

Your word is a lamp to my feet and a light to my path. — Psalm 119:105
 Timothy Ministries

Mini-Seminary

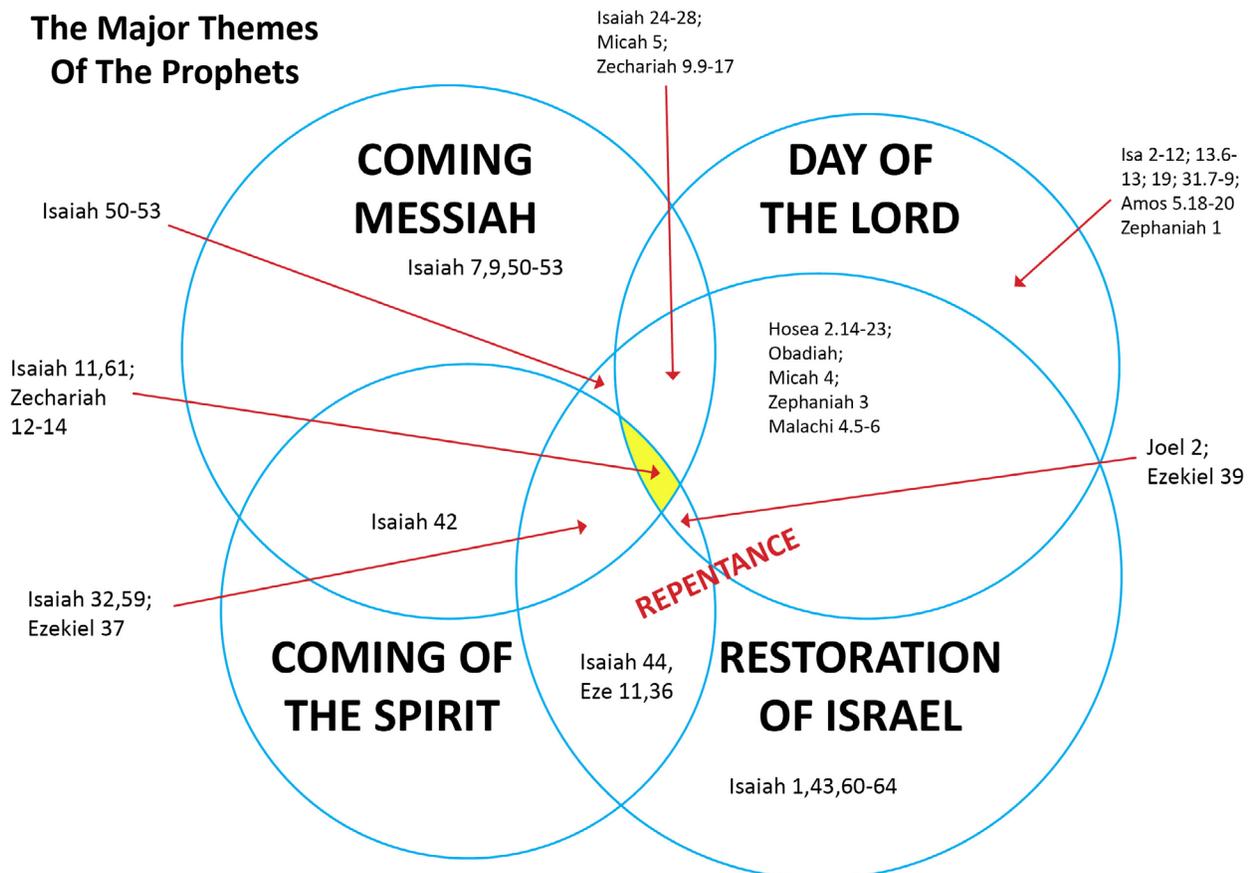
HERMENEUTICS 3 PRINCIPLES FOR INTERPRETING TYPES & PROPHECY

Introduction

To Know The Bible, We Must Know Its Prophecy Books

About 20% of our Bible is comprised of prophetic material that includes predictive, didactic and hortatory passages. The books of the prophets in the Old Testament present all the major themes upon which the ministries of Jesus and the apostles were based and upon which our New Testament depends for its authority.

The Major Themes Of The Prophets



THEOLOGY OF THE BRIDE Isaiah 61-62
 UNDERLYING YAHVISTIC WORLDVIEW & THEOLOGY

Principle 1: Our presuppositions will determine how we interpret Bible prophecy.

PRESUPPOSITION: An idea, or set of interconnected ideas (= a perspective), *already held* by a person who begins an argument, pursues a course of action, **or interprets a situation or a text**. A presupposition may be based on objective evidence, popular assent, or subjective feelings.

DO I BELIEVE

THIS?

OR

THIS?

