

Chapter 7

THE FIRST MENTION PRINCIPLE

I. DEFINITION

The First Mention Principle is that principle by which the interpretation of any verse is aided by considering the first time its subject appears in Scripture.

II. AMPLIFICATION

In general, the first time a thing is mentioned in Scripture it carries with it a meaning which will be consistent throughout the entire Bible.

The first mention is:

- **A key** which unlocks the door into the full truth
- **A gateway** into the path of truth
- **A guide** to discovering the truth in its progressive unfolding
- **The first link** in a long chain of revelation
- **A seed** which has within it the full truth that is to be developed in all subsequent mentions

This presupposes that the Bible is viewed as a complete Book, rather than merely a compilation of books. Though it has many human authors, in the ultimate sense there is really only one author — God. Hebrews 1:1 tells us: “*God . . . spake* in time past unto the father *by the prophets*”; in Jeremiah 15:19 God said to the prophet “thou shalt be as my *mouth*.” Though the Bible writers were like many mouthpieces, there is only one Divine speaker throughout Scripture; the Bible is the Word of God. Since God knows the end from the beginning, as an author He was able to formulate in the first mention of a thing that which characterizes it in its progressive unfolding.

In writing Scripture, God used the literary method of first mention in that He indicated by the first mention of Scriptural subjects the truths, in His mind, that were to be connected with those subjects in subsequent mentions. This can be illustrated in six major areas which involve the use of first mention: (A) Principles, (B) Events, (C) Symbols, (D) Persons, (E) Places and (F) Prophecy.

A. Principles: God utilized the method of first mention in introducing a wide array of principles in Scripture. Generally, the first mention of a principle is to be seen in its demonstration rather than in its being represented in a word. In referring to the first mention of a principle we are not referring to the first mention of the *word* embodying the principle, but we are referring to the first *demonstration* of the principle. For example, though Genesis 15:6 is the first use of the word “believe,” the principle of faith is demonstrated in Genesis 3:20, 21. So the first mention of faith should be considered in Genesis 3 rather than Genesis 15.

God’s use of first mention in relation to Scriptural principles is by demonstration rather than by signification. In Scripture God demonstrated the principle before He labelled it. Therefore God, in the first mention (demonstration) of a Scriptural principle, gave the full truth in seed form.

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| Genesis 1:1-3: | First mention of the principle of the agreement of the Spirit and the Word.
“The Spirit of God moved . . . and God said . . .” |
| Genesis 1:27, 28: | First mention of the principle of kingship and dominion. |
| Genesis 3:21: | First mention of the principle of substitutionary sacrifice. |

B. Events: God made use of the method of first mention in dealing with events in Scripture. In the first mention of Scriptural events the full truth was given in seed form.

- Genesis 1:1: First mention of the event of Creation.
- Genesis 3:1-7: First mention of the event of the fall of man.
- Genesis 6-8: First mention of the event of the flood.

C. Symbols: God utilized the method of first mention in introducing that which would become a symbol in Scripture. The link between that which becomes a symbol and what it symbolized was the characteristics common to both.

Things used as symbol	Common Characteristics	Things symbolized
In the first mention of that which becomes a symbol, the full truth is in seed form.		
Genesis 1:9, 10:	First mention of seas, which become a symbol.	
Genesis 1:11, 12:	First mention of seed and fruit, which become symbols.	
Genesis 1:14-18:	First mention of sun, moon and stars, which become symbols.	

D. Persons: God utilized the method of first mention in presenting personalities in Scripture. In the first mention of persons in the Bible, the full truth of their characteristics is given in seed form.

- Genesis 1:1: First mention of the person of God.
- Genesis 1:26, 27: First mention of Adam and Eve.
- Genesis 4:1, 2: First mention of Cain and Abel.

E. Places: God utilized the method of first mention in dealing with places in Scripture. Thus, in the first mention of places in the Bible, the full truth of their character and significance is given in seed form.

- Genesis 2:8: First mention of Eden.
- Genesis 10:10: First mention of Babylon.
- Genesis 22:2: First mention of Mt. Moriah.

F. Prophecy: God utilized the method of first mention in prophetic themes in Scripture. Thus, in the first mention of prophetic subjects, the full truth is given in seed form.

- Genesis 3:15: First Messianic prophecy mentioned.
- Genesis 12:2, 3: First Abrahamic Covenant prophecy mentioned.
- Genesis 25:23: First Esau/Edom prophecy mentioned.

These illustrations show that the *literary method of first mention* in writing Scripture gives rise to the *first mention principle* of interpreting Scripture.

III. QUALIFICATION

A. The first step in using the first mention principle is to accurately locate the first mention.

B. Never refer only to the first mention of a *word* in the Bible, rather try to discover if the *principle of that word* has been demonstrated previous to its use.

C. No subsequent mention of a subject should be used to contradict or violate that which is in the first mention.

D. The first mention principle may be used in relation to all subjects but its limitations should always be kept in full view. It must not be overemphasized, rather kept in its proper perspective.

E. The first mention principle should never be used alone to interpret a verse, as it is insufficient for a full interpretation. This principle must be used in conjunction with others.

IV. DEMONSTRATION

A. Principles

1. **Romans 3:24, 25:** "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood. . ."

The subject of these verses is justification by grace through faith in the blood of Jesus. The interpretation of these verses is greatly aided by considering the first demonstration of the principle in Genesis 3:21. With the fall of man, God came in grace and executed the death penalty upon a substitutionary victim. This verse implies bloodshed by the fact that Adam and Eve were clothed with coats of skin provided by the death of an animal. Adam and Eve were thus justified by grace through faith in the blood; they were clothed in the death of another. The first mention of this principle is a seed embodying within it the full truth of the doctrine of justification by grace through faith in the blood.

