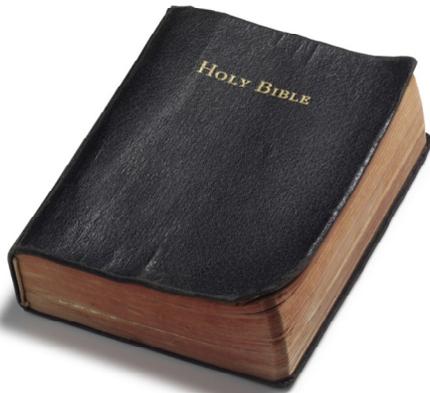




How To Read The Bible For All Its Worth

PowerPoint Presentation by Dr. Jeffrey A. D. Weima

How to Read the Bible for All Its Worth



*An Outline of
Reformed Biblical
Hermeneutics*

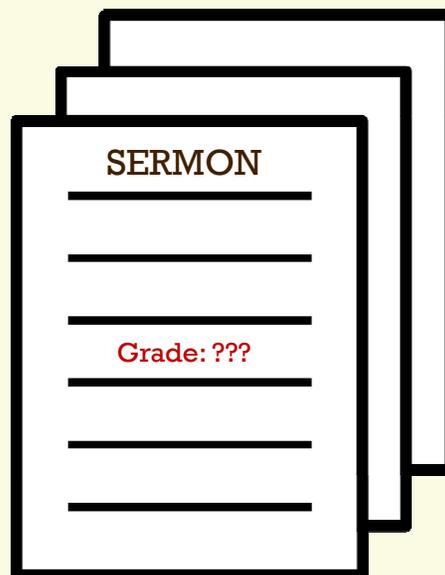
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Introduction

- Issue: What criteria do most people use to judge a sermon?
- How short is it?
- How interesting is it?
- How practical is it?



The Necessity of Biblical Hermeneutics

The Necessity of Biblical Hermeneutics

Objection:

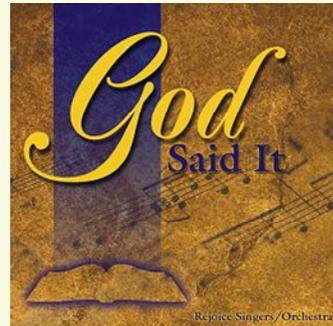
“We don’t need rules (hermeneutics) to understand the Bible. All you have to do is simply read it and do what it says!”



The Necessity of Biblical Hermeneutics

Song:

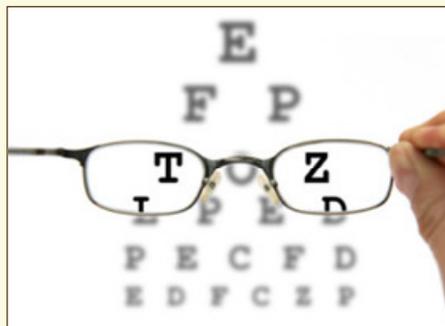
“God said it,
I believe it,
And that settles it for me!”



The Necessity of Biblical Hermeneutics

Response #1:

➤ Affirm the Perspicuity of Scripture



Affirm the *Perspicuity* of Scripture

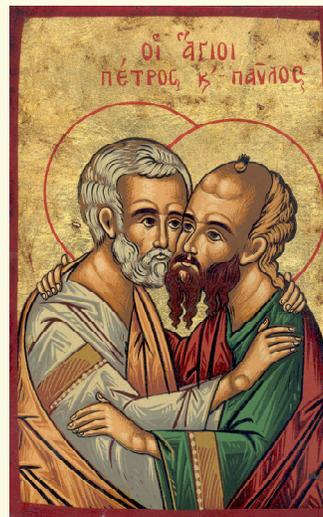
- Historical understanding of the term “perspicuity”
- Although the Reformers affirmed that Scripture was perspicuous or clear, they did not mean that everything in the whole Bible was simple or easy to understand



Protestant Reformers:
Zwingli, Wycliffe, Hus,
Luther, Calvin

Affirm the *Perspicuity* of Scripture

- 2 Peter 3:16
“There are some things in them [i.e. the letters of Paul] hard to understand...”



