A Third Way Beyond Emerging and Traditional

JIM BELCHER

## **DEEP EXEGESIS**

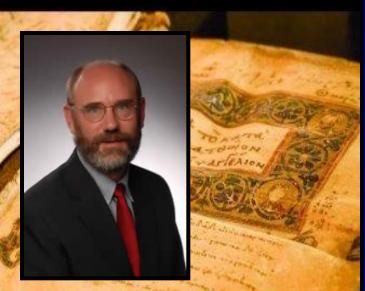
## Scripture, Tradition & the Deep Church

### Brian M. Rapske



### DEEP EXEGESIS

The Mystery of Reading Scripture



PETER J. LEITHART

## I. Introduction

• A word of appreciation

Permission & apology

• Leithart's Deep Exegesis

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## II. The Hall & Rooms

- C.S. Lewis 1952 letter to the *Church Times* (See *God in the Dock*, p. 336)
- Main Hall = Deep Church, "mere Christianity", the three Great Creeds
- Rooms = the creeds of existing communions

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# III. Tradition: Questions in the Hall

- Pagitt's "relational hermeneutic"
- Peanuts' Sally Brown on "Church History"
- The hall is part of "our house"
- Abandoning the hall will cause dangerous amnesia

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# III. Tradition: Questions in the Hall

- We are biblically comforted and cautioned about creeds and traditions
- Traditions of men vs. word of God
- Apostolic tradition → divinely fixed, kept and passed on, compliment to OT and tested by it

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- Jim: "Without this plumb line, we don't have the theological tools to remain faithful to Scripture." (p.153)
- Is Scripture subservient to tradition?
- Dan Williams: tradition's theoretical existence in harmony with Scripture

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- Van Engen: In principle, Scripture fundamental; in practice, tradition preponderates
- C.S. Lewis: "we see in Rome the faith smothered in a jungle."
- Luther *et al.*: arguing from *inside* the tradition

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- Council of Trent (1545-63)
  → Scripture & unwritten traditions *both* authoritative
- sola scriptura is not nuda scriptura or scriptura solitaria
- Williams to anti-creedalists: "own the hall!"
- J.I. Packer: Scripture over tradition

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- creeds → emblematic crystalizations that are mutable
- Creeds and the dictum Semper reformanda

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- Sola Scriptura: "the word of God, as it is communicated to us in the Scriptures, remains the final judge (norma normans) of all teaching in the church" —Timothy George
- Scripture & tradition → creating deep exegesis generating the middle ground of *Deep Church*