

DISCIPLESHIP COURSES

TRUTH MATTERS





IBS

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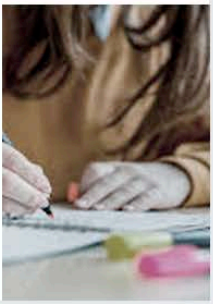
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TRUTH MATTERS

We live in a world that says there are no longer any absolutes. What is true for you may not be what is true for me – it is all relative - but it turns out truth is ABSOLUTE. Truth has a name – and it is Jesus Christ. *I am the way, THE truth, and the life. No one comes to the Father except through Me.* (John 14:6) If we want to know THE truth then we have to get to know Jesus. The way we do that is studying His Word! *Study to show thyself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth*. (2 Timothy 2:15)

We call it the Great Commission – becoming a disciple - Matthew 28:19-20. There are four verbs in the Great commission but only one is a command - make disciples! Our desire to become a disciple by studying the Word of God - but not just through a cursory reading of the Word - we want to dive in deep. Where did our Bible come from? How can we personally study it so that Jesus can speak TRUTH into our lives? We will even get into the original languages – Greek / Hebrew – to further uncover the amazing story of redemption God has written for us!

Come along as we desire to become a generation rooted and grounded in the TRUTH! Passionately desiring to know our Savior so that we can go out and powerfully proclaim Him to a world that has forgotten the God who loves and dies for them!

Origins of the Bible

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." - II Timothy 2:15

INSPIRATION

1. The Word is inspired – 1 Timothy 3:16-17

- God Breathed
  - Theopneustos – a compound word used only here in the Bible.
  - The Bible is the record of God Breathed words recorded by the inspiration of the Spirit!
  - **II Peter 1:21 –** "For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

- How do we know that the Bible is from God
  - The Evidence of the Word's transforming ability – **Hebrews 4:12 / 1 Peter 2:2**
  - The lives of people are transformed through the power of the Word of God!
  - No book has been more attacked – and stood the test of time!
  - No book has been translated into more languages (*1000+ languages*)
  - No book has been more published – over 6 billion copies!

- Unity of the Bible
  - 66 books / written over 1,500 years / 40 authors / 3 Languages
  - Although there are hundreds of topics – it is all about Jesus!
  - One problem – Sin / One Solution – the Savior (*from Genesis to Revelation*)!

- Archeology
  - No archeological discovery has ever contradicted a biblical reference. Scores of archeological findings have been made which confirm the Bible. Every time an archaeologist puts a shovel in the dirt he proves the Bible true!
  - History book are constantly changing / Science books get revised every year!
  - **Isaiah 40:8** – "The grass dies, the flower fades, but the word of our God stands forever."

- Prophecy
  - **Isaiah 46:9** - "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done…"
  - God uses prophecy to show us He – and He alone – is God almighty.
  - The only one who sees the end from the beginning!
  - Prophecy is how He validates His Word – it is His thumbprint on the Scriptures!

NOTES

2. Therefore we can be confident in the Word

- Know the Truth
  - The Bible allows us to know the truth (doctrine / reproof)
  - The only way to know the truth is by being men and women of the Word. Jesus Word is the only Truth – it is how we know a lie from the Truth!
  - **John 17:17** – "[Jesus said to the Father] Your word is truth."

- The Bible corrects our lives
  - Recent scientific studies have shown that without landmarks - we walk in circles. We tend to wander aimlessly in life. We try and do our best to figure out which way to go - but we end up lost.
  - The only way to be certain in life - is to follow Jesus Christ - He is our compass. When we refuse to make Jesus Lord of our lives - chaos is sure to follow!

- The Bible instructs us in righteous
  - There is nothing we can do on our own – to make us right with God. The only way for us to get to heaven – is through faith in Jesus Christ.
  - But if we did not know our Bible – we would not know about the gift of salvation!

- The word of God completes us
  - It is by studying the Word – that we are prepared for every good work!. If we are unsure ourselves about the Truth of the Word of God - we are not going to be very effective in sharing that Truth with others.
  - But as we grow in our faith - are strengthened by reading God's Word - we will have the answer when others question us – tell them the Truth of Jesus!

NOTES

1. The Canon of scripture

- ‘Canon’ means rod or measuring rod
  - Old Testament: Genesis or Job - Malachi / 39 books / written between 1400 to 400 B.C.
  - New Testament: Mark to Revelation / 27 books / written between 50 to 100 A.D.
  - Relevant to note the Bible is not organized in chronological order.

BOOKS OF THE OLD TESTAMENT			
The Law (Pentateuch) - 5 Books		**Poetry - 5 Books**	
1. Genesis		1. Job	
2. Exodus		2. Psalms	
3. Leviticus		3. Proverbs	
4. Numbers		4. Ecclesiastes	
5. Deuteronomy		5. Song of Solomon	
History - 12 Books		**Prophets - 17 Books**	
1. Joshua		**Major (5)**	**Minor (12)**
2. Judges		1. Isaiah	1. Hosea
3. Ruth		2. Jeremiah	2. Joel
4. I Samuel		3. Lamentations	3. Amos
5. II Samuel		4. Ezekiel	4. Obadiah
6. I Kings		5. Daniel	5. Jonah
7. II Kings			6. Micah
8. I Chronicles			7. Nahum
9. II Chronicles			8. Habakkuk
10. Ezra			9. Zephaniah
11. Nehemiah			10. Haggai
12. Esther			11. Zechariah
			12. Malachi

2. Origins of the Old Testament

- The Hebrew Bible - called the Tanach.
  - Contains the same books as our Old Testament – but breaks them down differently.

- Tanach – Acronym: T - Torah - Law / N - Nev'im – prophets / K - Ketuvim – writings
- Jewish breakdown of the OT: 24 books = our 39 books
- The books of the Law – Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
- The books the prophets – Joshua, Judges, Samuel (*1 book*), Kings (*1 book*), Isaiah, Jeremiah, Ezekiel, the Twelve (*12 minor prophets*)
- The books of writings - Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah (*1 book*), Chronicles (*1 book*)

THE HEBREW OLD TESTAMENT		
The Law	**The Prophets**	**The Writings**
1. Genesis	*Former Prophets*	*Poetical Books*
2. Exodus	1. Joshua	1. Psalms
3. Leviticus	2. Judges	2. Proverbs
4. Numbers	3. Samuel	3. Job
5. Deuteronomy	4. Kings	*Five Rolls*
	Latter Prophets	1. Song of Songs
	1. Isaiah	2. Ruth
	2. Jeremiah	3. Lamentations
	3. Ezekiel	4. Esther
	4. The Twelve	5. Ecclesiastes
		Historical Books
		1. Daniel
		2. Ezra - Nehemiah
		3. Chronicles

- No different from the Old Testament we read today.
  - Most Bible scholars believe that the Canon of OT scriptures were compiled by Ezra. The OT was compiled after the Jews returned from the Babylonian captivity.
  - Josephus – Secular historian from the days of Jesus wrote: 'We have 22 books, containing the history of all time, are believed to be divine…" Josephus combined Ruth with Judges and Jeremiah with Lamentations. He did so to get 22 books – the number of letters in the Hebrew Alphabet.
  - In the days of Jesus the Old Testament (*same OT as today*) was called the 'scriptures'. It was taught and read regularly in the Jewish

synagogues (*churches*). Jesus Himself regularly called it 'The Word of God'!

- The New Testament quotes the OT 300 times. Only quoting the books that we accept as the Old Testament. The one exception is Jude quoting from the book of Enoch (*Apocrypha*).

3. The Transmission of the Old Testament

◉ The original OT manuscripts were called 'autographs'.

- They were written on materials such as papyrus which quickly deteriorated. 'Scribes' were the professional copyist of the OT. The Scribes knew they were copying God's Word so they went to incredible lengths to make sure every letter, word, line and syllable was counted so that mistakes would not occur.
- For example - for them to write the name of God "JHVH" they would have to bathe first. Then they would get a new pen and ink and write the name. They would then have to go and bathe again. The name "JHVH" occurs 5521 times in the OT.

◉ Dead Sea Scrolls

- A complete manuscript of Isaiah was found in Qumran Cave #4
- It makes up part of the Dead Sea Scrolls that were discovered in 1947. The manuscript was dated at about 200 BC. Up until this time, the oldest manuscript of the book of Isaiah discovered was the "Massoretic Text", which was dated about 900 AD. The textual Bible critics were anxious to find out how many changes had been made in the Isaiah manuscript in that eleven hundred year period. They were shocked to find that there were no significant differences. Gleason Archer (one of the original translators of the NASB) states that when the two texts were set side by side, 95% of the text was identical. The 5% difference, Archer states, was based on obvious slips of the pen and variations on spelling.

4. Old Testament Apocrypha

◉ 14 books contained in some Bibles.

- The Books are: Esdras (*Greek for Ezra*), II Esdras, Tobit, Judith, Rest of Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Song of the three holy children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, I Maccabees, II Maccabees.
- They have validity as history – especially for information between the Testaments. They are not to be considered divinely inspired or

part of the Canon of Scripture. They were added to the Septuagint – Greek translation of the OT. The Latin Vulgate was translated from the Greek Septuagint – includes Apocrypha. That is why all Catholic Bibles (b*ased on the Vulgate*) contain an extra 7 books.

- Not part of the Canon of scripture – 10 reasons
  1. Mostly of uncertain authorship / they are not written by characters in the Hebrew OT.
  2. Written after Malachi – during the years of silence.
  3. The Jews never recognized them as part of the scripture / Josephus rejected them.
  4. They were never quoted by Jesus / anywhere in the NT.
  5. No church counsel in the first 4 centuries of the church favored them.
  6. They were not recognized by the Eastern early church.
  7. The counsel of Trent (1545-63 A.D.). The first proclamation of the Roman Catholic Church on the Apocrypha came more than 1,500 years after the birth of the church, in an obvious reaction against the Protestant Reformation. They contain the addition of books that support salvation by works and prayers for the dead - came 29 years after Luther posted his 95 theses refuting these teachings. Also not all of the books were accepted and one of the books which was not accepted was 2 Esdras which contained statements against praying for the dead.
  8. The apocryphal books were immediately rejected by the Protestant reformation.
  9. Some of the books have teaching that are unbiblical or heretical. Two main doctrines in dispute during the reformation are supported by the apocrypha – prayers for the dead (*2 Maccabees 12:45-46*) / salvation by works (*Tobit 12:9*). The canonical books of the Bible are against praying for the dead (H*ebrews 9:27; Luke 16:25-26*) and salvation by works (*Genesis 15:16; Romans 4:5, Galatians 3:11; Ephesians 2:8-9*).
  10. The Books have historical and chronological errors. It is claimed that Tobit was alive when the Assyrians conquered Israel (*722 B.C.*) - as well as when Jeroboam revolted against Judah (*931 B.C.*) Yet Tobit total life span was only 158 years (*Tobit 14:11, 1:3-5*) The total span of years from 931 B.C. to 722 B.C. is 209 years!

NOTES

1. Origins of the New Testament

◉ Revealed by God

- It must be understood that the Church was not the determiner of the Canon of Scripture. The Church discovered of what God had Himself canonized!
- The NT was first compiled as we have it today by Eusebius (*A.D. 264-340*).
- The council of Carthage gave official ratification to the 27 books of the NT in A.D. 397.
- To increase the ability to index and look up verses for more exhaustive study, the Bible was divided into chapters in 1227 by Stephen Langton the Archbishop of Canterbury, and then into verses in 1555 by Robert Stephanus (*the Stephen's edition of the Latin Vulgate*).
- The use of italics (*supplying words not in the original manuscripts to give clarity*) first appeared in the Geneva Bible (*1557-1560*) and has been used ever since.

◉ The following was used for determining the Canon of Scripture

1. Was the book written by a spokesperson for God? "And the Word of the Lord came to the prophet." "Thus says the Lord", "God spoke."
2. Contains the power of God to work miracles / change lives - **2 Timothy 3:15**
3. Does the book tell the past truth about God. The Lord does not contradict Himself - **II Corinthians 1:17-18**. Nor can He utter anything that is false - **Hebrews 6:18 / Deuteronomy 13:1-3**
4. Did the church accept the book at the time of its writing - **1 Thessalonians 2:13**
5. Did the early church fathers (patristic) consider the book as Scripture.
6. Was it confirmed by an apostle - **1 Timothy 5:18 - 2 Peter 3:16**

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BOOKS OF THE NEW TESTAMENT	
Gospel - 4 Books	**History - 1 Book**
1. Matthew	1. Act of the Apostles
2. Mark	
3. Luke	
4. John	
Epistles - 21 Books	
Pauline - 13 Books	**General - 8 Books**
1. Romans	1. Hebrews
2. I Corinthians	2. James
3. II Corinthians	3. I Peter
4. Galatians	4. II Peter
5. Ephesians	5. I John
6. Philippians	6. II John
7. Colossians	7. III John
8. I Thessalonians	8. Jude
9. II Thessalonians	
10. I Timothy	
11. II Timothy	
12. Titus	
13. Philemon	
Prophecy - 1 Book	
1. Revelation	

2. The Transmission of the New Testament

◉ No originals

- We do not have a single 'original copy' of any of the books of the New Testament.
- The NT was written shortly after the actual events were recorded. For instance, most of the NT was written before the destruction of the Temple in 70 AD . We know this because they make reference to the Temple still standing. That means that these books were written only about 30 years after the death of Christ! But there are no surviving original autographs because papyrus quickly wore out.

- LOTS of copies of the NT
  - There are over 24,000 partial/complete copies that date as far back as 150 A.D.
  - There are 5,664 cataloged Greek manuscripts.
  - There are over 18,000 ancient manuscripts in other languages.
  - The John Rylands fragment of the Gospel of John: Dated only 25 years after the original autograph. Compare this with the sayings of Buddha - compiled 500 years after his death!

- The NT has an astounding lack of textual corruption
  - A comparison of all the ancient copies will show ½ of 1% of the NT is in doubt (.05%).
  - The ½% in question has absolutely nothing to do with doctrinal or historical truths

- Comparing the New Testament to other works of History.
  - In comparison to the NT - the next closest ancient manuscript is Homers Iliad.
  - Fewer than 650 manuscripts (*NT has 24,000*)
  - The earliest manuscripts date 400 years after it was written (*NT is 25 years*).
  - There is between 40-60% variation between the manuscripts (*NT is .05%*)!

The following chart compares 9 ancient works of antiquity with the New Testament.

COMPARISON BETWEEN WORKS OF ANTIQUITY					
Author	**Book**	**Date**	**First Copy**	**Time Gap**	**# of Copies**
Homer	*Iliad*	800 B.C.	400 B.C.	400 Years	643
Herodotus	*History*	480 - 400 B.C.	900 A.D.	1,350 Years	8
Thucydides	*History*	460 - 400 B.C.	900 A.D.	1,300 Years	8
Plato		400 B.C.	900 A.D.	1,300 Years	7
Demosthenes		300 B.C.	1,100 A.D.	1,400 Years	200
Caesar	*Gallic Wars*	100 - 44 B.C.	900 A.D.	1,000 Years	10
Livy	*History Rome*	59 B.C.	4th Century	400	1
		-17 A.D.	10th Century	1,000 Years	19
Tacitus	*Annals*	100 A.D.	1,100 A.D.	1,000 Years	20
Pliny Secundus	*History*	61 A.D.	850 A.D.	750 Years	7
New Testament		50 - 100 A.D.	114 Fragments 200 Books 250 Most of NT	50 Years 100 Years 150 Years	5,366 Greek Only

- Quoting the Bible
  - The New Testament stands alone, beyond equivalence, in its volume of manuscripts, in their gap of time from the originals, as well least amount of variation in their text.
  - Even if we did not have this volume of ancient manuscripts for the New Testament, it has been estimated that there are over 86,000 early patristic (*church fathers*) quotations from the Bible in their letters to the churches and to one another. Interestingly, if all these letters were pieced together, there would only be 11 verses in the NT that would not be mentioned.

QUOTATIONS FROM THE EARLY CHURCH FATHERS						
Writer	**Gospel**	**Acts**	**Paul Epistles**	**Epistles**	**Revelation**	**Total**
Justin Martyr	268	10	43	6	268	595
Irenaues	1,038	194	499	23	65	1,819
Clement	1,107	44	1,127	207	11	2,496
Origen	9,231	349	7,778	399	165	17,922
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Grand Total	**19,458**	**1,352**	**14,035**	**870**	**929**	**36,644**

3. New Testament Apocrypha

- At least 50 false 'gospels' - as well many 'acts' and 'epistles'
  - The great number of these forged writings made it very important for the early church to establish the Canon of scripture.
  - It is said that Mohamed got many of his ideas of Christianity from these books.
  - They are also the roots of some of the errant dogmas of the Roman Catholic Church.
  - The book the 'Da Vinci Code' - is based on the 'Gospel of Judas'.

NOTES

1. Original Languages

- The Bible was written in 3 languages
  - Hebrew: Old Testament with a few exceptions.
  - Aramaic: (**Ezra 4:8-6:18; 7:12-26; Jeremiah 10:11; and Daniel 2:4-7:28**)
  - Greek: New Testament

- Alternate Languages:
  - Targums – Aramaic translation of the Old Testament (*written after the Babylonian captivity*).
  - Septuagint LXX – Greek translation of the Old Testament (*285-247 B.C. – Under Greek rule*).
  - Talmud – Hebrew commentaries on the OT / Mishna – Hebrew commentary on the Talmud.
  - Latin Vulgate – Revised 382-404 A.D. (*from the Old Latin – 2nd century A.D. – translated from the Septuagint*) by Jerome. This became the standard Bible for the church for until the reformation. (*The Catholic church used it up until the late 20th century*).
  - Vernaculars - The invention of the Gutenberg printing press in the mid-15th century further enhanced the availability and affordability of the Bible to the common man. When the Bible finally got into the common people's hands in their own languages, the Reformation in Europe resulted.

2. Translations of the Bible

- Styles of Translation:
  - Formal Equivalence (*Word for word*)
  - Dynamic Equivalence (*Thought for thought*)
  - Paraphrase (*Not translations but used for enrichment*)

- Comparison of Versions:
  - The comparison of versions is not about modern translations - but original texts!
  - Texus Receptus: Also called the majority text comes from the majority of the original texts. There are over 5,664 partial Greek

manuscripts of the Bible that have been discovered. The majority of these texts are in complete agreement.

- Alexandrian texts: Codex Sinaiticus and the Codex Vaticanus – Two of the oldest existing Greek texts. These were used to create the Westcott and Hort Greek text. Their text has become the most intellectually excepted text because the texts are some of the oldest manuscripts.

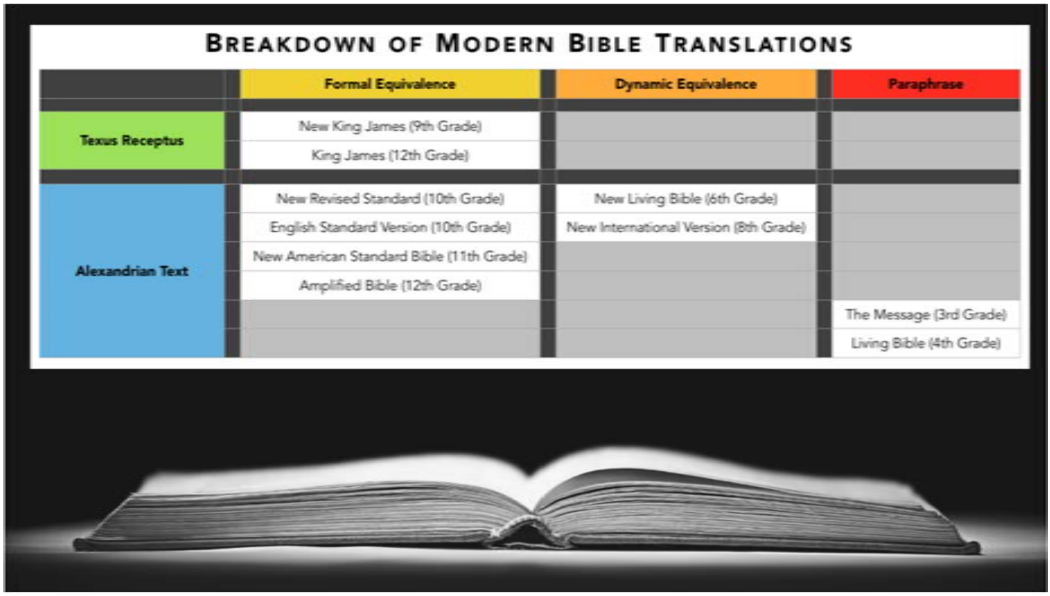
◉ Notable differences:

- The most notable changes occur in regard to the deity of Jesus Christ
- **I John 5:7-8** - "For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one." (*Texus Receptus*)
- **I John 5:7-8** – "There are three that testify: the Spirit and the water and the blood, and these three agree." (*Alexandrian texts*)
- **Revelation 5:9-10** – "They sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth." (*Texus Receptus*)
- **Revelation 5:9-10** – "They sang a new song: "You are worthy to take the scroll and to open its seals, because You were slain, and with Your blood You purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth." (*Alexandrian texts*)
- Theologians will argue that only 5 of the Greek manuscripts contain 'us' and 'we' in **Revelation 5:9-10**, and they are right. It would seem that 5 out of over 5,000 is far from a majority. What they fail to mention is that **Revelation 5:9-10** only occurs in 6 of the Greek manuscripts that we have. The only exception is in the Alexandrian manuscript - so 5 out of 6 original manuscripts agree with the Majority text!

