

**REASON & FAITH APOLOGETICS  
RESOURCE**

# LOGIC & HERMENEUTICS



**FOR THE APOLOGIST**

VINCENT SMITH

## **LOGIC & HERMENEUTICS**

### **REASON & FAITH APOLOGETICS**

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### CHAPTER 1

#### LOGIC

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Logic does not determine the truth about something, we do that ourselves. Logic helps us determine truth. 3

The laws of logic

Laws of logic are the rules of correct reasoning. They reflect the way God thinks and the way we must think if we are to think correctly.

**The law of identity: P is P.**

The law of identity says that if a statement such as “It is raining” is true, then the statement is true.

More generally, it says that the statement P is the same thing as itself and its different from everything else. Applied to all reality, the law of identity says that everything is itself and not something else.

**The law of the excluded middle: Either P or non-P.**

Example: There is no middle ground. One statement cannot be both true and false. It is either true or it is false. The dog is a cat. This cannot be true because it is self-contradicting. It is raining over our heads, is either true or not true.

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**The law of noncontradiction: P is not non-P.**

Example: Two contradictory statements cannot both be true at the same time. If the statements are not contradictory, then they may be true.

**Which law of logic do these claims ‘\*’ violate?**

Christians believe God exist

Evolutionists don’t believe God exist

Therefore, I am a Christian evolutionist.\*

Christians believe the world was created

Evolutionists believe the world evolved

So, I believe in both Christianity and evolution.\*

**Luke 13:32**, *Jesus said tell that fox [Herod].* Is Herod a human, a fox or both? The only way this can be true is if it was figurative language because otherwise it is illogical. Logic is used to help us identify figurative language in the Bible.

**Prov 18:10** *The name of the LORD is a strong tower:* Since a name cannot be a tower/building it is figurative language.

**IMPORTANT NOTE:** The Bible is a peculiar book, meaning it speaks of miracles which some claims defy the laws of logic. Not so. Miracles defy the laws of nature not logic. To say dead people

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can't resurrect is about defying nature. It is however, logical to say a man once alive is now dead and a man once dead is now alive because he is not both at the same time.

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**Luke 9:60** Jesus told a man let the dead (people) bury the dead. Is this illogical and is therefore figurative? After all a person cannot both be dead (physically) and alive (physically) at the same time. So, it should be illogical, but it isn't because the death Jesus meant was spiritual. So yes, a person maybe **spiritually dead** but **physically alive** at the same time. So, it makes logical sense and also it is literal not figurative language.

The Sun smiled on me today.

*The basic laws of logic are neither arbitrary inventions of God nor principles that exist completely outside God's being. Obviously, the laws of logic are not like the laws of nature. God may violate the latter (say, suspend gravity), but He cannot violate the former. Those laws are rooted in God's own nature. Indeed, some scholars think the passage "In the beginning was the Word [logos]" (Jn 1:1) is accurately translated, "In the beginning*

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*was Logic (a divine, rational mind).” For example, even God cannot exist and not exist at the same time, and even God cannot validly believe that red is a color and red is not a color. When people say that God need not behave “logically,” they are using the term in a loose sense to mean “the sensible thing from my point of view.” Often God does not act in ways that people understand or judge to be what they would do in the circumstances. But God never behaves illogically in the proper sense. He does not violate in His being or thought the fundamental laws of logic. [[What Are the Three Laws of Logic? | Apologetics Resource Center \(arcapologetics.org\)](#) ]*

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### CHAPTER 2

#### Syllogism (Aristotle)

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A syllogism is a logical argument composed of three parts: the **major premise**, the **minor premise**, and the **conclusion inferred from the premises**. Syllogisms make statements that are generally true in a particular situation. In doing so, syllogisms often provide for both compelling literature and rhetoric, as well as irrefutable argumentation.<sup>[1]</sup> Syllogisms are an integral component of the formal study of logic, and are commonly featured in aptitude tests meant to assess logical reasoning abilities.

**PREMISE** (what we presuppose is a fact or is a fact)

**CONCLUSION** is what we conclude

**STRUCTURE** includes a –

**major premise,**  
**a minor premise,**  
**and a conclusion.**

IF  $A=B$

And  $B=C$

Then  $A=? C$

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Bob =thief,  
thief =murder,  
then Bob is the murderer.

This works for things that are changeable not for immutable things.

Example:

Vincent cannot be Shahein,  
Shahein cannot be Ivanna  
then Ivanna cannot be vincent.

### **Recognize how a syllogism makes an argument.**

To understand syllogisms, you need to familiarize yourself with several terms often used when discussing formal logic. At the most basic level, a syllogism is the simplest sequence of a combination of logical premises that lead to a conclusion.

A premise is a proposition that is used as evidence in an argument.

A conclusion is asserted by the logical result of an argument based on the relationship of the stated premises.

