

Manual de Estudo Bíblico

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by Bob Harman and A Equipe BibleTime

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Resumo

O Estudo Bíblico HowTo é um guia para estudo da Bíblia.

A Equipe BibleTime espera que esse manual incentivará os leitores a estudar as Escrituras para ver o que elas dizem. Esse guia de estudo foi escolhido em especial por não advogar nenhuma doutrina denominacional em particular. Nós esperamos que você leia e estude as Escrituras para entender o que elas dizem. Se você começar com a intenção de que deseja que o Senhor semeie sua palavra em seu coração, Ele não irá desapontá-lo.

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Citações das Escrituras no original em inglês são da New American Standard Bible. Na tradução em português foi usada a edição Almeida e Corrigida Fiel (ACF), exceto quando indicado outro texto.

Table of Contents

1. Importância da Palavra de Deus	1
Um Livro que é Único	1
Um Livro Inspirado por Deus	2
Um Livro que Funciona	2
Um Livro que Liberta	3
Um Livro que Luta	3
Exortações	3
Apêndice: "De uma vez por todas"	4
Suplemento: Programas de Leitura Bíblica	4
2. Fundamentos de Estudo Bíblico	5
Nosso propósito quando nos aproximamos da Bíblia	5
Aproximando-se da Palavra de Deus	5
Ouvir	5
Ler	5
Estudo	5
Memorizar	6
Meditar	6
Tipos de Estudo Bíblico	6
Estudo de Tópicos	6
Estudo de Personagem	6
Estudo Expositivo	6
Bases da Interpretação Correta	6
Conteúdo	6
Contexto	6
Referência cruzada	6
Um Estudo Expositivo de Mateus 6.1-18	6
Folha de trabalho: Como Usar uma Concordância	7
Para encontrar um versículo particular	7
Fazer um Estudo de Tópicos	7
Esclarecendo o significado da palavra no Grego e Hebraico	7
Encontre o significado dos nomes	8
3. Regas de Interpretação Bíblica (Hermenêutica)	9
Regra 1 - Interprete de acordo com o exato significado das palavras.	9
Exemplo 1A	9
Exemplo 1B	10
Regra 2 - Interprete o texto no contexto bíblico	10
Exemplo 2A	11
Exemplo 2B	11
Exemplo 2C	11
Regra 3 - Interprete dentro do contexto histórico e cultural	11
Exemplo 3A	11
Exemplo 3B	11
Regra 4 - Interprete de acordo com o uso comum das palavras na linguagem	12
Exemplo 4A	12
Exemplo 4B	12
Regra 5 - Interprete o propósito das parábolas e a diferença entre uma parábola e uma alego- ria	12
Exemplo 5A	12
Exemplo 5B	13

List of Tables

1.1. Comparação dos manuscritos do Novo Testamento com outros textos antigos.	1
1.2. O que o Estudo Bíblico faz para os cristãos?	2
1.3. Armadura Espiritual	3

Chapter 1. Importância da Palavra de Deus

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.

Um Livro que é Único

A Bíblia se destaca de muitas maneiras. É exclusiva em

- popularidade. Vendas de Bíblias na América do Norte: mais de US\$ 500 milhões por ano. A Bíblia é o *<it>best-seller</it>* mais bem vendido de todos os tempos e de ano em ano!
- autoria. Foi escrita num período de 1.600 anos por 40 autores diferentes, de diferentes histórias e origens, mas, mesmo assim lê-se como se fosse apenas um livro.
- preservation. F. F. Bruce in *Are New Testament Documents Reliable?* compares New Testament manuscripts with other ancient texts:

Table 1.1. Comparação dos manuscritos do Novo Testamento com outros textos antigos.

Texto	Quando foi Escrito	Cópia mais recente	Diferença de Tempo	Número de Cópias
Herodotus	448-428 a.C.	900 d.C.	1300 anos	8
Tacitus	100 d.C.	1100 d.C.	1000 anos	20
<i>Guerras da Gália</i> de César	50-58 a.C.	900 d.C.	950 anos	10
<i>História Romana</i> de Lívio	59 a.C. - 17 d.C.	900 d.C.	900 anos	20
Novo Testamento	40 d.C. - 100 d.C.	130 d.C. Manuscritos parciais - 350 d.C. Manuscritos completos	30 - 310 anos	5000 em Grego & 10.000 em Latim

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!

"Na verdade e plenitude das evidências e contexto, o Novo Testamento está em absoluta e inalcançável posição dentre outras escrituras antigas."

—Textual critic F. J. A. Hort, "The New Testament in the Original Greek", vol. 1 p561, Macmillan Co., quoted in *Questions of Lifep.* 25-26

Um Livro Inspirado por Deus

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, *Cristo o Controverso*, Editora InterVarsity 1978, pp.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.

Um Livro que Funciona

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. O que o Estudo Bíblico faz para os cristãos?

