

GRAMMATICAL-HISTORICAL-CONTEXTUAL METHOD "Literal Method"

GENERAL HERMENEUTICS

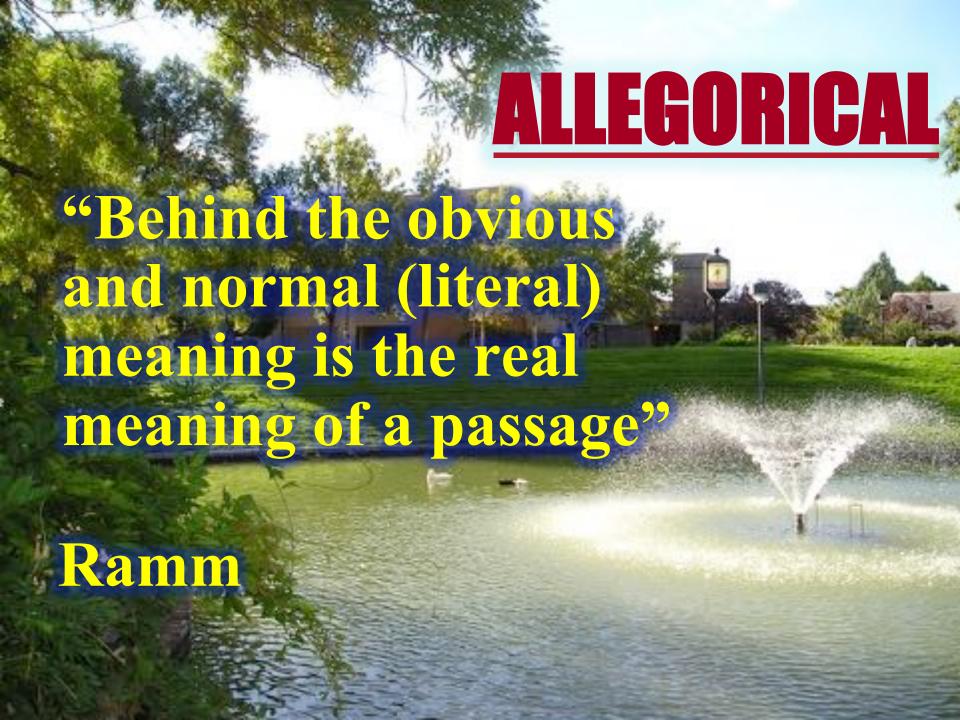
A. Description

B. Need

C. History

D. Approaches





EISEGESIS

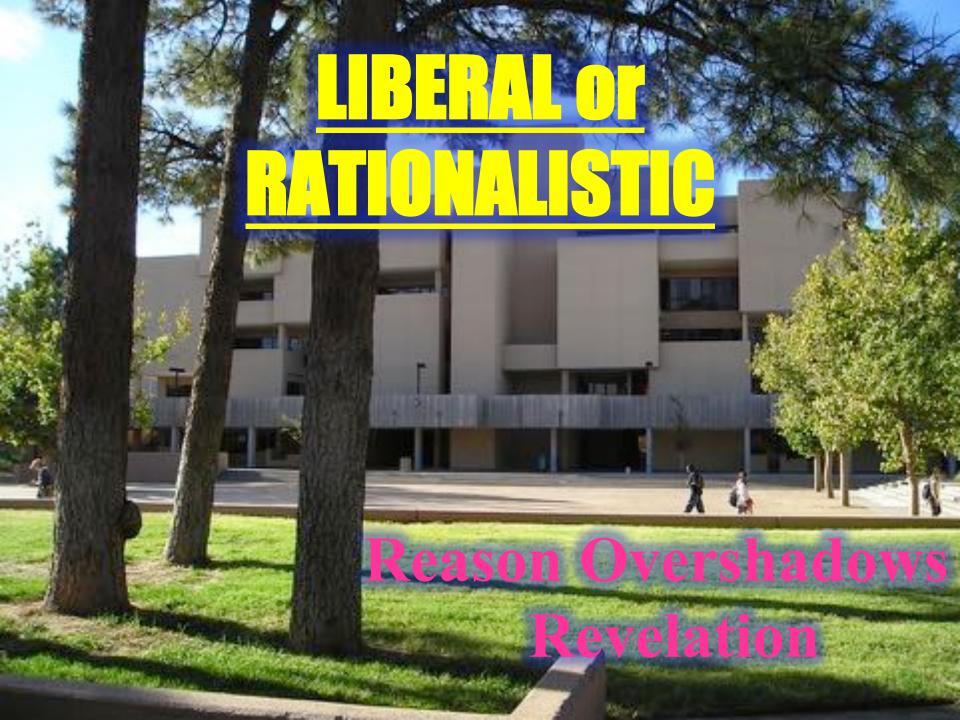
"An interpretation, esp. of Scripture that expresses the interpreter's own ideas, bias, or the like, rather than the meaning of the text."

