

COURSEWORK FOR
BI500 HERMENEUTICS

An Assignment Presented to the Faculty
of Louisiana Baptist University

In Partial Fulfillment of the
Requirements for BI500 Hermeneutics
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September, 2011

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Assignment

BI 500

HERMENEUTICS

TEXT: *Hermeneutics*, Henry A. Virkler & Karelynn Ayayo, (Grand Rapids, MI: Baker Academic, 2007) ISBN: 0801031389

COURSE OBJECTIVE: The purpose of this course is to introduce the student to the various methods of interpretation of Scripture with the focus on the literal-grammatical-historical method of interpretation.

COURSE REQUIREMENTS:

- (1) Read the textbook for understanding, using a hi-liter to mark important facts and statements that you wish to remember or use for the questions required below. As you read each chapter of the text, keep a record of your comments, other information, illustrations, and quotes which might be used to supplement the teaching of the material presented in that chapter. Those comments should be printed and sent to LBTS along with the questions required in assignments two.
- (2) From each chapter, prepare ten questions and show the answers (true or false, fill in the blanks, or listings of important facts) which you feel could be an appropriate comprehensive exam on these principles of scriptural interpretation. Show the page number on which each question and its answer can be found.
- (3) After completing the above assignments of this course according to the Guidelines for Writing Assignments, forward your material to LBTS for grading.

Notes on Each Chapter

For the first course requirements I read each chapter of the text, and keep a record of comments, information, illustrations, and quotes in the form of power point slides on each chapter. Those slides are very useful for my teaching this subject and are sent to LBTS as an attached file titled "bi500_slides.ppt"

Hermeneutics Chapter 1 Sample Test Questions

1. Define the term hermeneutics.
2. Differentiate between general hermeneutics and special hermeneutics.
3. What relationship does the 'Study of the Cannon' have with hermeneutics?
4. What is wrong with 'Textual Criticism' and what relationship does it have with hermeneutics?
5. What is wrong with 'Historical Criticism' and what relationship does it have with hermeneutics?
6. What relationship does 'Exegesis' have with hermeneutics?
7. Dr. Virkler puts Biblical Theology and Systematic Theology on parallel tracks being fed by hermeneutics and outputting into Practical Theology; what is wrong with this model and why?
8. Explain the theoretical and Biblical basis for the need for hermeneutics
9. Identify three basic views of the doctrine of inspiration and explain the implications of these views of hermeneutics.
10. Identify five controversial issues in contemporary hermeneutics and explain each issue in a few sentences.

Hermeneutics Chapter 1 Sample Test Answers

1. ***Define the term hermeneutics.*** Ans pg 40 Hermeneutics is the science and art of Biblical interpretation.
2. ***Differentiate between general hermeneutics and special hermeneutics.*** Ans pg 40
General Hermeneutics is for the entire Biblical text and Special Hermeneutics is for specific literary forms such as parables, types, and prophecy.
3. ***What relationship does the 'Study of the Cannon' have with hermeneutics?*** Ans pg 16-17

The study of the Canon precedes hermeneutics because it determines the authenticity of the books of the Bible. Virkler, Catholics and Protestants think 'Church Fathers' gave us the canon and thus consider this study 'a historical one in which the Holy Spirit guided the church to recognize that certain books bear the impress of divine authority.' In actuality it less a study of historical Church Counsels and actions of 'Catholic Church Fathers' and more a study of what books were authorized by Apostolic authority. In either case it precedes Biblical Hermeneutics.

4. *What is wrong with 'Textual Criticism' and what relationship does it have with*

hermeneutics? Ans pg 17 Virkler really believes that 'textual critics perform an invaluable service by providing us with a biblical text that closely approximates the original writings!' He believes this tom-foolery because he first believes that 'only the original autographs are inspired' and God did not preserve His Word through the hands of copiers, He lost it, they added a bunch of stuff to it, (like 1John 5:7, Mark 16,et. al.) and modernist scholars, particularly "the world's most renown New Testament Scholars!", using manuscripts from Alexandria Egypt will be able to put it back together for God and us. Textual critics are what they are titled 'CRITICS' , ever critical of God's Word.

5. *What is wrong with 'Historical Criticism' and what relationship does it have with*

hermeneutics? Ans pg 17 Historical critics are what they are titled 'CRITICS' , ever critical of God's Word. Virkler finally confesses that "Many scholars engaged in higher criticism have begun with presuppositions questioning the belief that Scripture is God's inspired Word to humanity." Exactly the problem, and exactly the reason why both textual criticism and historical criticism should be removed from Virkler's study model. He includes them because they are accepted by 'the world's most renown scholars,' to whom he feels some obligation for pandering.

Bible believing Baptists do not generally pursue this scholar pandering.

