

THE MASTER’S SEMINARY STATEMENT ON HERMENEUTICS¹

The Master’s Seminary Faculty

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CONCERNING SCRIPTURE

ARTICLE I: THE NATURE OF SCRIPTURE

WE AFFIRM that Scripture, the sixty-six books of the Old and New Testaments, is God’s sole written revelation to man.²

WE DENY that Scripture is merely a witness to revelation, becomes revelation only when encountered, or depends on the responses of men for its validity.³

¹ Portions of this document are taken or adapted from the Chicago Statements on biblical inerrancy and biblical hermeneutics. Sentences marked “taken from” are quotations, with, on rare occasion, minor modifications. Sentences marked “adapted from” maintain much of the original wording, but with certain words exchanged or added for greater precision and clarity of expression. See “The Chicago Statement on Biblical Inerrancy,” *Journal of the Evangelical Theological Society* 21, no. 4 (Dec 1978): 289–96; and “The Chicago Statement on Biblical Hermeneutics,” *Journal of the Evangelical Theological Society* 25, no. 4 (Dec 1982): 397–401.

² 1 Cor 2:7–14; 2 Tim 3:16–17; 2 Pet 1:20–21.

³ Adapted from “The Chicago Statement on Biblical Inerrancy,” Article III.

ARTICLE II: THE INSPIRATION OF SCRIPTURE

WE AFFIRM that Scripture is objective, propositional revelation, and that it, in its whole and in every word, is inspired by God in the text that the prophets and the apostles wrote, that is, in the original autographs.⁴

WE DENY that inspiration can be limited to human insight or heightened states of consciousness, or that it pertains merely to the general ideas of Scripture.⁵

ARTICLE III: THE DUAL AUTHORSHIP AND SINGLE MEANING OF SCRIPTURE

WE AFFIRM that God revealed Himself in Scripture through a process of dual authorship, wherein the Holy Spirit superintended the human authors such that their own writing perfectly conveyed God’s Word to man—without error in the whole or in part.⁶ We affirm that the biblical writers, being so moved by God, intended and revealed theological truth in all that they wrote, writing to instruct both immediate and subsequent audiences.⁷ We also affirm that all that they recorded is profitable for teaching, reproof, correction, and training in righteousness.⁸ We further affirm that this harmonious intent between the divine and the human authors is the single meaning of the biblical text.

WE DENY the legitimacy of any methodology that reduces Scripture to a merely human book, thereby rejecting it as supernatural revelation of divine truth. We deny that God, in causing these writers to use the very words He chose, overrode their personalities, literary styles, or manners of speaking.⁹ We also deny that human language is so limited by our finitude that it is unable to express adequately divine revelation.¹⁰

Though we affirm that the biblical authors did not always understand the full significance of their writings,¹¹ we deny that any biblical author was ignorant of the meaning of his writing. We deny that God intended a deeper meaning (i.e., *sensus plenior*) than what He superintended the human author to convey. We further deny that the intended meaning of any text changed as further revelation was given.

ARTICLE IV: THE INERRANCY OF SCRIPTURE

WE AFFIRM that Scripture in its original autographs was free from affirming anything untrue or contrary to fact.¹²

⁴ 2 Tim 3:16.

⁵ Adapted from “The Chicago Statement on Biblical Inerrancy,” Article VII.

⁶ 2 Pet 1:21; see Eccl 12:9–11.

⁷ Pss 22:30–31; 102:18; Rom 15:4; 1 Pet 1:12.

⁸ 2 Tim 3:16.

⁹ Adapted from “The Chicago Statement on Biblical Inerrancy,” Article VIII.

¹⁰ Adapted from “The Chicago Statement on Biblical Inerrancy,” Article IV.

¹¹ Adapted from “The Chicago Statement on Biblical Hermeneutics,” Article XVIII. See 1 Pet 1:10–11.

¹² Adapted from “The Chicago Statement on Biblical Inerrancy,” Article XI.