- Consider the conclusion (inference) of a syllogism to be the “thesis” of an argument. In other words,

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the **conclusion is the point proven by the premises.**

1-

All people are mortal, (true) general

Andrew is a person. (true) specific

**Andrew is mortal.** (conclusion is true. Argument is valid and sound)

2-

All tables have 4 legs, (true)

dogs have 4 legs, (true)

**therefore, all dogs are tables.** (conclusion is false and therefore not sound but the structure of the argument is valid) [SEE PAGE 11.\\*\\*](#)

3-

If Pinocchio is a boy (specific)  
and every boy is real, (general)  
then Pinocchio is real.

### **PRACTICAL**

**Create your won syllogism.**

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### CHRISTIANITY vs SWOON THEORY

(structured arguments)

CHRISTIANITY	ISLAM
Crucifixion kills	Crucifixion kills
Jesus was crucified	Jesus was crucified
Jesus was killed	Jesus fainted

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#### Determine the three parts of a syllogism.

Recall that a syllogism includes a

-major premise, a minor premise, and a conclusion.

#### MAJOR & MINOR PREMISES

**GENERAL FACT**--“All humans are mortal” might function as a major premise, and would stand as a **GENERALLY** accepted fact.

**SPECIFIC FACT**---“Andrew is a human” might follow as a minor premise. **SPECIFIC FACT**

- Notice that the minor premise is more **specific**, and immediately relates to the major premise.
- If each of the prior statements are considered valid(legitimate), the logical conclusion would be “Andrew is mortal.”

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IF THE PREMISES ARE TRUE THEN THE CONCLUSION IS TRUE. THIS IS A VALID AND SOUND ARGUMENT

Inference is a conclusion

**Direct and indirect** conclusions.

**Indirect / implied** but not stated.

**IMPLIED---** E.g. TROY hid when ANDREW entered the room. Inference/conclusion= he was shy, afraid, planning to jump him?

**DIRECT /STATED** inference or conclusion, e.g. the **shy** TROY hid when ANDREW entered the room.

**John 2:15** So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of **the** money changers and overturned their tables.

CONCLUSION? Was he angry? Did the text say he was angry? Or was this implied?

Implied inference= he was angry.

**STATED CONCLUSION:** John 1:1 In the beginning was the Word, and the Word was with God, and **the Word was God**. Actually, this is not an argument just stated facts.

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CONCLUSIONS ---indicators- tend to begin with words like **so, therefore,**

**Gen 2:24; Therefore,** a man leaves his father and mother and unites with his wife, and they become a new family.

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**(Acts 17:23 [KJV])**

**For as** I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you.

### **Hypothetical Syllogism**

A Hypothetical Syllogism is an **if-then** statement. **If this, then that.**

**If** the Bible is the Word of God, **then** it is inerrant. The Bible is the Word of God **so** it is inerrant.

*A hypothetical is not a fact- it is fact finding, or exploratory.*

#### **Sound logic**

The premises are true and the conclusion is true. Note that,

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If one of the premises are false or if the conclusion is false then although the argument is structured correctly and is logical it is not sound logic.

My wife makes valid arguments, but some are not sound because one or both of the premises are not true.

Premise-Jesus had disciples, (true)

Premise-Buddah was once a disciple in Jerusalem,(false)

Conclusion-Buddah is a disciple of Jesus. (False)

\*\*Sometimes both premises are true but the conclusion is not true.

-Tables have 4 legs, (True)

-dogs have four legs, (True)

so dogs are tables. (false)

The conclusion should be true because the premises agree logically yet it is false but not on account of the premises. We only know this is false because of our prior knowledge. It is self-contradicting it cannot be a table and a dog at the same time. The argument structure is valid but the conclusion is false and therefore not a sound argument. The conclusion for a valid deductive argument is already contained in the premises since its truth is strictly a

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matter of logical relations. It cannot say more than its premises.

# Logical fallacies

The logic may be false but the structure or syllogism may still be valid.

What is a Fallacy of Reasoning/ logical fallacy?

A fallacy of reasoning is basically a flaw / error in an argument someone makes based on the logical structure of the argument itself. There are many different types of fallacies of reasoning, as this is a large category often used to indicate that the fallacy exists as a function of the logic within the argument itself. Common examples of this type of fallacy include begging the question, generalizations, and slippery slope fallacies. A fallacy of reasoning can also consist of a number of other fallacies, including a straw man argument and *ad hominem* attacks or arguments.

*Ad hominem* /personal attack-

(latin-to the man) directed against a person rather than the position they are maintaining. The intent is **to attack the character or circumstance of the**

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**person in order to distract from the argument.**

The personal attack is intended to devalue the claim without regard for the evidence provided.

**Jn 1:45-46** *"We have found the One Moses wrote about in the Law, the One the prophets foretold Jesus of Nazareth, the son of Joseph."* **46** *"Can anything good come from Nazareth?" Nathanael asked.*

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Some disagreed with his authority because he was from Nazareth (ad hominem) attacking him personally.

The following was not an **ad hominem** but usually mistaken as one.