6. What relationship does 'Exegesis' have with hermeneutics? Ans pg 17 “In exegesis the reader of Scripture applies the principles of hermeneutics to arrive at a correct understanding of the text.” Well said. Exegesis is hermeneutics in action.

7. Dr. Virkler puts Biblical Theology and Systematic Theology on parallel tracks being fed by hermeneutics and being output into Practical Theology; what is wrong with this model and why? Ans pg 18 Virkler, like Protestants, reformers, and reformed theologians, think so highly of a systematic theology that they partition it from Biblical theology, and think it separate from practical theology. They proceed that way because they are perpetually wrestling with what the 'Church Fathers' believed and struggling to systematically make it a Biblical theology. Catholics have 'Church Fathers' and we should little regard their philosophy when discerning what they Bible says. It is much more practical to make our Biblical theology both systematic and practical.

8. Explain the theoretical and Biblical basis for the need for hermeneutics

9. Identify three basic views of the doctrine of inspiration and explain the implications of these views of hermeneutics.

10. Identify five controversial issues in contemporary hermeneutics and explain each issue in a few sentences.

Hermeneutics Chapter 2 Sample Test Questions

1. Why is a historical overview of hermeneutics important?
2. Identify the most important exegetical presuppositions and principles of the 'Ancient Jewish Exegesis' period.
3. Identify the most important exegetical presuppositions and principles of the 'New Testament Use of the Old Testament'
4. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Alexandrian' period.
5. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Antiochian' period.
6. Identify the most important exegetical presuppositions and principles of the 'Medieval Exegesis' period.
7. Identify the most important exegetical presuppositions and principles of the 'Reformation Exegesis' period.
8. Identify the most important exegetical presuppositions and principles of the 'Post-Reformation Exegesis' period.
9. Identify the most important exegetical presuppositions and principles of the 'Modern Hermeneutics' period.
10. Identify the most important exegetical presuppositions and principles of the 'Hermeneutics in the Mid-Twentieth Century and Beyond.'

Hermeneutics Chapter 2 Sample Test Answers

1. **Why is a historical overview of hermeneutics important?** There have been some real

kooks out there saying (1) Scripture is NOT to be interpreted according to normal communication rules. (Practicing an allegorical approach (i.e. Catholics and Reformed))

(2) Saying Scripture has many meanings: A Literal Sense, A Moral or Ethical Sense, A Spiritual-Allegorical-Mystical Sense

(3) Saying Letters and or Words have SECRET significance to be deciphered. ergo There are many meanings and none can be certain.

So understanding other methods provides a more balanced perspective and identify predecessors pitfalls and ill effects on our current situation. Further, understand that Origen, Augustine, Luther and Calvin prescribed better hermeneutics than they practiced. Thus, knowledge of the principle of hermeneutics should be accompanied by its application.

2. Identify the most important exegetical presuppositions and principles of the 'Ancient Jewish Exegesis' period. The most important exegetical presuppositions of the Ancient Jewish period is (1) The Work of Ezra, (2) The consideration that Hebrew Scribes held the inspired Scriptures with profound reverence; They thus copied every dot and tittle with that extreme reverence, consequently some over-reverenced its communication expecting hidden communication instead of plain communication. (3) Rabi Akiba 1st century AD, maintained that every repetition, figure of speech, parallelism, synonym, word, letter and letter shape had hidden meanings –and Letterism overrode the literal meanings. (4) There arose a classification into four main types of interpretation; Literal (peshat), midrashic, peshet (finding veiled prophetic meaning), and allegorical (a true hidden meaning beneath the literal)

3. Identify the most important exegetical presuppositions and principles of the 'New Testament Use of the Old Testament' Jesus quoted but modified the original wording 1) there

were Hebrew, Aramaic and Greek versions of the OT 2) linguistics made word for word quotations unusual and rare and 3) paraphrasing is a sign of mastery of one's material, ergo the NT expands OT and the vast majority of NT references interpret OT normally, history as history, poetry as poetry, and symbols as symbols. No emphasis for allegorical.

4. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Alexandrian' period. pg53 There were two primary schools of thought, The Syrian School of Antioch wherein Christ's group of CHRISTIANS (Virkler calls them 'scholars') avoided both 'letterism' of the Jews and the 'allegorisms' of the Alexandrians. They avoided dogmatic exegesis, asserting instead that an interpretation be justified by a study of its grammatical and historical context rather than by an appeal to authority. And The School of Alexandria with Clement of Alexandria (150-215 AD) wherein Scriptures hide their true meaning. Especially Origen (185-254 AD), Noted successor of Clement, contended that Scripture is one vast allegory in which every detail is symbolic. They completely ignore the literal meanings of Scripture, and seeded Roman Catholic Hermeneutics, from which the world has not yet recovered. There remained no regulative principle to govern exegesis, ergo Catholicism, ergo Alexandrian manuscripts in modernist bibles.

5. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Antiochian' period. pg 54 The Western School and the idea of the Bible containing a fourfold sense of meaning is the product of philosophical genius St. Augustine (AD 354-430) Patron Saint of Roman Catholicism in embryo. Saint Augustine believed that Scripture had a 1) Historical Sense, an 2) Etiological Sense, an 3) Analogical Sense, and an 4) Allegorical Sense.

6. Identify the most important exegetical presuppositions and principles of the 'Medieval Exegesis' period. pg 55 The balderdash of the 'Fourfold Sense' of Scripture articulated by Augustine brings in the Dark Ages i.e. The letter shows us what God and our fathers did; The allegory shows us where our faith is hid; The moral meaning gives us rules of daily life; The anagogy shows us where we end our strife. Further any (and all) interpretations must conform to the tradition and doctrine of the wHolly Roman Church.

7. Identify the most important exegetical presuppositions and principles of the 'Reformation Exegesis' period. pg 56 Luther (1484 – 1546 AD) and Calvin (1509 – 1564 AD) made some initial great strides away from the methods of the wHolly Roman Church, but the reformation was fine as far as it went, but it did not go far enough, and Reformed Augustinian Theology quickly backslid into the old catholic ruts of ecclesiology, predestination, and allegorical interpretation.

8. Identify the most important exegetical presuppositions and principles of the 'Post-Reformation Exegesis' period. pg 58 In came Confessionalism, Pietism and Rationalism.

9. Identify the most important exegetical presuppositions and principles of the 'Modern Hermeneutics' period. pg60 Liberalism and the Historical Critical Method Wherein rather than revelation determining what reason ought to think, REASON determined what parts of revelation to accept as true. (Schleiermacher totally denied the supernatural character of inspiration.) Neoorthodoxy = Midway between Liberal and Orthodoxy via Rudolf Bultmann holding that Scripture is myth, and mans allegorical moral teachings.

10. Identify the most important exegetical presuppositions and principles of the 'Hermeneutics in the Mid-Twentieth Century and Beyond.' pg 62 Marked a tremendous

paradigm shift wherein Biblical texts had literary sense that freed them from their authors to take on a life of their own. There arose Highly Complex theories and vocabulary. There arose The “New Hermeneutic” with Bultman's ideas. Also Structuralism = meaning is not found in the authors intentions in writing, and Deconstructionism is post-modern in rejection of all overreaching systems of meaning.

Hermeneutics Chapter 3 Sample Test Questions

1. Briefly define the Historical -Cultural analysis
2. Briefly define the Contextual Analysis
3. Briefly define the Lexical- syntactical analysis
4. Briefly define the Theological Analysis
5. Briefly define the Literary Analysis
6. Describe a six-step model that can be used to interpret any biblical text
7. List and describe three basic steps involved in historical-cultural and contextual analysis
8. Identify three ways of discerning an author's intention in writing a specific book.
9. List six important secondary steps involved in contextual analysis.
10. Apply the above principles to identify misinterpretations of selected biblical texts and advance more accurate interpretations of them.

Hermeneutics Chapter 3 Sample Test Answers

- 1. Briefly define the Historical -Cultural analysis** Historical-cultural Analysis strives to understand authors allusions, references, and purpose via the historical-cultural milieu wherein he wrote.
- 2. Briefly define the Contextual Analysis** Contextual Analysis considers the relationship of a

passage to surrounding passages, i.e. the larger context

3. Briefly define the Lexical- syntactical analysis. Lexical-syntactical analysis definition of words and their relationships.

4. Briefly define the Theological Analysis. Theological Analysis studies theological understanding at the time of the revelation.

5. Briefly define the Literary Analysis Literary (genre) Analysis identifies the literary form of method used in a given passage. Historical Narrative, letters, doctrinal exposition , poetry, or apocalyptic.

6. Describe a six-step model that can be used to interpret any biblical text. The skill of Biblical interpretation and application is divided into six steps

1. Historical-cultural Analysis strives to understand authors allusions, references, and purpose via the historical-cultural milieu wherein he wrote. While Contextual Analysis considers the relationship of a passage to surrounding passages, i.e. the larger context

2. Lexical-syntactical analysis definition of words and their relationships.

3. Theological Analysis studies theological understanding at the time of the revelation.

4. Literary (genre) Analysis identifies the literary form of method used in a given passage. Historical Narrative, letters, doctrinal exposition , poetry, or apocalyptic.

