Die Anleitung zum Bibelstudium

Bob Harman
The BibleTime Team

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by Bob Harman and The BibleTime Team
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Zusammenfassung

Die Anleitung zum Bibelstudium (Das Biblestudy HowTo) ist ein Handbuch zum Studieren der Bibel.

It is the hope of the BibleTime team that this HowTo will provoke the readers to study the scriptures to see what they say. This particular study guide has been chosen as it takes care not to advocate any particular denominational doctrine. We recommend you to read and study the scriptures to understand what they say. If you start with the attitude that you want to have the Lord sow his word in your heart He will not disappoint you.

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Anm. des Übersetzers: Der deutsche Text der Bibelstellen ist meistens der deutschen revidierten Lutherbibel von 1984 entnommen. Die Originalfassung in Englisch wird mit BibleTime mitgeliefert.

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Chapter 1. Bedeutung des Wortes Gottes

Understanding God's word is of great importance to all who call on God's name. Study of the Bible is one of the primary ways that we learn to communicate with God.

Ein Buch, das einzigartig ist

The Bible stands alone in many ways. It is unique in:

- popularity. Bible sales in North America: more than $500 million per year. The Bible is both the all-time and year-to-year best seller!
- authorship. It was written over a period of 1600 years by 40 different authors from different backgrounds, yet reads as if written by one.
- preservation. F. F. Bruce in *Are New Testament Documents Reliable?* compares New Testament manuscripts with other ancient texts:

Table 1.1. Vergleich der Schriften des Neuen Testamentes mit anderen alten Texten

Werk	Erstellungszeit	Erstausgabe	Zeitspanne	Anzahl von Kopien
Herodot	448-428 v.Chr..	900 n.Chr.	1300 Jahre	8
Tacitus	100 n.Chr.	1100 n.Chr.	1000 Jahre	20
Cäsars *Gallischer Krieg*	50-58 v.Chr.	900 n.Chr.	950 Jahre	10
Livius' *Römische Geschichte*	59 v.Chr. - 17 n.Chr.	900 n.Chr.	900 Jahre	20
Neues Testament	40 n.Chr. - 100 n.Chr.	130 n.Chr. Teile der Manuskripte. 350 n.Chr. alle Manuskripte	30 - 310 Jahre	5000 Grieschische & 10,000 Lateinische

Ten copies of Caesar's *Gallic War* exist, the earliest of which was copied 900 years after Caesar wrote the original, etc. For the New Testament we have full manuscripts dating to 350 A. D., papyri containing most of the New Testament from the 200s, and a fragment of John's gospel from 130 A. D. How many manuscripts do we have to compare to each other? 5,000 in Greek and 10,000 in Latin!

> "In der Wahrheit und Fülle der Beweise, auf der er aufbaut steht der Text des Neuen Testamentes absolut und unerreichbar alleine über den anderen alten Prosaschriften."
>
> —Textual critic F. J. A. Hort, "The New Testament in the Original Greek", vol. 1 p561, Macmillan Co., quoted in *Questions of Life*p. 25-26

Ein Buch, das Gott eingegeben hat

Heb.4:12 "*For the word of God is living and active...*" Jesus said *(Mt.4:4),*" *It is written, Man shall not live on bread alone, but on every word that proceeds [lit., is proceeding] from the mouth of God.*" As we read the Bible, God's Spirit is there to speak it to our hearts in a continually-fresh way.

2 Tim.3:16 declares, " *All scripture is inspired by God [lit., God-breathed].*" Do you believe this? Before you answer, consider Jesus' attitude toward the Scriptures.

