

HAND ME ANOTHER BRICK – Part XXI

“Scripture Matters” continued

Reference: **Nehemiah 8:1-8**

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Hermeneutics is the science of biblical interpretation and throughout this series we are discussing four basic hermeneutical principles.

Definition: The **literal principle** is teaching that we are to understand Scripture in the normal, _____ sense of the word.

Definition: The **historical principle** is teaching that we are to interpret Scripture according to what it meant _____ it was written.

In this message we’re addressing the third principle: the grammatical principle.

Definition: The **grammatical principle** is teaching that we are to determine what a text means in terms of _____ and _____.

Conservative Evangelical Christians hold to a doctrine called the **plenary verbal inspiration** of Scripture.

Reference: **II Timothy 3:16** (see screen)

Plenary meaning “_____” of something,

Verbal meaning “_____”, and

Inspiration meaning “_____ - _____.”

Definition: **Plenary verbal inspiration** means all the words of Scripture from the original manuscripts (autographs) were breathed out from the mouth of _____.

Question: How do we determine the meaning of a word or phrase in the original languages?

- Use a good **Lexicon** (if possible).
See **Thayer’s Greek-English Lexicon**
- Use a good _____.
- Define a word according to its _____.

For instance, consider the Hebrew word “yada,” translated into the English language as “_____ or **knew**.”

If a Hebrew or Greek word has more than one meaning then the immediate context will determine which meaning is meant.

Reference: **Genesis 29:4-5; Genesis 4:1, 17, 25** (see screen)

Example of using the grammatical principle:

Reference: **Matthew 28:19** (see screen)

The word “*baptizing*” is not an actual translation of an ancient Greek word. Instead, that word “*baptizing*” is considered a transliteration.

Definition: **Translation** means to move a word from one language to an _____ word in another language.

Definition: **Transliteration** means to _____ a word from one language into another language using the closest corresponding letters of that language’s alphabet.

The translators of the **1611 King James Bible** “transliterated” the Greek word “baptidzo” and in doing that created the word _____.

The three basic modes of baptism:

- **Aspersio** - the word aspersio means to _____.
(Methodists, Catholics, etc.)
- **Effusion** - the word effusion means to _____.
(Presbyterians, etc.)
- **Immersion** - the word immersion means to _____ in a liquid.
(Most all evangelical congregations)
Immersion means submerging someone completely underneath the water and then bringing them up out of the water.

Sprinkling and pouring originated in Catholicism through the practice of infant baptism and has continued in those churches that have descended from Catholicism.

Definition: **Paedobaptism** is the practice of baptizing _____.

Definition: **Credobaptism** is the practice of baptizing those that have exercised personal _____ in Jesus Christ.

Strong’s Concordance defines the original Greek word “baptidzo” as “to make _____ that is **fully wet**.”

The word whelmed means “to cover with water, to submerge.” The Greek word itself describes baptizing through immersion.

FIVE reasons Biblical baptism is immersion:

ONE...Immersion is the _____ baptism mode that pictures Christ’s death, burial, and resurrection.

Reference: **Romans 6:3-4; Corinthians 15:1-4**

TWO...Biblical baptism requires _____ of water.

Reference: **John 3:23** (see screen)

THREE...There’s _____ in Scripture of anyone being baptized through sprinkling or pouring.

FOUR...Remember the meaning of the ancient word baptidzo, transliterated as baptize, meant to _____.

The ancient Greek people had a word for **sprinkling** and that word was _____.

The Greeks also had a word for **pouring** and that word was _____.

But, those particular words are never used to describe baptism in the New Testament.

FIVE...The Bible mentions people that were being baptized as going _____ the water and coming _____ the water.

Reference: **Acts 8:38b-39a; Mark 1:9-10** (see screen)