

Biblical Interpretation (CL1)

*Thursdays, 10 AM-Noon, *Jan. 29 - Mar. 10, 2015*

*Required Text: Grasping God's Word, J. Scott Duvall
& J. Daniel Hayes - \$435 pesos

Ross Arnold, Winter 2015
Lakeside institute of Theology



Policies and Requirements

1. Classes are free, but all students seeking a certificate or degree must purchase books (paper, not electronic), which will be made available by the Institute.
2. Students in certificate or degree tracks may miss no more than one class per course, without arrangements made in advance with the teacher to make up missed work (at the discretion of the teacher).
3. Students in certificate or degree tracks will be required to take a pass/fail final exam in each course, based on study guidelines provided by the teacher.
4. Students in certificate or degree tracks must make a passing grade (based on "pass/fail") in each course in order to receive credit towards a certificate or degree.
5. Candidates for degrees (Master of Theology and Master of Theology & Ministry) must be approved by the Institute Director before admission into a degree program.

Policies and Requirements for making up classes, or taking classes online (as of April 3, 2014):

- I. All make-up classes must be completed before the beginning of the following term, unless you make special arrangements with the professor.
- II. All classes made up online must be reported via email to rda@rossarnold.net, as follows:
 - A. Each class must be reported in a separate email as soon after watching as possible.
 - B. Each email must contain the following information:
 1. Course title and/or code (NT4, OT3, TH2, etc.).
 2. The date of the original lecture you missed.
 3. The title of the lecture.
 4. A clear statement that you watched all of the lecture video, reviewed the materials and completed the required readings.
- III. Courses taken entirely online require prior approval, and apply only to audit or Certificate (not degree) requirements.

Biblical Interpretation (CL1)

Jan. 29 – Introduction to Biblical Interpretation

Feb. 5 – Starting with the Text

Feb. 12 – Questions of Meaning

Feb. 19 – Principles of Interpretation

Feb. 26 – Principles of Interpretation 2

Mar. 5 – Interpreting the New Testament

Mar. 12 – Interpreting the Old Testament

Mar. 19 – Applying the Principles; Final Exam

Our Mandate from Scripture

Open my eyes that I may see wonderful things in your law.

Psalm 119:18

...from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.

2 Timothy 3:15-17

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. ²¹ For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

2 Peter 1:20-21

Our Mandate from Scripture

Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.

2 Timothy 2:15-16

Introduction to Biblical Interpretation

- **Exegesis:** (Greek *ἐξήγησις*, 'to lead out.')
- **Hermeneutics:** (Greek *ἐρμηνεύω*, 'translate, interpret.')
- **"Hermeneutics" & "Exegesis"** are sometimes used interchangeably, but hermeneutics is a wider discipline, including written, verbal, and nonverbal communication. Exegesis focuses primarily on texts.

Introduction to Biblical Interpretation

➤ **Biblical Interpretation:** the process of finding the *purpose, meaning and right application* of a passage of Scripture through a study of the cultural, geographic and historical context of the original writers and audiences; literary genre and forms; textual sources and variants; language structure, word meanings and grammar; and theological harmony within Scripture.

“To interpret a document is to express its meaning through speaking or writing. To engage in interpretation assumes there is, in fact, a proper and improper meaning of the text and that care must be taken not to misrepresent the meaning. When dealing with the Scriptures, to properly interpret a text is to faithfully convey the inspired human author’s meaning of the text, while not neglecting divine intent.”

Robert L. Plummer

Introduction to Biblical Interpretation

- We hold the Bible to be of dual-authorship – the miraculous process whereby God worked through thinking, feeling individuals, mysteriously superintending the process to have written exactly what he wants (Verbal-Plenary Inspiration). For that reason, it makes good sense for Biblical Interpretation to start with the clear intent and purpose of the human author, since Scripture cannot mean *less* than what the human authors intended.
1. What did the text mean to the original writers/audiences?
 2. What are differences between the biblical audience and us?
 3. What textual aspects must be considered; are we dealing with the most accurate text available?
 4. What is/are the primary theological principles in the text?
 5. How does the theological principle fit into the rest of Scripture?
 6. How should individual Christians today live out these theological principles?

