

# A Needed “Intercalation”

- Hermeneutics review
- **Definition:** Hermeneutics is the study of the principles of interpretation (Ryrie, Basic Theology)
- **Inductive (Methodical) Bible Study**
- **Induction:** “Act or process of reasoning from a part to a whole, from particulars to generals, or from the individual to the universal; the inference so reached.” Webster

**Herman Newticks?**

**I don't believe I know him**

mememake

- The first goal of Dallas Seminary
- Dallas Seminary students should: Know how to study the Bible
- personally, using proven hermeneutical principles
- **Methodical Bible Study**
- **The path = certain steps in a certain **order** to a certain result**
- **The product = first- hand exposure**
- **3. The process =**

# The Process =

- 1. Observation: The act or faculty of ... taking notice; the act or result of considering or marking attentively. Webster...(What do I see?)
- 2. Interpretation: (What does it mean?)
- 3. Correlation: (How does it relate?)
- 4. Application: (How does it work?)

- **Two Corollaries**
- a. The more time spent in observation, the less time spent in interpretation and the fewer mistakes made
- b. Adequate observations = Accurate interpretations = Effective applications
- **Two Dangers:**
- a. Mechanical
- b. Interpretation only
- Wood's 2-step emphasis:
  - Orthodoxy
  - Orthopraxy

# Dispensationalism a Hermeneutic?

- **NOT** a theological system
- Not in the same way as Calvinism, Lutheranism, Arminianism
- As most of previous are “systematic”
- Dispy’s exist in both protestant & reformed traditions
- **NOT** a hermeneutical approach imposed on scripture
- *Sine qua non* (the indispensable part) of the dispensational approach
  - 1. God uses diff. economies (dispensations) in governing world
  - 2. **Distinction** between Israel & the church
  - 3. **Consistent** literal/historical/grammatical
  - 4. **Glory of God** is at the center

# Hermeneutical Examples (Good & Bad) from Genesis

- Genesis as the **Seed-Plot of the Bible**: “...Genesis gives us a synoptic preface to the entire Bible. It is the seed-plot of the Bible. The germ or beginning of all truth is within this wonderful book. **Genesis is the foundation** upon which the entire revelation rests; the root out of which the rest grows. Truths found here are developed in successive ages.”

Herbert Lockyer, *The Gospel in the Pentateuch* (Chicago: The Bible Institute Colportage Association, 1939), 25.

# Gen. 1:2

- Original creation view = no creation before creation
  - 1:1 God's original creation on the first day
  - 1:2 Description of this original creation in its unfilled and unformed state (*tohu* and *bohu*) and described through the use of three circumstantial participles
  - 1:3-31 Filling and forming process

# Gap Theory (Bad Herm.)

- Problems: (Fields, *Unformed and Unfilled*, 1976).
  - “And” at the beginning of verse 2
  - Exod 20:8-11
  - *Tohu* and *bohu* only means “unfilled” and “unformed” and not chaotic conditions
  - Is 34:11; Jer 4:23 and “Illegitimate Totality Transfer”
  - “Good” (Gen 1:4, 9, 12, 18, 21, 25), “very good” (Gen 1:31)
  - Scripture traces all chaos from Adam’s sin and not before Adam’s sin (Rom 5:12; 8:19-22)
  - Late 19<sup>th</sup> century accommodation attempt to explain the fossil record

## Example of correct way to approach Bib. Text

- I have taken constant care, however, to avoid any hypotheses that are not well-founded. I have endeavoured throughout not to forsake the firm basis of the facts; I did not bend the Bible to make it fit in with my theories, but rather fitted my theories to the Biblical text.
- U. Cassuto, *A Commentary on the Book of Genesis: Part I, From Adam to Noah (Genesis I-VI 8)*, trans. Israel Abrahams (Jerusalem: The Magnes Press, The Hebrew University, 1998), 3.

# Theistic Evolution

- God created universe & all life utilizing process of **evolution** & **natural** selection
- Genesis 1 understood in “**nonliteral**” terms
- Are **figurative** way of presenting God

# Old-Earth Creationism

- Also called “**progressive** creationism”
- Creation involved numerous steps over long periods of time
- Genesis 1 **not** to be **taken literally**
- “day-age” approach is a hybrid of this

# Young Earth Creationism creationism)

(scientific

- Regard text Gen. 1:1-2:3 as a narrative and thus **literal**
- Days of creation as solar/24 hr days
- Genesis is **history** account
- Applies hermeneutical approach **uniformly (consistent)** to chapters 1-11 as well as **rest** of the **bible**

# A Proponent of “Mythical” promoted at “conservative” seminaries

- John H. Walton: Israelites believed **ANE (Ancient Near East)** accounts and just “**re-worked**” the details
- Claim there are many similarities between the two accounts
- The “**Enuma Elish**” when compared with Genesis finds **more dissimilarities** than concurrence
- **Denies** the plenary inspiration of scripture, so starts with a **presupposition**
- The non-literal views makes God “less omnipotent”....thus actually like the ANE pagan “gods”

