

12. 'Tis a dilemma. The believer is obviously saved, but how advanced is he in his inventory of biblical ideas? How would he know one pastor's theology from another's?
13. He would not. Ergo, this issue was addressed by the development of denominations. Each "theology" is expressed by the organization's "doctrinal statement," i.e., "These Things We Believe."
14. One may request a denomination's statement and from it a person can determine, at least to a certain degree, the foundational doctrines to which it subscribes and teaches.⁴
15. The sticky point has to do with the statement's orthodoxy. But orthodox according to whom? Who decides what is orthodox and what is not?
16. This dilemma is resolved by one word: hermeneutics: the system for interpretation of the Bible. Several years ago, I taught somewhere between 70 and 80 Bible classes on this system by which Scripture can be competently analyzed to reveal its intrinsic structure, its meaning, its system, its categories, and ultimately its immutable truth.
17. Here is a brief explanation of the biblical system of hermeneutics:

The biblical documents are ancient, written in Hebrew, Aramaic, and Greek. A basic requirement for the understanding of these documents is their grammatico-historical interpretation or exegesis—bringing out of the text the meaning the writers intended to convey and which their readers were expected to gather from it. The grammatico-historical exegesis is commonly practiced in the classroom, and is distinguished from exposition, which is more appropriate to the pulpit.⁵ Exposition must be firmly based on exegesis. The study of the principles of interpretation is called hermeneutics.⁶

⁴ The doctrinal statement of Grace Doctrine Church is published in the book, *Forty Proclamations: The Theology of Grace Doctrine Church*. You may order a hardcopy from: Joe Griffin Media Ministries, 1821 S RIVER RD, ST. CHARLES, MO 63303 or download online from this link: <http://www.joegriffin.org/wp-content/uploads/2019/11/40proclamations.pdf>

⁵ I argue against the idea that exegesis should be limited to the classroom of seminaries. It is exegesis that produces expanded translations of a passage. This system demonstrates the underlying structure of the text which English translations are forced to ignore, otherwise Bibles would have to be published in multivolume sets.

⁶ F. F. Bruce, "Interpretation of the Bible," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Baker Book House: Grand Rapids, 1984), 565.



18. Hermeneutics is the system by which the human analysis of Scripture can maintain orthodoxy. Scripture must be trusted to reveal itself to the student. It is exegesis that allows the Scripture to reveal itself.
 19. When a verse or a passage is consulted in an English translation without exegesis, then the results of that effort are potentially flawed.
 20. This is where the pastor must consider the category or categories of systematic theology that are being presented by the passage. In addition, the pastor must know what time it is, that is, in which dispensation does the passage refer.
 21. Take for example prophecy. There are prophecies in the Old Testament that have been fulfilled. There are prophecies in the New Testament that have not.
 22. Consider Daniel's prophecy of the "seventy weeks" in Daniel 10:24–27. Sixty-nine of those weeks have been completed while the seventieth week is on hold during the mystery dispensation of the church.
 23. The seventieth week will not occur until the Rapture of the church at which point the Tribulation's seven-year period will commence.
 23. Principle: To know what time it is, the pastor must subscribe to dispensational theology. Many pastors reject this doctrine and as a result their hermeneutics are flawed because they do not know what time it is.
 24. Therefore, the principle: If a pastor's hermeneutics are flawed his interpretation of Scripture will be flawed. As a result, his theology will cause the platoon's advance to suffer.⁷
1. James begins verse 7 with the imperative mood of the aorist active imperative of **ὑποτάσσω** (*hupotássō*): "to subjugate, place in submission; to cause to be in a submissive relationship, to subordinate."
 2. The object of this submission is to God. It is followed by the aorist active imperative of the verb: **ἀνθίστημι** (*anthístēmi*): "to stand against, resist; be in opposition to, set oneself against, oppose."

⁷ The study of hermeneutics, taught in 2004, is available on the Web sites. It contains 73 hours on the subject and is available via this link: <http://www.joegriffin.org/media-archive/series-subjects/hermeneutics/>.



3. Submission to God cannot proficiently occur without the ability to control static from the Dark Side. This is accomplished by “standing against or resisting, or opposing the devil.”
4. What verse 7 presents is the conflict that exists between the combatants in the Invisible War: God and the elect angels represent the Prosecution while Lucifer and the fallen angels represent the defence.
5. Adam and Ishah were originally deployed in Eden to determine which side they would choose to support, God or Lucifer.
6. They were created by the Lord as Homo sapiens. Although perfect in mind and body, they were obviously inferior to God Who was their Creator and also inferior to Lucifer and the angels as for as intelligence and makeup were concerned.
7. This minority status was intentional. Although very intelligent, they had free will. They may choose to follow the guidance of Lucifer and his myriad of fallen angels or follow God and His legions of elect angels.
8. If these minority creatures could be led by the darkness or the light, then the Appeal could be determined simply by the volitional decisions of Adam and Ishah.
9. Lucifer’s rebellion against God in eternity past had resulted in his fall, documented in two major passages in the Old Testament. Before the Divine Supreme Court, Lucifer’s rebellion is described in two ways. First, the Lord’s opening statement:

Ezekiel 28:15 “You [Lucifer] were blameless in your ways from the day you were created, until unrighteousness [אָוֶן (‘awel): the original sin] was found in you [his moral fall].”

10. This was followed by the presentation of Lucifer’s Five Assertions which were presented as evidence for his prosecution before the Divine Court of Appeals:

Isaiah 14:13 “You said in your soul, ‘I will ascend to heaven [Assertion #1: a coup d’état]; I will raise my throne above the stars of God [Assertion #2: usurp authority over the angels], I will sit on the mount of the assembly in the recesses of the north [Assertion #3: to succeed God on the throne and assume universal power]. **v. 14** ‘I will ascend above the heights of the clouds [Assertion #4: figurative expression of his intent to completely overthrow divine authority]; I will make myself like the Most High [Assertion #5: his ultimate coup de grâce].” (NASB)

(End JAS4-40.Rev. See JAS4-41.Rev for the continuation of study at p. 401.)

