

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 Grammatical Element



Thesis: *“Every translation involves interpretation”*

Or

“Every translation is a commentary in disguise”

The Grammatical Element



Italian Proverb: “Traduttore traditore”

(“The translator is a traitor”)

The Grammatical Element



Swedish Bible Translation Committee:

“The art of translation is the art of compromise”

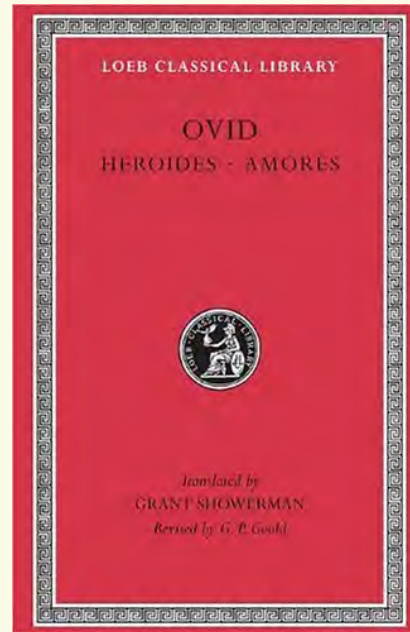
The Grammatical Element



Haim Nachman Bialik (1873-1934: Jewish poet):

“Reading the bible in translation is like kissing your bride through a veil”

The Grammatical Element



Grant Showerman (1870-1935; Prof. of Classics, Univ. Wisconsin; translator of classical works): “Translation is sin”

Example 1: Luke 11:5-8 “Parable of the Friend at Midnight”

11:5 Then he [Jesus] said to them,
“Suppose one of you has a friend,
and he goes to him at midnight
and says, ‘Friend, lend me three
loaves of bread, ⁶because a friend
of mine on a journey has come to
me, and I have nothing to set
before him.’ ⁷“Then the one
inside answers, ‘Don’ t bother me.
The door is already locked, and
my children are with me in bed. I
can’ t get up and give you ...



Example 1: Luke 11:5-8 “Parable of the Friend at Midnight”

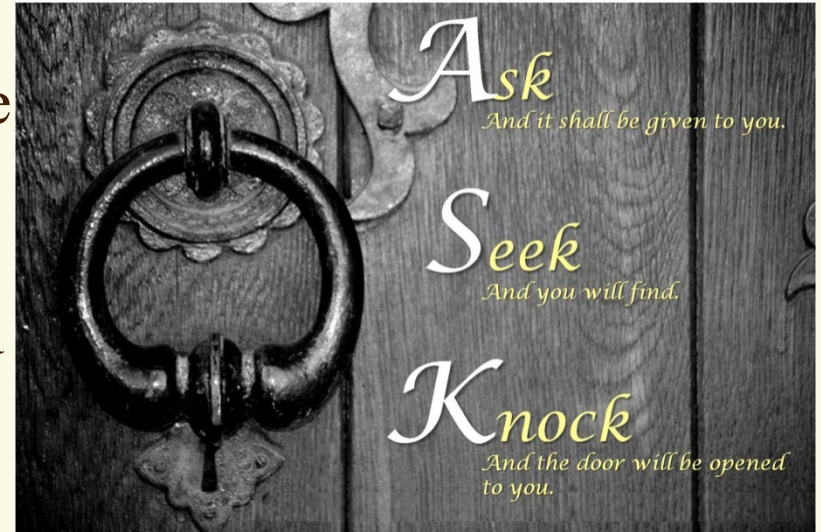
... anything.’⁸ I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man’s *boldness* [marginal reading: *persistence*] he will get up and give him as much as he needs.” (NIV 1984; NIV 2011 *shameless audacity*)



ἀναίδειαν (*anaideian*) = “boldness”
ἀναίδειαν (*anaideian*) = “persistence”

Example 2: Luke 11:9

“So I say to you: ‘Ask (αἰτεῖτε/*aiteite*) and it will be given to you; seek (ζητεῖτε/*zêteite*) and you will find; knock (κρούετε/*krouete*) and the door will be opened to you” (NIV)



Present Imperatives = ongoing, continuous action

Example 3: Colossians 2:18

“Do not let anyone who delights in false humility and the worship of angels (θρησκεία τῶν ἀγγέλων, *thrêskeia tôn angellôn*) disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions”



1. Objective Genitive: “worship of angels”
2. Subjective Genitive: “angels’ worship”

Example 4: 1 Timothy 2:12

¹² “I do not permit a woman to teach or to assume authority (*αὐθεντεῖν/authentein*) over a man” (NIV 2011)

Traditional Interpretation:

A straight-forward, literal understanding of this verse forbids any woman to hold a position of authority over men in church and perhaps in other spheres of life (family, society)



