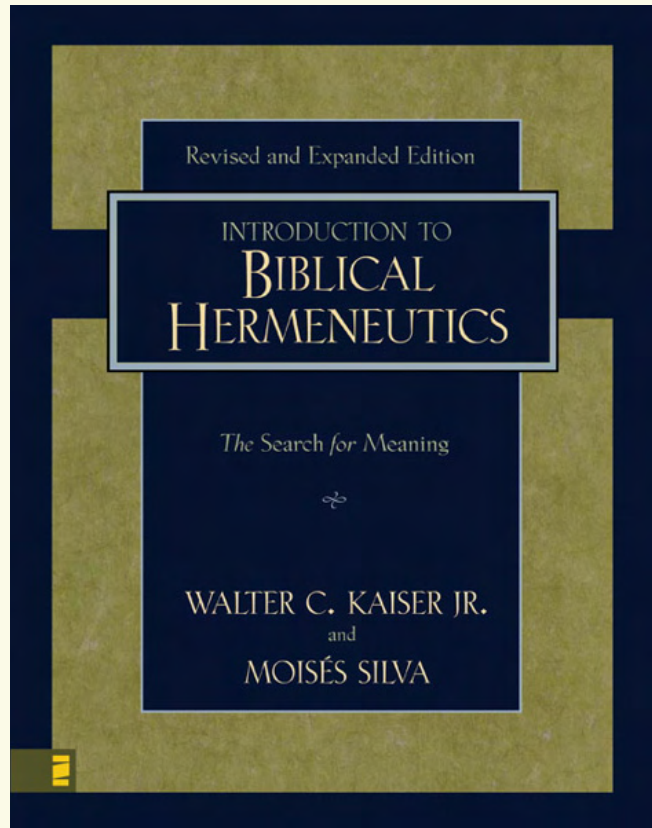


Major Elements of a Reformed Hermeneutic

1. The Holy Spirit Element
2. The Grammatical Element
3. The Literary Element
4. The Historical Element
5. *The Theological Element*

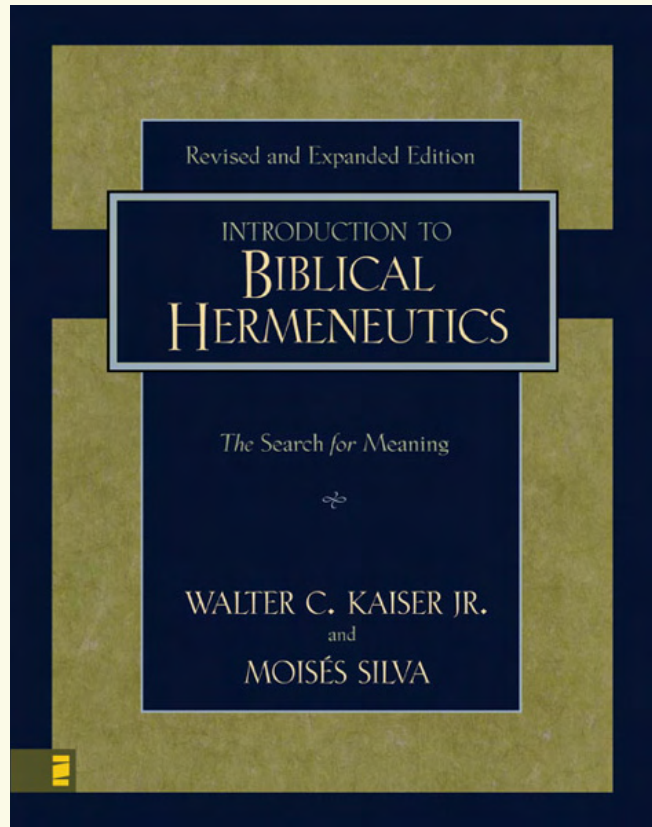
The Theological Element



Grand Rapids: Zondervan,
1994, 2007

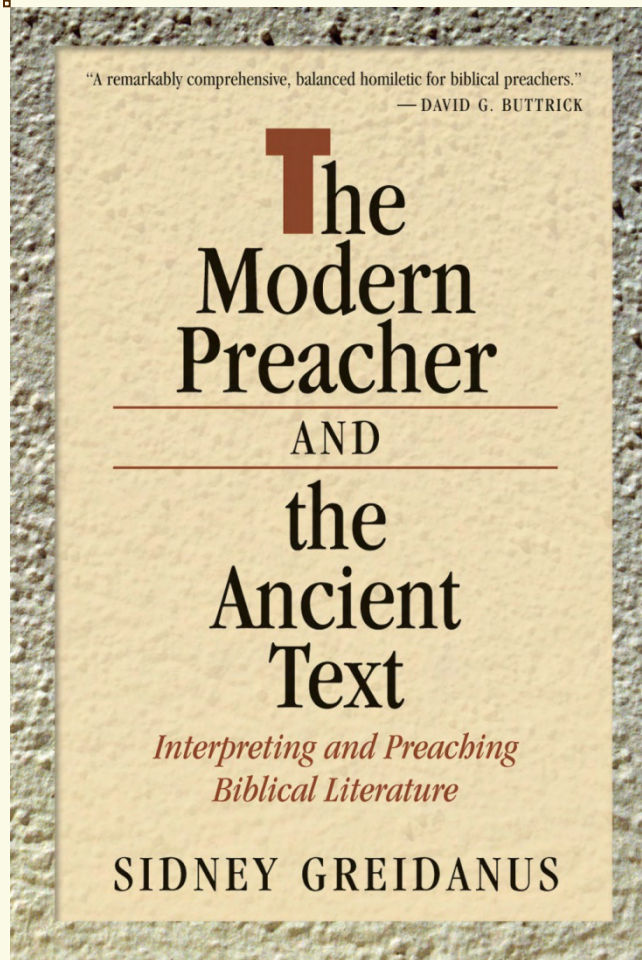
“Hermeneutical practice involves both an exegetical and a *theological* component if it is to be carried out to its completion. The exegetical part of the interpretive process examines the grammatical, historical, and literary aspects of the individual text of the Bible. But once these tasks have been concluded, they need to be related, by way ...

