

**BIBLICAL HERMENEUTICS: THE SCIENCE OF INTERPRETATION**

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**INTRODUCTION:**

- A. Questions to Answer:
  - 1. What Is Hermeneutics?
  - 2. What Is the Need?
  - 3. What Is the Objective?
  - 4. Who Can Use Hermeneutics?
  - 5. How Does One Interpret
  - 6. What Is the Correct Way of Interpretation
  - 7. What Leads to Misinterpretation
- B. Objectives of Course
  - 1. Establish Why a Consistent and Literal Approach to Scripture Is Necessary for Proper Biblical Interpretation
  - 2. Understand Some of the Pitfalls to Correct Interpretation
  - 3. Establish Parameters of Interpretation
  - 4. Examine Examples of Proper Interpretation
  - 5. Examine the Different Critical Terms Involved in Interpretation
  - 6. Examine the History of Interpretation
- C. Distinctions
  - 1. Dispensations
  - 2. Ages
  - 3. Covenants
  - 4. Law and Grace
  - 5. Eschatology
  - 6. Soteriology
  - 7. Ecclesiology
  - 8. The Early Church/ Church with Complete Revelation
- D. Key Terms
  - 1. Exegesis
  - 2. Eisegesis
  - 3. Revelation (Subjective and Objective)
  - 4. Allegory

5. Illumination
  6. Parables
  7. Types
  8. Figures of Speech (Simile, Metaphor, Personification, Paradox, Hyperbole, Irony, Sarcasm, Ellipsis, Parable)
  9. Literalism
  10. Letterism
  11. Distinctions
  12. Discerning
  13. Etymology
  14. Inscripturization
- E. Biblical Examples of Interpretation
- I. THE BASIC ELEMENTS OF HERMENEUTICS**
- A. The Authority of Scripture
1. The Revealed Word of God
    - a) Revelation
      - (1) Sixty-Six Canonical Books (39 Old Testament, 27 New Testament)
      - (2) Completed Revelation – 1 Cor. 13:10
      - (3) The Process of Inscripturization – 2 Pet. 1:21
    - b) God-Breathed Truth (Inspiration)
      - (1) Scriptural Testimony – 2 Tim. 3:16
      - (2) Verbal Inspiration (Every Word)
      - (3) Plenary Inspiration (Every Concept)
  2. The Barriers between Man and the Text
    - a) Textual Problems
      - (1) Original MSS → Copies → Versions
      - (2) Higher Criticism
      - (3) Textual Criticism (Lower Criticism)
    - b) Languages
      - (1) Hebrew
      - (2) Aramaic
      - (3) Greek
    - c) Historical/ Cultural Differences
      - (1) Customs
      - (2) Governments
      - (3) Cultural Backgrounds
      - (4) Geography
    - d) One's Spiritual Condition (Blindness)
      - (1) Unsaved – 1 Cor. 2:14, 2 Cor. 4:4
      - (2) Carnal – Rom. 8:7
      - (3) Ensnared – 2 Tim. 2:25-27

- e) Age Conformity – Rom. 12:1, 2
- B. The Origin of the Word (Hermeneutics)
1. From the Proper Name “Hermes”
- a) Hermes Was the Greek god
- (1) God of Trade, Wealth, Luck, Fertility, Animal Husbandry, Sleep, **Language**, Thieves and Travel
  - (2) Was a Herald and Messenger (“Interpreter” Green’s) for the Olympian gods
  - (3) Was Famous in Greek Mythology for His Diplomatic Skills and Regarded as the Patron of Languages and Rhetoric
  - (4) The Romans Called Hermes “Mercury” (Thayer’s Greek Lexicon) – Ac. 14:12
  - (5) The Son of Jupiter and Maia
- b) Common Slave Name in the Times of Paul’s Epistles
- (1) I.S.B.E Bible Dictionary – The Name of a Roman Christian, otherwise unknown, to whom Paul sent greetings (Rom. 16:14). “Hermes is among the commonest slave names. In the household alone probably not less than a score of persons might be counted up from the inscriptions, who bore this name at or about the time when Paul wrote” (Lightfoot, Philipppians, 176)
  - (2) Hermogenes (Hermes-Ginomai), 2 Tim. 1:15
- c) Definitions of Related Greek Words
- (1) Hermeneia (~Ermenei,a)
    - (a) Friberg – interpretation, explanation, translation; as an endowment of the Spirit, the ability to make words intelligible that would otherwise not be understood
    - (b) Thayer – *interpretation* (of what has been spoken more or less obscurely by others)
    - (c) Louw and Nida – capacity or ability to interpret or translate – ‘translating, interpreting.’ a;llw| de. e`rmhnei,a glwssw/n ‘but to another, the interpretation of tongues’ 1 Cor. 12.10.
    - (d) Green’s – interpretation, explanation; the power or faculty of interpreting
    - (e) CDJ – the science and/ or art of taking through understanding the language of a person or people and communicating it to a different person and/ or people in words and concepts they can understand
  - (2) Hermeneuo (e`rmhneu,w)