2. **Zechariah 4:6:** "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

This word was given to Zerubbabel by the Lord as a word of encouragement to not depend on natural strength, but to depend rather on the power of the Spirit. By referring to the first demonstration of the principle of the Spirit's operations in Genesis 1:2, light is shed upon the subject. We discover the Spirit moving in a way which would be impossible for man in his natural strength. The significance of Genesis 1:2 in relation to this principle is that it points out that it was by the power of the Spirit that the strength of the natural realm was created. And so why should Zerubbabel want to depend on the lesser natural strength when he could depend on the greater Spiritual power that created the lesser?

B. Events

1. **Luke 17:26, 27:** "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came, and destroyed them all."

The subject of these verses is the corruption of mankind in the days of Noah which brought about the event of the flood. The first mention of this event is found in Genesis 6-8. In Genesis 6:1-13, the background of the event is seen to be the corruption of mankind. Then Genesis 7:11-24 gives the account of God's judgment upon all the earth by water. God preserved a faithful remnant, Noah and his family, from destruction by the flood. Thus, our understanding of the verses in Luke is based on the first mention of this event found in Genesis.

2. **Romans 5:12:** "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The subject of this verse is the entrance of sin and death into the world by one man. This verse is a subsequent mention of an event first mentioned in Genesis 3:1-7. These verses record the fall of man; in which the first sin

occurred, resulting in the entrance of death. In viewing Genesis 2:17, we find that death came as a result of sin. The one man by whom sin entered was Adam. The initial sin was eating of fruit of the tree of the knowledge of good and evil. This act made Adam and his seed subject to death. Thus, the first mention of this event in Genesis gives us the historical details necessary to understand the doctrinal statement of Romans.

C. Symbols

1. **Daniel 7:2, 3:** "The four winds of the heaven strove upon the great sea, and four great beasts came up from the sea. . ."

In these verses, the sea is used as a symbol. The first mention of the sea is found in Genesis 1:9, 10. Though the first mention of the sea does not interpret the symbol, it does reveal certain characteristics of that which later becomes a symbol. The characteristics of the sea seen in Genesis are vastness and complexity of motion. This information aids in interpreting the verses in Daniel.

2. **I Corinthians 15:41, 42:** "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. . ."

The subject here is the differing glories of the celestial bodies. The first mention of the sun, moon and stars is found in Genesis 1:14-18. In this passage, the sun is referred to as the greater light ruling the day, the moon is the lesser light ruling the night, and the stars are referred to as having a part in the night. They were given to divide the light from the darkness, to give light upon the earth, and to be for signs, seasons, days and years. These heavenly bodies are characterized by rulership and varying glories in light bearing, which aids us in understanding the significance of the statements in I Corinthians 15:41, 42.

D. Persons

1. **Revelation 20:2:** "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."

The subject of this verse is the person of Satan. He is referred to as that old serpent and judgment is pronounced on him. The first mention of him is found in Genesis 3:1-15. Satan is here presented as a serpent manifesting subtilty and deception. He is seen challenging the word of God, deceiving Eve, bringing about the fall of man by causing him to disobey the word of God, and coming under Divine judgment. Thus the first mention in Genesis provides the background for understanding the full significance of the verse in Revelation.

2. **Luke 1:17:** "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

This verse pertains to Elijah. He is first mentioned in I Kings 17:1-7, where we see him pronouncing judgment by the word of the Lord. The ultimate purpose of his ministry was to bring about repentance in the nation of Israel. This first mention aids us in understanding how John the Baptist was to come in the spirit and power of Elijah, calling the nation to repentance.

E. Places

1. **Jude 7:** "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication . . . are set forth for an example, suffering the vengeance of eternal fire."

The subject of this verse centers around the cities of Sodom and Gomorrha. The first mention of these cities is in Genesis 13:10-13 and it points out their great wickedness before the Lord, which became the cause for their great judgment. The first mention in Genesis provides the background for understanding the verse in Jude.

2. **Zechariah 9:9:** "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

The subject of this verse involves the holy hill of Zion. The first mention of Zion is found in II Samuel 5:6-9, which shows us the Zion was a stronghold and became the city of King David. Thus, the first mention of Zion in II Samuel aids us in realizing the full significance of the statement in Zechariah.

F. Prophecy

1. **Luke 1:32, 33:** "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

The subject of these verses is the prophecy of the everlasting throne and kingdom of David. The first mention of this prophetic stream is in the Davidic Covenant recorded in II Samuel 7:12-17. The clauses of the Covenant point out that God would set up David's seed upon his throne forever. Thus, the first mention of this prophetic theme provides help in understanding the reference in Luke.

2. **Isaiah 7:14:** "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."

The subject of this verse is a prophecy of the incarnation. The first mention of this prophetic stream is in Genesis 3:15, where the seed of the woman is referred to. This prophecy actually implies the virgin birth. The first mention in Genesis thus aids in interpreting the prophecy in Isaiah.

Chapter 8

THE COMPARATIVE MENTION PRINCIPLE

I. DEFINITION

The Comparative Mention Principle is that principle by which a certain verse or group of verses may be interpreted by comparing and/or contrasting it with another verse or group of verses.

II. AMPLIFICATION

To “*compare*” means to bring things together in order to examine the relationships they bear to each other, especially with the view of ascertaining their agreement or disagreement; points of resemblance or difference. To “*contrast*” means to place together in view things widely differing from each other, though of the same category or class, in order to make the difference more vividly marked. In the comparative mention principle these words denote a bringing together of Scriptures which deal with a certain subject area in order to clarify the interpretation of each by comparison or contrast. This principle can then be seen to be an integral part of the context principle in that Scripture is used to interpret Scripture: “*Comparing* spiritual things with spiritual” (I Corinthians 2:13). The Bible writers themselves used the literary method of comparison and contrast in their writing of Scripture. This can be illustrated in seven major areas that involve comparison and contrast: (A) Principles, (B) Events, (C) Symbols, (D) Persons, (E) Places, (F) Prophecy and (G) Parables.