WE DENY that Scripture's infallibility and inerrancy are limited to spiritual or religious themes.¹³ We further deny that inerrancy is negated by biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and rounded numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of paraphrased citations.¹⁴

ARTICLE V: THE CLARITY AND SIMPLICITY OF SCRIPTURE

WE AFFIRM that because God revealed Himself in Scripture through human language, the meaning of all Scripture is accessible to those who are regenerated and illumined by the Holy Spirit.¹⁵ We further affirm that a believer is not dependent on the expertise of biblical teachers and scholars to understand the Scripture.¹⁶

WE DENY that the meaning of Scripture is simplistic or that the meaning of each passage is equally easy to discern as that of another.¹⁷ We further deny that a believer should ignore the fruits of study by pastors and teachers who are given by God for the church's edification.¹⁸

ARTICLE VI: THE AUTHORITY AND SUFFICIENCY OF SCRIPTURE

WE AFFIRM that because Scripture alone is both infallible and inerrant, it is also the sufficient and final authority for all life and godliness, including all human intellectual endeavors and concepts.¹⁹ We affirm that while Scripture does not address or contribute knowledge to all matters of human knowledge or experience, it nonetheless enables and guides those pursuits.

WE DENY that any human tradition or experience is equal to Scripture.²⁰

ARTICLE VII: THE CANON OF SCRIPTURE

WE AFFIRM that the sixty-six books of the Old and New Testaments are the complete written record of God's revelation that He intended to give to His people, and to which they are accountable. We further affirm that each of these books is canonical because each book was written by a prophet or an apostle.²¹

¹³ Adapted from "The Chicago Statement on Biblical Inerrancy," Article XII. Cf. Isa 55:11; 2 Tim 3:16–17; 2 Pet 1:3–4.

¹⁴ Taken from "The Chicago Statement on Biblical Inerrancy," Article XIII.

¹⁵ Deut 30:11–14 (cf. Rom 10:6–8); Rom 1:18–19; 1 Cor 2:14–15.

¹⁶ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article XXIV.

¹⁷ 2 Pet 3:16.

¹⁸ Eph 4:11–12.

¹⁹ Deut 6:6–7; Ps 19:7–11; Zech 7:12; Matt 5:18; 24:35; John 10:35; 16:12–13; 17:17; 1 Cor 2:13; 2 Tim 3:15–17; Heb 4:12; 2 Pet 1:3, 20–21; Rev 3:8.

²⁰ 2 Pet 1:19.

²¹ Heb 1:1–2; 2:2–3; 2 Pet 3:2; see Rom 1:1–2; Luke 11:49; 1 Tim 5:18.

WE DENY that at any time the church, any council, or any human institution decided which books were to be in the canon.

ARTICLE VIII: THE POWER OF SCRIPTURE

WE AFFIRM that Scripture, through the agency of the Holy Spirit, always achieves its divinely intended purpose, whether the salvation of the elect or the condemnation of sinners. We affirm that Scripture is active, certain, powerful, living, cleansing, nourishing, transforming, and sanctifying.²²

WE DENY that Scripture is akin to any other work of human literature, of which all are finite and fallible. We further deny that the hearer's failure to respond to the Scripture's meaning diminishes the Scripture's efficaciousness.

ARTICLE IX: THE PRESERVATION OF SCRIPTURE

WE AFFIRM that inspiration and inerrancy apply only to the original writings of Scripture. We affirm that God, beginning with His specific instructions to preserve His Word,²³ has providentially ensured that none of the original reading of Scripture has been lost, but that any portion of the text can be recognized by comparing manuscript copies with each other.²⁴

WE DENY that every manuscript is necessarily a perfect copy of the original. We further deny that any text tradition or translation is necessarily a perfect replication of the original. We also deny that any element of the Christian faith is affected by the absence of the autographs.²⁵

ARTICLE X: THE WRITTEN WORD AND THE INCARNATE WORD

WE AFFIRM that Christ Himself, the Word of God incarnate, affirmed Scripture as inspired, inerrant, clear, authoritative, and powerful.²⁶ We affirm that He declared the entire Old Testament to be the Word of God, recognizing its preservation. We affirm that He pre-authenticated the New Testament as Scripture.²⁷ We also affirm that the normative authority of Scripture is the authority of God Himself as attested by Jesus Christ, the Lord of the church.²⁸

²² Ps 19:7–9; Isa 55:10–11; Luke 16:17; John 6:63; 17:17–19; Rom 1:16–17; 1 Cor 1:18; Eph 5:26; 1 Thess 2:13; 2 Tim 3:16–17; Heb 4:12; 1 Pet 1:23; 2:2.

²³ Exod 17:14; 24:4; 34:27–28; Deut 17:18–22; 31:9, 22; Matt 5:18; 24:35; Luke 16:17.

²⁴ Adapted from “The Chicago Statement on Biblical Inerrancy,” Article X. Cf. Isa 40:8; Matt 4:4; 5:18; Luke 4:4; 16:17; 21:33; 1 Pet 1:23–25.

