

Theology and Hermeneutics

*Dr. H. Wayne House
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Chafer Theological Seminary Annual Pastors' Conference 2017

“Problems and Challenges on Interpretation.” Parts 1-4

Dr. H. Wayne House

***Distinguished Professor of Theology, Law, and Culture
Faith International University, Faith Seminary***

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TALK ONE:

Part One

Can we really know something to be true?

Part Two

What is the interpretative task?

***What is the proper procedure to understand
meaning and apply scripture?***

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TALK TWO:

Part One

What is the philosophy of meaning and significance in the thinking of E. D. Hirsch?

Who determines the meaning of scripture?

How does one distinguish the type-meaning?

What is a trait and how does it compose a type?

How does one distinguish disparate from different meaning?

How does one distinguish meaning from application?

Part Two

The Process Literal Interpretation

The Interpretation of Literary Genre

The Process of Application of Interpretation

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TALK THREE:

We will concentrate in this talk on the Hermeneutics of Historic Premillennialism as an example of improper handling of the relationship of the New Testament understanding of the Old Testament by interpreters.

The process and conclusions of this talk apply to other interpreters of Scripture as they deal with the continuity and discontinuity of the Testaments, and the matter of prophetic fulfillment in specific.

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TALK FOUR: (Practical examples of proper biblical interpretation)

***Does Matthew 24 and 1 Thessalonians refer to different
comings of Christ?***

What is the “perfect” that comes in 1 Corinthians 13:8-12?

Does 2 Thessalonians 2 speak of a rapture?

Does John 15 teach the loss of salvation?

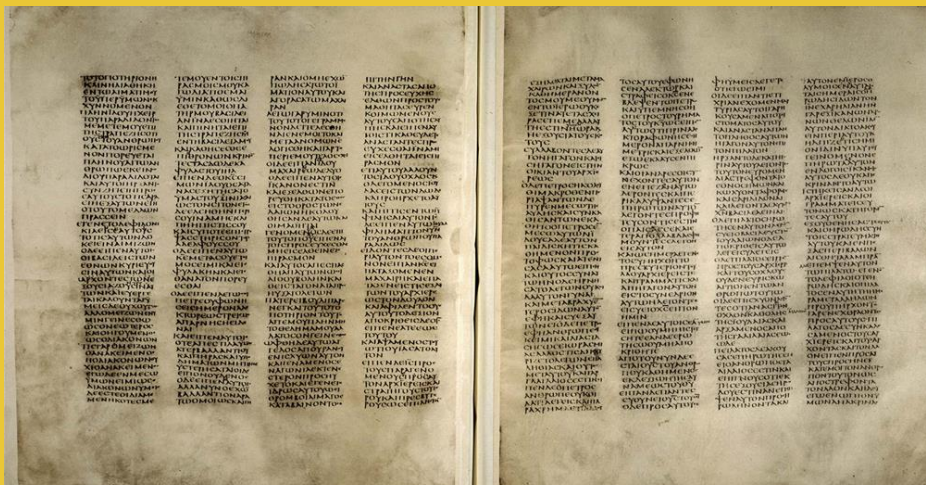
Does Hebrews 6 teach that believers can lose their salvation?

Was Abraham looking for a real city?

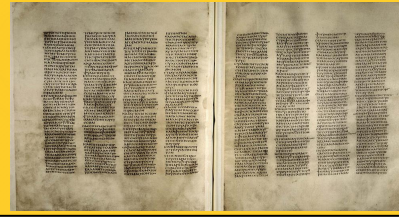
***Should the Church baptize the nations in the name of the
Trinity?***

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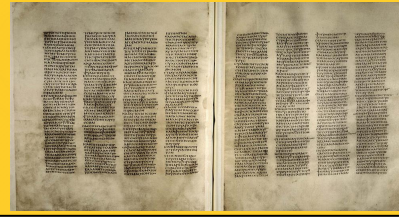


Talk One, Part 1: How Do We Know?



DEFINITION OF KNOWLEDGE

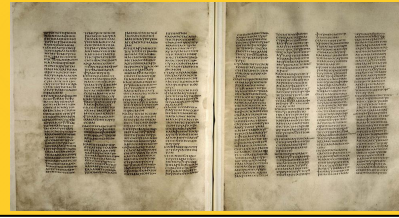
**Simply put, knowledge is JUSTIFIED
TRUE BELIEF**



DO SOME PEOPLE KNOW WHILE OTHERS ONLY BELIEVE?

**Scientists know truth but theologians
believe truth.**

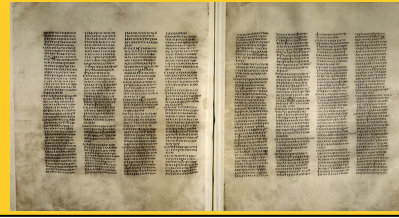
True or false?



IS THIS BELIEF?

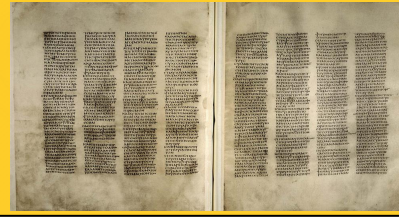
**Faith is believing what is contrary to
evidence?**

True or false



WHAT IS BELIEF?

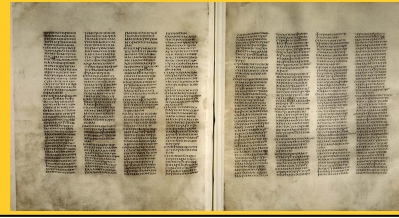
- **In other words, what does it mean to believe something?**



TWO ASPECTS TO BELIEF

Subjective: The *subjective* aspect is the *mental state* of **CONVICTION**. In other words it is an **ACT** performed.

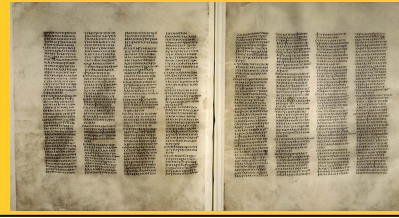
I believe that . . .



TWO ASPECTS TO BELIEF

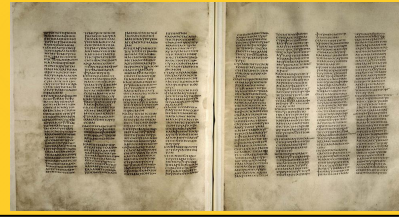
Subjective: The *subjective* aspect is the *mental state* of **CONVICTION**. In other words it is an **ACT** performed.

Objective: The *objective* aspect is the **CONTENT** of what is believed.



BELIEF IS MADE UP OF CONTENT

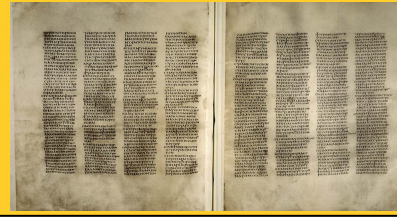
**The content of a belief is expressed in
a PROPOSITION.**



BELIEF IS MADE UP OF CONVICTION AND CONTENT

**The content of a belief is expressed in a
PROPOSITION.**

**Propositions addressing the objective content of
a belief are TRUTH CLAIMS.**



PROPOSITIONS

I believe that . . .

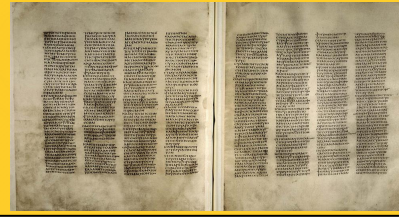
Oregon is beautiful (aesthetic judgment)

Thomas Jefferson was the primary author of the declaration of independence (historical fact)

Octavian Augustus Caesar was emperor of the roman empire when Jesus was born (historical fact?)

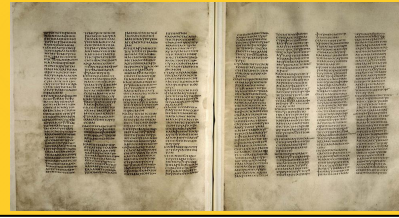
Babies emit brain waves in the first few weeks after conception (scientific fact)

God is an infinite being of three persons who share the same essence but are three in distinction. (Theological fact)



TRUTHS ABOUT BELIEF

**ALL PERSONS HAVE AN INNUMERABLE
NUMBER OF BELIEFS, EVEN BELIEFS
THAT THEY HAVE NEVER CONSCIOUSLY
CONSIDERED.**

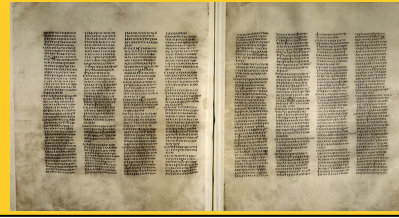


UNCONSIDERED BELIEFS

I believe that the elevator into which I am able to step has cords that are strong enough to hold the weight of all those on board.