*54* *Coming to His hometown, He taught the people in their synagogue, and they were astonished. "Where did this man get such wisdom and miraculous powers?" they asked. 55* **"Isn't this the carpenter's son?"**

They knew he was not a learned student of the scriptures so they wondered where His knowledge came from.

***Circular argument/ Begging the question:***

It restates the claim or question another way instead of providing evidence for the conclusion; see examples:

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1-how old is the Earth? it is as old as a dinosaur.

How old is a dinosaur? As old as the earth.

2-God is good because he is God. a better argument will have evidence such as He is good because of His consistently good character or good things He did that proved His goodness.

3- God is real because the Bible says so. Is the Bible real, yes because God says so. This is a truth claim but has a poor logical argument.

4-The universe evolved because all things evolve.-

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### *Straw man argument* –

A straw man is a common form of argument and is an informal fallacy based on **giving the impression of refuting an opponent's argument, while actually refuting an argument that was not presented by that opponent.** This is POPULAR!

Its bad logic but great strategy in that it can scare or hurt the opponent's feelings ending the disagreement or cause a fight or produce emotional response, if that was your strategy.

1. Mia Motley says that the nation should not add to the defense budget. Senator Jones says that he cannot believe that Motley wants to leave the nation

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defenseless. (no she did not say remove the army but don't spend more money on the army)

2. Meredith says that he thinks we should not be so rude to the new girl. Rosemary says that she cannot believe that Meredith is choosing to be better friends with the new girl than the girls who have always known her.

3. Stephen is the class secretary. He thinks that the class should do more service projects. Ruth says she can't believe that Stephen doesn't support the annual school dance.

4. Student tells his professor that he thinks some of Donald Trump's positions have merit. Professor says he can't believe that the student believes in supporting racism.

5. Student tells his professor that he thinks some of Hillary Clinton's positions have merit. Professor says he can't believe that the student supports giving access to classified documents to foreign countries.

### ***Band wagon:***

appealing to numbers of people supporting / applauding you as proof that your argument is true or what you are doing is valid. One must accept or

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reject an argument because of everyone else who accepts it or rejects it-similar to peer pressure.

1-The preacher in Africa has 1 million Church members so he has to be a man of God.

2-Hammy lah had 50 followers while Thor had 500 at his campaign-this mean. So, Thor was a better candidate.

3-50,000,000 French men can't be wrong (The 1927 song 'Fifty-million Frenchmen can't be wrong' alluded to the comparatively free and easy attitude to drinking in France.)

4-The universe evolved because 100,000 evolutionists say so

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### *Slippery slope argument-*

Slippery Slope is a specific type of logical fallacy. It is an argument that suggests taking a minor action will lead to major and sometimes ludicrous consequences. Slippery slopes typically happen when someone creates a causal connection between two ideas or events that are not directly linked by any demonstrable data or logical argument.

Examples of Slippery Slope:

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1-If we allow the children to choose the movie this time, they are going to expect to be able to choose the school they go to or the doctors they visit.

2-We need to stop allowing colleges to increase tuition every year. The next thing we know, it's going to cost more to attend college for one semester than it is to buy a new home!

3-If you allow the students to redo this test, they are going to want to redo every assignment for the rest of the year.

4-If we let this child bring the permission slip late, there is no reason to ever set a deadline for anything again!

5-If we allow gay marriage, the next thing we know, people will want to marry their dogs, or their cats, or what about their pigs?

6-If you break your diet and have one cookie tonight, you will just want to eat 10 cookies tomorrow, and before you know it, you will have gained back the 15 pounds you lost.

7-If we give in every time our baby cries, he will always pitch a fit to get what he wants, and he will end up in prison because we never set limits.

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### Appeal to an unqualified authority:

If authority lack credibility (lack requisite expertise, not having good perceptual faculty) or have a bias to misinform the facts. E.g. women scientists say all girls are smarter than boys (bias) or 10 white slave owners testify against a black slave.

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1- I have it on good authority people are dumb, my four-year-old told me so. The 4year old is an unqualified authority.

2- The following doesn't apply here by I thought I will mention it. The **women who witnessed Jesus' resurrection** were not qualified nor unqualified experts of resurrections for no one is an expert at resurrections (unless you count Lazarus'). Neither were resurrections an established field of knowledge. In those days, female testimonies were poorly regarded. So why do apologist regard the female's resurrection testimonies more highly than those of the men? They present greater credibility. If you wanted to make up a story to try and convince people that Jesus rose from the dead you will use male testimonies. But if you simply wanted to jot down the facts and the truth then you will tell the women's testimonies. The degree of

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believability is higher. Not to Jews living in those day but to independent objective observers.

### **Appeal to ignorance** (ad ingnoratiam)

-there is nothing proven one way or the other about something.

1-the sky is green. No one has disproved it so it must be true.

2- I believe in God. No one has disproved God so God must be true.

3-you have no proof for x so x must be false.