²⁵ Adapted from “The Chicago Statement on Biblical Inerrancy,” Article X.

²⁶ Matt 5:18–19; Luke 16:17.

²⁷ John 16:12–15.

²⁸ Adapted from “The Chicago Statement on Biblical Hermeneutics,” Article I.

WE DENY the legitimacy of separating the authority of Christ from the authority of Scripture, or of opposing the one to the other.²⁹ We further deny that the human character of Scripture corrupts its divine infallibility or inerrancy, just as the human nature of Christ does not corrupt His divinity or call His sinlessness into question.

CONCERNING HERMENEUTICS

ARTICLE XI: THE REGENERATING AND ILLUMINATING WORK OF THE HOLY SPIRIT

WE AFFIRM that while Scripture is clear, because man suppresses the truth in unrighteousness, the Holy Spirit's regenerating work is necessary for the reader to discern accurately and embrace genuinely the message of Scripture. We further affirm that the Holy Spirit enables believers to discern the meaning of Scripture and to appropriate and apply it to their lives.³⁰

WE DENY that Scripture is linguistically incoherent to man.³¹ We further deny that general revelation is insufficient to reveal certain truths, such as the existence, power, and nature of God, even to those who culpably suppress those truths in unrighteousness.³²

ARTICLE XII: THE NATURE OF SINGLE MEANING

WE AFFIRM that given the confluent nature of inspiration, the meaning expressed in each biblical text is single, definite, static, and fixed to the human author's intent. We further affirm that an author's intent is inclusive of what he wrote, the occasion and purpose for writing, and his desired effects of his writing upon his readers.³³

WE DENY that the dual authorship of Scripture results in multiple meanings. We further deny that the recognition of this single meaning eliminates the variety of its applications or implications, that is, its significance.³⁴

ARTICLE XIII: THE LITERAL-GRAMMATICAL-HISTORICAL HERMENEUTIC

WE AFFIRM that, because God moved men to reveal His message in human language and in the contexts of time and space, the meaning of Scripture is to be found through the literal-grammatical-historical method of interpretation under the illumination of the Spirit.

²⁹ Taken from "The Chicago Statement on Biblical Hermeneutics," Article I.

³⁰ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article V; Rom 1:18–21; 1 Cor 2:14.

³¹ Matt 12:3, 5; 19:4; 22:31; Mark 12:10, 26; Luke 6:3.

³² Rom 1:18–21.

³³ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article VII.

³⁴ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article VII.

WE DENY that any method in addition to the literal-grammatical-historical hermeneutic is necessary to determine the authorial intent of Scripture.

ARTICLE XIV: THE LITERAL PRINCIPLE

WE AFFIRM the literal sense of Scripture, which is the intent of the human author as superintended by the Holy Spirit. We further affirm that such intent is expressed by the normative grammar of the text, its literary context, and according to its historical setting, taking into account all figures of speech and literary forms found in the text.

WE DENY that an interpretation may be determined to be valid merely because it is linguistically possible. We further deny that the meaning of Scripture is in any way determined by the reader's preference or a community's tradition.

ARTICLE XV: THE GRAMMATICAL PRINCIPLE

WE AFFIRM the grammatical sense of Scripture, that the words of Scripture be understood according to the normal rules of human language as it was used at the time of the text's writing.

WE DENY the legitimacy of any method that violates the rules of human language.

ARTICLE XVI: THE HISTORICAL PRINCIPLE

WE AFFIRM the historical sense of Scripture, that Scripture be understood in light of the facts of history as the author appealed to and assumed them in his writing.

WE DENY that extra-biblical historical information can override what the author expressed grammatically, whether in his intent, historical claims, or implications.

ARTICLE XVII: THE SYNTHETIC PRINCIPLE

WE AFFIRM that, because Scripture is inerrant, no correct interpretation of one text can contradict the correct interpretation of another text of Scripture. We affirm that if a student of Scripture reaches an understanding of a passage that contradicts another passage in God's Word, that interpretation cannot be correct. We also affirm that texts of Scripture that speak of the same events or concepts can be harmonized.

WE DENY that every passage of Scripture is equally easy to interpret or that one passage can override the meaning of another passage of Scripture.³⁵

³⁵ 2 Pet 3:15–16.

