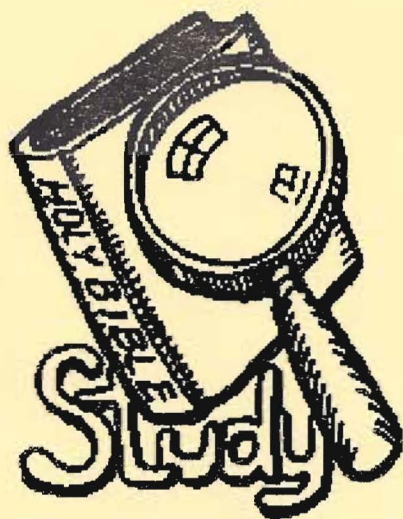


Lessons on HOW TO STUDY THE BIBLE



Tom W. Snyder

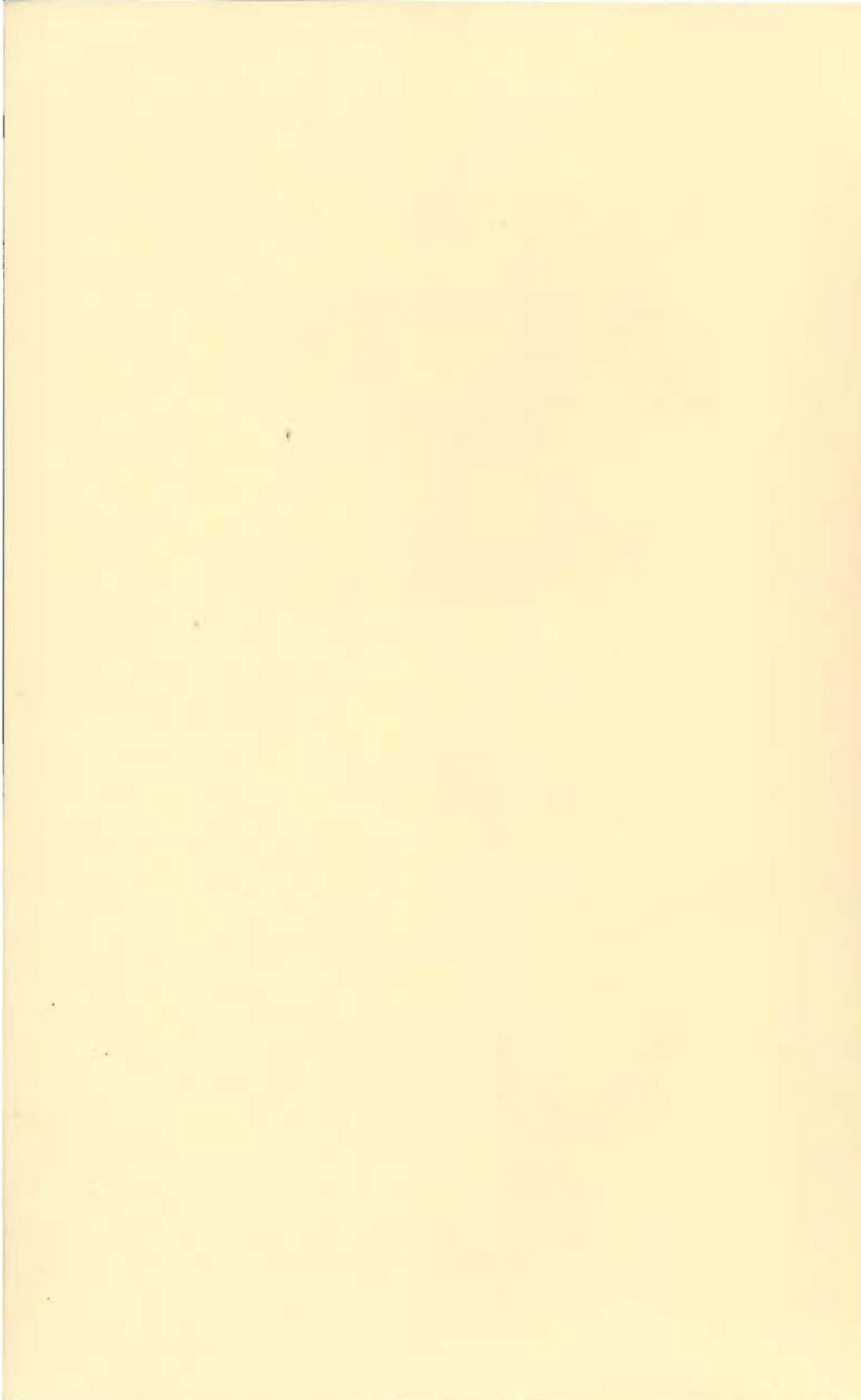


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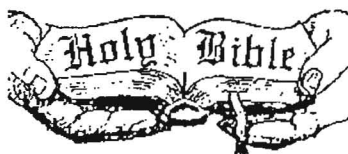
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Lesson One

THE BIBLE: BOOK DIVINE

Introduction:

1. Where did the scriptures come from?
2. Either from human source or divine source
3. We have identification marks which show it to be of God



Discussion: If the Bible is divine in origin--

I. WE COULD EXPECT GOD TO TELL US SO.

1. He does so in the Old Testament
 - 1) More than 3800 times
 - 2) "*And the Lord said to Moses . . .*", Ex. 17:14
 - 3) Twenty of Leviticus' 27 chapters begin with "*And the Lord spake unto Moses . . .*"
2. Christ endorsed O.T. inspiration, "*Have ye not read that which was spoken unto you by God*" (Mt. 22:31), is from Exodus
3. New Testament claims such, 1 Thess. 2:13, 2 Tim. 3:16

II. WE COULD EXPECT THE BIBLE TO BE PERFECTLY HARMONIOUS.

1. God is perfect, Matt. 5:48
2. God is not author of confusion
3. All His works are this way
 - 1) Bible is 66 books written over 1600 years by some 40 different people. Yet perfect harmony
 - 2) Some claim contradictions, yet Bible stands the test

III. WE COULD EXPECT THE BIBLE WOULD HAVE AN EXALTED MORAL TONE.

1. After all, God is holy, Isa. 6:3

2. Matt. 22:39; 7:12

3. No other philosophy comes near the Bible in terms of morality

IV. WE COULD EXPECT NO OTHER MAN OR GROUP OF MEN TO PRODUCE SUCH A WORK.

1. None has

2. The challenge is there to write one

3. No writing has yet made the Bible obsolete

V. WE COULD EXPECT IT TO BE PERPETUALLY RELEVANT.

1. God is timeless, Psm. 90:2

2. Man's works are soon outdated

3. The Bible applies today as it did when written

4. Still a best seller

VI. WE COULD EXPECT IT TO PORTRAY ACCURATELY THE CHARACTER OF MAN.

1. This it does

1) Man created upright (Ecc. 7:29)

2) In God's image (Gen. 1:26)

3) Separated himself from God (Isa. 59:1,2)

4) In need of help

2. Man portrays himself differently

VII. WE COULD EXPECT IT TO REVEAL THE PURPOSE OF MAN AND HOW ACHIEVED.

1. The glory of God and the salvation of man is the great theme of the Bible

2. No other work comes even close to revealing what man is

Conclusion:

1. The Bible is divine

2. It follows that we need to have an understanding of it.

Lesson Two

THE IMPORTANCE OF BIBLE STUDY

Introduction:

1. Many do not know what Bible study is--they think if they have read for an hour they have studied
2. Many do not know how to study
3. This lesson will show the importance of Bible and some of the ingredients of study



Discussion: Let us note ---

- I. ESSENTIALS OF BIBLE STUDY.
 1. Spiritual--attitudes
 2. Physical--languages, hermeneutics, logic, words, etc.
- II. THE GAINING OF RELIGIOUS KNOWLEDGE IS WHAT WE ARE CONCERNED WITH.
 1. Define terms
 2. Study: application of the mind to books, to arts or science, or to any subject for the purpose of learning
 3. Beyond mere reading
- III. THIS HAS BEEN AND IS GOD'S DESIGN.
 1. To the Jews: Ezra 7:10; Neh. 8:1-8; Deut. 29:29; Deut. 11:18-20; Lk. 16:29-31; Lk. 10:26-29
 2. God's design today: Acts 17:11; Eph. 3:1-4; 2 Tim. 3:15; 2 Tim. 3:14; 2:2
- IV. APPLIED KNOWLEDGE PRODUCES FAITH.
 1. Knowledge alone will not produce faith

2. If this were so all you would have to do is simply read
3. The Word is powerful; but it works in conjunction with the heart to produce faith
4. Rom. 10:17; Heb. 11:6; Gal. 3:11

V. SOME THINGS A LACK OF KNOWLEDGE PRODUCES.

1. Faithlessness, Rom. 10:17
2. False teachers, Matt. 22:29
3. Destruction, Hos. 4:6
4. Godlessness, Rom. 1:28-32

VI. CHRISTIANITY IS A TAUGHT RELIGION.

1. Must know the Word to become a Christian, Jn. 5:38,39; Acts 11:14; 1 Pet. 1:22,23
2. Knowledge produces growth in a Christian, 1 Pet. 2:1,2; 2 Pet. 1:5-8; 3:17,18
3. None obeys God accidentally, Rom. 6:17

VII. RIGHT ATTITUDES TOWARD BIBLE STUDY.

1. Spiritually minded
2. Must want to know truth
3. Must believe he can know truth
4. Must have an open mind
5. Must be persistent
6. Must be willing to accept truth. Remember the rich young ruler who went away because of he was not willing to accept the truth? Mt 19:22
7. Must be disciplined

Conclusion:

1. Bible study is more than studying a mere book
2. It reveals the mind of God to man and his responsibility to his God.

Lesson Three

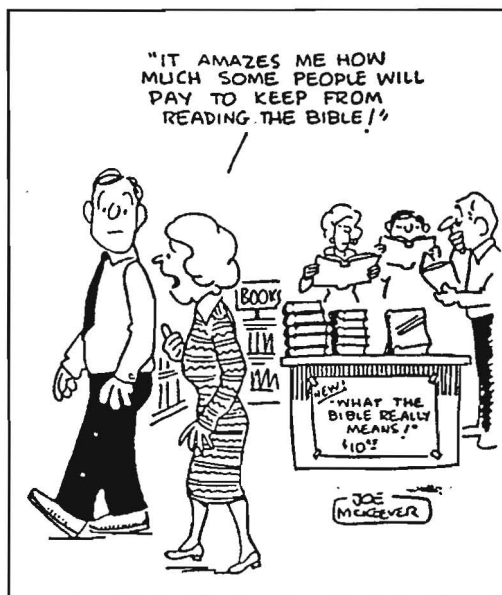
BIBLE HELPS

Introduction:

1. There is no shame in asking for help in studying the Bible
2. We see it in the scriptures
 - 1) Acts 8:30-35
 - 2) Nehemiah 8:8
3. **No one can do your studying for you**, but there are helps

4. Some men have spent a lifetime compiling information or studying a subject

- 1) We can use this knowledge



- 2) If you don't want to learn Greek, there are men who have spent years in the language--use them
5. Remember, however, no man or work is the final authority
 - 1) Most of the helps are denominationalist and will have "their" doctrine in places
 - 2) Those who are Christians will make mistakes
 - 3) In any work of man we must "chew up the meat and spit out the bones."

STUDY HELP: CONCORDANCE
SUGGESTED VOLUME: STRONG'S
APPROX. PAGES: 1500
APPROX. PRICE: \$12.00 - 20.00

Purpose:

1. Allows you to locate a verse if you know a word or phrase
2. If you are studying a word you can see how it is used elsewhere
3. The Strong's concordance is keyed to a dictionary in the back of the book and other works as well
4. These keys will show which Greek word is used in the verse

Practice:

1. How many times is fellowship mentioned in the New Testament?
2. According to the list on fellowship, with whom or what may we have fellowship?
3. How many basic Greek words are there for fellowship?
4. What is the Greek word in Acts 2:42 and what does it mean?

Excerpt out of STRONG'S CONCORDANCE

fellowship		
Ac 2:42	and <i>f</i> and breaking of bread.	2842
1Co 1:9	were called unto the <i>f</i> of his Son	"
10:20	that ye should have <i>f</i> with devils.	2844
2Co 6:14	what <i>f</i> hath righteousness with	3352
8:4	upon us the <i>f</i> of the ministering	2842
Gal 2:9	and Barnabas the right hand of <i>f</i> ;	"
Eph 3:9	see what is the <i>f</i> of the mystery	"
5:11	And have no <i>f</i> with the unfruitful	4790
Ph'p 1:5	your <i>f</i> in the gospel from the first	2842
2:1	of love, if any <i>f</i> of the Spirit,	"
3:10	and the <i>f</i> of his sufferings.	"
1Jn 1:3	ye also may have <i>f</i> with us: and	"
3	truly our <i>f</i> is with the Father,	"
6	If we say that we have <i>f</i> with him,	"
7	light, we have <i>f</i> one with another.	"

2839 *koinos* (koy-nos'); probably from 4862; common, i.e. (literally) shared by all or several, or (cer.) profane: common, defiled, unclean, unholy.
 2840 *koinoo* (koy-no'-o); from 2839; to make (or consider) profane (ceremonially): call common, defile, pollute, unclean.
 2841 *koinoneo* (koy-no-neh'-o); from 2844; to share with others (objectively or subjectively): communicate, distribute, be partaker.
 2842 *koinonia* (koy-nohn-ee'-ah); from 2844; partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction: (to) communicate (-ation), communion, (contri-) distribution, fellowship.
 2843 *koinonikos* (koy-no-nee-kos'); from 2844; communicative, i.e. (pecuniarily) liberal: willing to communicate.
 2844 *koinonos* (koy-no-nos'); from 2839; a sharer, i.e. associate: companion, X fellowship, partaker, partner.

