

Hermeneutics – Biblical Interpretation

I. Introduction

- A. Hermeneutics is the science and art of Biblical interpretation. It is a *science* because it is guided by rules within a system. The *art* is in the application of the rules.
- B. The primary need of hermeneutics is to determine the meaning of the Word of God. Since all doctrine rests upon interpretation, we must have correct interpretation to develop correct doctrine.
- C. Hermeneutics seeks to bridge the gap between our minds and the minds of the Biblical writers.
- D. Textual Criticism (What's the text), Higher Criticism (Liberal – Not nec inspired)
- E. The objective of the interpreter is to read out of the text (exegesis) not to read one's own viewpoints in to the text (eisegesis). One way to become as objective as possible is prayerfully and thoughtfully consider any and all alternatives in a given passage.
- F. The Qualifications of an Interpreter:
1. One must be a Believer because correct interpretation requires the work of the Holy Spirit. 1 Cor 2:14-16
 2. One must be filled with the Holy Spirit. Eph 5:18
 3. One must possess a desire to know. Matt 7:7-8
 4. One must be seeking to correctly interpret God's Word. 2 Tim 2:15
 5. One should have some spiritual education over a period of time. 1 Tim 3:6

II. Historical Schools-Allegorists

An "Allegory" is a symbolic representation. Schools took literal words and assumed a symbolic of deeper meaning.

- A. Greek Allegorical Schools: concerned with their own writings, but their method of interpretation was adopted by both Jews and Christians.
- B. Jewish Allegorical Schools: These allegorists claimed that the literal was for the immature. If they found a statement that was "unworthy" of God, or statements that either seemed to contradict or in any way presented a difficulty, they felt free to interpret allegorically.
- C. Christian and Patristic Allegorists: the Old Testament was a Christian document but considered it to be full of parables, enigmas, and riddles. They ignored the historical connections of scripture in favor Greek philosophy.
1. Clement of Alexandria (c.150 A.D.) 5 possible meanings. The Historical, The Doctrinal, The Prophetic, Philosophical, The Mystical.
 2. Origen: student of Clement who sought to escape the *crudities of lay people* saw everything symbolically.
 3. Jerome (347-420) translated the Bible into Latin and - the Vulgate.
 4. Augustine: His requirements for proper interpretation were: 1) an interpreter must be a believer; 2) the literal meaning and historical setting must be held in high regard; 3) Scripture has a double meaning, therefore the Allegorical method is proper; 4) recognize that there is significance in numbers; and 5) the Old Testament was a Christian document and Christ should be sought there. Augustine believed that true exegesis had to consult the meaning of the writer, and then the "analogy of faith" which is found in the true orthodox creed and add love, which is spiritual intuition.
- D. Roman Catholic School: The Allegorism of Roman Catholicism employed a "spiritual" or "mystical" interpretation of the Word. The Catholic interpreter accepts what *The Church* has said about various matters as unequivocal truth. They believe that The Church is the official interpreter.
- The Roman Catholic "Guide to Interpretation" is that interpretation:
- must be solely about faith and morals.
 - is not bound by national or scientific matters.
 - must bear witness to Catholic tradition.
 - must have a unanimous witness by the Church Fathers.

- is to be explained by unwritten tradition when the passage is obscure.
- follows the "Principle of Development" meaning the doctrines of the New Testament were 'seeds' and not complete units in themselves.
- also follows the "Principle of Implication" which is called "Epigenesis" meaning that doctrines grow, develop and change.

III. Historical Schools-Literalists

The literal method of interpreting the Bible is to accept as basic the literal rendering of the sentences unless by virtue of the nature of the sentence or phrase this is not possible. This allows for figures of speech, fables and allegories.

A. Jewish Literal School: Ezra founded this school when he translated the Hebrew to Aramaic for the Jews who were coming out of captivity (Neh 8:1-8). The Jewish Canons of interpretation were that:

- the Word is to be understood in terms of sentence and the sentence by its context.
- one should compare similar topics of scripture and give the clear passages preference over the obscure.
- one must pay close attention to spelling, grammar, and figures of speech.
- Logic is to be used to apply scripture to life in circumstances where the Bible is silent.

B. Some Problems in the Literal School: The "hyperliteralists" who are also called "letterists" took things to the extreme and were constantly looking for hidden meanings lying "under" the surface of the text.

