

Word Study G1329 *diermeneuo* interpretation Hermeneutics

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Introduction

This article was originally created to support another article “Speaking-in-tongues-and-prophecy”, article #[855](#). It was also be a good resource for other articles dealing with critical thinking.

G1329 *diermeneuo* ^{KJC:6} interpret(ation)⁵, expounded¹

διερμηνεύω

From [G1223](#) and [G2059](#); to *explain thoroughly*; by implication to *translate*: - expound, interpret (-ation).

Total KJV Occurrences: 6

interpret, 4 [1Co 12:30](#), [1Co 14:5](#), [1Co 14:13](#), [1Co 14:27](#) ^A

expounded, 1 [Luk 24:27](#) (2)

interpretation, 1 [Act 9:36](#)

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from [díá](#) ([G1223](#)), an intens., and [hermēneúō](#) ([G2059](#)), to interpret, translate. To explain clearly and exactly ([Luk 24:27](#)); to interpret, translate, explain from one language into another ([Act 9:36](#); [1Co 12:30](#); [1Co 14:5](#), [1Co 14:13](#), [1Co 14:27](#)).

^A See 1Co-14-1-to-40-Prophecy-and-Tongues-and-also-Orderly-Worship, article #[1301](#).

Deriv.: *diermēneutēs* (G1328),^B an interpreter.

G2059 *hermeneuo* ^{KJC:4} **interpret(ed)(ation) Joh 1:38, 42, 9:7; Heb 7:2**

ἑρμηνεύω

Strong's From a presumed derivative of [G2060](#) (as the god of language); to *translate*: - interpret.

LXX: [H3887](#) *luts hi.*, [H8638](#) *targem*

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hermēneúō; fut. *hermēneúsō*. To interpret, explain. In the NT, it means to translate from one language to another (Joh 1:38, 42;^C Joh 9:7;^D Heb 7:2; **Sept.:** [Ezr 4:7](#)).

Deriv.: *diermēneúō* (G1329), to interpret; *hermēneía* (G2058),^E interpretation; *methermēneúō* (G3177), to change or translate from one language to another.

Syn.: *epilúō* (G1956), to explain, expound; *exēgéomai* (G1834), to unfold, declare, bring out.

Ant.: *sugchéō* (G4797), to confuse.

^B KJC:1, 1Co 14:28 “But if there be no **interpreter**, let him keep silence in the church; and let him speak to himself, and to God.”

^C Joh 1:38, Rabbi was interpreted as Master *didaskalos* ^{G1320} and in Joh 1:42 “Simeon (the son of Jona) shall be called Cephas G2786 which is by interpretation a stone *petros* ^{G4074}. LXX search of G4074 Job 30:6; Psa 104:12; **Isa 2:19, 21**, 7:19, 57:5)

^D Joh 9:7 And said unto him, Go, wash in the pool of Siloam, (which is **by interpretation, Sent.**) He went his way therefore, and washed, and came seeing.

^E hermeneia KJC:2 interpretation, 1Co 12:10, 1Co 14:26.

G2060 *hermes*^{KJC:2} *hermes* Rom 16:14, *mercurius* Act 14:12

Ἑρμῆς

Strong's Perhaps from [G2046](#);^F *Hermes*, the name of the messenger of the Greek deities; also of a Christian: - Hermes, Mercury.

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Hermēs, gen. *Hermou*, masc. proper noun. Hermes, Mercury. The name means Mercury who in heathen mythology was the son of Jupiter and Maia, and who was the messenger and interpreter of the messages of the gods, the patron of eloquence, learning, and traffic ([Act 14:12](#)).

Act 14:8-18 – Paul and Barnabas healed a cripple and the Lystrian's called Paul Mercurius

⁸ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: ⁹ The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, ¹⁰ Said with a loud voice, Stand upright on thy feet. And he leaped and walked. ¹¹ And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. ¹² And they called Barnabas, Jupiter; and Paul, **Mercurius**, because he was the chief speaker. ¹³ Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. ¹⁴ *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, ¹⁵ And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: ¹⁶ Who in times past suffered all nations to walk in their own ways. ¹⁷ Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. ¹⁸ And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

^F *ereo* KJC:78, say, said, spake, tell...

Isa 2:19-21^G

¹⁹ And they shall go into the holes of the rocks צְרִים ^{tzu-Rim}, and into the caves of the earth, for fear of YHVH, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²⁰ In that day a man shall cast יִשְׁלִיךְ ^{yash-Lich} אֵת ^{'et} his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; ²¹ To go into the clefts בְּנִקְרוֹת ^{be-nik-Rot} of the rocks הַצְּרִים ^{hatz-tzu-Rim}, and into the tops of the ragged rocks הַסְּלָעִים ^{has-se-la-Im}, for fear of YHVH, and for the glory of his majesty, when he ariseth to shake terribly the earth

Isa 7:19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. ^H

G3177 *methermeneuo* ^{KJC:7} interpret(ed)(ation)

μεθερμηνεῦω

From [G3326](#) and [G2059](#); to *explain over*, that is, *translate*: - (by) interpret (-ation).

