



Biblical Hermeneutics: Literal Translation Produces a Singular Meaning for Perception, Neh 8:8; Jesus Teaches His Fulfillment of OT Prophecies, Luke 24:27

5. Bernard Ramm comments on this verse in *Protestant Biblical Interpretation*, "It was the task of Ezra to give the meaning of the Scriptures by paraphrasing the Hebrew into the Aramaic or in other ways expounding the sense of the Scripture. This is generally admitted to be the first instance of Biblical hermeneutics."
6. There is also a New Testament passage that reveals the system of biblical interpretation that was utilized by our Lord. The incident is our Lord's conversation with two disciples as they walked along the Emmaus Road in:

Luke 24:25 - And Jesus said to them [Cleopas & fellow disciple], "O foolish men and slow of heart to believe in all that the prophets have spoken!"

v. 26 - "Was it not necessary for the Christ to suffer these things and to enter into His glory?"

v. 27 - And beginning at Moses and all the Prophets, Jesus thoroughly interpreted [διερμηνεύω, **diermēneuō**] to them the things concerning Himself in all the Scriptures.

7. The verb **diermēneuō** is an intensified form of the verb, **ērmēneuō**, **hermēneuō**, the word from which we get the English noun, "hermeneutic," and is best translated "to thoroughly interpret and explain."
8. **Diermēneuō** is a compound of the preposition **διά**, **dia**, which means "to take through to the end," or "through to completion," and intensifies the suffixed verb, **hermēneuō**, "to interpret or explain." Together the word means to "thoroughly interpret and explain."
9. **Diermēneuō** is an aorist active indicative:

aorist:	Ingressive; signifies a state or condition, and denotes entrance into that state or condition. In verse 27, the Lord entered into the condition of thoroughly interpreting the Old Testament prophecies concerning Himself and continued His exposition all the way to Emmaus. It was a seven-mile trip, so the Lord summed it up in what amounted to a double session.
active:	The Lord produced the action of thoroughly interpreting and explaining the Scriptures pertaining to Himself.
indicative:	Declarative; this actually happened.
10. In Luke 24:27, the verb **diermēneuō** indicates that the Lord thoroughly interpreted and explained to the two disciples how He was revealed in the books of Moses, the prophets, and the writings.



11. Gerhard Kittel points out that this passage gives direction to New Testament theologians about how to interpret Old Testament Messianic prophecies:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:665-66:

ἐρμηνεύω (*hermēneuō*) Luke 24:27 presents the risen Jesus to those who walked to Emmaus as the expounder of the Old Testament prophecies of His passion and exaltation. The Messianic understanding of the Old Testament is thus established by Jesus and developed by early Christianity. It rests on an exposition of Scripture which is new in content, though not in method. In the light of their fulfillment, Old Testament sayings are claimed to be prophecies of Christ, and therefore a radically new meaning is seen in the Old Testament on the basis of the New Testament revelation.

12. If the prophecies regarding the Messiah are literally fulfilled in Jesus then it follows that the Old Testament prophecies regarding Israel, and her earthly kingdom under the rule of a returning Messiah, are to be literally fulfilled as well.
13. Another passage by which the Bible offers guidance on its proper interpretation is Isaiah 28:10. I have commented on it several times in our study but have not addressed it formally. Before leaving this paragraph of Radmacher's paper we need to give this verse a proper going over.
14. The background is Isaiah's attempt to convince the Jews of the Northern Kingdom, referred to in context as Ephraim, that they were in apostasy, following degenerate priests, and involved in the blasphemies associated with idolatry.
15. The exposition of this passage is provided by:

Thieme, R. B., Jr. *Tongues*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 5-7:

In the twenty-eighth chapter, Isaiah calls the corrupt religious leaders of the nation of Israel "drunkards of Ephraim" (Isaiah 28:1, 3, 7). His earthy imagery depicts their disgusting dissipation.

Isaiah 28:7 - And these also reel with wine and stagger from strong drink:
The priest and the prophet reel with strong drink,
They are confused by wine, they stagger from strong drink;
They reel while having visions,
They totter when rendering judgment.

v. 8 - For all the tables are full of filthy vomit, without a single clean place.