

Appendix B

NOTE: The following is a compilation of the "Application" sections for the Symbolic 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 NUMERICAL PRINCIPLE

Luke 10:1 - "After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go."

A. The first number mentioned in this verse is "seventy". By studying the context of its use, and by comparing it with other scriptures, we can see that "seventy" is interpreted as the number of imminent increase, or representative of a multitude.

1. Genesis 46:27; Exodus 1:5 - Seventy people went down into Egypt and became a great nation there.

2. Exodus 25:1, 9 - The seventy elders represent the entire population of Israel.

In the passage in Luke, the seventy disciples sent out by Jesus are representative of the multitudes that followed Him, and that they (the seventy) were sent out prior to the harvest increase of disciples.

B. The next number mentioned in this verse is "two". By studying the context of its use, and by comparing it with other scriptures, we can see that "two" is interpreted as the number of testimony and witness. A good example of this is found in Deuteronomy 19:15, where we are told that one witness is insufficient for a conviction. Instead, there must be two witnesses.

C. The third number in this verse is implied, and it is the number "three". By studying the context of its use, and by comparing it with other scriptures, we can see that "three" is interpreted as the number of divine completeness.

and perfect witness. Two examples of this are found in Deuteronomy 17:6-7 and 2 Corinthians 13:1, which indicate that only on the testimony of two or three witnesses can a matter be confirmed.

In this passage in Luke, we see that each city was supposed to receive the testimony of two witnesses. Jesus sent them into every city and place to which He, the Third Witness, would go. As He gave His own divine witness, Jesus became the completion of the requirement for witnesses.

If we incorporate the Numerical Principle with the meaning of the words of these verses, they might read something like this:

"After these things the Lord appointed seventy others who represented both the multitude of believers and an imminent increase in their number, and sent them out two by two to bear witness and give testimony about Him in every city and every place. He Himself was about to go to those same places, not only to follow the witness of the seventy, but also to confirm their witness and share His own perfect divine testimony."

II. APPLICATION OF THE TYPICAL PRINCIPLE

As mentioned in the main body of the chapter on the Typical Principle, Old Testament types generally fall into four classifications. This section will deal with each of those classifications.

A. People (Genesis 37-50) - These chapters cover the life story of Joseph, in which he is portrayed as a type of Christ. The primary point of resemblance is seen in the son's relationship with the Father. In the context of this extended analogy, only a few of the most prominent points of resemblance are shown.

<u>O.T. Type</u>	<u>Point of Resemblance</u>	<u>Antitype</u>
Joseph - - - - -	Son's relation to Father - - - - -	-Jesus
<u>Joseph</u> Genesis 30:22-24	<u>Analogy</u> A firstborn son	<u>Jesus</u> Matthew 1:25

Genesis 29:31	Miracle birth	Isaiah 7:14
Genesis 35:22-26	Hated by half-brothers	Mark 3:31-32
Genesis 37:18	Rejected by brothers	John 7:3
Genesis 37:28	Sold for silver	Matthew 27:3-10
Genesis 40:1-4	Suffered as criminal	Luke 23:32
Genesis 41:43	All bow the knee	Philippians 2:10-11
Genesis 41:45	Receives a Gentile bride	Ephesians 3:6
Genesis 47:1-7	Reunited with his father	mark 16:19

B. Offices (Exodus 28: Hebrews 5:1-5; 8:1-4) - These and other passages deal with the office of the High Priest. Here, the primary point of resemblance is Mediatorship, since the qualifications and function of the High Priest under the Mosaic Covenant support the fact that it is a type of Christ's own New Covenant office. In the context of this extended analogy, only a few of the most prominent points of resemblance are shown.

