

# EXPOSITION 2

## How to Let the Bible Explain MORE of Itself

### INTRODUCTION

On the eve of his friend's execution, a young man discussed the faith for which the judge had sentenced them both. "Thomas," he said—lowering his voice so the guard could not hear him—"I have to ask you this favor. Before I can face my own certain death, I need to know if what the others say about the grace of God is true. So, tomorrow—when they burn you at the stake—if the pain is tolerable and your mind is at peace, lift your hands above your head. Do it right before you die; Thomas, I have to know." Thomas Hauker whispered to his friend, "I will."

The next morning, guards bound Hauker to the stake and ignited the wood at its base: a familiar site in the England of 1555. Twigs burst into flame, kindling the branches above them: smoke, sparks, and fiery tongues swirled up and around Thomas, eager to consume him; but they could cremate his bravery. Despite burning for a long time, Hauker remained valiantly silent and motionless. In fact, everyone watching thought he was dead, when suddenly, miraculously, Hauker raised his charred arms and fingerless hands. Then, slowly stretching them, still on fire, toward heaven, he clapped them together three times—firing up the crowd. Flashes of praise and applause punctuated Hauker's triumphant answer to his friend.

Thomas Hauker demonstrated courage at his trial, and tenacious determination on the stake; but the fire helped him to express something *more* about his faith: deep conviction. In a similar way, Level 1 procedures uncovered a great deal of information in the text, but Level 2 processes will bring out *even more*; as Hauker clapped *three* times to *triple* his witness to God's grace, superior skills will *treble* the volume of God's voice, as they *expose* even finer details of the text.

### THE AUTHOR'S DESIGN: EXPOSITION 2, Step One

#### Phase 1: Research the root idea in an expository dictionary



#### FILE THIS

On Level 1, you began the process of discovery by **looking up** in Strong's Concordance, the **root-ideas** of words listed for you on the *Language Design Worksheet*. Entries in the dictionary at the back of the concordance, however, are so short and to the point that they frequently fail to explain root meanings to our satisfaction. There is, however, good news for those who want to take their investigations to the next level: advanced language tools previously reserved for scholars now employ Strong's numbers. For additional help, then, check either of the following user-friendly, word study tools, *keyed* to Strong's dictionaries

1. **The Theological Wordbook of the Old Testament**

This two-volume *Wordbook* assigns its own numbers to the original Hebrew and Aramaic words—but it does have an index at the back of volume two that cross references with Strong's. All you have to do is look up the *Strong's number* and note the new one.

2. **Vine's Expository Dictionary of New Testament Words**

A comprehensive dictionary of every word in the New Testament, keyed to the King James Version of the Bible, arranged words in *alphabetical* order, by *parts of speech*, with *Strong's numbers* so *anyone* can *recognize* words and *gain further insights* into their meanings.

3. **The Complete Word Study Dictionary: New Testament**

A *serious* language tool—*keyed* to Strong's, and written *expressly* for the *general* audience.

# EXPOSITION 2



## WATCH THIS

### How to Use the Theological Wordbook of the Old Testament

According to *Strong's*, the definition of the word “love” (Deut 6:5) is, “to have affection for.” When you look up the *Strong's number*, 157, in the *Wordbook*, you will find:

<b>STRONG</b>	<b>TWOT</b>
157 .....	29

Turning to page 14 of the *Workbook* for word #29, you will see the primary word (ahab) listed first, with all its derivatives lined up below, as follows:

29 אהב (ahab) *love, like, be in love, lovely*

#### Derivatives

29a	אהב	(ahab)	love
29b	אהב	(ohab)	love
29c	אהבה	(ahaba)	love

- The number at the top left is the **TWOT** number.
- Then, comes the Hebrew word—in Hebrew.
- Next is the English transliteration of the word.
- After that comes the various core meanings, depending on the form that the word takes in the text.
- Then come the derivatives.
- Following the derivatives comes a discussion of the main word
- Finally, the *Wordbook* explains each derivative, in the order listed below the main word.

