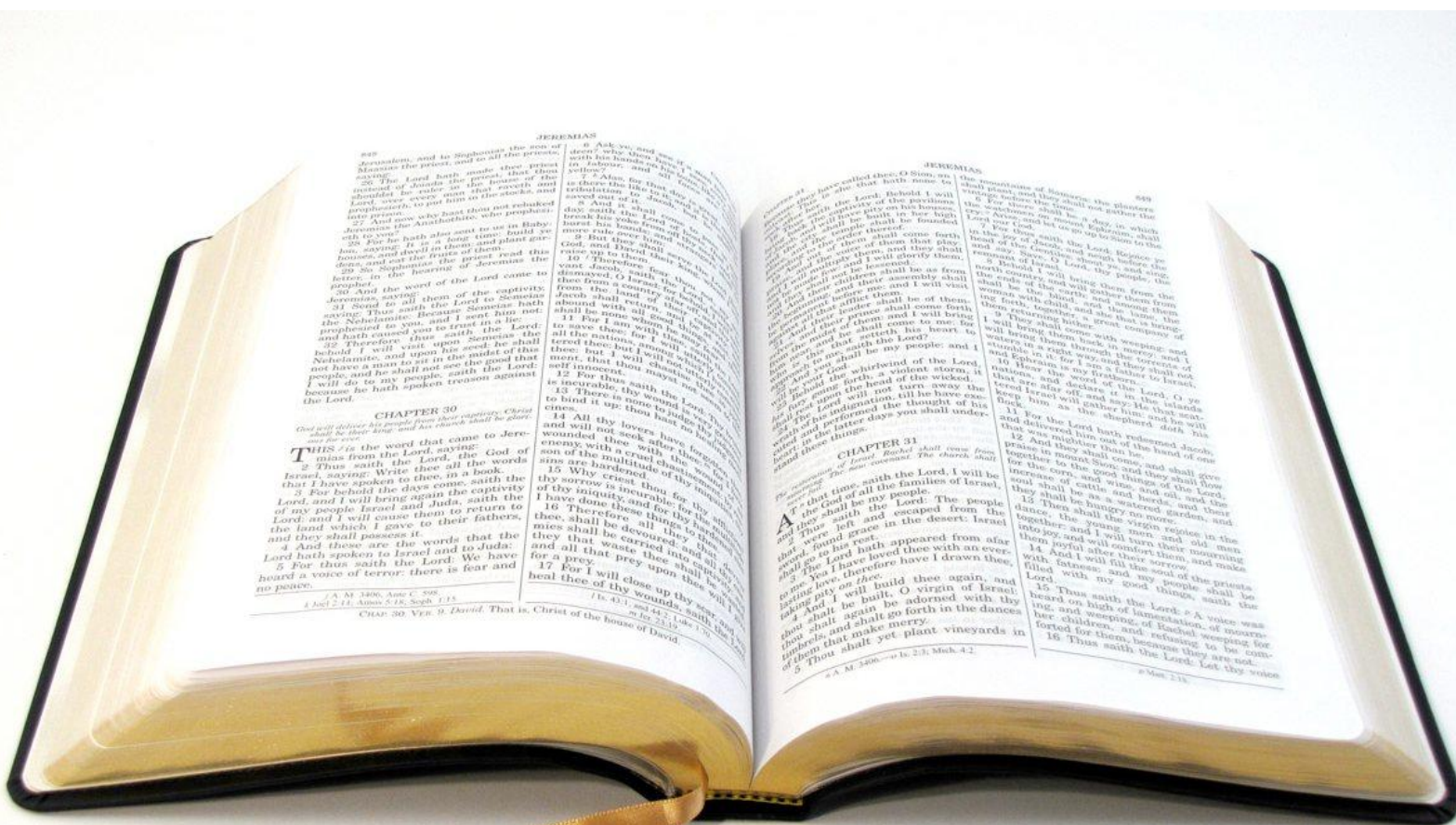


How to Interpret The Bible



Dr. Peter G. Ruckman

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The key to correctly understanding any passage in the Bible is found in 2 Timothy 2:15.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Naturally the new “Bibles” (including the “New” *King James Version*) all change the verse so you will lose that key: either by *not studying* or *not rightly dividing*. If we are going to study the Bible so we can rightly divide it correctly, then we must *interpret* the Bible correctly.