STUDY HELP: EXPOSITORY DICTIONARY

SUGGESTED VOLUME: VINE'S

APPROX. PAGES: 1374

APPROX. PRICE: \$12.00

Purpose:

1. This is a dictionary of major N. T. words. It gives the Greek word and defines it
2. This is especially helpful in that it shows various usages
3. It shows its usage according to the parts of speech
4. It shows the Greek words translated into the same English words

Practice:

1. Is "elder" in Tit. 1:5 an adjective or a noun?
2. What are some of the ways "elder" is used?
3. Is "elder" in Rom. 9:12 the same as the elder who oversees the work of the church?

ELDER, ELDEST

A. Adjectives.

1. presbuteros ^4245^, an adjective, the comparative degree of presbus, "an old man, an elder," is used (a) of age, whether of the "elder" of two persons, Luke 15:25, or more, John 8:9, "the eldest", or of a person advanced in life, a senior, Acts 2:17; in Heb. 11:2, the "elders" are the forefathers in Israel so in Matt. 15:2; Mark 7:3,5 the feminine of the adjective is used of "elder" women in the churches, 1 Tim. 5:2, not in respect of position but in seniority of age; (b) of rank or positions of responsibility, (1) among Gentiles, as in the Sept. of Gen. 50:7; Num. 22:7, (2) in the Jewish nation, firstly, those who were the heads or leaders of the tribes and families, as of the seventy who assisted Moses, Num. 11:16; Deut. 27:1, and those assembled by Solomon; secondly, members of the Sanhedrin, consisting of the chief priests, "elders" and scribes, learned in Jewish law, e. g., Matt. 16:21; 26:47; thirdly, those who managed public affairs in the various cities, Luke 7:3; (3) in the Christian churches those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term "bishops," episkopoi, or "overseers," is applied (see Acts 20, v. 17 with v. 28, and Titus 1:5 and 7), the latter term indicating the nature of their work presbuteroi their maturity of spiritual experience. The divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church, Acts 14:23; 20:17; Phil. 1:1; 1 Tim. 5:17; Titus 1:5. The duty of "elders" is described by the verb episkopeo. They were appointed according as they had given evidence of fulfilling the divine qualifications, Titus 1:6 to 9; cf. 1 Tim. 3:1-7 and 1 Pet. 5:2; (4) the twenty-four "elders" enthroned in heaven around the throne of God, Rev. 4:4,10; 5:5-14; 7:11,13; 11:16; 14:3; 19:4. The number twenty-four is representative of earthly conditions. The word "elder" is nowhere applied to angels. See OLD.

2. sumpresbuteros ^4850^, "a fellow-elder" (sun, "with"), is used in 1 Pet. 5:1.#

3. meizon ^3187^, "greater," the comparative degree of megas, "great," is used of age, and translated "elder" in Rom. 9:12, with reference to Esau and Jacob. See GREATER, GREATEST, MORE.

B. Noun.

presbiterion ^4244^, "an assembly of aged men," denotes (a) the Council or Senate among the Jews, Luke 22:66; Acts 22:5; (b) the "elders" or bishops in a local church, 1 Tim. 4:14, "the presbytery." For their functions see A, No. 1, (3). (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

**STUDY HELP: BIBLE
DICTIONARY
SUGGESTED VOLUME:
ZONDERVAN
PICTORIAL BIBLE
DICTIONARY
APPROX. PAGES: 785
APPROX. PRICE: \$18.00**

Purpose:

1. To give a brief definition of words
2. It gives some background and reference
3. Has other basic helps also
4. Has a number of charts and pictures
5. It is good for general information on a particular subject

**Excerpt out of the
ZONDERVAN
PICTORIAL BIBLE
DICTIONARY
Page 134**

BURIAL, the act of placing a dead body in a tomb, in the earth or in the sea, generally with appropriate ceremonies; as opposed to exposure to the beasts, or abandonment or burning. Various peoples, notably the Egyptians, who believed that their dead would live and practice ordinary human occupations in "the land of the dead," often went to great lengths to preserve the bodies of their departed loved ones. They sometimes placed with the mummy tools or instruments or weapons, and occasionally slew and buried a wife or a servant to accompany the one whom they had buried.

Partly because of God's word, "Dust thou art and to dust thou shalt return" (Gen. 3:19), the people of Israel almost always buried their dead; and because the land of Canaan had so many caves, these places were very frequently used as places of burial. Probably the prevailing motive for our respect for the dead, and even for the place of burial is the sense of decency, and our feeling of love for the person, often without regarding the fact that the real person has gone and that only his former "residence" remains.

The story of the treatment of the bodies of Saul and of his sons sheds light on the whole subject. The Philistines beheaded the bodies, exhibiting the heads throughout their land and fastening Saul's body to the wall of Bethshan (I Sam. 31:8-13). The men of Israel rescued the bodies, burned them, and reverently buried the bones under a tree and mourned seven days.

It is remarkable that although God had given to Abraham the deed of the land of Canaan (Gen. 15:18-21), the only land which the patriarchs possessed before Joshua's time was the burial places for the original family: a cave at Hebron, and a field at Shechem (cf. Gen. 23 — the burial of Sarah, Gen. 49:29-32 — Jacob's final request, and Josh. 25:32,33 — the burial of the mummy of Joseph and the body of Eleazar). In Canaan, in ancient times, and in the more primitive parts of the land even today, there was (and is) no embalment in most cases, but immediate burial to avoid unpleasant odors (Acts 5:5-10) and ceremonial uncleanness (Num. 19:11-22). In the time of Christ, men's bodies were wrapped in clean linen (Matt. 27:57-60) and spices and ointments were prepared (Luke 23:56).

The strange story of the dead Moabite reviving when he touched the bones of Elisha (II Kings 13:20,21), shows not only the speedy decomposition of a body, but the informality of burials in the time of war or necessity; and the still stranger story of the disobedient prophet (I Kings 13) shows how a heathen altar could be defiled by the burning of bones upon it (13:1-3) and the desire of a prophet to be buried near another whom he honored (13:30,31). In several cases of sinful rulers, ordinary burial was denied to their bodies; the dogs ate Jezebel (II Kings 9:10); Jehoram of Judah, who died with incurable diseases, was not buried with the kings (II Chron. 21:18-20); Uzziah was buried in a field, not in the tombs of the kings (II Chron. 26:23); and Jehoiakim was buried with the burial of an ass (Jer. 22:18,19).

STUDY HELP: ENGLISH DICTIONARY
SUGGESTED VOLUME: COLLEGIATE
APPROX. PAGES: VARIABLE
APPROX. PRICE: \$8.00-20.00

Purpose:

1. To give the current meaning or usage of a word
2. To give us a basic meaning or meanings of a word
3. Gives the parts of speech (noun, verb, adverb, etc.), which can be helpful
4. You can also get dictionaries that have the background to the words, which also can be helpful

A word of caution, however: the meaning will be how it is used today. It must be used for comparison.

Practice:

Considering both the Bible dictionary and the modern dictionary answer the following questions:

1. Has the act of burial itself changed?
2. How were people buried in Bible times?
3. Can we use the definition of baptism in the English dictionary?
4. What can we learn from the modern dictionary concerning baptism?

Excerpts out of AMERICAN HERITAGE DICTIONARY

bap-tism (băp'tiz'əm) *n.* 1. A Christian sacrament, symbolic of spiritual regeneration, in which, as a result of the use of water and the recital of a form of words, the recipient is cleansed of original sin and admitted into Christianity of a specific Christian church. 2. Any ceremony, trial, or experience by which one is initiated, purified, or given a name. 3. *Christian Science*. a submergence in Spirit or purification by Spirit. [Middle English *bapteme*. from Old French *bapteme*, *baptisme*, from Late Latin *baptisma*, from Greek, *baptizein*, to BAPTIZE] —**bap-tis'mal** (-məl) *adj.* —**bap-tis'mal-ly** *adj.*

bury (bēr'ē) *tr.v.* -ied, -ying, -ies 1. To place in the ground by covering over with earth. 2. To place (a dead body) in a grave, a tomb, or in the sea; inter. 3. To cover from view; hide. 4. To embed; immerse or sink. 5. To occupy (oneself) with deep concentration. 6. To put an end to; forget; abandon. —see Synonyms at hide. —**bury the hatchet**. To make peace; cease hostility. [Middle English *berien*, *burien*, Old English *byrgan*. see *bhergh-* in Appendix*] —**bur'ī-cr** *n.*

with him, Put away ^ethe strange gods that are among you, and ^fbe clean, and change your garments:

3 And let us arise, and go up to Bêth-el; and I will make there an altar unto God, ^awho answered me in the day of my distress, ^band was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their ^cear-rings which were in their ears; and Jacob hid them under ^dthe oak which was by Shê'chem.

5 And they journeyed: and ^ethe terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 ^fSo Jacob came to ^gLuz, which is in the land of Canaan, that is, Bêth-el, he and all the people that were with him.

7 And he ^hbuilt there an altar, and called the place ⁱEl-bêth-el: because ^jthere God appeared unto him, when he fled from the face of his brother.

8 But ^kDeborah Rebekah's nurse died, and she was buried beneath Bêth-el under an oak: and the name of it was called ^lAl'on-bâch'uth.

9 ^mAnd ⁿGod appeared unto Jacob again, when he came out of Pâ'dan-â'ram, and blessed him.

10 And God said unto him. Thy name is Jacob: ^othy name shall not be called any more Jacob, but ^pIsrael shall be thy name: and he called his name Israel.

11 And God said unto him, ^qI am God Almighty: be fruitful and multiply; a ^r'nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land ^swhich I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God ^twent up from him in the place where he talked with him.

14 And Jacob ^uset up a pillar

CHAP. 35

^e ch. 31:19, 34
^f 1 Sam. 7:3
^f Ex. 19:10

^g ch. 32:7, 24
^h Ps. 107:6
^h ch. 28:20
ⁱ ch. 31:3, 42

^j Hos. 2:13
^j Josh. 24:26

^k Ex. 15:16
^k Ex. 23:27
^k Ex. 34:24

^l Deut. 11:25
^l Josh. 2:9
^l Josh. 5:1

^m 1 Sam. 14:15
^m 2 Chr. 14:14

ⁿ 1 ch. 28:19
ⁿ Eccles. 5:4

^o ch. 28:13
^o ch. 24:59
^o Hos. 12:4

^p ch. 17:5
^p ch. 32:28
^p ch. 17:1

^q ch. 48:3, 4
^q Ex. 6:3

^r ch. 17:5, 6
^r ch. 48:4

^s ch. 12:7
^s ch. 13:15
^s ch. 26:3, 4

^t ch. 28:13
^t Ex. 32:13
^t ch. 17:22

^u w ch. 28:18
^u x ch. 28:19
^u y ch. 30:24

^v z ch. 48:7
^v Ruth 1:2
^v Ruth 4:11

^w Mic. 5:2
^w Matt. 2:6

^x b 1 Sam. 10:2
^x c Mic. 4:8

^y d ch. 49:4
^y 1 Chr. 5:1

^z e ch. 46:8
^z Ex. 1:2

^a f ch. 13:18
^a g Josh. 14:15

^b h Eccles. 12:7
^b 1 That is, The God of Bethel

^c 2 That is, The oak of weeping

^d 3 That is, Son of my sorrow

^e 4 That is, Son of my old age

in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, ^aBêth-el.

16 ^bAnd they journeyed from Bêth-el; and there was but a little way to come to Eph'rath: and Râchel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^cthou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name ^dBên-o'ni: but his father called him ^eBenjamin.

19 And ^fRâchel died, and was buried in the way to ^gEph'rath, which is Bêth-lehêm.

20 And Jacob set a pillar upon her grave: that is the pillar of Râchel's grave ^hunto this day.

21 ⁱAnd Israel journeyed, and spread his tent beyond ^jthe tower of E'dar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and ^klay with Bil'hah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

23 The sons of Leah; ^lReuben, Jacob's firstborn, and Simeon, and Levi, and Jûdah, and Is'sa-char, and Zêb'u-lun:

24 The sons of Râchel; Joseph, and Benjamin:

25 And the sons of Bil'hah, Râchel's handmaid; Dan, and Nâph'ta-li:

26 And the sons of Zîlpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Pâ'dan-â'ram.

27 ^aAnd Jacob came unto Isaac his father unto ^bMâm're, unto the city ^cof Âr'bah, which is Hêbron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac ^dgave up the

STUDY HELP: REFERENCE BIBLE
SUGGESTED VOLUME: DICKSON, THOMPSON,
WIDE MARGIN
APPROX. PAGES: VARIABLE
APPROX. PRICE: \$18 - \$35, \$35 - \$40

Purpose:

1. It can give a quick reference to another verse(s) dealing with the same topic
2. Some brief definitions are given
3. There are good study helps
4. If the margin is wide enough, it gives room for your own study notes

THINGS TO CONSIDER WHEN BUYING A BIBLE

1. Print size
2. Helps
3. Paper type, thin paper makes it light & compact but hard to write on or highlight
4. Bindings--"you generally get what you pay for"

A word of caution: like all books, the reference will not always be scriptural nor helpful nor word definitions always correct. Some reference Bibles are better than others. If you use a Ryrie or a Scofield reference Bible, it will be heavily tainted with dispensational premillennialism.

Practice:

1. In verse 15, Bethel is mentioned. What is a verse giving the background? What do we learn from this verse?
2. In verse 20, a pillar of Rachel's grave is mentioned. Give some information as to its existence.
3. What does the name "Benoni" mean?
4. What does "Benjamin" mean?

STUDY HELP: ATLAS
SUGGESTED VOLUME: BAKER'S BIBLE ATLAS
APPROX. PAGES: 340
APPROX. PRICE: 12.00

Purpose:

1. Has maps to visually show the lands of the Bible in any particular setting?
2. Has valuable background information

CHAPTER IV

The Empires of the Fertile Crescent

No history takes place in a vacuum. Consciously or unconsciously cultural and political developments in one land have their effect on neighboring lands. The Bible makes it abundantly clear that the history of Israel was influenced by its neighbors. Canaanite Baal-worship was a constant attraction and source of temptation. The institution of kingship in other nations influenced the Israelite desire for a king. Invasions by Assyrians and Babylonians form the background against which the records of the captivities of both Israel and Judah took place. The Fertile Crescent bristled with activity, and a basic understanding of that activity forms the background for Biblical studies.