Sometimes, the *Wordbook* mentions the *part of speech*: if it does, enter it on the *Language Design Sheet* in the column between the *Unfamiliar Word*—and the *Strong's number*. Compare the root meaning as it is expressed here—with the one from the concordance. Ask—are there any new insights? Is it worded better to answer the **5 W's** and an **H**? Modify, if necessary, the definition that you already entered on the *Language Design Sheet*.

### How to Use Vine's Expository Dictionary of New Testament Words

Although *Vine's* gears itself to the KJV, it remains the most popular of expository dictionaries. To use it, you will need *three* things, all of which you can find in *Strong's Concordance*:

- the KJV *equivalent* to the word in your version (if you use a different translation)
- the English *transliteration* of the Greek word
- the *Strong's number*

*Vine's* lists words, alphabetically, in English. Under each entry, it uses subheadings (like—“Verbs,” “Nouns,” “Adjectives,” etc.), depending on the forms that a particular word or word family takes in the Bible. When you look up the word, “remembrance” in *Vine's*, for example, you will find a list of *5 verbs*, and *4 nouns* under the entry:

**REMEMBER, REMEMBRANCE,  
REMINDED**

# LEVEL 2 SKILLS

To tell which one is your word, look for two things: (1) its *English transliteration* (a word made up of English letters substituted for those of the original language, without translating the word into English), and (2) its *Strong's number*. For example, the fourth item under “Verbs,” for the entry above, reads:

## 4. *hupomimnesko* (□□□□□□□□□□, 5279)

When both the *spelling* and *number* in *Vine's* agree with your *transliteration* and *Strong's number*, consider it a *match*. Then, enter the *part of speech* (in this case, “verb”) on the *Language Design Sheet* that you began to fill out on Level 1:

Ref.	Unfamiliar Word	Part of Speech	Strong's Number	Root Meaning	Literary Devices	Insights from Dictionary
1:5	Remind	<i>Verb</i>	5279	Remind quietly		

Next, comes a series of definitions depending on how the Bible writers used it, followed by sample Scripture references:

## 4. *hupomimnesko* (□□□□□□□□□□, 5279)

signifies “to cause one to remember, put one in mind of” (hupo, “under,” often implying suggestion, and No.1, John 14:26, “shall...bring...to (your) remembrance”; 2 Tim 2:14, “put...in remembrance”; Titus 3:1, “put...in mind”; 3 John 10, RV, “I will bring to remembrance” (KJV, “I will remember”); Jude 5, “to put...in remembrance.” In Luke 22:61 it is used in the passive voice, “(Peter) remembered,” lit., “was put in mind.”

The word “signifies” (on line 2) introduces the *core* idea of the Greek word translated *remembrance*: “to cause one to remember, to put one in mind of.” Compare this with the root meaning from the concordance that you entered on the *Language Design Sheet*. If the wording in *Vine's* makes more sense or presents the root idea in a way that *better* answers the **5 W's** and an **H**, then *modify* its meaning on the *Language Design Sheet* as follows:

Ref.	Unfamiliar Word	Part of Speech	Strong's Number	Root Meaning	Literary Devices	Insights from Dictionary
1:5	Remind	Verb	5279	Remind quietly		<i>Cause to remember by gentle reminder</i>

Sometimes an entry like number “5” (the next definition for word 5279) indicates that more information about *hupomimnesko* is available elsewhere in the dictionary—and forward readers to that *additional* help with the words, “See **MIND**,” at the end of the write-up.

## How to Use the Complete Word Study Dictionary: New Testament

This language tool does not follow any particular translation, and for your added convenience, lists words by their *Strong's numbers* in numerical order. So for example, the word “remembrance” appears as follows on p. 1425 of the *Dictionary*:

# EXPOSITION 2

**5279.** ἠπομιμνησκω **hupomimnesko**; fut. hupomneso, from hupo (5259), under, and mimnesko (3403), to remind. To remember, perhaps after hints or suggestions, to put in mind of, remind, bring to remembrance.

