

# **Studying the Bible**

## **Handouts**

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# Organization of the Bible

## OLD TESTAMENT

### I. 5 Books of the Law (Moses, *Pentateuch*)

1. Genesis (Gen)
2. Exodus (Exo)
3. Leviticus (Lev)
4. Numbers (Num)
5. Deuteronomy (Deu)

### II. 12 Historical Books

6. Joshua (Jos)
7. Judges (Jdg)
8. Ruth (Rut)
9. 1 Samuel (1Sam)
10. 2 Samuel (2Sam)
11. 1 Kings (1Kng)
12. 2 Kings (2Kng)
13. 1 Chronicles (1Chr)
14. 2 Chronicles (2Chr)
15. Ezra (Ezr)
16. Nehemiah (Neh)
17. Esther (Est)

### III. 5 Poetical Books (or Wisdom)

18. Job (Job)
19. Psalms (Psa)
20. Proverbs (Pro)
21. Ecclesiastes (Ecc)
22. Song of Solomon (Song) or *Canticles*

### IV. 5 Major Prophets

23. Isaiah (Isa)
24. Jeremiah (Jer)
25. Lamentations (Lam)
26. Ezekiel (Eze)
27. Daniel (Dan)

### V. 12 Minor Prophets

28. Hosea (Hos)
29. Joel (Joe)
30. Amos (Amo)
31. Obadiah (Oba)
32. Jonah (Jon)
33. Micah (Mic)
34. Nahum (Nah)
35. Habakkuk (Hab)
36. Zephaniah (Zep)
37. Haggai (Hag)
38. Zechariah (Zec)
39. Malachi (Mal)

## NEW TESTAMENT

### VI. 4 Gospels

40. Matthew (Mat)
  41. Mark (Mar)
  42. Luke (Luk)
  43. John (Joh)
- } *Synoptic Gospels*

### VII. 1 Historical Book

44. Acts of the Apostles (Act)

### VIII. 13 Pauline Epistles

45. Romans (Rom)
  46. 1 Corinthians (1Cor)
  47. 2 Corinthians (2Cor)
  48. Galatians (Gal)
  49. Ephesians (Eph)
  50. Philippians (Phi)
  51. Colossians (Col)
  52. 1 Thessalonians (1The)
  53. 2 Thessalonians (2The)
  54. 1 Timothy (1Tim)
  55. 2 Timothy (2Tim)
  56. Titus (Tit)
  57. Philemon (Phm)
- } *Pastoral*

### IX. 8 General Epistles (or *Canonical*)

58. Hebrews (Heb) some say it is Paul's
59. James (Jam or Jas)
60. 1 Peter (1Pet)
61. 2 Peter (2Pet)
62. 1 John (1Joh)
63. 2 John (2Joh)
64. 3 John (3Joh)
65. Jude (Jud)

### X. 1 Apocalyptic Epistle

66. Revelation (Rev) *Apocalypse of John*

## Apocrypha – Deuterocanonical Books

<https://www.gotquestions.org/apocrypha-deuterocanonical.html>

Roman Catholic Bibles have several more books in the Old Testament than Protestant Bibles. They are referred to as the Apocrypha, or Deuterocanonical books. The word *apocrypha* means “hidden,” while the word *deuterocanonical* means “second canon.”

The Apocrypha/Deuterocanonicals were written primarily in the time between the Old and New Testaments, 400 years when God had gone silent and sent no prophets. The Apocrypha include 1 Esdras, 2 Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus (or *Sirach*), Baruch, the Letter of Jeremiah, Prayer of Manasseh, 1 Maccabees, and 2 Maccabees, as well as additions to the books of Esther and Daniel. Not all of these books are included in Catholic Bibles.

Jewish teachers treated these books with respect, but never accepted them as the word of God. The early church debated about them, but few early Christians believed they belonged in the canon of Scripture. The New Testament quotes from the Old Testament hundreds of times, but nowhere quotes or alludes to any of the Apocrypha. Further, there are many proven errors and contradictions in them.

The Roman Catholic Church officially added the Apocrypha to their Bible at the Council of Trent (1545-1563), primarily in response to the Protestant Reformation. The Apocrypha support some of the things that the Roman Catholic Church believes and practices, which are not in agreement with the Bible. Examples are praying for the dead, petitioning “saints” in Heaven for their prayers, worshipping angels, and “alms giving” to atone for sins. Some of what the Apocrypha say is true and correct. However, due to the errors, the books are viewed as fallible historical and religious documents, but not as the inspired, authoritative Word of God.

## Pseudepigrapha (*pseudo-epigrapha*)

<https://www.gotquestions.org/pseudepigrapha.html>

The pseudepigrapha are the books that attempt to *imitate* Scripture, but written under false names. The term *pseudepigrapha* comes from the Greek meaning “false writings.” The pseudepigraphical books were written anywhere from 200 BC to AD 300. They are spurious works written by unknown authors who attempted to gain a readership by tacking on the name of a famous biblical character. Obviously, a book called the “Testament of Abraham” has a better chance of being sold than, “The Counterfeit Testament of an Unknown Author.”

The pseudepigrapha are not inspired by God, and therefore are not part of the canon of Scripture. (1) They were written under **false names**; any pretense or falsehood in a book, naturally negates its claim of truthfulness. (2) They contain **historical errors**. For example, in the Apocalypse of Baruch, the fall of Jerusalem occurs “in the 25th year of Jeconiah, king of Judah.” Jeconiah was 18 years old when he began to reign, and reigned 3 months (2Kngs 24:8), *not* 25 years. There is no way to reconcile it with the biblical account. (3) They contain outright **heresy**. In the Acts of John, for example, Jesus is presented as a spirit or phantasm who left no footprints when He walked, could not be touched, and didn’t really die on the cross.