- (a) Friberg – (1) as transferring from a foreign to a familiar language *translate, interpret* (JN 1.42); (2) as making clear what is difficult to understand *expound, explain* (LU 24.27)
  - (b) Louw and Nida – to translate from one language to another – ‘to translate, to interpret.’ e`rmhneu,w: Silwa,m o[ e`rmhneu,etai vApestalme,noj ‘Siloam (which is interpreted Sent)’ Jn 9.7; Melcisedek ... e`rmhneuo,menoj basileu.j dikaiousu,nhj ‘Melchizedek ... translated king of righteousness’ He 7.1-2.
  - (c) Thayer’s – (from `Ermh/j, who was held to be the god of speech, writing, eloquence, learning); 1. *to explain in words, expound*: 2. *to interpret*, i.e. to translate what has been spoken or written in a foreign tongue into the vernacular
  - (d) Green’s – to explain, interpret, translate
  - (e) CDJ – the act of acquiring none information and making it understandable for another party
- (3) Diermeneuo (diermhneu,w)
- (a) Composition – Preposition *dia*, (two, between, through) and the verb e`rmeneu,w
  - (b) Louw and Nida – to translate from one language to another – ‘to translate, to interpret.’
  - (c) Thayer’s – 1. *To unfold the meaning of what is said, expound* 2. *To translate* into one’s native language
  - (d) CDJ – The action of making one party’s thoughts or language understandable to another party due to complete knowledge of the initial party’s thoughts or language (Ex. Linguistic Interpreters, Signers, etc.)
- (4) Dusermeneutos (dusermh,neutoj)
- (a) Composition – Inseparable Particle *duj-* (conveying the notion of difficulty, as hard, ill, unlucky, dangerous; like the English *mis-* or *un-*; opposite of *eu=*) and the Greek Noun e`rmhnei,a
  - (b) Friberg – hard to explain, not easy to make clear
  - (c) Louw and Nida – pertaining to being difficult to explain or interpret – ‘difficult to explain, hard to interpret.’ Peri. ou= polu.j h`mi/n o` lo,goj kai. Dusermh,neutoj le,gein ‘We have much to say about the matter, but it is difficult to explain it (to you)’ He 5.11
  - (d) CDJ – difficulty or inability in attempted interpretation (Ex. 2 Pet. 3:16 *dujno,hta*, “hard to understand”)

## (5) Methermeneuo (meqermhneu,w)

- (a) Composition – Preposition *meta*, (with, after; frequently to describe change or difference) and the Greek Verb *e`rmhneu,w*
- (b) Friberg – translate, give the meaning in a different language; passive *be translated* or *interpreted*
- (c) Thayer's – *to translate into the language of on with whom I wish to communicate, to interpret*
- (d) CDJ – that which stands as true as a result of transferring the meaning of a word in one language to another

## d) Occurrences of Related Greek Words in Scripture (from Stegenga)

## (1) Hermes ('Ermh/j)

- (a) Name Given by the Lycaonians to Paul after His Healing of the Impotent Man – Ac. 14:12

<sup>KJV</sup> And they called Barnabas, Jupiter; and **Paul, Mercurius**, because he was the chief speaker.

BYZ `Eka,loun te to.n m.en Barna,baj Di,a\ to.n de. **Pau/lon, Ermhn,** evpeidh. auvto.j h=n o` h`gou,menoj tou/ lo,gou.