I believe that I was actually born to my mother and father with whom I reside rather than belonging to someone else and having been kidnapped from the hospital.

I believe that the books of the bible are the ones that should be included in the canon of Scripture for Christians to read and follow.

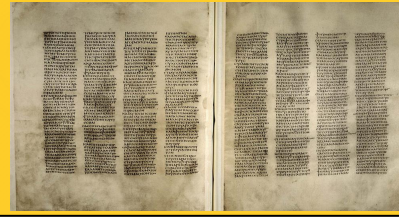


TRUTHS ABOUT BELIEF

**ALL PERSONS HAVE AN INNUMERABLE
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THAT THEY HAVE NEVER CONSCIOUSLY
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ALL PERSONS ALSO HOLD FALSE BELIEFS

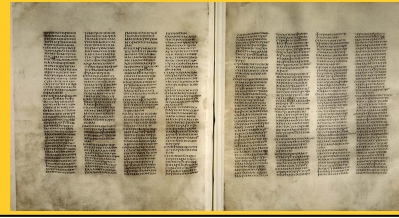
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WHAT IS TRUTH?

**Truth is that which CORRESPONDS
to REALITY.**

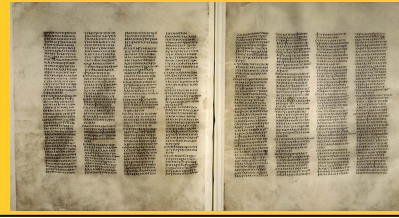


THEORIES OF TRUTH

Correspondence theory truth is that which corresponds to reality, what is known in the world.

Coherence theory truth is that which is coherent with other personal views whether or not it is in agreement with objective reality.

Pragmatic theory truth is that which works.

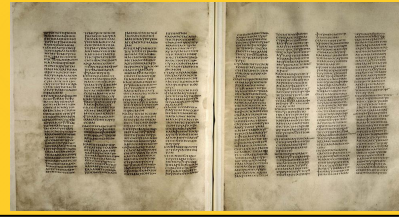


WHAT THEORY OF TRUTH IS THIS?

I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.

C. S. Lewis

Correspondence Theory? Coherence Theory? Pragmatic Theory?

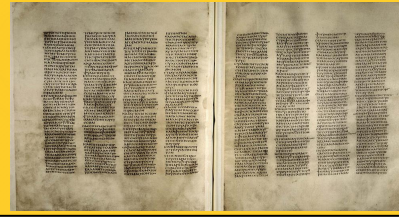


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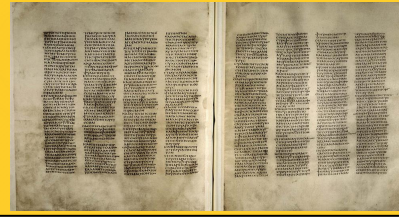
- **Not only do I believe the sun has risen because I see it, but by its rising I can understand the rest of the world.**
- **Not only does Christianity make sense, but because it makes sense I can understand the remainder of the world.**



HOW DO KNOWLEDGE AND BELIEF RELATE?

There is a difference between knowledge and belief:
if a truth is known, it is necessarily **BELIEVED** and
TRUE.

But simply believing a proposition does not make that
proposition either **KNOWN** or **TRUE**
in other words, everything that is known is also
believed, but not all things that are believed are known.

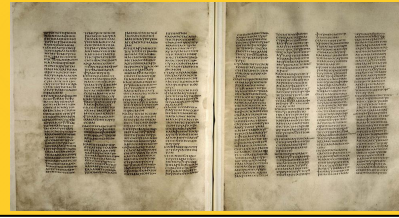


IS THIS KNOWLEDGE?

There's only one requirement of any of us, and that is *to be* courageous. Because courage, as you might *know*, defines all other human behavior. And, I *believe* – [that] because I've done a little of this myself – *pretending to be* courageous is *as good* as the real thing.

David Letterman

Another name for what Letterman is saying is
“gooblygook”

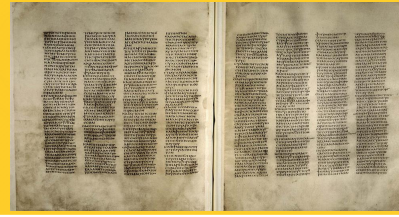


KNOWLEDGE REQUIRES MORE THAN SIMPLY BELIEVING

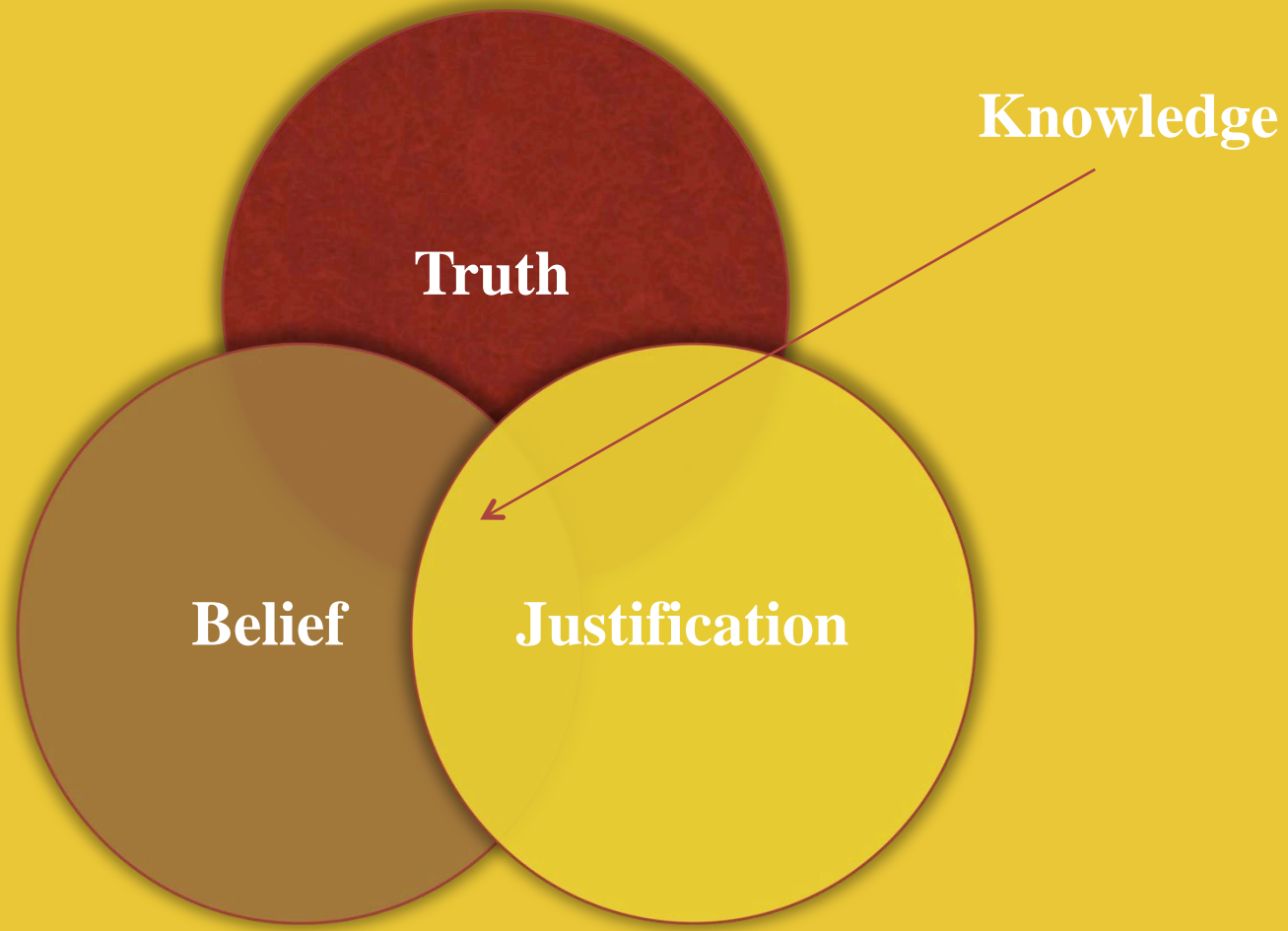
Correspondence of belief and truth alone does not constitute knowledge.

