

# Basics Principles for Rightly Dividing the Word of Truth

# Sound Biblical Interpretation must be:

- Grammatical
- Historical
- Theological

- Principle #1 - Since the books of the Bible were written by men in certain ordinary, human languages, no interpretation of Scripture is to be accepted which does not agree with the established rules of grammar.
- This is why it is imperative to work from an accurate translation of the Bible and/or learn the Biblical languages and work with the texts in their original languages. You cannot accurately understand the scriptures using paraphrases or faulty translations.

- Principle #2 - We must assume that a speaker or writer would use his words in that sense in which those to whom he speaks or writes are accustomed to use them. An interpreter's primary and chief aim should be to ascertain the meaning of words according to the meaning in actual popular usage (*usus loquendi*).
- Therefore, the meaning of a word according to the meaning it most generally carried in common/popular usage is to be preferred, unless there are sufficient reasons to compel the exegete to accept some other meaning.

- Principle #3 - The exposition of a passage must agree with both the immediate context and the remote context.
- Immediate Context: the verses immediately around the a passage. This is why you should NEVER read Bible verses that have been ripped from their context. A good rule of thumb is to read 3 to 4 verses before a verse AND 3 to 4 verses after.
- Remote Context: expands out from the entire book being interpreted, to the entire Testament, and then the Entire Bible.
- The immediate context is the more important and usually decisive.

- Jer. 29:11 For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope.

- Jer. 29:1-5 ¶ These are the words of the letter that Jeremiah the prophet sent from Jerusalem to the surviving elders of the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. This was after King Jeconiah and the queen mother, the eunuchs, the officials of Judah and Jerusalem, the craftsmen, and the metal workers had departed from Jerusalem. The letter was sent by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said: “Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce.

- Jer. 29:5-11 Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare. For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream, for it is a lie that they are prophesying to you in my name; I did not send them, declares the LORD. ¶ “For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope.



- Jer. 29:12-14 Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me, when you seek me with all your heart. I will be found by you, declares the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the LORD, and I will bring you back to the place from which I sent you into exile.

## Remote context

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these **my brothers**, you did it to me.’” (Matthew 25:34–40)

“But he replied to the man who told him, “Who is my mother, and who are my brothers?” And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.”” (Matthew 12:48–50)

“Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”” (Matthew 28:10)

- Principle #4 - Every word in holy scripture can have only one intended meaning in any one place and in any one relation. The intended sense is one (*sensus literalis unus est*).
- This rule enunciates a fundamental law of human communication, without which intelligent communication would be impossible.

- Principle #5 - The literal meaning of a word should in all cases be accepted as one intended sense, unless sufficient reasons prompt the interpreter to accept figurative use of a word, or figurative speech.
- The reason for departing from the literal meaning of words is usually provided in the immediate context.

In this connection, the literary genre of a Bible book should be taken into consideration; this at the outset of this study will help the exegete decide whether to interpret a passage literally, figuratively or symbolically.

- “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood **under her wings**, and you were not willing!” (Luke 13:34)

Mark 5:20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

and he departed and began to Proclaim en the Decapolis all that Jesus had done for him and they all marvelled

Mark 5:21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

and Jesus passing through (the sea) in the boat to the other side a large crowd gathered around Him and He was by the Sea.

Mark 5:22 Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, καὶ ἰδὼν αὐτόν πίπτει πρὸς τοὺς πόδας αὐτοῦ

and the ruler of the synogue, whose name was Jarius Comes and seeing him falls at his feet.

Mark 5:23 καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

little

and he urged him greatly saying that my daughter is dying, come that you might lay your hands on her in order to save her that she might live.

Mark 5:24 καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.

and he departs with him. And a great crowd followed him and they crowded him

Mark 5:25 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη

and a woman having a flow of blood for 12 years

Mark 5:26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

and suffered greatly by many Doctors and had spent all that she had to no avail! But rather had gotten worse.



Mark 5:27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ.

she had heard of Jesus and coming behind him in the crowd she touched his garment

Mark 9:20 - κρασπέδου = שִׁמְלָא → Shimla - Deut 22:12

Mark 5:28 ἔλεγεν γὰρ ὅτι ἐὰν ἄψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι.

for she had said if only I might touch his garment I will be saved.

Mark 5:29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

and immediately the woman's flow of blood dried up and she knew she was saved from the scourge

Mark 5:30 καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἤψατο τῶν ἱματίων;

and immediately Jesus knew in himself power had gone out of him and turning around in the crowd, said who touched my garment?

Mark 5:31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
βλέπεις τὸν ὄχλον συνθλίβοντά σε καὶ λέγεις· τίς  
μου ἤψατο;

and the disciples said to him, You see the crowd crowding  
you and you say Who touched me .

Mark 5:32 καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο  
ποιήσαν.

and he looked around to see who had done it.

Mark 5:33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα,  
εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ  
καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

But the woman fearing and trembling knew what had  
happened to her and came and fell before him  
and told him the whole truth.

Mark 5:34 ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου  
σέσωκέν σε· ὑπάγε εἰς εἰρήνην καὶ ἴσθι ὑγιῆς ἀπὸ τῆς  
μάστιγός σου.

But he said to her " Daughter your Faith has saved you  
Go in Peace and be healthy from your scourge

Mark 5:35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

While he was still speaking those from synagogue ruler came saying that your daughter has died why still trouble the teacher.

Mark 5:36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγῶγῳ· μὴ φοβοῦ, μόνον πίστευε.

But Jesus refused to listen to the word they were speaking and said to the synagogue ruler Do not fear only believe.

Mark 5:37 καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

and he would not permit anyone to accompany him except Peter, James and John the brother of James

Mark 5:38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,

and they came to the home of the synagogue ruler and he observes the tumult and weeping and great wailing

Mark 5:39 καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

and entering he says why are you in tumult and weeping the child is not dead but is sleeping.

Mark 5:40 καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

and they laughed at him. But he threw them all out and he takes the father of the child and the mother with him and enters where the child was.

Mark 5:41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθα κουμ, ὃ ἐστὶν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

and grasps the hand of the child and says to her, Talitha koum, which is translated little girl arise.

Mark 5:42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλῃ.

and immediately the little girl got up and walked. for she was 12 years old, and they were amazed immediately with great amazement.

Mark 5:43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

and he commanded them strongly that no one know this and said to give her something to eat.