Random House

EIS EGESIS ELS = in, into

EGESIS

 $\in K = out, out of$



GENERAL HERMENEUTICS

- A. Description
- B. Need
- C. History
- D. Approaches



E. Essential Principles

GRAMMATICAL-HISTORICAL-CONTEXTUAL METHOD "Literal Method"

LITERAL

"Based on the actual words in their ordinary meaning, not figurative or symbolical"

Webster

"The basic, customary, socially designated meaning, normal according to the received laws of language."

Ramm

DETERMINE MEANING:

- Laws of Grammar
- Facts of History
- > Framework of Context



DEFENSE

- 1. NT Practice Jesus/apostles
- 2. Usual Practice
- 3. Validation
- 4. Basis for metaphorical



LINGUISTIC

Determine meaning by conventions of language

IMPORTANCE

- >Verbal Inspiration
- >Image of God & language
- >God communicates with language
- **≻**Goal of Exegesis

LINGUISTIC

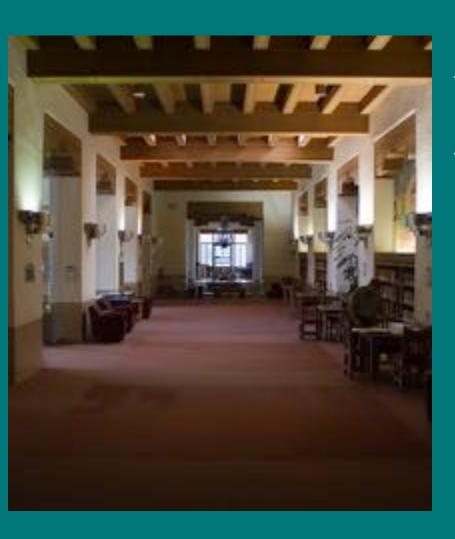


√Language

LANGUAGES

- ➤ Hebrew הלל
 mainly of God's people
- ➤ Aramaic Dan 2:4-7:28 dominant in 1550 -1200 BC
- >Greek Koine 3000 yrs - 1000 BC - present

LINGUISTIC



- √Language
- **√Text**



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Sinaiticus

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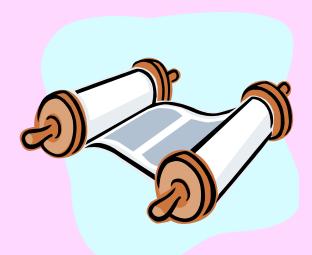
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ANCIENT TEXTS

	Date	Earliest	Span	Copies
Herodotus	480-406 BC	900 AD	1300 yrs	8
Plato	427-347 BC	900 AD	1200 yrs	7
Aristotle	384-322 BC	1100 AD	1400 yrs	5
NT		125 AD (frag.)	Decades	
'	4	400+ AD (NT)	300+ yrs	

NT DOCUMENTS

44-95 100 200-500 1000 Now

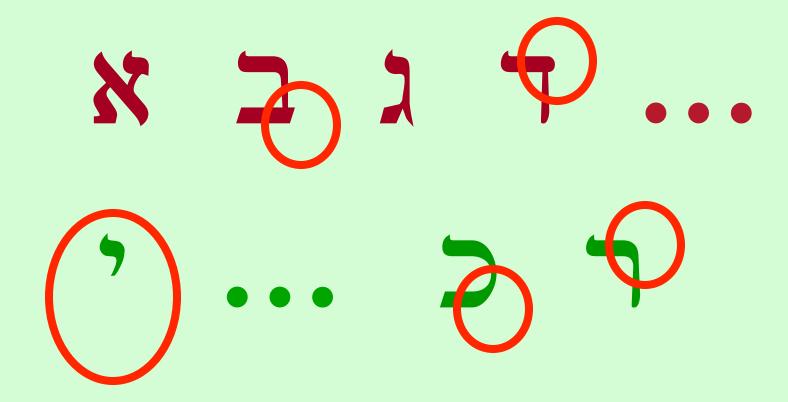
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UNINTENTIONAL ERRORS