> He referred to the human authors, but took it for granted that behind them all was a single divine Author. He could equally say 'Moses said' or 'God said' (Mk.7:10). He could quote a comment of the narrator in Genesis 2:24 as an utterance of the Creator Himself (Mt.19:4-5). Similarly He said, 'Well did Isaiah prophesy of you hypocrites, as it is written', when what He went on to quote is the direct speech of the Lord God (Mk.7:6 & Is.29:13). It is from Jesus Himself that the New Testament authors have gained their conviction of the dual authorship of Scripture. For them it was just as true to say that 'God spoke of old to our fathers by the prophets' (Heb.1:1) as it was to say that 'men moved by the Holy Spirit spoke from God' (2 Pe.1:21). God did not speak in such a way as to obliterate the personality of the human authors, nor did men speak in such a way as to corrupt the Word of the divine Author. God spoke. Men spoke. Neither truth must be allowed to detract from the other. ...
>
> This, then, was Christ's view of the Scriptures. Their witness was God's witness. The testimony of the Bible is the testimony of God. And the chief reason why the Christian believes in the divine origin of the Bible is that Jesus Christ Himself taught it.
>
> —John R.W. Stott, *Christ the Controversialist*, InterVarsity Press 1978, S. 93-95

2 Tim.3:16 goes on, " *and profitable for teaching, for correction, for training in righteousness, that the man of God may be adequate, equipped for every good work.*" If we accept that the Bible really is God speaking to us, it follows that it will be our authority in all matters of faith and conduct.

Ein Buch, das arbeitet

What will studying the Bible do for you? 1 Thess.2:13 says that the Bible " *performs its work in you who believe.*" Beside each scripture, write down the work the Word performs.

Table 1.2. Was bringt das Bibelstudium für Christen?

Referenz	**Zweck**
Epheser 5,26	es reinigt -- “[...] Er hat sie gereinigt durch das Wasserbad im Wort...”
Apostelgeschichte 20,32	builds up -- " ...the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. "
Römer 15,4	es ermutigt -- “Denn was zuvor geschrieben ist, dass ist uns zur Lehre geschrieben, damit wir durch Geduld und den Trost der Schrift Hoffnung haben. ”
Römer 10,17	es gibt Glauben -- “So kommt der Glaube aus der Predigt, das Predigen aber durch das Wort Christi.”
1. Korinther 10,11	es warnt -- “ Die wiederfuhr ihnen als ein Vorbild. Es ist aber geschrieben uns zur Warnung [...]”
Matthäus 4,4	Nahrung -- “Er aber antwortete und sprach: Es steht geschrieben: "Der Mensch lebt nicht vom Brot allein, sondern von einem jeden Wort, das aus dem Wort Gottes geht."”

Ein Buch, das befreit

Jn.8:32 " *and you shall know the truth, and the truth shall make you free.*"This is usually quoted by itself. Is this a conditional or unconditional promise? Would it apply to all kinds of knowledge? Find the answers by examining the first half of the sentence, in v.31. " *If you abide in My word, then you are truly disciples of Mine...*"

We see that this is a conditional promise, specifically speaking of the truth of God's word.

The Greek word for "wind" used in Eph.4:14 means a *violent wind.*" *As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine...*"One thing studying the Bible does for us is to ground us in the truth, with the result that we won't be easily "blown away."

But Jesus answered and said to them," *You are mistaken [KJV Ye do err], not understanding the Scriptures, or the power of God.*" Mt.22:29

Welche beiden Dinge müssen wir kennen, um von Fehlern abgehalten zu werden?

- Gottes Wort
- Gottes Kraft

Ein Buch, das Krieg führt

Epheser 6,10-18 ist ein Bild für unsere geistliche Bewaffnung.

Table 1.3. Geistliche Rüstung

Frage	**Antwort**
Wie viele der aufgelisteten Waffen sind Verteidigungswaffen?	5
Wie viele sind Angriffswaffen?	Eins
Welche?	das Wort - *rhema*

Ermahnungen

2 Tim.2:15 (KJV) " *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"

Col.3:16 " *Let the word of Christ richly dwell within you; with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.*"

Wen Sie in etwas reich sind, wie viel haben Sie dann davon?

Nicht wenig!