The Theological Element



Grand Rapids: Zondervan,
1994, 2007

“... of summary or conclusions, to the overall thought of the individual book being studied and to the whole canon of Scripture. It is at this juncture that the *theological* component of the interpretive enterprise comes to the forefront ...”
(page 241)



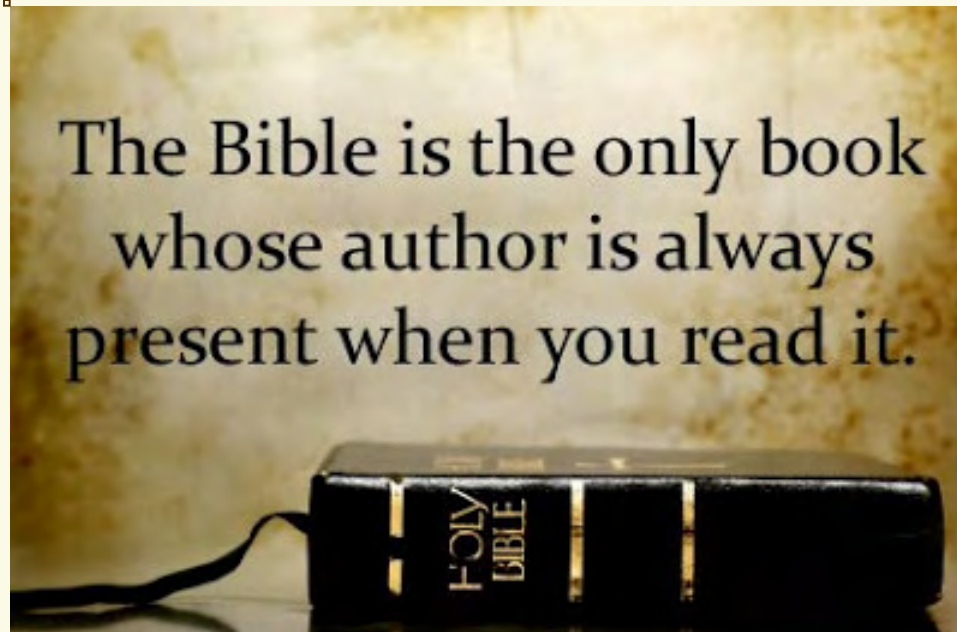
Grand Rapids: Eerdmans,
1988

“‘Theological’ refers not to theory or the discipline of theology but to *God*, specifically, the revelation *of* God and the revelation *about* God. Theological interpretation seeks to hear *God’s* voice in the Scriptures; it seeks to probe beyond mere historical reconstruction and verbal meanings to a discernment of the message of God in the Scriptures” (page 103)

The Theological Element

✓ Meaning of the Term

- God is the primary author of the bible

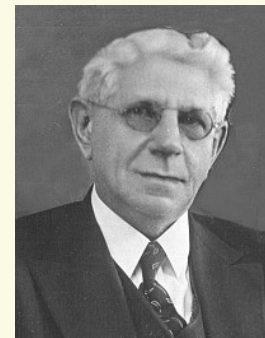


Louis
Berkhof

Principles
of Biblical
Inter-
pretation

Grand Rapids: Baker, 1950

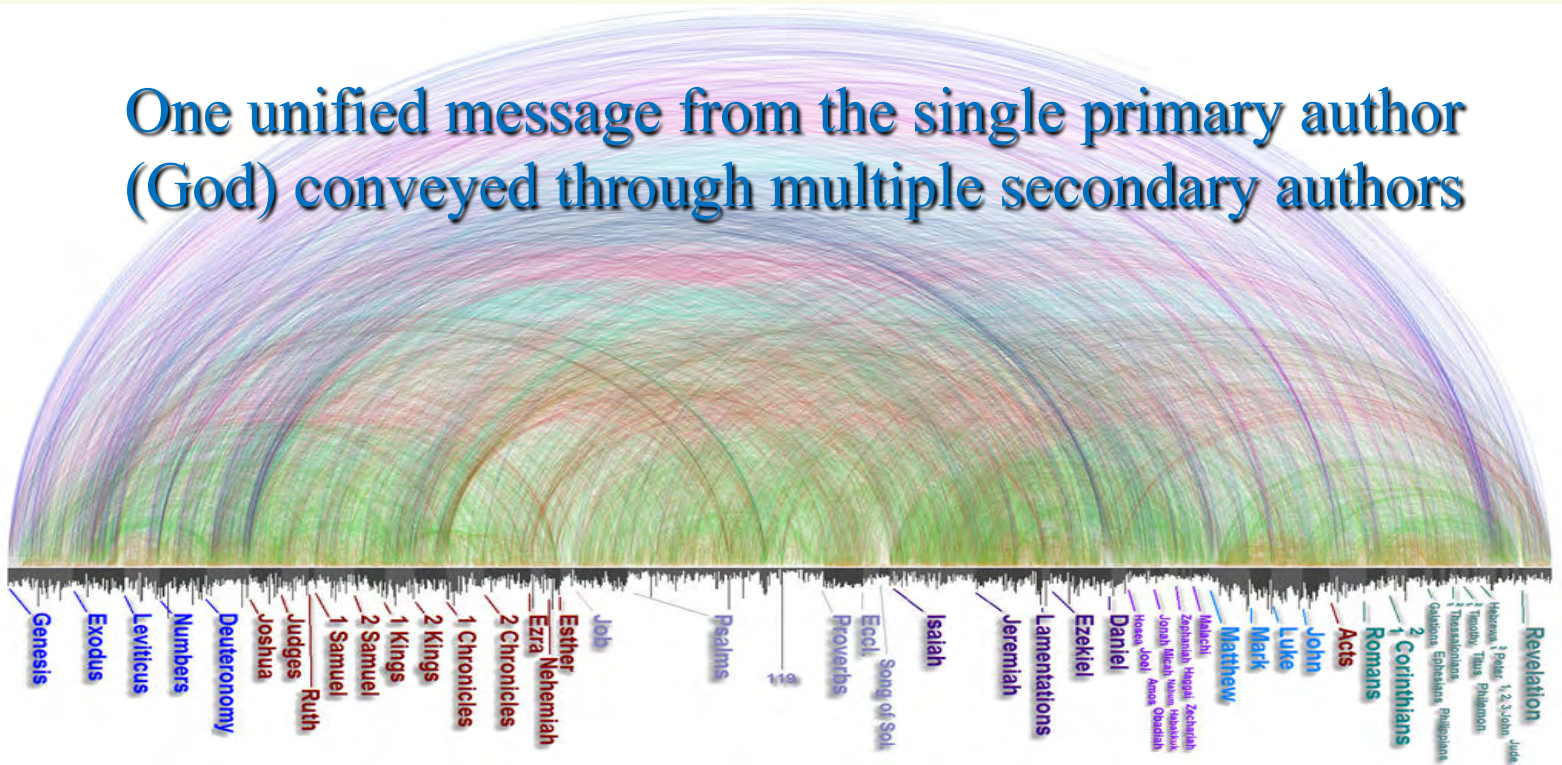
“Scripture contains a great deal that does not find its explanation in history, nor in the secondary authors, but only in God as the *Auctor Primarius* ... In view of all this, it is not only perfectly warranted, but absolutely necessary, to complement the usual grammatical and historical interpretation with a third. The name “Theological Interpretation” deserves the preference, as expressive of the fact that its necessity follows from the divine authorship of the Bible”
(pages 133-134)