KJC:7 interpret(ed)(ation), Mat 1:23, Mar 5:41, Mar 15:22, Mar 15:34, Joh 1:41, Act 4:36, Act 13:8

Verses

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being **interpreted** is, God with us.

Mar 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being **interpreted**, Damsel, I say unto thee, arise.

Mar 15:22 And they bring him unto the place Golgotha, which is, being **interpreted**, The place of a skull.

Mar 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being **interpreted**, My God, my God, why hast thou forsaken me?

Joh 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being **interpreted**, the Christ.

Act 4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being **interpreted**, The son of consolation,) a Levite, and of the country of Cyprus,

Act 13:8 But Elymas the sorcerer (for so is his name by **interpretation**) withstood them, seeking to turn away the deputy from the faith.

^G LXX uses *petros* ^{G4074} for rock in Isa 2:19 and 21.

^H For more details on Isa 7, see Isaiah-7-RSTNE, article #??? and Lo-Ammi-are-the-ones-who-need-Emanu-El, article #[511](#).

Hermeneutics

<https://en.wikipedia.org/wiki/Hermeneutics>

Hermeneutics (/hɜːrməˈnjuːtiks/)[1] is the theory and methodology of interpretation,[2][3] especially the **interpretation of biblical texts**, wisdom literature, and philosophical texts.[4][5] It started out as a theory of text interpretation but has been later broadened to questions of general interpretation.[6]

Hermeneutics was initially applied to the interpretation, or **exegesis**, of scripture. The terms "hermeneutics" and "exegesis" are sometimes used interchangeably. Hermeneutics is a wider discipline which includes written, verbal, and non-verbal[7][8] communication. Exegesis focuses primarily upon texts.

Modern hermeneutics includes both verbal and non-verbal communication[7][8] as well as semiotics, presuppositions, and pre-understandings. Hermeneutics has been broadly applied in the humanities, especially in law, history and theology.

Hermeneutic, as a singular noun, refers to some particular method of interpretation (see, in contrast, double hermeneutic).

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Etymology

Hermeneutics is derived from the Greek word ἐρμηνεύω (*hermeneuō*, "translate, interpret"),[9] ¹ from ἐρμηνεύς (*hermeneus*, "translator, interpreter"), of uncertain etymology (R. S. P. Beekes (2009) suggests a Pre-Greek origin).[10] The technical term ἐρμηνεία (*hermeneia*, "interpretation, explanation") was introduced into philosophy mainly through the title of Aristotle's work Περὶ Ἑρμηνείας ("*Peri Hermeneias*"), commonly referred to by its Latin title *De Interpretatione* and translated in English as *On Interpretation*. It is one of the earliest (c. 360 B.C.) extant philosophical works in the Western tradition to deal with the relationship between language and logic in a comprehensive, explicit and formal way.

The early usage of "hermeneutics" places it within the boundaries of the sacred.[11] A divine message must be received with implicit uncertainty regarding its truth. This ambiguity is an irrationality; it is a sort of madness that is inflicted upon the receiver of the message. Only one who possesses a rational method of interpretation (i.e., a hermeneutic) could determine the truth or falsity of the message.[12]

Biblical hermeneutics

https://en.wikipedia.org/wiki/Biblical_hermeneutics

Biblical hermeneutics is the study of the principles of interpretation concerning the books of the Bible. It is part of the broader field of hermeneutics which involves the study of principles of interpretation for all forms of communication, nonverbal and verbal.[1]

While Jewish and Christian Biblical hermeneutics have some overlap and dialogue, they have distinctly separate interpretative traditions, see also Christianity and Judaism.

¹ G2059 *hermeneuo* ^{KJC:4} interpret(ed)(ation) Joh 1:38, 42, 9:7; Heb 7:

...

Exegesis

<https://en.wikipedia.org/wiki/Exegesis>

Exegesis (/ˌɛksəˈdʒiːsɪs/; from the Greek ἐξήγησις from ἐξηγεῖσθαι, "to lead out")^J is a critical explanation or interpretation of a text, particularly a religious text. Traditionally the term was used primarily for work with the Bible; however, in modern usage "biblical exegesis" is used for greater specificity to distinguish it from any other broader critical text explanation.

Exegesis includes a wide range of critical disciplines: textual criticism is the investigation into the history and origins of the text, but exegesis may include the study of the historical and cultural backgrounds for the author, the text, and the original audience. Other analyses include classification of the type of literary genres present in the text and analysis of grammatical and syntactical features in the text itself.

The terms exegesis and hermeneutics have been used interchangeably.

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Eisegesis Contrast

Contrast this with <https://en.wikipedia.org/wiki/Eisegesis>

^J Similar biblical words in Strong's G1335 diegesis, From G1334; a recital: - declaration. LXX H2420 *chidah*, H4557 *mispar* .