

**GENERAL LAWS OF BIBLICAL INTERPRETATION**  
**PART 2-THE FOUNDATIONAL RULES**  
**THE BIBLE MUST BE INTERPRETED GRAMMATICALLY!**

4. The judgment described in *Matthew 25:31-46* does not refer to the separation of saved and lost at the Great White Throne judgment prior to the beginning of the eternal state. The **CONTEXT** shows this to be a judgment of the nations which will occur at the second coming of Christ (*verse 31*) in the valley of Jehoshaphat (*Joel 3:18*) prior to the Millennium (*verse 34*). The saved will not appear at the *Great White Throne* judgment.
5. The Mormons take *1 Corinthians 15:29* out of **CONTEXT** as the basis of their practice of “*being baptized for the dead*” – i.e. proxy baptism for salvation.

The **CONTEXT** is extremely important to the understanding of this verse.

- a. **The Chapter deals with the subject of the resurrection.** It begins with Christ’s resurrection, ends with the believer’s resurrection, and in the middle deals with the consequences of there being no resurrection.
- b. The words “*the dead*” are found 3 times in verse 29 and 11 other times in the chapter.
- c. If there be no resurrection (*verse 13*):
  - 1) Our Christ Is Vain. (*Vs 13, 16*)
  - 2) Our Preaching Is Vain. (*Vs 14*)
  - 3) Our Salvation Is Vain. (*Vs 14c, 17-18*)
  - 4) Our Hope Is Vain. (*Vs 20*)
  - 5) Our Warfare Is Vain. (*Vs 30-32*)
  - 6) Our Holy Living Is Vain. (*Vs 32d-33*)
  - 7) Our Baptism Is Vain. (*Vs 29*)

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- d. Baptism pictures death and resurrection. In rising from the waters of baptism, the believer declares both the resurrection of Christ and the certain hope of his own resurrection. The “*else*” of *verse 29* asks the question: “*Why would anyone be baptized if there is no resurrection?*”

Baptism in such a case would have to be a permanent immersion.
6. Determining the **CONTEXT** often solves Bible difficulties.  
*Joel 3:10* speaks of beating plowshares into swords, etc., but *Isaiah 2:4* speaks of beating swords into plowshares.

Any apparent contradiction is dissolved by understanding from their **IMMEDIATE CONTEXTS** that these two verses relate respectively to before and after the second coming of Christ.
7. Many times a word or phrase is modified or limited by the connection in which it appears, and requires a study of the **CONTEXT** to determine its meaning. **e.g. The word “law” in the book of Romans has a number of meanings, which are determined by the context, or setting.**
  - a. Mosaic Law–*Romans 2:14* (first 3 mentions); *Romans 2:20, 23*.
  - b. Natural Law–*Romans 2:14* (last mention)
  - c. Intuitive Law–*Romans 2:15*
  - d. Rule–*Romans 3:27f*
  - e. Principle–*Romans 7:21*

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*e.g. The word “for” in Acts 2:38 is the key to understanding this verse on the purpose of baptism.*

Those who believe in baptismal regeneration interpret “for” to mean “in order to” to support their doctrine.

However, the word “for” can also mean “because of.”

If we say that a man was imprisoned for theft, we do not mean that he was put in prison *in order to* commit theft, but *because of* theft.

In *Luke 5:14* both usages of the word “for” are found.

Interpreting *Acts 2:38* as “...*be baptized ever one of you [because of] the remission of sins...*” is totally consistent with the many other Scriptures which clearly refute any notion of baptismal regeneration.