

# INDUCTIVE BIBLE STUDY

*THIS BOOK BELONGS TO:*

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C O M M O N S D E E D

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# **INTRODUCTION TO THE INDUCTIVE METHOD**

# BIBLE READING, STUDY, AND MEDITATION

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By Ron Smith Th.D.

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

## BIBLE READING

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

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

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

## BIBLE STUDY

Bible study involves more in-depth analysis of the Bible than broad and diverse reading. In the SBS we will study each book in some depth at the same time not overlooking the big picture of Scripture. As well, study of Scripture is slower and more tedious than reading. This makes it also more frustrating at times. In the Jewish Tradition, the faithful were taught that one should never say

that he or she was "reading the torah." The proper statement was always, "study the torah."

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

## MEDITATION

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



# INTERROGATING THE BIBLE

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It's supposed to be the other way around

*By John H. Stek*

Some years ago, a father of ten children deserted his family to become an evangelist. His warrant for doing so? 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."

The man had obviously isolated this verse from the whole of Luke's testimony and so had convinced himself of the rightness of an action Jesus would have abhorred.

I have seen a condolence card that does less damage but betrays the same misuse of Scripture. It quotes Job 11:16-18 under the heading "To Comfort You": "You will surely forget your trouble, recalling it only as waters gone by..." The promise has the ring of comfort until you read the rest of the passage. It is part of Zophar's not-so-subtle accusation "If you put away the sin in your hand and allow no evil to dwell in your tent, then..."

## THE VOICE OF GOD

Many of us do not know how to listen to the voice of God in Scripture, because we are trained to view the Bible as a series of verses strung together like pearls on a string, each having its own meaning in itself. We were trained to resort to that treasure trove whenever we felt a need for something from it, plucking the gem that satisfies our quest at the moment.

Ideally, we respond receptively to God's message. But usually we do not come to the Word ready to listen. Isolated verses have become "God's will" for us in the circumstances, or they serve as magic words that we use on God to try to manipulate him, or as levers that we employ to get what we want from God. When this is done to rationalize hate-filled motives, the gospel itself is violated. But even when it is done with good intentions, we hamper ourselves from truly hearing God's word.

Ironically, a long-standing tradition in Bible publishing and certain popular Christian practices has contributed to this "string of pearls" notion

of the Bible.

About the time of the Reformation, with its great renewal in Bible study, a numerical grid of chapters and verses was imposed on the biblical text for the sole purpose of facilitating quick and accurate reference. Unfortunately, this tool eventually created misunderstanding. Many who do not know the origin and purpose of the chapter and verse numbers got the impression that they belonged to the original manuscripts and indicated the actual units of composition.

When Bible publishers began printing each verse as a paragraph, readers were further misled into believing that each verse is self-contained. These editorial and layout judgments originally made at a publishing house and then perpetuated through publishing tradition have contributed to incorrect notions about the text.

## INTERROGATING THE BIBLE

Some common practices of pastors and Christian teachers have probably had even more impact in creating the "string of pearls" view: the widespread practice of preaching on a single verse, creating devotional readings that jump from verse to verse for the day, memorizing individual verses in Sunday school, devising Bible studies that move through the text verse by verse as if each were a separate unit for study, and studying the Bible topically.

Single-verse memorization has contributed to the problem by giving both Christians and cultists handy tools for propping up their preconceptions. "The truth shall make you free" (John 8:32) is one of the most widely quoted lines in the Bible. I have heard it quoted by sectarians, claiming that their particular notions are the "truth" that sets people free. I have even heard it on the lips of agnostics, asserting that science provides the "truth" that frees the people from the shackles of religion.

And the well-known proverb, "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6), has troubled many godly parents. They forget that it comes from Proverbs and understand it as though it

came from the Law or the Prophets. They mistakenly hear the “Train...” clause as a commandment and the “when he is old...” clause as a prophecy. They forget that as a proverb this verse offers godly counsel that adults usually reflect the training they received as children.

Topical study has also been enormously influential. “What does the Bible say about...” is the way people often come to Scripture. They use a concordance to find biblical references to the topic under investigation. Then the verses supposedly pertaining to the topic are plucked from the contexts and assembled, and conclusions are drawn.

The misuse of Bible dictionaries and encyclopedias and topical study aids such as a chain-reference Bibles has contributed to the problem. Most theological books are also topically oriented. Theologians want to present what the Bible says about the Trinity, providence, or whatever their special interest is. Having used the topical method of interrogating the Bible, they furnish “proof-texts” to warrant theological assertions. Thus a topical grid as artificial as the numerical one is imposed on the Bible—often with the same misleading results.

We rightly view the Bible as an authoritative book, offering us knowledge of God and his will. But we then tend to use it as we use other authoritative texts, such as the *Encyclopaedia Britannica*, rather than as a unified narrative of the story of salvation.

Are we interested in information on drunkenness? We turn topically to *Barnlett’s Familiar Quotations* to find what various wits uttered. We turn topically to *Roget’s Thesaurus* to find synonyms crude and clever. We turn topically to the *Merck Manual* to discover alcoholism’s physical symptoms and some suggested treatments.

And we turn to a Bible concordance to find God’s opinion on drink and drunks. But the result of topical investigation is that the authentic message of the Bible’s authors is sometimes suppressed.

## WE SET THE AGENDA

Every time we turn to Scripture to ask, “What does the Bible say about...” (and almost every time a preacher searches the Bible for “a text about...”) we set the agenda for Scripture’s speaking. We raise the questions. We control the dialog, allowing the Word of God to speak only to our mo-

mentary interests. We do not shut our mouths before God and open our hearts to listen to what God’s Spirit has to say to us.

We can also silence Scripture by the counterfeit kind of listening practiced in too many “Bible study” groups. I read a verse (or a few verses) and ask myself (or someone else): “What does that verse say to you right now as you hear it?” Most answers provide little more than data for a psychological study of the answerer. The verse triggers in the hearer an association that reveals more of the respondent than of the Spirit. Our spirits speak, and the Spirit of God is shut off.

I sometimes ask my students in a seminary course on the Former Prophets, “For what might you turn to the book of Joshua?” The responses usually include “to find out what the Bible says about war”, “to learn the boundaries of the various Israelite tribes”; “to read about the life of Joshua”, “to find illustrations of the sovereign working of God”, “to glean some biblical example of obedience and disobedience and their consequences.”

Indeed, one can find in Joshua materials in some way relevant to those questions. But to assume that the author wrote Joshua to serve such purposes is for the reader to control the Bible’s speaking. To use Joshua in this manner is indeed to use it, not to listen to it.

I then ask my students to do something shocking in its simplicity. I tell them to read Joshua from beginning to end in one sitting, to listen closely as the author weaves his narrative, to note how his story begins and how it ends, to pay close attention to the episodes he includes and how each of them contributes to the outcome, to observe the narrator’s art and the subtle clues he gives to his message, to consider at each stage of reading what the author perceives to be at stake.

I advise them that if they would be hearers of the Word they must let the author of Joshua have his whole say before they presume to know whereof he speaks. And they must all the while be silent and open, letting the author lead them where he will. They must not try to anticipate what he will say.

(Preachers who rummage through the Bible to find texts on which to hang topical or biographical sermons are often guilty of substituting their word for the biblical Word. That such erroneously conceived sermons may motivate people to do good is not an argument against the patient lis-

tening to Scripture. Instead, it only confirms an old Dutch proverb that “God can strike a straight blow even with a crooked stick.”)

The translators and editors of the contemporary translations of the Bible seek to achieve a style and layout that invites extended reading of the Bible. As one of the translators of the New International Version, I hoped that many readers would do what they had never done before, namely, read even the longer books of the Bible in one sitting especially the narrative books (including Job), the Epistles, and Revelation. Only thus would they be reading these books as the authors intended.

To be sure, after a thorough reading of a book, one may focus on smaller passages for close study, meditation, and memorization. Afterward, one may come with questions. Afterward, one may assemble “what Scripture has to say about...” But one should do all this only after having heard the authors out. Let the authors of Scripture set the agenda.

Should no study aids be used—Bible dictionaries, encyclopedias, concordances, commentaries, study Bibles? Surely they should. But they are to be aids for informed reading. They may not, they cannot, become substitutes. There can be no topical summaries that can serve in the place of the Bible—not even if the topics assembled are all “theological.” Whatever study tools one employs, they must be used solely to illumine “what the Spirit has to say to the churches” (Rev. 2–3) through the biblical texts.