4-There is no archaeological evidence the Hittite Empire existed so they did not exist. [*There was once no proof for the existence of Hittite Empire in the Bible so the Bible is not true. Now archaeology proved the Hittites and now you can get a degree in studying Hittites*].

5-No proof of a missing link (ape to man) so there is no link.

### **False cause:**

a presumption that there is a relationship between the cause and effect of two things when there is none.

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-Trump said the other candidates did not know the air condition was not working therefore they will not be able to defeat ISIS.

### **Loaded question:**

**These are usually trick or leading questions.**

1- So you are one of those god-denying evolutionists?" If you say no, it means you claim you don't deny God but you are an evolutionist. If you are an evolutionist, then you deny God.

2- "Jn 8:4 **Teacher,**" they said to Jesus, "**this woman was caught in the act of adultery. <sup>5</sup> The law of Moses says to stone her. What do you say?**" How can Jesus show forgiveness without breaking the law?

3- do you agree to the fact that Jesus did not rise from the dead? A yes or no still agrees even implicitly that Jesus did not rise from the dead, The statement makes an assumption that Jesus did not rise from the dead is a fact.

### **Begging the question.**

Also known as circular logic, begging the question occurs when someone uses the idea he or she is supporting as support for the argument itself. An

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example would be the statement, “Burglary is wrong because stealing is immoral,” because the person making the statement uses what he or she is trying to prove as proof.

Generalizations and slippery slope fallacies often occur when someone attempts to use data to support an argument in a flawed way. A generalization usually occurs when someone has a small amount of information or a small sample of a population and extrapolates that information to a much larger context than is appropriate.



# Hermeneutics

Why hermeneutics is here under logic? It employs inductive reasoning rather than deductive reasoning. Normally when we read or study the scriptures we usually use deductive reasoning which makes an assumption about the information. We assume God is real and what He has written is true. This affects our conclusion or interpretations. We may also make assumptions about God's Prophets that they can do no wrong or cannot lie or everything found in the Bible can be followed. In other words we already have drawn a foregone conclusion or have an interpretation before we read the passage. This may skew the information and we may read for conformation bias (i.e., try to make everything fit or confirm our already held biases about the passage).

Inductive reasoning there is no inference until the end of an investigation of the facts in the Bible. Start with the assumption that nothing is true until proven, God does not exist until proven and son. Start as objectively as possible to avoid your biases interfering with the facts and the conclusion of your investigation or interpretation.

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Doctors, Lawyers, Police, Pathologists, Scientists and investigative journalists are suppose use inductive reasoning.

It is also an activity or a branch of philosophy.

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### **Deductive reasoning**

Stephen is a man, (we assume this is true)

All men are mortal, (we assume this is true)

Conclusion-Stephen is a mortal. (So this has to be true if it naturally delineates).

### **Inductive reasoning**

It uses argument also.

Is Stephen a man? (hypothesis)

Tests/ research (seem to prove he is)

Conclusion-It is highly probable he is a man. The conclusion leaves room for doubt. Even if you have tested Stephen 50 million times it only increases the probability he is a man by millions but there is the likely hood he may not be.

**Hermeneutics:** It is a Greek word for speaking or message. It has become a name for a **systematic** way of deriving meaning from words that have for **rules of interpretation.** Follow the rules and get a

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better interpretation. It is a systematic and scientific approach to interpreting scripture. Some say there is a right and wrong way to interpret scripture. What makes one interpretation better than another.

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The goal of hermeneutics: to find the **most appropriate interpretation while avoiding multiple interpretations of a text.** (note. People will say you have your interpretation and I have mine.) If we were in the days of the apostles would this be acceptable? So why is it acceptable today. It helps us know when we have left the realm of evidence for interpretation and begin to speculate. Through Hermeneutics I will say here is my interpretation and I am speculating about it or I here is my evidence for this interpretation. What is the evidence that you bring?

1. The immediate context.
2. Other internal texts. (other passages with-in the Bible).
3. External evidence (non-scriptural). Gen 1:1, Rom 1: 20, Ps 19:1 We can use our senses to validate the text.

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Some important definitions

**Etymology:** the study of the origin of words and the way in which their meanings have changed throughout history. To look up the meaning of a word go to its origin.

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**Philology:** the branch of knowledge that deals with the structure, historical development, and relationships of a language or languages

**Morphology:** breaking down a word into smaller parts that have meaning. Analyzing its structure. E.g. the word ‘convention’.

con (prefix)-vent (root) -ion (suffix)=

together-    coming-    act of

**Interpretation:** Biblical interpretation is the process one uses to understand what the author of scripture meant by what he wrote.

Here are some reasons that lie at the root of doctrinal differences and why we have so many denominations.

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- 1-We have assumptions and biases.
- 2-We seek to confirm our biases.
- 3-We interpolate or redact the scriptures rather than interpret.
- 4-We don't follow the same rules of biblical interpretation.
- 5- Our presuppositions differ. That is, how we view the Bible for e.g.