<u>O.T. Type</u>	<u>Point of Resemblance</u>	<u>Antitype</u>
High Priest - - - - -	-Mediatorship - - - - -	Christ's Priesthood

<u>High Priest</u>	<u>Analogy</u>	<u>Christ's Priesthood</u>
Numbers 3:12	Born a priest	Zechariah 6:12-13
Hebrews 5:4	Called of God	Hebrews 5:5
Exodus 28:41	Anointed for ministry	John 1:41
Hebrews 5:2	Compassionate	Hebrews 2:17

C. Institutions (Exodus 25-40) - The topic of discussion in these chapters is the Tabernacle of Moses. We find, in reading John 1:14, that we can interpret this institution as a type of Christ, with the primary point of resemblance residing in the fact that the Tabernacle is God's dwelling place. In the context of this extended analogy, only a few of the most prominent points of resemblance are shown.

<u>O.T. Type</u>	<u>Point of Resemblance</u>	<u>Antitype</u>
Tabernacle of Moses - - -	-God's dwelling place - - - - -	Christ

<u>Tabernacle of Moses</u>	<u>Analogy</u>	<u>Christ</u>
Ark of the Covenant	"God with us"	Matthew 1:23
The Mercy Seat	Propitiation	Romans 3:25

Rod that budded	Resurrection	John 11:25
Golden pot of manna	Bread of life	John 6:48-51
Altar of incense	Intercessor	Hebrews 7:25
Golden candlestick	Light of the world	John 8:12

D. Events (Genesis 6-9) - These chapters give us the historical account of the Flood, with the circumstance of the Flood itself representing the Last Days. The primary point of resemblance here is judgment upon wickedness. In the context of this extended analogy, only a few of the most prominent points of resemblance are shown.

<u>O.T. Type</u>	<u>Point of Resemblance</u>	<u>Antitype</u>
The Flood	Judgment upon wickedness	Last Days

<u>The Flood</u>	<u>Analogy</u>	<u>The Last Days</u>
Genesis 6:1	Population explosion	)
Genesis 6:5	Great wickedness	) Matthew 24:36-41
Genesis 6:11-13	Corruption/violence	) Luke 17:26-27
Genesis 6:8-9	Godly remnant	) 2 Peter 2:5
Genesis 7:1-14	Judgment/deluge	)

III. APPLICATION OF THE PARABOLIC PRINCIPLE

A. Jesus Himself demonstrated this principle in His interpretation of the extended parable of the wheat and tares (Matthew 13:24-30, 36-43).

<u>Parable (Matthew 13:24-30)</u>	<u>Interpretation (Matthew 13:36-43)</u>
Kingdom of heaven like a man	Sower = Son of Man (Jesus)
Man sowed seed	Good seed = children of the kingdom
In his field	Field = the world
The enemy	The devil
Sowed tares	Children of the wicked one
Wheat & tares grew 'til harvest	Harvest = end of the age (world)
The reapers	The angels
Tares bundled to burn	Wicked gathered and cast into fire
Wheat gathered into barn	Righteous shine in the kingdom

Jesus said that the lesson to be learned from the parable is that, at the end of the age, both the wicked and the righteous will be gathered and then separated to their eternal destinies.

B. Matthew 13:52 is a short, undesignated parable, meaning that, although it is a parable, it is not specifically identified as such, either by the words of Scripture (see vv. 24, 31, & 33 in this chapter) or by Jesus Himself (see v. 18). The key to the interpretation here is found in Jesus' question to His disciples in verse 51. In order to interpret this parable, it is necessary to interpret each of its parts (see below). When that is done, we find that the moral lesson of the parable is this: just as every disciple has received instruction in the things of the kingdom, so those disciples must also be willing to instruct others in the same way.

<u>Parable</u>	<u>Interpretation</u>
The man/householder	The scribe (disciple)
The treasure	The heart (Matthew 12:35)
Things new	New teachings of truth
Things old	Old teachings of truth

C. Matthew 21:33-41 and its corollaries (Mark 12:1-9; Luke 20:9-16) relate the designated parable ("Hear another parable...") of the vineyard. To properly interpret this parable, the parallel accounts in Mark and Luke must first be compared in accordance with the Comparative Mention Principle. Once an interpreter has gathered all the details, he can then interpret them by using the Symbolic Principle.