- (b) Mentioned by Paul in His Closing Salutation - Rom. 16:14

- (2) Hermeneia ('Ermhnei,a) – Trans. “Interpretation” (Pertaining to Tongues) – 1 Cor. 12:10
- (3) Hermeneian ('Ermhnei,an) – Trans. “Interpretation” (Pertaining to General Interpretation of Things from God) – 1 Cor. 14:26
- (4) Hermeneuo ('Ermhneu,w)

- (a) Hermeneuetai (evrmhneu,etai) – Trans. “Interpretation” – Jn. 1:42, 9:7

- i. Jn. 1:42 (of Cephas Meaning Stone), 9:7 (of Siloam)
- ii. Present Passive Verb (“Being Interpreted”)

- (b) Hermeneuomenon (evrmhneuo,menon) – Trans. “Being Interpreted” – Jn. 1:38

- i. Of Rabbi ('Rabbi,) – Hebrew Term
- ii. John Interpreted the Hebrew Word into Greek
- iii. Hebrew “‘Rabbi,” = Greek “‘dida,skale”

- (c) Hermeneuomenos (evrmhneuo,menoj) – Trans. “Being by Interpretation” – Heb. 7:2

- i. Of Melchisedec (Melcisede,k)
- ii. The Author of Hebrew Interpreted the Meaning of the Hebrew Name into Greek

- iii. Hebrew “Malech” (King) = Greek “Basileuj” (Basileus) and Hebrew “Sedech” (Righteousness) = Greek “Dikaiousu,nhj” (dikaiousunes); Hebrew “Salem (Shaloam)” = Greek “eivrh,nhj”

(5) Dihermeneuo (diermhneu,w)

(a) Dihermeneuei (diermhneu,ei) – Trans. “Interpret” – 1 Cor. 14:5

- i. Of the Person Making Another to Understand Tongues (Interpreter)
- ii. Literal Translation “Being Interpreted”

(b) Diehermeneueto (diermhneue,tw) – Trans. “Interpret” – 1 Cor. 14:27

- i. Of Understanding Tongues
- ii. “Let One Interpret”

(c) Diermeneuai (diermhneu,h/////)) – Trans. “Interpret, May Interpret” – 1 Cor. 14:13

- i. Of Understanding of Tongues
- ii. “He May Interpret”

(d) Diermeneuomenae (diermhneuome,nh) – Trans. “by Interpretation” – Ac. 9:36

- i. Of the Hebrew Name “Tabitha” = Greek “Dorka,j” (Dorcas)
- ii. “Being Interpreted”

(e) Diermeneuousin (diermhneu,ousin) – Trans. “Interpret” – 1 Cor. 12:30

- i. Of the Ability to Understand Tongues
- ii. “They Are Not All Interpreting Are They (No)?”

(f) Diermeneuen (diermh,neuen) – Trans. “Expounded” – Lu. 24:27

- i. Of the Old Testament Scriptures
- ii. “He Was Interpreting”

(g) Diermeneutaes (diermhneuth,j) – Trans. “Interpreter” – 1 Cor. 14:28

- i. Of the Ability to Understand Tongues
- ii. “An Interpreter”

(6) Dusermeneutos (dusermh,neutoj) – Trans. “Hard to Be Uttered” – Heb. 5:11

- (a) Of Discourse Concerning Melchisedec
- (b) “Of Complex Interpretation”

(7) Methermeneo (meqermhneu,w)

- (a) Methermeneuetai (meqermhneu,etai) – Trans. “By Interpretation” – Ac 13:8
  - i. Of the Aramaic Name Elymas (VElu,maj) = The Sorcerer (o` ma,goj)
  - ii. “Being Interpreted”
- (b) Methermeneuomenon (meqermhneuo,menon) – Trans. “Being Interpreted” – Mt. 1:23; Mk. 5:41, 15:22, 34; Jn. 1:42; Ac. 4:36

### C. The Purpose

1. Observation of Truth from Scripture through Study – 2 Tim. 2:15
  - a) By Studying the Language of Scripture in Its Original Language
  - b) By Understanding Scripture in Its Historical Context
  - c) By Understanding each Writer within the Larger Context of Scripture
  - d) By Understanding each Writer by Immediate Context of Scripture (Books, Chapters, Verses)
2. Communication of the Meaning of Scripture – 2 Tim. 4:2, Heb. 5:12
  - a) By Studying Objective Revelation
  - b) By Communicating Subjective Revelation
3. Edification of Saints through the Word of God – Eph. 4:11

### D. The Application

1. The Art
  - a) Definition of an Art – skill acquired by experience, study, or observation
  - b) Hermeneutics is considered an art because of the learning, study, experience and applied skill used to be effective
2. The Science
  - a) Definition of a Science – knowledge or a system of knowledge covering general truths of the operation of general laws especially as obtained and tested through
  - b) Hermeneutics is a considered a science because it is governed by a system of rules