C. Syrian School of Antioch: avoided letterism and allegories. There exist many extant writings from the students of this ancient school.

- John Chrysostom who was also called "the golden-mouthed" was a talented exegete and communicator who recognized inspiration and totality of the Canon.

This School debated Origen's Allegorical school.

The Syrian School:

- recognized a plain-literal and a figurative-literal sense of Scripture.
- were not "letterists."
- avoided the authoritarian exegesis of the Roman Catholics.
- insisted on historicity of Old Testament events.
- related the Old Testament and New Testament *Typologically*, not Allegorically.
- recognized Progressive Revelation.
- held that the bond between the Old Testament and New Testament is prophecy.

D. The Reformers: involved a renewed study of Hebrew and Greek. Erasmus published the first Greek New Testament in 1516.

The Reformer Martin Luther held the following hermeneutical principles:

- The Psychological Principle which recognized faith and illumination.
- The Authority Principle which held that the Bible is the supreme authority and is above church authority.
- The Literal Principle, which rejected allegory as, used by the Catholics. (They were not adverse though if the context were Christ and not something about the papacy). They accepted the primacy of the original languages and paid attention to grammar, time frame, circumstances, conditions, and context.
- The Sufficiency Principle, which indicates that the Bible is a clear book and a devout student, can understand it. This includes the fact that Scripture interprets scripture, so one must let the clear interpret the obscure. They also employed the "Analogy of Faith" which was believed to be the theological unity of the Bible and not the recognized dogma of an institution.
- The Christological Principle states that the function of all interpreters is to find Christ. (The Roman Catholics seek to do this with Allegory)
- The Law-Gospel Principle which recognizes that the Law is not necessary for salvation.

In the Post-Reformation Era Ernesti published *Institutio Interpretis* in 1761 which stated that grammatical exegesis had authority over dogmatic exegesis which was the Roman Catholic method.

E. Devotional Schools: This group emphasizes the edifying aspects of Scripture as per 2 Tim 3:16. The Medieval Mystics who used the Scriptures to promote the mystical experience led this school.

F. Pietists: emphasized grammatical and historical interpretation seeking to apply it to life. The problem they faced was one of having only pious reflections of Scripture without clear explanations. The Modern Devotional School claims devotions are absolutely necessary as Christians need applications to live by. The weaknesses of this school are that it can easily fall prey to Allegory, and often, pious reflections are substituted for valid exegesis.

IV. Historical Schools-Liberals

Liberal interpretation grew out of the debate between rationalism and authoritarianism. Whatever was not in harmony with 'educated' morality was rejected. The Liberal system of hermeneutics is that:

- The Modern Mentality was to govern one's approach to scripture.
- The Bible is just another book.
- Miracles are not to be accepted because they are not scientific.
- Hell, sin, and depravity are rejected because they offend moral sensitivities.
- The text may be rearranged.
- They reject all forms of Inspiration.
- Revelation is redefined to mean human insight into religious truth.
- Doctrinal and theological content are not binding.
- They believe that religious experience is fundamental and that theology is an afterthought.
- The Liberal School applied Evolution to the religion of Israel.
- Neo-Supernaturalism which reinstates category of transcendental.
- Logotheism which seeks a new theology of the Word of God.
- Neo-Evangelicalism which seeks to recover the Christian gospel in contrast to social gospel.
- Neo-Liberalism which has not really broken with liberalism.
- Biblical Realism which is a new effort to discover theological interpretation of the Bible.

A. Neo-Orthodoxy:

- denies the infallibility, inerrancy, and Divine revelation of Scripture.
- says that only God can speak for God and thus revelation only comes when God speaks.
- claims that His speech is His personal presence, not mere words.
- views the Bible as a witness and record to revelation, but is not revelation.
- believes only that which witnesses to Christ is binding.
- believes we cannot interpret the particulars or specifics of Scripture.
- interprets mythologically the Creation accounts, the fall of man, and the Second Advent.
- believes you can read the Bible without any attempt to understand it (Existential).
- recognizes paradoxes.

B. "Holy History" School: *Heilsgeschichtliche*, "Holy History" or "Salvation History." "Higher Criticism" which believed the books in the Bible to be written by several authors over the period of several hundred years. Believed that the Bible is the Bible if you make it *your* Bible. Their Hermeneutics involve:

- The "Quest for Life" movement of document which is an attempt to discover unity of the book, to determine to whom it was written and find the flow of ideas
- comprehending the Bible in context of the author's view of life and reality as seen by the rational mind.
- determining the relationship between the ideas of the documents and the ideas of our own mind
- critically studying the Bible since criticism establishes authenticity.

