

Hello. /We will begin the third lecture on biblical hermeneutics. /In our last lecture, we studied **A. Basic Knowledge of Biblical Hermeneutics**. /Today, we will begin our studies on **B. Methods of Biblical Hermeneutics**.

/We will base this lecture on Bernard Ramm's "Protestant Biblical Interpretation." /There are many books on biblical hermeneutics, but Ramm's book is most classical and consists of significant contents.

/There are several principles introduced in this book. /Among them are theological principles, literal principles, doctrinal principles, principles of godly living, principles of biblical inerrancy, principles of model interpretation, principles of prophetic interpretation, principles of allegorical interpretation.

/At this time, we will study **I. Theological Principles**. /"Theological principles" indicate specific theological foundations of biblical interpretation. /Each particular passage must be interpreted under the following premises.

/Bernard Ramm suggests seven of them. /We will look at each one of them. /Under the theological principles is **1. Principle of Biblical Clarity**. /The Roman Catholic Church claims that Christ and the Holy Spirit mysteriously inhere within the Roman Church.

/Thus, the Roman Church claims that they have the heart of Christ and the Holy Spirit. /Furthermore, the Church claims that only they can clearly interpret the Scriptures. /This is a wrong claim.

/Luther asserted the external and internal clarity of the Bible. /An "external clarity" refers to a grammatical clarity. /This means that if the interpreter interpreted the Bible through grammatical rules of a language, he would understand the meaning of the Bible.

/An "internal clarity" is the work of the Holy Spirit in the believer's heart. /The Holy Spirit sheds light on the believer's heart so that he would discover the truth of God in the Bible. /We can clearly interpret the Bible through a literal external clarity and through the inner light of the Holy Spirit.

/2. The Adaptation or Accommodation of Revelation. /The Bible was recorded so that the truth of God would be accommodated to the human heart. /The Bible was written in Hebrew, Aramaic, Greek, and other human languages.

/The Bible was also recorded within a social human environment, and the parables in the Bible were given in such environments. /Thus, we can recognize the meaning of parables by knowing the environments they were recorded in.

/The truth of God was accommodated to humans and it became a meaningful revelation. /Revelation is an anthropomorphic character of God.

/The adaptation of Revelation was clearly displayed through the tabernacle of the Old

Testament and Jesus' parables of the New Testament. /The tabernacle of the Old Testament and Jesus' parables of the New Testament both include the spiritual truth.

/I'm sure you all know this much. All articles that were in the tabernacle were connected to the redemption of Jesus Christ in some way. /Even the entrance of the tabernacle signifies Jesus.

/The "entrance" signifies salvation that we receive through Jesus. /Next, there was the altar of burnt offerings. /The burning of a lamb on the altar symbolizes the grace of redemption of Jesus.

/Next, there was the laver. /The priests washed themselves at the laver, and this signifies our daily cleansing. /Next, inside the tabernacle were the bread of presence, the lampstand, and the altar of incense.

/All of these symbolize the redemption of Jesus. /The Ark of the Covenant in the holy of holies is also connected to the redemption of Jesus. /Inside the Ark of the Covenant were the two stone tablets with the Ten Commandments on it, /and on top of it were the mercy seat /and two cherubim.

/God gave us the truth of the redemption of heaven through a humanly and earthly way. /God also describes his almightiness in terms of a right arm.

/This is because the right arm or hand of man symbolizes strength or power. /Sitting at God's right hand is a sign of excellence. /The right hand in human social affairs symbolizes a place of honor.

/The glories of heaven are also described through earthly expressions. /These expressions include costly structures of gold, silver, and jewels; no tears; no death; and the tree of life. /These anthropomorphic expressions do not go against the truth of the Bible.

/These are necessary for the communication of the truth of God to man. /The interpreter who keeps these in mind will not fail to properly interpret the Bible. /However, some believe that God possesses a physical body.

/This is the result of failure to properly understand the principle of the accommodation of revelation. /This was the accommodation of revelation under theological principles.

/3. Progressive Revelation. /Progressive revelation does not imply an evolution of literal or religious fields. /The seeking of a religious evolution in the Bible is the denial of the genuine revelation of the Bible.

/There is a school called the "history of religions school" of new theology. /This group of people denied the inspiration of the Bible. /They claimed, /"The evolution of ancient primitive polytheism into a Hebrew monotheism is found in the Bible."

/Their claims were based on the theory of evolution, and their thoughts came entirely from humanly thoughts. /The Bible teaches from beginning to end about the creation and providential works of the one and only God.