There are many books that fall under the category of pseudepigrapha, including the Testament of Hezekiah, the Vision of Isaiah, the Books of Enoch, the Secrets of Enoch, the Book of Noah, the Apocalypse of Baruch (Baruch was Jeremiah’s scribe according to Jer 36:4), the Rest of the Words of Baruch, the Psalter of Solomon, the Odes of Solomon, the Testaments of the Twelve Patriarchs, the Testament of Adam, the Testament of Abraham, the Testament of Job, the Apocalypse of Ezra, the Prayer of Joseph, Elijah the Prophet, Zechariah the Prophet, Zechariah: Father of John, the Itinerary of Paul, the Acts of Paul, the Apocalypse of Paul, the Itinerary of Peter, the Itinerary of Thomas, the Gospel According to Thomas, the History of James, the Apocalypse of Peter, and the Epistles of Barnabas.

## New Testament Chronology – Post Ascension

- 33 Stephen (Hellenist) martyred as Paul watches; Peter moves central church to Rome. Church is scattered throughout the region.
- 33-41 Churches planted in Galilee, Lydda, Joppa, Phoenicia, Samaria, Caesarea, Cyprus, Antioch, Tyre, Ptolemais (Ac 9:32,36; 11:19; 15:3; 18:22; 21:4,7)
- 34 Paul converted (Ac 9:21; Gal 1:23); “high” Christology is in place; four Gospels have a fixed oral tradition at this point until written down prior to 68. Period of peace for Church. Paul goes to Arabia (Gal 1:17-18; Acts 9:22-23)
- 36 Assault on Samaritans; Aretas king of Nabateans defeats Herod’s army; Pilate dismissed.
- 37 Paul sees Peter and Apostles at Jerusalem (Gal 1:18); Paul in Syria-Cilicia; Tiberius dies; Caiaphas dismissed by Syrian Legate Vitellius.
- 37-41 Caligula is emperor;
- 38 Serious riots in Alexandria; Jews attacked at Caligula’s instigation; statues of Caligula are erected in the synagogues.
- 39 Goaded by Herodias, Herod Antipas heads to Rome to seek his kingship, but is exiled instead. Agrippa made king over Herod’s territory.
- 40 Gentiles are added to the church with the conversion of Cornelius;
- 41-54 Claudius is emperor;**
- 41 Claudius exiles Jews from Rome (instigated by Crestus when Jesus as Christ is preached in the synagogues), Priscilla and Aquila are among them (Ac 18:1-2); Antioch becomes the new center of church activity
- 43 Theudas says he is Messiah; executed (Ac 5:36)
- 44 James, Son of Zebedee beheaded (Ac 12:2); death of Herod Agrippa.
- 45 Barnabas brings Paul to Antioch Ac 11:25
- 46 Jerusalem Famine: Paul & Barnabas sent on first missionary journey (Ac 13-14).
- 47-48 Paul & Barnabas on Cyprus (Ac 13)
- 48 Herod Agrippa II appointed Tetrarch by Claudius
- 49 Jews expelled from Rome (Ac 18:2)
- 50 Council at Jerusalem; Paul arrives in Achaia on second missionary journey (Ac 15-18), goes to Philippi, Corinth; Passover riot in Jerusalem, 20-30,000 killed.
- 51 Paul’s 2<sup>nd</sup> visit to Apostles (Gal 2:1); Gallio is proconsul 51-52; Paul writes 1Th from Corinth.
- 52 Paul writes 2Th; leaves Corinth (*he was there about 18 mos*) Thomas founds church in India
- 53 Peter visits Paul at Antioch (Gal 2:11); Paul’s third missionary journey begins (Ac 18-20). Goes to Ephesus.
- 54-68 Nero is emperor**
- 56 Paul writes (Gal ?), writes 1Cor (Spring); makes 2<sup>nd</sup> visit to Corinth; writes “painful letter;” goes to Macedonia to meet Titus; receives news that Corinthians have repented – returns to Ephesus.
- 56 Paul writes 2Cor (late Autumn); went to Corinth during winter 56-57; supervised the collection of the money for Jerusalem; writes Romans.
- 58 Paul imprisoned at Caesarea by Felix (Ac 24) at Pentecost (end of May); remains there 2 years
- 60 Paul heard by new Governor Festus (Ac 25) and ‘King’ Agrippa II; Matthew killed in Parthia
- 61-63 Paul under house arrest in Rome; acquitted. Timothy released too (Heb. 13:23) Paul writes (Gal?)<sup>1</sup>, Eph, Php, Phm, Col.; Luke writes Acts.
- 62 Procurator Festus dies; James the Just, earthly half-brother of Jesus, stoned to death; Paul writes 1Tim;
- 64 Peter writes 1Pet; Paul writes Titus, Paul’s fourth missionary journey; Paul writes 2Tim.
- 64 Rome burns, Nero blames the Christians**
- 64 1st General Persecution
- 65 “Q” is written (hypothetical Greek source text for both Luke and Mark)
- 66-70 Revolt in Judea, Vespasian sent to quell it
- 67 Peter and Paul martyred at Rome (~before 68)
- 68 Essene community destroyed (Dead Sea Scrolls)

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<sup>1</sup> Paul accused of “preaching circumcision” (Gal 5:11); he may refer to events in Jerusalem prior to his arrest in 58 (Ac 21:21)

## Philemon <sup>2</sup>

<sup>1</sup> Paul, a prisoner for Christ Jesus, and Timothy our brother, To Philemon our beloved fellow worker <sup>2</sup> and Apphia our sister and Archippus our fellow soldier, and the church in your house:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God always when I remember you in my prayers, <sup>5</sup> because I hear of your love and of the faith that you have toward the Lord Jesus and for all the saints, <sup>6</sup> and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ.

<sup>7</sup> For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.