Eccl.12:11-12 " *The words of wise men are like goads, and masters of these collections are like well-driven nails; they are given by one Shepherd. But beyond this, my son, be warned: the writing of many books is endless, and excessive devotion to books is wearying to the body.*"

Anhang: “Einer für Alle”

The truth regarding the finality of God's initiative in Christ is conveyed by one word of the Greek Testament, namely the adverb *hapax*and *ephapax.* It is usually translated in

> the Authorized Version once, meaning once for all. It is used of what is so done as to be of perpetual validity and never need repetition, and is applied in the NT to both revelation and redemption. Thus, Jude refers to the faith which was once for all delivered to the saints (Jude 3), and Romans says, " *Christ also died for sins once for all*" (Rom.6:10, see also 1 Pe.3:18; Heb.9:26-28).
>
> Thus we may say that God has spoken once for all and Christ has suffered once for all. This means that the Christian revelation and the Christian redemption are both alike in Christ complete. Nothing can be added to either without being derogatory to Christ... These are the two rocks on which the Protestant Reformation was built -- Gods revealed word without the addition of human traditions and Christ's finished work without the addition of human merits. The Reformers great watchwords were *sola scriptura*for our authority and *sola gratia*for our salvation.
>
> —John R. W. Stott, *Christ the Controversialist,*InterVarsity Press 1978, pp.106-107

Anhang: Bibellesepläne

Here are some easy programs to systematically read your Bible. You can do more than one at a time if you like, for instance #1 with #4, or #2 with #5. Vary the program from year to year to keep it fresh!

1. Das neue Testament in einem Jahr: Lesen Sie jeden Tag ein Kapitel, fünf Tage die Woche.

2. Die Sprüche in einem Monat: Lesen Sie jeden Tag ein Kapitel der Sprüche, dem aktuellen Tag des Monats entsprechend.

3. Die Psalmen in einem Monat: Lesen Sie täglich 5 Psalmen in einem Intervall von 30, am 20. müssten Sie zum Beispiel die Psalmen 20,50,80,110 & 140 lesen.

4. Psalme & Sprüche in 6 Monaten: Lesen Sie sich durch die Psalmen und Sprüche mit einem Kapitel täglich.

5. Das alte Testament ohne Psalmen und Sprüchen in 2 Jahren: Wenn Sie täglich ein Kapitel lesen und wenn sie die Psalmen und Sprüche auslassen, werden Sie das alte Testament in 2 Jahren und 2 Wochen durchlesen.

Chapter 2. Grundlagen des Bibelstudiums

Unsere Absicht, wenn wir uns der Bibel annähern

> Ihr sucht in der Schrift, denn ihr meint, ihr habt das ewige Leben darin; und sie ist's die von mir zeugt; aber ihr wollt nicht zu mir kommen, dass ihr das Leben hättet.
>
> —Joh. 5:39-40

Die Hauptabsicht des Buches ist es uns zur Person zu bringen. Martin Luther sagte “Wir gehen nur zur Wiege um des Kindes willen”; genauso ist es mit dem Bibelstudium, wir tun es nicht um unser selbst willen, sondern wegen der Gemeinschaft mit Gott.

> The Jews to whom Jesus spoke [...] imagined that to possess Scripture was tantamount to possessing life. Hillel used to say, "He who has gotten to himself words of Torah has gotten to himself the life of the world to come." Their study was an end in itself. In this they were grievously deceived. [...]
>
> Es gibt weder Verdienst noch Profit beim Lesen der Schrift als Selbstzweck, nur wenn sie uns wirkungsvoll auf Jesus Christus hinführt. Jedesmal wenn wenn wir die Bibel lesen, brauchen wir die eifrige Erwartung, durch sie Christus zu finden.
>
> —John R.W. Stott, *Christ the Controversialist*, InterVarsity Press 1978, Seiten 97, 104.

Annäherung an Gottes Wort

Hearing and reading provide a telescopic view of the scripture while study and memorization provide a microscopic view of scripture. Meditating on the scriptures brings hearing, reading, studying and memorization together and cements the word in our minds.

Hören

Lukas 11,28 “Er erwiderte: Selig sind vielmehr die, die das Wort Gottes hören und es befolgen.”

Lesen

Offenbarung 1,3 “Selig, wer diese prophetischen Worte vorliest und wer sie hört und wer sich an das hält, was geschrieben ist; denn die Zeit ist nahe.”

1. Timotheus 4,13 “Lies ihnen eifrig (aus der Schrift) vor, ermahne und belehre sie, bis ich komme.”

Studium

Apostelgeschichte 17,11 “Diese waren freundlicher als die in Thessalonich; mit großer Bereitschaft nahmen sie das Wort auf und forschten Tag für Tag in den Schriften nach, ob sich dies wirklich so verhielte.”