C. The New Hermeneutics: Rudolf Bultmann (1884-1976) introduced the German Hermeneutical Principle also called the "New Hermeneutics." Its principles are that:

- all matters of fact are settled by science and thus rejects miracles. (Scientific)
- the historical setting of a concept becomes more important than the strict interpretation of that concept. (Critical)
- the 1st Century church expressed faith mythologically. (Mythological)
- the modern person must strip away the myths. (Demythological)
- faith lives only by decision and does not need to be objective or have historical support. (Dialectical)
- scriptures are a witness that revelation does occur, but it is not directly the Word of God. (Revelational)
- there is no Old Testament predictions of the New Testament events. (The Law)
They are on a quest for the "historical Jesus" speaking of the person apart from what they view as myth. The Liberal Hermeneutic is based on how each person may see or understand his own world

and experience. They view language as a "speech-event" and thus it does not carry responsibility even if coming from God.

V. The Protestant System of Hermeneutics

The Divine Inspiration of Scripture is the foundation (2 Tim 3:16-17)

- the Bible must be understood as absolute truth including all the miracles.
- verbal-plenary inspiration indicating that every part of the Bible has been inspired by God.
- requires that the individual is a Believer in the Lord Jesus Christ because, "a natural man does not accept the things of the Spirit of God; for they are foolishness to him"
- God's Word is directly related to one's relationship with the Holy Spirit, because it is His function to "guide us into all truth (John 16:13)."
- intellectual honesty that consistently and eagerly uses the tools that God has given us to learn His Word. We are instructed to, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth (2 Tim 2:15)."
- to promote the Spiritual growth of the Believer in the Lord Jesus. This principle is clearly taught in Ephesians 4:11-16
- Interpretation must be tested with the words of the Lord Jesus Christ. In 1 Timothy 6:3-5, Paul says, "If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing"

VI. The Protestant System of Hermeneutics:

Theological Perspectives:

- Clarity of Scripture, which is clearly taught in 2 Pet 1:20-21 and 1Cor 14:33. The passage in 2 Peter says, "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." Where there is confusion it is on our part and not God's.
- Revelation is Accommodated, which means that it was originally communicated in language to be understood by the initial recipients.
- Revelation is Progressive. (Not Incomplete) This refers to the fact that various precepts are initially presented in a summary form and then enlarged. A wonderful example is found in the "promised seed of the woman" found in Genesis 3:15. It is organic.
- Scripture interprets Scripture meaning that the obscure passage should give way to the clear.
- Analogy of Faith. This principle means that there is only one system of truth in Scripture. No contradictions.
- the Unity of Meaning of the Scripture. The Bible has only one meaning

VII. The Protestant System of Hermeneutics

A. Grammatical Perspectives

- Philology "friend of words." the Bible is made up of words, there is need for the technical and comparative study of the words and the context in which the Holy Spirit placed them into the Scripture
- God's Word is Basically Literal. The Literal Approach to Scripture recognizes the natural or usual speech constructions and implications of a particular writing or expression. It follows the ordinary and apparent sense of the words that are used in their historical context.
- Only in a literal approach is there any control against abuse of the interpretation of the Scriptures. The Literal Approach does not overlook figures of speech, symbols, types, and the like.
- The practice of the literal is done by the Study of Words As we study the words
- Tools, Concordance, Dictionary, Lexicon, Commentary
- *Usus Loquendi* - general meanings of words culturally.
- Words -> Sentences -> Paragraphs -> Books -> Bible

B. Literary Genre: A genre is a standardized pattern of writing, such as poetry, prose, narrative, apocalyptic, parable, prophecy, law, etc... The Literary Genre makes us consider various figures of speech, such as in Revelation 5:5 where the Lord is called the "lion" of Judah. Jesus Christ is not a literal "lion."

C. Basic Questions: "Who, what, when, where, why and how."

The student of God's Word must approach His Word with Intellectual Honesty, seeking to know what God has said. There are many hindrances to correct interpretation including the desire for the applause of men, vanity, flattery, fear, and inconsistent or unbalanced study (like only studying topics and not studying through a book). Every time we go into the Word we should submit our biases to the absolute standard of truth, the Word of God, because only His Word is Truth (John 17:17). We also must seek to learn from Him in order to do His will (John 7:17) and not simply as an academic exercise. The Pharisees demonstrate what happens when we leave the desire for a relationship with the Living God out of our study of His Word (also read John 5:39-47).