THE PROMISES QUESTION

- | | |
|--|---|
| <input type="checkbox"/> God has never renounced His promises to national, ethnic Israel (“the gifts and calling of God are irrevocable,” Romans 11.29; Jeremiah 31.35-36). Therefore, Jerusalem remains the geographical center of the eschatological Scriptures (most references to <i>the earth/land</i> in End-Time prophecies refer to the land of Israel, and references to <i>the world</i> refer to the prophetic world roughly contained within the territory of the ancient Roman empire). | <input type="checkbox"/> God no longer has any plan for national Israel, since they rejected Jesus’s offer of the kingdom (= <i>Supersessionism</i> : all can safely ignore the blessing of Jacob [= Israel] in Genesis 27.29). Therefore, eschatological scriptures should be interpreted in the light of the world as it is today; if there is a geographical center for End-Time prophecy, it’s probably a city like New York. |
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THE REIGNING QUESTION

- | | |
|--|--|
| <input type="checkbox"/> The eschatological scriptures cannot be correctly interpreted without a well-ordered doctrine of “The Day of the LORD.” The day of the LORD is mentioned over 200 times in the OT and almost 60 times in the NT. According to the Bible, the day of the LORD is Christ’s day, it will begin at His second coming (<i>parousia</i>), it will unfold on the present earth, and will involve His reigning with the redeemed on the earth for somewhat longer than a thousand years. Therefore, End-Time prophecy should be interpreted in harmony with this biblical doctrine. | <input type="checkbox"/> Eschatological passages cannot be interpreted literally like the rest of Scripture. They are mostly figurative, exalting Christ, the gospel and the heavenly blessings that await the redeemed. Therefore, so-called End-Time prophecy should be interpreted according to its rich symbolism, and believers should understand that their destiny, when they die, is to reign with Christ in heaven. There they will await the eternal state in the new heavens and new earth that will begin at Christ’s “second coming” (<i>parousia</i>). |
|--|--|

Other Important Presuppositions In Biblical Interpretation

DO I BELIEVE

THIS?

OR

THIS?

- The church, defined as *the corporate body of all believers purchased by Christ's blood* (Acts 20.28), was born when Adam and Eve put their faith in the promised Redeemer of Genesis 3.15. Therefore, while the church's NT phase is more advanced than its OT phase, God's redemptive work in both testaments should be interpreted as consistently based upon the same underlying principles.
- Creation is the setting for a cosmic war, and a battle for the souls of human beings. God has sovereignly *permitted* supernatural evil entities to enter our world for His own deep purposes, *and* He will eventually destroy all such evil entities, in order to restore the world to its original pristine state. **Therefore, Scripture should be interpreted as encouraging aggressive prayer, and spiritual vigilance with regard to invisible evil influences.**
- Consistent with the "Spirit of truth," the Bible's human authors used number words literally (with only one exception, Revelation 13.16-18). Nevertheless, number words in the Bible can allude and connote (e.g., *two* and *three* in 1 Timothy 5.19 allude to Deuteronomy 19.15, and the number *twelve* can connote the twelve tribes of Israel). When alluding or connoting, number words will simultaneously fulfill their basic function of quantifying (cardinal numbers) or sequencing (ordinal numbers). Number words in Scripture can also be rounded (usually implied by context) or explicitly approximate (using words like *about*). **Therefore, a number word in Scripture must be understood as signifying a literal quantity (even when rounded or approximate) or as a literal sequential position, even while fulfilling additional functions.**
- The church was born on the day of Pentecost and includes only believers from that time until the moment of the rapture (= *Dispensationalism*). Therefore, the Bible should be interpreted in a manner that allows for the possibilities that people in the OT times were saved by different means than we are, and didn't have the Holy Spirit.
- What we perceive as "evil" is simply the ongoing struggle for "the survival of the fittest" in the face of social problems, diseases and natural disasters. There is no personal devil, and morality is a social construct. **Therefore, we must interpret Scripture as simply encouraging us to do our best to alleviate human and animal suffering.**
- Consistent with the later rabbinical system of number symbolism (*gematria*), the Jewish authors of Scripture after the 6th century BC adopted the number symbolism of the pagan mathematician and mystic, Pythagoras. In time, the followers of Pythagoras gave every number a special symbolical meaning. **Therefore, number words in the Bible, especially in the later prophets (like Daniel and Ezekiel), and in the New Testament (especially in the Revelation) should *not be understood literally but symbolically*.** Even numbers in the gospels, like the "hundred and fifty-three" fish of John 21.11 should be interpreted symbolically, and not as an example of eye-witness numerical accuracy.

Principle 2: Most Bible prophecy is written in poetry.

The apocalyptic books of Daniel and Revelation utilize more of a narrative style, as does the teaching of Jesus in the Olivet Discourse (Matthew 24; Mark 13; Luke 21), but the books of Isaiah to Malachi are mostly written in poetry.

Principle 2A: Hebrew poetry is characterized by parallelism.