<sup>8</sup> Accordingly, though I am bold enough in Christ to command you to do what is required,

<sup>9</sup> yet for love's sake I prefer to appeal to you – I, Paul, an old man and now a prisoner also for Christ Jesus – <sup>10</sup> I appeal to you for my child, Onesimus, whose father I became in my imprisonment. <sup>11</sup> (Formerly he was useless to you, but now he is indeed useful to you and to me.)

<sup>12</sup> I am sending him back to you, sending my very heart.

<sup>13</sup> I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, <sup>14</sup> but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord.

<sup>15</sup> For this perhaps is why he was parted from you for a while, that you might have him back forever, <sup>16</sup> no longer as a bondservant but more than a bondservant, as a beloved brother--especially to me, but how much more to you, both in the flesh and in the Lord.

<sup>17</sup> So if you consider me your partner, receive him as you would receive me.

<sup>18</sup> If he has wronged you at all, or owes you anything, charge that to my account.

<sup>19</sup> I, Paul, write this with my own hand: I will repay it – to say nothing of your owing me even your own self.

<sup>20</sup> Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

<sup>21</sup> Confident of your obedience, I write to you, knowing that you will do even more than I say. <sup>22</sup> At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, <sup>24</sup> and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

<sup>25</sup> The grace of the Lord Jesus Christ be with your spirit. (Phm 1:1-25 <sup>ESV</sup>)

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<sup>2</sup> **CHAPTERS** were added by Cardinal Hugo de Sancto Caro between 1244 and 1248 A.D. He did this when he was preparing a concordance of the Bible. Before the Council of Nicea in 325 A.D., the New Testament was divided into paragraphs which were different from our current divisions. The modern chapter divisions came about through Stephen Langton, a professor at the University of Paris and afterwards an Archbishop of Canterbury. He put the modern divisions into place around 1227 A.D. Since the Wycliffe English Bible of 1382 this pattern has been followed.

In the New Testament, the **VERSE** divisions were first added by Robert Estienne in his 1551 edition of the Greek New Testament. In 1557, the first English New Testament with verse divisions were used in a translation by William Whittingham (c. 1524-1579). These divisions have been used by nearly all English Bibles since then. The first Bible in English to use both chapters and verses was the Geneva Bible in 1560. Source:

<http://www.answers.com/topic/chapters-and-verses-of-the-bible> Copyright © 1999-2005 by GuruNet: Online Encyclopedia, Thesaurus, Dictionary definitions and more. All rights reserved.

## OUTLINE PHILEMON

- Skim the entire text to get a feel for its overall message and where the main points are.
- Mark the key words, or repeated words.
- Mark the key verse(s).
- Look for the following words and phrases that indicate a break in thought:  
Therefore, Thus, Then, So then, If... then, Behold, For, etc.  
Circle each one.
- Write a summarize sentence (main idea) for each chapter (or section).
- Once you've completed these main ideas, go back to look for sub-ideas.
- Identify each break in thought with a line between the two verses.
- Write a summary sentence for that sub-section.
- Write out the Outline using the sentences you wrote down on the worksheet.
- Indent each sub-section; indent again for any detail points.

Author:

Audience:

Date:

Location:

Circumstance:

Issue or theme:

Key verse(s):

Key words (up to 7):

Repeated words or phrases:

Outline:



## Journaling... For the Purpose of Godliness <sup>3</sup>

That there is a crying need for the recovery of the devotional life cannot be denied. If anything characterizes modern Protestantism, it is the absence of spiritual disciplines or spiritual exercises. Yet such disciplines form the core of the life of devotion. It is not an exaggeration to state that this is the lost dimension in modern Protestantism.

Donald Bloesch – *The Crisis of Piety*

Journaling blends biblical doctrine and daily living, like the confluence of two great rivers, into one. Although the practice of journaling is not commanded in Scripture, it is modeled. A journal (synonymous with *diary*) is a book in which a person writes down various things. As a Christian, your journal is a place to record the works and ways of God in your life. It is where spontaneous devotional thoughts or lengthy theological musings can be preserved. A journal is one of the best places for charting your progress in the other Spiritual disciplines and for holding yourself accountable to your goals.

The practice of keeping a diary would promote vigilance. [Believers may be] regular at church and sacrament, and in their families. They read the Bible and pray daily in secret. But here it ends. They know little of the progress or decline of the inner man... The workings of sin are not noticed, as they should be, and therefore grace is not sought against them. – Josiah Pratt

Journaling is not a time for navel gazing, however. Nor is it an excuse for becoming self-centered at the expense of a needy world.

A spiritual diary will tend to deepen and sanctify the emotional life of a child of God. There is great value to us of becoming more deeply emotional over the great issues of our faith...

Biblical men are depicted as weeping copious tears, as sighing and groaning, as on occasion rejoicing with ecstasy. They were ravished by the idea of God. They had a passion for Jesus Christ – His person, offices, names, titles, words, and works. It is our shame to be so cold, unfeeling, and unemotional in spite of all that God has done to us and for us in Christ... The keeping of a diary might help to put us right in this respect also. – Maurice Roberts

By slowing us down and prompting us to think more deeply about God, journaling helps us feel more deeply (and biblically) about God. It provides an opportunity for the intangible grays of mindwork and heartwork to distill clearly into black and white. Then we're better able to talk to God with both mind and spirit.

C.H. Spurgeon said, "I have sometimes said, when I have become the prey of doubting thoughts, 'Well, now, I dare not doubt whether there be a God, for I can look back in my Diary, and say, On such a day, in the depths of trouble, I bent my knee to God, and before ever I had risen from my knees, the answer was given me.'"

### WAYS OF JOURNALING

[There is no right way. Keep with you a few sheets of paper or some other means of recording God's work about you or in you during the day. Use a word-processor if you prefer, but don't let its absence keep you from considering the ways and works of God.]

As a starting entry for each day, try listing the one verse or idea from your Bible reading that impressed you most. Meditate on that for a few minutes, then record your insights

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<sup>3</sup> Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Navpress, Colo Spgs CO, 1991), excerpts, p. 193-211.

and impressions. From there, considering adding recent events in your life and your feelings and responses to them, brief prayers, joys, successes, failures quotations, etc.