CONCERNING HISTORICAL BACKGROUNDS AND
BIBLICAL LANGUAGES

ARTICLE XVIII: THE USEFULNESS OF HISTORICAL BACKGROUNDS

WE AFFIRM that Scripture contains an inerrant record of events, discourses, and sayings which all correspond to historical fact.³⁶ We further affirm that, because Scripture is anchored to history, historical backgrounds of various kinds can be helpful to explain and illustrate what the author described.

WE DENY that Scripture's presentation of historical background is inaccurate or misleading. We further deny that extra-biblical historical information can supplant or correct what Scripture conveys grammatically, whether in its intent, historical claims, or implications.

ARTICLE XIX: THE IMPORTANCE OF BIBLICAL LANGUAGES

WE AFFIRM that the inspiration and inerrancy of Scripture pertain to its original autographs which were written in Hebrew, Aramaic, and Greek. We affirm the usefulness of studying these languages to attain greater precision in understanding a passage. We further affirm that exegetical fallacies are committed when the original wording is interpreted outside the bounds of authorial intent and context.

WE DENY that the emphases of Scripture are inherently lost in translation and that knowledge of the original languages is required for the basic understanding of the meaning of Scripture. We deny that simply appealing to the original languages necessitates a correct interpretation of Scripture.

ARTICLE XX: THE USE OF BIBLE TRANSLATIONS

WE AFFIRM that, since the New Testament translates portions of the Old Testament, Scripture affirms the legitimacy of translation—that is, that translations of Scripture can communicate the divine intent of Scripture. We further affirm that translations, insofar as they express the wording and meaning of the original text, bear the derived accuracy and authority of the original text.

WE DENY that the meaning of any biblical text is so tied to the culture out of which it came that the understanding of the same meaning in other cultures is impossible.³⁷

³⁶ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article XIV.

³⁷ Taken from "The Chicago Statement on Biblical Hermeneutics," Article XI.

CONCERNING EXEGESIS

ARTICLE XXI: THE NATURE OF EXEGESIS

WE AFFIRM that exegesis is the skillful application of the literal-grammatical-historical hermeneutic to the biblical text in the original languages, with a view to discerning the author's intended meaning.

WE DENY the legitimacy of any treatment of the biblical text, or any quest for sources lying behind it, that leads to relativizing, de-historicizing, or discounting its teaching, or to rejecting its claims regarding authorship.³⁸

ARTICLE XXII: THE RECOGNITION OF LITERARY FORMS

WE AFFIRM that knowledge of literary genres and authorial styles is profitable for proper exegesis.

WE DENY that biblical narratives that present themselves as factual can be understood as any literary form that would negate the historicity of those narratives. We deny that literary forms may be used to argue against the historical, miraculous, and supernatural assertions of Scripture. We further deny that human language was too limited for God to convey His message clearly and adequately in Scripture.³⁹ We also deny that genre suspends the literal-grammatical-historical hermeneutic.

ARTICLE XXIII: THE IMPORTANCE OF CONTEXT

WE AFFIRM that context is necessary for the student of Scripture to glean the rightful intent of the author. We affirm that context can include a passage's historical background, immediate literary context, and inter-textual context as constructed by the author. We affirm that previous revelation can inform the meaning of later revelation, and that later revelation can show the full significance of previous revelation.

WE DENY that context can undermine or contradict the assertions of any given passage. We deny the legitimacy of employing the context of later revelation to redefine the meaning of earlier revelation. However, we also deny the illegitimacy of employing the context of later revelation to understand the complete significance of earlier revelation.

³⁸ Taken from "The Chicago Statement on Biblical Inerrancy," Article XVIII.

³⁹ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article X.

ARTICLE XXIV: USE OF TEXTUAL CRITICAL TOOLS

WE AFFIRM that lower critical techniques, particularly pertaining to grammar, lexicography, and textual criticism, can be useful in ascertaining the original wording of the text and its meaning.⁴⁰

WE DENY any technique of higher criticism that questions the truth or integrity of the writer's expressed meaning or of any other scriptural teaching.⁴¹

CONCERNING BIBLICAL THEOLOGY

ARTICLE XXV: THE PROGRESSIVE REVELATION OF SCRIPTURE

WE AFFIRM that God's revelation in Scripture was progressive and accumulative, revealing compounding divine truth over time in many portions and ways, and speaking finally in His Son.⁴²

WE DENY that every detail of all divine revelation was necessarily given or known at every point of the progress of divine revelation. We also deny that progressive revelation necessarily precludes certain truths from being present in earlier revelation. We deny that later revelation, which may fulfill earlier revelation, ever corrects, contradicts, or reinterprets it. We further deny that any normative revelation has been given since the completion of the New Testament writings.⁴³ We deny that the meaning of any given text of Scripture evolves or changes over time, inasmuch as every text of Scripture is immutable.