(I) Act. in various constructions: with acc. of person and thing (John 14:26, “shall bring to your remembrance all things” [a.t.]). Followed by the acc. of person with *peri* (4012), concerning; followed by the gen. (2 Pet. 1:12); by the acc. of person with the inf. (Titus 3:1); with *boti* (3754) (Jude 1:5); followed by the acc. of thing such as precepts, duties (2 Tim. 2:14); also evil deeds, with the idea of censure, reprehension (3 John 1:10).

(II) In the mid. meaning to call to mind, recollect, remember, with the gen. (Luke 22:61). Deriv.: *hupomnesis* (5280), a reminding, recollection.

**Syn.:** *hupotithemi* (5294), to suggest, put into one’s mind; *mnemoneuo* (3421), to call to mind, remember, always used with an obj.; *anamimnesko* (363), to remind, call to one’s mind, and in the pass. to call to remembrance; *epanamimnesko* (1878), to remind again, put in remembrance. Ant.: *lanthano* (2990), to be ignorant of; *epilanthanomai* (1950), to forget, neglect; *eklanthanomai* (1585), to forget completely; *agnoeo* (50), to ignore.

- The first line, from left to right, provides the *Strong’s number*, the Greek word in Greek, and its English transliteration.
- The next three lines, from left to right, supply another form of the word, the sources from which the word is derived, and a definition.
- Roman numerals I and II supply examples with references.
- Then come words derived from the main word (Deriv.), its synonyms (Syn.) and antonyms (Ant.).

The reference to Jude 1:5 under the subheading (1), indicates that, in the opinion of the dictionary’s compiler/editor, the definition there “bring to remembrance,” applies to *hupomimnesko* in our text.

**A word of caution:** regardless of how helpful language tools prove to be, the *context* still decides how words function in the text. What we have done so far does not constitute a full-blown word study that explores every sense that a key word lends to the text. Such a thorough analysis of specific words is only possible after you have acquainted yourself with **ALL** the unfamiliar words in the text.

# LEVEL 2 SKILLS

## Phase 2: Conduct a full word study of key terms

### FILE THIS

Once you have acquainted yourself with the unfamiliar words in the passage, it is time to explore the sense that they lend to the text. You can accomplish this with a word study — an in-depth investigation of the meaning(s) of a word, to determine what it means in a given passage.

While acquainting yourself with an unfamiliar word, you may have learned its root meaning, but the context still determines its final sense in the passage. In fact, “The aim of word study . . . is to . . . understand as precisely as possible what the author was trying to convey by his use of this word in this context. Thus, for example, you cannot legitimately do a word study of *sarx* [flesh]; you can only do a word study of *sarx* in (1 Cor. 5:5) or in (2 Cor. 5:16), and so on” (Gordon D. Fee, *New Testament Exegesis*, p. 83). That’s how much the context impacts its words.

Different contexts put different spins on the same word — even with *identical* grammatical characteristics in each instance. The sense in one passage may not even resemble what it means in the other. To study a word, then, bring its root meaning to the text; then monitor the way the word interacts with its context — until it makes biblical sense.

### WATCH THIS

#### How to conduct a full word study

Here is a *dependable* procedure for word study (see, *Handbook*, pages 63-71 for details). The sample study that follows [*minus* the *helpful suggestions*, marked with *hollow bullets* (○)] also appears on pages 395-398 of *Handbook*:

#### 1. Write out the word to study, the passage in which it occurs, and the date:

STUDY WORD: *physical/psychikos*

PASSAGE: *Jude 19*

DATE: *5/20/94*

#### 2. Describe the word in its own context

Look up the English translation of your word in an English dictionary:

- What part of speech is it? (*Predicate*) *adjective*
  - What are its limitations? *Completes the subject by describing it*
- What does it do in the sentence? *Describes the character/condition of divisive people*
  - How does it interact with other words in the text? *Establishes the basis for the accusation that follows—because they lack the Spirit*
  - What influence do other words in the text have on it? *Controlled by linking verb “are”*
- Apply the test for symbolic language on page 21. Is it literal or figurative? *Literal*
  - How should you take what it says? *In a simple, factual way*

#### 3. Determine where you can learn the most about the word

Look up your verse under the English translation of your word in the main section of a concordance. Notice the *Strong’s number* of the root of the word in your text:

- How many times does the root word appear in the Bible? *Six times (1 Cor 2:14; 15:44 [two times], 46; James 3:15; Jude 19*
  - How popular is it? *Fairly popular; three different authors use it*

See which book or group of books uses it most and look up the dates of those books:

- What historical period has the highest concentration of occurrences? *AD 45-65*  
*James [1x] (45-60); Jude [1x] (50-65); Paul [4x] (55-57)*
  - When did writers use it most? *AD 50-65 [5 of the 6 times it is used]*

# EXPOSITION 2

- Is your book from this period? *Yes*
    - Can you connect or dissociate the book with the trend during that time? *It falls within the boundaries of this time period and could be part of a trend*
  - Is your Bible writer the most frequent user of it? If not, who is, and how does he use it? Did he influence your Bible writer? How? *No. Paul uses it more than anyone else, but it is possible that Paul influenced Jude (cf. “lack the Spirit,” with 1 Cor 2:14)*
    - How much outside influence is there on your word? *Impossible to determine with any degree of accuracy, but Jude does write after Paul, its most prolific user*
- 4. Establish the range of meanings.**
- Find out how it is used in other Bible books to determine the way:
    - Earlier Bible writers use it? *James*
    - Contemporary Bible writers use it?  
*James 3:15 (KJV—“sensual;” NASV—“natural”; NIV—“unspiritual”) —associated with jealousy, selfish ambition, disorder, every evil thing (verse 16); it was the label for unreasonable, harsh, judgmental, hostile, hypocritical, and unstable people (verse 17). First Cor. 2:14 describes someone who lives on a purely natural, Spiritless plane; 1 Cor. 15:44 contrasts the body in this life with the resurrection body; 1 Cor. 15:46 describes what comes first on a lower plane before the spiritual.*
    - Later Bible writers use it? *No*  
—Trace its development before, during, and after the time of your book  
*The word peaks with Jude—the last Bible writer to use it*
  - Can you make out any earlier, contemporary, or later trends?
    - Is there a pattern that may help to explain the way the word is used from one historical period to the next?  
*Yes. Earlier writers in general associate it with people who have no connection with the Holy Spirit.*
  - Does your Bible writer fit or deviate from these trends? agree with any earlier, contemporary, or later authors? How does this affect your understanding of the word?
    - Can you plug your book into patterns or particular usage that may help to explain the way it is used in your text?  
*Yes. There is considerable agreement, which fortifies the certainty of any definition.*
- 5. Consider non-biblical sources**
- What are the root meanings of any equivalent words from the Mesopotamian, Greco-Roman, or Jewish world?
    - Does your word compare with synonyms from outside the Bible that might shed light on its meaning or development?  
*Scholars trace psyche (soul, life) back to the Indo-European root bhes, from which German gets the word blasen (to blow). So originally, psyche- referred to the breath that brings humans to life. The Greeks believed that the psyche-temporarily combined with the body (see Plato, Cratylus 400c; Laws 873a, b; and Homer, Iliad 23. 34ff.; Odyssey 11. 387) and that the body lost its life when it left (Homer, Odyssey 14. 426)—whereas Hebrews considered the soul (nephesh) the result when God’s “breath of life” (ruach) enters the human body (Gen. 2:7). According to Psalm 146:3, 4, when this breath*