Too often we have interrogated the Bible. Too often we have used the Bible. If we would hear the voice of God, we must assume the attitude, and learn the art, of listening to the text the way the authors wrote it.

*Christianity Today Oct. 3, 1986*

# TEN METHODS OF BIBLE STUDY

In the Inductive Approach to the Bible there are various methods of Bible study that can be used. Below is a list of 10 methods, most of which we will use in each book we study.

## 1. SURVEY METHOD

Reading through rapidly and getting the overall impression, the big picture.

What are the recurring words, ideas, persons, and events?

What is the style and atmosphere of the book?

You should do at least three readings just getting the overall view and main idea of the book.

## 2. ANALYTICAL METHOD

This is an examination of the separate parts.

Browse a book

Define divisions

Select sections or segments

Probe paragraphs

Search sentences

Weigh words

Trace themes

## 3. SYNTHETIC METHOD

This is the opposite of the analytical method, which looks at the book in detail. This is similar to the Survey Method in that after you have looked at book in detail, you then look again at the overall view, the big picture, in light of the study you have done on the detailed passages, seeing a theme(s) throughout the book.

## 4. CRITICAL METHOD

Who wrote the book? To whom was it written? When was it written? Date? What is the reason for writing the book?

## 5. HISTORICAL METHOD

Understanding the book in its historical context. What is the historical setting and what is life like at that time? For example, if it is an Epistle, when was the church founded? Who makes up the church? What are their strengths and weaknesses? Try and recreate the setting and atmosphere of the time.

## 6. COMPARITIVE METHOD

This is taking one passage of Scripture and comparing it with another passage because Scripture interprets Scripture.

## 7. TOPICAL METHOD

a. Biographical

b. Theological

c. Psychological

d. Geographical

e. Political

f. Cultural

g. Sociological

h. Scientific

## 8. LITERARY METHOD

What kind of literature is the book or passage?

The two large groups are:

**PROSE:** Prose is the plain speech of mankind or the ordinary form of written or spoken language. Prose is the medium used in newspapers, novels, magazines, etc.

**POETRY:** One third of the Old Testament is Hebrew poetry, which makes use of parallelism and figures of speech. Meter and rhyme are not characteristics of Hebrew poetry. Poetry is written in stanza form.

(See section on "Types of Literature" for more details.)

## 9. RHETORICAL METHOD

This is the use of figures of speech to communicate concepts.

(See section on "Figures of Speech")

## 10. DEVOTIONAL METHOD

Same as Application.

(See section on "Application")

Taken from: James Sire, *Scripture Twisting*, IVP.

# A BRIEF DEFINITION OF 20 COMMON READING ERRORS

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1. **Inaccurate quotation** – A Biblical text is referred to but is either not quoted in the way the text appears in any standard translation or is wrongly attributed.
2. **Twisted Translation** – The Biblical text is retranslated not in accordance with sound Greek scholarship.
3. **The Biblical Hook** – A text of Scripture is quoted primarily as a device to grasp the attention of readers or listeners and then followed by teaching which is so non-Biblical that it would appear far more dubious to most people had it not been preceded by a reference to Scripture.
4. **Ignoring the Immediate Context** – A text of Scripture is quoted but removed from the surrounding verses, which form the immediate framework for its meaning.
5. **Collapsing Contexts** – Two or more verses, which have little or nothing to do with each other, are put together as if one were a commentary on the other.
6. **Over specification** – A more detailed or specific conclusion than is legitimate is drawn from a Biblical text.
7. **Word Play** – A word or phrase from a Biblical translation is examined and interpreted as if the revelation had been given in that language.
8. **The Figurative Fallacy** – Either mistaking literal language for figurative, or mistaking figurative language for literal language.
9. **Speculative Readings of Predictive Prophecy** – A predictive prophecy is too readily explained by the occurrence of specific events, despite the fact that equally committed Biblical scholars consider the interpretation highly dubious.
10. **Saying but not Citing** – A writer says that the Bible says such and such but does not cite a specific text (which often indicates that there may be no such text at all).
11. **Selective Citing** – To substantiate a given argument, only a limited number of texts are quoted: the total teaching of Scripture on that subject would lead to a conclusion different from that of the writer.
12. **Inadequate Evidence** – A hasty generalization is drawn from too little evidence.
13. **Confused Definition** – A Biblical term is misunderstood in such a way that an essential Biblical doctrine is distorted or rejected.
14. **Ignoring Alternative Explanation** – A specific interpretation is given to a Biblical text or set of texts, which could well be or have been interpreted in quite a different fashion, but these alternatives are not considered.
15. **The Obvious Fallacy** – Words like, obviously, undoubtedly, certainly, “all reasonable people hold that” and so forth are substituted for logical reasons.
16. **Virtue by Association** – A person associates his or her teaching with the teaching of figures accepted as authoritative by traditional Christians.
17. **Esoteric (understood by or meant for only a select few) Interpretation** – Under the assumption that the Bible has a hidden esoteric (private, secret) meaning which is open only to those who are initiated into its secrets, the interpreter declares the significance of Biblical passages without giving much, if any, explanation for his or her interpretation.
18. **Supplementing Biblical Authority** – New revelations from post-Biblical prophets either replace or is added to the Bible as authority.
19. **Rejecting Biblical Authority** – Either the Bible as a whole or texts from the Bible are examined and rejected because they do not square with other authorities, such as reason or other revelation.
20. **World View Confusion** – This is cultural misinterpretation and mis-application of Biblical passages.

Source: James Sire, Scripture Twisting p. 155ff, IVP

# INDUCTIVE AND DEDUCTIVE APPROACHES

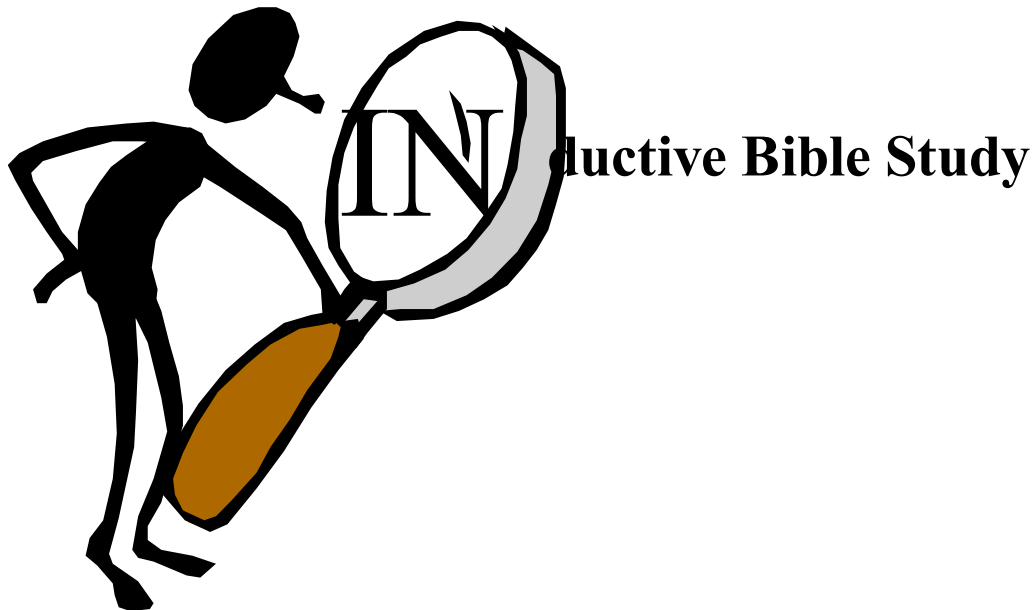
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## THE INDUCTIVE APPROACH

1. Your conclusions evolve out of what you have observed, seeking to lay aside preconceived ideas.
2. This approach seeks to let the Scriptures speak for itself.
3. This approach studies the Scriptures in context.

## THE DEDUCTIVE APPROACH

1. In the deductive approach one comes to the text with a thesis and then seeks out passages to support the thesis.
2. One is dictating to the Scriptures rather than letting the Scriptures speak.
3. One has already, to a certain extent, drawn conclusions before reading the whole text of Scripture in context.