# Who needs a Historical Adam?

- Origen (A.D. 185-254)
- From the Alexandrian School
- Prior “Spiritualizer’s” in Alexandrian School: Pantaeus (d. 190), Clement (155-216) who was influenced by Jewish allegorist Philo(20 B.C.-A.D. 54)
- Clement’s methodology: “any passage from Bible may have up to 5 meanings”
  - 1. historical
  - 2. dictrinal: moral & theological
  - 3. prophetic: types prophecies
  - 4. philosophical: allegories in historical persons...ex: Sarah rep. true wisdom & Hagar rep. pagan philosophy
  - 5. mystical: moral & spiritual truths

# Origen's view of Genesis Accounts

- The **first creation was purely spiritual**: “what God first created were spirits created without bodies”
- He then “reasoned” ... “this is why the text says male & female—that is, with **no sexual differences**”
- He goes on.... “this is also why we are told that God ‘created’ and not that God formed.”
- God’s purpose was that the spirits thus created would be devoted to the contemplation of the divine.
- But “**some of them**” strayed from that “contemplation” and fell. It was then that God made the “**second creation.**”
- The implication: **All human souls existed as “pure spirits” or “intellects” before being born into the world**

# Origen Cont.

- The reason why we are here is that we have **sinned in that prior**, purely spiritual existence
- Does this sound familiar? **Is there a popular Cult that has adopted much of this view?**
- Origen claims that all this is based on the Bible and **not influenced by a Platonic tradition**, where similar ideas had been taught
- Noah's ark pictured the church and that Noah represented Christ
- Rebekah's drawing water at the well for Abraham's servant means we must daily come to the scriptures to meet Christ
- Jesus' triumphal entry **the donkey represented the OT**, it's colt depicted the NT, and **the 2 apostles pictured the moral & mystic senses of scripture**



# Antiochene Fathers Cont.

- Responded to Alexandrian rampant disregard for the literal meaning of the scriptures
- Antiochene: stressed historical, literal interpretation
- Stressed study of Bible in original languages (Hebrew & Greek)
- Wrote commentaries on the scriptures
- Dorotheus' teachings prepared way for school at Antioch of Syria....founded by Lucian (240-312)
- Diordorus, from the Antiochene school wrote a treatise against Alexandrian methodology "What is the difference between theory & allegory?"
- Poses this apropos question, "If Adam were not really Adam, how did death enter the human race?"

# The Most beloved/King of allegorization Augustine

- (354-430) Alexandrian school of interpretation
- A leading theologian of his day....**influential on the church for thousands of years now**
- Wrestled with how to interpret the OT
- Heard Ambrose in a cathedral in Milan, Italy quote 2 Cor. 3:6, “the letter kills, but the Spirit gives life.”
- Augustine **thus concluded that allegorizing** is a solution to OT “problems”
- “the way to determine if a passage is allegorical is to consult **“the rule of faith,”** that is, the teaching of the church as well as scripture itself.”

# Augustine Cont.

- In same work he contradicted prior tenant by proclaiming the principle of “the analogy of faith”
- 7 rules of interpretation:
  - 1. “The Lord & His body” what is said of Christ applies to His body, the church
  - 2. “2-fold division of the Lord” the church is mixed with hypocrites & “true believers” he uses Matt. 13:47-48 as his “proof-text”
  - 3. “Promises & the Law” some passages relate to law some to grace, some to the Spirit & some to the letter, some to works & some to faith
  - 4. “Species & genus” some passages relate to the part (species) and some to the whole (genus)...believing Israelites for ex. Are a species of the genus, **the church, which is spiritual Israel**
  - 5. “Times” supposed scriptural discrepancies solved by including one statement with another

# Augustine's "rules of int." Cont.

- 6. "Recapitulation" Some difficult passages explained by seeing them referring back to a previous acct. Ex: Creation acct in Gen 2 is a recapitulation of first acct in Gen. 1, not a contradiction
- 7. "The devil & his body" ....Some passages such as Is. 14, which speak of the Devil, relate more aptly to his body, that is his followers

Augustine said this in describing his approach to the Bible: "The **supreme test of determining whether a passage is allegorical is that of love. If a literal interpretation makes for dissension, then the passage is to be allegorized.**"

Roy Zuck comments on this, "He emphasized that the task of the expositor is to determine the meaning of the scriptures, not to bring meaning to it. Yet he is guilty of this very thing he opposed, for he emphasized that "Scripture has more than one meaning & therefore the allegorical method is proper" ....In his allegorizing Augustine taught that the 4 rivers in Gen. 2:10-14 are 4 cardinal virtues & that in the Fall the fig leaves represent hypocrisy & the skin covering is mortality. Noah's drunkenness (Gen. 9: 20-23) represents Christ in His suffering & death."