◉ Which version to use:

- For studying: Formal Equivalence is important because it is closest to the original text. The Majority Text is considered by conservative scholars to be the most accurate Greek Text. Use multiple translations - many windows into the original text!

- For Devotions: any of the Translations will do just fine. The Paraphrase Bibles should be viewed as commentaries, not as translations.
- For Teaching: Easiest for people to understand.



NOTES

1. Overview of the Bible

- A divine book
  - 66 books - 1500 years - 40 authors - but only 1 message from the only true God!
  - Every book - every chapter - every word - even the spaces between the words! All are ordained by God - placed there by Him - as a message for us!
  - **Matthew 5:18** - "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."

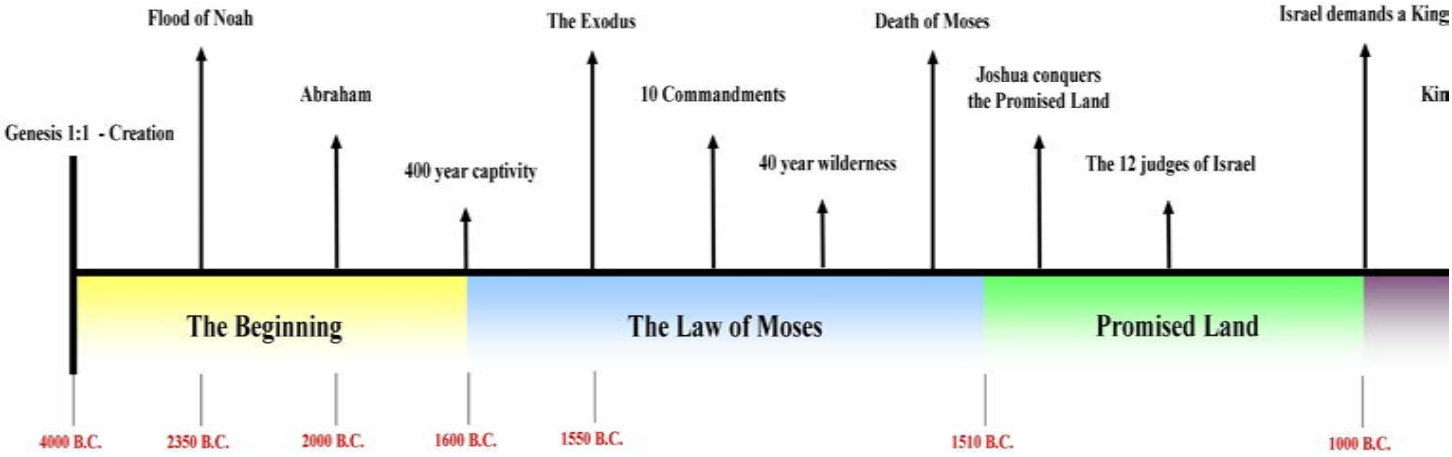
- An eternal book
  - God is not bound by time - He is outside of time - and sees the end from the beginning.
  - **Isaiah 46:9** - "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

- The Bible has one theme…
  - The Old Testament revolves around a single nation - Israel - God's chosen people.
  - The New Testament revolves around one person - God Almighty - Jesus Christ.
  - Man was lost in sin and judgment - our relationship/fellowship with God was broken.
  - God came to die for us - pay the price for our sin - to restore our fellowship with God!

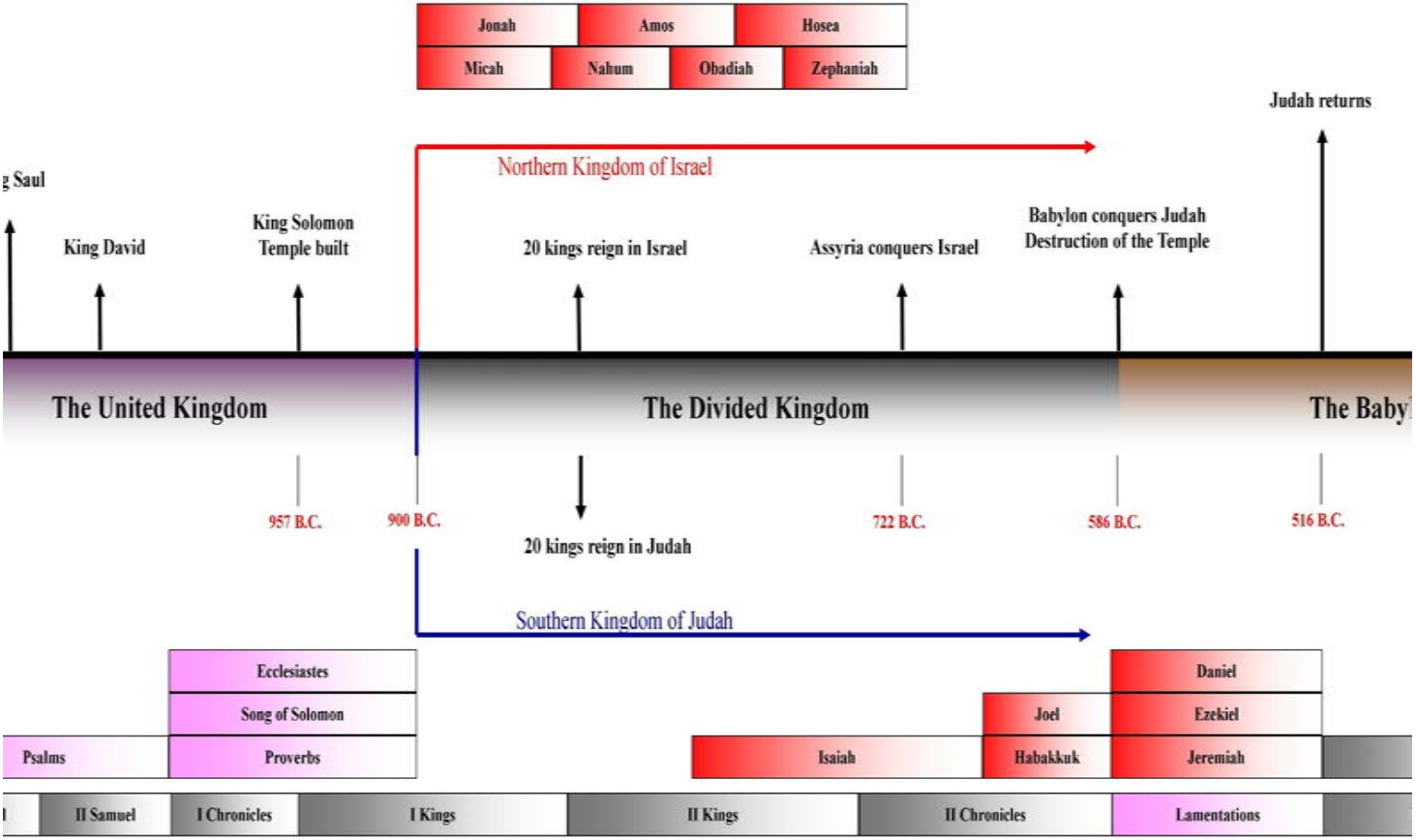
- A very Jewish book…
  - All of the Kings/Prophets/Apostles - even writers of the Bible were Jewish (*Luke, Job*)! Meaning it's important for us as students of the Word to understand Jewish culture.
  - Their customs - traditions - play a great deal into understanding God's Word!

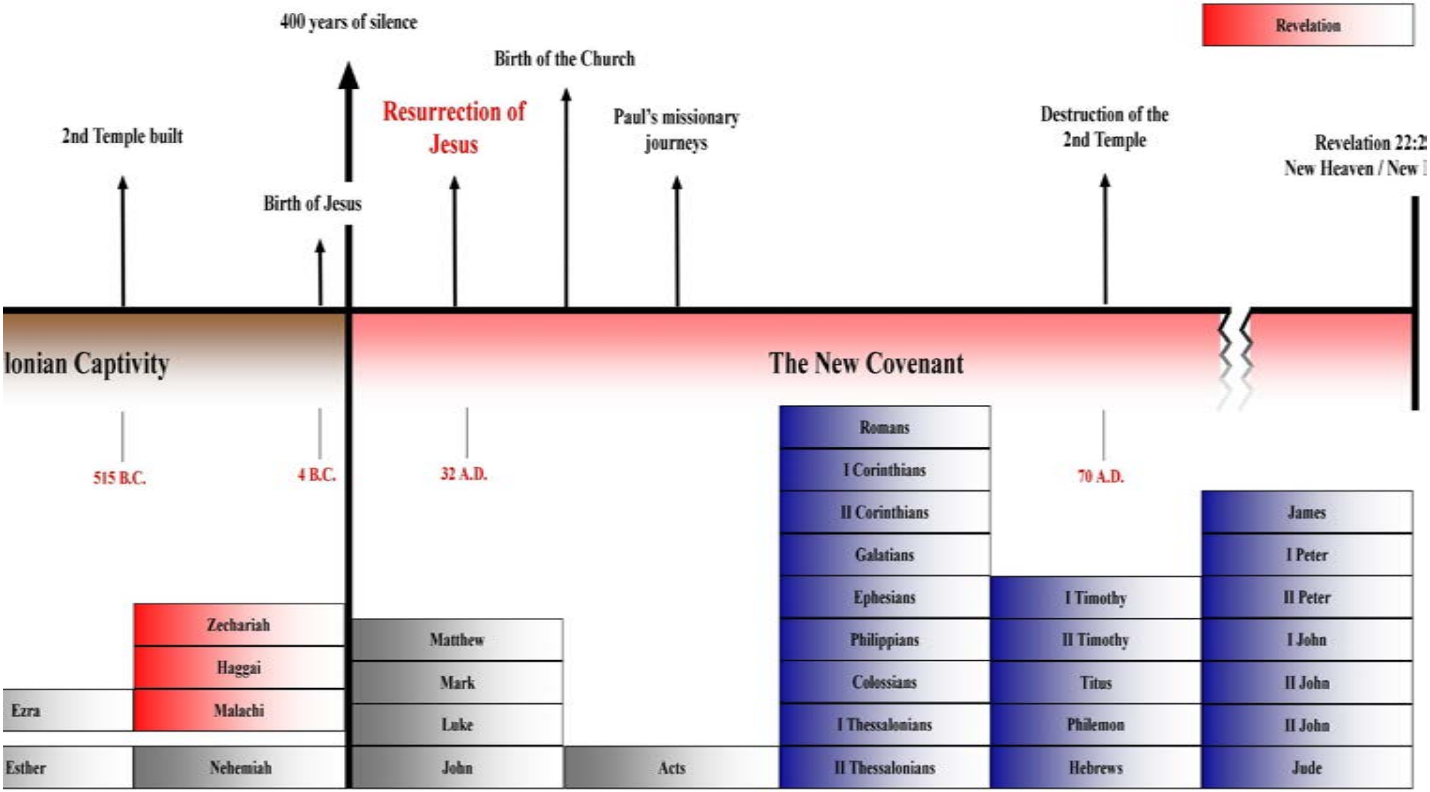
2. The Timeline of Biblical History

Bible Timeline






Jonah
Amos
Hosea
Micah
Nahum
Obadiah
Zephaniah
Judah returns
Northern Kingdom of Israel
g Saul
King David
King Solomon
Temple built
20 kings reign in Israel
Assyria conquers Israel
Babylon conquers Judah
Destruction of the Temple
The United Kingdom
The Divided Kingdom
The Baby
957 B.C.
900 B.C.
20 kings reign in Judah
722 B.C.
586 B.C.
516 B.C.
Southern Kingdom of Judah
Ecclesiastes
Song of Solomon
Psalms
Proverbs
Daniel
Joel
Ezekiel
Isaiah
Habakkuk
Jeremiah
II Samuel
I Chronicles
I Kings
II Kings
II Chronicles
Lamentations


400 years of silence
Revelation
Birth of the Church
Resurrection of Jesus
2nd Temple built
Paul's missionary journeys
Destruction of the 2nd Temple
Revelation 22:2
New Heaven / New
Birth of Jesus
lonian Captivity
The New Covenant
515 B.C.
4 B.C.
32 A.D.
70 A.D.
Romans
I Corinthians
II Corinthians
Galatians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
James
I Peter
II Peter
I John
II John
II John
Jude
I Timothy
II Timothy
Titus
Philemon
Hebrews
Zechariah
Haggai
Malachi
Nehemiah
Matthew
Mark
Luke
John
Ezra
Esther
Acts

- 6000 years of history…
  - 4000 B.C. - the ‘creation’ and the ‘fall of man’
  - 2350 B.C - The ‘flood of Noah’ - roughly 1650 years after creation (AC).
  - 2000 B.C. - ‘Abraham’ - God chooses a man through whom He will create His nation.
  - 1550 B.C. - The ‘Exodus’ of Israel from slavery in Egypt - 400 years after Abraham.
  - 1000 B.C. - The ‘dynasty of King David & King Solomon’ - 500 years after the Exodus.
  - 900 B.C. - The ‘divided kingdom’ - Israel goes into a state of civil war. For 350 years Israel was divided into the Northern and Southern Kingdom.
  - 722 B.C. - The Northern Kingdom was conquered by Assyria.
  - 586 B.C - The Southern Kingdom is conquered by Babylon - 70 year captivity.
  - 516 - 432 B.C. - Only the Southern Kingdom - Judah - return from captivity.
  - The ‘400 years of silence’ - between Malachi and Matthew - no prophet of God.
  - 4 B.C - 32 A.D - Birth of Jesus Christ - ministry - death - and resurrection.
  - 32 A.D. - Birth of the Church - the day of Pentecost - 50 days after the Resurrection.
  - 70 A.D - The destruction of Jerusalem - Israel is sent into exile…
  - May 14th, 1948 - Rebirth of Israel - Israel becomes a nation once again!

NOTES

1. Milk and Meat

- The Bible uses two terms to describe the teachings of the Bible
  - Milk – the basic foundational teachings of the Bible. Like a newborn baby – as a young believer – we need the 'milk' of the word. Much of what we learned in the Book of Acts was milk – simple teachings about Jesus!
  - **I Peter 2:2** - "…as newborn babes, desire the pure milk of the word, that you may grow thereby…"
  - You cannot give a newborn baby a big plate steak – they will choke. You give them milk – because it is easy to swallow and digest. When we first come to know the Lord - we are not going to understand much. There is a LOT about Jesus and the Word of God we do not yet comprehend.
  - Do not stay on the milk – move on to the meat. It is cute to bottle feed a young infant - no surprise when they mess their diapers. But when a 20-year-old adult is still on the 'bottle' - still wearing diapers - it is a tragedy - something has gone terribly wrong!
  - We should not stay babes - as we get into God's Word - we should grow. Growing in the Lord to a place where we can begin to teach others about Jesus!
  - **Hebrews 5:12** - "You've been Christians a long time, and you ought to be teaching others. Instead, you are like babies who drink only milk and cannot eat solid food."

- Meat – the more in depth teachings of the Bible
  - Like an adult – we no longer are satisfied by milk – we want meat.
  - **I Corinthians 3:2** – "I fed you with milk and not meat; for until now you were not able to receive it…"

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2. Styles of writing

- Division of the Bible
  - The Bible is broken up into two main sections – OT / NT
  - The Bible is further divided by 'Styles of writing'.
  - 4 main styles of writing in the Bible: History / Poetry / Prophecy / Doctrine.
  - The OT and NT are not organized Chronologically – they are laid out by these styles!
  - Old Testament: Doctrine – History – Poetry – Prophecy
  - New Testament: History – Doctrine – Prophecy

- Historical Books of the Bible:
  - There are 20 Historical books of the Bible.
  - OT: Genesis / Exodus / Numbers / Joshua / Judges / Ruth / I Samuel / II Samuel / I Kings / II Kings / I Chronicles / II Chronicles / Ezra / Nehemiah / Esther
  - NT: Matthew / Mark / Luke / John / Acts
  - Historical books tell the stories that took place throughout biblical history. Covering over 4000 years – from Creation to the birth of the church. Historical books are a very easy to understand – and easy to relate to - but you have to be careful because not everything in these books is doctrine.
  - By doctrine - 'Truths that are necessary for life and godliness in Jesus Christ'. In other words those truths that are necessary to live our lives for Jesus!
  - King Ahab wanted to buy a filed from Naboth – **I Kings 21.** Naboth refused to sell the field – so Ahab instead had him killed – took it anyways. Just because this story is in the Bible – does not make it how we are to live. Obviously if we want something – we cannot kill to take it – **Exodus 20:13.**
  - So the stories in the books of History must be read in the light of Bible doctrine!

- Poetic Books of the Bible:
  - There are 6 poetic books in the Bible – all in the OT.
  - Job / Psalms / Proverbs / Ecclesiastes / Song of Solomon / Lamentations
  - Poetry does not tell a story – it shares the emotions of the Bible. The Bible is not a textbook - God is not only interested in telling us about

Him. Books of poetry speak to our emotions - stimulate our imagination!

- We have to be careful because not everything in these books is doctrine!
- King David wrote more poetry than any other author in the Bible - but at times his poetry was written when he was hurting / or angry.
- **Psalms 58:6** – "Break their teeth in their mouth, O God!"
- The Bible here records the prayer of David – it is not telling us how to pray. Just because King David prayed for God to break his enemy's teeth - does not mean that we are to pray for God to break our enemy's teeth!

◉ Prophetic Books of the Bible:

- There are 17 prophetic books in the Bible.
- OT: Isaiah / Jeremiah / Ezekiel / Daniel / Hosea / Joel / Amos / Obadiah / Jonah / Micah / Nahum / Habakkuk / Zephaniah / Haggai / Zachariah / Malachi
- NT: Revelation
- The prophetic books are some of least know / least read books of the Bible. They can be confusing because they are tied up in the History of Israel. If you do not know the Books of History – the Books of Prophecy are confusing! The prophets were writing to rebellious nations – calling them to repentance!
- But you have to be careful because not everything in these books is doctrine. Often the prophets were told by God to do dramatic acts. The purpose was to get the attention of the people – call them back to God!
- **Ezekiel 4:12** – "Each day prepare your bread... While all the people are watching, bake it over a fire using dried human dung as fuel and then eat the bread."
- God told Ezekiel to make - 'poop' bread - does not mean we are to cook that way! Hosea was told to marry a prostitute / Isaiah walked naked for 3 years! But these are not a pattern for us to follow - they are not Bible doctrine!

◉ Doctrinal Books of the Bible:

- There are 24 Doctrinal books in the Bible – mostly in the NT.
- OT: Exodus (*second half*) / Leviticus / Deuteronomy
- NT: Romans / I Corinthians / II Corinthians / Galatians / Ephesians / Philippians / Colossians / I Thessalonians / II Thessalonians / I Timothy / II Timothy / Titus / Philemon / Hebrews / James / I Peter / II Peter / I John / II John / III John / Jude

- The Books of Doctrine are the most important books in the Bible. They establish the basis for our faith in Jesus Christ. They define our salvation and God's expectations for how to live our life in Christ!
- If we want to know the meaning of life - how to get to heaven. How God expects a Christian to live - how to live a life not dominated by sin. All of these and more are answered in the Books of Doctrine!

