**HERMENEUTICS**

**TEST TWO**

1. The first question to ask upon opening a book is: [113]

A. Who is the writer?

B. Who is the receiver?

C. Where was it written?

D. When was it written?

2. Of these questions which is NOT useful in interpreting Scripture? [113-114]

A. Was the writer inspired?

B. Was he biased?

C. How tall was he?

D. What was his writing style?

3. Which of these is not a type of literature found in the Bible? [294]

A. History

B. Biography

C. Law

D. Poetry

F. Comedy

4. One of the greatest dangers in dealing with parables is to try to make them: [171]

A. Walk on all fours.

B. Walk upright.

C. Sit down.

D. Not walk at all.

5. T F The use of logical connectors (“as,” “so” or “like”) make the simile one of the easiest figures to identify. [193]

6. T F We must not assume the quality mentioned by simile in one pas­sage will automatically be the same as in another. [194]

7. T F Metaphors involve a comparison between two dissimilar compo­nents which, nevertheless, bear some point of similarity. [194]

8. T F In figures of association the name of one object or concept is used for that of another to which it is related. [207]

9. T F If you said to another, “You are like a beast” that would be simile; If you said, “You are a beast!” it would be a metaphor; but if you simply said, “Beast!” it would be hypocatastasis. [197]

10. T F Satire may appear in any literary genre, and may be a minor or major part of the work. [225]

11. T F Hyperbole is an intensification, and is not used with any intent to misrepresent the facts. [230]

12. T F Apostrophes are not limited to speakers addressing inanimate objects or people not physically present. [236]

13. T F Apostrophe is often seen during times of great emotional distress. [237]

14. T F Exclamatory words (“awake,” “praise,” “O”) many times indicate emotion and excitement, which is the prime element for apostro­phe. [240]

15. T F Interrogation is used extensively in the Bible. [250]

16. T F A common fallacy in the use of questions is the ambiguous ques­tion. [254-255]

17. T F The complex question is difficult, but does not involve fallacy when used. [256]

18. T F A question you should ask when interpreting interrogative state­ments is whether the question is for the purpose of hiding informa­tion or gaining information. [258]

19. T F Anthropomorphism is a figurative way of describing God in human form. [260]

20. T F Anthropopathism is a figurative way of describing man in divine form. [260]

21. T F It is proper to assume God has hands, feet, eyes and ears because the Bible says He has these things. [265]

22. T F God is completely beyond precise description in human terms and, because He is, to speak about Him we must use our limited words to describe God. [265]

23. T F To interpret metaphors we must work diligently to create points of comparison. [196]

24. is a figure in which animate attributes are ascribed to inanimate things. [235]

25. A question only seems to leave the decision up to the reader, but it is worded in such a way that only one answer is possible. [251]

26. It is important to know what the readers have been addicted to and what they were subjected to. [116]

27. One is greatly assisted reading the and by knowing the characters who figure in government. [117]

28. No one should go to the to learn how a sinner can become a Christian. [118]

29. If we do not know the meaning of the of the sentence it will be impos­sible to know what the sentence means. [120]

30. Sometimes a writer’s purpose has been stated either or

. [120]

31. The work of the exegete is to bring out the meaning the intended. [121]

32. We ought to treat the with at least as much respect as the words of men. [121]

33. causes the mind to part company with the author’s stated intent. [122]

34. If the writer does not state his purpose the exegete must carefully consider the

. [124]

35. The Bible, being the truth of God, must with itself. [125]

36. Light may be thrown on a difficult passage by comparing it with other statements of the writer on the . [125]

37. It can also be helpful to examine statements of other writers on the same subject who are of . [126]

38. That which is , must be interpreted according to the laws governing figurative speech. [128]

39. All words are to be understood in their sense, unless the evident meaning of the context forbids. [128]

40. Since the Scriptures give some words meanings they do not have in the classics, the Bible is a of itself. [130]

41. The writer’s explanation is the best . [132]

42. Commands generally, and ordinances always, are to be understood in a

sense. [129]

43. The proper of a word may be used in place of the word. [132]

44. The meaning of a word is frequently known by the used in the construction with it. [134]

45. The literal meaning of a word is the meaning given it by those to whom it is

. [129]

46. The sense of the will indicate the presence of figurative lan­guage. [137]

47. A word or sentence is figurative when the meaning involves an impossibility. [137]

48. The language may be regarded as figurative, if the literal interpretation will cause one of the passages to the other. [138]