Sumer. At the head of the Persian Gulf, in the southern part of the alluvial plain between the Tigris and Euphrates Rivers, we find at the dawn of recorded history (ca. 3000 B.C.) the land of Sumer. It was the pictographic writing of the Sumerians, later developed into Akkadian cuneiform, which marked the beginning of writing at the eastern extremity of the Fertile Crescent. About the same period Egyptian hieroglyphics developed, but there is no evidence of a connection between the two most ancient methods of writing.

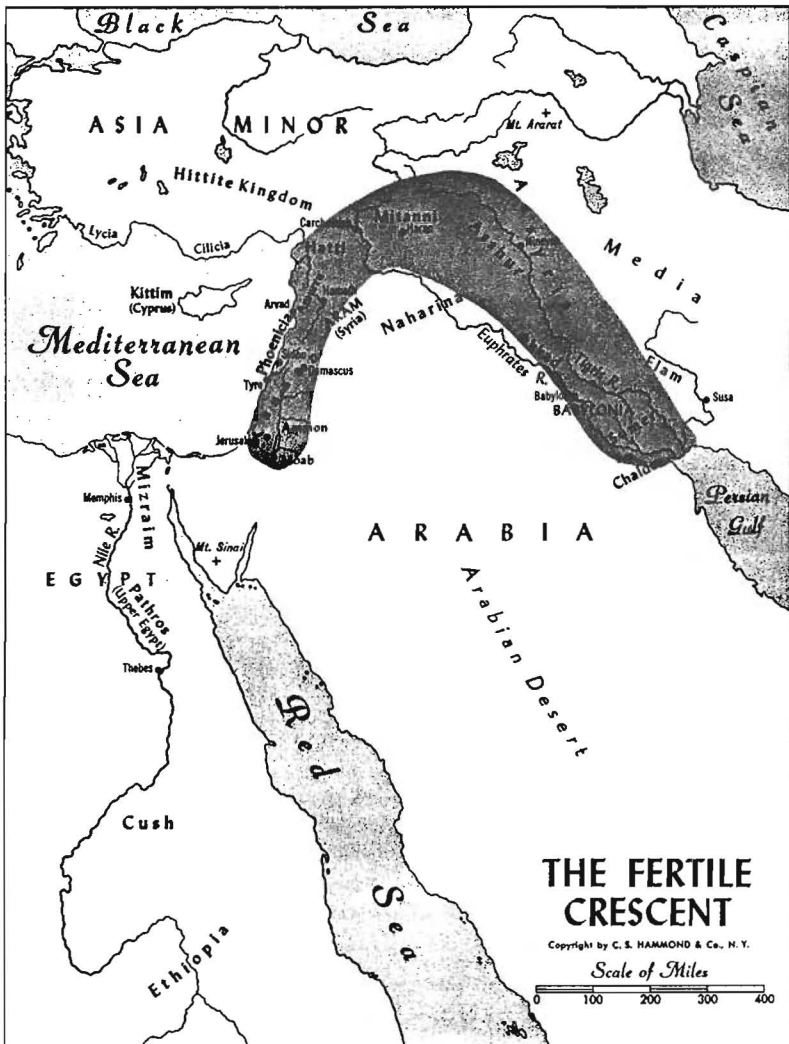
Sumer, strictly speaking, was not an empire. Sumerian units of government were city-states, including the Biblical Ur and Erech (Uruk or Warka), fifty miles northwest of Ur (Gen. 10:9-10). Other important Sumerian cities were Calneh (Nimrūd) "in the land of Shinar" (Gen. 10:10), Lagash, and Eridu.

The fertility of the land in southern Mesopotamia and commerce on the Persian Gulf permitted the attainment of a high degree of culture among the Sumerians. Irrigation was provided and floods controlled by means of a system of canals connecting the Tigris and the Euphrates river valleys. The Sumerians produced the sexagesimal system—the method of numbering by sixties—which is still used in reckoning time and in measurements of the circle. Our oldest law codes, those of Eshnunna (in Akkadian), Lipit Ishtar and Ur-Nammu (in Sumerian) are Sumerian in origin. Business life in ancient Sumer was developed to the point where standard weights and measures were employed.

The characteristic form of Sumerian religious architecture was the *ziggurat*, an artificial mountain built in the form of a step pyramid serving as the platform for a temple. It is thought that these ziggurats reflect an earlier period of Sumerian history when the gods were worshiped in the mountains. To many of the peoples of the Fertile Crescent the proper place for worship was a "high place."

Practice:

1. Locate on the map as many familiar Biblical names as you can.
2. Where is the beginning of history and writing?



Excerpts out of BAKER'S BIBLE ATLAS Pages 46,47

STUDY HELP: BIBLE SURVEY

SUGGESTED VOLUME:

EXPLORE THE BOOK by J. Sidlow Baxter

APPROX. PAGES: 1780

APPROX. PRICE: \$30.00

Purpose:

1. Brief overview of the Bible
2. Many charts and lists of Bible information
3. Good for general information
4. Book-by-book analysis

Practice:

1. If you were studying 2 Thessalonians, how might this list be useful?
2. Read 2 Thessalonians using this outline as a study guide.
3. If you have room, put this outline in your Bible to help you in the future.

Excerpt out of EXPLORE THE BOOK Page 216 vol 6

SECOND THESSALONIANS

Patient waiting, watching and working

Salutation i. I, 2.

COMFORT--FROM THE HOPE OF CHRIST'S RETURN (i).

The consolation of it in the present (verses 3-7).

The compensation by it in the future (verses 8-12)

CAUTION--ON THE TIME OF CHRIST'S RETURN (ii).

The when and the how of the coming (verses 1-12).

The why and the how of the waiting (verses 13-17).

COMMAND--IN THE LIGHT OF CHRIST'S RETURN (iii).

Basis of command: appeal, confidence (verses 1-5).

Nature of command: must work as we wait (verses 6-15).

Benediction and Signature iii. 16-18

STUDY HELP: COMMENTARIES

SUGGESTED VOLUME:

There are many. They come in single volumes or multi-volume sets. Some suggested single volumes are brotherhood lectureships on books of the Bible (all the N.T. books have been done and much of the Old); multi-volumes: Gospel Advocate, Matthew Henry. The Wycliffe Bible Commentary, although denominational is a good single volume commentary.

I. SOME THINGS TO LOOK FOR:

1. Does he view the Scripture as the verbal, plenary, inspired revelation of God?
2. Some might not be strong doctrinally but are good for background information
3. Some are good for word studies, explaining important words. Be sure to know what you are getting as some are very critical and require a knowledge of Greek or Hebrew
4. Look for a commentary which deals with difficult passages
5. Some are very general and "passover" many passages

II. SOME THINGS TO CONSIDER:

1. The word commentary is from the word "comment"
2. They are not inspired nor the final authority
3. Books written by Christians can contain error
4. There is not any one perfect commentary
5. Size does not determine its accuracy nor its usefulness
6. The bible is usually its best interpreter.
7. Learn how to interpret the bible for yourself.

III. HOW TO BUILD YOUR RELIGIOUS LIBRARY.

1. Make out a want list
2. Work out a purchase program (once a month)
3. Make the list known to those who buy you gifts
4. Check out used bookstores
5. Acquire discount catalogs.

Lesson Four

THE BIBLE: AUTHORITY

Introduction:

1. If the Bible were a novel or just an ancient book this class would be of little importance
2. We want to establish in this lesson that the Bible is a Book of lasting importance, because--
 - 1) It is from God
 - 2) To man
 - 3) Deals with an everlasting soul
 - 4) Reveals two everlasting abodes for the soul
3. This lesson will deal with the chain of authority; why we can say all the Bible is from God

Discussion:

I. AUTHORITY DEFINED.

1. English dictionary: the right and power to command, enforce laws, exact obedience, determine, or judge
2. The Bible uses the term to mean the same thing
3. The Greek New Testament uses the word "exousia" which is translated into two basic English words
 - 1) Authority--Mt.8:9; 21:23; Mk.1:22,27; Lk.7:8; Acts 9:14
 - 2) Power--Mt.9:6; Mt.10:1; Lk.4:32,36; Rom.13:1
4. Another New Testament term which deals with authority is "onoma" which is translated "name"
 - 1) Generally, it is the name by which a person or thing is called
 - 2) Sometimes "name" is used to imply the authority behind the name. For example, a police officer might say, "Stop in the **name** of the law!" Mt. 28:19; Jn. 14:13; Col.3:17



II. CHAIN OF AUTHORITY.

- 1. All authority inherently resides in God**
 - 1) He is the Creator (Gen.1:1ff; Jn.1:1-3) and has the right to make demands**
 - 2) God gives the conditions for salvation, Deut.11:26-28, because man has sinned**
- 2. All authority has been given to His son**
 - 1) Mt.28:18-20**
 - 2) Deut.18:15; Acts 3;22,23**
 - 3) Mt.17:5**
- 3. Christ delegated authority to His apostles as they were guided by the Holy Spirit**
 - 1) In accordance with promise, Jn.14:26; 16:13; Mt.18:18; Acts 1:5-8**
 - 2) Holy Spirit inspired men, revealed the will of God, Eph.3:5; II Pet.1:19-21**
- 4. They, through the Holy Spirit, wrote the "word", hence authoritative**
 - 1) Col.3:17; I Thess.2:13**
 - 2) II Tim.3:16,17**
 - 3) Jn.12:48**

III. RESEARCH QUESTIONS.

- 1. Take a concordance and name some things Christ has authority over.**
- 2. Does the New Testament always use "power" to mean authority?**
- 3. What does delegated authority mean?**
- 4. Give examples of delegated authority--**
 - 1) In secular world;**
 - 2) In God's plan for the church.**

Lesson Five

LOGIC & BIBLE STUDY

Introduction:

1. There is much misunderstanding regarding logic
2. Some affirm logic is useless and ridicule its use

"Logic or love? Sacrifice or syllogism? Proposition or propitiation? Atonement of analogy? God did not send laws of thought, He sent His only-begotten Son. He did not send a premise, He sent a person. We fall in love with Him, not with the synapses of our brain cells." (A Logician's Songbook, Charles Geiser)

3. Others, not knowing better, say you can logically teach error because logic is of man

"If a man takes the position that baptism is unessential to salvation, and proves that position logically, and that can be done, It is not the responsibility of the preacher of the Gospel to demonstrate all the fallacies of his logics. It is the business of the teacher of the Scripture to show that the man's conclusion is false because it contradicts the revealed words of Jesus." (Logic and the Bible, D. Gene West)

4. Such positions are false because God is the author of rational thinking and perfect in this attribute and expects us to be rational in our thinking and teaching
5. Let us note some things pertaining to logic and that it is a necessary part of study

Discussion:

I. WHAT IS LOGIC?

1. Defined: the science of correct reasoning
2. Formal logic is a tool for the ascertaining of truth
3. Logic has as its foundation the "law of rationality":
We ought to draw only such conclusions as are warranted by the evidence
4. We might not have ever studied formal logic, but we practice rational thinking every day
5. We might not have studied math does that make the laws of math of none effect? Where did the "laws of math" come from?

6. Note the Bible's position on this law of rationality:

I Thess. 5:21; I Jn.4:1; Acts 17:11

- 1) The Bible is made up of words Eph 3:3,4**
- 2) There is such a connection with these words that they reveal the mind of God to us**
- 3) We are not suggesting that one must take a course in logic in order to become a Christian, most have enough logical thinking that they can read and understand**
- 4) But as the above verses point out man at times becomes illogical allowing their emotions and/or lust to rule instead of God's word**
- 5) Without rational thinking words lose their meaning. Every man doing that which is right in his own eyes**

II. LOGIC AND ITS RELATIONSHIP TO WORDS.

- 1. Logic deals with correct inferences from explicit statements**
- 2. Two terms must be defined**
 - 1) Explicit statements--stated in just so many words. Example, Acts 2:38**
 - 2) Implicit statements--that which is demanded from the explicit statements. Example, Does Acts 2:38 apply to me?**
- 3. Implication is a key factor in Bible study as well as in everyday life. We use it often not even realizing we use it**
- 4. Examples**
 - 1) Explicit statement: If I were to tell you to draw a two foot square on a black board what would be some implications of that square**
 - A. What is the length of each side?**
 - B. What is its perimeter?**
 - C. How many square feet does it contain?**
 - 2) Explicit statements: The coin is in my right hand.**

My right hand is in my pocket. (Implication)

Therefore, the coin is in my pocket. True or false?

III. IMPLICATION AND THE BIBLE.

1. As we have seen, we use implication more than we realize
2. Note the following statements. Are they implicitly or explicitly from the Bible, and are they true or false?
 - 1) The church was established on the first pentecost after the resurrection of Christ
 - 2) A child of God, once saved, can so sin as to become eternally lost
 - 3) Paul repented of his sins

"...Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins..."

Does this include me???



IV. OTHER LAWS OF THOUGHT.

1. Law of excluded middle: a precisely-stated statement is either true or false: No middle ground. Baptism is either for the remission of sins or it is not for the remission of sins
2. Law of contradiction: the proposition cannot be both true and false in the same respect. James uses this "law" a number of times, James 3:8-11

Conclusion:

1. Logic has great power because of the nature of truth
2. Inspiration never contradicted itself, its arguments were always convincing never out of harmony with truth always logical
3. Because it is logical it carried such a force that those who opposed it found themselves espousing irrationality, therefore error
4. Let us never be found fighting against truth.