Don't think that "official journaling" (there is no such thing!) means you have to write a certain number of lines every day, or even that you have to write every day. I try to write in my journal daily, but if I don't, I refuse to feel guilty about it. Whenever I seem to be content with needlessly long lapses in making entries, I discipline myself to write at least one sentence per day. Inevitably, that one sentence turns willingly into a paragraph or a page.

#### MORE APPLICATION

As with all the Disciplines, journaling can be fruitful at any level of involvement with it.

As with all the Disciplines, journaling requires persistence through the dry times.

As with all the Disciplines, you must start journaling before you can experience its value.

Just as millions want to begin walking, jogging, biking, or some other form of exercise but never do, so there are many who have wanted to begin the spiritual exercise of journaling but have never done it. It sounds interesting, and you are convinced of its value, but the words never find their way to the paper. There just never seems to be the time, a "fit opportunity." But in our heart of hearts we know that the "greater cause" is probably... "spiritual sloth" [which clings drowsily to our will.] Consider journaling not only "for the purpose of godliness," but also as a way to raise up a "monument of God's faithfulness" in your life.

#### **One way to make a Journal entry**

Date:

Verse(s):

What God is saying:

My meditation on it:

My prayerful response to it:

# The Sense of the Word of God

*Synopsis from Henry Bullinger (1549)*

There are some who suppose that the scripture is so dark, that it cannot be read with any profit at all. Others assert that the word plainly delivered by God to mankind needs no exposition. And therefore they say that the scriptures should indeed be read by all men, but that each man may lawfully invent and choose such a sense that he is persuaded would be most convenient for himself. I plainly declare to the godly, that the scripture is not dark at all; and the Lord's will is to have us understand it; and the scriptures should always be expounded. I will teach you some ready ways to interpret the scriptures.

**1. It may be understood by the least among us.** God's will is to have his word understood by mankind, because he used common language which even idiots were acquainted with. Nor did the prophets and apostles use strange speech. Their writings are full of common proverbs, similitudes, parables, comparisons, narrations, examples, and similar speech. Some darkness arises because of idioms, figures of speech, and unfamiliar languages. But that may easily be overcome by study, diligence, faith, and skilful interpreters. The apostle Peter says that in the epistles of Paul "many things are hard to understand." <sup>2Pet 3.16</sup> But he immediately adds, "which the unlearned, and those who are imperfect or unstable, pervert, as they do the other scriptures also, to their own destruction." From this we gather that the scripture is difficult or obscure to the unlearned, unskilful, unexercised, and malicious or corrupted wills, and not to the zealous and godly readers or hearers of it.

**2. What is less clear is interpreted by what is more clear.** He does not lay the blame for this difficulty on the word of God, but on the unprofitable hearers. Besides, the holy prophets of God and the apostles did not call the word of God, or the scriptures, darkness, obscureness, or mistiness, but *certain* brightness and enlightenment. David says, "Your word is a lantern to my feet, and a light to my paths." <sup>Psa 119.105</sup> Things that are uncertain, doubtful, and obscure, are made manifest by those things that are more certain, sure, and evident. As often as any question or controversy happens in matters of faith, all men agree that it ought to be ended and determined by the scriptures. Therefore, the scriptures are evident, plain, and certain.

**3. Let it be expounded by gifted teachers.** Though the scripture is manifest and the word of God is evident, it does not refuse a godly or holy exposition. For God himself expounded the words of the law which he wrote in two tablets. Deuteronomy and other books are commentaries on God's commandments. Also, "The Levites instructed the people in the law, and the people stood in their place, and they read in the book of the law distinctly, expounding the sense, and causing them to understand the reading." <sup>Neh 8.2-8</sup> Our Lord Jesus Christ expounded the scriptures. Entering the synagogue at Nazareth, he opened Isaiah, and read a portion of the sixty-first chapter. Then, shutting the book, he expounded what he had read, declaring how that prophecy was now fulfilled in himself. <sup>Luk 4.16-21</sup> Moreover, after he had risen from death, he joined two disciples who went to Emmaus, and "beginning at Moses and all the prophets, he expounded to them whatever was written of himself throughout the scriptures." <sup>Luk 24.15-27</sup> Following this example, Peter expounds Psalm 16 about Christ's resurrection from the dead. <sup>Act 2.25-31</sup> Philip also plainly expounds to the nobleman from Ethiopia the prophecy of Isaiah. <sup>Act 8.30-38</sup> The word of God ought to be expounded.

**4. Expound it according to the author's intent and circumstances.** If a man reads the words of the scripture, not applying it to the estates, places, times, and persons it speaks of, he has not greatly touched their ungodly and wicked life. Those who decry sermons and expositions, tread underfoot all discipline and rebuking of sin, and would offend freely without punishment. The ministers of the church must beware not to follow their own affections in this, or else they will corrupt the scriptures by their wrong interpretations, and present to the church their own inventions, and not the word of God.

**5. Don't go beyond what is written.** Some things in the scriptures are so plainly set forth, they need no interpretation or exposition. Those things which seem to require our help to expound them, must not be interpreted according to our own fantasies, but according to the mind and meaning of

Him by whom the scriptures were revealed. For St. Peter says, "The prophecy did not come in olden times by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." Therefore, the true and proper sense of God's word must be taken out of the scriptures themselves, and not be forcibly thrust upon the scriptures, as we ourselves desire.