1. **Historical-grammatical** – this views the Bible as normal literature taking into account figures of speech, history and various genres.
2. **Allegorical** – this approaches the Bible as a spiritual book full of allegories and spiritual meaning.
3. **Rationalistic** – this view is that the Bible can only be understood by human reason and the scientific method, followed in many liberal churches.
4. **Traditional** – this view emphasizes how the church has interpreted it, particularly (but not only) the Roman Catholic Church.

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5. **Subjective** – this view focuses on what the Bible means to the person reading it. Personal interpretation.

**Interpolate:** to insert (something of a different nature) into something else. **Verbal or written insertions** (words) in a book or other text, especially in order to give a false impression as to its date.

**Bible interpolation** or **Bible redaction** is the art of adding words, phrases, or, entire sentences (depending on punctuation) to the Bible.

Alter (a book or text) by insertion of new material.

*e.g. Good will toward men (Luke 2:14) was not in some manuscripts so it is believed to be a redaction.*

*Luke 2:14 reads in the King James Version as, "Glory to God in the highest, and on earth peace, good will toward men." This example of Christian moral nobility is apparently the result of an early scribal error. In contrast, the NIV translation, based on third century texts, reads, "Glory to God in the highest, and on earth peace to men on whom his favor rests."*

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**Text-** anything that can be read. It maybe a single word or several words. note: words change meaning over time and in any instant in time a word can have several meanings. A 2000 yr old word can mean the same thing today or had several meanings over time. a word, the sentence, the paragraph, the chapter all have individual meanings. But a word's meaning can change when placed in a sentence.

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E.g.

1. **'CAN'**

The **can** of tuna,

I **can** sing.

2. **'FIRE'**.

you are fired,

ready aim fire,

come on baby light my fire,

light the fire on the stove,

fire in the hole,

baptise with fire

A word is highly ambiguous without a context.

**TALENT:** talent means outrageous amount of money (bag of money), not talented person.

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A baptist uses a baptist dictionary when reading the Bible so there should be no surprise that the Bible has baptist meanings.

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**Context-** every scripture (text) is placed with in a context, i.e. it is placed with in a group of other words that gives it meaning. You must read the texts above and below to understand the context. Context can tell us what a word means. E.g. What am I? *the thing flew, with its long 7 foot tail high in the sky. Its bright colours were brilliant in the sun light. It swayed left and right. As the boy ran it followed and when he stopped, it hovered over him as if it was ready to pounce.* Presumption- it's a bird because birds fly. Every sentence in blue adds more context. The more text/ words the closer we get to the meaning of the subject or object of discussion. **Answer to what am I above?** *The boy pulled the string and it crashed in the tree. Its paper body was torn apart.* –you can see that by reading part of the text you can conclude the wrong interpretation.

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**Pretext:** A text without a context is a pretext.

**Presumption:** an idea that is believed to be true although it is not known for certain, and often used as the basis for other ideas.

1. Presumption the **world is flat**. I then tell people don't walk too far because they fall off. All of my arguments are going to be based on this presumption.
2. **Evolution**- "the reason these people are black is because they are more closely related to apes than whites." Why, because whites are believed to be a superior evolution than blacks.
3. **Tongues**-It is presumed that all tongues are the same e.g. 1 Cor 14:27-28 are the same tongues of Acts 2:1-11. Acts was given to communicate with humans present so they can understand.
4. **Presumed guilty**: The marks on her skin has to be beatings. The husband is guilty because men beat wives.

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5. **Slavery:** we have a slave mentality because our 3<sup>rd</sup> great parent was a slave.
6. **Jesus-**he can't be a messenger of God because can anything good come from Nazareth?

**The Hermeneutic circle:** *It refers to the idea that one's understanding of the text as a whole is established by reference to the individual parts and one's understanding of each individual part by reference to the whole. Neither the whole text nor any individual part can be understood without reference to one another, and hence, it is a circle. hermeneutischer Zirkel*

**Exegesis-** from Greek *exegesis* "explanation, interpretation," from *exegeisthai* "explain, interpret," from *ex* "out" + *hegeisthai* "to lead, guide. means to interpret what a text says. Its approach=I know nothing-the text will have to tell me everything. Equivalent to inductive bible study where one induces the original meaning and not deduce it. It is original meaning interpretation or the world behind the text i.e. the world in which the text was originally used. What is the meaning of a text at its first utterance? The goal of exegesis is to

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capture the original meaning of the author in the world the text was written in at the time. This is believed to be possible if we respect the text. The Holy Spirit can give us today an interpretation of the text since he is the author.

**Eisegesis**- putting our meaning on the text. I know something and my knowledge will bias what the text is saying. Whose meaning, ours or the author's? If the scriptures were to be treated like abstract art where it means something different to every individual looking at it then the meaning will be relative. There is only one true meaning and not many.