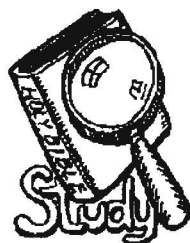
Lesson Six

UNDERSTANDING: THE PURPOSE OF BIBLE STUDY

Introduction:

1. This lesson might seem elementary but we need to know that the Bible is understandable
2. Some are saying we cannot understand the Bible. Such is false

Discussion: Some things relative to the understanding of scriptures--



...apply thine
heart to
understanding;
(Prov 2:2)

I. WHAT CAN WE KNOW? EXTENT AND LIMITATIONS.

Man, in general, is on a continuing quest for knowledge. This attitude should be in every Christian--wanting to know everything he can about God and His word, understanding His are the words of life (Jn. 6:68). We, therefore, need to know of certain limitations of knowledge. Some today are erroneously claiming that we cannot know anything. While this we emphatically deny, we do need to know the limits.

1. **Some things cannot be known.** Deut. 29:29 affirms this: *"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."* There are things which man cannot know because God has not revealed them. Man, because of his finite mind, can only know what God has revealed, whether explicitly or implicitly.
2. **Some things are hard to understand.** II Pet. 3:16: *"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood--"* The Bible is of such a nature that you cannot just open it

and come to an immediate meaning for every word you read. Some things are difficult to understand--yet not impossible. It therefore takes work to arrive at its meaning. Some want the Bible to read like a comic book; yet, for the very reason we are discussing, such is impossible. To make the Bible conform to such will end in disaster.

3. **Some things are a must to know.** John 8:32: "*And ye shall know the truth, and the truth shall make you free.*" Acts 11:14: "*Who shall tell thee words whereby thou and all thy house shall be saved.*" God has given to man "*--all things that pertain to life and godliness--*" (II Pet. 1:3). These are the things we can and must know to be saved and please God. These are clearly revealed to the extent that we will be judged by them (John 12:48).
4. **Some things are helpful to know.** Some ask, "Must you know everything in the Bible?" The answer to this is, "No, some things we cannot know. Some things take time to know. But all these words are from God for a purpose and we need to know just as much as we possibly can. Your soul's salvation does not depend on knowing Micaiah, yet we are helped by knowing him and the courage he had to speak, "*--as the Lord liveth, what the Lord saith unto me, that will I speak.*" (I Kings 22:14).

II. GOD INTENDS US TO UNDERSTAND HIS WORD.

1. Some are saying that because some things cannot be known, nothing can be known for sure. However;
2. Must you know everything to know something? Apply this to secular subjects such as math, history, english
3. Many scriptures make clear the fact that God intends for us to understand His word as we study it
 - 1) If God gave us a book we could not understand, He would be foolish; if He did this deliberately, He would be a fiend

- 2) His word is designed to be a lamp to our feet, and a light unto our path, Ps. 119:105
- 3) The entrance of His word gives light and understanding, Ps. 119:130
- 4) Paul wrote the Ephesians that "*when you read, ye may understand*", Eph. 3:4
- 5) Jesus said, "*Whoso readeth, let him understand.*", Mt. 24:15
4. There are many exhortations to understand the word of God, which would be vain unless such were possible
 - 1) Those who understand the word shall be fruitful in the service of the Lord, Mt. 13:23
 - 2) We should not be children in understanding, but be mature as men, I Cor. 14:20
 - 3) We are to understand what the will of the Lord is, Eph. 5:17
 - 4) We are to be "*filled with the knowledge of his will in all wisdom and spiritual understanding*", Col. 1:9
 - 5) Paul prayed for Timothy that "*the Lord give thee understanding in all things*", II Tim. 2:7
 - 6) James urged, "*If any man lack wisdom, let him ask of God . . . and it shall be given him*", Js. 1:5
 - 7) Our inability to understand the word of God sometimes is due to our attitudes, Mt. 13:15; Eph. 4:18
 - 8) There are times when help may be needed in understanding the word of God, Acts 8:30-31

Conclusion:

1. God has never left man in the dark
2. He has given us the word so plainly that we shall be judged by it.

Lesson Seven
HOW TO STUDY THE BIBLE
by William S. Cline

Introduction:

1. The Bible is a library of books (66 [39-27])
2. It has been translated into about 1200 languages and dialects which is 97% of the world's population
3. It was written by about 40 men over a period of about 1500 years
4. The purpose of the Bible: The glory of God, and the salvation of man through Jesus Christ our Lord
5. Numerous passages suggest our obligation to study (2 Tim.2:15; Acts 17:11; Heb.5:12; Jn.7:17)

Discussion: In a study of the Bible we should note --

I. A BRIEF OUTLINE OF THE BIBLE. (This is necessary in seeing the Bible as a whole). Key numbers to memorize which will help are 1, 2, 3, 4, 4, 15.

1. The Bible is **ONE** book
 - 1) It is made up of many books. 39 in the Old Testament and 27 in the New Testament
 - 2) It is not a textbook of history, science, geography, psychology, etc. It is a textbook of religion. Its theme is redemption. Its purpose is man's salvation
2. The Bible has **TWO** major divisions
 - 1) The **Old Testament** was written for our learning (Rom.15:4)
 - 2) The **New Testament** is clearly distinguished from the Old Testament (Heb.8:6-13; 2 Cor. 3:5-15; Col.2:14-17)
3. The Bible has **THREE** dispensations
 - 1) **Patriarchy**--from the creation to the Mosaic Law.

There is evidence that patriarchy continued for all but the Jews (Rom.7:7; 5:13; 1:18-32; Acts 10)

- 2) **Judaism**--from the Mosaic Law to Acts 2
- 3) **Christianity**--embracing the events from Pentecost of Acts 2 to the judgment
4. The Bible has **FOUR** subdivisions in the Old Testament
 - 1) **Law**, containing the five books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy
 - 2) **History**, containing the twelve books of Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah and Esther
 - 3) **Poetry**, containing the five books of Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon
 - 4) **Prophecy**, containing the five major prophets, Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel; and the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi
5. The Bible has **FOUR** subdivisions in the New Testament
 - 1) **The Gospel**, with the four accounts of Matthew, Mark, Luke and John
 - 2) **The History**, containing the one book of Acts
 - 3) **The Epistles**, containing the twenty-one books, Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2, 3 John and Jude
 - 4) **The Prophecy**, containing the book of Revelation
6. The Bible has **FIFTEEN** natural periods
 - 1) **The antediluvian** period, embracing every Biblical event from creation to the flood This covered about 1656 years
 - 2) **The postdiluvian** period, from the flood to the call of

Abram, about 472 years

- 3) **The Patriarchal period**, from the call of Abram to the descent into Egypt. About 215 years
- 4) **The Egyptian period**, from the descent into Egypt to the crossing of the Red Sea. About 215 years
- 5) **The wilderness wandering period**, from the crossing of the Red Sea to the crossing of the Jordan River. 40 years
- 6) **The conquest period**, from the crossing of the Jordan to the appointment of the first judge. About 51 years
- 7) **The Judges period**, from the appointment of the first judge to the establishment of the kingdom. About 332 years
- 8) **The United Kingdom period**, from the establishment of the kingdom to the division of the kingdom. 120 years
- 9) **The Divided Kingdom period**, from the division of the kingdom to the fall of Samaria, in 722 B.C. About 250 years
- 10) **The Kingdom of Judah period**, from the fall of Samaria to the fall of Jerusalem. About 150 years
- 11) **The Captivity period**, from the fall of Jerusalem to the decree of Cyrus. About 70 years
- 12) **The Restoration period**, from the decree of Cyrus to the end of Nehemiah's work, with which the Old Testament closes. About 90 years
- 13) **The Between the Testaments period**, from the end of Nehemiah's work to the coming of John the Baptizer. About 440 years
- 14) **The Life of Christ period**, from the coming of John the Baptizer to Pentecost, Acts 2. About 34 years
- 15) **The New Testament church period**, from Pentecost

of Acts 2 to the end of Revelation. About 50 years

II. STUDY THE BIBLE DAILY.

- 1. One will accomplish far more in the outcome than one who studies several hours one day and then does not study for several days**
- 2. Not only should one study daily, but he should have a regular time for study**
- 3. Set aside an hour - at least 1/2 hour - allow nothing to interfere!**
- 4. When is the best time? Early after arising. The poorest time is after a meal or a hard day's work**

III. STUDY THE BIBLE WITH CONCENTRATED ATTENTION.

- 1. A number one hindrance to any mental endeavor is mind wandering**
- 2. The secret to success is concentrated attention**
- 3. If the mind wanders bring it back to the Bible. You must learn mental discipline**
- 4. A good way to develop a power of concentration is to read a chapter -- close your Bible -- write down as much as you can remember. Continue until you attain at least 80% retention**
- 5. One of the greatest hindrances of any kind of study is HURRY! NOTE: Don't have a goal to study "X" number of chapters. You may study only one verse and the time be well spent. The point is to use wisely the time you have set aside**

IV. STUDY THE BIBLE INDEPENDENTLY.

- 1. Find out for yourself what each verse means**
- 2. Call no man your master in Bible study!!**
- 3. Do not be bound by commentators or great men of God**
- 4. Commentaries are good in their place. Use them. Use**

such works as W. E. Vine's Expository Dictionary of New Testament Words. This is a good work for the man who can't read the Greek. But don't swallow what anyone says! Think for yourself!!

V. STUDY THE BIBLE AS A WHOLE.

1. Anytime you seek understanding of any part of the Bible you should see it in relation to other parts of the Bible and the Bible as a whole
2. Some study a great deal but they only study favorite books, or chapters, or verses. They never put the entire picture together. This leads to a one-sided view of the Bible
3. This also easily leads to false doctrine and to people being religious cranks, fanatics, and nuisances. We have such in the church as well as in the denominational world

VI. STUDY THE BIBLE GRAMMATICALLY.

1. Example - 2 Thess.1:6-7
2. "Rest" in verse 7 is not a verb - it is part of the compound object of the verb "recompense". God will recompense two things -- "affliction and rest"
3. People often misunderstand this passage because they do not understand the grammatical construction. The same is true with a large number of passages in the Bible

VII. STUDY THE BIBLE ETYMOLOGICALLY.

1. Use a good English dictionary
2. Use a good concordance. I suggest Young's Analytical Concordance
3. Use such word studies as Vine's, Robertson's, Wuest and Vincent

VIII. STUDY THE BIBLE CONTEXTUALLY.

1. There is the --
 - 1) Sentence context

- 2) Thought context
 - 3) Paragraph context
 - 4) Chapter context
 - 5) Book context
 - 6) Author context
 - 7) Covenant context
 - 8) Testament context
 - 9) Bible context
2. Remember that any text taken out of proper context becomes nothing more than a pre-text and is totally useless

IX. STUDY THE BIBLE HISTORICALLY.

1. Great light can be shed on passages by studying the historical facts and background of the passage
2. An example would be passages concerning high places, the temple, the tabernacle, the veil at Corinth, etc

X. STUDY THE BIBLE AS THE WORD OF GOD.

1. Believe everything it says
2. Have a great eagerness to find out exactly what it teaches
3. Obey promptly, exactly, unquestioningly and joyously every command that applies to you
4. Study it as God's own voice speaking directly to you

XI. STUDY THE BIBLE BY CHARACTERS.

1. Perhaps no method is easier or more interesting
2. This is perhaps the easiest way to apply great lessons to one's life for one can easily see in the lives of others things he should or should not do
3. If one knew all about the major characters of the Bible, he would know the Bible story. For example, if one knew all about the presidents of the United States he

would know American History

4. Note the lives of Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Saul, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Daniel, Nehemiah, Christ, Peter and Paul

XII. HAVE A METHOD OF BIBLE STUDY.

1. The consecutive method

- 1) This begins with Genesis 1 and goes through the entire Bible
- 2) This is an old method: yet it is a profitable method
- 3) One might ask these questions of each chapter
 - A. What is the principle subject of this chapter?
 - B. What is the leading lesson of this chapter?
 - C. Who are the principle persons of this chapter?
 - D. What is the principle verse of this chapter?
 - E. How does this chapter relate to the story of the Bible?

2. The typical method

- 1) By this method one goes through the Bible finding all that it teaches on any particular subject
- 2) One would need a topical text book
- 3) Use a concordance such as Young's
- 4) Select a subject and proceed to find out all that is said in the Bible on it
- 5) Be systematic--do not follow your fancy and study only a few of your favorite subjects. Study all the subjects in the Bible
- 6) Be thorough--do not stop with studying a few of the verses on a subject--study all!!
- 7) Be exact--this method often lends to taking verses from their context and stringing them together without much regard for what they actually teach

3. The synthetic method

- 1) This is the name commonly used, but it does not really express the method**
- 2) This method involves taking some book of the Bible and reading it through several times**
 - A. Some say read at least five times**
 - B. G. Campbell Morgan read a book at least 50 times before he analyzed or outlined it**
- 3) The works of Morgan-- The Analytical Bible and The Living Messages of the Bible; Know Your Bible by W. Graham Scroggie and Explore the Book by Sidlow Baxter are excellent helps on this method**
- 4) A. Start with short books; B. Read and re-read; C. Seek the key words; D. Seek the main lesson; E. Find the purpose; F. Find the theme; G. Organize the material; H. Outline the book; I. Memorize your material.**

ILLUSTRATION: Outline of Ephesians

I. THE WEALTH IN CHRIST. Eph.1:3 - 3:21.

- 1. Seven blessings in chapter 1**
- 2. The wealth of salvation and reconciliation in chapter 2**
- 3. The wealth of understanding and prayer in chapter 3**

II. THE WALK IN CHRIST. Eph.4:1 - 6:9.

- 1. The unified walk and purpose for such**
- 2. Specific exhortations. 4:17 - 5:21**
- 3. Husband and wife. 5:22-23**
- 4. Children and parents. 6:1-4**
- 5. Servants and masters. 6:5-9**

III. THE WARFARE IN CHRIST. 6:10-24

- 1. The purpose. 6:11 and 6:13**
- 2. The enemy. 6:12**
- 3. The Christian's armour. 6:14ff**

NOTE: When one has done the above to each book of the Bible and has committed the same to memory, he will be well

on his way to a meaningful goal of Bible study.