## II. THE HISTORY OF HERMENEUTICS (As Studied by Schools of Interpretation)

*A knowledge of the history of biblical interpretation is of inestimable value to the student of the Holy Scriptures. It serves to guard against errors and exhibits the activity and efforts of the human mind in its search after truth and in relation to noblest themes. It shows what influences have led to the misunderstanding of God's word and how acute minds, carried away by a misconception of the nature of the Bible, have sought mystic and manifold meanings in its content. “Protestant Biblical Interpretation” p. 23 (Statement Originally from M.S. Terry, *Biblical Hermeneutics* (revised edition), p. 31*

## A. Definition of Allegory

1. Merriam-Webster's Dictionary – the expression by means of symbolic fictional figures and actions of truths or generalizations about human existence; also: an instance (as in story or painting) of such expression
2. Evangelical Dictionary of Theology<sup>1</sup>
3. Instructor's Definition:
  - a) Interpretive Allegory<sup>CDJ</sup> – a method of interpretation by the reader in which subjective symbolism and spiritualism are used to understand the writing of the author
  - b) Authorial Allegory<sup>CDJ</sup> – a method of writing in which the author uses symbolism and spiritualism to illustrate the true meaning behind what is written

## B. Allegorical Schools

1. Greek Schools
  - a) Secular in Nature
  - b) Influenced Jewish and Christian Schools (see Alexandria)
  - c) Influenced by Homer and Hesiod
    - (1) Religious Tradition
    - (2) Polytheism
  - d) Influenced by Thucydides and Herodotus
    - (1) Historical Tradition
    - (2) Intellectualism
  - e) The Birthplace of Allegory
    - (1) From the Necessity of Explaining the Immorality Produced by Homer and Hesiod's Stories of the gods
    - (2) Stories Were Not Taken Literally
    - (3) Underneath the Secret Meaning Is the Real Meaning
2. Jewish Schools
  - a) Based in Alexandria, Egypt
  - b) Instructed in the Law of Moses
  - c) Influenced by the Cultural Intellectualism
    - (1) Historical-Philosophical Tradition
    - (2) Religious-Poetic Myth
  - d) Used Allegory to Intellectually Explain Their Religious Tradition
  - e) Influence of Alexandria Only Enhanced What Was Already Done by the Rabbi's
    - (1) The Traditions (Matt. 15:2, 3, 6; Mk. 7:3, 5, 8, 9, 13; Gal. 1:14)
    - (2) Used to Make the Scriptures Relevant to Modern Time
  - f) Aristobulus

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<sup>1</sup> *Evangelical Dictionary of Theology*, George Elwell pg. 33



- (1) 160 BC
- (2) Writings Only Exist in Fragments and Quotes from Other Writers
- (3) Asserted Greek Philosophy Borrowed from the Old Testament
- (4) Asserted the Greek Allegorical Method Can Be Found in Moses and the Prophets

g) Philo

- (1) 20 BC to 54 AD
- (2) Believed the Scriptures to Be Superior to Plato and Greek Philosophy
- (3) Believed Scripture to Be Dictated to the Writer
- (4) Reconciled His Judaism with His Love for Greek Philosophy through Allegory
- (5) Believed a Literal Interpretation of Scripture Proved an Immature Understanding
- (6) Had Around Twenty Rules That Governed How a Scripture Should Be Interpreted
- (7) Keys for Allegorical Interpretation (Which Are the Impetus for Others)
  - (a) Anything Stated That Was Deemed “Unworthy of God”
  - (b) Any Statement Deemed “Contradictory” with Other Statements or Causing Difficulty
  - (c) Any Statement Already Allegorical in Nature
- (8) Example: The Story of Abraham
  - (a) The Trek to Palestine: The Story of a Stoic Philosopher Who Leaves Chaldea and Stops in Haram
  - (b) Haram Means “Holes”: Signifies the Emptiness of Knowing Things by Holes (the Senses)
  - (c) When Abram Becomes Abraham: He Becomes a Truly Enlightened Philosopher
  - (d) Marrying of Sarah: Marriage to Abstract Wisdom

3. Christian and Patristic Schools

- a) Influenced by Allegorical Systems
- b) Dominated Interpretation until the Reformation
- c) Was Born from the Attempt to Confirm the Old Testament as a Christian Document
- d) Failure
  - (1) Unable to Understand Scripture within Its Historical Context
  - (2) Unable to Understand Progressive Revelation
  - (3) Used Allegory to Explain “Parables, Riddles and Enigmas” That Filled the Old and New Testament