1. Pray for wisdom. **1Cor 2:14** *The unbeliever does not receive the things of the Spirit of God, for they are foolishness to him. And he cannot understand them, because they are spiritually discerned.* Do not rely solely on intellect
2. **Lexical-syntactical analysis**: so lexically the text should make sense. Grammar & syntax. Grammar= verbs, nouns (knowing Greek/Hebrew helps) syntax=relationship of

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words -phrases in the context. This step looks at the words used and the way the words are used. Different order of the sentence, the punctuation, the tense of the verse are all aspects that are looked at in the lexical syntactical method. Here, lexicons and grammar aids can help in extracting meaning from the text.

2. Literal language does not need interpretation but figurative language must be interpreted?? How do we prove something is literal by interpreting it, i.e., looking at its context. All scripture is to be interpreted literally / historically until proven otherwise.

3. Context is king. **Contextual analysis:** A verse out of context can often be taken to mean something completely different from the intention. This method focuses on the importance of looking at the context of a verse in its chapter, book and even biblical context.

Ps 53:1 “...there is no God”.

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**4. Historical/cultural analysis:** Historical context=The history and culture surrounding the authors is important to understand to aid in interpretation. For instance, understanding the Jewish sects of the Palestine and the government that ruled Palestine in New Testament times increases understanding of Scripture. And, understanding the connotations of positions such as the High Priest and that of the tax collector helps us know what others thought of the people holding these positions. Authour, setting, background. (be careful people change made up historical backgrounds and fit scripture into it). **Exod 28:35** *And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy [place] before the LORD, and when he cometh out, that he die not.* This has been used to say that there is a rope attached to him so he would be pulled out if he dies. No evidence of this in scripture.

**5. Theological analysis:** It is often said that a single verse usually doesn't make a theology. This is because Scripture often touches on issues in several books. For instance, gifts of the Spirit are spoken

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about in Romans, Ephesians and 1 Corinthians. To take a verse from Corinthians without taking into account other passages that deal with the same topic can cause a poor interpretation.

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### 6. Literary genre-- Special literary analysis:

There are several special literary aspects to look at, but the overarching theme is that each genre of Scripture has a different set of rules that applies to it. Of the genres found in Scripture, there are: **narratives, histories, prophecies, apocalyptic writings, poetry, psalms and letters**. In these, there are differing levels of allegory, figurative language, metaphors, similes and literal language. For instance, the apocalyptic writings and poetry have more figurative and allegorical language than does the narrative or historical writing. These must be addressed, and the genre recognized to gain a full understanding of the intended meaning. narrative, poetry, prophesy or didactic (doctrinal teaching-this trumps the narrative.)

7. Interpret scripture by scripture. Scripture comes with a context. Use some passages that are clear to

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help understand unclear passages. NT help understand OT.

8. There is a perfect or correct interpretation and that is the author's meaning of what he said.

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## CHAPTER 5

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### Implementation

**Observation:** Phase one/observation phase:

Observe don't interpret. –

a. Look for a complete thought. Read 20 verses before and after for this. A paragraph usually expresses a full thought.

B. consider-

- 1) who (author/persons in the dialogue/or event; audience written to or in the dialogue),
- 2) what (what is the dialogue/event),
- 3) where (geography/location),
- 4) when (sequential order of the event & general historical timeline),
- 5) why (reason for the event/dialogue),
- 6) how (how the dialogue/event happened).  
Author, language he is using, genre of writing

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(poetry, narrative, prophetic), culture, political, religious & historical background, audience,

**Correlation.** - Cross references to see others things with same concept. Research word origins & meanings, tenses,

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**Interpretation.** – what is the interpretation.

**Application.** – how does it apply. Application can only be based on your interpretation.

Inductive reasoning:

RECOGNISING LITERARY FORM / TOOLS

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### CHAPTER 6

#### Figurative Language in the Bible

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J. Noel Meridith

Much of the Bible is written in figurative language. To understand a passage properly, therefore, we must acquaint ourselves with the kinds of figures of speech. It is obvious that if we interpret literal language as if it were figurative, or figurative as if it were literal, we will certainly miss the meaning.

As we open our Bible let us remember first, that all words are to be understood in their literal sense, unless the evident meaning of the context forbids. Now the question comes, "How can we know figurative language?" The rules of *Hermeneutics* to settle this point are: (1) The sense of the context will indicate it. (2) When the literal meaning of a word or sentence involves an impossibility. (3) If the literal makes a contradiction. (4) When the Scriptures are made to demand that which is wrong. (5) When it is said to be figurative. (6) When the definite is put for the indefinite. (7) When it is said

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in mockery. (8) By the use of common sense! (D. R. Dungan, *Hermeneutics*, p. 195ff.)

Let us now look at some figures of speech used in the Bible and some examples of each.

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**1. *Simile***, (*say it is like the thing*) is a comparison in which anything is likened to another and the comparison is stated by the words "as" or "like". An example is 1Peter 1:2, "All flesh is as grass, and all the glory thereof as the flower of grass." Jesus used a striking simile in describing hypocrites in Matthew 23:27,

"Ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness."

