

# *How to Study & Teach*

# THE BIBLE







# How to Study & Teach the Bible

Expanded for the course **Hermeneutics and Bible Study Approaches**

**Singapore Bible College**

**Graduate Diploma of Christian Studies (GDCS) Programme**

Rick Griffith, ThM, PhD

**Third Edition**

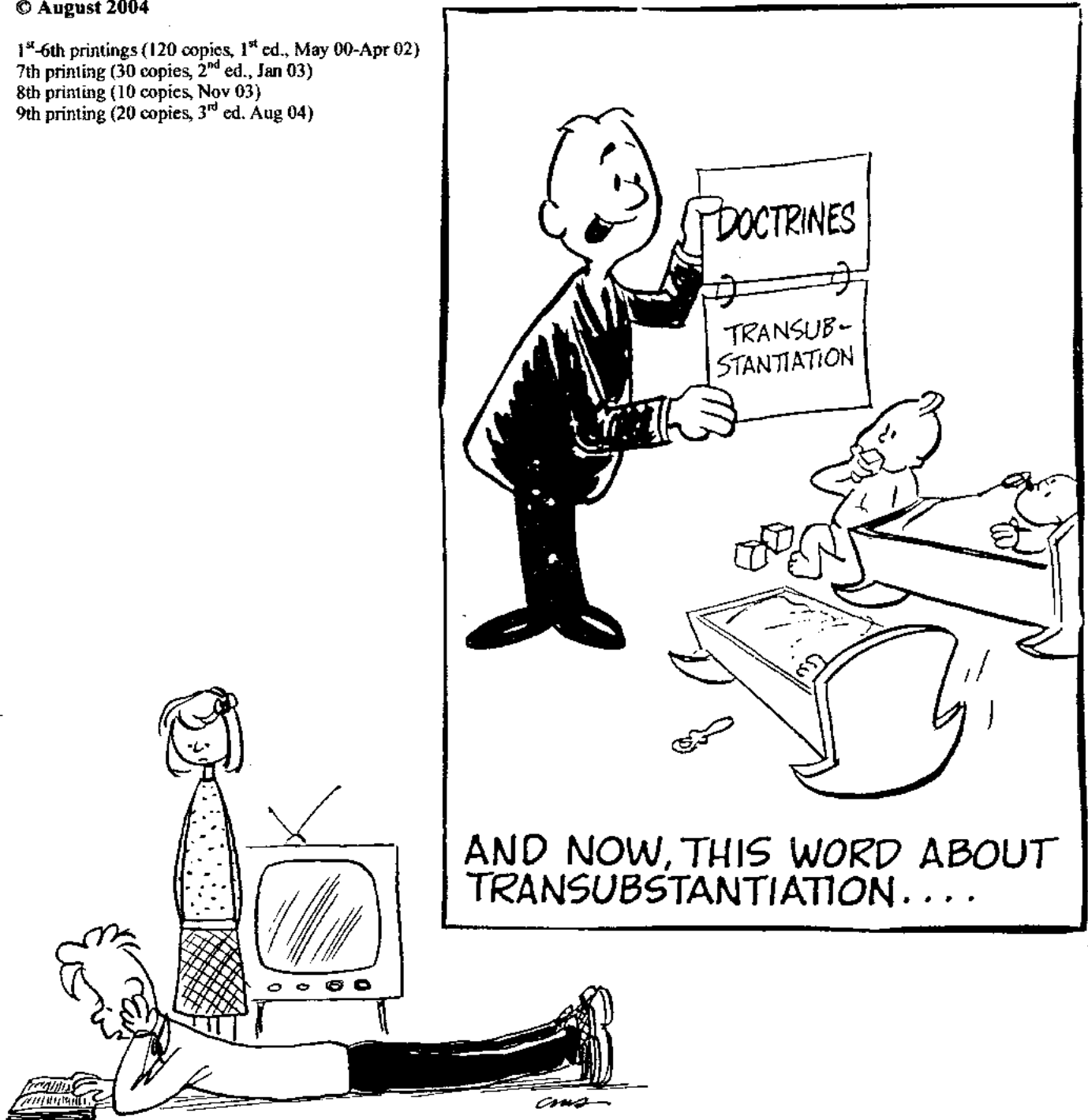
© August 2004

1<sup>st</sup>-6th printings (120 copies, 1<sup>st</sup> ed., May 00-Apr 02)

7th printing (30 copies, 2<sup>nd</sup> ed., Jan 03)

8th printing (10 copies, Nov 03)

9th printing (20 copies, 3<sup>rd</sup> ed. Aug 04)



"Don't bother me . . . I'm looking for a verse of scripture to back up one of my preconceived notions!"



<http://servantofmessiah.org/>

# Table of Contents

<b>I.</b>	<b>Introduction.....</b>	<b>1</b>
<b>A.</b>	<b>Course Description: What are the Teachers Doing? .....</b>	<b>1</b>
1.	The original course description .....	1
2.	Our course description .....	1
<b>B.</b>	<b>Course Objectives: What Will You Learn? .....</b>	<b>1</b>
1.	Grasp foundations for life-changing biblical study. ....	1
2.	Observe Scripture so that no key elements are missed. ....	1
3.	Interpret Scripture to determine what God actually said. ....	2
4.	Apply Scripture for life-change in your life and others. ....	2
<b>C.</b>	<b>Course Requirements: What Do We Expect of You? .....</b>	<b>3</b>
1.	Attend at least 54 of the 60 class hours. ....	3
2.	Readings (10%).....	3
3.	Written Assignments (50%) .....	3
4.	Research Paper (20%).....	5
5.	Group Presentation (20%).....	6
<b>D.</b>	<b>Course Load .....</b>	<b>6</b>
1.	The expected study time for the 60-sessions is 2 hours per session, or 120 hours total. ....	6
2.	The breakdown for Hendricks (349) + Zuck (304) + Others (about 100) = 753 pages:.....	6
<b>E.</b>	<b>Selected Bibliography: Where to Go for More Help .....</b>	<b>7</b>
1.	Books Emphasizing Observation .....	7
2.	Books Emphasizing Interpretation .....	7
3.	Books Emphasizing Application .....	10
4.	Books Emphasizing Teaching .....	10
<b>F.</b>	<b>Other Matters .....</b>	<b>10</b>
1.	Contacting the Teachers .....	10
2.	Copying These Notes .....	10
<b>G.</b>	<b>Schedule (Reading Report).....</b>	<b>11</b>
<b>II.</b>	<b>Observation .....</b>	<b>18</b>
<b>A.</b>	<b>Inductive Bible Study.....</b>	<b>20</b>
<b>B.</b>	<b>Choose the Text.....</b>	<b>21</b>
1.	What factors will be involved in your choosing your text? .....	21
2.	How soon should the choice of the text be done? .....	21
<b>C.</b>	<b>Pray over the Text .....</b>	<b>21</b>
1.	Ask God to speak to you from His Word. ....	21
2.	Pray the text back to God .....	21
<b>D.</b>	<b>Study the Text .....</b>	<b>21</b>
1.	Specific things to Observe.....	22
2.	The Student, the Fish, and Agassiz .....	23
<b>E.</b>	<b>How to Study a Section of a Biblical Book.....</b>	<b>26</b>
<b>F.</b>	<b>Mechanical Layouts .....</b>	<b>27</b>
1.	Matthew 18:15-20 Mechanical Layout .....	27
2.	How to Make a Mechanical Layout .....	28
3.	Recommended Bible Study Helps.....	29
<b>III.</b>	<b>Interpretation .....</b>	<b>41</b>
<b>A.</b>	<b>Follow Basic Principles of Interpretation .....</b>	<b>42</b>
1.	Pray for the Holy Spirit's guidance before you approach the Scripture.....	42
2.	Thoroughly observe the entire passage before asking what it means. ....	42
3.	Strive for the interpretation that the author intended.....	42
4.	Remember the three key interpretation indicators: context, context and context. ....	42
5.	Don't indiscriminately apply a meaning elsewhere to the passage at hand. ....	42
6.	Study the history, geography, and customs related to a passage .....	42
7.	Follow the rule of faith.....	42
8.	Follow the normal sense of communication.....	43

9.	Read words in their normal sense until the normal sense doesn't make sense.....	43
10.	Recognize the progressive nature of revelation. ....	43
11.	Squares & Lines Exercise .....	43
<b>B.</b>	<b>Answer Questions of the Text (What Does the Text Mean?) .....</b>	<b>44</b>
<b>C.</b>	<b>Permanent or Temporary? .....</b>	<b>46</b>
<b>D.</b>	<b>How Do We Know if a Passage is "Culturally Conditioned"? .....</b>	<b>47</b>
<b>E.</b>	<b>Structure the Text .....</b>	<b>48</b>
1.	Read the entire book/letter. ....	48
2.	Look for structural markers.....	48
3.	Pay attention to paragraphs .....	48
4.	Make a paragraph title for each paragraph:.....	48
5.	Group the paragraphs.....	49
<b>F.</b>	<b>Derive Exegetical Idea of the Text (Passage Idea) .....</b>	<b>49</b>
1.	After outlining the text, summarize it in one sentence. ....	49
2.	Make sure all sub-points actually fit under this key concept. ....	49
<b>IV.</b>	<b>Application .....</b>	<b>50</b>
<b>A.</b>	<b>Purpose of the Lesson (Desired Listener Response) .....</b>	<b>51</b>
1.	Law of Application: Model.....	51
2.	Three Major Relationships.....	52
3.	Teaching Systems Management .....	53
4.	Application Method .....	54
5.	Law of Application: Apply for Life-change .....	55
6.	Law of Application: Apply for Life-change (Second blank page) .....	56
7.	How to be Relevant to Different Groups.....	57
<b>B.</b>	<b>Main Idea of the Lesson (Teaching Idea).....</b>	<b>59</b>
1.	Four-Step Plan in Making Valid Applications .....	59
2.	Zuck's Ninety Verbs .....	60
3.	Areas of Life to Apply the Bible .....	61
4.	How to Apply Scripture .....	62
5.	Conclusion .....	63
<b>V.</b>	<b>Teaching What You Have Learned.....</b>	<b>64</b>
<b>A.</b>	<b>Structure Your Lesson .....</b>	<b>64</b>
1.	Hook-Book-Look-Took Method.....	65
2.	Lesson Plans.....	66
<b>B.</b>	<b>Teaching Your Lesson.....</b>	<b>81</b>
1.	Evaluating Your Teaching .....	81
2.	Preparing Your Lesson.....	82
3.	The Day Before You Teach .....	82
4.	Tips for Teaching for Life-change .....	82
<b>VI.</b>	<b>Conclusion .....</b>	<b>86</b>
<b>A.</b>	<b>Choose a Book or Passage.....</b>	<b>86</b>
1.	Let's now apply the entire series in a personal time of meditation and application. ....	86
2.	One method does not always suit all. ....	86
3.	My Text.....	86
4.	My Method.....	86
<b>B.</b>	<b>Record other personal reflections regarding this series below:.....</b>	<b>86</b>
<b>VII.</b>	<b>Supplements .....</b>	<b>87</b>
<b>A.</b>	<b>Lesson Plans for this Series .....</b>	<b>87</b>
<b>B.</b>	<b>The Process of Church Discipline .....</b>	<b>93</b>

## ***Hermeneutics and Bible Study Approaches Syllabus***

### **I. Introduction**

#### ***A. Course Description: What are the Teachers Doing?***

##### **1. The original course description**

"This course comes in three components. The first will involve a philosophical description of hermeneutics. The second will take the students through some methods of studying the different genres of the Bible. The third component is basically a demonstration of the second component through direct application of the methods, which will also reveal how the philosophy of hermeneutics may be at play when studying the Bible. The second and third components may at times be covered together. The course will involve extensive readings and mainly lectures. It will be assessed on the basis of a major 20-page paper and a final exam".

##### **2. Our course description**

This course provides a hands-on rather than philosophical approach to properly apply the Bible through the study of many Scripture texts. It follows the Inductive Bible Study method to *observe* a text, *interpret* it by consistent use of hermeneutical principles, and then *apply* the passage to the student's own life and to others in a teaching or preaching ministry.

#### ***B. Course Objectives: What Will You Learn?***

By the end of this course you will know how to use the Observation-Interpretation-Application method of Bible study in order to...

##### **1. Grasp foundations for life-changing biblical study.**

- a) Show how inspiration and inerrancy provide a strong rationale for believers to study the Bible.
- b) Know the value of studying a biblical passage without dependence upon "second-hand aids."
- c) Explain how the order of the Observation-Interpretation-Application method of Bible study is significant.

##### **2. Observe Scripture so that no key elements are missed.**

- a) See why observation is important in studying the Bible.
- b) Experience the joy of personal discovery while observing a text.
- c) Learn to read Scripture in a proper manner with various strategies.

- d) Break books of the Bible into proper major and minor divisions (synthetic charts and mechanical layouts).
  - e) Know what to look for in a given text of the Bible.
3. Interpret Scripture to determine what God actually said.
- a) Know the history of interpretation in the Church to avoid past mistakes.
  - b) Implement rules of hermeneutics to discern which interpretive option is best.
  - c) Bridge the cultural gap so that modern biases are not imposed upon the text.
  - d) See how grammar aids proper exegesis.
  - e) Gain skill in using hermeneutical principles within various biblical genre (literary types) to bridge the literary gap.
  - f) Know when figurative language is used and what literal elements it depicts.
  - g) Discern when OT historical figures, symbols, events, or practices are truly types of NT realities.
  - h) Properly interpret parables and allegories.
  - i) Properly interpret OT and NT prophecy.
  - j) Design a topical study of several Scripture texts in a systematic way that is sensitive to the contexts in which the verses are found.
  - k) Determine how to find and teach the main idea of a passage.
4. Apply Scripture for life-change in your life and others.
- a) See how the NT quotes the OT and when similar applications are allowed with quoting the NT today.
  - b) Explain why application is the goal of Bible study and teaching.
  - c) Properly apply OT laws to present believers through deriving principles from a passage.
  - d) Use Scripture in such a relevant way that it changes your life in specific ways.
  - e) Apply Scripture in such a relevant way that others will apply it to their own lives and to the lives of those whom they influence (i.e., be a “tree” not a “pipe”).
  - f) Use illustrations that apply the main idea of the text.
  - g) Teach a Scripture text or topical study using several relevant teaching methods.



### C. Course Requirements: What Do We Expect of You?

1. Attend at least 54 of the 60 class hours.

- a) Actively participate in all three sessions of the 16 Thursday night seminars:

Option 1	
Session 1	7:00-7:50
Short Break	7:50-8:00
Session 2	8:00-8:50
Long Break	8:50-9:10
Session 3	9:10-10:00

Option 2	
Session 1	7:10-8:00
Short Break	8:00-8:10
Session 2	8:10-9:00
Short Break	9:00-9:10
Session 3	9:10-10:00

- b) Actively participate in all four sessions of the three Saturday morning seminars:

Option 1	
Session 1	9:00-9:50
Short Break	9:50-10:00
Session 2	10:00-10:50
Long Break	10:50-11:10
Session 3	11:10-12:00
Short Break	12:00-12:10
Session 4	12:10-1:00

Option 2	
Session 1	9:10-10:00
Short Break	10:00-10:10
Session 2	10:10-11:00
Short Break	11:00-11:10
Session 3	11:10-12:00
Short Break	12:00-12:10
Session 4	12:10-1:00

2. Readings (10%)

- a) You will read two whole books according to a reading schedule:

- (1) Hendricks, Howard G. and Hendricks, William D. *Living by the Book*. Chicago: Moody, 1991. 349 pp. 220.97 HEN

This father-son team gives 150 pages of help in observing the text, supplemented by interpretation (80 pages) and application (60 pages). Dr. Hendricks has taught Bible Study Methods at Dallas Seminary for 50 years (since 1953).