A. Principles: Bible writers used comparison and contrast in dealing with a wide array of principles. In Deuteronomy 28:1-6, 15-19 there is a contrasting of the blessing of obedience with the curse of disobedience:

Blessing	Cursing
vs. 1,2 Obedience	— vs. 15 Disobedience
vs. 3 Blessed city, field	— vs. 16 Cursed in city & field
vs. 4 Blessed fruit, trees, man	— vs. 18 Cursed fruit, trees, man
vs. 5 Blessed basket & store	— vs. 17 Cursed basket & store
vs. 6 Blessed coming in & going out	— vs. 19 Cursed coming in & going out

B. Events: Bible writers used comparison and contrast in dealing with historical events. In John 3:14, 15 Jesus said, “As Moses lifted up the serpent in the wilderness *so* must the Son of Man be lifted up.” In Luke 17:26 He proclaimed, “As it was in the days of Noah, *so* shall it be also in the days of the Son of Man.”

C. Symbols: Comparison and contrast are used in relation to symbolic things. In Hebrews 8:2, 5, 8-12, the contrast between the earthly and heavenly Tabernacle is set forth II Corinthians 3:1-18 contrasts the Tables of Stone and the Tables of the Heart:

Tables of Stone	Tables of Heart
Tables of stone	— Tables of the heart
Written with finger of God	— Written with the Spirit of God
Ministration of death	— Ministration of life
The letter killeth	— The Spirit giveth life
Glory to be done away	— Glory which is greater to remain
The Old Testament	— The New Testament
Ministration of condemnation	— Ministration of Righteousness

Veil on the face of Moses
Done away, abolished

- No veil; may behold His face; be changed
- That which remaineth

D. Persons: Bible writers used comparison and contrast in dealing with persons.
I Corinthians 15:45-59 contrasts the First Adam with the Last Adam:

First Adam

The Natural
Living soul
Of the earth, earthy
Image of the earthly
The first man

Last Adam

- The Spiritual
- The quickening spirit
- The Lord from heaven
- Image of the heavenly
- The second man

Romans 5:12-21 does likewise:

One man's disobedience
Many made sinners
Death unto condemnation

- One man's obedience
- Many made righteous
- Life unto justification

Hebrews 5:1-5 contrasts the Priesthood of Aaron with the Priesthood of Jesus.

E. Places: Bible writers used comparison and contrast in dealing with places.
Hebrews 12:18-21, 22-29 contrasts Mt. Sinai with Mt. Sion:

Mt. Sinai

Mount that might be touched
Mt. Sinai, Law Covenant
Trumpet, Voice of words
Moses, Old Covenant Mediator
Blood of animals
Voice shook the mount
Angels involved in giving of the Law
The Nation of Israel, God's
General Assembly, Firstborn
Quaking, smoke, fire

Mt. Sion

- Spiritual mount
- Mt. Sion, Grace Covenant
- Voice of Jesus
- Jesus, New Covenant Mediator
- Blood of Jesus
- Voice will shake all things
- Innumerable company of angels
- General Assembly and Church of the Firstborn
- God is a consuming fire

Revelation 11:8 compares Jerusalem with Sodom and Egypt: "... that great City, which spiritually is called Sodom and Egypt where also our Lord was crucified."

F. Prophecy: Bible writers used comparison and contrast in dealing with prophecy and fulfilment. Acts 2:14-36 compares Joel's and David's prophecies with the events of the Day of Pentecost and the Lord Jesus Christ in His enthronement. Acts 15:1-20 compares the prophecies of Amos and the other prophets with the salvation of the Gentiles. Matthew 1:18-25 compares Isaiah's prophecy with the virgin birth of Jesus.

G. Parables: Bible writers recorded the use of comparison and contrast in dealing with parables. Matthew 13:3-9, 18-23 — The Parable of the Sower:

Parable

A sower soweth the seed
Wayside ground
Stony ground
Thorny ground
Good ground

The Interpretation

- The seed is the Word
- Hearer of Word, understands not
- Hears Word, no depth, stony heart
- Thorns of riches, cares of this life
- Good & honest heart, fruitfulness

Compare Mark 4:26-29; Luke 8:4-15, with Matthew 13:3-9, 18-23 in order to gain a full interpretation by the comparative mention principle. Matthew 13:24-30, 36-43 — The Parable of the Wheat and Tares:

Parable	The Interpretation
A man who sowed seed	— The Son of Man
The good seed	— The children of the Kingdom of God
The enemy	— The Devil
The field	— The world
The tares, corrupt seed	— The children of the Wicked One
The time of the harvest	— The harvest is the end of the age
Tares gathered into bundles first and cast into the fire	— The wicked gathered together and into the fire
The wheat gather into the garner	— The good gathered into the heavenly kingdom

These illustrations show that the writers used comparison and contrast in writing Scripture, which gives rise to the comparative mention principle of interpreting Scripture. Once again, a means of the writing of Scripture leads us to a principle by which it is interpreted.

The *literary method of comparison and contrast* used in writing Scripture gives rise to the *comparative mention principle* of interpreting Scripture.

III. QUALIFICATION

A. This principle should be used whenever there is more than one verse or passage in Scripture which deals with the same subject. In other words, when studying a subject in the Bible, all that the Bible has to say on that subject must be taken into consideration.