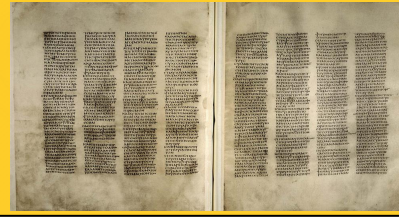
In order to have genuine knowledge, one must also have **Justification**, a proper reason, for holding the beliefs that one believes.

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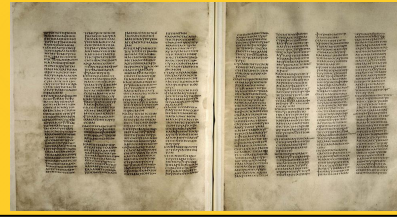


IS THIS JUSTIFIED TRUE BELIEF?

[Belief] I *believe* that two people are connected at the heart, and it *doesn't matter* what you do, or *who you are* or *where you live*; [conclusion] there are no boundaries or barriers if two people are destined to be together.

Julia Roberts

Does the conclusion follow from the statements of belief?



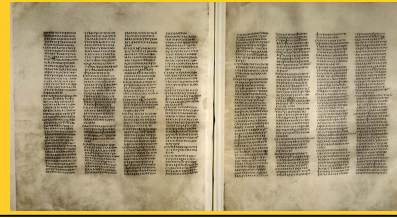
IS THIS JUSTIFIED TRUE BELIEF?

I believe [that] if you keep your faith, [and I believe that if] you keep your trust, [and I believe that if] you keep the right attitude, [and I believe that if] if you're grateful, you'll see God open up new doors.

Joel Osteen

Does the conclusion follow from the statements of belief?

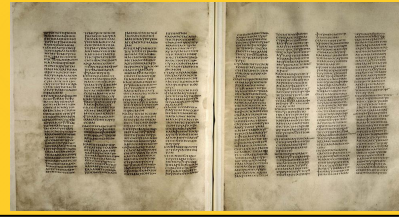
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WHAT IS JUSTIFICATION

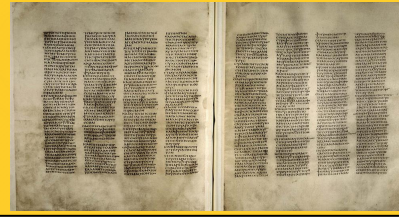
Justification is the logical *LINK* between belief and truth.



WHAT COUNTS AS PROPER JUSTIFICATION

Beliefs that lack proper justification are
IRRATIONAL.

A belief is properly justified if it is deemed
to be **RATIONAL.**



CRITERIA FOR WHAT COUNTS AS JUSTIFIED OR RATIONAL

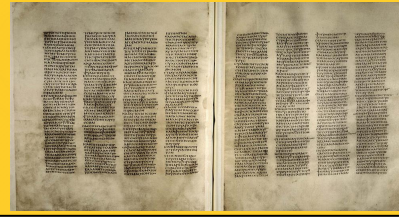
If it is **LOGICAL**, or

If it is consistent with **EXPERIENCE**, or

If it is something for which there is good **EVIDENCE**, or

If it something that is deemed to be a properly **BASIC**
belief, or

If it is an inference from something that is is properly basic.



CRITERIA FOR WHAT COUNTS AS JUSTIFIED OR RATIONAL

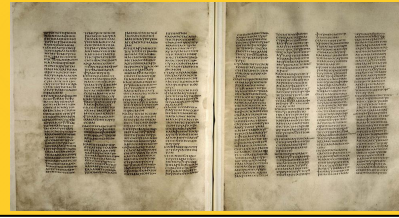
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If it is something for which there is good **EVIDENCE**, or

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belief, or

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EXAMPLES OF BELIEFS

“God told me to marry my husband.”

“Any two (three) people who love each other should be able to be married?”

“God woke me up last night.”

“Joseph Smith received golden plates from an angel.”

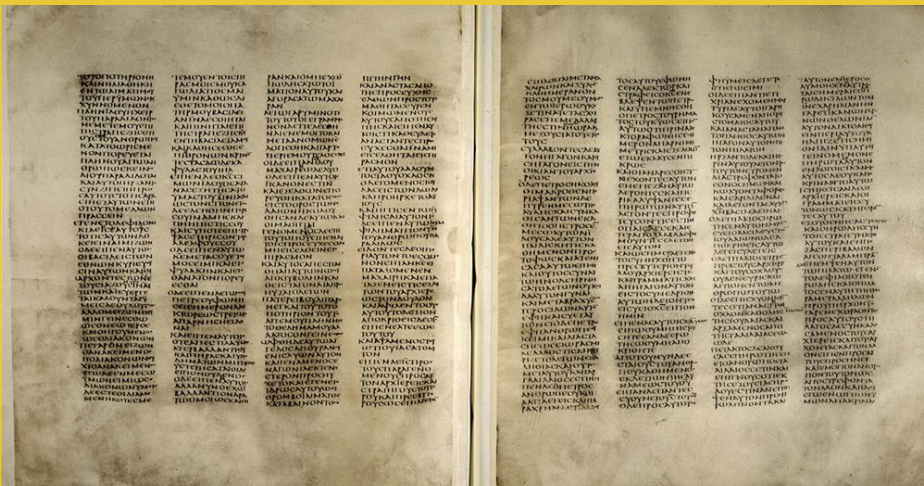
“Jesus rose from the dead.”

“I have seen God.”

“God told me that you are to . . .”

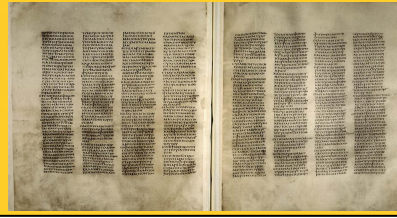
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Talk One, Part 2: Pascale Understanding of Interpretation

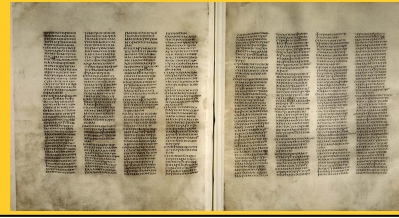
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BASIC UNDERSTANDING OF INTERPRETATION

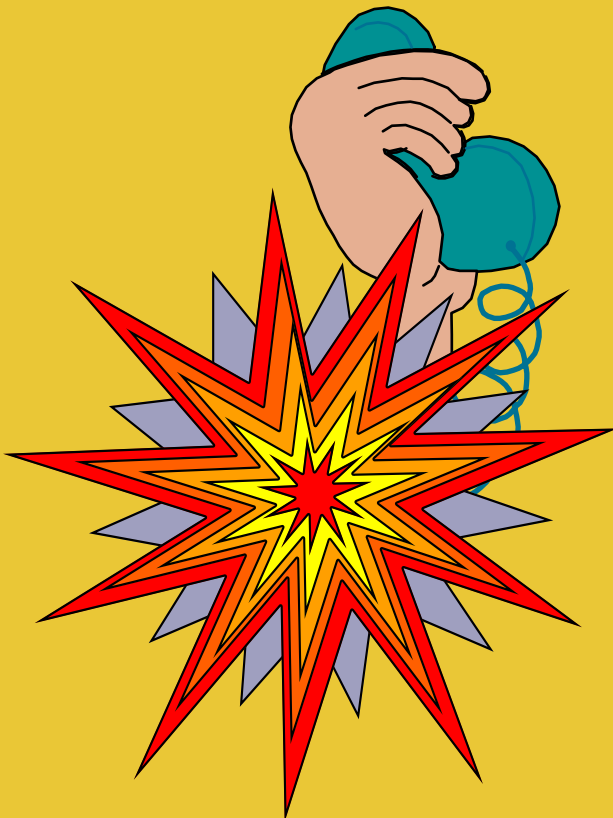
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GOD'S DESIRE TO COMMUNICATE WITH HIS PEOPLE