NOTES

Inductive Bible Study

"Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth." - **2 Timothy 2:15**

PREPARING TO STUDY

1. Prayer

- The Necessity of Prayer
  - Pray before you begin:
  - The Bible is not a book that is only intellectually comprehended. The smartest men the world has ever known have attempted to understand the Bible. Their greatest efforts have created the most heretical works.
  - e.g. – Seminaries that deny Jesus as the only way to get to heaven.

- Listening to the Holy Spirit:
  - It is not by mere intellect that we can rightly divide the Word of God – it is by His Spirit.
  - **John 14:26** – "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."
  - We pray so that it is the Lord who reveals the truth of His Word to us. You can have a teaching that has perfect exegesis (*breakdown of the Bible*) but Without the power of the Holy Spirit – the teaching will not change lives!

2. How many verses or chapters to teach

- How many verses / chapters should I teach:
  - The length of the passage you are going to teach depends on two factors:

- The amount of time that you have to teach:
  - If you teach for an hour – you can only cover so many verses. If there is translation – you have a little more than half your time. You will have to learn the pace that you teach at – practice!
  - It is wise not to talk too fast – a good even pace is easiest to follow.

- Who you are teaching:
  - The amount of verses you teach determines how in depth you can go. The more verses you cover – the less in depth you will go. The fewer verses that you teach the more in depth you can go. Both are good – they serve different purposes.
  - If you teach more verses – you give a broader view but less depth. If you teach fewer verses – you give more depth but less overview.
  - If you are teaching a young group of believers – teach more verses. They need a comprehensive overview of the Bible. If you are teaching a more mature group

of believers – go in depth. They should know the flow and big picture of the Bible giving you more freedom to go in depth with your study.
- I knew a pastor who when he first taught through the Bible he did so in 2 years. He was teaching at least 10 chapters a night! The second time from Genesis to Revelation took 5 years. The final time He took 15 years – 2 chapters a night. As the believers grew in the Lord he was able to go more in depth!

3. Read - Read again - then Read it again

- A simple point – read the passage that you are studying!
  - Not just once – but again, and again, and again, and then read it again. How many times should we read a passage? As many as it takes. It is not a bad idea to read a passage 30 or more times before we ever do anything else.
  - Each time that you read you can jot down things that the Lord speaks to you!

4. Outline - The main divisions of the passage

- What is an outline:
  - The breakdown or of the divisions/sections that occur in a passage / chapter / or book of the Bible.
  - To find the outline of a passage you begin by examining the text very carefully. The purpose is to break the text down according to the ideas that are being presented. It is important to isolate each idea the text presents to understand the text as a whole more clearly.
- Read the text carefully several times
  - Go through the text looking for the ideas being presented – find where each thought begins and ends. Note the divisions / breaks in the text.
  - They are can be found in:
  - Change in idea
  - Change in doctrine
  - Change in scene (*geography*)
  - Change in main character
  - Change in time
  - Paragraph breaks (*these are great for marking sections in the text*)
  - Chapter marks (*note: these do not always mark a division in the text*)

- Example - Psalms 1 Outline (*3 sections*)
  - In the following example we look at Psalm 1. There are three sections to Psalm 1 defined by:
  - Two Characters:
    - The blessed man – mentioned 5 times in verses 1-2 (*in various forms*)
    - The ungodly man – mentioned 3 times in verses 3-6
  - Three ideas:
    - What the blessed man does not do – vs. 1
    - What the blessed man does do – vs. 2
    - The results of the ungodly man's life – vs. 3-6

OUTLINE OF PSALM 1

- Vs. 1 – What the blessed man does not do
  - Walk (ungodly) / Stand (sinners) / Sit (scornful)
- Vs. 2-3 – The actions and results of the man who is blessed
  - Vs. 2 – What the Godly man does do
    - Delights in the law of the Lord / Meditates on it day and night
  - Vs. 3 – The result of the Godly man's life
    - Like a tree by water / fruit in season / whatever he does prospers
- Vs. 4-6 – The results of the ungodly man
  - Like Chaff / shall not stand / the ungodly perish

NOTES

5. Theme - The main idea of the passage

- Definition of Theme:
  - The Theme in the context of studying and teaching the Bible can be defined as the central thought or idea of a given passage or book and / or the purpose for which the text was written. There may be may ideas or concepts presented in a given passage but we can find the Theme of a passage by noting:
  - What idea or concept is repeated and / or referred to most often.
  - What word or phrase is repeated most frequently.
  - What truth is the focus of the text.
  - The ideas or concepts that are presented in a given passage will most often either directly contain the Theme of the passage – or act as a support (*reinforce / further define*) the Theme of the passage.

- Putting the passage together:
  - As you read through the Text you will note many ideas in passage. Most of the ideas should point to the Theme of the passage.
  - The example of a PUZZLE: The passage is like a puzzle – many pieces that come together to give you a whole picture. You typically find the Theme (*overall picture*) of the passage when it all comes together. To find the Theme - Outline the passage. As you Outline the passage - you see the borders of the puzzle. Break down the passage (*OIA – more on this in the next section*). Like a puzzle that has many pieces – you fill in your teachings with observations, interpretations, and applications. Once you get enough into place you you begin to see the big picture of the passage – the Theme!
  - The example of a HOUSE: Think of a house. You lay the foundation – the verses that you are covering. You build the walls on that foundation - Outline of the passage. You fill in those walls with OIA. The theme is the roof – if you miss this your study is incomplete. The roof – the final touch – brings it all together!
  - People will not remember everything you say, but they tend to remember the Theme!
  - Not every chapter / section will necessarily have only one Theme. Remember that chapter marks are not divinely inspired – only helpful. It can happen that you end up with 2 or 3 major themes! The more verses you cover you will likely find multiple themes. You can find Themes from the Bible to individual books to chapters to sections.
  - This Bible has a theme: The separation of men from God because of sin, and the plan of God to restore men through His death burial and resurrection on the cross.
  - Each book has a theme: e.g. - Acts "the formation of the early church."
  - Each chapter has a theme: e.g. - Psalms 1 "How to be a Blessed man."
  - Each section (*verse or cluster of verses*) can have a theme!

6. Major Themes of the Bible:

- Theme on a grander scale:
  - By understanding Major Themes of the Bible we are provided with guidelines for our interpretation. When we begin to interpret the Bible – if we understand

Major Themes of the Bible – we have borders / boundaries that keep our interpretation of a passage in context with the overriding truths of the Bible. Even if we are not prefect in our interpretation of a passage – we can be confident that we are consistent with overriding Themes of the Bible.

- All about Jesus:
  - Jesus is the focus and central theme of all Scripture:
  - **Luke 24:44-45** – "Then He said to them, 'These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.' And He opened their understanding, that they might comprehend the Scriptures."
  - **John 5:39-40** - "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life."

  - Jesus from Genesis to Revelation:
  - **Genesis 3:21 –** "Also for Adam and his wife the LORD God made tunics of skin, and clothed them."
  - **Exodus 12:13** – "Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt."
  - **John 1:29** – "The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"
  - **Revelation 5:6** – "I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain…"

  - Jesus is the key to fruit in the Christian walk:
  - **John 15:4** - "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 'I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.'"
  - **John 15:16** - "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain…"

  - Jesus is the power of the Resurrection:
  - **Romans 6:4** – "Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."
  - **Ephesians 1:17-20** – "That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places…"

- **Philippians 3:10** - "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death…"

- Jesus is our all in all:
- **Romans 11:36** – "For of Him and through Him and to Him are all things, to whom be glory forever. Amen."
- **Colossians 2:10** – "And you are complete in Him, who is the head of all principality and power."
- **Colossians 3:11** – "Where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all."
- **Revelation 22:13** - "I am the Alpha and the Omega, the Beginning and the End, the First and the Last."

◉ The ministering work of the Holy Spirit:
- The Holy Spirit opens our understanding of the Scriptures:
- **John 14:26** - "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."

- The Holy Spirit is our resource for fruitfulness and obedience:
- **Ezekiel 36:27** - "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them."
- **Galatians 5:16** – "I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh."
- **Zechariah 4:6** - "Not by might nor by power, but by My Spirit,' Says the LORD of hosts."

- The Holy Spirit comes to testifies of Jesus Christ:
- **John 16:7** - "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you."
- **John 16:14** – "He will glorify Me, for He will take of what is Mine and declare it to you."

◉ The triune nature of God
- The Father – Son – Holy Spirit – three persons – one God!
- The Bible teaches it – that does not mean that we have a complete understanding of three in one.
- **I Corinthians 2:14** – "But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."
- **Isaiah 55:8-9** - "For My thoughts are not your thoughts, Nor are your ways My ways," says the LORD. For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts."
- **Romans 11:33** – "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

- New Testament References on the trinity and deity of Jesus:
- **Matthew 3:16-17** – "When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."
- **Matthew 28:19** - "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
- **John 1:1-3** – "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made."
- **John 14:16-18** - "And I will pray the Father, and He will give you another Helper…"
- **Hebrews 1:8** – "But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom."
- **II Corinthians 13:14** – "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen."

◉ The grace of God:
- To build us up:
  - **Acts 20:32** - "So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified."
- For obedience:
  - **Romans 1:5** – "Through Him we have received grace and apostleship for obedience to the faith among all nations for His name…"
- To cause us to stand:
  - **Romans 5:1-2** – "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God."
- To enable us to give thanks:
  - **II Corinthians 4:15** – "For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God."
- To strengthen us:
  - **II Timothy 2:1** – "You therefore, my son, be strong in the grace that is in Christ Jesus."
- To enable us to serve God acceptably:
  - **Hebrews 12:28** – "Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear."
- To establish our heart in sound doctrine:
  - **Hebrews 13:9** – "Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace…"
- To teach us to be sanctified:
  - **Titus 2:11-13** – "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should

live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ…"

- For the humble…
  - **I Peter 5:5-7** – "Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble." Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you."
  - **James 4:6** – "But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."
- The hindrance of the work of grace:
  - **Romans 6:1** – "What shall we say then? Shall we continue in sin that grace may abound?"
  - **Galatians 5:4** – "You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."

◉ The New covenant:

- The purpose of the Law:
- **James 2: 10** – "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."
- **Romans 4:20-24** – "Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin."
- **Galatians 2:21** - "I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."
- **Romans 7:7** – "What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.'"
- **Galatians 3:24** – "Therefore the law was our tutor to bring us to Christ, that we might be justified by faith."

- New Covenant vs. the Old Covenant:
- Where the Old Covenant given to Moses told us what we must do to stand righteous before God / The New Covenant gives us the gift of what God has done to give us righteousness.
- **Jeremiah 31:31-34** - "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."
- **Mathew 26:28** - "For this is My blood of the new covenant, which is shed for many for the remission of sins."
- **II Corinthians 3:5** – "Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God who also made us

sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, how will the ministry of the Spirit not be more glorious?"

- **Hebrews 8:13** – "In that He says, 'A new covenant,' He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."
- **Hebrews 8:6-7** – "But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second."

◉ The importance of Love:

- **Leviticus 19:18** – "You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD."
- **Mathew 22:36-38** – "'Teacher, which is the great commandment in the law?' Jesus said to him, 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets.'"
- **John 13:34-35** - "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another."
- **I Corinthians 13:1** – "Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal."
- **I Corinthians 13:13** – "And now abide faith, hope, love, these three; but the greatest of these is love."
- **Galatians 5:22** – "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness…"
- **I John 4:7-8** – "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love."

NOTES

1. Inductive verses Deductive

- Two ways to study:
  - There are two ways to teach the Bible – Inductive and Deductive. Deductive – is more commonly called TOPICAL teaching. Inductive – is more commonly called verse-by-verse teaching.
  - We are going to learn to study the Bible verse by verse – chapter by chapter – book by book for two reasons.

- Learn the Bible in context:
  - When a someone teaches a TOPICAL Bible study - they pick out a few verses from throughout the Bible. The danger is you do not know the CONTEXT of those verses. It is easy to change the meaning of a single verse when taken out of CONTEXT. Most errors in Bible interpretation come from taking a verse out of CONTEXT.
  - Satan quoted **Psalm 91:11-12** when he tempted him to leap from the Temple. **Luke 4:10-11** - "He shall give His angels charge over you, to keep you… In their hands they shall bear you up, lest you dash your foot against a stone." Note – never in Psalm 91 does it say to jump off of tall buildings - CONTEXT Which is why Jesus countered – you shall NOT temp the Lord – **Deuteronomy 6:16**.
  - One of the most important concepts in understanding the Bible is CONTEXT. Understanding a verse in the context of the other verses before and after. The context within the chapter / within the book / within the whole Bible. That is why we study the whole Bible - teachings chapter by chapter. We learn the Bible in CONTEXT – having an accurate understanding of Gods Word!

- The whole counsel of God...
  - If someone only teaches TOPICALLY / or certain books - we miss out on the whole counsel. Pastors will tend to teach on certain topics they LIKE and overlook ones they DISLIKE. When was the last time you heard a teaching from Obadiah or Habakkuk! But every part of the Bible is Gods inspired Word - all of it is necessary. By teaching through the whole Bible - book by book - chapter by chapter. We learn ALL of the Word - and we focus on the topics God deems important!
  - **Acts 20:27** – "For I have not shunned to declare to you the whole counsel of God."

- Both the Old and New Testament:
  - The NT sits on the foundation and history of the OT – and is essential to unveiling its truths! If there is any doubt on how important the OT is – the NT lets us know. The New Testament included approximately 250 express Old Testament quotations. If we include indirect or partial quotations - the number jumps to more than 1000! The quotes come from every book of the Old Testament – with the exception of Obadiah!

2. Observation

- What does the text say?
  - Are we paying attention to what God is saying in the text? Observation is asking questions as we read carefully through a passage of Scripture. The questions are formed around the following words; who, what, when, where, why and how.

- How do we prepare our hearts for this text?
  - Before you begin studying the Bible: Pray. Submit to the leading of the Holy Spirit. Expect by faith for the Lord to minister to you as you study and meditate on His Word.

- Suggestions on Observing the Text:
  - Pay close attention to what you read because it is God who is communicating.
  - Read the Bible passage "fresh", as if you had never read it before.
  - Read – reread – then read it again (some pastors read a passage up to 60 times before they teach).
  - Observe the text carefully one word at a time, substitute words to give meaning and freshness. e.g. - Romans 8:28 – "And we know [Not; think, suppose, doubt, guess, hope] that all [Not - most, a few, some, many] things work together for good to those who love God, to those who are the called according to His purpose."
  - Look at the text from a different perspective each time you read, noticing all the people, places and events in the text.
  - Notice any repeated words or phrases in the text. This is VERY important – often this will point to the Theme of the passage.
  - Notice the context as it relates to the verse, chapter, book and the whole of Scripture.
  - Read the text in different translations or paraphrases.
  - Meditate and pray through the text.

- Ask the following questions as you read through the text:
  - "Who" - wrote it? Who said it? Who are the major characters? Who are the people mentioned? To whom is the author speaking? About whom is he speaking?
  - "What" - are the main events? What are the major ideas? What are the major teachings? What are these people like? What does he talk about the most? What is his purpose in saying that?
  - "When" was it written? When did this event take place? When will it happen? When did he say it? When did he do it?
  - "Where" was this done? Where was this said? Where will it happen?
  - "Why" was there a need for this to be written? Why was this mentioned? Why was so much or so little space devoted to this particular event or teaching? Why was this reference mentioned? Why should they do such and such?
  - "How" is it done? How did it happen?

NOTES

3. Interpretation:

- Theological terms relating to Interpretation:
  - Hermeneutics - Principles and methods in which teachers interpret the Bible. Many hermeneutical principles are utilized in the IBS method of studying the Bible.
  - We cannot interpret the Bible by just abiding by the IBS or certain hermeneutical "laws". If we are not continually coming to the Lord to illuminate the text, Biblical hermeneutics can lead to dead, man made "letter of the law" formulas for interpretation. If the Holy Spirit is not involved with the interpretation process, all we have is powerless and lifeless human scholarship.
  - Exegesis - Coming from the Greek word meaning "out of". Letting the Biblical text speak for itself as we pull out the truths from the context.
  - Homiletics - The oral presentation of a Biblical text in the form of a meaningful sermon.

- What does the text mean?
  - Answer your "Observations": Who, What, When, Where, Why, How.
  - Look Up Difficult Words in a Good Bible Dictionary. e.g. – Vines Bible Dictionary / Strong's concordance.
  - Look up the passage in an interlinear Bible and Lexicon (original language – Hebrew / Greek).
  - Restate the Passage in Your Own Words.
  - Context – one of the most important concepts in Bible interpretation. Most errors in Bible interpretation (even ones that led to heresy) come from taking a passage or verse out of context. Interpreting the passage in context denotes interpreting the verse or passage in light of (or in relation to) its surrounding verses or passage.
  - The interpretation of a verse or passage must agree with the Bible: Within the specific passage you are studying / within the chapter / within the specific book / within the whole of Scripture; Old and New Testaments.

- Interpretation Considerations:
  - Interpret the passage "literally" – do not read into the text. The golden rule of Bible interpretation whenever possible take the passage literally.
  - A literal interpretation of the text is one where the text says what it means – there is no second or hidden meaning behind the words.
  - Interpret the passage figuratively (*meaning there is an alternate meaning to the word/concepts*) only when told to do so, or if the literal meaning is absurd or immoral.
  - Always consider the Biblical, historical, geographical, and cultural context of the text.
  - Read "around" the text. Discover the context of the verses before and after your text.
  - Consider the author's reason (*human and Holy Spirit*) for writing a particular book or passage.
  - Avoid making assumptions from the text.

- The interpretation of the Bible is not reading our subjective thoughts into the text, but God's objective truth being brought to light from the text itself.
- When interpreting a passage, understand that there is only one interpretation, however there may be a variety of appropriate applications.
- If we miss the proper interpretation of the text, we may also miss the appropriate application.

◉ Pitfalls in Bible interpretation
- Coming to the text with a preconceived mindset of what the text means because of past familiarity with the particular verse or passage.
- Misreading the text:e.g. - **John 14:6** - "I am the way…" not "I am a way…"
- Distorting the text: e.g. - **John 1:1** - "and the Word was God" not "…and the Word was a god"
- Contradicting the text: e.g. - **Galatians 5:19** Assuming that fornication does not really mean "fornication"
- Limiting interpretation because of Biblical culture: e.g. - **I Corinthians 8** - Offering meat to idols is still relevant today. Some cultures still do offer meat to idols. Even if you are in a culture where this in not the case, there are modern relevant equivalences: e.g. - As a church can you take money won from gambling?
- Relativism: Choosing what Biblical truths you think are relevant for us today. The gifts?
- Subjectivism: It may not be the correct interpretation, but it's true for me it's true.Intellectual pride: I Corinthians 8:1, "Knowledge puffs up…" and "pride goes before the fall"
- Arguing or stating dogmatically issues in which the Bible is silent or obscure.
- Not knowing that the italicized words in your Bible text were added for clarification.
- Not knowing that the chapter and verse numbers were added later for clarification.
- Not thinking that Bible interpretation is labor intensive.
- Trying to force your interpretation on the text.
- Trying to force Scripture into chronological order. e.g. - Genesis 2 gives the details of Genesis 1.
- Not knowing our own personal limitations in interpreting the text. It's ok to say, "I don't know".
- Not acknowledging that even some of the greatest commentators in the body of Christ have major disagreements on the interpretation of some passages.
- Not considering "progressive revelation" between the New and Old Testaments. Progressive revelation refers to the fulfilling of further revelation of Old Testament laws or traditions by New Testament truths or doctrines. e.g. – the Sabbath was requires on the OT (Exodus 20:10)– now Jesus is our Sabbath (Colossians 2:16-17). e.g. - eating pork was forbidden in the OT but is allowed in the NT (I Timothy 4:3).

