

SYLLABUS

I. COURSE DESCRIPTION

This course will provide instruction in the principles and practice of hermeneutics with emphasis on the importance and challenges of Bible interpretation. It explores the reasons why there are different interpretations, considers the inspiration and inerrancy of Scriptures as foundational truth and defines key terms – all in a practical, down-to-earth way. This course proposes, explains and illustrates a seven-step process of exegetical investigation that will help the student discover the original meaning of a particular passage of Scripture and its significance to us today.

II. COURSE OBJECTIVES

This hermeneutics class aims to help students ...

- ... **DEFINE** the keys terms involved in the hermeneutical process;
- ... **DISCOVER** why there are different interpretations and the ground rules for accurate interpretation;
- ... **DEVELOP** the skills in doing exegetical investigation, and
- ... **DEDICATE** themselves to excellence in studying God’s Word.

II. COURSE OUTLINE

1. Preliminaries
2. Priority of Hermeneutics
 - Hermeneutical Overview
3. Principles of Interpretation
 - Hermeneutical Spiral
4. Preparation for Exegesis
5. Process of Exegetical Investigation
6. Practice of Exegetical Investigation



“Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing - rightly handling and skillfully teaching - the Word of Truth.”

2 Timothy 2:15 (Amplified)

LEVEL 1

THE IMPORTANCE OF HERMENEUTICS

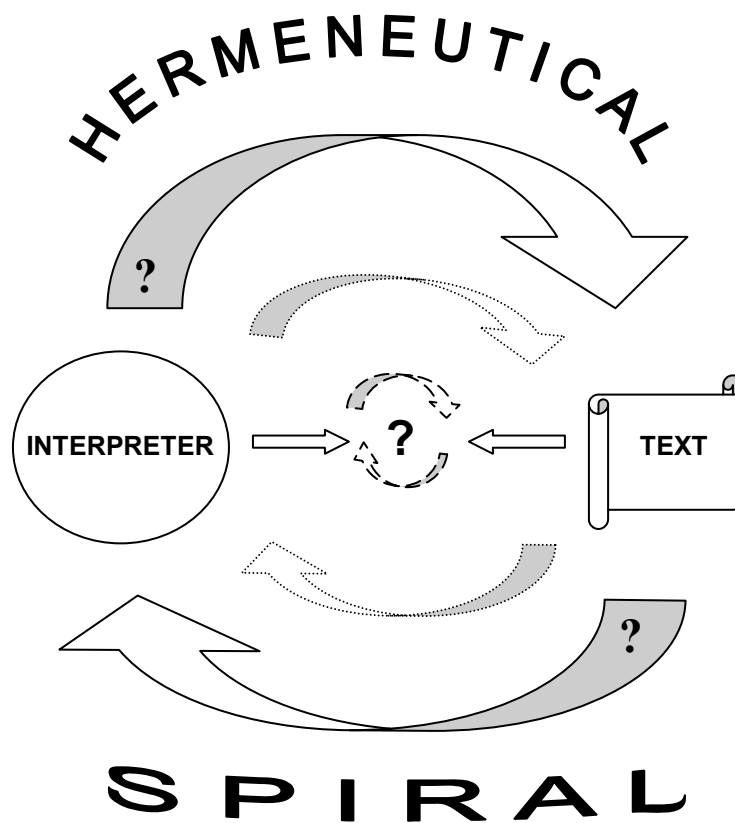
(Why are there so many interpretations?)

1. We all understand **DIFFERENTLY** from others.
2. We have a tendency to **JUMP** quickly to conclusions.
3. We tend to be **NOT** open to new things that are being said.
4. We have a tendency to understand the **PART** and not the **WHOLE**.
 - It's the whole that gives the **PART** the meaning
 - You need to understand the **WHOLE** first before you can understand the part
5. We tend to read our **IDEAS** back into the Bible.

PREUNDERSTANDING – our prior knowledge, biases and presuppositions.

4 Levels of Preunderstanding :

- a) **INFORMATIONAL** Level - our prior understanding of things
 - b) **ATTITUDINAL** Level - our disposition
 - c) **IDEOLOGICAL** Level - our mental framework, the big picture
 - d) **METHODOLOGICAL** Level - the methods we employ to understand something can predetermine the outcome.
- Preunderstanding is a reality one needs to accept. No one reads the Bible without bias.
 - Our preunderstanding becomes the starting point as we approach the Scriptures but we need to allow the Bible to challenge/correct/change these biases.
 - This goes back and forth until the question we ask is the question the text seeks to answer. This is called the *Hermeneutical Spiral* (a phrase I borrowed from Grant R. Osborne, who wrote the excellent book *The Hermeneutical Spiral*. I'm using the same title but the concept has a different twist).



6. We tend to indiscriminately apply passages to **JUSTIFY** our beliefs.

*We are not to interpret Scripture
in the light of our experience;
but we are to interpret our experience
in the light of Scripture.*

THE PRINCIPLES OF INTERPRETATION

(Revised from Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth*, Wheaton, Illinois: Victor Books, 1991, 19-21).

HERMENEUTICS (her-men-noo-tiks) - is the **SCIENCE** and **ART** of interpreting the Bible.

As a science, it **ARTICULATES** principles and investigates the laws of thought and language.

As an art, it teaches what **APPLICATION** these principles should have.

Therefore, hermeneutics provides us with a **STRATEGY** that will enable us to understand what an author intended to communicate.

EXEGESIS (ex-uh-gee-sus) - is the determination of the **MEANING** of the biblical text in its historical and literary contexts.

If Hermeneutics consists of the principles by which the meaning is determined ...
Exegesis is the actual interpretation of the text.

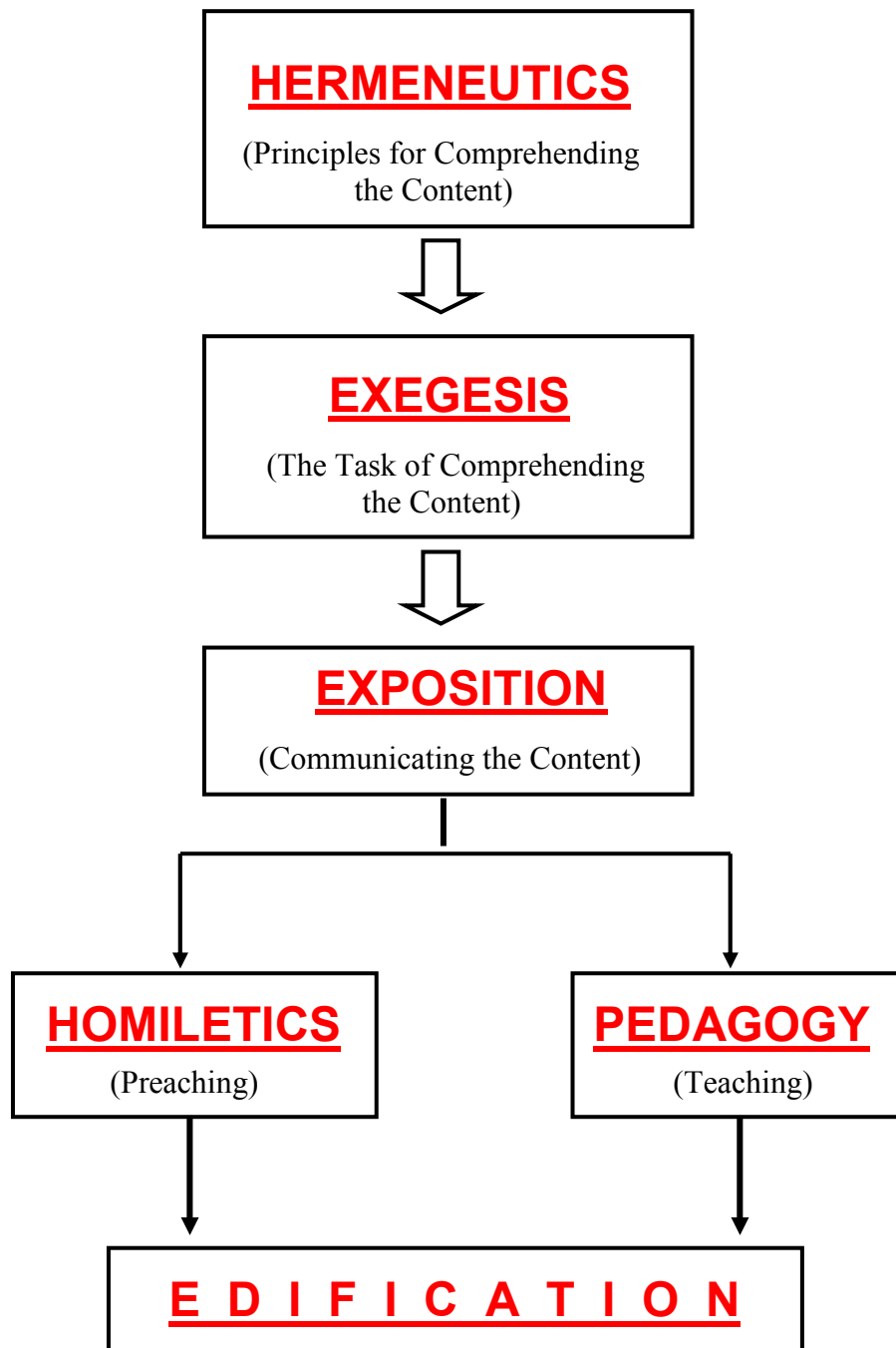
EXPOSITION - is the **COMMUNICATION** of the meaning of the text with its relevance to present-day hearers.

