

Appendix A

NOTE: The following is a compilation of the "Application" sections for the Context Group of Principles. The material presented here is given to expand the understanding of anyone who desires to gain a firmer grasp on the application of the principles involved.

I. APPLICATION OF THE FIRST MENTION PRINCIPLE

As mentioned in the main body of the chapter on the First Mention Principle, there are generally six major categories in which the use of first mention appears. This section will deal with each of those classifications.

A. Principles:

1. Zechariah 4:6 - This word of encouragement was given by God to Zerubbabel as an exhortation not to depend on natural strength, but rather to depend on the power of God's Holy Spirit. The first mention of this principle is found in Genesis 1:2, referring to the operation of the Spirit of God at the time of creation, and that verse helps to interpret this one. In the earlier verse, the Spirit of God is seen moving in a way that is impossible for man in his natural strength. The significance of Genesis 1:2 is that the strength of the natural realm was created by the power of the spiritual realm in the first place. The question, then, is this: "Why should Zerubbabel want to depend on the lesser, natural, strength when he has the opportunity to depend instead on the greater spiritual power that created the lesser?"

2. Romans 3:24-25 - The subject of these verses is justification by grace through faith in the blood of Jesus. The interpretation of the verses is enhanced when we consider the first mention of the principle, found in Genesis 3:21. When Adam and Eve (and by extension, all of mankind) fell in the sin of disobedience, God came in grace and exacted the death penalty on a substitutionary victim (a prefiguring of Christ). The implication is that blood was shed, because in order for Adam and Eve to be clothed with animal skin (symbolizing restoration of righteousness), an animal had to be killed. Adam and Eve were thus justified by grace through faith in the blood,

being clothed in the death of another. The first mention of this principle, then, is a seed containing the full truth of the doctrine of justification by grace through faith in the blood.

B. Events:

1. Luke 17:26-27 - The subject here is the corruption of mankind in the days of Noah, which resulted in the Flood (prefiguring the return of the Son of Man to judge the world). The first mention of this event is found in *Genesis* 6-8. The background of the event, the corruption rampant among mankind, is found in *Genesis* 6:1-13. Later in *Genesis* 7:11-14, we find the account of God's judgment by water that destroys all the earth. However, a faithful remnant is spared, namely Noah and his family (prefiguring the Church). Our understanding of these verses in Luke, then, is based on the first mention of the event of the Flood in *Genesis*.

2. Romans 5:12 - In this verse, the subject is the entrance of sin and death into the world because of the disobedience of one man. However, this verse is a subsequent mention of an event that first appears in *Genesis* 3:1-7, which records the fall of man and the first sin, which in turn resulted in the entrance of death (both spiritual and physical). The agent for the entrance of death, of course, was Adam; and his initial sin (eating the fruit of the forbidden tree) was the act that made him and his descendents subject to death. It is the first mention of this event in *Genesis*, then, that gives us the historical details we need to understand the doctrinal statement of Romans.

C. Symbols:

1. Daniel 7:2-3 - Here, the sea is used as a symbol, yet the first mention of the sea is actually found in *Genesis* 1:9-10. This first mention does not interpret the symbol, but it reveals certain characteristics of what eventually does become a symbol. Vastness and complexity of motion are the main characteristics of the sea as portrayed in *Genesis*, and it is that information that helps us to interpret the verses here in Daniel.

2. 1 Corinthians 15:41-42 - In these verses, the subject is the differences in glory between the sun, moon and stars, which are first mentioned in Genesis 1:14-18. Those verses delineate the roles of each of the celestial bodies, which are characterized by rulership and varying glories in light-bearing, and from them, we gain proper understanding of the significance of 1 Corinthians 15, with reference to the dead.

4. People:

1. Luke 1:17 - Although this verse refers specifically to God's prophecy about Zacharias' son John, the actual subject is the prophet Elijah. The first mention of Elijah is found in 1 Kings 17:1-7, where he pronounces the judgment of drought upon Ahab's kingdom. Elijah's purpose was to be God's mouthpiece to bring the nation of Israel to repentance, and it is this first mention that helps us understand the ministry of John the Baptist. He would come in the spirit and power of Elijah, and like Elijah, he would call the nation to repentance.