**6. Expound it consistent with the received doctrines of the Faith.** The apostle Paul would have the exposition of the scriptures agree *fitly*, in *proportion* with our faith, Romans 12.6, 2Cor. 4.13 Therefore, do not allow anything in our expositions which are against the received articles of our faith. When we read in the gospel of St. John, "The Father is greater than I," Joh 14.28 it is against the articles of our faith to admit any inequality in the Godhead between the Father and the Son. Therefore, the Lord's meaning was other than the words seem to import at first blush. Again, when we read, "It cannot be that those who were once illuminated, if they fall away, should be renewed again into repentance," Heb 6.4-6 let us not believe that repentance is to be denied to those who fall. For the catholic faith is this: that at every place, in every season, so long as we live on this earth, a full pardon of all sins is promised to all men who turn to the Lord.

**7. Expound it according to the Law of Love.** "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the chief and great commandment. And the second is like it: You shall love your neighbour as yourself. In these two commandments hang the whole law and the prophets," Mat 22.37-40. We must therefore take heed that our interpretations do not tend to overthrow charity, but tend to further and commend it to all men. The Lord says, "Do not strive with the wicked." Mat 5.39 But if we affirm that he also said this to the magistrates, then charity towards our neighbours, the safety of those who are in jeopardy, and the defence of the oppressed, would be broken and taken away. For thieves and unruly persons, robbers, and naughty fellows, would oppress the widows, the fatherless, and the poor, so that iniquity would reign and have the upper hand.

**8. Expound each passage according to its context.** Moreover, it is that we mark what occasion is spoken of, what goes before, what follows after, at what season, in what order, and what person is spoken of. By the occasion, and the sentences going before and coming after, examples and parables are expounded. Unless a man diligently marks the way of speaking throughout the *whole* scripture, he cannot help but err greatly. St. Paul, observing the circumstance of the time, thereby concluded that Abraham was justified, neither by circumcision, nor by the law. Again, when it is said to Peter, "Put away your sword... he that takes up the sword shall perish with the sword" Mat 26.52 — we must consider that Peter was an apostle, not a magistrate. For we read that the sword is given to the magistrate for revenge. Rom 13.4

**9. Compare like scriptures together.** Confer together the places which are like or unlike, and expound the darker by the more evident, and the fewer by the more in number. Therefore, though the Lord says, "The Father is greater than I," we must consider that the same Lord says in another place, "My Father and I are one." And though James says that Abraham and we are justified by works, Jas 2.21, 24 there are many places in St. Paul to be set against that one. Tertullian affirms that "they are heretics, and not men of the right faith, who draw some odd things out of the scriptures for their own purpose, not having any respect to the rest."

**10. Expound it humbly before God.** The most effectual rule of all, by which to expound the word of God, is a heart that loves God and his glory. It is not puffed up with pride, nor does it desire vainglory, nor is it corrupted with heresies and evil affections. Rather, it continually prays to God for his holy Spirit, that as the scripture was revealed and inspired by it, so it may also be expounded by the same Spirit to the glory of God and the safeguard of the faithful. Let him not abide hearing man's wisdom argue directly against the word of God. If the good and faithful expositor of God's word does this, then although he does not hit the nail on the head in some darker points, his error should not be condemned as a heresy; nor should it be judged as hurtful to the hearer. And whoever brings a darker point of scripture to light with its proper meaning, should not later condemn the imperfect exposition of that other interpreter. Nor should the author of an imperfect exposition reject the more proper sense of the better expositor. But by acknowledging it, he will receive it with thanksgiving. — *The word of God is a rule for all men and ages to lead their lives by.*

## Metonymy and Synecdoche

### *Examples in Reformation and Puritan Writings*

John Wycliffe, *The Trialogus*:

In the second sacramental clause concerning the wine, that wine in the cup is meant. And therefore, by the connection from a sufficient resemblance between this clause about the wine, and the former one in which the bread is consecrated, it appears plainly that this same bread must be referred to, because no catholic would deny that the *contents* of the cup are meant, by METONYMY.<sup>4</sup> For Christ, in Mark 14.24, speaks thus — “This is my blood of the new testament.” There is no catholic in existence who believes that the metal cup is sacramentally the blood of Christ; but he understands that the term is referring to the wine contained in it. Further, to lay bare the wily turnings of this sophistry, the Holy Spirit ordained that it should be written in the masculine gender, *Hic est sanguis meus* (this is my blood). This is why, among the many significations of those scriptural passages which we are certain of, this is one of the most certain: that in this proposition of the sacrament, the bread or wine is meant.

John Calvin, *On Prayer*:

When Paul declares that every creature of God "is sanctified by the word of God and prayers" (1 Tim. 4:5), he intimates that without the word and prayers none of them are holy and pure, *word* being used METONYMICALLY for *faith*. Hence David, on experiencing the loving-kindness of the Lord, elegantly declares, "He has put a new song in my mouth" (Ps. 40:3); intimating, that our silence is malignant when we leave his blessings unpraised, seeing every blessing he bestows is a new ground of thanksgiving. Thus Isaiah, proclaiming the singular mercies of God, says, "Sing to the Lord a new song" (Is. 42:10). In the same sense David says in another passage, "O Lord, open my lips; and my mouth shall show forth your praise" (Ps. 51:15). In like manner, Hezekiah and Jonah declare that they will regard it as the end of their deliverance "to celebrate the goodness of God with songs in his temple" (Is. 38:20; Jonah 2:10).

Henry Bullinger, *The Apostles Creed*:

In the twelfth chapter of the gospel of St. Matthew, we read that the Lord said, "As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be in the heart of the earth three days and three nights." Yet notwithstanding, in the sixteenth and twentieth chapters, expounding himself as having spoken that by SYNECDOCHE,<sup>5</sup> he says, "I must go to Jerusalem, and suffer many things from the scribes and elders, and be killed, and be raised up again the third day." <sup>6</sup>

Martin Luther, *Bondage of the Will*:

Hence, where the Scripture so often says, “All men are liars,” we must, upon the authority of “Free-will,” on the contrary say – the Scripture rather, lies; because, man is not a liar as to his *best part*, that is, his reason and will, but as to his *flesh* only, that is, his blood and his grosser part: so that that *whole*, according to which he is called man, that is, his reason and his will, is sound and holy. Again, there is that of the Baptist, “He that believes on the Son has everlasting life; he that believes not the Son shall not see life, but the wrath of God abides on him.” (John 3.36). We must understand “upon him” thus: – that is, the wrath of God abides upon the ‘grosser affections’ of the man: but upon that power of “Free-will,” that is, upon his will and his reason, abide grace and everlasting life.