# Augustine's Legacy

- Augustine is the forerunner to the **allegorizing of the millennial Kingdom (Amillennialism) & the development of post-millennialism**, where in both “systems” man is the vital component in either “bringing in” the kingdom (post. Mil) or we are already in the “spiritual” kingdom and the kingdom “lives within us.” Augustine’s “magna-Carta” of allegory is “The City of God” in which “the kingdom inside you” is a constant theme throughout this work

# Biblical Allegory according to Paul

- The following chart points up the difference between the allegorizing method of interpretation, common throughout centuries of the church, and Paul's use of an allegory.

## Allegorizing

1. The historical meaning is insignificant (if even true)
2. The “deeper” meaning is the “true” meaning
3. The “deeper” meaning is the “exposition” of the record
4. Everything in the OT may be allegorized

## Paul's Allegory

1. The hist. meaning is significant & true
2. Parallels are drawn to make a point
3. Paul did not say the allegory was the “exposition” of Gen 16...(in Gal. 4)
4. When Paul allegorized, he said doing so

\* Paul's allegory was an illustration or analogy in which he was pointing out that certain facts about Hagar corresponded to non-Christians and that certain facts about Sarah correspond to facts about Christians

# Modern “conservative” Allegorizers in our “own camp”

- **Progressive** Dispensationalism
- An attempt to “**bridge the gap**” with Covenant theology
- Was a **reaction** to decades of ridicule by Covenant and liberal seminaries
- These prior two assertions do not have their “genesis” with me (or my opinion), but was told directly by someone who was intimately involved in the formation and descriptions of PD
- Ultimately **leads to Covenant view**
- Seems to be an attempt by the “**inventors**” of it to “**make their theological mark**” in history
- **\*\* entire NT Dept. at DTS adheres to this**

# Particulars of PD

- Justification for their view: point to the different interpretations among normative (traditional) dispensationalists. **If norm. can do it, their revisions are justified too.**
- Advocate a **“holistic & unified”** view of eternal salvation: All redeemed will be blessed with the same salvation with respect to justification & **sanctification**.....”coincidentally” similar to the concept & purpose of the covenant of grace in Cov. Theology
- The church is **not “an anthropological category”** in same class as **Israel & Gentiles** (what about 1 Pet. 2:9?), but is a **“redeemed humanity”** in this present dispensation
- The “blessings” promised in the Abrahamic, Davidic, and New Covenants are given today in a **partial & inaugurated form**

# PD Particulars Cont.

- Teaches Christ is **already reigning** in heaven on the throne of David, thus **merging the church with a present phase of the already inaugurated Davidic covenant & kingdom**
- **Article V—The Dispensations (DTS doctrinal statement)**

We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scriptures, viz., the dispensation of the Mosaic Law, the present dispensation of grace, and the future dispensation of the millennial kingdom. **We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.**

\*\* Please note highlight in red.....PD definitely does this

# PD Particulars Cont.

- Comes to prior view of Jesus on Davidic throne by employing what they describe as “complimentary hermeneutics” that allows the NT to introduce changes & **additions** to OT revelation
- The **overall** purpose of God is Christological, holistic redemption being the **focus & goal** of history
- The 7 Basic Tenants of Progressive Dispensationalism
  - 1. The kingdom of God is the unifying theme of biblical history
  - 2. Within Biblical history there are 4 dispensational eras
  - 3. Christ has “already” inaugurated the Davidic reign in heaven at the right hand of the Father, which equals the throne of David, though He does not yet reign as Davidic king on earth during the Millennium
  - 4. The New Cov. Has already been inaugurated, though it’s blessings are not fully realized until the Mill.

# PD Particulars Cont.

- 5. The concept of the Church as completely distinct from Israel and as a mystery unrevealed in the OT needs **revising**, making the idea of the 2 peoples of God invalid
- 6. A complimentary hermeneutic must be used alongside a literal hermeneutic. This means that the NT makes complementary **changes** to OT promises without jettisoning those original promises
- 7. The one divine plan of holistic redemption encompasses all people & all areas of human life—personal, societal, cultural, & political.

\*\*\*\*personal note/observation: this last point is similar to the post-millennial “human works/perfection” mindset that somehow we can “clean up” our world before Christ returns.....poppycock!!

# Personal Reflections/Takeaways

- “He who spiritualizes, tells spiritual lies” from an Andy Woods Sermon, July 2015.....and many of his classes at CBS & DTS
- So PD guy, When should I employ complimentary hermeneutics?? How will I know when to do so??
- A Kingdom, has to have what?? A King ruling.....so is Christ only ruling with a “rod of soft iron” right now/in this “already but not yet kingdom?” “I must be on skid row”...Andy W.
- I will close with Ryrie’s exhortation: “My own prioritized agenda is this: first, the cultivating of personal holiness; second, spreading the gospel; third, being involved in building Christ’s church; fourth, having a generous lifestyle. The Scriptures call us to obey church ethics, not kingdom ethics, and to do good to all people as we have opportunity, but especially to the household of faith (Gal. 6:10).

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