

**BIBLICAL
HERMENEUTICS**

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Bracketed comments following some scriptures assist the reader in understanding the intended meaning of these verses

We acknowledge the additional works of the various Scholars and Bible Commentaries used in conjunction with the College material. This is not to say that we agree with all their theology, but we certainly value their contribution to the Body of Christ.

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BIBLICAL HERMENEUTICS

DOCTRINE

Doctrine in the Greek is “Didache” and means “instruction, teaching.”

Someone has said that Preaching proclaims the Gospel, while Teaching explains the Gospel. However, all Preaching should have some Teaching in the body of its delivery, and all Teaching should have some Preaching contained therein as well. Also, even though Teaching is altogether Doctrine, at least as a whole, all Preaching should contain at least some Doctrine.

As should be obvious, Paul is outlining the necessity of what Church is all about. While it definitely is to be a time of Refreshing and Blessing, it is not to be limited to such, but as well a place of Learning, which of course, can only be done in the language understood by all the people.

Inasmuch as Doctrine, which constitutes what one believes, is so very, very important, perhaps a little more information of this subject would be helpful.

THE NATURE OF DOCTRINE

Christian Doctrine (the word, “Doctrine,” as stated, means literally “teaching or instruction.”) may be defined as the fundamental Truths of the Bible arranged in systematic form. This study is commonly called Theology, which means literally “a treatise or reasoned discourse about God.” (The two terms will be used interchangeably in the following description.)

Theology or Doctrine may be described as the science that deals with our knowledge of God and His relations to man, according to His Word. It treats of all things insofar as they are related to God and the Divine Purposes.

A SCIENCE?

Why do we describe Theology or Doctrine as a “Science”?

Science is the systematic and logical arrangement of certified facts. Theology is called a Science because it consists of facts

relating to God and Divine things presented in an orderly and logical manner.

Some may ask the question, as to what is the difference between a Doctrine and a Dogma?

A Doctrine is God's Revelation of a Truth as found in the Scriptures; Dogma is man's statement of that Truth as set forth in a creed. ¹

DISCERNING TRUTH

Background Reading: Luke 6:43-44

If a person is open to the Spirit of Truth (the Holy Spirit - our Teacher), the greatest sign to show that a teaching is of God will be God's convicting power on the Word of truth when it is spoken in wisdom and faith. As the Spirit bears witness with our spirit (Romans 8:16) that the words being spoken are from God, if truly open to this truth, we will experience an inner conviction. It is this inner witness (the knowing within) that will tell us whether a teaching is of God or not (again, that is if we are open to the Spirit of God). However, many may be unable to correctly perceive this leading. For this reason they need to be protected from the enemy and themselves through submitting to God-given leadership - their shepherds (pastors and teachers) within the Body.

God's purpose in shepherding His people doctrinally is revealed in His exhortation to Timothy:

2 TIMOTHY 4:2 Herald and preach the Word! Keep your sense of urgency (stand by, be at hand and ready, whether the opportunity seems to be favorable or unfavorable, whether it is convenient or inconvenient, whether it be welcome or unwelcome, you as preacher of the Word are to show people in what way their lives are wrong) and convince them, rebuking and correcting, warning and urging and encouraging them, being unflagging and inexhaustible in patience and teaching. (Amp.)

Another version reads:

2 TIMOTHY 4:2 *Preach the Word* (refers to the whole body of revealed Truth, which means the entirety of the Word of God); **be instant in season, out of season** (presents the idea of the Preacher holding himself in constant readiness to proclaim the Word); **reprove** (the Preacher is to deal with sin, both in the lives of his unsaved hearers and in those of the Saints to whom he Ministers, and he is to do so in no uncertain tones and terms), **rebuke** (a suggestion in some cases of impending penalty), **exhort with all longsuffering and Doctrine.** (This tells us that the “reproving” and the “rebuking” must be done with gentleness . . .) (E.S.B.)