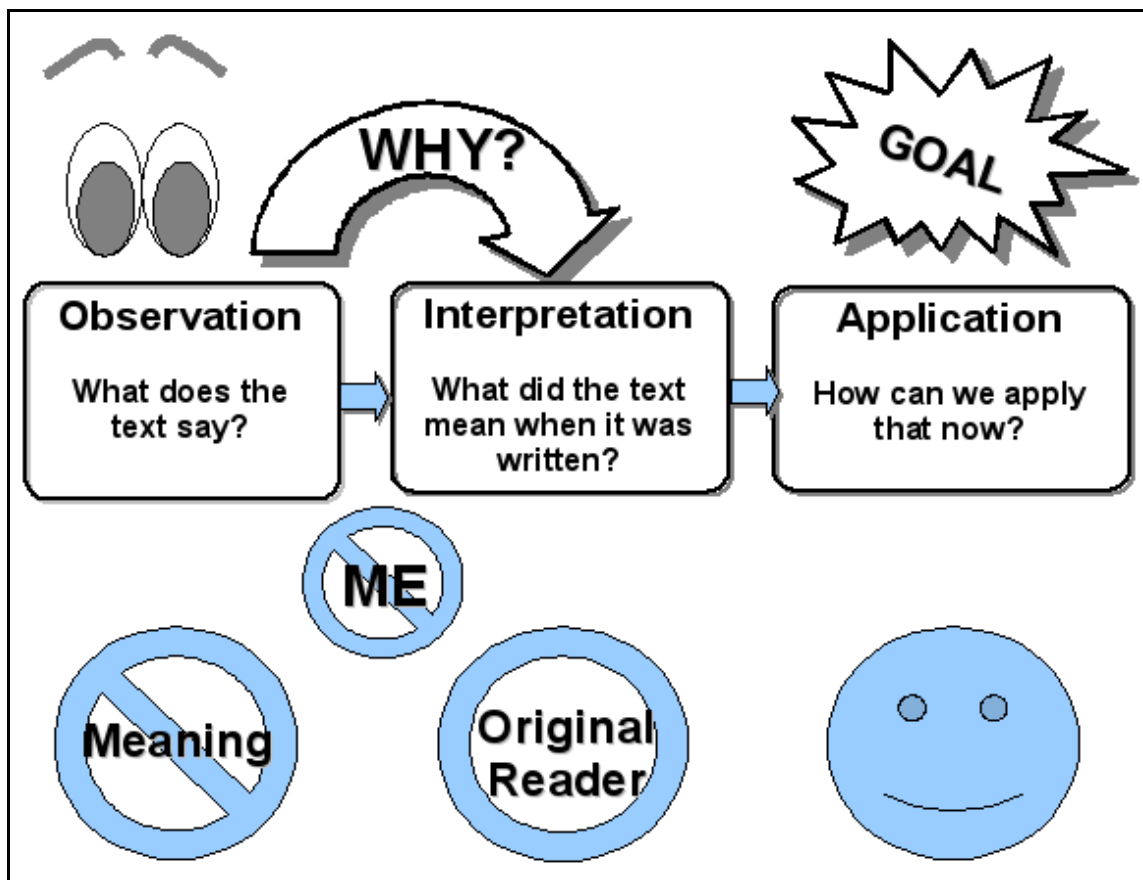


# THREE STEPS OF INDUCTIVE STUDY

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- 1. OBSERVATION:** What does the text say?
- 2. INTERPRETATION:** (exegesis) What did the text mean when it was written? (Meaning to the original readers or hearers)
- 3. APPLICATION:** (hermeneutics) How does the truth of this passage/book apply to the 21<sup>st</sup> century?

These steps need to be done in their consecutive order. Observation is the foundation and should be done first, followed by interpretation and ending with application. Thorough observation leads to good interpretation and good interpretation leads into life changing application. (See section on "Building")





# OVERVIEW OF THE INDUCTIVE METHOD

# OVERVIEW OF THE INDUCTIVE METHOD

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## STEP 1 - FIRST READING - OUT LOUD READING

Read the entire book through in one sitting

### Look for:

Main Idea  
Reason Written  
Atmosphere

## STEP 2 - SECOND READING - PARAGRAPH TITLES & STRUCTURE

Write your paragraph titles following the rules for paragraph titles.<sup>1</sup>

Identify the Structure of the Book.

### Look for:

In Epistles:

- Look for the main idea or concept of the paragraph

In Narrative:

- Look for the main plot of the story or part of the whole story. Try to follow the “Flow” of the story.

In Poetry:

- Look for the main imagery

Discover the structure of the book:

- What is the primary way the author has divided the book? Is there a secondary way that the author has arranged the book?
- Find The Divisions and Sections
- Identify the Segments of the book. These will be your Vertical charts. The size of these segments will vary considerably depending on the type of literature, but generally they will be from 20 - 50 verses. Again these are only approximations.
- Find a key Verse
- Make a Title for your book
- Sketch a rough horizontal to show your assigned staff person.
  - **YOU MUST HAVE YOUR ROUGH HORIZONTAL APPROVED BEFORE YOU MAY PROCEED.**
- Print your Final Horizontal and Verticals

## STEP 3 - THIRD READING - COLOR CODING

Make observations and color code them in the text.

### Do:

Color Coding:

---

<sup>1</sup> See appendix for rules for paragraph titles

- Using your colors from your color code sheet go through the book again color coding the important observations.
- Try to highlight things that you think are helpful in following the authors line of thought or would have been significant to the Original Reader.
- Find a color scheme that works for you and be consistent. It will become second nature after a while.

## STEP 4 - BASIC REQUIRED INFORMATION (BRI)

**Do:**

Follow the instructions in the Basic Required Information Chapter.

Use the Bible as your primary source, Bible Dictionaries as your secondary external sources. Remember to include source references for any external source used.

## STEP 5 - PARAGRAPH POINTS - INSIDES (OBSERVATION) 4<sup>TH</sup> READING

Fourth Reading (observation)

**Do:**

Filling in the inside blocks of your Vertical charts

- Only Scripture can be used
- Make sure you include any key observations that you wish to explore in the insides.
- Be creative in the layout (A good layout makes the chart easier to read and follow)
- If you were careful in your color coding you will see that at this point you are basically transferring your color coding to your charts.
- Think carefully because this step is the foundation of all the work that follows in your vertical chart.

**(Fifth Reading - includes all the following steps)**

## STEP 6 - OBSERVATION - IN DEPTH

What does this portion of the text really say?

**Do:**

Observations, Supporting observations, Follow-up questions

- Pull out your main observations connecting them to the insides of your charts either by color code, lines, or by reference.
- Make any supporting related observations necessary
  - *Remember the more information you observe and collect the more you will have to work with in the next steps.*
- Ask any relevant examination questions
  - *See Observation Chapter for more Information*

## STEP 7 - INTERPRETATIONS (INTERPRETATION)

What did this mean to the Original Reader or Hearer?

**Do:**

Analyze what the text would have meant to the Original Reader or Original Hearer.  
Use the questions provided in the Interpretation Chapter for ideas.

## STEP 8 - TIMELESS TRUTHS & APPLICATIONS (APPLICATION)

What things are true regardless of the time or audience?  
What do these truths mean to people today?

### Do:

Timeless Truths - (TTs)

- Find at least two Timeless Truths per chart
- Make sure they are truly timeless
- Make sure they are applicable

Application - (App)

- Apply the above truth in one of the following ways
  - Personally
  - One of the “Domains” of society
    - Church
    - Business
    - Family
    - Education
    - Government
    - Arts and Entertainment
    - Media

### WHAT IS A “BUILD”



One block of Observation, Interpretation, and Timeless Truth/App is One “Build”. You will generally need to make 3 - 4 “Builds” per chart to do a proper job of covering the text.

Since only 2 TT/Apps are required per chart not every build needs to include a TT/App.

## STEP 9 - INTERPRETIVE SUMMARY (INTERPRETATION)

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

- This summary MUST be from the point of view of the Original reader.
- This summary is required for the chart to be considered “Complete”

## STEP 10 - TRACE THEMES (INTERPRETATION)

In this step you must list what the information in this section adds to your understanding of the key themes of the book.

### Do:

Trace two themes through the book

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

Use a consistent format for writing your findings.

## STEP 11 - FINAL THEME SUMMARY (INTERPRETATION/APPLICATION)

In this step you need to review all the observations of themes you have made throughout the book and summarize them. The intention of this step is to “connect the dots” made up of all the previous points made by the author on these themes and combine them to form a more complete picture of what the author has to say about these themes.

### Do:

- Write a 2 – 3 paragraph summary for each theme
- Make sure that it takes into account the points previously documented in your vertical charts.
- Make sure that you process this theme enough to show the significance of this theme both to the Original Reader and the Contemporary Reader.

## STEP 12 - FINAL APPLICATION (APPLICATION)

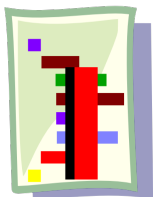
Make a final Personal Application of one of the Timeless Truths from your charts.