- (2) Zuck, Roy B. *Basic Bible Interpretation*. Wheaton Victor Books 1991. 324 pp. 220.6 ZUC

Dr. Zuck's book emphasizes interpretation (280 pages) with some help on application (15 pages). Dr. Zuck has taught Bible exposition at Dallas Seminary also for many years, as well as having edited many books.

- b) Mark your readings on the Reading Report on page 11 before each class session. Late and/or partial readings will receive half credit. Turn this report in on 8 May.

3. Written Assignments (50%)

- a) Course readings average only 11 pages per class session, which is quite light for graduate work. However, this is to free up study time for several written assignments in order to make this a "hands-on" course in the Bible.

- b) One reason this course uses the above books is because both are interactive. You will gain the most from them when you complete the short assignments within their pages, so don't skip these exercises! You will also hand in at class the more substantial assignments within these two texts (see below).
- c) Each week you will submit a written assignment of 2-4 pages (single or double-spaced). Any assignment extending to the fifth page will not receive an "A" (this is not a test to see how much you can write, but how concisely you can express your thoughts). No title page is needed, although it is preferred that you type each assignment.
- d) Each assignment carries a 10% grade penalty per class day late. Also, points may be deducted for not including your full name, exceeding the page limit, misspelling our names (!), bad grammar and poor spelling.
- e) Here are the assignments (due dates are on the Reading Report on page 11):
  - (1) Joshua 1:8 (Hendricks, 63; RG): Without using any source besides your Bible, record at least 25 observations on Joshua 1:8. Make no more than five of these stemming from the context outside this verse. Number them and make sure that none of them restate another observation you have already made (i.e., don't the same thing in different words).
  - (2) Philemon (Hendricks, 80; GC): Read this short letter at least three times and follow the principles of thoughtful reading in chapter 8. Answer all the questions noted in the instructions by Hendricks.
  - (3) Philippians 4:8-9 (Hendricks, 102; HL): Write out a personal prayer journal entry to the Lord as you actually pray to God. Make this a prayerful reflection on Philippians 4:8-9 following the instructions in the book.
  - (4) Purpose (Hendricks, 120; HL): For each of the ten passages state the purpose of the author in writing his book. Your explanation of how he accomplishes his purpose in that book need not exceed three sentences.
  - (5) Matt. 1:1-18 & Amos 1-5 (Hendricks, 157; RG): Follow the instructions by Hendricks on how to observe both of these passages. Make sure this is your own work without consulting any commentaries.
  - (6) John 11:1-46 (Hendricks, 164; GC): Compare and contrast Mary and Martha's responses to Jesus in this text according to Hendricks's instructions.
  - (7) Matt 16:13-21 (HL): Study Matt 16:13-21. What did Jesus mean in verse 18? Explain how you made your interpretation.
  - (8) Genre (GC): You are free to choose any passage from Job, Proverbs, Psalms and Ecclesiastes (wisdom literature) and comment on what the author was trying to say to the original hearers, and then what you think the passage is saying to us in the 21st century. Don't write more than 3 pages.

- (9) Genesis 13:1-11 (HL): Study Genesis 13:1-11. On the whole, was Abraham to be commended for his counsel in verse 8-9? Justify your answer with the context of Genesis.
- (10) Daniel 1-2 (Hendricks, 234, 242; GC): Complete both assignments noted in the book, giving attention to how culture impacts the meaning of these first two chapters in Daniel.
- (11) Proverbs 30:18-33 (RG): Follow the guidelines of the reading in Robinson to determine the Big Idea (Main Idea) of Proverbs 30:18-33. This means you should outline this text according to its natural divisions, stating each with an interpretive sentence. These sentences together make up the Main Idea of the passage, so make sure each sub-point is reflected in the Main Idea.
- (12) Figures & Isaiah 40:1-17 (Zuck, 167-68; GC): Match the various terms with their definitions, looking into the chapter if needed. Only *after* you have answered all questions may you correct your work from the back of the book. Please bring your corrected assignment to submit in class. List all the figures of Isaiah 40:1-17 next to the phrase and verse number to which it points. This part of the assignment will be graded by the instructor.
- (13) Topical Study (GC): Pick a biblical topic of your choice and select 3 passages from the Old Testament and 2 from the New, and write half a page of what each passage means in the light of the topic you have chosen. This means you should write at least two and a half pages for this assignment.
- (14) Matthew 20:1-16 (GC): Looking at Matthew 20:1-16 (parable of the vineyard workers), how would you apply this text to the modern listener today? Limit your paper to 2 pages max.
- (15) Malachi 3:8-10 (HL): Study Malachi 3:8-10. What are the implications of this passage and how should we apply it today? Take into account the time and culture.

#### 4. Research Paper (20%)

- a) Write a paper on Revelation 12 that incorporates the observations and hermeneutical guidelines discussed in the course. Include an interpretive outline of the chapter and interact with viewpoints other than your own, footnoting properly as you proceed in your argument.
- b) The paper must be 6-8 double-spaced pages and written according to Dr. Baldwin's guidelines in the Singapore Bible College School of Theology (English) Required Format for Writing Papers (2002 Revised). See also my grade sheets at the end of this syllabus. If possible use bottom page footnoting. Plagiarism will not be tolerated. The page count does not include a title page, table of contents, and bibliography of 6-8 sources (author, title, place of publication, publisher, and date). Be concise as papers exceeding eight pages in the body of the paper will not be granted an "A" on this assignment, nor will papers which are submitted late.



## 5. Group Presentation (20%)

- a) The 24 students comprise eight groups of three students each for the final project. Your group will teach an assigned topic or passage to the class in PowerPoint format in the most memorable and interesting way possible. Use music, slides, charts, games, handouts, drama/skits, jokes, costumes—whatever it takes to help us learn the book and apply its message to our lives. Make sure you provide a handout and that you address alternate viewpoints from the one you hold, giving specific reasons why you hold your perspective. Be sure to apply what you have learned in the course and share this with the class.
- b) Note also that each group will assign the class the readings for that class session. These are due 17 April so they can be typed up as a single list and passed out to the class on 19 April.
- c) Each group presentation should last no more than 30 minutes so that the remaining class hour can be used for discussion on the text presented. The presentations will be graded on the PowerPoint Presentation Grade Sheet at the end of this syllabus. Please use this page as a checklist to make sure that you have properly observed, interpreted, and applied the Scripture to our lives.
- d) The assigned groups for the presentations are as follows:

<b>Group 1: Genesis 33</b>	<b>Group 5: Malachi 2</b>
Andrew Thuraiajah Sabaratnam	Lim Chung Wei
Tan Swee Leong	Long Soo Chiang, James
Chan Kah Meang	Lim Chai Heong, Andrew
<b>Group 2: Deuteronomy 12</b>	<b>Group 6: Luke 21</b>
Cheam Heng Wee	Phay Yeow Siong, Allan
Goh Soon Noi	Ang Jing Chai
Hwong Meng Jet	Tan Yip Wei, Gilbert
<b>Group 3: Joshua 22</b>	<b>Group 7: Hebrews 7</b>
Henry Sujaya Lie	Lee May Sze, Astrid
Ifor C. Gabasan	Wong Wan Sian
Koh Li Na	Yap Beng Guan
<b>Group 4: Job 21</b>	<b>Group 8: Revelation 15</b>
Lee Yoke Sun	Yap Kian Seng, Conrade
Leny Salim	Yeo Xin Rong, Joyce
Peh Eng Kiat	

**D. Course Load**

1. The expected study time for the 60-sessions is 2 hours per session, or 120 hours total.
2. The breakdown for Hendricks (349) + Zuck (304) + Others (about 100) = 753 pages:

Readings: 753 pp. x 4 min./pp.	50 hours	20% of course grade
Assignments: 15 x 2 hrs.	30 hours	40% of course grade
Group Project:	20 hours	20% of course grade
Research Paper:	20 hours	20% of course grade
<b>Totals</b>	<b>120 hours</b>	

**E. Selected Bibliography: Where to Go for More Help<sup>1</sup>****1. Books Emphasizing Observation**

Arthur, Kay. *How to Study Your Bible*. Eugene, OR: Harvest House, 1994. Previously published as *How to Study Your Bible Precept Upon Precept*. Old Tappan, NJ: Revell, 1985. 176 pp. 220.97 ART

Hendricks, Howard G. and Hendricks, William D. *Living by the Book*. Chicago: Moody, 1991. 349 pp. 220.97 HEN

*How to Study the Bible*. Colorado Springs: BEE International, 1987. [Author anonymous.]

Wald, Oletta. *The Joy of Discovery*. Rev. ed. Augsburg, 1975. 96 pp.

**2. Books Emphasizing Interpretation**

Berkhof, Louis. *Principles of Biblical Interpretation*. London: Evangelical Press, 1950. 220.6 BER

Carson, Donald A. *Biblical Interpretation and the Church*. Exeter: Paternoster, 1984. 220.6 CAR

\_\_\_\_\_. *Exegetical Fallacies*. Grand Rapids: Baker, 1984. 220.6 CAR

\_\_\_\_\_. *Hermeneutics, Authority and Canon*. Leicester: IVP, 1986. 220.13 CAR

Dockery, David S. *Foundations for Biblical Interpretation*. Nashville: Broadman & Holman, 1994. 220.601 (R) DOC

Ellis, E. Earle. *Prophecy and Hermeneutic in Early Christianity*. Grand Rapids: Eerdmans, 1978. 220.6 ELL

Erickson, Millard J. *Evangelical Interpretation: Perspectives on Hermeneutical Issues*. Grand Rapids: Baker, 1993. 220.601 ERI

Fee, Gordon D. *New Testament Exegesis*. Philadelphia: Westminster Press, 1983. 225.6 FEE

Fee, Gordon D. *New Testament Exegesis: A Handbook for Students and Pastors*. 2d. ed. Louisville: Westminster John Knox Press, 1993, 2002. 225.601 FEE

Fuller, D. P. *The Hermeneutics of Dispensationalism*. ThD, 1957. Chicago: Northern Baptist Theological Seminary, 1966

<sup>1</sup> These represent only some of the 153 books on hermeneutics in the SBC library. Those selected are either more relevant and recent, or more significant older works.

- \_\_\_\_\_. *Gospel and Law: Contrast or Continuum?* Grand Rapids: Eerdmans, 1980. 230.045 FUL
- Henrichsen, Walter A. *A Layman's Guide to Interpreting the Bible*. Grand Rapids: Zondervan, 1978. 220.6 HEN
- \_\_\_\_\_. *Studying, Interpreting, and Applying the Bible*. Grand Rapids: Zondervan, 1990. 220.6 HEN
- Johnson, Elliott E. *Expository Hermeneutics: An Introduction*. Grand Rapids: Academie Books 1990. 330 pp. 220.601 JOH
- Kaiser, Walter C. *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Grand Rapids: Zondervan, 1994. 220.601 KAI
- \_\_\_\_\_. *Back Toward the Future: Hints for Interpreting Biblical Prophecy*. Grand Rapids Baker, 1989. 220.6 KAI
- \_\_\_\_\_. *Toward An Exegetical Theology*. Grand Rapids: Baker, 1981. 220.6 KAI
- Klein, William W. *Introduction to Biblical Interpretation*. Dallas: Word, 1993. 220.601 KLE
- Kubo, Sakae. *So Many Versions?* Grand Rapids: Zondervan, 1975. 220.6 KUB
- Larkin, William J. *Culture and Biblical Hermeneutics*. Grand Rapids: Baker, 1988. 220.6 LAR
- Longenecker, Richard N. *Biblical Exegesis in the Apostolic Period*. Grand Rapids: Eerdmans, 1975. 220.6 LON
- Longman, Tremper. *Literary Approaches to Biblical Interpretation*. Grand Rapids: Zondervan, 1987. 220.6 SIL
- McQuilkin, J. Robertson. *Understanding and Applying the Bible*. Chicago: Moody Press, 1983. 220.6 MCQ
- Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove: IVP, 1991. 499 pp. 220.6 OSB
- Poythress, Vern Sheridan. *God Centered Biblical Interpretation*. New Jersey: P & R Publishing Co., 1999. 220.601 POY
- Radmacher, Earl D. *Hermeneutics, Inerrancy and the Bible*. Grand Rapids: Academie Books 1984. 220.6 RAD
- Ramm, Bernard L. *Hermeneutics*. Grand Rapids: Baker, 1971. 220.6 RAM
- \_\_\_\_\_. *Protestant Biblical Interpretation*. Grand Rapids: Baker, 1970. 220.6 RAM



- Ryken, Leland. *Words of Delight: A Literary Introduction to the Bible*. Grand Rapids: Baker, 1987. 220.13 RYK
- Sandy, D Brent. *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Nashville: Broadman & Holman Pub., 1995. 323 pp. 221.66 SAN
- Schultz, Samuel J., ed. *Interpreting the Word of God*. Chicago: Moody, 1976. 220.6 SCH
- Silva, Moises. *Biblical Words and their Meaning: An Introduction to Lexical Semantics*. Grand Rapids: Zondervan, 1994. 220.66 SIL
- \_\_\_\_\_, ed. *Foundations of Contemporary Interpretation*. Six volumes in one. Leicester: Apollos, 1991. 220.6 SIL
- Silva, Moises. *Has the Church Misread the Bible?* Grand Rapids: Zondervan, 1987. 220.6 SIL
- Sproul, Robert Charles. *Knowing Scripture*. Downers Grove: IVP, 1977. 220.6 SPR
- Stein, Robert H. *Difficult Passages in the New Testament*. Grand Rapids: Baker, 1990. 225.6 STE
- \_\_\_\_\_. *Playing by the Rules: A Basic Guide to Interpreting the Bible*. Grand Rapids: Baker, 1994. 220.601 STE
- Stuart, Douglas. *Old Testament Exegesis: A Primer for Students & Pastors*. 3d ed. Philadelphia: Westminster, 1980, 1984, 2001. 221.601 STU
- Tan, Paul Lee. *The Interpretation of Prophecy*. Winona Lake: BMH Books, 1974. 220.6 TAN
- Terry, Milton S. *Biblical Hermeneutics*. Grand Rapids: Zondervan, 1974. 220.6 TER
- Traina, Robert A. *Methodical Bible Study: A New Approach to Hermeneutics*. Wilmore, KY: Asbury Theological Sem., 1952. 220.6 TRA
- VanGemenen, Willem A., ed. *A Guide to Old Testament Theology and Exegesis: The Introductory Articles from the New International Dictionary of Old Testament Theology and Exegesis*. Grand Rapids: Zondervan, 1999. 221.601 VAN
- Virkler, Henry A. *Hermeneutics: Principles & Processes of Biblical Interpretation*. Grand Rapids: Baker, 1981. 220.6 VIR
- Willmington, H.L. *Willmington's Guide to the Bible*. Wheaton: Tyndale, 1981. 220.6(R) WIL
- Zuck, Roy B. *Basic Bible Interpretation*. Wheaton Victor Books 1991. 324 pp. 220.6 ZUC

### 3. Books Emphasizing Application

Dorani, Daniel M. *Getting the Message: A Plan for Interpreting and Applying the Bible*. New Jersey: P & R Publishing, 1996. 220.601 DOR

Kuhatschek, Jack. *Applying the Bible*. Grand Rapids: Zondervan 1990. 220.601 KUH

Longman, Tremper. *Reading the Bible with Heart & Mind*. Colorado Springs: NavPress, 1997. 220.601 LON

Robinson, Haddon. *Biblical Preaching: The Development and Delivery of Expository Messages*. 2d ed. Grand Rapids: Baker, 1980, 2001. 256 pp.

