



## HaDavar Messianic Ministries

An Outreach of Irvine Community Church

In the Beginning was "The Word"...John 1:1a

# Bible Study Methods

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## Ariel Ministries Camp Shoshanah: 2010

# I. What is the Bible? (MSB 030) (Basic Bibliology, Theological Presuppositional Preparation)

Presupposition, Presuppose: to believe in advance.

The word “Bible” designates the 66 books of the Hebrew and Greek Scriptures (Old Testament (Tenach) and New Testament (Brit Chadashah).

## The Arrangement of the Old Testament Books

The canonical arrangement of the books of the OT according to Christian tradition, compared with the original order in Hebrew. (NBD p. 168)

Hebrew Bible		Christian Bible	
I The Law (Pentateuch)	Genesis	Genesis	
	Exodus	Exodus	
	Leviticus	Leviticus	
	Numbers	Numbers	
	Deuteronomy	Deuteronomy	
II The Prophets	Joshua	Joshua	
	Judges	Judges	
	Samuel	Ruth	
	Kings	Samuel (1 and 2)	
	Isaiah	Kings (1 and 2)	
	Jeremiah	Chronicles (1 and 2)	
	Ezekiel	Ezra	
	Hosea	Nehemiah	
	Joel	Esther	
	Amos	Job	
	Obadiah	Psalms	
	Johah	Proverbs	
	Micah	Ecclesiastes	
	Nahum	Song of Solomon	
	Habakkuk	Isaiah	
	Zephaniah	Jeremiah	
	Haggai	Lamentations	
	Zechariah	Ezekiel	
	Malachi	Daniel	
	III The Writings (Hagiographa)	Psalms	Hosea
		Proverbs	Joel
Job		Amos	
Song of Solomon		Obadiah	
Ruth		Jonah	
Lamentations		Micah	
Ecclesiastes		Nahum	
Esther		Habakkuk	
Daniel		Zephaniah	
Ezra		Haggai	
Nehemiah		Zechariah	
Chronicles		Malachi	

 Wisdom Writings  
 Historical  
*See also article on Apocrypha*

# A Glance at the Major Divisions and Individual Books of the Bible

## OLD TESTAMENT

### Books of the Pentateuch, or the Law

Book	Summary
Genesis	Creation and the establishment of the covenant relationship
Exodus	Deliverance of the people of Israel from slavery in Egypt
Leviticus	The ceremonial law
Numbers	Wandering of God's people in the wilderness
Deuteronomy	The second giving of the law by Moses before the people occupy the Promised Land

### Books about the History of Israel

Book	Summary
Joshua	The conquest and division of the Promised Land
Judges	The nation of Israel is rescued by a series of judges, or military leaders
Ruth	A beautiful story of God's love and care
1 and 2 Samuel	The early history of Israel, including the reigns of Saul and David
1 and 2 Kings	A political history of Israel, focusing on the reigns of selected kings from the time of Solomon to the captivity of the Jewish people by Babylonia
1 and 2 Chronicles	A religious history of Israel, covering the same period of time as 2 Samuel and 1 and 2 Kings
Ezra	The return of the Jewish people from captivity in Babylonia
Nehemiah	The rebuilding of the walls of Jerusalem after the exiles returned from Babylonia
Esther	God's care for His people under Gentile rule

### Books of Wisdom

Book	Summary
Job	An examination of the problems of evil and human suffering
Psalms	The song book or hymnal of ancient Israel
Proverbs	Wise sayings and observations designed to develop proper attitudes and behavior
Ecclesiastes	A philosophical description of the emptiness of life without God
Song of Solomon	A love song portraying the beauty of a human love relationship as a symbol of divine love

### Books of the Major Prophets

Book	Summary
Isaiah	The outstanding prophecy of condemnation and Messianic consolation
Jeremiah	A message of judgment against Judah's moral and spiritual decay
Lamentations	Five poems of lament over fallen Jerusalem
Ezekiel	A prophecy of judgment during the Babylonian Captivity
Daniel	A book of prophecy about the end times

### Books of the Minor Prophets

<b>Book</b>	<b>Summary</b>
Hosea	A message of Israel's condemnation followed by God's forgiveness
Joel	A prediction of foreign invasion as a form of judgment by God
Amos	Pronouncements of judgment against the nations, especially Israel
Obadiah	A book prophesying the total destruction of Edom
Jonah	A story about a reluctant prophet who led Nineveh to repentance
Micah	A prediction of judgment and a promise of Messianic restoration
Nahum	A prophecy of the destruction of Nineveh
Habakkuk	A prophet who questioned God and praised His approaching judgment against Judah
Zephaniah	A prediction of destructive judgment followed by tremendous blessing
Haggai	After the return from Babylonia, a call to rebuild the Temple
Zechariah	A Messianic prophecy calling for the completion of construction on the Temple
Malachi	A prophecy of destruction followed by Messianic blessing

## NEW TESTAMENT

### The Gospels

Book	Summary
Matthew	Christ presented as the fulfillment of Old Testament Messianic prophecy
Mark	Probably the earliest of the gospels, focusing on Christ's ministry
Luke	Fullest biography of Christ, focusing on His perfection and ministry of salvation
John	The most symbolic gospel, which presents Christ as the divine Son of God

### History of the Early Church

Book	Summary
Acts	A history of the expansion of the early church

### Epistles (Letters) of the Apostle Paul

Book	Summary
Romans	An explanation of the Christian faith for both Jews and Gentiles, addressed to the church at Rome
1 Corinthians	Instructions to the church at Corinth dealing with problems among Christians
2 Corinthians	Paul's defense and explanation of his apostleship
Galatians	An account of the necessity of justification by faith rather than works
Ephesians	A letter to the church at Ephesus explaining the believer's position in Christ
Philippians	A joyful letter to the church at Philippi, telling of Paul's conquering faith during imprisonment
Colossians	An account of the supremacy of Christ, written to the church at Colossae
1 and 2 Thessalonians	Instructions to the church at Thessalonica about the coming of the Lord
1 and 2 Timothy	Manuals of leadership for the young pastor at Ephesus
Titus	A manual of Christian conduct for church leaders, written to a young pastor on Crete
Philemon	An appeal for Christian unity and forgiveness for a runaway slave

### General Epistles (Letters)

Book	Summary
Hebrews	A presentation of Jesus Christ as High Priest, addressed to Jewish believers
James	Practical instructions for applied Christianity
1 Peter	Encouragement and comfort from Peter to suffering Christians
2 Peter	Peter's warning against false teachers
1 John	John's reminder of the full humanity of Christ
2 John	John's letter of encouragement and approval
3 John	John's personal note of appreciation to Gaius
Jude	A strong warning against false teachers
Revelation	An encouraging prophecy of the final days and God's ultimate triumph

<sup>1</sup>Youngblood, R. F., Bruce, F. F., Harrison, R. K., & Thomas Nelson Publishers. (1995). *Nelson's new illustrated Bible dictionary*. Rev. ed. of: Nelson's illustrated Bible dictionary; Includes index. Nashville: T. Nelson.

## A. Inspiration (MSB 037)

**Definition of Inspiration:** God’s superintending of human authors so that, using their own individual personalities, they composed and recorded without error, **in the words of the original autographs**, His revelation to man.

**Type:** Verbal, Plenary; **all the words** of the Bible are recorded without error.

### **Biblical Statements:**

2 Timothy 3:16 (NASB)

All Scripture is **inspired** by God and profitable for teaching, for reproof, for correction, for training in righteousness

(*theopneustos*, “inspired”), that is, God’s words were given through men superintended by the Holy Spirit so that their writings are without error.<sup>2</sup>

2 Peter 1:21

for no prophecy was ever made by an act of human will, but men **moved** by the Holy Spirit spoke from God.

As the authors of Scripture wrote their prophecies, they were impelled or borne along by God’s Spirit. What they wrote was thus inspired by God (2 Tim. 3:16). “Borne along” or “carried along” translates the word *pheromenoi*. Luke used this word in referring to a sailing vessel carried along by the wind (Acts 27:15, 17). The Scriptures’ human authors were controlled by the divine Author, the Holy Spirit. Yet they were consciously involved in the process; they were neither taking dictation nor writing in a state of ecstasy.<sup>3</sup>

The NASB uses the term “inspired” in its most common English usage, to mean an animating influence.

Someone will say, for example, “I can’t write on this subject without some inspiration.

The NIV renders the word “God breathed.”

The ESV renders the word “breathed out”

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<sup>2</sup>Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge Commentary: An Exposition of the Scriptures* (2:757). Wheaton, IL: Victor Books.

<sup>3</sup>ibid

## The Inspiration of the Scriptures (Dr. Gregg Hagg)

Gordon Lewis in *Decide for Yourself*, summarizes current thinking.

“The Bible is inspired and authoritative because God prompted writers, who saw his mighty miracles and believed, to describe them for those who would not see and yet believe. Although *not inerrant*, (emphasis mine) these testimonies are authoritative like firsthand reports of an amazing victory in battle.” (summary of C.H. Dodd, *The Authority of the Bible*, 1929, the “Biblical” theologians, position)

“The Bible is inspired and authoritative because God prompted the authors who had experienced his presence to describe as best they could their encounter with the indescribable One. Although *not inerrant*, (emphasis mine) the Bible has the authority of one who knows by experience what he is talking about. It may evoke a similar experience in the reader.” (summary of Emil Brunner, *Truth as Encounter*, 1964, the Neo-Orthodox position)

“The Bible is inspired and authoritative because God providentially prepared the authors' personalities and writing styles, and supernaturally superintended the writing process so that their finite limitations and sinful biases did not corrupt any redemptive truth. Although *there may be errors in matters not necessary for salvation*, every statement comprising the primary redemptive plan is inerrant. (summary of Daniel P. Fuller, Fuller Theological Seminary, the position of some evangelicals)

**“The Bible as originally given was inspired and authoritative because God providentially prepared the authors' personalities and writing styles, and supernaturally superintended the writing process so that their finite limitations and sinful biases did not corrupt anything God wanted written. Any scriptural statements, whether reports of events, encounters, or scholarly research, are as true as portions dictated by God. Whatever the Bible teaches on any subject is authoritative truth revealed by God.”** (summary of Gordon Lewis, the evangelical and fundamentalist position)

Internal Evidence: What does the Bible say about itself?

1. No other writing of antiquity attributes such divine authority to itself. -The phrase “Thus saith the Lord” for example, occurs over 3,800 times.
2. The writers were either eyewitnesses or used first-hand accounts, which emphasizes the value of primary sources.
3. Jesus the Messiah attested to the historicity of Old Testament events such as the Fall of Adam and Eve and the Flood of Noah's day.
4. One of the strongest internal evidences for the reliability of scripture is the absence of challenge from individuals opposed to the message.

External Evidence: How does the Bible compare with other literature?

1. Continuity. Amazing harmony on various topics.

Historical Sequence: from creation to new creation

Progressive Revelation: gradual, harmonious disclosure of redemption

2. Subject Matter. it discusses otherwise unknown topics with authority—prophecies, personalities
3. Preservation. The Bible has uniquely survived becoming obsolete

The Theories of Inspiration

1. Natural Inspiration

No supernatural intervention was necessary for the writing of the Bible. It is merely exceptional literature written by men of literary genius. Just as we speak of inspired, artists or musicians, so also was the Bible written by such inspired writers.

2. Mechanical Dictation.

The entire Bible was given by dictation from God to human secretaries who were finite and sinful, and who did not contribute anything to the literary style or content because their passive role.

3. Inspired Concepts.

God planted a seed in the minds of the authors and allowed them to develop the thought. Paul, for example, might have been given the idea of the mystery of the Body of Christ. Then Paul would have developed the idea under the imagery of the Olive Tree in Romans 11.

4. Partial Inspiration.

The portions about “divine truth” are inspired, but matters of history, geography, and science may be in error. Part of the Bible is then subject to the superiority of human wisdom and scientific discovery.

5. Neo-Orthodoxy

God speaks through the Bible to the believer so that the Scripture is the divine channel of revelation. The entire Bible need not be considered “inspired” but whenever the passage becomes meaningful to the reader, then truth becomes truth.

## 6. Verbal-Plenary Inspiration

**God guided the writers of the Bible in the choice of *words* to communicate His revelation to mankind in the original autographs. The *entire* body of Scripture is inspired by God and, therefore, infallible in its accuracy and inerrant in its reliability.**

**“God’s superintendence of human authors so that using their own individual personalities, they composed and recorded without error His revelation to man in the original autographs.” Charles C. Ryrie**

### B. Inerrancy

The Bible tells the truth, and it does so without error in all parts and with all its words.

Even erroneous statements are recorded accurately—Psalm 14:1

#### **Psalm 14:1**

For the choir director. A Psalm of David. The fool has said in his heart, “**There is no God.**” They are corrupt, they have committed abominable deeds; There is no one who does good.

### C. The Word of God: Two Living Revelations (MBS 034)

#### **The Living Incarnate Word:**

The Holy Spirit overshadowing a human parent (Mary) =Jesus without sin

John 1:1-2, 14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. ...And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

#### **The Living Written Word:**

The Holy Spirit superintending human authors (over 40)=Bible without error

Hebrews 4:12

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

## **D. The Attributes of the Bible**

### **1. The Bible is infallible: absolutely trustworthy**

Psalm 19:7

The law of the Lord is perfect, restoring the soul; The testimony of the Lord is sure, making wise the simple.

### **2. The Bible is complete: do not add or subtract from it**

Revelation 22:18-19

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

### **3. The Bible is authoritative: the source of accurate information**

John 8:30-32

As He spoke these things, many came to believe in Him. So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free."

### **4. The Bible is sufficient: adequate for the purpose**

#### **For Salvation**

2 Timothy 3:15

and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

#### **For Blessing**

James 1:25

But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

## 5. **The Bible is effective for living: it affects or daily activities**

Isaiah 55:11

So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

Hebrews 4:12

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

## 6. **The Bible is comprehensible: understandable**

First a definition of exegesis: to draw the meaning out of the text.

We want to know what the author meant by the words he used and what his statement meant to the audience he was addressing. Then, finally, we want to determine the application to us today.

To say that the Scriptures are comprehensible is not to deny the need for careful exegesis, nor to deny the presence of mysteries. It is to say that we do not need the aid of a church or priesthood (or a rabbinical sage or scholar, my comment). At the same time we do need the Holy Spirit who is promised to every Christian (1 John 2:20-27). Many things are difficult to understand, but all things essential to faith and practice are clearly revealed (see also Psalm 19:7-8 119:105, 130)<sup>4</sup>

Psalm 119:130

The unfolding of Your words gives light; It gives understanding to the simple.

While we do have the indwelling Holy Spirit unfolding the Word to us, He most often does this using spiritually gifted teachers (written and verbal).

Romans 12:7

if service, in his serving; or he who teaches, in his teaching;

1 Corinthians 12:28

And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.

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<sup>4</sup> Cook, Dr. W. Robert, *Cook's Notes* (Portland: Western Baptist Press) 1985, page 115

## II How Do We Know It Is True?

The Legal-Historical Method, not the Scientific Method, is the correct method to use to determine if the Bible is true. The Legal-Historical Method consists of oral testimony, written testimony and exhibits to determine that something is true beyond a reasonable doubt. A verdict is reached on the basis of the weight of the evidence. That is, there is no reasonable basis for doubting the decision.<sup>5</sup>

### A. Personal Testimony—changed lives

If Jesus is the Messiah, then the lives of those Jews, who accepted Jesus and his Messiahship, should undergo a change for the better. According to the Old Testament, this should be the result for those who accept the atonement of the Messiah's blood on their behalf.

This is exactly what has been happening with Jewish people throughout the centuries; it is also happening today on a large scale. It is happening among the old, the young, and the middle-aged; among the Orthodox, the Conservatives, the Reform, and among the nonaffiliated; the atheists, the agnostics, and among the New Left. Several have written down an account of their experiences—we will let them tell their own stories.<sup>6</sup>

### B. Testimony of Science—no conflicts

Dr Robert Gange: Scientist, see [genesisfoundation.org](http://genesisfoundation.org): Do not worry about current scientific theories that supposedly refute the Bible. Just wait 50 years. Those theories will be gone and the Bible will still be with us. (comments paraphrased from a personally attended chapel service at Western Conservative Baptist Seminary, Portland Oregon) (See also: *In Six Days: Why 50 Scientists Believe in Creation*, Ashton. John F. Ed. Master Books 2000; *The Privileged Planet*, Illustra Media, [www.illustramedia.com](http://www.illustramedia.com), MMIV)

### C. Testimony of Archaeology—verification in the dirt

In 1997, Eilat Mazar, seeking to find the Palace of David, used a reference in the Books of Samuel that refers to David going *down to the stronghold* after having been anointed (2 Samuel 5:17), to estimate where the site might be. Since the only area of higher elevation than Ophel, the oldest part of Jerusalem, is just to its north, she started digging there in February 2005. About 2 meters underneath the surface she discovered 4th to 6th century AD Byzantine Era artifacts including a well preserved mosaic floor. Beneath these she found artifacts from the Second Temple Period, and finally underneath these she found large foundations of a substantial structure, which she claims to have been the Palace of David<sup>7</sup>

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<sup>5</sup> McDowell, Josh, *Evidence That Demands a Verdict Seminar*, 1979, page 16, 39

<sup>6</sup> Fruchtenbaum, A. G. (1981). *Jesus was a Jew* (117). Tustin, CA: Ariel Ministries Press.

<sup>7</sup> [http://en.wikipedia.org/wiki/Large\\_Stone\\_Structure](http://en.wikipedia.org/wiki/Large_Stone_Structure)

Nelson Glueck, the renowned Jewish archaeologist, wrote: “It may be stated categorically that no archaeological discovery has ever controverted a biblical reference.” He continued his assertion of “the almost incredibly accurate historical memory of the Bible, and particularly so when it is fortified by archaeological fact.”<sup>8</sup>

#### **D. Testimony of Prophecy—unlimited by time**

Isaiah 46:9-11

“Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’; Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.”

Isaiah 44:6-8

“Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: ‘I am the first and I am the last, And there is no God besides Me. ‘Who is like Me? Let him proclaim and declare it; Yes, let him recount it to Me in order, From the time that I established the ancient nation. And let them declare to them the things that are coming And the events that are going to take place. ‘Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any other Rock? I know of none.’”

Numbers 23:19

“God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?”

#### **E. Testimony of Historical Accuracy—verifiable in history**

Example: Daniel 11

Critics reject an early date for the writing of Daniel mainly because they reject predictive prophecy. The book unfolds details concerning the history of Babylon, Medo-Persia, Greece, and Rome. Details recorded in Daniel 11:5-35 were fulfilled in the fourth to the second centuries BC. Skeptics insist that Daniel could not have foreknown those details but must have written them *after* the events transpired and cast them in the form of prophecy to give credence to his writing. (Or they maintain that someone other than the Prophet Daniel wrote the book in the second century BC. and used his name.) Such a view of course denies the power of God to reveal what He has predetermined.<sup>9</sup>

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<sup>8</sup> McDowell, Josh, *Evidence that Demands a Verdict*, (San Bernardino, CA: Here's Life Publishers) 1972, pg.65

<sup>9</sup> Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures* (1:1324). Wheaton, IL: Victor Books.

### **III. Why Study the Bible?**

#### **A. The Source of Truth**

Psalm 119:160

The sum of Your word is truth, And every one of Your righteous ordinances is everlasting.

#### **B. The Source of Happiness**

Proverbs 8:34

Blessed (happy) is the man who listens to me, Watching daily at my gates, Waiting at my doorposts.

John 15:11

These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

#### **C. The Source of Personal Victory**

Psalm 119:11

Your word I have treasured in my heart, That I may not sin against You.

#### **D. Victory over Satan (Matt. 4:1-11)**

Verses 1-2 The Temptation

Verses 3-4 Temptation #1 of the Body (Jesus quoted Deuteronomy 8:3)

Verses 5-7 Temptation #2 of the Soul (Jesus quoted Deuteronomy 6:16)

Verses 8-11 Temptation #3 of the Spirit (Jesus quoted Deuteronomy 6:13, 10:20)

#### **E. Victory in Spiritual warfare**

Ephesians 3:16-17

that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; ...

#### **F. The Source of Growth**

1 Peter 2:2

like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation,

## **G. The Source of Power**

Hebrews 4:12

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Romans 1:16

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

## **H. The Source of Guidance**

Psalm 119:105

Your word is a lamp to my feet And a light to my path.

## **I. Command to study**

2 Timothy 2:15

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

## **J. To pass it on**

2 Timothy 2:2

The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

## **K. To aid in our worship of God the Father**

Psalm 119:7

I shall give thanks to You with uprightness of heart, When I learn Your righteous judgments.

## **L. To appreciate just how much Messiah Jesus accomplished for us**

Luke 1:68

Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people,

**M. To prepare our hearts for the ministry of the Holy Spirit**

Ephesians 5:18

And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

**N. To learn what God expects of us**

Psalms 119:9

How can a young man keep his way pure? By keeping it according to Your word.

**O. To guard us from sin**

Psalms 119:11

Your word I have treasured in my heart, That I may not sin against You.

**P. To develop a skill for everyday living**

Psalms 119:99-100

I have more insight than all my teachers, For Your testimonies are my meditation. I understand more than the aged, Because I have observed Your precepts.

**Q. To understand the place of the Jewish people in the plan of God**

1 Peter 2:9

But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

**R. To be ready and able to explain the Good News of salvation and the reason for the hope within us**

1 Peter 3:15

but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

**I personally believe that all the answers to all of life's issues can be found in the pages of the Bible—if we know where to look and recognize the proper principles to apply to the situation or question we are facing.**

**This means we have to immerse ourselves in the text of Scripture so that Scripture flows from and informs our very being. Be prepared for a lifetime of hard work!**

## VI. Who Can Study the Bible?

### A. Spiritual Qualifications

#### 1. A new, regenerated heart

1 Corinthians 2:14

But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

#### 2. Illumination by the Holy Spirit

1 Corinthians 2:11-13

For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, **but in those taught by the Spirit**, combining spiritual thoughts with spiritual words.

#### 3. Prayer

Psalm 119:18

Open my eyes, that I may behold Wonderful things from Your law.

#### 4. A holy life

James 1:21

Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

#### 5. Spiritual growth

1 Peter 2:1-2

Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation,

## B. Personal, subjective qualifications

### 1. A hungry heart

Psalm 119:9-11

How can a young man keep his way pure? By keeping it according to Your word. **With all my heart** I have sought You; Do not let me wander from Your commandments. **Your word I have treasured in my heart,** That I may not sin against You.

### 2. A humble, teachable heart

Isaiah 50:4

The Lord God has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear **to listen as a disciple.** (*Yeshua* speaking)

Psalm 119:12

Blessed are You, O Lord; **Teach me Your statutes.**

### 3. An obedient heart

Psalm 119:99-100

I have more insight than all my teachers, For Your testimonies are my meditation. I understand more than the aged, **Because I have observed Your precepts.**

### 4. A willingness to work with discipline & persistence for the length of your entire lifetime

2 Timothy 2:15

Be **diligent** to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

Proverbs 2:1-6

My son, **if** you will receive my words And treasure my commandments within you, Make your ear attentive to wisdom, Incline your heart to understanding; For **if** you cry for discernment, Lift your voice for understanding; **If** you seek her as silver And search for her as for hidden treasures; **Then** you will discern the fear of the Lord And discover the knowledge of God. For the Lord gives wisdom; From His mouth come knowledge and understanding.

## C. Intellectual Qualifications

1. **The student must be able to comprehend basic language** as God has communicated his mind through verbal, written Scripture. Use as accurate a translation as you can. If English is your second language;
  - a. **begin** with something like the New Living Translation
  - b. **understand** the accuracy limitations of a basic English Bible
  - c. **build** your English language skills
  - d. **advance** to a modern English translation

2. **Consider memorization**

Psalm 119:11

Your word I have treasured in my heart, That I may not sin against You.

Do not memorize verses here and there. Memorize blocks of scripture, at least a paragraph at a time. Try the “tuck away a verse a day” technique. For example; day 1—John 1:1; day 2—John 1:1-2; day 3—John 1:1-3; day 4—John 1:1-4; etc.

3. **Consider meditation**

Joshua 1:8

This book of the law shall not depart from your mouth, but you shall **meditate** on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

**Meditate**, ponder, and give serious thought and consideration to selected information, with a possible implication of speaking in low tones reviewing the material.<sup>10</sup>

4. **Develop common sense (practical decision making, wisdom)**

Proverbs 2:6

For the Lord gives wisdom; From His mouth come knowledge and understanding.

Proverbs 9:10

The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.

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<sup>10</sup> Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) (electronic ed.) (DBLH 2047, #2). Oak Harbor: Logos Research Systems, Inc.

## V. How To Study the Bible

### A. Resource Preparation

#### 1. First Basic Resources for your library (printed or electronic)

**Study Bible** (base tool) Your study Bible should indicate paragraph units if at all possible. A paragraph is a foundational unit of writing that contains one basic thought. A paragraph normally contains at least two sentences.

The New Scofield Reference Bible

The Ryrie Study Bible - NASB edition

**Bible Handbook** (first commentary): Unger's Bible Handbook - Unger (Moody Press)

**Bible Dictionary** (first reference work)

Unger's Bible Dictionary - Unger (Moody Press)

Zondervan Pictorial Bible Dictionary (Zondervan)

**Topical Bible** (first systematic theology)

The NASB Topical Index © 1992 by The Lockman Foundation  
900 Euclid St., La Habra, CA 90631 ([www.lockman.org](http://www.lockman.org))

The NASB Topical Index. 1998 (electronic ed.). La Habra, CA:  
The Lockman Foundation. (Logos Bible Software)

**Concordance** (first language tool)

Strong's (Abingdon)

Young's Analytical (Eerdman's)

**Cross References**—Treasury of Scripture Knowledge

**Jewish Culture and Thought**

Ariel Ministries Discipleship Material

All the works of Dr. Alfred Edersheim

**2. Expand your library gradually over time**

Bible Handbook + Commentaries (Single and Multi-volume) + Bible Atlases + Rabbinic Commentaries

Bible Dictionary + Bible Encyclopedia + Histories (Bible, Church, Jewish, Jewish Christian) + Bible Introductions + Jewish Culture

Topical Bible + Theology (Systematic, Biblical, Historical) + Rabbinic Theology

Concordance + Language Tools (English based) + Language studies (Greek/Hebrew based)

Dictionary of Biblical Imagery

**3. Bible Study Computer Programs (not required by highly recommended)**

Programs for purchase

Libronix Digital Library System by Logos Bible Software,  
[www.logos.com](http://www.logos.com) (Ariel material is integrated into Logos)

P. C. Study Bible, [www.biblesoft.com](http://www.biblesoft.com)

Bibleworks, [www.bibleworks.com](http://www.bibleworks.com)

Quick Verse, [www.quickverse.com](http://www.quickverse.com)

Free programs

E-Sword, [www.e-sword.net](http://www.e-sword.net)

Bible Explorer, [www.bible-explorer.com](http://www.bible-explorer.com)

Internet programs

Blue Letter Bible, [www.blueletterbible.org](http://www.blueletterbible.org)

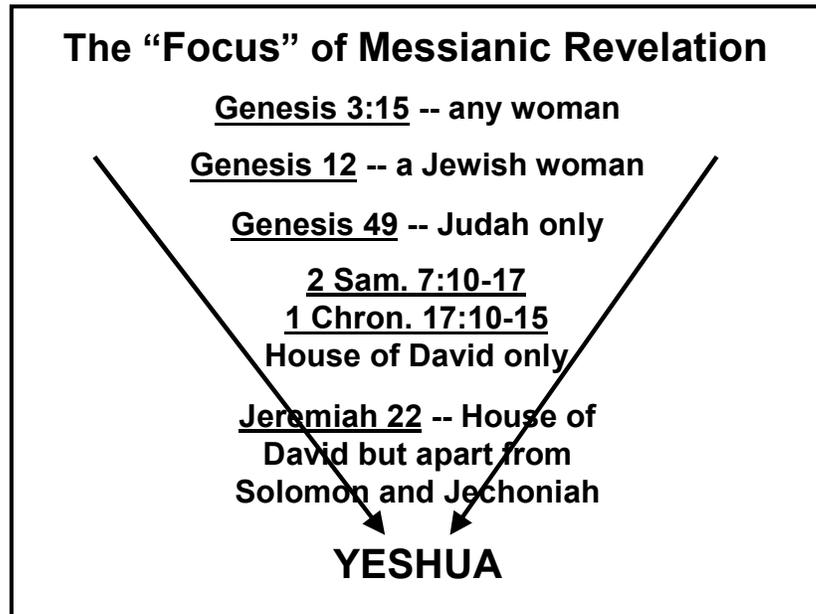
NET Bible, [www.bible.org](http://www.bible.org)

**See appendix #1 and #2 for additional information**

## B. Critical Concepts to Master (in no particular order)

### 1. Progressive Revelation:

More information is provided by God as time passes. Do not project “later” concepts back onto an earlier period.



### Principles of Progressive Revelation

New revelation is consistent with previous revelation.

New revelation expands our knowledge of the subject.

New revelation should be literally interpreted.

The meaning in the Old Testament is the same as the meaning in the New Testament.

Most of what God reveals He wants understood at the time that the revelation was given—but not necessarily all.

Therefore the Hebrew Scriptures (Old Testament) provide a solid foundation for the New Testament.

## 2. The IMPORTANCE of All Scripture (MBS 037)

### 2 Timothy 3:16

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

**Teaching:** Education, the information.

**Reproof:** Rebuking of the sinner, reprimand.

**Correction:** Restoration to a right state.

**Training in Righteousness:** Discipline that enables you to live by God's standards.

Romans 15:4

For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have **hope**.

Romans 4:23-24

Now not for his (Abraham's) sake only was it written that it was credited to him, but for **our sake also**, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,

1 Corinthians 9:9-10

For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing (Deut 25:4)." God is not concerned about oxen, is He? Or is He speaking altogether for **our sake**? Yes, **for our sake it was written**, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops.

1 Timothy 5:17-18

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. **For the Scripture says**, "You shall not muzzle the ox while he is threshing (Deut 25:4)," and "The laborer is worthy of his wages (Lev 19:13; Deut 24:15; Matt 10:10; Luke 10:7; 1 Cor. 9:14)."

1 Corinthians 10:11

Now these things happened to them as an **example**, and they were written for our **instruction**, upon whom the ends of the ages have come.

### 3. The Four Unconditional and Eternal Jewish Covenants

If you understand the covenants, you will understand the Bible!

(For further study see the **MSB021**—The Eight Covenants of the Bible, Ariel Ministries)

#### The Abrahamic Covenant

## The Abrahamic Covenant

<p><b>Abrahamic Covenant</b> Genesis 12:1-3, 7, 13:14-17, 15, 17</p> <p><b>Confirmed through Isaac (not Ishmael)</b> Genesis 26:2-5, 24</p> <p><b>Confirmed through Jacob (not Esau)</b> Genesis 28:13-15</p> <p><b>Confirmed to all 12 tribes</b> Genesis 49</p>	<p><b>Land Promise (Israel)</b> ✧To You ✧To Your Descendents</p>
	<p><b>National Promise</b> ✧National Election ✧Unique Relationship with Gentile Nations</p>
	<p><b>Spiritual Blessing Promise</b> ✧I will bless you. ✧You will bless others.</p>

#### The Land, Davidic, and New Covenants

## The Abrahamic Covenant

<p><b>Abrahamic Covenant</b></p> <p><b>Eternal</b> (Gen. 17:7, 19; Ps. 105:9-10; Luke 1:55, Heb. 13:20)</p> <p><b>Unconditional</b> (Gen. 15)</p>	<p><b>Land Promise (Israel)</b> ✧To You ✧To Your Descendents</p>	<p><b>Land Covenant</b> Deut. 29-30</p>
	<p><b>National Promise</b> ✧National Election ✧Unique Relationship with Gentile Nations</p>	<p><b>Davidic Covenant</b> 2 Sam. 7:10-17 1 Chron. 17: 10-15 Psalm 89: 1-4, 19-37</p>
	<p><b>Spiritual Blessing Promise</b> ✧I will bless you. ✧You will bless others.</p>	<p><b>New Covenant</b> Jer. 31:31-34 Ezekiel 36:24-28</p>

HaDavar Messianic Ministries

4. **The Temporary and Conditional Mosaic Covenant (MBS 006, 176, 132)**

Galatians 3:19

Why the **Law** then? (Why is it needed if it is conditional and temporary?)

It was **added** (It had a beginning. It is not eternal. It was added to the Abrahamic Covenant, 1446 BC at the foot of Mt. Sinai.)

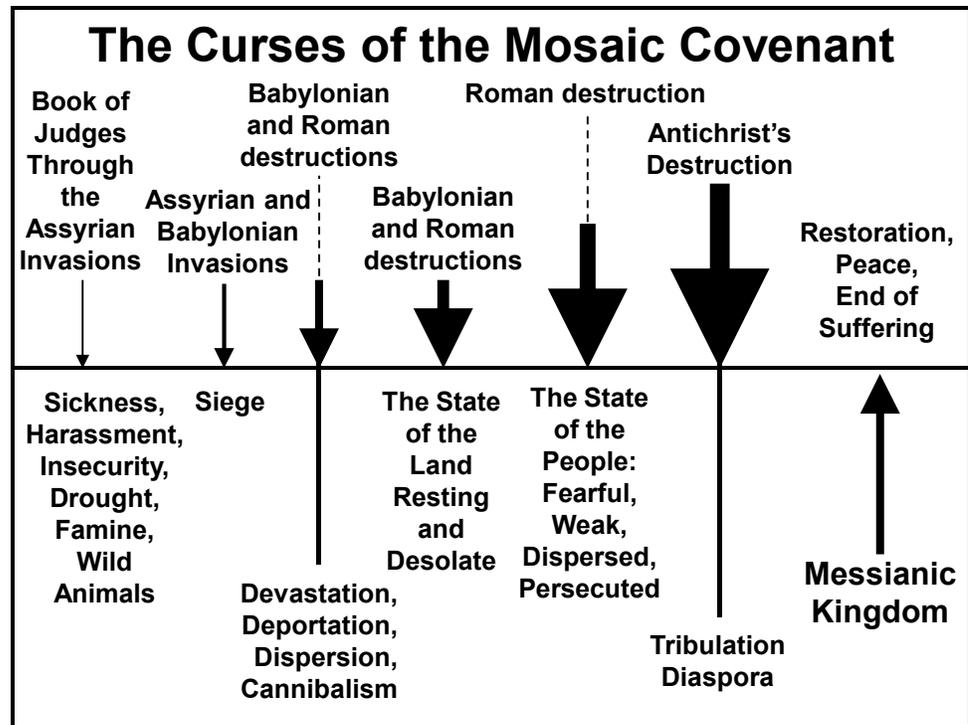
because of **transgressions**, (Why was it added? To deal with sin issue.)

having been **ordained** (It came from God, not Moses.)

through angels by the agency of a **mediator**, (Angels and Moses)

**until** (It had an end, Passover 30AD)

the **seed** would come to whom the promise had been made. (When was the end of the Law? When Yeshua came and instituted the New Covenant at Passover 30AD.)



5. Relationship between the Abrahamic Covenant and the Mosaic Covenant

## The Abrahamic Covenant

<b>Abrahamic Covenant</b>  Eternal (Gen. 17:7, 19; Ps. 105:9-10; Luke 1:55, Heb. 13:20)  Unconditional (Gen. 15)	<b>Mosaic Covenant</b> Galatians 3:19	→ <b>Land Promise</b>	<b>Land Covenant</b>
	<b>Temporary and Conditional Administrator of the Abrahamic Covenant</b>	→ <b>National Promise</b>	<b>Davidic Covenant</b>
		→ <b>Spiritual Blessing Promise</b>	

## The Abrahamic Covenant

<b>Abrahamic Covenant</b> <b>C. 2100 BC</b>	<b>Mosaic Covenant</b> Galatians 3:19 <small>(NASB95)</small> <b>1446 BC</b>	<b>Land Promise</b>	<b>Land Covenant</b> <b>1406 BC</b>
<b>Isaac</b> <b>C. 2050 BC</b>	<b>Temporary and Conditional</b>	<b>National Promise</b>	<b>Davidic Covenant</b> <b>C. 1000 BC</b>
<b>Jacob</b> <b>C. 1976 BC</b>  <b>12 Tribes</b> <b>C. 1876 BC</b>	<b>30 AD</b> <b>Rendered Inoperative, fulfilled its purpose</b>	<b>Spiritual Blessing Promise</b>	<b>New Covenant</b> <b>30 AD</b>

THE COVENANTS			
COVENANT	CHRONOLOGICAL INSTITUTION	EXPLANATION	SCRIPTURE
ABRAHAMIC COVENANT Unconditional and eternal	C. 2100 BC	LAND PROMISE  TO YOU TO YOUR DESCENDANTS	Genesis 12:1-3, 7, 13:14-17, 15, 17
		NATIONAL PROMISE  NATIONAL ELECTION UNIQUE RELATIONSHIP WITH GENTILE NATIONS	
		SPIRITUAL BLESSING PROMISE  I WILL BLESS YOU YOU WILL BLESS OTHERS	
CONFIRMED THROUGH ISAAC	C. 2050 BC	Not through Ishmael	Genesis 26:2-5, 24
CONFIRMED THROUGH JACOB	C. 1976 BC	Not through Esau	Genesis 28:13-15
CONFIRMED THROUGH 12 TRIBES	C. 1876 BC	All the descendents are blessed	Genesis 49
	430 Years in Egypt	Genesis 15:13-14; Exodus 12:40; Galatians 3:17	
MOSAIC COVENANT Temporary and Conditional	1446 BC	TEMPORARILY ADMINISTERED THE ABRAHAMIC COVENANT	<i>Galatians 3:19 Why the Law then? It was added because of transgressions, Having been ordained through angels by the agency of a mediator until the seed would come to whom the promise had been made.</i>
LAND COVENANT Unconditional and eternal	1406 BC	ISRAEL WILL FULLY EXPERIENCE WHEN THE KINGDOM BEGINS	Deuteronomy 29-30
DAVIDIC COVENANT Unconditional and eternal	C. 1000 BC	ISRAEL WILL FULLY EXPERIENCE THIS WHEN THE MESSIAH RETURNS AND IS KING OVER ALL THE EARTH	2 Samuel 7:10-17 1 Chronicles 17:10-15 Psalm 89: 1-4, 19-37
NEW COVENANT Unconditional and eternal	30 AD	INSTITUTED AT DEATH OF CHRIST and FULLY EXPANDED IN THE NEW TESTAMENT (COVENANT)  BELIEVERS ALREADY LIVING UNDER THIS COVENANT AS INDIVIDUALS	Jeremiah 31:31-34 Ezekiel 36:24-28 Luke 22:20 1 Corinthians 11:25

**6. The Law of Double Reference (not Double Fulfillment)**

This law observes the fact that often a passage or a block of Scripture is speaking of two different persons or two different events that are separated by a long period of time. But in the passage itself they are blended into one picture, and the time gap between the two persons or two events is not presented by the text itself. The fact that a gap of time exists is known because of other Scriptures, though in the particular text itself the gap of time is not seen.

In contrast, the idea of “Double Fulfillment” teaches that one prophecy might have a fulfillment during one period of time and an equally valid fulfillment during another period of time. I have not observed that in scripture.

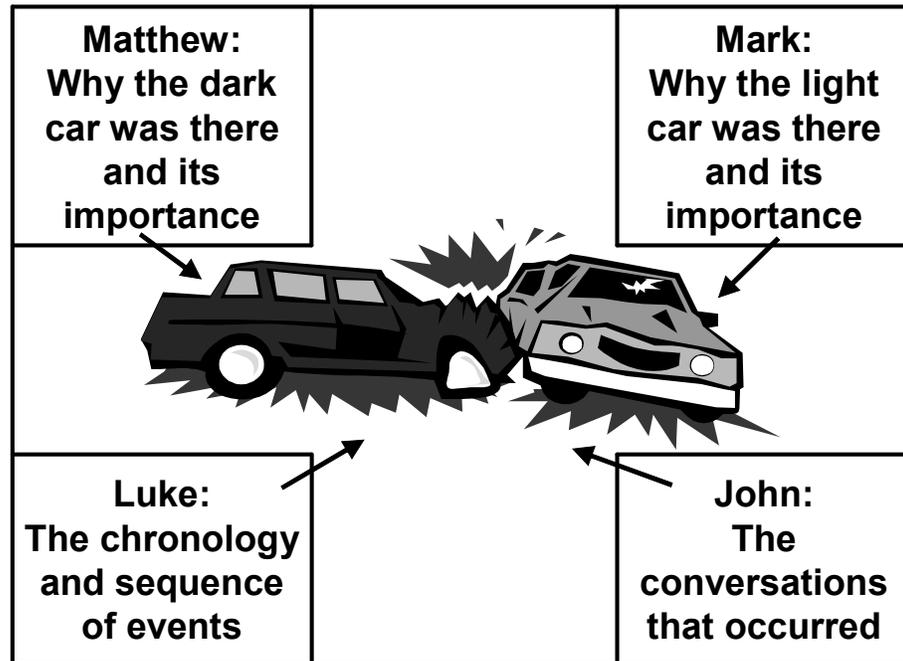
<b>THE LAW OF DOUBLE REFERENCE</b>	
Event	Zechariah 9:9-10
First Coming (Reference #1)	9 Rejoice greatly, O daughter of Zion! Shout <i>in triumph</i> , O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.
Second Coming (Reference #2)	10 And I will cut off the chariot from Ephraim, And the horse from Jerusalem; And the bow of war will be cut off. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth.

**7. Recurrence**

This law describes the fact that in some passages of Scripture there exists the recording of an event followed by a second recording of the same event giving more details to the first. Hence, it often involves two blocks of Scripture. The first block presents a description of an event as it transpires in chronological sequence. This is followed by a second block of Scripture dealing with the same event and the same period of time, but giving further details as to what transpires in the course of the event.

Because the passages contain different information, such passages are often criticized by Unbelievers’ as “contradictory.” The proper way of

handling so-called “contradictions” is to harmonize the total data into a larger picture rather than to hold the passages apart as conflicting. This is especially apparent when one passage immediately follows another. It should be granted that the author deliberately placed the passages in sequence for the purpose of communication, not confusion, as in Genesis chapter 1 and 2, Ezekiel, chapters 38 and 39, and the Four Gospels.



	MATTHEW	MARK	LUKE	JOHN
Possible time of writing	A.D. 50-60	A.D. 60-70	After A.D. 60	About A.D. 90
Approach	Thematic	Thematic	Chronological	Thematic
Theme:	Mighty King	Obedient Servant of the LORD	Ideal Son of Man	Divine Son of God
Audience	Jewish	Roman	Greek	All men
Need met	Jewish Believers: Authoritative source	Romans: Practical, identified with urgent accomplishment	Greeks: Sought ideal man, historically minded	“Believe” “Son of God”
Concern	“That it might be fulfilled”	“Straightway”	Jerusalem, Gentiles, Women	Emphasizes what Jesus said rather than what He did.

## 8. The Law of Context

**A Text Apart from its Context is a Pretext.** A verse can only mean what it means in its context and must not be pulled out of its context. When it is pulled out of its context, it is often presented as meaning something that it cannot mean within the context.

Types of Context: literary, historical, cultural geographic, theological

Grant only one meaning (interpretation) to each passage

Example: Psalm 10:4, Psalm 14:1, Psalm 53:1: **There is no God.**

Psalm 10:4

The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, **“There is no God.”**

Psalm 14:1

For the choir director. A Psalm of David. The fool has said in his heart, **“There is no God.”**

Psalm 53:1

The fool has said in his heart, **“There is no God,”**

## 9. Interpret the Unclear Passages in Light of Clear Passages

For example: 1 Timothy 2:14-15 (KJV)

And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be **saved** in childbearing, if they continue in faith and charity and holiness with sobriety.

This is one of the most difficult verses of the New Testament to interpret. The word “saved” has generated at least 4 diverse interpretations. However, we know from other sections of Scripture that the word “saved” cannot be a reference to eternal spiritual salvation. Spiritual salvation is not of works but (Ephesians 2:8-9): “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” See also Romans 11:6, 2 Timothy 1:9, Titus 3:5.

So, wherever you come down on the meaning of this verse you know that it is talking about some kind of physical salvation. That is very clear from other sections of scripture. It is not a reference to spiritual salvation.

## 10. THE KINGDOM OF GOD/HEAVEN (God's Rule)

(For further study see MSB040, *The Parables of the Kingdom*, MSB 182, *The Eight Mysteries of the New Testament*, Ariel Ministries)

	Title	Definition	Comments
1.	The Eternal or Universal Kingdom	God's sovereign and providential rule over His creation	<p>1. <b>Eternal</b>: stress -- time element: at no time does God ever relinquish His rule over all of creation.</p> <p>2. <b>Universal</b>: stress -- extent of God's control: every single molecule of creation lies within His control.</p> <p>Proverbs 21:11, Jeremiah 10:18, Psalm 103:19-22, Psalm 145, Daniel 4:17, Daniel 6:27, Psalm 90:1-6, Psalm 83:11-15, I Chronicles 29:11-12, Psalm 10:16, Psalm 29:10, Psalm 74:12 Acts 17:24</p>
2.	Spiritual Kingdom	All individuals that have been born-again by the Holy Spirit in all time	<p>This term refers to all who place their trust in God from Adam through the Messianic Kingdom (all born again Believers, all saved individuals).</p> <p>Matt. 6:33, 19:16, 23-24; John 3:3-5, Acts 8:12, 14:22, 19:8, 20:25, 28:23, Gal. 5:21, Eph. 5:5, Col. 1:13, 4:11, 1 Thess. 2:12, 2 Thess. 1:5, 1 Cor. 6:9-10</p>
3.	Theocratic Kingdom	God's rule over Israel through individual kings.	<p>1. <b>Mediatorial form</b>: God's rule through mediators -- established by Moses and passed on to Joshua and the Judges.</p> <p>2. <b>Monarchial form</b>: God's rule through Kings -- established from King Saul to King Zedekiah.</p> <p>A. Decline of Monarchial form -- prophets begin to tell of a new and better form to come (Messianic Kingdom)</p> <p>B. End of the Monarchial form -- Babylonian destruction -- 586 BCE, 2 Chronicles 36 (The Times of the Gentiles extends from 586 BC until the Messianic Kingdom)</p>
4.	Messianic or Millennial Kingdom	<p>God's literal earthly rule of the world through the personal Messiah.</p> <p>Yeshua will rule sitting on David's throne in Jerusalem.</p>	<p>1. <b>Messianic</b>: God's rule through the personal Messiah</p> <p>2. <b>Millennial</b>: time emphasis -- 1,000 years, Rev. 20:2-7</p> <p>3. Rooted in the Davidic Covenant: 2 Sam. 7:8-17, 1 Chron. 17:10-16</p> <p>4. Reaffirmed to David's descendant, Yeshua: Matt. 1:1, Luke 1:32</p> <p>5. Major subject of prophecy in Tenach: Psalm 2, 72, Isa 9:6-7, 11:1-16, Jer. 23:5-6, 32:14-17, Ezk. 34:23, 37:24, Hosea 3:4-5, Micah 4:6-8, 5:2, Mal. 3:1-4.</p> <p>6. Rejected when offered by John the Immerser and Yeshua: Matt. 12:22-50, 3:2, 4:17, 10:5-7, 23:37-39</p> <p>7. To be reoffered during the Tribulation: Rev. 7, 11, 12; Matt. 24:14</p> <p>8. Accepted and established at the end of the Tribulation: Hosea 6:1-3, Isa. 53:1-9, Rom. 11:25-27, Zech. 12:10-13:9, Joel 2:28-32, Isa. 64:1-12, Psa. 79:1-13, Psa. 80:1-19, Rev. 19:11-20:6, Isa. 63:1-6</p>
5.	<p>Mystery Kingdom</p> <p>Eph. 3:2-10: a truth concealed in Tenach but revealed in the New Covenant for the first time (Col. 1:25-26)</p>	Conditions on earth during the king's absence.	<p>1. Explained in the Parables: Mark 4:1-34, Matt. 13:1-53, Luke 8:4--18</p> <p>2. Not the Eternal Kingdom -- limited to the time between the First and Second Coming</p> <p>3. Not the Spiritual Kingdom -- includes believers and unbelievers</p> <p>4. Not the Messianic Kingdom -- the King is present during the Messianic Kingdom, the Messianic Kingdom was no mystery</p> <p>5. Not the Messiah's Congregation --includes the Messiah's body and much more</p> <p>6. The time gap between the First and Second Comings of the Messiah is revealed in the Hebrew Scriptures, but not the existence of the Church during that time: Psalm 110:1</p>

## 11. Chronology

Chronology is the key to the prophetic revelation as set forth in Daniel and Revelation. (*Footsteps of the Messiah, A Study of the Sequence of Prophetic Events*, Fruchtenbaum, Ariel Ministries)

## 12. The Concept of Mystery (MBS 182)

The concept bears its ancient sense of a revealed secret, not its modern sense of that which cannot be fathomed or comprehended. ... By far the most common meaning in the New Testament is that which is so characteristic of Paul, namely, a Divine truth once hidden, but now revealed in the gospels. Rom. 16:25 might almost be taken as a definition of it ...<sup>11</sup>

Romans 16:25

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of **the mystery which has been kept secret for long ages past,**

Content of  
plan of history

latter days events: Da. 2:18–19, 27–30, 47

kingdom of God: Mt 13:11; Mk 4:11; Lu 8:10

salvation plan in Christ: Ro 11:25–26; 16:25–26; 1 Co 2:7; 4:1; Eph 1:9; 3:3–10; 6:19; Col 1:26–27; 2:2; 4:3; 1 Ti 3:9, 16; Re 10:7

symbols: Eph 5:31:32; Re 1:20; 11:8; 17:5, 7

various teachings: 1 Co 13:2; 14:2; 15:51

working of evil: 2 Th. 2:7; Re 17:5, 7

understanding of: Da. 2:28; Mt 13:11; 1 Co 2:6–12; Eph 3:4–5<sup>12</sup>

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<sup>11</sup> Orr, J., *The International Standard Bible Encyclopedia* (electronic ed.)

<sup>12</sup>*The NASB Topical Index* 1998 (electronic ed.). La Habra, CA: The Lockman Foundation.

### 13. Dispensationalism vs Covenant Theology (MBS 041)

#### Definition of a Dispensation (Classical Point of View):

**Ryrie** (Revised Classical Dispensationalist): a distinguishable economy in the outworking of God's purpose (Dispensationalism pg. 28).

**Fruchtenbaum** (Revised Messianic Classical Dispensationalist): Dispensations are separate periods of time in which God dispenses His will in a specific and unique way, **based on a covenant** upon which a particular dispensation is founded (The Dispensations of God, pg. 4).

**Commonalities:** Authority of Scripture, Dispensations, Uniqueness of the Church, Practical Significance of the Universal Church, Significance of Biblical Prophecy, Futurist Premillennialism, The Imminent Return of Christ, A National Future for Israel, Consistent Literal Hermeneutics

Definition Hermeneutics: the science and art of interpretation (science: gathering the data, art: what does it all mean and how does it fit together)

#### Ryrie's Dispensations (Dispensationalism pg. 54):

Innocency	Genesis 1:3-3:6
Conscience	Genesis 3:7-8:14
Civil Government	Genesis 8:15-11:9
Patriarchal Rule	Genesis 11:10-Exd. 18:27
Mosaic Law	Exodus 19:1-John 14:30
Grace	Acts 2:1-Rev. 19:21
Millennium	Revelation 20:1-15

#### Fruchtenbaum's Dispensations (The Dispensations of God, pg. 2):

Innocence or Freedom	Genesis 1:28-3:8
Conscience or Self-Determination	Genesis 3:9-8:14
Civil Government	Genesis 8:15-11:32
Promise or Patriarchal Rule	Genesis 12:1-Exd. 18:27
Law	Exodus 19:1-Acts 1:26
Grace	Acts 2:1-Rev. 19:21
Kingdom or Millennium	Revelation 20:1-10

#### Dispensationalism is a hermeneutical approach more than a theology:

“Classic Dispensationalism is a result of **consistent application** of the basic hermeneutical principle of **literal, normal or plain interpretation** (Dispensationalism, pg. 85).”

## 14. The Golden Rule of Interpretation

### **The Golden Rule of Interpretation: Dr. D. L. Cooper**

When the plain sense of scripture makes common sense, seek no other sense; therefore, take every word at its **primary, ordinary, usual, literal meaning** *unless* the facts of the immediate *context*, studied in the light of *related passages* and *axiomatic* and *fundamental truths*, indicates otherwise.

**In other words:** The text of the Bible is to be taken exactly as read unless there is something significant in the context indicating that the statement should be taken some other way than literally, that is, as a symbol or figure of speech.

### **KEY WORDS**

**Unless:** The plain meaning is not always the intended meaning  
John 10:7-9, "I am the door..." Luke 13:32, "Go tell (Herod) that fox ..."

Symbols and figures of speech are recognized.

**Context:** Context is king. The Bible only teaches one thing if kept in context.

The Bible states 14 times that "There is no God."

Psalm 53:1 For the choir director; according to Mahalath. A Maskil of David. The fool has said in his heart, "**There is no God**," They are corrupt, and have committed abominable injustice; there is no one who does good.

**Related Passages (cross references):** the range of context: word → phrase → sentence → paragraph → chapter → biblical book → Bible → culture

**Axiom (atic):** A self-evident or universally recognized truth\*  
Gravity exists.

**Fundamental:** An essential or necessary part\*  
God is One.

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\* *The American Heritage® Dictionary of the English Language*, Third Edition copyright © 1992 by Houghton Mifflin Company  
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## 15. Some (of many) Incorrect Alternatives to the Golden Rule

1) **Allegorical Interpretation:** A story, picture, or play employing the representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form.<sup>13</sup> An allegory is a symbolical narrative. The interpreter resorts to symbolism that may or may not be there. **Symbolism (often subjective) is supreme.**

2) **Devotional/Mystical Interpretation:** The method of interpreting Scripture which places emphasis on the edifying aspects of Scripture, and interpreting with the intention of developing the spiritual life.<sup>14</sup> **Personal experience is the final authority.** The Word of God is incomplete without personal experience.<sup>15</sup>

3) **Liberal Interpretation (Rationalism): The mind of man is supreme.** "... whatever is not in harmony with educated mentality is to be rejected."<sup>16</sup>

4) **Neo-Orthodoxy: The "encounter" is supreme;** the Bible only contains the Word of God. A Divine encounter determines what the Word of God is and what is subjectively true to each individual.<sup>17</sup>

5) **Heilsgeschichtliche School:** Religious authority is grounded on 1) the experience of **regeneration** 2) the history and fact of the **church** 3) **Scripture.**<sup>18</sup> (not Sola Scriptura: Latin—by Scripture alone)

6) **Rudolf Bultmann and the New Hermeneutic:**

**Form Criticism**—"The aim of form-criticism is to determine the original form of a piece of narrative, a dominical saying or a parable. In the process we learn to distinguish secondary additions and forms, and these in turn lead to important results for the history of the tradition."<sup>19</sup>

**Demythologization**—Reducing the New Testament, with the exception of the Passion, to basic elements of myth, which then have application to contemporary concerns.<sup>20</sup>

7) **Traditionalism: The religious authorities are supreme;** additional truth comes through tradition (Rabbinic Judaism, Catholicism).

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<sup>13</sup> *The American Heritage® Dictionary of the English Language*, Fourth Edition Copyright © 2000 by Houghton Mifflin Company

<sup>14</sup> Ramm, Bernard, *Protestant Biblical Interpretation* (Grand Rapids: Baker Book Co.) 1970, pg. 60

<sup>15</sup> Fruchtenbaum, Dr. A. G., *How to Interpret the Bible*, HaDavar Messianic Ministries, School of Biblical and Jewish Studies

<sup>16</sup> Ramm, Bernard, *Protestant Biblical Interpretation* (Grand Rapids: Baker Book Co.) 1970, pg. 63

<sup>17</sup> Fruchtenbaum, Dr. A. G., *How to Interpret the Bible*, HaDavar Messianic Ministries, School of Biblical and Jewish Studies

<sup>18</sup> Ramm, Bernard, *Protestant Biblical Interpretation* (Grand Rapids: Baker Book Co.) 1970, pg. 79

<sup>19</sup> Wikipedia, the free encyclopedia © 2001-2006

<sup>20</sup> *The Columbia Electronic Encyclopedia* Copyright © 2004, Columbia University Press, Licensed from Columbia University Press. All rights reserved.

**16. Results of the dispensational approach:**

**God administers His program** in different ways at during different times, i.e. pre-law time, Mosaic law time, church age, Messianic Kingdom, eternal state.

**Salvation by grace through faith for all men in all times.**

**The different dispensations are not different ways of salvation.**

**Content or expression of faith varies** according to the dispensation (often misunderstood as various ways of salvation). The outer, day-to-day expression of an individual's faith is related to sanctification (spiritual growth) not justification (spiritual salvation):

**The Old Testament Believer**, saved by grace through faith, expressed his faith through obedience to the commands of God revealed to his dispensation. (Gen. 15:6; Gen. 26:5)

**The New Testament Believer**, saved by grace through faith, expresses his faith through obedience to the Law of Christ (Galatians 6:2, Romans 8:2, I Corinthians 9:21).

The law of Christ consists of every applicable command in the New Testament.

**Distinction** maintained between Israel and the Church, the Church has not replaced Israel.

**Clear separation** is maintained between the characteristics and purposes of the Abrahamic Covenant and the characteristics and purposes of the Mosaic Covenant.

Covenant	Characteristics	Purpose
Abrahamic	Eternal and Unconditional	The Place of Spiritual Blessing
Mosaic	Temporary and Conditional	Temporary Administrator of the Abrahamic Covenant

**Consistency in interpretation.** When a consistent hermeneutic is used all the various concepts, actions, prophecies, and books of the Bible fit together like the pieces of a wonderful jigsaw puzzle. Consistency of interpretation allows the student of the Bible to identify where each piece fits in.

## 17. The Alternative to Dispensationalism

# Covenant Theology

From Wikipedia, the free encyclopedia

**Covenant Theology** (also known as **Covenantalism** or **Federal theology** or **Federalism**) is a conceptual overview and interpretive framework for understanding the overall flow of the Bible. Covenantalism uses the theological concept of "**Covenant**" as an organizing principle for Christian theology.

## General description

Typically, Covenant Theology views the history of mankind's redemption from sin under the framework of three over-arching theological covenants:

- **the Covenant of Redemption**
- **the Covenant of Works**
- **the Covenant of Grace**

These three covenants are called “theological covenants” because they are not explicitly presented as such in the Bible, although covenantalists see them as theologically implicit.

Covenant Theology teaches that God has established two covenants with mankind and one within the Godhead to deal with how the other two relate.

**The Covenant of Redemption**, is the agreement beyond time and within the Godhead that the Father would appoint the Son Jesus Christ to live a perfectly acceptable substitutionary life and die an undeserved death on behalf of, and as a covenantal representative for, those who would sin but would trust in Christ as their covenantal substitutionary representative.

**The Covenant of Works** was made in the Garden of Eden between God and Adam who ultimately represented all mankind in a covenantal sense. (Romans 5:12-21) It promised life for obedience and death for disobedience. Adam and ultimately all mankind failed to live as God intended and stood condemned. Adam disobeyed God and broke the covenant, and so the Covenant of Grace was made between God and all of mankind.

**The Covenant of Grace**, promised eternal blessing for all people for trusting in the successive promises of God and ultimately for accepting Christ as a substitutionary covenantal representative. It is the historical expression of the eternal covenant of redemption and covenant theologians see Gen 3:15 as the historical beachhead for the covenant of grace.

The Covenant of Grace became the basis for all future covenants that God made with mankind such as with **Noah** (Gen 6, 9), with **Abraham** (Gen 12, 15, 17), with **Moses** (Ex 19-24), with **David** (2 Sam 7), and finally in the New Covenant fulfilled and founded in Christ. These individual covenants are called the “biblical covenants” because they are explicitly described in the Bible. Under the Covenantal overview of the Bible, submission to God's rule and living in accordance with his moral law (expressed concisely in the Ten Commandments) is a *response* to grace - never something which can earn God's acceptance (legalism). Even in his giving of the Ten Commandments, God introduces his law by reminding the Israelites that he is the one who brought them out of slavery in Egypt (grace).

Regarding frameworks for viewing the Bible, Covenantalism stands in direct contrast to **Dispensationalism**. Regarding the theological status of modern day Jewish people Covenantalism is often referred to by its detractors as **Supersessionism** or **Replacement theology** due to the perception that it teaches that God has abandoned the promises made to the Jews and has replaced the Jews with Christians as His Chosen People in the earth. Defenders of Covenant Theology deny that God has abandoned his promises to Israel, but see the fulfillment of the promises to Israel in the person and the work of the Messiah, Jesus of Nazareth, who established the church in organic continuity with Israel, not a separate replacement entity.

Covenant theology is a prominent feature in Protestant theology, especially in churches holding a reformed view of theology such as the Reformed churches and some Presbyterian churches and, in different forms, some Methodist churches and in some Baptist churches.

## Critics of Covenant Theology

Critics of Covenant Theology believe it has serious weaknesses. Some of them are the following:

- It speaks of two (or three) covenants not mentioned as such in Scripture, i.e. works, grace, redemption.
- Its emphasis on the organic unity of all postlapsarian covenants (e.g. the Abrahamic and the Mosaic covenants) seems to deemphasize the distinctions between them.
- It does not recognize the distinction between the gospel of grace and the gospel of the kingdom.
- It does not distinguish between Israel and the New Testament Church in sharp contrast.
- It uses symbolic, typological, and eschatological interpretations of Scripture that is not perceived to be consistent with a literal hermeneutic.
- The continued application of the Old Testament moral law for the believer is seen as placing the believer “under the law,” in contradiction with the teachings of the Apostle Paul.

**18. Four ways the Old Testament uses the New Testament (MBS 134)**

<b>New Covenant Usage of Passages in Tenach</b>			
<b>Rabbinic Term</b>	<b>Usage</b>	<b>Verse Quoted</b>	<b>Example</b>
<b>P'shat (Plain Sense, Literal)</b>	<b>Literal Prophecy plus Literal Fulfillment</b>	<b>Micah 5:2 (Birth of Messiah)</b>	<b>Matt. 2:5-6 Prophet (singular)</b>
<b>Remez (Allegory and Philosophy)</b>	<b>Literal Prophecy plus Typical Fulfillment</b>	<b>Hosea 11:1 (The Exodus)</b>	<b>Matt. 2:15 Prophet (singular)</b>
<b>D'rash (Aggadic or Homiletical)</b>	<b>Literal Prophecy plus Application</b>	<b>Jer. 31:15 (Babylonian Captivity)</b>	<b>Matt. 2:17-18 Prophet (singular)</b>
<b>Sod (Mystical)</b>	<b>Summation</b>	<b>None (Summary of all that the Tenach taught about the Messiah)</b>	<b>Matt. 2:23 Prophets (plural)</b>

The principle to use is that whenever you see New Testament quoting the Old, go back to the Old Testament and look at the context of the original quote. You can tell by the context whether it's literal prophecy following by literal fulfillment, whether it's literal, historical event that becomes a type of New Testament event, whether it's got only one point of similarity therefore it's an application, if you can't find such a quotation it's probably a summation of what the prophets did say.

**19. Four types of Messianic Prophecy (MBS 134)**

<b>The Four Types of Messianic Prophecy</b>		
<b>Type</b>	<b>Explanation</b>	<b>Example</b>
<b>First Coming</b>	<b>Deals strictly with First Coming</b>	<b>Isaiah 7:14</b>
<b>Second Coming</b>	<b>Deals strictly with Second Coming</b>	<b>Isaiah 2:1-4</b>
<b>Blend</b>	<b>Combines the two comings of the Messiah into one picture</b>	<b>Isaiah 9:5-7 Isa. 11:1-12</b>
<b>Complete Career</b>	<b>Covers the First Coming, the Interval, the Second Coming</b>	<b>Psalms 110</b>

## 20. Paradox (A both/and rather than either/or viewpoint)

**We cannot impose 21<sup>st</sup> century, western modes of thought on an ancient Middle Eastern document. Learn to love paradox.**

Excerpted from “Thinking Biblically Takes Both Hands,” November 2006 by Lois Tverberg, En-Gedi Resource Center

Many have seen the musical *Fiddler on the Roof* and recall that the father, Tevia, had an amusing habit of chewing over every issue with several rounds of, “*On the one hand... but on the other hand...!*” This habit of looking at things in terms of two contrasting viewpoints is distinctly Jewish, and a part of their Eastern-thinking culture. Often the two points of view are left unresolved and simply accepted as a paradox. Western-thinking Christians, however, often struggle to find systematic treatment of every issue, and are frustrated by how the Bible sometimes seems to be contradictory. Rather than trying to make the Bible more logical by Western standards, we’ll have a deeper understanding of it if we learn to read it with “both hands,” as Jesus, Paul and Jews over the ages have done.

Paradoxes throughout Bible

If you think about it, many of the most important truths of the Bible are paradoxical. God is both omniscient, but yet He is present at certain times in a unique way, like at the burning bush. Jesus is both fully human and fully God. God is loving and in control, and yet he allows tragedy and injustice to take place. And, Jesus' words often come in paradoxes. He says that “if anyone wants to be first, he must be the very last” (Mk. 9:35) and that “he who loves his life will lose it, while he who hates his life will keep it for eternity.” (Jn. 12:25)

When Western-thinkers find a paradox in the Bible, they often are tempted to resolve the conflict by rejecting one side for the other. For instance, the question of whether humans have free will or whether our actions are predestined has divided Christians for centuries. Some reject free will entirely, as if humans are only puppets in God's hands. Others reject the idea that God is in control, imagining that God is wringing his hands in heaven, hoping that in the end everything will come out OK. Many churches have divided over these issues.

In contrast, the rabbinic answer was simply, “God foresees everything, yet man has free will.” Their observation was that passages in Scripture actually support both points of view. Pharaoh hardened his own heart, and yet God hardened his heart. (Ex. 7:3, 13; 8:15) God foresaw that it would take 400 years for the Canaanites to become so evil that he would evict them from their land (Gen. 15:16). But he also offered the choice to the Israelites to take on his covenant or not. (Dt. 30:19) Amazingly, the rabbis simply embrace the two ideas in tension with each other rather than needing to seek resolution. By doing so, they are actually being true to the text by not ignoring passages that don't fit their theology. They assume that God alone can understand some things.

## 21. The Boundary for Interpretation

1 Corinthians 4:6

Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us **you may learn not to exceed what is written**, so that no one of you will become arrogant in behalf of one against the other.

## 22. Messianic Kingdom (MBS 017, 018, 024)

Definition: The literal, 1,000 year (Millennial) earthly reign of the Messiah following the Tribulation period in fulfillment of the Abrahamic, Davidic, Land, and New Covenants. **Do not overlook the Kingdom!!!**

### Designations:

The Kingdom—Psalm 145:13

Kingdom of Heaven—Matthew 6:10

Kingdom of God—Luke 19:11

Kingdom of Christ—Revelation 11:15

The Regeneration—Matthew 19:28

The Times of Refreshing—Acts 3:19

The World to Come—Hebrews 2:5

## 23. God will not spoon-feed us

Proverbs 2:1-5

My son, if you will receive my words And treasure my commandments within you, Make your ear attentive to wisdom, Incline your heart to understanding; For if you cry for discernment, Lift your voice for understanding; If you seek her as silver And search for her as for hidden treasures; Then you will discern the fear of the Lord And discover the knowledge of God.

The Bible is a non-systematic book in the sense that it is not arranged in or involves an ordered system like a systematic theology textbook. In contrast modern, western thinking is systematic. This means you will have to work hard to find all the data on a particular subject. This is what God desires of us. You must study the Bible thoroughly in order to understand it fully.

## 24. You should be very familiar with Jewish thought and culture.

The Old Testament and the New Testament comprise one book. Do not become biased toward one or the other as many seminaries, Bible schools, and churches are. Avoid that error. In addition, do not get sucked in to Rabbinism! Rabbinic thought is very helpful but you must find the gems among the coal, and there is a lot of coal. I have encountered far too many Believers who want to become “Jewish” or “more Jewish” by adopting rabbinic theology and practice. Avoid that error too!

<b>John 1:1-18 -- The Word of God</b>				
	Rabbinic Theology	Biblical Example	Gospel of John	Reference and Notes
1.	Same as God yet distinct from God	Genesis 15:4-7 Isaiah 9:8	John 1:1-2	<a href="#">Encyclopedia Judaica</a> ; Vol. 16, col. 635
2.	Agent of Creation	Psalms 33:6	John 1:3, 10	<a href="#">Encyclopedia Judaica</a> ; Vol. 16, col. 635 <a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 464
3.	A Person	Psalms 147:15 Isaiah 55:10-11	John 1:3	<a href="#">Encyclopedia Judaica</a> ; Vol. 16, col. 634 <a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 464
4.	Agent of Salvation	Hosea 1:7 (in the Targumim)	John 1:12-13	<a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 465
5.	Agent of the Theophanies	Genesis 15:1-5	John 1:14	<a href="#">Encyclopedia Judaica</a> ; Vol. 16, col. 635 <a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 465
6.	Agent of the Covenants	Genesis 15:1 with 15:18	John 1:15-17	<a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 465
7.	Agent of Revelation	Genesis 15:1 Jonah 1:1	John 1:18	<a href="#">Encyclopedia Judaica</a> ; Vol. 11, col. 461
<b>Additional insight regarding the Word of God</b>				
1.	Mediator	Jer. 29:14, Deut. 4:7, Isa. 45:25 (all in the Targumim)	Hebrews 8:6, 9:15, 12:24, 8:26	Arthur C. Kac; <a href="#">The Rebirth of the State of Israel</a> , pg. 196 <a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 465
2.	Messenger	Hosea 11:3 (in the Targumim)	John 3:31-34, 7:16	<a href="#">Encyclopedia Judaica</a> ; Vol. 16, col. 635 <a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 464
3.	Divine Wisdom	Book of Proverbs (in the Targumim)	1 Cor. 1:24, 30	<a href="#">Encyclopedia Judaica</a> ; Vol. 16, col. 634-635
4.	Instrument that controls nature	Psalms 107:20, 147:18	Mark 4:39-41	<a href="#">Encyclopedia Judaica</a> ; Vol. 11, col. 461
5.	Comforter	Isaiah 66:13 (in the Targumim)	2 Cor. 1:3-7 Phil. 2:1	<a href="#">Jewish Encyclopedia</a> Vol. 8, pg. 465
6.	One of the Highest Forms of Prophecy	Jonah 1:1	John 1:1	<a href="#">Artscroll Tanach Series, Yonah</a> , pg. 78 <a href="#">Midrash Rabbah - Genesis XLIV:6</a>

**25. Keep the purpose of the Bible as a whole always in mind.**

The basic purpose from Genesis to Revelation is the tracing of the Crimson Line. The crimson line is the blood line, from the first Adam to the last Adam. We have many historical accounts, many prophetic passages, poetic passages, apocalyptic books and so on; but the basic element running through them all is the same, tracing a certain line, that ends in the Person of the Messiah. Ultimately not just with the First Coming, it also applies to the Second Coming and the Messiah's Kingdom.

The Rabbis understood this: Talmud Berachoth 34b (Davka Judaic Classics Electronic Edition)—R. Hiyya b. Abba also said in the name of R. Johanan: All the prophets prophesied only for the days of the Messiah

**26. Thematic Arrangements.**

Many times you will find books of the Bible arranged around themes rather than chronologically. Western, 21<sup>st</sup> century thinking tends to be linear, precise, Gentile, and systematic in nature. Ancient Near Eastern thinking, in contrast, is more cyclical, approximate, and thematic in nature. We must not impose our 21<sup>st</sup> century western mindset on an Ancient Near Eastern document. We must adjust our thinking so that we come to the Bible with as much an ancient Near Eastern Jewish mindset as possible. In that way we will better understand what the author was saying to the audience to which the book was written. After we understand what the Bible meant to the original audience, we can apply the same principles to ourselves.

An example of a thematic book is the Book of Daniel. The chronological order of the book shows that Daniel is developing a theme and not writing history

Chronological order: chapter 1, 2, 3, 4, 7, 8, 5, 9, 6, 10, 11, 12

**27. Brush up on your English grammar**

Review the English grammar you learned in Elementary School. You have probably forgotten the details even though you use the English language on a daily basis. You need to be sharp on the details of English grammar because many of the resources you will use, especially language resources, will use English grammar terms even though those terms, in many cases, only approximate Greek or Hebrew grammar.

*However, you must never impose 21<sup>st</sup> century English grammar on an ancient Near Eastern Hebrew or Greek text.*

## 28. Two *World-wide* Regatherings

There are two *world-wide* regatherings of the Jewish people predicted in the Isaiah 11:11-12.

Isaiah 11:11-12

Then it will happen on that day that the Lord Will again recover the **second time** with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea. And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah **From the four corners of the earth.**

The first *world-wide* regathering can be described in this manner: in unbelief in preparation for judgment (Tribulation period).

Ezekiel 20:33-38

“As I live,” declares the Lord God, “surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. “I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. “As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord God. “I will make you pass under the rod, and I will bring you into the bond of the covenant; and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the Lord.

Also: Ezekiel 22:17-22, 36:22-24

The second world-wide regathering can be described in this manner: in faith in preparation for blessing (Messianic Kingdom).

Isaiah 27:12-13

In that day the Lord will start His threshing from the flowing stream of the Euphrates to the brook of Egypt, and you will be gathered up one by one, O sons of Israel. It will come about also in that day that a great trumpet will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the Lord in the holy mountain at Jerusalem.

Also: Isaiah 43:5–7; Jeremiah 16:14–15, 23:3–4, 7–8, 31:7–10; Ezekiel 11:14–18, 36:24; Amos 9:14-15; Zephaniah 3:18-20; Zechariah 10:8-12; Matthew 24:31

## C. The Inductive Method

### 1. **Observation**—What do I see? For what should I be looking?

Literary form: narrative, discourse, poetry, proverbs.

Terms: specific meanings in specific contexts, parts of speech.

Structure: relationships of terms, grammatical and literary.

Figures of speech: non-literal, expressive descriptions

Atmosphere: written from prison, or by a doctor, or a shepherd.

### 2. **Interpretation**—What does it mean? How was it understood?

Ask interpretive questions: no limit to the imagination.

Find interpretive answers: tested by questions, trusted authorities.

Integrate the answers: harmonizing of passages.

### 3. **Correlation**—Where does it fit? How is it communicated?

Theology: consistently Biblical.

Discipleship: organized and effective.

### 4. **Application**—How does it impact my life today? How does it work?

Lessons to learn: doctrinal correction, historical information.

Attitudes to change: examples of Bible characters, the mind of Christ.

Actions to take: intercessory prayer for leaders, fleeing lusts.

## **1. Observation—What does the passage say?**

Overview the entire book. Your resources will provide you with insightful articles of various depth, depending on the extensiveness of the resource. Get to know the author, the date of the writing, the historical background, the characteristics of the book, its theological contributions, its purpose(s), theme, the recipients, the recipients life and times, etc.

### **Initial Reading**

Read the passage straight through

Re-read the passage slowly and carefully, perhaps aloud

Read the chapters before it for context

Read the chapters after it for context

Go back to the passage and re-read it

Read it again several times!

Read the passage in at least 2 other translations

### **Outline the passage**

Create a detailed reverse outline as you read. A reverse outline helps you analyze something that has already been written.

I would suggest you study a chapter at a time remembering that our traditional chapter breaks are not divinely inspired, although they are usually quite helpful. The basic unit of analysis should be the paragraphs in the chapter. Give each paragraph short descriptive title.

Subdivide each paragraph into its component sentences. A sentence is one or more words typically expressing an independent statement, question, request, command, etc. Give each sentence a short descriptive title that supports the idea in the paragraph.

If helpful, subdivide a sentence into its component phrases or words.

If key words become apparent place them as subdivisions under the phrase in which they occur. This will be your reminder to study that word

Any subsection of your outline must contain at least 2 divisions. If it has an “a” it must have point “b” at a minimum.

Identify each level (subsection) of your outline in a distinct and consistent manner. For example: I (Roman Numerals), A (capital letters), 1 (Arabic numerals), a (lower case letters), (1) (Arabic numerals in parenthesis), (a) (lower case letters in parenthesis, etc. for as many levels as are necessary.

Using this method the component parts of the passage should become obvious.

Your outline will look something like this:

- I.** Level one
  - A.** Level two, point one
    - 1.** Level three, point one
    - 2.** Level three, point two
  - B.** Level two, point two
  - C.** Level two, point three
    - 1.** Level three, point one
      - a.** Level four, point one
      - b.** Level four, point two
        - (1)** Level five point one
        - (2)** Level five point two
          - (a)** Level six point one
          - (b)** Level six point two
          - (c)** Level six point three
      - c.** Level four, point three
    - 2.** Level three, point two
    - 3.** Level three, point three
- II.** Level one

Usually, for me, the point of the paragraph is most easily seen *after* the component sentences have been outlined. In addition, your descriptive headings may need to be revised a number of times until the point and flow of the paragraph are satisfactorily determined. Work on a word processor or in pencil with an adequate eraser!!

As you analyze the passage and paragraph ask the six crucial questions. These questions can often organize your thoughts and provide a descriptive title.

**Who?** Examine the text for names of the personalities. Who is speaking, and about whom is something being said? Precisely what does the person say?

**What?** That is, what setting best describes the passage? Is it a recorded miracle, or a parable, or a speech, or a doctrinal treatise?

**Where?** The particular geographical location may be quite important? Was the setting in Galilee, Judea, at the Dead Sea, or the Sinai? Maps are indispensable!

**When?** The time of day may be important as well as the time of the year or the general historical setting. Was it the Roman period, the Persian period, or the time of the Patriarchs? Did the event occur during the hot afternoon, or the early morning when the dew is heavy in the summer months? When did the event occur in the life of the Messiah, before the calling of the twelve, or after the national rejection?

**Why?** Since all Scripture is “God-breathed” there is a reason for the passage to have been included by God. Many events, teachings, and miracles were not recorded, so why might this one have been part of the Word of God?

**Wherefore?** Early in the observation process the seeds of application are sown. The question, “so what?” should constantly be asked, that is, “What difference does it make if this truth is applied to my life.” “What’s the takeaway?”

Note the verse divisions in your outline

**Example: Daniel 1:1-3** (Dr. A. G. Fruchtenbaum—Ariel Ministries Exegetical Notes: The Book of Daniel

- 1 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled and his sleep left him.
- 2 Then the king gave orders to call in the magicians, the conjurers, the sorcerers and the Chaldeans to tell the king his dreams. So they came in and stood before the king.
- 3 The king said to them, “I had a dream and my spirit is anxious to understand the dream.”

- I. Nebuchadnezzar's confusing and troubling dreams—vss. 1-3
  - A. Date—1a
    - 1. second year
    - 2. King Nebuchadnezzar
  - B. Dreams—1b
  - C. Results—1c
    - 1. Inner man—turmoil (troubled spirit)
    - 2. Outer man—sleepless
  - D. Response—vs 2
    - 1. Orders issued—2a
      - a. magicians
      - b. conjurers
      - c. sorcerers
      - d. Chaldeans
    - 2. Explanation desired—2b
    - 3. Obedience—2c
      - a. came in
      - b. stood
  - E. Kings Explanation—3
    - 1. dream—3a
    - 2. anxiety—3b
    - 3. confusion—3c

This is tedious work, but it yields the fruit of a clear, detailed observation and understanding of the paragraph.

## **Observe the Literary Form. Is It...?**

**Discursive and Logical Literature:** This division includes all reports of extended discourses or writings which involve the presentation of ideas in systematic, logical fashion. (Deut. 29:2-29)

**Prose or Narrative Literature:** This division occurs most frequently and presents theological history. (Acts 2:1-47, 8:1-40)

**Poetic Literature:** This division employs figurative language and parallelism (antithetical, synthetic, and synonymous). (Psalms)

**Parabolic Literature:** This division employs analogy between the known (physical story) and the unknown (spiritual truth). The parable need not be taken as a literal event, but rather a commonplace occurrence which illustrates profound doctrinal truth. (Matthew 13:3-9)

**Apocalyptic Literature:** This division uses much symbolism which is predictive in nature, making interpretation more difficult. An apocalypse is an uncovering. While symbolism is used, the reality behind the symbol is to be stressed rather than attempting to justify a rigid literalism. (Dan. 7:1-14; Rev. 12:1-17)

**Prophecy:** Supernatural predictive messages either short term or long term in nature often containing symbolism and abrupt changes in time frames that make them difficult to interpret. (Isa. 2:1-4, 62:1-12)

**Genealogy or Chronicle:** Lists of name or statistics describing important family or political relationships and connections. (1 Kings 4:1-34)

**Epistolary:** the apostolic letters. The New Testament contains twenty-one in all. They can be organized into classes. 1) Paul's Epistles, thirteen in number (The epistles to Timothy and Titus are sometimes styled as Pastoral Epistles.), 2) The Jewish Christian Epistles, Hebrews, James, 1 & 2 Peter and Jude, 3) The letters of John.

**Proverb:** a pithy maxim; a similitude; a parable. The Hebrew word thus rendered (mashal) has a wide signification. It comes from a root meaning "to be like," "parable."<sup>21</sup>

**Dramatic:** personalities in dialogue with God or other people

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<sup>21</sup> Ibid.

## **Observation the terms: Verbal Inspiration = the Importance of Words**

### **Kinds of Terms.**

Routine versus Non-Routine Terms—key words

Difficult; hard to understand

Crucial: important to the context or message

Profound: of great and broadly inclusive significance

Literal versus Figurative Terms

Identification of Terms

Basic understanding of English grammar is required to identify the words as nouns, pronouns, verbs, adverbs, adjectives, prepositions, conjunctions, interjections, articles, participles, or infinitives. Furthermore, pronouns may be classified as personal, relative, demonstrative, intensive, reflexive, reciprocal, interrogative, and indefinite.

## **Observation of Structure: The Glue of Literature**

### **Definition of Structure.**

When terms are related and interrelated with other terms structure exists. These relations follow mental, linguistic, and literary patterns.

Various units of structure are used in discussing literature.

**Phrase:** a sequence of two or more words arranged in a grammatical construction and acting as a unit in a sentence. (Grammar: the rules a language follows)

**Clause:** a syntactic (grammatical rules) construction containing a subject and predicate and forming part of a sentence or constituting a whole simple sentence.

**Sentence:** a grammatical unit expressing a complete thought.

**Paragraph:** a distinct portion of written or printed matter dealing with a particular idea, usually beginning with an indentation on a new line.

**Segment:** one of the parts into which something naturally separates or is divided;

**Book:** a written or printed work usually on sheets of paper fastened or bound together within covers; a division of a literary work, esp. one of the larger divisions.

## **Kinds of Structure**

Grammatical structure operates primarily within paragraphs and is called “syntax” or the orderly arrangement of words to show relationships.

Subjects to verbs

Verbs to predicates

Modifiers to modified

Prepositions to objects

Pronouns to antecedents

Dependent to independent clauses

Connectives

Literary structure operates primarily between paragraphs. The various Laws of Structure provide a basis for understanding the text.

**Comparison** the association of like things (as in Jesus Christ and the High Priest in the book of Hebrews)

**Contrast** the association of opposites (as in Romans 4).

**Repetition** the repeating of identical terms, phrases, clauses, or ideas (as in “the much more” phrase of Romans 5)

**Continuity** the repeating of similar terms, phrases, clauses, or ideas (as in the series of parables in Luke 15 or the faith chapter in Hebrews 11)

**Continuation** the extended treatment of a particular aspect later in the text (as in the Abraham and lot story in Genesis 13 and again in 18)

**Climax** the progression of a topic from lesser to greater emphasis (as in the parable of the soils in Matthew 13 or the miracles in Mark 4-5 showing power over nature, the storm; spirits, the legion; physical, the illness; and death' the resurrection of Jairus' daughter).

**Cruciality** the use of one major pivotal point in a body literature (as in the sin of David in II Samuel 11-12 or the beginning of the church in Acts 2)

**Interchange** the alternating of elements for comparison and contrast (as in the family of Hannah and the family of Eli in I Samuel 1-4 or the life of Jesus and the life of John in Luke 1-2).

**Particularization** the movement from the general to the specific (as in Matthew 6:1-18)

**Generalization** the movement from the specific to the general (as in James 2)

**Causation** the progression from cause to effect (as in Romans 1:18-32)

**Substantiation** the progression from effect to cause (as in Romans 8:18-30)

**Instrumentation** the statement of purpose as well as the means by which the purpose is to be fulfilled (as in John 20:30-31 in which John states the end as being faith in Messiah and the means as being the record of his miracles).

**Explanation** the presentation of an idea or event followed by its analysis (as in the parables explained by Jesus in Mark 4)

**Preparation** the inclusion of the background for events or ideas for the benefit of the reader (as in narratives such as when Genesis 2:4-25 introduces Genesis 3)

**Summarization** the use of an abridged version either before or after a unit of material (as in Joshua 12 or Acts 4)

**Interrogation** the use of a question followed by its answer (as in Romans 6-7 or Luke 11)

**Harmony** the presence of unity by showing agreement or consistency between two ideas (as in the spiritual disease of Romans 1-3 and its remedy in Romans 3:21ff or the promises and their fulfillment in prophecy).

**Proportion** the use of different quantities of material for various topics (as in the first 11 chapters of Genesis covering thousands of years while the last 39 chapters cover only 4 generations of patriarchs).

**Illustration** the material illustrates a principle (as in Romans 4 and justification by faith)

## **Suggestions for Detecting Structure.**

Overview the largest division that time permits and work toward smaller divisions. (cf. the literary units above)

Use the paragraph as the basic unit for thought and study.

Devise a title for each paragraph in the study.

- It must be brief (1-3 words)
- It must be personal (your idea)
- It must be memorable (unique or bizarre)
- It must relate to the content of the paragraph

Memorize the paragraphs so as to be able to think through a book.

Look for the primary factor which carries the thoughts of the author.

- Biographical: key persons (Genesis 12-50)
- Geographical: key places (Exodus)
- Historical: key events (Numbers)
- Ideological: key ideas (Romans)
- Chronological: key events in sequence (Revelation 1:19)

Constantly observe the important connectives.

- Time: after, as, before, now, then, until, when, while
- Place: where
- Emphasis: indeed, only
- Reason: because, for, since
- Result: so, then, therefore, thus
- Purpose: in order that, so that, that
- Contrast: although, but, yet, much more, otherwise
- Comparison: also, and, as, like, so, also, likewise
- Condition: if

Always be looking for relationships between units of structure and label them whenever possible. Read with pencil and paper in hand or your word processor.

## Figures of Speech

**Definition:** any expressive use of language, as a metaphor, simile, personification, or antithesis, in which words are used in other than their literal sense, or in other than their ordinary locutions (expressions), in order to suggest a picture or image or for other special effect.

*Dictionary.com Unabridged.* Retrieved April 8, 2010, from Dictionary.com website: <http://dictionary.reference.com>

**Simile:** a figure of speech in which two unlike things are explicitly compared, as in “she is like a rose.”

**Metaphor:** a figure of speech in which a term or phrase is applied to something to which it is not literally applicable in order to suggest a resemblance, as in “A mighty fortress is our God.”

**Personification:** the attribution of a personal nature or character to inanimate objects or abstract notions, esp. as a rhetorical figure. “Will the clay say to the potter, “What are you doing?” Isaiah 45:9

**Anthropomorphism:** ascribing human form or attributes to a being or thing not human, esp. to a deity. “For the eyes of the Lord move to and fro throughout the Earth ...” 2 Chronicles 16:9

**Analogy:** a similarity between like features of two things, on which a comparison may be based: the analogy between the heart and a pump.

**Irony:** the use of words to convey a meaning that is the opposite of its literal meaning: the irony of her reply, “How nice!” when I said I had to work all weekend.

**Hyperbole:** obvious and intentional exaggeration.

**Paradox:** a statement or proposition that seems self-contradictory or absurd but in reality expresses a possible truth.

**Synecdoche:** a figure of speech in which a part is used for the whole or the whole for a part, the special for the general or the general for the special, as in ten sails for ten ships or a Croesus for a rich man.

**Metonymy:** a figure of speech that consists of the use of the name of one object or concept for that of another to which it is related, or of which it is a part, as “scepter” for “sovereignty,” or “the bottle” for “strong drink,” or “count heads (or noses)” for “count people.”

**Atmosphere:** the mood or emotions of the writer (angry, rejoicing)

**Phenomenal language:** both symbols and figures of speech convey a literal truth of some kind. Another aspect about the Golden Rule of Interpretation is “expect the Bible to use phenomenal language.” “Phenomenal” means the language of appearance. Thus, the Bible speaks of sunrise and sunset. We know the sun does not literally rise or literally set, yet even astronomers talk about sunrise and sunset. Expect the Bible to use the language of appearance. The purpose of language is to communicate.

**Terminology Usage:** there are three ways that terminology happens to be used in keeping with the Golden Rule.

- (1) Literal as literal. For example, the six days of Genesis are literal six days and the events reported in those six days are quite literal events.
- (2) Illustration usage: this is not symbolic usage. The word is being used literally for the purpose of serving as an illustration.
- (3) Symbolic when the text tells you so. If the text talks about the 7 headed beast and 10 horns and it tells you “the seven heads represents this, the 10 horns represents that,” there is no need to take it literally. The text tells you it’s not intended to be literal.

**Paronomasia:** Paronomasia means word play, play upon words. Often this is not easy to see in the translations. Translators can’t always bring out what the Hebrew or Greek text says because the word play is based on similarity of root or similarity of sound in Greek or Hebrew. As you go from one language to another, you can’t necessarily duplicate those similarities.

Example:

Amos 8:1.

“Thus the Lord God showed me, and behold, there was a basket of summer fruit. He said, ‘what do you see Amos?’ And I said, ‘a basket of summer fruit.’ Then the Lord said to me, ‘The end has come to My people Israel, I will spare them no longer.’”

English has no linguistic connection between summer fruit and the word “end.” But Hebrew has a play upon words here. The Hebrew word for summer fruit is the word “kayitz.” The Hebrew word for “end” is the word “keitz.” The word play is thus:

“What do you see? I see a Kayitz.” “You’ve seen well because the “keitz” is before me.”

## 2. Interpretation: What does the passage mean?

1 Corinthians 4:6

Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us **you may learn not to exceed what is written**, so that no one of you will become arrogant in behalf of one against the other.

**The text is what is important, not your imagination or intellectual gymnastics.**

Note: Application is NOT interpretation. Application without interpretation is, at best, wishful thinking or a vivid human imagination. At worst it is allegorizing and downright error. Many teachers and preachers do not interpret the text. They share practical applications that may or may not relate to the text and may or may not be sound practical guidance.

An example of application taking the place of interpretation:

The first sermon I ever preached was a horrible sermon. My text was “And the angel rolled the stone away.” My sermon was “Rolling Away Stones in Your Life.” I talked about the stone of doubt, the stone of fear, and the stone of anger. That is not what that verse is talking about; it’s talking about a real stone. I made it a terrific allegory.

MacArthur, J., Jr. (1996, c1982). *How to Study the Bible*. John MacArthur's Bible Studies, Chicago: Moody Press.

### Goals of interpretation

To span the time between Biblical writers and today

To discover the exact meaning of the Word of God

To produce a sound objective theology

To provide a sound foundation for application. You cannot have poor interpretation and sound application. If you have poor interpretation you will not be able to produce a sound application. However, if you have sound interpretation you have the potential to produce a sound application. Whether your application is sound or not will depend upon your wisdom and experience.

You may get the meaning of the text absolutely correct, but if you cannot produce a sound application the text is nothing more than intellectual knowledge. Correct understanding of the text and principles of scripture need to work themselves out in our daily life!

## **The Grammatical-Historical-Rhetorical Method (Literal and Plain)**

Definition (Dr. Gregg Hagg)

**Grammatical:** The process of determining the exact meaning of something written by ascertaining the meaning of words (lexicology), the form of words (morphology), the function of words (parts of speech), and the relationships of words (syntax).

**Historical:** The process of determining the setting in which a writing took place, by analyzing the total cultural environment of the times, and the factors and circumstances involved in the writing, such as the author, readers, date, place, occasion, and purpose and how those factors influence the meaning of the text.

**Rhetorical:** The process of determining the literary quality of a writing by analyzing its genre (kind of composition), structure (how the material is organized), and figures of speech (colorful expressions for literary effect), and how those factors influence the meaning of the text.

**The strongest authority is the best Hebrew or Greek text available, not a translation.**

### **Suggested Process**

#### **Ask interpretive questions**

Write down several preliminary observations about each verse. Record the things that seem obvious. Record the things you don't immediately understand.

Formulate questions that arise from your preliminary observations. Questions about: Words, Author's purpose, Context, Who, What, Why, Where, When, Cross references, How would the original reader understand the passage? Etc.

#### **Interpretive questions from our example Daniel 2:1-3:**

Why is the date mentioned or important? Who was Nebuchadnezzar? What is a dream? What does the Hebrew word "dream" mean? What does the Hebrew word translated "turmoil" mean? What is the difference between a magician, a conjurer, a sorcerer, and a Chaldean? Is there significance to the fact that they "came in" and "stood."

These questions could be placed beside your outline if this is helpful for you and your style of study. However, you could run out of room if your outline needs to be very detailed.

Questions can be integrated into your outline if that fits your style.

## Questions recorded beside your outline

- I. Nebuchadnezzar's confusing and troubling dreams—Dan 2:1-3
- A. Date (when)—1a
1. second year
  2. King Nebuchadnezzar (who)
- B. Dreams (what)—1b
- C. Results—1c
1. Inner man—turmoil (troubled spirit)
  2. Outer man—sleepless
- D. Response—vs 2
1. Orders issued (who)—2a
    - a. magicians
    - b. conjurers
    - c. sorcerers
    - d. Chaldeans
  2. Explanation desired (why)—2b
  3. Obedience—2c
    - a. came in
    - b. stood
- E. Kings Explanation—3
1. dream—3a
  2. anxiety—3b
  3. confusion—3c
- Why is the date mentioned or important?
- Who was Nebuchadnezzar?
- What is a dream?
- What does the Hebrew word dream mean?
- What does the Hebrew word translated “turmoil” mean?
- What is the difference between a magician, a conjurer, a sorcerer, and a Chaldean?
- Is there significance to the fact that they “came in” and “stood.”

## **Find interpretive answers**

Use the resources you have assembled to discover the significance of your observations. Use your resources with analytical discernment. You may not always agree with the conclusions or statement. Just because they are in a book does not mean they are correct! Put your own educated insights in as well.

The answers you discover can also be integrated into your outline to produce a class or message. You can teach or preach directly from your outline once the material is inserted.

You can cut and paste answers from your Bible program resources into your outline at appropriate locations.

## **Questions and interpretive answers integrated into your outline.**

### I. Nebuchadnezzar's confusing and troubling dreams—Dan. 2:1-3

#### A. Date—1a

##### 1. second year

Why is the date mentioned or important?

603-602 BC

Daniel taken into captivity in the first deportation – 605 BC

3 year education

This happens shortly after the events of chapter 1

##### 2. King Nebuchadnezzar

Who was Nebuchadnezzar?

#### B. Dreams—1b

What is a dream?

What does the Hebrew word dream mean?

Ordinary dreams vs Revelatory dreams

Plural: either same dream repeatedly or one revelatory dream stood out significantly from the ordinary dreams.

Soon after Nebuchadnezzar's accession to the throne, he was plagued with a recurring dream. Since Daniel recalled and interpreted only a single dream (cf. vv. 24-26), the use of the plural here (dreams) seems to indicate a recurrence of the same dream. This dream evidently was perceived by Nebuchadnezzar as having great significance, for he was troubled (cf. v. 3) by the dream and so agitated that he was unable to sleep.<sup>22</sup>

C. Results—1c

1. Inner man—turmoil (troubled spirit)

What does the Hebrew word translated “turmoil” mean?

Rapid beating of the heart due to extreme agitation

Literally: “his spirit pounded itself”

He is deeply disturbed and apprehensive

2. Outer man—sleepless

D. Response—vs 2

1. Orders issued—2a

What is the difference between a magician, a conjurer, a sorcerer, and a Chaldean?

a. magicians

Those who use the stylus

Skilled in the sacred writings

b. conjurers

Those who practice incantation

c. sorcerers

Those who practice sorcery

Magicians / cast spells

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<sup>22</sup> Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). The Bible knowledge commentary: An exposition of the scriptures (1:1332). Wheaton, IL: Victor Books.

d. Chaldeans

Priesthood of a separate class

Wise men of Babylonia descent--nationals

2. Explanation desired—2b

3. Obedience—2c

a. came in

b. stood

Is there significance to the fact that they “came in” and “stood.”

E. Kings Explanation—3

1. of his dream—3a

2. of his anxiety—3b

3. of his confusion—3c

He awoke in alarm.

Nebuchadnezzar remembered that something amazing had been presented to him in a dream.

However, we'll soon see, he was unable to recall the form in which it had clothed itself.

His thoughts on the unprecedented greatness to which his power had attained (Da. 2:29) made him anxious to know what the issue of all this should be.

I suggest you totally manuscript a sermon or class and rehearse it a number of times. This enables you to accurately time your message as well as refine and clarify your statements for maximum accuracy and impact before delivering it.

I also understand that manuscripting and rehearsing may seem totally impractical for a harried Pastor (if you are one) but I have found that the long-term and short-term benefits are well worth the investment. You do not have to do the research all over again.

## How to Reverse Outline

Use a Bible with paragraph indicators either: 1) written in paragraph form or 2) bold verse numbers indicate paragraph breaks.

Observe the punctuation marks of each sentence in the paragraph. A sentence is a complete thought ending with a period. These can serve as major points for your outline.

Observe additional punctuation marks (commas, semicolon; colon; dash—, etc.) These additional marks can indicate additional thoughts within the sentence. They can become sub points in your outline.

Observe key words to be explained. These can be additional sub points.

Insert interpretive questions and answers at the appropriate locations.

## Sample Reverse Outline

### **John 1:1-9 (NASB)**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it. There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. There was the true Light which, coming into the world, enlightens every man.

- A. The Deity of Yeshua the Messiah—John 1:1-5
  - 1. Eternality—1:1-2 (two sentences—periods)
    - a. At creation—1:1a (comma)
      - 1) Beginning (key word)
      - 2) Word (key word)
    - b. With God—1:1b (comma)
    - c. Deity—1:1c (period)
    - d. At creation—1:2 (period) (note the chiasm next page)

Creation

With God

Is God

Creation



2. Creator—1:3 (period)
  - a. Agent of creation—1:3a (comma)  
What are all things? (interpretive question)
  - b. Totality of creation—1:3b (period)
3. Light and Life—1:4-5 (two sentences—periods)

- a. Source of life—1:4a (comma)
- b. Source of Light—1:4b (period)
  - 1) Life (key word)
  - 2) Light (key word)
- c. The Light shines—1:5a (comma)  
What does the Light shining mean? (interpretive question)
- d. Opposition to the Light—1:5b (period)
  - 1) Darkness (key word)
  - 2) Comprehend (NASB) (key word)
  - 3) Overcome (ESV) (key word)

B. The Forerunner of Yeshua the Messiah: John 1:6-9

**At this point in the class please reverse outline your favorite chapter!**

## Interpretive Articles (Mark Ellick)

### Context: The Key To Accurate Interpretation

- I. In order to interpret a passage of Scripture correctly, it is essential that the passage be interpreted in its context.
  - A. Interpreting a passage in its context ensures that our interpretation will not deviate from the line of thought of the author or the overall message of the Bible.
  - B. Conversely, if we interpret a passage out of its context, we risk losing the meaning intended by the author and interpreting the passage in a way that contradicts other passages and the overall message of the Bible.
- II. It may be better to say that a passage should be interpreted in its contexts, for as we shall see there are various contexts that must be considered if we are to correctly interpret a passage.

### The Contexts of a Passage

- I. Interpret according to the context of Scripture as a whole.
  - A. Related to the “analogy of Faith” is a rule that was central to the Reformers: *Sola Scriptura*, “Scripture alone.” By this they meant that Scripture is our only rule of faith and practice and that Scripture interprets Scripture.
  - B. One thing this means is that if you have two interpretations – one that agrees with the rest of Scripture and one that does not - you accept the interpretation which harmonizes with Scripture. This principle is based on principles from Bibliology: the inerrancy of Scripture and the unity of Scripture.
  - C. This does not guarantee correct interpretation, but it does show us what is an incorrect interpretation – the interpretation that disagrees with the rest of Scripture.

### Example

You see that a man is justified by works, and not by faith alone (James 2:24)

That justification is by grace is a truth clearly taught in many different books. It is emphasized in Romans (see 3:28; 4:5), Galatians, and the Gospel of John. *Sola Scriptura* says that James is to be interpreted by what is taught by Paul and the other books of Scripture. We must not make one Scripture contradict another.

The key is to harmonize the data. Do not hold two sections of scripture in opposition to each other. Harmonize them. Discover how they two puzzle pieces fit together.

Dr. Fruchtenbaum's comments on James 2:24:

In verse 24, Jacob/James draws his conclusion and answers the question raised in verse 14: *Ye see that by works a man is justified, and not only by faith—justified by works* in the sense that *works* vindicate one really does have saving faith. *Faith only* means a faith that does not produce *works*, and a *faith* that does not produce works is not saving *faith* to begin with. The reason is that works prove a saving faith. To quote the *Ryrie Study Bible* again:

Unproductive faith cannot save, because it is not genuine faith. Faith and works are like a two-coupon ticket to heaven. The coupon of works is not good for passage, and the coupon of faith is not valid if detached from works. (Note to James 2:24)<sup>23</sup>

## II. Interpret according to the immediate context of the passage

Proper interpretation involves considering the “immediate context” of the passage. This means that we consider the verses that precede and follow the passage in order to correctly place the passage in the line of thought of the author.

### Example

#### Out of Context

A youth group ends its meeting by joining hands and reciting, “May the Lord watch between you and me when we are absent one from the other,” thereby wishing one another God’s blessings until they meet again.

#### In Context

When Laban and Jacob parted from one another, neither trusted the other. When Laban said, “May the Lord watch between you and me when we are absent one from the other,” he was not expressing a desire that Jacob be blessed. The next verse says, “If you mistreat my daughters, or if you take wives besides my daughters, although no man is with us, see, God is witness between you and me.” Laban was not wishing Jacob well; he was issuing him a warning.

The so-called “Mizpah blessing” was not really a promise between friends but a warning between antagonists who did not trust each other (v. 49). They called on God to keep each other true to the terms of the covenant they had just made. They could not check on each other themselves.<sup>24</sup>

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<sup>23</sup>Fruchtenbaum, A. G. (2005). *The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude* (1st ed.) (258). Tustin, CA: Ariel Ministries.

<sup>24</sup>Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Ge. 31:43). Galaxie Software.

### III. Interpret according to the larger context of the passage.

- A. Consider the flow of thought of the paragraph in which the passage is contained.
- B. Consider the book of the Bible in which the passage is contained, and determine how the passage contributes to the author's purpose and the theme of the book.
- C. Consider other passages in the Bible that speak to the same issue as the passage being studied (Scripture interprets Scripture).
- D. Consider the Testament in which the passage appears, and determine how the passage relates to the theme(s) of that Testament.
- E. Consider how the passage relates to the overall theme and purpose of the Bible, as well as other themes that appear in the Bible.
  - 1. The overall theme of the Bible is the glory of God.
  - 2. Other themes in the Bible include redemption, sin, the nature and attributes of God, messianic prophecy, et cetera.

### IV. Interpret a word according to the context of its usage.

The principle here is that the meaning of words is determined by how they are used. Isaiah 5:23 also illustrates this usage of the word “justify.”

*Isaiah 5:22-23*

*Woe to those who are heroes in drinking wine, and valiant men in mixing strong drink;  
Who justify the wicked for a bribe, and take away the rights of the ones who are in the right!*

Those who “justify the wicked for a bribe” do not make the wicked man righteous. Rather, they are corrupt judges who take a bribe and make a legal pronouncement. A crooked judge cannot make a guilty man righteous; but he can make a legal pronouncement. He declares him righteous.

- V. Interpret according to the literary context of the passage (this is referred to as the “genre” of the passage). A genre is a distinctive literary type or style.

The Bible contains many kinds of literature. An understanding of the various “genres” in the Bible, and how the genre of a passage affects its interpretation is essential to good Bible interpretation. For example, a newspaper contains various genres. When we read the newspaper, we certainly would not interpret front page news in the same way that we would interpret the comic section.

### Genres in the Bible

Epistles (letters)

Narratives (stories)

Gospels (accounts of Messiah's redemptive ministry and teaching)

Parables (short, simple stories designed, by way of comparison, to communicate a spiritual truth, religious principle, or moral lesson).

Law

Predictive prophecy

Poetry (e.g. psalms)

Proverbs

Didactic literature (instructional literature)

Apocalyptic literature (literature predicting or presaging imminent disaster and total or universal destruction. Apocalyptic literature generally contains much symbolic language and often contains visions experienced by the author. The Book of Revelation is apocalyptic literature.

- VI. Consider the dispensational context of the passage (e.g. was the passage written during the dispensation of Law, Grace, etc.).

VII. Consider the cultural context of the passage.

Example: Cultural Context

*John 13:12-15*

*12 And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, “Do you know what I have done to you?*

*13 You call Me Teacher and Lord; and you are right, for so I am.*

*14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.*

*15 For I gave you an example that you also should do as I did to you.*

*16 “Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him.*

13:12-14. After giving this object lesson in humility the Lord questioned the disciples in order to draw out the significance of the lesson: Do you understand what I have done for you? He asked them. Teacher (*didaskalos*) and Lord (*kyrios*) show that **Jesus is on a higher level than they**. Yet He had done a humble service for them. Meeting others' needs self-sacrificially is what they ought to do too.

13:15-16. The foot-washing was an example (*hypodeigma*, “pattern”). Many groups throughout church history have practiced literal foot-washing as a church ordinance. However, **present culture in many lands does not call for the need to wash dust from the feet of one's guests**. Whereas the Lord's Supper was practiced by the early church as an ordinance, it apparently did not practice foot-washing as an ordinance in church gatherings. **This passage emphasizes inner humility, not a physical rite**. A Christian widow's practice of “**washing the feet of the saints**” (1 Tim. 5:10) speaks not of her involvement in a church ordinance but of her humble slave-like service to other believers. Not to follow the example of Jesus is to exalt oneself above Him and to live in pride. **No servant is greater than his master** (cf. John 12:26).<sup>25</sup>

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<sup>25</sup> Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible Knowledge Commentary: An Exposition of the Scriptures* (2:320). Wheaton, IL: Victor Books.

VIII. Consider the historical context of the passage.

Example: Historical Context

*2 Chronicles 7:13-14*

*13 “If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people,  
14 and My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land.*

Some believers use this passage as a basis for praying that there will be a revival in the United States and, as a result of this revival, the Lord will “heal” the United States (i.e. deliver it from its present difficulties.). This violates both the dispensational and historical contexts of the passage. In the passage, My people are the Jewish people living under the Mosaic Law. There is an eternal principle we can draw from this passage (repentance results in judgment withheld and blessings given), but to apply this passage to modern day countries, and especially to claim as a promise what is said in this passage violates the context of the passage.

Interpreting Proverbs

I. Definition: Proverb.

A proverb is a short well-known saying that expresses an obvious truth. Often, a proverb will offer advice.

A biblical proverb is a wise saying or instruction for living a useful, effective, and godly life.

The Book of Proverbs forms part of the larger group of biblical writings known as wisdom literature. This literature gives instruction for living while pondering the difficulties of life.

A proverb offers instruction in wise living. However, it is not a promise. Therefore, is incorrect to claim a proverb as a promise.

“A stitch in time saves nine” tells us that it is wise to mend that which is in need of repair quickly, lest further damage result. It does not guarantee us that if we repair a rip in a garment; the garment will never again become ripped.

Thus, while following the instructions in the book of Proverbs is wise and will result in a blessed life, following the proverbs does not guarantee wealth or freedom from tribulation or illness, and we should not “claim” the proverbs as promises from God.

## II. Literary style.

**Likeness:** “Proverb” is a translation of the Hebrew word *mashal*, which probably comes from a verb meaning “to be like”, “to be compared with.” A proverb, then, may be a statement that makes a comparison or summarizes a common experience.

**Example:** In the light of a king's face is life, and his favor is like a cloud with the spring rain (Proverbs 16:15).

**Parallelism:** The Book of Proverbs is poetic in its form. Hebrew poetry does not make use of rhyme. Rather, the poetic effect is created by the use of parallelism, in which meaning rather than sounds “rhyme.”

When words or phrases in a proverb are “parallel,” comparing those “parallel” words or phrases can help us to better understand the meaning of the words, the phrases, and the proverb.

There are four types of parallelism

***Synonymous parallelism:*** In synonymous parallelism, the second line of poetry repeats the thought of the first line in similar words:

**Pride** goes before **destruction**,  
And a **haughty spirit** before a **fall** (16:18)

The use of similar language is intended to reinforce the lesson of wisdom.

***Antithetic parallelism:*** In antithetic parallelism, the second line of poetry is in contrast to the first:

A **wise son** brings **joy** to his father,  
But a **foolish son** brings **grief** to his mother (10:1).

Presenting a proverb in this way promotes understanding of the contrast between good and evil in human behavior.

***Synthetic parallelism:*** In synthetic parallelism, the second line of poetry continues the thought of the first line.

a. Sometimes the second line gives a result of the first line:

Commit your works to the Lord,  
And your plans will be established (16:3).

b. Sometimes the second line describes something in the first line:

A worthless person, a wicked man,  
is the one who walks with a false mouth (6:12)

c. Sometimes one line gives a preference over what is referred to in the other line:

Better is a little with righteousness,  
Than great income with injustice (16:8)

***Statement and comment:*** In the form of statement and comment, we note how the first line of poetry makes a statement and the second line provides a comment about the first:

A king's wrath is like the roar of a lion,  
He who angers him forfeits his life (20:2).

### **Interpretation of Types**

I. Definition: a type is an Old Testament person or event or institution that corresponds to something in the New Testament. There must be some kind of genuine resemblance but there will always be some points of dissimilarity. A type is a God-given illustration of truth that has a prophetic significance.

II. A few statements of caution

Do not state that a type is a type without some sort of Biblical support. If you do you could be very well inventing something that the Divine author did not have in mind.

A generation ago a widespread interest in the study of typology prevailed; lately the interest has largely subsided, chiefly because of the (irregularities) and extravagances which attended its treatment on the part of not a few writers. Pressing the typical teaching of Scripture so far as to imperil the historical validity of God's word is both dangerous and certain to be followed by reaction and neglect of the subject.<sup>26</sup>

Scholars using typology range over a wide spectrum of interpretation. On the one extreme is the method that makes practically every item in the Old Testament find a greater fulfillment in the New Testament. At the other extreme are those scholars who insist on the word "type" being explicitly mentioned in the New Testament before they recognize any Old Testament type. Between those extremes, many scholars feel that there

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<sup>26</sup> Orr, J., *The International Standard Bible Encyclopedia* (electronic ed.).

are some Old Testament correspondences to New Testament truths that are indeed typical, although the word “type” is not specifically used.<sup>27</sup>

### III. Terms Which Reflect Typology.

Example, Shadow, Sign, Figure

Antitype: a fulfillment or completion of an earlier truth revealed in the Bible.<sup>28</sup>

### IV. Classification of Types.

Persons: Adam, Melchizedek, Aaron, Jonah

Events: Crossing the Reed Sea, Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Day of Atonement, Tabernacles,

Things: Cloud, Brass Serpent, Manna, Smitten Rock, Veil, Tabernacle, Sacrifices, Flood Water, Sabbath

### V. Comparison of Typology and Allegory

Allegory invents a meaning not found in the text or context. Typology derives meaning and authority from the rest of Scripture.

### VI. Procedures for Interpreting Types if you take a more flexible approach than the narrow school.

Observe the literal interpretation of the passage.

Carefully examine the way the type is used in the New Testament.

State precisely what the type is.

Note the specific points of resemblance with the antitype.

Note the points of difference or contrast with the antitype.

Be careful in teaching doctrines with typology.

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<sup>27</sup> Youngblood, R. F. (1997, c1995). *Nelson's New Illustrated Bible Dictionary* (F. Bruce, Ed.) (Electronic ed. of the revised ed. of Nelson's illustrated Bible dictionary.). Nashville: Thomas Nelson.

<sup>28</sup> Ibid.

## Interpretation of Symbols

### I. Definition of a Symbol

A symbol is some object (real or imagined) or act which is assigned a meaning for the purpose of depicting rather than stating the qualities of something else.

A symbol differs from a type in that it has no time reference, whereas the type represents something that is to come. The symbol usually already exists.

A symbol represents the abstract from the concrete. While symbolism may not always be interpreted literally, there is always a reality behind the symbol which must be seen as literal.

### II. Classification of Symbols

Miracles: Sword at East of Eden, Burning Bush, Pillar of Cloud etc.

Visions: Boiling Pot, Good Figs, Bad Figs, Dry Bones, Four Beasts, Ram and Goat, Basket of Summer Fruit, Golden Lampstand, Two Olive Trees, Oil, Seven Lampstands, Seven Stars, etc.

Things: Blood, Cherubim, Incense, Rainbow, Bread and Wine, Lamb, Lion, Dove, Serpent, Dragon, Horn, Keys, Stone, etc.

Actions: compare the symbolic activities of Jeremiah, Ezekiel, Hosea, and John.

Numbers: Due to the frequent association of certain numbers with particular concepts, these numbers have suggested symbolism: 3, 7, 12, 40, etc.

### III. Procedures in Interpreting Symbols

Remember that symbols have their base in reality.

Notice if the author gives the meaning of the symbol.

Compare other passages for characteristics of the symbol.

Do not assign the wrong characteristic to the referent.

Realize that many symbols may refer to one person or thing.

Remember that the use of symbols in a passage does not mean that the entire passage is symbolic.

Do not make into a symbol that which has a plausible literal meaning.

## Interpretation of Parables

### I. Definition of Parable.

A parable is a formal comparison which could be considered an extended simile. It is a true to life account about a particular person or specific thing. Usually stated in the past tense, words are used literally, and there is one primary point of comparison. A parable is not like a fable where you have imaginary elements like talking animals.

### II. Classification of the Parables of Jesus.

Parables in answer to questions

Parables in answer to requests

Parables in answer to complaints

Parables given with a stated purpose

Parables of the Kingdom

Parables following an exhortation or principle

Parables with purpose implied but not stated

Parables teaching specific areas of truth

### III. Procedures for Interpreting Parables.

Interpret the parable literally with special attention to the context which evoked the parable.

Determine the group to whom the parable is addressed, and emphasize the specific time during the Lord's earthly ministry.

Know the cultural background of Israel

Check to see if the Lord interpreted his own parable

Compare the other gospel versions

Look for one central theme

Do not build doctrinal teaching on parables

## Interpretation of Prophecy

### I. Definition of Prophecy

Prophecy may be defined as the inspired declaration of divine will and purpose by God's spokesman, the prophet, who is under the pressure of divine persuasion. Prophecy can be divided into two aspects, forthtelling (preaching) and foretelling (predicting). The latter requires special methods of hermeneutics.

### II. Other Characteristics of Predictive Prophecy

Prophecy may refer to the immediate future or the distant future

Prophecy may refer to two events in the same passage though separated by many years of time (Isaiah 1-4).

<b>THE TIME FRAMES OF ISAIAH</b>					
ISAIAH'S PRESENT (783-687 BC)					
NEAR FUTURE (ASSYRIAN/BABYLONIAN INVASIONS, EXILE, RETURN)					
MESSIAH'S 1 <sup>ST</sup> COMING					
TRIBULATION PERIOD					
2 <sup>ND</sup> COMING					
KINGDOM					
1:1-6					
	1:7-9				
1:10-23					
			1:24-31		
					2:1-4
2:5-11					
			2:12-4:1		
					4:2-6

Prophecy may refer to different events in the distant future. This is called the principle of "double reference" (Zech. 9:9-10), not double fulfillment.

Prophecy is told in the terms of the prophets own day, but may be fulfilled in contemporary ways. (Ezk 38-39)

Prophecy normally uses the future tense, but the past tense may be used to indicate the certainty of fulfillment.

Prophecy is progressive (as in Revelation's elaboration of Daniel)

Prophecy is highly symbolic and figurative to make the content more vivid rather than to detract from the literal events being predicted.

### III. Procedures for Interpreting Prophecy.

Follow the general rules of hermeneutics and especially the Golden Rule of Interpretation. Take these books literally until they state that this or that is not literal. In the apocalyptic books, they always tell you when something is not literal.

Harmonize with the rest of prophetic passages.

Explain the unclear in light of the clear.

Observe the time frames in prophecy.

Allow figurative language to support factual events.

## **Interpretation of Poetry**

### I. Major Types of Parallelism

**Synonymous Parallelism:** A parallel segment repeats an idea found in the previous segment. With this technique a kind of paraphrase is involved; line two restates the same thought found in line one, by using equivalent expressions.<sup>29</sup>

**Antithetical Parallelism:** the thought of the first line is made clearer by contrast—by the opposition expressed in the second line.<sup>30</sup>

**Synthetic Parallelism:** Also referred to as climactic or cumulative parallelism, this poetic construction expands the idea in line one by the idea in line two. In synthetic parallelism, therefore, there is an ascending (or descending) progression, a building up of thought, with each succeeding line adding to the first.<sup>31</sup>

### II. Minor Types of Parallelism

**Climatic Parallelism:** the climatic format exists where the first line is incomplete and the second line brings it to a climax. For example, Psalm 29:1 “Ascribe to the Lord, O sons of the mighty.” Line one doesn’t tell you what to ascribe. It’s completed by line 2, “Ascribe to the Lord glory and strength.”

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<sup>29</sup> Ibid.

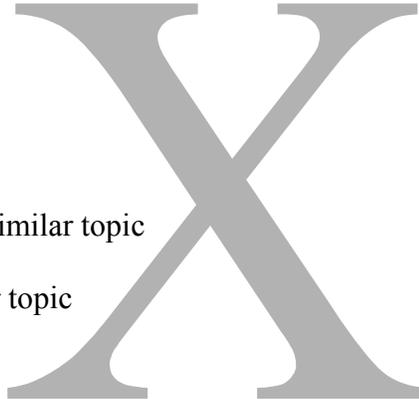
<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

**Emblematic Parallelism:** the first line makes a statement and the second line takes the first statement to a higher spiritual realm and it is illustrative of the first line. Notice the emblematic usage of Psalm 1:4 first line, “The wicked are not so;” second line brings it to a higher level or at least illustrative of the first line, “but they are like chaff which the wind drives away.”

**Introverted Parallelism** (Chiastic Structure, ABBA Structure): entire sections of scripture, (i.e. Daniel 2-7) or entire chapters (i.e. Daniel 6) can follow this literary form.

- A. First topic
- B. Second topic
- C. Third topic
- C'. Third or very similar topic
- B'. Second or very similar topic
- A'. First or very similar topic



Keep in mind the number of books written in poetic style: Psalms, Proverbs, Ecclesiastes, and Song of Solomon. The Book of Isaiah is all poetic except for four chapters. Other prophets have a mixture of prose and poetic, like Micah.

The premise is to keep the Golden Rule of Interpretation. Although a book may be poetry, it should still be taken literally unless the text tells you otherwise.

### **Word Studies**

Bible dictionaries, Bible encyclopedias, and books on word studies, will help you to determine the range of meaning of the word. Books such as the *Theological Wordbook of the Old Testament* and the *Theological Dictionary of the New Testament Abridged in One Volume* will provide you with short explanations regarding the range of meaning for a word. Do not use simplistic dictionaries that give you one word meanings for Hebrew and Greek words.

Biblical words have primary meanings and secondary meanings. Make sure you focus on the primary meaning first. If the primary meaning makes no sense then go to secondary meanings.

*Context is King. The context determines the final meaning of the individual terms. The context determines how the word is being used.*

It's also important to note that if a word is used a certain way in the Hebrew Bible; it won't necessarily be the same in the Greek New Testament. For example the term "sons of God." In the Hebrew Bible, in the Old Testament, sons of God always refers to angels, whereas in the New Testament, sons of God can have other meanings that might include believers.

Genres also can change the meaning of a word. For example the word "betulah" (virgin, young woman). The Rabbis claim that "betulah" unequivocally means virgin. They go on to state that if Isaiah in Isaiah 7:14 wished to state that a "virgin will conceive," then Isaiah would have used "betulah" rather than "almah." However, here is what Encyclopedia Judaica states regarding the meaning of "betulah."

The biblical *betulah* usually rendered "virgin," is in fact an ambiguous term which in *nonlegal contexts* may denote *an age of life* rather than a physical state. ... In *legal contexts*, however, *betulah* denotes a virgin in the strict sense ....<sup>32</sup>

The question the exegete has to ask regarding Isaiah 7:14 is this, "Is Isaiah 7:14 a legal genre or a nonlegal genre. It is a nonlegal genre. Therefore "betulah" would not be the best term to use if you wanted to state that the girl was a virgin. The meaning of the word in its nonlegal context totally undermines the rabbi's argument. Almah is indeed the best and proper term to use.

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<sup>32</sup> *Encyclopædia Judaica CD ROM Edition, (Jerusalem, Israel: Keter Publishing House Jerusalem Ltd.) 1972*

### 3. Correlation-How Does It All Fit Together?

#### The Necessity of Correlation

... the goal of Scriptural study is the development of a vital Biblical theology issuing in a vital Christian philosophy of life. In order to accomplish this, one must do more than examine individual passages. One must coordinate one's findings so as to evolve a synthesized concept of the message of the Bible. And having done this, one must attempt to relate it to those facts which one discovers outside the Scriptures.

There is no doubt but that the inductive approach to the Scriptures has been lacking at this very point. For just as deduction is strong in generalizations and weak in particulars, so induction tends to be strong in particulars and weak in generalization. The temptation is to spend so much time and energy studying individual passages that one never correlates what one has found. Robert Traina, *Methodical Bible Study*, 223.

#### The Nature of Biblical Revelation Demands Correlation

The Bible is Truth.  
All Truth is Coherent, Correlated, and Consistent.  
Therefore, the Bible Must Be Coherent Correlated and Consistent

#### The Nature of Biblical Hermeneutics Demands Correlation

The Law of Integration: The Bible is not a mass of isolated material, but an integrated message to man  
The Law of Continuity: Scripture unfolds Scripture

#### The Nature of the Human Mind Demands Correlation

We desire coherency and consistency. We recoil from the irrational and inconsistent

#### The Benefits of Correlation

It Completes Knowledge  
It Confirms Knowledge  
It Communicates Knowledge

#### Results for:

Theology: consistently Biblical.  
Discipleship: organized and effective.

## Process of Correlation

We cannot hope to correlate every passage with the entire bible. For one, we don't have time to do a full review of the entire bible with each passage we are studying. Instead, the process of correlation requires that we connect the passage with what we currently know about the whole of scripture, and then narrow down our correlation to specific related passages.

Finally, the process is always on-going. As we study more and more of scripture, we will find that interpretations we have done in the past will be modified and improved as we gain in our understanding of more and more of the bible.

## Formal Association

We begin by looking for passages which have related topics. This helps narrow down the process of correlation. However, there is a danger in that it tends to divide scripture into superficial compartments rather than see the interconnectedness of all scripture. Furthermore, following cross references can take you down rabbit trails which lead away from the target text. Stay on topic!

Use bible study tools to find related passages. Such tools might include a Topical Bible, Concordance, or the cross-reference system in your bible. However, don't take for granted that these tools have properly related a passage. Use good discernment and judge each cross reference by the context of the passages.

Word study will often provide an important process which helps you to find and analyze related scriptures.

## Informal Association

This process looks for connections between various biblical passages or theological concepts which do not appear on the surface to be directly related. The danger in this process is that we try to force scriptures that have no relation to each other connect. For example, just because a metaphor works in one passage doesn't mean that metaphor always relates in all of scripture. Informal association is related more to the unity of the whole message of scripture, not each component part.

Informal association improves as a student grows in their general bible knowledge.

#### 4. **Application: How does it impact my life today?**

Note: Interpretation is NOT application. Interpretation without application is just a dry, dusty, irrelevant presentation of archaic facts, which is the reason some of you disliked history classes. Facts and head knowledge are not enough. We must move on from head knowledge to daily living, to practical application.

Hebrews 5:12-14

For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of **practice** have their senses **trained to discern** good and evil.

Lessons to learn: doctrinal correction, historical information.

Attitudes to change: examples of Bible characters, the mind of Christ.

Actions to take: intercessory prayer for leaders, fleeing lusts, etc.

Why develop a practical application?

#### **The Worthy Walk**

Colossians 1:9-10—For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the **knowledge** of His will in all spiritual wisdom and understanding, so that you will **walk** in a manner worthy of the Lord, to please Him in all respects, **bearing fruit in every good** work and increasing in the **knowledge** of God;

#### **Complete in Christ**

Colossians 1:28—We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.

#### **Learning to Love**

1 Timothy 1:3-5—As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. But the goal of our instruction is **love** from a pure heart and a **good conscience** and a **sincere faith**.

### **Practice Daily Obedience**

Matthew 28:19-20—"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to **observe** all that I commanded you; and lo, I am with you always, even to the end of the age."

### **Performing good works**

2 Timothy 3:16-17

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, **equipped for every good work.**

### **Steps for Application Development**

#### **Know the correct interpretation**

Is the passage addressed to a specific group at a specific location or is it intended for everyone? (consider context and type of literature)

Is the passage applicable to a certain time period or is it always applicable? (i.e. Joshua 6:1-21 vs. Proverbs 17)

Good interpretation is the key. A good interpretation should yield a good application. However, you can make a bad application based on a good interpretation, but you cannot make a good application based on a bad interpretation. A bad interpretation guarantees a bad application.

#### **Determine the theme** (the universal principle) of the section

Definition of Principle: A basic truth, law, or assumption.<sup>33</sup>

Principles are the connecting links between interpretation and application

Principles are universal truths taught in Scripture

Principles are based on accurate interpretation

Principles enable us to practice Godly behavior in whatever culture or age we find ourselves

Principles can often be derived from passages that may not have a direct application to us (i.e. Genesis 12:1, 4 as an illustration of obedience)

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<sup>33</sup> The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2009 by Houghton Mifflin Company.

**Describe the biblical application** (what is happening in the text).

This step helps you to see if your understanding of the theme is consistent with what is described in the text.

**Determine the personal application and describe it**

The personal application should parallel what is happening in the text and should be consistent with the theme of the passage. You should see what is happening in the text also happening in your life or the world around us.

**Develop a plan of action**

Describe how the personal application can be put to practical everyday use in your life and the life of someone else. Application has to fit real life. Scripture was meant to be lived out in all cultures around the world. Here are some areas to consider:

Your Relationship to God  
Fellowship to Enjoy  
Commands to Obey  
Promises to Claim  
Prayers to Express

Your Relationship to yourself  
Past Background and Heritage  
Present Experience  
Personal Values, Priorities, Standards  
Future Expectations

Your Relationship to Others  
In the Home  
In the Church  
In the Society  
In the World

Your Relationship to the Enemy  
A Person to Resist  
Devices to Recognize  
Sins to Avoid  
Armor to Wear

**At this point in our class please develop a theme, a biblical application, a personal application, and a plan of action for the reverse outline of your favorite chapter.**

Practice the Application.

Practice is the Proof of Application.  
Practice is the Testimony of Application.  
Practice is the Prerequisite for Preaching.  
Practice is not Perfection.

Recognize the Hindrances to Application

Differences of Opinion as to Right and Wrong  
Failure to Concretize (give tangible or definite form) the principles  
Societal Pressure to Avoid Spiritual progress  
Prejudiced Interpretations

Failures in Application: Or Forms of Misapplication

When Interpretation is a Substitute for Application  
When the Word is Applied to Strengths Rather than Weaknesses (complacency)  
When Emotional Response Replaces Volitional Decision  
When Excessive Application is Made to Others  
When Self-Justification Predominates  
When Deeds are Absent From Doctrine

### **Example: How to Interpret and Apply the Sermon on the Mount**

A. Interpretation—context is critical

What is the context of the sermon?

1. Yeshua is a Jew living under the Mosaic Covenant and living it out perfectly (fulfilling it).
2. The New Covenant has not been inaugurated. The Mosaic Covenant will end and the New Covenant will begin with the death of Messiah.
3. The audience is Jews living under the Torah—the Mosaic Covenant.
4. The New Covenant and the Mosaic Covenant are two different covenants.
5. Recognize what is occurring here. Yeshua is contrasting the Mishnaic interpretation of the Torah with God's interpretation of the Torah.

Mishnah: Pharisees say that the Torah says this ...

Yeshua: God says that the Torah says this...

B. Application: Sermon on the Mount confronts us with two aspects--attitudes and actions.

**1. Attitude/ internal aspect**

The Sermon on the Mount gives us a glimpse into the heart of God and the attitudes He desires in his righteous ones. Righteousness means to live by a standard. That standard was the Mosaic Covenant until the Mosaic Covenant ended. Then the standard became the stipulations of the New Covenant. We live under the New Covenant today. The attitudes that God desires from his righteous ones are the same under either covenant. Therefore, the attitudes expressed in the Sermon on the Mount can be easily transferred and applied to our lives today. This is the overlap between the two covenants.

The situation is like traffic laws. The laws of California and Virginia are different law codes. We keep the two codes separate. In California we drive by California law and in Virginia, we drive by Virginia law. However, the principles that inspired the two codes are the same. For example: both states wanted safe, controlled intersections. However, they enacted different laws to affect that goal. In California, free right turns are allowed, but in Virginia, free rights were not allowed (1970). The attitudes of the drivers are the same under both codes.

We obey the codes because we want safe, controlled intersections. However, the actions, the behavior, are different. In California, you make free rights and in Virginia, you do not. You see the desired attitudes are the same and readily transfer from one code to the other.

Now go to the Sermon on the Mount. When reading the Sermon on the Mount, look for the attitudes that God wants to be characteristic of His righteous ones and apply them to your life. They will be identical under both covenants.

**2. Actions (behavior)/ External expression**

Actions will vary under different covenants. The content of behavior for the person living under the Mosaic Covenant is different than for the person living under the New Covenant.

Examples:

- a. Food laws—Keeping Kosher
- b. Clothing laws—mixed materials
- c. Giving laws (23%)
- e. Shabbat—Leviticus 23:3 in your dwellings

When the Mosaic Covenant was discontinued, the behavior requirements changed. Some transferred to the New Covenant—e.g., don't be sexually immoral. Some were discontinued—e.g., don't wear clothes woven of two types of thread.

The situation is comparable to traffic laws. When you move from California to Virginia, some of your driving practices changed and some stayed the same. e.g., you still stopped for red lights. That's common law for both states, but you discontinued making free rights. Your behavior changed because the law code changed.

## CONCLUSION

When reading the Sermon on the Mount

1. Readily transfer attitudinal and character principles. God wants all believers in all times and under all covenants to exhibit these characteristics (i.e., meekness, mercy, peacemaker, etc.)
2. Carefully analyze behavior principles in light of the New Covenant revelation.

Some should NOT be practiced—e.g., sacrifices for sin, because Yeshua is our sacrifice under the New Covenant.

Some can be VOLUNTARILY practiced—e.g., dietary laws. The principle is freedom—we have freedom to choose which principles to adopt.

Some have been FULLY TRANSFERRED to the New Covenant—i.e., the moral laws. Those principles that have been fully transferred are OBLIGATORY because they are part of the New Covenant today. They are not obligatory because they are found in the Mosaic Law. They are obligatory because we find them commanded in the New Testament.

By the way, the obligation to observe Shabbat was not transferred. Shabbat observation is voluntary under the New Covenant: Colossians 2:16, Romans 14:5-6, Galatians 3:19. Shabbat was the sign of the Mosaic Covenant (Exodus 31:13). When the Mosaic Covenant became inoperative, its symbol likewise became inoperative.

## Application Resources

**Life Application Study Bible**, Tyndale House Publishers, 1996

**Expository Listening**, Ken Ramey, Kress Biblical Resources, 2010

**The Handbook of Bible Application**, Neil Wilson Ed. Tyndale House Publishers 1992  
Topically organized

## Things to Avoid

**Authoritative or Liturgical hermeneutics:** the governing body is the authority. A doctrine is true because my church or rabbinical council says it's true. The question should never be what any church or rabbinical council teaches but the question should be, "What does the Bible teach?"

**Dogmatic hermeneutics:** the doctrine is true because the favorite or popular or charismatic or sensational or famous or published teacher says so. No teacher is 100% right. They may be 99% right, but they can still be wrong. Every prominent teacher must be judged by the authority of the written word of God.

**Fragmentarian hermeneutics:** trying to prove a doctrine by isolated passages, divorced from the context.

**Typological hermeneutics:** every detail has to be a type of Christ.

**Predictive hermeneutics:** everything that happens is prophesied by Scripture. This attitude is the source of the Bible code mistake.

**Rationalistic hermeneutics:** trying to make everything in the Bible explainable through reason. This approach attempts to explain all the miracles away. Take away biblical miracles you basically destroy the Bible and the whole faith.

**Mythological hermeneutics:** explaining events as myths. For example, Genesis 1-11 is mythology. History begins only with chapter 12.

**Literary hermeneutics:** teaches the Bible should be viewed only as great literature and not divine revelation.

**Historical hermeneutics:** everything in the Bible is history, without any theological meaning.

**Irrelevant context:** when comparing scripture with scripture make sure the parallel context are not based upon similarity of words here and there, but it actually talks about the same basic subject matter.

**Personal prejudice:** it is impossible to be totally objective. However, we should try to become as objective as we possibly can. The Bible speaks for itself.

**Misinterpretation:** we ascribe the wrong meaning to a passage.

**Subinterpretation:** where we fail to ascertain the full meaning of a text. What we teach on a text is not wrong, but it misses the full meaning. Ignoring the Jewish frame of reference is one of the most classic examples of subinterpretation.

**Suprainterpretation:** reading into the passage something that is not there, also known as eisegesis. The issue is not what the reader thinks; the issue is what does the text actually say? This leads to subjectivism, and it also leads to preconceived notions.

## Teach the Bible

### 2 Timothy 2:2

**The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.**

Do you know what I discovered? The best way to learn it is to give it away. I've found that the things that I learn well enough to teach are the things I retain. But do you know that it's very easy to not be understood? If you hear somebody speak and you don't understand anything he says, then *he* probably doesn't understand his subject. But it's hard to be clear, because to be clear you have to master your subject. So, as a teacher, you are forced to master your subject. Then if you teach, you'll retain it. Just feed somebody else and see how it feeds your own heart. I believe that personal motivation for study comes from responsibility. If I didn't have somebody to teach, I wouldn't produce.

Well, I hope this helps to get you started in studying God's Word. Read the Bible, interpret the Bible, meditate on the Bible, and teach the Bible. But when you think you've done it all, don't get a big head and say, "Well, I've arrived. I've mastered it all." Just remember, Deuteronomy 29:29a: "The secret things belong unto the Lord our God." When you've said it all, and done it all, and learned it all, you haven't scratched the surface of the infinite mind of God. But do you know what the purpose is? Your purpose in learning the Word of God is not to have knowledge for the sake of knowledge, because Paul said, "Knowledge puffeth up" (1 Cor. 8:1a). Your purpose is to *know* God, and to know God is to learn humility.<sup>34</sup>

### Teaching Tips

Your content must taught clearly. Make this your number one priority. The first question you should ask your students is, "Was the lesson clear?" If they feed back to you some confusion, ask questions to determine where the confusion lies. Integrate that knowledge into future lessons. In the same way, if a student feeds back positive remarks, find out what made the lesson understandable, meaningful and relevant. Integrate that information into future lessons.

Do your best to present the material in an interesting manner. Great content can carry the day but there is nothing wrong with a dynamic, interesting, riveting

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<sup>34</sup> MacArthur, J., Jr. (1996, c1982). *How to study the Bible. John MacArthur's Bible Studies*. Chicago: Moody Press.

presentation. Don't get carried away, but use charts, visuals, and illustrations in a manner that will enhance and supplement the material. The presentation of God's word is your priority. Do not get so caught up in the presentation that your lesson deteriorates into entertainment. But on the other hand you do not want to put your students to sleep with dry, dull, monotone either. Balance, balance, balance!

Your application must be relevant as well as derived from the section of scripture you are teaching from.

If you want to produce a brief outline for the students, simplify your exegetical outline down to the main headings. If you want to supply detailed material for your students, then reproduce your exegetical outline in full and provide it for your students use. I recommend this approach because it allows the students to concentrate on your presentation and not be distracted by hasty and incomplete note taking. A detailed outline still allows those who prefer to take notes room to do so. Supplement your exegetical outline with charts, maps, relevant articles, pictures and PowerPoint slides.

Finally, the point of teaching is for the student or congregation to hear what God has to say through His Word. The point is NOT that they should hear what you have to say. You are the tool God is using to clearly explain His message to the listeners, not your message. Do not compromise this responsibility by thinking it is up to you to deliver a slick, articulate, motivational message. While a high quality presentation is quite acceptable it should not detract from the teaching of the text.

I have witnessed too many teacher/preachers quote one or two verses of scripture and then spend 30 more minutes talking all around the text using illustrations, jokes, and examples. Because the lesson or sermon only covers one or two verses it is pawned off as "deep Bible study." Again, while illustrations, jokes, examples, etc. are useful they must be used with discretion and not overdone. Do not drift into entertainment!

## **2 Timothy 4:1-4**

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: **preach the word**; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths.

**Your eloquence is NOT the point! Their "felt needs" is NOT the point!  
The point is God's message in His Word!**

**LEARN IT! LIVE IT! SHARE IT!**

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## **Appendix 1: Additional Bible Study Resources**

### **a. Bible**

#### **(1) A Good Translation**

- (a) Old Testament - The American Standard Version (ASV) of 1901
- (b) New Testament - New American Standard Bible (NASB)

#### **(2) A Study Bible**

- (a) The New Scofield Bible
- (b) The Ryrie Study Bible - NASB edition

### **b. An English Dictionary**

### **c. A Bible Survey**

- (1) The World's Greatest Library - Cooper (Biblical Research Society)
- (2) Walk Through the Bible – Boa
- (3) Bible History – Edersheim
- (4) The Old Testament Speaks – Samuel Schultz

### **d. A Bible Dictionary**

- (1) Unger's Bible Dictionary - Unger (Moody)
- (2) Zondervan Pictorial Bible Dictionary (Zondervan)
- (3) Dictionary of Biblical Imagery (InterVarsity Press)

### **e. A Bible Encyclopedia -The International Standard Bible Encyclopedia (ISBE) (Eerdman's)**

### **f. Bible Handbook - Unger's Bible Handbook - Unger (Moody)**

**g. Bible Atlas**

(1) The Carta Bible Atlas – Aharoni, Avi-Yonah, Rainey, Safrai (Carta, Jerusalem)

(2) The Moody Atlas of Bible Lands - Beitzel (Moody)

**h. Concordance**

(1) Strong's (Abingdon)

(2) Young's (Eerdman's)

**i. Bible Doctrine**

(1) Basic: Major Bible Themes - Chafer and Walvoord (Zondervan)

(2) Detailed: Basic Theology – Ryrie

**j. Questions and Answers - The Chosen People Question Box (ABMJ)**

**k. Old Testament Introduction - Introductory Guide to the Old Testament -Unger (Zondervan)**

**l. New Testament Introduction - Introduction to the New Testament - Thiessen (Eerdman's)**

**m. Old Testament Survey**

(1) Bible History - Edersheim (Eerdman's)

(2) The Old Testament Speaks – Schultz

**n. New Testament Survey**

(1) Tenny's (Eerdman's)

(2) Gromacki's

**o. Systematic Theology - Chafer (DTS)**

**p. Gospel Harmonies**

- (1) A Harmony of the Gospels - A.T. Robertson (Harper & Row)
- (2) A Harmony of the Gospels – Thomas and Gundry (Harper and Row)

**q. Commentaries**

- (1) Wycliffe Bible Commentary (Moody)
- (2) Jamieson, Fausset, Brown (Eerdman's) - 6 volumes
- (3) The Bible Knowledge Commentary -Walvoord and Zuck
- (4) Commentary on the Old Testament -Keil and Delitzsch (Eerdman's) - 24 volumes
- (5) The Tyndale Bible Commentaries (Eerdman's) - 20 volumes
- (6) The New International Commentary on the New Testament - (Eerdman's) - 15 volumes
- (7) Expositor's Bible Commentary – (Zondervan) – 12 volumes

**r. Jewish Cultural and Ministry Book Lists from Ariel Ministries**

**s. Hermeneutics**

- (1) Introduction to Classical Evangelical Hermeneutics – Mel Couch
- (2) Evangelical Hermeneutics – Robert L. Thomas.

## Appendix 2: Annotated List of Study Tools (Mottel Baleston)

### BASIC BIBLE STUDY TOOLS

**AN EXHAUSTIVE OR COMPLETE CONCORDANCE FOR YOUR TRANSLATION** – Exhaustive concordances are available for the NASB, NIV and KJV. Many serious Bible students today are using the New American Standard Bible and Exhaustive concordance.

**A BIBLE DICTIONARY OR ENCYCLOPAEDIA** - The purpose of these are to identify Bible names, places, terms and shed light on the culture of Bible times. It is not intended to interpret or to teach doctrine. Some recommendations are:

SMITH'S BIBLE DICTIONARY, pub. by Nelson  
ZONDERVAN PICTORIAL BIBLE ENCYCLOPAEDIA, 5 vols. ed. by Tenney  
INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, REVISED EDITION, 4 vols. ed. by Bromiley

**A BIBLE ATLAS OR BOOK OF GEOGRAPHY** - It is very important to understand geographical relationships in the Bible narrative. Some recommendations:

THE CARTA BIBLE ATLAS, by Yohanan Aharoni, Michael Avi-Yonah, Anson F. Rainey & Ze'ev Safrai  
BAKER'S BIBLE ATLAS, by Pfeiffer  
HISTORICAL GEOGRAPHY OF THE HOLY LAND, George A. Turner, Pub. by Baker

**A WORD ABOUT STUDY BIBLE'S** - Various study Bible's have recently become very popular. These Bible's have illustrating notes and short commentaries on the Bible text. They vary greatly in quality and accuracy, and, if you were to compare several they would often be seen to contradict one another. All study Bible's reflect the theological bias of its' editors. Remember, only the text is inspired not the notes! We can recommend the following study Bibles because of their literal approach to scripture:

NEW SCOFIELD STUDY BIBLE  
RYRIE STUDY BIBLE, available in NASB, KJV and NKJV

## **OTHER IMPORTANT BIBLE STUDY TOOLS**

**BIBLE INTRODUCTION BOOKS** - These give you information on how the Bible text was transmitted, various manuscripts and translations. An excellent resource is:

A GENERAL INTRODUCTION TO THE BIBLE, by Geisler and Nix. pub. by Moody

**BOOKS ABOUT BIBLE STUDY** - These are books which walk you through the subject of studying the Bible. (Do not confuse these with the popular books & booklets used in many home Bible studies which are primarily devotional). A good book about Bible study is:

HOW TO READ THE BIBLE FOR ALL ITS' WORTH, by Fee & Stuart. pub. by Zondervan

**BIBLE SURVEY BOOKS** - These generally cover either the Old Testament or New Testament and give you the historical background of each book, a profile of the author and an outline and summary of the chapters. Some recommendations are:

A SURVEY OF O.T. INTRODUCTION by Gleason Archer Jr. pub. by Moody  
POPULAR SURVEY OF THE O.T. by Norman Geisler, Pub. by Baker  
JENSEN'S SURVEY OF THE O.T. by Irving Jensen, pub. by Moody  
JENSEN'S SURVEY OF THE N.T. by Irving Jensen, pub. by Moody  
N.T. SURVEY, revised, by Tenney, pub. by Eerdmans

**WORD STUDIES AND THEOLOGICAL DICTIONARIES** - These will give you the meanings of words used in the Hebrew O.T. and Greek N.T. They will give you a fuller understanding than you get from a Lexicon. Basic volumes are:

THEOLOGICAL WORDBOOK OF THE O.T., 2 vols. Harris, Archer & Waltke editors. pub. Moody  
VINE'S EXPOSITORY DICTIONARY OF N.T. WORDS, Hendrickson pub.  
NEW INTERNATIONAL DICTIONARY OF N.T. THEOLOGY, 3 vols. ed. by Brown, Pub. Zondervan

**BIBLE HANDBOOKS** - These are compact books that cover basic Bible introduction, individual book surveys and topical listings of verses. A well put together handbook is:

UNGERS' BIBLE HANDBOOK, pub. by Moody

**INTERLINEAR BIBLES** - These give a line of the original Hebrew or Greek text with a literal word for word English translation underneath. Useful for word study.

NIV INTERLINEAR HEBREW-ENGLISH O.T. by John R. Kohlenberger pub. by Zondervan

THE INTERLINEAR BIBLE. HEBREW-GREEK-ENGLISH. by Jay Green

INTERLINEAR GREEK-ENGLISH N.T. by Alfred Marshall

**ENGLISHMAN'S CONCORDANCE** - A real time saver for those doing word studies. Opens up the riches of the original Hebrew or Greek text to those who are not fluent in the language. Lists every word found in the original text with citations showing every place that the word is used. A "must have" for serious Bible students.

ENGLISHMAN'S HEBREW-CHALDEE CONCORDANCE OF THE O.T. by George Wigram

ENGLISHMAN'S GREEK CONCORDANCE OF THE N.T. by George Wigram

**BIBLE COMMENTARIES** - Much care must be exercised in the selection and use of Bible commentaries. They are not a substitute for your own careful Bible study. Two important factors influence a commentaries makeup. First, commentaries can either be devotional or exegetical. Devotional commentaries, including homiletic sets, are intended to be inspirational and applicational. They may or may not actually try to uncover what the text is saying and what it means. Exegetical commentaries attempt to understand what the passage says and what it means from an historical and theological point of view. Exegetical commentaries may be correct or incorrect in their interpretations. Devotional commentaries may be correct or incorrect in their applications. Second, commentaries tend to lean either toward an allegorical approach or a literal approach. We've already seen that manmade allegory opens the door to bad doctrine. Don't pick a commentary by its popularity. Many of the most popular ones have fanciful interpretations based on allegory, confuse the separate place of Israel & the Church and frequently don't even uncover what the text is actually saying. Multi-volume sets of commentaries by various authors can be very uneven. One volume may be excellent while the next isn't worth your time. It is very rare to find a single commentary that handles both exegesis and devotional application very well at the same time. But take heart; there are many excellent commentaries to be had. Here are just a few:

KEIL & DELITZSCH O.T. COMMENTARY 10 vols.

THE NEW INTERNATIONAL COMMENTARY ON THE N.T. ed. by F.F. Bruce

THE BIBLE KNOWLEDGE COMMENTARY O.T. & N.T. 2 vols. by Walvoord & Zuck. Victor Books

WYCLIFFE BIBLE COMMENTARY 1 vol. Moody Press

The following commentary is a good example of a successful joining of excellent exegesis and sound, appropriate application.

**BIBLICAL LOVEMAKING, A STUDY OF THE SONG OF SOLOMON** Arnold G. Fruchtenbaum, Ariel Press

**PROPHECY HELPS** - The study of end time events having to do with Israel and the church is a very complex one. Because of its' sensational nature, much nonsense has been written about this subject. Here are some excellent books to help you through the maze.

**THINGS TO COME**, by J. Dwight Pentecost pub. by Zondervan  
**FOOTSTEPS OF THE MESSIAH**, by Arnold G. Fruchtenbaum pub. by Ariel Press

**THE LIFE OF THE MESSIAH** - These books will help you understand the events in the life of Messiah Jesus, especially in their cultural setting.

**THE LIFE & TIMES OF JESUS THE MESSIAH** by Alfred Edersheim pub by Hendrickson  
**THE WORDS & WORKS OF JESUS CHRIST** by Walvoord & Zuck pub by Victor Books  
**HARMONY OF THE GOSPELS** by A.T. Robertson

**BOOKS OF SYSTEMATIC THEOLOGY** - Remember, these are not a substitute for your own Bible study but will serve as an aide to “getting the whole picture”. Recommended are:

**BASIC THEOLOGY** by Charles C. Ryrie, pub. by Victor (best one vol. treatment)  
**CHAFER'S SYSTEMATIC THEOLOGY**, abridged. 2 vols. edited by Walvoord. Victor Books  
**LECTURES IN SYSTEMATIC THEOLOGY**, by Henry C. Thiessen, pub by Eerdmans  
**DISPENSATIONALISM TODAY**, by Charles C. Ryrie, Moody Press  
**ISRAELOLOGY**, by Arnold G. Fruchtenbaum, Ariel Press

**ALSO RECOMMENDED** - **EVIDENCE THAT DEMANDS A VERDICT** 2 vols. by Josh McDowell