Now Peter said, **“no prophecy of the scripture is of any PRIVATE interpretation”** (2 Pet. 1:20). That means if you are going to get the correct interpretation of any given passage of Scripture, you can’t go to any *man* or *church* to get it. In the Scriptures, the Interpreter of Scripture is the *Author Himself: God*, specifically *God the Holy Spirit* (2 Pet. 1:21).

There are three notices in the Scriptures that no religious leader, scholar, teacher, or church can interpret *anything* in the Bible. Here they are:

Genesis 41:16—**“And Joseph said unto them, Do not interpretations belong to God?”**

Daniel 2:28—**“But there is a GOD IN HEAVEN that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.”**

Luke 24:45—**“Then opened HE [talking about Jesus] their understanding, that they might understand the scriptures.”**

God is the Interpreter of the Scriptures; not any Pope, Cardinal, Bishop, Priest, profes-

sor, pastor, Rabbi, or Greek or Hebrew scholar. The promise by Jesus is: **“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth”** (John 16:13). What is that **“truth”**? It’s the *word of God*: **“Sanctify them through thy truth: THY WORD IS TRUTH”** (John 17:17).

Now how does the Holy Spirit lead and guide us **“into all truth?”** First Corinthians 2:13—**“Which things also we SPEAK [see 2 Pet. 1:21], not in the WORDS [cf. John 6:63] which man’s wisdom teacheth, but which the Holy Ghost teacheth; COMPARING SPIRITUAL THINGS WITH SPIRITUAL.”**

So to understand what God the Holy Spirit said in His Book, you have to compare the WORDS of the Scriptures with the WORDS of the Scriptures, since those **“WORDS . . . are SPIRIT, and they are life”** (John 6:63). The guiding principle of the Reformation was *“Sola Scriptura”*: the “Scriptures alone.” You don’t interpret the Scriptures by Catholic teachings or traditions, or by the dictates of the Popes, Cardinals, and Bishops. You interpret the Scriptures *by the Scriptures*.

Now there are certain “laws” or “principles” that guide the student of the Scriptures in correct interpretation. These are not the “divine fiats” of any church or school but practical principles gained from studying what the Scriptures say. Every Christian should be familiar with them, so here they are:

1. The law of *literal interpretation*. Always take the plain, literal meaning of every verse except where it is *absolutely impossible* to do so or unless the passage is *obviously figurative*. You say, “How do you

know when it’s figurative?” *The Bible defines its own figures*. For example, when Jesus talks about *dogs* and *swine* in Matthew 7:6, there is no need to go to scholarship or any “church” to get some private, artificially affixed definition of those terms when Simon Peter told you they were *lost male false prophets* and *lost female false teachers* in 2 Peter 2:1, 22.

The Bible says what it means and means what it says. When I open up a teaching session on the radio, I always say, “I will give what the Bible SAYS about the lesson and not merely what it is PRESUMED TO TEACH.” I am not *primarily* concerned with what a passage “means” or “teaches”; I want to know what it SAYS. The old saying is: “Where the *plain sense of Scripture makes good sense, seek no other sense*.” You are not to place any allegorical meaning to the Scriptures that the Holy Ghost does not place there.

Now when the sense of a passage is *obviously* figurative, that’s one thing. Those **“sheep”** in John 10 are obviously not the four-legged critters in the field eating grass, but again, *the Bible defines its own figures* (John 10:25–29).

One of the problems the Catholic Church has is it takes certain passages that are *figurative as literal*, and vice versa. The glaring example is that **“cup”** and that **“bread”** in Matthew 26:26–28. The Catholic Priest will tell you, “That’s the *literal* body and blood of Jesus Christ given under the figures of bread and wine.” He will tell you that even though Jesus Christ said, **“The flesh profiteth NOTHING”** (John 6:63), and Paul told you that the commu-

nion of the body and blood of Christ is the *Christians themselves* (1 Cor. 10:16–17). The bread and the new wine in the Lord’s Supper are *figures*, and the Bible tells you what those figures mean.

2. The law of *first mention*. The law of first mention is that the first time a word appears in the Scriptures sets the “tone,” associations, and basic meaning of the word throughout the rest of the Scriptures. Of course, the word’s definition may be clarified, extended, contrasted, or qualified; but the original meaning will run throughout the entire Bible.