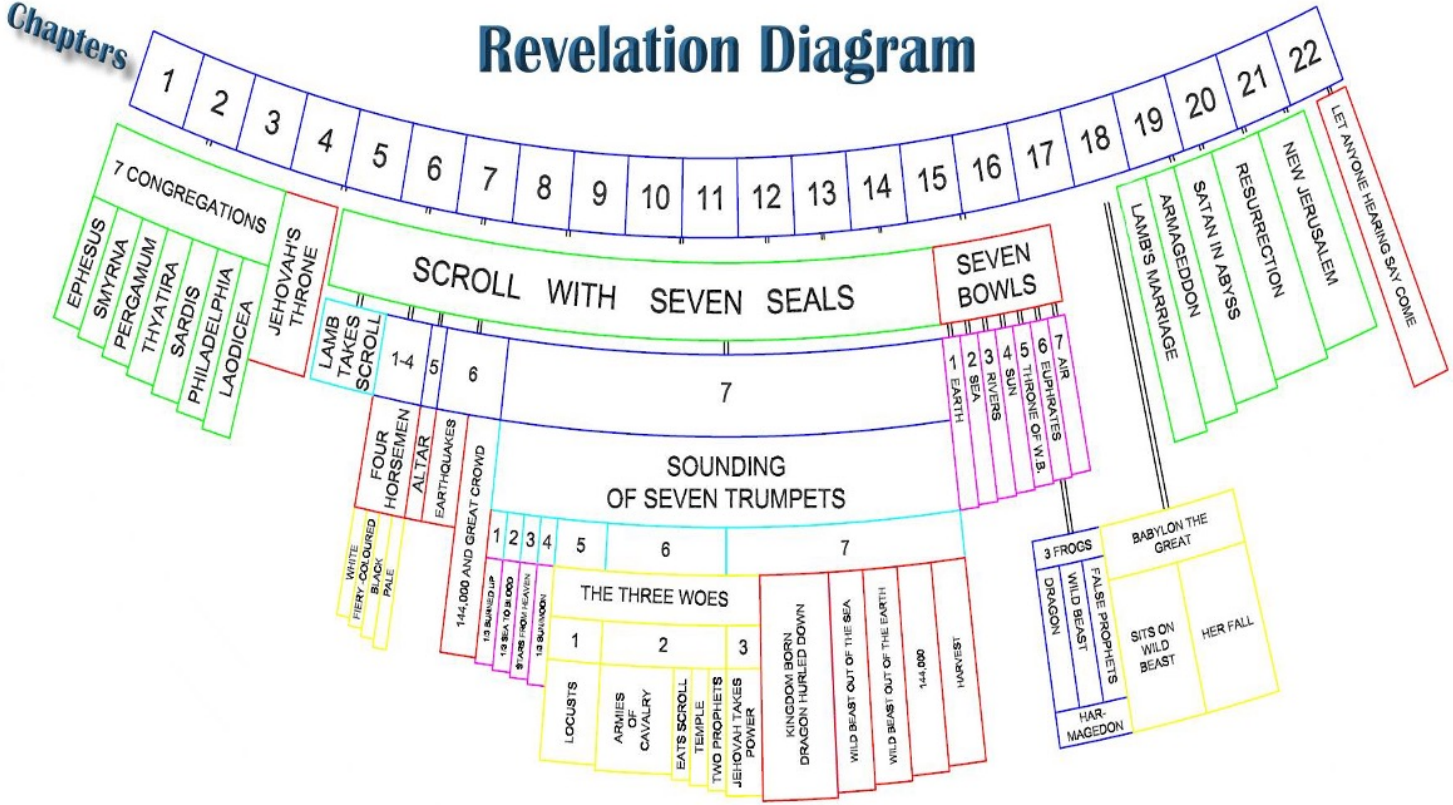
◉ Prophetic Books of the Bible:
- Brief Description: Prophecy - Greek; "to speak before" or "to speak forth the mind and counsel of God." In the Word of God we observe prophecy in two

different but similar categories. Prophecy that is the forth telling or proclaiming the Word of God. **I Corinthians 14:3** – "He who prophesies speaks edification and exhortation and comfort to men." Prophecy that is proclaimed as the foretelling of future and last days events. A prophecy can be given to the prophet by direct revelation, dreams and/or visions.

- Prophetic books: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi, Revelation
- The importance of Prophecy: Biblical scholars state that as much as one third of the Bible was prophetic when written. Understanding prophecy can protect and warn believers about cults and false prophets. Every cult can be observed as having erroneous views about Biblical eschatology and prophecy. e.g. - The 144,000 and the Jehovah Witnesses. By misinterpreting the prophecy in **Revelation 7:4** (*of the 12 tribes – named by name – of the children of Israel*).
- Knowing that Jesus could come at any time keeps believers pure in their conduct and accountable for their actions. The hope of Jesus' soon return to set up His kingdom has been a great comfort for believers throughout the centuries who experience tribulation, persecution and/or martyrdom.
- Throughout history, revivals have usually been accompanied by the study of prophecy.
- Some helps to consider when observing or interpreting prophesy. When the prophets spoke, they could refer to any of the following:
    - A present or near fulfillment. e.g. - Jesus in **Matthew 24:2** – predicts the destruction of the Temple. The destruction of Herod's temple in 70 AD.
    - A future fulfillment – Prophecies concerning: e.g. - The 1st coming of Christ, looking forward to Jesus' birth, death, resurrection and ascension. e.g. - "Eschatology" (the study of last days events); the Rapture, Great Tribulation, Second Coming, Millennial Kingdom, and New Jerusalem.
    - A twofold fulfillment; prophecy being fulfilled in two separate time periods. e.g. - The following verse in Isaiah illustrates the 1st and 2nd comings of Christ, 700 years before Jesus' birth. e.g. - **Isaiah 9:6** – "For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."
- When interpreting prophecy, use the literal interpretation unless the text indicates the passage is symbolic. For example the Statue in **Daniel 2** and the four beasts in **Daniel 7** are symbolic.
- Remember that when a prophet refers to a future event, he does not always use the future tense, which indicates that there is probably also an immediate and future context. e.g. - **Isaiah 7:14** - "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."
- In prophecy as well as any passage of Scripture, remember the historical context.

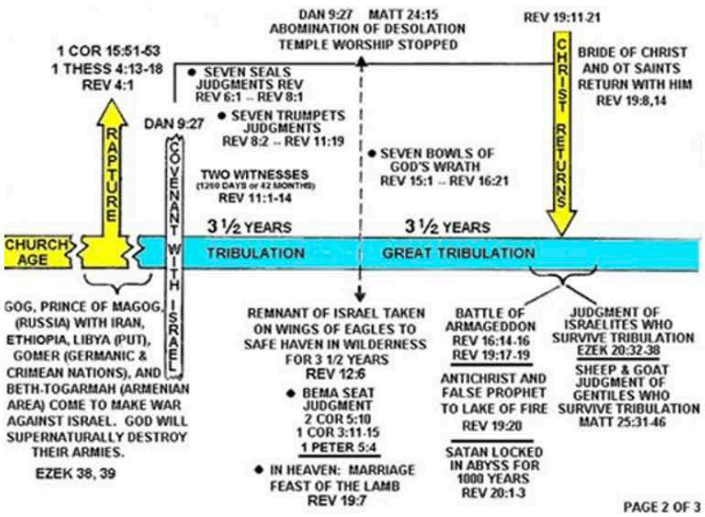
- In the following example we see the relevance of God's command to give the land of Israel a Sabbath every 7 years. Jeremiah's prophecy against the Land. Daniel's understanding of the God's command and Jeremiah's prophecy. **II Chronicles 36:21** – "…to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years." **Daniel 9:2** – "…in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem."
- Remember that the meaning of specific prophecies could not always be understood by the prophet or those in which it was addressed. For example, the prophecies in the book of Daniel were sealed until the end times. **Daniel 12:8-9** – "Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?" And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end."

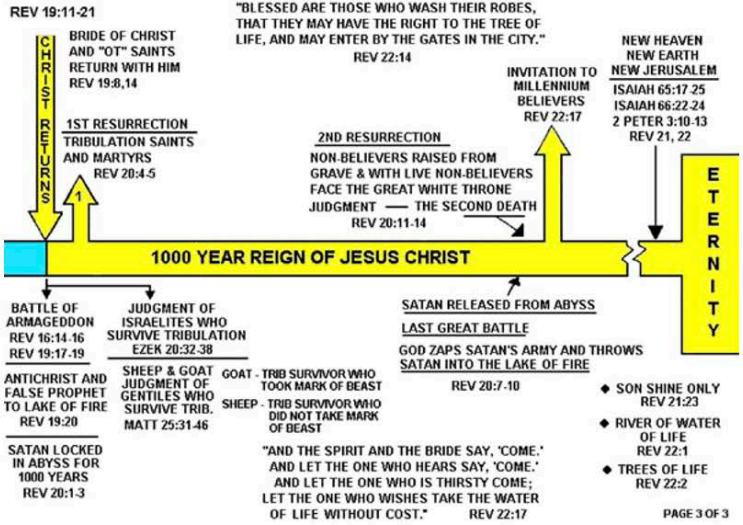
◉ Eschatology
- "The study of 'last day's events.'" Eschatology can refer to the rapture, the Great Tribulation, Jesus' second coming, the millennial kingdom and/or New Jerusalem. Many Christians do not like to study or discuss eschatology or prophecy because they do not see the relevance in their own lives. Eschatology however, must not be neglected because it points to the reality that Jesus is coming soon.
- When addressing the subject of eschatology, it is helpful to use the book of Revelation and chapter 9 in the book of the Daniel as time lines to put prophetic events in a chronological order. e.g. - For example, we find in **Revelation 1:19** a natural outline for the book.
  - **Revelation 1:19** - "Write the things which you have seen, and the things which are, and the things which will take place after this."
  - **Revelation 1:10-20** - "Write the things which you have seen,"
  - **Revelation 2-3** - "And the things which are"
  - **Revelation 4-22** - "And the things which will take place after this"
- **Daniel 9:24-27** is a timeline for the Jews and Jerusalem in the last day's prophetic events. **Daniel 9:24** - "Seventy weeks are determined for your people and for your holy city: To finish the transgression / To make an end of sins / To make reconciliation for iniquity / To bring in everlasting righteousness / To seal up vision and prophesy / And to anoint the Most Holy. March 14th, 445 BC - the command by Artaxerxes or Nehemiah to rebuild the wall in troublous times. 483 years later – 173,880 days – Jesus comes into Jerusalem!
- **Luke 19:37-42** "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, Saying, If you had known, even you, at least in this thy day, the things which belong unto thy peace! but now they are hid from your eyes."


Chapters
Revelation Diagram
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
7 CONGREGATIONS
EPHESUS
SMYRNA
PERGAMUM
THYATIRA
SARDIS
PHILADELPHIA
LAODICEA
JEHOVAH'S THRONE
SCROLL WITH SEVEN SEALS
LAMB TAKES SCROLL
1-4
5
6
7
FOUR HORSEMEN
ALTAR
EARTHQUAKES
144,000 AND GREAT CROWD
WHITE
FIERY -COLOURED
BLACK
PALE
SOUNDING OF SEVEN TRUMPETS
1
2
3
4
5
6
7
1/3 BURNED UP
1/3 SEA TO BLOOD
STARS FROM HEAVEN
1/3 SUN/MOON
THE THREE WOES
1
2
3
LOCUSTS
ARMIES OF CAVALRY
EATS SCROLL
TEMPLE
TWO PROPHETS
JEHOVAH TAKES POWER
KINGDOM BORN
DRAGON HURLED DOWN
WILD BEAST OUT OF THE SEA
WILD BEAST OUT OF THE EARTH
144,000
HARVEST
SEVEN BOWLS
1 EARTH
2 SEA
3 RIVERS
4 SUN
5 THRONE OF W.B.
6 EUPHRATES
7 AIR
3 FROGS
DRAGON
WILD BEAST
FALSE PROPHETS
HAR-MAGEDON
BABYLON THE GREAT
SITS ON WILD BEAST
HER FALL
LAMB'S MARRIAGE
ARMAGEDDON
SATAN IN ABYSS
RESURRECTION
NEW JERUSALEM
LET ANYONE HEARING SAY COME

- What day was it? April 6th, 32 AD. It was the 4 days before the Passover - and the cross!

TIMELINE OF THE GREAT TRIBULATION/ MILLENNIAL REIGN





- Note the timeline for the 7 years of tribulation / Millennial reign of Jesus Christ.
- Note: Eschatology and last day's events are not allegorical fables, or science fiction novels, but facts based on absolute truth. Do not try to explain it away or think eschatology is far fetched. All who have rejected the literal interpretation of the Bible (including Bible prophecy) have been embarrassed at its' proven reliability and accuracy. No archeological discovery or study in ancient history has contradicted any Biblical text. These finds have only validated the reliability of the Word of God. In a day that the church should be watching, waiting and warning, it is asleep; May God open our eyes to the eminent return of Jesus Christ. **II Peter 3:3** – "…knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

NOTES

- Significant Words
  - Noticing significant words: Take note of significant words – they will help you in your interpretation of the passage / section you are studying. By noticing contrasting / comparing / conditional / etc. words you will have a greater understanding of the flow and meaning of the passage.
  - Contrast: unlikeness between things compared - If you find a contrasting word – that means there are two different ideas that the Bible is comparing.
    - Much more - **Romans 5:15**
    - But - **Ephesians 2:4**
    - Even though - **II Corinthians 4:16**
    - Yet - **Romans 8:37**
    - Although - **James 3:4**
    - Then - **Romans 8:8**
    - Otherwise - R**omans 11:6**
    - Nevertheless - **Luke 5:5;22:42**
    - However - **Acts 4:4**
  - Comparison: likeness between things - If you find a comparing word – that means there are two similar ideas that the Bible is relating.
    - Just as - **Romans 6:4**
    - So also - **I Corinthians 15:48**
    - Too - **Acts 17:6**
    - Also - **II Corinthians 1:5**
    - As - **I Peter 2:5**
    - Likewise - **Romans 6:11**
    - And - **Galatians 4:23**
    - Like - **Revelation 1:14**
  - Correlatives: a shared relationship - If you find a correlating word – that means there are two ideas that the Bible is stating as similar to each other.
    - So - **Romans 5:21**
    - So also - **Matthew 24:37**
    - For as - **I Thessalonians 5:2-3**
    - Reason: purpose, cause, explanation or excuse - If you find a reasoning word – that means that the Bible is telling you why something occurs.
    - That - **II Corinthians 1:9**
    - Because - **John 20:29**
    - Because of - **Hebrews 3:19**
    - For this reason - **Hebrews 9:15**
    - For this purpose - **I John 3:8**
    - For - **Titus 2:11**
  - Result: consequences of an action or event - If you find a resulting word – that means that the Bible is giving you the result of an action.
    - Therefore - **Romans 5:1**
    - So then - **Romans 8:8**
    - Thus - **I Thessalonians 4:17**
    - Then - **Acts 2:38**

- Condition: a state of being or existence, state of affairs circumstances - If you find a conditional word – that means the Bible is giving you the cause and effect of a given action.
  - If…then - **Exodus 19:5**
  - But if – **Galatians 5:18**
  - If - **Colossians 3:1**
- Temporal or time connectors: time related to this present world - If you find a time relating word – that means Bible is giving you the timing of an event or action.
  - Since - **Hebrews 4:1**
  - Until - **Galatians 4:19**
  - When - **Colossians 3:4**
  - Before - **Colossians 1:17**
  - After - **Romans 3:11**
  - While - **Romans 5:8**
  - Now - **Matthew 6:30**
- Geographical connectors: - If you find a geographical word – that means the Bible is giving you the relative geography of an event.
  - Where - **Colossians 3:1**
  - There - **Matthew 18:20**

◉ Repeated words
- As you study your Bible, you will find that there will be many repeated words, phrases and themes. This is because God wants to emphasize important concepts. Do you realize that there are only a few major themes in the Bible, but that God illustrates them in a variety of ways. Notice how many different ways God communicates the reality of walking in the Spirit; e.g. abiding in the vine, entering into His rest, growing in grace, walking by faith, living off the resources of our resurrected Lord and being ministers of the new covenant. Why does God communicate this way? He knows that in order for us to learn deep, new spiritual concepts, we must be taught from many different perspectives over and over again. This is the reason that God gives us four similar accounts of Jesus' life and ministry in the gospels.
- Repeated words are very important in Bible interpretation. The Holy Spirit does not stutter – if He repeats a word or concept that means that it is a very important word of concept. Take special note of these repeated words or concepts – they will often point you to the main ideas of a passage.
- The book of Judges is a good example of God recording the victories and failures of the Children of Israel to make a point that would be etched in our minds. We see that at least seven times Israel goes through what is called by commentators "the cycle of sin". The cycle is as follows:
  - The Children of Israel sin.
  - God judges them and raises up a nation to put them into bondage.
  - The people cry out to the Lord in their misery.
  - God is moved with compassion and raises up a deliverer, called a judge.
  - The judge by the Holy Spirit, organizes an army and is victorious over the enemy nation.
  - The result of the victory is peace for Israel.

- The judge dies and the people return to their sin.
- In the book of Acts, Paul's conversion is stated three different times. (Acts 9, 22 and 26)
- In the book of Galatians, Paul, wanting to state an emphatic point about going back to legalism, repeats a heavy warning. **Galatians 1:8-9** – "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed." In this example we see a concept repeated to add emphasis to its truth.
- At times simple words will be repeated for added emphasis. **Genesis 12:1-3** – "Now the LORD had said to Abram: "Get out of your country, From your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed." In this example we see the focus on what God will do.
- Many phrases are repeated for impact:
  - Genesis 1 – "And God saw that it was good…"
  - Revelation 2-3 – "He who has an ear, let him hear what the Spirit says …"
  - Genesis 6:9 - "Noah, Noah"
  - Genesis 22:11 - "Abraham, Abraham"
  - Exodus 3:4 - "Moses, Moses"
  - I Samuel 3:10 - "Samuel, Samuel"
  - Acts 9:4 - "Saul, Saul"

◉ Typology
- TYPOLOGIES: A God ordained OT person, place, thing or event (type or shadow) which share a common relationship and becomes a NT reality. Types mostly center on God's plan of redemption through the OT and point to the person of Christ in the New Testament.
- Adam was a type of Christ. **Romans 5:14** – "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."
- The nation of Israel was an example for our Christian walk. **I Corinthians 10:6,11** – "Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come."
- The tabernacle was a pattern (type) of heaven. **Hebrews 8:5** – "Who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."
- The word "type" can also be understood by words like "model," "shadow," "resemblance," "illustration," "likeness," and "foreshadowing." There are many different ways that commentators and Bible scholars have viewed typologies in the past. There are many different views on the use of types in Bible interpretation:
  - Some avoid the subject of types altogether.

- Others believe that types exist, but limited to specific Bible references.
- Others seem to classify types as anything the imagination can think up that bears even the slightest resemblance to anything else.
- We believe that the Bible is overflowing with types, but in Biblical interpretation and teaching we believe that we must have firm Biblical support to substantiate a given type. Some safe criteria for this understanding of a type includes the following:
- There needs to be some obvious Scriptural resemblance between the type and its fulfillment.
- Types must have a corresponding New Testament reference or they are considered a symbol.

