

# BIBLE INTERPRETATION AND APPLICATION

SoCM Training

# Goals of Interpretation

- “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim 3:16-17)
- Determine what the text **meant** in its original context (author’s intended meaning)
- Determine what the text **means** in my context today (significance and application)

# Levels of Interpretation

- Exegesis—to determine what the text **meant** then
- Application—to determine what the text **means** today
- “Even if biblical writers understood themselves to be writing ‘Scripture’ in the sense of works meant for Christians everywhere for the foreseeable future, they did not foresee our world in terms of how their works can continue to function as Scripture for us today” (Marshall 2004, 15-15)
- Biblical writers did not write *to us*
- Biblical writers, under the inspiration of God, wrote *for us*

# Steps of Interpretation

- Breakdown the particular passage and chart the book
- Determine the **author's intended meaning** by considering the various contexts of the text (literary, historical, grammatical, theological, and canonical)

# Importance of Context

- Consider the larger context within which a passage is situated (seeing the whole before dissecting the parts)
- Consider the literary, historical, grammatical, theological, and canonical contexts of a particular passage
- Trace the development of ideas of a passage within the immediate context, the larger sections, the entire book, the entire corpus of a particular writer, and across the testaments
- “A text without a context is a pretext for a proof-text” (DA Carson)

**I. THE SAVING HOPE OF GOD'S PEOPLE 1:1-12**

A. GREETINGS 1:1-2

B. THE HOPE THAT HAS BEEN GIVEN TO US BY GOD 1:3-12

**II. THE HOLY CONDUCT OF GOD'S PEOPLE 1:13-21**

A. FOLLOWING CHRIST MEANS HOLINESS IN CONDUCT 1:13-16

B. FOLLOWING CHRIST MEANS TREASURING HIS BLOOD 1:17-21

**III. THE HIGH CALLING OF GOD'S PEOPLE 1:22-2:10**

A. LOVE EACH OTHER 1:22-2:3

B. LIVING STONES WHO ARE GOD'S PEOPLE 2:4-10

**IV. LIVE AS SERVANTS OF GOD 2:11-25**

A. BE SERVANTS OF GOD 2:11-17

B. BE SERVANTS FOLLOWING CHRIST'S EXAMPLE 2:18-25

**V. THE RIGHT RELATIONSHIPS OF GOD'S PEOPLE 3:1-12**

A. WHAT FOLLOWING GOD LOOKS LIKE FOR WOMEN 3:1-6

B. WHAT FOLLOWING GOD LOOKS LIKE FOR MEN 3:7

C. WHAT FOLLOWING GOD LOOKS LIKE FOR ALL 3:8-12

**VI. THE DEVOTION OF GOD'S PEOPLE 3:13-22**

A. BE ZEALOUS FOR WHAT IS GOOD 3:13-17

B. CHRIST AS THE EXAMPLE 3:18-22

**VII. THE VIGILANCE OF GOD'S PEOPLE 4:1-11**

A. FOLLOW THE EXAMPLE OF CHRIST 4:1-6

B. LIVE WITH THE END IN MIND 4:7-11

Praise God:  
He has given us HOPE

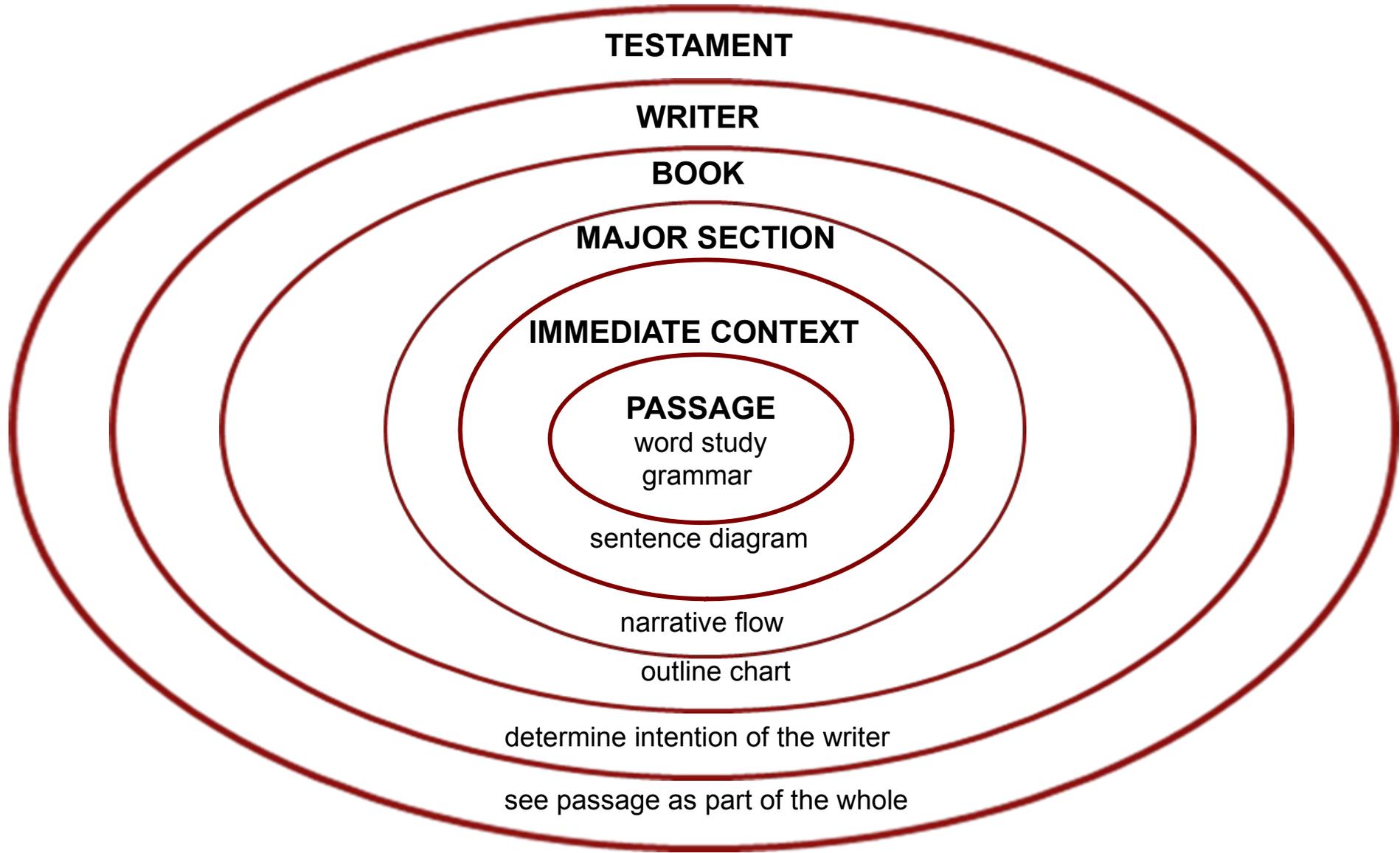
We Have a New  
Identity:  
We are God's People