For example, the first time the word *love* shows up in your Bible, it has to do with the love of a father for his son, not the love of a man for a woman. That’s to show you that if you ever want to get in the love of God, you have to get *in His Son* because **“the Father loveth the Son”** (John 3:35, 5:20 cf. Rom. 8:39; Eph. 1:6).

Another good example is the word *sinner*. The first time that word shows up in the Bible, it is a reference to *sodomites* (Gen. 13:13). So throughout the rest of Scripture, sodomy is a *terrible sin* (Lev. 18:22, 20:13; Rom. 1:26–27; 1 Cor. 6:9). It’s not “gay” or “an alternative lifestyle”; it’s one of the filthiest sins any sinner can commit.

3. The law of *primary application*. Every Scripture has one, primary application: the *doctrinal* application. The Scriptures are given *first of all* **“for doctrine”** (2 Tim. 3:16). The *doctrinal* meaning of a passage should be fixed before any other application is made.

4. The law of *progressive revelation*. The truth of a doctrine is made increasingly clearer as more revelation was given in Biblical history. You are not going to get the total truth of the Incarnation, the Virgin Birth, the Atonement, the Antichrist, or the Second Advent in Genesis 3:15. All those subjects are broached in that verse, but to completely understand those doctrines, you are going to need Isaiah 7; Micah 5; Isaiah 53; Psalm 22; Romans 5; Galatians 4; Luke 1–2; 1 Timothy 3; 2 Thessalonians 2; Isaiah 63; Revelation 14; Revelation 19; Habakkuk 3; etc. Those were all revealed later, and piecemeal at that. Moses had more revelation than Adam or Noah; David understood more than Moses; Isaiah had more than David; the apostles had more than any of the Old Testament writers. Why? Each had more revelation from the Scriptures they were given than the ones before them: *progressive revelation*.

5. The law of *subsequently added details*. This is where Astruc and the higher critics made a fouled-up mess of the Old Testament. Instead of realizing Genesis 2 gives you details on the creation of man not found in Genesis 1, they had the two chapters written by two different authors and put together later by a “redactor” (instead of being written by Moses—Luke 24:44; John 1:17, 5:45–46). Genesis 5 says nothing about Enoch prophesying anything; you don’t find that out until you get to Jude 14–15.

A corollary to this law is: “Never interpret a *clear* passage by an *unclear* passage, or a *complete* passage by an *incomplete* passage. Always interpret the incomplete or unclear by the complete and clear.” For example, here is an

incomplete statement: “**Who-soever putteth away his wife, and marieth another, committeth adultery**” (Luke 16:18). Here is the *complete* statement: “**And I say unto you, Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery**” (Matt. 19:9).

A good rule of thumb, in regard to this law, is never base your *foundational beliefs* on any verse that is obscure in any way. If the verse is not *absolutely clear*, don’t begin your theological system there. Now I am not saying that certain verses aren’t Scripture and aren’t inspired and aren’t authoritative; *they are*. But they are NOT *foundational verses* on which to build a theology. In a house, every piece of building material is a part of the house: the timber, the brick, the glass, the wiring, etc. But you don’t build the house on a foundation of *light bulbs*.

Why would you base your beliefs about New Testament salvation on a verse like Act 2:38? The verse was spoken at a *Jewish* feast to *Jews* and *Jewish proselytes*; not to any “Christians.” It was *never* subsequently repeated by any apostle, including the one who originally said it. It was spoken before the Pauline revelation to the New Testament churches was given. And when the apostles and elders met in Jerusalem to decide what it took for a man to be saved (Acts 15), not one mention was made of baptism, as in Acts 2:38. So why would you base your theology on a verse with that many problems involved in it?

Do you want a good verse with which to start when it comes to salvation? Here it is: “**He that hath the Son hath life; and he that hath not the Son of God hath not life**” (1 John 5:12). Do you see how simple that is? Every word in that verse is a single-syllable word. You either have the Son or you don’t. If you do, you have life, and if you don’t, you don’t have life. You don’t have to worry about “repent, believe, confess, and be baptized.” Do you have the Son of God? If so, you have life.