Many become shipwrecked in their faith because they never put down roots, but move from church to church, thinking they are qualified to act as their own pastors. This goes against the teaching of scripture which states that God gave the offices of the Five Fold Ministry (Apostles, Prophets, Evangelists, Pastors and Teachers) to the Church for the express purpose of “. . . the perfecting of the Saints, . . . the work of the ministry, . . . the edifying of the Body of Christ” (Ephesians 4:11-12).

“. . . Many become shipwrecked in their faith because they never put down roots, but move from church to church, thinking they are qualified to act as their own pastors. . . ”

In fact part of God’s prescribed order for our Christian life is to become committed to a local church and to submit to those whom God has placed in authority over us in this place. There are shepherds and there are sheep - and the sheep are ill-equipped to shepherd themselves. Therefore we find specific instruction in God’s Word to:

HEBREWS 13:17 *Obey them who have the rule over you, and submit yourselves (to them in the Lord): for they watch for your souls (have a responsibility for your*

spiritual welfare), as they who must give account (to the Lord), that they may do it with joy, and not with grief: for that is unprofitable for you.

This is not an authority which is to be exercised in a dictatorial way, for all things need to be taken to the Lord in prayer. While the shepherd must give account, each person is still responsible for their own spiritual walk. The key in all this is humility, and a heart's desire to please the Father:

1 PETER 5:5 Likewise, you younger, submit yourselves unto the elder. Yes, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble. (Proverbs 3:34)

1 PETER 5:6 Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time (proclaims the route to the Blessings of God : E.S.B.)

The first sign which shows that a teaching is of God is that it will line up with His Word - His principles. Then if it does, it must also be a balanced message, in context, and applicable for today. Indeed there are many hermeneutical rules which govern the interpretation of scripture. Biblical hermeneutics is the science of interpretation of scripture.

Note that we will not know if a teaching is correct by how much emotional response we have to it, or by how "comfortable" we feel. Both of these indicators can be based purely on the senses, and the senses are not able to accurately or objectively discern spiritual truth.

“. . .The first sign which shows that a teaching is of God is that it will line up with His Word - His principles. . .”

When God's teachings are received and acted upon in faith, His power will be released to back up His Word of truth. And there will be signs and wonders which accompany and confirm the preaching of the message of truth.

ROMANS 1:16 *For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation (of spirit, soul and body) to every one who believes . . .*

MARK 16:20 *And they (the early Church) went forth, and preached every where, the Lord working with them, and confirming the Word with signs (and wonders) following. Amen.*

These signs will include lives transformed at an experiential level to express the fruit of the Spirit.

GALATIANS 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

GALATIANS 5:23 *Meekness, temperance: against such there is no law. (This fruit can only develop when Christians are led and empowered by the Spirit.)*

GALATIANS 5:24 *And they who are Christ's have crucified the flesh with the affections and lusts.*

GALATIANS 5:25 *If we live in the Spirit (speaks of salvation), let us also walk in the Spirit (speaks of ongoing sanctification, i.e. living our life on a daily basis according to the graces and energies of the Divine Nature).*

We cannot, however, rely on the numbers of people being saved and healed alone to tell us whether a certain teaching is truth or not. This is because people have wills and can reject the truth, thus choosing not to receive of God's teachings through His chosen vessels. By doing so, such people remain in bondage because of their unbelief or rebellion. Therefore we cannot rely on signs alone to establish the authenticity of a teacher or teaching.

“ . . . We cannot, however, rely on the numbers of people being saved and healed alone to tell us whether a certain teaching is truth or not. . . ”

Indeed the power of the Gospel is only realized when people receive, believe and act on God's Word in faith - for until truth is believed and acted upon, it will remain merely empty or dead words. But when it is appropriated according to the conditions of God's Word, it is transformed into the living word which can release the power of God unto salvation of spirit, soul and body.

We can see an example of people rejecting God's teachings when Jesus, the greatest teacher of all, returned to Nazareth, His home town.