HOMILETICS - is the science and art by which the meaning and relevance of the Biblical text are communicated in a **PREACHING** situation.

PEDAGOGY - is the science and art by which the meaning and relevance of the Biblical text is communicated in a **TEACHING** situation.

Hermeneutics	Exegesis	Exposition
RECIPE	BAKING	SERVING
THEORIES	TASK	TRANSMISSION
PRINCIPLES	PRACTICE	PREACH

FLOW-CHART AND DEFINITIONS



THE BIBLE AS A BOOK

Ground Rules for Interpretation

(Adapted from Roy B. Zuck, Basic Bible Interpretation, 59-75)

The Bible as a Human Book

In approaching the Bible it is a self-evident truth that the Bible is a human book.

Like other books it is written in languages spoken by people for the purpose of communicating ideas from the writers to the readers.

The rules or principles for interpreting the Bible are not arbitrary.

The principles of interpretation are not **INVENTED** or **LEARNED** but are part of the very nature of man.

In other words the principles for interpreting the Bible are simply **DESCRIPTIONS** of the way people think and read when they seek to understand the meaning of any writing.

They are not inventions, they are discoveries.

Rather than being created, they are observed.

If they were arbitrarily devised by man, then each person could make up his own rules.

Communication, whether spoken or written, always involves three elements:

- (a) the **SPEAKER** or **WRITER**
- (b) the **MESSAGE**, given in intelligible audible sounds or intelligible written symbols, and
- (c) the **HEARERS** or **READERS**

WHERE DOES MEANING RESIDE?

1. **Author-Centered** - *the only correct meaning of a text is that single meaning the original author intended it to have.*
2. **Text-Centered** - *meaning resides independently in the text itself, regardless of what the author meant or of what later readers understand from them.*
3. **Reader-Centered** - *meaning is a function of readers, not authors, and that any text's meaning depends upon the reader's perception of it.*

The purpose of the speaker or writer is to convey to the hearers or readers an idea he has in mind.

He does this by means of linguistic symbols common to both the communicator and the ones receiving the communication.

The desired result is that the hearers or readers will understand in their minds the ideas conveyed from the minds of the speaker or writer.

A person can know the mind of a speaker or author only by what he says or writes.

Since the Bible is a human book given as a written communication in human language to be understood by people - several rules stems from it:

RULE # 1 Each biblical writing - that is, each word, sentence, and book – was recorded in a **WRITTEN LANGUAGE** and followed normal, grammatical meanings, including figurative language.

GRAMMATICALLY

RULE # 2 Each biblical writing was written by someone to **SPECIFIC** hearers or readers in a **SPECIFIC** historical geographical situation for a **SPECIFIC** purpose.

HISTORICALLY

RULE # 3 The Bible is affected and influenced by the **CULTURAL** environment from which each human writer wrote.

CULTURALLY

Examples:

Exodus 23:19

“Do not cook a young goat in its mother’s milk.”

Ruth 4:8

“So the kinsman-redeemer said to Boaz,
‘Buy it yourself.’ And he removed his sandal.”

RULE # 4 *Each biblical writing was accepted or understood in the light of its **CONTEXT**.*

↓
CONTEXTUALLY

RULE # 5 *Each biblical writing took on the nature of a specific **LITERARY** form.*

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LITERARILY

Literary Genres of the Bible

GENRE	CHARACTERISTICS	BIBLICAL BOOKS AND EXAMPLES
Apocalyptic	Dramatic, highly symbolic material; vivid imagery; stark contrasts; events take place on a global scale; frequently narrated in the first-person as an eyewitness account; portrays a cosmic struggle between good and evil.	Revelation
Biography	Close-up view of an individual's life; subject is often portrayed in contrast to someone else; selected events reveal character development, either positively (comedy) or negatively (tragedy).	Abraham, Isaac, Jacob, Joseph, Moses, Saul, David, Elijah, Jesus
Encomium	Sings high praise of someone or something; rehearses in glowing terms the subject's origins, acts, attributes, or superiority; exhorts the reader to incorporate the same features into his own life.	1 Sam. 2:1-10 Psalm 19 Psalm 119 Prov. 8:22-36 Prov. 31:10-31 Song of Solomon John 1:1-18 1 Corinthians 13 Col. 1:15-20 Hebrews 1-3
Exposition	Carefully reasoned argument or explanation; well-organized; logical flow; terms are crucial; builds to a logical, compelling climax; the aim is agreement and action.	Paul's letters Hebrews James 1 and 2 Peter 1, 2, and 3 John Jude
Narrative	A broad category in which story is prominent; includes historical accounts; structure is conveyed through plot; characters undergo psychological and spiritual development; selected events used to convey meaning; events juxtaposed for contrast and comparison.	Genesis–Ezra The gospels Acts

GENRE	CHARACTERISTICS	BIBLICAL BOOKS AND EXAMPLES
Oratory	Stylized oral presentation of an argument; uses formal conventions of rhetoric and oratory; frequently quotes from authorities well known to listeners; usually intended to exhort and persuade.	John 13-17 Acts 7 Acts 17:22-31 Acts 22:1-21 Acts 24:10-21 Acts 26:1-23
Parable	Brief oral story illustrating moral ; truth frequently relies on stock characters and stereotypes; presents scenes and activities common to everyday life; encourages reflection and self-evaluation.	2 Sam. 12:1-6 Eccles. 9:14-16 Matt. 13:1-53 Mark 4:1-34 Luke 15:1-16:31
Pastoral	Literature dealing with rural, rustic themes, especially shepherds; heavy on description, lean on action; often meditative and quiet; emphasis on the bond between a shepherd and his sheep; idealized presentation of life away from urban evils.	Psalm 23 Isa. 40:11 John 10:1-18
Poetry	Verse intended to be spoken or sung rather than read; emphasis on cadence and the sounds of words; vivid images and symbols; appeals to the emotions; may employ features of encomium, pastoral, and other literary styles; in O.T., heavy use of parallelism.	Job Psalms Proverbs Ecclesiastes Song of Solomon
Prophecy	Strident, authoritative presentation of God's will and words; frequently intended as a corrective; intended to motivate change through warnings; foretells God's plans in response to human choices.	Isaiah—Malachi

GENRE	CHARACTERISTICS	BIBLICAL BOOKS AND EXAMPLES
Proverb	Short, pithy statement of a moral truth; reduces life to black-and-white categories; often addressed to youth; frequently employs parallelism; points readers toward the right and away from evil; heavy use of metaphors and similes.	Proverbs
Satire	-Exposes and ridicules human vice and foolishness; is employed by various literary styles, especially narrative, biography, and proverb; warns readers through a negative example.	Prov. 24:30-34 Ezekiel 34 Luke 18:1-8 2 Cor. 11:1-12:1
Tragedy	Relates the downfall of a person; uses selected events to show the path toward ruin; problems usually revolve around a critical flaw in the person's character and moral choices; warns readers through a negative example.	Lot Samson Saul Acts 5:1-11
Wisdom Literature	A broad category in which an older, seasoned person relates wisdom to a younger; may use parable; gives observations on fundamental areas of life—birth, death, work, money, power, time, the earth, and so on; appeals on the basis of human experience.	Job Proverbs Psalm 37 Psalm 90 Ecclesiastes

For additional help with the literary types of the Bible, see Leland Ryken's excellent book *The Literature of the Bible* (Grand Rapids: Zondervan, 1974).

RULE # 6 *Each biblical writing was understood by its initial readers in accord with the basic principles of LOGIC & COMMUNICATION*

LOGICALLY

Example:

1 John 1:8

If we claim to be without sin, we deceive ourselves and the truth is not in us."

1 John 3:9

No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning

The Bible as a Divine Book

The Bible is like no other book.

It is unique for it has come to us from God Himself.

This is evident from its own claims to inspiration.

Paul wrote, "All Scripture is God-breathed" (2 Tim. 3:16).

Though human writers were used by God to record the Scriptures, using their own styles of diction and expressing their own personalities, their words were the "out-breathing" of God.

INSPIRATION then is the supernatural work of the Holy Spirit whereby He guided and superintended the writers of Scripture so that what they wrote is the Word of God.

This "breathing" into the writings, or superintending over the writings, was an act both **PLENARY** and **VERBAL**.

It was verbal in that the Holy Spirit guided in the choice of the words, which cannot be separated from thoughts.

It is thus clear that the Bible is from God.

From this truth stem four rules, which Bible interpreters should recognize as they approach the Scriptures.

- Biblical teaching on **Revelation** :

“In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe” (*Heb. 1:1-2 NIV*).

Inspiration :

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work. (2 Tim 3:16, 17)

Charles Ryrie

God superintended the human authors of the Bible so that they composed and recorded without error His message to mankind in the words of their original writings.

And so we find in the Bible human writers, guided by a divine Author, using human language within their inherent linguistic and cultural contexts to communicate truths, which God wants written.

Paul used "Scripture" to refer to both the OT and the NT.