6. The law of *complete mention*. The Bible, without any reference to anyone’s “church” or “tradition,” is God’s complete revelation on anything important to our spiritual lives. Peter wrote:

“**According as his divine power hath given unto us ALL THINGS that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises**” (2 Pet. 1:3–4).

7. The law of *context*. The “context” is the verses surrounding the passage under consideration. One of the ways to “wrongly divide the word of truth” is to take a verse out of its context. Once a verse is separated from its context, you can make it mean *anything* you want. That is Biblical *anarchy*. The old saying is: “The three laws of Biblical interpretation are *context, Context, CONTEXT!*”

The old saying is: “A text without a *context* is a *pretext*.” A good example is how every Fundamentalist, Conservative, and Evangelical handles 2 Timothy 3:16. Every one of them will tell you that the only Scriptures “**given by inspiration**” are the *original autographs*. That’s because they remove 2 Timothy 3:16 from its context—2 Timothy 3:15. Paul told you exactly about what “**scripture**” he was talking in that verse. It was “**the holy scriptures**” Timothy knew “**from a child**.” Well, Timothy didn’t have the originals of Moses, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, et al. but what he had was “**given by inspiration**.”

Now in regard to this matter of context, one should always ask when studying a passage: “WHO is speaking, and TO WHOM is he speaking?” The Bible lists three different groups to which it is addressed: the *Jew*, the *Gentile*, and the *Church*—the spiritual Body of Jesus Christ (1 Cor. 10:32). Another question to ask is *when* is the passage in question being addressed? *In this age*, the Holy Spirit places every believer into the Body of Christ (1 Cor. 12:13), and in that Body, “**There is neither Jew nor Greek**” (Gal. 3:28). So *in this age*, if a person is not a saved person in the Body of Christ, he is either a *lost Jew* or a *lost Gentile*. But in the Old Testament, there was no Body of Christ, and once the Body of Christ is caught up at the Rapture of the Church, believers are no longer placed in that Body. So in the Old Testament, the Tribulation, the Millennium, and Eternity, there are *saved Jews* and *lost Jews*, *saved Gentiles* and *lost Gentiles*; and a distinction needs to be made there as well.

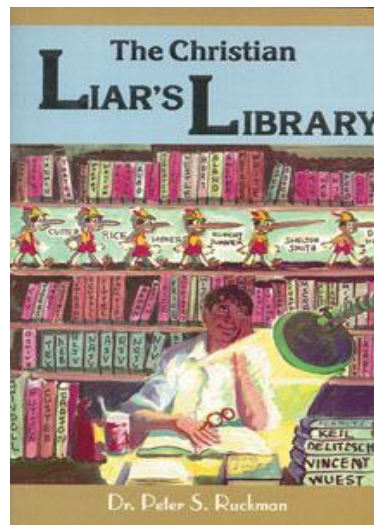
Next month, we will give you the final eight rules for interpreting the Bible correctly.



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Dr. Peter S. Ruckman

We have been discussing what is known as “Biblical hermeneutics”—how to properly interpret the Bible. This is absolutely essential for every Christian. The Holy Spirit said, “**no prophecy of the scripture is of any private interpretation**” (2 Pet. 1:20). That goes for any man, woman, child, or “church” on the face of this earth.

No sinner, saved or lost, has a right to say the Scriptures mean anything based on his or her own *opinion*. That means that what you are getting these days from Obama, Hillary, the Democrats, and the militant faggots about the *sex perverts* (incorrectly labeled by the news media as “gays”) is pure, unadulterated “tripe and chittlins”; it is “horse feathers” from start to finish. The Bible isn’t to be interpreted according to “social norms,” because what society “accepts” *changes* according to *how much sin they think they can get away with*.

The Book can only be interpreted by its *Author* (2 Pet. 1:21; 2 Tim. 3:16). *God* is the only proper Interpreter of the Scriptures (Gen. 40:8, 41:16; Dan. 2:28; Luke 24:45). So when studying the Bible, the way to find out the proper interpretation is to compare what God says in His Book with what God says in His Book—Scripture with Scripture (1 Cor. 2:13 cf. John 6:63). Anything else is “**private interpretation**.”