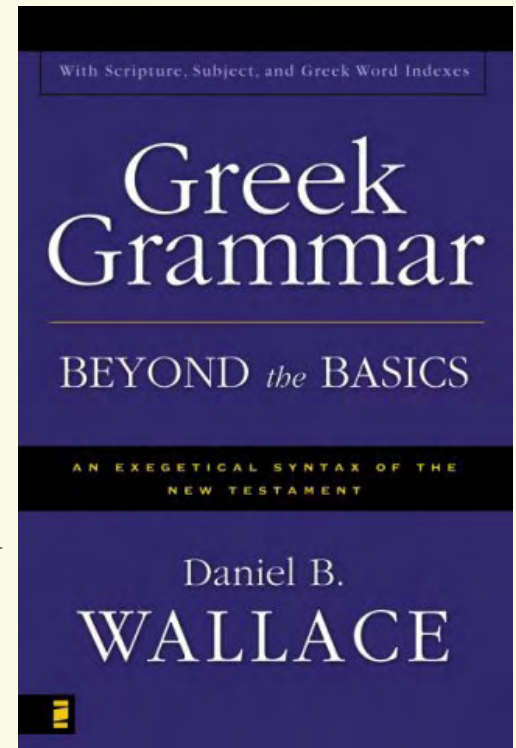
NO GIRLS
ALLOWED

Example 4: 1 Timothy 2:12

¹² “I do not permit a woman to teach or to assume authority (αὐθεντεῖν/*authentein*) over a man” (NIV 2011)

Challenging Interpretation:

Takes the two infinitives (“to teach or to assume authority”) as working together in which the second infinitive clarifies the first (hendiadys): no woman may teach in such a way that she has authority over men; this means that she can still teach under certain conditions

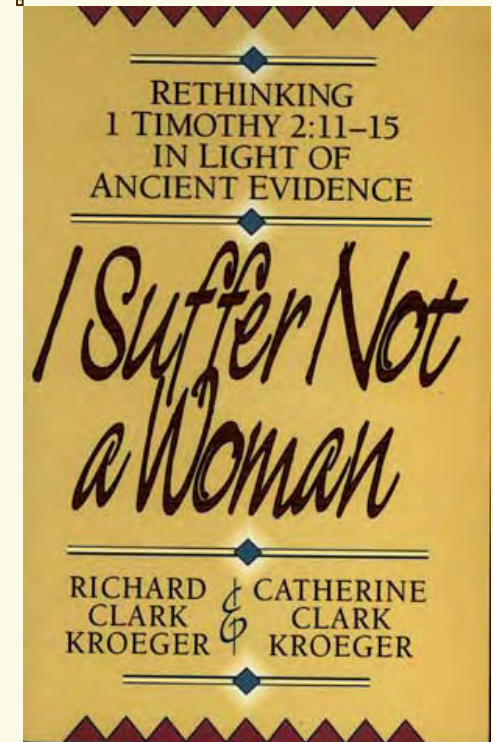


Example 4: 1 Timothy 2:12

¹² “I do not permit a woman to teach or to assume authority (αὐθεντεῖν/*authentein*) over a man” (NIV 2011)

Challenging Interpretation:

First, they challenge the meaning of the verb *authentein* which occurs only here in the NT; thus they examine non-biblical texts for use of this verb where it has other meanings



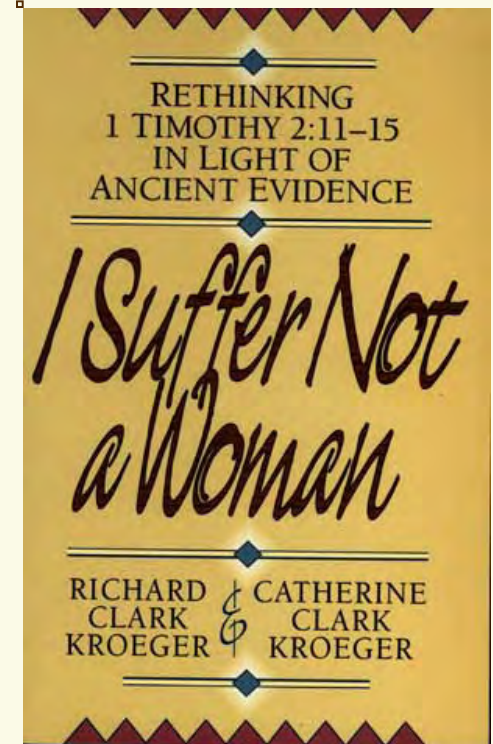
Grand Rapids:
Baker, 1998

Example 4: 1 Timothy 2:12

¹² “I do not permit a woman to teach or to assume authority (αὐθεντεῖν/*authentein*) over a man” (NIV 2011)

Challenging Interpretation:

Second, on the basis of their reconstruction of the historical context (women in church with gnostic ideas about the creation story), they translate the verse: “... *to teach in a way that she represents herself as the originator of a man*”



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