(4) Also Believed Greek Philosophy to Be in the Old Testament

e) Leading Names

- (1) Clement of Alexandria
- (2) Origen
- (3) Jerome
- (4) Augustine

4. Catholic (Roman) Schools

- a) Accept the Latin Vulgate as Authentic (67 Books plus the Apocrypha, Public Lectures, Disputations, Sermons and Expositions)
- b) Accept the Given Authorship of Books in the Bible
- c) Meanings of Scripture
  - (1) Allegorical (“Typological”) – the Future or Prophetic Meaning
  - (2) Anagogical (Eschatological) – the Future Glory of the Church
  - (3) Tropological – the Moral Significance of a Verse
- d) Believed Themselves to Be the Official Interpreter of Scripture

C. Literal Schools

1. Jewish

- a) Literal Interpretation of Scripture Is the Preferred Method Unless Not Possible to Be Taken That Way
- b) Some Would Argue the Prophets Were the First Interpreters Citing Is. 43:27
  - (1) Jehovah Held the “Teachers” of Israel Responsible for Transgression
  - (2) The Hebrew Noun “Luwtz” Is the Word for “Teachers and Can Be Also Be Translated “Interpreters”
- c) Ezra Widely Considered the Jewish Interpreter
  - (1) Jewish Captivity into Babylonian and Persian Control During His Time Caused Assimilation into Their Culture
  - (2) There Was a Lack of Understanding of Hebrew amongst the Jews When They Were Allowed to Go Back and Reestablish Their Culture
  - (3) Words Used for Interpretation
    - (a) Of a Letter Written by the Syrians against Jerusalem to Artaxerxes the King – Ezr. 4:7 (tiregam-to interpret or translate)
    - (b) Of the Answer of Artaxerxes the King – Ezr. 4:18 (perash-distinctly )
    - (c) Of Ezra Reading the Law to the People – Neh. 8:8
      - (i.) He Read the Law “Distinctly” (perash)
      - (ii.) He Gave the “Insight” (sekel)
      - (iii.) He Caused Them to “Understand” (biyn)

## d) Rabbinic Interpretation

## (1) Principles

- (a) A Word Must Be Understood in Terms of the Sentence and the Sentence in Terms of Context
- (b) Scriptures Dealing with Similar Contexts Were Compared and Sometimes Using a Third Scripture to Relieve Any Contradiction
- (c) Clear Passages Are Given Preference to Obscure Ones When Dealing with the Same Subject Matter
- (d) Paid Close Attention to Spelling, Grammar and Figures of Speech
- (e) Logic Used to Determine the Application of Scripture When Dealing with Areas Where Scripture Is “Silent”. (Use of Deductive and Implicative Reasoning)
- (f) The God of Israel Spoke the Tongues of Men and Adapted His Revelation to Different Recipients

## (2) Problems

- (a) Hyperliteralism (Letterism) – a hypersensitivity to the proper translation of Scripture that rises to the point of severity in which one’s interpreting are mentally discouraged from translating anything other than the actual meaning of individual words. They in effect take every word of Scripture for its define meaning.
- (b) Cabbalistic Judaism
  - (i.) Letteralists
  - (ii.) Believed Each Word Came from God So They Must Have Infinite Meanings
  - (iii.) Assigned Various Meanings and Numeric Qualities for Individual Letters That Produced Deeper Meanings
- (c) Karaite Judaism
  - (i.) Used an Intelligent Literal Approach
  - (ii.) Produced More Valuable Exegetical Literature

## 2. Syrian School of Antioch

## a) History

- (1) Considered the First Flourishing Protestant Hermeneutical School
- (2) Famous Names: Lucian, Dorotheus, Diodorus, Theodore of Mopsuestia and Chrysostom.