**2. *Similitude***, is a drawn-out or prolonged simile. Jesus contrasts the man who builds on the rock and the man who builds on the sand and likens them to obedient hearers and disobedient hearers is a remarkable similitude. (Matt 7:24-27).

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**3. *Metaphor***, (say it is the thing) is a comparison reduced to a single word expressing a similarity without the signs of comparison. The simile says that it is like it; the metaphor says it is it. In Luke 13:31-32, Jesus said of Herod, "Go and say to that fox." If he had said "Go tell that man that is like a fox," it would have been a simile, but Jesus uses the forceful metaphor. "Ye are a temple of God" is a metaphor in 1 Corinthians 3:16. In Matthew 26:26-28 Jesus took a loaf and said "this is my body" and he took a cup and said "this is my blood of the covenant"; these are metaphors. How many controversies on the Lord's supper would be settled if brethren realized that this is metaphorical language!

**4. *Allegory***, is a figurative application of a story or narrative. This is a figurative sentence or discourse in which the principal subject is described by another subject resembling it in its properties and circumstances. Paul's stated allegory in [Galatians 4:21ff](#) is a classic in the New Testament. We as Isaac are children of promise and of the freewoman. Paul's description of the Christian armor in [Ephesians 6:11-17](#) is listed in the standard works as

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an allegory. It is certainly worthy of study in our fight against sin and Satan.

**5. *Metonymy***, is a figure of speech which exchanges the name of one thing for that of another on account of some relation between them. Here are some varieties of the figure. (a) The cause is stated, but the effect is meant. (Luke 16:29). "They have Moses and the prophets", i.e., their writings. (b) The affect is named when the cause is meant. (Luke 2:30). "For mine eyes have seen thy salvation", i.e., have seen the Lord's Christ, the source of salvation. (Cf. verse 26). (c) The name of the container is used to denote the thing contained. (1 Cor. 11:26). "For as often as ye ... drink the cup", i.e., drink the contents of the cup. They could not very well literally drink the container! (d) Parents are put for their children or descendents. (Rom 9: 13). "even as it is written, Jacob I love, but Esau I hated," was not said of the twin boys, but their children. (Cf. Mal. 1:2-3).

**6. *Synecdoche***, A synecdoche is a class of [metonymy](#), often by means of either mentioning [a part for the whole](#) or conversely [the whole for one of its parts](#).

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Examples from common English expressions include "suits" (for "businessmen"), and "boots" (for "soldiers") Here are some of the varieties. (a) The whole is put for a part. (Luke 2:1). "All the world" means the Roman Empire. (b) A part is put for the whole. (Acts 27:37). "Two hundred threescore and sixteen souls", i.e., souls is put for the whole man. (c) (Mark 16:15). "Creature" or creation is put for moral and intelligent creation. (d) (Rom. 1:16). "Greek" means Gentile. (e) A definite number is used for an indefinite. (1Cor. 4:19). "Five" is put for very few; "ten thousand" for very many.

**7. Irony**, is a figure in which what is meant is the opposite of that which is stated. (Job 12:2). "No doubt but ye are the people, and wisdom shall die with you." Elijah makes an ironical ridicule of the prophets of Baal in 1 Kings 18:27.

**8. Sarcasm**, is a satirical remark uttered with scorn or contempt; a taunt; a gibe; a cutting jest. The soldiers kneeled before Jesus mocking him, saying, "Hail, King of the Jews!"

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**9. *Hyperbole***, is a manifest and impressive exaggeration for the purpose of expressing the full force and increasing the vividness of the subject presented. Donald trump, "its going to be great". (Psalm 119:136). "Streams of water run down mine eyes, because they observe not thy law."

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**10. *Personification***, is a figure that clothes inanimate objects with the attributes of things animate. (Isa. 55:12). "The hills shall break forth before you into singing; and all the trees of the field shall clap their hands."

**11. *Paronomasia***, is a play upon words, a figure in which a word is repeated with a variation in the sense. (Matt. 8:22) "Follow me; and leave the dead to bury their own dead."

**12. *Anthropomorphism***, is a figure which ascribes human features or elements of the human form to God. (1 Pet. 3:12). "For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil."

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*Hermeneutics continued.....*

**13. Paradox**, is a figure in which opposites are seemingly affirmed of one and the same subject. (Matt. 10:39). "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (2 Cor. 12:10). "When I am weak, then am I strong."

**14. Parable**, comes from the two Greek words, *para*, beside, and *ballein*, to throw; hence to throw or place beside. **It is an elaborate simile.** It is a story by which something real in life is used as a means of presenting a spiritual or moral thought. The simple definition, "An earthly story with a heavenly meaning", is excellent. The word "parable" is used in a broad sense in the Bible often including other figures of speech. Jesus was a master of the parables. Nell R. Lightfoot in a fine work entitled *The Parables of Jesus*, lists forty-six parables Jesus taught. In Matthew 13:45-46, is a short parable on the value of the kingdom of heaven which is compared to a "pearl of great price." In the parable of the sower (Luke 8:4-8), the interpretation is given by Jesus (Luke 8:9-11).

