START



| | My religion is the one, true faith leading to eternal life | Many religions can lead to eternal life | Neither/ Both equally (VOL) | Don't know/ refused | Total |
|-----------------------------|---------------------------------------------------------------------|--------------------------------------------------|--------------------------------------|---------------------------|-------|
| Total | 24 | 70 | 3 | 4 | 100 |
| | | | | | 100 |
| Mainline churches | 12 | 83 | 2 | 4 | 100 |
| Historically Black churches | 34 | 59 | 3 | 4 | 100 |
| Catholic | 16 | 79 | 2 | 3 | 100 |
| | | | | | 100 |
| Orthodox | 20 | 72 | 3 | 6 | 100 |
| Jehovah's Witness | 80 | 16 | 0 | 3 | 100 |
| Other Christian | 8 | 83 | 4 | 5 | 100 |
| Jewish | 5 | 82 | 7 | 5 | 100 |
| Muslim | 33 | 56 | 2 | 9 | 100 |
| Buddhist | 5 | 86 | 5 | 4 | 100 |
| Hindu | 5 | 89 | 2 | 5 | 100 |
| Other Faiths | 3 | 85 | 9 | 2 | 100 |

| | My religion is the one, true faith leading to eternal life | Many religions can lead to eternal life | Neither/ Both equally (VOL) | Don't know/ refused | Total |
|-----------------------------|---------------------------------------------------------------------|--------------------------------------------------|--------------------------------------|---------------------------|-------|
| Total | 24 | 70 | 3 | 4 | 100 |
| Evangelical churches | 36 | 57 | 3 | 5 | 100 |
| Mainline churches | 12 | 83 | 2 | 4 | 100 |
| Historically Black churches | 34 | 59 | 3 | 4 | 100 |
| Catholic | 16 | 79 | 2 | 3 | 100 |
| Mormon | 57 | 39 | 3 | 1 | 100 |
| Orthodox | 20 | 72 | 3 | 6 | 100 |
| Jehovah's Witness | 80 | 16 | 0 | 3 | 100 |
| Other Christian | 8 | 83 | 4 | 5 | 100 |
| Jewish | 5 | 82 | 7 | 5 | 100 |
| Muslim | 33 | 56 | 2 | 9 | 100 |
| Buddhist | 5 | 86 | 5 | 4 | 100 |
| Hindu | 5 | 89 | 2 | 5 | 100 |
| Other Faiths | 3 | 85 | 9 | 2 | 100 |

HERMENEUTICS the art and science of biblical interpretation exegesis the process of determining what the biblical text says INTERPRETATION the process of determining what the biblical text means HERMENEUTIC the set of principles used to what the biblical text means EXPOSITION the process of communicating the meaning of the text

the immediate HERMENEUTICS PURPOSE AND GOAL OF INTERPRETATION to correctly understand the biblical text

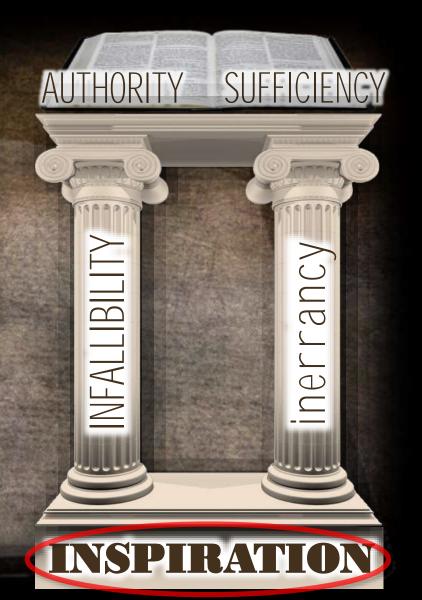
the ultimate PURPOSE AND GOAL of HERMENEUTICS INTERPRETATION to correctly apply the biblical text



¹⁶ ^uAll Scripture is given by inspiration of God, ^vand

is profitable for doctrine, for reproof, for correction, for ³instruction in righteousness, ¹⁷ ^wthat the man of God may be complete, ^xthoroughly equipped for every good work.

The process of the spirit of God moving men to write the very words of God

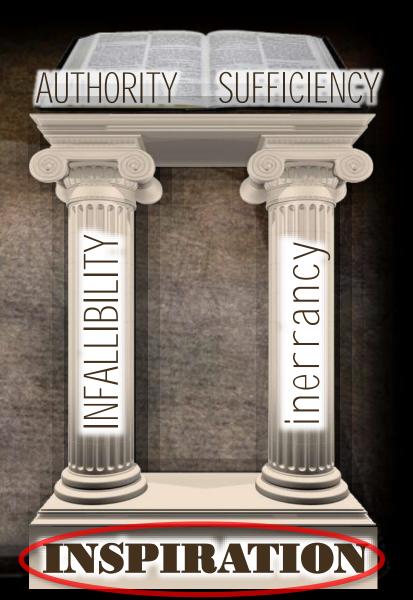


INSPIRATION EXTENDS TO

... the precise meaning of every word and phrase ...

... through the grammar, syntax, and vocabulary of the original languages ...

