

July 10, 2016

“Open Our Eyes, Oh Lord”

2 Kings 6:8-19

Spiritual Blindness

**1 John 4:4** Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.

**John 9:39** Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.”

**Romans 11:8** As it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”

**2 Corinthians 4:3-4** And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

**Isaiah 43:8** Bring out the people who are blind, yet have eyes, who are deaf, yet have ears!

**Matthew 13:16** But blessed are your eyes, for they see, and your ears, for they hear.

**Romans 8:7-8** For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.

**John 9:1-41** As he passed by, he saw a man blind from birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him. We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.” ...

**Ephesians 2:2** In which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—

**Galatians 3:1** O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.

**Deuteronomy 29:4** But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear.

**Matthew 13:15** For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.’

**2 Corinthians 4:16-18** So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

**Isaiah 42:14-22** For a long time I have held my peace; I have kept still and restrained myself; now I will cry out like a woman in labor; I will gasp and pant. I will lay waste mountains and hills, and dry up all their vegetation; I will turn the rivers into islands, and dry up the pools. And I will lead the blind in a way that they do not know, in paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not forsake them. They are turned back and utterly put to shame, who trust in carved idols, who say to metal images, “You are our gods.” Hear, you deaf, and look, you blind, that you may see! ...

**Romans 11:25** Lest you be wise in your own sight, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.

**Matthew 13:13** This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

**John 16:33** I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

**1 John 2:15-17** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.

All above verses are ESV

## Spiritual Blindness

“. . . spiritual blindness and darkened understanding hinder a person’s ability to discern the truth regardless of one’s knowledge and application of hermeneutical principles. Thus, unbelievers do not know the full meaning of scriptural teaching, not because that meaning is unavailable to them in the words of the text, but because they refuse to act on and appropriate spiritual truths for their own lives. Furthermore, the psychological results of such refusal make them less and less able (and willing) to comprehend these truths.” (Henry A. Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation*, Grand Rapids: Baker, 1981, pp. 29-30.) Cited in Andrew M. Fountain, “The Holy Spirit and Hermeneutics,” a chapter in *Acorns to Oaks: The Primacy and Practice of Biblical Theology: A Festschrift for Dr. Geoff Adams*, Ed. Michael Haykin, Joshua Press for The Toronto Baptist Seminary and Bible College, 2003.

## Basic Hermeneutical Principles

- 1) Scripture is the best interpreter of Scripture.
- 2) Texts of Scripture must be interpreted in context (both immediate & broad contexts).
- 3) No text of Scripture (properly interpreted in its context) will contradict another text of Scripture. When contradictions seem to exist, it is the task of the interpreter to explain the seeming contradiction. He must never seek to do so by ignoring or denying any part of the truth that is revealed in Scripture.
- 4) We must derive normative theological doctrine from didactic passages that deal with a particular doctrine explicitly.
  - A. We must never use implicit teaching to contradict explicit teaching.
  - B. We must never use implications from hortatory or historical passages to contradict explicit teachings from didactic or doctrinal passages.
- 5) We must avoid the temptation to impose systematic theological definitions on biblical terms. In addition, we need to rid ourselves of the notion that biblical writers concerned themselves with providing solutions for theological questions that did not arise until much later in Church history. (E.g., at times, we may be guilty of giving the impression that Paul’s chief concern was to defend Calvinism against the onslaught of five point Arminianism). Though we must seek to apply biblical truth to current controversies, we must not assume that there can be a perfect match between these controversies and those the biblical writers faced.
- 6) We must not assume that biblical writers used terms uniformly.
- 7) We must realize the variety of perspectives from which the biblical writers approached the explication of God’s truth. We may understand what a passage means only when we approach it from the author’s perspective.

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## NOTES: