

# **Hermeneutics**

## **Lesson Two**

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# **Review of Lesson One**

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# Large Context – No Contradictions (1)

## II Peter 1:

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 **Knowing this first, that no prophecy of the scripture is of any private interpretation.**

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

1. We assume the Bible is surer than God's voice from heaven.
2. Because it was directly inspired by the Holy Spirit (II Tim 3:16).

# Large Context – No Contradictions (2)

**“Knowing this first, that no prophecy of the scripture is of any private interpretation.”**

**II Peter 1:20**

- 1. We gladly claim this as the first rule of Bible interpretation.**
- 2. Private. Separate, alone, individual, personal, peculiar, special.**
- 3. No part of the scripture can teach a contradiction to the whole.**
- 4. There are no contradictions – it is our job to reconcile all parts.**
- 5. Why? Because it was written by 40 writers but only one Author.**

# **Large Context – No Contradictions (3)**

**“God forbid: yea, let God be true, but every man a liar ...”  
Romans 3:4**

- 1. We start all interpretation with the axiom of God’s truthfulness.**
- 2. Any contradiction we hear or discover makes them or us a liar.**
- 3. We start from the premise that scripture is perfectly correct.**
- 4. Interpretation finds the solution(s) exalting God’s truthfulness.**
- 5. Any contradictions remaining are owned as our fault, not His.**

# Large Context – No Contradictions (4)

## Proverbs 8:

**7 For my mouth shall speak truth; and wickedness is an abomination to my lips.**

**8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.**

**9 They are all plain to him that understandeth, and right to them that find knowledge.**

- 1. There is nothing untrue, froward, or perverse in God's word.**
- 2. Knowledge and understanding will prove them plain and right.**

# Large Context – No Contradictions (5)

**“If he called them gods, unto whom the word of God came, and the scripture cannot be broken ...”**

**John 10:35**

- 1. Jesus said that scripture cannot be broken – in that every word may be confidently trusted without fear of contradiction.**
- 2. We use this verse as an example of arguing individual words.**
- 3. No matter what we find in scripture, we trust it to be fully true.**
- 4. Anything that looks like a contradiction is our fault, not His.**

# **Large Context – No Contradictions (6)**

**“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.”**

**I John 2:21**

- 1. The truth is just that ... the truth! It cannot contain a lie.**
- 2. God’s word is truth ... and it does not contain a single lie.**
- 3. What appears to be a lie is just that – an apparition to you!**
- 4. It is our job as interpreters to reconcile apparent lies.**
- 5. Of course, we cannot help the NIV with Goliath or Mark 1:2.**



# Large Context – No Contradictions (7)

**“Knowing this first, that no prophecy of the scripture is of any private interpretation.”**

**II Peter 1:20**

- 1. We gladly claim this as the first rule of Bible interpretation.**
- 2. Private. Separate, alone, individual, personal, peculiar, special.**
- 3. No part of the scripture can teach a contradiction to the whole.**
- 4. There are no contradictions – it is our job to reconcile all parts.**
- 5. Why? Because it was written by 40 writers but only one Author.**

# Large Context – No Contradictions (8)

## Why is this our first rule?

1. Because we are told it is the first rule in II Pet 1:20! Believe it.
2. Study of a text should be limited to the realm of possibilities.
3. If we do not start with this rule, the possible senses are infinite!
4. The single greatest restraint on misinterpretation is this rule.
5. This rule used first will limit possible senses for the other rules.

# Large Context – No Contradictions (9)

## What can happen if we decide to neglect this rule?

1. We might justify sodomy and turn these two heroes of the faith into lovers by misinterpreting II Samuel 1:26.
2. We might become British-Israelites with an anti-Semitic fantasy that the devil had sex with Eve by John 8:44.
3. We might rekindle the fire of the Temperance Movement by reading Deuteronomy 29:6; Proverbs 20:1; or Proverbs 23:31.

# Large Context – No Contradictions (10)

## How do we apply this first rule of interpretation?

1. All texts pertaining to a subject must be reconciled. We must not value some over others, like Martin Luther rejecting James.
2. Follow a two-step approach to interpretation by first ruling out what a verse cannot mean in light of the rest of scripture, and only then worry about the rules to find its positive sense.
3. Reject a dishonest tendency to choose only scriptures agreeing with your presuppositions, which is the direct road to heresy. It is the combined message of scripture that is the truth.