B. No doctrine should be formulated on the basis of one verse or passage of Scripture. For example:

1. **I Corinthians 15:29:** This verse has been used as the basis for the doctrine of "baptism for the dead." However, this is nowhere else mentioned in Scripture and a cultural understanding of this passage shows that it was a non-Christian ceremony.
2. **Mark 16:16:** The doctrine of baptism would be left quite incomplete if it were based on this one verse alone. By itself, this verse could lead to error if it were not compared with other Scriptures on baptism in the Gospels, Acts and the Epistles.

C. Passages can be compared only when, by reason of internal evidence, they are shown to deal with the same subject.

D. Passages should not be compared when, by so doing, interpretation is derived that conflicts with other clear statements of Scripture. Discretion must be used in comparing Scripture with Scripture.

E. When comparing verses or passages, first determine the meaning of the clearer passages and then proceed to interpret the more obscure ones in the light of these.

F. The comparative mention principle may be used to solve problems and apparent discrepancies in Scripture. Sometimes two apparently contradictory verses may be reconciled by considering an appropriate third verse. For example:

Romans 4:2,3:	Justified by faith.	James 2:17,18,20,26
James 2:21,14:	Justified by works.	Faith & Works reconciled

Two apparently contradictory verses are reconciled by bringing in a third in the comparative mention principle.

IV. DEMONSTRATION

A. **Principles:** Ephesians 4:22-24; Colossians 3:5-14 — both of these passages deal with the contrast between the old man and the new man. We will consider these two together by dealing with their contrastive elements. In doing so we can use the Colossians passage to interpret the Ephesians passage, since Colossians lists both the characteristic sins of the old man and the characteristic virtues of the new man. Thus, by comparison and contrast, these passages are interpreted.

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
— All these (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 — Each of these passages record the healing of the woman having an issue of blood. Only by harmonizing the details given in these three accounts can there be a full interpretation; each supplies information not supplied by others. Thus, only by comparison can the event be interpreted.

Matthew 9:20-22

Woman diseased
12 years
Touched hem of
Faith made her whole

Mark 5:25-34

— Suffered physicians
— Spent all she had
— Nothing bettered
Grew worse
— Touched garment
Virtue gone out of Him
Disciples reaction
She fell down, told truth
Whole of plague. Peace.

Luke 8:43-48

— Spent all living on doctors
— Incurable
— Touched border of garment
— All denied touching Him
— Peter the spokesman here also
Faith made whole, go in peace

C. **Symbols:** Genesis 22:7, 8; Exodus 12:1-4; 29:38-41; Isaiah 53:7; John 1:29, 36; Acts 8:32; I Peter 1:19, 20; Revelation 5:6, 8, 12, 13; 12:11; 13:8; 22:1-3. To interpret the symbol of the lamb in Scripture, it is necessary to gather and compare the verses pertaining to this symbol. In this way symbols are interpreted by the comparative mention principle.

Genesis 22:7, 8: "Where is the lamb for a burnt offering?"
"... God will provide Himself a lamb. . ."

Exodus 12:1-4: The Passover Lamb.

Exodus 29:38-41: The lamb for the morning and evening sacrifice.

Isaiah 53:7: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

John 1:29, 36: "Behold, the lamb of God which taketh away the sin of the world."

Acts 8:32:	"He was led as a sheep to the slaughter; and like a lamb dumb before His shearers, so opened He not His mouth."
I Peter 1:19, 20:	"But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."
Revelation 5:6,8,12,13:	The worthy slain lamb.
Revelation 12:11:	Satan overcome by the blood of the lamb.
Revelation 13:8:	The Lamb's Book of Life.
Revelation 22:3:	The Throne of God and of the Lamb.

D. Persons: Genesis 5:21-24; Hebrews 11:5, 6; Jude 14, 15. In order to arrive at a complete Biblical character study of Enoch each of these three passages must be compared. To gain a clear understanding of persons in the Bible the Scriptures that mention them must be brought together and compared.

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. In order to gain a clear understanding of the City of Babylon in Scripture, all of these chapters must be considered and compared. To understand places in the Bible, the Scriptures that mention them must be brought together and compared.

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 of the fall of Babylon.
Revelation 17, 18:	Judgment on Babylon.

F. Prophecy: Revelation 17, 18; Jeremiah 51. These prophetic chapters are concerned with the fall of Babylon. In viewing the prophecy of the fall of Old Testament Babylon, we find that they are comparable. In interpreting prophecy, prophetic passages relating to the same matter must be brought together and compared.

Rev. 17, 18	Jer. 51	
17:1, 15	— 51:13	The great whore
17:4	— 51:7	The cup
17:2	— 51:7	Drunken Babylon
17:4	— 51:13	Her raiment
17:6	— 51:49	Killing the saints
18:2, 21	— 51:8	Fall of Babylon
18:21	— 51:63	The millstone judgment
18:2, 3	— 51:37	Evil and corrupt birds
18:20	— 51:48	Rejoicing over downfall

G. Parables: Matthew 21:33-41; Mark 12:1-9; Luke 20:9-16. These passages record Christ's parable of the vineyard. They must first be compared with each other to obtain all the details; then other Scriptures should be brought to bear upon the interpretation of the parable. The comparative mention principle plays a vital role in the interpretation of parables.

The following is a comparison of the Gospel accounts of this parable:

Mark 12:1-9

- 1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.
- 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard.
- 3 And they took him and beat him, and sent him away
- 4 empty. And again he sent unto them another servant: and him they wounded in the head, and handled shamefully.
- 5 And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, they will reverence my son. But those husbandmen said among themselves This is the heir; come, let us kill him, and the inheritance shall be ours.
- 8 And they took him, and killed him, and cast him forth out of the vineyard.
- 9 What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

Matthew 21:33-41

- 33 Hear another parable; There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.
- 34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.
- 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.
- 36 Again, he sent other servants more than the first: and they did unto them in like manner.
- 37 But afterward he sent unto them his son, saying, They will reverence my son.
- 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come let us kill him and take his inheritance.
- 39 And they took him, and cast him forth out of the vineyard, and killed him.
- 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?
- 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Luke 20:9-16

- 9 And he began to speak unto the people this parable [see *Isaiah 5:1-2*]: A man planted a vineyard,
- and let it out to husbandmen, and went into another country for a long time.
- 10 And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 11 And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty.
- 12 And he sent yet a third: and him also they wounded, and
- 13 cast him forth. And the Lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him.
- 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours.
- 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?
- 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid.