2. Timotheus 2,15 “Bemüh [in der engl. KJV `Study'] dich darum, dich vor Gott zu bewähren als ein Arbeiter, der sich nicht zu schämen braucht, als ein Mann, der offen und klar die wahre Lehre vertritt. ”

Auswendiglernen

Psalm 119,11 “Ich berge deinen Spruch im Herzen, damit ich gegen dich nicht sündige.”

Nachdenken

Psalm 1,1-3 “Wohl dem Mann, der nicht dem Rat der Frevler folgt, / nicht auf dem Weg der Sünder geht, nicht im Kreis der Spötter sitzt, sondern Freude hat an der Weisung des Herrn, über seine Weisung nachsinnt bei Tag und bei Nacht. Er ist wie ein Baum, der an Wasserbächen gepflanzt ist, der zur rechten Zeit seine Frucht bringt und dessen Blätter nicht welken. Alles, was er tut, wird ihm gut gelingen.”

The Navigators illustrate this by saying that as the thumb can touch all the fingers, we can meditate on the Word as we do any of the first four. Meditation is a key to revelation. A new Christian needs to hear and read the Bible more than they need to study and memorize it. This is so that they become familiar with the overall message of the Bible.

Arten des Bibelstudiums

Thematische Studie

Suchen Sie sich ein bestimmtes Thema heraus und folgen Sie ihm unter Benutzung von Querverweisen oder einer Konkordanz.

Charakterstudie

Das Studieren des Lebens einer Person der Bibel, z.B. Josephs Leben in 1. Mose 37-50

Textauszugsstudie

Studieren eines Absatzes, Kapitels oder Buches.

Grundlagen einer richtiger Auslegung

Inhalt

Was sagt der Text aus? Was sagt er in der ursprünglichen Sprache aus? Seien Sie vorsichtig mit Definitionen. Lesen Sie nicht hinein, was nicht gesagt wird.

Kontext

What do the verses around it say? "Context is king" is the rule -- the passage must make sense within the structure of the entire passage and book.

Querverweise

Was sagen andere Verse über dieses Thema im Rest der Bibel aus? Gott widerspricht sich nicht, deshalb muss unsere Auslegung den Test durch andere Stellen bestehen.

Eine Textauszugsstudie von Matthäus 6,1-18

Let's study together Mt.6:1-18. Read it to yourself, first looking for the key verse, the verse that sums up the whole passage. Think you have it? Test it by picking different places in the passage and asking yourself if they relate to the thought of the key verse. Once you find it, write it as Roman numeral One of your outline:

I. Hütet euch, eure Gerechtigkeit vor den Menschen zur Schau zu stellen

What does “practicing your righteousness”mean? Does the passage give any examples? What area of our lives is being addressed? *Our motives!* What sub-headings develop this thought?

A. Wenn Sie spenden

B. Wenn Sie fasten

C. Wenn Sie beten

Füllen Sie jetzt die Übersicht mit spezifischen Anweisungen, wie man es vermeiden kann, seine Gerechtigkeit zur Schau zu stellen:

A. Wenn Sie geben

a. don't sound a trumpet. (how might someone “sound a trumpet”today?)

b. Tun Sie es im Verborgenen.

c. usw.

Arbeitsblatt: Wie man eine Konkordanz benutzt

Um einen speziellen Vers zu finden

1. Suchen Sie sich das Schlüsselwort oder das ungewöhnlichste Wort des Verses heraus.

2. Schlagen Sie dieses Wort alphabetisch nach.

3. Gehen Sie die Spalte der Auflistung durch, bis Sie ihren Vers finden.

Finden Sie diese Verse:

1. “Die Schläge des Freundes meinen es gut”

2. “So sind wir nun Botschafter an Christi Statt.”

3. Die Geschichte vom reichen Mann und Lazarus

Eine thematische Studie durchführen

Let's say you wanted to do a study of the word "redemption." First you would look up that word in the concordance and look up references listed for it. Then you could look up related words and references listed for them, e.g. "redeem, redeemed, ransom," even "buy" or "bought."