The Theological Element

□ The Bible as a Unity

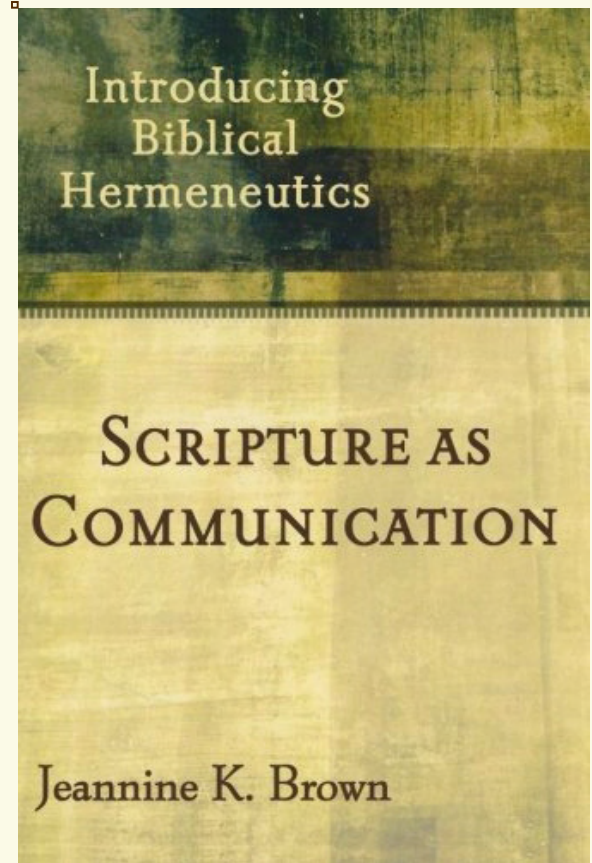
One unified message from the single primary author (God) conveyed through multiple secondary authors



The Theological Element

Jeannine K. Brown:

“The Bible’s unity is both a presupposition that follows from recognizing its divine origin and a conclusion that comes from reading Scripture. It is my conviction that the Bible demonstrates its unity and coherence, particularly as its overarching story emerges in a canonical reading” (page 256)



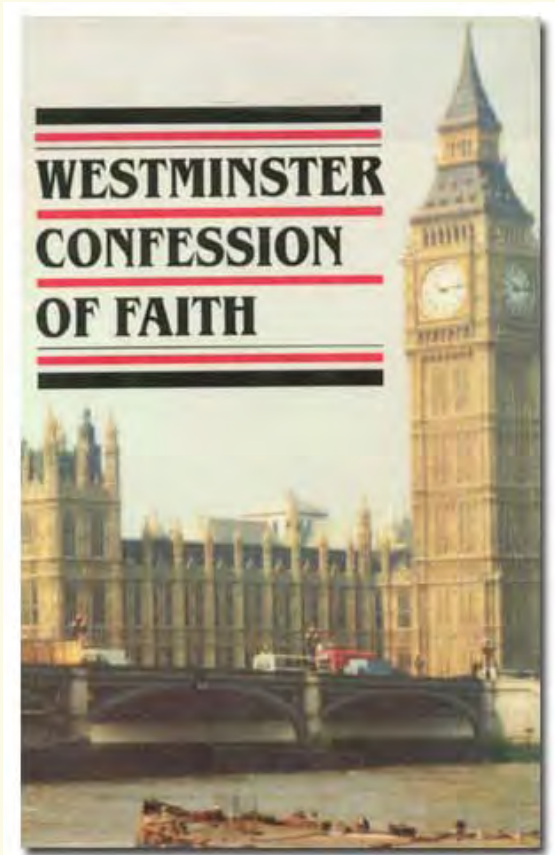
Grand Rapids: Baker,
2007

The Theological Element

□ Interpreting Scripture with Scripture

Westminster Confession (1643-1648)

“The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, it must be searched and known by other places that speak more clearly” (I.9)

