

- the words used are best understood in the normal range (i.e. we do not give extended meaning to them)
- the grammatical-historical approach to linguistic art and form is assumed to be valid.
- the informational data of background, context, etc., is necessary for any final consideration.

It follows that this single rule of hermeneutic presupposes the following data:

- the Divinely-given character of Scripture in the original giving:
  - it is infallible and inerrant
  - it is adequate
  - it is perspicuous
- the apographs are documents of integrity and while not exact replicas of the autographs are essentially trustworthy.
  - great dependence is on the Spirit who inspired the Word to aid those who transmit the Word.
  - the transmitters were interested in health and accuracy, not in destroying or garbling what was entrusted to them.
  - but in places of divergence, with comparative study we are able to determine the more correct text with a very high degree of possibility (probability).
- the Holy Spirit is the infallible teacher
  - enabling us to compare spiritual things with spiritual things
  - interpreting in the New Testament matters from the Old Testament in correct order and thereby giving us adequate guidelines
  - our reason is sufficient to be enlightened by the Spirit when an attitude of yieldedness and trust is evidenced.
- the absolute authority of the Whole of the Word.

Under this broad hermeneutic we will remember:

- Scripture is a unity
- Passages agree as per length and nature
- Difficult texts are best studied in the light of known texts. Similarly unknown matters need the illumination of known affairs.
- No doctrine is completely studied until all relevant Scripture is expounded.
- The great guideline is Scripture interpreting Scripture.
- Nothing in the text is irrelevant
- Our understanding is not final save in the areas where the Word of God necessitates finality.

So what we are really saying is: Study these books under the same set of principles you would use to study the Gospel of John.