# Large Context – No Contradictions (11)

**Consider examples of the neglect of this rule to teach heresy.**

1. Genesis 15:18-21 cannot teach that God owes land to Israel!
2. Acts 22:16 cannot teach baptismal regeneration of Saul!
3. Luke 2:48 cannot teach that Joseph was Jesus' father!
4. I Corinthians 15:29 cannot teach baptism for dead relatives!
5. Galatians 5:4 cannot teach that you can lose eternal life!
6. I John 2:27 cannot teach that teachers are unnecessary!

# Large Context – No Contradictions (12)

**This rule can be ignored and abused even worse.**

1. Never take a private interpretation and wrest scripture to fit.
2. Baptismal regenerationists assume the heresy from Ac 22:16 and then change filth of flesh to dirt of body in I Pet 3:21.
3. Those who believe baptismal church membership from Acts 2:41 will force the Ethiopian eunuch into the Jerusalem church.
4. Those obsessed with God's love for all men will alter Rom 9:13 to mean that God just loved Esau a little less than Jacob.

# **Large Context – No Contradictions (13)**

## **Are there any problems with applying this rule?**

- 1. It takes knowing the whole Bible for right presuppositions!**
- 2. All verses on a given subject must be honestly considered.**
- 3. There are sufficient obstacles in scripture to save inquiring minds that practice this rule humbly and consistently.**
- 4. God’s providence will save those with personal qualifications and a humble approach by sending an Elihu or Philip.**
- 5. Consider the example of God saving us from foot washing.**

# **Large Context – No Contradictions (14)**

- 1. All we have learned so far is what a verse cannot mean!**
- 2. But it also limited our field of study to possible interpretations!**
- 3. With the possibilities greatly reduced, the other rules will give us the positive sense of the verse or passage under study.**
- 4. Do not forget this first rule of interpretation from II Peter 1:20!**
- 5. It teaches us the context of the whole Bible, so now it is time to consider the second rule, the smaller context of a verse.**



# Small Context – Master Guide (1)

## A text used out of context is a pretext!

1. A **TEXT** is a word, clause, verse, or paragraph to interpret.
2. **CONTEXT** is the surrounding information showing intent.
3. **OUT OF CONTEXT** is using words contrary to the Author's intent.
4. A **PRETEXT** is a false impression designed to hide the truth.

# Small Context – Master Guide (2)

## A text used out of context is a pretext!

1. Therefore, we have made it our second most important rule.
2. All writings of all kinds depend on context to provide meaning.
3. Single words are worthless without context e.g. a spelling bee!
4. You have had your words used out of context, and you hated it.
5. A verse outside its intent is the sound of a lie from the Bible!
6. Using the wrong verse for a true point is the first step to heresy.

# Small Context – Master Guide (3)

## What is context (1)?

- 1. Context.** The whole structure of a connected passage regarded in its bearing upon any of the parts which constitute it; the parts which immediately precede or follow any particular passage or 'text' and determine its meaning. [OED]
- 2. Context** is surrounding information that tells what an author means by individual words, sentences, or paragraphs within a passage. Without grasping the author's viewpoint and intent, we will face words and turns of phrase that we will confuse.

# Small Context – Master Guide (4)

## What is context (2)?

3. Every word in the Bible is part of a verse, every verse part of a paragraph, every paragraph part of a chapter, every chapter part of a book, and every book part of the whole Bible. We cannot and must not isolate single words and sentences.
4. Your own words have been used out of context. A single word, sentence, or document was singled out and given a meaning that did not agree with all the words, expressions, tones, circumstances, audience, acts, or facts surrounding it. You were offended, and so is the Lord when we abuse His word!

# Small Context – Master Guide (5)

## What is context (3)?

5. Isolating individual words or verses is like giving an impression of a Rembrandt from looking at one square inch of it or of Handel's "Messiah" by listening to a few bars!
6. If you hear me say, "I beat my wife last night," please inquire further than the word "beat" and this one sentence to find out what I actually did to her! We played monopoly!
7. Can you believe some will take Proverbs 25:11 and say that text determines context? God forbid!

