

Bible Study Methods

Lesson #010, Part 2

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Dean Bible Ministries

www.deanbible.org

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Allegory of Origen “tortured the Scripture”

**Scripture interprets
Scripture**

**“it is the first business of
an interpreter to let his
author say what he does
say, instead of attributing
to him what we think he
ought to say.”**



**John Calvin
(1509–1564)**



**Ulrich Zwingli
(1484–1531)**

**“all who say that the
gospel is nothing without
the approval of the church
err and cast reproach upon
God”**

Sixty-seven Theses

**“certainty comes from the
power and clarity of the
created activity of God and
the Holy Spirit.”**

"If God spare my life, ere many years I will cause a boy who drives the plough to know more of the scriptures than you do."

*William Tyndale
(1494-1536)*

“Scripture has but one sense, which is the literal sense.”

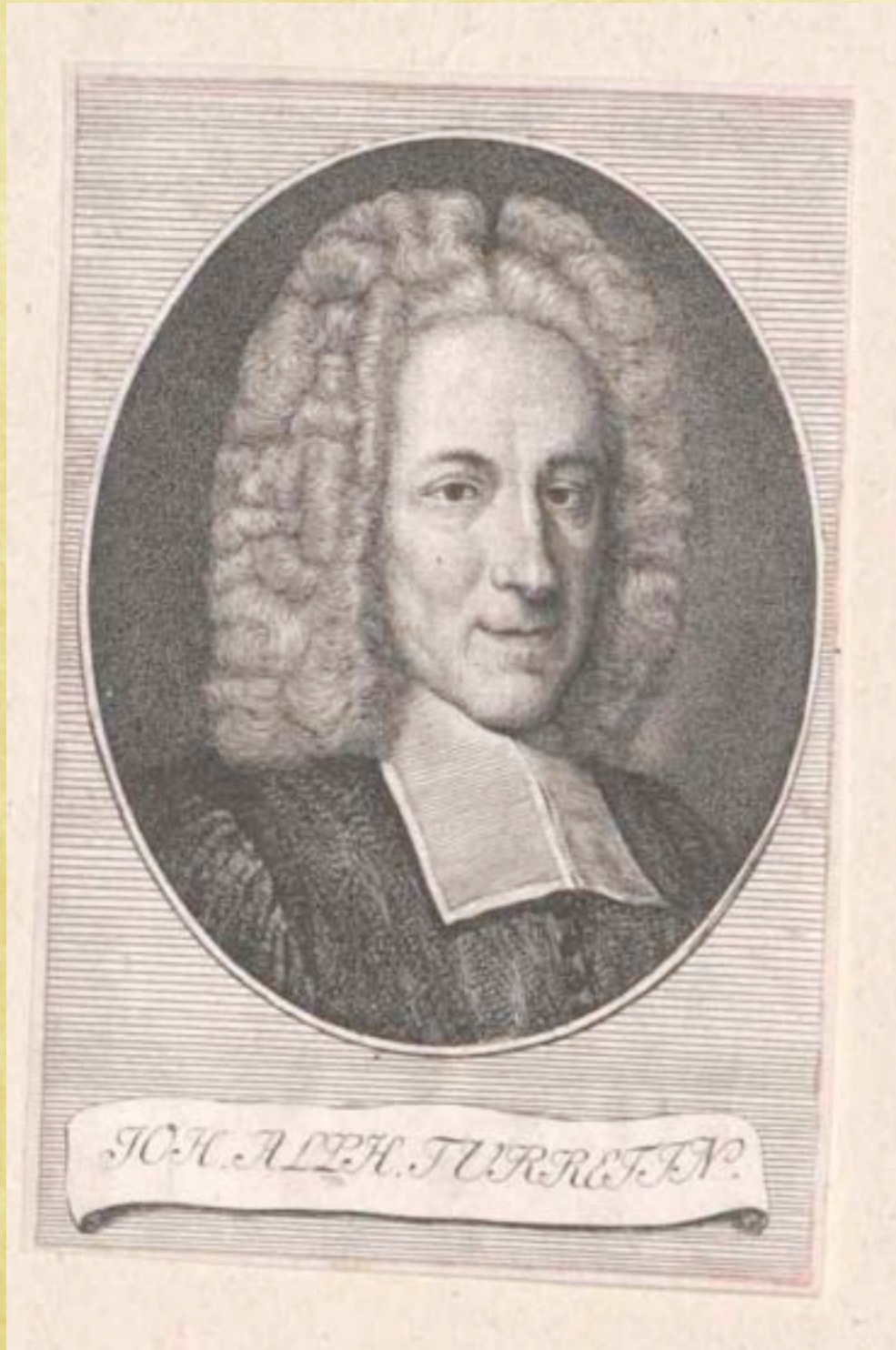




The Westminster Assembly of Divines (1643-1649)

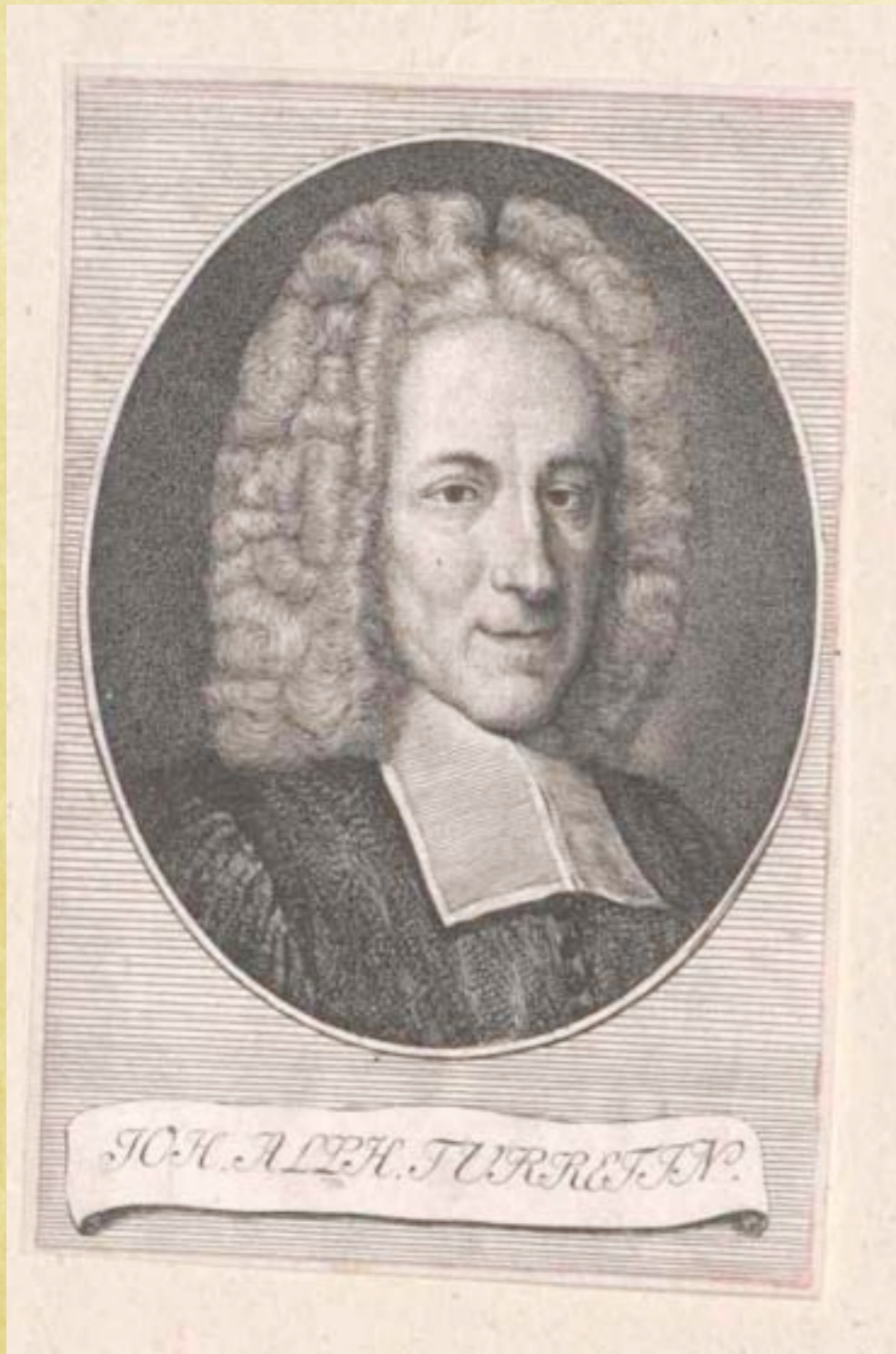
“The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold but one), it must be searched and known by other places that speak more clearly.”