2. Revelation 20:2 - The subject of this verse is Satan, who is referred to as "that old serpent", and on whom judgment is pronounced. The Scripture's first mention of Satan is in Genesis 3:1-15, where he is shown manifesting subtlety and deception in challenging God's Word and deceiving Eve, thus bringing about the fall of man through Divine judgment. The first mention of Satan, then, provides the backdrop for understanding the significance of this verse in Revelation.

5. Places:

1. Zechariah 9:9 - The subject of this verse, of course, is Mount Zion, the holy hill of Jerusalem. It is in 2 Samuel 5:6-9 that we find the first mention of Zion, and it indicates that Zion was a stronghold that ultimately became the city of King David. This prophecy in Zechariah was an encouragement to those who lived in Jerusalem to rejoice in anticipation of the coming of the Messiah (see Matthew 21:5), for just as Mount Zion represented strength, so the Messiah/King would ultimately come in power to His holy Mount. The significance of this

verse is found in the reference in 2 Samuel, but its fulfillment is yet to come.

2. Jude 7 - The subject of this verse is the cities of Sodom and Gomorrah, which are first mentioned in *Genesis* 13:10-13. The *Genesis* account points out the wickedness of those cities, as well as the fact that it was their wickedness that brought about their judgment and destruction. From that first mention in *Genesis*, we understand that this verse in Jude constitutes a significant warning against the sin of apostasy, which can lead to the same sort of judgment from God.

6. Prophecy:

1. Isaiah 7:14 - At first, it may seem that the subject of this verse is the virgin birth, since that is the way the verse reads. However, this is another prophecy in a stream that is first mentioned in *Genesis* 3:15. From the time of the prophecy given to Eve, mankind looked for the natural birth of a natural savior who could reconcile mankind with God. God understood, however, that mankind would need more than a natural deliverer to restore the relationship broken by Adam and Eve. It was for that reason that He spoke this prophecy through Isaiah, and it is the incarnation of the supernatural Messiah, then, that is the true subject of this verse in Isaiah.

2. Luke 1:32-33 - The subject of these verses is the everlasting throne and kingdom of David, not simply the reign of the Messiah. Again, this is another prophecy in a stream that is first mentioned in 2 Samuel 7:12-17, which records God's promise in the Davidic Covenant. The context of that covenant reveals God's assurance that David's seed would occupy the throne of Israel forever. From that point on, the prophecy held true, since David's seed did occupy the physical throne of Israel. However, these verses in Luke indicate the unfolding of God's plan not only for physical Israel, but also for spiritual Israel, which would include all those who would believe in the Name of Jesus. Therefore, the first mention of this prophetic theme in 2 Samuel provides the key to understanding the significance of the prophecy in Luke.

II. APPLICATION OF THE COMPARATIVE MENTION PRINCIPLE

As mentioned in the main body of the Chapter on the Comparative Mention Principle, there are generally six major categories in which the use of comparative mention appears. This section will deal with each of those classifications.

A. Principles (Ephesians 4:22-24; Colossians 3:5-14) - These two passages contrast the "old man" and the "new man". By examining the points of contrast between the two, we can use the verses in Colossians to interpret those in Ephesians. The verses in Colossians are doubly valuable in interpreting those in Ephesians because Colossians contains both the characteristic sins of the old man and the characteristic virtues of the new man.

Ephesians 4:22-24

Put off

The old man

Be renewed

Spirit of your mind

Put on

The new man

Colossians 3:5-14

Put off

(List of sins)

Renewed in knowledge

Image of Him

Put on

(List of virtues)

B. Events (Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48) - These three passages record the healing of the woman with the issue of blood, but each tells the story in a different way. Does that mean only one of them is right? No. It means that each writer simply recorded the same story from his own viewpoint. The circumstances were the same, and the end result was the same. However, harmonizing the details given in these three passages will give us a full interpretation, because each supplies information not supplied by the others. For that reason, the event can be properly interpreted only through harmonization and comparison.

Matthew 9:20-22

Woman diseased

Mark 5:25-34

Suffered physicians

Spent all she had

No better

Grew worse

Luke 8:43-48

Spent all living on doctors

Incurable

Touched garment	Touched garment	Touched garment
	Virtue went out	
	Disciples' reaction	All denied touching Him
		Peter the spokesman
	She confessed	
Faith made her whole	Faith made her whole	Faith made her whole

C. Symbols - In order to interpret the symbol of the lamb in Scripture, we must first gather and compare all the verses pertaining to that symbol.