Hebrew parallelism is a poetic style that employs “thought rhyme.” The two most common types of poetic parallelism are:

- **Synonymous:** repeats the same general idea using different words, typically in a two-colon couplet. E.g. Isaiah 53.5:

**He was pierced through for our transgressions,
He was crushed for our iniquities.**

- **Antithetical:** the second colon presents the contrasting or opposite idea from the first. E.g. Isaiah 1.19-20:

**If you consent and obey, You will eat the best of the land;
But if you refuse and rebel, You will be devoured by the sword.**

Other types of poetic parallelism in the Bible include:

- **Amplification (also called progressive or developmental)** in which the second colon adds detail to or rationale for the thought of the first (e.g. Ps 4.7).
- **Petition And Argument**, a particular kind of amplification parallelism in which the second colon expresses why the petition of the first colon should be granted (e.g. Ps 5.10b,11b).
- **Logical Sequence** in which the thought in the second colon follows logically from the first (e.g. Ps 4.3).
- **Temporal Sequence** in which the second colon expresses something occurring subsequently or previously to what is described in the first (e.g. Ps 3.4-5).
- **Word Order** in which the same words are used in the same or reverse order in the two cola (this parallelism is apt to be invisible in translation, e.g. Ps 2.5).
- **Parts Of Speech** in which verbs, nouns and adjectives are used in the same or reverse order in the two cola (this kind of parallelism is difficult to see in translation, e.g. Ps 18.4-5).

BIBLE POETRY GLOSSARY

Colon A hemistich, i.e., one of the two or three parallel and developing expressions of the thought.

Sentence One complete parallelistic expression of thought (= one stich, or verse of poetry).

Stich A verse of poetry, sometimes “a line.”

Principle 2B: Like Hebrew narrative, Hebrew poetry is capable of more complex structures, notably *chiasmus* (or *chiasm*).

Chiasm is a poetic literary structure, named after the Greek letter X (pronounced *kai* or *key*), that forms an x pattern in poetic verse. The pattern is often lost in translation (due to translators changing the word order) but is quite noticeable in the Hebrew text. It can be observed in a single verse, like Psalm 2.9:

You will break them with a rod of iron;
X
like earthenware **you will shatter them.**

Entire chapters, and arguably books, can be structured chiastically. When a longer prophetic passage is structured this way, recognizing its chiastic structure is not only important for underscoring its main point — which appears as the central parallelism, at the center of the X — it is also important for grasping the prophecy's non-linear chronology. Nowhere is this truth more pronounced than in the Gog and Magog prophecy of Ezekiel 38-39:

- A - "I will bring you [Gog and Magog] out" (38.1-6)
- B - Against the mountains of Israel (38.7-9)
- C - Against unwalled villages and a regathered people (38.10-13)
- D - So the nations may know Yahveh (38.14-16)
- E - Fiery wrath against Gog (38.17-23)
- E' - Fiery judgment upon Magog (39.1-6)
- D' - So the nations may know Yahveh (39.7-8)
- C' - Inhabitants of cities will go out and cleanse the land (39.9-16)
- B' - Great sacrifice on the mountains of Israel (39.17-20)
- A' - "I will bring [Israel] back from the peoples" (39.21-29)

Understanding the chiastic structure of this prophecy allows us to see that *chronologically*, it starts working back to its starting point at Ezekiel 39.1. This means that, the phenomena of points A and A' are more or less contemporaneous, as opposed to all the points A through B' occurring before A', i.e., before God finally brings Israel "back from the peoples." To put it another way, Ezekiel's Gog-Magog invasion *does not occur* before Israel's final restoration (Eze 39.21-29), but during or following it, when the Israelites are already regathered and living securely in "unwalled villages" (Eze 38.10-13). Point A' (Eze 39.25-29) simply reiterates the promise of the regathering and restoration of Israel already mentioned in point C (Eze 38.14-16).

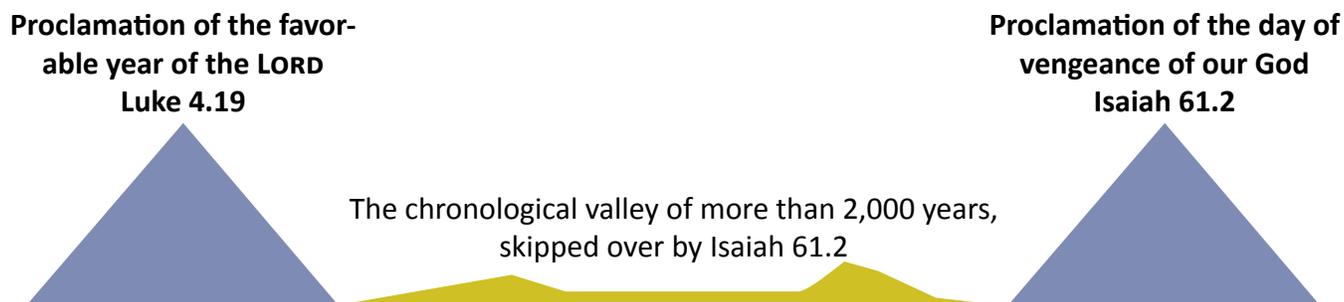
This distinction is important because, (1) this prophecy has *incorrectly* been interpreted as a different Gog-Magog invasion than the one described in Revelation 20.7-10, and (2) has been used by popular Bible prophecy authors to teach that an invasion of Israel by Russia is imminent. While an invasion of the Middle East by Russia before the Lord's return is *possible*, it cannot be proven by this passage. This passage describes the invasion *at the end of the thousand years* when Christ will have already returned and ruled on earth with the redeemed (Re 20).