5. Comparison with other interpreters compares the tentative interpretation with the work of other interpreters.

6. Application is translating the meaning into significance for those in a different time.

Note (Steps 1-3 belong to general hermeneutics, step 4 to special hermeneutics, step 5 to sanity and common sense, and step 6 is not always considered integral to hermeneutics)

7. List and describe three basic steps involved in historical-cultural and contextual analysis. Historical-cultural Analysis strives to (1) understand authors allusions, (2) understand author's references, and (3) understand author's purpose via the historical-cultural milieu wherein he wrote. While Contextual Analysis considers the relationship of a passage to surrounding passages, i.e. the larger context

8. Identify three ways of discerning an author's intention in writing a specific book. Three questions with growing specifics for the historical-cultural and contextual analysis

1. What is the general historical milieu in which the writer speaks?
2. What is the specific historical-cultural context and purpose of this book?
3. What is the immediate context of the passage?

9. List six important secondary steps involved in contextual analysis. What is the immediate context of the passage?

- 1) What are the major blocks of material and how do they fit together into a whole?
- 2) How does the passage under consideration contribute to the flow of the author's argument?
- 3) What is the perspective of the author? (Author is God? (noumenological perspective) Gen 7:21,19 says "all flesh died" and "all the high hills ... were covered" modernist say that was a local flood with human perspective! (phenomenological perspective)
- 4) Is the passage stating descriptive or prescriptive truth?
- 5) Who is being addressed in this passage? "Every promise in the book is mine" is bad hermeneutics.
- 6) Who is being addressed in this passage?

10. Apply the above principles to identify misinterpretations of Proverbs 22:28 and

advance more accurate interpretations of them. Proverbs 22: 28 Do not move the ancient boundary Which your fathers have set. (NASV) (FROM A REAL BIBLE 28 Remove not the ancient landmark, which thy fathers have set.) Virkler says this verse is simply and only saying “do not steal!” Let me express some contention with Virkler's gross simplification of this verse.

First Proverbs 22:28 DOES NOT SAY “Do not move the ancient boundary Which your fathers have set.” (NASV) IT DOES SAY “ Remove not the ancient landmark, which thy fathers have set.”

The modernist translators put here what they thought God meant to say. Which is always the danger of using a modernist bible. The Scripture here is not suggesting the moving of an 'ancient border', but an 'ancient landmark' of a border. The distinction needs to be made, and is easily captured in English.

There are four times when this Hebrew word for border was translated 'landmark' instead of 'border' (Deu 19:14, in the law, Deu 27:17, in the curse, Prov 22:28 (here) in the wisdom literature, Prov 23:10 in the wisdom literature dealing with the fatherless) This should not be dismissed lightly as done by the modernist versions. A child can tell a landmark (noun) differs from a border (noun)

Virkler's oversimplification in meaning “Do not steal” cannot begin to capture the full intended teaching of this Wisdom Literature for the historical-cultural context wherein it was written.

What about 'Do not lie?' What about 'Do not deceive?' What of 'respect your ancient fathers?'

Virkler's errant use of 'border' instead of 'landmark' and his oversimplification of Wisdom Literature into law literature, confounds the very historical-cultural contextual considerations he is trying to illustrate.

Hermeneutics Chapter 4 Sample Test Questions

1. Identify two major reasons why lexical-syntactical analysis is important.
2. Recall seven steps involved in lexical-syntactical analysis
3. Identify three methods of determining the meanings of ancient words and compare the validity of each method.
4. Recall five methods of determining which one of the several possibility meanings of a word was actually intended by an author in a given context.
5. Identify and describe the three major types of Parallelism found in Hebrew poetry.
6. Explain the difference between verbal parallels and real parallels.
7. Define the lexical-syntactical analysis,
8. Define the syntax, lexicology, denotation, and connotation.
9. Define figures of speech.
10. Explain the usage of, and use the seven lexical tools.

Hermeneutics Chapter 4 Sample Test Answers

- 1. Identify two major reasons why lexical-syntactical analysis is important.** pg98 Definition
Lexical syntactical analysis is: The Study of the meaning of individual words (lexicology) And the way those words are combined. (syntax) It is important to determine more accurately the author's intended meaning.
- 2. Recall seven steps involved in lexical-syntactical analysis.** pg 99 Steps to Lexical-Syntactical Analysis are:
 1. Identify the general literary form.
 2. Trace the development of the author's theme and show how the passage under consideration

fits into the context

3. Identify the divisions of the text.
4. Identify the connection words within the paragraphs and sentences.
5. Determine what the individual words mean.
6. Analyze the syntax.
7. Put the results of your lexical-syntactical analysis into nontechnical easily understood words that clearly convey the author's meaning to the English reader.

3. Identify three methods of determining the meanings of ancient words and compare the validity of each method. pg 103 Methods of Discovering Meanings of Ancient Words are 1.