<u>Verses</u>	<u>Reference</u>
Genesis 22:7-8	God provides a lamb
Exodus 12:1-4	The Passover Lamb
Exodus 29:38-41	The sacrifice lamb
Isaiah 53:7	The lamb to the slaughter
John 1:29, 36	The Lamb of God
Acts 8:32	The lamb mute before the shearers
1 Peter 1:19-20	Lamb without blemish or spot
Revelation 5:6, 8, 12, 13	The worthy slain lamb
Revelation 12:11	Satan overcome by blood of lamb
Revelation 13:8	The Lamb's Book of Life
Revelation 22:1, 3	The throne of God and of the Lamb

D. People (Genesis 5:21-24; Hebrews 11:5-6; Jude 14-15) - In order to gain a proper understanding of Bible characters, all the scriptures that mention them must be compared together. For instance, to arrive at a clear picture of the character of Enoch, all three of the above-mentioned passages must be compared. From such a comparison, it is possible to understand the significance of his relationship to God.

<u>Scripture</u>	<u>Subject</u>
Genesis 5:21-24	Enoch's translation
Hebrews 11:5-6	Enoch's faith
Jude 14-15	Enoch's prophecy

E. Places (genesis 10-11; Daniel 1-5; Isaiah 13-14, 47-48; Jeremiah 50-51; Revelation 17-18) - All of these scriptures speak about Babylon, and in order to properly understand Babylon's significance in Scripture, all of them must

be considered and compared. The same must be done for any other places mentioned in God's Word.

<u>Scripture</u>	<u>Subject</u>
Genesis 10-11	The origin of Babylon
Daniel 1-5	The glory of Babylon
Isaiah 13-14	The king of Babylon
Isaiah 47-48	The prophecy against the wise men of Babylon
Jeremiah 50-51	Prophecies about the fall of Babylon
Revelation 17-18	God's judgment of Babylon

F. Prophecy (Jeremiah 51; Revelation 17-18) - These chapters deal with the prophecies concerning the fall of Babylon, and it is possible to compare the points of commonality between the Old and New Testament. As mentioned in "E", above, the same must be done for any other prophecies mentioned in God's Word.

<u>Scriptures</u>	<u>Common point</u>
Rev. 17:1, 15; Jeremiah 51:13	The great whore
Rev. 17:2; Jeremiah 51:7	The cup
Rev. 17:4; Jeremiah 51:7	Drunken Babylon
Rev. 17:4; Jeremiah 51:13	Her clothing
Rev. 17:6; Jeremiah 51:49	Killing the saints
Rev. 18:2, 21; Jeremiah 51:8	The fall of Babylon
Rev. 18:2, 3; Jeremiah 51:37	Evil and corrupt birds
Rev. 18:20; Jeremiah 51:48	Rejoicing over her fall
Rev. 18:21; Jeremiah 51:63	The millstone judgment

G. Parables (Matthew 21:33-41; Mark 12:1-9; Luke 20:9-16) - These passages all deal with the parable of the vineyard, but in order to gain a complete understanding of what Christ is trying to impart, it is necessary to compare them to obtain all the details. When possible or necessary, other pertinent scriptures related to vineyards, vinedressers, masters and servants, etc., should also be factored into the interpretation of the parable. Here, then, is an interpretation of the parable, using a comparison of the symbols.

Symbol

A certain householder
Planted vineyard, hedged it

Dug winepress, built tower
Let out by vinedressers
Far country
Vintage-time, sent servants

Vinedressers beat & killed

More servants sent
Vinedressers beat & killed
Lastly, sent His son
Vinedressers killed son

They caught Him
Cast Him out of vineyard

Killed Him

Owner will destroy vinedressers

Lease vineyard to others

Interp. by Comparative Scriptures

God the Father
Nation of Israel (Isaiah 5:1; Psalms 80:9)

Winepress (Isaiah 5:1-7)
Rulers, kings, priests, elders of Israel
Heavenly country (Hebrews 11:11-16)
Sent the prophets (Jeremiah 35:15; Hebrews 1:1)

