.1 ...Thus says the Lord GOD,” Behold, I am against you, O Gog ... 2 and I shall ... bring you against the mountains of Israel. ... “You shall fall on the mountains of Israel, you and all your troops, and **the peoples** who are with you; I shall give you as food to every kind of predatory bird and beast of the field. ... 6 “And I shall **send fire** upon Magog and those who inhabit the coastlands in safety; and they will know that I am the LORD.

Rev. 20.7 And **when the thousand years are completed**, Satan will be released from his prison,

8 and will come out to deceive **the nations** which are in the four corners of the earth, **Gog and Magog**, to **gather them together** for the war; the number of them is like the sand of the seashore.

9 And they **came up** on the broad plain of **the earth [The Land]** and surrounded the camp of the saints and the beloved city,

• **Should we distinguish between the Gogs of Ezekiel and Revelation? If not, how can we explain that “after Ezekiel’s war, life continues. Bodies are gathered and buried.... [But] by contrast, the war in Revelation is followed immediately and literally by the end of the world” (Rosenberg in *Epicenter*).**

...and **fire came down from heaven** and devoured them. 10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Rev. 20.11 And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.



Practicing The Principles

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1. There is one body
2. and one Spirit —
3. just as you were called to one hope when you were called —
4. one Lord,
5. one faith,
6. one baptism;
7. one God and Father of all, who is over all and through all and in all.

The 7 Inferences

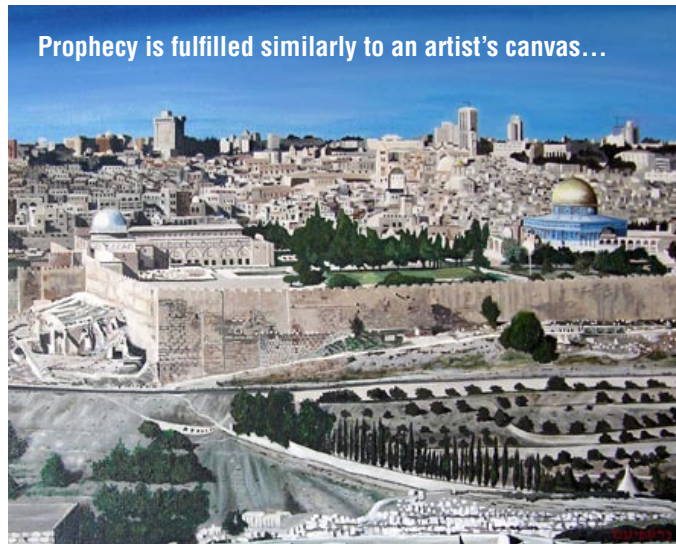
8. Humble Obedience
9. Internal Consistency
10. Progressive Revelation
11. Context *...including the Hebraic cultural/literary context*
12. Literal Sense
13. Literary Genre
14. Begin With An Explicit Statement

The 7 Corollaries

15. The Spirit of Prophecy
16. Cumulative Fulfillment →
17. Already/Not-Yet Tension
18. Literal Fulfillment
19. Eternal Perspective
20. Apocalyptic Symbols
21. Document Distinctions

Hebraic Principles

- A. Action/Experiential Orientation
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- F. Multiple Visual Perspectives
- G. Eternal Chronological Perspective in Prophecy (Prophetic Aorist)
- H. Land of Israel Emphasis



Please write the question and passage reference below, and the hermeneutical principles that should be applied to it on the right:

Example:

Does John 1.1 describe "a god" (in Greek text)?

7 = One God!