Communication Process between God and Man



God's Communication Process



The Mind
and Will of
God

The Attitude
and Actions
of People

God's Communication Process



Revelation/
Inspiration

Transmission

Translation

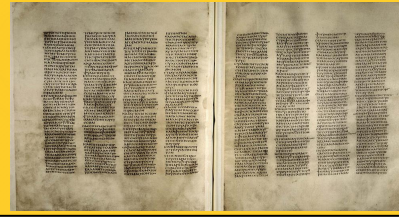
Interpretation

Illumination/
Application

The Mind
and Will of
God

The Attitude
and Actions
of People

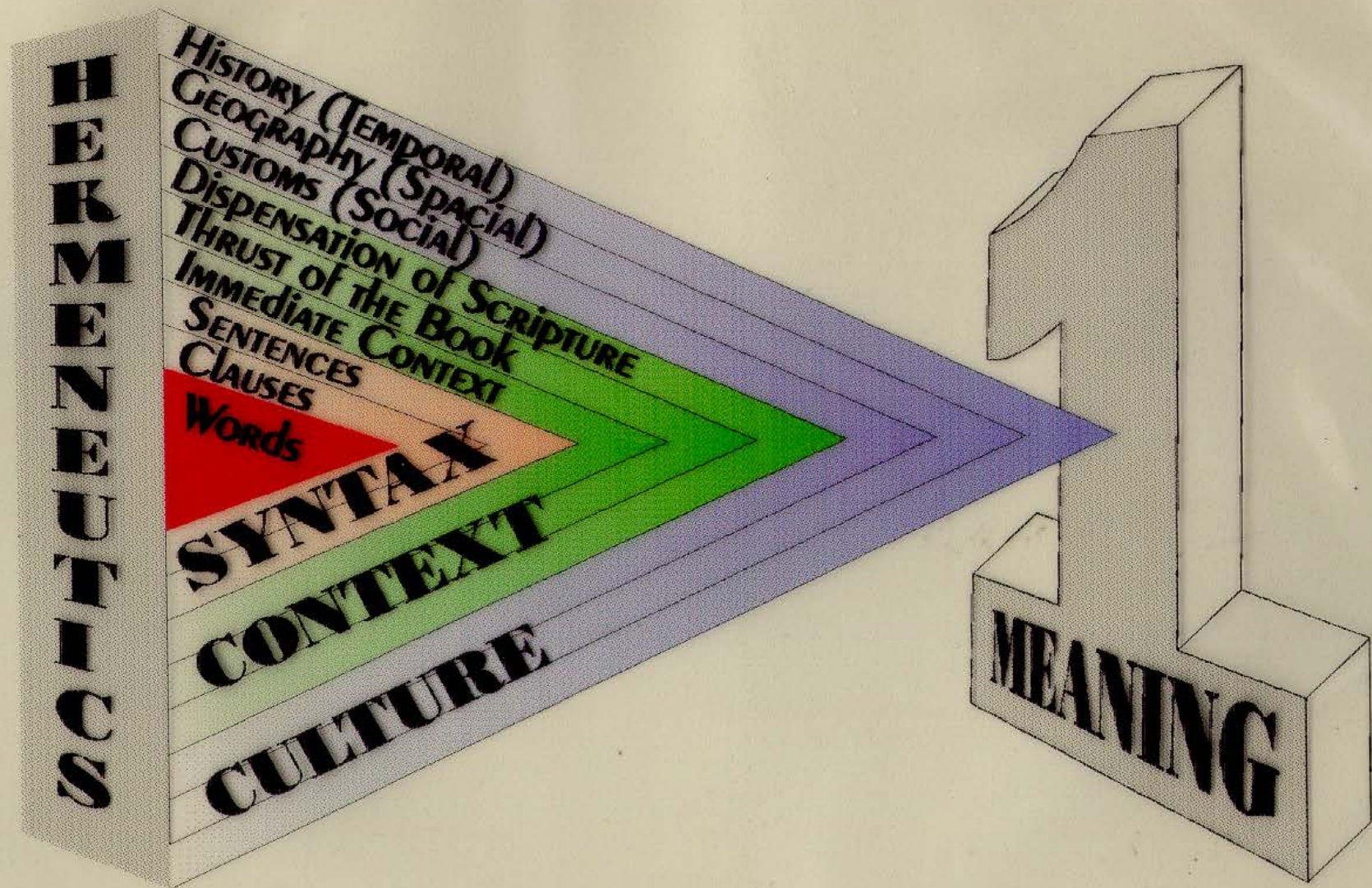
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INTRODUCTION TO THE INTERPRETIVE TASK

THE PROCESS OF INTERPRETATION



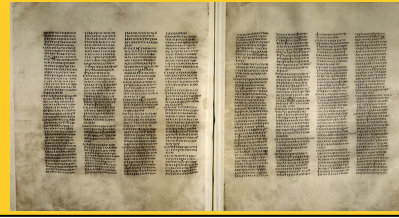
God's Communication Process



Revelation/
Inspiration

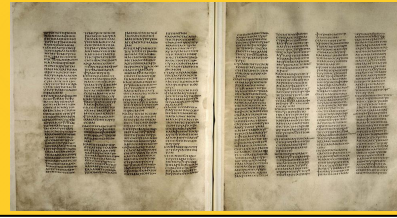
The Mind
and Will of
God

The Attitude
and Actions
of People



Revelation and Inspiration

- Revelation is the “unveiling” of truth. 1 Cor. 2:1-16
- Inspiration is the written recording of unveiled truth, the Word of God, without error. 2 Tim. 3:15-17; 2 Peter 1:20-21

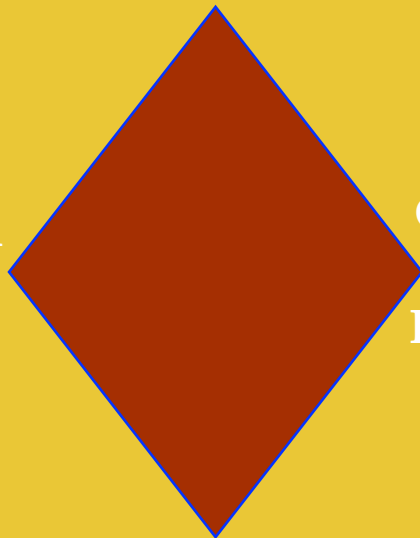


The Two-Fold Word of God: The Incarnate Word and the Written Word

The Incarnate Word

Jesus Christ

Human
Parent

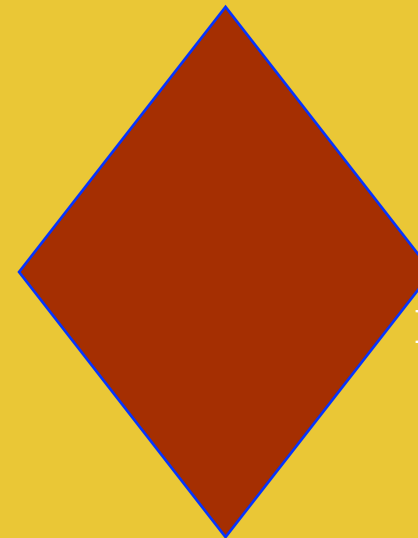


Conceived
by the
Holy Spirit

The Written Word

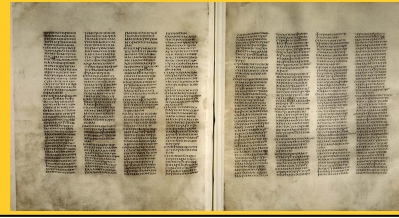
Holy Scripture

Human
Authors



Inspired
by the
Holy Spirit

Without Error



The Anvil—God’s Word

**Last eve I passed beside a blacksmith’s door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.**

**“How many anvils have you had,” said I,
“To wear and batter all those hammers so?”
“Just one,” said he, and then, with twinkling eye,
“The anvil wears the hammers out, you know.”**