4. The chapter method

- 1) Select the chapter or chapters (Matt. 24-25; I Cor. 15; Rev.20)
- 2) Proceed much in the same way we suggested earlier in the consecutive method, asking and answering certain important questions and recording the information

5. A thorough method of Bible study

- 1) One would need all the books we have already mentioned. He would also need some good Introductory Books. Introduction to the Old Testament by Edward J. Young and Introduction to the New Testament by H. C. Thiessen
- 2) Prepare an Introduction to the book
 - A. Who wrote the book?
 - B. To whom?
 - C. Where did he write it?
 - D. When did he write it?
 - E. What was the occasion?
 - F. What was the purpose?
 - G. What were the circumstances of the author?
 - H. What were the circumstances of those to whom he wrote?
 - I. What insight does the book give into the life of the author?
 - J. What are the characteristic words or phrases of the book?
 - K. What are the leading ideas of the book?
 - L. What is the central truth of the book?
 - M. What are the great doctrines of the book?

N. What are the great principles taught in the book?

O. What false doctrines are counteracted in the book?

- 3) Prepare a Skeleton Outline of the book. Example on Ephesians: A Skeleton Outline is the I. Wealth, II. Walk, III. Warfare
- 4) Prepare a Brief Outline of the book. By this time you should have already read at least five commentaries. You should have already read the book several times. Example on Ephesians. An Expanded Outline would build on the points of the brief outline and for Ephesians would be perhaps 100-150 pages long

XIII. MEMORIZE SCRIPTURE.

1. Memorize references as well as words
2. Group together verses on various subjects

Conclusion:

1. Carry a pocket New Testament with you. Don't waste your time
2. Compare different versions. Remember the American Standard Version is most accurate
3. If you must have a modern speech version, use Williams Translation of the New Testament. It is particularly helpful in the verb tenses
4. Study expectingly. Remember, you will get out of your study what you put into it.

Lesson Eight

CHARACTERISTICS OF A GOOD BIBLE INTERPRETER

Introduction:

1. To interpret means: to clarify the meaning of, to expound the significance of, to offer an explanation
2. All who study the Bible must be involved in this very thing
3. II Timothy 2:15
 - 1) Study is involved
 - 2) Must be rightly divided
 - A. From the compound word, "orthotomeo": Orthos--straight; Temno--cut
 - B. Hence, "straight-cut"
4. It has been said you can make the Bible say anything you want it to
 - 1) Note this amusing article called, "Handling Aright":

A man's wife constantly harassed him about dieting as she urged him to lose weight. He said, "Don't you know that the Bible says, 'Eat what is before you and give no thought to what ye shall put on?'" His application of Biblical truth was about equal to the man who said his congregation built a nursery because the Bible says, "We shall not all sleep, but we shall all be changed."

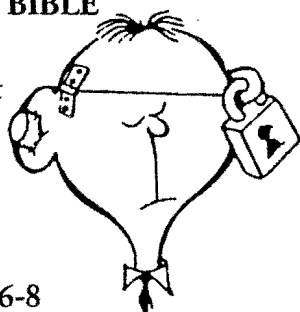
The scriptures must be rightly divided in order to meet our spiritual needs (2 Tim.2:15). This requires regular study and an honest heart (Acts 17:11; Jas.1:21). Are you handling aright the word of truth? [author unknown]

- 2) The Bible speaks of such handling
 - A. II Cor.4:2--deceitful handling
 - B. II Pet.3:16--wrest (twist,turn) the scriptures
5. It is necessary to consider the integrity of the Bible interpreter

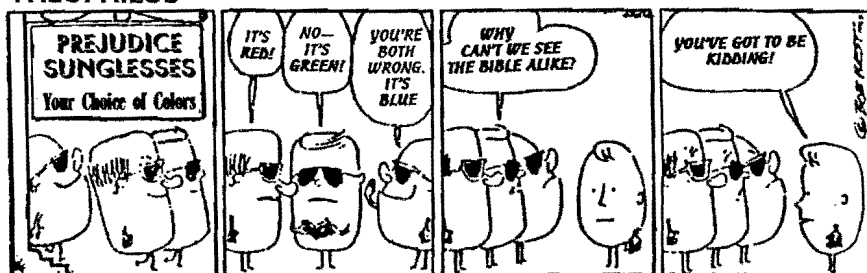
Discussion:

I. CHARACTERISTICS OF A GOOD BIBLE INTERPRETER.

1. He must have an open mind--not to accept everything, but to discern, Acts 17:11
2. He must be spiritually minded, Col. 1:9; Tit. 2:6
3. He must be a Christian, Rom. 8:6-8
4. He must have a passion to know truth, Psm. 119:103
5. He must believe he can know truth, Jn. 8:32
6. He must be persistent, Prov. 12:27; Jn. 5:39
7. He must be willing to accept revealed truth, I Thess. 2:13
8. He must rid himself of all preconceived ideas of the text



THEOPHILUS



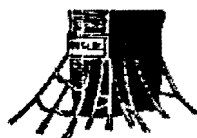
9. It is best to have a good education
10. He needs to have an over-all view of the Bible
11. He must be able to use reasoning skill, Acts 18:4,19; 24:25
12. He must believe in the verbal inspiration of the Bible, II Tim. 3:16-17
13. He must be a man of courage

14. He must have zeal; but according to knowledge, Rom. 10:1-3

II. THINGS THAT HINDER CORRECT INTERPRETATION.

1. Little or no study of the word

- 1) Some think that the meaning ought to just some how "pop-out"



Take It Off
The Shelf

2) IT DOES TAKE WORK

- 3) Remember the more you study the easier interpretation of the scriptures become

2. Desire to please the world, I Thess.2:4
3. Bible made the property of the priesthood
4. Using the Bible to prove doctrine
5. Mysticism--spiritualizing, such is subjective and can make the Bible say anything
6. Making the Bible a Book of Wonders--a museum of mental and spiritual wonders
7. Reading without expecting to understand the Bible
8. Interpreting from sinister motives--a wish to do as we please
9. Desire to be a person of great knowledge--ambition for greatness
10. Harmonizing the Bible with modern thought, such as philosophy and science

Conclusion:

1. Let us ever strive to improve our Bible study
2. Such requires work and wisdom.

Lesson Nine

WHAT IS HERMENEUTICS?

1. Hermeneutics has received much attention of late
2. Part of the discussion on the "New Hermeneutic" is just scare tactics: a difficult, unknown word--such is a problem for the scholar
3. This lesson will consider
 - 1) What is hermeneutics?
 - 2) Why we need hermeneutics
 - 3) What kind of hermeneutics do we need?

I. WHAT IS HERMENEUTICS?

1. Background: Hermeneutics is derived from the Greek god Hermes (the Roman mythology called him Mercury). Hermes, according to mythology, was



the messenger and chief interpreter of Zeus. With his winged sandals and winged hat this most cunning "god" would take and deliver messages. The work of Biblical hermeneutics is to deliver the message of scripture to the mind of man--hence the background to this word.

- 1) Luke 24:27 And beginning at Moses and all the prophets, he **expounded** (interpreted ASV) unto them in all the scriptures the things concerning himself.
 - 2) *dia* (through) plus *hermeneuo* (explain), to explain interpret, or translate completely or fully
2. The word is not just a religious word; but it applies itself to any communication
3. It is the science of interpretation. That is, it is the study of rules, methods and applications of the Bible to understand its meaning to man today
4. "As a theological discipline hermeneutics is the science of the correct interpretation of the Bible. There is no question that it is a specialized branch of the general science of linguistics and meaning.

It seeks to formulate those particular rules that pertain to the special problems and factors connected with our Bible. It stands in the same relation to exegesis, or exposition, that a rule book stands to the game. Chess is governed by certain pre-formulated rules. The rules are not the game. So hermeneutics is not exegesis. It only becomes exegetical when it seeks to illustrate its principles. Hermeneutics is the *science* of Biblical interpretation, or the *rules* of Biblical interpretation." [Bernard Ramm, *Protestant Biblical Interpretation*, p. 6]

II. WHY DO WE NEED HERMENEUTICS?

1. God has given man the ability to have a society which is carried on through communication.
2. Communication is done through words, each of which signifies some thought
3. When we speak and another comprehends so as to connect the same meaning as we have, he has understood--the words make sense
4. If there is no understanding then it is said to be nonsense
5. God, Who created man to communicate, also communicated to man through words
 - 1) Creation began with words
 - 2) Revelation is through words,

2 Tim 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

6. Hermeneutics, then, is that part of the communication which is necessary to cause, create and facilitate proper understanding and keep misunderstanding to a minimum
7. All who communicate and receive communication use certain rules of interpretation. Hermeneutics is that science which analyzes and organizes these rules
8. The further removed we are from the communicator in time, custom, and language, the more chance there is of misunderstanding and the greater is the need for rules of interpretation and study

9. The Bible IS communication from God and, while somewhat removed from the original documents by time, custom, and language, God in His wisdom wrote it to be understood for all time

III. WHAT KIND OF HERMENEUTICS DO WE NEED TODAY?

1. What they had in the days of Moses,
 - 1) There was no question as to what he taught
 - 2) They were even expected to understand the law of silence Lev 10:1-2

2. What they had in the days of Ezra

- 1) Ezra taught the people--this was after captivity,

Ezra 7:10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

- 2) Note his hermeneutical approach

- A. Neh. 8:1, used the proper source

And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

- B. Neh. 8:2, taught in view of understanding

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

- C. Neh. 8:8, gave the meaning

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

- D. Neh. 8:13-17, made proper literal application

3. What they had in the days of Christ

- 1) Christ knew the value of the Scriptures--subjectivism has no value

Jn 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

2) Note the teaching of Christ,

Jn 18:19-21 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

3) Note the contrast between His method of interpretation and that of the Jews, Mk. 7:9-13. This was nothing but the New Hermeneutics of their day

Mk 7:9-13 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

4. What Paul expected of his readers

Eph 3:2-4 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

- 1) Paul had a knowledge, he wrote it down and expected the readers to study so as to come to the SAME knowledge he had
- 2) This is denied by the New Hermeneutics and impossible given their proposed "rules"

5. What Peter wrote about

- 1) **2 Pet 3:16** As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

- 2) While some things are hard to understand, Peter points out it was **UNDERSTANDABLE** and **OBJECTIVE**

6. One that upholds the authority of the New Testament,
Col 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

7. One that harmonizes with verses such as

- 1) Jude 1:3
- 2) Gal 1:6-9
- 3) 2 Tim 4:1-4
- 4) Mt 15:9

8. One that upholds the law of rationality

- 1) **1 Thes 5:21 Prove all things; hold fast that which is good.**
- 2) One in harmony with the nature of man, who was created in the image of God--intelligent and thinking
- 3) We don't advocate a bunch of brain-washed robots walking around aping the same thing; but obedience based upon the evidence God has provided, Rom 6:17; Rom 10:17

9. One that acknowledges the authority of the silence of the Scriptures as the writer acknowledged

- 1) **Heb 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.**
- 2) He attested to the fact that--
 - A. The law said explicitly that priests were to come from the tribe of Levi
 - B. The law was silent as to Judah--it didn't say priests could or couldn't come from Judah
 - C. BUT, since it specified Levi, it made that tribe exclusive to the extent that for Jesus to be priest the law had to be removed

D. See chapter 16 for more detail on this subject

10. One that puts the blame upon man for not understanding the scripture

The Bible repeatedly reminds us of its own clarity, its own ability to be understood rightly, not only by scholars or specialists, but by all believers . . . *Not once* do we hear Jesus saying anything like the following: "I see your problem arose--the Scriptures are not very clear on that subject." Instead, whether he is speaking to scholars or to untrained common people, his responses always assume that the blame for misunderstanding any teaching of the Scripture is not to be placed on the Scriptures themselves but on those who misunderstand or fail to accept what is written. [Wayne A. Grudem, A response to contextualization and revelational epistemology]

Conclusion:

1. The Bible is not of any private interpretation, therefore,
2. Let us go back to the Bible, learn it, learn how to rightly divide it, then obey it

Lesson Ten

INTERPRETATION: IDENTIFYING FIGURES OF SPEECH

Introduction:

1. Two classifications of language
 - 1) **Literal**--in accordance with, conforming to, or upholding the explicit or primary meaning of a word or words of a text. For example we might say "it is raining"
 - 2) **Figurative**--any way of saying something other than the ordinary way--the way of saying one thing and meaning another. For example we might say it is raining cats and dogs
2. We use figures of speech often, many times without thinking about it
 - 1) Consider the exchange between these two, one of whom has just come in from a rainstorm, "Well, you're a pretty sight! Got slightly wet, didn't you?" The other replies, "Wet? I'm drowned! It's raining cats and dogs, and my raincoat's like a sieve!"
 - 2) Answer these questions:
 - A. What is literal and what is to be taken figuratively?
 - B. Can we understand the exchange?
3. The Bible contains many figures of speech. In this lesson we will note some guidelines in identifying them



Discussion:

- I. THE SENSE OF THE CONTEXT WILL DETERMINE IF IT IS FIGURATIVE.
 1. Nothing should be regarded as figurative unless such is demanded by the immediate context

2. Must determine how the author uses it in the context

II. A WORD OR SENTENCE IS FIGURATIVE WHEN THE LITERAL MEANING INVOLVES AN IMPOSSIBILITY.

1. Jere.1:18--*To Jeremiah, God said; "For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land."*
2. Matt.8:22--*"Follow me; and let the dead bury their dead."*

III. THE LANGUAGE OF SCRIPTURE MAY BE REGARDED AS FIGURATIVE, IF THE LITERAL INTERPRETATION WILL CAUSE ONE PASSAGE TO CONTRADICT ANOTHER.