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<sup>4</sup> *Metonymy*: substituting an attribute or feature for the name of the thing itself (as in ‘they counted heads’).

<sup>5</sup> Synecdoche: substituting a more inclusive term for a less inclusive one or vice versa (“counting heads”).

<sup>6</sup> Mat 16.21, and 20.18-19.

Hence, according to this, in order that “Free-will” might stand, whatever is in the Scriptures said against the ungodly, you are, by the figure SYNECDOCHE, to twist round to apply to that brutal part of man, that the truly rational and human part might remain safe. I have therefore, to render thanks to the assertors of “Free-will;” because, I may sin with all confidence; knowing that, my reason and will, or my “Free-will,” cannot be damned, because it cannot be destroyed by my sinning, but for ever remains sound, righteous, and holy. And thus, happy in my will and reason, I shall rejoice that my filthy and brutal flesh is distinctly separated from me, and damned; so far shall I be from wishing Christ to become its Redeemer! – You see, here, to what the doctrine of “Free-will” brings us – it denies all things, divine and human, temporal and eternal; and with all these enormities, makes a laughing-stock of itself!

John Owen, *The Death of Death*:

...“the whole world” does sometimes signify the worser part of the world; and why may it not, by a like SYNECDOCHE, signify the better part of that? Rev. 12:9, “The Devil, and Satan, which deceives the whole world, is cast out;” that is, the wicked and reprobate in the whole world, while all others rejoice in his overthrow, verse 10. 1Jn. 5:19, “The whole world lies in wickedness,” where “the whole world” is opposed to those who are “of God” in the beginning of the verse. You have the contrary sense in Col. 1:6.<sup>7</sup> This then being said to clarify the meaning of the expression that is insisted on here, will make it evident that there is nothing at all in the words themselves that would force anyone to conceive that all and every man in the world are denoted by them. Rather they denote believers, all that did or would believe throughout the whole world, in contrast to believers of the Jewish nation.

John Owen, *On the Holy Spirit*:

The material object of our faith is the things revealed in the Scripture, declared to us in propositions of truth; for things must be proposed to us, or else we cannot believe them. That God is one in three persons, that Jesus Christ is the Son of God, and similar propositions of truth, are the material object of our faith, or the *things* we believe. And the reason *why* we believe them is because they are proposed in the Scripture. The apostle expresses the whole of what we intend, in 1Cor 15:3-4, “I delivered to you first of all, that which I also received, how Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” Christ’s death, burial, and resurrection, are the things proposed to us to be believed; and so they are the object of our faith. But the reason why we believe them, is because they are declared in the Scriptures.<sup>8</sup> Sometimes this expression, “believing the Scriptures,” denotes by a METONYMY,<sup>9</sup> both the formal and material objects of our faith. We believe the Scriptures themselves, as such, *and* the things contained in them. Thus Joh 2:22: “They believed the Scripture, and the word which Jesus said;” or the things delivered in the Scripture and further declared by Christ, which they did not understand before. And they believed what was declared in the Scriptures, *because* it was declared in them. Under various considerations, both are intended in the same expression, “They believed the Scripture.”

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<sup>7</sup> Col 1:5-6 For the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel; Which has come to you, as *it has* in all the world; and brings forth fruit, as *it does* also in you, since the day you heard *of it*, and knew the grace of God in truth:

<sup>8</sup> See Acts 8:28-38.

<sup>9</sup> Substituting the name of an attribute or feature for the name of the thing itself: when we believe the Scriptures, we believe God.

## Metonymy and Other Figures of Speech

*Adapted from a Wikipedia article: <https://en.wikipedia.org/wiki/Metonymy>*

**Metonymy** (mi-TON-i-mee) – a figure of speech (a TROPE) in which a thing or concept is referred to by the name of something closely associated with that thing or concept.

Metonymy and related figures of speech are common in everyday speech and writing. SYNECDOCHE and METALEPSIS <sup>10</sup> (also see below) are considered specific types of metonymy. POLYSEMY, multiple meanings of a single word or phrase, sometimes results from relations of metonymy. Both METONYMY and METAPHOR involve the substitution of one term for another. In metaphor, this substitution is based on some specific analogy between two things. In metonymy the substitution is based on some understood association or CONTIGUITY. In addition to its use in everyday speech, metonymy is a figure of speech in some *poetry* and in much *rhetoric*. Greek and Latin scholars of rhetoric made significant contributions to the study of metonymy.

SYNECDOCHE, in which a specific part of something is used to refer to the whole (like "counting heads"), is usually understood as a specific kind of metonymy. Sometimes an absolute distinction is made between a metonymy and a synecdoche, treating metonymy as different from, rather than inclusive of, synecdoche. There is a similar problem with the terms SIMILE and METAPHOR.

METALEPSIS is closely related to metonymy, and is sometimes understood as a specific kind of metonymy. Metalepsis is a figure of speech in which a word or a phrase from figurative speech is used in a new context. The new figure of speech refers to an existing one. For example, in the idiom "lead foot", meaning someone who drives fast, lead is a heavy substance, and a heavy foot on the accelerator pedal would cause a vehicle to go quickly. The use of "lead foot" to describe a person follows the intermediate substitution of "lead" for "heavy". The figure of speech is a "metonymy of a metonymy".