Never go to “scholarship” for the proper interpretation of a passage. The fact of the matter is that most scholars—and by “most,” I would say the *vast majority*, nearly 99% of them—don’t teach the Bible; they give you *men’s opinions* about the Bible.

Whenever you hear a pastor, teacher, professor, or scholar talk about the “historico-grammatico” interpretation of the Bible, 95% of the time he is not talking about interpreting the Bible according to the *history* or *language* found in the *Bible God has given you* (AV 1611). What is meant is interpreting the Bible according to Josephus, Philo, the “church fathers,” evolutionary archaeologists, Machen, Robertson, Schaff, Trench, Thayer, Vincent, Tischendorf, Griesbach, Nestle, Nida, Metzger, et al. He is talking about interpreting the Bible according to information found *outside the Bible* by lost historians, German rationalists, dead orthodox grammarians, and religionists who followed *philosophy, tradition, and science* (Col. 2:8; Mark 7:8–13; 1 Tim. 6:20) over what God said in His Book.

While it is important to note the historic context of a passage, the student of the Bible should beware the private interpretation of *historians* like he should beware the private interpretations of Popes, Bishops, and “TV evangelists.” For instance, the standard interpretation put on that camel going “**through the eye of a needle**” there in Matthew 19:24 and Luke 18:25 is that “**the needle’s eye**” was a small gate in the wall of Jerusalem through which a camel had to get on its knees and crawl at night when the main gates to the city were shut. That’s known as the “historical” interpretation. *It has nothing to do with real history*.

The truth is, *no such gate has ever been found*. The “historical” interpretation was invented by some thin-skinned neurotic who couldn’t imagine

the sweet, mild Jesus being *sarcastic* to anyone. The “gentle Galilean” couldn’t possibly be using *hyperbole* (exaggeration to make a point) about how damning riches can be. (Wanna bet? Just read how sarcastic His language could get in Matt. 23.) So the story about “the needle’s eye” gate was invented and passed on from campfire to campfire by the Christian “scholars” as legitimate “history” when it was nothing more than the infidelic invention of a depraved imagination.

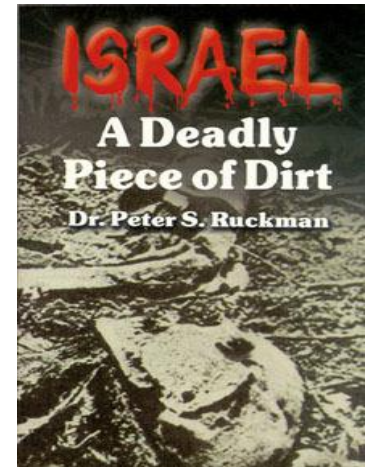
Here’s another “for instance.” If you listen to any Fundamentalist expounding on Romans 12:20, you will get that the “custom in Bible times” was that a person would carry a pan on his head when he went to get coals to start his fire, and if you wanted to do good for your enemy to short of “shame” him into getting saved, it would be like you voluntarily filling up his pan with coals from your fire.

Now whether that is historically so or not, *it has nothing to do with Romans 12:20*. Going to the *Author of Scripture*, instead of the “historical” interpretation, you learn that if you do good to your enemy and he still rejects the Gospel, *you increase his damnation* (Prov. 25:21–22 cf. Psa. 140:10). Scripture with Scripture, folks; and when history or science or scholarship or tradition goes against the Scripture, the whole lot of them can go “plumb to the Devil” (to quote Billy Sunday).

You take that “grammatical” interpretation. Mark it down, if anyone has to run to the Greek or the Hebrew to prove his point, he is doing one of two things: he is either trying to steal your faith in that Book and place it in *himself*, or he

is trying to *prove something that ain’t so*. Anything that is so in that Book (and by “that Book,” I am not referring to any “Bible” like an RV, an ASV, an RSV, a NASV, an NIV, an ESV, “Good News,” the CEV, the NEB, or even the NKJV or “Modern English Bible”; I am talking about the God-honored English text of the Protestant Reformation—the *Authorized King James Version* of the Holy Bible) can be proven without any reference to Greek or Hebrew. A preacher or teacher might use Greek or Hebrew to *defend* the KJV or *reinforce* the KJV, but the moment he uses the “original languages” to *change the Book God gave you in your own language*, he is either *stealing your authority* or *conning you*.