Wortbedeutungen im Griechischen oder Hebräischen klären

What if you noticed a contradiction in the KJV between Mt.7:1 “Judge not lest you be judged”and 1 Cor.2:15 “He that is spiritual judgeth all things.”Maybe there are two different Greek words here, both being translated "judge" in English? (We're using Strong's from here out.)

1. Look up "judge".
2. Go down the column of entries to Mt.7:1. To the right is a number, 2919. This refers to the Greek word used. Write it down.
3. Now look up "judgeth".
4. Gehen Sie die Spalte bis 1. Korinther 2,15 durch . . . . . 350.
5. Turn in the back to the Greek dictionary. (Remember, you're in the NT so the language is Greek, while the OT is Hebrew.) Compare the meaning of 2919 with the meaning of 350 and you have your answer!

Die Bedeutung von Namen finden

Mit den selben Schritten können wir die Bedeutung von griechischen oder Hebräischen Namen finden.

Schlagen Sie die folgenden Namen nach und schreiben Sie deren Bedeutung auf:

- Nabal
- Abigail
- Josua
- Barnabas

Chapter 3. Regeln der Bibelauslegung (Hermeneutik)

We already learned about the "3 Cs": content, context, cross-reference. We want to expand that now by delving briefly into biblical hermeneutics, whose goal is to discover the meaning intended by the original author (and Author!). While many applications of a passage are valid, only one interpretation is valid. The scripture itself says this by saying that no scripture is of any private interpretation (2 Pe.1:20 KJV “Knowing this first, that no prophesy of scripture is of any private interpretation.”). Certain rules are helps toward discovering the correct meaning; by ignoring these rules people have brought much trouble on themselves and their followers. 2 Pe.3:16 “...in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.”

How do we go about discovering the intended meaning of a passage? Let's say your attention has been drawn to a particular verse whose meaning is not clear to you. How do you study it out? Keep these rules in mind:

Regel 1: Legen Sie anhand der genauen Bedeutung der Wörter aus.

The more precise we can be with the exact, original meaning of the words the better our interpretation will be. Try to find the exact meaning of the key words by following these steps:

1. **Bestimmung.** Schlagen Sie die Begriffsbestimmung in einem Griechisch- oder Hebräisch- Lexikon nach. Für Verben ist das Tempus ebenfalls entscheidend.

2. **Querverweise.** Compare scripture with scripture. Seeing how the same Greek or Hebrew word (not the English word) is used in scripture may clarify or throw new light on the definition. How does the same author use this word elsewhere? Other authors? Your reference tools may give you uses of the word in non-biblical documents, as well. Why do we have to go to the original languages; why isn't the English word good enough? *Because more than one Greek word may be translated into the same English word, and the Greek words may have different shades of meaning.*

Beispiel 1A

Jn.20:17 *"Touch me not"* (KJV) sounds harsh, doesn't it? Sounds like Jesus doesn't want to be touched now that He is risen, that He is too holy or something. But that doesn't seem right, so let's look it up in Spiros Zodhiates' *The Complete Word Study New Testament* (AMG Publishers, 1991).

Definition: Turning to John 20:17, above the word "Touch" we see "pim680." The letters give us a code for the part of speech, and the number refers to Strong's dictionary reference. Let's look up the definition (p. 879). "680. Haptomai; from hapto (681), touch. Refers to such handling of an object as to exert a modifying influence upon it... Distinguished from pselaphao (5584), which actually only means to touch the surface of something. " Now look up "pim." The grammar codes in Zodhiates come right after Revelation; on p. 849 we see that pim stands for "present imperative active (80)". On p.857, "Present Imperative. In the active voice, it may indicate a command to do something in the future which involves continuous or repeated action or, when it is negated, a command to stop doing something. " This is a negative command, so it is to stop doing something that is already occurring. So, what have we found?

Maria klammert sich bereits an Jesus und er sagt, dass man ihn nicht weiter festhalten solle!

Beispiel 1B

In James 5:14, *Elders are told to pray and anoint someone who is sick.* What is this anointing?