### Do:

Makes sure that your final application is:

- Personal
- Specific
- Do-able

### WHAT IS A COMPLETED CHART?



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

- A Title and References
- Completely filled out and color-coded insides
- At least one complete Build including TT/App.
- An Interpretive Summary

# HISTORICAL BACKGROUND - BASIC REQUIRED INFORMATION



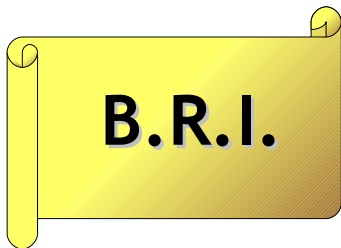
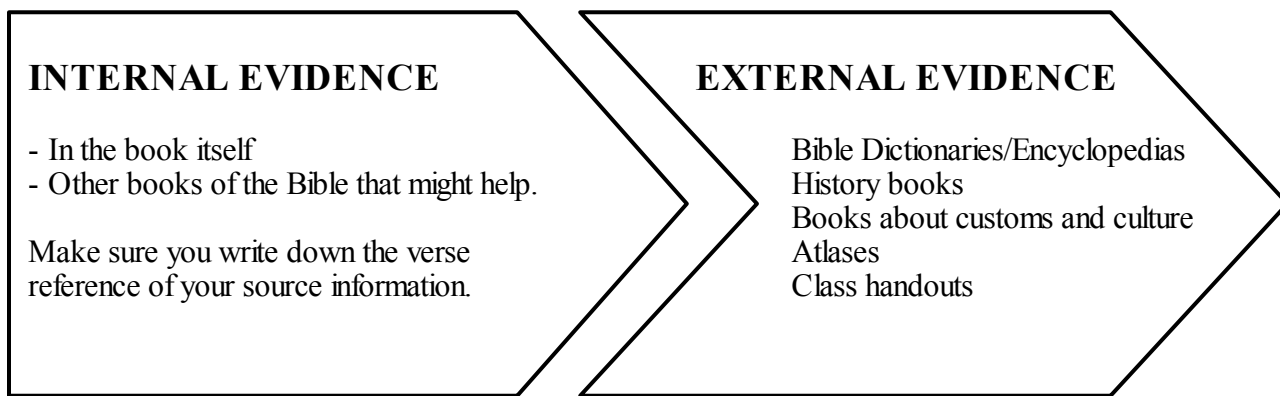
## KNOWING THE HISTORICAL BACKGROUND OF A BOOK IS NEEDED TO DO GOOD INTERPRETATION.

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



## INTERNAL AND EXTERNAL EVIDENCE

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



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

# BASIC REQUIRED INFORMATION - THE B.R.I.

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

## BASIC REQUIRED INFORMATION - EPISTLES

### 1. Critical Method– give internal and external references for your answers. (use sentences please)

- a) Who wrote the book?
  - Internal information
  - External information
  - Conclusion
- b) To whom was it written?
  - Internal information
  - External information
  - Conclusion
- c) When was it written? If applicable, where was the author when he wrote it?
  - Internal information
  - External information
  - Conclusion

### 2. Historical Method

- a) What is the historical setting of the book? What is the culture of the audience? Use lecture notes and a Bible Dictionary for this. Cite references.
- b) If it is an epistle, when was the church founded? Give references from the book and Acts if applicable.
- c) Who makes up the church? Give references from the book and Acts where applicable. You can do this in list or bullet form.
- d) What are their strengths and weaknesses? Give references from the book. You can do this in list or bullet form.

### 3. Literary Method

- a) What is the kind of literature? prose or poetry? give references if it changes.
- b) What is the type of literature? epistle, narrative, etc...?
- c) If an epistle, what are the parts and references?
  - name of writer

- name of recipient
- greeting
- prayer, wish, or thanksgiving
- body of letter
- final greeting

4. **Survey Method** (use 2–3 sentences for each of the following)

- a) What is the main idea of the book?
- b) What is the major reason that the book was written?

**Record How Many Times You Read The Book At The Bottom Of Your  
B.R.I.**

# BASIC REQUIRED INFORMATION - OLD TESTAMENT NARRATIVES

*(Genesis Through Esther)*

## 1. Critical Method:

- a) Who wrote the book?
  - Internal
  - External
  - Conclusion
- b) To whom was it written?
  - Internal
  - External
  - Conclusion
- c) When was it written? From where was it written (if applicable)?
  - Internal
  - External
  - Conclusion

## 2. Historical Method:

What is the historical setting of the book? Answer the following questions:

- a) what is (was) God doing in Israel's history at this time?
- b) What people was He using? Leaders?
- c) Who were the surrounding nations? Their importance in this book? Allies or enemies?

## 3. Literary Method:

- a) What is the kind of literature? prose or poetry? give references if it changes.
- b) What is the type of literature? epistle, narrative, etc...

## 4. Survey Method

- a) What is the Main Idea of the Book?
- b) What is the Reason Written?

**Record How Many Times You Read The Book At The Bottom Of Your B.R.I.**

## BASIC REQUIRED INFORMATION- PROPHETS

1. **Critical Method:** always give internal evidence first and always give evidence for your answers.
  - a) Who wrote the book?
    - Internal
    - External
    - Conclusion
  - b) When was it written?
    - Internal
    - External
    - Conclusion
  - c) To whom was it written? (Judah/Israel)
    - Internal
    - External
    - Conclusion
  - d) From where was it written?
    - Internal
    - External
    - Conclusion
2. **Historical Method:** Use Kings/Chronicles, the prophet grid, your timeline, and the book itself for this information.
  - a) What is the Political situation:
  - b) Who are the world powers? (i.e. Assyria)
  - c) What is Israel or Judah's political situation?(weak/strong/borders)
  - d) What are the important alliances or battles?
  - e) What is the religious situation in Israel and/or Judah?
  - f) List the reigning kings in Judah and/or Israel and the surrounding nations.
  - g) List any contemporary prophets.
3. **Literary Method:**
  - a) What is the kind of literature? prose or poetry? give references if it changes.
  - b) What is the type of literature? epistle, narrative, etc...?
4. **Survey Method:**
  - a) What is the main idea of the book?
  - b) What is the major reason that the book was written?

**Record How Many Times You Read The Book At The Bottom Of Your  
B.R.I.**

# OBSERVATION

# INTRODUCTION TO OBSERVATION

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

In this step you are basically answering 4 questions.

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

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

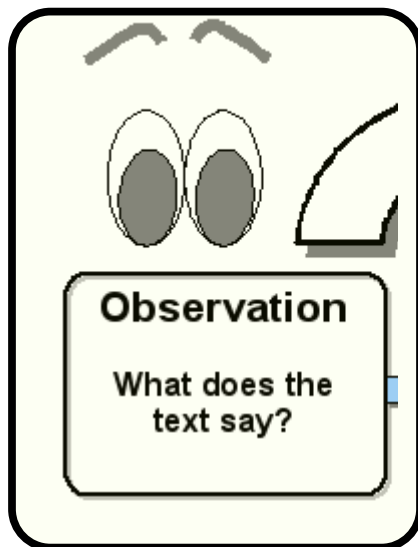
## There are Two Parts to Observation

### A) Primary Observation

- This is the main point you wish to explore in the build

### B) Supporting Observations

- These are other observations that support or shed more light on your primary observation.
- These supporting observations include both new observations that support the Primary Observation and the questions explained in the section titled “Tools for Supporting Observations”



## **LOOK, LOOK, LOOK...**

**Take time for observation. Reading a passage for the first time you will notice a few things. When you read it a second time you will see more... In order to do good observation you need to Look, Look, Look...until looking becomes seeing.**