Westminster Confession of Faith (1647)



- 1. Scripture is to be interpreted like any other book.**
- 2. The interpreter must give attention to words and expressions in the Scriptures.**
- 3. The objective of the exegete is to determine the purpose of the author in the context.**

**Jean-Alphonse Turretin
(1648–1737)**



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- 4. The interpreter should use the natural light of reason (in this he followed his father, who followed Aquinas on the place of reason) and should see nothing contradictory in the Scriptures.**

- 5. The “opinions of the sacred writers” must be understood in terms of their own times (i.e., the cultural and historical background should be considered).**



**Johann Ernesti
(1707–1781)**

- **Importance of grammar in understanding the Scriptures,**
- **He rejected allegorizing,**
- **He emphasized a literal approach to the Bible.**

***Institutio Interpretis Nove Testamenti* (Principles of New Testament Interpretation)**

The Rise of Pietism and Mysticism

Mysticism: Man has direct knowledge of God and His Word. Mysticism emphasized an inner spirituality, an inner light to truth.

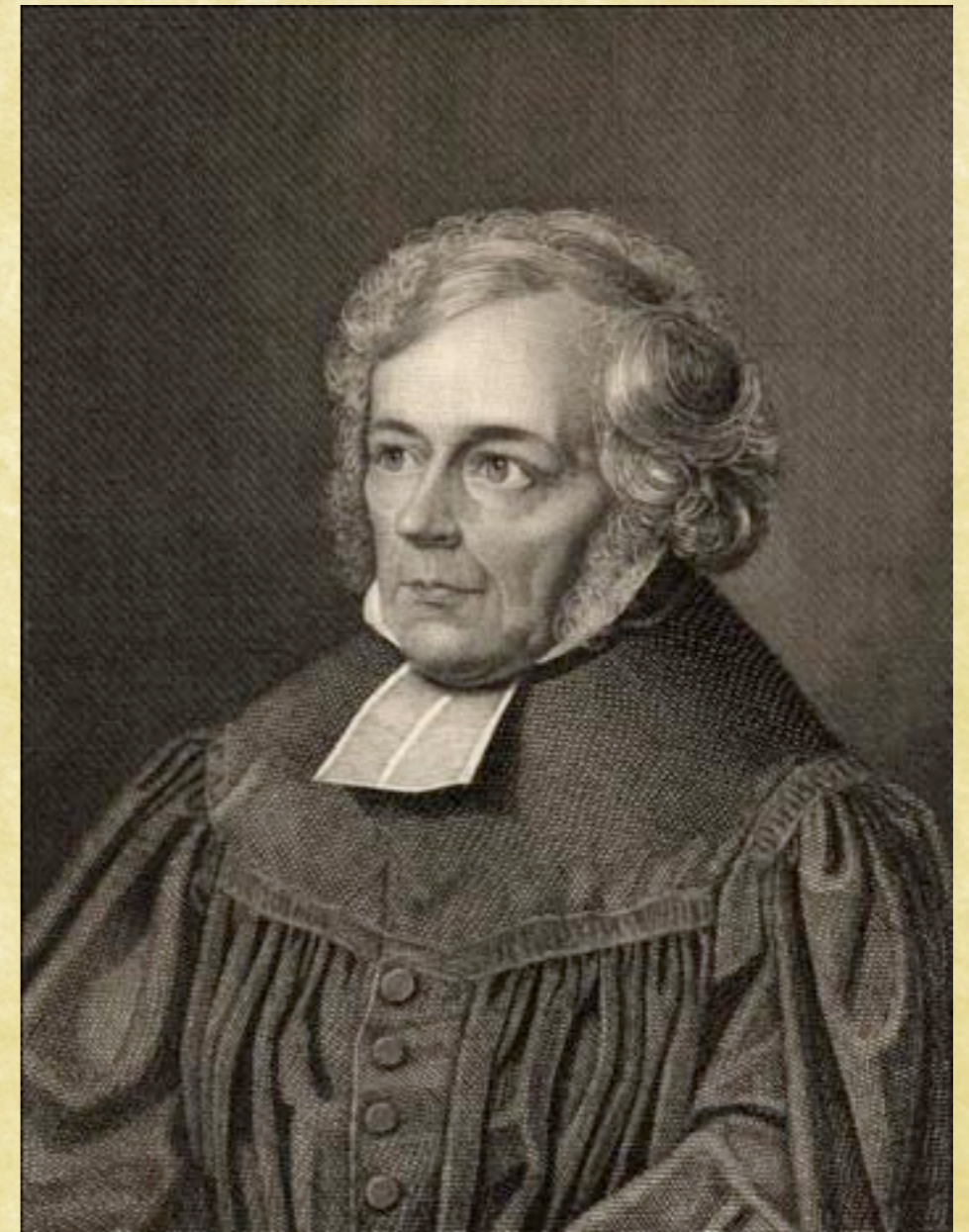
- **Jakob Boehme (1575–1624)**
- **Philipp Jakob Spener (1635–1705)**
- **August H. Francke (1663–1727)**

Father of Modern Liberalism

**Reaction to formalism and
creedalism**

**Key hermeneutic is
*subjectivism***

**He rejected the authority of
the Bible and emphasized the
role of feeling and self-
consciousness in religion.**



**Friedrich D.E.
Schleiermacher