49. To properly interpret figurative language allow the to give his own interpretation. [142]

50. Compare figurative with accounts of the same things. [143]

51. Any interpretation, or use of the figure, in an argument or teaching will decide its meaning. [147]

52. It must be remembered figures are not always used with the same . [149]

53. is defined as “An opposition of words or sentiments occurring in the same sentence; contrast; as, When our vices leave us, we flatter ourselves we leave them.’“ [153]

54. “The sign or representation of something moral or intellectual, by the images or properties of natural things; an emblem, a representation; as the lion is the

of courage; the lamb is the of meekness or patience.” [154]

55. A type is a thing - a person, place or thing, but a symbol is not real. [154]

56. If we can understand one member of the antithesis we can know what is in­tended by the other; it is the of the one we have described. [153]

57. The is a figure or representation of something to come; a token; a sign; a symbol; correlative to antitype. [158]

58. Although the Bible uses figurative language, such language always has a

meaning. [165]

59. Thayer defines a as “ a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God’s kingdom, are figuratively por­trayed.” [166]

60. In effect, the parable is an extended (“The Kingdom of heaven is like unto“ ) and the allegory is an extended (“for these women are two covenants“). [167]

61. Whereas are fictitious stories using animals and inanimate objects as actors to speak and perform in a way they cannot possibly do in real life in order to set forth some useful truth or precept, parables are always based on reality. [177]

62. The actors in never do anything which they cannot actually do. [177]

63. Riddles differ from fables in . [180]

64. The Setting of parables is always in the . [177]

65. A riddle is a concise saying which is intentionally formulated to tax the

of the hearer when he tries to explain it. [181]

66. A riddle is an intricate saying dealing with earthly things; are best used for mystic sayings which are used to hide as well as to enhance some profound thought. [183]

67. is a figure by which one name or noun is used instead of another, to which it stands in a certain relation. [204]

68. Both simile and metaphor compare something to another thing; the metaphor is

, the simile is stated , and that is about the only difference between the two. [187]

69. Clinton Lockhart writes: “An is a fictitious narration to illus­trate truth. Its nature is similar to that of a metaphor; but its imagery is extended to many details and analogies, so that it is often defined as an extended meta­phor.” [201]

70. In this figure one word or idea receives something from and is exchanged for another associated word or idea - . [214]

71. There are figures of comparison such as similies, allegories and types; but metonymy is not a figure of comparison but a figure of . [207]

72. A kind of ridicule which exposes the errors or faults of others by seeming to adopt, approve or defend them; apparent assent to a proposition given, with such a tone, or under such circumstances that the opposite opinions or feelings are implied; the speaker was using when he said the stupid plan was, “very clever.” [221]

73. The difference between metonymy and synecdoche lies in this; that in metonymy, the exchange is made between two related nouns; while in synecdoche, the exchange is made between two associated . [207]

74. Perhaps the most common use of synecdoche in the Bible is where a part is made to stand for the . [214]

75. In metonymy look for a which may have been changed. [212]

76. Webster defines as “a taunting, sneering, cutting, or caustic remark; a jibe or jeer, generally ironical. [223]

77. The difference between sarcasm and irony is largely a matter of . [223]

78. “A literary work in which vices, follies, stupidities, abuses, etc. are held up to ridicule and contempt” is . [224]

79. is a rhetorical figure which consists in exaggeration, or magnifying an object beyond reality. [230]

80. An is a direct address to someone or something absent as though they (it) were present. [235]

81. (30) **KNOWING THE TEXT –** Go below to the Bible version you chose to study from

on your application. Fill in the blanks to complete those verses in that version.

IMPORTANT: Do not complete the other three versions!

**KING JAMES\***

Psalm 1:1-3 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. **2**But his delight is in the law of the Lord; and in his law doth he meditate day and night. **3**And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and                                                   .

Psalm 12:6 The words of the Lord are                 : as silver tried in a furnace of earth, purified seven times.

Proverbs 30:5-6 Every word of God is        : he is a shield unto them that put their trust in him. **6**       thou not unto his words, lest he reprove thee, and thou be found a

       .

Ephesians 4:14-15 That we henceforth be no more             , tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to           ; **15**But speaking the                      , may grow up into him in all things, which is the head, even Christ:

1 Thessalonians 5:21 Prove                ; hold fast that which is        .

2 Timothy 2:15 Study to shew thyself              unto God, a workman that needeth not to be ashamed,                         the word of truth.

2 Timothy 3:16-17 All scripture is given by                 of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17**That the man of God may be           , thoroughly furnished unto all good         .

