

Hermeneutics

ROBERT W. YARBROUGH

Biblical hermeneutics may be defined as the approach one takes to interpreting the biblical text. A sound hermeneutic ensures valid interpretation. A faulty hermeneutic risks miscommunication. Since the Bible is the most important book of all time, interpreters need to deploy the best hermeneutic possible in interpreting it. Three questions are vital to the outset:

First, what are we interpreting? Different kinds of communications call for different approaches. We do not read an automobile owner's manual the same way we read a poem or novel. The Bible is unique for a distinct hermeneutic because it is God's Word, inspired by God (2 Tim. 3:16) and put into writing by authors who were carried along by the Holy Spirit (2 Pet. 1:20, 21). It is both God's Word and a word. The latter means that such distinctives as language, style, and vocabulary may be discerned. The former means that the resulting product is as infallible as it to be and without error.

Second, who are our best guides for interpreting the Bible? We can point to wise scholars of former eras, men such as Augustine of Hippo, Martin Luther, John Calvin, Jonathan Edwards, and B.B. Warfield. They held the Bible to be true and used their God-given gifts to grasp and explain it. But greater still are the biblical writers themselves. Moses calls for continual attention to the writings God gave him for Israel and all the world (Deut. 6:4-9). Joshua commends the books of Moses (Josh. 1:8). David depicts the delight of right relationship with God through the Lord's Torah (teaching), a word that can describe Moses's writings as a whole or the commandments specifically revealed to the nation of Israel (see Pss. 1, 19:7-11; 119). In the time of Nehemiah and Ezra, God's people regrouped and took heart through being strengthened by the Scriptures (Neh. 8:8-12). NT writers cite the OT extensively. Paul and Peter repeatedly demonstrate the centrality and authority of God's Word written (e.g., Rom. 3:10-18; 1 Pet. 2:6-8). The apostles were chosen by Jesus to receive insight from the Holy Spirit for leading the early church and committing the gospel message into written form.

In addition to the biblical writers, we have the Lord Jesus Himself as a guide—in fact, our best guide for interpreting the Bible. His approach, His hermeneutic, teaches that He is the key reference point of the OT (Luke 24:27, 44-47; John 5:46). This is obviously true of the NT. By His example, Christ showed how God's people live by God's Word, whether in withstanding temptation (Matt. 4:1-11) or in testifying to His identity as the Son of Man sent from God (Luke 22:69; cf. Ps. 110:1). He prayed that His followers would be confirmed in the truth of God's Word (John 17:17). By His Holy Spirit, the Lord opens people's hearts to accept the saving message of Scripture about Jesus, just as He opened Lydia's for that purpose (Acts 16:14).

Third, how do we arrive at the best interpretation of the Bible? These ten hermeneutical guidelines

First, we interpret the Bible with awe, respect, and reverence. We treat it as God's Word written.

Reformed Bible Study Guides

Sabine Zange



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