<u>Parable</u>	<u>Interp. by Comparative Scriptures</u>
A certain householder	God the Father
Planted vineyard, hedged it	Nation of Israel (Isaiah 5:1; Psalms 80:9)
Dug winepress, built tower	Winepress (Isaiah 5:1-7)
Let out by vinedressers	Rulers, kings, priests, elders of Israel
Far country	Heavenly country (Hebrews 11:11-16)
Vintage-time, sent servants	Sent the prophets (Jeremiah 35:15; Hebrews 1:1)

Vinedressers beat & killed	Killed & rejected the prophets (2 Chronicles 24:21; 36:16; Matthew 23:34, 37; Acts 7:52)
More servants sent	More prophets sent, major & minor
Servants beaten and killed	2 Kings 17:13; Jeremiah 37:15
Lastly, sent His son	Mark 12:6; John 3:16; Hebrews 1:1-2
Vinedressers killed son	Heir (Psalms 2:8; Hebrews 1:2)
They caught Him	In Gethsemane (Matthew 26:47-56)
Cast Him out of vineyard	Outside the city (John 19:7; Hebrews 13:11-13)
Killed Him	Killed, hanged him on a tree (Acts 10:39:43)
Owner will destroy vinedressers	Jerusalem destroyed A.D. 70 (Luke 19:41-44)
Lease vineyard to others	Kingdom taken from Jews, given to another nation (Church, 1 Peter 2:5-9) who renders fruit (Matthew 21:41-43)

When we break this parable down, we learn that it points directly to two things: 1) the destruction of the leaders of Israel, who were unfaithful to God and who crucified His Son; and 2) the transfer of their responsibilities to the Church, which would serve Him faithfully.

IV. APPLICATION OF THE ALLEGORICAL PRINCIPLE

A. The key to the interpretation of the allegory in Matthew 5:13 is found in Jesus words, "You are..." However, to interpret this allegory properly, an interpreter must first interpret each of its parts.

<u>Allegory</u>	<u>Interpretation</u>
Salt	You (disciples of Jesus)
Of the earth	The world (mankind)
Lost flavor	Lost influence
How shall it be seasoned?	Influence hard to be regained
Good for nothing	Of no profit to the kingdom
To be thrown out	Excommunicated; cut off
To be trampled underfoot	Despised by unbelievers

The moral lesson to be learned here is that the people of God are the only influence for genuine good in the world, but they must maintain that influence to avoid coming under judgment.

B. There are two keys to be used to interpret the allegory found in John 15:1-10. The first is found in verse 1: "I am the true vine, and My Father is the vinedresser." The second key is found in verse 5: "...you are the branches". Like other allegories, proper interpretation of the whole must come from interpretation of each of its parts.

<u>Allegory</u>	<u>Verse</u>	<u>Interpretation</u>
Vine & vinedresser	1	Relationship of Jesus to His Father
Fruitless branches taken away; fruitful branches purged	2	Judgment of fruitless believers and purging of fruitful believers
The Word cleanses	3	The cleansing process of Christ's Word to those in Him
Branch must abide in vine to bear fruit	4, 5	Believers must be in unity with Christ to be fruitful
Branches not in the vine wither & are burned	6	Those not in Christ will suffer judgment
Branch connected to vine receives its needs	7	Believers in Christ & with Christ's words within have their own needs met
Vinedresser is glorified by fruitful branches	8	Father is glorified by fruitful disciples (believers)
Vinedresser cares for the vine, & vine cares for the branches	9	Father loves Christ, & Christ loves the believer (believers are to abide in Christ's love)
Branches abide in vine, as vine abides in care of vinedresser	10	Believer abides in Christ's love in same way that Christ abode in Father's love, by keeping His commandments

The interpretation of this allegory presents the main lessons to be learned; but they do not in any way exhaust its many latent truths.