- Types of Christ in the Old Testament…
  - Stated Type – Adam - **Romans 5:12-14 - I Corinthians 15:21-22**
  - Stated Type – Melchizedek - **Genesis 14:18; Psalm 110:4; Hebrews 6:20-7:28**
  - Stated Type – Moses - **Deuteronomy 18:18; Acts 3:22-26, Hebrews 3:2**
  - Stated Type – Jonah - **Matthew 12:39-41**
  - Stated Type – David – **Ezekiel 37:24; Luke 1:32, Jeremiah 23:5-6**
  - Stated Type – Solomon - **II Samuel 7:12-16; Matthew 12:42**
  - Stated Type - The Seed - **Genesis 3:15; Galatians 3:16**
  - Stated Type - The Rock in the wilderness – **I Corinthians 10:4**
- Other Old Testament Types:
  - The tabernacle (shadow of heaven) – **Hebrews 8:2-5**
  - The Word of God (sword of the spirit) – **Ephesians 6:17, Hebrews 4:12**
  - Offerings and sacrifices (Perfect sacrifice) - **Hebrews 9:13-14**
  - Blood (new covenant) – **Matthew 26:28, Hebrews 9:22, 10:4**
  - Lamb of God (Jesus) - **John 1:29, Acts 8:32-35, Revelation 5:6**
  - The law (a tutor) - **Galatians 3:24**
  - The veil (the wall between God and man) - **Hebrews 10:20**
  - The temple (the dwelling place of God) – **Isaiah 6, John 2:19-21**
  - Egypt- "house of bondage" (the world) – **Exodus 13:3**
  - Desert (testing trials) – **Deuteronomy 8:2, Matthew 4:1-11**
  - Water (the Word) – **Ephesians 5:26**
  - Promise land (new covenant of rest) - **Hebrews 4:8-9**
  - The flesh (striving) – **Galatians 4:23-31**
  - Mt. Sinai (the law and old covenant of bondage) – **Galatians 4:24-25**
  - Baptism (believer's death and resurrection in Christ) – **Romans 6:3-4**
  - Circumcision (cutting away the flesh of the heart) – **Deuteronomy 10:16, Colossians 2:11**
  - Manna (God's provision for man) – **Exodus 16:7, John 6:32-35**
  - Leaven (sin, legalism and false doctrine) - **Exodus 12:15; Leviticus 2:11, Matthew 13:33**
  - Jerusalem and Mt. Zion (heaven) – **Psalms 2:6, Galatians 4:26**

- Shadows
  - A shadow is very similar to a type with one notable exception. A shadow has no direct NT reference to validate it. You should always use reservations when dealing with shadows, as they are far easier to misinterpret than types.
  - Shadow - Isaac as a type of Christ - **Genesis 22**
  - Shadow - Scarlet Thread as a type of Christ - **Joshua 2:18-19**
  - Shadow - Joseph as a type of Christ - **Genesis 37-45; Acts 7:9-14**

- Theophany and Christophany
  - Are Old Testament appearances of God or Jesus Christ on Earth.
  - Melchizedek – **Genesis 14:18**
  - Commander of the army of the Lord - **Joshua 5:14**
  - The Son of God - **Daniel 3:5**
  - The Lord visits Abraham – **Genesis 18:1**
  - The Lord appears to Moses – **Exodus 33:21-23**

- SYMBOLS
  - Objects and things that can represent something else without respect to time. **Revelation 1:20** - "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches." In the example we see that the lamp stands symbolically represent the Church.
    - Symbols use similes - q figure of speech likening one thing to another by the use of the words like, or as.
    - **Revelation 1:14** – "His head and hair were white like wool, as white as snow, and His eyes like a flame of fire…"
    - **Matthew 23:27** - "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness."
  - Symbols as metaphors - A figure of speech in which one thing is spoken of as if it were another.
    - **John 15:5** - "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."
    - **Matthew 5:13** – "You are the salt of the earth…"
    - **Matthew 5:14** - "You are the light of the world."
  - Possible symbolism of numbers used throughout the Bible
    - 1 - Unity, the first and last, beginning
    - 2 - Division, difference & enmity, the 2nd day- void
    - 3 - Divine perfection, the Trinity
    - 5 – Grace
    - 6 - Secular or human perfection
    - 7 - Spiritual perfection, completion
    - 8 - Starting over, back to the beginning, revival
    - 9 - Finality & judgment
    - 10 - Perfection of divine order; i.e. commandments
    - 11 - Disorder, disorganization, imperfection

    - 12 - Perfection of divine government; i.e. apostles
    - 13 - Rebellion, apostasy, corruption, revolution
    - 40 - Probation, trial, and chastisement
    - 70 - Perfect spiritual order is emphasis
    - 666 - Emphatic expression of "6", the trinity of human perfection, human pride, independence from God and antichrist.
- Possible symbolism of colors and metals used throughout the Bible
    - Blue – Heaven - Exodus 24:10
    - Purple - Royalty, King of Kings - Judges 8:26
    - White - Purity, sinlessness – Revelation 6:11, 19:8
    - Red - Blood, redemption - Isaiah1:18
    - Gold - Kingship, Holy and just
    - Silver - Atonement for our sins, redeemer
    - Brass – Judgment
    - Iron – Strength
- Warning: Extreme typology leads to allegorizing. An allegory is the search for secondary and hidden meanings without regard to the primary and obvious meaning of the Biblical text. Allegories are based on subjective interpretation found in one's imagination, where types focus on the objective understanding of historical Biblical truth. When interpretation becomes allegorical, the interpreter becomes the authority for inspiration over the Word itself.
- **II Peter 1:20-21** – "Knowing this first, that no prophecy of Scripture is of any private interpretation for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

NOTES

- Correlation:
  - The greatest tool we have to interpret the Bible is the Bible - Therefore, to fully interpret a verse or passage of Scripture, we must understand how one Biblical text correlates (or cross-references) with other Biblical texts. Cross Referencing or the "Correlation" of Scripture is used to better interpret a passage using the "whole of Scripture" to determine its Biblical context and precise meaning.
  - Remember the rule of Bible interpretation: "the best commentary on the Bible is the Bible." In fact, "correlation" is the way the Holy Spirit has chosen to help interpret the New Testament. There is literally hundreds of correlating Old Testament passages written to bring greater interpretation to the New Testament.
  - When correlation is not a part of our Biblical interpretation, we can create false doctrine that can be contrary to other sections of Scriptures. This is where virtually every cult has gone astray. **Acts 20:27** - "For I have not shunned to declare to you the whole counsel of God."
  - When studying the Bible there are at least four ways in which "correlation" can be implemented.
    - To Harmonize the Scriptures- Comparing the same event utilizing one or more correlating Biblical references.
    - To discover the meaning and message of a particular Biblical word or truth. (i.e. the scarlet thread of redemption, grace, peace, propitiation etc.)
    - To See the Bridge between the Old Testaments shadows and New Testament substance.
    - Find the Biblical Context by Correlating the Whole of Scripture - Use "Cross-references" to Give Context, Illuminate, Clarify, Confirm, Support, Validate and Correlate with the Whole of Scripture.
  - Things to consider when correlating or cross-referencing Biblical text
    - Remember, the Word of God is inerrant and never contradicts itself.
    - Cross-reference: The best commentary on the Bible is the Bible.
    - Do not make doctrine on obscure verses in Scripture.
    - Illustrate New Testament concepts with Old Testament teachings.
    - The law of "first mention" states that there is great significance in the first time a word or theology is used in the Bible - e.g. "Love" - **Genesis 22:2**
    - Jesus and the NT writers correlated scriptures from the original Hebrew as well as the Greek Septuagint (*First OT translation other than Hebrew*).
    - Realize that some OT verses that correlate with the NT can be difficult to spot, for example - in regard to selecting another apostle to take Judas' place - Peter quotes from **Psalms 69:25** and **109:8** in **Acts 1:20**, but the quotes can be difficult to notice without Peter's introduction, "Scripture had to be fulfilled" and "written in the Book of Psalms". Even with this is can be difficult to cross reference exactly which verse Peter is quoting from.

- Context – Context – Context!
  - Just a reminder – make sure you keep your interpretation in Context.
  - Interpreting the passage in context denotes interpreting the verse or passage in light of (*or in relation to*) its surrounding verses or passage. The interpretation of a verse or passage must agree with the Bible:

- Within the specific passage you are studying / Within the chapter / Within the specific book / Within the whole of Scripture; Old and New Testaments.
- e.g. - Jesus is there if there are two or more? – "For where two or three are gathered together in My name, I am there in the midst of them…"
- **Matthew 18:15-20** - "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them." (Single paragraph in the Greek)
- Note that the very commonly used phrase "where two or more are gathered" – in its context – refers to Jesus being there to condone the removal of a unrepentant believer from the church. A very different interpretation from the common use of the phrase.

NOTES

4. Application

- How does the text apply to me personally?
  - The "Application" is the result of prayerful observation and careful interpretation. The application of Biblical truths comes with applying God's vast spiritual resources to our feeble human weaknesses and besetting sins. Admitting human weakness and surrendering the self-life gives God the opportunity to impart His heavenly resources. We find these resources in the person of Jesus Christ who desires to give to all that will come to Him by faith.
  - **Hebrews 4:16** – "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."
  - **Romans 5:2** – "…through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God."
  - **Matthew 11:28-29** - "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls."
  - **Zechariah 4:6** – "So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts."
  - **John 15:5 -** "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."
  - **John 7:37** – "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink.'"

- Appeal to Holy Spirit for teaching - **I Corinthians 2:9-16** – "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." It is only by a work of the Spirit that you are able to properly and powerfully apply God's Word.

- Apply the main point to your life, like:
  - Is there an example - I/We should follow?
  - Is there a sin - I/We should forsake?
  - Is there an error - I/We should avoid?
  - Is there a promise - I/We should claim?
  - Is there a command - I/We should obey?

- Questions to ask yourself.
  - What do I plan to do about it?
  - What difference will this make in my life?
  - What specific plans can I make in my life?
  - What will I do?
  - How will I do it?

- Some key thoughts for applying the text to your life:
  - Observation and interpretation are the hearing of God's Word, where "application" is the embracing of God's truth and the "doing" of God's Word and will. If the text is not being applied to one's life personally, then observation and interpretation are in vain.

- Application involves standing on Biblical promises by faith and then applying them to our lives personally.
- Scriptural promises can be related to all people throughout all generations. (*remember context*).
- Where there is only one interpretation of a passage there can be many applications.
- Apply the text to your own life before applying it to others.

◉ Substitutes for Application:
- We substitute interpretation (Biblical knowledge) for application. Knowledge about God over experiencing God - **I Corinthians 8:1** – "Knowledge puffs up, but love edifies."
- Our flesh would rather observe, interpret or correlate than apply the text.
- We substitute temporary superficial emotional obedience for substantive heart and life-change.
- We don't receive the application because we have convinced ourselves that we are already obedient in a particular area.
- We think that we can produce spiritual change by our disciplined human effort.
- We think that our sincere promises to God can change our character.
- We substitute rationalization for repentance.
- We excuse areas of sin where there should be repentance.
- We stay away from the light of God's Word and Spirit which convicts.
- We compare ourselves with those who are worse than we are.
- We blame others for our sin and failures.

◉ The Use of Illustrations:
- Illustrations are concrete life experiences that are used to make understandable, abstract truths. Use illustrations to make connections for yourselves and others while teaching.
- Illustrations are used to enhance, explain, and illuminate the Biblical text.
- Illustrations should never upstage the Bible text.
- When possible, illustrate a NT reality with an OT example
- When possible, illustrate an OT story with a NT reality

NOTES

"REVIEW 1 - ORIGINS OF THE BIBLE"

1. Present and define 3 facts that prove that the Bible is the inspirited Word of God.

2. What does canon mean?

3. When was the Old Testament first canonized? By whom? How do we know that it is correct? (2 examples)

4. Why do we not include the Old Testament Apocrypha in out Bibles? (give at least 3 reasons)

5. When was the New Testament first canonized? By whom? How do we know that it is correct?

6. Give three proofs that were used to "discover" which books belonged in the Canon of the New Testament.

7. How many languages is the Bible written in – what are they?

8. How accurate is the New Testament we have today compared to other works of antiquity? (3 examples)

9. What are they two methods of Bible interpretation – which is better and why?

10. Which is the best version of the Bible – why?

"REVIEW 2 - STEPS TO STUDYING"

1. What verse is the most important verse to remember as we study to teach the Bible? Why?

2. Explain the following and place them in the order you would use them…
   - Theme
   - Amount of verses/chapters (list the two deciding factors)
   - Prayer
   - Which version (why?)
   - Outline
   - Read the passage
   - Observation / Interpretation / Application

3. If you are teaching a new group of believers – how many verses or chapters should you teach? Why?

4. How many times should you read through a passage before you being to break it down? Why?

5. Explain what a biblical outline is.

6. How do you know where to find divisors or breaks in the text? (give 4 examples)

7. Define word Theme in the context of studying the Bible.

8. Why is it important to know the main Themes of the Bible?

9. What is the Theme of the whole Bible? What effect should that have on our teaching?

10. Name 5 of 7 the Central Themes of the Bible we discussed

"REVIEW 3 - INDUCTIVE BIBLE STUDY"

1. What is the difference between Inductive and Deductive? Which is better? Why?

2. Is it important to teach the whole Bible? Why?

3. Define each of the following and explain how they are used in studying the Bible:
   - Observation
   - Interpretation
   - Cross reference
   - Repeated word
   - Type
   - Shadow
   - Symbols
   - Application
   - Illustration

4. Give 3 Suggestions, considerations, or pitfalls on each of the following:
   - Observation
   - Interpretation
   - Application
   - Cross Referencing

5. What are the 4 styles of writing in scripture – can they all be used for doctrine – why or why not

6. Why is context so important – give examples

"Practice 1 - Psalm 1"

I. THEME: _____

II. OUTLINE:

1. Vs._____ _____ 2. Vs._____ _____
3. Vs._____ _____ 4. Vs._____ _____
5. Vs._____ _____ 6. Vs._____ _____
7. Vs._____ _____ 8. Vs._____ _____

III. IOA:

OBSERVATION	INTERPRETATION	APPLICATION

"Practice 2 - Mark 4:1-20"

I. THEME: _____

II. OUTLINE:

1. Vs._____ _____ 2. Vs._____ _____
3. Vs._____ _____ 4. Vs._____ _____
5. Vs._____ _____ 6. Vs._____ _____
7. Vs._____ _____ 8. Vs._____ _____

I. IOA:

OBSERVATION	INTERPRETATION	APPLICATION

"Practice 3 - Isaiah 53:1-12"

I. THEME: _____

II. OUTLINE:

1. Vs._____ _____ 2. Vs._____ _____
3. Vs._____ _____ 4. Vs._____ _____
5. Vs._____ _____ 6. Vs._____ _____
7. Vs._____ _____ 8. Vs._____ _____

III. IOA:

OBSERVATION	INTERPRETATION	APPLICATION

"Practice 4 - I Samuel 17:1-58"

I. THEME: _____

II. OUTLINE:

1. Vs._____ _____ 2. Vs._____ _____
3. Vs._____ _____ 4. Vs._____ _____
5. Vs._____ _____ 6. Vs._____ _____
7. Vs._____ _____ 8. Vs._____ _____

III. IOA:

OBSERVATION	INTERPRETATION	APPLICATION

"Practice 5 - Ephesians 1:3-14"

I. THEME: _____

II. OUTLINE:

1. Vs._____ _____ 2. Vs._____ _____
3. Vs._____ _____ 4. Vs._____ _____
5. Vs._____ _____ 6. Vs._____ _____
7. Vs._____ _____ 8. Vs._____ _____

II. IOA:

OBSERVATION	INTERPRETATION	APPLICATION

1. The fundamentals of Preparation

- How do I know if I am called to be a teacher…
  - Open your Bible and begin to share – does anyone listen? Are others blessed when you teach – the fruit of a gift of teaching is blessed people.
  - Can you not teach? If you do not enjoy sharing the Word then perhaps you are not a teacher. A teacher should be like Jeremiah. J**eremiah 20:9** – "Then I said, 'I will not make mention of Him, nor speak anymore in His name.' But His word was in my heart like a burning fire shut up in my bones; I was weary of holding it back, indeed I could not." (NKJV / NRSV)
  - Its not that you have to teach – you cannot hold back from teaching. It's not that you always want to teach – but if you do not teach the desire burns within you.

- I do not think that I am adequate to teach.
  - That's good – you're not! Fortunately it's not about you – its about the work of the Holy Spirit through you. **John 14:26** – "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." Commit this to memory – it is why you are qualified.

- How long should I study
  - A good Bible Study does not happen by accident. Set aside an adequate amount of time to prepare for your teaching. As a general rule of thumb you can count on 5-8 hours for an hour teaching. The more prepared you are – the more effective the message will be.
  - **I Timothy 2:15** – "Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth."
  - **I Corinthians 15:10** – "But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me."
  - Remember this though – you can study for hours/days but if it not from the Holy Spirit. It is always a good idea to pray before you begin. If the Lord is not the one doing the work – then it is in vain. Our words don't change lives – it's the work of the Holy Spirit through the Word. God promises too bless His Word!

- How do I put my notes together
  - There is no right or wrong way to construct your notes. Are you comfortable with computers – then use a computer to takes notes. Are you more comfortable with pen and paper – then use them. Do you like to make bullets to remind you of your points – that's great. Do you want to write down your whole sermon word for word – OK. Note: if you write down word for word – do not read your notes
  - Use your notes to work from – you will lose everyone if you just read.
  - If you like to use colors – that no problem. e.g. – put your cross-references in blue for easy recognition. e.g. – put application in red – just as a visual reference

- You will find that you form a style over time – one that is easiest for you

- How long should a sermon last
  - The heart can receive what the seat can't handle. Most people cannot receive much more than a hours worth of teaching. They get fidgety / distracted / fall asleep / have to go to the bathroom.
  - If you are teaching a special group (*training class, etc.*) you can go longer.
  - Be sensitive to the group that you are teaching. Often they have worked hard all day / they need to spend time with their family.

- Timing
  - Its not a good to have 10 minutes left in your teaching and you are on page 2/6 in your notes. You need to learn how much material you can cover in the allotted time. You also need to learn to pace yourself so that you teach the whole message.
  - The only real way to learn this is practice – It can be good to do a "dry run" to test out your message before you actually do the teaching.

- It was terrible
  - So, you discovered that you are not the world's most eloquent speaker. The best teacher I know failed as in ministry for 17 years before God did a work. You are not going to be a gifted speaker or orator over night – it takes time!
  - Much the same as a worship leader who God has called, but must learn guitar. You may very well be called to be a teacher, but you must learn to teach.
  - The way you learn is through practice and experience!

2. The Fundamentals of Presentation

- Be natural
  - The most important thing to remember in presentation is to be you. The best way to teach is by just being yourself. God has given you a personality – let Him shine through it.
  - Teaching is no different than having a intimate discussion with a good friend. The only difference is that there are 10 – 100 – 1000 people listening to you.
  - Do not be concerned if you are uncomfortable at first. You are going to make a fool of yourself – accept that. The less you are concerned about what people think the better you will be.

- The 3 "P's" of preaching
  - Pitch:
    - Voice flux
    - Talk in your voice – Don't use the "Holy Spirit" voice.
    - Use pitch to accent a point. Shy away from mono-tone
  - Punch:
    - When driving and point home, or climax.
    - Elevate your voice to draw the audience into an important point
    - Don't punch all the time, sounds like your yelling.

- Pause:
  - Stop teaching - not for long – just a few seconds.
  - It lets the people think about what was just said. It will re-gather their attention.
  - It will allow you to gather your thoughts

- Movement / Quirks
  - No hands in pockets.
  - Don't fiddle with stuff (*ears, nose, eyes*).
  - Getting a drink- don't break up the flow of the message by talking a drink – wait until people are turning to a cross-reference.
  - Be sensitive to things that can cause your hearers to be distracted.
  - At the same time – know that everyone has quirks, they are part of who you are

- Reading peoples faces
  - Do not stare at your notes the whole time you are speaking. You need to engage those you are teaching – make eye contact.
  - Do not look at only one person – they will get a complex.
  - Keep your eyes moving – scan the audience – observe their reactions. Is everyone falling asleep – are they yawning – do they look distracted. One person no big deal, but if it is everybody, then something needs to change.

- Speak like you mean it
  - Talk like you are speaking about your favorite restaurant, your favorite dish. Like the first time you met your wife. If you are not convinces and convicted by what you teach – they will not be!
  - If you teach with indifference – they will receive it with indifference.
  - If you teach with passion – they will be passionate about what you say.

- Know your audience
  - How you present your message varies greatly depending on your audience.
  - You do not share with kids the way you do adults.
  - Same Truth – different levels of comprehension.