1 Timothy 5:18

“For the Scripture says, ‘You shall not muzzle the ox while he is threshing,’ (from Deuteronomy 25:4) and ‘The laborer is worthy of his wages.’” (from Luke 10:7)

Peter also used "Scripture" to refer to both the OT and NT writings.

2 Peter 3:15-16

“Our beloved brother Paul... wrote to you, ...in all his letters, ... some things hard to understand, which the untaught and unstable distort, as they do the other Scriptures.”

39 One of the criminals who hung there hurled insults at him:

"Aren't you the Christ? Save yourself and us!"

40 But the **other** criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? **Luke 23:39-40**

“Carried along by the Holy Spirit” illustrated from Acts 27:13-15

“They weighed anchor and began sailing along Crete, ...there rushed down from the land a violent wind, ...and when the ship was caught in it ...we gave way to it and let ourselves be driven along.”

Jesus' View of Scripture

Matthew 5:17 – “Do not think that I came to abolish the Law or the Prophets; ... For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”

JESUS VIEW OF INSPIRATION

The Lord Jesus Christ wholeheartedly believed in:

The Genesis account of creation [*Mt.19:4-6, Mk 10:6-8*]

The Mosaic authorship of the Pentateuch [*Mt. 8:4: Jn 5:46; 7:19*]

The historicity of Abel [*Mt.23:35; Lk.11:50 -51*]

The historicity of Noah and the Noahic Flood [*Mt. 24:37-39: Lk. 17:26,27*]

The historicity of Abraham [*Jn.8:56*]

The historicity of the account of Sodom and Gomorrah [*Mt.10:15; 11:23,24; Lk 10:12*]

The historicity of Lot and his wife turning into pillar of salt [*Lk 17:28-32*]

The historicity of the manna from Heaven [*Jn. 6:31, 49, 59*]

The Davidic authorship of some of the Psalms [*Mt.22:43; Mk 12:36; Lk. 20:42*]

The historicity of the account of Jonah and the whale [*Mt.12:39-41; Lk. 11:29-32*]

The unity and single authorship of Daniel [*Mt. 24:15*]

The canonicity of the entire Jewish O.T. [*Mt.23:35; Lk. 11:50-51; 24:44*]

The Christ centeredness of the O.T. [*Lk. 24:25-27; 44-46*]

The divine preservation of Scriptures [*Mt. 5:17,18; 24:35; Lk. 16:17; Jn 10:35*]

The vital importance of searching the Scriptures [*Jn. 5:39; Mt. 22:29*]

The judgment of all mankind by God's Word [*Jn. 12:47,48*]

Illumination :

John 16:13

But when he, the Spirit of truth, comes,
he will guide you into all truth.

2 Tim 2:7

Reflect on what I am saying,
for the Lord will give you insight into all this.

1. **NATURAL Blindness**

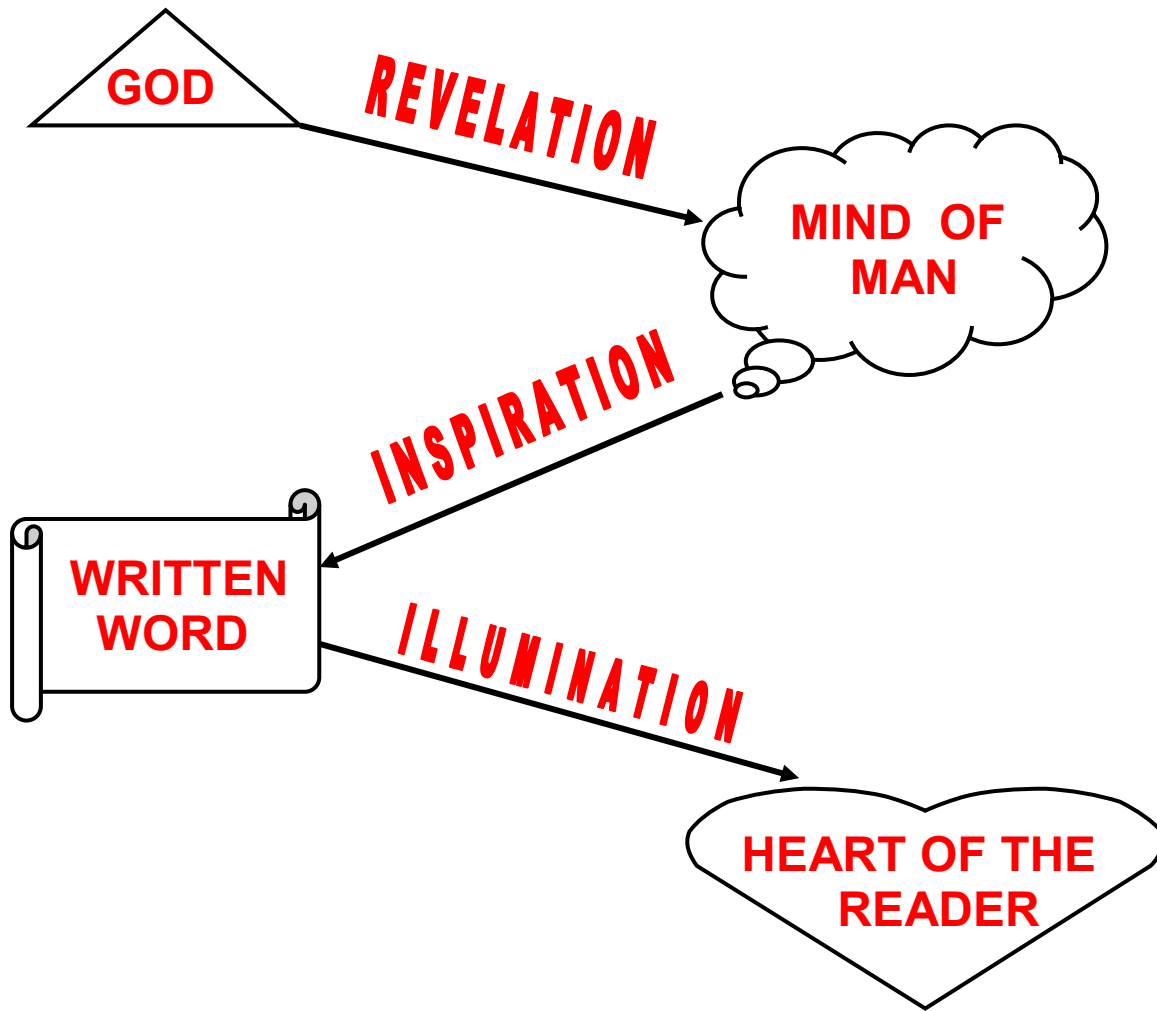
1 Cor 2:14-15

The man without the Spirit does not accept the things
that come from the Spirit of God, for they are foolishness
to him, and he cannot understand them,
because they are spiritually discerned.

2. **SATANIC Blindness**

2 Cor 4:3-4

And even if our gospel is veiled, it is veiled to
those who are perishing. The god of this age has blinded
the minds of unbelievers, so that they cannot see the light
of the gospel of the glory of Christ, who is the image of God.



PLENARY-VERBAL INSPIRATION

which means that all (plenary)
the very words (verbal)
of the Bible are inspired by God.

Implications of Plenary-Verbal Inspiration

1. Plenary-verbal inspiration does not teach that all parts of the Bible are equally **IMPORTANT**, but only that they are equally **INSPIRED**. For example, Judges 3:16 is obviously not as important as John 3:16, but both these verses were inspired by God.
2. Plenary-verbal inspiration does not guarantee the **INSPIRATION** of any modern or ancient translation of the Bible, but deals only with the original Hebrew and Greek languages.
3. Plenary-verbal inspiration does not allow for any **FALSE TEACHING**, but it does on occasion record the lie of someone. For example, Satan distorts the truth and lies to Eve (Gen. 3:4). Therefore we have an accurate record of the devil's words.

As one reads the Bible, he must carefully distinguish between what God **RECORDS** and what He **SANCTIONS**. Thus, while lying, murder, adultery, and polygamy are to be found in the Word of God, they are never approved by the God of the Word.

4. Plenary-verbal inspiration does not **PERMIT** any historical, scientific, or prophetic error whatsoever. While it is admitted that the Bible is not a textbook on science, it is nevertheless held that every scientific statement in the Scriptures is absolutely true.

St. Augustine
(354-430)

“I most firmly believe that the [canonical] authors were completely free from error.”
Letters 82, 1.

“I do not hesitate to suppose that either the manuscript is faulty or the translator has not caught the meaning of what was said, or I myself have failed to understand it.”

Letters 82, 3.

Augustine (354-430)

“It seems to me that the most disastrous consequence must follow upon our believing that anything false is found in the sacred books, . . . [for] if you once admit . . . one false statement, . . . there will not be left a single statement of those books which, . . . if appearing to anyone difficult in practice or hard to believe, may not by the same fatal rule be explained away.”

Letter to Jerome 28, 3.

Modern Views of Biblical Inerrancy

Many Christian scholars claim there are errors in the Bible but still claim to believe in “biblical inerrancy.”

They claim that “*The Bible teaches without error those truths which God intended to teach for our salvation.*”

Today, many claim there are historical and scientific errors in the Bible.

■ “The story of Adam and Eve’s fall in the garden is not a historical account.”