ARTICLE XXVI: THE UNITY OF SCRIPTURE

WE AFFIRM the unity, harmony, and consistency of Scripture, providing a cohesive, interconnected, compounding, and complete revelation of God's character and plan. We affirm that Scripture is its own best interpreter, maintaining and incorporating earlier revelation while progressively bringing out further implications and weaving together themes that span the entire canon.⁴⁴

WE DENY that the complete revelation of God found in Scripture is exhaustive of all that is in God or His plan.⁴⁵ We further deny that Scripture may be interpreted in such a way as to suggest that one passage corrects or reinterprets another. We further deny that later writers of Scripture misinterpreted earlier

⁴⁰ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article XVI.

⁴¹ Taken from "The Chicago Statement on Biblical Hermeneutics," Article XVI.

⁴² Heb 1:1-2.

⁴³ Adapted from "The Chicago Statement on Biblical Inerrancy," Article V.

⁴⁴ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article XVII.

⁴⁵ Deut 29:29.

passages of Scripture when quoting from or referring to them.⁴⁶ We further deny the legitimacy of inter-textual connections outside of the author's intent.

ARTICLE XXVII: THE NEW TESTAMENT USE OF THE OLD TESTAMENT

WE AFFIRM that while the New Testament writers identify and draw out further significance from certain Old Testament texts, they do so in a manner consistent with the single meaning and original authorial intent of Old Testament writers.

WE DENY that the New Testament authors changed the meaning of any Old Testament text.

ARTICLE XXVIII: THE INTERPRETATION OF BIBLICAL PROPHECY

WE AFFIRM that the literal-grammatical-historical method of interpretation should be applied consistently to biblical prophecy.

WE DENY that progressive revelation reinterprets earlier prophecies, detracting from their literal and physical fulfillment. We deny that the genre of prophecy suspends the literal-grammatical-historical hermeneutic.

ARTICLE XXIX: THE CENTRALITY OF CHRIST

WE AFFIRM the centrality of the Person and work of Christ in Scripture.⁴⁷ We affirm that every passage of Scripture ultimately connects with Christ in that every passage of Scripture reveals an aspect of God's redemptive plan, which culminates in Christ.

WE DENY that every passage of Scripture, properly interpreted, directly refers to the Person and work of Christ.

CONCERNING SYSTEMATIC AND HISTORICAL THEOLOGY

ARTICLE XXX: GENERAL AND SPECIAL REVELATION

WE AFFIRM the harmony of special revelation with general revelation and therefore of biblical teaching with the facts of nature.⁴⁸ We further affirm the authoritative priority of special revelation over general revelation, in that creation is fallen and subject to the curse whereas Scripture is infallible.

⁴⁶ Taken from "The Chicago Statement on Biblical Hermeneutics," Article XVII.

⁴⁷ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article III.

⁴⁸ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article XXI.

WE DENY that any genuine scientific fact, properly understood, is inconsistent with the true meaning of any passage of Scripture.⁴⁹ We further deny that man's reasoning, experiences, or observations ought to override the authorial intent of any passage of Scripture.⁵⁰

ARTICLE XXXI: REVELATION AND THEOLOGY

WE AFFIRM that true theology is inclusive not only of that which is expressly set forth in Scripture, but also of that which is derived from the legitimate implications of Scripture, the synthesis of the explicit propositions of Scripture, and the theological presuppositions of the biblical authors.

WE DENY that true theology can be derived from anything other than divine revelation. We deny that the priority of special revelation renders general revelation unable to reveal theological truth.⁵¹ We further deny the validity of regarding a plausible implication as a necessary implication.

ARTICLE XXXII: SCRIPTURE AND CHRISTIAN TRADITION

WE AFFIRM the Protestant principle of *sola Scriptura*, that Scripture alone is the ultimate, absolute, and infallible rule for faith and practice—the sole norming norm which is not normed.

WE DENY the mischaracterization of *sola Scriptura* that denies the existence of legitimate subordinate norms which are themselves normed by Scripture.

WE AFFIRM that all other forms of spiritual authority, including historic creeds, doctrinal confessions, local church pastors, teachers, and Bible commentators are subject to Scripture.