The key to Biblical interpretation is not the “historico-grammatico” interpretation as given by the majority of Christian scholars. It is *Scripture with Scripture* and the *Scriptures in their context*. If you want to make a fouled-up mess of the Bible, then you do one of four things: you *add* to the text (e.g., adding the word “originals” to 2 Tim. 3:16 when no manuscript or text on earth says any “originals” were “**given by inspira-**”



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tion”), you *subtract* from the text (e.g., you get rid of the word “**God**” from 1 Tim. 3:16 so that the verse no longer teaches the Incarnation), you *remove* a verse from its context (e.g., you remove Christ’s statements about eating His flesh and drinking His blood from their context in John 6 of Him living by His Father in the same way you live by Him and *believing on Him for eternal life* in order to practice Roman Catholic cannibalism in the “Mass”), and you run to the “original Greek” or “original Hebrew” to get rid of the Biblical text as it appears in the *Authorized Version* of 1611 (e.g., you refuse to *translate* the Greek word *hades* so you can get rid of *Hell*). Those are the ways to deceive over a billion professing Christians so you can *damn* a whole nation and culture.

Now in our last article, we began giving you the laws of proper Biblical interpretation. They were the law of *literal interpretation*, the law of *first mention*, the law of *primary application*, the law of *progressive revelation*, the law of *subsequently added details*, the law of *complete mention*, and the law of *context*. We continue here with number 8: the law of *negative discrimination*.

Contrary to everything being taught by the government, the public schools, and the vast majority of churches, the Bible’s message is not merely a *positive* one. In other words, when you hear a preacher, teacher, politician, TV personality, actor, or psychiatrist talking about *self-esteem*, *self-love*, “positive reinforcement,” “possibility thinking,” “the power of positive thinking,” “your best life now,” and such rot, *you are not dealing*

with the Bible. The Bible takes a *negative* view of man apart from God. In the Bible, man is born into this world *dead spiritually*, a child of disobedience, and a child of wrath (Eph. 2:1–3). His father is the Devil (John 8:44), and he is headed to the same place his “daddy” is headed (Matt. 23:51 cf. 25:41). There is *nothing* good in man (Rom. 7:18): his *throat* is bad, his *tongue* is bad, his *mouth* is bad, his *feet* are bad, and his *eyes* are bad (Rom. 3:13–18). The natural man in his lost state is alone in this world without any hope because he doesn’t know God (Eph. 2:12) and God doesn’t know him (Matt. 7:23). The only hope proffered to men is through the revelation of God in His word and in His Son Jesus Christ. Outside of that, “man” is a *dead duck*, whether it be this side or the other side of the grave.

Any interpretation of the Bible that doesn’t follow what you just read above is a *false* interpretation. In the Old Testament, it was the *false* prophets who preached the *positive* message (see 1 Kings 22; Jer. 23).

Also the Bible is the most *discriminatory* book you ever read. Out of all the *nations* in this world, it only recognizes *one* as God’s people—the *Jews*. Out of all the *cities* in this world, it only recognizes *one* as God’s capital—*Jerusalem*. Out of all the *religious leaders* that have come on the world scene, it only recognizes *one* as the only way to God—*Jesus Christ*. You talk about discrimination, *that’s it*. Arabs, Moslems, Catholics, “whites,” and “blacks” are out the window. Mecca, Rome, Washington, D.C., and New York don’t win, place, or show. Mohammed, Buddha,

Mary, Lao Tze, the Pope, the Dalai Lama, et al., are perfect blanks. You will either come to God *His way* or not at all. Integration, ecumenism, universalism, and “global communities” have nothing whatsoever to do with true Biblical interpretation.

9. The law of *agreement*. That is, never use one verse to contradict another. Now there are many *apparent* contradictions in the Bible. For example, in Leviticus 11, God gives you a list of dietary restrictions; in Acts 10, God allows Peter to eat anything. But such “contradictions” are easily resolved when you find out *to whom* certain passages were addressed and *what occurred* to make the change. In the case of certain foods being off limits, Leviticus 11 was addressed to *Jews* under a *theocratic system* before the *death of Christ*. Acts 10 was addressed to a *New Testament believer* in the Body of Christ, free under grace because Jesus Christ blotted out “**the handwriting of ordinances that was against us . . . nailing it to his cross**” (Col. 2:14).