### 4. Books Emphasizing Teaching

Ford, LeRoy. *Design for Teaching and Training: A Self-Study Guide to Lesson Planning*. Nashville, TN: Broadman, 1978. 389 pp.

*How to Lead Small Group Bible Studies*. Singapore: Navigators, 1982. [Anonymous.]

Powell, Terry. *You Can Lead a Bible Discussion Group!* Sisters, OR: Multnomah, 1996. 170 pp.

Richards, Lawrence O. *Creative Bible Teaching*. Chicago: Moody, 1970. 288 pp.

Wald, Oletta. *The Joy of Discovery*. Rev. ed. Augsburg, 1975. 96 pp.

Walk Thru the Bible materials and seminars

Wilkinson, Bruce. *The Seven Laws of the Learner*. Sisters, OR: Multnomah, 1992.

Wilkinson, Bruce, ed. *Almost Every Answer for Practically Any Teacher!* Portland, OR: Multnomah, 1992.

## **F. Other Matters**

### 1. Contacting the Teachers

a) Rick Griffith: SBC (6559-1555 x7130), home (6458-6158), [griffith@sbc.edu.sg](mailto:griffith@sbc.edu.sg).

b) Gary Choong: SBC (6559-1555 x7131), home (6252-3389), [choong@sbc.edu.sg](mailto:choong@sbc.edu.sg).

c) Ng Han Lim: home (6287-6823), [nghanlim@mbox2.singnet.com.sg](mailto:nghanlim@mbox2.singnet.com.sg).

### 2. Copying These Notes

a) Permission granted until you make a lot of money publishing them.

b) The same applies to taping lectures.

**G. Schedule (Reading Report)**

Name \_\_\_\_\_ Sem. Grade \_\_\_\_\_

Please tick the final column if completed in full on time. Note *outside the box* if completed late and/or partially. In these cases do *not* tick inside the box. Submit these pages on 8 May.

Session	Date (Day)	Subject	Assignment	
1 RG	9 Jan (Th1)	Syllabus & Introduction		
2 RG	9 Jan (Th2)	Getting to Know the Class		
3 GC	9 Jan (Th3)	Why Study the Bible?		
4 HL	16 Jan (Th1)	Inspiration & Inerrancy	Hendricks, 5-33	<input type="checkbox"/>
5 RG	16 Jan (Th2)	Overview of the 3-Step Method	Hendricks, 34-44	<input type="checkbox"/>
6 RG	16 Jan (Th3)	<b>Observation:</b> * Its value * Observing a verse	Hendricks, 45-63 "The Student, the Fish & Agassiz" (notes, 23-25) Assign. #1: Joshua 1:8 (Hendricks, 63)	<input type="checkbox"/> <input type="checkbox"/>
7 GC	23 Jan (Th1)	* Reading the Bible - Thoughtfully	Hendricks, 64-80 Assign. #2: Philemon (Hendricks, 80)	<input type="checkbox"/>
8 HL	23 Jan (Th2)	- Repeatedly & Patiently	Hendricks, 81-90	<input type="checkbox"/>
9 HL	23 Jan (Th3)	- Selectively & Prayerfully	Hendricks, 91-102 Assign. #3: Philippians 4:8-9 (Hendricks, 102)	<input type="checkbox"/>
10 RG	30 Jan (Th1)	- Imaginatively	Hendricks, 103-9	<input type="checkbox"/>
11 RG	30 Jan (Th2)	- Meditatively & Purposely	Hendricks, 110-22 Assign. #4: Purpose	<input type="checkbox"/>
12 HL	30 Jan (Th3)	- Acquisitively & Telescopically	Hendricks, 123-30	<input type="checkbox"/>
13 HL	6 Feb (Th1)	* Paragraphs & Context	Hendricks, 131-40	<input type="checkbox"/>
14 RG	6 Feb (Th2)	* Observing Things... - Emphasized & True to Life	Hendricks, 141-47, 165-70	<input type="checkbox"/>
15 RG	6 Feb (Th3)	- Repeated & Related	Hendricks, 148-57 Assign. #5: Matt. 1:1-18 & Amos 1-5 (Hendricks, 157)	<input type="checkbox"/>
16 GC	13 Feb (Th1)	- Comparisons & Contrasts	Hendricks, 158-164 Assign. #6: John 11:1-46 (Hendricks, 164)	<input type="checkbox"/>
17 GC	13 Feb (Th2)	* Charts & Mechanical Layouts	Hendricks, 171-80	<input type="checkbox"/>
18 GC	13 Feb (Th3)	* Observation Summary	Hendricks, 181-92	<input type="checkbox"/>
19 HL	20 Feb (Th1)	<b>Interpretation:</b> * Importance & Value	Hendricks, 193-208	<input type="checkbox"/>
20 HL	20 Feb (Th2)	* Problems, Qualifications, Terms	Zuck, 7-26 Assign. #7: Matt. 16:13-21	<input type="checkbox"/>
21 RG	20 Feb (Th3)	* History of Hermeneutics I	Zuck, 27-43	<input type="checkbox"/>



Session	Date (Day)	Subject	Assignment	
22 RG	27 Feb (Th1)	* History of Hermeneutics II	Zuck, 44-58	<input type="checkbox"/>
23 GC	27 Feb (Th2)	* Whose View is Valid?	Zuck, 59-75	<input type="checkbox"/>
24 GC	27 Feb (Th3)	* Literary Type (Genre) I	Hendricks, 209-220 Assign. #8: Genre	<input type="checkbox"/>
25 GC	6 Mar (Th1)	* Literary Type (Genre) II	Zuck, 123-42	<input type="checkbox"/>
26 HL	6 Mar (Th2)	* Interpretive Principles - Content	Hendricks, 221-24	<input type="checkbox"/>
27 HL	6 Mar (Th3)	- Context	Hendricks, 225-29 Assign. #9: Gen. 13:1-11	<input type="checkbox"/>
28 HL	13 Mar (Th1)	- Comparison	Hendricks, 230-35	<input type="checkbox"/>
29 GC	13 Mar (Th2)	- Culture I	Hendricks, 236-42	<input type="checkbox"/>
30 GC	13 Mar (Th3)	- Culture II	Zuck, 76-97 Assign. #10: Dan. 1-2 (Hendricks, 234, 242)	<input type="checkbox"/>
20 Mar (Th)		Mid-Semester Break	No class or assignments	
31 RG	27 Mar (Th1)	- Consultation (Study Tools)	Hendricks, 243-51	<input type="checkbox"/>
32 HL	27 Mar (Th2)	* Use of Language (Grammar)	Hendricks, 252-56 Zuck, 98-122	<input type="checkbox"/>
33 RG	27 Mar (Th3)	* Determining the Main Idea	Haddon Robinson, <i>Biblical Preaching</i> , 2d ed., 33-50 Assign. #11: Proverbs 30:18-33 Main Idea	<input type="checkbox"/>
34 GC	29 Mar (Sat1)	* Figures of Speech I	Hendricks, 257-67	<input type="checkbox"/>
35 GC	29 Mar (Sat2)	* Figures of Speech II	Zuck, 143-68 Assign. #12: Figures & Isa. 40:1-17 (Zuck, 167-68)	<input type="checkbox"/>
36 HL	29 Mar (Sat3)	* Types & Symbols	Zuck, 169-93	<input type="checkbox"/>
37 HL	29 Mar (Sat4)	* Parables & Allegories	Zuck, 194-226	<input type="checkbox"/>
38 HL	3 Apr (Th1)	* Prophecy I (OT)	Zuck, 227-49	<input type="checkbox"/>
39 HL	3 Apr (Th2)	* Prophecy II (NT)	Paper on Rev. 12 Due	
40 RG	3 Apr (Th3)	* Israel & the Church	TBA (Gal. 6:16)	<input type="checkbox"/>
41 GC	10 Apr (Th1)	* Use of OT in NT	Zuck, 250-78	<input type="checkbox"/>
42 GC	10 Apr (Th2)	* Topical Studies	Assign. #13: Topical Study	<input type="checkbox"/>
43 HL	10 Apr (Th3)	Interpretation Summary	Hendricks, 268-80	<input type="checkbox"/>
44 GC	17 Apr (Th1)	<b>Application:</b> * Importance & Value	Hendricks, 281-91	<input type="checkbox"/>
45 HL	17 Apr (Th2)	* Problems & Guidelines	Zuck, 279-92	<input type="checkbox"/>
46 GC	17 Apr (Th3)	* Steps in Application	Hendricks, 292-303 Assign. #14: Matt. 20:1-16 Presentation Readings Due	<input type="checkbox"/>

Session	Date (Day)	Subject	Assignment	
47 RG	19 Apr (Sat1)	* Nine Questions to Ask	Hendricks, 304-8	<input type="checkbox"/>
48 RG	19 Apr (Sat2)	* Addressing the Time Gap	Hendricks, 309-16	<input type="checkbox"/>
49 RG	19 Apr (Sat3)	* The Law of Moses & Us	J. Dwight Pentecost, "The Purpose of the Law," <i>Bib Sac</i> 128 (July 1971): 227-33	<input type="checkbox"/>
50 HL	19 Apr (Sat4)	* Principilizing	Hendricks, 316-23 Assign. #15: Mal. 3:8-10	<input type="checkbox"/>
51 RG	24 Apr (Th1)	* Applying Through Illustrations	Haddon Robinson, <i>Biblical Preaching</i> , 2d ed., 139-64	<input type="checkbox"/>
52 GC	24 Apr (Th2)	* Applying for Life-Change	Hendricks, 324-30	<input type="checkbox"/>
53 RG	24 Apr (Th3)	Group Presentation #1	Given by Presenters	<input type="checkbox"/>
	<b>1 May (Th)</b>	<b>Labour Day</b>	<b>No class or assignments</b>	
54 GC	3 May (Sat1)	Group Presentation #2	Given by Presenters	<input type="checkbox"/>
55 RG	3 May (Sat2)	Group Presentation #3	Given by Presenters	<input type="checkbox"/>
56 HL	3 May (Sat3)	Group Presentation #4	Given by Presenters	<input type="checkbox"/>
57 GC	3 May (Sat4)	Group Presentation #5	Given by Presenters	<input type="checkbox"/>
58 HL	8 May (Th1)	Group Presentation #6	Given by Presenters	<input type="checkbox"/>
59 GC	8 May (Th2)	Group Presentation #7	Given by Presenters	<input type="checkbox"/>
60 RG	8 May (Th3)	Group Presentation #8	Given by Presenters Reading Report Due	<input type="checkbox"/>

## PowerPoint Presentation Grade Sheet

Class \_\_\_\_\_ Date \_\_\_\_\_

Topic/Project \_\_\_\_\_

Group Members \_\_\_\_\_

The Introduction, Body, Conclusion, and Miscellaneous concern the presentation *content* (70% of the grade). The *form* grade (the other 30%) concerns how you present your material.

	1 Poor	2 Minimal	3 Average	4 Good	5 Excellent
<b><u>Introduction</u></b>					
Attention (focuses listener's need on the theme)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure for addressing the text/topic introduced	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Body</u></b>					
Overall content (charts, other good info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (not excessive quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Key passages/issues addressed well	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Problem Texts (fair to views, own view supported)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Conclusion</u></b>					
Solution given to issue raised in introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Main points reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Application (exhorts life change in specific areas)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Miscellaneous</u></b>					
(Applies to the whole presentation)					
Depth leaves no key questions unanswered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interesting in voice, illustrations, presence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theological content shows insight	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Handouts are attractive with info for further study	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b><u>Form</u></b>					
Format (slides attractive, clear, 20+ point font size)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Appropriate Pictures & Visuals (not too much text)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typographical errors, punctuation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length is 20-30 minutes w/o unnecessary info.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CD of Readable PPT & MS Word File Submitted	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### **Summary**

Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	<b>x 1</b>	<b>x 2</b>	<b>x 3</b>	<b>x 4</b>	<b>x 5</b>
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points \_\_\_\_\_ minus 10 points per day late (\_\_\_\_\_ points) equals % grade of \_\_\_\_\_%

**Comments:**

## Research Paper Grade Sheet

Student \_\_\_\_\_ Topic \_\_\_\_\_ Paper Grade \_\_\_\_\_ Box \_\_\_\_\_

The first four parts below concern the paper's *content* (70% of the grade). The Form grade (30%) is based on Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6<sup>th</sup> edition (Chicago: Univ. of Chicago Press, 1996). See also the Research Paper Checklist.

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent

### Introduction

Purpose (the paper addresses what issue?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Scope of the issue defined/narrowed down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure for addressing the issue introduced	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Body

Wide research (other views, good sources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (not excessive quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Key passages/issues addressed adequately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Development (proves points, not just lists verses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Conclusion

Solution given to issue raised in introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Main points reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length (1/2 to 1 page, w/o unnecessary info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Miscellaneous

(These can be addressed anywhere in the paper)

Application (shows why the topic is important)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Depth leaves no key questions unanswered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Overall content	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Form

Format (typed, title page, length, pages numbered)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typographical errors, punctuation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Footnoting (better than end noting; biblio. incl.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arranged logically (not a collection of thoughts)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sections clearly stated without orphan headings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Summary

Number of ticks per column \_\_\_\_\_

Multiplied by point values of the column x 1 x 2 x 3 x 4 x 5

Equals the total point value for each column \_\_\_\_\_

Net points \_\_\_\_\_ minus 10 points per day late (\_\_\_\_\_ points) equals % grade of \_\_\_\_\_%

Comments:

## Research Paper Checklist

\* Asterisks show the most common mistakes SBC students make on research papers. Give special attention to these areas!

### 1. General Format

- 1.1 Obtain your own copy of the handout "Why Write Papers?" by Dr. Henry Baldwin.
- 1.2 The most complete and widely used format guide is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed. rev. by John Grossman and Alice Bennett (Chicago & London: Univ. of Chicago Press, 1937, 1955, 1967, 1973, 1987, 1996). 308 pp.
- 1.3 Questions not answered by Turabian can probably found in *The Chicago Manual of Style*.
- 1.4 Staple the pages in the upper left corner rather than using report folders or attaching the paper at the top centre.

