

William B. Groben II

2960 Woodpine Court; Sarasota, FL 34231; 941.544.4270; ministry@groben.com **Hermeneutics Philosophy**

As important as how the teacher approaches his audience is how the teacher approaches the biblical text. Toward that end, I believe the following hermeneutical principles are important.

1. The teacher should begin preparing by spending many hours alone with God and the biblical text. The teacher should fully grasp how the text relates to its larger passage, how that passage fits into the argument of the book, and how the book relates to the Bible as a whole. The teacher should fully grasp the theological themes of the book and what God is revealing in that text. Firsthand exegetical insight, gained in this manner, is of the highest priority for understanding the text.
2. The teacher should have some knowledge of Greek and Hebrew. While there is much useful study that can be accomplished in the English text, having a basic knowledge of the biblical languages allows for understanding differences in English translations, emphases that are lost in translation, and technical commentaries.
3. The teacher should approach the text with historical/literal analysis. That is, he should believe the Bible is God's inspired Word, should seek to understand it literally [which does not preclude recognizing figurative language, hyperbole, sarcasm, parables, et cetera], and should analyze the text in its historical and literary context. These contexts are important, because the teacher must first understand what the inspired human author and God were trying to say to the original audience before trying to understand its relevance for today.
4. The teacher should be prepared with study tools, such as Bible language software, commentaries, Bible and theological dictionaries, Bible atlases, and books on biblical culture and literature.
5. Only after extensive work on the text itself, should the teacher consult with a couple of sound evangelical authorities who have written commentaries [technical and pastoral in nature] which cover the majority of historical study on the text. The teacher also should consult theological works if relevant.
6. The teacher should understand in what ways teachings from the Old Testament are relevant for today and in what ways the New Covenant ushered in with Christ's blood replaces the Mosaic Covenant.
7. The teacher should understand how to use the Old Testament to teach what God is revealing in it, not just for useful illustrations of life application issues.
8. The teacher should be able to derive from scripture and teach God's purpose for this time period, such that when people understand God's revelation of this period they are inspired, encouraged, and hopeful.

I have excelled in my seminary classes on hermeneutics, Bible exegesis, New Testament Greek, and Old Testament Hebrew. At Dallas Theological Seminary, I studied every book of the Bible in English in ten classes, took six classes of New Testament Greek, four classes in Old Testament Hebrew. I have extensive notes on every book in the Bible, am eager to spend more time in them, and have the supportive tools necessary to augment my learning. I continue to translate and exegete books of the Bible, and to develop devotions and sermons based on those studies.