

Hello. We will begin the sixth lecture on biblical hermeneutics. /At this time, we will look at the nine principles of biblical hermeneutics. /We discussed that there must be correct biblical interpretation in biblical hermeneutics.

/For example, there is the “Family Federation for World Peace and Unification.”
/Matthew 27:46. /Let’s read. /About the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”-- which means, “My God, my God, why have you forsaken me?”

/The cult leader, Sun Myung Moon made the following claim. /“God abandoned Jesus.
/Hence, Jesus’ ministry of the cross failed. /Therefore, there must be another messiah.
/The messiah is Sun Myung Moon.” /This is a very wrong interpretation.

/However, many people are deceived by this. /Let’s properly interpret this verse. /Jesus meditated on Psalm 22 as He died on the cross. /Psalm 22 begins with, “Eloi, Eloi, lama sabachthani?”

/However, it ends with a praise of victory. /It is a song of praise that God gave up his one and only Son to save his chosen people. /This is a correct biblical interpretation.
/Therefore, at this time we will study how we can properly interpret the Bible.

/The following authors have written books that properly explain the principles of biblical interpretation. /Bernard Ramm, Henry A. Virkler, Graeme Goldsworthy, David S. Dockery, Berkeley Michaelson, and Louis Berkhof, among other authors. /The following nine principles are based on books written by these authors.

/First, the codicological principle. /This is also known as textual criticism or lower criticism. /This field of study concentrates on the linguistic correctness of the Bible. /“Textual criticism” is a field of study necessary in situations where original Hebrew and Greek copies of the Bible no longer exist, and only duplicates remain.

/There has been an accumulated study by scholars who studied textual criticism for a long period of time. /The duplicated copies were closely compared with one another, and as a result, a copy similar to the original was produced. /A New Testament scholar named F. F. Bruce said the following.

/“The variant readings about which any doubt remain among textual critics of the New Testament affect no material question of historic fact or of Christian faith and practice.”

/By God’s grace, we have a copy of the Bible that is greatly similar to the original copy. /There is a simple example that is used to better understand codicology. /Take the time to think about the following example.

/There are ten people transcribing in a room, and one person is reading. /The reader reads the entire Gospel of John. /The ten transcribers write down what the reader is reading, and there are bound to be places where there are differences between what the reader read

from the original text.

/However, when the ten written copies are compared with one another, the original text will be revealed. /There are about 5,000 copies of the New Testament Bible.

/Second, the literal and grammatical principle. /The principle of literal interpretation is a primary interpretation based on the dictionary meaning of words and also on the grammar of sentences.

/This is a concept that is in contrast with parabolic, symbolic, and allegorical interpretations. /There are actual parts in the Bible that cannot be interpreted solely through a literal interpretation. /For example, Jesus said, "I am the gate. I am the true vine," and these should not be literally interpreted. In such cases, they must be interpreted parabolically and symbolically.

/The literal and grammatical principle keeps the Bible from thoughtless parabolic, symbolic, and allegorical interpretations. The fundamental purpose of this principle is for the interpreter to pull out the original meaning of the Bible.

/Therefore, there must be a separation between a literal interpretation and literalism. /There are three important premises that support literal interpretation.

/1. A literal interpretation can be applied to interpretations of any other Bible verses. /2. The meanings of all Bible verses are based on literal meanings. /3. A literal interpretation must come first in order to prevent the misuse of biblical interpretation.

/Cults and pseudo-religions interpret that Bible in a way that is favorable to them, and then they make their doctrine. They interpret the Bible however they want.

/The literal principle does not discard the following truths. /A literal interpretation accepts similes, metaphors, parables, literary expressions, symbols, and allegories in the Bible.

/Third, the contextual and canonical principle. /We must understand the intended meanings of specific Bible passages that God, the author of the Bible, and the human writer wishes to convey. In order to do so, we must understand sections of the Bible, perhaps specific chapters of books, or even the context of the entire Bible.

/Henry A. Virkler said, "A contextual analysis must take into consideration the correlation between the given text and the entire written work of one writer. This will lead to a better understanding of the overall idea."