Study synonymous, 2. Study 'etymology' or consider the historical roots of a word, and 3. Use Lexical tools like Concordance, Lexicon, and Theological Workbooks / Dictionary

4. Recall five methods of determining which one of the several possibility meanings of a word was actually intended by an author in a given context. pg 112 Five methods are

1. Examine definitions or explanatory phrases that the authors themselves give. 2. Determine if the subject and the predicate of a sentence may explain each other. 3. Examine parallelism if it occurs within the passage 4. Determine if word is being used as part of a figure of speech. 5. Study parallel passages recalling that Verbal parallels –are those that use similar words but refer different concepts and Real parallels –are those that speak of the same concept or same event

5. Identify and describe the three major types of Parallelism found in Hebrew poetry. pg

111 Hebrew poetry can be characterized by parallelism, and Hebrew parallelism is of three types; 1) Synonymous Parallelism, repeating content in different words; 2) antithetic parallelism, wherein the second line sharply contrasts the first; and 3) synthetic parallelism, wherein the

second line carries further or completes the idea of the first..

6. Explain the difference between verbal parallels and real parallels. pg 113 When we study parallel passages recall that: Verbal parallels –are those that use similar words but refer different concepts and Real parallels –are those that speak of the same concept or same event

7. Define the lexical-syntactical analysis, pg 98 Lexical syntactical analysis is the study of the meaning of individual words (lexicology), and the way those words are combined (syntax) in order to determine more accurately the author's intended meaning.

8. Define the syntax, lexicology, denotation, and connotation. pg 98

Syntax is the way those words are combined. Lexicology is the study of the meaning of individual words. Denotation is a symbol or sign that denotes and a Connotation is the idea or meaning associated with a word.

9. Define figures of speech. pg103 From E.W. Bullinger's figures of Speech Used in the Bible we find a figure of speech to be:”An expression such as a metaphor or simile or a device such as personification or hyperbole in which words are used in a nonliteral way to achieve an effect beyond the range of ordinary language.”

10. Explain the usage of, and use the seven lexical tools. pg 103 The 7 tools are 1) Hebrew, Greek, and English Concordances 2) Lexicons 3) Theological workbooks 4) E.W. Bullinger's Ffigures of Speech Used in the Bible 5) Interlinear Bible 6) Analytical Lexicons 7) Hebrew and Greek grammars.

Hermeneutics Chapter 5 Sample Test Questions

1. Identify five steps in the process called theological analysis.
2. Define Theological Analysis, Analogy of Scripture, and Analogy of Faith

3. Identify five major positions on the nature of God's relationship to humanity and summarize each in a few sentences.
4. State a personal position on the nature of the divine-human relationship, summarizing the reasons for your decision in one or two pages.
5. What the Liberal Theologians theory?
6. What the Lutheran Theologians theory?
7. What the Reformed Augustinian Theologians theory?
- 8 What is a dispensation?
9. What are the seven dispensations naturally occurring in Scripture?
- 10 Contrast the origins of Dispensationalism and Covenant Theology.

Hermeneutics Chapter 5 Sample Test Answers

1. Identify five steps in the process called theological analysis. pg 142 The Steps in theological analysis are:

- 1) Determine your own view of the nature of God's relationship to human beings
- 2) Identify the implication of this view for the passage you are studying
- 3) Assess the extent of theological knowledge available to the people of that time.
- 4) Determine the meaning the passage possessed for its original recipients in light of their knowledge
- 5) Identify the additional knowledge about this topic that is available to us now because of later revelation. (analogy of faith)

2. Define Theological Analysis, Analogy of Scripture, and Analogy of Faith pg 142

Theological Analysis involves how a passage fits into the total pattern of God's revelation. The

Analogy of Scripture is fitting the passage into the total pattern of God's revelation that has been revealed in all time. And Analogy of Faith is Identifying the additional knowledge about this topic that is available to us now because of later revelation

3. Identify five major positions on the nature of God's relationship to humanity and summarize each in a few sentences. pg 123 Virkler tries to emphasize his favored Covenant Theology by categorizing God's relationship to humanity as containing continuity vs discontinuity. He thereby categorizes the relationship as 1) complete continuity, 2) primary continuity and secondary discontinuity, 3) both continuity and discontinuity present, 4) primary discontinuity and secondary continuity, and 5) complete discontinuity. Such a consideration is ludicrous and designed to bolster his support for the man made ideas of Covenant Theology.

4. State a personal position on the nature of the divine-human relationship, summarizing the reasons for your decision in one or two pages. pg 142 Anyone with a Bible could easily come up with Dispensational Theology. Only someone with ready access to the writings of 'scholars' could come up with Covenant Theology.

5. What the Liberal Theologians theory? pg 126 Liberal Theologians Theory is that Scripture is product of evolutionary development of Israel's religion, Religious consciousness became more sophisticated and so did theology. Rather than view the Bible as God's truth revealed by God to humanity, they believe Scripture to be humanity's thoughts about God. Ergo Human ideas change over time, thus there is a discontinuous 'progressive' developing theology.