MARK 6:1 And He went out from thence (Capernium), and came into His own country (hometown - Nazareth); and His Disciples follow (accompanied) Him.

MARK 6:2 And when the Sabbath day was come, He began to teach in the synagogue: and many hearing Him were astonished, saying, "From whence has this man these things? and what wisdom is this which is given unto Him, that even such mighty works (miracles) are wrought by His hands? (They did not question the wisdom or the works, but rather His right to do such things. In their thoughts, He wasn't worthy!)" (E.S.B.)

MARK 6:3 Is not this the carpenter, the Son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us? " And they were offended at Him (disapproved of Him).

MARK 6:4 But Jesus said unto them, "A Prophet is not without honour (proper deference and reverence), but in his own country, and among his own kin, and in his own house (probably meaning His brothers and sisters)."

MARK 6:5 And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them.

MARK 6:6 And He marvelled (was amazed) because of their unbelief. . .

Even though God had performed many mighty miracles and wonders through Jesus' ministry, people still rejected Jesus and His teachings, and the same still happens today to God's ministers. Therefore a lack of signs and wonders does not necessarily mean that a teaching or a ministry is not of God.

However, we can state categorically that if a teaching does not line up with God's Word, we need to reject it, no matter what so-called "signs" may accompany it (2 Corinthians 11:13-15). Thus to know if a teaching is correct and in context, we must know the principles contained within God's Word. Otherwise we could be deceived by wrong teaching and succumb to confusion and error. We need proper doctrinal filters to work through the doctrines of the Bible. In other words, scripture will not contradict itself, and will always harmonize. As we understand basic doctrines, we can use these as a filter by which other doctrine can be tested, and if true, then digested. As scripture itself tells us, we must be built up, doctrine upon doctrine, "*For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little*" (Isaiah 28:10). In this way we can progress gradually from the milk of the Word to the meat of the Word:

HEBREWS 5:13 For every one who uses milk (doesn't refer to new Christians but those who have had opportunity to grow in the Word and haven't done so) is unskilful in the Word of righteousness: for he is (still) a babe.

HEBREWS 5:14 But strong meat (of the Word) belongs to them who are of full age (mature in the Lord), even those who by reason of use have their senses exercised to discern both (distinguish between) good and evil.

EPHESIANS 4:14 That we henceforth be no more children (immature Christians), tossed to and fro, and carried about with every wind of doctrine, by the sleight of men (unscrupulous teachers of falsehood), and cunning craftiness, whereby they lie in wait to deceive (by deliberate scheming)

Remember that the foundation of all doctrine is the Cross. Therefore anything, meaning any doctrine which is not based on Calvary - on the Cross (the Atonement) - will be false and will bring nothing but error and distraction of one kind or another.

“. . . We need proper doctrinal filters to work through the doctrines of the Bible. In other words, scripture will not contradict itself, and will always harmonize. . .”

We are responsible for our own personal growth in the Lord. We are responsible for what we do with what we hear. God has commanded us to seek Him and His truth with all we have, and He promises that if we do, we will find both. To do anything less than this is to deny ourselves God's fellowship and love, and this may bring bondage into our lives and even cause others to remain in darkness (through a lack of discipleship and Christian witness on our part).

God will protect new Christians in their initial growth in a limited way as long as they follow Him wholeheartedly. Just as parents care for their children and protect them from harm when they can, God does the same. However the degree of help, protection and provision that God gives will depend on the individual's willingness to allow Him to do so. And we need also to allow God to direct us in regard to the church we attend and the ministry we sit under, for in these matters we are also responsible before God. We should allow these things to be of God's choosing, not ours - for in relation to God we are but babes, and it is He Who knows both us and the future. So leave the future in His hands, by allowing Him to lead in all these areas.

“. . . We need to allow God to direct us in regard to the church we attend and the ministry we sit under, for in these matters we are also responsible before God. . . ”

BIBLICAL HERMENEUTICS

The word **hermeneutics** comes from the Greek word HERMENEUO. It means to explain, interpret, or translate. When used as a noun, HERMENEUO refers to the power or faculty of interpreting and explaining the meaning of a text.