The concept of metonymy also informs the nature of POLYSEMY, i.e., how the same phonological form (i.e., similar sounding words) has different semantic meanings. If the two meanings are unrelated, as in the word *pen* meaning both *writing instrument* and *enclosure*, they are considered HOMONYMS. Within logical polysemies, a large class of mappings may be considered to be a case of metonymic transfer (e.g., "chicken" for the bird, as well as its meat; "crown" for the object, as well as the institution).

Metonymy works by the *contiguity* (association) between two concepts, whereas the term "metaphor" is based upon their *analogous* similarity. When people use metonymy, they don't typically wish to transfer qualities from one thing to another as they do with metaphor. There's nothing press-like about reporters or crown-like about a monarch, but "the press" and "the crown" are both common metonyms. Some uses of figurative language may be understood as both metonymy and metaphor. For example, a king, like his crown, could be stiff but malleable, overly ornate, and often immobile.

The phrase "to fish pearls" uses metonymy, drawing from "fishing" the idea of taking things from the ocean. What is carried across from "fishing fish" to "fishing pearls" is the domain of metonymy. In contrast, the metaphorical phrase "fishing for information" transfers the concept of fishing into a new domain. If someone is "fishing" for information, we don't imagine that the person is anywhere near the ocean; rather, we transpose elements of the action of fishing (waiting, hoping to catch something that cannot be seen, probing) into a new domain (a conversation). Thus, metaphor works by presenting a set of meanings and uses them to suggest a similarity between items, actions, or events in two domains; but metonymy references a specific domain (here, removing items from the sea).

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<sup>10</sup> *Metalepsis*: showing a relationship between two seemingly unrelated things. Here's an example from Shakespeare: "Tomorrow, and tomorrow, and tomorrow, Creeps in this petty pace from day to day, **To the last syllable of recorded time;**"

Sometimes, metaphor and metonymy may both be at work in the same figure of speech, or one could interpret a phrase metaphorically or metonymically. For example, the phrase "lend me your ear" could be analyzed in a number of ways. One could imagine the following interpretations:

- Analyze "ear" metonymically first – "ear" means "attention" (because we use ears to pay attention to someone's speech). Now, when we hear the phrase "lending an ear (attention)", we stretch the base meaning of "lend" (to let someone borrow an object) to include the "lending" of non-material things (attention), but, beyond this slight extension of the verb, no metaphor is at work.
- Imagine the whole phrase literally – imagine that the speaker literally borrows the listener's ear as a physical object (and the person's head with it). Then the speaker has temporary possession of the listener's ear, so the listener has granted the speaker temporary control over what the listener hears. We then interpret the phrase "lend me your ear" metaphorically to mean that the speaker wants the listener to grant the speaker temporary control over what the listener hears.
- First, analyze the verb phrase "lend me your ear" metaphorically to mean "turn your ear in my direction," since we know that, literally, lending a body part is nonsensical. Then, analyze the motion of ears metonymically – we associate "turning ears" with "paying attention," which is what the speaker wants the listeners to do.

It is difficult to say which analyses above most closely represents the way a listener interprets the expression, yet all three analyses yield the same interpretation.

### Examples:

- **CONTAINMENT:** When one thing contains another, it can frequently be used metonymically, as when "dish" is used to refer not to a plate but to the food it contains, or as when the name of a building is used to refer to the entity it contains, as when "the White House" or "the Pentagon" are used to refer to the U.S. presidential staff or the military leadership, respectively.
- A physical item, place, or body part used to refer to a related concept, such as "the bench" for the judicial profession, "stomach" or "belly" for appetite or hunger, "mouth" for speech, "hand" for someone's responsibility for something ("he had a hand in it"), "nose" for concern about someone else's affairs, (as in "keep your nose out of my business"). A reference to Timbuktu, as in "from here to Timbuktu," usually means a place or idea is too far away or mysterious.
- **Tools/instruments:** Often a tool is used to signify the job it does or the person who does the job, as in the phrase "the press" (referring to the printing press), or as in the proverb, "The pen is mightier than the sword."
- **Product for process:** This is a type of metonymy where the product of the activity stands for the activity itself. For example, in "The book is moving right along," *the book* refers to the process of writing or publishing.
- **Punctuation marks** often stand metonymically for a meaning expressed by the punctuation mark. For example, "He's a big *question mark* to me" indicates that something is unknown.
- **SYNECDOCHE:** A part of something is often used for the whole, as when people refer to "head" of cattle or assistants are referred to as "hands." The one hundred-dollar bill is often referred to as "Bens", "Benjamins" or "Franklins" because it bears the portrait of Benjamin Franklin. Also, the whole of something is used for a part, as when people refer to a municipal employee as "the council" or police officers as "the law".
- **TOPONYMS:** A country's capital city or some location within the city is frequently used as a metonymy for the country's government, such as Washington, D.C., in the United States; Downing Street or Whitehall in the UK; and the Kremlin in Russia. Similarly, places such as Wall Street, Madison Avenue, Silicon Valley, Hollywood, Vegas, and Detroit are used to refer to their industries. Wall Street is often used metonymically to describe the entire U.S. financial and banking sector.

Common nouns and phrases can also be metonyms: RED TAPE can stand for bureaucracy, whether or not that bureaucracy actually uses red tape to bind documents.

