

INDUCTIVE BIBLE STUDY

THIS BOOK BELONGS TO:

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INTRODUCTION TO THE INDUCTIVE METHOD

BIBLE READING, STUDY, AND MEDITATION

By Ron Smith Th.D.

Reformer Martin Luther wrote that the true goal of all Bible study is Bible Meditation. The goal of meditation is always application in a life. Of course, neither meditation nor study occur without a primary reading of the text.

BIBLE READING

Less than 10% of the church worldwide have read the entire Bible. This is a sad statement given the high price tag of shed blood and spent lives that brought us the good book. Nevertheless facts are facts and we find the church in a very ignorant state.

The value of Bible reading is to get a broad overall perspective on the entire revelation of God. Usually, when Christians are queried about their relation to God's Word their response will entail what they are reading. This broad overall perspective can be obtained as well by listening to the Word on tape or watching it on Bible videos. The important thing is that the whole word is ingested. The entire Bible can be read aloud in less than 100 hours.

The marvelous value of reading is its utility and accessibility. We can access God's Word to read virtually anytime night or day in 90% of the world right now. The problem is that we don't. This is far from history when in the early days of the reformation Scottish citizens would save up a whole months wage to purchase just one page of the newly translated English Bible. Martin Luther set it as his goal to read through the Bible 5 times a year apart from his heavy preparation for his teaching and translating.

BIBLE STUDY

Bible study involves more in-depth analysis of the Bible than broad and diverse reading. In the SBS we will study each book in some depth at the same time not overlooking the big picture of Scripture. As well, study of Scripture is slower and more tedious than reading. This makes it also more frustrating at times. In the

Jewish Tradition, the faithful were taught that one should never say that he or she was "reading the torah." The proper statement was always, "study the torah."

The reason for that is the rabbis always felt that the proper attitude to address the Scriptures was always one of careful reflection and not merely a look at the Bible as literature to be read like Homer or Shakespeare. This Jewish tradition differs significantly from Christian tradition where the great teachers of the church have always encouraged both broad cursory reading and in-depth study. Again, this emphasizes how far away from the rest of Church history we are in the 20th century church when we consider that less than 10% even read it. The SBS uses the Inductive Bible Study method which is an amalgamation of several different study styles employing both sides of the brain and encouraging various learning styles.

MEDITATION

Meditation is a thoroughly Jewish/ Christian practice rooted all the way back 3,500 years in our tradition. Unfortunately, even fewer Christians meditate on God's Word than study it. One teacher estimated that less than 1 in 10,000 Christians deliberately meditate on God's Word as a part of their daily spiritual discipline. Again, this is far from the tradition of the reformers, and the great early fathers of the church. Living a life apart from meditation is a 20th century practice without historical roots in either the Catholic or the Protestant traditions. In fact, when 20th century Christians hear about meditation they usually think about new-age practitioners doing weird things. A great way to stay spiritually fresh is to practice 15 minutes a day of Bible meditation. (See my book "Hooked on the Word" for a lot more information about Bible Meditation) People fry in the ministry because they are spiritual burned out. Meditation is a great way to help one avoid such burn out.

COMMON BIBLE STUDY MISTAKES

FAILURE TO STUDY THE BIBLE

Failing to study the Bible is the most common of all Bible study mistakes. Most Christians simply do not study their Bible. Most do not even read it regularly.¹ While the statistics regarding Bible reading and study are not great, this mistake is the easiest one to correct.

FAILURE TO STUDY THE BIBLE IN CONTEXT

The next most common mistake, among those that do read and study their Bible, is a failure to read the Bible in context. Context can be understood in two ways: historical context and literary context.

Literary context involves reading the text in the context of its literary genre. The Bible actually contains many types of literature: poetry, narratives, letters, parables, and apocalyptic visions, to name a few of the more common ones.

In poetry for example, failure to recognize and interpret figures of speech could lead you to all kinds of conclusions that the author never intended. On the other hand interpreting direct commands of God as figurative statements could cause you to ignore the whole point of the command.

Literary context also involves reading each passage in the context of the whole book. For example, the epistles are actually letters. We would never dream of reading only one line of a letter today and declare that we understand what the author was trying to say, and yet we often do exactly that with the letters contained in the Bible.

Historical context is equally important, it involves the understanding of the author, the people, and the circumstances of the text. Failure to understand this results in frequent misunderstandings of the text. Often the biblical texts were written to address certain problems. If we do not at least try to understand their problems it is difficult if not impossible to understand the solution to their problems.

Remember, the Bible was written for us, not to us. The letter to the Galatians was written for our understanding, but was written to the church in Galatia to address the problems that church was facing. Imagine if someone from 100 years ago could hear someone of this century complaining about their "problems with the net", they would certainly wonder why we were having such problems with a simple device like a net. The whole concept of an "Internet" would be lost on them and therefore any advice regarding such a problem would be misunderstood as best.

We have similar problems with the Bible if we fail to consider the historical and cultural differences between our present situation and that of someone from Turkey in the first century, or even more significantly, a nomadic herdsman from the bronze age.

This in no way negates or diminishes the timeless truths contained in the Bible, it only highlights the need for careful study before drawing conclusions.

FAILURE TO RECOGNIZE OUR ASSUMPTIONS AND PREJUDICES

We all bring a lot of "baggage" to our study of the Bible. Our culture tells us certain things are true and these cultural assumptions color our reading of the text. Our previous teachings and denominational doctrines also deeply affect the way we hear certain passages of scripture. I am not suggesting that either our cultural understandings or our previous teachings are necessarily wrong. I am only saying that such largely unconscious assumptions cause a certain kind of "target fixation"² that can blind us to the true meaning of the text. We can without knowing it radically change the original meaning of the text by reflexively associating certain phrases or passages with

1 "Americans and the Bible," <http://www.theologicalstudies.org/page/page/1572910.htm>. - This article obviously describes American statistics but is instructive nonetheless.

2 "Target fixation" is a term that refers to a fighter pilot being so focused on his target that he does not notice that he is flying straight into it.

a teaching or a cultural understanding that has become so familiar to us that we no longer realize we have it. It then becomes difficult to see anything but what we expect to see as we read.

Before beginning to teach the book of Ephesians I often ask students what the book is about. They almost always tell me that it is about spiritual warfare. While it is true that this letter speaks of spiritual warfare, it is not really accurate to say that Ephesians is about spiritual warfare. It is a book that touches on a wide range of subjects. To read every line as a lesson on spiritual warfare will cause us to misinterpret, or miss entirely, large portions of the text. Assumptions and preconceived ideas (prejudices) can be very blinding. Even more so if we are not aware, or refuse to accept, that we have them.

FAILURE TO RECOGNIZE THE AUTHORITY OF THE BIBLE

Even when we carefully study the Bible in context, another dangerous error can be made. That is the error of not respecting the bible's authority, the error of not accepting the Bible as the very Word of God. Failure to recognize that biblical truth is binding on humanity, leads us to neglect the application of its truth. And truth ignored is in some ways worse than truth unknown³. One of the main functions of the scriptures is to instruct and affect change in our lives. Without obedience, without change, the scripture stands as our judge, rather than our guide to salvation⁴. Obedience is the only rational response when the authority of God's word is recognized and accepted. We must never separate the understanding of scriptures, from the obedient application of them.

3 Luke 12:46-48

4 John 5: 39-47

OVERVIEW OF INDUCTIVE STUDY

In the previous section we looked at a few common mistakes that are made when studying the Bible. After looking at these errors we must now ask, "how can we avoid these mistakes?". While there is no single answer to this, the inductive approach to Bible study can be very helpful in avoiding many of them.

WHAT IS INDUCTIVE STUDY?

Inductive study of the Bible, in simplest terms, is the process of gathering and analyzing information (Observation), interpreting that information in its literary and historical context (Interpretation), and finally drawing conclusions based on your observations and interpretations and applying those conclusions to the contemporary reader. (Application).

To put it another way, the inductive approach involves three steps: Observation, Interpretation, and Application.

1. **Observation**

The purpose of this step is to let the text speak for itself. To forgo conclusions about what the text means, until you have analyzed what the text is actually saying. In this step we use a collection of observations and questions designed to help us understand the content of the text.

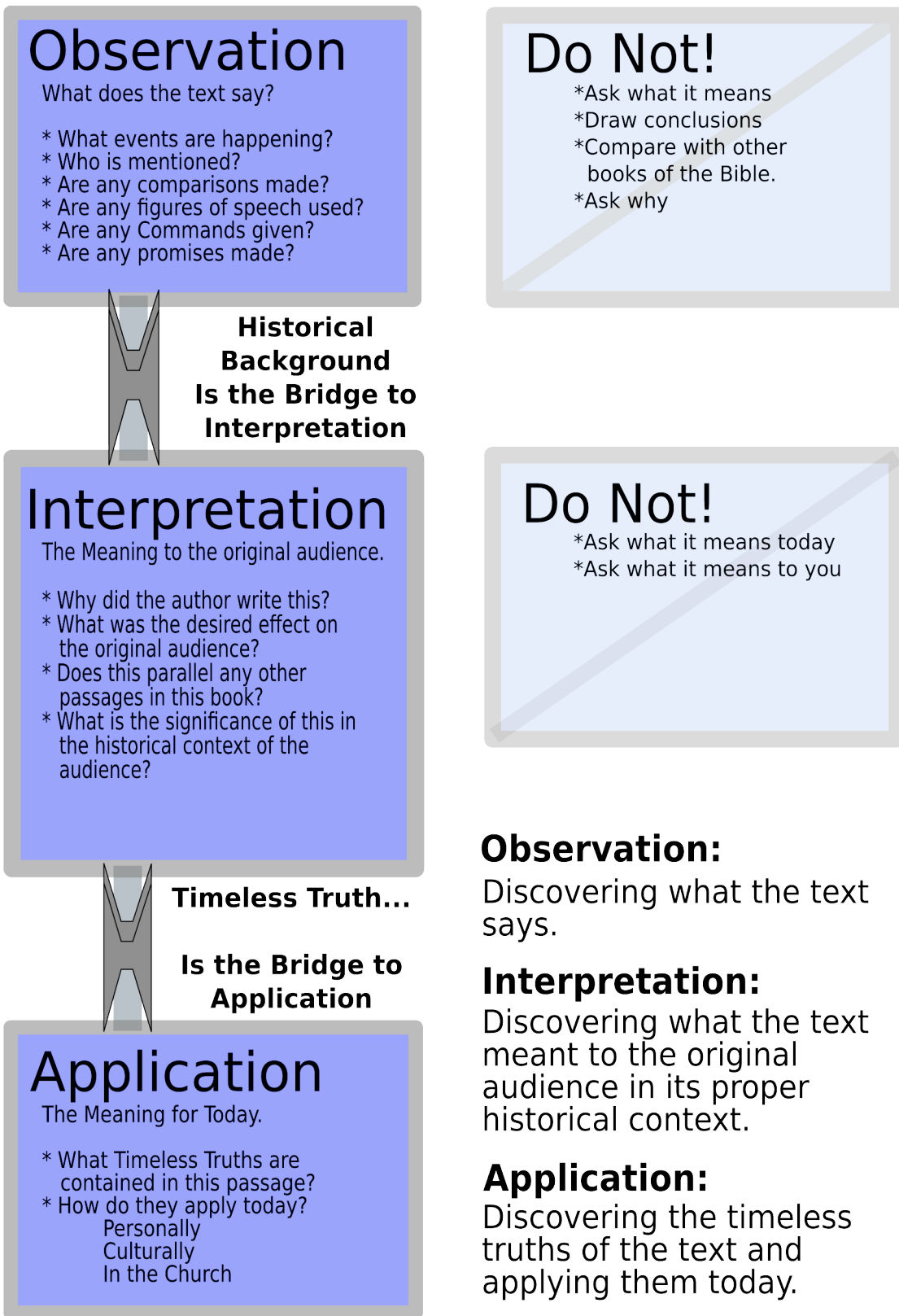
2. **Interpretation**

The next step is interpretation. We are not asking what the text means to us, rather we are asking what the author meant and what the original reader would have understood from this text. This step requires us to step away from our world view, our culture, our preconceived ideas and assumptions and think about this from the perspective of the original reader's.

3. **Application**

In this step we need to identify the timeless truths contained in the text and apply them to today's world. Doing this allows us to jump the thousands of years and vast cultural changes between the people the text was originally written to, and contemporary readers of the text. This all important step helps us to avoid the trap of collecting information without allowing it to affect our lives. Application should always be the ultimate goal of Bible study.

THREE STEPS OF INDUCTIVE STUDY



EXPLORATION, DISCOVERY, AND UNDERSTANDING

A word about the goals of the School of Biblical Studies

LET THE TEXT SPEAK

One of the goals of inductive Bible study is to teach people to “let the text speak for itself”. To do this we employ a variety of techniques and disciplines in our study. Techniques to help us leave our preconceived ideas and personal agendas behind freeing our minds and hearts to truly hear what is being said.

Once free from our personal agendas, opinions, prejudices, and previous teachings (whether good or bad) we are free to explore and discover what the text is really saying. In the School of Biblical Studies we endeavor to create an atmosphere that encourages and empowers people to look and keep on looking until they discover the real treasures of the scriptures.

EXPLORATION TO DISCOVERY

As we explore the text through ongoing observation, bombarding the text with an arsenal of techniques designed to uncover what the author and the original reader had on their minds. Our goal is really discovery. We are trying to discover what the text is really saying. Trying to discover the meaning of the text to the people it was written to, and also what it means to today's reader.

When you learn to consistently find new and fresh things *in* the word of God, you will find an increasing excitement *for* the study of God's word. This is another major goal – a lifelong love of God's word.

ONWARD TO UNDERSTANDING

Finally, the true reward of discovery is understanding. By understanding I am not talking about the empty collecting of facts, or the increase of knowledge in the academic sense. I am talking about a true understanding, where knowledge is deeply taken in and applied. This kind of understanding will manifest itself on every level of life. This is the ultimate goal – a life transformed by the knowledge of God.

STUDYING INDUCTIVELY VS. “THE METHOD”

In the SBS we talk about "The Method" a lot. I think it is important to point out that what we are teaching you in the SBS is not "The Method" in the sense that this method defines inductive study. The method we teach is "an" inductive study method. In reality there are many methods of inductive study. Remember inductive study is more of an approach to the study of the word of God than it is any single method or technique. When we talk about "The Method" in the SBS context we are talking about the method that we will be using for this course. In its defense it is a sound inductive method that has been well tested by time and experience, but it is still only one of many. As long as we are drawing our conclusions from careful observation of the text in both historical and textual context, and not bringing our conclusions to the text for "verification" I think there are many helpful study techniques that can be used inductively.

With that said, we do have a specific set of study tools and techniques that we teach and require for the completion of this course. "The Method" that we use is actually a fairly large collection of study techniques. And it should be noted that you can study deductively while using these techniques as well. This "Method" is no guarantee that you are approaching the text inductively. It is instead a set of disciplines designed to help you maintain your inductive approach to the text.

As time goes by, good inductive students of the Word come to many dearly held conclusions. How does one maintain an inductive approach to the Word of God over time? How do we keep from becoming closed to the Word, fully convinced of our own opinions as time goes on? This is where the inductive approach comes into play and why it is a good thing to have a collection of techniques and disciplines to help us continue to let the text speak for itself, not only when we do our charts and assignments for the SBS, but every time we read the word of God from this time forward.

"The Method" we teach in the SBS is not an end - it is a beginning. The real goal of this course is to teach you to really hear what the Word is saying. To help you understand the difference between what the text actually says, and common opinions on these subjects (including yours).

It is my hope that this school will inspire you to love the Word of God and to enjoy the study of it for the rest of your life.

Tom Possin

OVERVIEW OF THE INDUCTIVE METHOD

OVERVIEW OF THE INDUCTIVE METHOD

STEP 1 - FIRST READING - OUT LOUD READING

Read the entire book through in one sitting

Look for:

Main Idea

Reason Written

Atmosphere

STEP 2 - SECOND READING - PARAGRAPH TITLES & STRUCTURE

First

Write your paragraph titles following the rules for paragraph titles. ⁵

Next

Identify the Structure of the Book.

Look for:

In Epistles:

- Look for the main idea or concept of the paragraph. Try to follow the authors flow of thought.

In Narrative:

- Look for the main plot of the story or stories. Try to follow the "Flow" of the story or stories.

In Poetry:

- Look for the main imagery.

Discover the structure of the book:

- Is there a primary way the author has divided the book? Is there a secondary way that the author has arranged the book?
- Find The Divisions and Sections
- Identify the Segments of the book. These will be your Vertical charts. The size of these segments will vary considerably depending on the type of literature, but generally they will be from 15 – 50 verses. Again these are only approximations.
- Find a key Verse
 - The Key Verse should encapsulate the main idea of the book and possibly even the reason written if possible.
- Make a Title for your book
- ***You must get your rough horizontal checked and approved by your staff at this point.***
- ***This must be done before you can proceed.***

⁵ See appendix for rules for paragraph titles

STEP 3 - THIRD READING - COLOR CODING (OBSERVATION)

Make observations and color code them in the text. This is an exploration and discovery step.

Do:

Color Coding:

- Using your colors from your color code sheet go through the book again color coding the important observations.
- Remember this is an observation step, you will generally be making more observations than you will need. This is fine, you can sort through and pull out the most important ones later.
- Let the text speak to you, observe as much as you can.
- If you observe themes developing, highlight these, this will help you later.
- Find a color scheme that works for you and be consistent. It will become second nature after a while.
- If you find things that shed light on the author, time of writing, or the situation of the Original Reader highlight these, they will be very useful in the next step.(BRI)

STEP 4 - BASIC REQUIRED INFORMATION (BRI)s

Do:

Follow the instructions in the Basic Required Information Chapter.