(1768–1834)**

Father of Modern Existentialism

- **Relegated reason to the lowest level of human operation,**
- **Rejected Christendom with its formal rationalism and cold creedalism,**
- **Taught that faith is a subjective experience in one's moments of despair.**



**Søren Kierkegaard
(1813–1855)**

The Rise of Historical Criticism

“The Bible is like any other book which means it is not supernatural, for it has ‘a complicated array of sources, redactors, and interpolaters’ which make it no different ‘from any other literary production’.”

~Benjamin Jowett

F. C. Bauer and the Tubingen School, applied Hegelian principles.

David Strauss, the Bible was a collection of myths, denied historical, grammatical interpretation, rejected miracles.

Graf-Wellhausen and the Documentary Hypothesis.

Large Number of Conservatives in the 19th Century

E.W. Hengstenberg

Carl F. Keil and Franz Delitzsch

H.A.W. Meyer

J.P. Lange

Frederic Godet

Henry Alford

Charles J. Ellicott

J.B. Lightfoot, B.F. Westcott, F.J.A. Hort

Charles Hodge

John Albert Broadus

Theodor Zahn

Twentieth Century Trends

Liberalism continued: The Bible is a human book; rejects the supernatural elements completely.

Biblical orthodoxy: Literal, grammatical, historical hermeneutic.

Neo-orthodox: Denied infallibility and inerrancy; the Bible becomes the Word of God when a person has a subjective encounter.

Summary

Allegorical, which virtually denies the literal and can make the Bible mean anything;

Rationalistic, which denies the supernatural;

Subjective, which denies the objective meaning.