# LEVEL 2 SKILLS

*leaves the body at death, the soul ceases to exist. Greek writers, though, insisted that the soul is immortal (Plato, Republic 10. 608d) and that it did not reach its peak until separated from the body (Plato, Phaedo 66e-67a). Even so, it had to pass through several incarnations “to turn away from worldly values such as riches and power and to devote itself to truth and goodness in imitation of the gods” (George Thomas, Religious Philosophies of the West, p. 25). So to an ancient Greek, though something psychikos was alive, animated by the psyche, it was still physical and of this world.*

- Determine the range of meanings from archaeological inscriptions or documents:
  - Earlier than your text:
    - *The opening prayer of the Liturgy of Mithras referred to “my human natural powers.”*
    - *The adjective occurs in a document describing natural gifts to the god Mercury on behalf of a deceased wife.*
  - Later than your text: *Not applicable*
  - Contemporary with your text: *Not applicable*
    - *Did your word develop in biblical circles in a way that parallels or deviates from its evolvment outside? Parallel*
- Can you make out any earlier, contemporary, or later trends?
  - Can you identify patterns in the evolvment of words similar in meaning to your own?  
*Yes. Whatever is associated with the psyche is earthly—connected with life in this world, and separated from the higher realm to which the Greeks believed the soul would escape.*
- Does your Bible writer fit or deviate from these trends; agree with any earlier, contemporary, or later authors? How does this affect your understanding of the word?
  - Can you establish possible parallels with non-biblical sources?  
*Jude was a Hebrew, trained in the scriptures of the Old Testament. In all likelihood, he did not share the Greek view of the soul, but he would agree that “the soul” (to him, the whole person: body plus breath of life) is separated from God in its natural state and that people who are psychikos live on a lower plane (verse 10), strongly motivated by money and power (verse 11).*

## 6. Consider the context of your word

The most reliable source of information for studying a word is the author. Refer to guidelines (pages 6, 7), for some of the ways that the Bible writers gave meaning to their words in the text:

- Does the author:
  - Define what he means?  
*Yes. The appositive phrase “lack the Spirit” explains that these people were unspiritual—they had nothing to do with God’s Spirit.*
  - Attach any explanations? *See, previous answer.*
  - Limit terms? *By describing psychikos people as “lacking the Spirit,” Jude limits its meaning.*
  - Argue one thing in contrast with another?  
*In verse 20, Jude advises his readers to build up and not tear down, and to pray in the very Spirit that psychikos people lack.*

# EXPOSITION 2

- Does the structure of the author's argument (logic, etc.) affect the term?  
*Yes. This isn't the first time that Jude describes "these people." Verses 10-18 shed considerable light on his opinion of the sensual person.*

## 7. **Attempt A Definition/In pencil**

Pull everything together that you have learned about your word and work up a tentative definition  
*Sensual people lead selfish, Spiritless lives on a much lower plane than the abundant life that Christ gives. Without the Spirit, they depend entirely on natural instincts and still suffer from every human vice and weakness that stands between humans and salvation. Consequently, they naturally oppose the Spirit and work against Him, dividing rather than uniting flock, selfishly exploiting church members and their circumstances for personal gain. Instead of building up the saints, they mercilessly tear them down by pouncing on the weak, ignoring the helpless, and hating the sinner instead of the sin.*

## 8. **Compare your findings with reliable reference materials:**

Try out your definition to see if it holds up against what reliable sources have to say:

Source	Differences
7 SDABC 709	None
3 JFB 653, 654	None
5 EGT 273	None
Kelly: <i>Epistle of Jude</i> , pp. 284, 285	None
Bigg: <i>St. Jude</i> , p. 339	None

## 9. **Definition/Adjusted or affirmed, in pencil**

If there are no differences between your attempted definition and the reference sources, the definition remains the same — otherwise adjust it to fit the results of your investigations.