*(Howard Vos, Effective Bible Study Methods)*

# EXPLANATION OF OBSERVATIONS

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<i>Observation</i>	<i>Examples</i>
1. Find <b>repeated words</b> .	<ul style="list-style-type: none"><li>● Gal: grace, law</li></ul>
2. Find <b>repeated ideas and themes</b> .	<ul style="list-style-type: none"><li>● 2 Thess: suffering, second coming</li></ul>
3. Observe <b>key words</b> . <ul style="list-style-type: none"><li>● They are key because their meaning is essential in understanding a passage. Sometimes repeated.</li></ul>	<ul style="list-style-type: none"><li>● Gal: Justification</li></ul>
4. Observe <b>who</b> . <ul style="list-style-type: none"><li>● Main characters, people, people groups, author, audience.</li></ul>	<ul style="list-style-type: none"><li>● Titus 1:10–12: Circumcision Party, Cretans</li><li>● Titus 1:1 Paul, a servant of God</li></ul>
5. Observe <b>Pronouns</b> . <ul style="list-style-type: none"><li>● I, you, she, they, mine, yours, his, their, who, me, etc.</li></ul>	<ul style="list-style-type: none"><li>● Mark 13: Interchange between you and they</li></ul>
6. Observe <b>what</b> . <ul style="list-style-type: none"><li>● Events taking place.</li><li>● Order of these events.</li></ul>	
7. Observe <b>geographical locations</b> on a map.	<ul style="list-style-type: none"><li>● Titus 1:5 – Where is Crete?</li><li>● Acts: Follow Paul's journeys.</li></ul>
8. Observe <b>where</b> .	<ul style="list-style-type: none"><li>● Eph 2:6 “...and made us sit with him in <b>heavenly places</b> in Christ Jesus...”</li></ul>
9. Observe <b>when/time element</b> . <ul style="list-style-type: none"><li>● Before, after, during, while, then, until, when, etc.</li></ul>	<ul style="list-style-type: none"><li>● Eph 1:4 “...he chose us in him <b>before</b> the foundation of the world...”</li><li>● Matt 27:63 – “<b>After three days</b> I will rise again.”</li></ul>
10. Observe <b>verb tenses</b> .	<ul style="list-style-type: none"><li>● Eph 2:4–5 “But God...<b>made</b> us alive together with Christ” (past tense)</li><li>● Col 1:24 “Now I <b>rejoice</b> in my sufferings...” (present tense)</li><li>● 2 Tim 4:4 “...<b>will</b> turn away from listening to the truth” (future tense)</li></ul>
11. Observe <b>contrasts</b> . <ul style="list-style-type: none"><li>● Simple contrasts can be identified by the conjunction “but”.</li><li>● Broader contrasts of ideas, people, events.</li></ul>	<ul style="list-style-type: none"><li>● Philemon 14: “...not by compulsion <b>but</b> of your own free will.”</li><li>● Col 3:5–17 Put to death <b>vs</b> Put on.</li><li>● Titus 1:5–16 Character of elders <b>vs</b> Character of circumcision party.</li></ul>

## Observation

### 12. Observe **comparisons**.

- Often comparisons are introduced by the words “like” “or” “as”.
- Also look for comparisons of ideas, events, attitudes, etc.

### 13. Observe **conditional statements**.

- If... (then...)

### 14. Observe **connectives** that reflect reasons, results, and conclusions.

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

### 15. Observe:

- **Commands**
- **Advice**
- **Promises**
- **Warnings**
- **Predictions**

### 16. Observe the **author's logic** in his argument. (see also “Progression”)

### 17. Observe **Progression**.

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

### 18. Observe **Laws of composition** the author uses.

(see section on “Laws of Composition”)

### 19. Observe **beginning and end** of passage or book.

## Examples

- Phil. 17 “...receive him **as** you would receive me.”
- Ezek 16:48 “your sister Sodom and her daughters have not done as you and your daughters have done.”
- Gal 6:3 “For **if** any one things he is something, when he is nothing, he deceives himself.”
- Phil 2:8–9 “... and became obedient unto death, even death on a cross. **Therefore** God has highly exalted him...”
- Phil 2:25–26 “I have found it necessary to send to you Epaphroditus..., **for** he has been longing for you all...”
- Phil 2:14: “Do all things without grumbling of questioning...”
- 1 Tim 5:23: “No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.”
- John 4:14: “...but whoever drinks of the water I shall give him will never thirst...”
- Phil 3:2 “Beware of the dogs, beware of the evil workers...”
- Mark 13:26: “And then they will see the son of man coming in the clouds...”
- Hebrews: Jesus is superior to prophets, to angels to Moses, etc.
- Mark 2:1–3:6 several confrontations between Jesus and the Pharisees ending with the climax that they want to kill Jesus.
- 1 Cor 12:7–11 “To each is given the manifestation of the spirit” followed by the different gifts.
- Luke 10:29–37 “Who is my neighbor?” Jesus answers with parable of the good Samaritan.
- Gal 3:23–4:7 statement “We were confined under the law” followed by several illustrations.
- Eph 1–3 = Teaching, Eph 4–6 = Application
- 1 Cor 5:1–13 Vs 1 gives the problem, the rest gives the solution.
- Mark 11:11–33 Interchange between Temple/Fig tree
- Eph 1–3 theology passage begins and ends with praise.

## ***Observation***

### **20. Observe Questions and answers.**

### **21. Observe illustrations.**

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

### **22. Observe Old Testament quotations.**

### **23. Observe Figures of speech.**

(See section on “Figures of Speech”)

### **24. Observe summary statements.**

(not writing your own summary statements)

### **25. Observe emphatic statements.**

- Truly, behold, indeed, I tell you, I Paul, verily, etc.

### **26. Observe lists.**

- A list has 3 or more elements

### **27. Observe atmosphere, moods, and emotions**

- Gentle, joyful, angry, rebuking, etc.

### **28. List things you do not understand.**

## ***Examples***

- Mark 10:2–9 Pharisees asked Jesus “Is it lawful for a man to divorce his wife?” followed by the answer.
- Gal 3:19 “Why then the law?” followed by the answer.
- Gospels: Parables
- Prov 6:6–8 : Ants
- Gal 3:6 “Thus Abraham 'believed God, and it was reckoned to him as righteousness'.”
- Matt 23:27: “You are like whitewashed tombs” = **Simile**
- Num 1:45: “So, the whole number of the people of Israel...was 603,550”
- Mark 12:43 “**Truly**, I say to you...”
- Gal 5:22–23 “The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.”
- Gal 3:1 “O foolish Galatians!”
- Col. 2:18: self-abasement.
- 2 Thess 2:2: man of lawlessness.

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

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

# SUPPORTING OBSERVATIONS

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

## For Example:

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

Primary Observation: v1 **Who** - Paul

Supporting Observations:

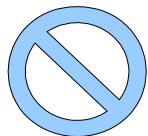
- Descriptive Word - v1 a prisoner of Christ Jesus
- Who - v1 Timothy our brother
- Who - v1 To Philemon
  - Descriptive Words:
    - dear friend
    - Co-worker

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

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

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

## SUPPORTING OBSERVATIONS ARE NOT:



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

## SUPPORTING OBSERVATIONS ARE:



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

# TOOLS FOR SUPPORTING OBSERVATIONS

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## OBSERVATIONS:

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

## DESCRIPTIVE WORDS:

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

**Example:** Observation: Atmosphere – Love

Supporting Observation: Descriptive words – Like a father

**Example:** Observation: Who – Paul

Supporting Observation: Descriptive words – a prisoner of Christ Jesus

## SUPPORTING OBSERVATION QUESTIONS:

Sometimes the standard observations are not enough to fully explore what the text is saying. In these cases Observation Questions can be a useful tool. These are questions that help you discover and describe more fully what the text is saying.

### Examples:

For Repeated Words or Ideas you could ask:

- How many times is it repeated?
- Is it repeated in the same context?
- If it is a repeated Idea, what is unique about this repetition? What is the same?

For Figures of speech you could ask:

- What Figure of speech is used?

For NT/OT quotes you could ask:

- What scripture is quoted (ref)
- What is the context of the original quote? (What was the quoted author talking about?)
- How does the author use it? (To support an argument? as an illustration?)

For a list:

- What is the list about? (Character traits, sins to avoid, etc)
- How does the author use it? (Advice, expectations, description)

Is a Law of composition used? (see Structure and Composition)

For Connectives, Comparisons, and Contrasts:

- What is being connected, compared, contrasted? (Usually in Primary Observation)
- Does the author comment on it? (do not be like..., live like...)
- Is it repeated?

For a progression you could ask?