... such that the Bible is properly called the "Word of God" in its entirety



THE BIBLICAL AUTHORS WROTE

... according to accepted rules of language and communication

...with their own personal manner of thinking and expression

... within a historical context

... with the intent to be truthful and to be understood



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The New King James Version × +

Psalm 119:159

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The New King James Version

(i)

- 159 Consider how I love Your precepts; Revive me, O LORD, according to Your lovingkindness.
- 160 The entirety of Your word is truth, And every one of Your righteous judgments endures forever.

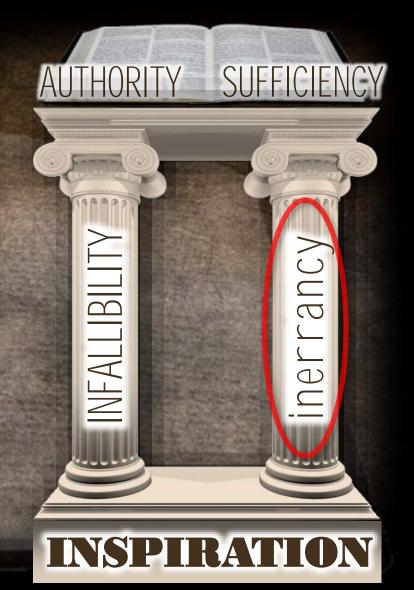
Because the Scriptures are the very words of God, they are entirely true and absolutely trustworthy





¹⁷ ^v"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸ For assuredly, I say to you, ^wtill heaven and earth pass away, <u>one ²jot or one ³tittle will by no means pass from</u> <u>the law</u> till all is fulfilled. ¹⁹ ^xWhoever therefore breaks one of the least of these commandments, and teaches

Because the Scriptures are the very words of God, being true and trustworthy, they are completely free from error





The New King James Version × +

faith which is in Christ Jesus.

¹⁶ ^uAll Scripture *is* given by inspiration of God, ^vand *is* <u>profitable</u> for doctrine, for <u>reproof</u>, for <u>correction</u>, for ³<u>instruction in righteousness</u>, ¹⁷ ^wthat the man of God may be complete, ^xthoroughly equipped for every good work.

The New King James Version

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(i)

Because the Scriptures are the very words of God, being true, trustworthy and error – free, they have absolute authority

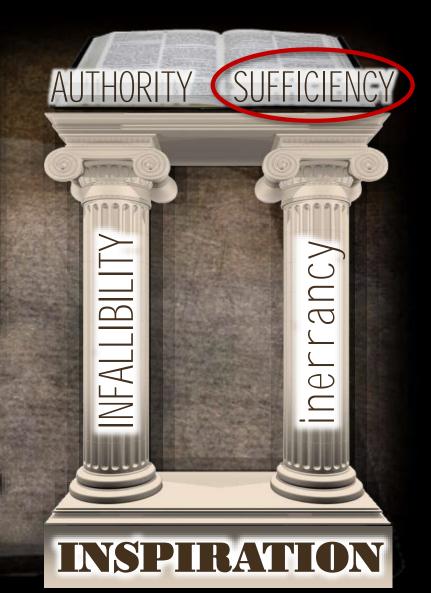




faith which is in Christ Jesus.

¹⁶ ^uAll Scripture *is* given by inspiration of God, ^vand is profitable for doctrine, for reproof, for correction, for ³instruction in righteousness, ¹⁷ ^wthat the man of God may be complete, ^xthoroughly equipped for every good work.

Because the Scriptures are the very words of God, being true, trustworthy, error – free and authoritative, they are completely sufficient



these demand the literal grammatical historical (normal) method of interpretation



INSPIRATION

grammatical historical

literal

THE TEXT HAS OBJECTIVE MEANING

DETERMINED BY THE LITERARY CONTEXT

ILLUMINED BY THE

HISTORICAL CONTEXT

the purpose of language the biblical warnings fulfilled prophecy authorial intent example of Christ & others

- 🗆 🗙 The New King James Version Ð The New King James Version 🛛 🗙 NKIV Deuteronomy 🚷 - 🔟 - Display - 🔳 + - (i) "Now, O Israel, listen to ^athe statutes 4 and the judgments which I teach you to observe, that you may live, and go in and ¹possess the land which the LORD God of your fathers is giving you. ² ^bYou shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you. ³ Your eyes have seen what the LORD did at ^cBaal Peor; for the LORD your God has destroyed from among you all the men

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|-----|-------------|--------------------------|---------|---------|
| NEW | The New Kin | g James Version \times | + | |
| | John 5:46 | 🛞 - 🔟 - Displ | ay - 📕 | + + (j) |

- 46 For if you believed Moses, you would believe Me; for he wrote about Me.
- 47 But if you do not believe his writings, how will you believe My words?"

AUTHORIAL INTENT: the possibilities truthful

deceptive ambiguous encoded



"How was the pastor's sermon?"

AUTHORIAL INTENT: the possibilities truthful

deceptive ambiguous encoded



"How was the pastor's sermon?"