Obama has tried to use the same arguments to say it’s all right for one sex pervert to “marry” another sex pervert to be whatever they are trying to be. The only problem is, God condemned their sin under three testaments: *before the Law* (Gen. 19), *under the Law* (Lev. 18:22), and *under grace* (Rom. 1:26–28). No change was made because the problem was a *moral* one, not a *national* or *ceremonial* one.

10. The law of *repetition*. Like any good teacher, the Lord repeats material for *emphasis* (see Gen. 41:32). That being the case, the stu-

dent of the Scriptures should note what God *repeats* in the Scriptures.

As important as the doctrine of the Virgin Birth is, it only appears twice in the Gospels: Matthew 1; Luke 1. The feeding of the 5,000 appears in all four Gospels. There must be something about that miracle that is more important than the virgin birth of God’s own Son. That’s because it typifies God’s care for Israel during the Tribulation (see our remarks under Luke 9:10–17 in the *Bible Believer’s Commentary on Luke*). It’s connected with Christ’s Second Advent, and the Scriptures always put more emphasis on the Second Advent than they do the First. That’s because the important day to God is not when wicked men took His Son and put Him to death. That’s important to *us* because that’s how we get in on the “goodies.” The important day to God is when His Son gets what rightfully belongs to Him, and that takes place at the Second Advent.

11. The law of *triple reference*. Every verse in the Bible has three applications: *historical*, *doctrinal*, and *spiritual*. The historical application is that the passage actually took place in history just as the Bible says it did. Creation, the Garden of Eden, Adam and Eve, Noah’s ark, etc., were not myths used by God to “teach some great truth.” They were actual, historical events. The Bible, after all, is not primarily a *religious* book. It is a *history* book: the only completely accurate history book you will ever get ahold of.

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Every verse also has a *doctrinal* application which is the *primary* application (see law 3). The doctrinal application is the one that tells you what to believe as a Christian. Quite often, it is a *prophetic* application.

And finally, there is a *spiritual*, *devotional* application which the individual Christian can make to his own personal life. This can be the more dangerous of the three, for it can be the most subjective. The important thing is never to make the Scriptures about *you*. The Scriptures are about the *Lord Jesus Christ* (John 5:39-47).

12. The law of *types*. There are people, places, and things in the Bible that picture something in the future from when the events occurred. Joseph is one of the greatest types of Jesus Christ in the Bible. He was hated and betrayed by his brethren because of envy like Christ (Matt. 27:18). He was a servant in the world like Christ (see Phil. 2:7). As a type of Christ, he could actually interpret what God said (Gen. 40:8 cf. Luke 24:45). And God exalted him to the second position in the kingdom like God will with Jesus Christ; when Jesus Christ reigns over this earth, He will be second only to God the Father Himself. These are only a few of over 100 types Joseph fulfills about Jesus Christ.

The law of types is given by Paul in 1 Corinthians 10 and Galatians 4. A type can be drawn when there is an obvious parallel between the "original" and some great New Testament truth.

13. The law of *double application*. Many prophecies in the Bible have a *primary* and *secondary* application. For example, the "**good tidings**" of Isaiah 52:7 are that God reigns in Zion: that's Jesus Christ on the throne at Jerusalem during the Millennium (Psa. 2; Zech. 14). Look at the parallel passage in Nahum 1:15—"O Judah, **keep thy solemn feasts** [Zech. 14], **perform thy vows: for the wicked shall no more pass through thee: he is utterly cut off.**" There's no doubt that the *primary* application is to the Millennial reign of Christ. But in Romans 10:15, the Apostle Paul makes a *secondary* application to the preaching of the Gospel in this age. That's *two* applications of the same passage, given by the Holy Spirit.

14. The law of the "*gap*." The Bible often skips periods of time without comment. The Bible skips everything in the life of Christ between the time He was twelve years old and the beginning of His ministry when He was thirty; the only thing you will read about that time period is: "**And Jesus increased in wisdom and stature, and in favour with God and man**" (Luke 2:52). Any further speculation into the details is just worthless conjecture that can only lead to false interpretations of the Scriptures like the "Aquarian Gospel," which says Jesus traveled into the East during that time to learn His wisdom. That way you can dismiss what He says as being plagiarized from Buddhism, Hinduism, and Zoroastrianism. They have to make Jesus Christ a religious thief like Mohammed.