- (3) Was Able to Gain Enough Influence to Temper the Effect of the Allegorical Alexandrian School
- (4) Fought the Allegory of Origen (the Inventor of the Allegorical Method) by Maintaining the Need for a Literal and Historical Interpretation of Scripture
- (5) Avoid Dogmatic Exegesis (The Thought of Individuals Being the Authority on Scripture)
- (6) Insisted upon the Reality of Old Testament Scripture
- b) Literalism
  - (1) Plain-Literal Interpretation
    - (a) The Straightforward Meaning of a Sentence or Verse
    - (b) Those Where There Is No Need for Any Interpretation but Literal
  - (2) Figurative-Literal Interpretation
    - (a) Where There Are Metaphors or Figures of Speech That Raise the Need for the Reader to Interpret
    - (b) Ex: “The Eye of the Lord Is upon Thee”
  - (3) Approach
    - (a) Used a Typological Approach to the Old Testament as Opposed to the Allegorical Approach
    - (b) Saw Most Old Testament Scripture as Messianic (Pointing to the Advent of Christ)
    - (c) The Bond between the Old and New Testament
      - (i.) Progressive Revelation
      - (ii.) The Literal and Historical Exegesis of Messianic Passages

### 3. The Victorines

- a) Existed in the Abbey of St. Victor in Paris (Medieval Period)
- b) Were influenced by Jewish Literalism
- c) Exegesis
  - (1) Required Liberal Arts
  - (2) Required History
  - (3) Required Geography
- d) The Literal Interpretation Was the Basic Study of the Bible
- e) Mystical and Spiritual Sense Could Not Be Truly Known until after Literal Interpretation
- f) Exegesis Not Eisegesis

### 4. The Reformers

- a) Hermeneutical Theories Were Influenced by the Syrian School
- b) Hermeneutical Reformation in Europe Preceded the Ecclesiastical Reformation

- c) Factors of Hermeneutical Reformation
  - (1) The Philosophical System of Occam
    - (a) From William of Ockham or William Ockham<sup>2</sup> (1280-1349)
      - (i.) Known to Be an Opponent of the Roman Church Priest St. Thomas Aquinas Philosophically
      - (ii.) Influenced the Training Received by Martin Luther in Philosophy
    - (b) Separates Revelation and Human Reason
      - (i.) Human Reason – Nature, Philosophy and Science
      - (ii.) Revelation – Salvation and Theology (Received through Faith)
      - (iii.) Differed from Aquinas in the Separation of the Two (Aquinas Merged Them with a Category He Called “Natural Religion”)
    - (c) The Origin of Revelation
      - (i.) Any Theological Dogma Came by Divine Revelation
      - (ii.) What Can Be Know of God Came by Divine Revelation and Not Human Reasoning
  - (2) The Renewal of Linguistic Study
    - (a) Hebrew
      - (i.) Hebrew Old Testament Printed in 1494
      - (ii.) Aided by Johann Reuchlin Translation of David Kimhi’s Hebrew Grammar into Latin (1506)
    - (b) Greek – Aided by Desiderius Erasmus’ Publishing of the First Greek New Testament (1516)
- d) Martin Luther’s Hermeneutic Principles
  - (1) The Philosophical Principle
    - (a) The Essentiality of Faith and Illumination to Interpretation
    - (b) The Essentiality of the Leading of the Spirit
    - (c) The Inspiration of Scripture Demanded a Spiritual Approach
  - (2) The Authority Principle
    - (a) Scripture Is the Final Authority on Matters of Theology

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<sup>2</sup> <http://www.iep.utm.edu/ockham/>

- (b) Scripture Is the Final Authority on Matters of the Church
- (c) Scripture Can't Be Overruled in Any Way by Any Man
- (3) The Literal Principle
  - (a) Rejection of Allegory
    - (i.) Rejected the Right of the Pope to Allegorize
    - (ii.) Accepted Allegory Where Christ Was in Content
    - (iii.) Not Completely Free from Allegorizing
  - (b) Acceptation of the Primacy of the Original Languages
    - (i.) Original Revelation Must Be Recovered from the Original Languages
    - (ii.) Believed a would be ineffective in combating heresy without a knowledge of the original languages
  - (c) Historical and Grammatical Principle
    - (i.) Part of the Literal Principle
    - (ii.) Interpreter Must Attend to Grammar
    - (iii.) Interpreter Must Attend to History (Times, Circumstances and Conditions)
    - (iv.) Interpreter Must Attend to Context
- (4) The Sufficiency Principle
  - (a) The Competence of the Believer to Study the Word of God
  - (b) The Clarity of Scripture
    - (i.) Unnecessary to Be Interpreted by the Roman Church
    - (ii.) The Priesthood of Believers Allowed for Understanding
    - (iii.) The Interpretation of Scripture by Scripture
- (5) The Christological Principle
  - (a) The Interpretation Ends with Finding Christ
    - (i.) The Function of All Interpretation
    - (ii.) Christ Is Whom All Scripture Concerns
  - (b) Views of Principle
    - (i.) Neo-Orthodox: Luther used this principle as a way around the fact that he was not holding to the verbal inspiration of Scripture
    - (ii.) Orthodox Lutheran: Strictly a hermeneutical view and not a Biblical criticism
- (6) The Law-Gospel Principle