D. The Sequence Of Interpretation

1. Analyze the words realizing that the technical or specific words set the context and that the non-technical or general words are interpreted by the context.
2. Analyze the grammar recognizing the word functions that are forced by the words themselves or the grammatical construction. These set the context and serve as the basis to interpret the words that can have optional grammatical functions. In other words we are letting the clear interpret the questionable.
3. Interpret based on the contexts - Words -> Sentences -> Paragraphs -> Books -> Bible

VIII. The Doctrinal Use of the Bible

The Theological or Doctrinal Interpretation extends the study of the grammar to its full significance. Theology must be built upon general hermeneutical principles.

Principles of Doctrinal Studies

- The Theologian is a redeemed man standing in the midst of Divine Revelation. Thus he must be committed to understanding the Word of God.
- The main themes of the Bible are God, man, Jesus Christ and the Christian life. At the heart of the Bible is Jesus Christ and Salvation for the glory of God.
- Theology must rest on the Literal Interpretation, which does not overlook figurative language and must totally include the theology of the New Testament.
- Determining what God's Word has to say through exegesis (reading out) must be prior to any system of theology. The System has to be built up exegetically, brick by brick.
- The Theologian is striving for a system, which is a group of interrelated assertions. Therefore, there must be a systematic gathering of data from the entire Bible before it is interrelated into a coherent system. It is helpful to know the history of philosophy and the history of theological development.
- Proper Theological development of necessity must have carefully exegeted proof texts. Liberal theologians do not believe one needs a proof text to establish theology, but they even use a proof text to try and prove that we shouldn't use them (2Cor 3:6 Letter kills, but the Spirit gives life).
- What is not a matter of clear cut revelation should not be made a matter of creed or faith.
- The Theologian must also keep the practical nature of the Word in mind
- The Theologian must also recognize his responsibility to the Universal Church

IX. The Devotional and Practical Use of the Bible

- All practical lessons, applications, and devotional uses of the Bible should be governed by general hermeneutical principles. This means that sound interpretation must precede any applications that are made.
- If one closes his eyes, opens the Bible and then blindly points to a passage looking for direction for the day, that disgraces God's Word.
- The Blessing does not justify the means (The question, what does it mean to you is invalid)
- The Bible is a book of principles. Principles are necessary to cover all contingencies.
- The importance of the Mental Attitude, even in the Old Testament is clear. (Matt 5:29-30, it is a principle not to be taken literally)
- Specific commands to individuals are not necessarily directly for us. For example, Abraham was commanded to offer up Isaac as a picture or type of the sacrifice and resurrection of the Lord Jesus Christ (Gen 22 cf. Heb 11:17-19).
- The application is not always completely literal. For example, water Baptism does not need to be done in the Jordan River and the Lord's Table does not need to be done in an "upper room" to honor and glorify our Lord by fulfilling His commands.
- The Practical and Devotional use of the Bible often concerns itself with the Promises of God. We must seek to determine if the promise was to a specific individual or nation. We must also determine if a

promise is conditional or unconditional. Are there requirements that we are to meet before a promise is fulfilled?

- We must also determine if the promise is for our time frame or it involves a specific time frame.

X. Inerrancy and Secular Science the Issue of Infallibility And Inerrancy

- Infallibility concerns faith and morals while inerrancy is concerned with historical and factual matters. The Bible claims inerrancy in all matters of history pertaining to faith and morals.
- Inerrancy does not demand lucidity as a clear interpretation of every passage may not be possible due to our lack of knowledge. We should expect some passages to be difficult to understand.
- The Bible does not reveal everything on a given subject in one place, so it is possible to miss something that may clarify the passage under consideration.
- Belief in inerrancy leads us to affirm that there are no contradictions.
- We must also realize that inerrancy does not mean completeness of detail. That which is revealed though is literal.
- Inerrancy does not demand that we possess the original manuscripts nor have a perfect text. What we do have has so few textual variants that there is no cause for alarm.