- “The story of Jonah is a parabolic satire against self-righteousness of the Jews. To read [it] ...as a factual or historical account raises endless questions.”
- “One must not look for scientific facts or historical accounts of the beginnings of the world and of the human race in ... Genesis.”

Chicago Statement (1978):

Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives.

Martin Luther

“The Scriptures have never erred. The Scriptures cannot err. It is certain that the Scripture cannot disagree with itself. It is impossible for that Scripture should contradict itself, only that it so appears to the senseless and obstinate hypocrites.”

Paul D. Feinberg

“Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all it affirms, whether that relates to doctrine or ethics or to the social, physical or life sciences.”

Dr. Francis Schaeffer

“The Great Evangelical Disaster”

“Holding to a strong view of Scripture or not holding to it is the watershed of the evangelical world. The first direction in which we must face is to say most lovingly but clearly: evangelicalism is not consistently evangelical unless there is a line drawn between those who take a full view of Scripture and those who do not.”

IT'S HISTORICAL ACCURACY

a) Robert Dick Wilson

He is probably the most qualified O.T. linguist of all time.

He received international fame as a Hebrew scholar without peer. It says here,

For 45 years continuously, since he left college, he devoted himself to the one great study of the Old Testament, in all its languages, in all its archaeology, in all its translations and as far as possible in everything bearing upon its text and history. And he said,

“The result of my 45 years of study of the Bible has led me all the time to a firmer faith that in the Old Testament we have a true historical account of the history of the Israelite people.”

b) Sir William Ramsey

He was, in his time, the world's eminent authority on the geography and history of ancient Asia Minor (Turkey).

In his zeal to study every available early document concerning ancient Asia Minor, he undertook an intensive research of the New Testament book of Acts and also the Gospel of Luke. He didn't believe the Bible, so this study was approached with much skepticism. In fact, he considered the book of Acts as "highly imaginative and carefully colored account of primitive Christianity."

But after many years of intensive study, the absolute historical accuracy of Luke's writings, even in the most minute details, captured first his brain and then his heart.

This scholar, who begun an unbeliever, became a staunch defender of the Bible.

IT'S SCIENTIFIC ACCURACY

a) The fact that the earth is spherical

Did you know that some 700 years before Christ, the Hebrew prophet Isaiah wrote in [Isa. 40:22](#) this words:

“He sits enthroned above the circle of the earth,
and its people are like grasshoppers.”

Now the Hebrew word for “circle” indicates it being a sphere.

This was 2,700 years ago when the common man held that the earth was flat.

For it was not until the introduction of the compass and the 15th century voyages of Columbus and Magellan was it proven that earth was spherical.

b) The fact that the earth is suspended in space

The book of Job is thought to be one of the oldest in the Bible, written perhaps earlier than 1500 years B.C.

At this time one of the most advanced theories concerning the earth was that our planet was flat and rested securely upon the back of a gigantic turtle who was slowly plodding through a cosmic sea of some sort.

But note the refreshing and accurate words of Job (26:7),

**“He spreads out the northern skies over empty space;
he suspends the earth over nothing.”**

Now this was not known by the scientists of the world until the writings of Sir Isaac Newton in 1687 A.D.

c) The fact that the stars are innumerable

Nearly 2,000 years B.C., God spoke to Abraham in Genesis 15:5 and said,

**“Look up at the heavens and count the stars -
if indeed you can count them.”**

That was 2,000 years B.C.

Do you know that as late as 150 A.D. the famous astronomer Ptolemy dogmatically declared that the number of stars in the sky is exactly 1,056.

d) The facts involving circumcision

“Then God said to Abraham, “As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised ...”
(Gen. 17:9-12)

In his book “**None of These Diseases,**” Dr. S. McMillen discusses in the 3rd chapter the astonishing scarcity of cervical cancer among Jewish women.

Medical science has now attributed this blessing to the rite of circumcision practiced by Jewish males.

This simple operation prevents the growth of cancer-producing Smegma bacillus which during physical relations can be transferred from the uncircumcised male to the female.

“There is one final but remarkably unique fact about the matter of circumcision. In November, 1946, an article in The Journal of the American Medical Association listed the reasons why circumcision of the newborn is advisable. Three months later a letter from another specialist appeared in the same journal. He agreed heartily with the writer of the article on the advantages of circumcision, but he criticized him for failing to mention the safest time to perform the operation. This is a point well taken.

L. Emmeth Holt and Rustin McIntosh report that a newborn infant has a peculiar susceptibility to bleeding between the 2nd and 5th days of life ... It is felt that the tendency to hemorrhage is due to the fact that the important blood-clotting element, Vitamin K, is not formed until the 5th to the 7th day ... A second element which is also necessary for the normal clotting of blood is prothrombin ... It appears (based on the data from the science of Pediatrics) that an 8th-day old baby has more available prothrombin than any other day in its entire life.

Thus one observes that from a consideration of Vitamin K and prothrombin determinations the perfect day to perform a circumcision is the 8th day.”

IT'S PROPHETICAL ACCURACY

Now one of the acid tests of any religion is its ability to predict the future.

In this area (as in all other areas) the Bible reigns supreme.

**31,124 verses in the whole of the bible
8,352 verses contain a prediction**

30% of the whole of the Bible contain a prediction about the future.

The Bible contains 1,817 individual predictions concerning 737 separate subjects.

594 subjects have already come true.

That's more than 80% !

The more than 15% left unfulfilled are all concerned with the end of the world, which obviously has not happened yet, which means the Bible has actually achieved 100% accuracy.

This gives us ample grounds for confidence that the rest will also be fulfilled.

5. **Plenary-verbal inspiration does not PROHIBIT personal research. Example is the N. T. writer Luke (see Lk. 1:1-3)**
6. **Plenary-verbal inspiration does not DENY the use of extra-biblical sources. Acts 17:28; Titus 1:12; Jude 14,15**
7. **Plenary-verbal inspiration does not OVERWHELM the personality of the human author. The Bible writers experienced no coma-like trances while God woodenly dictated the Bible to them. Inspiration does not overwhelm their personality nor does it INCREASE their mental and linguistic capabilities. They always retained their physical, mental, and emotional powers. See Isaiah 6:1-11; Daniel 12.**
8. **Plenary-verbal inspiration does not mean UNIFORMITY in all details given in describing the same event.**

Example: There are four different accounts concerning the superscription on the cross at Calvary.

- a) Matthew 27:37 – “This is Jesus the King of the Jews”
 - b) Mark 15:26 – “The King of the Jews”
 - c) Luke 23:38 – “This is the King of the Jews”
 - d) John 19:19 – “Jesus of Nazareth the King of the Jews”
- The entire title probably read,

“This is Jesus of Nazareth, the King of the Jews”

- 9. Plenary-verbal inspiration assures us that God had us in mind when He **GUIDED** the human writers. The human writers may not be **AWARE** how their specific words addressing a specific situation in their particular time can be used by the Divine Author to address the needs of other people in another time.
- 10. Plenary-verbal inspiration assures us that God **INCLUDED** all the necessary things he wanted us to know, and **EXCLUDED** everything else (2 Tim. 3:15-17).

Paul D. Feinberg gives us a good definition of the evangelical view of inerrancy. He states,

“Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all it affirms, whether that relates to doctrine or ethics or to the social, physical or life sciences.”

Thus, in believing that the Bible is inspired and inerrant, we hold that God divinely guided the apostles and prophets to write down exactly what He wanted them to, and because of this, the Scriptures are without error and accurate in all that is written in them.

As evangelicals, we have historically held to this view and it is often stated as a belief in **PLENARY** (equally to every part of the Scriptures) **VERBAL** (the very words, not just thoughts and ideas), **INSPIRATION**.

Importance of Inspiration

Of the three tools involved in the making of our Bible, inspiration is the most important. This is true because:

1. *One may have inspiration without revelation. We have already seen how Luke carefully checked out certain facts concerning the life of Christ and was then led to write them on paper (Lk. 1:1-4).*
2. *One may have inspiration without illumination. Peter tells us the Old Testament prophets did not always understand everything they wrote about (1 Pet. 1:11). But without inspiration, the Bible falls.*

Second Peter 1:21 states the method the Holy Spirit used in the act of inspiration: "*Men spoke from God as they were carried along by the Holy Spirit.*" The writers recorded their

God-given words as they were carried along (*pheromenoi*) by the Holy Spirit. They were moved by the Holy Spirit in their writings, much as a sailboat is borne along by the wind. In inspiration, the Holy Spirit caused the writers to record God's revelation. They put in writing the truths God was unveiling about Himself and others.

It is thus clear that the Bible is from God. The affirmation, "The Bible is a divine book," is clearly a self-evident truth. From this truth stem four rules, which Bible interpreters should recognize as they approach the Scriptures.

RULE # 7 *The Bible, being a divine book, is*
INERRANT

God's Character Demands Full Inerrancy

If Scripture is God's inspired Word and
God speaks only truth,
then Scripture is completely true.

RULE # 8 *The Bible, being a divine book, is*
AUTHORITATIVE

RULE # 9 *The Bible, being a divine book, has*
UNITY

1. The Bible will **NOT** contradict itself.
2. Because the Bible contains unity, its obscure and secondary passages are to be **INTERPRETED** in light of clear and primary passages.
3. The Bible often interprets **ITSELF**.
4. Accepting the unity of the Bible also means that we should acknowledge what is called the **PROGRESS** of Revelation.