The following is an interpretation of the parable using the comparative mention principle in relation to symbols:

Parable Symbols

A certain householder
 Planted vineyard, hedged it
 Digged winepress, built tower
 Let out to husbandmen
 Far country
 Time of the fruit drew near
 Sent His servants
 Husbandmen evilly treated them

Interpretation by Comparative Scriptures

- God the Father
- Israel Nation. *Isaiah 5:1*; *Psalms 80:9*
- Winepress. *Isaiah 5:1-7*
- Rulers, Kings, Priests, Elders of Israel
- Heavenly country. *Hebrews 11:11-16*
-
- The prophets sent. *Hebrews 1:1*; *Jeremiah 35:15*
- Killed and rejected the prophets *II Chronicles 24:21*;
 36:16; *Matthew 23:34, 37*; *Acts 7:52*

More servants sent	— More prophets sent. Major and Minor Prophets
Treated them likewise	— Jeremiah 37:15; II Kings 17:13
Last of all He sent His Son	— John 3:16; Hebrews 1:1-2; Mark 12:6
Husbandmen killed the Heir	— Heir of all things. Psalms 2:8; Hebrews 1:2
They caught Him	— In Gethsemane. Matthew 26:47-56
Cast Him out of vineyard	— Outside the City. Hebrews 13:11-13; John 19:7
Slew Him	— Slew, hanged on a tree. Acts 10:39-43
Lord of husbandmen miserably destroy those husbandmen	— Jerusalem destroyed in AD 70. Luke 19:41-44
Let out vineyard to other husbandmen to get fruits	— Kingdom taken from Jewry, given to a Nation (Church, I Peter 2:5-9) who renders fruits. Matthew 21:43

By comparing the accounts of this parable in the Gospels and the parable symbols with other Scriptures pertaining to the same subject, we gain a fuller and clearer interpretation of this parable.

*** SPECIAL NOTE:** In considering Luke 24:25-27, 44-46, it seems evident that Jesus himself used the comparative mention principle by bringing together Scriptures from the Law, the Psalms and the Prophets and interpreting them as being fulfilled in Himself. Also, in Acts 17:1-3 it seems that Paul used this principle as he reasoned from the Scriptures that Jesus of Nazareth was indeed the Christ.

Chapter 9

THE PROGRESSIVE MENTION PRINCIPLE

I. DEFINITION

That principle by which the interpretation of any verse is aided by a consideration of the progressive mentions of its subject in Scripture.

II. AMPLIFICATION

It is important to realize that the Word of God is a progressive revelation given, over the centuries, by God to man. The method of progressive revelation is implied in Isaiah 28:13, within the context of God's dealings with Israel: "But the Word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little . . ." By "progressive revelation" we mean the successive unfolding of a continuous theme to its consummation. God, as the virtual author of Scripture, was able to progressively reveal His person and purpose. These themes in Scripture can be symbolized as "rivers of truth" that begin in Genesis and run through the books of the Bible into the "sea" of Revelation. God did not give the full truth at once, rather He unfolded it progressively to man step by step, detail by detail, each portion giving further amplification and clarification. Thus, God spoke "in many separate revelations, each of which set forth a portion of the truth" (Hebrews 1:1 Amplified).

In writing Scripture, God utilized the literary method of progressive mention such that in each successive mention of a Biblical subject He gave further light as to its significance and a clearer understanding of its meaning. This can be illustrated in six major areas which involve the use of progressive mention: (A) Principles, (B) Events, (C) Symbols, (D) Persons, (E) Places and (F) Prophecy.

A. Principles: God utilized the method of progressive mention in developing a wide array of principles in Scripture.

The Principle of the Agreement of the Spirit and the Word

Genesis 1:1-3:	"The Spirit of God moved . . . and God said. . ."
II Samuel 23:2:	"The Spirit of the Lord spake by me, and his word was in my tongue."
II Chronicles 20:14, 15:	"... came the Spirit . . . and he said, thus saith the Lord. . ."
Isaiah 61:1:	"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings. . ."
John 1:14, 32:	"And the Word was made flesh . . . the Spirit descending . . . abode upon him."
Acts 10:44:	"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."
Ephesians 6:17:	"... the sword of the Spirit, which is the word of God:"

These verses are only samples to point out how this principle is unfolded progressively in Scripture.

B. Events: God utilized the method of progressive mention in dealing with events in Scripture and their significance.

The Event of the Fall of Man

Genesis 3:1-7:	Man sins by partaking of the Tree of the Knowledge of Good and Evil.
Job 31:33:	"If I had covered my transgressions as Adam. . ."
Romans 5:12-21:	"By one man sin entered the world. . ."
I Corinthians 15:22:	"As in Adam all die. . ."
I Timothy 2:13, 14:	"Adam was not deceived. . ."

These passages reveal progressively the significance of this event.

C. **Symbols:** God utilized the method of progressive mention in developing the truths connected with that which He used as symbols in Scripture.

The Symbols of the Sun, Moon and Stars

Genesis 1:14-18:	The sun, moon and stars set in the heavens as signs.
Genesis 37:9, 10:	Joseph's dream of the sun, moon and stars used as a symbol of the family.
Psalms 148:3:	"Praise Him ye sun, moon and stars."
Ezekiel 32:7:	The sun, moon and stars darkened.
Luke 21:25:	Signs in the sun, moon and stars.
I Corinthians 15:41, 42:	The Glory of the sun, moon and stars.
Revelation 6:12, 13:	The sun, moon and stars darkened.
Revelation 12:1:	A woman clothed with the sun, moon and stars.