1. If we have two passages, and the literal interpretation of both makes the one to contradict the other, we are at liberty to regard the language of at least one as figurative
2. Make sure also if the meaning of the word is the same. We have some words that have more than one meaning; the word in one place may have one meaning, and in another it may depart from that thought

IV. WHEN THE SCRIPTURES ARE MADE TO DEMAND ACTIONS THAT ARE WRONG, OR FORBID THOSE THAT ARE GOOD, THEY ARE SUPPOSED TO BE FIGURATIVE.

Matt.18:8,9 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

1. Ninety-nine out of every hundred, at least, have understood this passage to be figurative.

Luke 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

2. Except those who have wished to find something in the Bible that is repugnant to all our knowledge of right and wrong, none have regarded this as literal speech

V. WHEN IT IS SAID TO BE FIGURATIVE.

1. The author is supposed to know whether the language was figurative or not
2. If he says it is, we have nothing to add

VI. WHEN SAID IN MOCKERY.

I Kings 18:27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

1. No one has ever supposed that Elijah meant to say that Baal was a god, for he said it mockingly

VII. COMMON SENSE. SOMETIMES WHEN FIGURES OF SPEECH OCCUR WE HAVE TO DEPEND ON THE THINGS WE KNOW IN ORDER TO DECIDE IF THE LANGUAGE IS FIGURATIVE OR LITERAL.

1. We have many statements in the Scriptures that are in excess of the facts
2. Example: Gen 41:49 *And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.*
3. We do not need to be told that they are figurative; we know it
4. Such are used for the purpose of intensification

Conclusion:

1. We must realize that much in the Bible is of a figurative nature
2. Poetry, parables, apocalyptic (Revelation, Daniel, Ezekiel, etc.)
3. We must learn first how to identify them, then how to interpret them
4. Some will be simple, others more difficult.

Lesson Eleven

IDENTIFYING FIGURES OF SPEECH, Part I

Introduction:

1. The Bible contains a variety of literature: history, letters, poetry, oration, allegory, parable, biography, romance, tragedy, drama, type, antitype, figure, symbol, vision
2. The use of language involves words & their meanings
3. Figurative language is often used and not just in the Bible
 - 1) Used to add force to what is said
 - 2) Used to explain what is said
 - 3) Some have called it a word picture, and remember a picture is worth a thousand words
4. Two definitions: All language falls into one of the following groups
 - 1) Literal--the usual or customary sense conveyed by words or expressions
 - 2) Figurative meaning--representation of one concept in terms of another because the nature of the two things compared allows such an analogy to be drawn

Discussion: Let us identify some of these more common figures which deal with comparisons--

I. SIMILE.

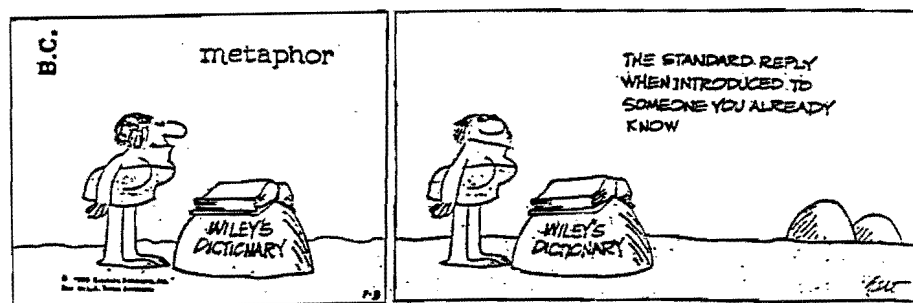
1. Definition
 - 1) An **explicit** comparison is made between two things essentially unlike
 - 2) Easy to identify because it uses words such as "like" & "as"
2. Examples: Matt. 23:27; Acts 2:2-3; Eph. 5:23-25.

3. Caution: In any comparison, we must not assume likeness in every characteristic

II. SIMILITUDE.

1. Definition: a drawn out or prolonged simile; made up of statements--not a story as a parable; frequently contains its own explanation
2. Examples: Ps. 90:4-6; Mt. 7:24-27

III. METAPHOR.



1. Definition

- 1) An **implicit** comparison between two things essentially unlike
- 2) There is no formal signal by the use of words such as "like" & "as". The simile says A is **like** B; a metaphor say A **is** B but a comparison is implied

2. Examples: Lk.13:31-32; Mt.5:13-16; Jn.8:12

3. Caution: We must allow the context to determine the meaning of the symbol. For example, "leaven" can be used of a good influence or a bad influence (Lk.13:20-21; I Cor.5:6-7). "Water" can be used in a number of ways: a source of life (Isa.55:1); cleaning (Mt.27:24); power (Amos 5:24); weakness (Josh.7:5); judgment (I Pet.3:20)

IV. ALLEGORY.

1. Definition

- 1) A narrative or description having a second meaning beneath the surface one
- 2) Referred to sometimes as an extended metaphor
- 3) Difference between allegory and parable
 - A. The parable keeps the story distinct from its interpretation or application, but an allegory intertwines the story and its meaning
 - B. An allegory will have several points of comparison, whereas the parable will usually have one main comparison
 - C. Allegories usually have explanations with them
2. Examples
 - 1) Prov.5:15-18;
 - 2) Gal.4:21-31. See chart below:

Mothers: Hagar vs. Sarah = Covenant from Mt. Sinai vs. Mt Zion.

Sons: Ishmael vs. Isaac = Jews under first covenant vs. Christian under the second covenant.

Births: Nature vs. Promise = Carnal birth of Jews vs. New Birth of Christians.

Dispositions: Persecution (Ishmael) vs. Patience (Isaac) = Persecution of the Jews vs. Patience of Christians.

States: Domestic Bondage vs. Domestic Freedom = Legal Bondage / Jews vs. Spiritual Freedom / Christians.

Results: Cast out vs. Made heirs = Rejection of Jews vs. Acceptance of Christians.

(Chart by Gary Colley, Denton Lectureship, 1986.)

V. PARABLE.

1. Definition
 - 1) "Para"--beside; "ballo"--to throw
 - A. Something that could happen
 - B. Something familiar
 - C. Teaches a spiritual truth
 - 2) An earthly story with an heavenly meaning

- 3) Sometimes referred to as an extended simile
2. Parables comprise more than one-third of the recorded teachings of Jesus
3. Why did Jesus speak in parables?
 - 1) Reveal truth by way of example
 - 2) Conceal truth from those who would abuse it
Matt. 13:10-17
 - 3) Preserve truth--an example is easy to remember
 - 4) Give someone the truth before it offends or concerns them, 2 Sam. 12:1-7
4. When interpreting a parable (some guidelines)
 - 1) Parables are not the direct lesson of Christ; but is a **vehicle** to drive home an important lesson. Remember the definition of a parable
 - 2) Parables cannot go against plain Bible teaching
 - 3) Let Christ interpret whenever possible; Matt. 13:3-9; 18-23
 - 4) A parable teaches one main thought
 - 5) Not every word nor every phrase has a direct bearing on the main idea
 - 6) Note how this is violated:

In ancient and medieval times it was customary to treat the parables of Jesus as allegories. An early Christian scholar named Origen, who lived in the third century, may be cited as an illustration. His interpretation of the Parable of the Good Samaritan is as follows: The man who fell among robbers is Adam. Jerusalem represents heaven, and Jericho, since it was away from Jerusalem, represents the world. The robbers are man's enemies, the devil and his comrades. The priest stands for the Law; the Levite for the prophets; and the Good Samaritan for Christ Himself. The beast, on which the wounded man was placed, is Christ's body which bears the fallen Adam. The inn is the Church, while the two pence are the Father and the Son. The Good Samaritan promises that he will come back again, so Christ Jesus will come again at the end of the world. The whole thing is a rather ridiculous interpretation, but for many centuries this is the kind of interpretation that was offered for the parables.

- 7) Let scripture interpret them--leave them in context,
Matt. 25:1-12

VI. FABLES.

1. Definition

- 1) A feigned story or tale; a fictitious narration, intended to enforce some useful truth or precept
- 2) An illustration made by attributing human qualities to animate and inanimate objects
- 3) Put in the form of a story but actors are unreal

2. Usage: they usually indicate some blunder made by man, and serve the purpose of amusing criticism rather than to illustrate any high moral truth

3. They are used little in the scriptures, but there are some.

4. Example: Judg. 9:8-15

Conclusion:

1. Some figures of speech are easy to see and identify. Others will be more difficult
2. Bear in mind that it is not absolutely necessary to be able to identify each figure of speech as we come to it
3. We must, however, know that these things do exist, and the more familiar we become with them, the more they will help us in the interpretation of God's word.

PRACTICE

Identify the Following:

- | | |
|---------------|------------------------|
| 1. Simile | _____ Matthew 26:26-28 |
| 2. Similitude | _____ Mark 4:26-29 |
| 3. Metaphor | _____ Matthew 9:16,17 |
| 4. Allegory | _____ Matthew 3:16 |
| 5. Parable | _____ II Samuel 12:1-6 |
| 6. Fable | _____ II Kings 14:8-10 |

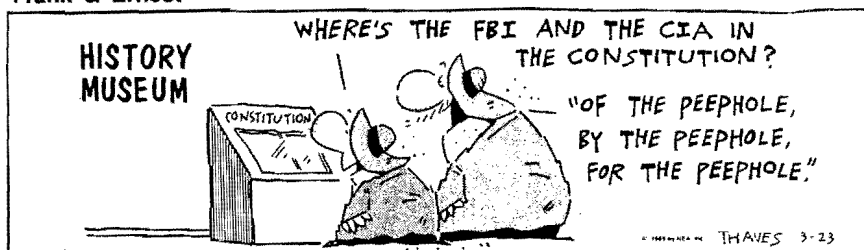
Lesson Twelve

IDENTIFYING FIGURES OF SPEECH, Part II

Introduction:

1. In our last lesson our figures of speech dealt with comparisons
2. This lesson deals with figures of speech in which there are plays on words

Frank & Ernest



3. As with all figures of speech, something is said but something else is meant

Discussion: Let us study some of the more common and basic figures of speech--

I. METONYMY.

1. Definition

- 1) A figure of speech in which some significant aspect or detail of an experience is used to represent the whole experience
- 2) Metonymy is from two Greek words: meta--change, and onoma--name, hence, a change of name. The employment of one name for another

2. Examples

- 1) Parents and ancestors are put in place of their posterity or children
- 2) Jacob and Israel are used to denote the people of Israel, Amos 7:9

- 3) David is put for his dynasty, Ezek.34:23
- 4) Moses and the prophets are put for their teaching, Luke 16:29
- 5) Cup in Matt.26:27 is put for its contents
- 6) World is put for the people, John 3:16

II. SYNECDOCHE.

1. Definition

- 1) A figure of speech in which a part is put for the whole or a whole is put for the part
- 2) Very similar to the metonymy but it is not a renaming. Sometimes we might not be able to decide which. Example: If I say, "He's driving a nice set of wheels," wheels might be a part standing for a whole or a renaming allowing wheels to stand for the whole car

2. Examples

- 1) Sometimes one aspect of salvation is put for the whole plan, Rom.10:13; Acts 18:8; 22:16
- 2) An individual may be used for a class or a class for an individual
- 3) The singular may be used for the plural or the plural for the singular, Gen.19:29; Jer.6:16; 8:7

III. IRONY.

1. Definition

- 1) A situation or use of language involving some kind of discrepancy
- 2) Saying one thing meaning the opposite
- 3) A kind of ridicule which exposes the errors or faults of others by seeming to adopt, approve, or defend them

2. Examples: I Kings 18:27; 22:15-18; Judg.10:14

IV. SARCASM.

1. Definition

- 1) From a Greek word which means: to tear flesh like dogs; to bite the lips in rage; to speak bitterly; to sneer
- 2) Bitter or cutting speech; speech intended by its speaker to give pain to the person addressed

2. Examples

- 1) Enemies of righteousness use it in derision, Matt.27:29; Mk.15:31,32
 - 2) Righteous men used sarcasm--Acts 23:3-5
3. We must note a difference in the way it is used by those who just want to hurt and those who use it in reproof and rebuking

V. PERSONIFICATION.

1. Definition

- 1) A figure of speech in which human attributes are given to an animal, object or concept
- 2) Inanimate beings are spoken of as animated, or endowed with life and volition; animals are endowed with feelings akin to those of men

2. Example: Num.16:31-32; Psm.114:3-4; Js.1:26; Isa.14:7-8

VI. APOSTROPHE.

1. Definition

- 1) In rhetoric it is a turning away from the real auditory and addressing an imaginary one
- 2) A figure of speech in which someone absent or dead or something non-human is addressed as if it were alive and present and could reply.