- Interactive Bible Studies
  - Avoid the rabbit trails - open-ended questions. It is important to keep the study on focus. It is easy when you allow interaction to have people run off on unrelated (*sometimes un-Biblical*) topics. You can help avoid these by not asking general questions. Ask specific questions that keep you audience on target. e.g. – Don't ask: "What do you think about that?" or "What does this mean to you?
  - Ask Specific questions: Ask questions that lead those you are teaching to a desired conclusion. It is good to ask questions by the inductive method OIA – e.g. – "Who was on the cross?" – "Why was He on the cross?" – "Why is it important to me that He was on the cross?" Remember that you are steering the boat – where are you leading them?

- Know when to move on: Its great when people ask questions, you want interaction, their thinking. While its good to answer the questions you get – don't let it take over the study. Keep everyone moving along with the text.
- Don't major in the minors:cDoctrines to die for – everyone is not always going to agree with you. As long as it is not a fundamental truth – move on – agree to disagree.

NOTES

INTRODUCTION…

- **Why learn Greek…**
  - Greek is an inflected language. That means that word order within the sentence is irrelevant. The value of a word in a sentence is based on its conjugation (the form of the word).
    - e.g. - If I said, "the Boy is ugly and the Girl is pretty" – it means that the Boy is ugly and the girl is pretty. The reason that ugly (an adjective) belongs to boy (noun) is because of the order of the words in the sentence. If I changed the word order I would change the meaning of the sentence.
    - But in Greek word order is not important. If I said, "the boy (masculine noun) is ugly (feminine adjective) and the girl (feminine noun) is pretty (masculine adjective)" – it means the boy is pretty and the girl is ugly. Word order is not important – conjugation gives the values of the words.
    - For our purposes we are not concerned about HOW the words are conjugated (they are conjugated by changing the form of the words) because we have tools that will tell us how each word in the sentence is conjugated.
    - Greek also has a vocabulary of over 5 million words. What that means is that there is an almost guaranteed loss in any translation (English for example only has 250,000 words). No other language has enough vocabulary to keep up with Greek. By learning how to look at the original words behind our translations we are able to pull back the veil and see the original meaning.

- **A few terms to get you started:**
  - Interlinear Bible – two translations of the Bible
  - Lexicon – Dictionary
  - Strong's Numbers:
    List of every word used (in Greek and Hebrew) in the Old and New Testaments – organized by original language alphabetically. Most of your modern original language tools are based on these numbers.

THE GREEK ALPHABET

- **Know how to read Greek…**
  - We have included the Greek alphabet with its pronunciation
  - It is not required that you will be able to read Greek - at least not in this short overview
  - Although good to know – you can bypass the need to read Greek through the use of Strong's Numbers and reference tools that we will show you later in the lesson.



BASIC GRAMMAR…

- **OBSERVING DIFFERENT PARTS OF SPEECH THROUGH THE WORD:**

  - Before we begin to break down the Greek language let's review some basic grammar…

  - **Proper Nouns** - A specific name for a particular person, titles or place.
    - **Isaiah 9:6** – "For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called **Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."**

  - **Pronouns** - A word used to substitute for a noun. Look carefully at Bible characters and the different names for God, the Holy Spirit, and Jesus Christ. (i.e. - I, He, Him, We, Us, Our, etc.)
    - **Gen 1:26** – "Then God said, "Let **Us** make man in **Our** image, according to **Our** likeness…"
    - **II Samuel 7:14** - "**I** will be **his** Father, and **he** shall be **My** son."

  - **Verbs –** Action words of which can end in either "ed" or "ing". Spend time observing the verb tenses; is it past, present or future tense usage?
    - **Romans 8:30** – "Moreover whom He **predestined,** these He also **called**; whom He called, these He also **justified**; and whom He justified, these He also **glorified**."
    - **John 7:37** – "On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone **thirsts**, let him **come** to Me and **drink."**

  - **Adverbs**- Modifies verbs in a verse, usually ending in "ly".
    - **Ephesians 3:20** – "Now to Him who is able to do **exceedingly abundantly** above all that we ask or think, according to the power that works in us…"

  - **Adjectives** – Note words in the text that describes or modifies a noun.
    - **I Peter 2:9** - "But you are a **chosen** generation, a **royal** priesthood, a **holy** nation, His own **special** people, that you may proclaim the praises of Him who called you out of darkness into His **marvelous** light…"

  - **Prepositions -** Directional words. Use in relation to an object – in / out / over / under / through.
    - **John 14:17 -** "…the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells **with** you and will be **in** you."

GREEK VERBS …

- There are **13 words** that you will need to memorize in order to break down Greek verbs.
  - Tense – Present / Aorist / Perfect / Imperfect / Future / Pluperfect
  - Voice – Active / Middle / Passive
  - Mood – Indicative / Imperative / Subjunctive / Optative

- The benefit to understanding the breakdown of Greek verbs is enormous. Greek is a very descriptive language and many of its nuances are lost in translations!
  - Tense – reveals when the action of the Verb takes place
  - Voice – reveals who is performing the action of the Verb
  - Mood – revels whether the Verb is a command / fact / unknown outcome / desire

TENSE	ACTION	EXAMPLE and EXPLANATION
PRESENT	**CONTINUOUS ACTION HABITUAL ACTION OFTEN REFLECTS A LIFESTYLE**	**I Peter 1:5 – "**who are protected (**PPP**) by the power of God through faith for a salvation ready to be revealed in the last time." **PPP: P***resent Tense*, **P***assive Voice*, **P***articiple* From Peter's use of **PRESENT TENSE** one can see that in context (see also discussion of "context") he is referring to born again ones, describing them as those who are "continually being protected by the power (dunamis) of God". God's protection of His children isn't fickle, present one day and absent the next. You can see how even the most basic understanding of verb tense can add so much to the meaning. Knowledge of the tense of a verb can sometimes be critical for accurate interpretation. For example note **I John 3:9:** "No one who is born of God practices (present tense) sin (noun), because His seed abides in him and he cannot SIN (verb), because he is born of God." Look at the verb "SIN". At first glance the verse seems to imply that one who is "born of God" can never commit a sin and yet all genuine believers know that this is not a reality (**John 1:8**). When you understand that the verb SIN is in the present tense, it becomes clear that John is saying that one who is born of God cannot habitually commit sins as a way of life. The verb "practices" is also present tense and thus conveys the same thought. All believers commit sins but it is not their dominant lifestyle. The application is clear -- if one's habitual lifestyle is that of continually committing sin in the face of absolutely no desire for holiness, these individuals need to examine whether they are genuinely new creatures in Christ (**II Corinthians 5:17**) born from above (**II Corinthians 13:5**). And so one can see that in **I John 3:9** (as in most of **I John3**) the accurate interpretation of this passage is certainly aided by a proper understanding of verb tense. Depending on the context, the following adverbs may be useful to "amplify" the meaning of a verb in the present tense: "Continuously, constantly, habitually". Present Tense with the indicative mood represents a present action, as opposed to action in the past or future. In moods other than in the indicative mood, it refers only to continuous or repeated action.

TENSE	ACTION	EXAMPLE and EXPLANATION
AORIST (OR SECOND AORIST)	EFFECTIVE ACTION SUCCESSFUL ACTION SINGLE ACTION ONE-TIME ACTION States that an action occurs WITHOUT regard to its duration. It is like a snapshot which captures an action at specific point in time. In indicative mood, aorist can indicate a specific action (happens at a specific point in time) in the past.	**I Peter 1:3 – "**Blessed be the God and Father of our Lord Jesus Christ who according to His great mercy has caused us to be born again (**AAP**) to a living hope through the resurrection of Jesus Christ from the dead,." **AAP: A***orist Tense,* ***A****ctive Voice,* **P***articple* The **AORIST TENSE** conveys the truth that the believer's new birth (indicative mood is a statement of fact) has occurred at a point in the past without specifying when this event occurred. The passive voice indicates this new birth was produced by a Source outside of the recipient and that Source is "the God and Father of our Lord Jesus Christ". Depending on the context the following adverbs may be useful to "amplify" the meaning of the action portrayed by the aorist tense: "Effectively, successfully, completely, even once, actually, really". **AORIST TENSE** is somewhat difficult to grasp, so don't be frustrated if you don't receive any glowing practical insights initially. If you continue to perform Word Studies (including verb tense, voice and mood) as an integral part of your Bible study, you will begin to appreciate the meaning of the aorist tense and you will begin to receive insights from this understanding.
PERFECT	ACTION COMPLETED at a SPECIFIC POINT of TIME in PAST (*) with results CONTINUING into the PRESENT (=>). In certain contexts the results are PERMANENT. Schematically illustrated by a "dot" (*) denoting a definite action in the past followed by a line (=>) indicating effect of that action continuing into present *=======>	**I Peter 1:4** – "to *obtain* an inheritance which is imperishable and undefiled and will not fade away, reserved (**PPP**) in heaven for you" **PPP: P***erfect Tense,* ***P****assive Voice,* **P***articple* In this verse Peter uses the **PERFECT TENSE** to convey the truth of the "living hope" (not "hope so" but a certain expectation of future good. That believers have an inheritance that has been reserved for us at a point of time in the past (when we were born again) and remains in a state of being "reserved". What a great picture. When taking a long road trip we have all had the misfortune of arriving at our motel late at night, only to discover that our reservation has been given away! Peter says that this "mistake" will not happen to believers when we reach our final destination in heaven, for our future home (and inheritance) have been reserved for us in the past and that reservation is valid for all eternity because the "reservation price" has been "paid in full". (Jesus' words were "It is finished" in **John 19:30**, also perfect tense! Means full payment for our sins paid in the past with His blood and the effect of that payment enduring into the present and throughout eternity!). One can see how a simple understanding of the **PERFECT TENSE** can often amplify the meaning not readily apparent in the English translation, because this tense has no exact equivalent in English.

TENSE	ACTION	EXAMPLE and EXPLANATION
IMPERFECT	REPEATED or CONTINUAL ACTION IN THE PAST	**Acts 16:7** – "And after they came to Mysia, they were trying (**IAI**) to go into Bithynia, and the Spirit of Jesus did not permit them " **IAI: I**mperfect Tense, **A**ctive Voice, **I**ndicative Mood The **IMPERFECT** tense can often paint a vivid picture of an action (a veritable "motion picture") which is repeated in the past -- the idea is that the action happens over and over and over -- in **Acts 16:7** Luke uses the **IMPERFECT** tense to portray Paul attempting to enter Bithynia, being hindered in some way by the Holy Spirit and yet trying again and again to enter! This dramatic picture gives us an intriguing insight into the heart of Paul that cannot be gleaned without a basic understanding of the imperfect tense. Doesn't the added insight help make this verse literally "come alive"? This is often the effect of the **IMPERFECT** tense. Look at some other examples:. **Mark 4:37 -** "And there *arose a fierce gale of wind, and the waves were breaking over (imperfect tense) the boat so much that the boat was already filling up". Can't you picture yourself in the boat with the waves pounding again and again (imperfect tense conveys this picture) against the side and even beginning to fill the boat with water. These examples should help you see the wonderful added insights that are possible with just a simple understanding of the verb tenses. If you are intrigued, take some time and practice applying your new understanding to a few other NT verses that use the **IMPERFECT** tense and see if you do not glean some added insights which simply make some of these texts "come alive" as you envision the action suggested by the imperfect tense in each of the following verses (this exercise will be most beneficial if you read verses in context) **Matthew 2:4** - "he began to inquire" (imperfect); **Matthew 26:59** - "kept trying to obtain (imperfect) false testimony" **Matthew 27:23** - "they kept shouting (imperfect) all the more" **Mark 7:26** – "Now the woman was a Gentile, of the Syrophoenician race. And she kept asking (imperfect) Him to cast the demon out of her daughter." **Acts21:30** - "they dragged (imperfect) him out of the temple" If you have meditated on the pictures portrayed by the over and over (imperfect tense) actions in each of the preceding verses you are beginning to see the incredible value of a simple understanding of this tense. You were probably familiar with each of the scenes depicted, but heretofore you had viewed them only as "black and white stills", whereas now illumined by your understanding of the imperfect tense, you have seen them as vividly "colorized motion pictures".

TENSE	ACTION	EXAMPLE and EXPLANATION
FUTURE	AN ACTION THAT HAS YET TO TAKE PLACE	**Acts 17:32** – "And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear **(FMI)** you again on this matter." **FMI**: **F**uture, **M**iddle, **I**ndicative The future tense corresponds to the English future and indicates the contemplated or certain occurrence of an event that has not yet occurred. **Matthew 6:24** – "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold (Future) to the one, and despise the other. Ye cannot serve God and mammon." **Acts 1:8** – "But ye shall receive (Future) power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." **Romans 7:24** – "O wretched man that I am! who shall deliver (Future) me from the body of this death?"
PLUPERFECT	INDICATES AN EVENT VIEWED AS HAVING BEEN ONCE AND FOR ALL ACCOMPLISHED IN PAST TIME	**EXAMPLE and EXPLANATION** **Matthew 7:24-25** – "Therefore whosoever hears these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded **(PLPI)** upon a rock." **PLPI: PL**uperfect, **P**assive, **I**ndicative The **PLUPERFECT** tense in Greek occurs rarely. It corresponds in a single Greek word to the sense of the English pluperfect, which indicates an event viewed as having been once and for all accomplished in past time. In contrast, the perfect tense reflects the final completion of an action at the present moment described. In translation the Greek **PLUPERFECT** may not always follow the rendering of the English pluperfect, due to excessive wordiness. The English pluperfect is normally formed with the past tense of the "helping" verbs "to have" or "to be," plus the past participle, e.g., "He had finished." The English perfect is formed by the present tense of the helping verb plus the past participle, e.g., "He has finished." **Luke 6:48** – "He is like a man which built an house, and dug deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded (Pluperfect) upon a rock." **Luke 16:20** – "And there was a certain beggar named Lazarus, which was laid (Pluperfect) at his gate, full of sores," **Hebrews 7:11** – "If therefore perfection were by the Levitical priesthood, (for under it the people received the law (Pluperfect), what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?"

GREEK VERBS - VOICE…

ACTIVE VOICE	- Verbs in active voice picture the **SUBJECT** as the **DOER** or **PERFORMER** of the action. It represents the action as being accomplished by the subject of the verb. - **I Peter 1:13** – "Therefore, gird (the loins of) your minds *for action*, keep sober (**PAP**) *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ." **PAP**: **P***resent Tense,* **A***ctive Voice,* **P***articiple*
PASSIVE VOICE	- **SUBJECT RECEIVES** the action by an **OUTSIDE** force or power. **SUBJECT** is the **RECIPIENT** of some action or effect. In English it usually takes a form of the verb "to be" to express the passive. - **I Peter 1:15 – "**but like the Holy One Who called you, be (**API**) holy yourselves also in all your behavior." **API: A***orist Tense,* **P***assive Voice,* **I***mperative Mood* - Peter's point then is that it is not believers who make themselves holy (e.g. - by keeping a list of does and do nots) but it is God Who makes us progressively more and more holy as we surrender our will to His sweet will.
MIDDLE VOICE	- **SUBJECT INITIATES** the action and **PARTICIPATES** in the results of the action. English does not have a Middle Voice and so it is often difficult to reflect this voice in the English translation. - **I Peter 1:6** – "In this you greatly rejoice (**PMI**) even though now for a little while, if necessary, you have been distressed by various trials." **PMI**: **P***resent Tense,* **M***iddle Voice,* **I***ndicative Mood* - **I Peter 1:13** – **"**Therefore, gird (**AMP**) (the loins of) your minds *for action*..." **AMP: A***orist Tense,* **M***iddle Voice,* **P***articiple*

GREEK VERBS - MOOD…

INDICATIVE MOOD	- **MOOD of CERTAINTY** - simply states a thing as being a **FACT**. - **I Peter 1:8**- "and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice (**PMI**) with joy inexpressible and full of glory." **PMI**: **P***resent Tense,* **M***iddle Voice,* **I***ndicative Mood*
IMPERATIVE MOOD	- **COMMAND** - Calls for the recipient to perform a certain action by the order and authority of one commanding. Imperative mood can also indicate a request or entreaty - **I Peter 1:13** – "Therefore, gird (the loins of) your minds *for action*, keep sober *in spirit*, fix your hope (**AAI**) completely on the grace to be brought to you at the revelation of Jesus Christ. " **AAI**: **A***orist Tense,* **A***ctive Voice,* **I***mperative Mood*
SUBJUNCTIVE MOOD	- **MOOD of PROBABILITY** (possibility, potentiality) - expresses action which **MAY** or **SHOULD** happen but which is **NOT NECESSARILY TRUE** at present. Suggests that the action is **CONTINGENT** upon some **CONDITION** being met. - **I Peter 1:7** – "so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found (**APS**) to result in praise and glory and honor at the revelation of Jesus Christ;" **APS**: **A***orist Tense,* **P***assive Voice,* **S***ubjunctive Mood*
OPTATIVE MOOD	- **EXPRESSES A WISH** or **DESIRE** most often specifically indicates a **PRAYER**. In a few cases the optative mood expresses the **STRONGEST POSSIBLE WISH** regarding an event, especially in the phrase "*May it never be*". - **I Peter 1:2** – "according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure (**APO**)." **APO**: **A***orist Tense,* **P***assive Voice,* **O***ptative Mood*

GREEK IF CONDITIONS…

- Conditional sentences are "If ..., then ..." statements.
  - They make a statement that if something happens, then something else will happen.
  - The 'If" condition appears over **200 times** in the New Testament!
  - The Greek "if" Condition contains two elements - the "cause" verb and the "effect" verb.
  - The Condition of the "if" statement if revealed by the Tense and Mood of those verbs.

- **1st Class - If and it is true**
  - Example: 1st class - If (Since) he is studying Greek, he will learn Greek.
  - The First-Class Condition assumes that the "if" Condition is true for the sake of argument.
  - The First-Class Condition is formed by the "cause" verb being in the indicative mood, in any tense; with any mood and tense in the "effect" verb.
  - **Matthew 4:3** – "Now when the tempter came to Him, he said, "If [first class] You are [indicative] the Son of God, command that these stones become bread."

- **2nd Class - If and it is not true**
  - Example: 2nd class- If he had studied, he would have learned Greek
  - The Second-Class Condition assumes that the "if" Condition is false for the sake of argument.
  - The Second-Class Condition is formed by the "cause" verb being in the indicative mood, but the "cause" verb must be in the past tense (Aorist / Imperfect).
  - **Luke 7:39** – "When the Pharisee who had invited Him saw this, he spoke to himself, saying, "This Man, if [second class] He were a prophet, would know [imperfect / indicative] who and what manner of woman this is who is touching Him, for she is a sinner."

- **3rd Class - If and it may be true**
  - 3rd class- If he studies, he will learn Greek
  - The Third-Class Condition assumes that the "if" Condition has an uncertain outcome.
  - The Third-Class Condition is formed by the "cause" verb being in the subjunctive mood, in any tense; with any mood and tense in the "effect" verb.
  - **I Corinthians 7:9** – "If [first class] they can't control [indicative] themselves, they should go ahead and marry..."
  - **I Corinthians 7:28** – "If [third class] you do get married [subjunctive] …"

- **4th Class - If and I want it to be true**
  - 4th class- If he would study, he would learn Greek.
  - The Fourth-Class Condition assumes that the "if" Condition has an uncertain outcome, but there is a desire for the implied outcome.
  - The Fourth Class Condition is formed by the "cause" verb being in the Optative mood, in any tense; with the "effect" verb also being in the Optative mood, in any tense.
  - **I Peter 3:14** – "If [Fourth class] you should suffer [optative] for righteousness' sake, you are blessed."

GREEK PARTICIPLES…

- The Greek participle is a verbal adjective – a Greek Participle elaborates or helps to define the main Verb of the sentence. The main Verb will be the main action (often in the Imperative or Indicative Mood).
  - It behaves like a verb and an adjective.
  - As a verb it has tense and voice - but no mood (instead it will say Participle)
  - It appears in the present, aorist, perfect and future tenses (the *future participle* has only twelve occurrences in the New Testament).

- **Present Participle**
  - The present participle indicates action that is simultaneous with the action of the main verb (the main verb being the primary, finite verb in the sentence - i.e., the verb which indicates the person doing the action).

- **Aorist Participle**
  - The aorist participle usually expresses action prior to that of the main verb. That is, if the main verb is in the present tense, then the aorist participle will convey the action that occurred before the main verb.