6. What the Lutheran Theologians theory? pg 126 Lutheran Theory strives to distinguish two parallel, ever present truths of Scripture; Law and Gospel. Law refers to God in His hatred of sin, His judgment, and His wrath; Gospel refers to God in His grace, His love and His salvation.

Both aspects of God's nature exist side by side throughout Scripture

7. What the Reformed Augustinian Theologians theory? pg 126 Reformed Augustinian Theology Theory Uses every means to place bad patches on bad RC doctrine to reform it.

8 What is a dispensation? pg 127 A Dispensation is “a period of time during which man is tested in respect of obedience to some specific revelation of the will of God

9. What are the seven dispensations naturally occurring in Scripture? pg 127 The Seven Dispensations are:

- 1) Dispensation of Innocence or Freedom Gen 1:28-3:6
- 2) Dispensation of Conscience Gen 4:1-8:14
- 3) Dispensation of Civil Government Gen 8:15-11:0
- 4) Dispensation of Promise Gen 11:10-Exod 18:27
- 5) Dispensation of Mosaic Law Exod 18:27-Acts 1:26
- 6) Dispensation of Grace Acts 2:1-Rev 19:21
- 7) Dispensation of the Millennium Rev 20

10 Contrast the origins of Dispensationalism and Covenant Theology. pg 126

Dispensationalism has its origin in the Scriptures and a good hermeneutical exegesis. When Jesus says he WILL build his Church, and we have a NEW covenant, Bible believers tend to believe Him over Saint Augustine. Covenant Theology has its origin in Reformed Theology's attempt to reform Catholic error about the Church and its dismissal of Israel as God's chosen People. This error originated in their Alexandrian Philosopher and Church Father, Saint Augustine.

Hermeneutics Chapter 6 Sample Test Questions

1. Describe the literary term Similes.
2. Describe the literary term Metaphors.
3. Describe the literary term Proverbs.
4. Describe the literary term Parable.
5. Describe the literary term Allegories.
6. What are three purposes of parables?
7. Why are allegories dangerous?
8. What are the principles of allegories?
9. What are some examples of allegories?
10. Describe the interpretive principles necessary to determine the author's intended meaning when he uses any of these literary devices.

Hermeneutics Chapter 6 Sample Test Answers

1. **Describe the literary term Similes.** pg 147 Similes use like or as; “The kingdom of God is like ...” Similes emphasize some point of similarity
2. **Describe the literary term Metaphors.** pg 147 Metaphors is an unexpressed comparison; “I am the bread of life ...” Metaphors are not intended to be literal and emphasize some point of similarity.
3. **Describe the literary term Proverbs.** pg 147 A proverb is a parable or an allegory compressed into a short pithy saying that express general truth in memorable and catchy manner.
4. **Describe the literary term Parable.** pg 148 Parables are Jesus' primary teaching tool, they are a parallel wherein A simile extended into more complexity becomes a parable.

5. Describe the literary term Allegories. pg 148 A metaphor extended into more complexity becomes an allegory.

6. What are three purposes of parables? pg 148 Purpose of Parables are to: Reveal Truth to believers, Make a lasting impression, Conceal truth from unbelievers.

7. Why are allegories dangerous? pg 160 Allegories are DANGEROUS! They are: Saint Augustine's favorite Bible twisting tool; Catholic's favorite Bible twisting tool denying the Millennial Reign; Protestant's favorite Bible twisting tool denying the Rapture.

8. What are the principles of allegories? pg 160 Principles of Allegories; 1) As parable is an extended simile, so allegory is an extended metaphor. 2) Allegory has several points of comparison i.e. Christians Armor of Eph 6 3) Use historical-cultural, contextual, lexical-syntactical, theological analysis. 4) Determine the multiple points of comparison intended by the author.

9. What are some examples of allegories? pg 160 Examples of Allegory:

1) Christ is the true vine, with several points of comparison.

2) Paul's use of allegory in Gal 4, is more his rubbing it in the face of Pharisees because of their gross hermeneutic practice of OVER allegorizing. He is using it to confound his hypocritical opponents!

10. Describe the interpretive principles necessary to determine the author's intended meaning when he uses any of these literary devices. pg 163 Principles of General and Special Hermeneutics

1. Do a Historical-cultural and contextual, Lexical and Theological analysis

2. Identify the literary form and apply an appropriate analysis

- a. Look for explicit references that indicate author's intent and method
- b. No explicit indication – deduce from characteristics
- c. Apply the principles of literary devices carefully not rigidly
 - (1) Metaphors, similes, and proverbs – single points of comparison.
 - (2) Parables – determine the central teaching
 - (3) Allegories determine the multiple points of comparison intended by the author
- 3. State your understanding of the meaning of the passage.
- 4. Check that your meaning fits the immediate context and total context
- 5. Compare your work with others.