RULE # 10 *The Bible, being a divine book, has*
MYSTERY

- a) **PROPHECY**
- b) **MIRACLES**
- c) **DOCTRINE**

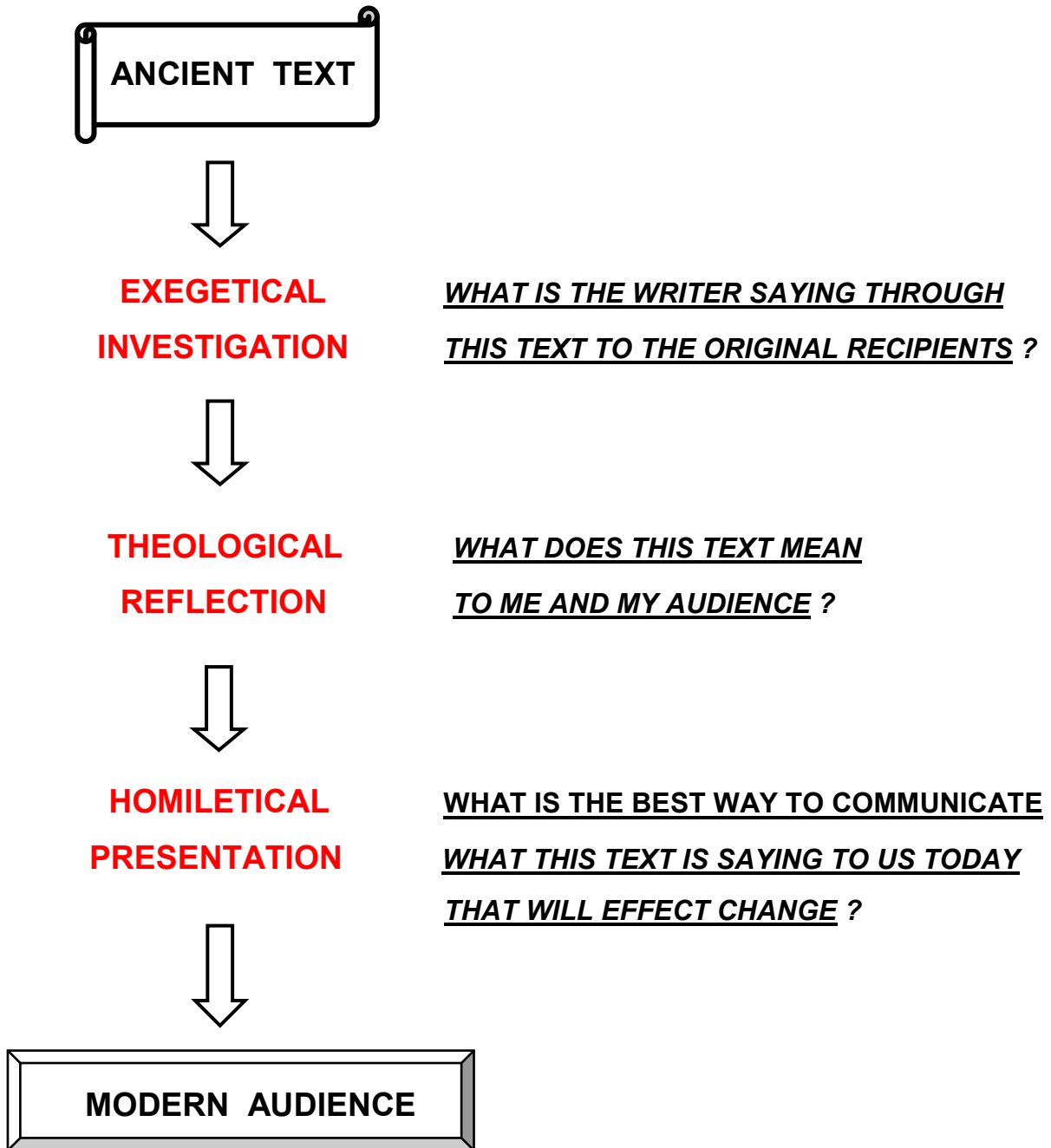
In summary, accepting the divine nature of the Bible means we acknowledge its inerrancy, authority, unity, and mystery.

If the Bible is looked on as merely a human book, then as we seek to interpret the Scriptures, we would not expect it to be inerrant, authoritative, harmonious, and to contain mystery.



THE PROCESS OF EXPOSITION

Expository Preaching is the exposition of **one basic passage of Scripture**, which through an **exegetical investigation DISCOVERS** its original meaning and by **theological reflection DETERMINES** its implication, which the Holy Spirit first applies to the preacher, who then by **homiletical presentation DELIVERS** its message to effect change in the hearts of the listeners.



my audience ?

I. The Preparation for Exposition

Begin with P.R.A.Y.E.R. - **ANTICIPATING** God's Direction

PRAISING God for who he is and what He has done in your life

REPENTING and asking God to forgive you of your sins

ASKING God to use your time of study for His glory

YIELDING your will to His in a spirit of humility and obedience

ENTREATING for others who will benefit from your study

REJOICING in what God will accomplish even before it happens

II. The Process of Exposition

1. Exegetical Investigation - **ASCERTAINING** the Author's Intention

2. Theological Reflection - **ADDRESSING** the People's Question

3. Homiletical Presentation - **ANNOUNCING** the Sermon's Application

III. The Presentation of Exposition

ASKING the Spirit's Anointing

PHASE 1

THE EXEGETICAL INVESTIGATION

Ascertaining the Author's Intention

Expository Preaching is the exposition of one basic passage of Scripture, which through an **exegetical investigation** **DISCOVERS** its original meaning and by theological reflection determines its implication, which the Holy Spirit first applies to the preacher, who then by homiletical presentation delivers its message to effect change in the hearts of the listeners.

STEP # 1 **READ** the Passage (like a P.R.O.)

PURPOSEFULLY

5 W's and an H

OBSERVATION QUESTIONS

WHO

Who wrote it?

Who said it?

Who are the
major characters?

Who are the
people mentioned?

To Whom is the
author speaking?

WHAT

What are the main events?

What are the major ideas?

What are the major teachings?

What are these people like?

What does he talk about most?

What is his purpose in saying

that?

WHEN

When was it written?

When did this event
take place?

When will it happen?

When did he say it?

When did he do it?

WHERE

Where was this done?

Where was this said?

WHY

Why was there a need for
this to be written?

HOW

How is it done?

How did it happen?

Where will it happen? Why was so much or so little space devoted to this particular event or teaching? How is this truth illustrated?

Why was this reference mentioned?

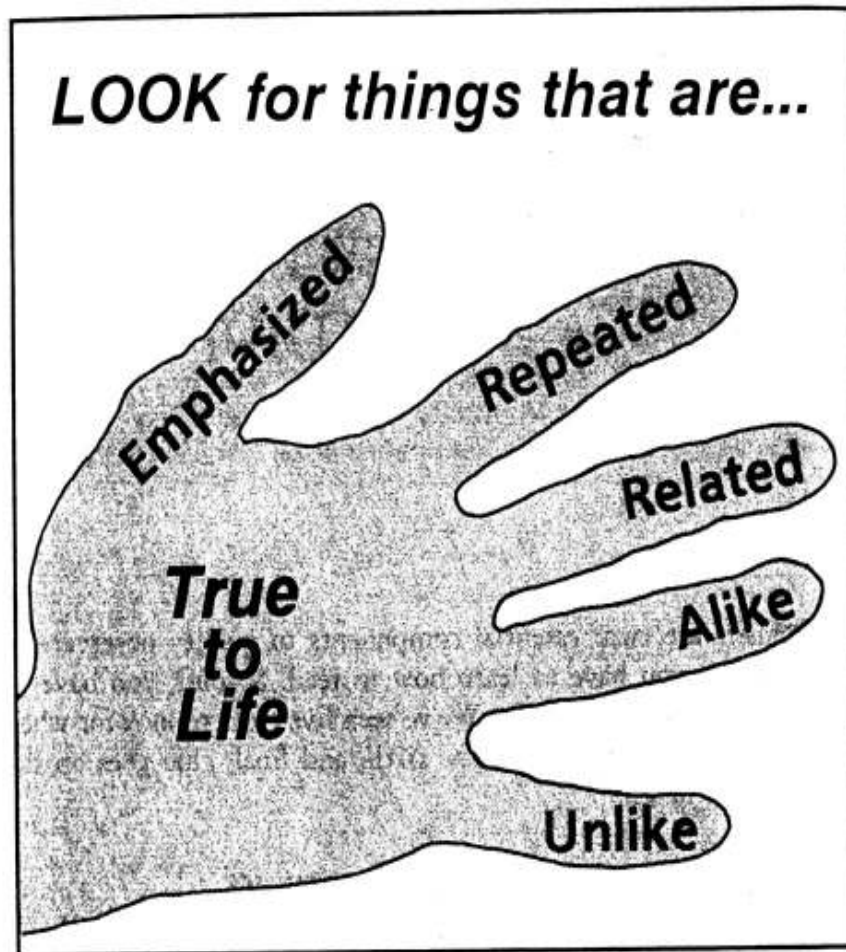
Why should they do such and such?