Principle 3: When interpreting Bible prophecy, don't assume a contiguous and consecutive chronology for the events described.

3A: The prophets sometimes describe future realities in present time (e.g. Isaiah 61.1).

3B: The chronology of the prophetic events in a prophecy may proceed from one peak to another while skipping over the chronological valley in between.

Therefore, watch for a telescoped chronology in prophecies that might present “mountain peaks” as close together that are chronologically far apart. See Luke 4.16-19 with Isaiah 61.



3c: The prophets described visions of the future as if the events in the visions had already happened. The Old Testament prophets did this using the Hebrew future perfect tense (a perfect consecutive verb), and the New Testament writers used aorist verbs.

Generally, the Hebrew perfect consecutive verbs are translated for the English reader with a simple future tense, as in Zechariah 14.3-4:

Then the LORD **will go forth** and fight against those nations, In that day His feet **will stand** on the Mount of Olives ...

The Hebrew text, however, envisions the future time when people will look back on these events things that have already happened:

Then the LORD **will have gone forth** and fight against those nations, In that day His feet **will have stood** on the Mount of Olives ...

In the visions of the Revelation, John describes things using aorist verbs that can make it sound like they had already happened, as in Revelation 9.3:

Then out of the smoke **came** locusts upon the earth, and power **was given** them ...

We must understand, however, that the prophets related their visions in the same way we tell our friends what happened in a movie. The movie may have been about something in a science-fiction future, but we describe the events in the movie to our friends using *past tenses*, (“ the spaceship **jumped** into light speed, and the planet **exploded** ...”). But those past tenses don't imply to our friends that the events happened in our historic past.

3D: A prophetic text may describe phenomena that occur over a period of time, then return to the beginning (or an earlier part) of the same time period to retrace it adding further details.

See the three series of seven in the Revelation charted on the next page.

Principle 4: Know the distinctive qualities of prophetic literature's two, sometimes overlapping, sub-genres:

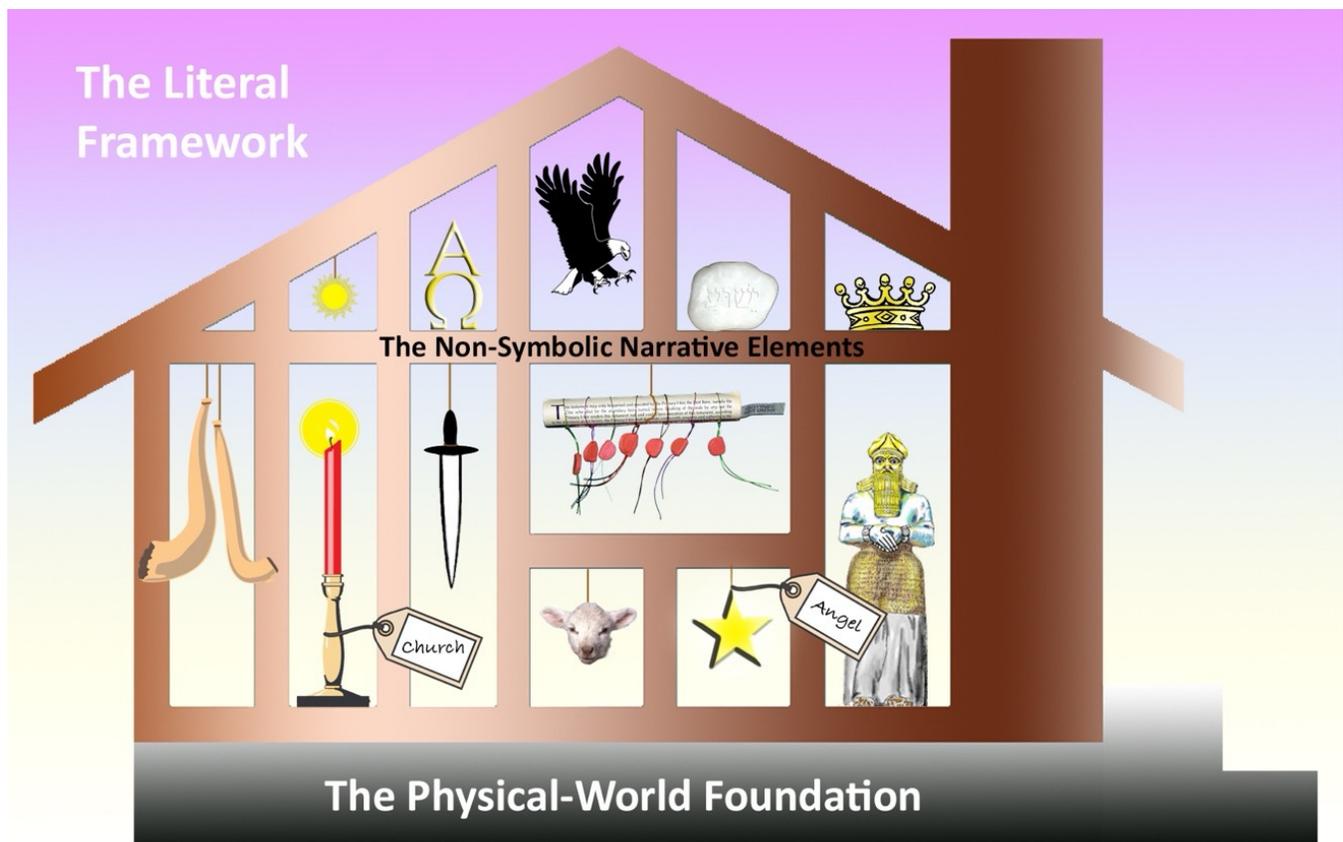
Regular Prophecy

Mostly written in poetic parallelism, often using figurative language. This genre of prophecy can include as much "preaching" as it does "prediction," and can include proverbs (e.g. Je 13.23) and parables (Is 5.1-7). **Interpreting regular prophetic literature requires us to give careful attention to non-literal figures of speech.**

Apocalyptic Prophecy

Focuses upon what Daniel called the End Time. Apocalyptic prophecy makes abundant use of symbols. **Interpreting apocalyptic prophecy requires us to give careful attention to distinguishing between literal and symbolic terms, and to properly interpreting the symbolic ones.**

Principle 5: Apocalyptic literature provides a real-world framework of literal realities upon which to mount its symbolic images.



The non-symbolic narrative elements of an apocalyptic passage provide a real-world framework upon which to mount its symbolic images. **IMPORTANT:** Not everything in the text of an apocalyptic text is symbolic. If it were, we would have no literal reference points by which to interpret the symbols, and the entire text would remain an indecipherable enigma.

Principle 6: Number words in the Bible, even in prophetic and apocalyptic passages are *never symbolic* (with only one exception).

Principle 6A: Number words *quantify or sequence*, but can also *allude and connote*.

The Bible's human authors used number words literally (with only one exception, Rev 13.16-18). Nevertheless, number words in the Bible can allude and connote (e.g., *two* and *three* in 1 Timothy 5.19 allude to Deuteronomy 19.15, and the number *twelve* can connote the twelve tribes of Israel). When alluding or connoting, number words will simultaneously fulfill their basic function of quantifying (cardinal numbers) or sequencing (ordinal numbers). Number words in Scripture can also be rounded (usually implied by context) or explicitly approximate (using words like *about*). Therefore, a number word in Scripture must be understood as signifying a literal quantity (even when rounded or approximate) or as a literal sequential position, even while fulfilling additional functions.

When interpreting number words in a prophetic passage, refer to information on what numbers can connote or allude to in Scripture. One source for this is the chart at the end of *Interpreting Number Words In The Scriptures: A Hermeneutical Handbook*, by Graciano and Matinez. Download it without charge at: https://www.tmin.org/pdfs/Interpreting_Number_Words.pdf.

Principle 6B: Don't imitate pagan and Jewish mystics, but interpret number words in the Bible at face value.

The penchant of modern Bible commentators to interpret numbers *symbolically* was learned from Jewish mystics and their rabbinical system of number symbolism (*gematria*). What not all realize is that Jewish authors after the 6th century BC adopted learned their number symbolism from the pagan mathematician and mystic, Pythagoras. In time, the followers of Pythagoras gave every number a special symbolical meaning. **This number symbolism became a useful tool for later Amillennialists intent upon denying the literal character of the thousand-year reign on earth of Christ and the redeemed described in Revelation 20.**

However, this number symbolism *was not* adopted by the inspired writers of the later prophetic books (like Daniel and Ezekiel), nor by the New Testament authors. Even the one symbolic number in the Revelation differs in its idea from typical Jewish *gematria*. **Therefore, number words in the Bible should *not be understood symbolically*.** Numbers in the gospels, like the "hundred and fifty-three" fish of John 21.11 should *not* be interpreted symbolically, but as an example of eye-witness numerical accuracy.

Principle 7: Understand how types and prophecies are fulfilled.

Principle 7A: Biblical Types Defined And Characterized.