Larry Hunt has rightly said in his book “Biblical Exposition” page 13 (underlines added), *“Students have come to me claiming they see no need to investigate hermeneutical principles or to acquire an understanding of what a passage meant to its original hearers or readers. To them, it is not necessary to spend time doing word studies. They especially see no need to consider grammatical construction because, as they emotionally point out, the Bible itself declares that the Holy Spirit will lead us into all truth. This opens an area of discussion which is too large to deal with at length in this context, and yet it is consequential enough to address it. Sufficient for the moment, however, is the declaration that a mere cognitive understanding of historical settings, grammar, word meanings, etc. is not good enough. You can get that much in any ‘decent, dead’ Bible college or seminary or church, for that matter, and there are plenty of them to go around! What we need is to know the presence, leading, and mind of the Holy Spirit Who inspired this great Word of God, for the Word He inspired is certainly not dead. Quite to the contrary, it is alive, quick, and powerful to the point that it gets right into the tiny cracks and crevices of our lives, exposes them, convicts us about them, instructs us what to do, lists out the alternatives, and demands a decision. Only the Holy Spirit can do that.”²*

Therefore we can understand that both are needed - an understanding of how to interpret the Bible, plus the Anointing of the Holy Spirit which brings life and revelation to what may otherwise be the dead letter.

***“ . . . What we need is to know the
presence, leading, and mind of the Holy
Spirit Who inspired this great Word of
God. . . ”***

“Hermeneutics” can be explained in these terms:

“The Science of Hermeneutics.

We have defined hermeneutics as the science and art of interpretation. It is a science because it can reduce interpretation, within limits, to a set of rules. It is an art in that the application of the rules remains complex, requiring a skilled interpreter. Hermeneutics is the pivotal point of all science because it is the bridge of communication. We will now consider the necessity and importance of hermeneutics under the following two headings: General Hermeneutics, including all forms of communication; and Biblical Hermeneutics, dealing with God’s communication to man.

A. General Hermeneutics

General hermeneutics refers to the various sets of rules which are used in the interpretation of the materials presented through the many forms of communication. Communication is the transmission and reception of thoughts and feelings in a medium common to both sender and receiver. All forms of communication, including speech, literature, and the arts, present subject matter which need interpretation by the proper application of the rules of general hermeneutics. When something hinders clear understanding in the process of communication, there arises the need for interpretation.

Whenever communication is to take place, it must be recognized that a gap in understanding may exist between the communicator and the receiver. For communication to be successful, there must be a common medium between the two in order that this gap may be bridged. The rules of interpretation supply us with the materials with which the bridge can be built. Between the sender and receiver there lies a vast field of experience which may contain differences that cause understanding gaps. In other words, both sender and

receiver has his own frame of reference around the message being relayed.

B. Biblical Hermeneutics

General hermeneutics is the science of interpreting the communication of man to man. Biblical hermeneutics is the science of interpreting the communication of God to man. This Divine communication has come to man in the form of sacred literature - the Bible.

It is certain that God has spoken to man in His Word: Jesus - the Living Word; and the Bible - the Written Word. But what has He said? The primary purpose of Biblical hermeneutics is to ascertain what God has said in the Scriptures and to determine its meaning. We derive no benefit from the fact that God has spoken unless we understand what is meant by what He said.

As previously noted, there is an understanding gap between the minds of the communicator and receiver which must be bridged in order for an effective transfer of ideas to take place. If this is true concerning man to man communication, how much more it applies to communication from the infinite God, who is omniscient, to the mind of the finite man, whose frame of reference is limited.

It must also be recognized that God communicated His truth through human writers utilizing their frames of reference. This serves to doubly necessitate the proper interpretation of Scripture. (Both God to man; and God through man, to man).”³ (underlines added).