Faulty Eyesight -

parablepsis haplography

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UNINTENTIONAL ERRORS

> Faulty Eyesight -

- > Faulty Hearing -
- **Errors of Mind** -
- **Errors of Judgment**

- parablepsis
- haplography
- grate for great
- substitutions

"There are some 8,000 manuscripts of the Latin Vulgate and at least 1,000 for the other early versions. Add to that over 4,000 (now 6,000) Greek manuscript copies of portions of the NT. Besides all this, much of the NT can be reproduced from the quotations of the early Christian writers."

AT Robertson

LINGUISTIC



- **√Language**
- **√Text**
- **√Lexicography**



Trunk

- 1. Car
- 2. Elephant
- 3. Tree
 - 4. Communication
 - 5. Attic



ETYMOLOGY

- 1. Theoretical
- 2. Meaning different in different ages
- 3. Meaning different from original
- 4. Too subjective
- 5. Little relation to components
- 6. False sense of authority



LINGUISTIC





CONTEXTUAL

Context is the final determiner of meaning

Pack the trunk in the attic and put it into the trunk of our car so we can drive to Africa and park next to a tree with a large trunk in order to watch the animal with a large trunk.

ATHEIST VIEW of LIFE

I will live my life according to these beliefs
God does not exist
It is just foolish to think
That there is a God with a cosmic plan

That an all powerful God brings redemption/healing to pain & suffering in world

Is a comforting thought, however

It

Is only wishful thinking

People can do as they please without eternal consequences

The idea that

The idea that
I am deserving of Hell
Because of sin

Is a lie meant to make me a slave to those in power "The more you have, the happier you will be" Our existence has no grand meaning or purpose In a world with no God There is freedom to be who I want to be **But with God Everything** is fine It is ridiculous to think I am lost & in need of saving

CHRISTIAN VIEW of LIFE

CONTEXT - Types

- 1. Textual primary
- 2. Literary
- 3. Historical
- 4. Cultural
- 5. Theological



TEXTUAL CONTEXT

Immediate Context



Specific Context



Immediate Context



21 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' 22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You goodfor-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell. 23 "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering. 25 "Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. 26 "Truly I say to you, you will not come out of there until you have paid up the last cent.

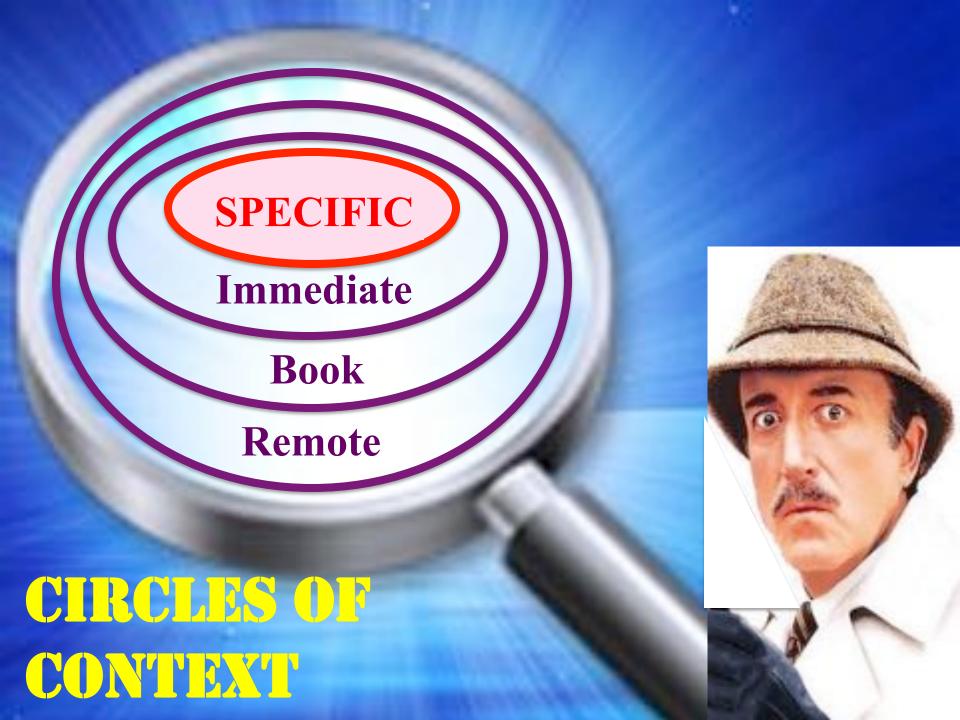
27 "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; 28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. 29 "If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. 30 "If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