### 2. Preliminaries

- 2.1 The title page should follow the typical format in Turabian.
  - 2.1.1 Only "SINGAPORE BIBLE COLLEGE" and the TITLE should be in capital letters.
  - 2.1.2 Please include your mail box number after your name.
  - 2.1.3 The same size type (and font) should be used throughout the paper.
- 2.2 The margins should not change (e.g., should not be in outline form) but should be 2.5 cm on all sides.
- 2.3\* Include a Table of Contents.
  - 2.3.1 The Contents page should include only the first page number of each section.
  - 2.3.2 Subtitles within the Contents page should be indented.
  - 2.3.3 Note this is called a "Table of Contents" and not a "Table of Content."
  - 2.3.4 "Table of Contents" should not be an entry on the Table of Contents.
- 2.4 Page numbers should be at the top right in the preliminaries (except no number on Title Page and Table of Contents) and at the bottom centre from the first page to the end.

### 3. Body & Style

- 3.1\* Provide an introduction that summarizes the problem(s) your paper aims to answer.
- 3.2\* Check your grammar for confusion of tense, plural, verb/noun, etc. (cf. section 9)
- 3.3 Use a spell checker if you have one on your computer to avoid careless spelling mistakes.
- 3.4 Double-space the paper throughout in prose form (not outline form).
- 3.5\* Write in the third person rather than the first person ("This author..." and not "I" or "we" or "us").
- 3.6 Follow these guidelines for headings within the text:
  - 3.6.1 Headings should match your Contents page.
  - 3.6.2 Headings should not have periods (full stops or colons) after them.
  - 3.6.3\* Headings should not be in outline form (no "I," "II," "A," "1," "a," "-", etc.).
  - 3.6.4 Avoid widow headings (at the bottom of a page without the first sentence of a paragraph).
  - 3.6.5 Don't repeat a heading on the next page even if it covers the same section of the paper.
  - 3.6.6 Each research paper should have at least 2-3 headings or divisions.
  - 3.6.7 As an exception to 3.6 above, in short papers (6-8 pages) which do not have chapters, (1) main headings should be centred capitals, followed by (2) subheadings which are underlined centred small letters, (3) underlined left column small letters, (4) non-underlined left column small letters, and finally (5) underlined small letters which begin an indented paragraph. If only two levels are needed then (2) above may be skipped.
- 3.7\* Do not clutter your paper with unnecessary details that do not contribute to your purpose.
- 3.8\* Make every statement a full sentence within the text (the exception is headings).
- 3.9 Critically evaluate your sources; do not believe a heresy just because it's in print!
- 3.10 Make sure your reasoning is solid and logical.
- 3.11\* Provide a conclusion which solves/summarizes the problem addressed in the introduction

### 4. Abbreviations

- 4.1\* Do not use abbreviations in the text or footnotes (except inside parentheses).
- 4.2 Cite from 1-3 verses inside parentheses in the text but 4 or more verses in the footnotes.
- 4.3\* Use proper biblical book abbreviations with a colon between chapter and verse.
- 4.4 Do not start sentences with an Arabic number. Write "First Kings 3:16..." (not "1 Kings 3:16...").
- 4.5 Write out numbers under ten in the text (e.g., "three"); abbreviate those over ten (e.g., "45").
- 4.6 "For example" (e.g.) and "that is to say" (i.e.) are abbreviated only within parentheses.

### 5. Quotations

- 5.1\* When quoting word-for-word use quotation marks and footnote the source. Do not plagiarize!
- 5.2 Use proper quotation formats with single quotation marks within double ones.
- 5.3 Use indented single-spaced block quotations (no quotation marks) when three or more lines.
- 5.4\* Avoid citing long texts of Scriptures or other sources so the paper mostly reflects your own thinking.
- 5.5 Provide biblical support for your position rather than simply citing your opinion.
- 5.6 If your source quotes a more original source, then quote the original in this manner: R. N. Soulen, *Handbook*, 18 (cited by Rick Griffith, *New Testament Backgrounds*, 7th ed. [SBC, 1999], 165).

## Research Paper Checklist (2 of 2)

## 6. Punctuation

- 6.1 Periods & commas go *before* quote marks and footnote numbers (e.g., "Marriage," not "Marriage".)
- 6.2 Periods & commas go *outside* parentheses (unless a complete sentence is within the parentheses). For example: "Jesus wept" (John 11:35). but never "Jesus wept." (John 11:35)
- 6.3 A space should not precede a period, comma, final parenthesis, semicolon, apostrophe or colon.
- 6.4 A space should not follow a beginning parenthesis or beginning quotation mark.
- 6.7 A space should always follow a comma and two spaces always follow a period.

## 7. Footnotes

- 7.1\* The first reference to a book includes (in this order) the author's *given* name first then family name, title (in *italics* or underlined but not in quotes), publication data in parentheses (place, colon, publisher, comma, then year), volume (if more than one), and page number. For example: Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody, 1987), 233. Notice that in footnotes a full stop (period) is used only *once* at the end of the citation. Indent the first line of each footnote entry.
- 7.2\* Cite later references to the same book but a different page number with only the author's family name (not given name) and new page number. For example: Gower, 166.
- 7.3 If the next citation has the same book and same page number, then type "Ibid." (Latin abbreviation for "in the same place"). For example: Ibid. However, if a different page number is referred to, then "Ibid." should be followed by a period and comma. For example: Ibid., 64.
- 7.4 If the next citation is by the same author but a different work, type "Idem" (Latin abbreviation for "by the same author") before the new book. For example: Idem, *Marriage and Family*, 221.
- 7.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data in parentheses, volume, and page. For example: P. Trutza, "Marriage," *The Zondervan Pictorial Encyclopedia of the Bible*, 5 vols., ed. Merrill C. Tenney (Grand Rapids: Zondervan, 1975, 1976), 4:92-102. (If needed, look up the author's name after the Contents page by tracing the initials at the end of the article.)
- 7.6 Footnote numbers are raised with no parentheses and go *after* a quotation's punctuation (e.g., period).
- 7.7 Always cite your footnote numbers in sequence rather than using a former number again.
- 7.8 Use only numbers as footnotes references (don't use letters or \*#%^ etc.).
- 7.9 Cite translations in parentheses within the text rather than the footnotes—for example, "trust" (NIV).
- 7.10 Cite book, chapter, and paragraphs of primary (ancient) sources with Arabic numerals and full stops (e.g., "Josephus, *Jewish Antiquities* 18.1.3," not "Josephus, *Jewish Antiquities*, Book XVIII, Chapter 1, Section 3").
- 7.11 Page numbers may be added to primary sources in parentheses. For example: *War* 2.1 (Whiston, 44).

## 8. Bibliography

- 8.1 Alphabetize all sources by family name without numbering the sources.
- 8.2 Make entries single spaced with the second line indented and with a double space between entries.
- 8.3 Do not cite an author's title in a footnote or the bibliography (no "Dr.," "Rev." etc.).
- 8.4 Cite book references differently than in the footnotes by including the author's *family* name first (not given name), title (in *italics* or underlined but not in quotes), publication data *without* parentheses (place, colon, publisher, comma, then year), and volume (if more than one). For example: Gower, Ralph. *The New Manners and Customs of Bible Times*. Chicago: Moody, 1987. Use full stops (not commas) after each first name, title, and date; don't use parentheses (but do use them in footnotes). Indent each line after the first line in an entry.
- 8.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data, volume, and page. Cite these articles as follows: Trutza, P., "Marriage," *The Zondervan Pictorial Encyclopedia of the Bible*. Ed. Merrill C. Tenney. 5 vols. Grand Rapids: Zondervan, 1975, 1976. 4:92-102. (You may need to find the author's name after the Contents page by tracing the initials at the end of the article.)
- 8.6 Put the bibliography on a separate page rather than tagging it on to the conclusion.
- 8.7 Consult as many sources as you have pages in your paper (e.g., 8 sources for an 8-page paper).
- 8.8\* Include the bibliography even if the lecturer has assigned the sources.
- 8.9 Primary sources should be listed under the ancient author's name, followed by the translator's name. For example: Josephus. *The Works of Josephus*. Translated by William Whiston...
- 8.10 Primary sources with several or unknown authors should be listed by editor and/or translator's name. For example: Danby, Herbert, trans. *The Mishnah*. Oxford: University, 1933.

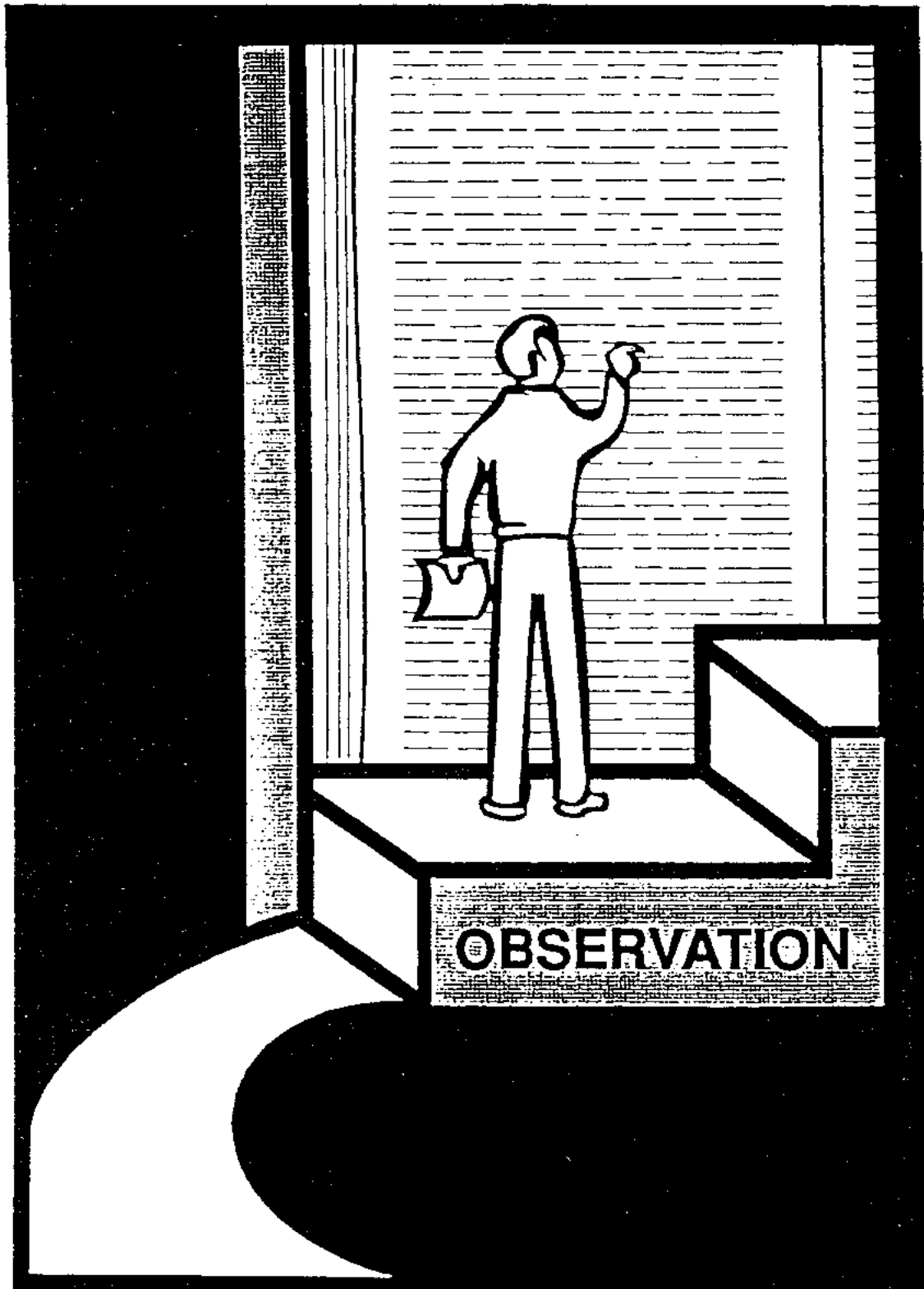
## 9. Common Grammatical and Spelling Mistakes

- 9.1 "Respond" (verb) is used for "response" (noun). "The respond" should be "The response."
- 9.2\* Events in biblical times should be noted in the past tense.
- 9.3 Write "BC" dates *before* "AD" but "AD" dates *after* "AD" ("AD 70" and "70 BC" but never as "70 AD" or "BC 70").
- 9.4 Always capitalize the words "Christian," "Bible," "Christ," "Word of God," and "Scripture(s)."
- 9.5 The current trend is to *avoid* capitalization, especially in the adjectives "biblical," "scriptural," etc.
- 9.6 Avoid words in all CAPITALS in the text (except acronyms and 3.6.7).