Peter & Paul

Affirm the *Perspicuity* of Scripture

➤ Acts 8:26-40

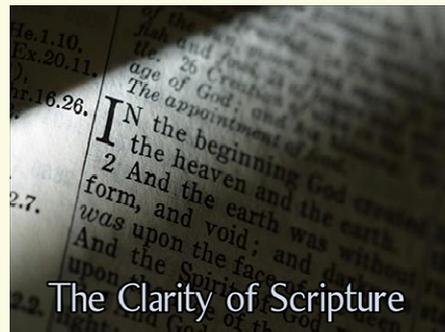
“Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. ‘Do you understand what you are reading?’ Philip asked. He answered, “How can I unless someone explains it to me?” (verses 30-31)



Philip & the Ethiopian Eunuch

Affirm the *Perspicuity* of Scripture

- A “restricted” or “narrow” sense of the term perspicuity
- Term “perspicuity” not applied to everything in the Bible but limited to those things that must be known for salvation

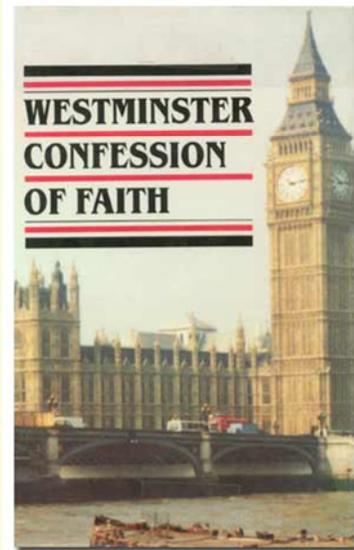


The Clarity of Scripture

Affirm the *Perspicuity* of Scripture

Westminster Confession (1643-1648)

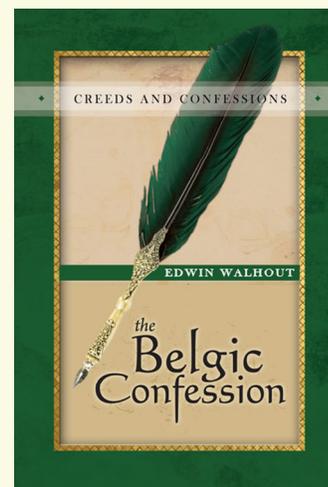
“All things in Scripture are not alike plain in themselves, nor alike clear unto all; *yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them*” (Chapter 1, Article 7)



Affirm the *Perspicuity* of Scripture

Belgic Confession (1561)

“Second, he makes himself known to us more openly by his holy and divine Word, *as much as we need* in this life, for his glory and for the salvation of his own” (Article 2)



Guido de Bres,
Belgian Pastor

Affirm the *Necessity* of Biblical Hermeneutics

Response #2:

- An easy understanding of the Bible is hindered by several “gaps” that exist between the Bible and us, thereby requiring the use of hermeneutics

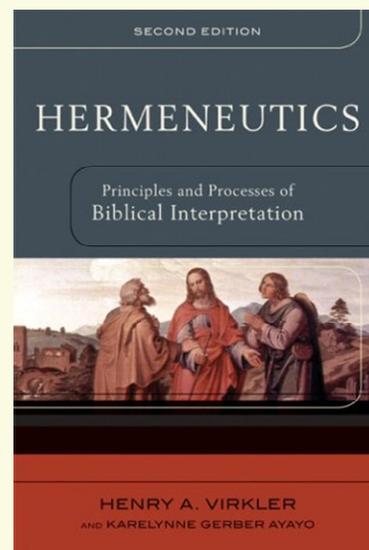


Historical Gap
Cultural Gap
Philosophical Gap
Linguistic Gap



Henry A. Virkler, *Hermeneutics. Principles and Processes of Biblical Interpretation*. Grand Rapids: Baker, 1981; 2nd edition 2007.

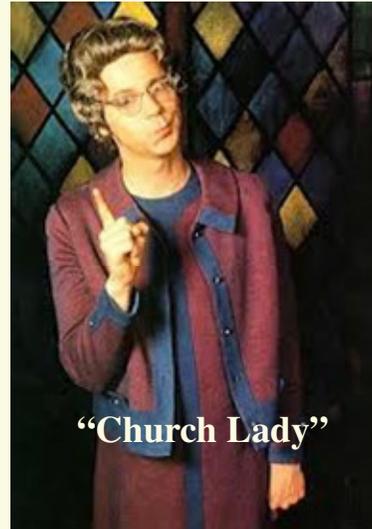
“Hermeneutics is needed, then, because of the historical, cultural, philosophical, and linguistic gaps that block a spontaneous, accurate understanding of God’s word” (page 20)



Affirm the *Necessity* of Biblical Hermeneutics

Response #3:

- All people already have a hermeneutic!
- Key issue: What kind of hermeneutic do they have?