2. Examples: Luke 13:34,35; 2 Sam.18:33; Isa.14:9-20; 1 Cor.15:55

VII. HYPERBOLE.

1. Definition

- 1) A figure of speech in which exaggeration is used in the service of truth; sometimes called overstatement**
- 2) When more is said than literally meant**
- 3) When an author wants to represent something as greater or less or better or worse than it actually is to gain effect or make an impression on others**

2. Examples: Num.13:33; Deut.1:28; 1 Sam.13:5

VIII. INTERROGATION.

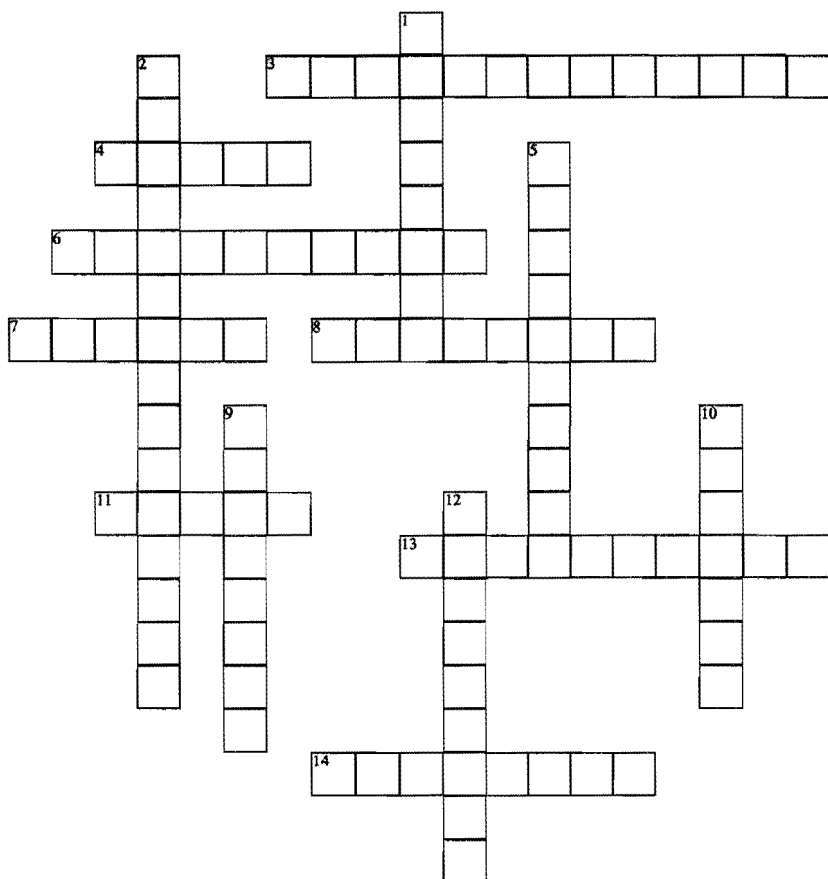
- 1. Definition: A figure of speech by which questions are asked, not for the purpose of gaining information, but is employed for the purpose of affirming or denying with great force**
- 2. Examples: 1 Cor.9:1-10; 12:29,30; Heb.1:14; Job 38-41; Rom.8:31-35**

Conclusion:

- 1. There are other figures of speech we could examine; but these are the more common ones**
- 2. If you wish to pursue this study of figures of speech, I suggest the following:**

Hermeneutics by Dungan

Principles of Interpretation by Clinton Lockhart



ACROSS

3. 1 Cor 12:29 "are all apostles? are all prophets..."
4. 1 Kings 22:15
6. 2 Sam 1:25 "O Jonathan, thou wast slain in thy high places."
7. Isa 53:6 "All we like sheep have gone astray"
8. Throwing along side of
11. 2 Kings 14:9 "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying..."
13. Part for a whole, whole for a part.
14. Renaming

DOWN

1. John 10:11 "I am the good shepherd: the good shepherd giveth his life for the sheep."
2. Prov 1:20 "Wisdom crieth without; she uttereth her voice in the streets:"
5. Prolonged simile
9. Meaning beneath the surface; several points of comparison.
10. Mk 15:32 "Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him."
12. Gen 13:16 "And I will make thy seed as the dust of the earth:"

Lesson Thirteen

THE IMPORTANCE OF CORRECT INTERPRETATION

ONE HINDRANCE IN ATTAINING TRUTH

One of the most perplexing questions today is, "Why do so many people see the Bible differently? "Why is it that two people can look at the same passage and reach different conclusions about it? Is it because God did not communicate His will in such a way that we can understand it? Of course not, that is a reflection on the omniscience and omnipotence of God. The problem lies within man. Of course, there are many reasons that lend one to misinterpret the scriptures, but one of the most prevalent is that of using the Bible to prove doctrines. The Bible is not a book that is to be used to prove doctrines; it is the doctrine itself. One should study the Bible to learn what it teaches. But too many study the Bible in an attempt to find support for their doctrine. Read the following true story which illustrates what has just been stated.

Playing Games With The Bible

Jacob Ditzler and J. S. Sweeney (gospel preacher) were having a debate on the subject of the scriptural mode of baptism. Ditzler showed that a secondary meaning (per modern definition) of the word "baptize" was to "sprinkle." In reply, brother Sweeney showed a secondary meaning of "believe" (per modern definition) was to have an "opinion", and a secondary meaning of "saved" (per modern definition) was to "be pickled."

Then he gave the resulting translation of Mark 16:16; "He that hath an opinion and is sprinkled shall be pickled." Then he raised the very valid question, "Is it our aim to see what we can make out of the scriptures, or is it to find out what God has said?"

—Steve Higginbotham

Introduction:

1. Read 2 Tim. 2:15
2. All want to be approved of God
3. Study is involved in God's approval
4. Not just study; but the obtaining of those things which God requires

I. SOME IMPLICATIONS.

1. His word contains what is necessary for God's approval
2. A lack of study brings disapproval
3. What we study make a difference, Tim. 2:15b
4. We have the responsibility to properly discern what we read, 1 Thess. 5:21

II. PROPER CONCLUSIONS ARE IMPORTANT.

1. Good intentions do not justify wrong conclusions: (Gal.1:6-9; 5:1-4)
 - 1) Saul (Paul) had good intentions
 - 2) Motives are important but are not the standard
2. Do we have the right to our own opinion?
 - 1) Civil government allows such. 1 Tim.2:1,2
 - 2) While man is free to choose he is not always free to his opinion with God's approval
 - A. Adam & Eve
 - B. Cain, Gen. 4:3-5
 - C. Naaman, 2 Kg. 5:10-14
 - D. Paul, Acts 26:9-12
 - E. Agrippa, Acts 26:28-29
 - 3) To demand our own way is rebellion
 - A. Christ has all authority--is our opinion better than His?
 - B. If we are entitled to our own opinion, why---
 - A) Are false teachers condemned, 2 Jn. 9-11; 3 Jn. 9?
 - B) Are we to try the spirits, 1 Jn. 4:1?
 - C) Is some worship vain, Mk. 7:7-9?
 - C. Note Proverbs 14:12

III. DOES IT MATTER WHAT WE BELIEVE IN MATTERS OF---

1. Morality, Gal.5:19-21?
2. Family, Eph.6:1-4?
3. Worship?
4. Salvation?
5. Rom. 10:1-3 teaches that it is our opinion versus the word of God. Who will win?
6. We must understand the purpose of the Bible and that is to save man. This puts man in the proper respect for God and His word




Conclusion:

1. It makes a difference what we believe therefore it matters how we interpret
2. Let us see the seriousness of this work.

Lesson Fourteen

RIGHTLY DIVIDING THE WORD OF TRUTH

Introduction:

1. 2 Timothy 2:15, Rightly dividing the word of truth
 - 1) "To cut straight" 
 - 2) We must give diligence to cut on the line God has given
2. We have learned that whatsoever we do God must authorize, Col. 3:17; Gal. 1:6-9; Rev. 22:18,19; 1 Cor. 4:6
3. Concerning our obligation to God
 - 1) We must not go beyond
 - 2) We must not fall short
 - 3) We must not change
 - 4) We must not substitute
 - 5) We must not allow what God condemns
 - 6) We must not condemn what God allows
 - 7) We must not violate laws which God has made
 - 8) We must not make laws which God has not made
4. How do we establish Bible authority?
 - 1) How do we decide what is binding and what is not?
 - 2) We must learn how to rightly divide

Discussion: Let us learn some significant distinctions, that we might rightly divide the word--

I. OLD & NEW.

1. There is a difference between the Old Testament and the New Testament, Matt. 26:28; Heb. 9:15-17; Heb. 10:9; Heb. 8:8,13
2. We must realize that God has dealt with man under three different and distinct systems

- 1) Patriarchal--Adam to Moses
- 2) Mosaical--Judaism
- 3) Christianity--Acts 2 until end of time

A. We live in this time

B. We must get our authority from this New Law

II. FAITH & OPINION.

1. We must distinguish between what God has said and human judgment
2. Examples
 - 1) Nicodemus came to Jesus by night, Jn. 3:2
 - A. The Bible doesn't reveal why he came at night;
 - B. I have an opinion as to why
 - 2) Acts 15:36-41, Paul was opposed to taking John Mark with him on his 2nd missionary journey. There was "sharp contention" between Paul & Barnabas
 - A. They went their separate ways--two missionary efforts
 - B. There will be matters of disagreement within the church
3. Concerning faith and opinion
 - 1) Where God has spoken, it is settled
 - 2) Where God is silent, we cannot force our opinion
 - 3) The Bible does not demand unity in matters of human judgment; love must prevail
4. The area of silence and the scriptures will be discussed in another lesson

III. TEMPORARY & PERMANENT.

1. There were some things temporary in the early church
 - 1) Apostles
 - 2) Spiritual gifts
 - 3) Miracles

2. These things God used to establish the early church but were not designed to be permanent
 - 1) The early church refused to preach the Gospel to the Gentiles until Acts 10--10 years after Pentecost
 - 2) There apparently was no sin in this period of early development
3. We must rightly divide--to preach "desire earnestly spiritual gifts" (1 Cor. 14:1) would be a failure to do so
4. Such verses are not worthless, there are principles to be learned. (see below)

IV. INCIDENTAL & ESSENTIAL.

1. By incidental, we mean the circumstantial, the happenstance involved in the essential
2. By essential, we mean that which is necessary, that which would be required regardless of the incidental
3. Examples
 - 1) Acts 16:13-15
 - A. Incidental--sabbath, place of prayer
 - B. Essential--believing, baptism
 - 2) Acts 16:10
 - A. Essential--go to Macedonia
 - B. Incidental--the ship
 - 3) Acts 20:7-9
 - A. Essential--worship as directed
 - B. Incidental--upper room, much lights

V. MEANS & PRINCIPLE.

1. We need to understand the means by which the principle is set forth
 - 1) Means is the circumstances, situation, what is done
 - 2) It becomes the vehicle by which the principle is established
2. Examples

1) 1 Cor. 14:26-40

A. Means--the situation is the problem of spiritual gifts, how they were used and misused

B. Principle--let all things be done to edify (v.26); In our worship--God is not a God of confusion (v.33); --All things done decently and in order (v.40)

2) John 13:4-16

A. Means--the washing of feet

B. Principle--humility--an example of spirit

VI. CUSTOM & LAW.

1. The Bible was written in a different time and country

2. We must guard in two ways

1) We must guard against making what was then a custom a law today

2) Guard against making laws God has established of none effect by calling it a custom of their times

3. Examples

1) John 13:4-16. Footwashing was a custom of the times. They lived in a hot, dry area, and their traveling was mostly by foot. They wore sandals and it was a common practice among the Jews for the servant to wash the feet of the guests

2) 1 Cor. 11:2-16. The wearing of the veil was a custom in Corinth. It, there, showed subjection to the man, that she was concerned with decency

3) 1 Tim. 2:12. Some are trying to make sexual distinctions as far as leaders in worship a thing of custom, thus allowing for women to publicly teach and pray in the presence of men

Conclusion:

1. To rightly divide the word of truth, these things must be taken into consideration

2. It takes study.

Lesson Fifteen

ESTABLISHING BIBLICAL AUTHORITY FROM EXAMPLES

Introduction:

1. We have seen in past lessons--
 - 1) Christ has all authority
 - 2) The New Testament is this authority
 - 3) Inspired men revealed the will of God
2. But how do we establish this authority?
 - 1) The New Testament is not a book of "shall" and "shall not's"
 - 2) We look to the many words in the N. T.--how do we decide which we follow?
3. This lesson will help us establish Biblical authority. This we must know if we will study properly. It is part of rightly dividing "the word of truth"

Discussion: Concerning establishing Biblical authority--

I. WHAT IS MEANT BY BINDING?

1. We use this term "binding" to mean that which has authority over us
 - 1) The constitution is binding upon U.S. citizens, whereas the law of England is not
 - 2) The former has authority over us
2. We use "binding" in three ways
 - 1) **That which is demanded**--must be done
 - A. The Lord's supper must be observed, 1 Cor. 11:24-25
 - B. It must be observed on the first day of the week, Acts 20:7
 - 2) **That which is permitted**--may be done
 - A. The Lord's supper may be observed in an upper chamber with many lights, Acts 20:8

B. We may use many cups or one cup

3) **That which is forbidden**--must not do

A. Must not take of the Lord's supper in any unworthy manner

B. Must not bind the use of one cup only

3. Consider the following verses and discuss what is demanded, permitted, and forbidden. Be sure to consider the total context also. 1 Cor. 16:1-2; 2 Cor. 8:1-5; Acts 5:1-11; Mk. 16:15,16; Acts 16:10,11

II. EXAMPLES AND THE BIBLE.

1. As we examine the New Testament, we find much of it being historical in nature: gospels, Acts
2. We find good men, evil men, inspired men, uninspired men, leaders, slaves, politicians. We have their actions recorded for us. Which of their actions serves as an example to bind?
3. We must determine if it is an approved example

III. WHEN ARE EXAMPLES BINDING?

1. Some men's actions are **evil**
 - 1) Judas betrayed the innocent
 - 2) The Jews murdered the innocent
 - 3) Church members lied, Acts 5:1-11
 - 4) Church members were worldly, Acts 8:17-24
 - 5) Church members caused contention, Gal. 2:11-14
 - 6) Such actions are condemned and they give an example not to follow
2. Some actions were only **temporary**
 - 1) Not preaching to the gentiles
 - 2) "Desire earnestly spiritual gifts" is temporary, for the miracles were temporary
3. Some actions were **optional**
 - 1) Some actions are expediencies to carry out a command
 - A. We find the early church going into all the

world by foot, ship

- B. The disciples in Acts 20:7,8 met in an upper room with many lights
- 2) Some actions are simply the exercising of personal rights which may or may not be an expediency
 - A. Peter chose to be married, 1 Cor. 9:5
 - B. Paul chose to make tents to support himself, 1 Cor 9:6
- 3) These actions were first based on and regulated by truth, then human judgment
- 4) Consider the following optional actions and what we may learn from them
 - A. Acts 16:3--circumcision of Timothy
 - B. Acts 5:42--preaching in the temple
 - C. 2 Cor. 8:3--giving beyond their means
- 4. Some actions are **permanent and obligatory**
 - 1) This type of action must be an imperative with--
 - 2) Apostolic authority
 - 3) Examples
 - A. Baptism--Acts 8:38. There is the command, Mk. 16:16; Mt. 28:19. The apostles preached and practiced such, Acts 2:38; 16:33
 - B. First day of the week worship. There is the command to worship, Jn. 4:23,24; Mt. 26:26-29; to assembly regularly, Heb. 10:25. The apostles recognized the first day of the week as this time, Acts 20:7; 2:42
 - 4) We must determine, using the immediate context and remote context, if actions are based on apostolic authority and thus approved for our imitation today

Conclusion:

- 1. As we can see, it is not good enough to just read and memorize the Bible. We must study and rightly divide,
- 2. For By these words we shall be judged, Jn. 12:48.