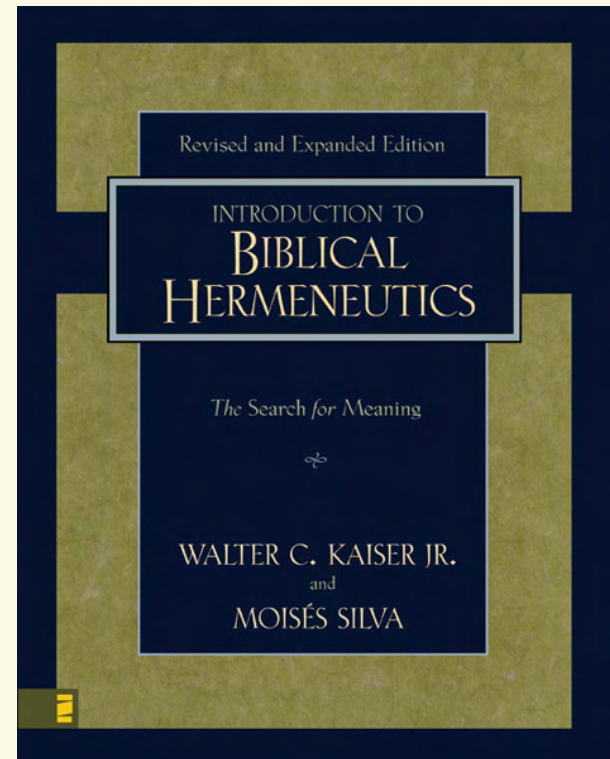


The Theological Element

□ The “Analogy of Faith”

Kaiser & Silva:

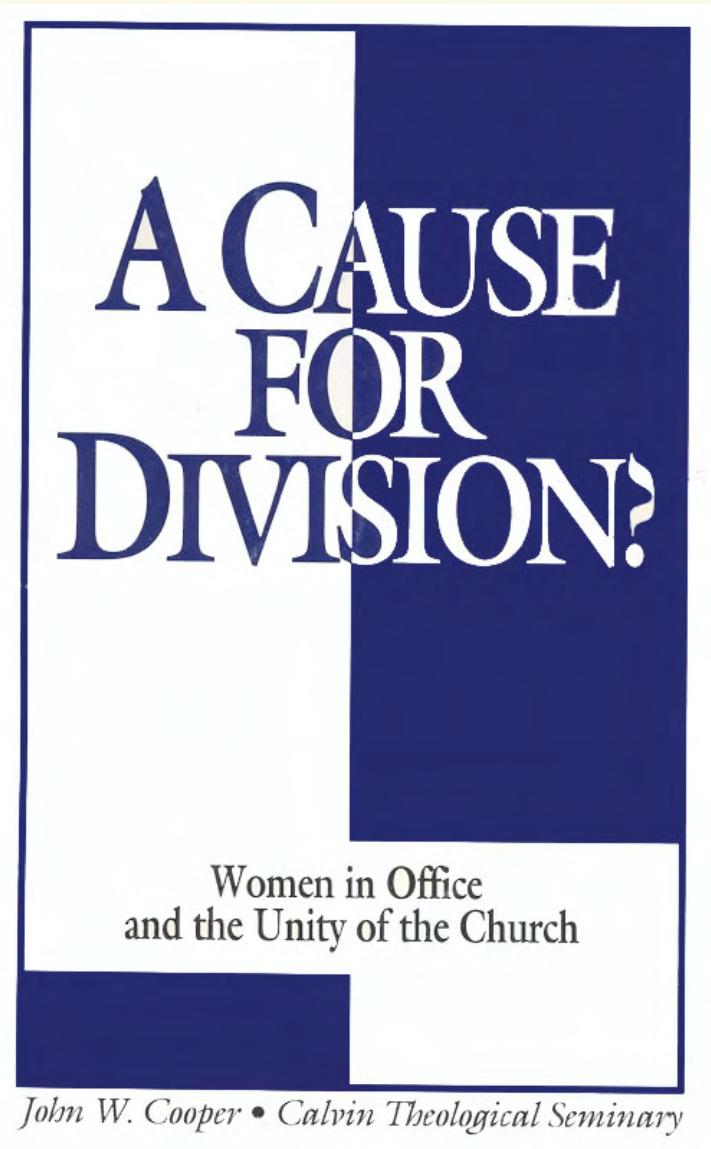
“The *analogy of faith* ... requires us to interpret all Scripture so that it is in agreement with the entire teaching of the Bible. It presupposes the coherence of Scripture” (page 240)



Grand Rapids: Zondervan,
1994, 2007

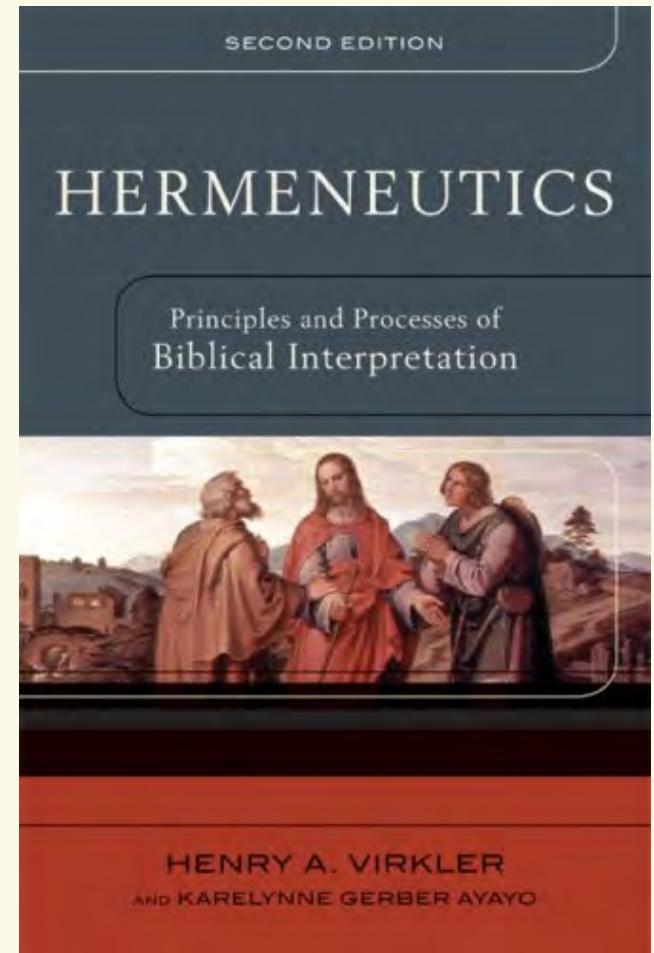
John Cooper (1991):