- Use the Bible as your primary source, Bible Dictionaries as your secondary external sources. Remember to include source references *and page numbers when applicable* for any external source used.
- Figure on spending 1 – 2 hours on this. You can add more later if you discover other important things while completing the rest of your assignment. For now, you want to focus on the *most important background information* so you can understand the *basic historical context* of this book and its *original readers*.

STEP 5 - FOURTH READING - INSIDE OBSERVATIONS (OBSERVATION)

Do:

Fill in the inside blocks of your Vertical charts with observations from the text.

Remember:

- Only Observations using exact words from Scripture can be used.
- Make sure you include any observations that you wish to explore in the out-sides of your charts. All Primary Observations must be included in your inside observations.
- As a prefix to each inside observation use the standard abbreviation given in the Observation chapter of this book to mark the type of observation.
 - Example: [who] Paul, apostle of Christ Jesus...
- If you were careful in your color coding you will find that this step is much easier.
- Think carefully because this step is the foundation of all the work that follows in your vertical chart.

(FIFTH READING - INCLUDES ALL THE FOLLOWING STEPS)

STEP 6 - OBSERVATION - IN DEPTH (STEPS 6 - 10 MAKE UP THE OUTSIDES)

What does this portion of the text really say?

Do:

Observations, Supporting observations, Supporting observation questions

- Pull out your main observations connecting them to the insides of your charts by colored "links" and by verse reference.
- Make any supporting observations necessary
 - Remember supporting observations add depth and detail to the primary observation. Don't try to do everything in one "build".
- Ask any relevant Supporting Observation questions
 - See Observation Chapter for more Information
- **Make sure your first "build" is made using observations that speak to the main idea or topic of the segment you are working on.**

STEP 7 - INTERPRETATIONS (INTERPRETATION)

Ask questions to discover what this text meant when it was written. Ask what it meant to the original reader, ask what the author was trying to say.

Ask 'why' questions. Why did the author say this? Why was this important to the original readers? Why has the author repeated this so often? Ask every 'why' question you can.

Ask questions about the context of this passage. Compare this with other similar passages. Ask how this fits in with the rest of what the author is saying in this segment, chapter, and book. Ask how this fits with other similar passages in other books.

See the interpretation chapter for examples of interpretation questions that you can use.

STEP 8 - TIMELESS TRUTHS & APPLICATIONS (APPLICATION)

What things are true regardless of the time or audience?

What do these truths mean to people today?

Do:

Timeless Truths – (TTs)

- Find at least one Timeless Truth per chart
- Make sure they are truly timeless
- Make sure they are applicable

Significance to the Contemporary Reader – (SCR)

- Apply this truth to the contemporary reader
 - Ask how this truth impacts today's society
 - Ask how this truth affects today's church
 - Ask how this truth affects you

UNDERSTANDING “BUILDS” AND “CLUSTERS”



We use the terms “builds” and “clusters” to describe different configurations of Observations, Interpretations, and Applications.

A “Build” is when you build on a primary observation, adding supporting observations, interpreting the observations, and then applying these observations and interpretations to the contemporary reader. You must have at least 1 build on each chart for it to be considered a complete chart. Your first build must be built around the main idea of the segment you are charting.

A “Cluster” is what we call a grouping that is less complete. Each individual cluster should be at least an observation with an interpretation linked to the observation. Clusters are useful for dealing with sub-points that the author may be making. Things you think would be significant to the Original Reader, the Contemporary Reader, or that contain a significant Timeless Truth, but that you do not wish to fully explore with a complete **“Build”**.

STEP 9 - CHART SUMMARY (INTERPRETATION)

In this step you must summarize the entire segment (Vertical Chart) into 2 or 3 sentences.

- This summary should give a good sense of the big picture of this segment (Vertical Chart)
- It should logically flow from the the segment title and insides
- This summary is required for the chart to be considered “Complete”

STEP 10 - THEMES (OBSERVATION)

In this step you must list any observations in this segment (Vertical Chart) that add to your understanding of the key theme(s) of the book.

Do:

Trace at least one theme through the book by noting any new material the author includes about your chosen theme. This information is contained in the “Theme Box” on your chart.

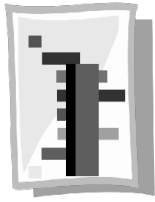
Remember you are looking for what was added to your understanding of the theme in this segment. Try not to repeat yourself.

Remember that a true theme will be repeated throughout the book. Therefore, you must make frequent observations of this theme if it is in fact a valid theme and not just a repeated idea.

Use a consistent format for writing your findings.

In addition, you may do “Builds” or “Clusters” on your chosen theme or other themes you discover throughout the book, if you feel it is helpful in drawing out the meaning of the text.

WHAT IS A COMPLETED CHART?



For a chart to be considered complete it must include the following items:

- A Title and References
- Good coverage of the text on your chart “insides”
- At least one complete Build including TT/App.
- A Chart Summary

STEP 11 - FINAL THEME SUMMARY (INTERPRETATION/APPLICATION)

In this step you need to review all the theme observations you have traced in your theme boxes and summarize them. The intention of this step is to “connect the dots” made up of all the previous points made by the author regarding this theme. Combining them to form a cohesive summary of what the author has to say about this theme in the book.

Do:

- Write a 3 paragraph summary for your theme. One paragraph summarizing the theme, one paragraph covering what it meant to the Original Reader, and one paragraph covering what it means to the Contemporary Reader.
- Make sure that it takes into account the points previously documented in your vertical charts.

STEP 12 - FINAL APPLICATION (APPLICATION)

Make a final Personal Application of one of the Timeless Truths from your charts.

Do:

Take some time and pray before you attempt this step. This step is where you invite God speak to you from this book allowing Him to make significant changes in your life. Remember if nothing in your life changes, nothing has happened. A small change is better than a big idea that is never acted on.

- Write a Timeless Truth – Include its verse reference.
- Describe **what you feel God is saying to you** in this Timeless Truth.
- Describe **what you are going to do in response** to what God has said.
- Make sure that your final application is:
 - Personal
 - Specific
 - Do-able

HISTORICAL BACKGROUND

BASIC REQUIRED INFORMATION (B.R.I.)



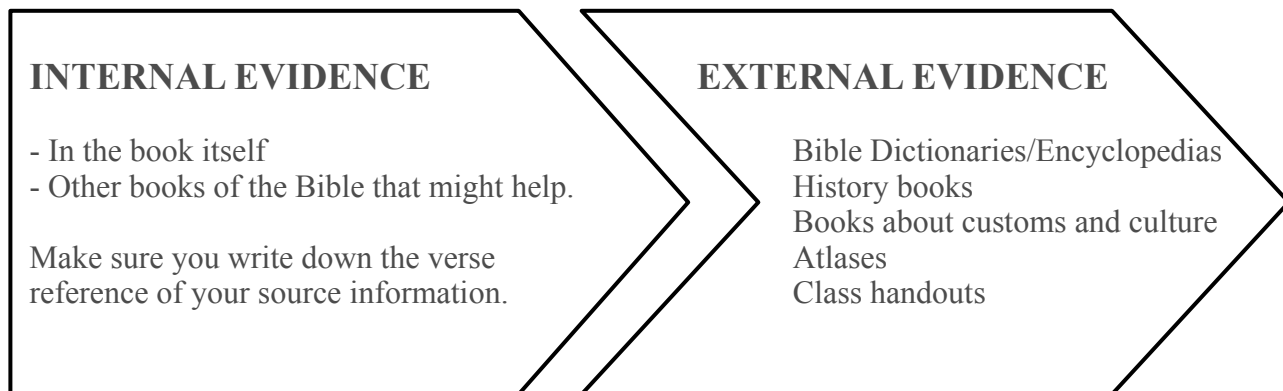
KNOWING THE HISTORICAL BACKGROUND OF A BOOK IS NEEDED TO DO GOOD INTERPRETATION.

- It will give information about the situation of the reader/hearer and the author. It will help us understand why the author wrote the book and how the original reader/hearer would have understood it.
- Answering the Basic Required Information (B.R.I.) questions will give you a good overview of the Historical Background.



INTERNAL AND EXTERNAL EVIDENCE

- In answering the B.R.I. questions you always need to look at Internal Evidence first. After that you can look at External Evidence.



- Use more than one external source; different dictionaries will show different opinions.
- **ALWAYS** give credit to your source!
- As you read through the text, mark verses that will help you with the Historical Background.
- You need to do the B.R.I. **before** you start your vertical charts because it will be key in interpreting the book. If needed, you can add or change information after you are done charting.
- Support and defend your answer. Dialog with external sources, **don't just copy them.**

BASIC REQUIRED INFORMATION - THE B.R.I.

Put your answers on a separate sheet of paper. Begin to think about the answers to these questions after you have done your paragraph titles. During your color coding, you can also be gathering internal evidence. Be sure and use internal evidence first (the text) and external evidence (outside sources) second. Give credit to any outside sources. Do not copy or simply cut and paste from an external source, but summarize your findings in your own words. After giving internal and external evidence, you need to give your conclusion. Defend and support your answers; **tell why** you came to the conclusion you did. **ALWAYS** give proper credit to any external source you use.

BASIC REQUIRED INFORMATION - EPISTLES

I. Critical Method

a) Authorship – Who wrote the book?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

b) Dating – When was the book written? Where was the author when he wrote it?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

c) Recipient – Who was the book written to?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

II. Historical Method

a) What is the historical setting of the book? What is the culture of the audience? (Write at least two paragraphs, use lecture notes, Bible dictionaries, and include references)

If it is an epistle, answer the following questions:

- ▶ **When was the church founded?** - Include references from the book (use Acts when possible as well)
- ▶ **Who makes up the church?** - Include references from the book (use Acts when possible as well)
- ▶ **What are their strengths and weaknesses?** - Include references from the book (use Acts when possible as well)

III. Literary Method

a) What type of Literature is this book? (Epistle, Narrative, apocalyptic, wisdom, etc)

If it is an epistle answer the following question:

b) What are the references of the following parts?

- ▶ Name of Author
- ▶ Greeting
- ▶ Prayer, wish and/or thanksgiving
- ▶ Body of the letter
- ▶ Final Greeting

IV. Survey Method

a) What is the Main Idea of the book? (Write out two/three sentences)

b) What is the major reason that the book was written? (Write out two/three sentences)

BASIC REQUIRED INFORMATION - OLD TESTAMENT NARRATIVES

(Genesis Through Esther)

I. Critical Method

a) Authorship – Who wrote the book?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

b) Dating – When was the book written? Where was the author when he wrote it?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

c) Recipient – Who was the book written to?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

II. Historical Method

a) What is the historical setting of the book? What is the culture of the audience?
(Write at least two paragraphs, use lecture notes, Bible dictionaries, and include references)

b) What was God doing in Israel's history at the time?

c) What people/leaders did God use and how?

d) Who were the surrounding nations? What is their importance in this book? Were they allies or enemies?

III. Literary Method

a) What type of Literature is this book? (Epistle, Narrative, apocalyptic, wisdom, etc)

IV. Survey Method

a) What is the Main Idea of the book? (Write out two/three sentences)

b) What is the major reason that the book was written? (Write out two/three sentences)

BASIC REQUIRED INFORMATION- PROPHETS

I. Critical Method

a) Authorship – Who wrote the book?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

b) Dating of the Spoken Prophecies & Audience(O.H.) – When were the prophecies spoken? Who were they spoken too? Where were they spoken?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

c) Dating of the Book & Recipients(O.R.) – When was the book written or compiled? Who was the book written to? Where were they written(if different than above)?

- ▶ **Internal Information** (Include references from scripture)
- ▶ **External Information** (Use at least two outside sources (ESV can be your third source), include references, use your own words and use sentences)
- ▶ **Conclusion** (Weigh internal and external information and write down in sentences what you think and why)

II. Historical Method

a) What was the political situation? (Use your Kings profiles/timeline, Bible dictionary, lecture notes, be sure to attribute all references.)

- ▶ Who were the world powers?
- ▶ What was Israel and/or Judah's political situation? Were they powerful/weak/oppressed? Who was king, and was he a good king? What happened during his reign?
- ▶ What were the important battles and alliances?

b) What was the religious situation in Israel and/or Judah?

c) Who were the contemporary prophets?

III. Literary Method

a) What is the type of Literature? (narrative, apocalyptic, wisdom,poetry, etc – If more than one is used please list all literature types the author uses)

IV. Survey Method

c) What is the Main Idea of the book? (Write out two/three sentences)

d) What is the major reason that the book was written? (Write out two/three sentences)

OBSERVATION

INTRODUCTION TO OBSERVATION

In the Inductive process the first step is gathering information. This is the Observation step. This step is the foundation of the entire process. Your Interpretations and Applications will be no better than your observations, so Do Not Rush This Step.

In this step you are basically answering 4 questions.

Who, What, Where, and When - NOT WHY! (That is Interpretation).

(Of course there are more detailed questions than these. See the following sections for help in making your observations.)

There are Two Parts to Observation

- A) Primary Observation
 - This is the main point you wish to explore.
- A) Supporting Observations
 - These are other observations that support or shed more light on your primary observation.
 - Supporting observations should be pulled from related verses, near the primary observation.
 - These supporting observations include both new observations that support the Primary Observation and observation questions explained in the section titled "Tools for Supporting Observations".

LOOK, LOOK, LOOK...
Do not hurry through Observation!

In your first reading you may not seem to find much, but keep looking. Remember everything else you do is built upon the observations that you make in this step. With each reading you will find more.

You can not properly interpret that which you have not fully examined.

EXPLANATION OF OBSERVATIONS

Observation	Examples
1. Find repeated words [rw].	● Gal: grace, law
2. Observe repeated ideas[ri] and themes[t].	● 2 Thess: suffering, second coming
3. Observe key words[kw]. <ul style="list-style-type: none"> ● They are key because their meaning is essential in understanding a passage. Sometimes repeated. 	● Gal: Justification
4. Observe who[who]. <ul style="list-style-type: none"> ● Main characters, people, people groups, author, audience. 	● Titus 1:10-12: Circumcision Party, Cretans
5. Observe Pronouns[pn]. <ul style="list-style-type: none"> ● I, you, she, they, mine, yours, his, their, who, me, etc. 	● Titus 1:1 Paul, a servant of God
6. Observe Events[E]. <ul style="list-style-type: none"> ● Events taking place. ● Actions taken ● Actions responded to ● Order of these events. ● This is basically the “What” question <ul style="list-style-type: none"> ○ What is happening in the text? 	● Mark 13: Interchange between you and they
7. Observe geographical locations[gl] Use a map to help.	● Titus1:5 - Where is Crete? ● Acts: Follow Paul's journeys.
8. Observe where[wr].	● Eph 2:6 “...and made us sit with him in <u>heavenly places</u> in Christ Jesus...”
9. Observe when/time element[wn]. <ul style="list-style-type: none"> ● Before, after, during, while, then, until, when, etc. 	● Eph 1:4 “...he chose us in him <u>before</u> the foundation of the world...” ● Matt 27:63 - “ <u>After three days</u> I will rise again.”
10. Observe verb tenses[vt].	● Eph 2:4-5 “But God... <u>made</u> us alive together with Christ” (past tense) ● Col 1:24 “Now I <u>rejoice</u> in my sufferings...” (present tense) ● 2 Tim 4:4 “... <u>will</u> turn away from listening to the truth” (future tense)
11. Observe contrasts[con]. <ul style="list-style-type: none"> ● Simple contrasts can be identified by the conjunction “but”. ● Broader contrasts of ideas, people, events. 	● Philemon 14: “...not by compulsion <u>but</u> of your own free will.” ● Col 3:5-17 Put to death <u>vs</u> Put on. ● Titus 1:5-16 Character of elders <u>vs</u> Character of circumcision party.
12. Observe comparisons[com]. <ul style="list-style-type: none"> ● Often comparisons are introduced by the words “like” “or” “as”. ● Also look for comparisons of ideas, events, attitudes, etc. 	● Phil. 17 “...receive him <u>as</u> you would receive me.” ● Ezek 16:48 “your sister Sodom and her daughters have not done as you and your daughters have done.”
13. Observe conditional statements[cnd].	● Gal 6:3 “For <u>if</u> any one things he is something, when he is

Observation

- If... (then...)

14. Observe **connectives[cnc]** that reflect reasons, results, and conclusions.

- Therefore, yet, however, likewise, so then, nevertheless, so that, because, for, etc.

15. Observe:

- Commands[cmd]
- Advice[adv]
- Promises[prm]
- Warnings[wrn]
- Predictions[pred]

- Observe the **author's logic[al]** in his argument. (see also "Progression")

● 16. Observe **Progression[prg]**.

- Does the author move to a climax?
- General to specific?
- Statement to an illustration?
- Teaching to application?
- Problem to solution?

17. Observe **Laws of composition[loc]** the author uses.

(see section on "Laws of Composition")

18. Observe **beginning and end[be]** of passage or book.

19. Observe **Questions and answers[qa]**.

20. Observe **illustrations[ill]**.

- Illustrations from Scripture, everyday life situations, personal experiences, etc.

21. Observe **Old Testament[ot]** quotations.

22. Observe **Figures of speech[fos]**.

(See section on "Figures of Speech")

23. Observe **summary statements[ss]**.

Examples

nothing, he deceives himself."

