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# Hermeneutics

ROBERT W. YARBROUGH

bermeneutics may be defined as the aphone takes to interpreting the biblical text. A
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home bermeneutic risks miscommunication. Since
how bermeneutic risks miscommunication. Since
how being the most important book of all time,
while is the most important book of all time,
while in interpreting it. Three questions are vital
offender.

the what are we interpreting? Different kinds to mot read an automobile owner's manual to not read an automobile owner's manual to mot way we read a poem or novel. The Bible is for a distinct hetmeneutic because it is God's list inspired by God (2 Tim. 3-16) and put into eng by authors who were carried along by the ist term (2 Pet. 1-20, 21). It is both God's Word and un word The latter means that such distinctives impage, style, and vocabulary may be discerned. In termer means that the resulting product is as jet mends it to be and without error.

issue it is God's Word, we know that it does not mirr God is always truthful (Titus 1:2; Heb. 6:18). It know that God gave it for human salvation brough faith alone in the gospel and Savior His and reveals (Rom. 10:17), and for equipping His rople in His service (2 Tim. 3:15-17). We know he through Scripture, God receives glory as the implemessage goes to all nations (Rom. 16:25-27). licktow that what God says abides forever (Is. 40-9; 125). We know that Scripture will contain the matters difficult to comprehend or accept also \$16), because God's ways are beyond our own 2 55.8, 7). We are not surprised when it confronts with miracles or authoritative demands, because strings are possible for God, who is the One with othority over all (Matt. 19:26; Mark 14:36).

and we interpret the Bible with awe, respect, and

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 Public to be true and used their Godgiven 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; 197-11; 119). In the time of Nebemish and Erra, God's people regrouped and took beart 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. 26-8). 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 hermeneu tic, 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 with standing 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 hermoneutical guidelines

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throughout the World holding the
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