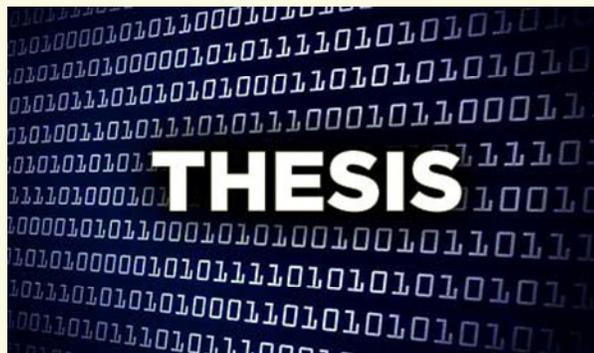


Major Elements of a Reformed Hermeneutic

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”*

The Grammatical Element



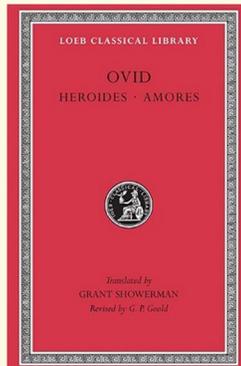
Italian Proverb: “Traduttore traditore”
 (“The translator is a traitor”)

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.’ ⁸I 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*)

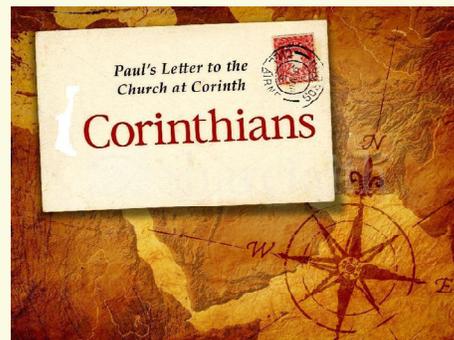


ajnaivdeian (*anaideian*) = “boldness”
ajnaivdeian (*anaideian*) = “persistence”

Example 2: 1 Corinthians 6:9-10 (Same-sex acts)

NIV 1984:

“Do not be deceived:
Neither the sexually immoral
nor idolaters nor adulterers
nor homosexual offenders
¹⁰ nor thieves nor the greedy
nor drunkards nor slanderers
nor swindlers will inherit the
kingdom of God.”



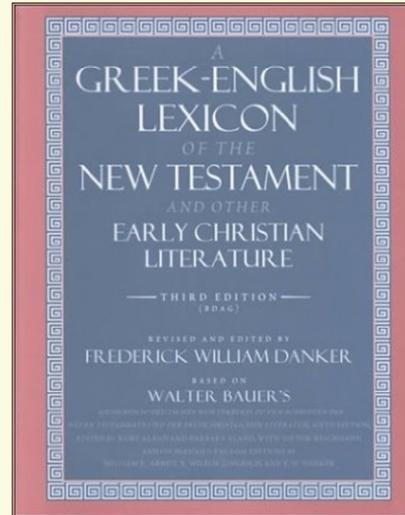
Example 2: 1 Corinthians 6:9-10

Two Greek Words:

malakoi = ?

arsenokoitai = ?

Issue: How should these two Greek words be translated?