“The Bible is analogical-- different texts speak to the same issues, thus modifying and reinforcing each other as they present a unified message ... What God means to teach us in a specific passage cannot be understood apart from everything else he teaches us” (p 21)



Henry Virkler:

“If we believe that each individual writing found in the Bible has a common divine author, then our exegetical exploration expands beyond the relationship between a text and the single biblical writing in which it is found to include questions about its relationship to the entire biblical canon. We are compelled to explore how each part is in continuity with, is consistent with, and must be interpreted by the whole of biblical teaching” (p 122)



Grand Rapids: Baker, 1981;
2nd edition 2007

The Theological Element

□ Interpreting Scripture with Scripture

- **Example #1:** Luke 14:26 “If anyone comes to me and does not *hate his father and mother* ...he cannot be my disciple.”

= Hate parents?!



The Theological Element

□ Interpreting Scripture with Scripture

- Jesus' words in Luke 10:27 “Love your neighbor as yourself”—thus Jesus wants us to love, not hate, others



The Theological Element

□ Interpreting Scripture with Scripture

- Jesus' words in Luke 18:20 "You know the commandments: 'Do not commit adultery, do not murder, do not steal, do not give false testimony, *honor your father and mother.*'"



The Theological Element

□ Interpreting Scripture with Scripture

- “hate” = Jewish or OT way of saying “love less”
- Gen 29:30-31: Jacob “loved Rachel more than Leah ... and Leah was hated”; “loved more” in the first verse is restated as “hated” in the second verse



Jacob Loved Rachel More Than Leah (Gen 29)

The Theological Element

□ Interpreting Scripture with Scripture

- Mal 1:2-3: God says, “I have loved Jacob but Esau I have hated”; God did not actually “hate” Esau but rather “loved him less” than Jacob



- See also Deut 21:15-17; Judg 14:16; Prov. 13:24; Isa. 60:15; Luke 16:13; Rom 9:13

The Theological Element

□ Interpreting Scripture with Scripture

- **Example #2:** Church Discipline
- *1 Cor 5:1-2* “... should you not have put out of your fellowship the man who has been doing this?” (i.e., excommunication)



The Theological Element

□ Interpreting Scripture with Scripture

- *Matthew 18:15-17*

- 1st step: “If a brother or sister sins, go and point out the fault, just between the two of you. If he or she listens to you, you have won them over”

Practice of Church
Discipline



The Theological Element

□ Interpreting Scripture with Scripture

- *Matthew 18:15-17*

- 2nd step: “But if they will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses”

Practice of Church
Discipline



The Theological Element

□ Interpreting Scripture with Scripture

- *Matthew 18:15-17*

- 3rd step: “If they still refuse to listen, tell it to the church”
- 4th step: “and if they refuse to listen even to the church, treat them as you would a pagan or tax collector”

Practice of Church Discipline



The Theological Element

□ Interpreting Scripture with Scripture

- *Galatians 6:1*

- “Brothers, if a person is overtaken in any sin, you who are spiritual should restore that person in a spirit of gentleness”

Practice of Church
Discipline



The Theological Element

□ Interpreting Scripture with Scripture

- *2 Thessalonians 3:15*
 - “... and have nothing to do with him, that he may be ashamed. And do not look on him as an enemy but warn him as a brother”

Practice of Church
Discipline



The Theological Element

□ Interpreting Scripture with Scripture

- *1 Corinthians 5:6b-8*
 - Analogy of yeast (leaven)
 - “Don’ t you know that a little yeast works through the whole batch of dough? Get rid of the old yeast ...!”