Definition of aleipho (218) - "to oil" (Strong's); but we also have another Greek word translated "anoint", chrio (5548) - "to smear or rub with oil, i.e. to consecrate to an office or religious service" (Strong's). Since it's a verb, consider the tense also, "apta" aorist participle active. "The aorist participle expresses simple action, as opposed to continuous action...When its relationship to the main verb is temporal, it usually signifies action prior to that of the main verb." (Zodhiates p.851)

- Querverweise für aleipho:

  1. Mt 6,17 Du aber salbe dein Haar, wenn du fastest
  2. Mk 16,1 [die Frauen] kauften wohlriechende Öle, um damit zum Grab zu gehen und Jesus zu salben.
  3. Mk 6,13 ... und [sie] salbten viele Kranke mit Öl und heilten sie.
  4. Lk 7,38 Sie trocknete seine Füße mit ihrem Haar, küsste sie und salbte sie mit dem Öl.
  5. Joh 12,3 [Sie] salbte Jesus die Füße und trocknete sie mit ihrem Haar.

- Querverweise für chrio:

  1. Lk 4,18 “Der Geist des Herrn ruht auf mir; denn der Herr hat mich gesalbt. Er hat mich gesandt, damit ich den Armen eine gute Nachricht bringe...”
  2. Apg 4,27 Jesus, den du gesalbt hast
  3. Apg 10,38 ...wie Gott Jesus von Nazaret gesalbt hat mit dem Heiligen Geist und mit Kraft
  4. 2Kor 1,21 Gott aber, ... der uns alle gesalbt hat, ...

So what's the difference between aleipho and chrio? Look back over the cross-references and the definitions, and sum up the difference: *"aleipho" is a practical use of oil and "chrio" is a spiritual*

As an illustration (although the word is not used) of the practical use of oil at that time, when the good Samaritan cared for the man beat up by robbers he poured oil and wine in the wound. So oil had a medicinal use in Jesus' day.

Now let's apply what we just learned by this word study to James 5:14 *"Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."*Is "anointing" spiritual or practical? Practical!

And the tense in Greek, the aorist participle, would be better translated "having anointed," so the order is the anointing first, then the prayer ("in the name of the Lord"refers to the prayer, not the anointing). James 5 is saying that the elders should give the sick person medicine and pray for him in the name of the Lord. Doesn't that express a beautiful balance of practical and spiritual in our God!

Regel 2 - Auslegung im biblischen Zusammenhang

Interpret scripture in harmony with other scripture. What do the verses on each side say? What is the theme of the chapter? The book? Does your interpretation fit with these? If not, it is flawed. Usually, the context

supplies what we need to correctly interpret the passage. Context is key. If confusion remains as to the meaning after we have interpreted the text within its context, we have to look further.

Beispiel 2A

In a previous lesson we considered Jn.3:5 *"born of water and the Spirit."*In context, what is the water under discussion here?

Water baptism is not under discussion here, which would be a big switch from the subject being discussed by Jesus and Nicodemus. Watch out for a sudden change of topic, it may be a clue that your interpretation has been derailed! The water is the amniotic fluid, "born of water" = natural birth.

Beispiel 2B

1 Cor.14:34 “Let the women keep silent in the churches”has to be taken within the biblical context of 1 Cor.11:5 “every woman [...] while praying or prophesying [...]”

Beispiel 2C

Acts 2:38 “And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins [...]"”. Is this teaching baptismal regeneration? If this was the only verse of scripture we had, we would have to conclude that. But in the light of the clear teaching elsewhere that regeneration happens by faith in Christ, we have to interpret it otherwise. Peter is urging baptism as a way for his hearers to respond to the gospel. If baptism were the pathway to being born again, how could Paul write 1 Cor.1:17 *"For Christ did not send me to baptize, but to preach the gospel"*?

Regel 3 - Auslegung im geschichtlichen und kulturellen Zusammenhang

At first we are not asking “What does it mean to me?”but “What did it mean to the original readers?”; later we can ask, “What does it mean to me?”. We have to take into account the historical and cultural background of the author and the recipients.