Biblical types have to do with God's redemptive plan. They fit with God's agenda of (1) preparing His people for epoch-making events and then (2) providing verification for those events (cf. Amo 3.7). **A biblical type** (τύπος, tē-pōs) is a **historical person, event, thing or institution in the biblical narrative that foreshadows something similar but greater in the biblical redemptive story.**

TERMS

- **Fulfillment of a type:** the greater thing foreshadowed or commemorated by a type, i.e., *the thing typified*.
- **Antitype** (ἀντίτυπος): In biblical usage, *not* the fulfillment of a type but a corresponding type, i.e., a type that corresponds to other similar types in a series (cf. Ex 25.40; Heb 9.24; 1Pe 3.21).
- **Typology:** the phenomenon of biblical types, as well as the study and analysis of them.

HELP IN IDENTIFYING TYPES

Roy Zuck¹ lists five characteristics that can help us identify a biblical type and I add a sixth:

1. Resemblance, similarity or correspondence between the type and its fulfilment.
2. Historical reality in both the type and its fulfilment. (This would exclude poetic or apocalyptic imagery as typological.)
3. A prefiguring or predictive foreshadowing of the fulfilment by the type.
4. A heightening in which the fulfilment is greater than the type.
5. Divine design (presumably suggested by the unlikelihood of the degree of correspondence having occurred by chance).
6. Something like the bread and wine of the Lord's supper that commemorates a redemptive reality; types can look backward as well as forward.

Here's a list of examples of biblical types:

1. Adam, Rom 5.14.
2. The destruction of Sodom and Gomorrah, 2Pe 2.6.
3. Restoration of Isaac, Heb 11.17-19.
4. The tabernacle, Act 7.44; Heb 8.5; 9.20.
5. Tabernacle/temple utensils, Heb 9.20.
6. Levitical priests, Heb 8.3-5
7. The sacrifices, Heb 8.3-5; 10.1
8. Food laws, Col 2.17.
9. Festivals, Col 2.17.
10. Sabbaths, Col 2.17.
11. Jonah, Luk 11.30.
12. The submersion of Jonah, Mat 12.39.

In the typological foreshadowings of the story of Abraham's sacrifice of Isaac (Gn 22), the son:

- "dies" to his father, the moment God requests his sacrifice;
- is the "only son" and steward of Abraham's covenant and religion;
- is sacrificed on a mountain of Moriah, a known place of religious ritual, and later the vicinity of Jerusalem;
- walks together with his father to accomplish the sacrifice (note Gn 22.6 and 8);
- carries the wood of the sacrifice on his back, up the hill;
- is restored to his father on the third day;
- disappears from the story until his wedding day (Gn 24.62-67).

1 Ch. 8 in *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth*.

Principle 7B: Biblical types like predictive prophecy are often fulfilled cumulatively.

We find the same “process” at work in the fulfilment of a Bible prophecy as in the fulfilment of a type. We can portray the way types are fulfilled this way:

type \rightsquigarrow antitype \rightsquigarrow fulfillment

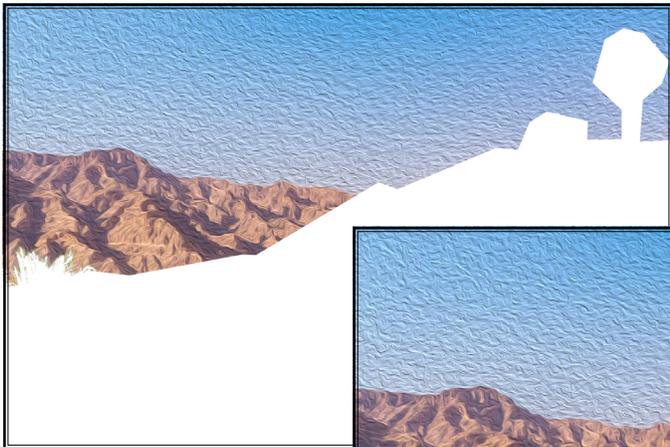
Similarly, we can portray the fulfillment of bible prophecy this way:

prophecy \rightsquigarrow pf^{n1} \rightsquigarrow pf^{n2} ... \rightsquigarrow fulfillment $^{\Omega}$

In this formulation, *pf* stands for a *preliminary fulfillment* leading up to the completion of the process with the *omega fulfillment*.

Understanding the *cumulative* way in which Bible prophecy is fulfilled allows us to understand how:

- The prophecy of the virgin birth of Immanuel (Is 7.10-16) was fulfilled in a preliminary way by the son of the prophetess (Is 8.14) and in a fuller way by Jesus (Mt 1.18-25).
- Daniel’s prophecy of the “abomination of desolation” was fulfilled by Antiochus IV Epiphanes in 167 BC (1Ma 1.54), and yet still awaits a fulfillment in the future (Mt 24.15-16).



A good way to understand prophetic fulfillment is to see it like the filling of a painter’s canvas. One event may supply the background of the painting, another some of the middle-ground setting, but the picture is not finished, i.e., the canvas is not fulfilled as intended, until the primary subject of the picture is finally painted into the foreground.