**And so, thought I, the anvil of God’s Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.**

Author Unknown

God's Communication Process



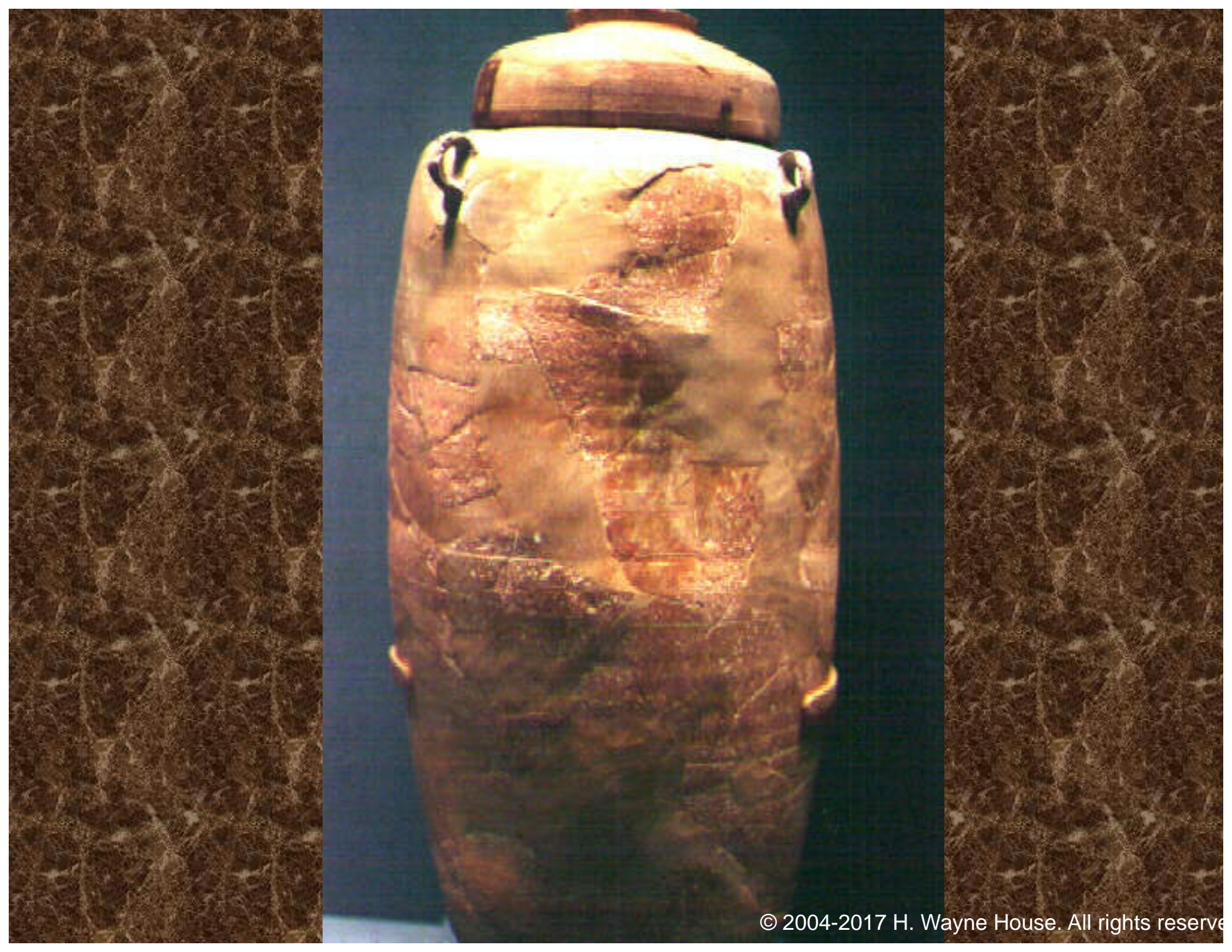
Revelation/
Inspiration

Transmission

The Mind
and Will of
God

The Attitude
and Actions
of People





בראשית GENESIS

ה' ר"פ וכו' מ"פ.
 ג בתור³, יג' ול' בליש.
 ה ר"פ.
 ז. ב. ח. ב' מנה
 בליש וכל שמראל דכות
 ב מ' ה רוח יי.
 כה. 10. ל.
 11.
 12. 13. 14. מנה
 ס"פ בתור
 כה. 10. 15. מנה בטע בעינ.
 ל.
 16. 17. ב. 1. בעינ
 ל.
 כה. 10. ל. 18. 19.
 1. בעינ. 20. ל.
 כה. 10. ל.
 ב. ג. 21.
 1. בעינ. 2. ב מל וחד חס²².
 ב. 22.
 1. 2. ר"פ
 כה. 10. ב חס
 ב חר מל וחד חס
 23.
 1. בעינ. 16. ד. י' חסוק
 את את ואת ואת.
 ב חס. ל.

1 1 בְּרֵאשִׁית^a בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 2 וְהָאָרֶץ
 הָיְתָה תֵהוֹ וְזָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
 הַמַּיִם: 3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: 4 וַיֵּרָא אֱלֹהִים אֶת־
 הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: 5 וַיִּקְרָא
 אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 אֶחָד: 6 וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל
 בֵּין מַיִם לְמַיִם: 7 וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר
 מִתַּחַת לְרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרְקִיעַ וַיְהִי־כֵן: 8 וַיִּקְרָא
 אֱלֹהִים לְרְקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: 9
 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם: 10 אֶחָד וַתֵּרָא
 הַיַּבְשָׁה וַיְהִי־כֵן: 11 וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמַקְוֵה הַמַּיִם
 אֲדָמָה עֵשֶׂב^a מִזְרִיעַ זֶרַע עֵץ^b פְּרִי עֵשָׂה פְּרִי לְמִינֹה^c אֲשֶׁר זָרַע־בוֹ
 עַל־הָאָרֶץ וַיְהִי־כֵן: 12 וַתִּצֵּא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ
 וְעֵץ עֵשָׂה פְּרִי אֲשֶׁר זָרַע־בוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: 13 וַיְהִי־
 עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: 14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאוֹרָת
 בְּרִקְיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהַיּוֹם לְאֶתֶת וּלְמוֹעֲדִים
 וּלְיָמִים וּשְׁנָיִם: 15 וְהַיּוֹם לְמְאוֹרָת בְּרִקְיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ
 וַיְהִי־כֵן: 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרָת הַגְּדֹלִים אֶת־הַמְּאוֹר

Cp 1 1 Mm 1. 2 Mm 2. 3 Mm 3. 4 Mm 3139. 5 Mp sub loco. 6 Mm 4. 7 Jer 4,23, cf Mp sub loco. 8 Hi 38,19. 9 2 Ch 24,20. 10 Mm 5. 11 Mm 6. 12 Mm 3105. 13 חר וחד לחשך Hi 28,3. 14 Mm 200. 15 Mm 7. 16 Mm 1431. 17 Mm 2773. 18 Mm 3700. 19 Mm 736. 20 חר ליקשה Ps 66,6. 21 Mm 722. 22 Mm 2645. 23 Qoh 6,3.
 Cp 1,1 Orig Βρησιθ vel Βαρησιθ (-σεθ), Samar bārāsīt || 6^a huc tr 7^{a-a} cf 9.11.15.20. 24.30 || 7^{a-a} cf 6^a; ins כִּי־טוֹב cf 4.10.12.18.21.31 et 8 (8) || 9^a 9 συναγωγῆν = מקוה cf 10 מקוה המים || 10 10 + και συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν και ὄφθη ἡ ξηρά = וַתֵּרָא הַיַּבְשָׁה וְהַיּוֹם לְמְאוֹרָת בְּרִקְיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ || 11^{a-a} 11 עשׂב c דשא || 12 || 1 c pc Mss μωστעט || 12 || ° prb dl cf 12.