# Small Context – Master Guide (6)

## What is context (4)?

- 8.** It is a shame much preaching today uses words and verses as mantras, mottos, or sound bites without regard to their context.
- 9.** The Bible says, Judas “went and hanged himself” (Matt 27:5).
- 10.** The Bible has Jesus, “Go, and do thou likewise” (Luke 10:37).
- 11.** The Bible has Jesus, “That thou doest, do quickly” (Jn 13:27).
- 12.** Here are Bible verses to quickly go out and hang ourselves!

# Small Context – Master Guide (7)

## How do I remember context?

1. Ask ... Who, Whom, Why, When, What, and Where?
2. **Who?** ... can solve the heresies coming from Daniel 3:25.
3. **Whom?** ... in Lev 10:9; Mark 16:15-18; Jas 5:20; II Pet 3:9.
4. **Why?** ... in Mal 2:16; Matt 7:1; Luke 10:29-37; Gal 1:15.
5. **When?** ... in Matt 23:1-3; Acts 2:20,40; 15:20; Rev 17:18.
6. **What?** ... Song of Solomon; Luke 16:1-8; Daniel; Revelation.
7. **Where?** ... Acts 15:1-2.

# Small Context – Master Guide (8)

## Examples of heresy by missing context.

1. The shaking of Hag 2:6-7 is long past just by reading about the thing in context ... Zerubbabel's temple, destroyed in 70 A.D.
2. Jesus', "But I say unto you," in Matthew 5 is not a new, milder religion, but rather a correction of Pharisee modifications.
3. Falling from grace in Gal 5:4 is falling from truth in the context.
4. Who in the world can get the Bible out of Hebrews 4:12?
5. What are the temples of God in I Corinthians 3:16 and 6:19?



# Small Context – Master Guide (9)

## Examples of greater glory from the context.

1. The words, “more sure,” take on added value when understood from the context of God’s voice in II Peter 1:16-19.
2. Charity means much more when we understand its superiority to the greatest gifts of the N.T. from I Cor 12:28-31.
3. The practical exhortations of Romans 12:1-2 and Ephesians 4:1 take on more weight in light of “therefore” and “Amen.”

# Small Context – Master Guide (10)

## Examples of pronouns and antecedents.

1. What is the antecedent of the plural pronouns in Ps 105:37?
2. Did Baasha kill Jeroboam (I Kgs 16:7)? Or Nadab (15:25-28)?
3. Did the commandments of God persecute David (Ps 119:86)?
4. Did the centurion or his sick servant send for Jesus (Lu 7:1-3)?
5. What was ever with David (Ps 119:98)?

# Small Context – Master Guide (11)

## Examples of persons, things not readily identified.

1. What is your favorite aspect of the Bible from Heb 4:12?
2. What did Jesus bring in with Israel's father (Acts 7:45)?
3. Why did Jesus not give His people rest (Heb 4:8)?
4. Where is the city of Ariel (Isaiah 29:1-2,8)?
5. When will David rule Israel again (Jer 30:9; Hos 3:5)?
6. When did you last pray to Jacob (Psalm 24:6)?

# Small Context – Master Guide (12)

## Consider “prophetic perspective” of future tense verbs.

1. When prophecies are quoted later with their future tense verbs intact, the event may already be past! Grasp this thoroughly!
2. Charismatics love, “I will pour out of my Spirit ...” in Ac 2:17-21.
3. Scofield loved, “I will ... build again ... of David” (Acts 15:16-17).
4. What about a new covenant for Israel (Hebrews 8:8-12)?
5. What about God shaking the heavens and earth (Heb 12:26)?

# Small Context – Master Guide (13)

## Consider examples of context determining grammar.

1. Remember our study of genitive phrases and the need to find subjective or objective senses by context (Luke 11:42; I Tim 3:6; Dan 11:37; John 6:39; Acts 2:38; Rom 2:29).
2. What about ellipses (Matt 14:19; Prov 18:22; 20:16)?
3. What about irony (Mal 1:9; Josh 24:19; Ezek 20:39)?
4. What about metaphors (I Cor 11:24)?
5. Much more is yet to come about figures of speech.

# Small Context – Master Guide (14)

1. How did Adam “know” Eve his wife (Genesis 4:1)?
2. Why must Christians not sell dogs and tithe it (Deut 23:18)?
3. What does Proverbs 23:29 condemn? Fighting? Football?
4. Why did Job not think about his female servants (Job 31:1)?
5. Does I Corinthians 6:19-20 condemn smoking or tattoos?
6. Does Acts 2:38 teach the Spirit giving church membership?