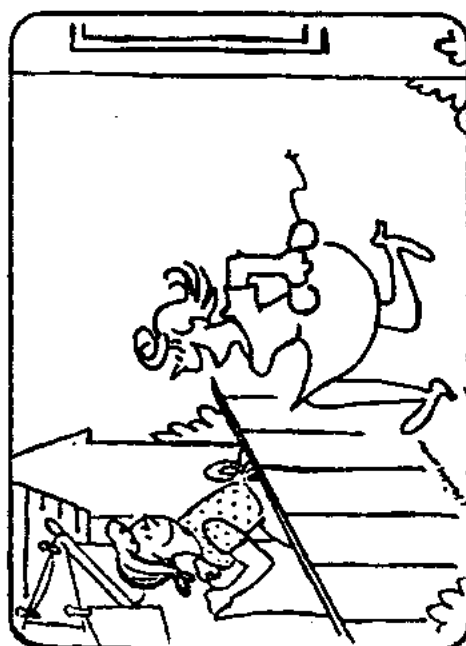
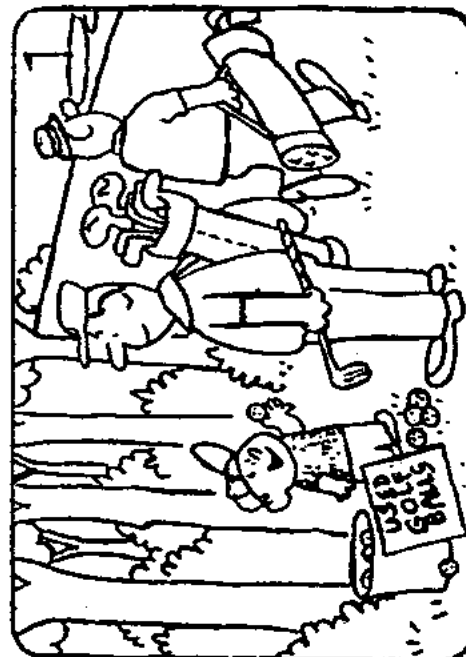
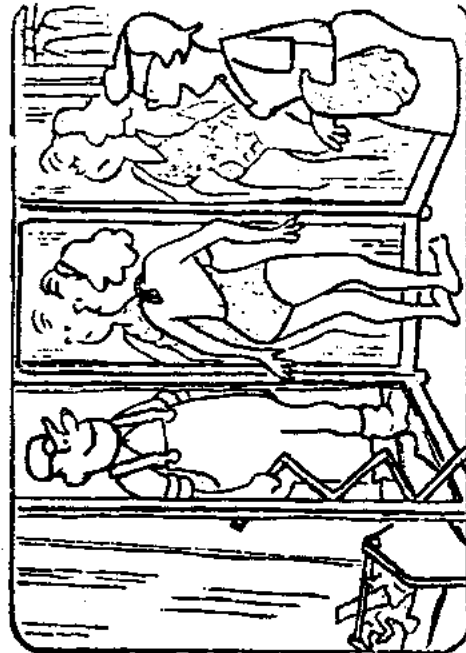
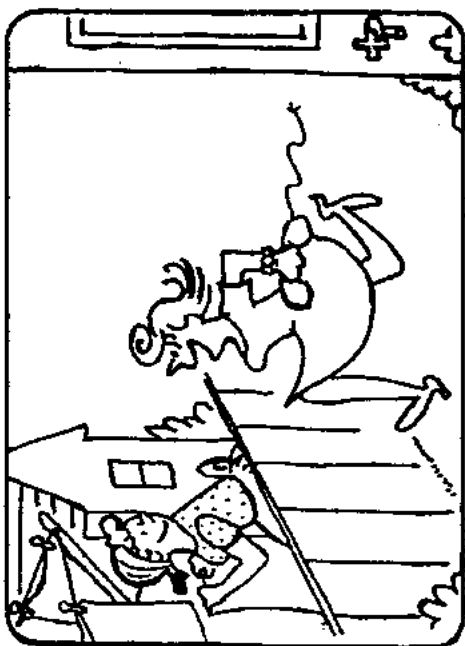
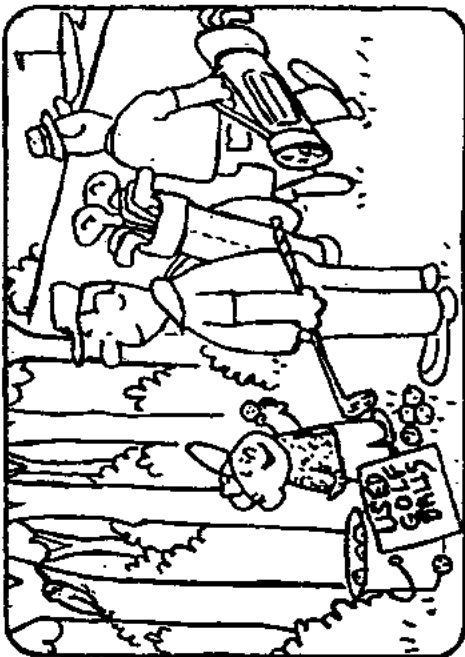
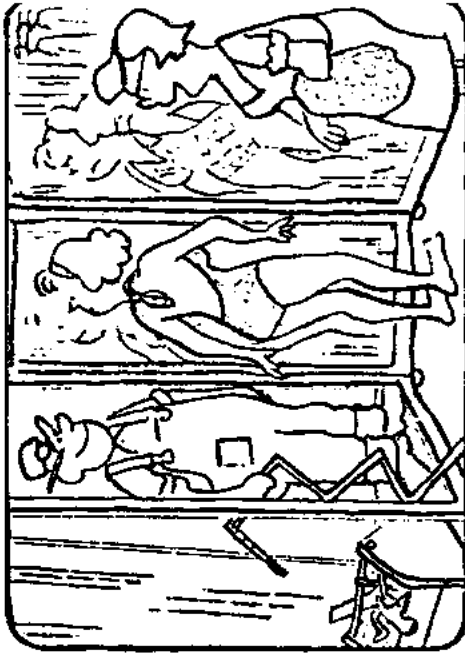
## II. Observation





Dallas Theological Seminary

Bible ~ 301  
Dr. Howard G. Hendricks



CAN YOU TRUST YOUR EYES? THERE ARE SIX DIFFERENCES IN  
DRAWING DETAILS BETWEEN THE TOP AND BOTTOM PANELS. HOW  
QUICKLY CAN YOU POINT OUT WHAT THESE DIFFERENCES ARE?

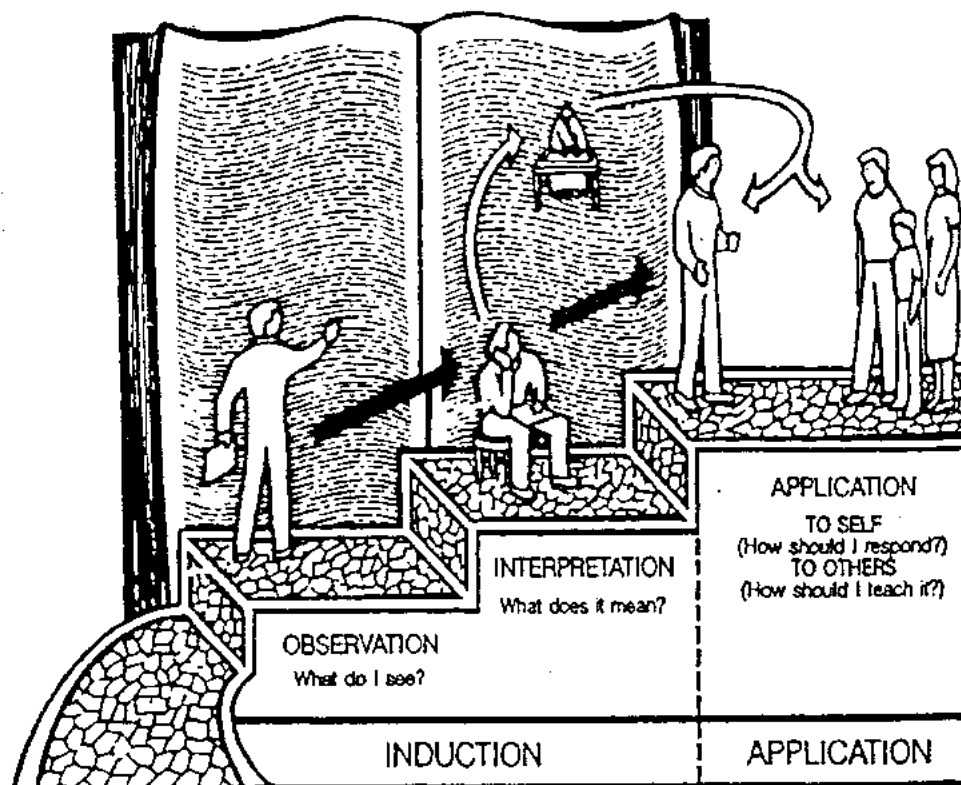
**A. Inductive Bible Study**

From *How to Study the Bible* (Colorado Springs: BEE International, 1987), 20

**INDUCTIVE APPROACH**

<b>OBSERVE</b>  (What do I see)	<b>BOOK</b> (Synthetic)	<b>INTERPRET the OBSERVATIONS</b>  (What does it mean?)
	<b>PASSAGE OR DETAIL</b> (Analytical)	
	<b>TOPIC</b> (Topical)	

The inductive method is therefore a product of analysis/synthesis. Whether one is observing or interpreting, he first investigates or studies before drawing any conclusions. Once accurate conclusions and interpretations are reached, the third and final stage can be accomplished--applying the truths to our lives. We call this third step "Application." These three steps--observation, interpretation, and application--complete the cycle of inductive Bible study. In other words, Bible study is complete when application is complete, first to ourselves, then to others (Jas 1:22). Inductive Bible study can be diagrammed as follows:



***A. Inductive Bible Study (continued)***

1. Complete the two exercises at the bottom of page 43.
2. What's the difference between deductive and inductive Bible study?
3. Why should we study the Bible inductively? (We have so many good study aids, so why figure the text out for ourselves?)
4. What is the goal of Bible study?



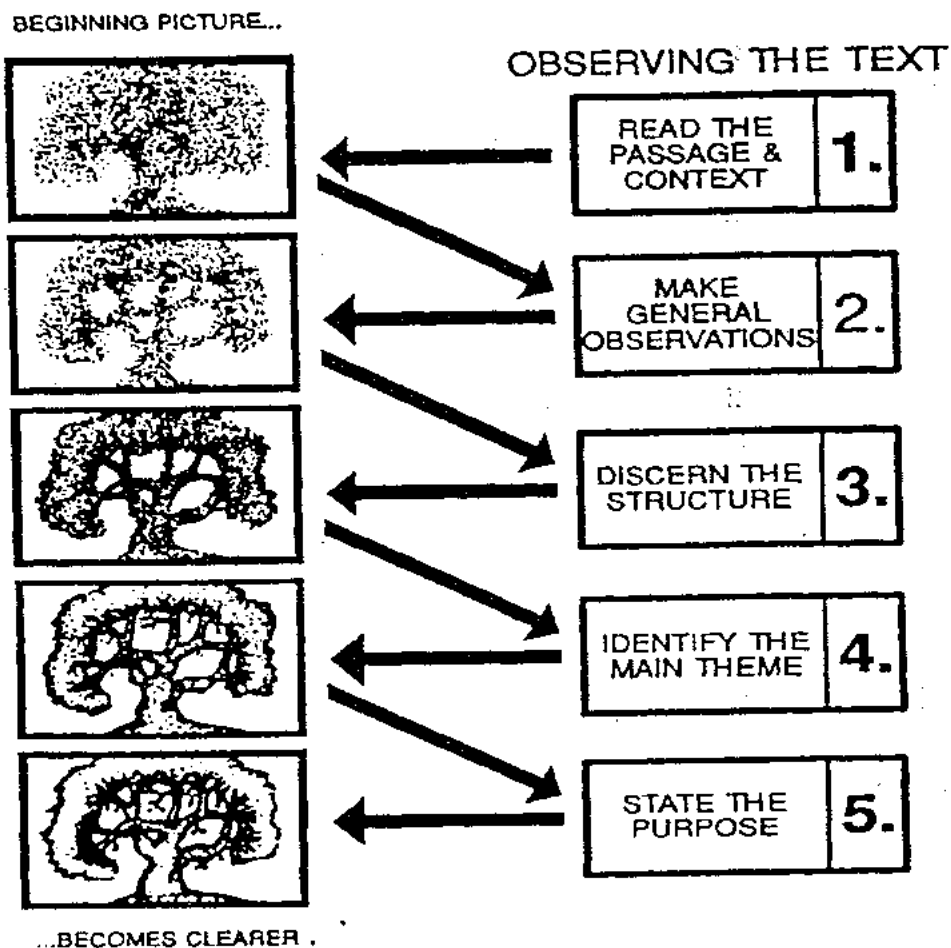
5. An overview of the O-I-A Method (Hendricks, 37-41)
  - a) Observation: What do I see?
    - (1) Terms: repetition of “believe” 29 times in John
    - (2) Structure:
      - (a) *Grammatical*
      - (b) *Literary: Q & A, climax & resolution, cause-effect, etc.*
    - (3) Literary Form (*genre*): narrative, law, poetry, prophecy, parable, etc.
    - (4) Atmosphere: setting and feelings of the text (1 Pet.
  - b) Interpretation: What does it mean?
    - (1) Questions: ask as many as are reasonable
    - (2) Answers: answer as many as you can from the text and cross references
    - (3) Integration: summarize the entire passage in a sentence called the main idea
  - c) Application: How does it work?
    - (1) How does it work for me?
    - (2) How does it work for others?
6. Questions about the Inductive Method
  - a) Why is the order of O-I-A important?
  - b) What happens if you do a poor job on one of these three steps?
7. Practicing the Inductive Method
  - a) Make observations on Matthew 18:15-20 using the Mechanical Layout (p. 27).
  - b) Interpret difficulties in the passage and summarize them into a main idea.
  - c) Apply this idea to your life and your church.

**B. Choose the Text**

1. What factors will be involved in your choosing your text?
  - a)
  - b)
  - c)
  - d)
2. How soon should the choice of the text be done?

**C. Pray over the Text**

1. Ask God to speak to you from His Word.
2. Pray the text back to God

**D. Study the Text**

## 1. Specific things to Observe

## Specific Things to Observe

<b>Important connectives</b> prepositions conjunctions  Phil. 4:19 "And my God..."	Connectives are very important in revealing key ideas and relationships. Be on the alert for some of the following: <i>but</i> —introduces a contrast <i>if</i> —introduces a conditional clause <i>for, because, therefore</i> —introduce reason and results <i>in, into, with</i> —important connectives <i>in order that</i> —sets forth a purpose
<b>Grammatical construction</b> verbs nouns pronouns adverbs adjectives  Phil. 2:1-11	The term "grammar" no doubt frightens you, but even so, it is important to note the grammatical construction of some statements. Be on the alert for the verbs and their tenses—for the use of pronouns—for the use of adverbs and adjectives and the way they describe things.
<b>Atmosphere</b>  Philippians  Heb. 13:5	Note the general tone of a passage. It may be characterized by the mood of joy, thanksgiving, concern, humility, zeal, anger, caution. The tone of a passage may vary as a writer moves from one idea to another. The mood of a writer is often revealed by the way he addresses his readers. Also note the use he makes of emphatic statements, words and phrases to reveal his feelings.
<b>Literary form</b>  Revelation vs. Epistles	Always note the literary form of a passage—discourse, narrative, poetic, dramatic, parabolic, apocalyptic. Also determine if the writer is using literal or figurative terms.
<b>General structure</b>	Note the arrangement of the ideas in a passage, the relationship of verses to each other. Sometimes the author makes a general statement, then explains it with examples. Other times he may list a series of ideas and then summarize with a general statement.

19

From: The Joy of Discovery  
by Oretta Wold  
Anchorage, Alaska, 1975

## Specific Things to Observe

<b>Key Words</b>  Heb. 11 "Faith"	When you first read a passage, look for the key words, those words which you think are important in the passage. Repetition of words will sometimes give you a clue. Underline them in your Bible.
<b>Advice</b> admonitions warnings promises	Be on the alert for the admonitions which a writer gives: the advice, the exhortations, the warnings, the things which he tells you to do. Also note the promises and the encouragements. One clue is to look for imperative verbs.
<b>Reasons</b> Results for doing things  Eph. 4:29	When you observe admonitions, see if the writer gives you some reasons for his advice. Or note if he sets forth a cause-and-effect relationship—if you do this, then this will happen. Often with a warning, he will give possible results.
<b>contrasts</b> <b>comparisons</b> <b>illustrations</b>  1 Sam. 17—Eli vs. David	Make special note of the way a writer uses contrasts, comparisons, illustrations to bring out his ideas. Comparison is the association of things that are similar. Contrast is the association of things that are opposite, often introduced with "but."
<b>Repetition and progression of ideas</b>  Rom. 1: "God gave them over"	Be on the alert for repetition of words, ideas, statements. This will often give you a clue as to the author's purpose in a passage. Take special note of lists of items or ideas. Compare the items and see if there is any significance in the order. Do ideas progress toward a climax?
<b>Questions</b>	Be on the watch for the use of the question. Is it used to introduce an idea, summarize a series of ideas, or just to challenge the thinking?