/Progressive revelation properly reveals the movements of God in the Bible. /It signifies God's guidance of man from theological infancy in the Old Testament into a stage of theological maturity.

/Progressive revelation is a general pattern. Let's take a look at the following example. /First, in the Sermon on the Mount, Jesus told His disciples that He did not come to abolish the law but to fulfill the law.

/Christ came to reveal the significance of the law. /The Ten Commandments was necessary for the moral, spiritual, and theological growth of humanity. The Sermon on the Mount developed this morality to its wider and fuller meaning.

/The second biblical example of progressive revelation is found in the Epistle to the Galatians. /In Galatians, Paul divides up the works of God into the period before Christ, and after Christ. /The period before Christ refers to the period of childhood and elementary education.

/In the fullness of time, Christ came with the full revelation with its maturity of doctrine. /The Old Testament was theologically a period of elementary teachings, and it was a time of learning of important sacrificial systems.

/Third, the teachings of Hebrews 1:1-2 are significant regarding progressive revelation. /Let's read Hebrews 1:1-2. /"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."

/God gave two great revelations, one of which was given through the prophets of Israel in the Old Testament, and the other through a Son to the church in the New Testament. /Hebrews 1:1 begins with three adverbs (in the Greek text).

/The three include, "In the past," "at many times," and "in various ways." /The "past" refers to the time of man's theological infancy and growth in the Old Testament. /The "many times" refers to an uneven and sporadic progress of the revelations.

/The "various ways" indicate the method of revelation that greatly varied. /God gave man the law, and gave the revelation through the prophets. /In verse 2, God spoke his final word through his Son.

/God's clear revelation was conclusively spoken through his Son. /Then the full revelation, the New Testament was made complete. /Hebrews also teaches that the Old Testament revelation was a material revelation. The Old Testament teaches the spiritual truth through an earthly and cultural way.

/The essence and truth is encased in types and shadows. /This perspective of progressive revelation is very important to the interpreter. /The interpreter will expect God's full revelation in the New Testament. /He will not force New Testament meaning into the Old Testament.

/However, he will be able to more fully interpret the Old Testament knowing its relationship with the New Testament. /He will adjust to the customs, manners, and morals of the Old Testament times. /He will also be aware of the elementary nature of the Old Testament revelation.

/Augustine said, "Distinguish the times and you will harmonize Scripture." /Forcing a New Testament teaching upon an interpretation of an Old Testament passage will create a contradiction. /Progressive revelation does not limit the doctrine of inspiration.

/This does not mean that the Old Testament is less inspired. /It simply means that the fullness of revelation is in the New Testament. /Of the different ways of biblical hermeneutics, we have studied three ways of interpretation within the theological principles. /First, biblical clarity, /second, the accommodation of revelation, /and third, progressive revelation.

/4. Principle of Interpreting Scripture with Scripture. /This is the principle of interpreting unclear passages in light of clear passages. /The Scriptures were clear to the writers at the time, but there are passages that are unclear to us today.

/The Bible also includes doctrines that we do not fully know the meanings of. /For example, there are many views of the Millennial Kingdom of Revelation.

/Roman Catholicism insists that the Catholic Church has the heart of Christ and the heart of the Holy Spirit, and thus, the doctrines are made clear through the priests. /Christianity (Protestantism) rejects this assertion. /Christianity asserts that the Bible must be interpreted with the Bible.

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/Everything essential to salvation and Christian living is clearly revealed in the Bible. /The fundamental truth is clearly shown in the Bible. /Again, the fundamental truth is revealed through thorough studies.

/In the history of interpretation, there were people who claimed that they discovered the truth among the unclear passages of the Bible.

/1 Corinthians 15:29 says, those "who are baptized for the dead." This verse is a puzzle to us today, and we cannot base any doctrines on it.

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/For example, Romans 1-3 is a discussion of the doctrine of sin. /John 5 is a discussion about the Deity of Christ. /1 Corinthians 15 is about the resurrection. /Galatians discusses the relationship of law and grace.

/We must use these important doctrinal passages to properly determine the meanings of doctrines in other passages.

/5. The Analogy of Faith. /“The analogy of faith” of theology is faith that is discovered in the Scripture, or the system of doctrine.

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/The Bible is under one truth or one system, and all doctrines must be united in harmony with one another.

/Interpretation of specific passages must not contradict the teachings of the entire Bible. /This is similar to the idea that the Bible must be interpreted with the Bible. /This is also connected to the unity of the Bible.

/The Bible consists of diversity, but there are principles that exceed this diversity to reveal the unity of the Bible.

/With this we will conclude the third lecture on biblical hermeneutics. /Thank you.