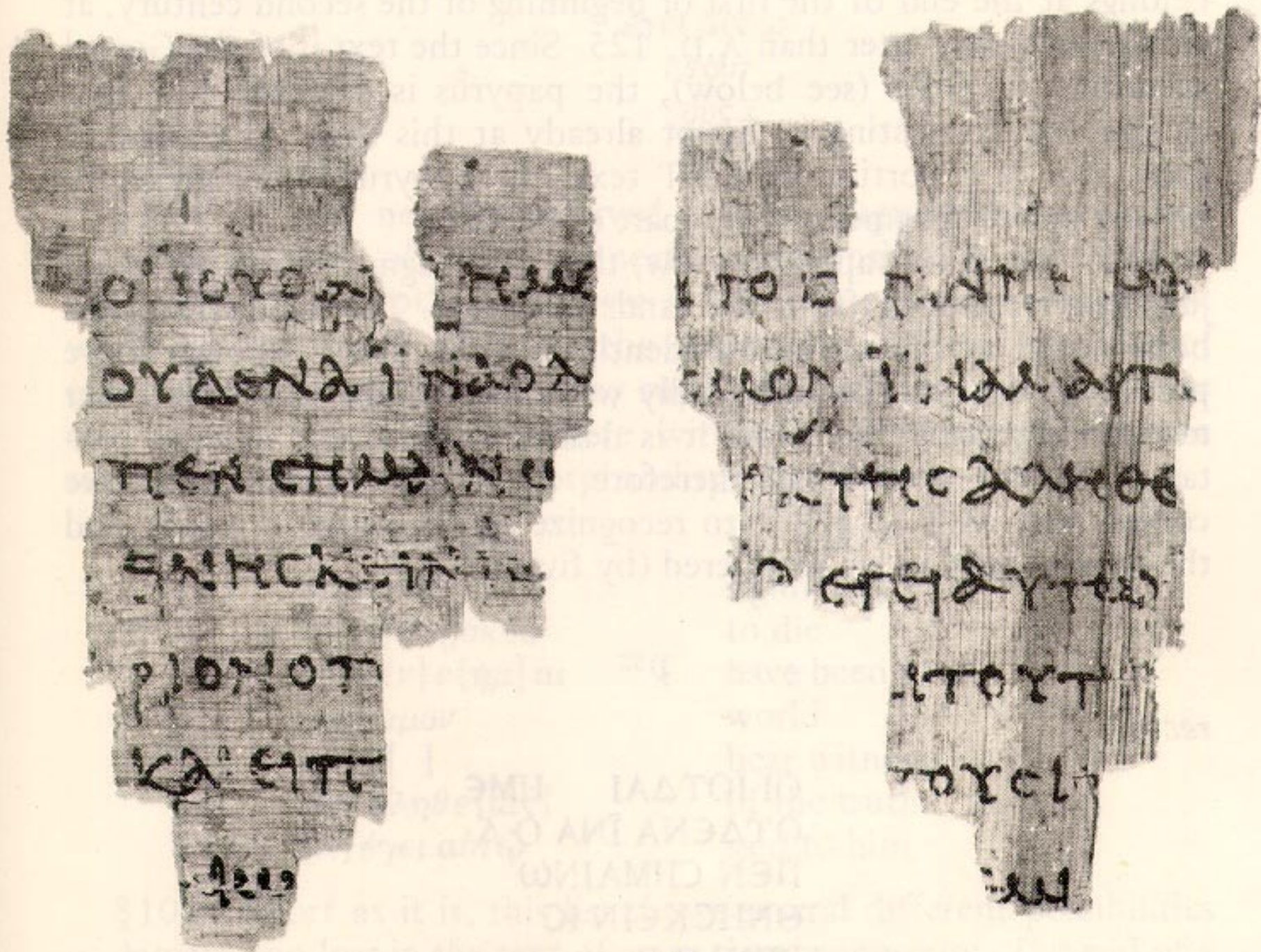


Figure 3. Papyrus Rylands Greek 457 (P⁵²), *recto*: John 18:31-33; *verso*: John 18:37-38. *Reproduced at actual size.*

2NR

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Figure 15. Codex Vaticanus (B): Luke 24:32-53 and John 1:1-14. Actual size 10.8 X 10.8 in.

ΚΑΤΑ ΙΩΑΝΝΗΝ

¹ III **1** Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. **2** οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. **3** πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν: ὃ γέγονεν: **4** ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων: **5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

² III **6** Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ, τὸ ὄνομα αὐτῷ Ἰωάννης. **7** οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. **8** οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

³ III **9** Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. **10** ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

⁴ X **11** εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. **12** ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, **13** ὅτι οὐκ' ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

⁵ III **14** Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. **15** Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,

1J 1,1s; 2,13
Gn 1,1 · Ap 19,13·
17,5 | Prv 8,22s
Sap 9,1 Ps 33,6
1K 8,6 Kol 1,
16s H 1,2 Ap
3,14 | 5,26 1J 1,
2· 8,12! |
3,19; 12,35 Is
9,1

Mc 1,4p

5,33

Act 19,4

20; 5,35

8,12! Mt 4,16
1J 2,8 · 3,19; 11,27!
3-5; 14,17 1K
2,8 1J 3,1

5,43

G 3,26 E 1,5

1J 3,1 ·

20,31 1J 5,13!

3,5s 1P 1,23

1J 4,7! Jc 1,18

1T 3,16 Kol 1,

22! · PsSal 7,6

Ez 37,27 Ap 21,

3 · 2P 1,16s

1J 1,1 · 2,11! L 9,

32 · 3,16! · 17!

27.30 Mt 3,11!

Inscriptio: εὐαγγέλιον κ. Ι. Ϝ^{66.75} (A) C D L W^s Θ Ψ f¹ 33 ℞ vg^{ww} | αγιον ευ. κ. Ι. (28)
al | txt (℞ B)

¶ 1,3 οὐδεν Ϝ⁶⁶ ℞* D f¹ pc; Cl^{ex} Thd | :+ – et :! , ℞^c (Θ) Ψ 050^c f^{1.13} 33 ℞ sy^{p,h} bo | txt Ϝ^{75c}
C D L W^s 050*. l 2211 pc b vg^s sy^c sa; Ptol^{lr} Theoph Ir^{lat} Tert Cl Cl^{ex} Thd Or (sine interp. vl
incert. Ϝ^{66.75}* ℞* A B Δ al) • 4 εστιν ℞ D it vg^{mss} sa?; Ptol^{lr} Ir^{lat} Cl^{pt} Or^{mss} | – W^s | □ B*
• 6 κυριου D* | την ℞* D* W^s sy^c; Ir^{lat} • 13 ουκ et γεννηθ- D* | qui non et natus est
b; (Tert) | txt Ϝ^{66vid} ℞ B² C D^c L W^s Ψ f^{1.13} 33 ℞ sy^{p,h} (sed γεννηθ- Ϝ⁷⁵ A B* Δ Θ pc) |
□ B* • 15 ουτ. ην ο ειπων· ℞! B* C*; Or | ουτ. ην ℞* | τοϛ ℞* W^s c