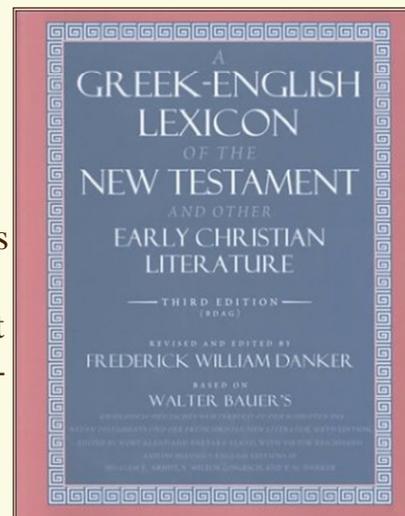
Example 2: 1 Corinthians 6:9-10

Two Greek Words:

malakoi = pederasts

arsenokoitai = male prostitutes

Implication: Paul is not against long-term, monogamous same-sex relationships but only abusive forms of same-sex activity

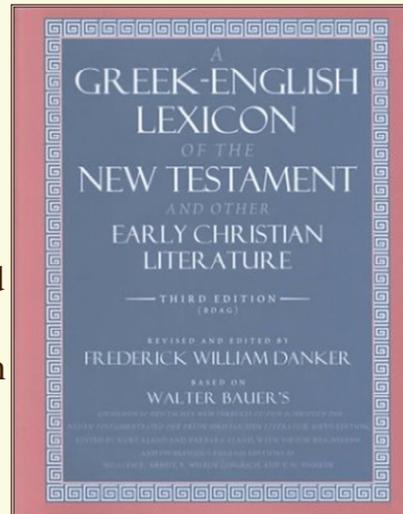


Example 2: 1 Corinthians 6:9-10

Two Greek Words:

malakoi = literally means
“soft”; refers to passive person
in homosexual act, one who
allows himself to be penetrated

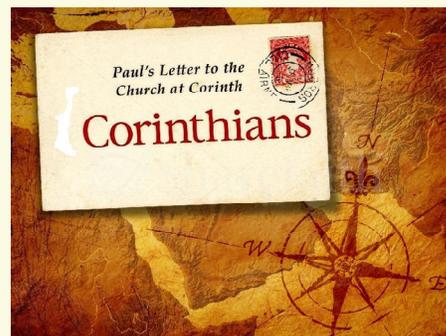
arsenokoitai = active person in
homosexual act, one who
penetrates



Example 2: 1 Corinthians 6:9-10

NIV 2011:

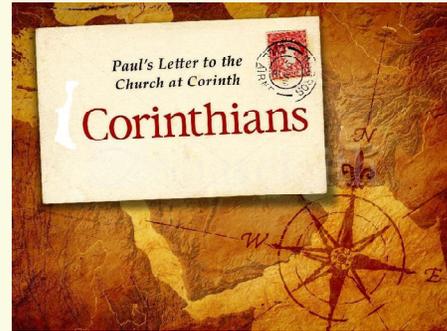
“Do not be deceived:
Neither the sexually immoral
nor idolaters nor adulterers
nor men who have sex with
men^[a] ¹⁰ nor thieves nor the
greedy nor drunkards nor
slanderers nor swindlers will
inherit the kingdom of God.”



Example 2: 1 Corinthians 6:9-10

Footnote:

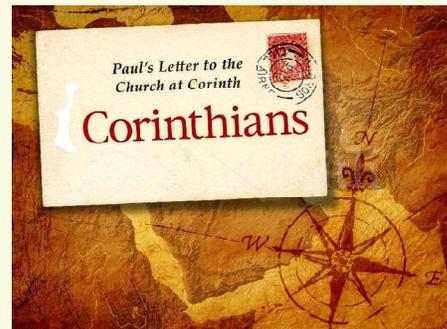
“The words *men who have sex with men* translate two Greek words that refer to the passive and active participants in homosexual acts” (same note in ESV)



Example 2: 1 Corinthians 6:9-10

Implication:

Paul is against all forms of same-sex acts (see also Rom 1:26-27; 1 Tim 1:10)

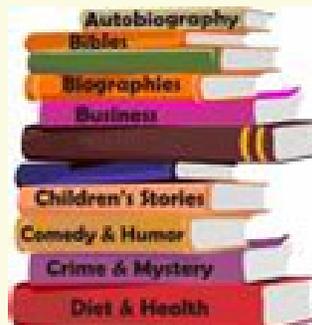


Major Elements of a Reformed Hermeneutic

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

The Literary Element

□ ***Genre***: A technical term for different types of writings or categories of literature



The Literary Element

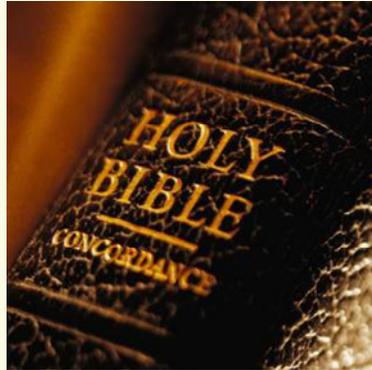
Types of Genres in Scripture:

➤ History:

Genesis, Joshua, Judges, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Acts

➤ Letters:

Paul (13), John (3), Peter (2), James, Hebrews, Jude, Revelation 2-3



The Literary Element

➤ Poetry:

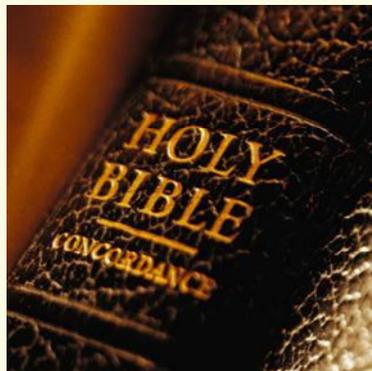
Psalms, Song of Songs, much of prophetic material

➤ Wisdom:

Proverbs, Ecclesiastes, Job, some Psalms, James

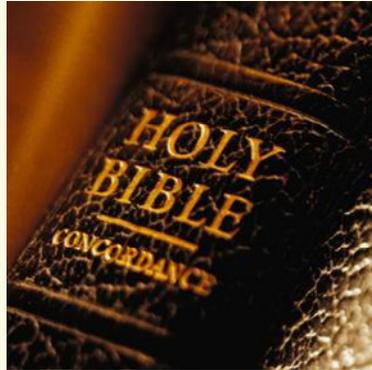
➤ Apocalyptic:

Revelation, Daniel 7-12, Zechariah, parts of Ezekiel, Mark 13



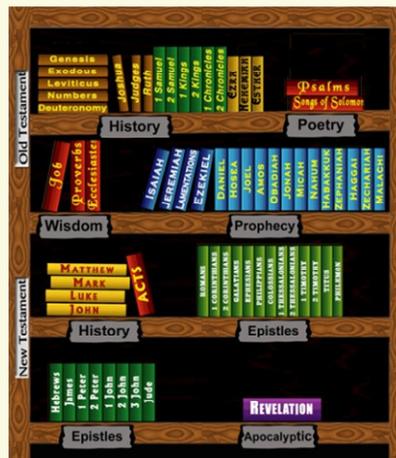
The Literary Element

- Legal:
parts of Exodus, Leviticus,
Numbers, Deuteronomy
- Gospels:
Matthew, Mark, Luke, John
- Parables:
Four Gospels, parable of
Nathan to David (2 Samuel
12:1-4)



The Literary Element

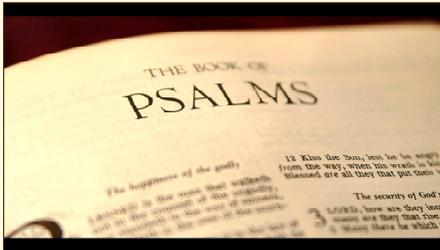
- Thesis: Genre impacts
right interpretation
- Weima: *“Sometimes
what the Bible says
does not equal exactly
what the Bible means”*



The Literary Element

□ Psalm 92:1-2 (Poetry: “Merismus”)

“It is good to praise the Lord
and make music to your name, O Most High,
to proclaim your love in the morning
and your faithfulness at night.”



The Literary Element

□ Matthew 5:29 (Hyperbole)

“If your right eye causes you to sin, pluck it out
and throw it away.”



The Literary Element

□ Revelation 13:1 (Apocalyptic)

“And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads.”



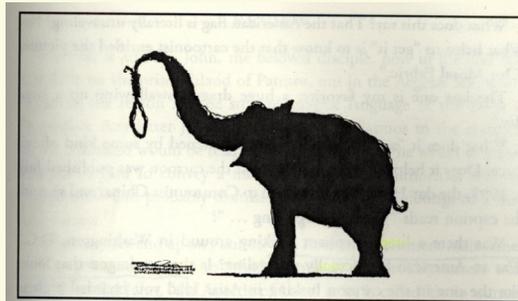
The Literary Element

□ Revelation 13:1 (Apocalyptic)

“And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads.”

Elephant = ?

Noose = ?