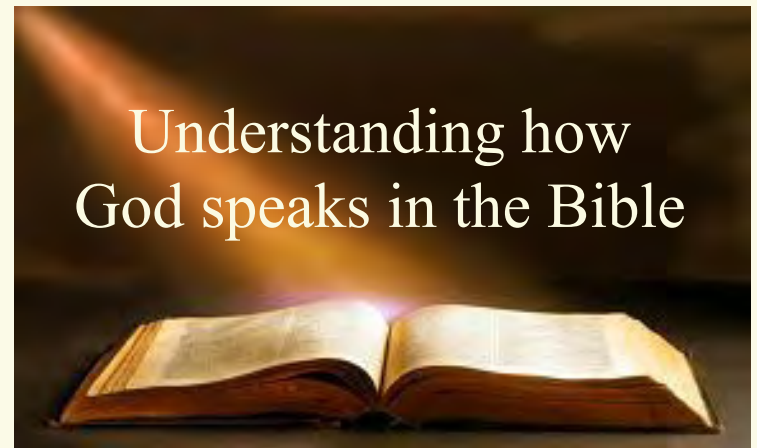
Practice of Church
Discipline



The Theological Element

□ Progressive Revelation

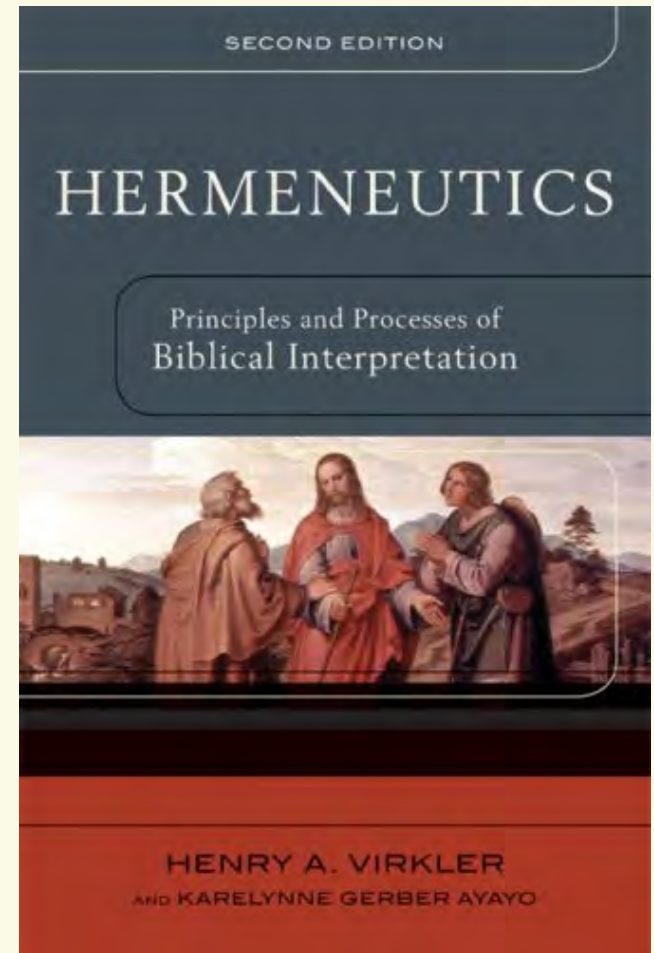
- God did not reveal his whole plan of salvation in one single moment of history but did so progressively over time so that we get a clearer picture from the end of redemptive history (that which is recorded in the NT) what God had all along intended to do



Understanding how
God speaks in the Bible

Henry Virkler:

“Progressive revelation is the concept that God’s revelation gradually increased in definiteness, clarity, and fullness as it was revealed over time, even as a tree increases its girth and root and branch structures over time. As the trunk and branches of a tree may grow in several directions concurrently, so also have the concepts of God, Christ, salvation, the nation of Israel, and the church grown simultaneously as God’s revelation progressed” (p 135)

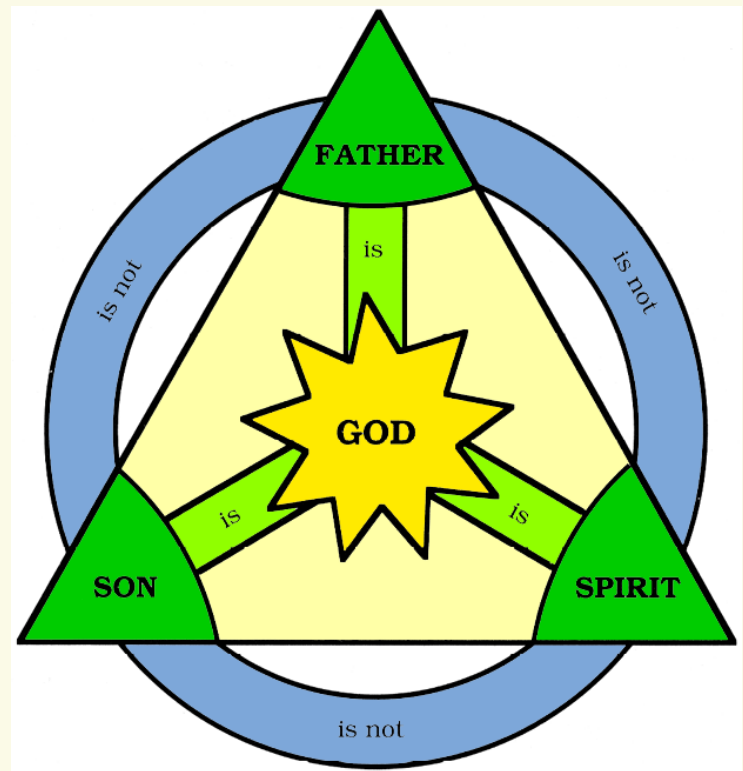


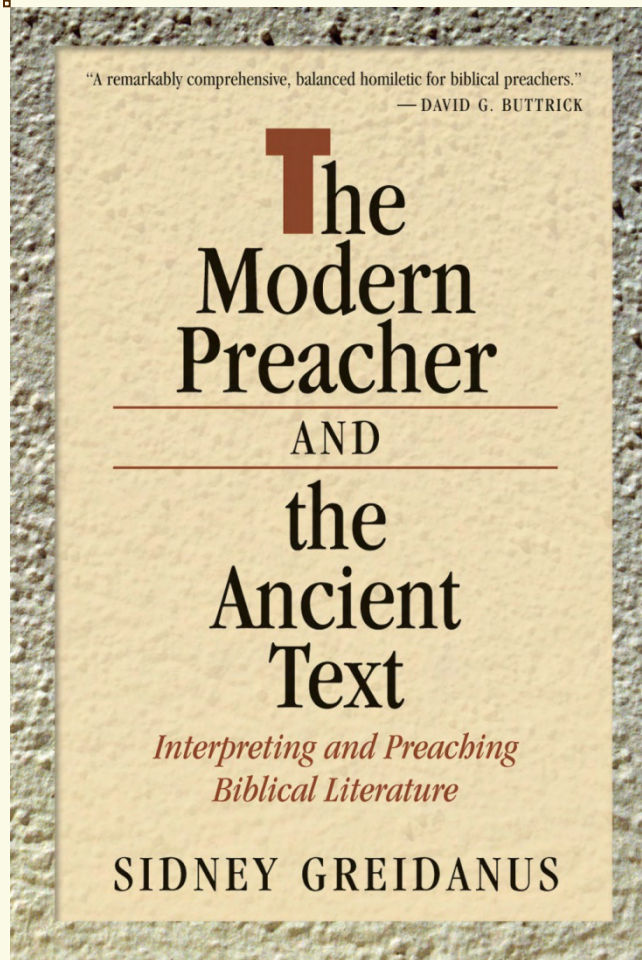
Grand Rapids: Baker, 1981;
2nd edition 2007