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15. *Prolepsis*, is an anticipating, especially, the describing of something before it has been done. Thus we read of Bethel at the time of Abraham (Gen. 12:8), and yet it was not till later at the time of Jacob's flight that it received its name (Gen. 28:10-19). In Abraham's day it was called Luz. It was, however, called Bethel in his day of anticipation. – *From the Gospel Advocate*

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16. **idiom** ['idēəm] NOUN- a group of words established by usage as having a meaning not deducible from those of the individual words (e.g., rain cats and dogs, see the light). a dime a dozen, Achilles' heel, actions speak, louder than words, add insult to injury, all ears, as easy as pie, at the drop of a hat, back to the drawing board.

17. Symbol: it is not the actual thing it represents but it maybe used when the thing is not present.

### 18. Colloquialism Definition

In literature, colloquialism is the use of informal words, phrases, or even [slang](#) in a piece of writing. Colloquial expressions tend to sneak in as writers,

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being part of a society, are influenced by the way people speak in that society. Naturally, they are bound to add colloquial expressions to their vocabulary.

However, writers use such expressions intentionally too, as it gives their works a sense of [realism](#). For instance, in a [fiction](#) story depicting American society, a greeting “what’s up?” between friends will seem more real and appropriate than the formal “How are you?” or “How do you do?”

- Bamboozle = to deceive
- Bo bananas = go nuts.
- go insane = be very angry

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### CHAPTER 7

Practical Exercise.

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OBSERVE THE FOLLOWING, Who, What, where, when, why, how. And report on what you learned.

**Practical group exercise.**

The good Samaritan. [Luke 10: 25-37](#)

**Luke 10:25** Now an expert in religious law stood up to test Jesus, saying, “Teacher, what must I do to inherit eternal life?” **Luke 10:26** He said to him, “What is written in the law? How do you understand it?”

**Luke 10:27** The expert answered, “*Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and love your neighbor as yourself.*” **Luke 10:28** Jesus said to him, “You have answered correctly; do this, and you will live.” **Luke 10:29** But the expert, wanting to justify himself, said to Jesus, “And who is my neighbor?” **Luke 10:30** Jesus replied, “A man

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was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him up, and went off, leaving him half dead. **Luke 10:31** Now by chance a priest was going down that road, but when he saw the injured man he passed by on the other side. **Luke 10:32** So too a Levite, when he came up to the place and saw him, passed by on the other side. **Luke 10:33** But a Samaritan who was traveling came to where the injured man was, and when he saw him, he felt compassion for him. **Luke 10:34** He went up to him and bandaged his wounds, pouring olive oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. **Luke 10:35** The next day he took out two silver coins and gave them to the innkeeper, saying, ‘Take care of him, and whatever else you spend, I will repay you when I come back this way.’ **Luke 10:36** Which of these three do you think became a neighbor to the man who fell into the hands of the robbers?”

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### Acts 15:1-20

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**Acts 15:1** And certain men which came down from Judaea taught the brethren, [*and said*], Except ye be circumcised after the manner of Moses, ye cannot be saved.**Acts 15:2** When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.**Acts 15:3** And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.**Acts 15:4** And when they were come to Jerusalem, they were received of the church, and [*of*] the apostles and elders, and they declared all things that God had done with them.**Acts 15:5** But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command [*them*] to keep the law of Moses.**Acts 15:6** And the apostles and elders came together for to consider of this matter.**Acts 15:7** And when

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there had been much disputing, Peter rose up, and said unto them, Men [*and*] brethren, ye know how that a good while ago God made choice among us, that **the Gentiles** by my mouth should hear the word of the gospel, and believe. **Acts 15:8** And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [*he did*] unto us; **Acts 15:9** And put no difference between us and them, purifying their hearts by faith. **Acts 15:10** Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? **Acts 15:11** But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. **Acts 15:12** Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the **Gentiles** by them. **Acts 15:13** And after they had held their peace, James answered, saying, Men [*and*] brethren, hearken unto me: **Acts 15:14** Simeon hath declared how God at the first did visit the **Gentiles**, to take out of them a people for his name. **Acts 15:15** And to this agree the words of the prophets; as it is written, **Acts 15:16** After this I will return, and will build again the tabernacle of David,

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which is fallen down; and I will build again the ruins thereof, and I will set it up:**Acts 15:17** That the residue of men might seek after the Lord, and all the **Gentiles**, upon whom my name is called, saith the Lord, who doeth all these things.**Acts 15:18** Known unto God are all his works from the beginning of the world.**Acts 15:19** Wherefore my sentence is, that we trouble not them, which from among **the Gentiles** are turned to God:**Acts 15:20** But that we write unto them, that they abstain from pollutions of idols, and [*from*] fornication, and [*from*] things strangled, and [*from*] blood.