*Affirmed by the exercise in number 8, the final definition remains the same as the one that we attempted, above in question, number 7.*

## Phase 3: Determine the author's writing style

### **FILE THIS**

Among the various *literary devices* that Bible writers used to create a particular effect, or to evoke a certain response from their audiences are:

- **Definitions**—Sometimes the author defines the meaning of the word, such as Paul did with the word “carnal” in Romans 7:14, KJV. He said that it meant, “sold into slavery to sin” (NRSV).
- **Explanations**—Sometimes the author glosses a term, that is, he attaches an explanation to it. See Ephesians 2:1; John 2:19; 7:37, 38 for examples.
- **Limitations**—Often the subject or predicate may either limit or define a term. When Matthew, for example used the word *moraino* with salt, it meant “tasteless” (Matt. 5:13), but Paul used the same word with a human subject in Rom. 1:22, where it takes on the meaning “foolish” (Kaiser, p. 107).
- **Contrasts**—At times an author develops the meaning of a term by arguing one thing in contrast with another. Compare, for instance, 2 Corinthians 3:6-14 with Romans 8:5-8.



# LEVEL 2 SKILLS

- **Parallels**—Parallel passages may help you determine the meaning of a word when *the same writer* uses either (a) a *verbal* parallel, in which the same word is used in a similar context or in reference to the same subject (see for example, Gal. 5:6; 6:15; 1 Cor. 7:19) or (b) a *topical* parallel, in which similar facts, subjects, attitudes, or doctrines can throw light on the meaning, even though the exact words or phrases may be different (see Luke 14:26 and Matt.10:37). Under these circumstances, you presumably have something \reliable to compare things with. The situation may prove less certain, however, when you compare your text with seemingly parallel passages from different Bible writers who used the same word or spoke on the same topic. It is best to wait for Step Three, *Application*, before you take into consideration other Bible books.



## WATCH THIS

### How to notice Literary Devices

In verse 5, for example, Jude says to his audience, “I want to *remind* you, *though* you are fully aware of” everything I am about to say. In other words, Jude *deliberately limits the core idea* of “to remind” by saying that his audience *already knew* what he wanted to *remind* them. In this case, then, you would write the word *limitation* in the column, “Literary Devices,” as follows:

Ref.	Unfamiliar Word	Part of Speech	Strong’s Number	Root Meaning	Literary Devices	Insights from Dictionary
1:5	Remind	Verb	5279	Remind quietly	<i>Limitation</i>	<i>Cause to remember by gentle reminder</i>

Modify the root meaning—if necessary—in the “Insights” column. In the context of verse 5, for example, Jude limits the core idea of *remind*—by giving *hupomimnesko* a *tactful* rather than an *instructional* sense. He apparently intended to reintroduce the facts of verses 5-15 into the thinking of his audience in such a way that they would recall for themselves what happened in the past, recognize the present danger, and begin battling for the faith. In everyday English, Jude seems to say, *I want to run by you—things already familiar to you and that you should recognize*. Add this *tactful* sense of *remind*, in the “Insights” column, as follows:

Ref.	Unfamiliar Word	Part of Speech	Strong’s Number	Root Meaning	Literary Devices	Insights from Dictionary
1:5	Remind	Verb	5279	Remind quietly	Limitation	<i>Cause to remember by gentle reminder; tactfulness</i>

## THE AUTHOR’S CODE: EXPOSITION 2, Step Two

### Phase 1: Decipher figures of speech



## FILE THIS

In the chapter, “Level 1: Exposition,” pages 19-24, we explained the basics of interpreting *comparisons*—one of the most frequent *figures of speech* in Scripture. Widespread as they are, the Bible features a great many more *figures* that we can group into *three* main categories:

# EXPOSITION 2

## SHORT FIGURES

The Bible overflows with *brief* [short] *comparisons, associations, additions, and contrasts*:

- *Comparisons* emphasize similarities
- *Contrasts* point out differences
- *Additions* add to the effect of words and multiply their force
- *Associations* allow one thing to stand for another

For *in-depth* explanations of *short figures* and *how* to interpret them, see pages 52-54 in *Handbook*.