“ . . .The primary purpose of Biblical hermeneutics is to ascertain what God has said in the Scriptures and to determine its meaning. . . ”

Again, Kevin Connor’s book outlines the various Biblical sciences and how they inter-relate. These are some terms of which we as Bible students need to be aware.

“HERMENEUTICS AND OTHER BIBLICAL SCIENCES”

It is necessary that the Bible scholar have an understanding of the inter-relatedness of the various Biblical sciences. Hermeneutics is not to be viewed as a solitary science, but rather as a link in a chain of related sciences. The major Bible sciences are the study of the Canon (Canonology), Historical Criticism, Textual Criticism, Hermeneutics, Exegesis and Biblical Theology.

A. Canonology - *The word “canon” simply means “a rod, rule, or measuring stick.” This science has to do with determining which sacred books measure up to the standing of Divine inspiration. By Divine inspiration we mean that God inspired the very thoughts and words of Scripture, utilizing the writer’s frame of reference yet without corrupting the communication.*

The books which measure up to this standard are to be recognized as “God-breathed” - the very Word of God (II Timothy 3:16). These would include the sixty-six books of the Authorized Version of the Bible. The Apocrypha is excluded.

B. Historical Criticism - *The word “criticism” is not used here, nor in the following section, in the negative destructive sense. Rather it is used to connote discernment. This science deals with the authorship, date, historical circumstances, authenticity of contents, and literary unity of the books.*

C. Textual Criticism - *The word “textual” refers to the actual wording of a book. This science does not attempt to undermine the inspiration of Scripture but rather to determine as accurately as possible the original wording of the inspired text. This process is complicated by the fact that the original manuscripts no longer exist. Those copies which do exist are many and vary in quality. This requires keen discernment on the part of the textual critic.*

D. Hermeneutics - *This science is not concerned with inspiration (Canonology), background (Historical Criticism), or the wording of the books (Textual Criticism), but instead is concerned with determining the principles by which the books may be interpreted.*

E. Exegesis - The word “exegesis” comes from a Greek word (*exhegesisthai*) meaning “to guide or lead out.” It refers to bringing out the meaning of any writing which might otherwise be difficult to understand. The science involves the application of the rules of hermeneutics. While hermeneutics provides us with the tools, exegesis refers to the actual use of these tools; hermeneutics supplies the principles of interpretation, while exegesis is the process of interpretation. Exegesis, then, can be thought of as applied hermeneutics.

F. Biblical Theology - The word “theology” comes from two Greek words (*theos* = God and *logos* = word), and means literally, “the study and discourse of God.” The science of Biblical theology involves the compilation, categorization, and summarization of Biblical doctrines. It formulates conclusions on a Biblical subject by considering all the Scripture relative to that subject.

A definite progression can be seen in these six related Bible sciences. As noted by Ramm. (p.10):

1. The study of the canon determines the inspired books.
2. The study of historical criticism gives us the framework of the books.
3. The study of textual criticism determines the wording of the books.
4. Hermeneutics gives us the rules for the interpretation of the books.
5. Exegesis is the application of these rules to the books.
6. Biblical theology is the result.

These six sciences can be easily divided into two groups of three: the first group deals with the infallible materials the Bible student has available; the second group is concerned with his use of these materials. Both groups are units; three-fold cords which should not be broken (Ecclesiastes 4:12). Canonology, historical criticism, and textual criticism are bound together and provide the Bible student with a solid basis upon which he can build. These three are then completed by the second group. Hermeneutics provides the guidelines for exegesis, which in turn sets the stage for Biblical theology.

Proper application of God's Word is dependent upon proper interpretation of it. All exposition, preaching, and teaching must, therefore, be based on the appropriate exercise of the principles of hermeneutics, exegesis, and Biblical theology.

“. . .Proper application of God's Word is dependent upon proper interpretation of it. . .”

Hermeneutics and Church Divisions

It is important to recognize that many of the divisions within Christianity have arisen, not only out of carnality or sectarianism, but also because of differences in the field of hermeneutics. It must be understood that one's theological viewpoint is determined primarily by his hermeneutics. Thus a difference in hermeneutics will most likely lead to a difference in doctrine.