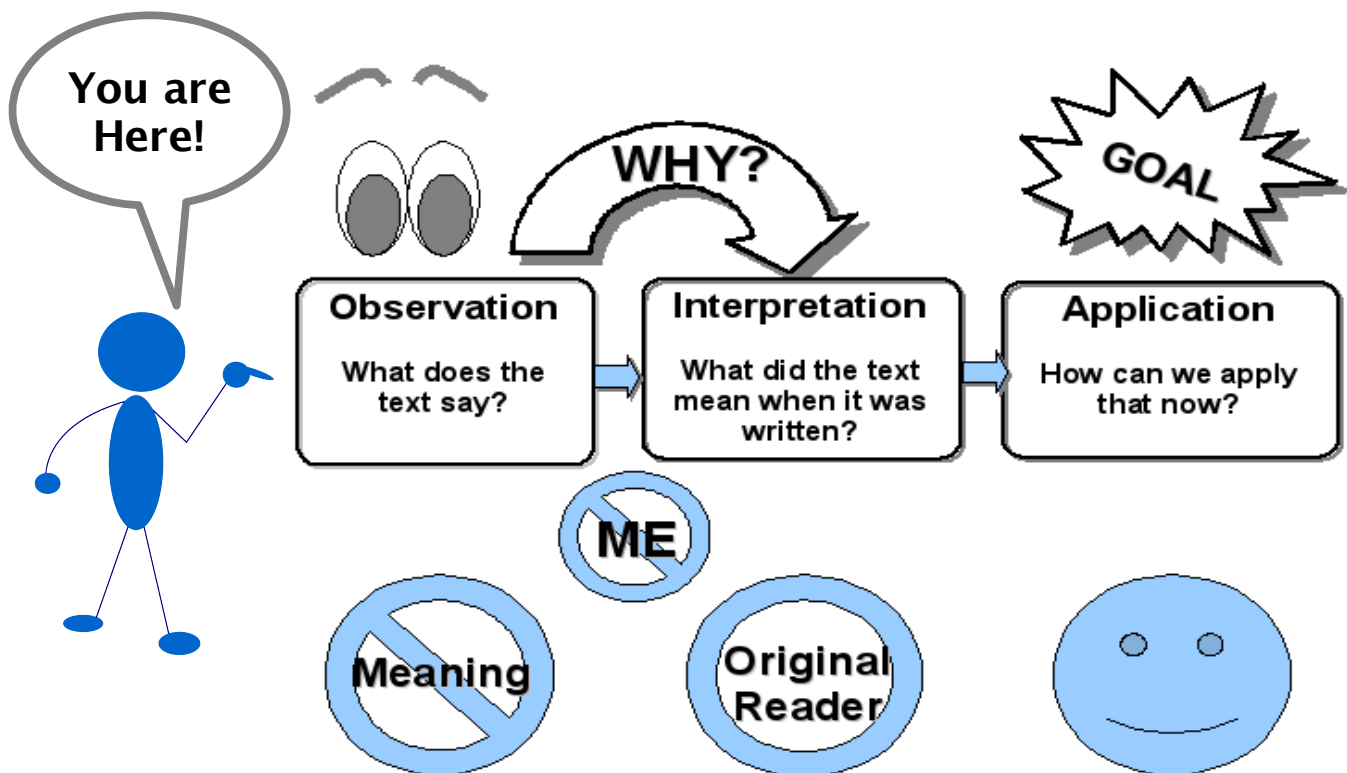
- Does the author move to a climax? (What is it?)
- General to specific? Question to Answer? Problem to solution?
- Teaching to Application? Problem to Solution?

## IN REVIEW:

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

## DO'S AND DON'TS

- **Do:**
  - Learn as much as possible about what the text says
  - Make as many Observations as time and space allow
  - Answer Who, What, Where, and When as completely as possible on each chart
  - Learn to choose Primary Observations that will lead to a fruitful exploration of the Authors Intentions in the book. (This will take practice)
  - Keep your supporting Observations closely related to your Primary Observations. (It is better to make additional builds to cover other aspects of the passage)
- **Do NOT:**
  - Summarize the text
  - Draw conclusions about meaning or significance
  - Make unrelated observations just to “fill space”
  - Ask Why



# FIGURES OF SPEECH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**METONOMY** – The substitution of one term for another.

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

**SYNECDOCHE**– Part of something is mentioned but the whole is meant.

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

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

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

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

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

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

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

Example: Rev. 1:12,20.



# INTERPRETATION

# INTRODUCTION TO INTERPRETATION

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

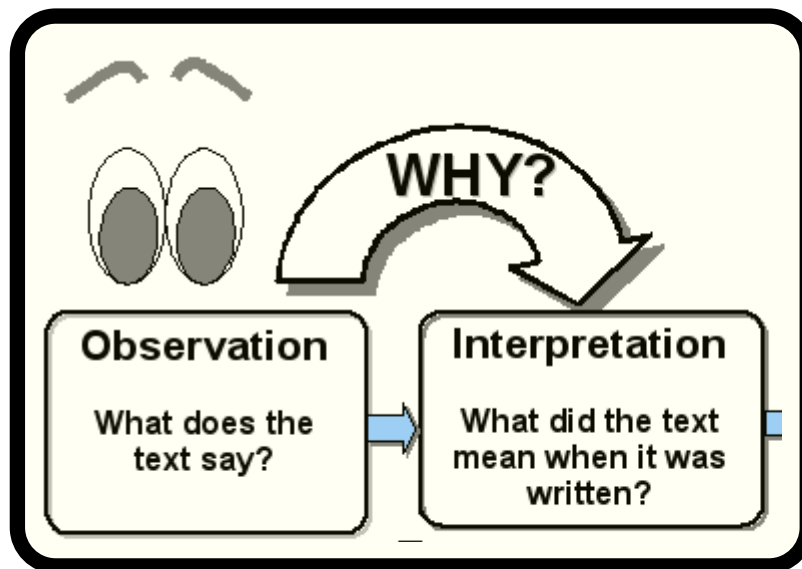
Interpretation is not what it means to the 21<sup>st</sup> century reader.

With interpretation you need to consider:

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

➔ **INTERPRETATION BUILDS ON THE FOUNDATION OF OBSERVATION.**

- Thorough observation results in better interpretation.
- Observation focuses on "What does the text say?"
- Interpretation builds on that and asks "Why is this said?"
- Interpretation is where you begin to discover what the text meant to the author and the original reader/hearer.
- Historical and cultural Background is crucial in this step.
- Why is the bridge between observation and Interpretation.



# INTERPRETATION QUESTIONS

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We have completed a list of questions, which you can ask, that will aid you in moving into the second step of Bible study. You can apply these questions in an overview fashion to the whole book or to specific passages, sections or segments.

- What are the **author's concerns, convictions, and emotions?**
- What are the **original reader's/ hearer's concerns, questions, struggles, problems, emotions, strengths, and weaknesses?**
- Ask **meaning** questions.
  - Meaning to the original reader/hearer?
  - Meaning of Figure of Speech?
  - Meaning of a word, term or concept?
- Look at context of passage and book, other writings of author, concordance, word study books etc.
- What is the **Historical Background?**
  - What is the situation of the reader/hearer? (see #2)
  - What events took place that are relevant to the reader's situation and when did they take place?
  - Are there political and geographical factors that need consideration?
  - Are there cultural issues that need consideration?
- Bombard the text with **Why**-questions.
  - Why is this said?
  - Why is this repeated?
  - Why is this **significant** to the Original Reader?
  - Etc.
- What does this **imply?**
  - To the Original Reader?
  - About the Authors intentions?

## LITERARY CONTEXT

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

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

# POINTS TO CONSIDER WHILE DOING INTERPRETATION

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

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

3. Have I taken into consideration the type of literature and how it should be interpreted?
4. Is this literal or figurative (Figures of Speech) language? Interpret accordingly.
5. Have I committed one of the 20 reading errors? (See "A Brief Definition of 20 Reading Errors")
6. Read the book or passage in a different translation.
7. Interpret the Scripture in a simple fashion. Do not treat the Scripture in a mystical fashion. Interpret the Word of God in a natural, normal sense as you would any other book. This means that you do make allowances for different types of literature, figures of speech and elements of composition.
8. It is very important to do thorough observation first. You must gather facts before making conclusions. Use material gained in observation to back up your interpretation. If you're having difficulty with interpretation, go back and do more observations.
9. Consult Bible Dictionaries, atlases and historical background resource material for unanswered questions or more information.
10. Consult a commentary. **Do this last.** Use the commentary as a tool, not a crutch. Dialog with the commentary. What did you learn from the commentary? Do you agree or disagree with the author's conclusion?

# APPLICATION

➡ **APPLICATION:**

*HOW DO THE TIMELESS TRUTHS OF THIS BOOK OR PASSAGE RELATE TO MY LIFE IN THE 21<sup>ST</sup> CENTURY?*

➡ **APPLICATION BUILDS ON YOUR OBSERVATIONS AND INTERPRETATIONS.**

- The quality and depth of your application will depend on quality and depth of your observation and interpretation.
- With application you take the observations and interpretations and determine what the Timeless Truths are. (See "Application")

➡ **APPLICATION IS THE GOAL OF BIBLE STUDY!**

The Scriptures demand a response and changed lives.