1998

The Literary Element

□ Revelation 13:1 (Apocalyptic)

“And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads.”

City = ?

Dragon = ?



“Today, Hong Kong ...?
(July 1, 1997)”

The Literary Element

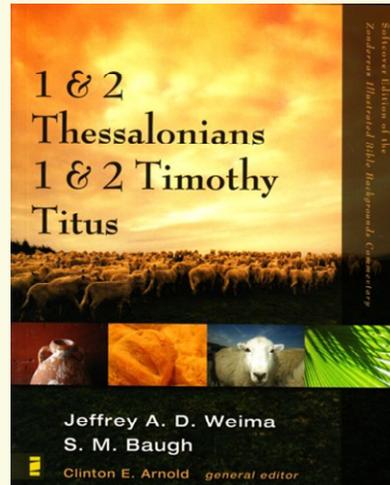
□ Proverbs 26:4-5 (Wisdom)

“Do not answer a fool according to his folly,
or you will be like him yourself.
Answer a fool according to his folly,
or he will be wise in his own eyes.”



The Historical Element

- Series is entitled: “Zondervan Illustrated Bible Backgrounds Commentary”
- Term “Backgrounds” reflects emphasis in this commentary series to show how the ancient world of the 1st century sheds light on the proper interpretation of the NT



The Historical Element



Dr. Jeffrey A.D. Weima

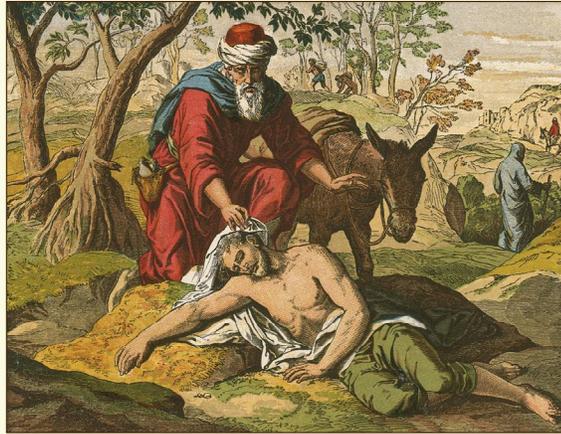


- Study Tours:
 - “Paul’s Missionary Journeys in Greece”
 - “Paul’s Missionary Journeys in Turkey”
 - “The Gospel Comes to Italy: Ministry of Peter, Paul and Mark”
 - “Following in the Footsteps of Jesus: Israel & Jordan”

The Historical Element

□ Example: Luke 10:25-37

– Parable of the Good Samaritan

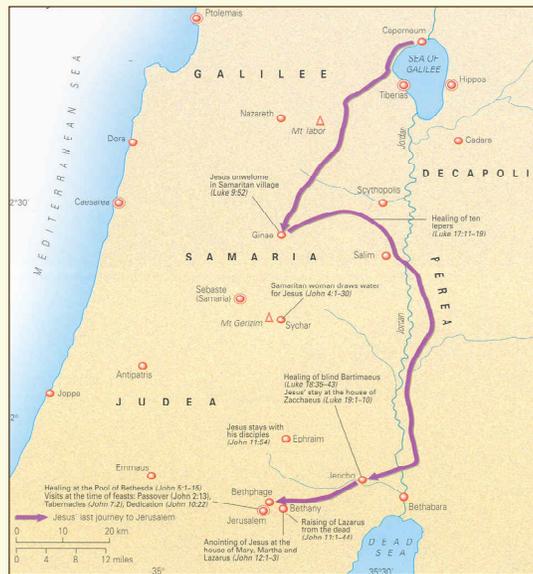


Parable of the Good Samaritan



Samaritans = Decendants of 10 Lost Tribes of Israel

Parable of the Good Samaritan



Parable of the Good Samaritan



Jesus speaks with the Samaritan woman at a Well. Catacomb Mural, 4th/5th AD.

John 4:9 “The Samaritan woman said to him, ‘How is it that you, a Jew, ask a drink of me, a woman of Samaria?’”