The issue debated in Christendom is not so much whether God has spoken (though many skeptics argue this point); nor is it so much the specific books in which He has spoken. It concerns, rather, the question of what God meant by what He said. The problems that arise, in other words, are not over inspiration as much as they concern interpretation and application.

It should be noted, however, that it is possible to adhere to the same system of hermeneutics and still reach differing doctrinal conclusions as a result of a difference in exegetical approach.

It can be concluded, then, that one of the most logical and effective means of solving the problem of divisions within Christianity would be to first settle the differences that exist in the principles and application of hermeneutics. If the principles used in the interpretation of Scripture were applied uniformly, there would be a basic agreement in the resultant theology. This, in turn, would eliminate or minimize many of the doctrinal differences which now divide the Body of Christ.”⁴

(underlines added).

Larry Hunt sums it all up as follows: “The vast majority of error, if not all, has its roots (although not exclusively so) in the absence of good hermeneutical principles. As a result, truth has

been turned into falsehoods that lead many down the pathway of darkness instead of light. Hermeneutics, therefore, is not a negative word to those who actually understand the meaning, significance, and importance of correct Biblical interpretation. Furthermore, those who take their calling personally and seriously will also be interested in how to properly interpret the Bible.”⁵

(underlines added)

Of course we were never designed to be islands unto ourselves, and our Christian walk includes commitment to a local body of Believers with whom we can share our faith and be mutually encouraged and edified. We can also understand that Christians are not meant to teach or pastor themselves in the sense of being independent, and isolated from the Body. Yes the Holy Spirit will bring revelation of the Word, yet this almost always takes place in the context of submission to God-ordained ministers of the Gospel, teachers and pastors through whom the Lord works in order to edify and develop the maturity of the Saints of the Kingdom.

“. . . We were never designed to be islands unto ourselves. . . and Christians are not meant to teach or pastor themselves in the sense of being independent, and isolated from the Body. . . ”

For an in depth study on this subject we recommend Kevin Connor and Ken Malmin’s book “Interpreting The Scriptures,”

May you have the victory in Christ.

REVIEW OF TEACHING BOOKLET

Fill in the blanks.

1. The Bible is the inspired Word of God, written by men over centuries of time who were specifically and by God to do so.

2. The Bible contains books, of which make up the Old Testament and make up the New Testament.

3. The Old Testament books are not arranged chronologically but according to the they cover.

4. The law books are as follows:,,
.....,
and

5. The books from Joshua through to Esther are called books.

6. There are books of major prophets and books of minor prophets.

7. The Apocrypha is a collection of books written in the 400 year period between the and Testaments, and is not regarded by the Protestant Church as inspired, i.e. as being part of the of scripture.

8. The New Testament books are also arranged by or, not according to the time in which they were written.

9. The five classifications of New Testament books are as follows:

- 1) the gospels, 2)
- 3) letters, 4) letters
- 5)

10. The 66 books of the Bible, written over a period of years, show a remarkable of thought and purpose, and point to a divine

11. The Word of God provides us with, and exhorts us to live according to godly

12. There are many of the Bible but one Author, and both the Old and the New constitute the written Word of God.

13. There are many physical - in the Old Testament which point to spiritual truths in the new. The reason this is possible is because of God's

14. The pivotal point for mankind's redemption is the, and we could say that everything recorded in the Bible points to

15. The Testament contains the principles of God which are for us to live by, just as the Testament does. Therefore we should regard the Testament as relevant and necessary to our study today.