Hermeneutics Chapter 7 Sample Test Questions

1. Define the former, latter, and major, and minor Prophets
2. Identify three time frames of prophet fulfillment.
3. Recognize six controversial issues in the interpretation of prophecy.
4. Identify seven general differences between prophecy and apocalyptic literature.
5. Define the terms premillennialism, Postmillennialism, and amillennialism
6. Define the terms type and antitype.
7. What are the classification of types?
8. How can an amillennialist account for Satan being bound?
9. What is involved in the literary analysis for types?
10. What is involved in the literary analysis for prophecy?

Hermeneutics Chapter 7 Sample Test Answers

1. **Define the former, latter, and major, and minor Prophets.** pg 168 The Former Prophets

function within the historical books In the books of Joshua, Judges, Samuel, Kings, Elijah, Elisha, Nathan, Micah et. al. The Latter Prophets are Major (with major amounts of writings in Scripture) Isaiah, Jeremiah, Ezekiel, and Daniel and the Minor (with smaller amounts of writings in Scripture) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

2. Identify three time frames of prophet fulfillment. pg 169 The fulfillment of predictive prophecy involves three different time frames. 1) Events in the near future, thus now, past fulfillments; 2) Events fulfilled in the Messianic period; 3) Events to be fulfilled in the end times 'Eschatology'

3. Recognize six controversial issues in the interpretation of prophecy. pg 172 Six indicators when a literal interpretation is NOT intended

1. An explicit statement is made to that end.
2. A literal interpretation is impossible. (Careful: Catholics thought Israel back in the promised land impossible)
3. A low degree of correspondence exists.
4. Imagery is highly developed
5. Piled up multiple images
6. The use of 'original imagery'

4. Identify seven general differences between prophecy and apocalyptic literature. pg 176

When we consider the term apocalyptic Unbelievers Defend it: Secular Apocalyptic Literature has Three Main Factors 1) The emergence of a 'Righteous Remnant', a minority group with no political power who view themselves as remaining faithful to God while surrounded by

unfaithful. 2) Second is the problem of evil where God rewards the just and destroys the evil and
3) Third the cessation of prophecy. Ergo the category 'Apocalyptic Literature' is devised to
establish that the Book of Daniel and Revelation of Jesus are just like secular apocalyptic genre.
Virkler does not make this clarification nor distinguish Scripture from such critical tripe. He
says “Biblical Apocalyptic has elements in common with noncanonical apocalyptic and this
overlap of characteristics affects the issue of inspiration.

5. Define the terms premillennialism, Postmillennialism, and amillennialism pg 178

Virkler attempts to hermeneutically justify 3 Theories

1. Premillennialism Christ will return before the millennium, set up a literal 1,000 year earthly
kingdom headquartered in Jerusalem

2. Postmillennialism Through evangelism, the world eventually will be reached for Christ and
experience joy and peace because of its obedience to God, and Christ will return at the end of
this millennium

3. Amillennialism a form of postmill wherein millennium is symbolic referring to the time (but
not 1,000) when Christ rules symbolically in human hearts and IF He does return (as His return
might only be symbolic as well) it will simply end this period.

6. Define the terms type and antitype. pg 183 Characteristics of Type “Typology is a special
form of Prophecy” 1. “There must be some notable point of resemblance or analogy” between
the type and the anti-type How explicit is in debate 'among the scholars.' 2. “There must be
evidence that the type was appointed by God to represent the thing typified.” 3. A type “Must
prefigure something in the future.”

7. What are the classification of types? pg 184 Classification of Type

1. Typical Persons – illustrating some great principle or truth of redemption (Adam mentioned as a type of Christ.)
2. Typical events – judgment on faithless Israel is a typology warning Christians of judgment.
3. Typical institutions – practice that prefigure later salvation events, i.e. passover lamb, burnt offering, scape goat et. al.
4. Typical offices – Moses as prophet, Samuel as prophet-priest, David as King
5. Typical actions – Isaiah (20) walking naked and barefoot for 3 years, Hosea's marriage to a prostitute symbolizing God's covenantal love to faithless Israel.

8. How can an amillennialist account for Satan being bound? pg 178 SYMBOLICALLY

Christ bound Satan symbolically 1) by resisting him in the wilderness 2) by paying the penalty of sin, 3) by destroying the power of death, and 4) by offering salvation to Gentiles whereby Satan can no longer deceive nations. ... Pretty scary isn't it.

9. What is involved in the literary analysis for types? pg 187 Literary analysis. fo types involves:

- a. Find some notable resemblance or analogy between the two.
- b. Find some evidence that the type was appointed by God to represent the thing typified.
- c. Determine the point(s) of correspondence between the two persons, events, institutions, offices, or actions.
- d. Note the important points of difference between the type and ant type.