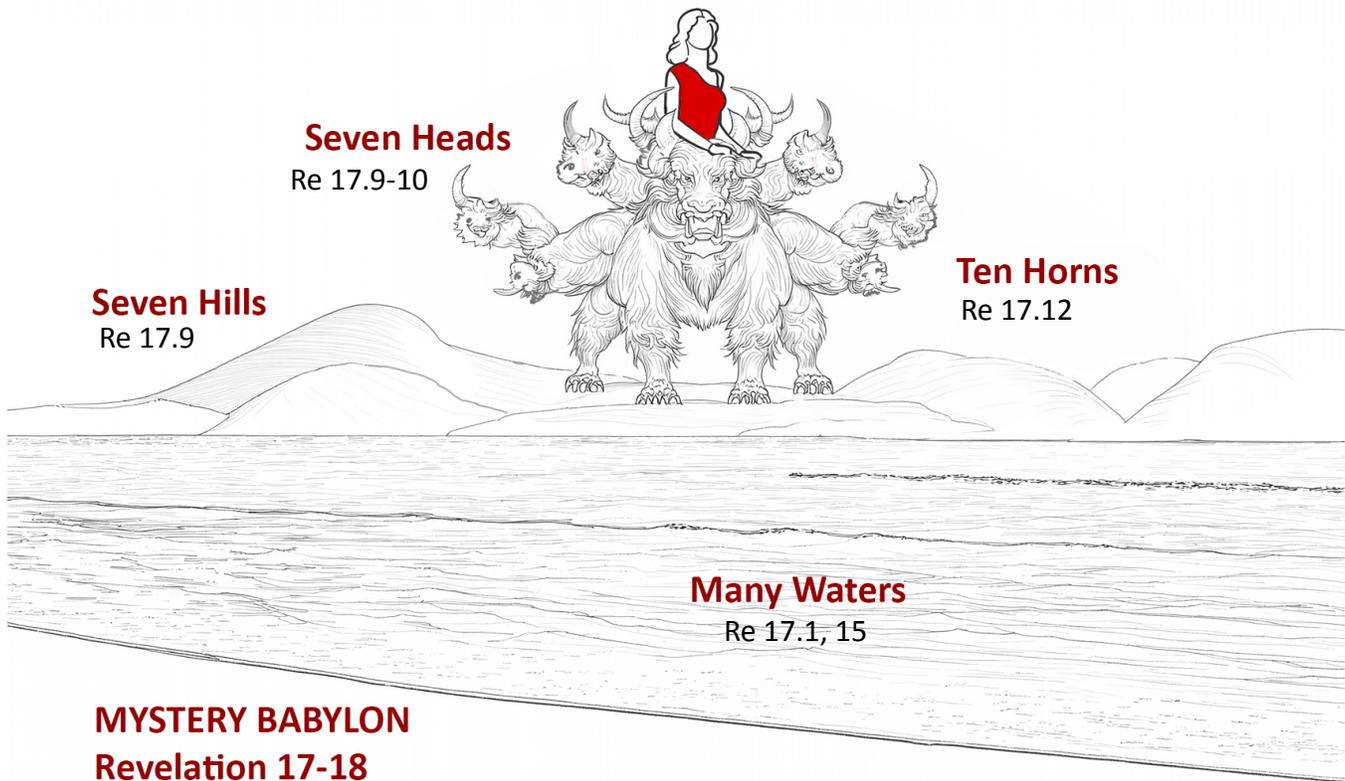
Principle 7c: Some aspects of God’s kingdom are already a present reality but are not yet here in their fullness.

Resist the temptation to think that all kingdom prophecies are already completely fulfilled, even if only in a figurative way; recognize that complete eschatological fulfillments are still coming.