## OPAQUE FIGURES

*Riddles, fables, proverbs, and enigmatic sayings* can be so obscure, that they often defy understanding—even after we have analyzed their *context, structure, language, and historical-cultural* background:

- *Riddles* are *concise* sayings during a match of wits, which *challenge* the audience to discover their shrouded meanings
- *Fables* are fictitious stories meant to teach a moral lesson
- *Proverbs* are brief sayings full of meaning
- *Enigmatic sayings* are statements so saturated with meaning that they overwhelm audiences unprepared for them

For *thorough* explanations of *opaque* figures and *how* to interpret them, see pages 54-55 in *Handbook*.

## EXTENDED FIGURES

*Similitudes, parables, figurative actions, and allegories* are the *longest* [extended] *figures of speech* in the Bible.

- *Similitudes* and *Parables*, for example, are extended *similes* that *compare* things with the words “like” or “as”
  1. *Similitudes* use verbs in the *present* tense to express a *customary habit* that is almost a *timeless truth*
  2. *Parables* use *past* tense verbs to present a *particular example* or a *specific occurrence* of something
- *Figurative Actions* teach *non-verbal* lessons.
- *Allegories* are extended *metaphors* that
  1. *Suggest* a comparison by *substituting* one thing for another
  2. Use *more than one* verb in a *variety* of tenses, usually to emphasize *timeless* truths.

For *detailed* explanations of *extended* figures and *how* to interpret them, see pages 55-57 in *Handbook*.

## Phase 2: Decode symbols

### FILE THIS

*Handbook* offers numerous *charts* and *illustrations* to aid you with the interpretation of each specific type of symbol (see, pages 57-63). Here, however, are some *general* guidelines for interpreting symbols found on the *Universal Symbol Decoder* worksheet in the *Appendix*, page :

#### 1. **Look for an interpretation by scripture. This is the safest route.**

For example, the angel Gabriel told Mary to *name* her Son Jesus, which means “the Lord saves,” because He would save His people from their sins (Matthew 1:21). Matthew thus interprets the name (an emblematic symbol) for us—supplying both a *translation* and an *explanation* of it.

# LEVEL 2 SKILLS

## 2. Remember that symbols are fluid:

- *A symbol may have more than one meaning*
  - A *lion*, for instance, can represent either Jesus (*the Lion of the tribe of Judah*) or the devil (*a roaring lion*)
- *Different symbols can represent the same thing in the same context*
  - Christ is both *the Good Shepherd* and *the Door* in John 10

## 3. List the qualities of the literal object operating as the symbol

Jude, for instance, calls those who *slipped in unnoticed*, *hidden reefs*. While this is *metaphorical*, calling them what he compares them to, *hidden reefs* is itself a *symbolic* term. To interpret this symbol, notice:

- They are hidden reefs *at love feasts*
- They *dine* with Jude's readers, without a qualm (unashamed, without conscience)
- They *graze for themselves*

## 4. Try to discover the purpose for using the symbol from the context

Jude uses *five* unflattering symbols, including *hidden reefs*, to describe those who *slipped in unnoticed*. *Hidden reefs*, therefore, represents something *uncomplimentary* about them and puts them in an *unfavorable* light.

## 5. Let the context explain how the symbol is connected with the truth it teaches

According to the context, all the symbols fit the same *unsympathetic* trend:

- Waterless clouds represent uselessness
- Autumn trees represent worthlessness
- Wild waves of the sea represent recklessness
- Wandering stars represent waywardness

## 6. Consider how cultures at that time may have used the symbol

Homer used the *same* word that Jude used for *hidden reefs*, to identify *rocks covered by water—concealed from view, and therefore, dangerous to unsuspecting ships*

## 7. Don't press every little point; just get the big picture.

Those who *slipped in unnoticed*, sit at the same table with Jude's readers—for *entirely selfish reasons*; but Jude's readers cannot see them for what they are. On the surface, the infiltrators appear *harmless*, but the *useless, worthless, reckless, unstable* character *beneath* their outward actions—represents *a significant danger* to those around them. Like *hidden reefs at sea* that can *sink unsuspecting ships*, the *selfish* infiltrators have the potential to *shipwreck* Jude's *unsuspicious* audience.