REPEATEDLY

DIFFERENT TRANSLATIONS

FORMAL EQUIVALENCE (Word for Word)	DYNAMIC EQUIVALENCE (Thought for Thought)	PARAPHRASE (Free)
KJV	NIV	GNB
NKJV	NLT	PHILLIPS
RSV		LB
NRSV		TEV
NASB		The Message

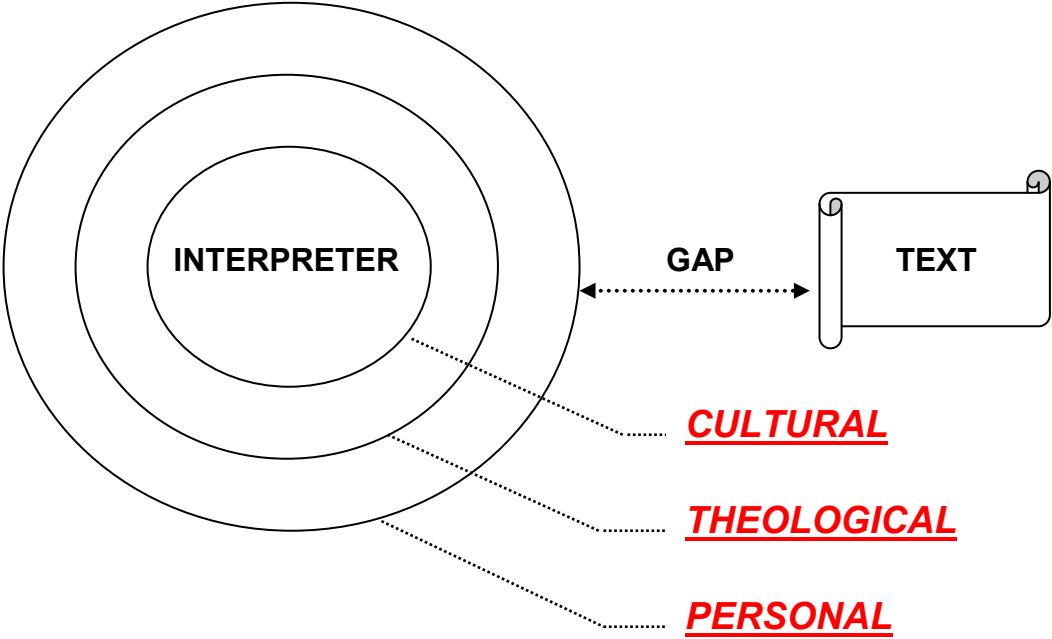
OBSERVANTLY



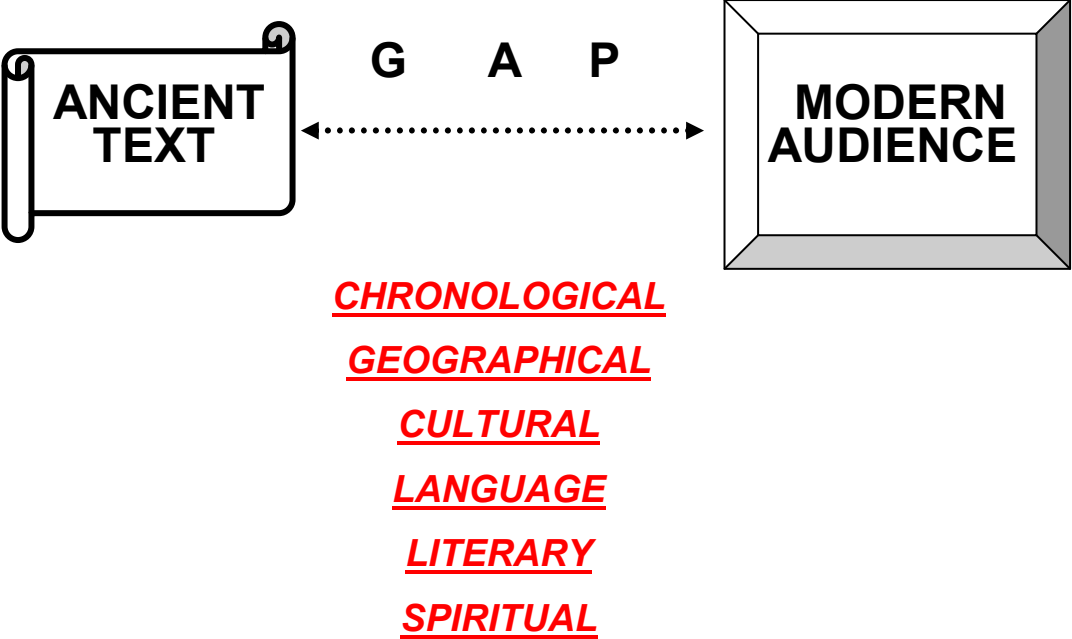
Accurate Interpretation and Correct Application rest on Good Observation

Therefore, it is vital that you develop observation skills, even if at first they seem time consuming or you feel less

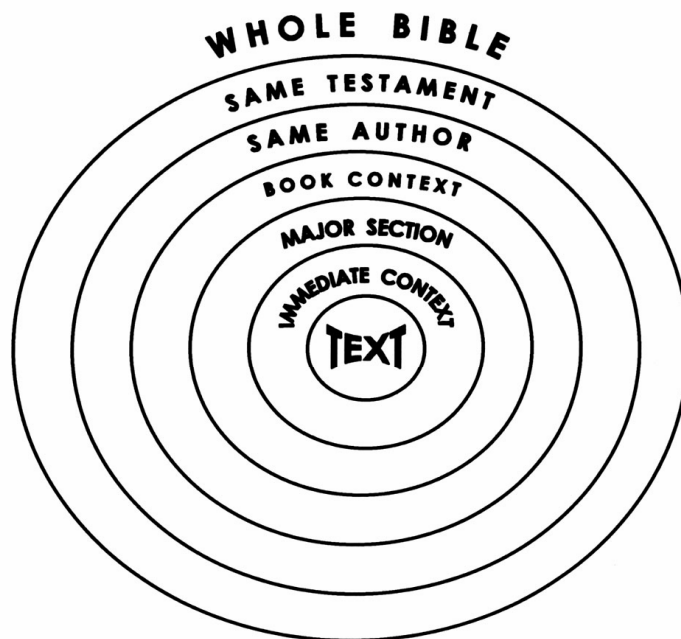
STEP # 2 REALIZE your Subjectivity



STEP # 3 RETRACE the Historical Background



STEP # 4 **RELATE** the Passage Contextually



THE LOGICAL CONTEXT

STEP # 5 **RECOGNIZE** the Literary Genre(s) & Figures of Speech

FIGURES OF SPEECH

[Adapted from Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Wheaton, Illinois: Victor Books, 1991), 143-167].

1. **SIMILE** - A comparison of one thing with another by using the word like or as (1 Pet. 1:24; Psa. 1:3).
2. **METAPHOR** - A comparison in which a thing represents another by using the word is or are (Isa. 40:6; Mt. 8:13; Jn. 10:7,9).
3. **METONYMY** - A substituting of one word for another (Prov. 12:18; Psa. 18:1)
4. **SYNECDOCHE** - Substituting of a part for the whole or the whole for the part (Luke 2:1; Rom. 1:16; Prov. 1:16)
5. **HYPOCATASTASIS** - A comparison in which likeness is implied by a direct naming (Psa. 22:16; Phil. 3:2; Acts 20:29).



1. **PERSONIFICATION** - Ascribing human characteristics or actions to inanimate objects or ideas or animals (Isa. 35:1; Rom. 6:9; Isa. 55:12).
2. **EUPHEMISM** - Substituting an inoffensive or mild expression for an offensive or personal one (Acts 7:60; 1 Thes. 4:13-15).
3. **ANTHROPOMORPHISM** - Ascribing human characteristics or actions to God (Psa. 8:3; Psa. 31:2; 2 Chron. 16:9).
4. **ZOOMORPHISM** - Ascribing animal characteristics to God or others (Psa. 91:9; Job 16:9).
5. **ANTHROPOPATHISM** - Ascribing human emotions to God (Zech. 8:1).



1. **IRONY** - A kind of ridicule which sounds like a compliment (2 Sam. 6:20; 1 Kings 18:27).
2. **HYPERBOLE** - An exaggeration in which more is said than is literally meant (Deut.:28; Psa. 6:6).
3. **PARADOX** - A statement that is seemingly absurd (Mark 8:35).
4. **RHETORICAL QUESTION** - A question to which a verbal answer is not expected (Gen. 18:14; Jer. 32:27; Rom. 8:31).
5. **LITOTES** - An understatement in which less is said than is literally meant (Acts 21:39; Num. 13:33; 1 Cor. 15:9).

FIGURING OUT THE FIGURATIVE

[Adapted from Howard G. Hendricks and William D. Hendricks,
Living By The Book (Chicago: Moody Press, 1991), 260-264].

What happens when the “plain sense” does not make common sense? Are there any rules that govern when we should interpret odd expressions figuratively and when we should take them literally? Here are ten principles that will keep you out of the worst kinds of trouble.