- **Perfect Participle**
  - The perfect participle also indicates action that is takes place before that of the main verb, with the additional factor of emphasizing an ongoing action.

- **Future Participle**
  - The future participle expresses action that happens after the main verb. If the verb were aorist, then the action expressed by the future participle will be after that of the aorist

- **Example - Mathew 28:19-20** – "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen."
  - In the example there are 4 Verbs – Go / Make disciples / Baptizing / Teaching.
  - There is only one main Verb - Make disciples - the only verb in the Imperative mood!
  - **Go** – Aorist/Passive/**Participle** - Tells us to make disciples - first (Aorist) we must be sent (passive)
  - **Make disciples** - Aorist/Active/**Imperative** – command of the Great Commission
  - **Baptizing** – Present/Active/**Participle** - to make disciples at the same time (present) we baptize (active) them.
  - **Teaching** – Present/Active/**Participle** - to make disciples at the same time (present) we teach (active) them.
  - The use of the Greek participle gives us amplified meaning of the Verbs.

GREEK NOUNS…

- Understanding Greek nouns can be very helpful in interpreting a passage.
- Greek is a highly inflected language (e.g. the forms of words change to indicate the role each word plays in the sentence), a noun changes forms based upon its relationship to other words and how it functions in the sentence.
- The form of the noun is given by its form to indicate the noun's role in the sentence. The forms are changed according to certain patterns that indicate its – CASE / GENDER / and NUMBER.
- Greek grammar requires that everything must agree in CASE / GENDER / and NUMBER. This agreement makes the association of Greek words very clear. (e.g. - You can always know what noun and adjective belongs to because they will agree in Number / Gender / Case.)

- **Number:**
  - Simply refers to whether there is only one (**singular**) – or more than one (**plural**).
  - A noun that is in a singular form indicates "only one".
  - A noun that is in the plural form indicates "more than one."
  - The Greek language always makes a distinction between singular and plural forms.

- **Gender:**
  - Every noun must fall into one of three categories of gender: **masculine**, **feminine**, or **neuter**.
  - Gender, as it relates to nouns does not necessarily refer to "male" and "female". It refers to grammatical gender, which is determined purely by grammatical usage and must be learned by observation.
  - Although nouns referring to people or animals that are obviously "male" or "female" would normally (but not always) be classified as masculine or feminine accordingly, the gender of most nouns seems to be somewhat arbitrary. Although gender can refer to the actual gender of a person or animal – it is more generally used only to identify the association between different parts of the sentence. Whether an object is male / female / or neuter is often an arbitrary association – it has nothing to do with the actual gender of say, a brush or house. (e.g. – House may be a masculine noun while brush in feminine. There is no reason for the gender association beyond a tool of Greek grammar that enables you to find the association between words in a sentence.)
  - The fact of gender, when considering a word in isolation, is of little importance. But in analyzing a sentence as a whole, gender may play a key role, especially when considered along with adjectives and pronouns (noting the gender will tell you which noun the adjective or pronoun belong to). Taking note of the gender may alter altogether what a sentence may seem to be saying in English.

- **Case:**
  - There are 5 cases in the Greek language. The case of a noun informs you of the role or purpose that the noun in question takes in a given sentence.

  - **Nominative** – Designated the noun doing the main action of the verb
    - A noun or pronoun that is the subject of the sentence is always in the nominative case.
    - **Ephesians 5:25**. - "Christ loved the church and gave Himself for her"
    - The word "Christ" is in the nominative case in Greek and is therefore the subject of this sentence.

  - **Genitive** - Modifying noun - often possessive
    - For the most part, the genitive is often viewed as the case of possession. In more technical terms one noun in the genitive case helps to qualify another noun. The genitive case has more uses than most other cases. The most common use of the genitive is to show possession (although it does not necessarily indicate actual, literal ownership).
    - **Mark 14:47 -** "The servant of the high priest" -. The words "of the high priest" are in the genitive case in Greek and modify the word "servant". Here the genitive helps to qualify "which" servant the writer is referring to. It is helping to limit the sphere of all servants to a particular one.

  - **Dative** - Someone or something associated with the action of sentence, but not the subject
    - The dative is the case of the indirect object or may also indicate the means by which something is done. It is used most often in one of three general categories: indirect object, means, or location. Most commonly it is used as the indirect object of a sentence. It may also indicate the means by which something is done or accomplished. Used as a dative of location, it can show the "place", "time", or "sphere" in which something may happen.
    - **Luke 11:13** – "He will give the Holy Spirit (Indirect object) to those who ask." In the example "Holy Spirit" is in the Dative case. He is the indirect object of the sentence.
    - **Philippians 4:6** - "Be anxious for nothing, but in everything by prayer (Means) and petition, with thanksgiving, let your requests be made known to God." In this sentence, there is a single Greek word translated into the phrase "by prayer" showing the means by which to let our requests be made known to God.
    - **Matthew 20:19 -** "... and on the third day (Location) He will be raised up." The phrase "the third day" is in the dative case, showing the time in which Jesus will be raised.

  - **Accusative** - Designates the sentences direct object
    - The accusative case is the case of the direct object, receiving the action of the verb. Like the other cases, the accusative has a wide variety of uses, but its main function is as the direct object of a transitive verb. The direct object will most often be in the accusative case.
    - **Hebrews 2:11** – "For both He [nominative] who sanctifies [active] and those who are being sanctified [passive] are all of one, for which reason He is not ashamed to call them [accusative] brethren." In the example the pronoun "them" is in the accusative. They are receiving the action of the sentence [sanctification].

  - **Vocative** - Designates someone or something that is being directly addressed
    - The vocative is the case of direct address. It is used when one person is speaking to another, calling out or saying their name, or generally addressing them. With many nouns, the case form of the vocative is the same as the nominative, but the context and function leave no question as to whether the person is being addressed or spoken about.
    - **Acts 7:59** - "... Lord Jesus, receive my spirit." Here Stephen is directly addressing the Lord, so the form of "Lord Jesus" is in the vocative case.

GREEK ARTICLES…

- **Definite Article**
  - The Greek language has no indefinite article “a”
  - The Greek language has the definite article “the”.
  - The purpose of the Greek definite article is to emphasize a word. It makes the word more significant or important.
  - The definite article "the" must always match the word it modifies in its CASE / GENDER / and NUMBER.

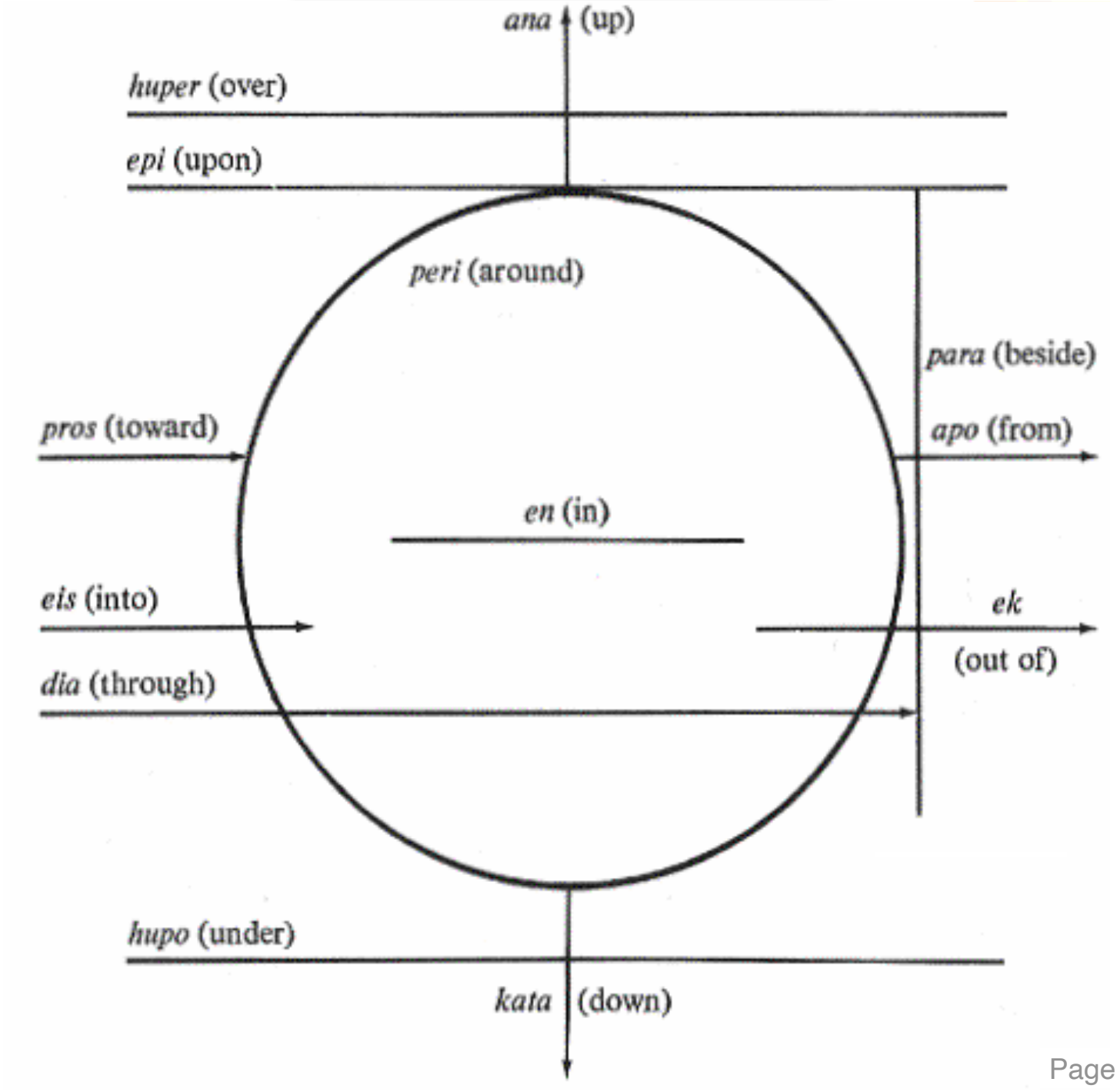
- **The definite article with a noun**
  - When the definite article "the", comes before a noun, and it agrees with the noun in CASE / GENDER / and NUMBER - it marks contrast, makes the noun stand out, and adds emphasis. The definite article also identifies or reveals identity.
    - Titles in scripture normally have the definite article. Ho Theos (the God) and Ho Christos (the Jesus) are identifying God and Jesus as the one God of the Bible (there are many Gods), and Jesus the Son of God our Savior. (Jesus was a common name among the Jews. Many men were named Jesus).
    - In Romans chapter 6, Paul repeatedly places the definite article before the word "sin" (hamartia) indicating that he is not talking in this chapter about "a sin", some "amount" of sin, or "sinning" in general, but the sin nature! He is contrasting our new nature and our old nature and urging us to live in the new nature!
    - **John 1:1** - “*In the beginning was the Word, and the Word was with God, and the Word was God*.” Notice that we are not talking about A word but THE Word. The definite article makes the Word more important or significant than a word.
  - When a noun is not immediately preceded by the definite article, the absence of the article is just as important as the presence of the article, and its absence emphasizes the quality or character of the person or thing designated in the context.
    - **Romans 3:21** - "*But now the righteousness of God without the law is manifested*". Paul did not place the definite article with "nomas" (law). This means he is not speaking of "the Old Testament Law" - but "good works". All through this context, Paul uses the definite article to speak of "the" Old testament Law itself, and the lack of the article to speak of “good works" to attempt to be righteous.

- **The definite article with an adjective**
  - When the definite article "the" comes before an adjective - and it agrees with the adjective and the noun being modified in CASE / GENDER / and NUMBER - it indicates that the adjective is stating a quality of the noun it modifies.
    - "Ho pistos doulos" = the faithful servant
    - "Ho pistos ho doulos" = the faithful servant
  - When the definite article "the", comes before the noun, but not the adjective, and it agrees with the adjective and the noun being modified in case, number, and gender, it is stating new information about the noun.
    - "Ho doulos pistos" = "the servant (is) faithful"
    - "pistos ho doulos" = "the servant (is) faithful"

GREEK PREPOSITIONS…

- **Prepositions -** Directional words. Use in relation to an object – in / out / over / under / through.
- Greek prepositions are the foundation for a wide variety of Greek words. Familiarity with Greek prepositions can be very helpful in understanding the meaning and definition of certain words.
  - e.g. - ekklesia – Church.
    - Ek – out / Klesia – called - the called out ones.
  - e.g. – The three fold ministry of the Holy Spirit
    - Para – come along side
    - En – to indwell the believer upon salvation
    - Epi – to come upon the believer – baptism of the Spirit

GREEK PREPOSITION CHART



Review - Simplified Greek

1. Give the Greek definition of the following words

    1. John 21 – Love
        - How is it used in the chapter?
        - How is it translated (look at Jesus use and Peter's use of the word)

    2. One accord
        - How many times does it appear in the Bible?
        - How is it translated

    3. Baptism
        - How many times does it appear in the Bible?
        - How is it translated

    4. Grace
        - How many times does it appear in the Bible?
        - How is it translated

    5. I Corinthians 1:27 – Foolish
        - What English word does it sound like?
        - How is it translated

    6. Fear
        - How many times does it appear in the Bible?
        - How is it translated

2. Find the Voice / Tense / Mood of the following verbs, and explain in your own words the impact it has on the word:
    1. Hebrews 2:11 – Sanctified / Sanctifies
    2. I John 3:6 – Sins / Sin
    3. Mark 4:37 – Waves beat
    4. Mark 10:24 – Astonished
    5. John 10:28 – Perish…
    6. Luke 7:48 – Forgiven
    7. Matthew 7:25 – Founded
    8. Luke 11:9-10 – Ask / Seek /Knock
    9. Acts 8:37 – Believe
    10. Acts 16:31 – Believe
    11. Matthew 6:14 – Forgive

3. Define the purpose of the Greek Participles in Matthew 28:19-20:
    1. What is the main verb?
    2. What do the other verbs mean?
    3. What do they tell us about the Great Commission?

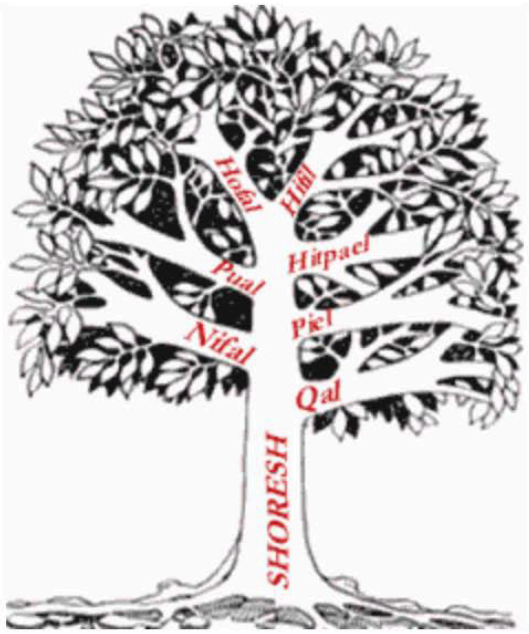
4. Define which of the 4 if conditions if used, and how it effects the passage:
    1. I Corinthians 7:28 – If you marry
    2. Matthew 4:3 – If you are the Son of God
    3. Matthew 4:9 – If you will fall down and worship me
    4. Matthew 12:7 – If you had known
    5. Romans 10:9 – If you confess
    6. Galatians 1:8 – Peach any other gospel
    7. Galatians 2:14 – live in the manner of the gentiles
    8. James 4:15 – The Lord wills
    9. Acts 20:16 (GMNT) – If it were possible
    10. Acts 20:16 (TR) – If it were possible

About Hebrew Verb Stems

A verb stem is an offshoot of the root that is used to indicate the properties of voice and aspect. In Hebrew there are seven major stems, each with its own characteristic spelling of the root that you will learn:

1. Qal Stem - Simple action, active voice
2. Nifal Stem - Simple action, passive voice
3. Piel Stem - Intensive action, active voice
4. Pual Stem - Intensive action, passive voice
5. Hifil Stem - Causal action, active voice
6. Hofal Stem - Causal action, passive voice
7. Hitpael Stem - Intensive action, reflexive voice

Note: The Qal stem is basic, the other stems are derived from it. Nearly 70% of verbs are Qal.



The shoresh is the root form of all of the verb stems

Stem	Type Action	Form	
Qal	Simple active	קָטַל	He killed
Niphal	Simple passive	נִקְטַל	He was killed
Piel	Intensive active	קִטֵּל	He destroyed
Pual	Intensive passive	קֻטַּל	He was destroyed
Hiphil	Causative active	הִקְטִיל	He caused death
Hophal	Causative passive	הָקְטַל	He was caused to kill
Hitpael	Intensive reflexive	הִתְקַטֵּל	He killed himself

Hebrew Grammar

Hebrew Verbs

Seven Tenses

1. Qal
2. Niphal
3. Piel
4. Pual
5. Hiphil
6. Hophal
7. Hithpael

Seven terms

1. Perfect
2. Imperfect
3. Cohortatives
4. Jussive
5. Participle
6. Infinitive
7. Imperative

Hebrew Grammar

Hebrew Verbs

- Hebrew does NOT have Past / Present / or Future tense. Instead they have:
- **Perfect** - the Hebrew perfect tense indicates action that is completed.
- **Imperfect** - is an incomplete action. It can refer to an action that will take place in the future. It can also refer to a continuous, unfinished action.

Hebrew Grammar

Hebrew Verbs

- There are two variations on the imperfect tense we want to note:
- **Cohortatives** - the purpose and reason for the *Cohortative* usage is emphasis.
- **Jussives** - is translated as carrying the idea of asking permission for a certain action.

Hebrew Grammar

Hebrew Verbs

- There are THREE additional ways a verb can be used:
- **Participle** - can function as a verb - used to describe an ongoing and continuous action.
  An adjective - the participle is making a statement about the noun it is modifying.
  Or a noun - it is describing a person, place, or thing.
- **Infinitive** - is a verbal noun.
- **Imperative** - is a simple command.

Bible Study Tools:
1. Interlinear
2. Bibles
3. Cross References
4. Commentaries
5. Dictionaries

TOOLS | Jhn 1:1 | In the beginning was the Word, and the Word was with God, and the Word was God.