18

## 2. Observation While Reading the Bible

### a) How to Observe Imaginatively (#1-5 from Hendricks, 104-6)

- (1) Use different translations and paraphrases
- (2) Rewrite the text in your own paraphrase
- (3) Read Scripture in a different language
- (4) Have someone read the text out loud
- (5) Vary your setting
- (6)
- (7)
- (8)
- (9) Act out the text (e.g., Tychicus & Onesimus deliver letter to Philemon)
  - (a) *Philemon, the elderly Colossian slave owner*
  - (b) *Apphia, wife of Philemon*
  - (c) *Archippus, grown son of Philemon and leader of the church*
  - (d) *Tychicus, Paul's postman to carry the letter to the church*
  - (e) *Onesimus, the former slave but now returning brother in Christ*

### (10) Questions to Ask (small groups of 2-3 persons)

- (a) *How well did each character play his or her part? What was good? What needs improvement?*
- (b) *What is the message of this postcard to Philemon?*
- (c) *How is your church and family applying this message?*

## b) How to Observe Meditatively

- (1) Read slowly (take time to let the text sink into your mind and heart).
- (2) Commit yourself to applying something from the verse.
- (3) Double your time by doing more than one thing simultaneously—learn Scripture on the bus, MRT, waiting in line, etc.
- (4)
- (5)

## c) How to Observe Purposely

- (1) Always ask the “why” question: Why is this verse in the Bible? What did the author/Author mean to communicate through it?
- (2) Purpose can best be determined by observing structure (Hendricks, 115-19).
  - (a) Grammatical structure relates to how words in a sentence communicate the authors’ purpose.
  - (b) Literary structure combines sentences, paragraphs, and chapters to communicate the authors’ purpose.
- (3) Small group practice in determining purpose:
  - (a) *Matthew 18:15-20 (Page 27)*
    - (i) Read the mechanical layout of Matthew 18:15-20.
    - (ii) List on page 27 as many observations of grammatical and literary structure as you can. (Use the list on page 22.)
    - (iii) Summarize the point of this passage in a single sentence that states its purpose.
  - (b) *The Laws of Structure (Hendricks, 121-22)*
    - (i) Discern how the example texts illustrate the law assigned to your pair.
    - (ii) Diagram how the law is shown in one of the three passages.

## 2. The Student, the Fish, and Agassiz

BIBLE 301  
Dr. Howard G. Hendricks

Dallas Theological Seminary  
Dallas, Texas

## THE STUDENT, THE FISH, AND AGASSIZ

By the Student

(This bit of experience with a great teacher is an excellent example of right method--going directly into the subject itself instead of into books about the subject of study. Its application to Bible study is obvious.)

It was more than fifteen years ago that I entered the laboratory of Professor Agassiz, and told him I had enrolled my name in the scientific school as a student of natural history. He asked me a few questions about my object in coming, my antecedents generally, the mode in which I afterwards proposed to use the knowledge I might acquire and finally, whether I wished to study any special branch. To the latter I replied that while I wished to be well grounded in all departments of zoology, I purposed to devote myself specially to insects.

"When do you wish to begin?" he asked.

"Now," I replied.

This seemed to please him, and with an energetic "Very well," he reached from a shelf a huge jar of specimens in yellow alcohol.

"Take this fish," said he, "and look at it; we call it a Haemulon; by and by I will ask what you have seen."

With that he left me, but in a moment returned with explicit instructions as to the care of the object entrusted to me.

"No man is fit to be a naturalist, said he, "who does not know how to take care of specimens."

I was to keep the fish before me in a tin tray, and occasionally moisten the surface with alcohol from the jar, always taking care to replace the stopper tightly. Those were not the days of ground glass stoppers, and elegantly shaped exhibition jars; all the old students will recall the huge, neckless glass bottles with their leaky, wax-be-smearred corks, half-eaten by insects and begrimed with cellar dust. Entomology was a cleaner science than ichthyology, but the example of the professor who had unhesitatingly plunged to the bottom of the jar to produce the fish was infectious; and though this alcohol had "a very ancient and fish-like smell," I really dared not show any aversion within these sacred precincts, and treated the alcohol as though it were pure water. Still I was conscious of a passing feeling of disappointment, for gazing at a fish did not commend itself to an ardent entomologist. My friends at home, too, were annoyed, when they discovered that no amount of eau de cologne would drown the perfume which haunted me like a shadow.

In ten minutes I had seen all that could be seen in that fish, and started in search of the professor, who had, however, left the museum; and when I returned, after lingering over some of the odd animals stored in the upper apartment, my specimen was dry all over. I dashed the fluid over the fish as if to resuscitate it from a fainting-fit, and looked with anxiety for a return of a normal, sloppy appearance. This little excitement over, nothing was to be done but return to a steadfast gaze at my mute companion. Half an hour passed, an hour, another hour;



"The Student, the Fish, and Agassiz" (2 of 3)

-2

the fish began to look loathsome. I turned it over and around; looked it in the face--ghastly; from behind, beneath, above, sideways, at a threequarters view--just as ghastly. I was in despair; at an early hour I concluded that lunch was necessary; so with infinite relief, the fish was carefully replaced in the jar, and for an hour I was free.

On my return, I learned that Professor Agassiz had been at the museum, but had gone and would not return for several hours. My fellow students were too busy to be disturbed by continued conversation. Slowly I drew forth that hideous fish, and with a feeling of desperation again looked at it. I might not use a magnifying glass; instruments of all kinds were interdicted. My two hands, my two eyes, and the fish; it seemed a most limited field. I pushed my fingers down its throat to see how sharp its teeth were. I began to count the scales in the different rows until I was convinced that that was nonsense. At last a happy thought struck me--I would draw the fish; and now with surprise I began to discover new features in the creature. Just then the professor returned.

"That is right," said he; "a pencil is one of the best eyes. I am glad to notice, too that you keep your specimen wet and your bottle corked."

With these encouraging words he added,--

"Well, what is it like?"

He listened attentively to my brief rehearsal of the structure of parts whose names were still unknown to me: the fringed gill-arches and movable operculum; the pores of the head, fleshy lips, and lidless eyes; the lateral line, the spinous fin, and forked tail; the compressed and arched body. When I had finished, he waited as if expecting more, and then, with an air of disappointment:

"You have not looked very carefully; why," he continued, more earnestly, "you haven't seen one of the most conspicuous features of the animal, which is as plainly before your eyes as the fish itself. Look again; look again!" and he left me to my misery.

I was piqued; I was mortified. Still more of that wretched fish? But now I set myself to the task with a will, and discovered one new thing after another, until I saw how just the professor's criticism had been. The afternoon passed quickly, and when, towards its close, the professor inquired,

"Do you see it yet?"

"No," I replied. "I am certain I do not, but I see how little I saw before."

"That is next best," said he earnestly, "but I won't hear you now; put away your fish and go home; perhaps you will be ready with a better answer in the morning. I will examine you before you look at the fish."

This was disconcerting; not only must I think of my fish all night, studying, without the object before me, what this unknown but most visible feature might be, but also, without reviewing my new discoveries, I must give an exact account of them the next day. I had a bad memory; so I walked home by Charles River in a distracted state, with my two perplexities.

The cordial greeting from the professor the next morning was reassuring; here was a man who seemed to be quite as anxious as I that I should see for myself what he saw.

## "The Student, the Fish, and Agassiz" (3 of 3)

-3

"Do you perhaps mean," I asked, "that the fish has symmetrical sides with paired organs?"

His thoroughly pleased, "Of course, of course!" repaid the wakeful hours of the previous night. After he had discoursed most happily and enthusiastically--as he always did upon the importance of this point, I ventured to ask what I should do next.

"Oh, look at your fish!" he said, and left me again to my own devices. In a little more than an hour he returned and heard my new catalogue.

"That is good, that is good!" he repeated, "but that is not all; go on." And so for three long days, he placed that fish before my eyes, forbidding me to look at anything else, or to use any artificial aid. "Look, look, look," was his repeated injunction.

This was the best entomological lesson I ever had--a lesson whose influence has extended to the details of every subsequent study; a legacy the professor has left to me, as he left it to many others, of inestimable value, which we could not buy, with which we cannot part.

A year afterwards, some of us were amusing ourselves with chalking outlandish beasts upon the blackboard. We drew prancing star-fishes; frogs in mortal combat; hydro-headed worms; stately crawl-fishes, standing on their tails, bearing aloft umbrellas; and grotesque fishes, with gaping mouths and staring eyes. The professor came in shortly after, and was as much amused as any at our experiments. He looked at the fishes.

"Haemulons, every one of them." he said; "Mr. \_\_\_\_\_ drew them."

True; and to this day, if I attempt a fish, I can draw nothing but Haemulons.

The fourth day a second fish of the same group was placed beside the first, and I was bidden to point out the resemblances and differences between the two; another and another followed, until the entire family lay before me, and a whole legion of jars covered the table and surrounding shelves; the odor had become a pleasant perfume; and even now, the sight of an old, six-inch, worm-eaten cork brings fragrant memories.

The whole group of Haemulons was thus brought into review; and whether engaged upon the dissection of the internal organs, preparation and examination of the boney framework, or the description of the various parts, Agassiz's training in the method of observing facts and their orderly arrangement, was ever accompanied by the urgent exhortation not to be content with them.

"Facts are stupid things," he would say, "until brought into connection with some general law."

At the end of eight months, it was almost with reluctance that I left these friends and turned to insects; but what I gained by this outside experience has been of greater value than years of later investigation in my favorite groups.

-- From Appendix American Poems,  
Houghton, Osgood & Co., 1880

### *E. How to Study a Section of a Biblical Book*

BIBLE 301  
Dr. Howard G. Hendricks

Dallas Theological Seminary  
Dallas, Texas

#### SUGGESTIONS FOR THE STUDY OF A SECTIONAL UNIT IN A BOOK OF THE BIBLE

1. Read the lesson through, challenging the meaning as if you were reading it for the first time in your life. Don't read a sentence without knowing when you finish just what it said.
2. Choose a title for each paragraph of the lesson. The paragraph is our unit of study, not the chapter. Think over these titles until you can give them in order without reference to book or notes.
3. Study the thought relations of each paragraph to the ones preceding it and following it. The questions to have in mind are: Why did the writer put this paragraph in? Why did he put it where it is? Sometimes the connection is merely chronological. Sometimes this and more. Sometimes there is an abrupt transition with seemingly very little connection. If you discover some relationship that you had not noticed before or that you think worthy of comment, make a written note of it.
4. Apply the above suggestions, on a larger scale, to the lesson as a whole in its relation to the lessons preceding it and following it. Ask such questions as these: What does the lesson add to the movements of the book? What would I miss if this section had been omitted?
5. Try stating the theme of the lesson. Perhaps you will get more than one statement. Make an outline developing your theme if you wish. Omit the outline if pressed for time.
6. Write a list of five or ten observations on the lesson. This means to correlate facts and statements and expressions, and to get under the surface until you begin to see things in the lesson that you never saw before, then record results. Do not let these observations overlap your reports on points 2, 3, 4, and 5 above. Distinguish these three:

(1) an observation

(2) an interpretation

(3) an application

You are asked here not what does it mean? or, what does it teach? But what do you SEE here that is noteworthy or striking?

7. Study the persons and places mentioned. If places or journeys are prominent, draw a rough map indicating same.
8. Record questions and difficulties raised in your study. It is in this connection that you should make the largest use of your class leader.
9. What has come to you in this study in the way of new spiritual values on a specific verse which has gripped you? What help on practical problems is offered by this passage? What would be the results of applying in daily life the principles, teaching and spirit of this Scripture?

**F. Mechanical Layouts****1. Matthew 18:15-20 Mechanical Layout**

**<sup>15</sup>“If your brother sins [against you],**

**go and show him his fault, just between the two of you.**

**If he listens to you, you have won your brother over.**

**<sup>16</sup>But if he will not listen,**

**take one or two others along,**

**so that ‘every matter may be established**

**by the testimony of two or three witnesses.’**

**<sup>17</sup>If he refuses to listen to them,**

**tell it to the church;**

**and if he refuses to listen even to the church,**

**treat him as you would a pagan or a tax collector.**

**<sup>18</sup>I tell you the truth,**

**whatever you bind on earth will be bound in heaven,**

**and whatever you loose on earth will be loosed in heaven.**

**<sup>19</sup>Again, I tell you**

**that if two of you on earth agree about anything you ask for,**

**it will be done for you by my Father in heaven.**

**<sup>20</sup>For where two or three come together in my name,**

**there am I with them.”**

## 2. How to Make a Mechanical Layout

Bible 301

Dr. Howard G. Hendricks

Dallas Theological Seminary

THE MECHANICAL LAYOUT

*Involves a rewriting of the text in a form that will reveal the grammatical structure.*

1. Main statements of a paragraph (whether declarations, questions, or commands) should be placed at the extreme left hand margin of the page.
2. Each line contains one main statement and it's modifiers provided;
  - a. there is not more than one modifier in each class
  - b. a modifier is not of extraordinary length.
3. Subordinate clauses and phrases are placed below the lines of the main statement to which they refer.
4. Two or more modifiers including subordinate clauses or phrases or plural objects, are usually written beneath that on which they depend, unless they are so brief they can be retained conveniently in the original order of the text.
5. Coordinate clauses connected by and, but, either, or, neither, nor, and for are generally regarded as containing main statements and therefore are placed to the extreme left.
6. Lists of names, qualities, or actions should be tabulated in vertical columns for the sake of clarity.

N.B. For additional help consult Merrill C. Tenney's GALATIANS: THE CHARTER OF CHRISTIAN LIBERTY (Eerdmans). Chapter 8. "Analyzing the Text," pp 165-185.

### 3. Recommended Bible Study Helps

I consider each of the following books the best of its type available in English today. They are listed in order of priority (buy the first ones listed first). All prices listed are in US dollars, as many of the books must be purchased from America anyway. The best source I know of is Christian Book Distributors, P.O. Box 6000, Peabody, MA 01961-6000 USA. You can direct dial the CBD telephone number from Singapore at 1-978-977-5060 or call up their website ([www.Christianbook.com](http://www.Christianbook.com)).

- a) Study Bible: *Ryrie Study Bible*. Expanded ed. By Charles Caldwell Ryrie. Chicago: Moody, 1986, 1994. 2292 pp. (including 15 maps). CBD \$29.95 hb.
  - (1) Here's one of the best buys for your money, which has recently been expanded from 8000 to 10,000 study notes, easier-to-read layout, expanded topical index, and 200 new maps, charts, and diagrams inside the text.
  - (2) Footnotes are brief and to the point in Ryrie's readable style with both listing and evaluation of alternate interpretations with a consistently premillennial interpretation so the notes do not contradict one another (most study Bibles are cooperative efforts with several authors of contradicting theological views).
  - (3) It has plenty of white space for adding one's own notes; brief book introductions with a timeline of each book and more detailed outlines than any other study Bible; the most extensive column references nicely tied into the double column text; the highest quality and most numerous colour maps of any study Bible (a map index and 15 maps from Beitzel's Moody Atlas listed in this study); the most complete study Bible concordance (164 pp. with 35,000 references); includes an excellent 21 page "Synopsis of Bible Doctrine" and numerous other helps (topical index, survey of church history, intertestamental history and literature, charts, timelines, harmony of the Gospels, etc.).
  - (4) However, it is weaker in application than the Life Application Bible and it lacks a dictionary. Also in NASB and KJV.
- b) Concordance: Thomas, Robert L., gen. ed. *New American Standard Exhaustive Concordance of the Bible*. Nashville: Holman, 1981. \$34.95-Not available from CBD. cf. *Strong's Exhaustive Concordance* is for the KJV (\$9.95) and *The NIV Complete Concordance* lists only the important words in the NIV (\$19.95-Not available from CBD).
  - (1) Lists every word from every verse in the NASB in alphabetical order!
  - (2) Includes a short portion from the verse in which the word is found.
  - (3) The appendices in the back show the meaning of the original Greek or Hebrew from every word making simple word studies possible.
  - (4) Extensive (1695 pages).