The "Problem" of Science

- The Bible makes no assertion of being done in a scientific language. The language of the Bible is phenomenal which means it is descriptive. For example, snails would be called, "crawling things," along with any number of other creatures that crawl along the ground.
- Since God is eternal and Creation is temporal, it should be clear that space, time energy, matter, the material and the immaterial are all subordinate to God (Col 1:17). God is not bound by any law higher than Himself (Heb 6:13).
- Science can only generalize how God works in some places at some times (2Pet3:4).
- Any scientific law only talks about how God *did* act at certain times and places, not how He *must* act at all times and places.
- Although science can be trusted in most cases (and should be), whenever we have outside authoritative revelation from God we are bound to trust the Word of God instead of man's beliefs.

XI. Types, Symbols and Parables

A. The Nature and Interpretation Of Types

- Typology shows the relationship of the Old Testament with the New Testament.
- Typological interpretation is based on unity of the two Testaments.
- Typological interpretation differs greatly from allegorical interpretation in that Allegorical interpretation introduces something foreign into the meaning, whereas Typological interpretation has limits that are set by the nature of the type.
- The interpretation of a type depends on the nature of the type. A type is a preordained representative relationship that certain persons, events and institutions of the Old Testament bear to corresponding persons, events and institutions in the New Testament. There must be a genuine resemblance in form or idea between the Old Testament and the New Testament. The resemblance must either be designated innately or have a clear inference.
- Types are inherently prophetic by their very nature as they point to the reality. Some of the mistakes of the Christian Allegorists could have been avoided had they not gone beyond simple common sense. An important principle is to not attempt to prove any doctrine or position from types unless there is clear New Testament authority.
- Types are illustrations of what would come.

B. The Interpretation of Symbols

- A symbol may represent a thing either past, present or future whereas a type inherently represents the future. A symbol has no inherent reference to time, but it often can be determined by the context.
- The names of symbols have to be understood literally first.
- Symbols always denote something essentially different from themselves and yet some resemblance must be traceable.
- There are two elements in a symbol, the mental image it represents and the image that represents it. Numerals, metals and colors may all be symbols, depending on the context in which they are found.

- Symbols are usually explained somewhere in Scripture, so uninterpreted symbols need to be approached with caution.
- We must be especially careful of reading meanings from our culture into the symbols.
- In the study of symbols we should be aware of "Double Imagery," where a symbol has more than one meaning. Jesus Christ is a "Lion" (Rev 5:5) and Satan is "like a lion (1 Pet 5:8)."
- We should also recognize that there is some symbolism in numbers, but this is easily abused.
- Realize that each symbol has only one significant meaning and always has the same fundamental meaning.

C. The Interpretation of Parables

- A Parable is a narrative that is constructed for the sake of conveying important truth.
- When studying parables we should seek to determine the central truth of the parable. Part of doing this is to look for contextual clues to help in the interpretation, namely, look to see if the Lord states the central principle that He wanted to communicate and then uses a parable to illustrate the principle.
- We should also look carefully to determine how much of the parable Christ interpreted Himself, separating the essential from what is only attendant to the theme.
- We also note the time period for which the Lord designed the parable. Parables should not be made the primary or sole source for a doctrine. There should be a solid backing from elsewhere in Scripture.
- Parables do not walk on all fours – They are figurative, it is not safe to press them beyond their intended purpose.

XII. The Interpretation Of Prophecy

Prophecy predicts by the Word while Typology predicts by the institution, act or person. Prophecy foretells an event while typology prefigures it.

- Almost 25% of the Scriptures are prophetic in nature.
- The principles of the interpretation of Biblical prophecy must recognize the literal fulfillment of the Word of God
Prophecies in the Bible, especially those concerning the cross of Jesus Christ had a literal fulfillment
- Many problems are cleared up when we take the simplest meaning of the words and avoid trying to read things into them
- The harmony of prophecy inherently involves the comparison of Scripture with Scripture. A specific event may be described in many different places in the Bible. For example, the end-time entity of Babylon (Rev 17-18) is also discussed in detail in Isaiah 13 and 47 and Jeremiah 50-51.
- Since the entirety of God's Word revolves around His Son, Jesus Christ, it is essential to interpret Christologically (1 Pet 1:10-1). This means that we should realize that Jesus Christ is at the center of all theology and all history.
- Another very important factor in the interpretation of prophecy is that we must determine if a given prophecy is fulfilled in the part, the whole or not at all. If it is totally fulfilled, it need not be repeated. If it is partially fulfilled, then it makes sense that the Lord will bring about similar circumstances so that the balance of the prophecy might be completed.
- Also widely recognized by those who diligently study prophecy is the principle of Double Reference. This involves two events that are widely separated in time and may be brought together in a single reference. The Lord Himself pointed this out when He read from Isaiah and said that today "this Scripture has been fulfilled in your hearing (Luke 4:21)." He is quoting from Isaiah 61:1-2, but if you will notice that He did not say the next phrase in Isaiah had been fulfilled. It says, "and the day of vengeance of our God," which is a reference to His Second Coming. God is not bound by time and sees the "end from the beginning (Rev 21:6; 22:13)," so it is not a problem for Him to include two events in one prophecy.
- A final point to recognize in the interpretation of the prophetic word is that we must not only look for similarities in events, but for differences

