

Hello. /We will begin the fifth lecture on biblical hermeneutics. /In this lecture, we will conclude our discussion on hermeneutics. /We will put together all that we have learned so far, and we will add new information to our lectures.

/First, let's discuss the etymology of hermeneutics. /Hermeneutics comes from the Greek term, "hermenuo," which means to interpret or explain. /Luke 24:27 records the story of Jesus after His resurrection, and His explanation of everything about Him that is written in the Bible to the two disciples on their way to Emmaus.

/Jesus "explained" to them, which means "dihermenuo," which is derived from the term, "hermenuo." /The disciples' hearts burned within them as they heard Jesus' interpretation, and they immediately returned to Jerusalem to carry out their calling.

/In a way, this incident holds a symbolic meaning regarding hermeneutics. /Today, some reformist preachers or interpreters testify to the word of Jesus Christ through the Law and Prophets of the Old Testament, and hence, burn the hearts of their congregations.

/On the other hand, some preachers who fell to new theologies planted the idea that the miracles of God recorded in the Bible are not true, but are fabrications. /It is by God's grace that we can refer to good commentaries that are based on biblical reformism so that we can interpret the Bible and preach.

/What are the conditions of seminaries in Europe, America, or South Korea? There are unerring commentaries of Calvin or Matthew Henry. /However, there are theologically liberal books on theology, the documentary hypothesis, and other books that have been influenced by new-orthodoxy.

/The two groups of commentaries interpret same passages, but its contents and ideologies are entirely different. /Correct interpretations result in correct sermons, and incorrect interpretations result in incorrect sermons.

/This is where there is a problem of hermeneutics. /What is hermeneutics? /Why do we need it? /What are the principles of reformist interpretations? /We will be addressing these problems. /First, let's look at the definition of hermeneutics.

/Hermeneutics is generally defined as the science and art of biblical interpretation. /Biblical hermeneutics is a science in that it consists of premises and principles, and it becomes art when these premises and principles are acted on by each individual.

/For example, when learning to play the piano, each individual plays differently, depending on his or her talent and effort. /When an individual decides to farm, how much knowledge must he have about farming?

/The same goes for knowledge of biblical theology. /We must continually strive to acquire this knowledge. /We must also have knowledge of biblical history, geography, or culture. /The Bible can be interpreted well depending on how much knowledge one has.

/Let's now look at the need for biblical interpretation. /A biblical scholar named Henry A. Virkler said that hermeneutics is a codification of a processes that we normally use at an unconscious level to understand the meaning of a communication.

/A scholar named Moises Silva said, "We have been taught hermeneutics all our lives, even from the day we were born. /It may well be that the most important things we learn are those that we learn unconsciously."

/Silva also said that the most fundamental principles of interpretation are learned from reading the Bible. /Communication with others may appear easy, but it is possible because there are commonalities of language, history, culture, and geography.

/For example, those who have been in foreign countries for long periods of time must study the current situations of their homelands in order to adjust upon their return. /On the other hand, communication with the Bible is extremely difficult. /This is because there is a linguistic, historical, cultural gap between the Bible and us.

/Thus, Silva made the following comment. // "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."

/Next, let's look at the premise of biblical interpretation. /The premise is important in all areas of study. The direction of interpretation also changes depending on the premise the interpreter bases his interpretation of the Bible on.

/For example, there is liberalism, neo-orthodoxy, and existentialism. /Bultmann claimed, / "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."

/This historical awareness is called a "closed system," and it supports hermeneutics that denies all supernatural events and God's miracles in the Bible, and considers them myths.

/Let's take a closer look at neo-orthodoxy. /Neo-orthodoxy is a form of theology developed in the beginning of the 20th century, and is closely associated with Karl Barth. /This began with a rejection of 19th century historical criticism liberalism.

/Historical criticism liberalism comes from new theology, and it does not acknowledge God's supernaturalism in the Bible. /It is also tainted by the theory of evolution.

/Thus, it claims that the religion of Israel in the Old Testament evolved from an ancient polytheistic religion to a monotheistic religion.

/People were in a state of panic after World War I came to an end. /How would this liberal theology comfort and give hope to those weary from the war? /Hence, Karl Barth stepped forward with neo-orthodoxy.

/His claims were wrong. /He claimed, “Although the miracles in the Bible are not historically true, we can gain a theological lesson from it.” /1 Corinthians 15 says, if Christ has not been raised, your faith is futile.

/However, neo-orthodoxy claims that our faith is valid even if Christ did not resurrect from the dead historically. /Neo-orthodoxy also accepted results of liberalist studies. /Hence, this would be syncretism.