# **Small Context – Master Guide (15)**

- 7. Does Psalm 150:4 justify the use of organs in worship?**
- 8. When will the Day of the Lord of Isaiah 13:6 take place?**
- 9. When will the Day of the Lord of Joel 2:31 take place?**
- 10. Does II Peter 3:9 teach that God does not want any to perish?**
- 11. Does Matthew 24:13 teach perseverance of the saints?**
- 12. Does Luke 21:33 teach the preservation of scripture?**

# Case Study: Ahaziah's Age (1)

**“Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.”**

**II Kings 8:26**

**“Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.”**

**II Chronicles 22:2**



# Case Study: Ahaziah's Age (2)

## Matthew 1:

**7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;**

**8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;**

**What happened to Ahaziah, Joash, and Amaziah?**

***They belong between Joram (Jehoram) and Ozias (Uzziah).***

## **Case Study: Ahaziah's Age (3)**

- 1. By rejecting a contradiction (rule #1) and studying the context (rule #2) about Ahaziah, we learn wonderful truth.**
- 2. Ahaziah was 22 years old biologically when he became king.**
- 3. Ahaziah was 42 years old in the profane Israelite kingdom of Omri, showing that God identified him with Ahab, not David.**
- 4. God fulfilled His judgment on the second, third, and fourth generations of Jehoshaphat's wicked affinity with Ahab.**
- 5. Here is special wisdom that cannot be learned in seminary or found in any modern version of the Bible ... all by context!**

# Case Study: Ahaziah's Age (4)

For a detailed and wonderful study about Ahaziah's age, the wonderful truth it reveals and explains, and the confusion it created for scholars and their perversions of the Bible, see:

<http://www.letgodbetrue.com/bible/scripture/ahaziah-contradiction.pdf>

# Case Study: Revelation 3:20 (1)



# Case Study: Revelation 3:20 (2)

**“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”**

## **Revelation 3:20**

- 1. You have seen the effeminate, John Lennon look-alike picture that Catholics fantasize about from this verse.**
- 2. This verse is offered like cheap candy about a million times every Sunday to get reprobates to decide for Jesus.**

# Case Study: Revelation 3:20 (3)

1. Jesus does not look anything like the hermaphrodite they draw.
2. Jesus does not knock at the door of depraved sinners to save.
3. These words were said to the saved of the church of Laodicea.
4. The blessing Jesus offered was fellowship, not eternal life.
5. How do we know this against 99% of Christians? **By context!**

# Case Study: Revelation 3:20 (4)

For a detailed and wonderful study about this most abused verse, the wonderful truth it reveals and explains, and the confusion it creates for soul-winning but Bible-denying evangelists, see:

<http://www.letgodbetrue.com/bible/heresies/revelation-3-20-reclaimed.htm>

# Case Study: Hebrews (1)

## Hebrews 6:

- 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,  
5 And have tasted the good word of God, and the powers of the world to come,  
6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

## Hebrews 10:

- 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,  
27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.



# **Case Study: Hebrews (2)**

- 1. These are two of the most difficult passages in Hebrews.**
- 2. Arminians use them to teach you can lose your salvation.**
- 3. Calvinists use them to address reprobate false professors.**
- 4. Others create a hypothetical situation that benefits no one.**
- 5. What is the true interpretation of these irremediable warnings?**
- 6. What is the Bible study rule to help us find the interpretation.**

## **Case Study: Hebrews (3)**

- 1. There are four irremediable passages, add 2:1-4 and 12:25-29.**
- 2. We know eternal life cannot be lost by virtue of our rule #1.**
- 3. God gave away the solution with the title of the book! **Whom!****
- 4. Paul wrote Jewish saints to warn against backsliding to Moses.**
- 5. He wrote before the destruction of Jerusalem in 70 A.D.! **When!****
- 6. The irremediable judgment was Israel's destruction, which would fall on any of these believers backsliding to temple rites.**
- 7. We learn the true sense by using rule #2, the smaller context.**

# Case Study: Hebrews (4)

For a detailed and wonderful study about these abused passages in Hebrews, the wonderful truth they reveal and explain, and the confusion they create for those unable to think outside commentaries, see:

<http://www.letgodbetrue.com/sermons/pdf/hebrews-exposition-1988.pdf>