

Hello. /My name is Back June Chang, and I will be teaching biblical hermeneutics. /We will begin the first lecture on hermeneutics.

/A. Basic Knowledge of Biblical Hermeneutics.

/1. Biblical Origin of Biblical Hermeneutics. /The beginning is found in Luke 24:27.

/Read Luke 24:25-27. /“He said to them, ‘How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?’ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”

/I’m sure you know the background of this incident. /Jesus was nailed to die on the cross, and He resurrected to life in three days. /The two disciples who did not believe this were on their way to Emmaus with sad hearts.

/Then, Jesus appeared before the disciples, and Jesus interpreted the cross and resurrection of Jesus through the Old Testament Bible. /It says, “He explained to them what was said in all the Scriptures concerning himself.”

/The word, “explained,” would be the origin of hermeneutics. /To “interpret” means to “explain the Bible.” /The importance of hermeneutics is shown through this incident.

/When the disciples could not interpret Jesus’ death and resurrection with the Old Testament, they were downcast and on their way to Emmaus. /Yet, when Jesus properly interpreted Jesus’ death, resurrection, and glory with the Old Testament, the disciples found hope and returned to Jerusalem.

/Therefore, when we properly interpret the Bible, we live in a world overflowing with hope, but when we fail to properly interpret the Bible, we become disheartened. /This incident clearly shows us the importance of biblical hermeneutics.

/Furthermore, biblical hermeneutics can result in teachings of traditional seminaries, or it can result in the teachings of false heresies. /We will wrap up the discussion of the importance of hermeneutics through the biblical origin of hermeneutics.

/2. Definition of Biblical Hermeneutics. /The definition of biblical hermeneutics is, “The science and art of biblical hermeneutics.” /Biblical hermeneutics is science because it can be defined as scientific regarding the premises and principles biblical hermeneutics consist of.

/It is “art” because there are differences as to how each individual practices the principles of hermeneutics. /For example, each person might play the same piano piece differently, according to his or her skill and efforts.

/Therefore, we must not only continually learn the principles of hermeneutics, but we must work hard and practice those principles to become better biblical interpreters. We

must properly understand God's will, obey, and teach.

/3. Need for Biblical Hermeneutics. /A biblical scholar named Henry A. Virkler once said, /“Hermeneutics is essentially a codification process normally used at an unconscious level to understand the intended meaning of another person.”

/A scholar named Moises Silva also said, “Hermeneutics is something we learn to do during our entire lifetime.” /“The most important things we learn are things we learn unconsciously.” /“Hermeneutics is the learning of principles we learn in every day life through the reading of the Bible.”

/This might be difficult to understand because we do not have a specific text for this lecture. /Let's make this easier to understand. /Our every day communication with one another may appear easy, but in actuality, communication is possible because there is a formation of similar language, history, geography, culture, and etcetera.

/Therefore, biblical hermeneutics is a study in which we attempt to communicate with the biblical texts written in biblical times. /Communication with the Bible may appear easy.

/However, communication with the Bible is actually incredibly difficult. /This is because there are severances in language, history, culture, and ways of thinking between the Bible and us.

/There is one more important gap between the Bible and us. /There is a spiritual severance. /We must read the Bible in the situations we are in, and also read the Bible through the spiritual conditions of when the Holy Spirit recorded the Bible, and then we can correctly interpret the Bible.

/In other words, there are gaps in language, history, culture, and ways of thinking, and there can also be a spiritual gap. /The scholar Moises Silva spoke about this gap.

/“The function of hermeneutics is the attempt to bridge the gap between biblical times and readers of the Bible today. We attempt to build this bridge. We apply the meanings of biblical texts to us today in the 21st century.”

/Keep in mind the words, “to bridge.” /This means that there must be a bridge between biblical times and us today in the 21st century that will transmit its meanings.

/The premises or principles of hermeneutics that we will be studying can be seen as the concrete work in building the bridge.

/4. Terms Associated with Hermeneutics. /First, let's discuss the difference between hermeneutics and exegesis. /Hermeneutics is a theory, and exegesis is a practice.