The Theological Element

□ Progressive Revelation

- Example: God as Three Persons
- OT: distinct persons of God—Father, Son, Holy Spirit—only revealed vaguely
- NT: distinct persons of God are revealed more clearly as is their role in redemption history

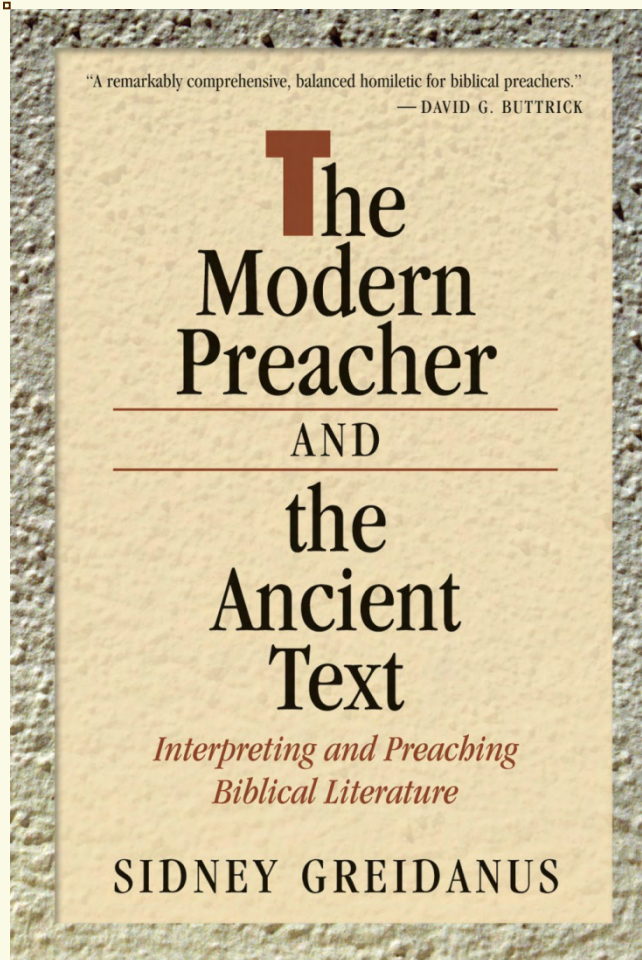




Grand Rapids: Eerdmans,
1988

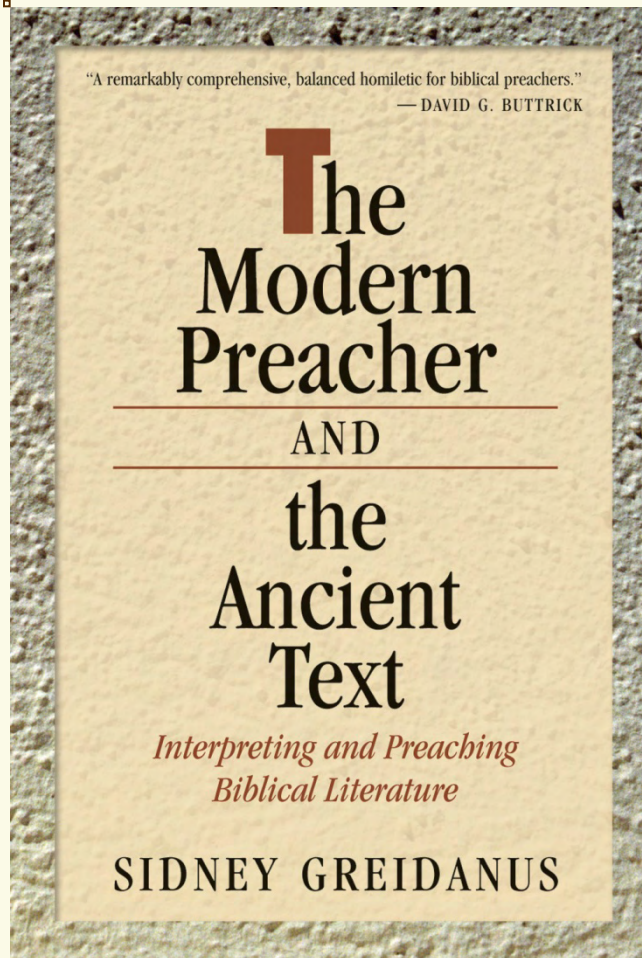
Sidney Greidanus:

“This idea [of progressive revelation] entails that God’s revelation was not give all at once but over the course of many centuries as redemptive history unfolded. During that course of history, revelation progressed from the beginnings of the Old Testament to the fullness of the New Testament ... It [progressive revelation] does mean that on the one hand the earlier (Old ...



Grand Rapids: Eerdmans,
1988

“...Testament) revelation must be compared with later revelation for its *fuller sense* and possibly its divergence from later (New Testament) revelation. On the other hand, New Testament revelation can be properly understood only against the background of Old Testament revelation. Consequently, the idea of progressive revelation affirms the indispensability of both Old and New Testament revelation while at the same time it ...