Centers of the Early Christian Church



God's Communication Process



Revelation/
Inspiration

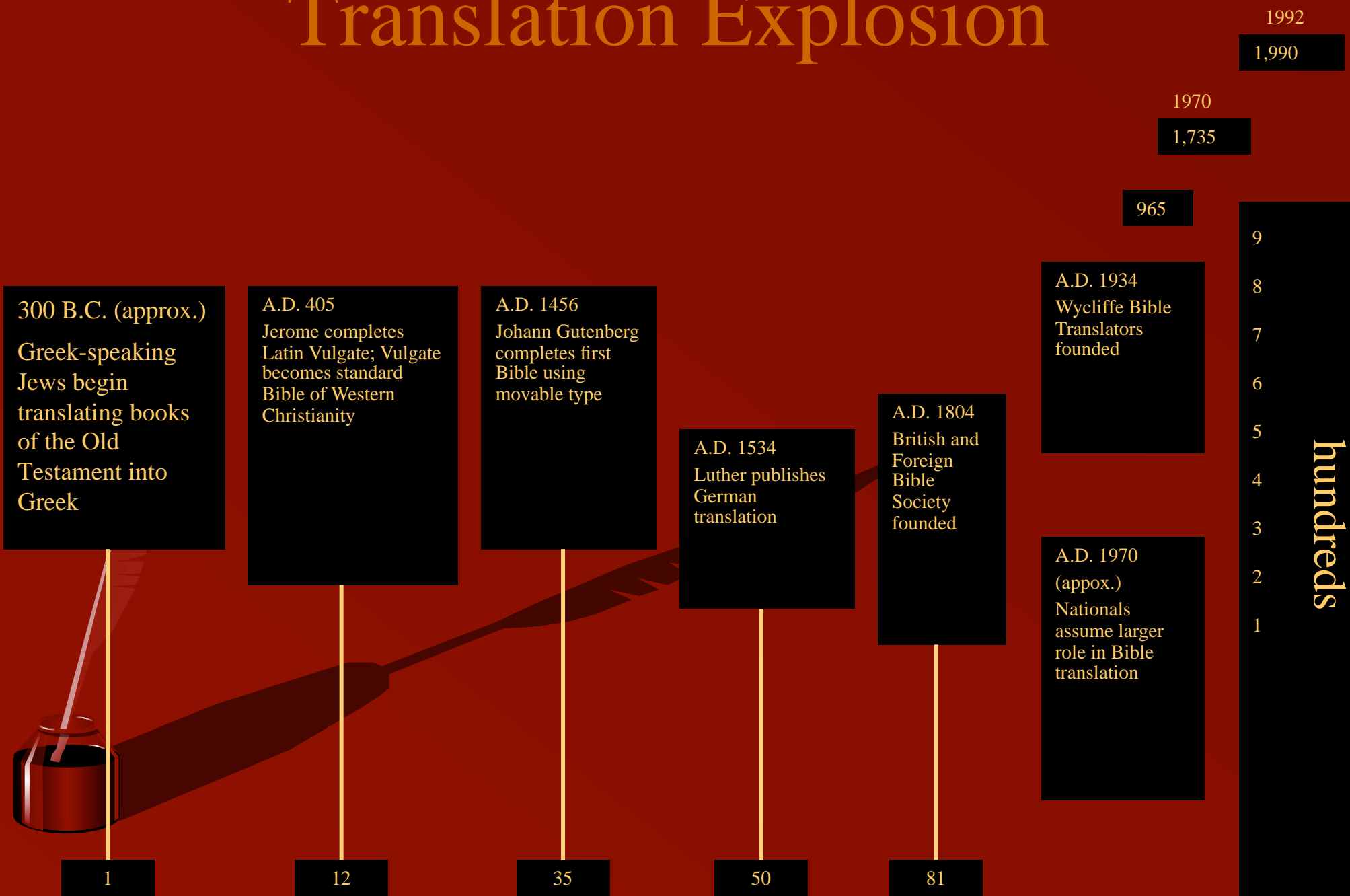
Transmission

Translation

The Mind
and Will of
God

The Attitude
and Actions
of People

Translation Explosion



300 B.C.

900

hundreds

Theories of Bible Translation

Now as we have chiefly observed the sense, and labored always to restore it to all integrity, so have we most reverently kept the propriety of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greek tongue, rather constrained them to the lively phrase of the Hebrew than enterprised far by mollifying their language to speak as the Gentiles did. And for this and other causes we have in many places reserved the Hebrew phrases, notwithstanding that they may seem somewhat hard in their ears that are not well practiced and also delight in the sweet-sounding phrases of the Holy Scriptures.

Preface to the Geneva Bible (1560).

God's Communication Process



Revelation/
Inspiration

Transmission

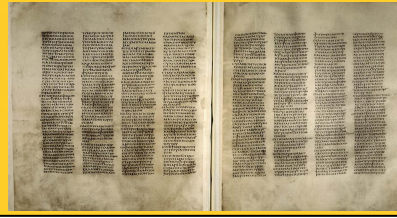
Translation

Interpretation

The Mind
and Will of
God

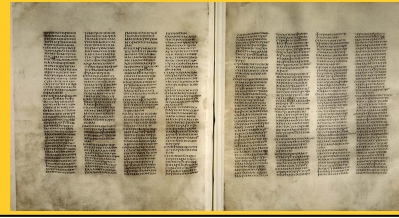
The Attitude
and Actions
of People

Theory & Practice of Biblical Hermeneutics



*Dr. H. Wayne House
M.A., Th.D., J.D.
Distinguished Professor of
Theology, Law, and Culture*

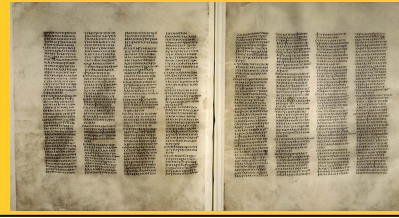
INTRODUCTION TO THE INTERPRETIVE TASK



Definition of Hermeneutics

“Hermeneutics is the science and art of Biblical interpretation. It is a science because it is guided by rules within a system; and it is an art because the application of the rules is by skill, and not by mechanical imitation.”

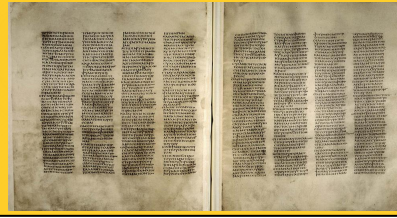
Bernard Ramm



Interpretation (Hermeneutics)

- Interpretation is the effort to determine what the Bible means by what it says; finding out what the author meant in the historical-grammatical context in which he was writing, and putting that meaning into contemporary equivalent expressions. Hermeneutics is the foundation of all doctrines.

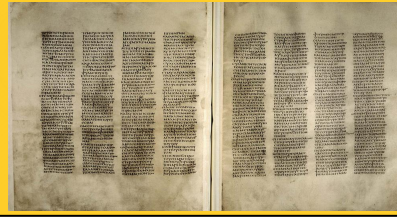
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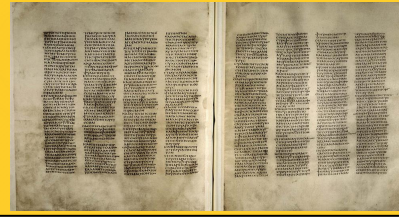
HISTORICAL SCHOOLS OF INTERPRETATION

Theory & Practice of Biblical Hermeneutics



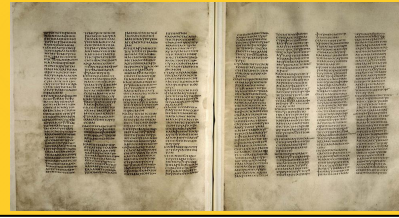
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ALLEGORICAL SCHOOL OF INTERPRETATION



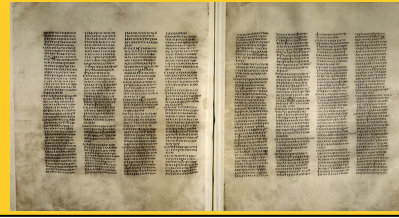
Definition of Allegorical Method of Interpretation

- “In the allegorical method of a text is interpreted apart from its grammatical-historical meaning. What the original writer is trying to say is ignored. What the interpreter wants to say becomes the only important factor.” (Mickelsen)



Explanation of Allegorical Method of Interpretation

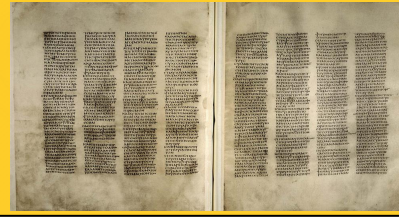
- Allegorization involves assigning a Scripture passage an assumed meaning different from the plain-literal meaning. It believes that beneath the letter or the obvious sense is the real meaning of Scripture:
 - Literal meaning
 - Analogical meaning (hidden meaning beneath the literal)
 - Moral Lesson
 - Spiritual meaning (the most important)



Origins of the Allegorical Method

Greek Allegorism (its influence)

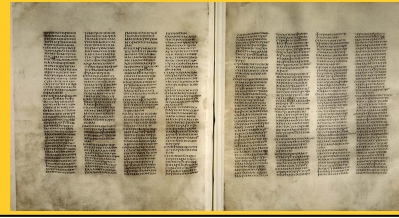
- Emerging religious and philosophical views in conflict with the mythical stories of the past
- Solution came in allegorizing the religious heritage with modern philosophical ideas.



Jewish Allegorism

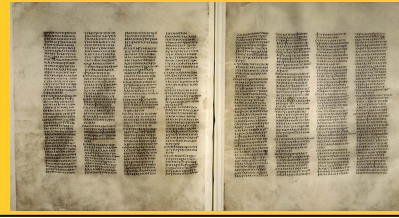
Tension arose because Alexandrian Jews were attempting to cling both to their own national Sacred Scriptures and to the Greek philosophical tradition.

Solution was found in allegorizing the religious heritage.



Development of Allegorism in the Church

What began as a pagan system of interpretation by the Greeks was adopted by the Jews, and later by the Church.



