

Homiletics Theory -2

And so, on to the book review!

- A. Still have that idea about teachers reading books, X?
- X. Sure...they rarely read 'em. They're busy with paper-marking and instead of reading they have students write reports. Then they read the reports and think they have read the book. That's why preparing for tests is so easy. You use the "facade" principle, philosophically speaking--the appearance of truth.
- B. Is that honest, X?
- X. Take back what I said about you having a big church, someday. Do you want help or not?
- B. Oh, yes, Help!
- X. Good. Now here's the idea. You deal with generalities and just enough specific things to give some credence to the generalities. You avoid anything so specific that you might get hung on it. And--very carefully--you reason in a circle. For example: A. B. Mickelsen has provided a useful text in hermeneutics. There are just a few items to note of a critical nature. In the first place, he often has long and technical footnotes that are hard to follow. Sometimes half a page will be filled with footnotes that are mostly Scripture and often there will be long quotes in German--which of course most of us can't read. But the footnotes are numbered correctly and that is a help and the Bibliographical references at the end of the chapters give them fuller explanation.....
- A. Man, X. The footnotes are always numbered correctly. Not even Taylor will be impressed with that.
- X. Well, you never know and it proves that the student counted them. That's bound to impress and footnotes are the cream of scholarship, you know.
- B. Well, I've got it...every word. What next?
- X. Let's see....while admitting the priority of the original languages, M. is content with mostly generalization about these and does not offer enough specific points where they are meaningful. One must come to the conclusion that, while the original language is helpful, it is only a sine qua non.
- C. That's not the correct use of the Latin, X. You----
- X. Ah, that's the beauty of it. Most of the instructors here will be so busy correcting your Latin they won't check the text. Some of you guys may teach here some day. But, to continue: M. seems to follow the same pattern of M.S. Terrey in seeing his prophetic hermeneutics. This is bound to lead a scholar to the idea that there is one hermeneutic for history and another for prophecy. Ultimately M. will become an amillennialist on this scheme although he is not one now.
- A. With X you not only get book analysis but also prophecy. Anybody have a dime?
- C. A dime?
- X. Make that a quarter.
- C. A quarter?
- X. Yeah--then A and I will have a cup of coffee and I will have a candy bar as well.