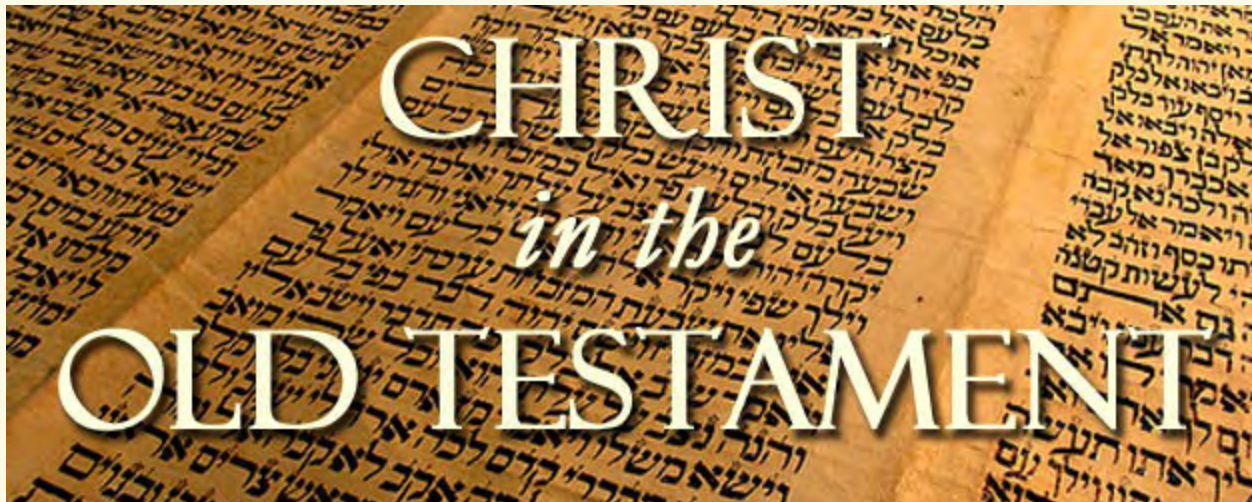


Grand Rapids: Eerdmans,
1988

“... underscores *the necessity to interpret Old Testament revelation in the light of New Testament revelation*. This broader context for understanding a biblical text inevitably broadens the scope of interpretation from the immediate purpose of human authors to the ultimate purpose of God” (pages 112-113; emphasis added)

The Theological Element

- ❑ Interpreting the OT in light of the NT
- ❑ Christological Interpretation of the OT



The Theological Element

□ “Sensus Plenior”

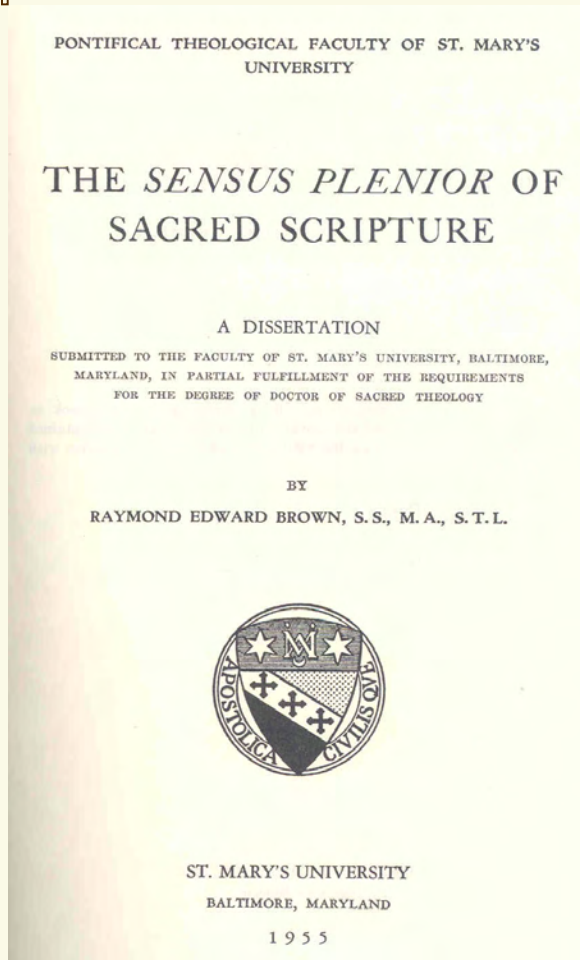
- Intended meaning of divine author may exceed that of the human author
- Scripture may thus have a “fuller sense” (*sensus plenior*) or deeper meaning than that intended by the human author

LATIN

sensus =
“sense, meaning”

plenior =
“more, fuller”

The Theological Element



Raymond E. Brown:

“The *sensus plenior* is that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a Biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation” (page 92)

The Theological Element

INTERPRETING THE WORD OF GOD

Festschrift in honor of
STEVEN BARABAS

Edited by
SAMUEL J. SCHULTZ
and
MORRIS A. INCH

MOODY PRESS
CHICAGO

“The OT in the
NT” (1976) 78-104

Donald A. Hagner:

“To be aware of *sensus plenior* is to realize that there is the possibility of more significance to an OT passage than was consciously apparent to the original author, and more than can be gained by strict grammatico-historical exegesis. Such is the nature of divine inspiration that the authors of Scripture were themselves often not conscious of the fullest significance and final application of what they wrote. This fuller sense of the OT can be seen only in retrospect and in the light of the NT fulfillment” (page 92).

The Theological Element

Example 1: Gen 3:15

“So the Lord God said to the serpent, “...And I will put enmity between you and the woman, and between your seed and her seed; he will crush your head, and you will strike his heel.”



The Theological Element

Example 2: Hosea

- The Historical Context
- The Message
 - No acknowledgement of God
 - No gratitude to God
 - No proper worship of God
 - Yet ... God's mercy is greater than Israel's sin!



Example 3: “Day of the Lord” Theme

Old Testament

This Present Age The Age to Come

Day of the Lord

New Testament

This Present Age The Age to Come The Age to Come
(realized in principle) (realized fully)

D-Day:
Resurrection
of Christ

VE-Day:
Return
of Christ