English Verse

INTERLINEAR | BIBLES | CROSS-REFS | COMMENTARIES | DICTIONARIES | MISC

Textus Receptus

1:1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος

TR Greek Text

Interlinear | **Reverse Interlinear**

Reverse Interlinear: Follows the English

English Word

Strongs Number

Greek Word

Pronunciation

English (KJV) [?]		Strong's	Root Transliterated		Parsing
In		G1722	ἐν *en*		
the beginning	PHRASE	G746	ἀρχή *archē*		
was		G2258	ἦν *ēn*		PARSE
the Word	PHRASE	G3056	λόγος *logos*		
and		G2532	καί *kai*		
the Word	PHRASE	G3056	λόγος *logos*		
was		G2258	ἦν *ēn*		PARSE
with		G4314	πρός *pros*		
God		G2316	θεός *theos*		
and		G2532	καί *kai*		
the Word	PHRASE	G3056	λόγος *logos*		
was		G2258	ἦν *ēn*		PARSE
God		G2316	θεός *theos*		

Parsing: Only available for VERBS in the Reverse Interlinear

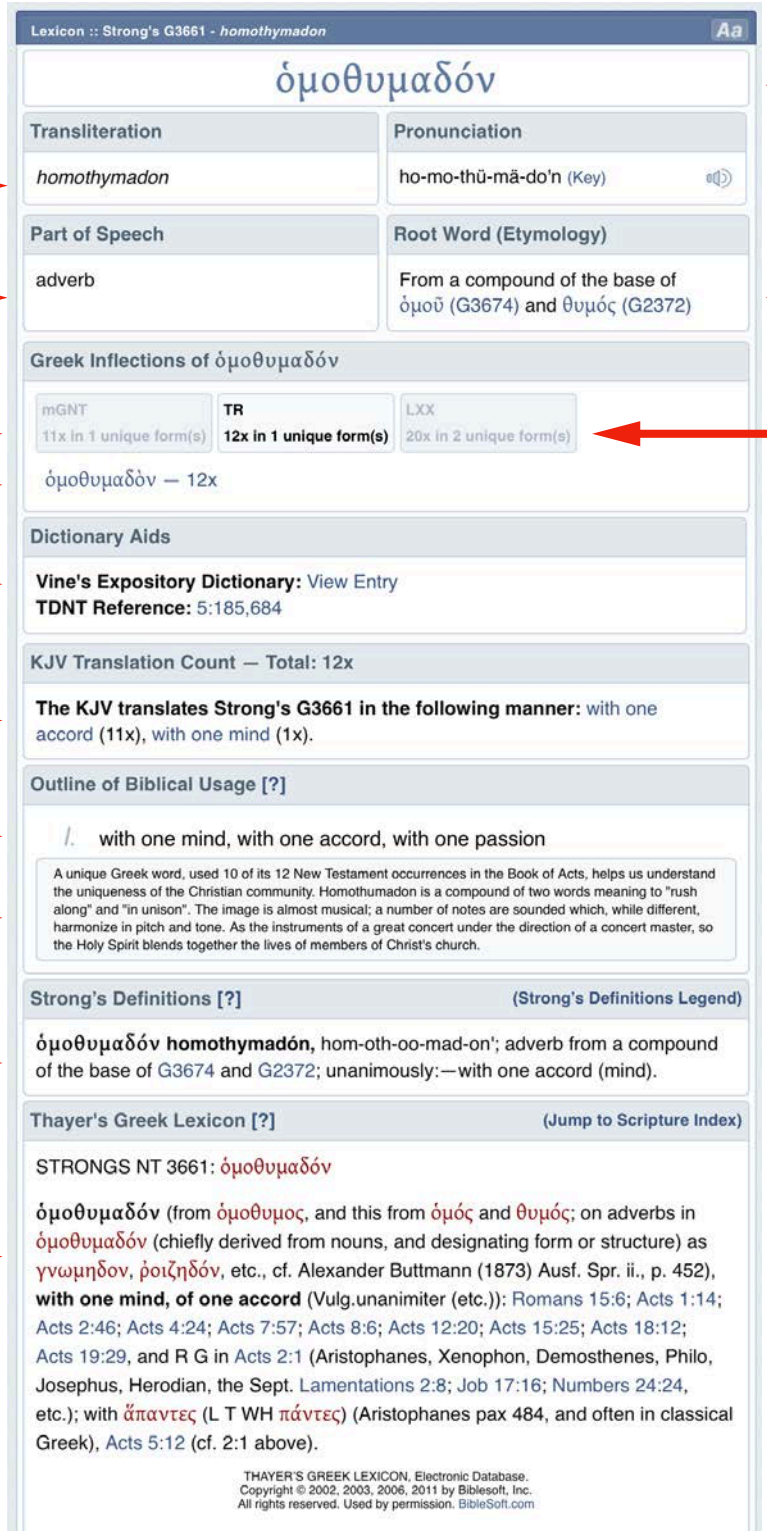
Morphological GNT

1:1 ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος

MGNT Greek Text

Reverse Interlinear Verse Breakdown

Strongs Number Breakdown



Greek Word (in English)

Part of Speech

Two Greek NT Translations: mGNT / TR

How many times the word appears in Greek

Dictionary for the word

Word count in KJV - how it is translated

Simple Definition

Expanded Definition

Strongs Definition

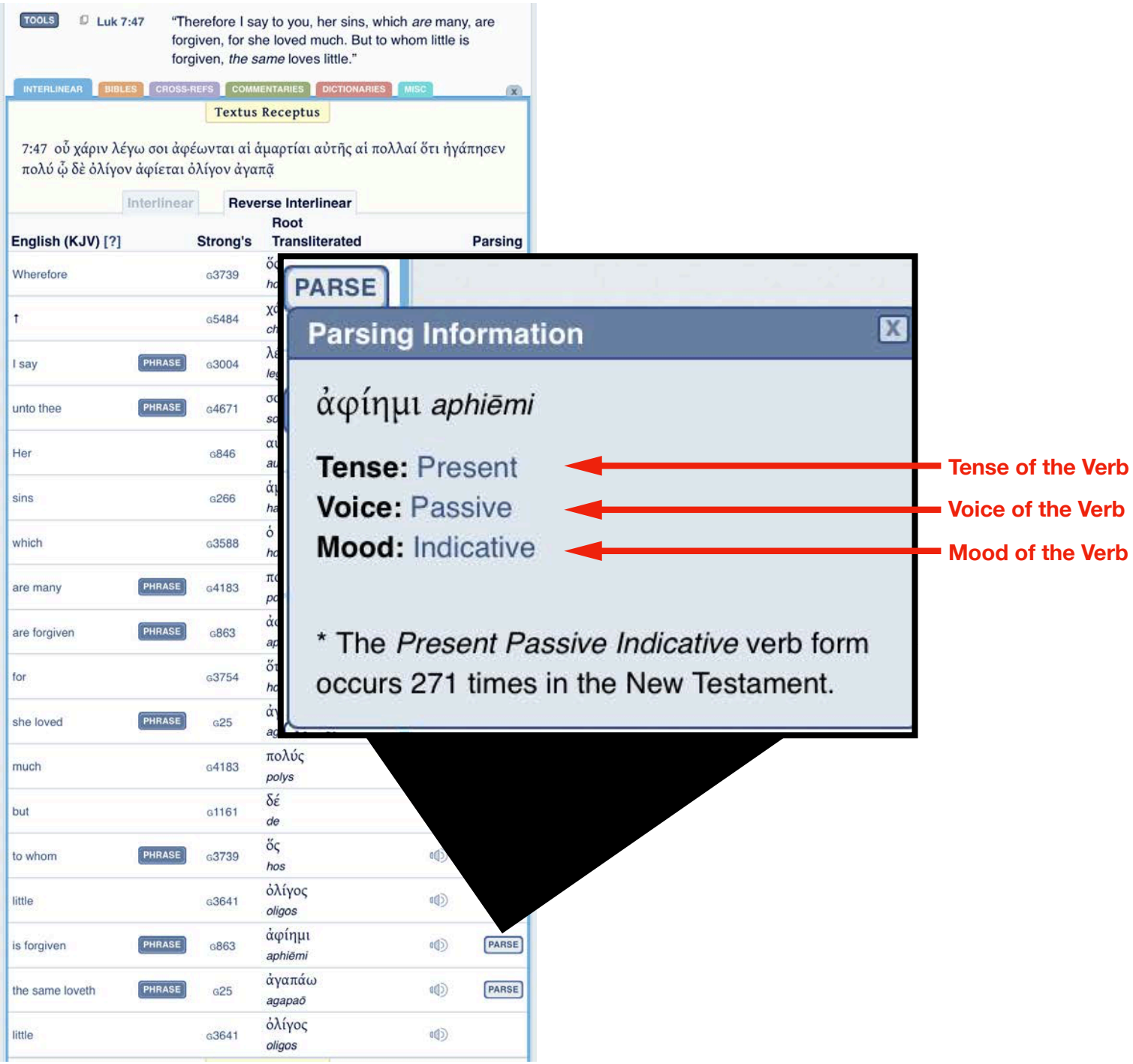
Thayers Definition

Greek Word (in Greek)

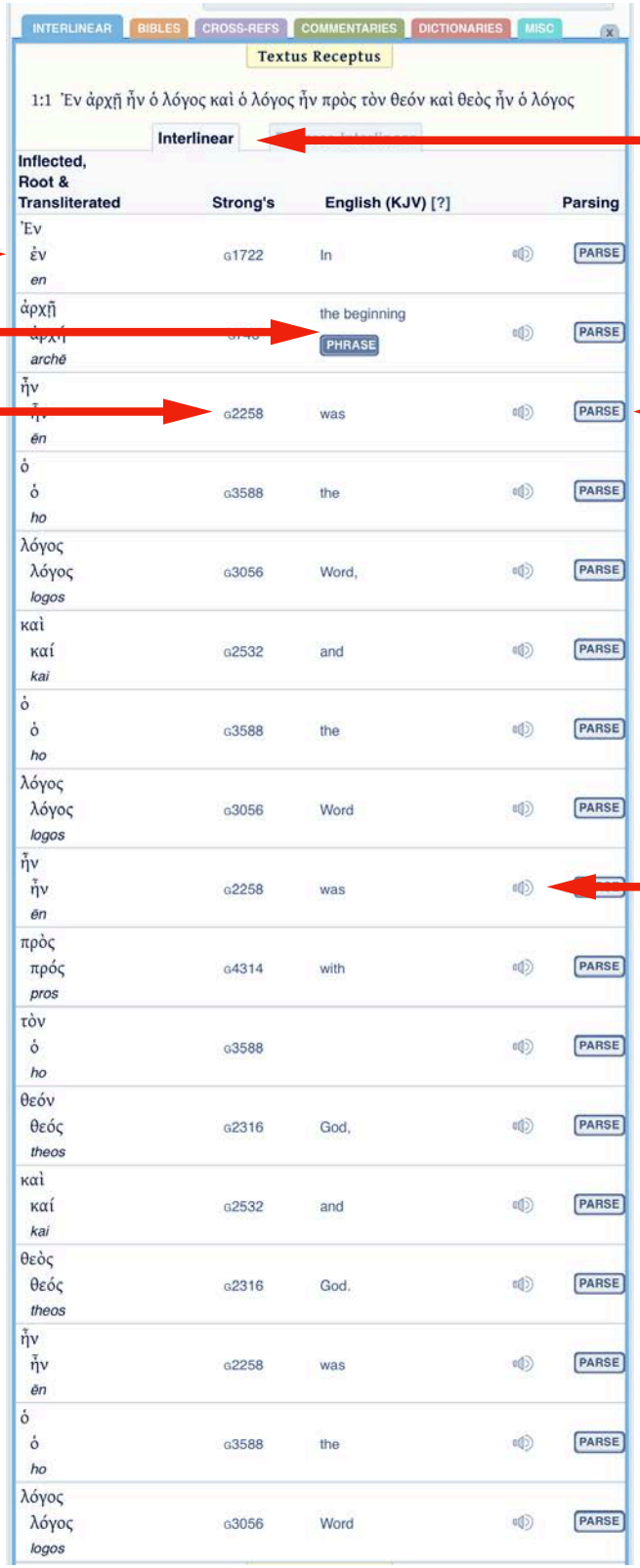
Root Word (often compound)

Greek OT Translation

Reverse Interlinear Parsing



Interlinear
Verse Breakdown



Greek Word

English Word

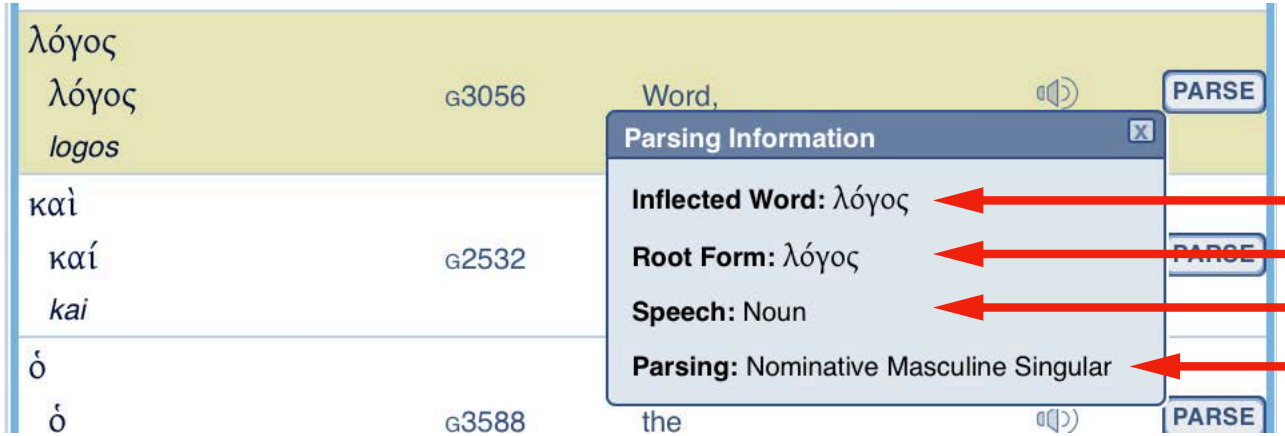
Strongs Number

Interlinear:
Follows the Greek

Parsing:
Available for
EVERY word in the
Interlinear

Pronunciation

Interlinear Parsing

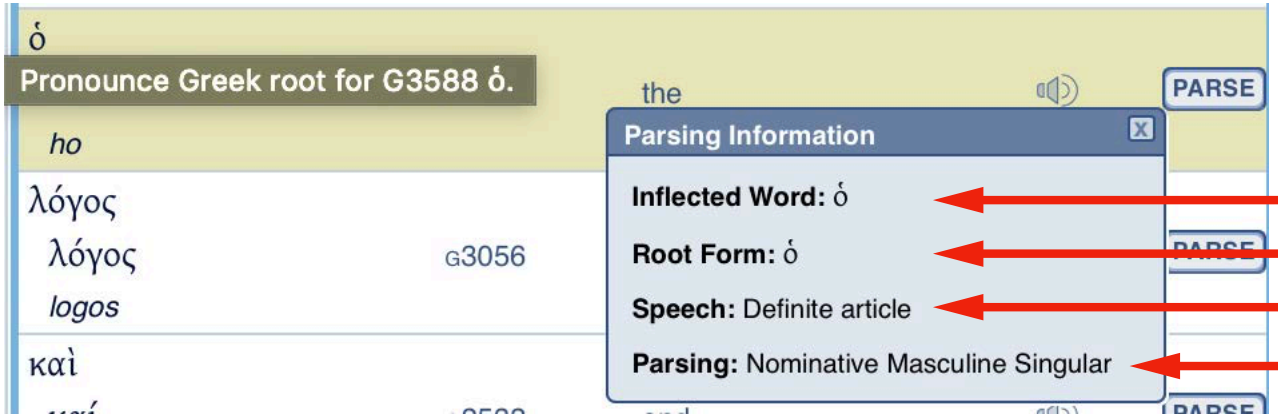


Word as it is spelled in the verse

Root of the Word (no conjugation)

Part of speech

Case / Gender / Number



Word as it is spelled in the verse

Root of the Word (no conjugation)

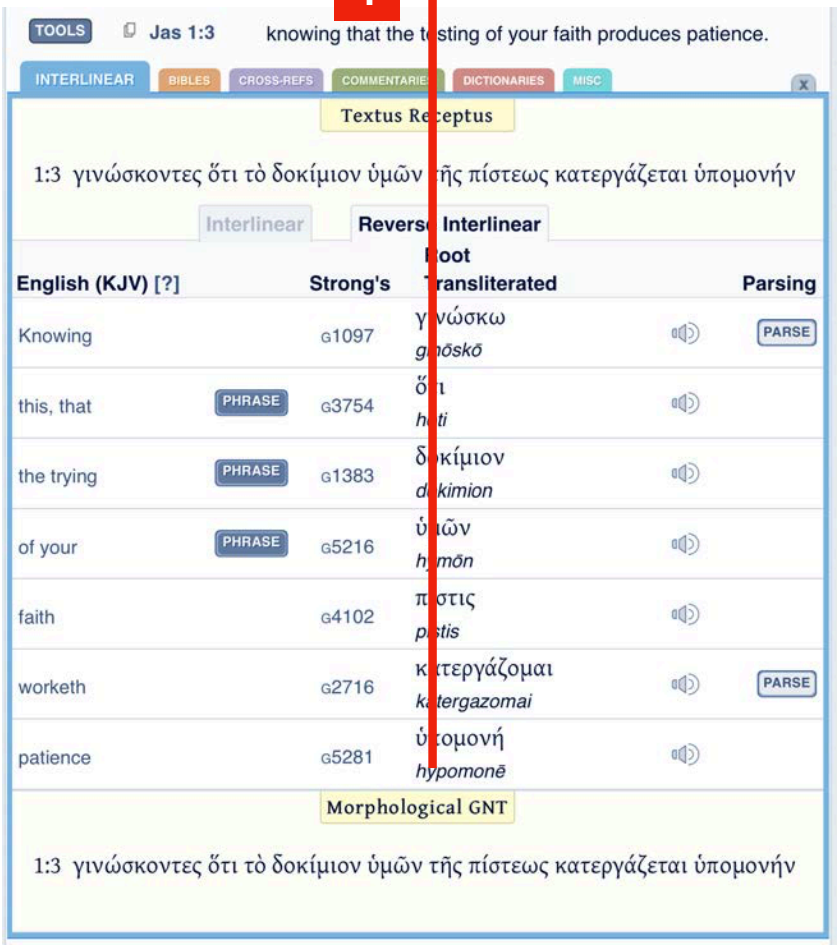
Part of speech

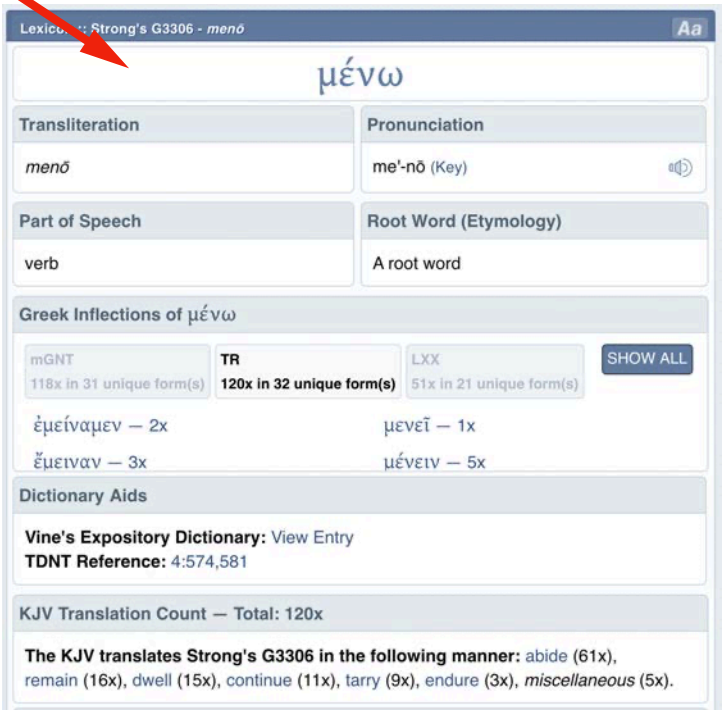
Case / Gender / Number

Prepositions









1

2

3

4

The word **Patience** comes from the Greek word *hypomone* is a compound word that means to be **Under** (preposition) and **Abide**. So the trying of our faith teaches us to learn to be under (covered) and Abide in Jesus!

If Conditions



- Since argument of the **If Condition** - “if you are the Son of God” - is in the **Indicative Mood**
- This is a **First Class** If Condition - we would say **Since**!


Bible Study Tools:
1. Interlinear
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4. Commentaries
5. Dictionaries
TOOLS
Gen 1:1
In the beginning God created the heavens and the earth.
English Verse
INTERLINEAR
BIBLES
CROSS-REFS
COMMENTARIES
DICTIONARIES
MISC
SHOW CANTILLATION MARKS
Masoretic Text
SHOW VOWEL POINTS
1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃
Hebrew Text
Septuagint
Reverse Interlinear
English (KJV) [?]
Strong's
Root
Transliterated
Parsing
English Word
In the beginning
PHRASE
H7225
רֵאשִׁית
re'shiyth
Pronunciation
Strongs Number
God
H430
אֱלֹהִים
'elohiym
Hebrew Word
created
H1254
בָּרָא
bara'
PARSE
Parsing:
Stem of the Verb
H853
אֵת
'eth
the heaven
PHRASE
H8064
שָׁמַיִם
shamayim
and
H853
אֵת
'eth
the earth
PHRASE
H776
אֶרֶץ
'erets
LXX Septuagint
1:1 ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν
Greek OT Text

Finding the verb Stem

- Hebrews verbs can have a wide variety of meanings.
- Take for instance the Word for created - *bara*.
- It can mean anything from to shape / to make yourself fat!

- The way to know which meaning is intended for the verse we only need to look at the Stem.