Already In “This Age” (cf. 1Co 2.6)	Not Yet Until “The Day Of Redemption” (Eph 4.30)
Davidic king enthroned in heaven (Heb 8.1)	Davidic king enthroned in Zion (Ps 2; 110)
Kingdom of God established, inaugurated (Mt 4.17; 12.28; cf. Eph 2.19-20; Heb 10.19-20)	Kingdom presented whole to the Father (1Co 15.24; cf. Mt 6.10)
Believers bow to Jesus as king (Jn 1.49)	Every knee will bow to Jesus Christ as Lord (Php 2.9-11)
Believers made righteous (Ro 5.1)	Believers receive all the hoped-for blessings of righteousness (Ga 5.5; cf. Col 1.3,27), chiefly the presence of Jesus (1Ti 1.1; Tt 2.13)
By grace through Christ, the righteous reign in life (Ro 5.17; Lk 10.19)	The redeemed reign with Christ over the nations (2Ti 2.12; Re 2.26-27)
Jesus and believers cast out demons (Mt 12.28)	Satan bound and removed from humanity’s domain (Re 20)
All things subjected judicially to Christ (Eph 1.20-22)	All things fully subjected to Christ in the world to come (Heb 2.8-9)
Many Israelites believe (Jn 2.23; 7.31; 10.42).	All Israel saved (Ro 11.26)
Believers saved (Eph 2.8)	Salvation completed (Ro 5.9; 1Th 5.8)
Believers “have redemption” in Christ, redeemed spiritually (Eph 1.7)	Redemption complete, including redemption of the body (Ro 8.23)
Believers children of God and have received spirit of adoption (Ro 8.15; 1Jn 3.2)	Adoption completed with redemption of the body (Ro 8.23)
Believers know God (Jn 17.3; 1Jn 5.20)	Believers have full knowledge of God (1Co 13.12)
Believers sealed with Holy Spirit of Promise (Eph 1.13; 4.30)	Believers receive their inheritance (Eph 1.13-14)
Healing available for the sick (Jas 5.14-15)	No more pain or death (Re 21.4)
Material needs provided by God (Mt 6.33; Php 4.19)	“Unfailing treasures in heaven” (Lk 12.33)
Followers of Jesus rewarded (Mk 10.29-30)	Believers receive full reward at Christ’s coming (Re 11.18; 22.12; cf. 2Jn 8)
Believers betrothed to Christ (2Co 11.2)	Believers participate in the marriage supper of the Lamb (Re 19.7-9)
Believers being glorified (2Co 3.18)	Believers resurrected in full glory (1Co 15.42)
Believers sanctified (1Co 1.2)	Sanctification entirely accomplished (1Th 5.23)
Believers becoming conformed to Christ (Ro 8.29; 2Co 3.18)	The redeemed fully like Christ (1Jn 3.2)
Believers citizens of heavenly Jerusalem (Heb 12.22)	Heavenly Jerusalem visibly present (Re 21.2)
Death judicially abolished by Christ’s death and resurrection (2Ti 1.10; cf. Heb 2.14-15)	Death eliminated from the universe (Re 20.14)

Principle 8: Don't Interpret Interpretations.

The books of Daniel and Revelation abound with symbols, many of which are interpreted in the text. Where the symbols are not explicitly interpreted for us, we appropriately interpret them ourselves on the basis of biblical clues. However, **where the text does supply an interpretation, we must not reinterpret the interpretation.** **The moment we begin to reinterpret interpretations already given in Scripture, as if they were new symbols or metaphors, we have disconnected our exegesis from the biblical text.**



Principle 9: Know How Apocalyptic Symbols Work

Principle 9A: In apocalyptic literature, one symbol may represent multiple distinct objects, and one object may be represented by multiple distinct symbols.

For the former, see Re 17.10; for the latter see Re 5.6; 9.13; 16.7, in which both the Lamb and the altar represent Jesus, and Re 4.5 and 5.6 in which both lamps and eyes represent the seven spirits of God.

Principle 9B: Apocalyptic symbols generally reveal character or function, rather than real-world appearance.

The horrible locust creatures of Revelation 9 are demons with personality who follow a “king.” Their description is not intended to reveal how they will appear to the human eye, and far less to encourage interpreting them as something like modern attack helicopters. Instead, the symbolic description of them is intended to reveal their destructive power and organized attack upon humanity.

Principle 10: The Testimony Of Jesus Is The Spirit Of Prophecy (Re 19.10).

Without revelation of the identity and redeeming work of Jesus, prophecy and the study of prophesy is dead.

Want To Continue Learning About This Topic?

Here are some recommended resources:

A Few Books & Articles

Note: Inclusion of a book in this list does not imply complete endorsement of a work's contents by Roderick Graciano or Timothy Ministries.

Corley, Bruce, Steve Lemke, and Grant Lovejoy. *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*, 2nd ed., (Nashville, TN: Broadman & Holman, 2002). This book is for the student who wants to know *everything* about biblical interpretation, including the history of biblical interpretation in the different epochs of the Christian era.

Fee, Gordon D., and Douglas K. Stuart. *How to Read the Bible for All Its Worth*, 4th ed., (Grand Rapids, MI: Zondervan Publishing House, 2014).

Graciano, Roderick. Graciano, Roderick. *Interpreting Number Words In The Scriptures: Ten Observations For Exegetical Clarity*. https://www.tmin.org/pdfs/Interpreting_Number_Words.pdf

— *Polishing Our Hermeneutical Glasses: 21 Rules For Interpreting The Bible*. https://www.tmin.org/pdfs/Polishing_2020.pdf

— *The Seven Spirits Of God, And The Man Who Will Judge The World*. https://www.tmin.org/pdfs/The_Seven_Spirits_Of_God.pdf

Kaiser, Walter C., Jr., and Moisés Silva, eds. *Introduction to Biblical Hermeneutics: The Search for Meaning*, (Grand Rapids, MI: Zondervan, 2007). This volume contains valuable information for the advanced student.

Plummer, Robert L. *40 Questions About Interpreting The Bible*, (Grand Rapids, MI: Kregel Publications, 2010).

Zuck, Roy B. *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth*, Edited by Craig Bubeck Sr., (Colorado Springs, CO: David C. Cook, 1991).

E-mail The Instructor

You may e-mail your questions about this and other biblical topics to Rod Graciano at any time. Write to: roderick@tmin.org.