Referência	Ação
Ef 5.26	santificação -- "..., tendo-a purificado com a lavagem da água, pela palavra"
At 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. "
Rm 15.4	Encoraja -- "porquanto, tudo que dantes foi escrito, para nosso ensino foi escrito, para que, pela constância e pela consolação provenientes das Escrituras, tenhamos esperança"
Rm 10.17	Dá fé -- "Logo a fé é pelo ouvir, e o ouvir pela palavra de Cristo"
1 Co 10.11	Instrui -- "Ora, tudo isto lhes acontecia como exemplo, e foi escrito para aviso nosso..."

Referência	Ação
Mt 4.4	Nutre -- "Mas Jesus lhe respondeu: Está escrito: Nem só de pão viverá o homem, mas de toda palavra que sai da boca de Deus"

Um Livro que Liberta

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

Quais as duas coisas que nós precisamos para escapar do erro?

- Palavra de Deus
- Poder de Deus

Um Livro que Luta

Ef. 6.10-18 é uma figura de nossa armadura espiritual.

Table 1.3. Armadura Espiritual

Pergunta	Resposta
Quantas das armas listadas são para defesa?	5
Quantas são para atacar?	Uma
Qual?	a palavra - <i>rhema</i>

Exortações

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.*"

Se você é rico em alguma coisa, quanto disso você tem?

Não só um pouquinho!

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.*"

Apendice: "De uma vez por todas"

The truth regarding the finality of God's initiative in Christ is conveyed by one word of the Greek Testament, namely the adverb *hapaxand 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

Suplemento: Programas de Leitura Bíblica

Aqui estão alguns programas fáceis para leitura sistemática da Bíblia. Você pode fazer mais de um por vez se desejar, por exemplo #1 com #4, ou #2 com #5. Varie o programa a cada ano para mantê-lo fresco!

1. Novo Testamento em um Ano: leia um capítulo por dia, 5 dias por semana.
2. Provérbios em um Mês: leia um capítulo de Provérbios por dia, correspondente ao dia do mês.
3. Salmos em um mês: leia 5 salmos com intervalo de 30 entre eles por dia. Por exemplo, no vigésimo. dia você lerá Sl 20, 50, 80, 110 e 140.
4. Salmos & Provérbios em 6 meses: leia Salmos e Provérbios, um capítulo por dia.
5. Antigo Testamento sem Salmos & Provérbios em 2 anos: se você ler um capítulo por dia do Antigo Testamento, pulando Salmos & Provérbios, você lerá o Antigo Testamento em 2 anos e 2 semanas.

Chapter 2. Fundamentos de Estudo Bíblico

Nosso propósito quando nos aproximamos da Bíblia

Examinais as Escrituras, porque julgais ter nelas a vida eterna; e são elas que dão testemunho de mim; mas não quereis vir a mim para terdes vida.

—Jo. 5:39-40

O principal propósito do livro é trazer até nós a Pessoa. Martinho Lutero disse “nós vamos ao berço somente por causa do bebê”, então no estudo bíblico nós não o fazemos por nós mesmos, mas pelo relacionamento com Deus.

Os Judeus a quem Jesus falou [...] pensavam que possuir as Escrituras era equivalente a possuir a (própria) vida. Hillel dizia, "Aquele que tem apropriado a si as palavras da Torá, apropriou a si a vida no mundo vindouro." Seu estudo era um fim em si. Desta maneira estavam gravemente iludidos. [...]

Não há nem mérito nem lucro em ler as escrituras por causa delas mesmo, mas apenas se isso te levar a Jesus Cristo. Quando a Bíblia é lida, é necessário que haja um ávido desejo de que assim possamos conhecer a Cristo.

—John R.W. Stott, *Cristo o Controverso*, Editora InterVarsity 1978, pp.97, 104.

Aproximando-se da Palavra de Deus

Ouvir e ler proporcionam uma visão telescópica das escrituras enquanto o estudo e a memorização proporcionam uma visão microscópica. Meditar nas escrituras reúne o ouvir, o ler, o estudo e a memorização e une a palavra nas nossas mentes.

Ouvir

Lc 11.28 “Mas ele respondeu: Antes bem-aventurados os que ouvem a palavra de Deus, e a observam.”

Ler

Ap 1.3 “Bem-aventurado aquele que lê e bem-aventurados os que ouvem as palavras desta profecia..”

1 Tm 4.13 “aplica-te à leitura, à exortação, e ao ensino”

Estudo

At 17.11 “Ora, estes eram mais nobres do que os de Tessalônica, porque receberam a palavra com toda avidéz, examinando diariamente as Escrituras para ver se estas coisas eram assim. ”

2 Tm 2.15 “Procura apresentar-te diante de Deus aprovado, como obreiro que não tem de que se envergonhar, que maneja bem a palavra da verdade.”

Memorizar

Sl 119.11 “Escondi a tua palavra no meu coração, para não pecar contra ti.”