/Graeme Goldsworthy said, "Synchronic analysis is the attempt to understand the given individual text within a historical background. The diachronic synthesis is the attempt of an analysis of the given text in light of the entire Bible."

/A canonical approach focuses on the entire text, not just its subparts. /The “analogy of faith” is related to this approach. /The “analogy of faith” can be found in Romans 12:6.

/In the history of theology, the “analogy of faith” refers to the system of faith or doctrine that is found in the Bible. /Ice Horn defined the “analogy of faith” in the following way.

/The “analogy of faith” indicates harmony throughout the Bible regarding the fundamentals of faith and deeds. /We must seek this in passages that have been written through the inspired writers in clear and distinct languages.

/The basic premise of the “analogy of faith” is that there is one truth in the Bible, and all doctrines must be in harmony and unity with one another. /This also means that interpretations of specific verses must not contrast with the teachings of the Bible.

/This is similar to the thesis that Scripture interprets Scripture. /This is also related to the problem of the unity of the Bible.

There is a principle that oversteps the diversity of the Bible to reveal the unity of the Bible. /There is a motto concerning the importance of the context. /“A text without a context becomes a proof text for a pretext.”

/Again, /“A text without a context becomes a proof text for a pretext.” /This is a very important principle. /This principle stresses the significance of the context.

/A biblical interpreter in South Korea said the following. /He spoke of four things. /First, context, /and second, interpret the Bible in accordance with the entire Bible. /Third, interpret the Bible within its historical background. /Fourth, interpret the Bible through the inspiration of the Holy Spirit.

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/Now, let’s move on to the fourth principle. /**Fourth, the historical, cultural and geographical principle.** /The language and context alone do not result in the discovery of a true meaning. /The biblical text must be interpreted by taking the historical, cultural and geographical background into consideration.

/This can also include archaeological studies. /I myself studied biblical archaeology in school. /I learned that we can presume where the four rivers that flowed through the Garden of Eden are located today. /We can also trace the location of the house of the prostitute Rahab in the city of Jericho.

/**Fifth, the literary principle.** /The biblical text must be interpreted with the narratives, poetry, and prophecies taken into consideration. Literary similes, metaphors, parables, proverbs, and hyperboles must also be taken into consideration during interpretation.

/**Sixth, the biblical theological principle.** /Reformist biblical theology is based on

verbal, complete, and organic inspiration, and is based on the premise that God has continually worked behind human writers to record and preserve his Word.

/This biblical theological principle is the principle of the interpretation of the Bible through God's united teaching and doctrine. /Systematic theology suggests the teaching of the unity of the Bible through the different themes in the entire Bible. For example, it suggests the doctrine of God, the doctrine of sin, soteriology, ecclesiology, and eschatology.

/However, biblical theology commonly describes God's progressive revelation, God's work of salvation, and the account of Christ through each book of the Bible or historically.

/Seventh, the spiritual principle. /The Bible says that God the Spirit will guide us into all truth. John 16:13.

/Grant Osborne said, "Hermeneutics when utilized to interpret Scripture is a spiritual act, depending upon the leading of the Holy Spirit."

/Eighth, the existential principle. /The concept of the existential principle differs from that of existentialism of neo-orthodoxy.

/Bernard Ramm said the following. "Pious interpretation, without a doubt, includes existential factors. /Reformist interpretation is based on the inspiration of the Bible, and it pursues interpretation that solves the true existential problem."

/The "existential situation" refers to the harsh realities we face daily in life. /It refers to birth, old age, illnesses, death, financial problems, and marriage, which are all existential problems.

/When we interpret the Bible, we can interpret it grammatically, historically, theologically, and literally, but if we cannot apply the interpretations to our actual lives, we have failed to fulfill the true purpose of the Bible.

/Ninth, the Christ-centered principle. /This principle is based on the Word of our Lord. /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."

/Let's conclude what we learned today. /We pastors who belong to reformism and conservatism have already interpreted the Bible on the hermeneutical premises and principles described above, and have applied it to our lives.

/However, as previously mentioned, biblical interpretation is a science and an art, and we must continually learn these principles and strive to become better interpreters.

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