16. The Old Testament was originally written in, and the New Testament was originally written in

17. In the Third Century BC, the Old Testament was translated into by Jews living in Alexandria. This was called the, and would have been the version read and studied by

18. The spread of was enhanced by the fact that everyone in Jesus' day spoke

19. In the Fifth Century AD, Jerome translated the Old and New Testaments into, the common language of the day. This version was known as the, and remained in widespread use until the Version was published in

20. The first English Bible was translated by in
21. The true father of the English Bible was, later at the stake for his efforts in
22. The in the 16th Century had begun the move to translate the into people's national languages, so they could read and it.
23. The Version was translated by 54 scholars, remains the most widely used translation in the world, and is recommended to the serious Bible
24. Translators usually approach their work from one of two directions - the translation involves translating each of the text whereas the is a translation of
25. The translations are usually helpful to read, but are not suitable for serious
26. Two examples of literal translations are the Version and the Standard.
27. Two examples of paraphrase translations are the & the J B
28. A third approach to translation work is the
29. Both the Version and the Standard attempt to modernize the language of the K.J.V. and are both excellent study Bibles.

30. The New World translation is a publication of the
31. Paraphrase Bibles can weaken foundational, and often contain bias because they usually represent the translation work of one rather than a large group of people.
32. The Bible is not a translation but an amplification of the text, and helps broaden the reader's of the Biblical narrative.
33. The Bible is a modern Catholic Bible which includes apocryphal books and makes some changes in the text due to doctrine. It equates the Church with
34. The Bible is easy to but also inaccurate and oversimplified in areas.
35. The Version is accurate and clearly written, a true not a paraphrase, and can be recommended to both new and Bible students.
36. The New is an accurate translation which has the language of the King James.
37. The discovery of the in 1947 gave scholars Old Testament manuscripts dating back to 250 BC.
38. All our Bibles today are really translations of manuscripts and scrolls which were hand produced copies of copies of copies written down over a period of around 1400
39. We should have several, when studying the Bible, to check seeming inconsistencies or problems which appear in the text.

40. We should follow proper principles while studying scripture so that we can interpret what we study, properly.

41. Remember when studying the Bible that the Holy Spirit will never Himself, in other words, everything will together if properly interpreted.

42. We should not seek for the sake of knowledge, but to have God's revealed to our hearts so we can gain the faith to walk in His will for our lives. This should be our highest when we study God's Word.

THE BIBLE AND ITS AUTHORSHIP - Answers

1. divinely, chosen, anointed
2. 66, 39, 27
3. subjects
4. Genesis, Exodus, Leviticus, Numbers, Deuteronomy
5. history
6. 5, 12
7. Old, New, divinely, canon
8. subject, author
9. history, Pauline, general, prophecy
10. 1600, integrity / unity, Author
11. boundaries, principles
12. writers, Covenant, Covenant
13. type-patterns, foreknowledge
14. cross, Calvary
15. Old, New, Old
16. Hebrew, Greek
17. Greek, Septuagint (LXX), Jesus
18. Christianity, Greek
19. Latin, Vulgate, King James, 1611
20. John Wycliffe, 1380
21. William Tyndale, burned, 1536
22. Reformation, Bible, understand
23. King James, English, student
24. literal, word, paraphrase, ideas
25. paraphrase, study
26. King James, New American
27. Living Bible, Philips New Testament
28. dynamic equivalent
29. Revised Standard, New American
30. Jehovah Witnesses
31. truths / doctrines, person
32. Amplified, understanding
33. Jerusalem, 11, Roman Catholicism
34. Living, read
35. New International, translation, Christians
36. King James Version, simplified
37. Dead Sea Scrolls
38. years

39. translations
40. hermeneutical
41. contradict, fit
42. knowledge, truths, goal

For further information or teaching material to help you grow in the Christian faith, please visit:

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- 1 S.B.C. I Corinthians pg.478.
- 2 Dr. Larry Hunt, Biblical Exposition, page 13.
- 3 Kevin Connor and Ken Malmin, “Interpreting The Scriptures,” pgs 3 and 5.
- 4 Kevin Connor and Ken Malmin, “Interpreting The Scriptures,” pgs.7-9.
- 5 Dr. Larry Hunt, Biblical Exposition, pg.11.

*"We have a vision
to see people living
in abundant life
by the power of God
through Jesus Christ"*



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