- c) Commentary: Walvoord, John F. and Zuck, Roy B., eds. *The Bible Knowledge Commentary*. 2 vols. Wheaton: Victor Books, 1983 (NT), 1985 (OT). Both vols. \$29.95. (or OT \$16.95 and NT \$14.95).
- (1) Interprets the entire NIV Bible verse by verse (concise, yet thorough).
  - (2) Written by Dallas Seminary faculty, making it theologically consistent.
  - (3) Gives special attention to difficult, controversial passages, rather than avoiding them.
  - (4) Contains many charts, book outlines, cross-references, maps, introductions, etc.
  - (5) Written from a dispensational, premillennial, pretribulational perspective.
- d) Bible Survey: Wilkinson, Bruce, and Boa, Kenneth. *Talk Thru the Bible*. Nashville: Thomas Nelson Publishers, 1983. \$14.95.
- (1) Provides for every book of the Bible a chart and concise sections on introduction and title, author, date and setting, theme and purpose, keys to the book, what the book says about Christ, contribution to the Bible, survey and outline.
  - (2) Contains dozens of tremendous charts characteristic of the associated "Walk Thru the Bible" seminars.
- e) Word Studies: Vine, W. E. *Vine's Expository Dictionary of NT Words*. Old Tappan, NJ: Revell, 1981. \$8.95. Wilson's O.T Word Studies. \$9.95. Both vols. \$16.95.
- (1) Based upon the KJV, but very readable and concise.
  - (2) Alphabetized by English words but lists the Greek (Hebrew) words from which a single English word is translated.
  - (3) Gives insights from the Greek (Hebrew) in a very easy to understand manner.
  - (4) Actually is a concordance, dictionary and commentary all in one.
- f) Bible Encyclopedia: Tenney, Merrill C., gen. ed. *Zondervan Pictorial Encyclopedia of the Bible*. 5 vols. Grand Rapids: Zondervan Publishing House, 1975. \$149.95.
- (1) Contains articles by conservative scholars which explain words, topics, Bible books, customs, history, geography, culture and archeology.
  - (2) Very extensive (over 5000 pages!).

- g) Bible Atlas: Beitzel, Barry J. *The Moody Atlas of Bible Lands*. Chicago: Moody, 1986. xviii+234 pp. CBD for S\$50.31 or SBC Book Centre for a bit more.
- (1) Evangelical, excellent in both physical geography (70 pp.) and historical geography (119 pp.) with maps superior to the NIV Atlas below, maps nicely tied in with the text.
  - (2) Weak in that it lacks regional maps, often lacks Scripture references on the maps themselves (though cited in supporting material), sometimes gives too many details in the text, and has few full colour photographs.
  - (3) One advantage of this atlas is that 44 of its maps are available as colour transparencies from CBD for US\$130, though even at this price these transparencies lack titles!
  - (4) Beitzel teaches at Trinity International University (formerly TEDS) in Deerfield, IL. Reviewed by F. Duane Lindsey in Bib Sac 144 (January-March 1987): 112-13.
- h) Systematic Theology: Chafer, Lewis Sperry. Revised by John F. Walvoord. *Major Bible Themes*. Grand Rapids: Zondervan, 1926, 1974. \$9.50. Ryrie, Charles. *Basic Theology*. Wheaton: Victor Books, 1986. \$13.95
- (1) Chafer and Walvoord's work has 52 chapters (one for each week of the year!) on all types of important doctrines, includes topical and Scripture indexes, and study questions for each chapter.
  - (2) Ryrie's *Basic Theology* is also an easy to understand treatment of Bible doctrines. It includes many illustrations and a glossary to clear up unfamiliar terms.
- i) Topical Bible: Nave, Orville J. *Nave's Topical Bible*. Grand Rapids: Guardian Press, n.d. \$10.95.
- (1) Fully writes out many verses categorized under 20,000 topics and subtopics.
  - (2) Saves time looking up all the Scripture verses pertinent to a subject.
  - (3) Includes over 100,000 Scripture references under these topics as well.
- j) Bible Dictionary: Douglas, J. D., ed. 2<sup>nd</sup> ed. *The New Bible Dictionary*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962, 1982, 1997. \$24.95.
- (1) Basically is a shortened form of a Bible encyclopedia.
  - (2) Well illustrated, many maps.
  - (3) Carefully researched, reliable.

## CONCORDANCE

trumpets, with I cymbals,  
Asaph played I cymbals,  
E  
your only son, whom you I  
very dish for me such as I I,  
days because of his I for her.  
ly now my husband will I me.  
I Me and keep My commandments.  
my master, my wife and my  
I your neighbor as yourself;  
you shall I him as yourself;  
I Me and keep My commandments.  
I you shall I the LORD your God  
e LORD did not set His I on you  
m and keep His commandments:  
d He will I you and bless you  
walk in all His ways and I Him,  
to set His affection to I them,  
shows His I for the alien by  
show your I for the alien,  
efore I the LORD your God,  
the LORD your God and to  
to it, to I the LORD your God,  
I out if you I the LORD your God  
today, to I the LORD your God,  
I the LORD your God with all  
I today to I the LORD your God,  
I the LORD your God and walk in  
Himself to I the LORD your God,  
I let those who I Him be like  
y hate me, and you do not I me;  
ow can you say, "I I you," when  
I, and all his servants I you;  
in because of his I for him,  
ur I to me was more wonderful  
ndful Than the I of women.  
am in I with Tamar, the sister  
I with which he had loved her.  
I by hating those who I you.  
omon held fast to these in I  
ould you help the wicked and I  
lim and keep His commandments,  
se I I have turned against me,  
th the pinion and plumage of I,  
w long will you I what is  
o I Thy name may exult in Thee.  
I Thee, O LORD, my strength,"  
the habitation of Thy house,  
I the LORD, all you His godly  
t those who I Thy salvation say  
u I evil more than good,  
u I all words that devour, O  
o I His name will dwell in it.  
Those who I Thy salvation say  
te evil, you who I the LORD,  
me I they act as my accusers;  
il for good, And hatred for my I  
the LORD, because He hears My  
Thy commandments, Which I I  
Thy commandments, Which I I  
how I I Thy law!  
e double-minded, But I I Thy law,  
erefore I I Thy testimonies.  
I Thy commandments Above gold,  
aner with those who I Thy name.  
onsider how I I Thy precepts;  
Ishood, But I I Thy law,  
ho I Thy law have great peace,  
nd I I them exceedingly,  
day they prosper who I you,  
ne LORD keeps all who I Him;  
ive ones, will you I simplicity?  
her, and she will watch over you,  
e exhilarated always with her I,  
ink our fill of I until morning;  
I those who love me;  
love those who I me;  
idow those who I me with wealth,  
I those who hate me I death,"  
wise man, and he will I you,  
ut I covers all transgressions,  
ut those who I the rich are many,  
offer does not I one who reproves  
dish of vegetables where I is,  
vers a transgression seeks I,  
ose who I it will eat its fruit,  
o not I sleep, lest you become  
buke Than I that is concealed,  
ime to I, and a time to hate;  
hether it will be I or hatred;  
ided their I, their hate, and  
e woman whom you I all the days  
or your I is better than wine,  
herefore the maidens I you,  
ill extol you I more than wine,  
ightly do they I you."  
all, And his banner over me is I

will not arouse or awaken my I,  
will not arouse or awaken my I  
"How beautiful is your I,  
much better is your I than wine,  
and how delightful you are, My I  
There I will give you my I  
Do not arouse or awaken my I  
For I is as strong as death,  
"Many waters cannot quench I,  
all the riches of his house for I,  
Since you are honored and I I you,  
and to I the name of the LORD,  
lying down, who I to slumber;  
For I, the LORD, I justice,  
In His I and in His mercy He  
for her, all you who I her;  
youth, The I of your betrothals,  
you prepare your way To seek I  
And My people I it so!  
loved you with an everlasting I,  
you were at the time for I,  
came to her to the bed of I,  
I Him and keep His commandments,  
I a woman who is loved by her  
other gods and I trust takes I  
Then rulers clearly I shame  
I will I them no more,  
ords of a man, with bands of I,  
apostasy, I will I them freely,  
I to you I do, you sons of  
Hate evil, I good, And establish  
"You who hate good and I evil,  
But to do justice, to I kindness,  
He delights in unchanging I,  
Jacob And unchanging I to Abraham,  
joy, He will be quiet in His I  
another, and do not I perjury;  
so I truth and peace."  
"YOU SHALL I YOUR NEIGHBOR, and  
"But I say to you, I your enemies,  
"For if you I those who love you,  
"For if you love those who I you,  
for they I to stand and pray in  
will hate the one and I the other,  
I YOUR NEIGHBOR AS YOURSELF."  
"YOU SHALL I THE LORD YOUR GOD  
I YOUR NEIGHBOR AS YOURSELF."  
"And they I the place of honor at  
most people's I will grow cold,  
at him, Jesus felt a I for him,  
YOU SHALL I THE LORD YOUR GOD  
I YOUR NEIGHBOR AS YOURSELF."  
AND TO I HIM WITH ALL THE HEART  
AND TO I ONE'S NEIGHBOR AS HIMSELF,  
to you who hear, I your enemies,  
"And if you I those who love you,  
"And if you love those who I you,  
sinners I those who love them,  
sinners love those who I them,  
"But I your enemies, and do good,  
them therefore will I them more?"  
"YOU SHALL I THE LORD YOUR GOD  
disregard justice and the I of God;  
For you I the front seats in the  
hate the one, and I the other,  
and I respectful greetings in the  
have the I of God in yourselves,  
were your Father, you would I Me;  
behold, he whom You I is sick,"  
to you, that you I one another,  
you, that you also I one another,  
if you have I for one another."  
"If you I Me, you will keep My  
by My Father, and I will I Him,  
and My Father will I Him,  
not I Me does not keep My words;  
may know that I I the Father,  
I have also loved you; abide in My I  
you will abide in My I  
commandments, and abide in His I,  
that you I one another,  
"Greater I has no one than this,  
you, that you I one another,  
world, the world would I its own;  
didst send Me, and didst I them,  
them, even as Thou didst I Me,  
for Thou didst I Me before the  
that the I wherewith Thou didst I Me  
the love wherewith Thou didst I Me  
do you I Me more than these?"  
You know that I I You,"  
"Simon, son of John, do you I Me?"  
You know that I I You,"  
"Simon, son of John, do you I Me?"  
the third time, "Do you I Me?"  
You know that I I You,"  
the I of God has been poured out  
demonstrates His own I toward us.

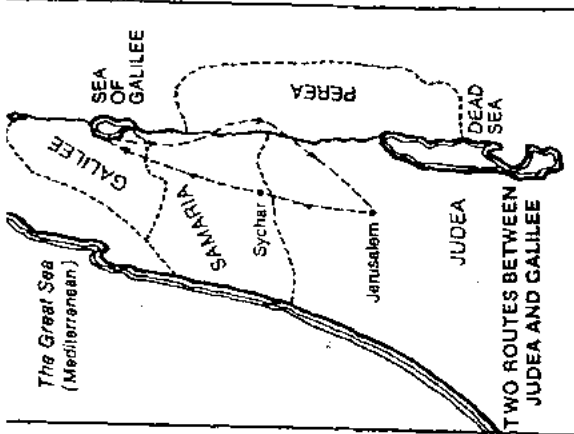
SS 2:7 160  
SS 3:5 160  
SS 4:10 1730  
SS 4:10 1730  
SS 7:6 160  
SS 7:12 1730  
SS 8:4 160  
SS 8:6 160  
SS 8:7 160  
SS 8:7 160  
Is 43:4 157  
Is 56:6 157  
Is 61:8 157  
Is 63:9 160  
Is 66:10 157  
Jer 2:2 160  
Jer 2:33 160  
Jer 5:31 157  
Jer 31:3 160  
Ezk 16:8 1730  
Ezk 23:17 1730  
Da 9:4 157  
Hos 3:1 157  
Hos 3:1 157  
Hos 4:10 157  
Hos 9:15 157  
Hos 11:4 160  
Hos 14:4 157  
Am 4:5 157  
Am 5:25 157  
Mi 3:2 157  
Mi 6:8 157  
Mi 7:10 2617a  
Mi 7:20 2617a  
Zph 3:17 160  
Zeh 8:17 157  
Zeh 8:19 157  
Mt 5:43 25  
Mt 5:44 25  
Mt 5:46 25  
Mt 5:46 25  
Mt 6:24 25  
Mt 19:19 25  
Mt 22:37 25  
Mt 22:39 25  
Mt 23:6 2617a  
Mt 24:12 25  
Mk 10:21 25  
Mk 12:30 25  
Mk 12:31 25  
Mk 12:33 25  
Mk 12:33 25  
Lk 6:27 25  
Lk 6:32 25  
Lk 6:32 25  
Lk 6:32 25  
Lk 6:35 25  
Lk 7:42 25  
Lk 10:37 25  
Lk 11:42 25  
Lk 11:43 25  
Lk 16:13 25  
Lk 20:46 2617a  
Jn 5:42 25  
Jn 8:42 25  
Jn 11:3 2617a  
Jn 13:34 25  
Jn 13:34 25  
Jn 13:35 25  
Jn 14:15 25  
Jn 14:21 25  
Jn 14:23 25  
Jn 14:24 25  
Jn 14:31 25  
Jn 15:9 25  
Jn 15:10 25  
Jn 15:12 25  
Jn 15:13 25  
Jn 15:17 25  
Jn 15:19 2617a  
Jn 17:23 25  
Jn 17:23 25  
Jn 17:24 25  
Jn 17:26 25  
Jn 17:26 25  
Jn 21:15 2617a  
Jn 21:16 2617a  
Jn 21:17 2617a  
Jn 21:17 2617a  
Ro 5:5 25  
Ro 5:8 25

NASB Exhaustive  
Concordance

to one another in brotherly I,  
to anyone except to I one another;  
I YOUR NEIGHBOR AS YOURSELF."  
I does no wrong to a neighbor;  
I therefore is the fulfillment of I  
no longer walking according to I  
Christ and by the I of the Spirit,  
PREPARED FOR THOSE WHO I HIM,  
with I and a spirit of gentleness?  
makes arrogant, but I edifies,  
and of angels, but do not have I  
mountains, but do not have I  
to be burned, but do not have I  
I is patient, love is kind, and is  
Love is patient, I is kind,  
I does not brag and is not arrogant,  
I never fails; but if there are gifts  
But now abide faith, hope, I  
but the greatest of these is I  
Pursue I, yet desire earnestly  
Let all that you do be done in I  
I anyone does not I the Lord,  
My I be with you all in I Christ  
but that you might know the I  
you to reaffirm your I for him,  
For the I of Christ controls us,  
in the Holy Spirit, in genuine I  
and in the I we inspired in you,  
the sincerity of your I also,  
show them the proof of your I and  
Because I do not I you?  
If I I you the more, am I to be  
of I and peace shall be with you,  
Jesus Christ, and the I of God,  
but faith working through I  
but through I serve one another,  
I YOUR NEIGHBOR AS YOURSELF."  
But the fruit of the Spirit is I  
holy and blameless before Him, in I  
and your I for all the saints,  
great I with which He loved us,  
being rooted and grounded in I  
and to know the I of Christ which  
forbearance to one another in I  
but speaking the truth in I  
the building up of itself in I  
and walk in I just as Christ also  
Husbands, I your wives, just as  
So husbands ought also to I their  
I his own wife even as himself;  
to the brethren, and I with faith,  
those who I our Lord Jesus Christ  
that your I may abound still more  
the latter do it out of I,  
if there is any consolation of I  
same mind, maintaining the same I  
I which you have for all the saints;  
us of your I in the Spirit,  
having been knit together in I  
beyond all these things put on I,  
Husbands, I your wives, and do not  
labor of I and steadfastness of hope  
us good news of your faith and I  
and abound in I for one another,  
Now as to the I of the brethren,  
taught by God to I one another;  
on the breastplate of faith and I  
you esteem them very highly in I  
and the I of each one of you  
did not receive the I of the truth so  
direct your hearts into the I of God  
But the goal of our instruction is I  
with the faith and I which are  
continue in faith and I and sanctify  
free from the I of money,  
but rather in speech, conduct, I  
For the I of money is a root of  
godliness, faith, I  
but of power and I and discipline,  
and I which are in Christ Jesus,  
righteousness, faith, I and peace,  
purpose, faith, patience, I  
sensible, sound in faith, in I,  
young women to I their husbands,  
husbands, to I their children,  
and His I for mankind appeared,  
Greet those who I us in the faith,  
because I hear of your I,  
much joy and comfort in your I  
to forget your work and the I which  
stimulate one another to I  
Let I of the brethren continue,  
be free from the I of money,  
has promised to those who I Him.