- (a) The Attempt of Luther to Make a Distinction between Law and the Gospel (Grace)
- (b) The Comparison between the Roman Church and the Galatian Church
  - (i.) Galatian Church:
    - (a.) Saw the Galatians as Ones Using Circumcision to Seal the Old Testament Covenant
    - (b.) Saw the Galatians as Placing Faith in Christ for the New Covenant to Salvation
  - (ii.) Roman (“Catholic”) Church:
    - (a.) Saw Them as Using Religious Works to Justify Themselves
    - (b.) Saw Them as Using Faith after Religious Works
- (c) The Careful Distinction between Law and the Gospel
  - (i.) Any Fusion of the Two Was Wrong
  - (ii.) Any Repudiation of the Law Was Wrong (Antinomianism)
- (d) The Purpose
  - (i.) Law – to lead to repentance through guilt
  - (ii.) The Gospel – God’s grace and power to save
- e) John Calvin’s Hermeneutic
  - (1) Illumination from the Holy Spirit Is the Necessary Spiritual Preparation for Interpretation
  - (2) Interpretation through Allegorizing Was Rejected (“Satanic”)
  - (3) Interpretation of Scripture through Scripture
    - (a) Literalism in Exegesis
    - (b) Listening to What Scripture Says
  - (4) Grammatical Exegesis
    - (a) Philology (the Study of Languages)
    - (b) Study of Context
    - (c) Comparison of Common Scriptures
  - (5) Independence
    - (a) From the Roman (Catholic) Exegetical Principles
    - (b) From Any Non-Detailed Study
  - (6) Interpretation of Eschatology (Study of End Times)
    - (a) Caution in the Approach
    - (b) Consideration of the Historical Settings of Prophecy

## 5. Post-Reformation

- a) Devotional Schools
  - (1) Medieval Mysticism
    - (a) Scripture Used to Promote Mystical Experience
    - (b) Foremost Book of the Bible Was Songs of Solomon
  - (2) Pietism
    - (a) The Attitude of Strong Dogmatism Arouse from the Reformation
    - (b) The Attempt Was of the Right Motives
      - (i.) Trying to Reestablish the Nourishment of Scripture
      - (ii.) Trying to Reestablish Scripture as a Means of Edification
      - (iii.) Trying to Reestablish That Scripture Changed the Lives of Men
    - (c) The Insistence upon Reading the Bible
    - (d) The Discouragement of Reliance upon Commentaries
    - (e) Influenced the Puritans, Wesley, Edwards, Matthew Henry and the Quakers
  - (3) Modern Devotion
    - (a) Strengths
      - (i.) The Bible Is Read to Provide Insight to Life
      - (ii.) The Bible Is Read to Find Practical Application
    - (b) Weaknesses
      - (i.) Fertile Ground for Allegorizing
      - (ii.) Literal Interpretation Is Many Times Ignored
      - (iii.) Takes the Place of Exegetical and Doctrinal Study of Scripture
      - (iv.) Relies on the Study of Others (Ex: Daily Bread, Commentaries, etc.)
  - (4) Liberalism
    - (a) Accepts Rationalism over Authoritarianism
      - (i.) Rationalism – implies that whatever in Scripture cannot be explained through intellectual means must be rejected or allegorized
      - (ii.) Authoritarianism – accepts Scripture as the Word of God and therefore submits to what It says
    - (b) Apex of Movement (19<sup>th</sup> Century)