1. Use the **LITERAL** sense unless there is some good reason not to.
2. Use the figurative sense when the passage tells you to **DO SO**.
3. Use the figurative sense if a **LITERAL** meaning is impossible or absurd.
4. Use the figurative sense if a literal meaning would involve something **IMMORAL**
5. Use the figurative sense if the **EXPRESSION** is an obvious figure of speech
6. Use the figurative sense if a literal interpretation goes contrary to the **CONTEXT** and **SCOPE** of the passage
7. Use the figurative if a literal interpretation goes contrary to the general **CHARACTER** and **STYLE** of the book
8. Use the figurative sense if a literal interpretation goes contrary to the **PLAN** and **PURPOSE** of the author
9. Use the figurative sense if a literal interpretation involves a **CONTRADICTION** of other Scripture
10. Use the figurative sense if a literal interpretation would involve a contradiction in **DOCTRINE**.

GUIDELINES FOR INTERPRETING PARABLES

3 Steps in Studying a Parable

1. Study the three parts - the **SETTING**
 - the **STORY**
 - the **SPIRITUAL** message,
as given in the Scriptures

GUIDELINES FOR INTERPRETING PROPHECY

1. Follow the normal principles of the hermeneutical system known as HISTORICAL, GRAMMATICAL, LITERARY interpretation
2. Take words of prophecy in their NORMAL, GRAMMATICAL sense
3. Consider the LITERARY element, which recognizes the place of figurative and symbolic language
4. View prophecy as focusing primarily on the MESSIAH and the establishing of His Reign
5. Recognize the principle of "FORESHORTENING":
6. Look for God's BUILT-IN interpretations
7. Compare PARALLEL passages
8. Look for prophecies that are FULFILLED and prophecies that are yet to be FULFILLED

STEP # 6 RESEARCH the Meaning of Key Words & Phrases

A. Procedure in discovering the meaning of a word

1. **D**ETERMINE the etymology of the word, including its original meaning and any different meanings that develop from it.
2. **D**EFINE the usage of the word.
3. **D**ISCOVER the contexts
4. **D**ECIDE which one of several possible meanings best fits the thought of the passage.

B. Procedures for discovering the meaning of a sentence

1. Analyze the sentence and its elements, noting its parts of speech, the kind of sentence it is, the kind of clauses it has, and the word order.
2. Discover the meaning of each key word and how they contribute to the meaning of a sentence.
3. Consider the influence of each part of the sentence on the thought of the whole.

STEP # 7 **REWRITE** the Passage using a Structural Diagram

- A. **STRUCTURE** the Main Sections of the Passage

*Identify the Transitions in the Passage (Grammatical,
Chronological, Geographical, Contextual Transitions)*

- B. **SUMMARIZE** the Main Sections of the Passage

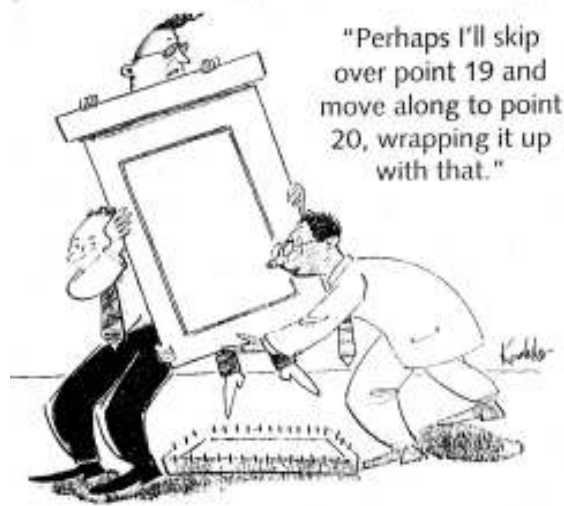
State the synopsis of each major section

STRUCTURAL DIAGRAMMING

A structural diagram is a **PHRASE-BY-PHRASE** chart of the text in the exact word order of the translation you use. Its purpose is to show in graphic form the **RELATIONSHIP** of various ideas in the text.

The structural diagram is one exercise in an inductive study of the text. It is part of the observation phase in which the particulars of the text are examined in detail. The structural diagram helps give an **OVERVIEW** of the writer's thought. A similar form of this exercise has been called a "syntactical display," block diagram," or "mechanical layout."

The structural diagram is constructed by **COPYING** the text wording in order, one phrase at a time. Beginning with the first independent clause, main ideas are set to the left and subordinate ideas to the right. Equal ideas are thus lined up vertically. Connectives are set apart in brackets.



Jeremiah 17:5-10

5 This is what the LORD says:

"Cursed is the one
who trusts in man,
who depends on flesh for his strength
and
whose heart turns away from the LORD.

6 He will be like a bush in the wastelands;
he will not see prosperity when it comes.
He will dwell in the parched places of the desert,
in a salt land where no one lives.

7 "But blessed is the man
who trusts in the LORD,
whose confidence is in him.

8 He will be like a tree planted by the water
that sends out its roots by the stream.
It does not fear when heat comes;
its leaves are always green.
It has no worries in a year of drought
and
never fails to bear fruit."

9 The heart is deceitful above all things
and
beyond cure.
Who can understand it?

10 "I the LORD search the heart
and
examine the mind,
to reward a man according to his conduct,
according to what his deeds deserve."

I. THE WAY OF THE WICKED

- 1. His Description**
- 2. His Destination**

II. THE WAY OF THE BLESSED

- 1. His Description**
- 2. His Destination**

III. THE WAY OF THE LORD

1. His Diagnosis
2. His Decision

STRUCTURAL DIAGRAM Ephesians 2:1-10

1 As for you,
you were **dead**
in your transgressions
[and]
sins,
2 in which you used to live
[when]
you followed the ways of this world
[and]
of the ruler of the kingdom of the air,
the spirit who is now at work
in those who
are **disobedient**.

3 All of us also lived among them at one time,
gratifying the cravings of our **sinful nature**
[and]
following its desires
[and]
thoughts.
Like the rest,
we were by nature **objects of wrath**.

I. Our Former Predicament (vv. 1-3)

1. We were Dead
2. We were Disobedient
3. We were Depraved
4. We were Doomed

4 But because of his great love for us,
God, who is rich in mercy,
5 **made** us alive with Christ
even when we were dead in transgressions –
it is by grace you have been **saved**.

6 [And]
God **raised** us up with Christ
[and]
seated us with him
in the heavenly realms
in Christ Jesus,

I. Our Favored Position (vv. 4-6)

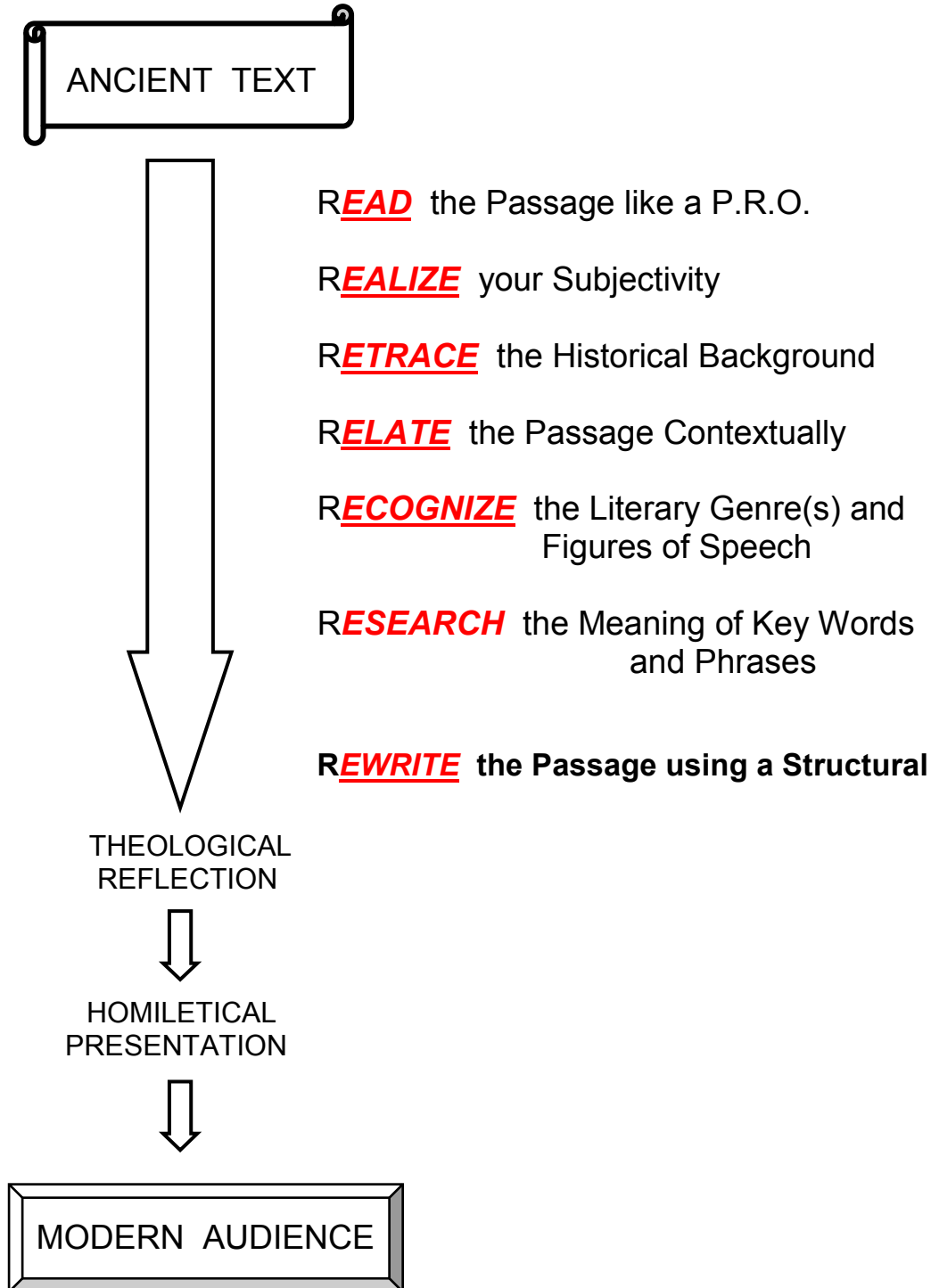
1. He Made us
2. He Saved us
3. He Raised us
4. He Seated us

Verses 7 - 10

Paul **delineated** the reasons
why God saved man
by grace through faith in Jesus Christ.