### Please Notice:

Jude, for example, uses *symbols* as *figures of speech*!

1. *Hidden reefs, waterless clouds, autumn trees, wild waves of the sea, and wandering stars* are all *symbols* that *point to* the people who slipped into the church who *resemble* what they *represent*
2. They also are *metaphors*—Jude calls those who slipped into the church—*hidden reefs, waterless clouds, autumn trees, wild waves of the sea, and wandering stars* to *show* what these people are really like *by means of their resemblance* to these items

Whenever an author uses *symbols* as *metaphors*:

1. **Interpret the symbols as symbols, first.** You must know what they stand for before you can appreciate any resemblances.
2. **Then, interpret them as metaphors** to make the most of their symbolism and so, draw an accurate comparison.

# EXPOSITION 2

SYMBOL	MEANS	REPRESENTS	METAPHORICAL RESEMBLANCE
Hidden reefs	Like hidden rocks beneath the ocean surface	Hidden danger	They cause the unsuspecting weak to shipwreck on their rebellious self-righteousness
Waterless clouds	Like clouds that only hide the sun and blow by without yielding any rain	Emptiness, worthlessness	Teachers should shower their pupils with the truth by word and example, but these men are morally bankrupt and have nothing to give
Autumn trees	Just as waterless clouds disappoint the gardener, so do the trees of fall, when things stop growing and their branches are bare; these trees are not only dead for the season (fruitless); they are also dead forever (uprooted)—and so, doubly dead	Uselessness	In a spiritual sense, we could infer that these men were once fruitful, dead in trespasses and sins, and are now uprooted from Christ, the vine, through apostasy—dead all over again.
Wild waves of the sea	Like the raging waves of a stormy sea that dredge up garbage from the ocean bottom—first to the surface, then along the shore	Recklessness, lack of self-control	Unbridled passions bring out the worst in these men—first personally, then socially on the lives of those around them
Wandering stars	Unlike fixed stars, which are reliable for navigation, wandering stars neither stay put nor follow a predictable path in the heavens. Although Jude could refer to comets or planets, which come and go, he probably has meteors in mind	Instability	Just as they flash briefly and brilliantly across the night sky, then disappear forever into the darkness, so these men, after a meteoric climb and a blaze of publicity, will vanish from view—never to return again

Transfer any insights from the *Universal Symbol Decoder* to the **Explanation** column of the *Language Codes Worksheet*. When interpreting a symbol, *blend*:

### Meaning + Object of Comparison + Representation + Resemblances

For example, in the case of *wild waves of the sea*:

**(Meaning)** *Like the raging waves of a stormy sea that dredge up garbage from the ocean bottom—first to the surface, then along the shore* + **(Object of Comparison) + (Representation)** *are reckless and lack self-control.* + **(Resemblances)** *Unbridled passions bring out the worst in these men—first personally, then socially on the lives of those around them.*

On the *Language Codes Worksheet*, your *insights* would look like this:

LANGUAGE CODES WORKSHEET			
REF.	SYMBOL OR FIGURE	TYPE	EXPLANATION
v. 13	<i>wild waves of the sea</i>	<i>material symbol</i>	<i>Like the raging waves of a stormy sea that dredge up garbage from the ocean bottom, the people who slipped in unnoticed are reckless and lack self-control. Unbridled passions bring out the worst in these men—first, personally, then socially on the lives of those around them.</i>

# **LEVEL 2 SKILLS**