These Scriptures, as well as many others, show a progression of thought concerning the literal and symbolic significance of these heavenly bodies.

D. **Persons:** God utilized the method of progressive mention in presenting the name, character, office and function of persons in Scripture.

The Person of God — His Redemptive Names

Genesis 2:4:	The Lord, the Creator.
Genesis 14:22:	The Lord, the Most High God.
Genesis 22:14:	The Lord, the Provider.
Exodus 15:26:	The Lord, the Healer.
Exodus 17:15:	The Lord, the Banner.
Judges 6:24:	The Lord, our Peace.
Psalms 23:1:	The Lord, the Shepherd.
Jeremiah 23:6:	The Lord, our Righteousness.
Acts 2:36:	The Lord Jesus Christ.
Revelation 22:21:	The Lord Jesus Christ.

These verses, together with others, unfold the progressive revelation of the glories of the compound redemptive names of God.

E. **Places:** God utilized the method of progressive mention in dealing with places in Scripture and their significance.

The Place of Babylon

Genesis 10:	The Origin of Babylon.
Joshua 7:21:	A garment from Babylon.

Isaiah 13, 14:	The burden of Babylon.
Isaiah 46, 47:	Prophecies of the fall of Babylon.
Jeremiah 50, 51:	Prophecies of the fall of Babylon.
Zechariah 5:	Two women going to Babylon.
I Peter 5:13:	The church at Babylon.
Revelation 17:	Babylon, the woman.
Revelation 18:	Babylon, the city.

In these chapters a definite progressive development of God's estimate of Babylon can be seen.

F. **Prophecy:** God utilized the method of progressive mention in developing prophetic themes in Scripture.

Messianic Prophecy

Genesis 3:15:	The seed of the woman.
Genesis 12:3:	The seed of Abraham.
Genesis 49:10:	From the tribe of Judah.
Numbers 24:7:	The star of Jacob.
Deuteronomy 18:15:	The Prophet.
Psalms 22:	The sufferings.
Psalms 110:4:	The Melchisedek Priesthood.
Isaiah 7:14:	Born of a virgin.
Isaiah 53:	The sufferings.
Zechariah 12:	Sold for silver.

These Scriptures, with many others, illustrate God's progressive revelation of the prophetic theme concerning the Messiah.

These illustrations show that the *literary method of progressive mention* used in writing Scripture gives rise to the *progressive mention principle* of interpreting Scripture.

III. QUALIFICATION

- A. The progressive mention principle is to be seen as:
1. An extension of the first mention principle, and
 2. A part of the complete mention principle.

Therefore, it must be used in connection with these two principles especially.

B. It must be recognized that because truth is progressively unfolded in Scripture, no one verse contains the whole truth on any given theme. Each verse is a part of the whole and cannot be interpreted apart from the whole. No doctrine can be built on one verse, but rather must rest upon the whole of relevant Scripture.

C. No mention of a theme in Scripture should be used to contradict or violate any other mention of it.

D. Caution must be used in linking Scriptures together in a continuous chain. Internal evidence showing an intrinsic link qualifies a group of verses to be a continuous progressive revelation in Scripture.

IV. DEMONSTRATION

A. **Principles:** Hebrews 9:22 — "without shedding of blood there is no remission." The subject of this verse is the forgiveness of sins through the shedding of blood.

This verse can be properly interpreted only upon a consideration of the principle of bloodshed as it is progressively revealed through the Word. (Because of the vastness of this subject in Scripture, we will only consider some of the most vital references.)

Genesis 4:10, 11:	The shed blood speaks to God of death.
Genesis 9:4:	Blood is the life of man.
Exodus 12:	The blood is a sign with which God identifies.
Exodus 24:8:	The covenant founded on sacrificial blood.
Leviticus 17:10-14:	The life of the flesh is in the blood and the blood is an atonement for the soul.
Luke 22:20:	The New Testament established with the blood of Jesus.
Romans 5:9:	Justification by His blood.
Ephesians 1:7:	Redemption through His blood.
Hebrews 13:20:	Sanctification through His blood.
Revelation 12:11:	Satan overcome through the blood of the lamb.

These Scriptures reveal the principle of bloodshed as being that shed blood is the evidence of death; shed blood is life poured forth. Because the penalty of sin is death and the shedding of blood represents death, it is only the shedding of blood that can atone for sin. In relation to the blood of Christ, all its benefits come to the believer through the shedding of His blood; that is, His death. God can only remit sin that has been judged by death.

B. Events: Matthew 10:15 — “. . . it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment. . .” The subject of this verse involves the event of the destruction of Sodom and Gomorrha. The progressive mentions of this event in Scripture shed light on the impact of this statement by Jesus.

Genesis 13:10-13:	Sodom and Gomorrha as the garden of Eden before its destruction.
Genesis 18, 19:	Sodom and Gomorrha destroyed by fire and brimstone from heaven for its great wickedness.
Deuteronomy 29:23:	Sodom and Gomorrha overthrown in the Lord's wrath.
Isaiah 13:19:	Babylon to be utterly desolated as Sodom and Gomorrha.
Amos 5:11:	Israel overthrown as Sodom and Gomorrha.
Luke 17:28-30:	Cities of the world to be judged unexpectedly (as Sodom) at the Second Coming of Christ.
II Peter 2:6-9:	Sodom and Gomorrha set forth as God's example judgment upon wicked cities.
Jude 7:	Sodom and Gomorrha an example suffering the vengeance of eternal fire.
Revelation 11:8:	The spiritual condition of Jerusalem is as Sodom.