AUTHORIAL INTENT: the possibilities truthful "How was the pastor's sermon?"

deceptive ambiguous encoded

"It was unbelievable."

AUTHORIAL INTENT: the possibilities truthful "How was the pastor's sermon?"

deceptive ambiguous encoded

"Like last week's."

THE NEED FOR

to bridge the Gap between the author's mind and OURS

literal grammatical historical

INTERPRETATION

THE NEED FOR

literal grammatical INTERPRETATION historical

what does this mean?

Dave, Ken called again - the situation is worse. He's down in the dumps and doesn't know what to do. Any tricks up your sleeve?

K.

selected

literal GUNES FOR grammatical MTERPRETATION historical

normal reading historical context... literary context... figurative usage

Dave, Ken called again - the situation is worse. He's down in the dumps doesn't know what to do. Any tricks up your sleeve?

K.

basic principles of NORMAL BIBLICAL INTERPRETATION

"normal" reading gives the most accurate results grammatical rules determine a word's function in a sentence lexical (dictionary) definitions provide all possible meanings broad literary and historical contexts establish a range of possible meanings the immediate literary context establishes a word's single specific meaning the context determines if words are used in a literal or figurative sense if it's not in the text, SOMEBODY MADE IT UP

meaning FIGURATIVE VS ALLEGORY

tied to the text independent of the text VS objective subjective VS singular possibly multiple VS determined determined VS by the reader by the author

Interpreting APOCALYPTIC LITERATURE

meaning is

tied to the text objective singular determined by the author sometimes conveyed through symoblism

literal grammatical INTERPRETATION historical

what did the author say?

Θ

SKI

what did the author mean by what he said?

what would the recipients have understood?

- The New King James Version – × The New King James Version × + 1 Corinthians 2:9 & Display = i + + (i)
 - "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."
- 10 But God has revealed them to us through His Spirit. For the Spirit searches all things,

literal grammatical INTERPRETATION historical

what did the author say?

what did the author mean by what he said?

what would the recipients have understood?

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|------|------------------------------------|-----|------|-----------|---------|
| NKIV | The New King James Version $	imes$ | | + | | |
| | 2 Corinthians 5:15 | - 🛞 | 0- | Display - | + + (i) |
| C | 14 17 11 | 1 | 6 01 | | 1 |

for you. ¹⁴ For the love of Christ compels us, because we judge thus: that ^oif One died for all, then all died; ¹⁵ and He died for all, ^pthat those who live should live no longer for themselves, but for Him who died for them and rose again.

¹⁶ ^qTherefore, from now on, we regard no one

literal grammatical INTERPRETATION historical

what did the author say?

what did the author mean by what he said?

what would the recipients have understood?

The New King James Version - - - ×
The New King James Version × +
Matthew 19:24 • Display • • • • • • •
Went away sorrowful, for he had great possessions.
23 Then Jesus said to His disciples, "Assuredly, I say to you that ^xit is hard for a rich man to enter the king-dom of heaven. ²⁴ And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."
25 When Uig disciples heard it, they were greatly.

literal grammatical INTERPRETATION historical

what did the author say elsewhere?

what did other authors say?

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|-----------------|----------------------------------------------------------------------------------------|
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| | 1 John 5:4 💩 - 🗊 - Display - 🔳 ← → 🤅 |
| ^e Hi | s commandments are not burdensome. ⁴ For ^f what- |
| eve | r is born of God overcomes the world. And this is |
| the | victory that ^g has overcome the world— ¹ our faith. ⁵ |
| Wh | o is he who overcomes the world, but ^h he who |
| beli | eves that Jesus is the Son of God? |

literal grammatical INTERPRETATION historical

what did the author say elsewhere?

what did other authors say?

literal grammatical INTERPRETATION historical

what did the author say elsewhere?

what did other authors say?

 Image: Stress of the New King James Version
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 2 Timothy 3:15
 Image: Stress of the New King James Version
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¹⁶ ^u<u>All Scripture is given by inspiration of God</u>, ^vand is profitable for doctrine, for reproof, for correction, for ³instruction in righteousness, ¹⁷ ^wthat the man of God may be complete, ^xthoroughly equipped for every good work.

literal grammatical INTERPRETATION historical

what did the author say elsewhere?

what did other authors say?

| | × |
|---|---------|
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rises in your ^chearts; ²⁰ knowing this first, that ^dno prophecy of Scripture is of any private ¹interpretation, ²¹ for ^eprophecy never came by the will of man, ^fbut ²holy men of God spoke *as they were* moved by the Holy Spirit.



what does this mean TOme God?

what does this mean FOR me?

MTERPRETATION

the role of the

literal grammatical historical

Ø

INTERPRETATION

to enlighten hearts and minds so that we might see, understand **and accept God's** revealed truth

to persuade us to act upon God's revealed truth

to convict us when we depart from **God's revealed truth**

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|------|----------------|----------------------------|---------|
| | The New King J | ames Version × + | |
| akiv | Hebrews 4:13 | 🛞 - 🔲 - Display - 🔳 | + + (i) |
| .4 | | | |

- For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.
- 13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

Cooing than that we have a great High Drivet