

The uncompromising student will do well to study the Sacred Text and demand of himself that right relation to God which insures the priceless divine guidance into all truth. The conclusions of other men should be given due respect.

It is the student's task, having considered and weighed the contribution men have made to the general understanding of the Scriptures, to advance these assured results of scholarship beyond the attainments of past generations, striving to be as humble and true as the fathers have been. Among other things stated, 2 Timothy 2:15 does enjoin "study" which is the application to, and the investigation of, the text of Scripture itself and not merely a perusal of the writings of other men about the text. (pp. 114-15).

The science of interpretation—usually designated *hermeneutics*, which term denotes the art of interpreting the Sacred Scriptures—includes the recognition of the principles upon which a true analysis must proceed. (pp. 115)

When undertaking to interpret the Scriptures, due consideration should be given to: I. THE PURPOSE OF THE BIBLE AS A WHOLE, II. THE DISTINCTIVE CHARACTER AND MESSAGE OF EACH BOOK OF THE BIBLE, III. TO Whom IS A GIVEN SCRIPTURE ADDRESSED, IV. CONSIDERATION OF THE CONTEXT, V. CONSIDERATION OF ALL SCRIPTURE BEARING ON ANY GIVEN THEME, VI. DISCOVERY OF THE EXACT MEANING OF THE DETERMINATIVE WORDS IN THE TEXT, AND VII. NECESSITY OF AVOIDING PERSONAL PREJUDICES. (pp. 115–119)

Animation. By the term *animation* reference is made to that inimitable element of vitality or life which obtains in the Bible as in no other book. There are various attributes which are predicated of the written Word of God. In the Old Testament these are presented in two Psalms. Seven appear in Psalm 19: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether" (vss. 7–9). Similarly, seven attributes of the Bible are named in Psalm 119. These are: *faithful* (v. 86), *broad* (v. 96), *right* (v. 128), *wonderful* (v. 129), *pure* (v. 140), *everlasting* and *righteous* (v. 172). The New Testament adds that the Word of God is *truth* John 17:17, *profitable* (2 Tim. 3:16), *quick* and *powerful* (Heb. 4:12). Much, indeed, is asserted when the attributes ζῶή (*zōē*), 'quick,' or 'living') and ἐνεργής (*energēs*, 'powerful') are ascribed to the Scriptures. The word ζῶή, used about 140 times in the New Testament, means *life* either as an actuality or as a manner of conduct. "For the Word of God is quick ['living'], and powerful ['active'], and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents ['ideas'] of the heart." (Heb. 4:12).

The reference in this passage to “the word of God,” has been by the Fathers in general and many of later times taken to designate the Logos or Living Word, as that term is used by John; but the context immediately leads away from the thought of Logos to that of the written Word. In Hebrews the Second Person is set forth as the *Son of God*, and 6:5 and 11:3 do not translate Logos, but these passages do translate another word altogether (ῥῆμα (*rhéma*), which word is always used to designate a form of utterance and never used of the Person of Christ. Of the interpretation which makes this reference to be of the spoken Word of God as such, it may be pointed out that **there is practically no difference** in the essential reality of the spoken Word and the written Word, for one is no more than a form in which the other appears. Both are like the breath of His mouth. The element of *life*, here asserted to be inherent in the Word of God, is ... *living* in the sense in which God is the *Living God*. The Word of God is *living*, it is *energizing*, it is *sharp*, it *pierces*, it *discerns*. (p. 121)

1 Peter 1:23 - For you have been born again not of seed which is perishable but imperishable, that is, through the living [ζάω (*záō*)] and abiding word of God.

Here, ζάω (*zaō*) appears, with the added thought of eternal duration. Not to be overlooked at this point is the utterance of Christ:

John 6:33b - “The words that I have spoken to you are spirit and are life [ζωή (*zōé*)].”

The second word in Hebrews 4:12, is ἐνεργής (*energés*), which ascribes to the Scriptures the attribute of *energy*. It is the energy that vital life supplies. The written Word of God is God-breathed. Life inheres in it. This truth does not imply personality or that the Bible possesses the constitution of a living creature. It declares that divine life is resident in the Scriptures. Because of this fact, certain stupendous accomplishments are said to be wrought by the Word of God: (1) the power of God’s Word upon the unsaved, and (2) upon the saved. (pp. 121-22)

God uses His Word. It is efficacious in the hand of the Holy Spirit in accomplishing supernatural results.¹ (p. 122)

These are the basic concepts that have to do with the system by which divine communication of the Word of God is transferred to the souls of men.

It begins with divine thought transferred to mankind in the form of the Old and New Testament writings.

¹ Lewis Sperry Chafer, *Systematic Theology: Prolegomena-Bibliology-Theology Proper*. (Dallas: Dallas Seminary Press, 1947), 2:48–121 passim.

In the Church Age, divine thought contained in Scripture is communicated to unbelievers through the spiritual gift of evangelist and to believers through the spiritual gift of pastor-teacher.

These components of hermeneutics are associated with the transfer of divine thought to the souls of believers through a system that insures the accuracy of the message communicated by human agents.

So far our passage reads like this:

1 Corinthians 2:9 - As it is written [in the Tanakh at **Isaiah 64:4**], things which the eye has not seen, nor ear heard [**empiricism**], and which have not entered the heart [καρδία (*kardía*): soul] of man [**rationalism**], all the things that God has prepared for them that love Him.”

v. 10 - But [in opposition to empiricism and rationalism] to our advantage God has revealed these things [ἀποκαλύπτω (*apokalúptō*): by the removal of a veil to expose what was previously hidden] to them through the Holy Spirit; for the Holy Spirit investigates all things, even the inscrutable things of God.

v. 11 - But who among men knows the thoughts of a man except the spirit of the man—human reasoning based on human viewpoint? Even so the thoughts of God [**divine omniscience**] no one knows except the Holy Spirit.

v. 12 - Now we have received in its entirety and in perpetuity [**culminative aorist of lambánō**], not the spirit of the world that relies on logical systems of rationalism and empiricism, but in contradistinction from the Holy Spirit Who is from the source of God, so that we may come to know things based on divine revelation freely given to us by God,

v. 13 - which things we apostles, evangelists, pastor-teachers also communicate, not in words taught by human wisdom, but by those illuminations [**sunkrínō**] of the Holy Spirit, combining spiritual phenomena [**pneumatikóis**] with spiritual systems [**pneumatiká**]. (EXT)

The systems that are utilized by grace are those that we have examined. Operation Z takes up those parts of the system that transfers doctrine taught into the soul of the believer.