/Then how are interpretation and exegesis different? /What is the difference between hermeneutics and interpretation? /We just looked at the difference between hermeneutics

and exegesis.

/Now, let's look at the difference between interpretation and exegesis. /The two have almost the same meaning. /One difference is that exegesis studies interpretation with precision and in depth. /Then let's look at the difference between hermeneutics and biblical theology.

/Biblical theology is defined as theological hermeneutics. /Hermeneutics is the study of language, history, cultures, theology, philosophy, and other fields of study, and biblical theology is one theological part of hermeneutics.

/5. Premises of Biblical Hermeneutics. /When interpreting the Bible, the direction of interpretation changes depending on what premise the interpreter has when interpreting.

/For example, Rudolf Bultmann, who was associated with liberalism, neo-orthodoxy, and existentialism, said, /"History is made up of chains of origins and outcomes that cannot be broken. An interpreter must have historical awareness to partake in this view."

/Let's break this down. /**A historical awareness is also called a "closed system." This denies all supernatural events and God's miracles in the Bible and considers them myths, and seeks a type of hermeneutics that can be explained through human understanding.**

/Thus, "The supernatural powers of God cannot intervene in the cause-and-effect relationship, or origin and outcome, of history." /This system denies and shuts out any possibilities of God's miracles taking place.

/For example, let's interpret Exodus chapter 14. /The Israelites stood before the Red Sea. /The Egyptian armies were behind them. /Moses held out his staff. /The Red Sea was miraculously divided by the power of God.

/Israel passed through and lived. /The Egyptian armies followed and all drowned in the water. /A conservative and biblical interpretation of this chapter, and the belief that the Bible is God's word, will accept God's miracle as it is written in the text.

/This is called an "open system." /However, the **"closed system"** mentioned earlier will not accept the possibility of this incident as a miracle of God. /It would interpret Exodus chapter 14 differently.

/It would say, "The victory of a small battle at the Red Sea was exaggerated into a heroic tale." /This would be an interpretation that is entirely based on human thought.

/Therefore, when interpreting the Bible, it is important to know what premise the interpretation is based on, and with what way of thinking the interpretation is based on. /The most important premise is that first, the living, personal, and Almighty Trinity God exists.

/We base our premise on this, because we aim for biblical hermeneutics. /This type of premise is an **“open system.”** /This is the opposite of the liberal **“closed system.”**

/Under the premise of the **“open system,”** all supernatural events and miracles in the Bible are accepted just as they are written in the Bible. /There is one more thing considering the premise, “The Almighty and personal God is alive.”

/The second premise is that God communicates with humans through his revelation. /God gave us humans a revelation so that we would know his will.

/What revelation did God give us so that there would be communication between God and man? /First, he gave us a general revelation, and second, he gave us a special revelation. /Let’s first look at the general revelation. /**General revelation is the creation of the world, history, and the conscience.**

/The **creation of the world**, or the heavens, the earth, the oceans, and all that fills them, reveals God’s power and holiness. /Romans 1:20 says, /“For since the creation of the world God’s invisible qualities-- his eternal power and divine nature-- have been clearly seen, being understood from what has been made, so that men are without excuse.”

/Acts 17:24-27 says, /“The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.”

/God’s power and holiness is displayed through the creation of the world. A Christian philosopher named Blaise Pascal spoke about this. /Pay close attention to what he said.

/“There is enough clarity to illumine the elect and enough darkness to humble them. There is enough darkness to render the reprobate sightless and enough clarity to condemn them and to render them inexcusable.”

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/God revealed his power and holiness through the creation of the world.

/God also revealed his will through **history**. /Let’s read Jude 1:7. /“In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.”

/Thus, God sends judgment upon societies and nations that are full of sin. God reveals

that he is the God of justice.

/God also gave a general revelation through **the conscience**. /Let's read Romans 2:14-15.
/“(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)”

/We discussed the three parts of general revelation. /God revealed himself and his will through the creation of the world, history, and the conscience. /God gave man his general revelation, but man could not know God through the general revelation because of man's sins.

/Here we will conclude the first lecture on biblical hermeneutics. /Thank you.