

is found expressed in the Bible; this blocks any dialogue with a broader way of seeing the relationship between culture and faith. Its relying upon a non-critical reading of certain texts of the Bible serves to reinforce political ideas and social attitudes that are marked by prejudices- racism, for example-quite contrary to the Christian gospel.

Finally, in its attachment to the principle "Scripture alone," fundamentalism separates the interpretation of the Bible from the Tradition, which, guided by the Spirit, has authentically developed in union with Scripture in the heart of the community of faith. It fails to realize that the New Testament took form within the Christian Church and that it is the Holy Scripture of this Church, the existence of which preceded the composition of the texts. Because of this, fundamentalism is often anti-Church; it considers of little importance the creeds, the doctrines and liturgical practices which have become part of Church tradition, as well as the teaching function of the Church itself. It presents itself as a form of private interpretation which does not acknowledge that the Church is founded on the Bible and draws its life and inspiration from Scripture.

The fundamentalist approach is dangerous, for it is attractive to people who look to the Bible for ready answers

to the problems of life. It can deceive these people, offering them interpretations that are pious but illusory, instead of telling them that the Bible does not necessarily contain an immediate answer to each and every problem. Without saying as much in so many words, fundamentalism actually invites people to a kind of intellectual suicide. It injects into life a false certitude, for it unwittingly confuses the divine substance of the biblical message with what are in fact its human limitations.

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# **The Interpretation of the Bible in the Church**

## *Pontifical Biblical Commission*

### **I. Methods and Approaches for Interpretation**

#### **F. Fundamentalist Interpretation**

Fundamentalist interpretation starts from the principle that the Bible, being the Word of God, inspired and free from error, should be read and interpreted literally in all its details. But by "literal interpretation" it understands a naively literalist interpretation, one, that is to say, which excludes every effort at understanding the Bible that takes account of its historical origins and development. It is opposed, therefore, to the use of the historical-critical method, as indeed to the use of any other scientific method for the interpretation of Scripture.

The Fundamentalist interpretation had its origin at the time of the Reformation, arising out of a concern for fidelity to the literal meaning of Scripture. After the century of the Enlightenment, it emerged in Protestantism as a bulwark against liberal exegesis. The actual term "fundamentalist" is connected directly with the American Biblical Congress

held at Niagara, New York, in 1895. At this meeting, conservative Protestant exegetes defined "five points of fundamentalism": the verbal inerrancy of Scripture, the divinity of Christ, his virginal birth, the doctrine of vicarious expiation and the bodily resurrection at the time of the second coming of Christ. As the fundamentalist way of reading the Bible spread to other parts of the world, it gave rise to other ways of interpretation, equally "literalist," in Europe, Asia, Africa and South America. As the 20th century comes to an end, this kind of interpretation is winning more and more adherents, in religious groups and sects, as also among Catholics.

Fundamentalism is right to insist on the divine inspiration of the Bible, the inerrancy of the Word of God and other biblical truths included in its five fundamental points. But its way of presenting these truths is rooted in an ideology which is not biblical, whatever the proponents of this approach might say. For it demands an unshakable adherence to rigid doctrinal points of view and imposes, as the only source of teaching for Christian life and salvation, a reading of the Bible which rejects all questioning and any kind of critical research.

The basic problem with fundamentalist interpretation of this kind is that, refusing to take into account the

historical character of biblical revelation, it makes itself incapable of accepting the full truth of the Incarnation itself. As regards relationships with God, fundamentalism seeks to escape any closeness of the divine and the human. It refuses to admit that the inspired Word of God has been expressed in human language and that this Word has been expressed, under divine inspiration, by human authors possessed of limited capacities and resources. For this reason, it tends to treat the biblical text as if it had been dictated word for word by the Spirit. It fails to recognize that the Word of God has been formulated in language and expression conditioned by various periods. It pays no attention to the literary norms and to the human ways of thinking to be found in the biblical texts, many of which are the result of a process extending over long periods of time and bearing the mark of very diverse historical situations.

Fundamentalism also places undue stress upon the inerrancy of certain details in the biblical texts, especially in what concerns historical events or supposedly scientific truth. It often historicizes material which from the start never claimed to be historical. It considers historical everything that is reported or recounted with verbs in the past tense, failing to take the necessary

account of the possibility of symbolic or figurative meaning.

Fundamentalism often shows a tendency to ignore or to deny the problems presented by the biblical text in its original Hebrew, Aramaic or Greek form. It is often narrowly bound to one fixed translation, whether old or present-day. By the same token, it fails to take account of the "re-readings" (relectures) of certain texts which are found within the Bible itself.

In what concerns the Gospels, fundamentalism does not take into account the development of the gospel tradition, but naively confuses the final stage of this tradition (what the evangelists have written) with the initial (the words and deeds of the historical Jesus). At the same time fundamentalism neglects an important fact: the way in which the first Christian communities themselves understood the impact produced by Jesus of Nazareth and his message. But it is precisely there that we find a witness to the apostolic origin of the Christian faith and its direct expression. Fundamentalism thus misrepresents the call voiced by the gospel itself.

Fundamentalism likewise tends to adopt very narrow points of view. It accepts the literal reality of an ancient, out-of-date cosmology, simply because it