Being God's People  
means:  
Suffering as a Witness  
to Jesus

# Charting 1 Peter

## The Books of 1 & 2 Peter

Focus	1 Peter					2 Peter												
Divisions	1	Salvation & Sanctification	2	2	Submission & Suffering	3	4	Steadfastness & Service	5	1	Growth in Grace	2	2	Growth in Knowledge	3	3	Growth in Expectation	3
Topics	Reassurance					Rememberance												
	Suffering from Without (Persecution)					Suffering from Within (False Teachers)												
Place	Written in Rome																	
Time	About A.D. 63-64					About A.D. 64-66												
Author	The Apostle Peter																	



# Identity of Jesus in Synoptic Gospels

## Gospel of Mark

- “Who is this? Even the wind and the waves obey him?” (Mk 4:41)
- Mark’s narrative of 6:45-8:26 omitted in Luke
- “But what about you? he asked. Who do you say I am? Peter answered, You are the Christ” (Mk 8:29)
- Prediction of Jesus’ death (Mk 8:31-38)

## Gospel of Luke

- “Who is this? Even the wind and the waves obey him?” (Lu 8:25b)
- “But Herod said, I beheaded John. Who then is this I hear about such things about? (Lu 9:9)
- “But what about you? he asked. Who do you say I am? Peter answered, You are the Christ” (Lu 9:22)
- Discussion on discipleship (Lu 9:23-50)

# Identity of Jesus in Synoptic Gospels

- By omitting most of Mark's narrative of 6:45-8:26, Luke moves quickly from the stilling of the storm, with its question of "Who is this?" to Herod's question, and onto the question of "who do you say I am?"
- The question is crucial because the OT makes clear who has the authority over nature—God (Ps 104:3; 107:23-30). Luke focuses on the identity of Jesus in his narrative
- The recognition of Jesus as God requires a response for the cost of Christian discipleship

# Steps of Interpretation

- Breakdown the particular passage and chart the book
- Determine the author's intended meaning by considering the various contexts of the text (literary, historical, grammatical, theological, and canonical)
- Build a bridge between the original context and our present context by identifying aspects of the text which are **time-bound** and those which are **timeless**
- Consider the contemporary significance, situations, problems, or questions in applying the text to your life

# Bridging Contexts

- How can we take an ancient message and communicate it and apply it in our own language and culture?
- **Time-Bound**: Determine the specific situations, problems, and questions to which the author addresses. For example, Paul speaks of circumcision and the danger of trying to be justified by the law (Gal 5:2-5)
- **Timeless**: Although the writer wrote *to* the original audience, God's word is universal in that its message is *for* everyone
- One must separate the **principle** or main point taught from the **form** it is situated in the time-bound pages of Scripture

# Bridging Contexts

- “This criterion asserts that ethical imperatives that remain unchanged throughout the Bible—in diverse cultural, social, and historical situations—are more likely to reflect God’s will for today than those that differ in times and places. The classic example is homosexual behavior, which receives universal condemnation throughout Scripture. Contrast this with the role of women in leadership, which, while broadly consistent, exhibits notable exceptions (Miriam, Deborah, Priscilla, Phoebe, etc.)” (Strauss 2009, 296)

# Relevance and Application

- How can you apply what you learned about Jerusalem, Ephesus, or Corinth to our present-day needs in Singapore?
- Identify the contemporary situations, problems, or questions that are comparable to those faced by the original audience
- Because our contemporary situations are seldom identical to those faced in the first century, one must seek situations that are analogous if your applications are to be relevant, both on a personal level and in your society and culture at large