- Phil 2:8-9 "... and became obedient unto death, even death on a cross. **Therefore** God has highly exalted him..."
- Phil 2:25-26 "I have found it necessary to send to you Epaphroditus..., **for** he has been longing for you all..."
- Phil 2:14: "Do all things without grumbling of questioning..."
- 1 Tim 5:23: "No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments."
- John 4:14: "...but whoever drinks of the water I shall give him will never thirst..."
- Phil 3:2 "Beware of the dogs, beware of the evil workers..."
- Mark 13:26: "And then they will see the son of man coming in the clouds..."
- Hebrews: Jesus is superior to prophets, to angels to Moses, etc.
- Mark 2:1-3:6 several confrontations between Jesus and the Pharisees ending with the climax that they want to kill Jesus.
- 1 Cor 12:7-11 "To each is given the manifestation of the spirit" followed by the different gifts.
- Luke 10:29-37 "Who is my neighbor?" Jesus answers with parable of the good Samaritan.
- Gal 3:23-4:7 statement "We were confined under the law" followed by several illustrations.
- Eph 1-3 = Teaching, Eph 4-6 = Application
- 1 Cor 5:1-13 Vs 1 gives the problem, the rest gives the solution.
- Mark 11:11-33 Interchange between Temple/Fig tree
 - Eph 1-3 theology passage begins and ends with praise.
 - Mark 10:2-9 Pharisees asked Jesus "Is it lawful for a man to divorce his wife?" followed by the answer.
 - Gal 3:19 "Why then the law?" followed by the answer.
 - Gospels: Parables
 - Prov 6:6-8 : Ants
 - Gal 3:6 "Thus Abraham 'believed God, and it was reckoned to him as righteousness'."
 - Matt 23:27: "You are like whitewashed tombs" = **Simile**
 - Num 1:45: "So, the whole number of the people of Israel...was 603,550"

Observation

24. Observe Oracles
- Lawsuit Oracles [lsO]
 - Woe Oracles [wO]
 - Promise Oracles [prO]
25. Observe **emphatic statements[ems]**.
- Truly, behold, indeed, I tell you, I Paul, verily, etc.
26. Observe **lists[lst]**.
- A list has 3 or more elements
27. Observe **atmosphere, moods, and emotions[ame]**
- Gentle, joyful, angry, rebuking, etc.
28. Observe **Descriptive Words[dw]** or phrases.
- Adjectives and Adverbs usually
 - Often used in Supporting Observations
 - Generally not a good Primary Observation.
29. List things you **do not understand[?]**.

Examples

- These are only used in the prophets.
- Mark 12:43 “**Truly**, I say to you...”
- Gal 5:22-23 “The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.”
- Gal 3:1 “O foolish Galatians!”
- Philemon 1 “Paul, a prisoner for Christ Jesus”
- Col. 2:18: self-abasement.
- 2 Thess 2:2: man of lawlessness.

In completing your assignments you will automatically do the following observations:

- Paragraph Titles (reflect main idea of the paragraph)
- Inside Observations (main points of the paragraph)
- Main Idea of the whole book
- Types of Literature found in the book (see section “Types of Literature”)
- Structure and Composition (used for Horizontal)

SUPPORTING OBSERVATIONS

Once you have made an observation that you wish to explore you will need to learn as much about that observation as you can from the text. You do this by making Supporting Observations (SO). Supporting Observations are essentially other observations **from the text** that provide more information regarding your first or Primary Observation.

For Example:

Philemon 1: **Paul, a prisoner of Christ Jesus**, and Timothy our brother,
To Philemon our dear friend and co-worker,

Primary Observation: v1 **Who** – Paul

Supporting Observations:

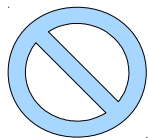
- Descriptive Word – v1 a prisoner of Christ Jesus
- Who – v1 Timothy our brother
- Who – v1 To Philemon
 - Descriptive Words:
 - dear friend
 - Co-worker

You will notice that by making just few additional observations we now know much more about Paul and his relationships to the others mentioned in this letter. And we have learned this simply by looking carefully at **what the text says**. Obviously, this is not all that can be observed about Paul but it is not necessary to gather all information at once since you will be making other Primary Observations in which you can explore other aspects of the letter.

Look at the text carefully and let it speak. Be careful of the temptation to look for things that support your own preconceived ideas and not see what the text says.

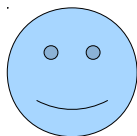
Remember: Observation is discovering **What the Text Says**

SUPPORTING OBSERVATIONS ARE NOT:



- **What the text means.**
- **Summarizing the text**
- **Making conclusions**

SUPPORTING OBSERVATIONS ARE:



- **Additional Observations that add depth and detail to the Primary Observation.**
- **Closely Related to the Primary Observation.**
- **Questions about the text that shed light on what the text says. (see next page)**

TOOLS FOR SUPPORTING OBSERVATIONS

OBSERVATIONS:

Most of the Observations that you use for your Primary Observations are useful as Supporting Observations as well.

DESCRIPTIVE WORDS:

These are words or short phrases that add meaning to the initial observation.

Example:

Primary Observation(P.O.): Atmosphere – Love

Supporting Observation(S.O.): Descriptive words – Paul a prisoner

Example:

Primary Observation (P.O.): Who – Paul

Supporting Observation(S.O.): Descriptive words – a prisoner of Christ Jesus

EXAMPLE QUESTIONS FOR SUPPORTING OBSERVATIONS

<i>Observation</i>	<i>Possible Examining Question</i>
1. Repeated words	How often repeated? In what context is it used? What is said about it?
2. Themes/Repeated ideas	What is said about the theme? What are the different aspects? (E.g. "Suffering" Who is suffering? When are/will they suffer? How? What kind of suffering? Reason for suffering? Result of suffering?)
3. Key word	Does the author define it?
4. Who	What is said about the person/people group in the text?
5. Pronouns	To whom does the pronoun refer? Is a certain pronoun repeated often? Is there a change of pronouns? Does the author include himself?
6. What	What events are taking place? What is the order of events?
7. Geographical location	What is said about it in the text?
8. Where	What is said about it in the text?
9. When/Time Element	Is it past, present, future? Does it show an order of events?
10. Verb tenses	When do certain events take place? (Past, present, future?)

Observation	Possible Examining Question
11. Contrast	What/who is contrasted? Is the contrast throughout the paragraph/section/book?
12. Comparison	What/who is compared? Is the comparison throughout the paragraph/section/book?
13. Conditional Statement	What is the condition? What is the result?
14. Connective	What is being connected? What does the connective refer back to? Does it show a reason? Does it show a result? Does it show a conclusion?
15. Commands, Advice,...	Who is giving the command, advice etc.? Who is it directed to?
16. Author's Logic	How does the author show his train of thought? What laws of composition does he use?
17. Progression	Does the author move to a climax? General to specific? Question to answer? Statement to illustration? Teaching to application? Problem to solution?
18. Laws of Composition	What law of composition is used?
19. Beginning/End	Are they addressing the same subject? Are there repeated phrases of ideas?
20. Question/Answer	Who is asking the question? Who is answering?
21. Illustration	What is illustrated? Is it from every day life/personal experience? Is it a quote from other sources? Is it a quote from Scripture?
22. O.T. Quotations	How does the author use the quote? To support his argument? As illustration? How is this used in the original? What is the context of the original quote?
23. Figure of Speech	What F.O.S. is used? (see "Figures of Speech") How does the author use it? What is the mood that goes along with it?
24. Summary Statement	What is the author summarizing?
25. Emphatic Statement	What is the author emphatic about?
26. List	What is the list about? Are there categories within the list? Is the list complete/exhaustive? What is missing in the list?
27. Atmosphere	What atmosphere words are used? Is there a change of atmosphere?
28. Things you don't understand	What does the text say about it?

Example:

P.O. Repeated Word – Brother

S.O.(question) How many times repeated?

4 X's (vs. 1, 7, 16, 20)

S.O.(question) How Used? (context)

Vs.7 Paul to Philemon – "saints refreshed through you, my brother"

Vs.16 Paul about Onesimus – "more than a slave, a beloved brother"

Vs.20 Paul to Philemon – "...brother, let me have this benefit from you...Refresh my heart in Christ"

PO: Theme – Unity (Eph. 2:14-22)

S.O.: What is said about the theme?

Vs.14 – "he made both groups into one and broken down dividing walls"

Vs.15 – "he might create in himself one new humanity in place of two..."

Vs.16 – "one body through cross"

S.O.: Connective (vs.17&18) – peace to those near and far – both access in one Spirit to Father

S.O.: Pronoun (vs.20&21) – In Him: whole structure joined together, grows into holy temple, built together spiritually

PO: Progression (Gal.3:23-4:7): Statement to an illustration

S.O.: Time Element – "Before faith, imprisoned under the law" (vs.23)

S.O.: Contrast: (vs.24-25) – Law was guardian until Christ (vs.24&25)

BUT

Now no longer subject to guardian

S.O.: List: Neither: (vs.28-29)

Jew or Greek

Slave or free

Male or female

**all one in Christ – Abraham's offspring, heirs to promise

S.O.: Illustration: (4:1-4:7)

Heirs, when minors, no better than slaves until date set by father

When fullness of time – God sent son – receive adoption as children

No longer slave but son, if son – heir through God

IN REVIEW:

- All Observation is about what the text says.
 - NEVER about what it means – that is Interpretation and Application.
- Primary Observations are the main thing you wish to explore in the build or cluster
 - Supporting Observations are closely related Observations that add detail and depth to the Primary Observation.

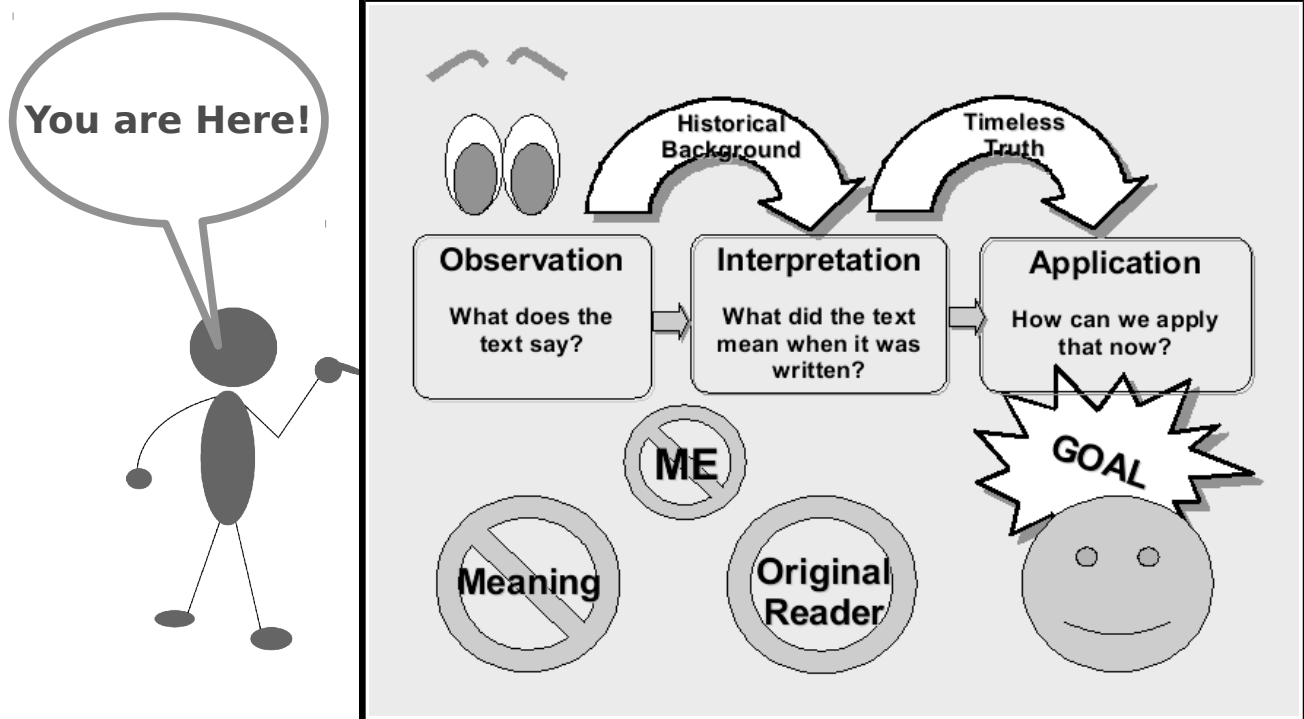
DO'S AND DON'TS

● Do:

- Learn as much as possible about what the text says.
- Make as many Observations as time and space allow.
- Answer Who, What, Where, and When as completely as possible on each chart.
- Learn to choose Primary Observations that will lead to a fruitful exploration of the Author's Intentions in the book. (This will take practice.)
- Keep your Supporting Observations closely related to your Primary Observations. (It is better to use additional builds and clusters to cover other aspects of the passage.)

● Do NOT:

- Summarize the text.
- Draw conclusions about meaning or significance.
- Make unrelated observations just to "fill space".
- Ask Why.



THEMES

One of the things that you are going to want to observe as you go through the text are themes. A theme is a repeated idea, concept, teaching, or issue that the author is trying to convey to the audience that is interwoven through the text.

Themes are generally only traced in medium to large books because in smaller books it is generally better to observe repeated ideas rather than a theme. Think of themes as consistently repeated ideas throughout a book.

TIPS FOR IDENTIFYING THEMES:

- Make sure that the theme is repeated enough throughout the book to qualify it as a true theme and not simply a repeated idea.
- Make sure that this is an intended theme used by the author. Do not try to force themes on the text. Your progressions, authors logic/intent should be consistent with your theme if it is indeed a true theme.
- Remember literary context. Your theme must fit naturally with the rest of the text or it is likely not a true theme.
- A theme is more than just a repeated word – you will have to look at concepts. If you are tracing the theme of “unity” for example, the actual word unity will not always be used. The author may talk of things that lead to unity without actually using the word “unity”.

THEME OBSERVATIONS:

On each chart you will be tracing a theme or themes. You will want to keep your theme observations together and in a consistent place on your charts. If no new information about this theme is added in this chart you may list your theme and write “Nothing Observed” beneath your theme. Be sure to include the verse references for you theme observations and a short statement of what is added.

This is an observation step – however it is part of the outsides of your chart and therefore does not have to be limited strictly to words from the text.

FINAL THEME SUMMARY:

When you have completed your charts and made all your theme observations in your theme boxes you now need to put all these observations together into a coherent picture of what the author is saying about this theme. We call this step the “Final Theme Summary”.

The goal of the summary is to put the observations you have made throughout the book into a readable and understandable narrative of what the author says about this theme. You are now assembling the details you have discovered into a big picture overview of this theme. Verse references are not needed unless specifically quoted.

THE STRUCTURE OF THE FINAL THEME SUMMARY:

- The Final Theme Summary is done on a the same page as your final application and should be about three paragraphs long.
 - The first paragraph should be a summary of the theme.
 - The second paragraph should focus on the theme from the Original Readers(OR) point of view.
 - The third paragraph should focus on the theme from the Contemporary Readers(CR) point of view.

FIGURES OF SPEECH

A Figure of Speech is a literary mode of expression in which words are used out of their literal sense to suggest a picture or image.

SIMILE- A direct comparison of two things that are essentially different. Characterized by use of like, as, and so.

Example: James 1:10-11, S.o.S. 2:2-3,
Matt. 23:27

METAPHOR- An indirect comparison of two things. Asserts that one thing is another. Substitution of the name of one thing for another. Like a simile but the connectives of like, as and so are left out.

Example: Gal. 2:9 - "pillars", Prov. 23:27,
Matt. 3:7 - "you brood of vipers"

ALLEGORY- An extended metaphor that has the form of a story.

Example: Literature - Pilgrim's Progress,
Screwtape Letters.
Scripture -Gal. 4:21-31

ANALOGY- A rather full comparison showing several points of similarity between unlike things.

Example: John 15:1-9 - "vine and branches"

IRONY- Implies something different, even the opposite of what is stated. Used for the effect of humor or sarcasm.

Example: I Cor. 4:8 and 6:5

PERSONIFICATION- The attribution of life or human qualities to inanimate objects.

Example: Prov. 9:1-3, Prov. 8, Gal. 3:8

APOSTROPHE - Addressing or speaking to things, abstract ideas or imaginary objects.

Example: I Cor. 15:55 - "O death, where is
thy sting?"

HYPERBOLE- Exaggeration, not with the intent to deceive but to emphasize and intensify an impression.

Example: Gal. 4:15 - "You would have
plucked out your eyes and given them to me." *Mark 9:43 - "If your hand causes you to sin, cut it off..."*

RHETORICAL QUESTIONS- These are questions posed for which the author doesn't expect an answer.

Example: I Cor. 1:13 - "Is Christ divided?
Was Paul crucified for you?"
Matt. 7:16 - "Are grapes gathered from thorns?"

LITOTES- The use of understatement. It is the opposite of hyperbole and is often used as irony.
Example: Acts 15:2 - "no small discussion"

METONOMY - The substitution of one term for another.

Example: Rom. 3:30 - "Circumcision" for
"Jews", Gal. 3:19 - "Seed" for
"Jesus"

SYNECDOCHE- Part of something is mentioned but the whole is meant.

Example: Gal. 1:16 - "Didn't confer with
flesh and blood", James 4:8b

EUPHEMISM - The substitution of a mild, indirect or vague expression for a harsh, blunt one. Euphemisms are used to indirectly discuss such topics as bodily functions, anatomy or unpleasant topics.
Example: Gen. 4:1, Is. 7:20, Deut.28:56,57.

ANTHROPOMORPHISM- The practice of describing God in human terms as if he has hands, feet, a face, etc.

Example: Ex. 24:10, John 10:29, Matt.18:10.

TYPES - A type prefigures something or someone to come. A prefiguring symbol such as an Old Testament event prefiguring an event in the New Testament: the Passover foreshadows Christ's sacrificial death (I Cor. 5:7). It is best to have the type explicitly mentioned in the New Testament.

Example: Romans 5:14,1 Cor. 15:45,
John 3:14,15.

SYMBOLS- Something that stands for another meaning in addition to its ordinary meaning. It is usually a visual image that represents an invisible concept. In interpreting symbols one is not free to impose his own interpretation but he must discover the author's intention by taking into consideration the culture, principles of interpretation, the overall message of the book and in many cases the author's own specific definition.

Example: Rev. 1:12,20.

INTERPRETATION

INTRODUCTION TO INTERPRETATION

➔ INTERPRETATION IS DETERMINING WHAT THE BOOK OR PASSAGE MEANT WHEN IT WAS FIRST WRITTEN.

Interpretation is not what it means to the 21st century reader.

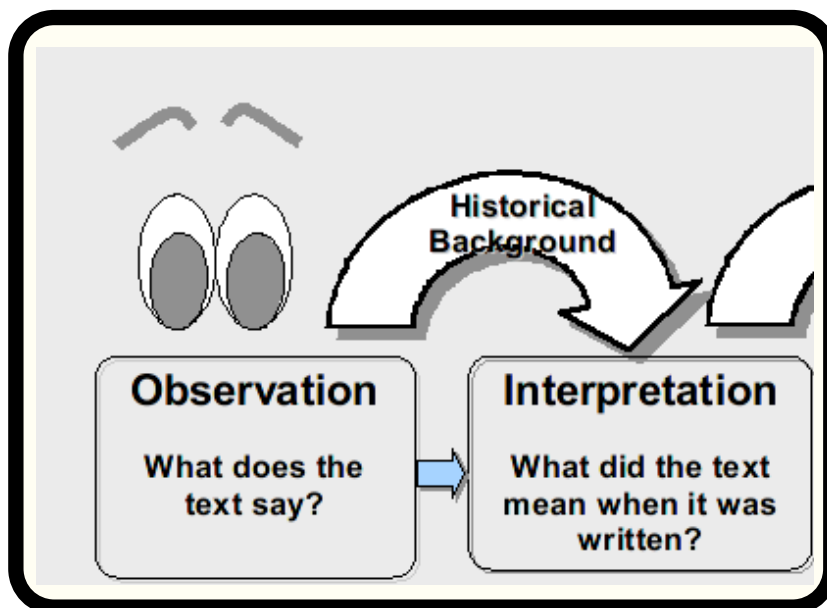
With interpretation you need to consider:

- Author
- Original Reader – the people to whom the book was written.
- Original Hearer – the people that were present when the actual events took place and heard the words that were spoken. (E.g. the people who heard Jesus teach) There will not be an Original Hearer for each book.
- Historical and Cultural Background.
- Literary context.

➔ INTERPRETATION BUILDS ON THE FOUNDATION OF OBSERVATION.

- Thorough observation results in better interpretation.
- **Observation** focuses on "**What does the text say?**"
- **Interpretation** builds on that and asks, "**What did this mean when it was written?**" or "**Why is this said to the Original Reader?**".
- Interpretation is where you begin to discover what the text meant to the author and the original reader/hearer.
- Historical and cultural Background is crucial in this step.

Understanding the "Historical Background" is the bridge between observation and Interpretation.



THREE TYPES OF INTERPRETATION QUESTIONS

1. QUESTIONS THAT DEFINE THE MEANING OF THE PASSAGE

After you have made your observations and have studied the author, audience, and historical background you are ready to start asking questions to discover the meaning of the text. Remember that the meaning we are after is the meaning to the original reader and the author. The passage's implications for today will be looked at in the application process.

Questions like those below fit in this category:

- What are the **author's concerns, convictions, and emotions**? What is the **author's logic**.
- What are the **original reader's/hearer's concerns, questions, struggles, problems, emotions, strengths, and weaknesses**?
- Ask **meaning** questions.
 - Meaning to the original reader/hearer?
 - Meaning of Figure of Speech?
 - Meaning of a word, term or concept?
- Look at context of passage and book, other writings of author, etc.
- What is the **Historical Background**?
 - What is the situation of the reader/hearer? (see #2)
 - What events took place that are relevant to the reader's situation and when did they take place?
 - Are there political and geographical factors that need consideration?
 - Are there cultural issues that need consideration?

Consider the Literary context. Context is the connection of thought that runs through a passage.

- Ask questions like: How does a certain passage fit with the rest? What is the author's train of thought? How does he build his argument? How and why does the author use certain "Laws of Composition".
- Context needs to be considered on various levels:
 - Immediate: the surrounding verses
 - Section: within the section of the horizontal
 - Book: how does it fit within the big picture of the book? What was the author's purpose for writing the book?
 - Bible: How does it fit within the big picture of the whole Bible?
- Scripture interprets scripture. Scripture will not contradict scripture.
- The New Testament interprets the Old Testament.
- Use clear passages of Scripture to interpret obscure passages.
- Generally you will work from the Big Picture down to the details.

2. QUESTIONS TO DISCOVER THE REASON THE PASSAGE WAS WRITTEN

Now that you have discovered what you can about the intended meaning of the passage you can begin to work through the reasons behind the passage. Ask as many why questions as time permits, it is vital if you are to gain an accurate understanding the text.

- Bombard the text with **Why**-questions.
 - Why is this said?
 - Why is this repeated?
 - Why is this **significant** to the original reader?
 - *In the Old Testament* – Why is this significant to the N.T. reader?(This question is only used when charting an O.T. Scripture that is quoted in the N.T.)
 - Or any other why question that helps you understand the author or the original reader.

3. QUESTIONS TO DISCOVER THE IMPLICATIONS OF THE PASSAGE

Now you can expand your questions to search for the implications of the passage. Once we understand the intended meaning of the passage and the reasoning that underlies it, we can begin to connect these ideas with the other points the author is making and draw conclusions about what is being implied to the original readers and hearers of this message.

- What understanding and resulting actions would this have produced in the original reader or hearer?
- What would be the implications of this truth in the original readers or hearers situation?
- What does this imply about the author, his situation, intentions, goals, or general mindset?

ORIGINAL READERS AND ORIGINAL HEARERS

What's the difference?

Original Readers (O.R.)

The Original Readers were the original recipients of the book. Their situations and problems are the context of all the author is saying. Therefore, the more we can understand of these people and their situation and culture, the more accurate our interpretations will be.

Original Hearers (O.H.)

The Original Hearers are the people in the stories. They are the disciples Jesus was instructing. Or they were the Pharisees and Sadducees that were debating with Jesus. The Original Hearers and their issues, questions, and responses often make up a good deal of the historical narratives of the Bible.

The Difference between the two

The reason we make a clear distinction between the two is that there may be tremendous differences between the O.R. and the O.H. The O.R. may be living many years later in a very different situation than the O.H. They may even be of a different culture, as is the case in many new testament writings.

POINTS TO CONSIDER WHILE DOING INTERPRETATION

1. Does the author give his own interpretation? Does he interpret his use of symbols? Does he state why he wrote the book?
2. When the author quotes Scripture, look up the quoted passages and observe their context. Why does he use this passage? Does it prove a point, illustrate a truth, support the author's argument or contribute to the emotion of the passage?

Remember that when an author quotes part of a verse it is assumed to be taken in the context of the whole. Just as we do with a familiar song or well known saying. When we quote a part - the whole is expected to be known and considered.

3. Have I taken into consideration the type of literature and how it should be interpreted?
4. Is this literal or figurative (Figures of Speech) language? Interpret accordingly.
5. Read the book or passage in a different translation. Do not build too much significance into a specific word order or a single word. When it seems that a word or a specific word order is very important make sure that you consult a few other translations. This will help keep you from confusing a single translation's preferred choice of words, with the inspired word of God. ***Remember, the Bible was not written in English.***
6. Interpret the Scripture in a simple fashion. Do not treat the Scripture in a mystical fashion. Interpret the Word of God in a natural, normal sense as you would any other book. This means that you do make allowances for different types of literature, figures of speech and elements of composition.
7. It is very important to do thorough observation first. You must gather facts before making conclusions. Use material gained in observation to back up your interpretation. If you're having difficulty with interpretation, go back and do more observations.

INTERPRETATION EXAMPLES

PO: Repeated Word – Brother

SO(question): How many times repeated?

4 X's (vs. 1, 7, 16, 20)

SO(question): How used? (Context)

Vs.7 Paul to Philemon – “saints refreshed through you, my brother”

Vs.16 Paul about Onesimus – “more than a slave, a beloved brother”

Vs.20 Paul to Philemon – “...brother, let me have this benefit from you...Refresh my heart in Christ”

INT –

Meaning? Paul is calling both Philemon and Onesimus brother

What does Paul imply by calling them both "brother"? In Christ there is equality, it doesn't matter that Onesimus is a slave and has "a past".

What does this mean to Philemon (OR?)? The way Paul loves Philemon is the way Philemon should love Onesimus. Philemon needs to forgive and accept Onesimus as his equal.

PO: Theme – Unity (Eph. 2:14-22)

SO(question): What is said about the theme?

Vs.14 – “he made both groups into one and broke down dividing walls”

Vs.15 – “he might create in himself one new humanity in place of two...”

Vs.16 – “one body through cross”

SO: Connective (vs.17&18) – peace to those near and far – both access in one Spirit to Father

SO: Pronoun (vs.20&21) – In Him: whole structure joined together, grows into holy temple, built together spiritually

INT –

Context? Vs.11 talking to Gentiles

What does this imply? The Gentiles might be having a hard time with their identity and where they fit into the picture as Christians.

AC? The common denominator is Christ and what He did on the cross.

Historical Background (HB?)? Ephesus was a place with many pagan practices and the church was filled with both Jews and Gentiles coming from all walks of life.

Meaning to the Original Reader (OR?)? The Gentiles need to keep perspective that there are no longer two groups but one group going after the same goal. They need

to pull together with their fellow Christians and love one another so they can be an example to those around them and bring more to Christ.

PO: Progression (Gal.3:23-4:7): Statement to an illustration

SO: Time Element – “Before faith, imprisoned under the law” (vs.23)

SO: Contrast: (vs.24-25) – law was guardian until Christ (vs.24&25)

BUT

Now no longer subject to guardian

SO: List: Neither: (vs.28-29)

Jew or Greek

Slave or free

Male or female

**all one in Christ – Abraham’s offspring, heirs to promise

SO: Illustration: (4:1-4:7)

Heirs, when minors, no better than slaves until date set by father

When fullness of time – God sent son – receive adoption as children

No longer slave but son, if son – heir through God

INT –

Why progression? The Jews were having a hard time understanding that they are justified by faith alone and not works. They need to see their position in Christ and to know that it isn’t about their race or what they can do but what Christ did and how he sees them as part of his family. They can’t do anything to deserve it, just like Abraham was before the law and was justified by faith alone.

AC? Paul knows the law and was, at one time, zealous to live out that law completely (LC: 1:13ff) until he came to know Christ. He wants them to get the fact that living under the law will not give them freedom.

Why important? The Galatians need to see the freedom that they have in Christ so they are an example of the true gospel of grace and so they aren’t tempted to return to their old ways.

APPLICATION

APPLICATION

HOW DO THE TIMELESS TRUTHS OF THIS BOOK OR PASSAGE RELATE TO MY LIFE IN THE 21ST CENTURY?

APPLICATION BUILDS ON YOUR OBSERVATIONS AND INTERPRETATIONS.

- The quality and depth of your application will depend on quality and depth of your observation and interpretation.
- With application you take the observations and interpretations and determine what the Timeless Truths are.
- The Timeless Truths will then guide you to a proper understanding of the passages significance to the Contemporary Reader.

APPLICATION IS THE GOAL OF BIBLE STUDY!

The Scriptures demand a response and changed lives.

As we learn to hear the voice of God through His scriptures we have a responsibility to respond to that word we have heard.

Application is looking into the mirror of the Scriptures and walking away a changed person.

"But be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing."

James 1:22-25

FINDING THE TIMELESS TRUTHS IN THE TEXT

WHAT WE HAVE DONE SO FAR...

- I. We have observed what the text says in the ***Observation step***.
- II. We crossed the bridge of ***Historical Background*** to discover what the text meant to the Original Readers(OR) of the text in the ***Interpretation step***.
- III. We are ready to cross the final bridge of ***Timeless Truth*** to discover what the text means to the Contemporary Reader(CR) in the ***Application step***.

WHAT IS A TIMELESS TRUTH?

A Timeless Truth is a truth that remains true no matter what era or what culture you are in. You may ask, "I thought the whole Bible was Timeless Truth?". You are right to ask this, of course the Bible is timeless in the sense that it's truth goes well beyond any time or culture.

We must be careful to submit our time and culture to the Bible and not submit the Bible to our culture and time. This is one of the main goals of Inductive Study.

It is important to remember is that the Bible was written ***for us not to us***. There is a profound difference between those two statements. The truth of God to the Corinthians is the same truth of God we must obey. But we are not the Corinthians and we do not live in ancient Greece. Our culture has changed and our problems have changed with it. We must understand the Corinthians problems in order to understand God's answers. (Historical Background and Interpretation) Only when we understand the application of God's truth to the Corinthians can we hope to understand the application of God's truth to our situations.

Timeless truth is the bridge we use to connect God's answers to the Original Reader's situations to God's answers to our situations.

For example: The Pharisees asked in Matt 9:11 why Jesus ate with tax collectors and sinners? Jesus said, that those who are well have no need of a physician, but those who are sick. He also told them to go and learn what it means that, "I desire mercy and not sacrifice" and "I came to call not the righteous but sinners."

In this passage as modern people we will not be faced with a situation like Jesus. We do not live in a Roman oppressed society nor is eating with tax collectors (who where in effect traitors to their own people and generally understood to be dishonest) a common moral dilemma for a modern man. So we must find the timeless truth.

Let's start with the Pharisees(***Historical Background***), they felt they were morally superior to the tax collectors. Beyond that, they felt that even associating with "sinners" defiled them in their relationship to God. Jesus was speaking against that mindset, explaining that they did not understand God's desires for them at all. They as the "righteous" were to do like he was doing - reaching out to the "sick". God came to heal those that needed His help. To make the unrighteous into the righteous.

So what is the timeless truth here?

- **Timeless Truth(TT)** - God is calling those that need Him most (the unrighteous) to repentance and healing.

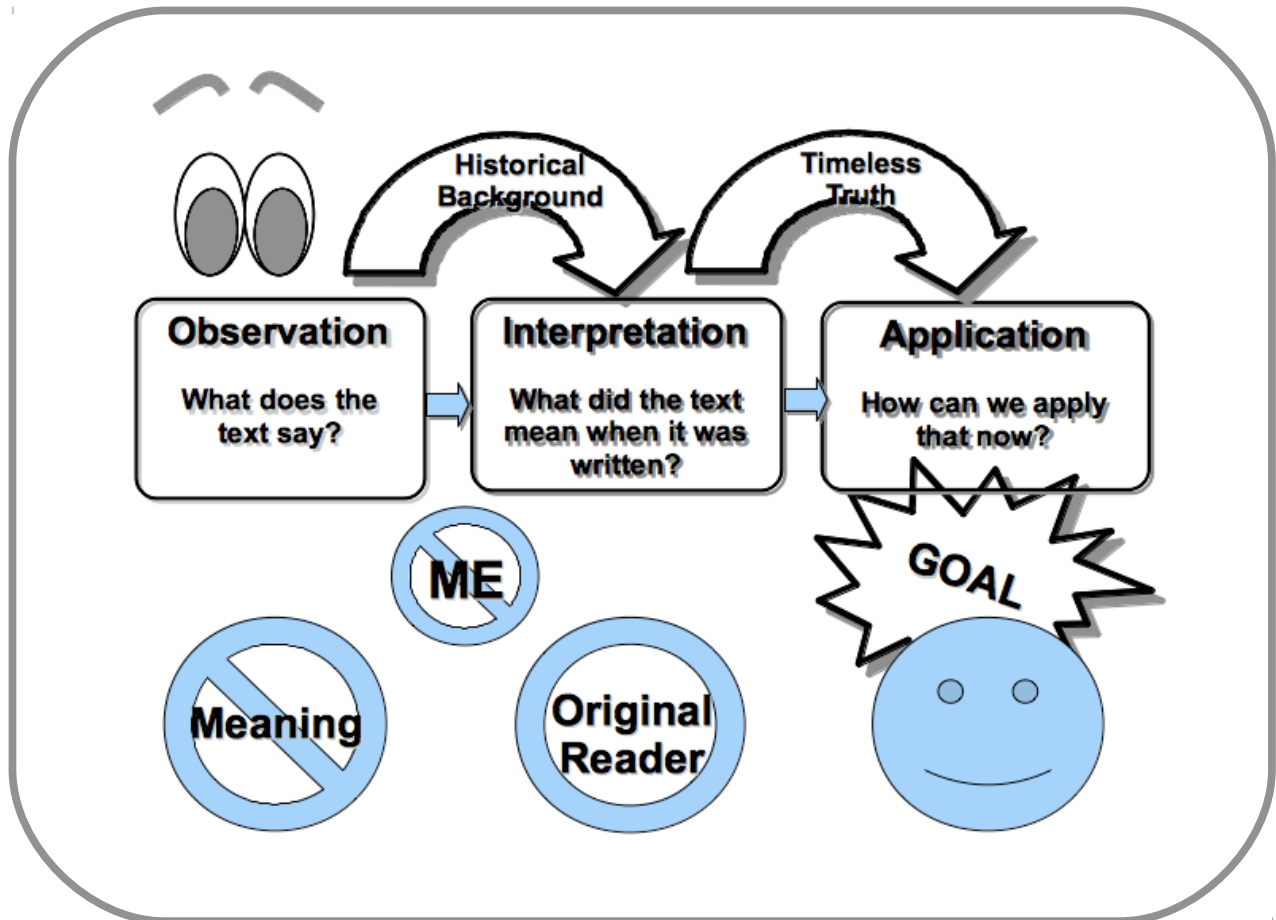
This Timeless Truth then becomes the bridge to application.

Application answers the question – **What does this mean to the Contemporary Reader?**

Significance to the Contemporary Reader(SCR) - *God is calling the church to continue the ministry of Jesus by reaching out to those that need Him the most – those lost in sin.* Therefore one way churches could apply this today is to become involved with the homeless in their area to demonstrate this aspect of the ministry of Jesus.

Or if you wanted to personally apply it you could say something like this:

I am not defiled by association with sinners, I am defiled when I disobey God's calling to bring sinners the good news of God's mercy. I am going to volunteer this Saturday to help at the homeless shelter.



APPLICATION ASSIGNMENT

The School of Biblical Studies is not just for our own personal growth. The focus of our study of the Bible is not placed upon us, but upon others. We have taken this model from Jesus, who focused His eyes upon the expansion of God's kingdom, not self-gain. How can the SBS help **you** do that? Not only are we giving you practical study tools to pass on to fellow believers, but also during your studies, you will be gleaning many timeless truths from God's Word. A timeless truth is a principle about God or His relationship with man that is valuable for Christians of all times. We want to help you to find these precious jewels and then give them to others, and so we have structured the Application part of the method to enable you to do this.

While you are studying and charting the book, specific timeless truths will leap out at you. Some may cause you to reflect on teachings you have heard, or upon teachings that would benefit and build up the church. You have observed and interpreted. You are now ready to do the final step of Bible study — application.

Application is the goal of all Bible study, because in the end, the Scriptures demand a response and changed lives.

You will be putting your application onto your charts in two places:

1. On at least one build per chart draw out the timeless truth and explore the significance of this Timeless Truth to today's world. (SCR)⁶
2. After charting the book you will need to do one "Final Application" where you apply one of the timeless truths of this book to yourself.

STEP 1

For each chart, what timeless truths made an impact upon you?

Part 1 For at least one build, you will need to take it to the application step. First, you should write out the timeless truth in one sentence in your own words. What is the main principle or teaching that reaches beyond culture and time?

Part 2 After writing the timeless truth, explore the significance of this T.T. on the Contemporary Reader. You can look at the impact of this T.T. on the world of today from many perspectives. You can apply it to yourself, to society at large, or you can look at the way this truth impacts modern thought, styles or trends. You can also look at its implications for the contemporary Church. Approach this prayerfully, and don't be afraid to question either your culture's assumptions or yours.

STEP 2 - FINAL APPLICATION

How has God spoken to **you** through one of these timeless truths?

For one timeless truth per book, write the timeless truth on a separate page. Remember to note the verse references for the timeless truth. Then write two paragraphs and answer the following questions:

⁶ Significance to the Contemporary Reader – This can be answered and applied in many ways. You can explore the significance of the T.T. to society at large, its impact on modern thought, the Church, or personally.

-What is God saying to me through this truth? How did the book change your concept of God? How did it change your concept of yourself? How did it change your concept of Christianity? etc..

-What am I going to do in response to God's word? How did the timeless truth of this book change how I am going to live out my daily life? In what ways did it change how I will relate to others? What am I going to do about what God has said?

This should be something personal. This is not the place to explain what is right or wrong with the Church or society, but rather your place in them or your view of God. The timeless truth you select for your final app should affect you.

As a general rule: try to use at least one paragraph to answer each question.

Tips for application:

- Be specific. Try to find a very specific thing that you can do now.
- Don't preach. Remember your final application is about you.
- Resist the temptation to make applications for the future. Remember this is a 9 month course and the backlog of unimplemented applications will quickly get overwhelming. There are times when you will have to put an application off to some future time, but try and make that the exception and not the rule.
- Remember, a small act of obedience is more valuable than a grand plan left unimplemented.

PRINCIPLES OF APPLICATION

THE GOAL OF APPLICATION

As we immerse ourselves in Scripture, our goal is to develop within ourselves the mind and heart of God. We want to be able to think and to respond to every situation the way God himself would. As we renew our minds with Scripture, being careful to put its teachings into practice, our minds are transformed from the futile and sinful thoughts of our fallen natures to the mind of Christ. As our minds are transformed to the mind of Christ our actions will be transformed as well. Until we can say with our whole hearts, "for me to live is Christ".

THE 3 STEPS OF APPLICATION

STEP 1: UNDERSTANDING THE ORIGINAL SITUATION

■ God's Word is Timely.

He spoke to *specific* situations, problems, and questions. Throughout the Bible God becomes personally involved in people's lives. He doesn't offer pious platitudes but rather speaks directly to their needs in ways that are appropriate to their situations. This is good because we are given examples that are *concrete* rather than abstract. But the concrete nature of Scripture also creates problems. Our situations, problems, and questions are not always directly related to those of the Bible. Therefore, God's word to them does not always seem immediately relevant to us.

■ Timely, Yet Timeless

Fortunately, Scripture is not only timely but timeless. Just as God spoke to the original audience, so he still speaks to us throughout the pages of Scripture. Because we share a common humanity with the people of the Bible, we discover a *universal* dimension in the problems they faced and the solutions God gave them. Our job is to find out how to apply those passages that seem outdated and irrelevant, those which are so timely that they appear to have lost their timeless dimension, and how to apply those portions of Scripture that were written to questions, needs, and problems we no longer face.

■ Becoming a Time Traveler: Crossing the Barriers

a. Crossing the Time Barrier

We often lack important information regarding the historical context in which the events of the Bible took place. Unless we understand this, we may hear what the author is saying, but we don't know why he is saying it.

b. Crossing the Cultural Barrier

The events of the Bible took place in many different cultures: Egyptian, Canaanite, Babylonian, Jewish, Greek, and Roman (to name a few). It is not uncommon, therefore, to read about customs or beliefs that seem strange to us since they are so far removed from twenty-first century culture.

c. Crossing the Geographical Barrier

As we learn about biblical geography, many Bible passages take on new meaning. There are several ways to become familiar with biblical geography. Many Bibles include maps for the reader to consult. A good Bible atlas or a Bible dictionary can also supply valuable information about unfamiliar places.

d. Crossing the Reading Barrier

Our success in understanding the Bible will depend on how skillfully we are at reading. One aspect, therefore, of learning how to study the Bible focuses on acquiring reading skills - the kind of skills that will help us whether we are reading the Bible, a novel, a magazine, or a newspaper.

Some guidelines:

1. Identify the Type of Literature.
2. Get an Overview of the Book.
3. Study the Book Passage by Passage.

4. Be Sensitive to the Mood of the Book.

STEP 2: FINDING GENERAL PRINCIPLES

Learning to generalize is one of the most important steps in applying the Bible. When, on the surface, a passage seems to have little application to our situation today; we need to look beneath the surface for a general principle.

■ **Levels of Application**

The Bible contains many levels of application. These levels are like a pyramid, with only a few commands at the pinnacle and all the other commands at various levels between the pinnacle and the base. The principles at the top of the pyramid are fewer in number because they are more general and abstract. The commands nearer to the base of the pyramid are more numerous because they are more specific, detailed, and concrete. The commands sometimes seem pointless or obscure until we move up to the higher levels on the pyramid to discover the principles or reason for the commands. Conversely, the principles near the top of the pyramid often seem vague and abstract until they are fleshed out by the more concrete principles near the base. If we realize every passage of scripture is part of the larger biblical pyramid with its various levels, applying the Bible becomes much easier. If a passage appears too specific to apply to our situation, we simply move up a level, looking for a general principle to apply.

Level 1: The Most Specific

Level 2: More General

Level 3: The Most General

■ **Finding General Principles: 3 Important Questions to Ask**

Question 1: Does the author state a general principle?

Question 2: Why was this specific command/instruction given?

Question 3: Does the broader context reveal a general principle?

■ **Principles Vs Proof-texts**

Finding general principles in Scripture is not the same as looking for proof-texts. Neither is attempting to tie up the truths of Scripture into neat little propositional packages. Rather, we look beyond the specific commands, examples, and promises of Scripture in order to seek the mind and heart of God. We want to grasp not only what God said (although that is extremely important) but also *why* he said it - our passion is to develop a Godly mindset, a world view that is shaped by the broad scope of Scripture.

STEP 3: APPLYING GENERAL PRINCIPLES TODAY

■ **Common Errors in Application**

Many Christians simply don't take the time to reflect on how a principle might apply to the situations they face. Others make the opposite mistake of applying a principle to situations for which they were never intended.

■ **3 Options in Applying General Principles**

1. Applying a principle to an Identical Situation

As we read the Bible, there will be times when the situation faced by the original reader is identical to our own

2. Applying a principle to a Comparable Situation

How can we know our situation is truly comparable to one in Scripture?

- First we must identify the key *elements* which are common to both the original situation and the principle we wish to apply.
- Then we must determine whether our situation contains each of the key elements.

3. Applying a principle to a Different Situation

A contemporary situation must always be comparable to the original situation in one respect: both must share the same key elements found in the general principle. When we are looking for contemporary situations that are comparable to those in Scripture, we only need to be concerned about the key elements, not the superficial resemblance -or lack of resemblance-between our situation and the original one.

■ **The Importance of Meditation**

Application begins on our knees. We must ask the Lord to reveal those areas of our lives that need to be transformed by His Word and His Spirit This can happen through effective meditation which must be done both *thoughtfully* and *prayerfully*.

■ **Asking the Broader Questions**

Unfortunately, many of us think only about our personal lives and in so doing blunt the full impact of Scripture. When you discover a biblical principle, be sure to ask the broader questions as well. How might the principle affect your church or community? Does it have any ethical or social implications? What about economic or political implications?

SPECIFIC TYPES OF APPLICATION

APPLYING BIBLICAL COMMANDS

■ Old Testament Commands

Rightly or wrongly, we often assume that some Old Testament commandments no longer apply to us while on the other hand, we feel certain that others are valid for today. To properly determine which are valid we need to understand some basic facts about the Old Testament

1. We should first be aware of the fact that the Old Testament contains over 600 different commands. Most of these are found in the Pentateuch.
2. Second we need to realize that the Old Testament is the record of God's covenant with Israel

Some Guidelines for Applying Old Testament Commands:

1. Is the command restated in the New Testament?
2. Is the command revoked in the New Testament?
3. What is the principle behind the Old Testament command?

Although we are no longer under the Old Covenant, we need to remember that the laws of the Old Covenant reflect God's character. Therefore, the principles behind these laws should still be valid, even though some specific expressions of the laws may be obsolete.

■ New Testament Commands

Applying New Testament commands is simply a matter of following the guidelines already discussed. First we need to understand the original situation. Then we need to determine whether the situation is identical or comparable to today.

■ Getting to Specifics

For many New Testament commands we don't need to find general principles behind specific situations. Rather, we need to find specific situations to go with the general principles. When the commands are so general that they become abstract, we need to move down the levels of the pyramid to apply them to everyday situations we face. We need to think creatively about ways in which they might apply today.

APPLYING BIBLICAL EXAMPLES

Clearly there are many excellent examples in the Bible. The difficulty however, is knowing which examples we are to follow and which we should avoid. The method we use for applying a biblical example will depend on what kind of information the author gives you about the example.

a. Explicit Examples

The biblical author tells us explicitly whether a person or group is a good or bad example.

b. Implicit Examples

The example does not include an explicit statement about whether the actions are right or wrong, but the author gives implicit approval or disapproval of what is done.

c. Other Types of Examples

Some biblical examples contain neither an explicit or implicit evaluation of a person's actions. In such cases we need to rely on truths or principles taught elsewhere in Scripture. The biblical authors expect us to have at least a basic knowledge of God's Word. In the Old Testament, it is assumed that the reader is familiar with the Law. In the New Testa-

ment, we are expected to know something about Christian theology and ethics. These assumptions on the part of the writers often explain why they don't comment on a person's actions. They expect us to know enough to draw our own conclusions.

d. Biblically Endorsed Examples

Some examples are endorsed by later biblical authors who wish to illustrate a principle they are teaching.

c. Un-endorsed Examples

Other examples lack biblical endorsement. The original author did not intend them to function as examples, and they are not used in that way by other biblical authors.

APPLYING BIBLICAL PROMISES

■ Old or New Covenant?

Because we are no longer under the Old Covenant, we cannot assume that promises of that covenant *directly* apply to us. In fact, most of them do not. Such promises are usually associated with the blessings God promised the people of Israel if they obeyed His Law.

■ Promises vs Principles

We must realize that a principle is not the same as a promise. A principle is usually based on who God is - and God never changes; he is the same in both Old and New Covenants. But a promise is based on what God has said he would do or not do, and both the conditions and the recipients of His promise have sometimes changed greatly from the Old to the New Covenant.

■ To whom is the promise given?

Before applying a biblical promise, we must identify the person or group to whom the promise was originally given. Most prophetic books were written directly to Israel and Judah. We cannot ignore the original audience and historical context of these books without serious danger of misapplying what we read.

■ 3 Categories of Promises directly intended for us:

1. Promises that are universal in scope
2. Promises given to the Church
3. Promises given to other groups to which we belong.

■ Conditional or Unconditional

Once we conclude that a promise applies to us, we must also ask whether its fulfillment is dependent in any way on our actions or attitudes.

■ Is the Promise qualified by other parts of Scripture?

■ Proverbs vs Promises

In spite of appearance, most proverbs are not promises. They are wise sayings, principles that are generally true of life. Those who follow the advice given in Proverbs will have wisdom for dealing with the practical areas of life.

THE LIMITS OF APPLICATION

■ Going beyond what God has revealed

It is dangerous to be dogmatic about what Scripture has not revealed.

■ Issues not addressed in Scripture

As we look at God's response to issues that are covered in Scripture, we will develop spiritual sensitivity to those issues which are not covered. Because the Lord has given us His Word and His Spirit, this need not be idle speculation or groping in the dark.

■ Applications the author never intended

If an application does not arise out of the divine and human author's intent, then it doesn't carry the authority of God's Word, even though it may be helpful and insightful.

■ Applications based on a faulty interpretation or logic

Information taken from Taking the Guesswork out of applying the Bible by Jack Kuhatschek. IVP

APPLICATION EXAMPLE

OBS -

PO: Repeated Word – Brother

SO: How many times repeated?

4 X's (vs. 1, 7, 16, 20)

SO: How used? (Context)

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INT -

Meaning? Paul is calling both Philemon and Onesimus brother.

What does Paul imply by calling them both brother? In Christ there is equality, it doesn't matter that Onesimus is a slave and has “a past”.

What does this mean to Philemon (OR?)? The way Paul loves Philemon is the way Philemon should love Onesimus. Philemon needs to forgive and accept Onesimus as his equal.

APP -

TT: No one is worth more or less based on their past or social status. There is equality in Christ.

SCR: (would choose one)

Personal: Could write about how you look at your brothers and sisters in Christ.

Church: Could write about as a church body, are we willing to accept and embrace the “outcast” of society as brothers and sisters?

An area of Society: Could look at an area of society (family, education, government, etc.) and say how it would look different if worth and value wasn't dependent on social status.

STRUCTURE AND COMPOSITION

STRUCTURE AND COMPOSITION

EIGHT LEVELS OF STRUCTURE:

1. **Words in phrases**
2. **Sentences**
3. **Paragraphs**
4. **Segments**
5. **Sections**
6. **Divisions**
7. **Books**
8. **Old and New Testament**

SEVEN KINDS OF STRUCTURE:

Use this in thinking through your horizontal chart. The following are various ways that an author may use in organizing his material.

1. **GEOGRAPHICAL** - places (Acts, Joshua)
2. **CHRONOLOGICAL** - time and events (Genesis, Luke)
3. **BIOGRAPHICAL** - persons (Judges, Ruth)
4. **TOPICAL** - ideas (Jeremiah, Matthew)
5. **LOGICAL** - ideas, a progression of thoughts (Romans, Galatians)
6. **EPISTOLARY** - letter
7. **ANTHOLOGY** - collections (Proverbs)

LAWS OF COMPOSITION:

These reflect an author's style; they are trademarks of how the author expresses himself or arranges his material. The Laws of Composition are to be discovered by the reader, not imposed upon the text.

1. **COMPARISON**
 - alike (Romans 7:1-6)
2. **CONTRAST**
 - contradicting (Acts 4:36-5:1)
3. **REPETITION**
 - the word "holy" in Leviticus, Paul's testimony in Acts.
4. **PRINCIPALITY**
 - emphasis and de-emphasis (Attention to what is stated and what isn't. Note the amount of space the Gospels devote to the last week of Jesus' life on earth)
5. **CONTINUITY**
 - progression (Similar to repetition but with some variation. Example: the three "lost" parables in Luke 15).
6. **CLIMAX**
 - everything builds to a high point (Job, Revelation, Ecclesiastes)
7. **RADIATION**
 - central point or theme and everything ties into it (Philemon v.10 and Phil.2:1-11).
8. **INTERCHANGE**
 - topic begins with Subject, goes on to Subject B, then back to Subject A again (Example: Luke 1-3: A. John's birth announced, B. Jesus' birth announced, A. John born, B. Jesus born. Another example: opening chapters of 1 Samuel.)
9. **CRUCIALITY**
 - pivot or turning point (Mark 8:27-30, 2 Samuel 11-12).
10. **HARMONY**
 - unity, everything fits together (Hebrews; centers around the superiority of Christ.)
11. **INTERROGATION**
 - asking questions (Romans 6-7, Habakkuk, and Malachi).
12. **GENERAL TO SPECIFIC**
 - 1 Cor: the book begins by talking about wisdom in general terms and then moves into the specific lack of wisdom in the Corinthian church.
13. **PROBLEMS AND SOLUTION**
 - author lists the problems and then gives the solution. Eg. Galatians
14. **THEOLOGICAL TO APPLICATION**
 - author presents the theological portion of his work before he goes into application.(Galatians).

DISCOVERING THE BIG PICTURE OF THE BOOK

The authors of the books of the Bible are like artists painting a masterpiece. They are all showing the amazing love story between God and His people, but each has his or her own unique way of displaying this. Some choose to focus on events, while others focus on topics. We will be observing and attempting to find the overall structure, or big picture, of each book we study. This information will be graphically laid out on the horizontal chart. You got a taste of the big picture in the first reading. Then, you examined the flow and details in doing the paragraph titles. Now you will look for the structure of the book. You will find the structure through three main steps.

STEP 1: DISCOVER THE MAIN TOOL OF STRUCTURE THE AUTHOR USES.

The following 4 ways of composing material are used in the Bible.

- a. **Geographical-** divided according to places; answers the "Where" question. (Joshua, Acts)
- b. **Biographical-** divided according to people; answers the "Who" question. (Judges, Samuel)
- c. **Chronological/Historical-** divided according to events and time; answers the "What" question. (Kings, Numbers)
- d. **Topical/Logical-** divided according to ideas/topics; can be a progression of thought. (Ephesians, Romans)

Generally, all books containing stories (narrative) use the first three ways to arrange their material. All the letters (epistles) will use the last tool in being arranged by topics or in a logical progression of thought. In some books, only these four tools were used to arrange the book. Many times, you will use one tool to divide the book, but use other tools to find the sections and segments of a book. For example, Exodus is divided according to a geographical break, but its sections can be found by looking for historical events.

STEP 2: DISCOVER THE SECONDARY TOOLS OF STRUCTURE THE AUTHOR USES.

Once you have found the primary structure, you will want to see if the author has used a second layer of structure called the **laws of composition**. For example, Ephesians is arranged topically, but Paul has grouped certain topics together. He put all of the theological issues in the first part of the book, and put the application in the last part. The following 6 ways of composing material are used to further define structure.

- c. **Theological to Application-** divided with the theological portion generally first and the application last. (Ephesians)
- d. **Interchange-** divided with topic A first, then topic B, then back to A, etc... (Luke 1-3: A- John's birth announced; B- Jesus' birth announced; A- John born; B- Jesus born)
- e. **Cycles-** divided into patterns or themes that are repeated over and over again. (Judges, Revelation)
- f. **Chiasm-** divided like interchange, but symmetrically with the most important parts in the middle. A-B-C-B-A. (James, Daniel)
- g. **Radiation-** there is a central point or theme in a passage and everything in the book ties to it. (Philippians, Hebrews)
- h. **Climax-** everything in the book builds to a high point. (Job, Jeremiah)
- i. **Cruciality-** everything builds to a pivot or turning point in the book. (Mark)

Once you have discovered the main tool the author used, this step will further define the arrangement of material. For example, an author may use Biographical structure, and then interchange two main people he is talking about. There may be a climax of the chronology/history the author is describing. New Testament letters may arrange their topics in many of these 7 ways, although Theology to Application is the most used.

Authors use laws of Composition on a smaller structural scale also, such as between words or paragraphs. You will also note Laws of Composition on your individual vertical charts as an Observation.

STEP 3: DIVIDE THE LOWEST LAYER OF STRUCTURE INTO WHAT WILL BE YOUR VERTICALS.

The last step after finding the main tools of structure is to determine the lower level of structure that will be your verticals (segments). This level is always the next level up from your paragraph titles. The average size of a N.T. vertical chart is around 30 verses, while one in the O.T. is around 40-50. Use the tools from step 1 and 2 to divide this layer. Sometimes you will have to make a break that seems unnatural so as not to have too large of a vertical. The charts are printed in proportion to the others, so an extremely large vertical will throw off the whole scale. It is also too difficult to chart a large vertical.

At this point, it is time to check your rough horizontal with your assigned grader. Follow the guidelines for this given in the overview handout.

UNDERSTANDING TYPES OF LITERATURE IN THE BIBLE

TYPES OF LITERATURE FOUND IN THE BIBLE

By Julian Spriggs – SBS England

The Bible is a unique collection of books. Not only is it written by different authors at different times, but it also displays a variety of literary genres. In order to interpret correctly you need an understanding of these different types of literature.

On the following pages you will find an introduction to the different types of literature in the Bible and some suggestions on how to interpret them.

OLD TESTAMENT NARRATIVES

A) What are Biblical narratives?

They are stories about certain events and certain people, and above all about God, God at work in His creation and among His people. He is *always* the hero. These stories are true, and because we tend to use the word "story" to describe fiction, the word "narrative" is used.

B) Three levels of Biblical narratives

TIME 

1. Universal Plan of God:

Creation, fall/sin  plan of redemption  Christ  Eternal life

2. God's Community:

History of Israel  Church

3. Individuals:

Abraham/Moses  Paul

B) What narratives are not...

- They are not just stories of events that happened in the past, but records of how God worked through and with people to bring about His purposes. Each story does have main characters and a plot, but the hero is *always* God.
- They are not allegories or stories filled with hidden meanings.
- They do not always teach directly (explicitly) but sometimes indirectly (implicitly) through the experiences of others.
 - e.g. David's adultery with Bathsheba and murder of her husband, Uriah (2 Sam 11).
- Explicit teaching about adultery and murder is found in Ex 20:13,14
 - "You shall not kill/You shall not commit adultery"
- Implicit teaching about them is found in 2 Sam 12 when Nathan confronts David.
- They are not to be dissected so that each episode will have a moral all its own, a special message to the reader. Rather, they must be looked at as a whole. Look for the main point of the narrative.

REMEMBER:

God's ultimate purpose is to have relationship with man and for man to have relationship with Him. These narratives describe the working out of this purpose.

D)How to get the most out of OT narrative

Observe what is going on. Read the narrative as a whole. Do not select verses at random and put them together as they were never intended to be.

Interpret narratives using these ten principles:

1. They do not usually teach doctrine directly.
2. They usually illustrate doctrine(s) taught elsewhere.
3. They record what happened, not what *should* have happened, so there is *not* always a moral to the story.
4. What people did was not always a good example for us.
5. Most characters in the OT are far from perfect.
6. We are not always told whether the actions in the narratives are good or bad, we are expected to judge from teaching elsewhere.
7. *All* narratives are selective and incomplete, so don't impose a meaning if you can't see one.
8. They were not written to answer all our theological questions, they have specific, limited purposes.
9. Narratives may teach explicitly or implicitly. The latter needs are, prayer and guidance of the Holy Spirit. We must take out of the narrative, not read into it.
10. God is the Hero of *all* Biblical narratives.

There is only one main interpretation: What the author understood and what he meant the original audience to understand.

Apply what you have learned to your own life. There are many possible applications. For example, the narrative of David and Bathsheba reinforces the commandments not to commit adultery and not to murder. It can also show us how easy it is for us to judge others while being blind to our own sin.

The suggestions in this section can also be applied to the book of Acts, which gives a selected account of the growth and spread of the early church from a totally Jewish base in Jerusalem to a predominantly Gentile church centered in Rome.

OLD TESTAMENT LAW

A) What is it?

In the NT, references to “the Law” sometimes refer to the first five books of the Bible (The Pentateuch), sometimes to the whole of the OT, but mostly to the body of laws contained in the Pentateuch from Exodus 20, Leviticus, and Numbers to the end of Deuteronomy.

B) Why was it written?

God had set apart a people for Himself to fulfill a special role in His plan of redemption. From this people was to come the Messiah. Therefore God wanted this people to be different, not superior, but different from all others and to be a light to the Gentiles, so He gave them the Law.

It can be divided into two aspects:

Ritual laws – how to worship God (e.g. Ex 29:10-12)

Civil laws – how to treat others

These two aspects mirror the two greatest laws,
to love God and to love your neighbor.

The Law was never designed to enable man to gain salvation and be accepted by God.

However, it was designed to show:

- How sinful man is and so his need of God.
- How man cannot keep the law on his own and so his need of God.
- How merciful and gracious God is.

C) In what style was it written?

It was written in the terms of a covenant.

There are three types of covenants:

Parity Covenant: This is a covenant between equals. Two parties negotiate and arrive at the terms of the agreement. It is a partnership, like the marriage covenant.

Suzerainty Covenant: The whole book of Deuteronomy is structured after this type of covenant. This is a covenant that is imposed on the lesser party. A king would take certain obligations and the people would take on certain obligations. Yet this covenant is not between equals. It is a commandment and the lesser party has no choice but to accept the covenant, and if they break it, they are transgressors. For example, in Ex 24 Moses reads the Covenant to the people, and in 24:7 the people take an oath to obey it.

Promissory Covenant or Covenant of Grace: This is a legally binding promise given from one side only. In the case of the Abrahamic and the New covenant it is from God's side.

D) Guidelines for reading the Law of the OT

- Do see the OT Law as God's fully inspired word **for** you.
 - Don't see it as God's direct command **to** you.
- Do see the OT law as the basis for the Old Covenant, and therefore for Israel's history.
 - Don't see it as binding on Christians in the New Covenant **except where specifically renewed**.
- Do see God's justice, love and high standards revealed in the OT Law.
 - Don't forget to see that God's mercy is made equal to the severity of the standards.
 - Don't see the OT Law as complete. It is not technically comprehensive.
- Do see it as a model providing examples for the full range of expected behavior.
 - Don't expect the OT Law to be cited frequently by the prophets or the NT.
- Do remember that the *essence* of the Law (particularly the two chief laws) is repeated in the prophets and renewed in the NT.
- Do see the OT Law as a generous gift to Israel, bringing much blessing when obeyed.
 - Don't see it as a grouping of arbitrary, annoying regulations limiting people's freedom.

REMEMBER: OT LAW IS POINTING TOWARDS THE NEED FOR THE MESSIAH AND WAS NEVER INTENDED AS A MEANS OF SALVATION.

E) How does the Law apply to Christians?

We must see the Law as a custodian until Christ came, as Paul says (Gal 3:23,24). Christ has come and so it is no longer our custodian. Jesus has fulfilled the Law (Mt 5:17) and states the two laws upon which the whole law is based (Mt 22:34-40).

The book of Hebrews gives us insight into how Jesus has fulfilled the Law, as a comparison is made throughout between the Law and Jesus. Jesus is always shown to be superior.

In Heb 10, the writer compares the daily sacrifice offered by the priests, which could never take away the sins of the people but only remind them of their sinfulness, with Jesus' sacrifice, which he offered once and for all sins (10:11,12).

A useful exercise to understand fully what the writer of Hebrews is saying and what the implications of the Law are, would be to read Hebrews – Leviticus – Hebrews.

HEBREW POETRY

More than a third of the Old Testament was written in poetic form. Only Leviticus, Ruth, Esther, Haggai and Malachi contain no poetry. Hebrew poetry was first recognized in 1753. Before then, no distinction was made between poetry and prose (no poetry in KJV). The RSV was the first English version of the Bible to print poetry laid out as poetry.

In all languages, poetry is the means of expressing more directly, emotionally and intensely the longings of the human heart. Poetry is easier to remember than prose. Poetry is the language of the heart, expressing moods of joy and despair. It contains many figures of speech, so don't take it too literally. Images are created using metaphors, comparisons and hyperbole in order to express spiritual truth.

Poetry helped people express their feelings to God (both positive and negative). It is often a deep expression of struggles and joy in life. Questions are often asked, asking whether God has become silent, is ignoring the author, or whether his love has ceased. These are exactly the types of questions we ask when going through a hard time.

Poetry and songs were most often the author's response to a situation in his life. For example, David's response when he heard of Saul and Jonathan's tragic death is a song of lament (2 Sam 1:19-27).

PARALLELISM

The key to Hebrew poetry is parallelism, rather than meter or rhyme. Parallelism is when a poetic line consists of two parts. The two parts run parallel to each other in one way or another and correspond with each other. It can be known as "thought rhyme", balancing thought against thought.

There are two basic forms, all others are a variation of these:

1. Synonymous

The second line of a poetic verse repeats the thought of the first line in different words. Ps 19:1:

*"The heavens are telling the glory of God"
and the firmament proclaims his handiwork."*

2. Antithetic

Two portions of a verse stand in contrast, often the second line is a negative statement giving force to the positive affirmation in the first line. The second line often starts with "but". This is particularly common in Proverbs, Prov. 15:1

*"A gentle answer turns away wrath
but a harsh word stirs up anger."*

Is 1:3 gives both of these forms in one verse:

*"The ox knows its owner,
and the ass its master's crib'
but Israel does not know,
my people does not understand."*

OLD TESTAMENT PROPHECY

A) Which are the prophetic books?

Major prophets: Isaiah, Jeremiah, Ezekiel and Daniel

Minor prophets: The last twelve books of the OT

The terms "major" and "minor" are given according to the length of the books and not to do with how important they are, they are **all** of equal importance. Prophetic books mainly record the words of the prophet, some give us glimpses of his life history.

B) What does prophecy mean?

Prophecy does involve predicting future events (future to the original readers), but this was only a small aspect of prophecy and not the prophet's main purpose. Many Christians mainly look to the prophets for predictions about what is still to happen in our future. The following shows how dangerous this can be:

- Less than 2% of OT prophecy is Messianic (about Jesus)
- Less than 5% specifically describes the New Covenant age
- Less than 1% concerns events yet to come

So, MOST OF THE PROPHECIES HAVE ALREADY BEEN FULFILLED.

A) What is the function of prophecy?

The prophets exhorted God's people to remain faithful to the Covenant and so be blessed, and to warn them of the punishment if they did not. Much of the prophet's work was to repeat the blessings and curses of Deut 28. The prophet acted as a spokesman from God to His people, to speak God's word of:

- Judgement on the ungodly (sword, famine, disease), calling for true heart repentance – religiosity was not enough.
- A promise of future hope to the faithful remnant. The promise was:
 - 1) physical restoration after the exile and
 - 2) spiritual restoration when Messiah came.

A) How should we interpret the prophecies?

We must look at them in historical context, knowing what state Israel or Judah was in politically, economically and spiritually. Remember that they were words from God into a specific historical situation in the nation of Israel or the surrounding nations, and can only be understood in that context.

To find out the historical background, read:

- The relevant chapters in Kings and Chronicles
- Articles in Bible Dictionaries

REMEMBER:

- Most predictive prophecies have already been fulfilled.
- They addressed the situation of people of the time they were written, and pointed them forward to the Messiah.
- Most prophecy is in poetry, containing many figures of speech, similes, metaphors and hyperbole.

OLD TESTAMENT WISDOM LITERATURE

The three main books in this category are: Proverbs, Job and Ecclesiastes. Wisdom literature also is found in other parts of the Bible, especially in the Psalms and Habakkuk.

A) What is wisdom literature?

It was written as a result of life's experiences. It was common in many of the countries in the East other than Israel, where wisdom was discussed and argued from observations of life, but wisdom in the Bible must include a fundamental understanding of God and His ways. The underlying theological truth is the Fear of God.

The wise men were very practical, their wisdom is about how to live life, not how to theorize about it. The authors were seeking to become wise and these books contain the results of their searching.

B) How do we read wisdom literature?

The books need to be read as a whole to see their context. There are two types of wisdom literature to consider:

- **Practical Wisdom – Proverbs**

Proverbs are short, pithy sayings giving observations or practical guidelines for successful everyday living, showing the regularities both in nature and in human conduct. Proverbs are observations of life, not promises of prosperity and health. The setting of the book is of a father giving advice to his son, encouraging him to seek wisdom rather than folly. They essentially ask the question **what** or **how**?

Each proverb does not give the whole truth, as the proverbs were written to be memorized. The same subject is covered again and again, each time with a slightly different slant.

- **Speculative Wisdom – Job and Ecclesiastes**

The perplexities of human existence are contemplated at a deeper level, where the popular generalizations of Proverbs fall short of giving adequate answers. More difficult questions are asked about the meaning of life or the problem of suffering. These books essentially ask the question **why**?

Job

This book is a long argument about suffering. The "friends" of Job state that he is suffering because he must have sinned. Job says he has not sinned, but he doesn't know why he's suffering. In the end, God honors Job's honesty and condemns the friends' platitudes. There are many lessons to learn on how to be alongside someone who is suffering.

Ecclesiastes

This book, in the form of a monologue, is about a man looking for meaning to life. He has tried just about everything and nothing satisfies his longing for fulfillment. The climax of the book sums up the search for the meaning of life "Fear God and keep his commandments, for this is the whole duty of man" (12:13).

THE FOUR GOSPELS

A) What are they?

They are narratives describing the life and teaching of Jesus recorded by his followers.

B) Why were they written, and why four?

All four gospels give a biography of the life of Jesus and His teaching. None of them is complete, nor do we have a complete picture if we interweave all four together. Each writer selects, from tremendous resources, the material that will portray the Jesus that he wants us to see, and writes in the way his hearers will understand.

From their reading of the OT, the Jews were expecting a physical and political kingdom with an all-conquering king. Each of the gospel writers is concerned to show that Jesus brought in a spiritual kingdom with the Son of God as the servant King, who does not have a physical kingdom, but reigns in the kingdom of each heart.

So, the purpose of each writer was not to give a full biography of Jesus, nor to give an exact chronology of events and sayings or exact dates, but to give witness to who Jesus was and to explain the nature of the kingdom He brought.

Therefore, it is essential when reading each gospel, to consider:

- The cultural and historical setting that surrounded Jesus.
- The setting of the author's original readers.

The usual suggestions for the original readers are:

Gospel	Suggested Original Reader
• Matthew	The Jews <ul style="list-style-type: none">• Jesus is the fulfillment of messianic prophecy• Jesus is the messiah
• Mark	Roman Believers <ul style="list-style-type: none">• (There is much about suffering, maybe to encourage persecuted believers in Rome under Nero.)• Jesus is the suffering servant.
• Luke	Gentiles <ul style="list-style-type: none">• An orderly account with themes like prayer, women, the Holy Spirit, and the poor.• Jesus is the Savior of Sinners.
• John	All people <ul style="list-style-type: none">• That we might believe that Jesus is the Son of God (Jn 20:31)• 7 signs, 7 "I am's"• Jesus is the Son of God.

Note that each gospel is anonymous, but there are clues in each one which indicate who wrote it.

THE PARABLES OF JESUS

A) What are they?

There are three types:

- **The true parable**
It is a story with a beginning, a plot and an ending.
E.g.: The Good Samaritan (Lk 10:25-37).
- **A similitude**
A picture, taken from everyday life, to make a point.
E.g.: The sower and the seed (Mark 4: 1-20).
- **Similes and metaphors**
Simile: The kingdom of heaven is like a grain of mustard seed (Mt 13:31,32).
Metaphor: You are the salt of the earth (Mt 5:13).

A) Why did Jesus use them?

Parables were a generally accepted way of teaching. They were used to stress one particular point and demanded a response from the hearer. They were not meant to be obscure or have hidden meanings.

E.g. The Parable of the Vineyard (Lk 20)

Jesus is talking to the chief priests and scribes and so the parable is addressed to them, and they knew it! (Lk 20:19)

Remember, Jesus never told parables in a vacuum, but to a particular audience. Also note that Jesus revealed the true nature of the kingdom of God through parables.

B) How do we interpret them?

To understand them we need to discover:

- The background in which Jesus was telling the parable
- Who were the people listening
- Details of the pictures Jesus used
- Identify the unexpected turn to the story, which often reveals heart attitudes.
 - E.g.: The resentment in the elder son when his younger brother comes home and so much fuss is made of him (Lk 15:25-31)

A) How not to interpret them.

Do not allegorize them, finding deep spiritual significance in each detail of the parable.

Do not assign identities to characters or situations in the parable which could not have been understood by the original hearers of the parable.

They were intended to make ONE main point and demanded a response by the listener.

EPISTLES OR LETTERS

We usually write letters with a specific purpose in mind and then add other pieces of information too. The NT letters are similar; there was a reason for writing them.

A) The form of letter writing

The NT letter writers used a Christian version of the Greek style of letter writing used throughout the ancient world:

- The name of the writer
- The name(s) of the recipient(s)
- A greeting
- A prayer of thanksgiving
- The body of the letter
- The final greeting and farewell

Not all of these are present in every letter.

A) How should we read them?

Observe what they are saying. Just as you would read a letter from beginning to end, so read the epistles as a *whole*.

Interpret the epistles in their historical context:

- Who were the original readers?
- Why was the letter written to them?
- What was written specifically to their situation?
- What was going on in their church?
- What problems were being addressed?
- How would they have responded?
- What would apply to all time?

Apply the timeless truths to our situation. Remember the cultural gap – they were written to a Mid-Eastern culture 2,000 years ago.

INTERPRETING THE BOOK OF REVELATION

Basic and most important question:

What did this book mean to the original readers? (exegesis).

Most popular books on Revelation do not ask this question. John and the first readers would have understood the book.

What (who) is this book about:

The correct title is "The Revelation of Jesus Christ" (1:1). Keep in mind that the book is primarily about Jesus Christ.

What type of literature is it?(another essential question to ask)

1. Apocalyptic (see below)
2. Prophecy A word from God to be obeyed (1:3),
not primarily a prediction of the future.
3. Epistle (letter) A vision given to John to be written down
and sent to 7 real churches in first century Asia.

The book of Revelation is rooted in the Old Testament. Although there are no quotations, there are constant allusions to OT images.

Apocalyptic literature:

A very popular Jewish style of literature between 200 BC and AD 100, but unknown to us today. The message was expressed in vivid or bizarre symbolism, claiming to be a revelation from an angel to a great figure of the past (Abraham, Moses, etc). They expressed the conviction that although times are currently difficult, God would finally intervene and destroy evil, bringing in the Messianic age. (*Tracts for hard times*). The writers were very pessimistic about the present world, looking to God for deliverance.

Revelation is **not** a standard apocalyptic book but shares some of the characteristics of apocalyptic literature.

Revelation and apocalyptic literature used symbols to express spiritual truth, not to frighten or confuse, but to aid understanding. Symbolic language conveys a deeper meaning than everyday language can, but to understand the symbols, we need to know their context. We should ask, "What truth is conveyed by the symbol?" What feelings or other intangibles are conveyed by the use of the symbol?

One helpful characteristic of the book of Revelation is that John helps us by explaining many of the symbols he uses. We must look for these explanations and use them as a basis for interpretation.

Remember when a symbol is defined by the text we are not free to redefine it.

Most problems in interpreting Revelation come from an over-literal interpretation, especially with the numbers. Most, if not all the time, numbers are used to express concepts, rather than statistical units. Only a few different numbers and their multiples are actually used in the book:

- 4
- 7 (3 ½)
- 12 (24, 144, 144,000)
- 10 (1000)

In apocalyptic literature, numbers had standard meanings.

- 3 The divine number (of the Trinity)
- 4 The created world, or universe (4 corners of earth)
- 6 Falling short of perfection
- 7 The perfect number (3 + 4) God's completeness, perfection, fullness or totality. The OT is full of sevens, as is Revelation.
- 10 The complete human number, worldly power
- 12 God's covenant community (3 x 4) (12 tribes, 12 disciples)

Key words:

Look for references to the readers experiencing suffering and martyrdom because of their testimony to Jesus. Notice the calls to faithfulness to Jesus. Notice also that although God's people will experience tribulation, they will **never** experience the wrath of God, which is reserved for unbelievers and those who persecute the church.

Historical background:

What problems were the 7 churches facing?

1. Jewish hostility
2. Infiltration by false teachers
3. Caesar worship

The cult of Caesar worship was strong in late first century Asia. The current Roman emperor was claimed to be an incarnation of a god, and all citizens were required to worship the emperor. Once a year, all people had to go to the Roman temple, burn a pinch of incense to Caesar and say "Caesar is Lord". This obviously caused problems to the Christians who could only say, "Jesus is Lord". The choice was to worship Christ OR Caesar, remember John was in prison on the isle of Patmos because of his testimony to Jesus (1:9).

In revelation, John lets his readers look behind the events of the day to see the spiritual situation. John shows that Satan inspired the lie that the emperor was God to deceive the whole population of the Roman Empire. The empire is personified as a beast demanding worship, inspired by the dragon, Satan.

Fundamental message for all time:

Conflict comes whenever the state demands worship and allegiance that is only due to God and the Lamb. The beast is a picture of anti-Christian government in all times – The Roman government for John's times and many others since. The Christians are called to a faithful testimony to Jesus.

The book of Revelation brings the encouraging message to those being persecuted that despite present appearances, God *is* in control of history and of the church. Even though the church will experience suffering and death, it will be triumphant in Christ, who will judge his enemies and save his people.

SUGGESTIONS FOR STUDYING ESCHATOLOGY

Eschatology is a Greek word meaning the study of the last things, Jesus' second coming, the final judgment and the new heaven and new earth.

A) Where do we get our ideas of eschatology?

We need to get our ideas from the Bible, rather than primarily from books, tapes, magazines or teachings from people, which need to be tested (1 Thess 5:19-22). Our knowledge and prophecy is imperfect (1 Cor 13:9-12).

B) How should we approach the biblical passages on eschatology?

7 principles:

1. Keep in mind the two basic purposes of teaching on eschatology:
 - A call to a holy and blameless life (2 Pet 3)
 - A comfort to those suffering in this life
1. Start with the clear passages. Then with that light, approach the more difficult passages. Don't start with Daniel and Revelation, but with the gospels and Paul.
2. The priority of NT over OT. Use the searchlight of the NT to study the OT, rather than the candle of the OT to study the NT. See how the NT writers saw fulfillment of prophecies, especially those concerning the nation of Israel (Amos 9:11-12, Acts 15:16-17).
3. Remember that prophecy is always clear **after** its fulfillment (the prophecies concerning Jesus' first coming were not fully understood until after the event). In looking at eschatology, we are looking to the future – so **no one** can be dogmatic. **No one** knows what exactly is going to happen.
4. In studying Daniel, Revelation and other difficult books, as in all books, remember the basic principle of interpretation. What did this mean to the author and the original readers?
5. Be aware of apocalyptic language, where symbolic language is used to describe spiritual things.
6. Do not build a big doctrine on something that is only mentioned once, or only obscurely. For example, the Millennium is only mentioned ONCE. Build your doctrine from things that are mentioned frequently and consistently in more than one book, and in NT as well as OT.

APPENDIX

RULES FOR PARAGRAPH TITLES

The goal of Paragraph titles is to find 4 or less words that encapsulate the main idea of the paragraph. To do this, the following rules have been developed to help you find consistent and accurate paragraph titles.

1. Use 4 or less words

Although this may seem like a random restriction, experience shows that reducing the maximum number of words forces you to look more closely at the passage in order to summarize it in four words from the text.

2. Use ONLY words from the text.

You may not use any word except those found in the text

3. Use the words in sequence.

Words must be used only in the order they are found in the text.

4. Try to use words that are close together – Be careful to preserve the original context.

To arrive at a 4 word or less title, words will have to be skipped and phrases will have to be truncated. However you must NEVER do anything to alter the meaning of the original words. In other words you can not recombine words from all over the paragraph to create the phrase you want. Your titles must be nothing but shortened excerpts from the text, maintaining the context and meaning of the original text.

You may combine words from nearby sentences to make your 4 word phrase but you must be very careful to stay true to the meaning of the text. Use words that are as close together as possible to prevent changing the meaning.

5. You can use colons, hyphens, slashes, arrows, etc., to compensate for the words you need to leave out. Be creative.

For example - Romans 1:16-17: "Not ashamed of - gospel"; "Gospel: Power of God"; "Salvation to Jew/Greek." Notice that you can always leave out the indefinite and definite articles ("a" & "the") in paragraph titles when you have too many words. Often verbs, especially intransitive verbs ("to be"; "is"; "are") are easy words to leave out of a paragraph title.

One of the biggest mistakes students make when they begin to make paragraph titles is that they try to say too much. Just try to get the essence of the paragraph - the main thought of the paragraph. You will have the opportunity to add more information from the text later. In epistles, look for the main idea or concept of the paragraph; in narrative, look for the main plot of the story or part of the whole story; in poetry, look for the main imagery.

Do not be too obsessed with finding the "perfect" title for each paragraph. Remember this is an early step in the inductive study process and you still have a lot of work to do before you are done. Take a more pragmatic approach and keep moving. You will continue to dig deeper as you go, so don't get bogged down on this step.

VERTICAL CHARTING - (PAPER CHARTING)

<p><u>Build</u> P.O. Primary Observation S.O. Supporting Observations Int – Interpretations</p> <p>Timeless Truth Application</p>	<p>Paragraph Title</p> <hr/> <p>Paragraph Title</p> <hr/> <p>Paragraph Title</p> <hr/> <p>Paragraph Title</p> <p>Paragraph points</p> <p>Paragraph points</p>	<p><u>Build</u> P.O. Primary Observation S.O. Supporting Observations Int – Interpretations</p>
<p><u>Build</u> P.O. Primary Observation S.O. Supporting Observations Int – Interpretations</p>	<p>Paragraph Title</p> <p>Paragraph points</p> <p>Paragraph points</p> <p>Paragraph Points</p> <p>Paragraph points</p>	<p><u>Build</u> P.O. Primary Observation S.O. Supporting Observations Int – Interpretations</p> <p>Timeless Truth Application</p>
<p><u>Theme:</u> Theme: observations</p>	<p>Paragraph Title</p> <p>Paragraph points</p> <p>Paragraph points</p> <hr/> <p>Paragraph Title</p> <p>Paragraph points</p> <p>Paragraph points</p>	<p><u>Chart Summary:</u></p>

GRADING CRITERIA

95% = Written Work

85% of your grade for written work will consist of your charting.

15% of your grade for written work will consist of your tests.

The SBS program is a rigorous academic program based primarily on the work produced in self-study. Thus, the majority of the student's grade is reflected in the assignments. In addition, there are three tests each quarter that evaluate the student's grasp of the basics of each book studied.

5% = Attendance and Participation

While we strive for academic excellence, YWAM recognizes that knowledge is not enough (2 Pt. 1:5-11). We are a community where worship, intercession, and relationship are integrated into our lifestyle. Thus, attendance and participation contribute to the student's overall evaluation.

The areas taken into consideration are attendance, being on time to class, and participation in: small group, intercession, worship, work duty, SBS and base functions such as worship and intercession, Thursday night meetings, Prayer Days, etc.

This is not legalism. We're not saying that there is any imparted righteousness in these times. We have the advantage and privilege of being a part of a larger body. These corporate events allow us to be involved in the overall vision and strategy of reaching the nations, and be unified with all the schools on campus. You will treasure relationships with many that you meet outside of our own class. This is a time to catch a new heart for our focus nations and be blessed by many international speakers who come here to share.

GRADING STANDARDS FOR THE SBS

Consistent grading standards are an important goal in every school. Yet it remains a difficult goal to achieve, particularly when assignments largely consist of essays and analysis of a topic as complex as the Bible. Many systems have been employed to help with this issue over the years, but in the end, the grading of SBS assignments will always be somewhat subjective.

Consistency is possible however if you define consistency as a general agreement on what comprises "A", "B", or "C" work. Within that framework there can be a lot of legitimate differences of opinion on exactly what is good and bad about a particular assignment. In fact, this kind of diversity can be quite helpful to the student if applied constructively.

In other words, it is possible for every grader to agree on what constitutes "B" level work and still leave room for a wide variety of suggestions about how that particular assignment could have been made better.

For the student it is important to realize that complete uniformity among the staff is impossible. Each grader may have a different set of suggestions for improvement, but as long as they are giving the same letter grade you do not have to worry, the diversity of their advice will not effect your overall grade. Furthermore, the variety of their suggestions can actually be helpful in improving your Bible study skills.

Remember, your grade is not the final measure of success, it is just one of many tools we use to help you improve your Bible study skills. The increase of your study skills, your understanding, and your love of the Word of God is the real measure of success in the SBS.

GRADING STANDARDS

- Only whole letter grades will be given in the SBS.
- We will dialog with you both in person and in writing to help you to improve your study skills.

The following are the criteria used to determine the letter grade of an assignment.

C: A “C” is an assignment that contains all the required work and not much more. It may be borderline complete or of poorer quality but it is basically complete as defined in the IBS. (*Complete but not very thorough*).

B: A “B” level assignment goes *beyond the minimum requirements for all components of the assignment*. “B” level charts must go beyond basic “C” work to explore other aspects of the text. While charting, this means that at least two topics/ideas/interpretations should be covered, it is not enough to list another observation/interpretation that is basically the same as your first build. To move from a “C” to a “B” you will need to *discover and interpret more than one idea*. There are of course segments that may only have one major issue in them, but this is the exception and not the rule. *Coverage of the text is the primary gauge of quality*. The quantity of material or the neatness of layout, though they are good things, are not very useful in gaging what has been discovered in the text. Our grading standards are intended to encourage discovery. (*Good but not excellent*).

A: An “A” level assignment is one that *far exceeds the basic requirements* and is of *consistently high quality throughout the assignment*. “A” work shows a high level of diligence and excellence. “A” level charts use the tools of inductive study to uncover, explore, and apply more concepts in the text than “B” work. The “A” set of charts will make *all necessary observations/interpretations to thoroughly cover most if not all major issues in the segment*, including both it's significance to the Original Reader and the Contemporary Reader. (*Excellent work*).

Your quarterly grade average:

Anything below a “C” is considered failing by university standards. If your grade average for a quarter ends below a “C” you will be placed on academic probation. Your work for that quarter will not count for UofN credit unless your next quarters average grade is brought back up to a “C” or above. If your grade average for a quarter is in the “F” range you will be counseled by the school leader. Failing grades coupled with unsatisfactory or unhealthy attitudes could result in dismissal from the program.

Incomplete Assignments:

D: A “D” is for incomplete or very inadequate work. D level work does not cover the main ideas of all the segments and may be missing other pieces of the assignment as well. However, incomplete does not describe an assignment that is of acceptable quality but some small item(s) were overlooked or forgotten. Common sense will be used to determine if your assignment is

truly incomplete or if you have committed a simple oversight. A “D” could also describe an assignment that would technically qualify as “C” work, but is so inadequate or full of errors that although it is technically finished, it may still be considered incomplete.
(Not Adequate but over 60% Complete).

F: An “F” is a set of charts that is so incomplete that *less than 60% of the minimum requirements* of the assignment are done.

SOME OF OUR EXPECTATIONS...

Be on time for all class events.

- Being on time means: in your seat and ready to begin before the class begins.
- If you are ill and unable to attend, please ask your spouse or a roommate to report this to a staff member. Intercession, worship, and small groups are not optional.
- If you are late, go around to the back door and sit in the back until the next break.
- Please turn off your cell phones during lecture.
- Do not use the Internet beyond taking notes during lecture. You may use it during breaks or when lecture is over.

GRADING ISSUES

Unfinished Charts:

The highest grade that you can receive for an incomplete assignment is a “D”. Your grade will be calculated down from there depending on the percentage of completion and the quality of your completed work. You must maintain a “C” average or above to be given credit by the UofN.

If you do not finish your vertical charts, the grader will give credit up to the last completed chart. This means if you skip several charts, to work on the end of the book, you would not receive credit for any chart you do after the first incomplete chart. This is to make sure that you focus on the big picture, and don’t get stuck in the details of a big book. This also makes sure that you understand the chapters in context of the whole book, which builds a chapter at a time. In short, we want you to study the book in the order that it was written.

The minimum requirements for a completed chart are:

- complete insides,
- one complete build that covers the main idea of the segment,
- and a chart summary.

Sickness:

We don’t want you to push yourself when you are sick and get worse. Please contact your grader if illness will keep you from finishing an assignment. Turn in what you have done and the grader will note down in your file that you were sick. The school leader will look at this at the end of the quarter and can extend grace if the sick book radically changes your grade. Prolonged or debilitating illness is of course a separate situation and will be handled on a case by case basis.

EXAMPLE GRADING COVER SHEET

Student's Name: _____

Book: _____

Grader's Name: _____

Grade: _____

While the exact breakout of percentages and requirements will vary. This is an example of a typical grading cover sheet.

You should receive a grade report similar to this for each assignment that you complete.

A. BIG PICTURE - TOTAL 30 %

- Paragraph titles
- Rough Horizontal included
- color coding key
- Horizontal Breaks
- Division, Section, and Segment titles
- Book title
- Key Verse

B. BASIC REQUIRED INFORMATION -TOTAL 10 %

- Critical Method
- Literary Method
- Historical Method
- Survey Method
- Gives evidence for answers given/draws conclusions
- Used both internal and external sources

C. VERTICAL CHARTS - TOTAL 50 %

OBSERVATION - Total 15 %

OBSERVATION - inside the boxes:

- main ideas – good flow of thought
- Good coverage of the content of the text

OBSERVATION - outside of boxes:

- significant observations that explore the most important ideas in the text
 - primary observations
 - supporting observations
- color coded and linked with boxes
- Adequately covered the text

THEMES - 5 %

- traces at least 1 theme – makes observations regarding this theme in the theme box as needed.
- final theme summary for each theme on last chart

INTERPRETATION - Total 15 %

- Adequately explores and interprets the Observations made.

APPLICATION - Total 15%

- For every vertical, discovered at least 1 Timeless Truth
- For every vertical, took at least one Timeless Truth and explored the significance of this Timeless Truth to the Contemporary Reader.

D. FINAL APPLICATION - TOTAL 10%

Timeless Truth with verse references

Discussed how this truth changed their personal beliefs

Discussed how they were going to specifically apply this truth to their life.

Required Readings: 5 readings are required for each book. Refer to the handout “Required Readings in the SBS”. Record how many times you read the book at the bottom of your BRI and sign it.

ADDED NOTES/MAIN AREAS FOR IMPROVEMENT:

VERSE COUNT AND READING TIMES FOR BIBLE BOOKS

OLD TESTAMENT

Genesis	1533	3hr 35min
Exodus	1213	3hr 10min
Leviticus	859	2hr 30min
Numbers	1288	3hr
Deuteronomy	959	2hr 35min
Joshua	658	2hr 10min
Judges	618	2hr
Ruth	85	15min
Samuel	1505	3hr 35min
Kings	1535	3hr 35min
Chronicles	1764	4hr
Ezra	280	40min
Nehemiah	406	55min
Esther	167	30min
Job	1070	2hr 10min
Psalms		4hr 40min
Proverbs	915	1hr 35min
Ecclesiastes	222	30min
Song of Songs	117	15min
Isaiah	1292	3 hr 10min
Jeremiah	1364	3hr 55min
Lamentations	154	20min
Ezekiel	1273	2hr 25min
Daniel	357	1hr 10min
Hosea	197	35min
Joel	73	15min
Amos	146	30min
Obadiah	21	5min
Jonah	48	10min
Micah	105	20min
Nahum	47	10min
Habakkuk	56	10min
Zephaniah	53	10min
Haggai	38	10min
Zechariah	211	35min
Malachi	55	15min

NEW TESTAMENT

Matthew	1071	2hr 30min
Mark	678	1hr 45min
Luke	1151	2hr 55min
John	879	2hr 35min
Acts	1007	2hr 40min
Romans	433	1hr
1 Cor	437	1hr
2 Cor	257	40min
Galatians	149	20min
Ephesians	155	20min
Philippians	104	15min
Colossians	95	15min
1 Thess	89	15min
2 Thess	47	10min
1 Tim	113	15min
2 Tim	83	10min
Titus	46	10min
Philemon	25	5min
Hebrews	303	45min
James	108	15min
1 Peter	105	15min
2 Peter	61	10min
1 John	105	15min
2 John	13	5min
3 John	14	5min
Jude	25	5min
Revelation	404	1hr 10min

N.T. PASSAGES QUOTING THE O.T.

Matthew

1:23 Isa 7:14
 2:6 Mic 5:2
 2:15 Hos 11:1
 2:18 Jer 31:15
 3:3 Isa 40:3
 4:4 Deut 8:3
 4:6 Ps 91:11-12
 4:7 Deut 6:16
 4:10 Deut 6:13 Deut 10:20
 4:15-16 Isa 9:1-2 Isa 42:7
 5:21 Ex 20:13 Deut 5:17
 5:27 Ex 20:14 Deut 5:18
 5:31 Deut 24:1
 5:33 Ex 20:7 Lev 19:12 Dt 5:11
 5:38 Ex 21:24
 7:23 Ps 6:8
 8:17 Isa 53:4
 9:13 Hos 6:6
 11:10 Mal 3:1
 12:7 Hos 6:6
 12:17-21 Isa 42:1-4
 13:14-15 Isa 6:9-10
 13:35 Ps 78:2
 15:4 Ex 20:12 Ex 21:17
 15:7-9 Isa 29:13
 19:4 Gen 1:27 Gen 2:24
 19:18-19 Ex 20:12-16
 21:5 Zech 9:9
 21:9 Ps 118:26
 21:13 Isa 56:7 Jer 7:11
 21:16 Ps 8:2
 21:32 Ex 3:6
 21:42 Ps 118:22-23
 22:24 Deut 25:5
 22:37 Deut 6:5
 22:38-39 Lev 19:18
 22:39 Ex 20:12-16
 22:44 Ps 110:1
 23:39 Ps 118:26
 26:31 Zech 13:7
 27:9-10 Zech 11:12-13
 27:35 Ps 22:18
 27:46 Ps 22:1

Mark

1:2 Mal 3:1
 1:3 Isa 40:3
 4:12 Isa 6:9-10
 7:6-7 Isa 29:13
 7:10 Ex 20:12 Ex 21:17
 9:44 Isa 66:24
 10:6 Gen 1:27
 10:7-8 Gen 2:24
 10:19 Ex 20:12-16
 11:9 Ps 118:26
 11:17 Isa 56:7 Jer 7:11
 12:10 Ps 118:22-23
 12:19 Deut 25:5
 12:26 Ex 3:6
 12:29 Deut 6:4
 12:30 Deut 6:5
 12:31 Lev 19:18
 12:36 Ps 110:1
 14:27 Zech 13:7
 15:28 Isa 53:12
 15:34 Ps 22:1

Luke

1:17 Mal 4:6
 2:23 Ex 13:2 Ex 13:12
 2:24 Lev 12:8
 2:32 Isa 9:1-2 Isa 42:7
 3:4-6 Isa 40:3-5
 4:4 Deut 8:3
 4:8 Deut 6:13 Deut 10:20
 4:10-11 Ps 91:11-12
 4:12 Deut 6:16

4:18-19 Isa 61:1-2
 7:27 Mal 3:1
 8:10 Isa 6:9-10
 10:27 Lev 19:18
 13:35 Ps 118:26
 18:20 Ex 20:12-16
 19:46 Isa 56:7 Jer 7:11
 20:17 Ps 118:22-23
 20:37 Ex 3:6
 20:42-43 Ps 110:1
 22:37 Isa 53:12
 23:30 Hos 10:8
 23:46 Ps 31:5

John

1:23 Isa 40:3
 2:17 Ps 69:9
 6:36 Ps 78:24
 6:45 Isa 54:13
 7:38 Prov 18:4 Isa 58:11
 10:34 Ps 82:6
 12:13 Ps 118:26
 12:15 Zech 9:9
 12:38 Isa 53:1
 12:40-41 Isa 6:9-10
 13:18 Ps 41:9
 15:25 Ps 35:19 Ps 69:4 Ps 109:3
 Ps 119:161 Lam 3:52
 19:24 Ps 22:18
 19:36 Ex 12:46 Ps 34:20
 19:37 Zech 12:10 Acts 1:20
 Ps 69:25 Ps 109:8
 19:24 Ps 22:18
 19:36 Ex 12:46 Ps 34:20
 19:37 Zech 12:10 Acts 1:20
 Ps 69:25 Ps 109:8

Acts

2:17-21 Joel 2:28-32
 2:25-28 Ps 16:8-11
 2:34-35 Ps 110:1
 3:22-23 Deut 18:15-19
 3:25 Gen 12:3, 18:18, 22:18
 4:11 Ps 118:22-23
 4:25-26 Ps 2:1-2
 7:3 Gen 12:1
 7:6-7 Gen 15:13-14
 7:14 Gen 46:26
 7:26-28 Ex 2:13-14
 7:31-32 Ex 3:6
 7:33-34 Ex 3:5-10
 7:37 Deut 18:15
 7:40-41 Ex 32:1-6
 7:42-43 Amos 5:25-27
 7:49-50 Isa 66:1-2
 8:32-33 Isa 53:7-8
 13:22 1Sam 13:14 Ps 89:20
 13:33 Ps 2:9
 13:34 Isa 55:3
 13:35 Ps 16:10
 13:41 Hab 1:5
 13:47 Isa 49:6
 15:16-17 Amos 9:11-12
 23:5 Ex 22:28
 28:25-27 Isa 6:9-10

Romans

1:17 Hab 2:4
 2:24 Isa 52:5
 3:4 Ps 51:4
 3:10-12 Ps 14:1-3
 3:13 Ps 5:9 Ps 140:3
 3:14 Ps 10:7
 3:15-17 Isa 59:7-8
 3:18 Ps 36:1
 4:3 Gen 15:6
 4:7-8 Ps 32:1-2
 4:17 Gen 17:5

4:18 Gen 15:5
 7:7 Ex 20:17
 8:36 Ps 44:22
 9:7 Gen 21:12
 9:9 Gen 18:10
 9:12 Gen 25:23
 9:13 Mal 1:2-3
 9:15 Ex 33:19
 9:17 Ex 9:16
 9:25 Hos 2:23
 9:26 Hos 1:10
 9:27-28 Isa 10:22-23
 9:29 Isa 1:9
 9:33 Ps 118:22-23 Isa 8:14, 28:16
 10:5 Lev 18:5
 10:6-8 Deut 30:12-14
 10:13 Joel 2:32
 10:15 Isa 52:7
 10:16 Isa 53:1
 10:18 Ps 19:4
 10:19 Deut 32:21
 10:20-21 Isa 65:2
 11:3 1Kings 19:14
 11:4 1Kings 19:18
 11:8 Isa 6:9-10, 29:10 Ex 12:2
 11:9 Ps 69:22
 11:10 Ps 69:23
 11:26-27 Isa 27:9 Isa 59:20-21
 11:34 Isa 40:13
 12:19 Deut 32:35
 12:20 Prov 25:21-22
 13:9 Ex 20:13-17 Lev 19:18
 14:11 Isa 45:23
 15:3 Ps 69:9
 15:9 Ps 18:49
 15:10 Deut 32:43
 15:11 Ps 117:1
 15:12 Isa 11:1 Isa 11:10
 15:21 Isa 52:15

1 Corinthians

1:19 Isa 29:14
 1:31 Jer 9:24
 2:9 Isa 64:4
 2:16 Isa 40:13
 3:19 Job 5:13
 3:20 Ps 94:11
 6:16 Gen 2:24
 9:9 Deut 25:4
 10:7 Ex 32:6
 10:20 Deut 32:17
 10:26 Ps 24:1 Ps 50:12
 14:21 Isa 28:11-12
 15:25 Ps 110:1
 15:27 Ps 8:6
 15:32 Isa 22:13
 15:45 Gen 2:7
 15:54 Isa 25:8
 15:55 Hos 13:14

2 Corinthians

3:13 Ex 34:33
 4:13 Ps 116:10
 6:2 Isa 49:8
 6:16 Lev 26:11-12
 6:17 Isa 52:11-12
 6:18 2Sam 7:14
 8:15 Ex 16:18
 9:9 Ps 112:9
 10:17 Jer 9:24
 13:1 Deut 19:15

Galatians

3:6 Gen 15:6
 3:8 Gen 12:3 Gen 18:18
 3:10 Deut 27:26
 3:11 Hab 2:4
 3:12 Lev 18:5

3:13 Deut 21:23
 3:16 Gen 22:18
 4:27 Isa 54:1
 4:30 Gen 21:10
 5:14 Lev 19:18

Ephesians

4:8 Ps 68:18
 4:25 Zech 8:16
 4:26 Ps 4:4
 5:31 Gen 2:24
 6:2-3 Ex 20:12 Deut 5:16

1 Timothy

5:18 Lev 19:13 Deut 24:14-15, 25:4

2 Timothy

2:19 Num 16:5

Hebrews

1:5 2Sam 7:14 Ps 2:7
 1:6 Ps 97:7
 1:7 Ps 104:4
 1:8-9 Ps 45:6-7
 1:10-12 Ps 102:25-27
 1:13 Ps 110:1
 2:6-8 Ps 8:4-6
 2:12 Ps 22:22
 2:13 Isa 8:17-18
 3:7-10 Ps 95:7-11
 4:3 Ps 95:11
 4:4 Gen 2:2 Ex 20:11
 4:7 Ps 95:7-11
 5:5 Ps 2:7
 5:6 Ps 110:4
 6:14 22:16-17
 8:5 Ex 25:40
 8:8-12 Jer 31:33-34
 9:20 Ex 24:8
 10:5-7 Ps 40:6-8
 10:13 Ps 110:1
 10:16-17 Jer 31:33-34
 10:30 Deut 32:35-36
 10:38 Hab 2:3-4
 11:18 Gen 21:12
 12:5 Prov 3:11
 12:6 Prov 3:11-12
 12:26 Hag 2:6
 13:5 Deut 31:8 Josh 1:5
 13:6 Ps 118:6
 13:15 Hos 14:2

James

2:8 Lev 19:18
 2:11 Ex 20:13-14
 2:23 Gen 15:6
 4:6 Prov 3:34

1 Peter

1:16 Lev 11:44, 19:2, 20:7
 1:24-25 Isa 40:6-8
 2:6-7 Ps 118:2-23 Isa 8:14, 28:16
 2:9 Ex 19:6
 2:22 Isa 53:9
 2:24 Isa 53:9
 3:10-12 Ps 34:12-16
 3:14-15 Isa 8:12-13
 5:5 Prov 3:34

2 Peter

2:22 Prov 26:11

Revelation

2:27 Ps 2:9

O.T. PASSAGES QUOTED IN THE N.T.

Genesis

1:27 Matt 19:4 Mark 10:6
 2:2 Heb 4:4
 2:7 1Cor 15:45
 2:24 Matt 19:4 Mark 10:7-8
 1Cor 6:16 Eph 5:31
 12:1 Acts 7:3
 12:3 Acts 3:25 Gal 3:8
 15:5 Rom 4:18
 15:6 Rom 4:3 Gal 3:8
 James 2:23
 15:13-14 Acts 7:6-7
 17:5 Rom 4:17
 18:10 Rom 9:9
 18:18 Acts 3:25 Gal 3:8
 21:10 Gal 4:30
 21:12 Rom 9:7 Heb 11:18
 22:16-17 Heb 6:14
 22:18 Acts 3:25 Gal 3:16
 25:23 Rom 9:12
 46:26 Acts 7:14

Exodus

2:13-14 Acts 7:26-28
 3:5-10 Acts 7:33-34
 3:6 Matt 21:32 Mark 12:26
 Luke 20:37 Acts 7:31-32
 Rom 9:17
 9:16 John 19:36
 13:2 Luke 2:23
 13:12 Luke 2:23
 16:18 2Cor 8:15
 19:6 1Peter 2:9
 20:7 Matt 5:33
 20:11 Heb 4:4
 20:12 Matt 15:4 Mark 7:10
 Eph 6:2-3
 20:12-16 Mt 19:18-19 Mk 22:39
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 20:13 Matt 5:21
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Thank You,

Tom Possin

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