Beispiel 3A

“3 days & 3 nights”(Mt.12:40) have led some to come up with a "Wednesday crucifixion theory," esp. the cult of Armstrongism. How could Jesus die on Friday afternoon and rise Sunday morning yet "be raised on the third day" (Mt.16:21)? Exact meanings of "three" or "days" won't help explain the apparent contradiction.

We need an historical tidbit: Jews counted any part of a day as a full day, as we would count buckets of water (if there were six and one-half buckets of water, we would say there were 7 buckets of water even if one was only partly full). So to the Jewish mind, any part of a day counted as a full day, and days started at 6 p.m. and ended at 6 p.m. Friday from 3 p.m. to 6 p.m. = day 1. Friday 6 p.m. to Saturday 6 p.m. = day 2. Saturday 6 p.m. to Sunday 5 or so a.m. = day 3. Interpreting within the cultural context keeps us out of trouble.

Beispiel 3B

Gen.15:7-21. The historical context is that cutting animals in two and then walking between the pieces was the normal way of entering a contract in Abraham's day. Both parties walked between, taking the pledge

that dismemberment would happen to them if they didn't live up to their part of the contract. But in this case only God goes thru, making it a unilateral covenant.

Regel 4 - Auslegung in Bezug auf der normalen Benutzung der Worte in der Sprache

Let literal language be literal and figurative language be figurative. And watch out for idioms, which have special meanings.

Beispiel 4A

“evil eye”in Mt.6:23.

Rule 1, definition of "evil" and "eye" - no help here. Rule 2, context: seems to confuse us even more. It doesn't seem to fit with what goes before and after! This should tip us off that we aren't understanding it rightly!!

What we have here is a Hebrew idiom, “evil eye”. Let's look up other uses of this idiom: Mt.20:15 " *Is it not lawful for me to do what I wish with what is my own? Or is your eye envious [lit."evil"] because I am generous [lit. "good"]?*" We find that having an "evil eye" is a Hebrew idiom for being stingy or envious. Now go back to Mt.6 and notice how this understanding ties in so perfectly to the context.

Beispiel 4B

Jes. 59:1 “Die Hand des Herrn ist nicht zu kurz;”

Deut.33:27 “ *unter den ewigen Armen.*”

References to body parts of God are used by Latter-Day Saints to prove that God was once a man just as we are. Once they convince people of that, they go on to teach that we can become God just like He is! At a lecture he was giving, a group of Mormon elders challenged Walter Martin (author of *Kingdom of the Cults*) with an enumeration of verses like these. Dr. Martin then asked the Mormons to read one more scripture: Ps.91:4 “He will cover you with His feathers; And under His wings shalt thou trust”. W.M. said, “By the same rules of interpretation that you just proved God to be a man, you just proved that He is a bird”. The Mormons had to laugh as they realised the ridiculousness of their position.

Regel 5 - Verstehen des Zwecks einer Parabeln und des Unterschiedes zwischen einer Parabel und einer Allegorie

Eine Allegorie ist *eine Geschichte, in der jedes Element eine Bedeutung hat.*

Jede Parabel ist eine Allegorie, wahr oder falsch?

Some parables are allegories, for instance, the parable of the sower is an allegory: the seed is the word of God, the thorns are worries and greed, etc. But most parables are not allegories but simply stories to illustrate one point. It's dangerous to get our doctrine from parables; they can be twisted to say all sorts of things. We need to get our doctrine from clear scriptures that lay it out; then if a parable illustrates that, fine.

Beispiel 5A

Das Gleichnis der Witwe mit dem ungerechten Richter in Lukas 18,1-8. Diese Geschichte verdeutlicht eine Lektion: Mut im Gebet. [Anm. d. Üb.: im Engl. "boldness in prayer"]. Wenn wir das Ganze in eine Allegorie verwandeln, was haben wir dann?

Alle Arten von Gewalt geschehen in der Bedeutung: Gott ist widerwillig die Rechte der Witwen zu schützen, Gebete "ärgern" Ihn, usw.

Beispiel 5B

The parable of the unrighteous steward in Lk.16:1-9. What is the point of the parable? Is it an allegory?

The steward is commended for only one thing, his shrewdness in using what he had to prepare for a time when he wouldn't have it. But he is not commended for his unethical behavior in cheating his master.