Killed & rejected the prophets (2 Chronicles 24:21; 36:16; Matthew 23:34, 37; Acts 7:52)

More prophets sent, major & minor
2 Kings 17:13; Jeremiah 37:15
Mark 12:6; John 3:16; Hebrews 1:1-2
Heir of all things (Psalms 2:8; Hebrews 1:2)

In Gethsemane (Matthew 26:47-56)
Outside the city (John 19:7; Hebrews 13:11-13)

Killed, hanged him on a tree (Acts 10:39:43)

Jerusalem destroyed A.D. 70 (Luke 19:41-44)

Kingdom taken from Jews, given to another nation (Church, 1 Peter 2:5-9) who renders fruit (Matthew 21:41-43)

III. APPLICATION OF THE PROGRESSIVE MENTION PRINCIPLE

As mentioned in the main body of the chapter on the Progressive Mention Principle, there are generally six major categories in which the use of progressive mention appears. This section will deal with each of those classifications.

A. Principles (Hebrews 9:22) - In this verse, forgiveness of sins through the shedding of blood is the primary subject, but the verse can only be properly interpreted if we examine the progressive revelation of the subject of

bloodshed in the Word. In light of the vast number of scriptures related to the shedding of blood, only a few of the most important references are mentioned here.

<u>Scripture</u>	<u>Revelation</u>
Genesis 4:10-11	To God, shedding blood = death
Genesis 9:4	Blood is the life of man
Exodus 12	God identifies with the sign of blood
Exodus 24:8	Covenant is founded on sacrificial blood
Leviticus 17:10-14	Life of flesh is in the blood; blood is an atonement for the soul
Luke 22:20	Blood of Jesus establishes New Covenant
Romans 5:9	Justification by Christ's blood
Ephesians 1:7	Redemption through Christ's blood
Hebrews 13:20	Sanctification through Christ's blood
Revelation 12:11	Satan overcome by the blood of the Lamb

The shedding of blood represents death, and since the penalty of sin is death, only the shedding of sacrificial blood can atone for sin. All the benefits of salvation come to the believer through the shed blood (the death) of Christ. The mention of blood throughout the scriptures leads to a progressive understanding of its importance in the plan of God for mankind.

B. Events (Matthew 10:15) - The subject of this verse is the event of the destruction of Sodom and Gomorrah, but the impact of this statement by Jesus is more fully understood by examining the progressive mention of the event throughout Scripture. The supernatural cataclysm, the complete destruction that took place, was the most conclusive evidence of God's judgment on the wicked prior to the final judgment to come. As such, it serves as a warning that, as terrible as that judgment was, God's judgment will be even greater upon some cities at the final judgment.

<u>Scripture</u>	<u>Interpretation</u>
Genesis 13:10-13	S&G were like the Garden before the Fall
Genesis 18-19	S&G destroyed because of great wickedness
Deuteronomy 29:23	S&G overthrown in the Lord's wrath
Isaiah 13:19	Babylon to end up like S&G
Amos 5:11	Israel to be overthrown like S&G

Luke 17:28-30	Cities of world to be judged unexpectedly (like Sodom) at the Second Coming
2 Peter 2:6-9	S&G = God's example of judgment on wicked
Jude 7	S&G = example, suffering vengeance of eternal fire
Revelation 11:8	Jerusalem's spiritual condition like Sodom

C. Symbols (1 Peter 2:4) - The subject of this verse is the symbol of a stone (or rock), the significance of which is progressively revealed in Scripture. The scriptures below (only a representative sample of all that are available) agree with 1 Peter 2:4, declaring that the living stone is none other than God Himself. As the truths concerning this symbol unfold throughout Scripture, they find their consummation in the person and work of Christ.

<u>Scripture</u>	<u>Interpretation</u>
Genesis 28:16-22	Rock anointed as Bethel (House of God)
Exodus 17:1-17	Smitten rock provides living water
Deuteronomy 32:4, 15	God, the rock of our salvation
Psalms 31:2	The strong rock
Isaiah 42:11	The inhabitants of the rock
Matthew 16:18	Foundation rock of the Church
1 Peter 2:6, 8	Chief cornerstone, rock of offense

D. People (Galatians 3:19) - Abraham is the subject of this verse. The scriptures below (only a representative sample of all that are available) help with the interpretation of Galatians 3:19 because they progressively reveal Abraham's place in God's redemptive plan. He believed and obeyed God's Word, was justified by faith, and was chosen to father a seed - namely Christ and His Church. All who believe in Christ are considered to be Abraham's seed.