## (c) Rules of Religious Approach

- (i.) Modern Mentality
  - (a) An Academic Approach to Scripture
  - (b) Scripture Is of Human Authorship
  - (c) Miracles Are Not Accepted (Scientifically Impossible)
  - (d) Harmartiology Not Accepted (Humanist)
  - (e) Rearrange Scripture Where Necessary (Obscure or “Patched”)
- (ii.) Views on Inspiration
  - (a) Reject Verbal and Plenary Inspiration
  - (b) Inspiration Is the Power of the Bible to Inspire a Religious Experience
  - (c) Revelation Is Human Discovery of Religious Truth (Rather Than a Revelation from God)
  - (d) Scripture in the “Spirit of Jesus” Acceptable but Anything Not to That Standard Doesn’t Have to Be Accepted
- (iii.) Views on the Supernatural
  - (a) Rejected Anything Implying That the Laws Governing Nature Were Superseded
  - (b) Only Accepted Supernatural in the Sense of How It Effected Human Behavior and Existence (Prayer, Ethics, Thoughts, Immortality)
  - (c) Scriptural Evidence Is Mythological or Poetic Elaboration
- (iv.) Views on the Canon
  - (a) The Old Testament – the Prophets Should Come before the Law
  - (b) The New Testament – Jesus Was a Good Man and Highest Prophet but Not All Can Be Known of Him from Scripture
  - (c) The Gospels Are Not the Life of Christ but the Life of the Early Church
- (v.) Accommodation
  - (a) Theological Statements of the Bible Are Antiquated

- (b) Ex: Paul's Description of the Death of Christ – "Used bloody Jewish sacrifices" (therefore the Doctrine of Reconciliation is an accommodation of expression not applying to us)
- (c) *The religious liberal feels it is his assignment to recast the essence of the New Testament doctrine in the language of his contemporaries and in so doing must strip off the concepts and images of the Old and New Testament cultures.*  
Bernard Ramm

(vi.) Super-Historical View

- (a) Every Passage Is Viewed in Light of Historical Significance
- (b) Supposes Social Conditions of the Times Created Different Theological Beliefs
- (c) The Reader Is Task to Not Hold to Theology but Understand the Social Conditions That Produced Them
- (d) Rejects Typology
- (e) Rejects Prophecy of Future Things

(vii.) Influenced by Philosophy

- (a) Ethics and Moral Will the Essence of Religion
- (b) Moral Interpretation of Scripture Essential
- (c) Same Done by Deists

(5) Neo-Orthodoxy

- (a) Influenced by Karl Barth
- (b) Emphasized God's Judgment of Man (Using Romans)
- (c) A Reaction to the Movement of the Liberals
- (d) Hermeneutic Principles
  - (i.) The Revelation Principle
    - (a) Denies Infallibility of Scripture (Parts of the Bible Are "Sub-Christian")
    - (b) Denies Inerrancy of Scripture (The Bible Is Contradicted by Modern Science)
    - (c) Denies Traditional View of Revelation (Only God Can Speak for God)
    - (d) Denies Inspiration (Verbal and Plenary)

- (e) Denies Scripture Being Direct Revelation of the Word of God
- (f) Develops a Deeper Meaning behind the Words
- (ii.) The Christological Principle
  - (a) God's Word to Man Is Jesus Christ
  - (b) Only Scripture That Witnesses to Christ Is Binding
  - (c) All Scripture Important to the Believer Is to Be Understood through Christ
- (iii.) The Totality Principle
  - (a) Doctrine Cannot Be Proven by Scriptural Citation
  - (b) Doctrine Must Be Determined by Consideration of the Whole Bible
  - (c) Literalism Does Not Yield a True Meaning of Scripture
- (iv.) The Mythological Principle
  - (a) Involves the Interpretation of Several Doctrines (Creation, The Fall, The Second Coming of Christ)
  - (b) It Attempts to Explain Difficult Doctrines
  - (c) It Rationalizes Scriptural Doctrines
  - (d) Creation – myth that explains the creaturehood of man and the limits of scientific investigation
  - (e) The Second Coming of Christ – myths explaining that man can never find happiness or meaning in a historical existence
  - (f) The Fall – myth that explains the inevitability of man corrupting his nature
  - (g) The Incarnation and Cross – myths explaining to us the solution of man's guilt and sin must come from beyond the human realm in God's grace
- (v.) The Existential Principle
  - (a) Attempts to Draw a Spiritual Experience from Reading of the Bible That Should Come Prior to Consulting of Any Other

Tools (Grammars, Lexicons,  
Commentaries, etc.)

(b) The Reader Can Receive Revelation  
Existentially by Reading the Bible

(vi.) The Paradoxical Principle

(a) Stem from the Limitations of Sinful Man  
and the Opposing Superiority of God

(b) Man Will See Scripture in Terms of  
Contradictions because of This

(c) Examples: Man is a creature of nature  
yet possess a spirit that transcends  
nature; man uses reason to understand  
God yet God is beyond human reason;  
man is responsible for sin yet man  
inevitably sins; man is destructive and  
constructive; loss of life to save life;  
God is one yet three; the cross is  
foolishness yet wisdom; God is absolute  
holiness yet unmeasured love