These Scriptures together reveal that the event of the destruction of Sodom and Gomorrha was by far the most devastating and conclusive judgment of God upon wicked cities prior to the final judgment upon the wicked cities of the world. It is seen as a supernatural cataclysm, a complete desolation, an unexpected judgment, and an example of eternal vengeance. In the verse under consideration, Jesus was saying that the final judgment upon some cities was to be even greater than the terrible end of Sodom and Gomorrha.

C. Symbols: I Peter 2:4 — “To whom coming, as unto a living stone . . .” The subject of this verse involves the symbol of a stone (or rock), the significance of which is

progressively revealed in Scripture. (Because of the vastness of this subject in Scripture, we will only consider some of the most vital references.)

Genesis 28:16-22:	The rock anointed to be Bethel, the House of God.
Genesis 49:24:	The shepherd, the stone of Israel.
Exodus 17:1-17:	The smitten rock provides living waters.
Deuteronomy 32:4, 15:	God, the rock of our salvation.
Deuteronomy 32:18:	The rock that begat thee.
Psalms 31:2:	The strong rock.
Psalms 62:7:	The rock of strength and refuge.
Psalms 95:1:	The rock of defence.
Isaiah 42:11:	The inhabitants of the rock.
Daniel 2:34, 35:	The stone-kingdom smashing the world kingdoms.
Matthew 16:18:	The foundation rock of the church.
I Peter 2:6, 8:	The chief cornerstone, the stone of stumbling, rock of offence.

These verses and others interpret the living stone of I Peter 2:4 to be none other than God Himself. The truths that are unfolded progressively in relation to this symbol find their consummation in the person and work of Christ.

D. Persons: Galatians 3:29 — "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The subject of this verse involves the person of Abraham. His role in God's redemptive plan is progressively revealed in Scripture. (Because of the many references to Abraham in Scripture, we will only consider some of the most vital ones.)

Genesis 12:1-3:	Abraham obeys the call of the Lord.
Genesis 15:6:	Abraham believed God's promise of an innumerable seed.
Genesis 22:1-5, 18:	Abraham's seed to bless all nations.
Exodus 3:6:	The God of Abraham speaks to Moses.
Psalms 105:8-11:	God's covenant with Abraham.
Isaiah 51:2:	"Look unto 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 . . ."

These passages of Scripture, with their progressive unfolding of truth, aid us in interpreting Galatians 3:29. Because Abraham believed and obeyed the Word of God, he was justified by faith and was thus chosen to be the father of a seed; namely, Christ and His Church. Abraham's seed is seen as being all those who believe in Christ.

E. Places: Isaiah 2:3 — "... out of Zion shall go forth the law ..." The subject of this phrase involves the city of Zion, the significance of which is revealed progressively in Scripture. (Because of the many references to Zion in Scripture, we will consider some of the most vital ones.)

II Samuel 5:6-9:	The stronghold of Zion becomes the city of David.
II Samuel 6:12-19:	The Ark of the Covenant brought into the Tabernacle of David in Zion.
Psalms 2:6:	Zion is God's holy mount where He sets His king.

Psalms 48:2:	Zion is the city of the great king.
Psalms 50:2:	Zion is the perfection of beauty.
Psalms 87:2:	God loves Zion more than all Jacob's dwellings.
Isaiah 28:16:	A foundation stone laid in Zion.
Zechariah 2:10:	God dwelling in the midst of a rejoicing Zion.
Zechariah 8:3:	Zion called a city of truth.
Matthew 21:4, 5:	The king comes to Zion.
Romans 9:33:	A stumbling stone and rock of offence in Zion.
Hebrews 12:22:	Mount Zion and the heavenly Jerusalem; the true place of worship.
I Peter 2:6-8:	The chief cornerstone in Zion.
Revelation 14:1:	The lamb standing with the redeemed on Mount Zion.

Together, these verses reveal Zion to be the city of the King, where the Ark containing the law resided. Thus, in Zion there was a foundation and chief cornerstone which pointed to the Lord Jesus Christ in His church as our King and Lawgiver. The church becomes the Zion, from whence God's law goes forth into all the earth.

F. Prophecy: Galatians 3:8 — "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." The subject of this verse involves the prophecy of the heathen nations coming into the blessings of the Gospel. (There are many references involved, since this prophetic theme is progressively developed through the Old and New Testaments. We will consider only a few of these here.)

Genesis 12:1-3:	To Abraham: "In thee shall all families of the earth be blessed."
Genesis 22:18:	To Abraham: "In thy seed shall all the nations of the earth be blessed."
Genesis 26:2-4:	To Isaac: "In thy seed shall all the nations of the earth be blessed."
Genesis 28:13, 14:	To Jacob: "In thee and in thy seed shall all the families of the earth be blessed."
Psalms 22:27-31:	Kindreds and nations to worship the Lord.
Psalms 72:17:	All nations shall call Him blessed.
Isaiah 52:15:	Messiah shall sprinkle many nations with His blood.
Micah 4:1, 2:	Nations to come to the house of the Lord.
Zechariah 2:11:	Many nations shall be joined to the Lord in that day.
Malachi 1:11:	God's name to be great among the 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 into the good olive tree by faith in Christ.
Revelation 5:9, 10:	The redeemed out of every kindred, and tongue, and people, and nation worship the Lamb.

These sample Scriptures show the progression of thought pertaining to the blessing of the gospel of Christ that was to come to all nations. This promise was first made to Abraham, who became the father of all them that believe, because through him Christ, the promised seed, came. Christ is the gospel personified and it is only through Him that all nations can be blessed.

Chapter 10

THE COMPLETE MENTION PRINCIPLE

I. DEFINITION

That principle by which the interpretation of any verse is determined upon a consideration of the complete mention of its subject in Scripture.