Lesson Sixteen

SILENCE & LIBERTY



The Problem

Predating the restoration movement has been the problem of those who would bind laws where God has not bound and loose where God has not loosed. Associated with the restoration of the mid-1800's came the problem concerning the use of mechanical instruments of music in worship. The view of many was "that whatever the word of God did not specifically disallow was permissible." [Earl Irvin West, *The Search for the Ancient Order: A History of the Restoration Movement, 1849-1906*, Vol. 2, p.91] So began the problem within the church concerning the silence of the scriptures. This divided the church then and it is an issue which is dividing the kingdom of Christ once again.

Importance of this Study

The fact of division caused by this problem makes such a study important; yet, as we examine the issue, we see it concerns every realm of our lives--especially what we teach and our worship of God. Ultimately it concerns our souls: either one group is binding laws where God has not, or the other is loosing where God has not. Both positions are condemned.

Their "Argument"

This has been a problem even among the reformation leaders, as seen between Luther and Zwingli: "His [Zwingli's, TWS] view of the scripture would allow in church services only what the Bible approved. Luther would remove only what the

Bible condemned . . ." [F. W. Mattox, *The Eternal Kingdom: A History of the Church of Christ*, p.256] This has uniformly been the Christian Church's position concerning the mechanical musical instruments in worship:

. . . The use of mechanical instruments in worship is neither approved or condemned explicitly in the New Testament. Evidently there was ample room allowed for freedom of choice and for individual taste in these matters. [Robert C. Shannon, *The New Testament Church: Study Course for Youth and Adults*, p.81]

Much of the unity problem today centers around a failure to understand the silence of the scriptures. In the Spring 1986 issue of *One Body*, one writer expressed it in these terms: "God has laid much stress on obedience to commandments, but he has not told us to forbid the uncommanded!" He further stated: "There is deadly danger in basing a decision on a 'silence'. All it takes to destroy such an argument is the unearthing of one fact." [Dwayne Dunning, "A Compact Overview of the 'Argument from Silence' and Its Influence on the Restoration Movement", *One Body*, Spring 1986, p.19] Carl Ketcherside equates this silence with a matter of opinion:

. . . No honest opinion arrived at from personal study of the sacred volume, and held in good conscience, can ever be made a test of fellowship without first becoming an unwritten creed. Regardless of whether one's deduction may be right or wrong about cups or classes, music or the millennium, he must be received and retained, recognized and respected . . .

We find this same doctrine spilling over into other areas. The *Gospel Advocate* carried an article by a professor of Bible at Freed-Hardeman on church government. What he had to say has the same uncertain ring to it as the above:

. . . The church of the future cannot prosper with a political structure (process) that has to be defended by deduction and/or necessary inference as opposed to explicit teaching of the New Testament. [Brad Brumley, "The 'Black Hole' of Church Government", *Gospel Advocate*, January 15, 1987, p.50]

We could go on quoting other sources, but this is sufficient to show that at the very least there is a misunderstanding concerning the silence of the scriptures.

Their Argument Defined

The basic argument is that (1) we cannot bind our opinions on others, which is true. The problem starts, however, when they (2) contend silence of the scripture is equivalent to an opinion. The next problem is (3) when we use logic, deduction/inference --it is not explicit scripture, therefore of men's minds, therefore opinion, and not to be bound.

Why This Needs to be Rejected

Anti-Biblical. Some claim this to be purely from the mind of man, thus making it human doctrine: when we reason we use human wisdom and thus, formulate human doctrine. Let us notice that the Lord uses it and expects us to understand it: "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." (Heb. 7:14). If you will notice, Moses was silent concerning all the tribes except Levi concerning the priesthood. He didn't have to list all the tribes that could not have priests, he commanded that the priests were to come out of the tribe of Levi. The fact of one excluded the other. The fact of the matter concerning these other tribes is they could not be priests. Would someone dare say that the writer of Hebrews was forbidding the uncommanded in this verse?

The fact that there is not one book that explicitly tells us all we need to know; that we need to handle aright the whole of God's Word, teaches us that we must use wisdom (human reasoning) to understand God's Will. Such is the reason we have verses like 2 Timothy 2:15, "*Study to show thyself approved unto God . . .*"; 2 Corinthians 13:5, "*Examine yourself whether ye be in the faith . . .*"; 1 Thessalonians 5:21, "*Prove all things; hold fast to that which is good*"; 1 John 4:1, "*. . . but try the spirits whether they be of God . . .*" We could multiply these verses which teach we

must use our reasoning ability to come to know God's Will. It is only where man wants to do his will that he denies such.

Allows Any Innovations. Giving the doctrine that the Bible allows anything not expressly forbidden leaves an open door to almost anything. We are opposed to the Catholics in their use of holy water, beads and such-like. Why, if the Bible is silent on such? Why would it be wrong to burn incense? The Bible left this uncommanded. Many only use this system when it is convenient to them.

Self-Contradictory. They must plead guilty for reasoning from the silence. The Bible has no explicit verse dealing with how to interpret this "silence". Shall we be forced to adhere to their form of reasoning on this subject? We do not need a logic lesson to know that if a doctrine contradicts itself it is false and needs to be rejected.

Misapplication of the Reasoning Process. Every day we use correct reasoning and expect others to do so also. Our world runs off man's ability to make proper application of the facts--from driving a car to balancing a checkbook. In a court of law, no lawyer ever argued the way some are arguing now concerning the scriptures. Could you hear some of these people in court: "Your Honor, I move that this man go free, for he was indicted on deduction and necessary inference as opposed to explicit facts. And, as we all know, this is equal to mere opinions." The Bible is the Word of God, yet this does not exempt us from the used of correct reasoning, in fact, the Lord commands such (1 Thess. 5:21).

What is This Silence?

Most people lump all the "silence" together, making no distinctions as to different groups. We need to realize, however, that they can and need to be divided into three basic categories:

Silence which allows opinion. By opinion, I mean a conclusion held with confidence, but not substantiated by

positive knowledge or proof. [The American Heritage Dictionary of the English Language, William Morris, ed., p.921] A good example of this is found in John 3:2: Nicodemus came to Jesus by night. Why by night? The scriptures are silent. There are several reasons offered but the scriptures don't reveal the reason, and all reasons offered are matters of opinion and matter not at all. Paul spent three years in Arabia after his conversion. As to what he did or where he went, the Bible is silent and the conclusions we reach are mere opinion. Two principles need to be laid down. First, the opinion held must not violate other teachings. To say Paul went into Arabia to be taught of men to be an apostle violates other scripture and is therefore wrong. Second, these opinions cannot be bound on others--this would be wrong.

Silence which requires judgment. In this group we find many things which are silent yet require that judgments be made. Some examples would be: (1) Time of worship. Scriptures reveal it is to be on the first day of the week but are silent as to the time of the day. Someone must make this judgment; (2) The number of communion cups. The Bible is silent on this. Each congregation must decide. In this we are concerned with expediencies--what is the best way to do something. Again, the two principles must apply. First, this judgment must not violate other scriptures. Second, we cannot make these laws binding on everyone. Certainly if a congregation decides it will meet at 11:00 a.m. for worship, this is bound on its members, but not on other congregations.

Silence which implication controls. These are out of the realm of judgment and opinion. For example, did Paul repent? The Bible is explicitly silent on this, yet we can know he did, for this is what the Lord demands (Lk. 13:3) to be in the kingdom and Paul was in the kingdom. Implied within the command to partake of the Lord's Supper the first day of the week is the fact that the other days are excluded. Do we forbid the uncommanded to partake on Sundays? The Holy Spirit did

not tell us we could not sprinkle or pour. He said to bury or immerse. Again, are we forbidding the uncommanded to refuse baptism by sprinkling or pouring? God instructs us to sing. Implied in this is God's law of exclusion. We are not forbidding the uncommanded when we teach the use of mechanical instrumental music is sinful innovation. God has already forbidden its use by telling us what He wants.

Conclusion

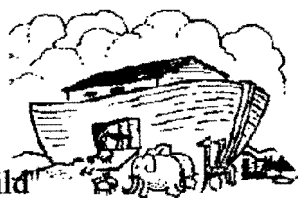
This area of hermeneutics and logic has become a major battle-field within the Lord's Church. It doesn't just concern the matter of pianos in worship or not. It involves all the doctrines of the Bible, and, ultimately, where we spend our eternity, for we shall all be judged by this Book and our application to it (Jn. 12:48).

Lesson Seventeen

SOME CONSIDERATIONS FOR INTERPRETING SCRIPTURE

Introduction:

1. There are very few scriptures you can open to, and, upon reading for the first time, give the meaning
2. For example, suppose you, not knowing the Bible, opened It to:
 - 1) "Go build an ark"
 - 2) "Get thee out of they country"
 - 3) "Remember the sabbath"
 - 4) "Woe to them that are with child"
 - 5) "The gods are come down to us in the likeness of men"
3. These are simple but they illustrate the point; there are some things we must consider in the interpretation of a scripture



Discussion: Let us note some of these considerations--

I. UNDERSTAND THE DIFFERENCES IN THE WRITINGS.

1. All scripture is given by inspiration of God, 2 Tim. 3:16
2. There are, however, different documents we must be concerned with
 - 1) Inspiration as in **revelation**
 - A. This would deal with New Truth being revealed, Jn. 16:13; Gal. 1:11,12
 - B. This would also deal with a previously unknown application to scripture, Acts 2:16, "This is that which was spoken . . ."
 - 2) Inspiration as in **guidance in speaking & writing**



- A. All scripture falls into this category, 2 Tim. 3:16
- B. Note the promise to the apostles to bring all things to their remembrance, Jn. 14:26
- C. This would be the divine guidance, in speech or writing, of what God has revealed, Eph. 3:3,4

3) **Inspired record**

- A. This would include history books, such as the Gospels or Acts
- B. The Bible records
 - A) Men who spoke lies and falsehoods, Acts 5:1-11
 - B) Men who spoke incidentally--everyday conversation thus revealing: attitudes, desires, lifestyles, beliefs, Jn. 9:2
 - C) Uninspired men speaking truths, Jn. 9:31-33; Acts 17:28
 - D) Inspired sermons, Acts 2, 7, 17
- 3. This is not meant to be a treatise on inspiration, only to make us aware of the different statements that must be interpreted differently

II. DETERMINE WHO IS BEING ADDRESSED.

- 1. Some books were written to individuals--Timothy, Titus
- 2. Some books were written to congregations--First Corinthians
- 3. Some books were mainly written to some group: Matthew, written to Jews; Mark, written to Romans; Luke to the Greeks
- 4. Sometimes those addressed were
 - 1) Alien sinners, knowing little or nothing about Christ, Acts 2
 - 2) Christians who were sinners, Acts 8:20-24
 - 3) Hardened Jewish sinners

- 4) Ones steeped in the then-modern philosophies
5. To make proper interpretation and application some of this information must be known
 - 1) You would not use Acts 8:20-24 to teach someone who knows not Jesus how to have their sins forgiven for the first time
 - 2) Nor would you use Acts 2 to teach a Christian in sin how to have their sins forgiven
6. Define the words

Frank & Ernest



- 1) Some words have more than one meaning
- 2) Often all it takes to understand a verse and avoid misunderstanding is to have the meaning of words within their context
- 3) How do you define a word?
 - A. Use a good Bible dictionary(s)
 - B. See how it is used elsewhere
 - C. Above all **CONSIDER THE CONTEXT**

III. DETERMINE THE OCCASION AND WHY THE THINGS WERE WRITTEN

1. Examples

- 1) Problem of sin in a local church, 1 Corinthians
- 2) Problem of Judaizing teachers, Hebrews
- 3) Problem of Gnosticism, John & 1 John
- 4) Encouragement, Philemon
- 5) Give an eyewitness account, John

- 6) Help in suffering, Revelation
2. Sometimes there might be multiple reasons as to why a Book was written
3. CONSIDER THE CONTEXT
 - 1) Read the following identical statements emphasizing a different word each time.

I never said he killed their dog.
*I never **said** he killed their dog.*
*I never said **he** killed their dog.*
*I never said he **killed** their dog.*
*I never said he killed **their** dog.*
*I never said he killed their **dog**.*
 - 2) The only way to know what was said is to know the CONTEXT

IV. REALIZE GOD IS NOT A GOD OF CONFUSION.

1. 1 Cor. 14:33
2. There will be no conflicting doctrines
 - 1) If Paul says we are not saved by works and James says we are saved by works, then we need to study the context to understand that they are speaking of different kinds of works
 - 2) If Paul says we cannot save ourselves, Eph. 2:8, and Peter says to save yourself, Acts 2:40, then we need to look to the context as to how these are used and harmonize
3. The whole Bible is of God, therefore we need an understanding of the whole, realizing each piece fits into that whole

Conclusion:

1. Bible study is not a matter of just reading
2. It involves compilation, contemplation and a conclusion of the facts
3. Above all, CONSIDER THE CONTEXT

