

- **Hermeneutical axiom #1** states the Bible was written by men (2 Pet 1:20-21), therefore it is like any other book. Axiom *means* self-evident truth.
  - **Corollary:** a logical inference from an axiom (proposition that follows from one already proved).
    - *Therefore*, Scripture: 1) is clear; 2) can be interpreted literally (naturally); 3) has a single meaning; 4) uses context; 5) incorporates word study; 6) includes history and culture.
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## Chapter 17: The Principle of Accommodation to Revelation (Corollary #10)

### I. Wrong Kind of Accommodation by Liberal Theologians.

- A. The liberal view states that the Bible writers and characters accommodated their words to the thought-patterns of that day: blood, miracles, feeding of 5000; historical Adam.
- B. Of course, this does not square with biblical inerrancy and it especially accuses Christ with propagating falsehood.

### II. Right Kind of Accommodation by God.

- A. God has intentionally accommodated (*i.e. helped, assisted, aided*) His revelation so that men could understand it.
- B. The Scriptures were written in three known languages (Hebrew, Aramaic, and Greek) in a human/social environment *from which analogies are drawn*.
- C. There is an accommodation in *form* but not in *content*.
- D. **Examples:**
  - 1. *Metaphors*. "I am the door" related to sheepfold.
  - 2. *Anthropomorphisms*: God speaks of Himself in terms of human characteristics (e.g. Gen. 11:1; 2 Chr. 16:9)
    - a) 2 Chr. 16:9 "For the eyes of the Lord run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars."

3. *Analogies* by use of (1) *metaphors* (1 Pet. 2:2-3), (2) *types* (e. g. lamb, vine, Tabernacle—careful against unwarranted uses and typologies), and (3) *parables*.

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## Chapter 18: The Principle of Legitimate Application (Corollary #11)

- I. The \_\_\_\_\_ is whatever the passage means after laws of hermeneutics are used to arrive at its sense. For example, *David's five stones were physical stones plucked from the ground to fell the enemy as he used his sling*.
  - A. An **application** from this could be that when we, like David, go forth trusting God, *God can cause the resources He permits us to utilize to work out for victory as He did for David*.
  - B. Another **application** could be that however small and inadequate our available supplies may be at the moment, *our \_\_\_\_\_ in God's help can be honored by success against seemingly insurmountable odds*. The interpretation is one basic meaning; but applications may be *many*.
- II. Or take Paul in prison in Acts 16. Will God be adequate? God shows His adequacy in great victory (Genesis 14; 1 Samuel 17). The expression is different in each case, but the principle is the same.
  - A. One interpretation → many applications.
- III. When making applications, make sure the truth flows easily and \_\_\_\_\_, *without stress or arbitrary elements*. It is essential that the initial primary meaning of the text be distinguished from the particular application made with it.
  - A. Illust: Gideon's fleece in Judges 6.

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## Chapter 19: The Principle of Genre Identification (Corollary #12)

- I. C. S. Lewis remarked that the first qualification for *judging any piece of workmanship from a corkscrew to a cathedral is to know what it is—what it was intended to do and how it is meant to be used*.

- A. Before launching into the study of a biblical book (or passage), the student needs to know *what that book's author meant it to be*. Literary genre is thus crucial to interpretation. Question: What are some genres today that we read?
- II. \_\_\_\_\_ hermeneutical principles apply to specific genres; therefore these will be examined more at length under "specialized hermeneutical principles" (Part V), where these genres will be treated in alphabetical order.

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## Chapter 20: The Principle of Checking (Corollary #13)

This principle simply means that we *check whatever scholarly, specialist sources* (books or journal articles) would stand the best chance of giving reliable information on a passage or point. *The theory behind this principle is that while we are individual interpreters of Scripture, we are also part of a wider interpretive community (the church of the past 2000 years).*

God has raised up teachers for the church, and if you hold a view that is contradicted by most of the rest of the church, you ought to take a closer look at the reasons for your view!

Double-checking with other authorities, especially those who have been able to give more concentrated attention to the issue you are examining, *can help you to see whether you are on the right track, to avoid dumb mistakes and shallow assumptions, and to expand your thinking on a given topic.*

### I. Why Check?

- A. It is often asserted by devout people that they can know the Bible competently without \_\_\_\_\_ ("I have read no man's book. I have consulted no man-made commentaries. I have gone right to the Bible to see what it has to say for itself").
- B. ***While sounding very pious and spiritual***, one must ask whether any man has either the right or the learning to *by-pass all the godly learning of the Church*.
1. Yet such a claim is really a veiled \_\_\_\_\_ that a man can adequately know the Bible apart from the untiring efforts of other godly teachers that God has given to the church.
  2. Remember—"teachers" are one of the gifts God has given to the church—don't despise it!

- a) Charles Spurgeon, the famous English preacher, put it this way—*"It seems odd that certain men who talk so much of what the Holy Spirit reveals to them should think so little of what He revealed to others."*

C. ***This claim confuses inspiration with illumination.*** The \_\_\_\_\_ of the Spirit is not to communicate new truth or to instruct in matters unknown, but to illuminate what is revealed in Scripture.

1. Example: Suppose we select a list of words from Isaiah and ask a man who claims he can by-pass the godly learning of Christian scholarship if he can out of his own soul or prayers give their meaning or significance: Tyre, Zidon, Chittim, Sihor, Moab, Mahershalalhashbas, Calno, Carchemish, Hamath, Aiath, Migron' Michmash, Geba, Anathoth, laish, Nob, and Gallim. He will find the only light he can get on these words is from a commentary or a Bible dictionary. While commentaries can come between a man and his Bible, this is no reason to forsake them.

D. Carpenter—"The more tools a guy has, the better carpenter he's likely to be." Consultation involves the use of secondary resources.

E. Don't fall into the rut of only reading works by your favorite author. No one individual has all the insight into Scripture, and even the best of Bible teachers may be wrong in their interpretation.