SUMMARY OF PHASE 1

EXEGETICAL INVESTIGATION



THE CHICAGO STATEMENT **ON BIBLICAL HERMENEUTICS**

Summit I of the International Council on Biblical Inerrancy took place in Chicago on October 26-28, 1978, for the purpose of affirming afresh the doctrine of the inerrancy of Scripture, making clear the understanding of it and warning against its denial. In the four years since Summit I, God has blessed that effort in ways surpassing most anticipations. A gratifying flow of helpful literature on the doctrine of inerrancy as well as a growing commitment to its value give cause to pour forth praise to our God.

The work of Summit I had hardly been completed when it became evident that there was yet another major task to be tackled. While we recognize that belief in the inerrancy of Scripture is basic to maintaining its authority, the values of that commitment are only as real as one's understanding of the meaning of Scripture. Thus the need for Summit II. For two years plans were laid and papers were written on themes relating to hermeneutical principles and practices. The culmination of this effort has been a meeting in Chicago on November 10-13, 1982, at which we have participated.

In similar fashion to the Chicago Statement of 1978, we herewith present these affirmations and denials as an expression of the results of our labors to clarify hermeneutical issues and principles. We do not claim completeness or systematic treatment of the entire subject, but these affirmations and denials represent a consensus of the approximately one hundred participants and observers gathered at this conference. It has been a broadening experience to engage in dialogue, and it is our prayer that God will use the product of our diligent efforts to enable us and others to more correctly handle the word of truth (2 Timothy 2:15).

ARTICLES OF AFFIRMATION AND DENIAL

Article I. WE AFFIRM that the normative authority of Holy Scripture is the authority of God Himself and is attested by Jesus Christ, the Lord of the Church.

WE DENY the legitimacy of separating the authority of Christ from the authority of Scripture or of opposing the one to the other.

Article II. WE AFFIRM that as Christ is God and Man in one Person, so Scripture is, indivisibly, God's Word in human language.

WE DENY that the humble, human form of Scripture entails errancy any more than the humanity of Christ, even in His humiliation, entails sin.

Article III. WE AFFIRM that the Person and work of Jesus Christ are the central focus of the entire Bible.

WE DENY that any method of interpretation which rejects or obscures the Christ-centeredness of Scripture is correct.

- Article IV. WE AFFIRM that the Holy Spirit who inspired Scripture acts through it today to work faith in its message.
- WE DENY that the Holy Spirit ever teaches to anyone anything which is contrary to the teaching of Scripture.
- Article V. WE AFFIRM that the Holy Spirit enables believers to appropriate and apply Scripture to their lives.
- WE DENY that the natural man is able to discern spiritually the Biblical message apart from the Holy Spirit.
- Article VI. WE AFFIRM that the Bible expresses God's truth in propositional statements, and we declare that Biblical truth is both objective and absolute. We further affirm that a statement is true if it represents matters as they actually are but is an error if it misrepresents the facts.
- WE DENY that, while Scripture is able to make us wise unto salvation, Biblical truth should be defined in terms of this function. We further deny that error should be defined as that which willfully deceives.
- Article VII. WE AFFIRM that the meaning expressed in each Biblical text is single, definite and fixed.
- WE DENY that the recognition of this single meaning eliminates the variety of its application.
- Article VIII. WE AFFIRM that the Bible contains teachings and mandates which apply to all cultural and situational contexts and other mandates which the Bible itself shows apply only to particular situations.
- WE DENY that the distinction between the universal and particular mandates of Scripture can be determined by cultural and situational factors. We further deny that universal mandates may ever be treated as culturally or situationally relative.
- Article IX. WE AFFIRM that the term hermeneutics, which historically signified the rules of exegesis, may properly be extended to cover all that is involved in the process of perceiving what the Biblical revelation means and how it bears on our lives.
- WE DENY that the message of Scripture derives from, or is dictated by, the interpreter's understanding. Thus we deny that the "horizons" of the Biblical writer and the interpreter may rightly "fuse" in such a way that what the text communicates to the interpreter is not ultimately controlled by the expressed meaning of Scripture.

- Article X. WE AFFIRM that Scripture communicates God’s truth to us verbally through a wide variety of literary forms.
- WE DENY that any of the limits of human language render Scripture inadequate to convey God’s message.
- Article XI. WE AFFIRM that translation of the text of Scripture can communicate knowledge of God across all temporal and cultural boundaries.
- WE DENY that the meaning of Biblical texts is so tied to the culture out of which they came that understanding of the same meaning in other cultures is impossible.
- Article XII. WE AFFIRM that in the task of translating the Bible and teaching it in the context of each culture, only those functional equivalents which are faithful to the content of biblical teaching should be employed.
- WE DENY the legitimacy of methods which either are insensitive to the demands of cross-cultural communication or distort Biblical meaning in the process.
- Article XIII. WE AFFIRM that awareness of the literary categories, formal and stylistic, of the various parts of Scripture is essential for proper exegesis, and hence we value genre criticism as one of the many disciplines of Biblical study.
- WE DENY that generic categories which negate historicity may rightly be imposed on Biblical narratives which present themselves as factual.
- Article XIV. WE AFFIRM that the Biblical record of events, discourses and sayings, though presented in a variety of appropriate literary forms, corresponds to historical fact.
- WE DENY that any event, discourse or saying reported in Scripture was invented by the Biblical writers or by the traditions they incorporated.
- Article XV. WE AFFIRM the necessity of interpreting the Bible according to its literal, or normal sense. The literal sense is the grammatical-historical sense - that is, the meaning which the writer expressed. Interpretation according to the literary sense will take account of all figures of speech and literary forms found in the text.
- WE DENY the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.
- Article XVI. WE AFFIRM that legitimate critical techniques should be used in determining the canonical text and its meaning.
- WE DENY the legitimacy of allowing any method of Biblical criticism to question the truth or integrity of the writer’s expressed meaning or of any other scriptural teaching.

Article XVII. WE AFFIRM the unity, harmony and consistency of Scripture and declare that it is its own best interpreter.

WE DENY that Scripture may be interpreted in such a way as to suggest that one passage corrects or militates against another. We deny that later writers of Scripture misinterpreted earlier passages of Scripture when quoting from or referring to them.

Article XVIII. WE AFFIRM that the Bible's own interpretation of itself is always correct, never deviating from, but rather elucidating, the single meaning of the inspired text. The single meaning of a prophet's words includes, but is not restricted to, the understanding of those words by the prophet and necessarily involves the intention of God evidenced in the fulfillment of those words.

WE DENY that the writers of Scripture always understood the full implications of their words.

Article XIX. WE AFFIRM that any preunderstandings which the interpreter brings to Scripture should be in harmony with scriptural teaching and subject to correction by it.

WE DENY that Scripture should be required to fit alien preunderstandings inconsistent with itself, such as naturalism, evolutionism, scientism, secular humanism, and relativism.

Article XX. WE AFFIRM that since God is the author of all truth, all truths, Biblical and extra-Biblical, are consistent and cohere, and that the Bible speaks truth when it touches on matters pertaining to nature, history or anything else. We further affirm that in some cases extra-Biblical data have value for clarifying what Scripture teaches and for prompting correction of faulty interpretations.

WE DENY that extra-Biblical views ever disprove the teaching of Scripture or hold priority over it.

Article XXI. WE AFFIRM the harmony of special with general revelation and therefore of Biblical teaching with the facts of nature.

WE DENY that any genuine scientific facts are inconsistent with the true meaning of any passage of Scripture.

Article XXII. WE AFFIRM that Genesis 1-11 is factual, as is the rest of the book.

WE DENY that the teachings of Genesis 1-11 are mythical and that scientific hypotheses about earth history or the origin of humanity may be invoked to overthrow what Scripture teaches about creation.

Article XXIII. WE AFFIRM the clarity of Scripture and specifically of its message about salvation from sin.

WE DENY that all passages of Scripture are equally clear or have equal bearing on the message of redemption.

Article XXIV. WE AFFIRM that a person is not dependent for understanding of Scripture on the expertise of Biblical scholars.

WE DENY that a person should ignore the fruits of the technical study of Scripture by Biblical scholars.

Article XXV. WE AFFIRM that the only type of preaching which sufficiently conveys the divine revelation and its proper application to life is that which faithfully expounds the text of Scripture as the Word of God.

WE DENY that the preacher has any message from God apart from the text of Scripture.