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



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

*James 1:22-25*

# APPLICATION ASSIGNMENT

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

While you are studying and charting the book, specific timeless truths will leap out at you. Some may cause you to reflect on teachings you have heard, or upon teachings that would benefit and build up the church. You have observed and interpreted. You are now ready to do the final step of Bible study — application. **Application is the goal of all Bible study because in the end the Scriptures demand a response and changed lives.**

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

1. You will need to take two builds per chart and draw out the timeless truth and how it impacts you or the world.
2. On the back of one chart, you will choose one timeless truth per book and tell how it impacted you in detail.

## STEP 1

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

**Part 1** For two builds, you will need to take it to the application step. First, you should write out the timeless truth in one sentence in your own words. What is the main principle or teaching?

**Part 2** After listing out the timeless truth, take 2–3 sentences for each and explain how it applies to you personally, the church, or the spheres / domains of society (for example arts, business, education, etc...) Try to use a blend of these 3 areas on application.

## STEP 2

How has one of these timeless truths changed the way you believe or act?

For one of your timeless truths per book, Write the Timeless Truth on the back of the chart where it was found. (You can also use a separate sheet for this but if you do remember to note the verse references for your Timeless Truth.) Then write two paragraphs and share how it has affected you in one of the two following ways:

–**Beliefs:** How did the book change your concept of God? How did it change your concept of yourself? How did it change your concept of Christianity? etc..

–**Actions:** How did the book change how you live out your daily life? How did it change how you will treat relationships with others? How will you act out the beliefs you now have?

This should be something personal. This is not the place to explain what is wrong or right with the church or society, but rather your place in them or view of God. A timeless truth may affect one or both of these categories: beliefs and actions. That is all right! Don't try to force a visible action if it is a heart change that has happened. Also, don't neglect thinking about how your beliefs should affect how you live. Application is founded on beliefs, but seen by others in our words and deeds. With this in mind please make sure that you find some way to express your application in your life. Remember, a small change for the better is far more significant than a grand idea that is never put into practice. Please be practical.

# PRINCIPLES OF APPLICATION

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## ➔ THE GOAL OF APPLICATION

As we immerse ourselves in Scripture, our goal is to develop within ourselves the mind and heart of God. We want to be able to think and to respond to every situation the way God himself would. As we renew our minds with Scripture, being careful to put its teachings into practice, we are transformed from spiritual caterpillars to beautiful butterflies that reflect the grace and glory of Jesus Christ

## ➔ THE 3 STEPS OF APPLICATION

### STEP 1: UNDERSTANDING THE ORIGINAL SITUATION

#### ■ God's Word is Timely.

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

#### ■ Timely, Yet Timeless

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

#### ■ Becoming a Time Traveler: Crossing the Barriers

##### a. Crossing the Time Barrier

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

##### b. Crossing the Cultural Barrier

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

##### c. Crossing the Geographical Barrier

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

##### d. Crossing the Reading Barrier

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

Some guidelines:

1. Identify the Type of Literature.
2. Get an Overview of the Book.
3. Study the Book Passage by Passage.
4. Be Sensitive to the Mood of the Book.

## **STEP 2: FINDING GENERAL PRINCIPLES**

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

### **■ Levels of Application**

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

Level 1: The Most Specific

Level 2: More General

Level 3: The Most General

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

Question 1: Does the author state a general principle?

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

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

### **■ Principles Vs Proof-texts**

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

## **STEP 3: APPLYING GENERAL PRINCIPLES TODAY**

### **■ Common Errors in Application**

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

### **■ 3 Options in Applying General Principles**

1. Applying a principle to an Identical Situation

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

## 2. Applying a principle to a Comparable Situation

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

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

## 3. Applying a principle to a Different Situation

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

### ■ The Importance of Meditation

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

### ■ Asking the Broader Questions

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

## SPECIFIC TYPES OF APPLICATION

### APPLYING BIBLICAL COMMANDS

#### ■ Old Testament Commands

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

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

Some Guidelines for Applying Old Testament Commands:

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

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

## ■ New Testament Commands

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

## ■ Getting to Specifics

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

## APPLYING BIBLICAL EXAMPLES

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

### a. Explicit Examples

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

### b. Implicit Examples

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

### c. Other Types of Examples

Some biblical examples contain neither an explicit or implicit evaluation of a person's actions. In such cases we need to rely on truths or principles taught elsewhere in Scripture. The biblical authors expect us to have at least a basic knowledge of God's Word. In the Old Testament, it is assumed that the reader is familiar with the Law. In the New Testament, we are expected to know something about Christian theology and ethics. These assumptions on the part of the writers often explain why they don't comment on a person's actions. They expect us to know enough to draw our own conclusions.

### d. Biblically Endorsed Examples

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

### c. Un-endorsed Examples

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

## APPLYING BIBLICAL PROMISES

### ■ Old or New Covenant?

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

### ■ Promises vs Principles

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

- **To whom is the promise given?**

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

- **3 Categories of Promises directly intended for us:**

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

- **Conditional or Unconditional**

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

- **Is the Promise qualified by other parts of Scripture?**

Proverbs vs Promises

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

## THE LIMITS OF APPLICATION

- **Going beyond what God has revealed**

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

- **Issues not addressed in Scripture**

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

- **Applications the author never intended**

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

- **Applications based on a faulty interpretation or logic**

Information taken from [Taking the Guesswork out of applying the Bible](#) by Jack Kuhatschek. IVP

# STRUCTURE AND COMPOSITION

# STRUCTURE AND COMPOSITION

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## EIGHT LEVELS OF STRUCTURE:

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

## SEVEN KINDS OF STRUCTURE:

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

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

## LAWS OF COMPOSITION:

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

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

# DISCOVERING THE BIG PICTURE OF THE BOOK

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

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

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

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

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

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

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

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

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

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

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

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

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

# **UNDERSTANDING TYPES OF LITERATURE IN THE BIBLE**

# TYPES OF LITERATURE FOUND IN THE BIBLE

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By Julian Spriggs – SBS England

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

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

1. Old Testament Narratives
2. Old Testament Law
3. Hebrew Poetry
4. Prophecy
5. Wisdom
6. The Four Gospels
7. The Parables of Jesus
8. Epistles or Letters
9. Book of Revelation  
(Apocalyptic Literature)
10. Suggestions for studying  
Eschatology


# OLD TESTAMENT NARRATIVES

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## C) What are Biblical narratives?

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

## A) Three levels of Biblical narratives

TIME 

### 1. Universal Plan of God:

creation, fall/sin → plan of redemption → Christ → Eternal life

### 2. God’s Community:

History of Israel → Church

### 3. Individuals:

Abraham/Moses → Paul

## B) What narratives are not

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

### **Remember:**

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

## A) How to get the most out of OT narrative

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

**Interpret** narratives using these ten principles:

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

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

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

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

# OLD TESTAMENT LAW

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## A) What is it?

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

## B) Why was it written?

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

It can be divided into two aspects:

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

**Civil laws - how to treat others**

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

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

However, it was designed to show:

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

## A) In what style was it written?

**It was written in the terms of a covenant.**

**There are three types of covenant:**

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

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

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

## A) Guidelines for reading the Law of the OT

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

**Remember:** OT Law is pointing towards the need for the Messiah and was **never** intended as a means of salvation.

#### A) How does the Law apply to Christians?

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

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

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

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

# HEBREW POETRY

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

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

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

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

## PARALLELISM

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

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

### 1. Synonymous

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

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

### 2. Antithetic

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

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

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

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

# OLD TESTAMENT PROPHECY

---

## A) Which are the prophetic books?

Major prophets: Isaiah, Jeremiah, Ezekiel and Daniel

Minor prophets: The last twelve books of the OT

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

## B) What does prophecy mean?

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

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

So, ***most of the prophecies have already been fulfilled.***

## C) What is the function of prophecy?

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

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

## D) How should we interpret the prophecies?

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

To find out the historical background, read:

- The relevant chapters in Kings and Chronicles
- Articles in Bible Dictionaries
- The introduction to commentaries

## Remember:

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

God is the one who makes a promise to man. It is not a two-way agreement it is one sided, *God-sided*. God makes it, swears to it, fulfills it and man just receives the benefits of it.

# OLD TESTAMENT WISDOM LITERATURE

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The three main books in this category are: Proverbs, Job and Ecclesiastes.

Wisdom literature also is found in other parts of the Bible, especially in the Psalms and Habakkuk.