<u>Scripture</u>	<u>Interpretation</u>
Genesis 15:6	Abraham believed God's promise of an innumerable seed
Genesis 22:1-5, 18	Abraham's seed to bless all nations
Psalms 105:8-11	God's covenant with Abraham
Isaiah 51:2	"Look to Abraham your father..."
Matthew 1:1	Jesus, the son of Abraham

Romans 4	Abraham justified by faith; the father of all who believe
Galatians 3:16	Abraham's seed is Christ
Hebrews 11:8	"By faith Abraham...obeyed..."

E. Places (Isaiah 2:3) - The subject here is the city of Zion. The scriptures below (only a representative sample of all that are available) help us to understand Zion's importance by its progressive mention in Scripture. We find Zion to be not only the city of the King and the place where the Ark resided, but also to be a foundation and chief cornerstone which pointed to Christ as our King and Lawgiver. Spiritually, the Church becomes Zion, and it is from there that God's law goes forth into all the earth.

<u>Scriptures</u>	<u>Interpretation</u>
2 Samuel 5:6-9	Stronghold of Zion becomes city of David
2 Samuel 6:12-19	Ark brought into Tab. of David in Zion
Psalms 2:6	Zion is God's holy mount
Isaiah 28:16	A foundation stone laid in Zion
Matthew 21:4-5	The king comes to Zion
Hebrews 12:22	Mt. Zion & heavenly Jerusalem: the true place of worship
1 Peter 2:6-8	The chief cornerstone in Zion
Revelation 14:1	Lamb stands with redeemed on Mt. Zion

F. Prophecy (Galatians 3:8) - The subject of this verse is the prophecy pertaining to the blessing of the Gospel that was to come to all nations. The scriptures below (only a representative sample of all that are available) help us determine how this prophetic theme is progressively developed through the Old and New Testaments. The promise was first made to Abraham, who became the father of all who believed, and it was through Abraham that Christ, the promised seed, came. Christ, of course, is the Gospel personified, and it is only through Him that the nations of the world can be blessed.

<u>Scriptures</u>	<u>Interpretation</u>
Genesis 12:1-3	In Abraham, all the earth would be blessed
Genesis 26:2-4	In Isaac, all the earth would be blessed
Isaiah 52:15	Messiah will sprinkle nations with His blood

Malachi 1:11	God's name to be great among Gentiles
Matthew 12:21	Gentiles shall trust in His name
Luke 24:47	Repentance and remission of sins preached to all nations
Romans 11	The Gentiles grafted in by faith in Christ
Revelation 5:9-10	The redeemed from every tribe, tongue, people, and nation will worship the Lamb

IV. APPLICATION OF THE COMPLETE MENTION PRINCIPLE

As mentioned in the main body of the chapter on the Complete Mention Principle, there are generally six major categories in which the use of complete mention appears. However, because of the similarities between the Progressive and Complete Mention Principles, this section will deal with only one of those categories.

C. Symbols (Revelation 3:7) - The subject of this verse is the key, the significance of which can be determined only by examining its every mention in Scripture. As the verses below indicate, the scriptures reveal that the one who holds a key exercises control over something or someone. In this case, reading Revelation 3:7 in the light of the Complete Mention Principle shows that Christ, the Son of David, holds the authority of the kingdom and throne of David, and that He exercises all power and authority in heaven and earth.

<u>Scriptures</u>	<u>Interpretation</u>
Judges 3:25	Key is used to open doors of king's parlor
Isaiah 22:22	Key to House of David laid upon Eliakim's shoulder, giving him authority to open and shut doors
Matthew 16:19	Keys of kingdom used in binding and loosing
Luke 11:15	The key of knowledge
Revelation 1:18	The keys of hell and death
Revelation 9:1	The key to the bottomless pit
Revelation 20:1	The key to the bottomless pit