WE DENY that any creed, confession, pastor, teacher, or commentator is equal or superior to Scripture.

WE AFFIRM that, though Scripture is the supreme governor and final arbiter of Christian doctrine and duty, the creeds and confessions of church history can help protect believers from veering into heresy and false teaching.

WE DENY that such a use of creeds and confessions is at odds with the doctrine of *sola Scriptura*.

WE AFFIRM that, insofar as the ancient creeds (i.e., the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Chalcedonian Creed) accurately

⁴⁹ Adapted from "The Chicago Statement on Biblical Hermeneutics," Article XXI; Rom 1:18–19; 1 Cor 2:14–16.

⁵⁰ 2 Pet 1:16–21.

⁵¹ Ps 19:1–6; Rom 1:18–21.

represent biblical truth, they possess a derived authority that has historically defined the boundaries of Christian orthodoxy. We further affirm the ministerial use of church history: while subordinate to Scripture, it is valuable for faithfully guiding believers, particularly in the defense of sound doctrine.

WE DENY the magisterial use of tradition and reject any system that places tradition on a level of authority higher than or equal to the Word of God.⁵² We further deny the notion that church history is of no value for believers today.

ARTICLE XXXIII: THE CHECKING PRINCIPLE

WE AFFIRM that, while no era of church history is without fault, students of Scripture should consider whether or not their interpretation of the biblical text aligns with the conclusions of faithful believers throughout church history. The student of Scripture should be suspicious of espousing novel interpretations and exegetical conclusions that have never been espoused, or that have been espoused only by those who had departed from orthodoxy.

WE DENY that church tradition is inerrant or determinative of the meaning of Scripture. We further deny that teaching not found in a specific church tradition is automatically disqualified.

CONCERNING PASTORAL MINISTRY AND COUNSELING

ARTICLE XXXIV: THE SUFFICIENCY, IMPLICATIONS, AND APPLICATIONS OF SCRIPTURE

WE AFFIRM that, while there is a single meaning of any passage of Scripture, there will be many applications. While certain applications may vary in different contexts, some applications are binding on all generations. We further affirm that the authority and sufficiency of Scripture make it the supreme standard for faithfully carrying out all forms of gospel ministry and the principal means of the sanctification of the saints.

WE DENY that men ought ever to stand in judgment over Scripture. We deny that the distinction between universal and particular mandates of Scripture can be determined merely by cultural and situational factors. We further deny that universal mandates may ever be treated as culturally or situationally relative.⁵³ We further deny that secular-based models of psychology or sociology are adequate tools for pastoral counseling.

⁵² Cf. Mark 7:1–13.

⁵³ Adapted from “The Chicago Statement on Biblical Hermeneutics,” Article VIII.

CONCERNING EXPOSITION

ARTICLE XXXV: SCRIPTURE AND EXPOSITORY PREACHING

WE AFFIRM that expositional preaching is demanded by the nature of Scripture and is the culmination of the exegetical process, conveying God's intended message in its inspired and inerrant details, historical and literary context, theological depth and consistency, and intrinsic implications and applications.⁵⁴ We further affirm that the only type of preaching which sufficiently conveys the divine revelation and its proper application to life is that which faithfully expounds the text of Scripture as the Word of God.⁵⁵

WE DENY that the preacher has any message from God apart from the text of Scripture.⁵⁶

⁵⁴ Neh 8:5–8; Acts 5:20; 20:27; 2 Tim 2:15; 4:1–2.

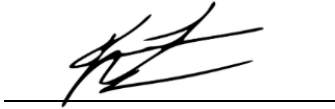
⁵⁵ Taken from "The Chicago Statement on Biblical Hermeneutics," Article XXV.

⁵⁶ Taken from "The Chicago Statement on Biblical Hermeneutics," Article XXV.

THE MASTER'S SEMINARY FACULTY

We the faculty of The Master's Seminary hereby affirm the
TMS Statement on Hermeneutics

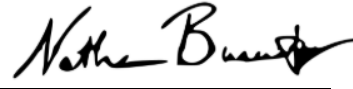
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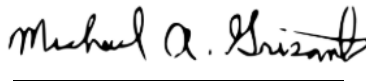
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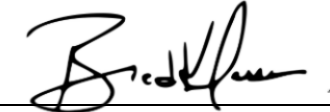
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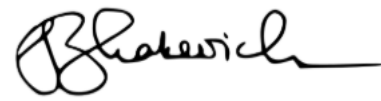
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MARK ZHAKEVICH



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