## A) What is wisdom literature?

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

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

## B) How do we read wisdom literature?

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

### **Practical Wisdom – Proverbs**

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

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

### **Speculative Wisdom – Job and Ecclesiastes**

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

### **Job**

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

### **Ecclesiastes**

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

# THE FOUR GOSPELS

---

## A) What are they?

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

## B) Why were they written, and why four?

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

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

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

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

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

The usual suggestions for the original readers are:

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

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

# THE PARABLES OF JESUS

---

## A) What are they?

There are three types:

- **The true parable**

It is a story with a beginning, a plot and an ending.

E.g.: The Good Samaritan (Lk 10:25-37).

- **A similitude**

A picture, taken from everyday life, to make a point.

E.g.: The sower and the seed (Mark 4: 1-20).

- **Similes and metaphors**

Simile: The kingdom of heaven is like a grain of mustard seed (Mt 13:31,32).

Metaphor: You are the salt of the earth (Mt 5:13).

## B) Why did Jesus use them?

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

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

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

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

## C) How do we interpret them?

To understand them we need to discover:

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

## D) How not to interpret them.

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

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

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

# EPISTLES OR LETTERS

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

## A) The form of letter writing

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

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

Not all of these are present in every letter.

## B) How should we read them?

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

**Interpret** the epistles in their historical context:

Who were the original readers?

Why was the letter written to them?

What was written specifically to their situation?

What was going on in their church?

What problems were being addressed?

How would they have responded?

What would apply to all time?

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

# INTERPRETING THE BOOK OF REVELATION

---

## A) Basic and most important question:

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

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

## B) What (who) is this book about:

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

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

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

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

## D) Apocalyptic literature:

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

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

Revelation and apocalyptic literature used symbols to express spiritual truth, not to frighten or confuse, but to aid understanding. Symbolic language conveys a deeper meaning than everyday language can, but to understand the symbols, we need to know their context. We should ask, "What truth is conveyed by the symbol?" We assume pictorial symbolism and try to picture them, which leads to confusion. They were designed to make us think.

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

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

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

In apocalyptic literature, numbers had standard meanings.

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

## E) Key words:

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

## F) Historical background:

What problems were facing the 7 churches?

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

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

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

### G) Fundamental message for all time:

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

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

### H) Key verse of book:

*17:14 They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.*

# SUGGESTIONS FOR STUDYING ESCHATOLOGY

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

## A) Where do we get our ideas of eschatology?

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

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

7 principles:

1. Keep in mind the two basic purposes of teaching on eschatology:

A call to a holy and blameless life (2 Pet 3)

A comfort to those suffering in this life

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



# APPENDIX

# RULES FOR PARAGRAPH TITLES

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

## 1. Use 4 or less words

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

## 2. Use ONLY words from the text.

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

## 3. Use the words in sequence.

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

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

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

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

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

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

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

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



# VERTICAL CHARTING

## Segment 1 Philemon

1:1 - 1:25 Scale=full

**Build**

P.O. Primary Observation  
S.O. Supporting Observations  
Int – Interpretations

Timeless Truth  
Application

1:1a Paragraph Title
1:1b Paragraph Title
1:3 Paragraph Title
1:4 Paragraph Title  Paragraph points  Paragraph points
1:8 Paragraph Title  Paragraph points  Paragraph points  Paragraph Points  Paragraph points
1:17 Paragraph Title  Paragraph points  Paragraph points
1:22 Paragraph Title
1:23 Paragraph points Paragraph points
1:25

**Build**

P.O. Primary Observation  
S.O. Supporting Observations  
Int – Interpretations

Timeless Truth  
Application

**Build**

P.O. Primary Observation  
S.O. Supporting Observations  
Int – Interpretations

Timeless Truth  
Application

**Build**

P.O. Primary Observation  
S.O. Supporting Observations  
Int – Interpretations

Timeless Truth  
Application

**Theme 1:**

Theme 1: observations

**Interpretive Summary:**

**Theme 2:**

Theme 2: observations

# GRADING CRITERIA

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## 95% = Written Work

85% of your grade for written work will consist of your charting.  
15% of your grade for written work will consist of your tests.

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

## 5% = Attendance and Participation

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

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

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

## SOME OF OUR EXPECTATIONS...

Be on time for all class events.

- If you are ill and unable to attend, please ask your spouse or a roommate to report this to a staff member. Intercession, worship, and one on ones are not optional.
- If you are more than 5 minutes late, go around to the back door and sit in the back until the next break.
- Please turn off your cell phones during lecture.
- Do not use the Internet during lecture. You may use it during breaks or when lecture is over. If this is abused, we will have to take the wireless Internet out of the classroom.

## GRADING ISSUES

### Late charts:

The deadlines are set up in SBS for the benefit of the student. When the book is due, you need to turn in what you have done, take a break, and then move on to the next assign-

ment. The classroom clock will be used, so please adjust your own watches to this one. One of the staff will pick up the charts 5 minutes after the due time.

**Late Charts will have an additional 25% deducted from the score.**

Please allow yourself time to make it to the classroom and/or print all of your assignment. Computer problems are not a valid excuse for late work. Plan ahead and always back up your work! Make sure you have ink for your printer, etc...

A 25% reduction is enough to turn an "A" into a "D". Please do not throw away your hard work by turning in your assignments late.

**Unfinished Charts:**

If you do not finish your vertical charts, the grader will give credit up to the last completed chart. This means if you skip several charts, and work on the end of the book, you would only receive credit up to the ones you skipped. This is to make sure that you focus on the big picture, and don't get stuck in the details of a big book. This also makes sure that you understand the chapters in context of the whole book, which builds a chapter at a time. A finished chart would be titles and boxes, complete and color coded insides, one build with timeless truth and application, and an interpretive summary.

**Sickness:**

We don't want you to push yourself when you are sick and get worse. Please contact your grader if illness will keep you from finishing an assignment. Turn in what you have done and the grader will note down in your file that you were sick. The school leader will look at this at the end of the quarter and can extend grace if the sick book radically changes your grade.

# EXAMPLE GRADING COVER SHEET

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Student's Name:\_\_\_\_\_

Book:\_\_\_\_\_

Grader's Name:\_\_\_\_\_

Grade:\_\_\_\_\_

## A. BIG PICTURE - TOTAL 30 %

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

## B. BASIC REQUIRED INFORMATION -TOTAL 10 %

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

## C. VERTICAL CHARTS - TOTAL 55 %

### BUILDS – 2 readings – 22 %

- Adequately covers text with number of builds

### OBSERVATION – Total 11 %

#### Observation in the boxes:

- main ideas
- well spaced out/ creative layout

#### OBSERVATION – outside of boxes:

- variety/ significant observations
- primary observations
- supporting observations
- color coded and linked with boxes
- notes Laws of Composition & Figures of Speech

### **THEMES – 5 %**

- traces at least the 2 themes as given in lecture–gives summary statement on each theme on each chart
- final theme summary for each theme on last chart

### **INTERPRETATION – Total 13 %**

- explain why the author has included the content/truths for the original reader/hearer (OR/OH)
- interpret in light of the historical background of the author and original readers (HB)
- interpret in light of the literary context – pp, segment, section, divisions, etc. (LC)
- interpret in light of the author’s concerns, emotions, etc...(AC)
- interprets the main points of the passage
- interpret difficult passages
- interpretive chart summaries (IS)

### **SPECIFIC APPLICATION – Total 4%**

- For every vertical, take at least two builds to the application step.
- Make sure to put the timeless truths into 1 sentence in your own words.
- For each timeless truth, write 2–3 sentences on how this applies to either you, the church, or society.

## **D. FINAL APPLICATION - TOTAL 5 %**

**Choose one timeless truth per book and expand on it on the back of one chart.**

- Make sure to tell how this truth has impacted you personally.
- Take two paragraphs and share specifically how it has affected you in both or one of the two ways: beliefs and/or actions.

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

## **ADDED NOTES/MAIN AREAS FOR IMPROVEMENT:**

# BIBLIOGRAPHY

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We want to give credit to the excellent resource materials from which we have borrowed information, which shaped our thinking.

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This book represents the efforts of those above along with the efforts of countless others who have prepared earlier versions of this text book. We want to thank all those not specifically mentioned in the bibliography above for all of your hard work and dedication. We have added our small part and hope that years from now our students will be adding to this text with their thanks as the work continues. May we all continue by the grace of God to teach His word wherever He leads us.

Thank You,

Tom Possin

Erik Williamson

2006