II. AMPLIFICATION

The Word of God contains countless subjects to which there are more than a single reference. In order to understand these subjects every reference to them must be gathered and considered as a whole. The term "complete mention" is used here to refer to the total aggregate of references to any individual subject in Scripture.

God, who had in mind as a whole the full truth of that which He desired to reveal to man, nevertheless communicated it to man in a very fragmentary fashion. He gave to each author certain fragments to record, thus making it necessary for an interpreter to assemble these fragments. Only as these parts are pieced together can the full truth be seen as a whole.

This can be illustrated in six major areas which involve the use of complete mention: (A) Principles, (B) Events, (C) Symbols, (D) Persons, (E) Places and (F) Prophecy.

NOTE: Because of the similarity between this principle and the progressive mention principle, we will illustrate only one of the six areas.

C. Symbols: God used the method of complete mention in presenting a vast assortment of symbols in Scripture.

The Symbol of Leaven

Exodus 12:15:	"Put away leaven out of your houses whosoever eateth leavened bread . . . shall be cut off."
Exodus 12:19:	"Whosoever eateth that which is leavened . . . cut off."
Exodus 12:20:	"Ye shall eat nothing leavened."
Exodus 12:34:	"Took their dough before it was leavened."
Exodus 12:39:	"For it was not leavened."
Exodus 13:3:	"No leavened bread be eaten."
Exodus 13:7:	"No leaven seen with thee."
	"No leavened bread be seen with thee."
Exodus 23:18:	"Not offer the blood of my sacrifice with leavened bread."
Exodus 34:25:	"Not offer the blood of my sacrifice with leaven."
Leviticus 2:11:	"No meal offering shall be made with leaven."
Leviticus 2:11:	"Burn no leaven."
Leviticus 6:17:	"It shall not be baked with leaven."
Leviticus 7:13:	"Offer for his offering leavened bread."
Leviticus 10:12:	"Eat it without leaven beside the altar."
Leviticus 23:17:	"They shall be baked with leaven."
Deuteronomy 16:3:	"Thou shalt eat no leavened bread."
Deuteronomy 16:4:	"No leavened bread seen with thee."

Hosea 7:4:	"Kneaded the dough until it be leavened."
Amos 4:5:	"Sacrifice of thanksgiving with leaven."
Matthew 13:33:	"The kingdom of heaven is like unto leaven." "Till the whole was leavened."
Matthew 16:6, 11:	"Beware of the leaven of the Pharisees."
Matthew 16:12:	"Not beware of the leaven of bread."
Mark 8:15:	"Beware of the leaven of the Pharisees." "And of the leaven of Herod."
Luke 12:1:	"Beware ye of the leaven of the Pharisees."
Luke 13:21:	"It is like leaven which a woman took till the whole was leavened."
I Corinthians 5:6:	"A little leaven, leaveneth the whole lump."
I Corinthians 5:7:	"Purge out therefore the old leaven."
I Corinthians 5:8:	"Not with old leaven." "Neither with the leaven of malice and wickedness."
Galatians 5:9:	"A little leaven, leaveneth the whole lump."

These verses comprise the complete body of references to leaven in Scripture. Together, these Scriptures give us the full truth of that which God desired to communicate concerning leaven.

Thus, the literary *method of complete mention* (communicating the whole in fragments) used in writing Scripture gives rise to the *complete mention principle* (assembling the fragments) of interpreting Scripture.

III. QUALIFICATION

A. The complete mention principle is to be seen as the ultimate end of (1) the first mention principle, and (2) the comparative mention principle, and (3) the progressive mention principle, and will logically be used in conjunction with such.

Three of these principles, working together may be illustrated as: "first the blade, First Mention Principle then the ear, Progressive Mention Principle then the full corn." Complete Mention Principle.

The three principles working together may be illustrated as:

"first the blade,	First Mention Principle
then the ear,	Progressive Mention Principle
then the full corn."	Complete Mention Principle.

B. This principle requires that no single verse relevant to any specific subject be left out in formulating the doctrinal teaching on that subject. Each relevant verse is an integral part of the whole, supplementing, adding to, clarifying and illuminating the others. The full truth of a subject can only be realized by a consideration of its complete mention in Scripture.

C. No one reference can be used to contradict another, rather only to qualify it.

D. Care must be used when applying this principle so as not to violate the distinctive aspects of a subject in Scripture. Any given subject in Scripture may have various facets or applications and these must not be confused. For example, "The glory of the Lord" is a subject which may refer to God's being, to an expression of His character, to a manifestation of His presence, or to blessing and judgment in relation to His people and the world.

IV. DEMONSTRATION

NOTE: Because of the similarity between this principle and the progressive mention principle, we will demonstrate this principle in only one of the six areas.

C. **Symbols:** Revelation 3:7 — “these things saith He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; . . .” The subject of this verse involves the symbol of the key, the significance of which can be determined only upon a consideration of its complete mention in Scripture.

Judges 3:25:	A key used to open the doors of the king’s parlor.
Isaiah 22:22:	The key of the House of David laid upon the shoulder of Eliakim giving him the authority to open and shut doors.
Matthew 16:19:	The keys of the kingdom of heaven used in binding and loosing.
Luke 11:15:	The key of knowledge.
Revelation 9:18:	The keys of death and hell.
Revelation 9:1:	The key of the bottomless pit.
Revelation 20:1:	The key of the bottomless pit.

The complete mention listed above of the symbol of the key is interpreted by Scripture as being the authority to open and shut doors. It reveals that the one who holds the key has the power and authority to bind or exercise control. A consideration of Revelation 3:7 in the light of the use of the complete mention principle shows that Christ, the Son of David, has the authority of the kingdom and throne of David. He is the one who is in control and exercises all power and authority in heaven and in earth.