## One Hundred Stories in the Bible

1. The Creation – Gen 1:1-2:7
2. Adam and Eve – Gen 2:8-3:24
3. Cain and Abel – Gen 4:1-16
4. The Great Flood – Gen 6:5-9:17
5. The Tower of Babel – Gen 11:1-9
6. God Calls Abraham – Gen 12:1-9
7. Sodom and Gomorrah – Gen 18:16-19:29
8. Abraham's Obedience – Gen 22:1-19
9. Isaac Marries Rebekah – Gen 24:1-67
10. Esau's Birthright – Gen 25:19-34
11. Isaac Blesses Jacob – Gen 27:1-40
12. Jacob and Laban – Gen 29:1-31:55
13. Jacob Wrestles – Gen 32:1-33:20
14. Revenge against Shechem – Gen 34:1-31, 49:5-7
15. Joseph in Prison – Gen 39:1-40:23
16. Joseph as a Ruler – Gen 41:1-57
17. Family Reunion – Gen 42:1-45:28, 46:28-30
18. Moses' Birth – Exo 1:1-2:10
19. The Burning Bush – Exo 3:1-22
20. The Ten Plagues – Exo 7:14-12:30
21. The Exodus – Exo 12:31-51
22. The Red Sea – Exo 14:5-31
23. Ten Commandments – Exo 20
24. The Golden Calf – Exo 32:1-29
25. Ten Spies – Num 13:1-14:38
26. Rebellion in the Ranks – Num 16:1-17:13
27. Balak and Balaam – Num 22:1-24:25
28. Rahab and the Spies – Josh 2:1-24
29. Jericho Falls – Josh 6:1-27
30. Gibeon's Con Artists – Josh 9:1-27
31. Deborah and Barak – Jdg 4:1-24
32. Gideon as Judge – Jdg 6:1-7:25
33. Abimelech's Ambition – Jdg 9:1-57
34. Samson as Judge – Jdg 13:1-16:31
35. Ruth, Naomi and Boaz – Ruth 1:1-4:22
36. Samuel is Born – 1Sam 1:1-28
37. Samuel the Prophet – 1Sam 3:1-4:22
38. Saul Becomes King – 1Sam 9:1-10:27
39. Jonathan's Bravery – 1Sam 14:1-46
40. Saul's Disobedience – 1Sam 15:1-35
41. David Kills Goliath – 1Sam 17:1-51
42. David and Jonathan – 1Sam 18:1-4, 20:1-42
43. Nabal and Abigail – 1Sam 25:1-44
44. Saul's Death – 1Sam 28:1-25, 30:1-13
45. David's Success – 2Sam 5:1-6:23
46. David and Bathsheba – 2Sam 11:1-12:25
47. Amnon and Tamar – 2Sam 13:1-22
48. Absalom – 2Sam 13:23-19:8
49. Solomon's Wisdom – 1Kng 3:1-28
50. Jeroboam and Rehoboam – 1Kng 11:26-14:31
51. Elijah's Challenge – 1Kng 17:1-18:46
52. God Speaks to Elijah – 1Kng 19:1-21
53. Micaiah the Prophet – 1Kng 22:1-40
54. Chariot of Fire – 2Kng 1:1-2:25
55. Elisha Heals Naaman – 2Kng 5:1-27
56. Famine and Unbelief – 2Kng 6:24-7:20
57. Joash and Jehoiada – 2Kng 11:1-21
58. Hezekiah Trusts God – 2Kng 18:13-19:37
59. Josiah's Reign – 2Kng 22:1-23:30
60. Fall of Jerusalem – 2Kng 24:18-25:30
61. David's Power – 1Chr 11:1-25
62. David's Census – 1Chr 21:1-22:1
63. Jehoshaphat and Ahab – 2Chr 18:1-19:11
64. Ezra Rebuilds the Altar – Ezr 3:1-13
65. Nehemiah Builds the Wall – Neh 2:1-20
66. Enemy Opposition – Neh 4:1-23
67. Nehemiah's Justice – Neh 5:1-19
68. Esther Saves the Jews – Est 1:1-10:3
69. Job is Tested – Job 1:1-22
70. Ezekiel's Vision – Eze 37:1-14
71. The Fiery Furnace – Dan 3:1-30
72. The Lions' Den – Dan 6:1-28
73. Jonah – Jon 1:1-4:11
74. Jesus is Born – Mat 1:18-25 Luk 2:1-40
75. Wise Men and King Herod – Mat 2:1-23
76. Jesus is Tempted – Mat 4:1-11 Mar 1:12-13 Luk 4:1-13
77. Jesus Feeds 5,000 – Mat 14:13-21 Mar 6:30-44 Luk 9:10-17 Joh 6:1-15
78. The Bread of Life – Joh 6:1-71
79. Jesus Walks on Water – Mat 14:22-36 Mar 6:45-56 Joh 6:16-21
80. The Good Samaritan – Luk 10:25-37
81. The Wedding Feast – Luk 14:15-24
82. The Prodigal Son – Luk 15:1-32

- 83. Jesus Raises Lazarus – Joh 11:1-44
- 84. Abraham's Bosom – Luk 16:19-31
- 85. Jesus and Zacchaeus – Luk 19:1-10
- 86. The Triumphal Entry – Mat 21:1-11  
Luk 19:28-40 – Joh 12:12-19
- 87. The Last Supper – Mat 26:17-30 Mar  
14:12-26 Luk 22:7-30 Joh 13:1-30
- 88. Jesus' Trial – Mat 26:47-27:31
- 89. Jesus' Crucifixion – Mat 27:32-56  
Mar 15:21-41 Luk 23:26-49 Joh  
19:16-42
- 90. Jesus' Resurrection – Mat 28:1-15  
Mar 16:1-14 Luk 24:1-34 Joh 20:1-10
- 91. Jesus' Ascension – Luk 24:35-53 Acts  
1:6-11 –
- 92. The Holy Spirit Comes – Acts 2:1-47
- 93. The Apostles' Courage – Acts 4:1-31
- 94. Ananias- and Sapphira – Acts 5:1-11
- 95. Philip and the Eunuch – Acts 8:26-40
- 96. Saul Encounters Jesus – Acts 9:1-19
- 97. Peter and Cornelius – Acts 10:1-11:18
- 98. Paul in Corinth – Acts 18:1-28
- 99. Paul in Ephesus – Acts 19:1-41
- 100. Paul Goes to Rome – Acts 27:1-  
28:31

See also Bill Mounce's *Guide to 52 Major Stories of the Bible*:  
<https://www.biblicaltraining.org/52-major-stories-bible/bill-mounce>