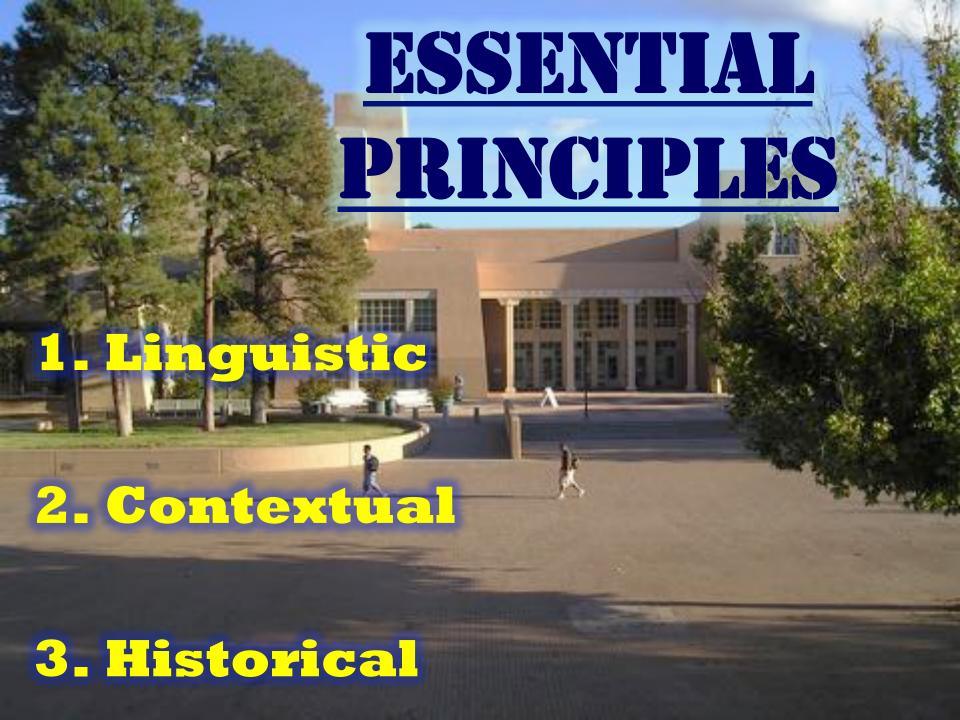
31 "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; **32** but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

33 "Again, you have heard that the ancients were told, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' **34** "But I say to you, make no oath at all, either by heaven, for it is the throne of God, **35** or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING. **36** "Nor shall you make an oath by your head, for you cannot make one hair white or black. **37** "But let your statement be, 'Yes, yes ' or 'No, no '; anything beyond these is of evil.

38 "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' **39** "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. **40** "If anyone wants to sue you and take your shirt, let him have your coat also. **41** "Whoever forces you to go one mile, go with him two. **42** "Give to him who asks of you, and do not turn away from him who wants to borrow from you.

43 "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.'
44 "But I say to you, love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 "If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 "Therefore you are to be perfect, as your heavenly Father is perfect.





HISTORICAL

Historical setting contributes to meaning

"Each biblical writing was written by someone to specific hearer or readers in a specific historical, geographical situation for a specific purpose."

R. Zuck