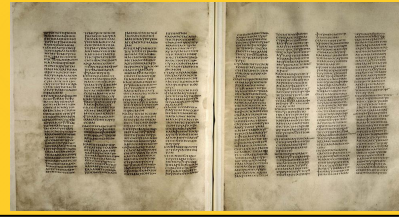
Early Patristic Allegorism

Clement (A.D. 150-215)

Origen (A.D. 185-254)

Jerome (A.D. 347-420)

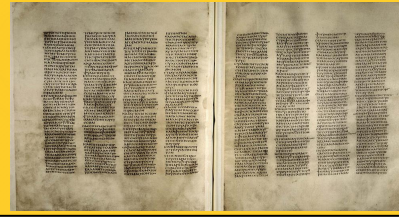
Augustine (A.D. 354-430)



Application of the Allegorical Method

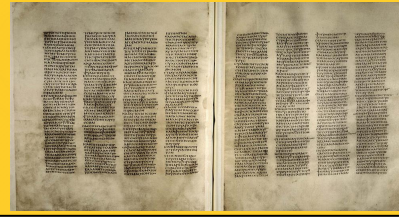
It dominated exegesis until the Reformation
Luther and Calvin condemned the
allegorical method, but followed it in their
eschatology. So the Reformation was not a
complete break with allegorization.

Theory & Practice of Biblical Hermeneutics



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LITERAL SCHOOL OF INTERPRETATION



Syrian School of Antioch

School in opposition to the allegorism of Origen.

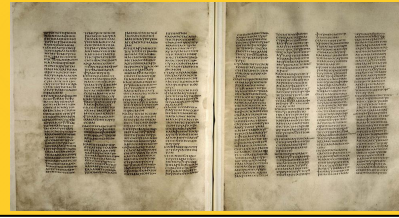
Produced men such as Theodore of Mopsuestia and John Chrysostom

Emphasized

Literal Interpretation

- Plain-literal
- Figurative-literal

Historical interpretation



The Reformers

Hermeneutical Factors Leading to Reform

Emphasis on divine revelation

Renewed study of Hebrew and Greek

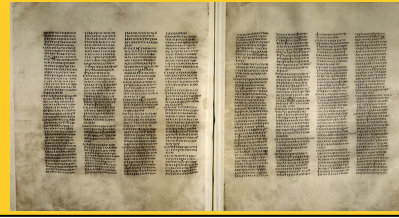
Luther's Hermeneutical Principles

Luther rejected allegory

Luther accepted the primacy of the original languages

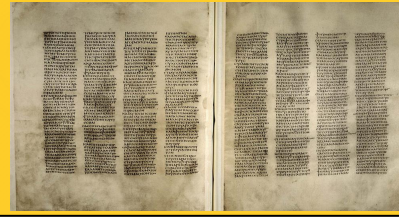
Luther accepted the historical and grammatical principle

Theory & Practice of Biblical Hermeneutics



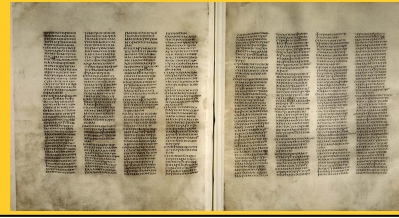
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PRIMARY PRINCIPLES THAT AFFECT PROPER INTERPRETATION



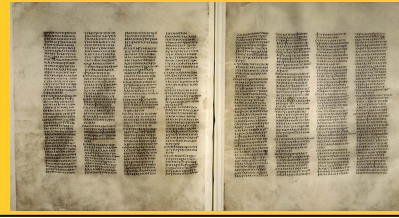
Principle One: Priority of Original Languages

- The teaching office of the church and study of original languages versus universal popedom.
- Levels of understanding and study of original languages
- Examples: Jn 15:2; Heb 2:16; Heb 7:3



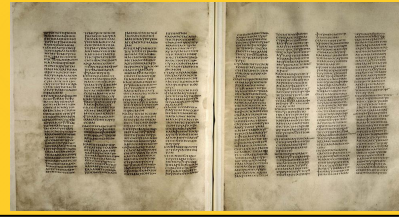
Principle Two: Accommodation of Revelation

- God condescends to man's understanding
- Revelation is anthropomorphic and analogical in its expression
- Rejection of accommodation



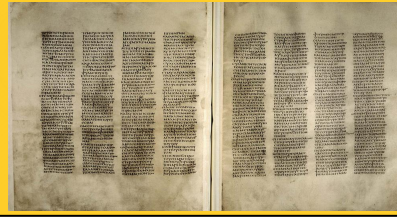
Principle Three: Progressive Revelation

- God reveals Himself, His perspective and His plan progressively
- God's general revelation is to all humans
- God's special revelation is to His chosen



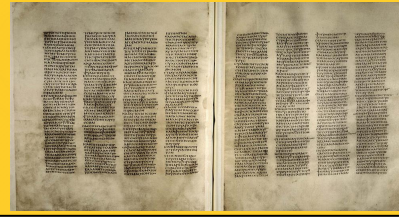
Principle Four: Historical Propriety

- Importance of historical perspective, that is, how would a given revelation be understood in its historical context
- Examples: Jn 3:5; Jn 6; Gen 3:15



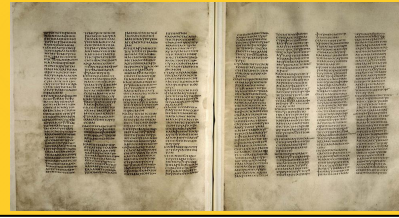
Principle Five: Ignorance

- With biblical study must come humility and recognition that not everything can readily understood, or even at all.



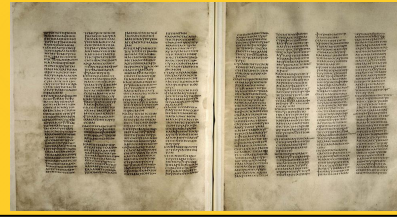
Principle Six: Differentiating Interpretation from Application

One interpretation but many applications, but the application must flow naturally from the interpretation.



Principle Seven: Checking Our Interpretation

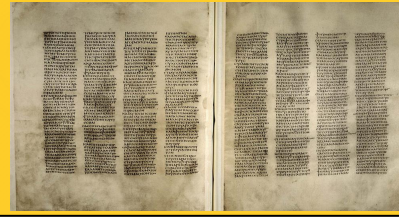
- Check our interpretation against *secular* studies
- Check our interpretation against historic *doctrinal* documents
- Check our interpretation against important *exegetical* studies of others



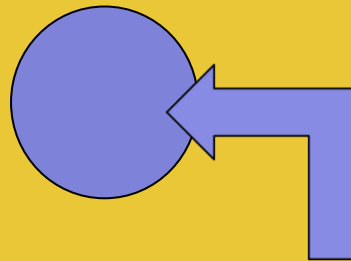
Principle Eight: Induction

Determine the meaning of a passage and NOT attributing meaning to it.

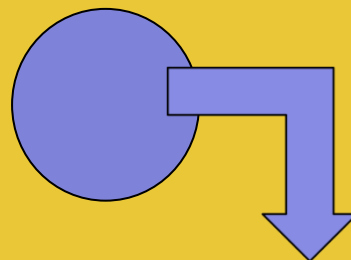
- Eisegesis
- Exegesis

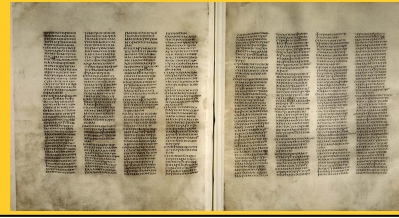


- EISEGESIS—from εἰς ~ “into” or leading a meaning INTO a text.



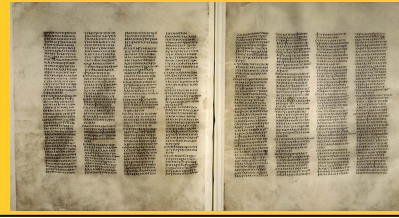
- Exegesis—from ἐκ ~ “out of” or leading a meaning OUT OF a text.





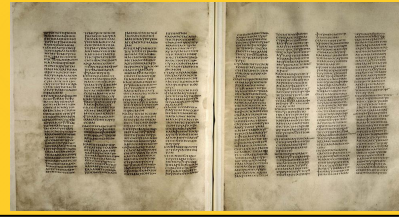
Principle Nine: Preference for Clearest Interpretation

- One should take the interpretation that is the most probable in the passage according to the context.
- Examples: Gen 6; Col 1:6 and Rom 10:18



Principle Ten: Unity of the Sense of Scripture

- The meaning of Scripture is one.
- More than one sense of a text obscures a text.
- Often the problem of allegorization



Principle Eleven: Analogy of the Faith

- Originated in the Reformation
- Scripture helps us to interpret Scripture
- Theological unity of the Bible and one counsel of God

• STOP