**Section 3: Hermeneutics: The Science of Interpretation**

What is biblical hermeneutics? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What is the purpose of hermeneutics? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Three Primary Principles of Interpretation**:

1) The Analogy of Faith.

**Monergism.com** *The “analogy of faith” is a reformed hermeneutical principle which states that, since all scriptures are harmoniously united with no essential contradictions, therefore, every proposed interpretation of any passage must be compared with what the other parts of the bible teach. In other words, the “faith,” or body of doctrine, which the scriptures as a whole proclaim will not be contradicted in any way by any passage. Therefore, if two or three different interpretations of a verse are equally possible, any interpretation that contradicts the clear teaching of any other scriptures must be ruled out from the beginning.

Another related principle, that is very helpful in interpreting prophecy and apocalyptic literature in particular, is that the clear must interpret the unclear. In other words, a very specific interpretation of the highly symbolic visions of John's apocalypse, for example, may never “trump” the clear teachings of Paul's epistles, which are more didactic and less symbolic, and hence more clear.*

*Since the Bible is the inspired Word of God, the analogy of faith is not an option but a requirement of interpretation*. – p. 53

2) The Literal Sense.

Text = **Matthew 5:30** And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

Text = **Isaiah 55:12** "For you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands.

Text = **John 10:9** I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

3) Grammatical-Historical Method.

Example: **1 Cor. 12:29-30** 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret? – What is Paul’s expected answer? Careful look at context = No. But Greek = question constructed with “Μὴ” / “me” = expected answer = NO!

Sound interpretation demands a careful analysis of the grammar and historical context of a passage. – p. 67.

**Conclusion**:

Recap: Three Essential Principles: 1) \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2) \_\_\_\_\_\_\_\_\_\_\_\_\_

 3) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Quote – p. 68**

*The three primary principles of interpretation are aids to our personal enrichment. 1) The analogy of faith keeps the whole Bible in view lest we suffer from the effects of exaggerating one part of Scripture to the exclusion of others. 2) The literal sense offers restraint from letting our imaginations run away in fanciful interpretation and invites us to examine closely the literary forms of Scripture. 3) The grammatical-historical method focuses our attention on the original meaning of the text lest we ‘read into Scripture’ our own ideas drawn from the present.*