Parable of the Good Samaritan

- Modern title of the parable

ox·y·mo·ron

(ŏk' sĕ-môr' ŏn')

NOUN: A phrase in which incongruous or contradictory terms are combined



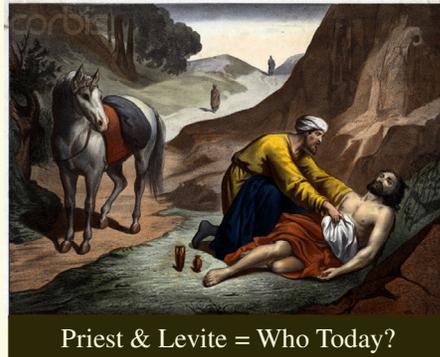
Parable of the Good Samaritan

- The answer of the “expert in the law”:
- ³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” ³⁷ The expert in the law replied, “*The one who had mercy on him.*”
- Circumlocution: a roundabout or indirect way of speaking



Parable of the Good Samaritan

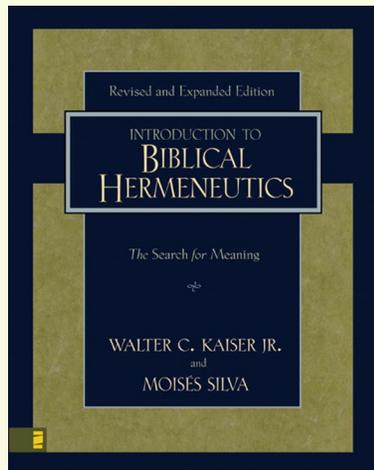
- The application of Parable:
- Priest & Levite: historical reasons why they may have had logical excuses *not* to stop and help out person in need
- Parallel with believers today



Major Elements of a Reformed Hermeneutic

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

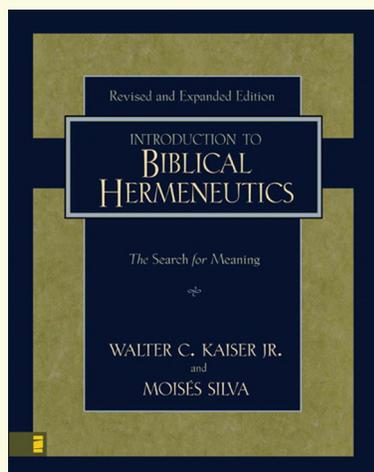
The Theological Element



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



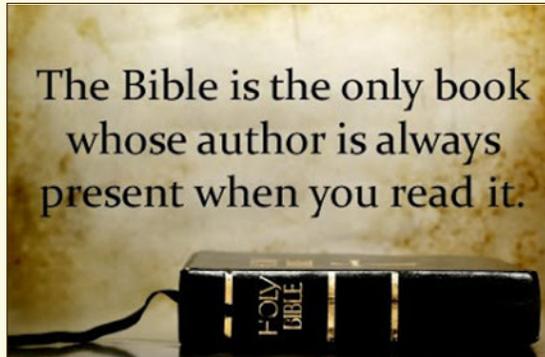
Grand Rapids: Zondervan,
1994, 2007

“... 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)

The Theological Element

□ Meaning of the Term

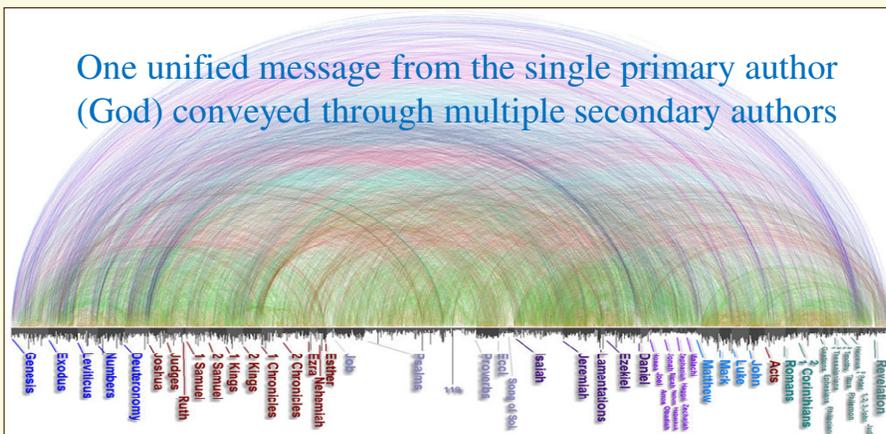
- God is the primary author of the bible