/Therefore, we cannot expect true biblical interpretations from liberalism or from neo-orthodoxy.

/We face illnesses and old age, death, financial problems, difficulties, relationship problems, and other troubles. /Could interpretations based on the theory of evolution or neo-orthodoxy give hope and comfort to such people?

/Conservative and traditional theologians interpret the Bible based on the following premises.

/**First**, the living, personal, Almighty Trinity God exists. /This premise is the “open system.” Liberalism is based on the “closed system.” /It is by this premise that we believe the supernatural events and miracles that are recorded in the Bible.

/**Second**, God communicates with humans through his revelation. /God communicates with humans through two ways. /General revelation and special revelation.

/God’s general revelation is the creation of the world, history, and the conscience that is revealed to all mankind. /Let’s take a look at some verses in the Bible. /First, Romans 1:20 speaks of the creation of the world. /“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.”

/Also read Acts 17:24-27. /“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.”

/Next, let’s read Jude 1:7 regarding history. /“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.”

/Then read Romans 2:14-15 regarding the conscience. /“(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.)”

/In these ways, God displays his power and holiness through the general revelation. However, humans cannot know God through the general revelation because of their sins.

/The general revelation also does not clearly display the truth about God and the universe, and the truth about humans. /Also, sinners cannot know God and the universe, and about humans just through the general revelation, nor can sinners achieve salvation.

/Hence, God gave humans the Bible as a special revelation, and God allowed humans to know the truth about atonement and salvation so that they would believe in Jesus and receive salvation.

/The religions in this world came to a false conclusion about God and man, sin and salvation, and they walk down the path to destruction. They rely on the general revelation, and the experiences, knowledge, and assertions of founders of religion.

/Thus, the premise of biblical hermeneutics is the living, Almighty, and personal God, and also the premise that God gave humans his revelation through his creation of the world, history, and the conscience.

/There is also the premise that God gave the sixty-six books of the Bible to humans as his special revelation. /The special revelation is a revelation that the living, Almighty, and personal God gave humans. If so, then the premise is that communication between God and humans is absolutely possible.

/A theologian named Graeme Goldsworthy said the following. “One of the most basic assumptions in evangelical hermeneutics is that God has communicated by his word and that he is certainly capable of doing this in the way that meets his purpose of effective communication.”

/God gave us languages, words, and writings, and he allowed meanings of words and writings to exist. God also created humans so that there would be communication between God and humans, and also between humans. Those premises in interpreting the Bible are those of conservative and traditional hermeneutics.

/Biblical hermeneutics are premised on the living, true, Almighty, and personal God and his giving of a special revelation to humans through human writers.

/Therefore, we must accept the inspiration and inerrancy of the Bible, and also the unity and final authority of the Bible.

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/Biblical hermeneutics especially pays close attention to the unity of the Bible. /The Bible is God's Word, and the unified will of God, the only author of the Bible, is revealed in the books of Genesis to Revelation. /Although there were many human writers, the original author of the Bible is God.

/This unity was shown through Jesus. John 5:39 says, "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me."

/Luke 24:27 also says that Jesus explained to the two disciples who were on their way to Emmaus about all that was said in the Scriptures concerning Himself, beginning with Moses and all the Prophets.

/The Scriptures clearly showed that the core of the entire Old Testament Bible is the grace of redemption that comes through Jesus Christ. /A simple slogan was made with a few important principles of reformism. /The slogan was "Sola Scriptura, Sola Fide, Sola Gratia, and Solus Christus."

/Graeme Goldsworthy said the following about the relationship between "Solus Christus" and hermeneutics. /"The phrase 'Solus Christus' indicates that salvation cannot be found anywhere else other than in the person and ministry of Jesus. /This exclusive assurance is based on evidence of the Bible."

/If we truly accept the writings of the Bible, we acknowledge that Jesus alone is humanity's only Savior and He is the only way to God.

/If the Bible is true, Jesus Christ would be the interpretational key to the truth about the entire universe. /Christ interprets all truths. /This is because all things were created in Him.

/Let's read Colossians 1:16. /"For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him."

/Therefore, we claim that Jesus Christ's character and ministry are the foundations of evangelistic hermeneutics. /There can be an interpretation of God's ultimate truth of creation or the meaning of the Bible through Christ, the Mediator between God and man.

/God gave humans the Bible, the special revelation, for their salvation. /Yet, this world is filled with the devil and sins, and humans are fallen, corrupted, and filled with sins, and hence, they falsely interpret the Bible through the devil's influence.

/Yet, we must interpret the Bible with Christ at the center of our interpretations by receiving the light of God and the Holy Spirit. /We must correctly learn biblical hermeneutics, and we must properly interpret the Bible.

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