Biblical Interpretation Process

1. Who wrote/spoke the passage and who was it addressed to?
2. What does the passage say?
3. Are there any words in the passage that need to be examined?
4. What is the immediate context?
5. What is the broader context in the chapter and book?
6. What are the related verses to the passage's subject, and how do they affect the understanding of this passage?
7. What is the historical and cultural background?
8. What can I conclude about the passage?
9. Do my conclusions agree or disagree with related areas of scripture and others who have studied the passage?
10. What have I learned and what must I apply to my life?

“Just as it was in the days of Noah, so also will it be in the days of the Son of Man. ²⁷ People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.

²⁸ “It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. ²⁹ But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

³⁰ “It will be just like this on the day the Son of Man is revealed. ³¹ On that day no one who is on the housetop, with possessions inside, should go down to get them. Likewise, no one in the field should go back for anything. ³² Remember Lot’s wife! ³³ Whoever tries to keep their life will lose it, and whoever loses their life will preserve it. ³⁴ I tell you, on that night two people will be in one bed; one will be taken and the other left. ³⁵ Two women will be grinding grain together; one will be taken and the other left.” ^[36]

³⁷ “Where, Lord?” they asked.

He replied, “Where there is a dead body, there the vultures will gather.”

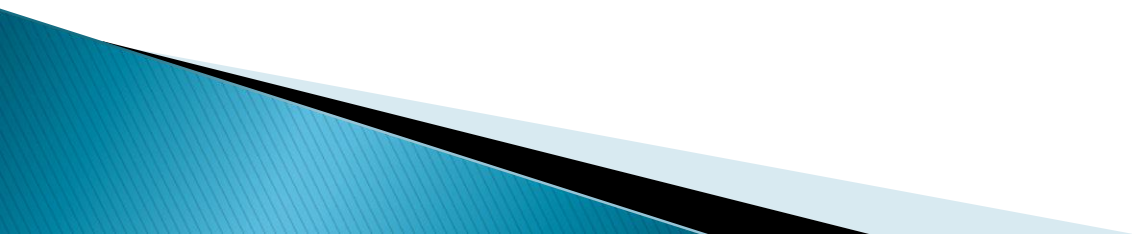
Luke 17:22-37

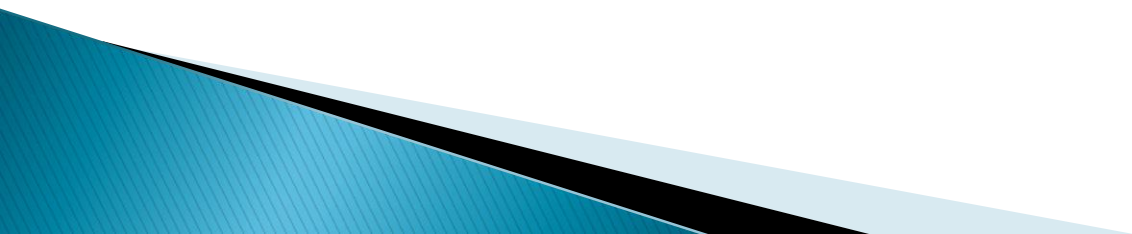
Rules for Biblical Interpretation

- 1) The rule of DEFINITION**
- 2) The rule of USAGE**
- 3) The rule of CONTEXT**
- 4) The rule of HISTORICAL BACKGROUND**
- 5) The rule of LOGIC**
- 6) The rule of INFERENCE**
- 7) The rule of GENRE JUDGMENT**
- 8) The rule of dependence upon the HOLY SPIRIT**

History of Biblical Interpretation/Hermeneutics

- **Apostolic Age** (Jesus to about 100 AD)
- **Apostolic Fathers** (immediate post-Apostolic)
- **Ante-Nicene Period** (c. 200-325 AD, to Council of Nicaea)
 - **Hermeneutical Schools of Alexandria and Antioch**
- **Age of Ecumenical Councils** (325-787 AD)
- **Medieval Period** (5th-15th centuries; 4 Exegetical Modes)
 1. Literal sense.
 2. Allegorical sense.
 3. Moral application to readers or hearer.
 4. Secret or mystical sense.
- **Modern Period** (15th century onward)
 - Return to the texts themselves
 - Treating Scripture like secular classical literature





Approaches to Biblical Hermeneutics

- **Lexical-syntactical analysis**
 - **Historical/cultural analysis**
 - **Contextual analysis**
 - **Theological analysis**
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