The Theological Element

□ The Bible as a Unity

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

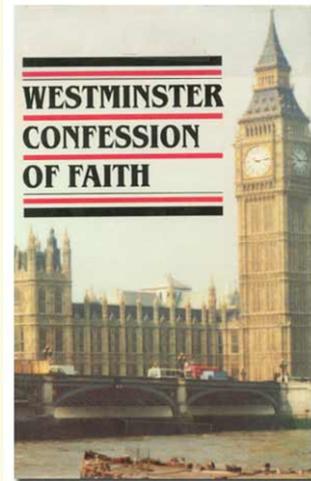


The Theological Element

□ 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

□ 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

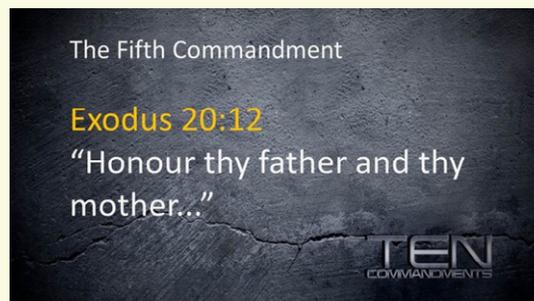
- Jesus' words earlier in Luke 10:27 "*Love your neighbor as yourself*"
- Parents and family members qualify as neighbors and we are called to love them



The Theological Element

□ Interpreting Scripture with Scripture

- Jesus' words later 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



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; Judges 14:16; Prov. 13:24; Isa. 60:15; Luke 16:13; Rom 9:13

The Theological Element

□ Interpreting Scripture with Scripture

- “Sometimes what the Bible **says** does not equal exactly what the Bible **means**”
- To “hate” family members means that we love Jesus even more than those whom we naturally love the most, namely, our family members
- New Century Version: “*If anyone comes to me but loves his father, mother, wife, children, brothers, or sisters—or even life—more than me, he cannot be my follower*”



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

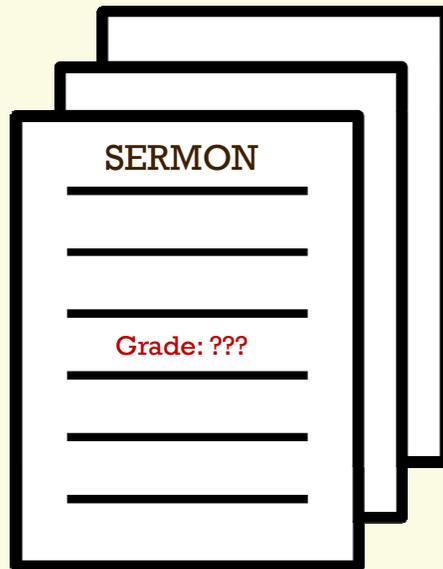
- *1 Corinthians 5:6b-8*
 - Analogy of yeast (leaven)
 - “Don’t you know that a little yeast works through the whole batch of dough? Get rid of the old yeast ...!”

Practice of Church Discipline



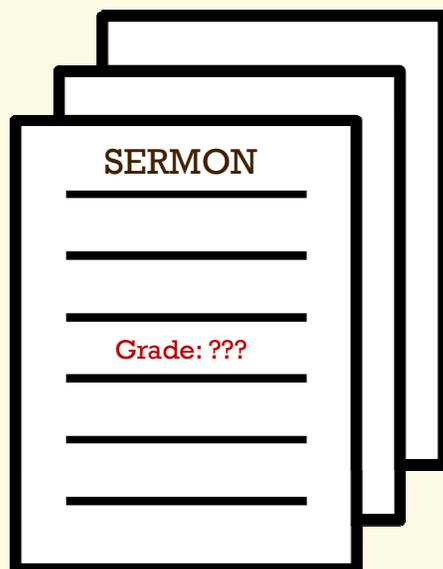
Conclusion

- Issue: What criteria do most people use to judge a sermon?
- How short is it?
- How interesting is it?
- How practical is it?



Conclusion

- Issue: What criteria do most people use to judge a sermon?
- How biblical is it?
- How faithful to scripture?
- Does it involve the use of a proper hermeneutic?





Brentwood Baptist.
MAKING THE CONNECTION

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