15. The final "law" is the law of *emphasis*. It states that you should never overemphasize or underemphasize a doctrine unless the Scriptures do. Some people, like the Catholics, ignore the great doctrines of salvation like justification by faith and imputation. Some Christians "go to seed" on a doctrine until they become useless to God, like the Hyperdispensationalists and Hyper-Calvinists do with election and predestination. You need to keep a balanced approach to the Scriptures and place the emphasis where God does. One should study and teach the whole "**counsel of God**" from the Bible (Acts 20:27), but the emphasis should be placed on the great fundamental doctrines of the faith like the inerrancy and authority of the Scriptures, the Deity and virgin birth of the Lord Jesus Christ, salvation through Jesus Christ alone, and the return of Jesus Christ both for His own at the Rapture and later as conquering King at the Advent.

Those are the "laws," or principles, of proper Biblical interpretation. Every heresy taught in the Church today can be traced back to a violation of one of those laws. The important thing that will protect the believer from deception in these matters is to accept *what* the Scriptures say, *where* they say it, to *whom* they say it, and above all, to accept the Scripture as the words of *God* and not *men* (1 Thess. 2:13).

(The material in these articles was taken from chapter 7 of *What Saith the Scriptures?*, chapter 4 of *How to Teach the Bible*, and Appendix 38 of the *Ruckman Reference Bible*.)

THE CREED OF THE ALEXANDRIAN CULT

1. There is **no final authority** but God.
2. Since God is a Spirit, there is **no final authority** that can be seen, heard, read, felt, or handled.
3. Since all books are material, there is **no book on this earth that is the final and absolute authority** on what is right and what is wrong, what constitutes truth and what constitutes error.
4. There **WAS** a series of writings one time which, **IF** they had all been put into a **BOOK** as soon as they were written the first time, **WOULD HAVE** constituted an infallible and final authority by which to judge truth and error.
5. However, this series of writings was lost, and the God who inspired them was **unable to preserve their content** through Bible-believing Christians at Antioch (Syria), where the first Bible teachers were (Acts 13:1), and where the first missionary trip originated (Acts 13:1-52), and where the word "*Christian*" originated (Acts 11:26).
6. So God chose to **ALMOST** preserve them through Gnostics and philosophers from Alexandria, Egypt, even though God called His Son **OUT** of Egypt (Matthew 2), Jacob **OUT** of Egypt (Genesis 49), Israel **OUT** of Egypt (Exodus 15), and Joseph's bones **OUT** of Egypt (Exodus 13).
7. So there are two streams of Bibles. The most accurate—though, of course, there is **no final, absolute authority** for determining truth and error; it is a matter of "preference"—are the Egyptian translations from Alexandria, Egypt, which are "almost the originals," although not quite.
8. The most **inaccurate translations** were those that brought about the German Reformation (Luther, Zwingli, Boehler, Zinzen-dorf, Spener, et al.) and the worldwide missionary movement of the English-speaking people: the Bible that Sunday, Torrey, Moody, Finney, Spurgeon, Whitefield, Wesley, and Chapman used.
9. But we can "tolerate" these if those who believe in them will "tolerate" US. After all, since there is **NO ABSOLUTE AND FINAL AUTHORITY** that anyone can read, teach, preach, or handle, the whole thing is a matter of "PREFERENCE." You may prefer what you prefer, and we will prefer what we prefer. Let us live in peace, and if we cannot agree on anything or everything, let us all agree on one thing: **THERE IS NO FINAL, ABSOLUTE, WRITTEN AUTHORITY OF GOD ANYWHERE ON THIS EARTH.**

This is the Creed of the Alexandrian Cult.

Alexander Scourby
HOLY BIBLE
 ON AUDIO CD
 King James Version



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Dr. Ruckman, President and Founder of Pensacola Bible Institute, has been teaching Biblical languages for over forty-seven years. He has also authored over one hundred books, booklets, and commentaries; including extensive research for works in *Manuscript Evidence* and *Church History*. He graduated from Bob Jones University in 1958, earning his Doctorate in Philosophy. Since that time, he has exposed the fraud and duplicity that is in contemporary higher Christian education.