10. What is involved in the literary analysis for prophecy? pg 187 Literary analysis.for prophecy involves:

- a. Be aware that the style is generally figurative and symbolic.

b. Watch for supernatural elements such as information conveyed by the announcement of angels, by visions, or by other supernatural means.

c. Notice emphasis on the unseen world that lies behind the action of the visible world.

d. Follow the action to its usual conclusion by intervention of God.

e. Analyze whether this passage is part of a progressive prediction, is capable of developmental fulfillment, or includes prophetic telescoping.

Hermeneutics Chapter 8 Sample Test Questions

1. What is the applying of the Biblical message all about?.
2. What is the purpose in applying narrative?
3. What are three ways to apply the normative commands of Scripture?
4. How is principlizing preferred to allegorizing?
5. How does principlizing cross cultural lines?
6. How does principlizing apply to Gen 3:1-6?
7. Who better principlized Genesis 3?
8. What are the five steps for translating commands from one culture to another?
9. How is principlizing of narrative apply in hermeneutics?

Hermeneutics Chapter 8 Sample Test Answers

1. What is the applying of the Biblical message all about?. A method of moving from original meaning to contemporary significance.

2. What is the purpose in applying narrative? pg 193 We approach the narrative portions of Scripture for teaching, reproof, corrections, and instruction in righteousness in a hermeneutically valid way?

3. What are three ways to apply the normative commands of Scripture? In translating Commands from one culture to another, Three alternatives for transcultural applications

1 Retain both the principle and its behavioral expression. Ex women are to be submissive to men AND keep their head covered to show that submission.

2 Retain the principle but suggest a change in the way that principle is behaviorally expressed in a culture. Ex. Women are to be submissive to men BUT may show it by walking 3 paces behind their man, or by ...

3 Change BOTH the principle and its behavioral expression, assuming that both were culture-bound and are therefore no longer applicable. Ex. That was then this is now. We have evolved way beyond the kind of behavior where a woman is to be submissive.

4. How is principlizing preferred to allegorizing? Principlizing rather than allegorizing sets out to discover a story's 1) spiritual, 2) moral, and 3) theological relevance while allegorizing gives a story a whole new meaning (often Catholic fiction)

5. How does principlizing cross cultural lines? Principles of Scripture do not change from time to time or culture to culture.

6. How does principlizing apply to Gen 3:1-6? pg 198 An analysis of the Temptation Process from Gen 3:1-6

Step 1 "Hath God said ... ALL the trees? Maximizing the restriction

Step 2 "Thou shalt not surely die" Minimizing the consequences of sin

Step 3 "Your eyes will be open" Mislabeled the action.

Step 4 "Tree was good for food." mixing good and evil

Step 5 "She saw... pleasing to the eyes." mixing sin with beauty

Step 6. “She saw ... desirable for gaining wisdom” misunderstanding the implications

7. Who better principled Genesis 3? God PRINCIPLED it! God applied the simplification, Lust of the eyes, lust of the flesh and pride of life. God does it better.

8. What are the five steps for translating commands from one culture to another?

Suggested Steps for Translating Commands from one culture to another are:

1 Discern as accurately as possible the principle behind the given behavioral command.

2 Discern whether the principle is timeless or time-bound (transcultural or culture-bound)

Generally God's principles are for all time and all cultures. Guard your exceptions with good reason.

3 If a principle is transcultural, study the nature of its behavioral application within the new culture. Avoid anachronistic oddity! Do not greet each other with a holy kiss, even though it is commanded.

4. If the behavioral expression of a principle should be changed, suggest a cultural equivalent that would adequately express the original principle.

5. If after study the nature of the biblical principle and its attendant command remain in question, apply the biblical precept of humility. (Good rule, but last resort.)

9. How is principled of narrative apply in hermeneutics? Principled: Based on a historical-cultural, contextual, lexical-syntactical, and theological analysis of the narrative portions, ascertains the (1) principle(s) intended or (2) the principles (descriptive truth) illustrated within that remain relevant.

10. Characterize transcultural transmission of Biblical Commands. Such may be characterized by:

- a. Discern as accurately as possible the principle behind the given behavioral command.
- b. Discern whether the principle is timeless or time-bound (transcultural or culture-bound)
- c. If a principle is transcultural, study the nature of its behavioral application within the new culture. Avoid anachronistic oddity! Do not greet each other with a holy kiss, even though it is commanded.
- d. If the behavioral expression of a principle should be changed, suggest a cultural equivalent that would adequately express the original principle.
- e. If after study the nature of the biblical principle and its attendant command remain in question, apply the biblical precept of humility.

THE END