Meditar

Sl 1.2-3 “Bem-aventurado o homem que não anda segundo o conselho dos ímpios, nem se detém no caminho dos pecadores, nem se assenta na roda dos escarnecedores; antes tem seu prazer na lei do Senhor, e na sua lei medita de dia e noite. ”

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.

Tipos de Estudo Bíblico

Estudo de Tópicos

Escolha um certo tópico e siga-o, usando referencias cruzadas ou uma concordância.

Estudo de Personagem

Estudando a vida de um personagem da Bíblia, ex: Vida de José em Gn 37-50.

Estudo Expositivo

Estudando uma certa passagem: parágrafo, capítulo ou livro.

Bases da Interpretação Correta

Conteúdo

O que ele diz? O que diz na língua original? Tome cuidado com definições. Não leia o que não é dito.

Contexto

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.

Referencia cruzada

O que outros versículos sobre esse assunto dizem pelo resto da Bíblia? Deus não se contradiz, então nossa interpretação precisa passar pelo teste de outras escrituras.

Um Estudo Expositivo de Mateus 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. Cuidado para praticar o bem diante dos homens para ser notado

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. Quando você oferta

B. Quando você jejua

C. Quando você ora

Agora preencha o esquema com instruções específicas sobre como evitar maneiras erradas fazermos nossas boas ações:

A. Quando você fornecer

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

b. faça-o em secreto.

c. etc.

Folha de trabalho: Como Usar uma Concordância

Para encontrar um versículo particular

1. Escolha a palavra-chave ou a palavra menos usual do versículo.
2. Procure essa palavra alfabeticamente.
3. Desça a coluna da listagem até você achar o seu versículo.

Encontre os versículos:

1. “Fiéis são as feridas dum amigo”
2. “Nós somos embaixadores de Cristo”
3. A história do rico e de Lázaro.

Fazer um Estudo de Tópicos

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."

Esclarecendo o significado da palavra no Grego e Hebraico

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. Desca até a coluna de 1 Co 2.15 350.
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!

Encontre o significado dos nomes

Pelo mesmo processo nós podemos encontrar o significado de um nome e grego ou hebraico.

Procure esses nomes e escreva o seu significado:

- Nabal
- Abigail
- Josué
- Barnabé

Chapter 3. Regas de Interpretação Bíblica (Hermenêutica)

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:

Regra 1 - Interprete de acordo com o exato significado das palavras.

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. **Definição.** Procure a definição em um dicionário de Grego ou Hebraico. Para verbos, a conjugação do verbo também é crucial.
2. **Referencia cruzada.** 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.*

Exemplo 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 já estava se agarrando a Jesus, e ele está dizendo para parar de segurá-lo!

Exemplo 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)

- Referências cruzadas para o aleipho:

1. Mt 6.17 Tu, porém, quando jejuares, unge a tua cabeça
2. Mc 16.1 [as mulheres] compraram aromas para irem ungi-lo.
3. Mc 6,13 e expulsavam muitos demônios, e ungiam muitos enfermos com óleo, e os curavam.
4. Lc 7.28 [...] e beijava-lhe os pés e ungia-os com o bálsamo
5. Jo 12.3 Então Maria, [...] ungiu os pés de Jesus, e os enxugou com os seus cabelos

- Referências cruzadas de chrio:

1. Lc 4.18 “ O Espírito do Senhor está sobre mim, porquanto me ungiu para anunciar boas novas aos pobres [...]”
2. At 4.27 [...] Servo Jesus, ao qual ungiste [...]
3. At 10.28 como Deus o ungiu com o Espírito Santo e com poder
4. 2 Co 1.21 Mas aquele que nos confirma convosco em Cristo, e nos ungiu, é Deus

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!

Regra 2 - Inteprete o texto no contexto bíblico

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.

Exemplo 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.

Exemplo 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 [...]"

Exemplo 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!"*?

Regra 3 - Interprete dentro do contexto histórico e cultural

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.

Exemplo 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.

Exemplo 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.

Regra 4 - Interprete de acordo com o uso comum das palavras na linguagem

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

Exemplo 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.

Exemplo 4B

Is 59.1 “Eis que a mão do Senhor não está encolhida”

Dt 33.27 “O Deus eterno é a tua habitação, e por baixo estão os braços eternos”

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.

Regra 5 - Interprete o propósito das parábolas e a diferença entre uma parábola e uma alegoria

Uma alegoria é: *uma história onde cada elemento tem um significado*

Toda parábola é uma alegoria, verdadeiro ou falso?

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.

Exemplo 5A

A parábola da viúva e o juiz injusto em Lc 18.1-8. Essa história ilustra uma lição: ousadia na oração. Se nós a considerarmos como uma alegoria, o que nós teremos?

Todo o tipo de abusos acontecendo com os significados: Deus relutante para proteger o direito das viúvas, orações incomodando a Deus, etc.

Exemplo 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.