2 Peter 1:20-21 Knowing this first, that no prophecy of the scripture is of any

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

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many                     are gone out into the         .

**\***[**King James Version**](https://www.biblegateway.com/versions/King-James-Version-KJV-Bible/)**(KJV)** by [Public Domain](https://www.biblegateway.com/help/faq/?id=2#10).

**NEW KING JAMES VERSION\*\***

Psalm 1:1-3 Blessed *is* the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; **2**But his delight *is* in the law of the Lord, and in His law he meditates day and night. **3**He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and                                            .

Psalm 12:6 The words of the Lord *are*                 , *like* silver tried in a furnace of earth, purified seven times.

Proverbs 30:5-6 Every word of God *is*        ; He *is* a shield to those who put their trust in Him. **6**Do not       to His words, lest He rebuke you, and you be found a        .

Ephesians 4:14-15 That we should no longer be            , tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of              plotting, **15**but, speaking the                     , may grow up in all things into Him who is the head—Christ.

1 Thessalonians 5:21 Test                ; hold fast what is        .

2 Timothy 2:15 Be diligent to present yourself             to God, a worker who does not need to be ashamed,                        the word of truth.

2 Timothy 3:16-17 All Scripture *is* given by               of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, **17**that the man of God may be            , thoroughly equipped for every good        .

2 Peter 1:20-21 Knowing this first, that no prophecy of Scripture is of any

                            , **21**for prophecy never came by the will of man, but holy men of God spoke *as they were*          by the Holy Spirit.

1 John 4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many                      have gone out into the         .

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**NEW AMERICAN STANDARD VERSION\*\*\***

Psalm 1:1-3 How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers! **2**But his delight is in the law of the Lord, and in His law he meditates day and night. **3**He will be like a tree *firmly* planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in                          ,                 .

Psalm 12:6 The words of the Lord are                 ; as silver tried in a furnace on the earth, refined seven times.

Proverbs 30:5-6 Every word of God is           ; He is a shield to those who take refuge in Him. **6**Do not       to His words or He will reprove you, and you will be proved a        .

Ephesians 4:14-15 As a result, we are no longer to be            , tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in              scheming; **15**but speaking the                      , we are to grow up in all *aspects* into Him who is the head, *even* Christ.

1 Thessalonians 5:21 But examine               ; hold fast to that which is

       .

2 Timothy 2:15 Be diligent to present yourself             to God as a workman who does not need to be ashamed,                           the word of truth.

2 Timothy 3:16-17 All Scripture is             by God and profitable for teaching, for reproof, for correction, for training in righteousness; **17**so that the man of God may be

           , equipped for every good        .

2 Peter 1:20-21 But know this first of all, that no prophecy of Scripture is *a matter* of one’s                         , **21**for no prophecy was ever made by an act of human will, but men          by the Holy Spirit spoke from God.

1 John 4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many                      have gone out into the         .

**\*\*\***[**New American Standard Bible**](https://www.biblegateway.com/versions/New-American-Standard-Bible-NASB/) **(NASB)** Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by [The Lockman Foundation](http://www.lockman.org/).

**ENGLISH STANDARD VERSION\*\*\*\***

Psalm 1:1-3 Blessed is the man who walks not in the counsel of the wicked, nor stands  
in the way of sinners, nor sits in the seat of scoffers; **2**but his delight is in the law of the Lord, and on his law he meditates day and night. **3**He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all

                   ,                 .

Psalm 12:6 The words of the Lord are                 , like silver refined in a furnace on the ground, purified seven times.

Proverbs 30:5-6 Every word of God proves        ; he is a shield to those who take refuge in him. **6**Do not        to his words, lest he rebuke you and you be found a        .

Ephesians 4:14-15 So that we may no longer be            , tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in              schemes. **15**Rather, speaking the                     , we are to grow up in every way into him who is the head, into Christ.

1 Thessalonians 5:21 But                      ; hold fast what is        .

2 Timothy 2:15 Do your best to present yourself to God as one            , a worker who has no need to be ashamed,                        the word of truth.

2 Timothy 3:16-17 All Scripture is             out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, **17**that the man of God may be

           , equipped for every good        .

2 Peter 1:20-21 Knowing this first of all, that no prophecy of Scripture comes from someone's                        . **21**For no prophecy was ever produced by the will of man, but men spoke from God as they were           along by the Holy Spirit.

1 John 4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many                      have gone out into the         .

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The numbers in brackets [ ] after each question are the page numbers in the course notes and/or the scripture citation that the question is based upon.