XIII. The Use of the Old Testament in the New Testament

- The Law was designed to show our need for the grace of our Lord Jesus Christ and to proclaim Him (John 5:39-47). The Law was also designed to teach us so that we may be led to Christ and be justified by faith (Gal 3:24-25).

- The entirety of the Law and the Prophets were designed to get mankind to fulfill the Two Greatest Commandments, to love God with every part of their being and to love their neighbor as themselves (Matt 22:36-40). The principles gleaned can teach us about fulfilling these commandments. In Galatians 5:14 we are told that, "the whole Law is fulfilled in one word, in the {statement}, "You shall love your neighbor as yourself," and in Matthew 7:12 we are instructed that, "however you want people to treat you, so treat them, for this is the Law and the Prophets." It is quite clear that the Law has value, but it is also quite clear that we are no longer under the specifics of it.
- The Sacrificial system is no longer to be observed because Jesus Christ offered the "one sacrifice for all time (Heb 10:8-13)." The observance of Feasts was also removed as law because they were "but a mere shadow of Jesus Christ (Col 2:16-17)." Jesus Himself declared that all foods were now clean in Mark 7:19, thus removing the Dietary Code (see also Acts 11:1-9 and Col 2:20-23). The Hygiene Code with all of its specific instructions is also gone (Col 2:16-23) as well as the Tabernacle Code.

Hermeneutics of Old Testament Quotations

- The first thing that we must determine in an examination of an Old Testament quotation found in the New Testament is whether or not it is an exact quotation from the Old Testament or if it is quoted from the Septuagint (The Greek translation of the Hebrew Old Testament, also seen as the "LXX"). We must also realize that the quotation could be a paraphrase. We must determine if there are any differences in the New Testament quotation from the original Old Testament Scripture.
- The next step we must take is to note the context of the cited passage. From this we can determine whether the New Testament quotation interprets the Old Testament passage
- Paraphrases refer to legitimate applications of the Old Testament passage and may or may not be the interpretation of it.

XIV. The Hermeneutics of Logic

- Logic is by definition the rules of non-contradiction and correct reasoning. Even though attempts to use logic throughout the history of the church have gotten people into trouble and caused divisions, nevertheless, it is a valuable tool for our understanding.
- Deductive Reasoning occurs when a necessary conclusion is drawn from one or more statements. For the conclusion to be correct, both of the statements have to be correct. "All life requires water," and "There is no water on the moon," one can deduct that, "there is no life on the moon." A deduction can prove only that if certain things are true, then certain things will follow.
- Inductive Reasoning involves the observance of all possible cases and then assumes it is true in the other cases that have not been tested. This type of reasoning is much less certain than deductive reasoning. For example, the observation that heat expands iron, gold and platinum might lead one to believe that heat expands all metals. Each metal must be tested though in order to be certain.
- The expression of a logical argument in a formal way is called a "Syllogism." Logic is divided into Concepts, Propositions and Arguments.
 1. Concepts are derived by words that are used to form further definitions
 2. Propositions declare what we intend to prove or disprove. Propositions must be stated in terms of true or false.
 - Contradictions are those comparisons that communicate when one thing is true then another is false. For example, if it is true that we are saved by grace through faith, not works, then for one to say that we are saved by works is a contradiction to truth.
 - A Superimplication exists when one statement is true and another statement implied from it is also true.
 - A Complementary Statement occurs when we say the same thing in a different way.
 3. "Arguments." Conclusions are reached using reasoning. They are found throughout God's word and they are introduced by many different words such as therefore, so, as a result and the like.