Ro 12:10 5160  
Ro 13:8 25  
Ro 13:9 25  
Ro 13:10 26  
Ro 13:10 26  
Ro 14:15 26  
Ro 15:30 26  
1Co 2:9 25  
1Co 4:21 26  
1Co 8:1 26  
1Co 13:1 26  
1Co 13:2 26  
1Co 13:3 26  
1Co 13:4 26  
1Co 13:4 26  
1Co 13:4 26  
1Co 13:13 26  
1Co 13:13 26  
1Co 14:1 26  
1Co 16:14 26  
1Co 16:22 2617a  
1Co 16:24 26  
2Co 2:8 26  
2Co 5:14 26  
2Co 6:6 26  
2Co 8:7 26  
2Co 8:8 26  
2Co 8:24 26  
2Co 11:11 25  
2Co 12:15 25  
2Co 13:11 26  
2Co 13:14 26  
Ga 5:6 26  
Ga 5:13 26  
Ga 5:14 25  
Ga 5:22 26  
Eph 1:4 26  
Eph 1:15 26  
Eph 2:4 26  
Eph 3:17 26  
Eph 3:19 26  
Eph 4:2 26  
Eph 4:15 26  
Eph 4:16 26  
Eph 5:2 26  
Eph 5:25 25  
Eph 5:28 25  
Eph 6:23 26  
Eph 6:24 25  
Php 1:19 26  
Php 1:26 26  
Php 2:1 26  
Php 2:2 26  
Col 1:4 26  
Col 1:8 26  
Col 2:2 26  
Col 3:14 26  
Col 3:19 25  
1Th 1:3 26  
1Th 3:6 26  
1Th 3:12 26  
1Th 4:9 5160  
1Th 4:9 25  
1Th 5:8 26  
1Th 5:13 26  
2Th 1:3 26  
2Th 2:10 26  
2Th 3:5 26  
1Tim 1:5 26  
1Tim 1:14 26  
1Tim 2:15 26  
1Tim 3:3 866  
1Tim 4:12 26  
1Tim 6:10 5163  
1Tim 6:11 26  
2Tim 1:7 26  
2Tim 1:13 26  
2Tim 2:22 26  
2Tim 3:10 26  
Ti 2:2 26  
Ti 2:4 5162  
Ti 2:4 5168  
Ti 3:4 5163  
Ti 3:15 5168  
Phm 1:5 26  
Phm 1:7 26  
Heb 6:10 26  
Heb 10:24 26  
Heb 13:1 5160  
Heb 13:5 866  
Jas 1:12 25

## Bible Knowledge Commentary



considered as continually menstruating and thus unclean. Therefore a Jew who drank from a Samaritan woman's vessel would become ceremonially unclean.

4:10. Having captured her attention and stimulated her curiosity, Jesus then spoke an enigmatic saying to cause her to think. It was as if He had said, "Your shock would be infinitely greater if you really knew who I am. You—not I—would be asking!" Three things would have provoked her thinking: (1) Who is He? (2) What is the gift of God? (3) What is living water? "Living water" in one sense is running water, sense it is the Holy Spirit 14:8; John 7:38-39).

4:11-12. She misunderstood "living water" and thought of the well. Since Jesus had just said, "You do not know what you are asking for," how could Jesus have said, "Today this well is living water"? Today this well is living water, as one of the archeologists as one of the Samaritans. Are You going to ask Jacob? she asked. question expects a negative answer. Her claim "our father Jacob" is interesting in light of the fact that Jews claim him as the father of the nation. That well had been behind it but, she wonders, this Stranger here?

4:13-14. Jesus began

despised people of that region. As the Savior of the world He seeks out and saves the despised and outcasts (cf. Luke 19:10).

"Samaria" in New Testament times was a region in the middle of Palestine, with Judea to the south and Galilee to the north. Samaria was without separate political existence under the Roman governor. The people were racially mixed and their religion resulted from syncretism and schism from Judaism. Its center of worship was Mount Gerizim. Even today in Israel, a small group of Samaritans maintain their traditions.

4:5-6. The village of Sychar was near Shechem. Most identify the site with modern Akar but others point to Tell-Balatah. Sychar was between Mount Ebal and Mount Gerizim. A well near Sychar today may be the same as Jacob's well. The plot of ground which Jacob gave to Joseph is mentioned in Genesis 48:21-22. Jacob had purchased it years earlier (Gen. 33:18-20). Jesus, tired from walking, sat down by the well. It was about the sixth hour, which according to Roman time reckoning would have been 6 p.m. (See comments on John 1:39; 19:14.) Jesus being truly human, experienced thirst, weariness, pain, and hunger. Of course He also possesses all the attributes of Deity (omniscience, omnipotence, etc.).

4:7-8. With His disciples in the city buying food, Jesus did a surprising thing: He spoke to a Samaritan woman, whom He had never met. She was of the region of Samaria, not the town of Samaria. The woman was shocked to hear a Jewish man ask for a drink from her. The normal prejudices of the day prohibited public conversation between men and women, especially between Jews and Samaritans, and Rabbi would rather go thirsty than violate these proprieties.

4:9. Surprised and curious, the woman could not understand how He would dare ask her for a drink, since Jews did not associate with Samaritans. The NIV margin gives an alternate translation to the Greek sentence with the word *synchōnizai* ("associate" or "use together"): the Jews "do not use dishes Samaritans have used." This rendering may well be correct. A Rabbinic law of a.d. 66 stated that Samaritan women were

## CONTRASTS BETWEEN NICODEMUS AND THE SAMARITAN WOMAN (JOHN 3-4)

	Nicodemus	Samaritan Woman
PLACE	(Jerusalem) Judah	Samaria
TIME	By night	About 6 p.m.
OCCASION	Planned visit	By chance
CONTENT	Theological	Practical
INITIATOR	Nicodemus	Jesus
ETHNIC GROUP	Jew	Samaritan (mixed blood)
SOCIAL STATUS	Highly respected ruler, teacher	Despised woman (immoral)
SEX	Male	Female
ATTITUDE	Polite, calling Jesus Rabbi	First hostility, then respect
FORM	Nicodemus faded out, dialogue became monologue	Dialogue carried to the end
RESULT	Not mentioned	Woman converted, witnessed, and people came to believe

how His ministry would end. Until that appointed time, He must live carefully, so He withdrew from the conflict until His "hour" (7:6, 8, 30; 8:20; cf. 12:23; 13:1; 17:1). He left Judea (cf. 3:22) and went back . . . to Galilee.

This second interview is another illustration of the fact that "He knew what was in a man" (2:25). The Samaritan woman contrasts sharply with Nicodemus. He was seeking; she was indifferent. He was a respected ruler; she was a flippant outcast. He was serious; she was flippant. He was a Jew; she was a despised Samaritan. He was (presumably) moral; she was immoral. He was orthodox; she was heterodox. He was learned in religious matters; she was ignorant. Yet in spite of all the differences between this "churchman" and this woman of the world, they both needed to be born again. Both had needs only Christ could meet.

4:4. He had to go through Samaria. This was the shortest route from Judea to Galilee but not the only way. The other route was through Perea, east of the Jordan River. (See the two routes on the map.) In Jesus' day the Jews, because of their hatred for the Samaritans, normally took the eastern route in order to avoid Samaria. But Jesus chose the route

intimacy and complete confidence. The Son is endowed with all authority to accomplish the Father's purposes (5:22; Matt. 28:18).

3:36. Man has only two options: trust in the Son or reject the Son (cf. vv. 16, 18). Unbelief is tragic ignorance but it is also willful disobedience to clear light. God's wrath is mentioned only here in the Fourth Gospel (but cf. Rev. 6:16-17; 11:18; 14:10; 16:19; 19:15). "Wrath," God's necessary righteous reaction against evil, remains (*menai*) on the unbeliever. This wrath is future but it also exists now. Endless sin and disobedience will result in endless punishment (Matt. 25:46).

4. JESUS' MINISTRY IN SAMARIA (4:1-42)  
a. Jesus' interview with a Samaritan woman (4:1-26)

4:1-3. In Greek these verses are one long sentence, introducing the reader to a second long interview by Jesus. The words, When the Lord learned of this (v. 3), are actually the first phrase in Greek in verse 1. The sudden prominence of Jesus, evidenced by the growth of His followers, caused the Pharisees to take special notice of Him. Since Jesus was

## DANIEL

**Introduction and Title**—Daniel's life and ministry bridge the entire seventy-year period of Babylonian captivity. Deported to Babylon at the age of sixteen, and handpicked for government service, Daniel becomes God's prophetic mouthpiece to the gentile and Jewish world declaring God's present and eternal purpose. Nine of the twelve chapters in his book revolve around dreams, including God-given visions involving trees, animals, beasts, and images. In both his personal adventures and prophetic visions, Daniel shows God's guidance, intervention, and power in the affairs of men.

The name *Daniye'l* or *Dani'el* means "God Is My Judge," and the book is of course named after the author and principal character. The Greek form *Daniel* in the Septuagint is the basis for the Latin and English titles.

**Author**—Daniel and his three friends were evidently born into noble Judean families and were "young men in whom there was no blemish, but good-looking and gifted in all wisdom, possessing knowledge and quick to understand" (1:4). He was given three years of training in the best of Babylon's schools (1:5). As part of the reidentification process, he was given a new name that honored one of the Babylonian deities: *Belshazzar* meant "Bel Protect His Life" (see 1:7; 4:8; Jer. 51:44). Daniel's wisdom and divinely given interpretive abilities brought him into a position of prominence, especially in the courts of Nebuchadnezzar and Darius. He is one of the few well-known Bible characters about whom nothing negative is ever written. His life was characterized by faith, prayer, courage, consistency, and lack of compromise. This "greatly beloved" man (9:23; 10:11, 19) was mentioned three times by his sixth-century B.C. contemporary Ezekiel as an example of righteousness.

Daniel claimed to write this book (12:4), and he used the autobiographical first person from chapter 7, verse 2, onward. The Jewish Talmud agrees with this testimony, and Christ attributed a quote from chapter 9, verse 27, to "Daniel the prophet" (Matt. 24:15).

**Date and Setting**—Babylon rebelled against the Assyrian capital of Nineveh in 612 B.C. and overthrew the Assyrian capital of Nineveh in 612 B.C. Daniel became the master of the Middle East when it defeated armies in 605 B.C. Daniel was among those taken captive to Jerusalem when Nebuchadnezzar subdued Jerusalem. He ministered during the full duration of the Babylonian captivity as a prophet and official and continued on after Babylon was overcome by the Persians in 539 B.C. His prophetic ministry was directed to the courts of Babylon (Nebuchadnezzar and Belshazzar) and to the Jews in Jerusalem in the first year of Cyrus (536 B.C.). The book was no doubt written by Cyrus' ninth year (c. 530 B.C.), predicted, the Persian Empire continued until Alexander the Great.

Talk Thru the Bible

**Daniel**, sometimes referred to as the "Apocalypse of the Old Testament," presents a majestic sweep of prophetic history. The Babylonians, Persians, Greeks, and Romans will come and go, but God will establish His people forever. Nowhere is this theme more apparent than in the life of Daniel, a young God-fearing Jew transplanted from his homeland and raised in Babylonia. His adventures—and those of his friends—in the palace, the fiery furnace, and the lions' den show that even during the Exile God has not forgotten His chosen nation. And through Daniel, God provides dreams—and interpretations of dreams—designed to convince Jew and Gentile alike that wisdom and power belong to Him alone!

Focus Divisions	History of Daniel	Prophetic Plan for the Gentiles	Prophetic Plan of Israel
	Personal Life of Daniel	<div> <div>Vision of Nebuchadnezzar</div> <div>Vision of Belshazzar</div> <div>Decree of Darius</div> <div>Four Beasts</div> </div>	<div> <div>Vision of Ram &amp; He-Goat</div> <div>Vision of Seventy Weeks</div> <div>Vision of Israel's Future</div> </div>
Topics	<div> <div>Daniel's Background</div> <div>Hebrew</div> </div>	<div> <div>Daniel Interprets Others' Dreams</div> <div>Aramaic</div> </div>	<div> <div>Angel Interprets Daniel's Dreams</div> <div>Hebrew</div> </div>
Place	Babylonia/Persia		
Time	c. 605–536 B.C.		

particularly, John 14 : 21 ; (b) to convey His will to His children concerning their attitude one toward another, John 13 : 34, and toward all men, 1 Thess. 3 : 12 ; 1 Cor. 16 : 14 ; 2 Pet. 1 : 7 ; (c) to express the essential nature of God, 1 John 4 : 8.

"Love can be known only from the actions it prompts. God's love is seen in the gift of His Son, 1 John 4 : 9, 10. But obviously this is not the love of complacency, or affection, that is, it was not drawn out by any excellency in its objects, Rom. 5 : 8. It was an exercise of the Divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself, cp. Deut. 7 : 7, 8.

"Love had its perfect expression among men in the Lord Jesus Christ, 2 Cor. 5 : 14 ; Eph. 2 : 4 ; 3 : 19 ; 5 : 2 ; Christian love is the fruit of His Spirit in the Christian, Gal. 5 : 22.

"Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments, John 14 : 15, 21, 23 ; 15 : 10 ; 1 John 2 : 5 ; 5 : 3 ; 2 John 6. Self-will, that is, self-pleasing, is the negation of love to God.

"Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, Rom. 15 : 2, and works no ill to any, 13 : 8-10 ; love seeks opportunity to do good to 'all men, and especially toward them that are of the household of the faith,' Gal. 6 : 10. See further 1 Cor. 13 and Col. 3 : 12-14."

In respect of *agapē* as used of God, it expresses the deep and constant love and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential love in them towards the Giver, and a practical love towards those who are partakers of the same, and a desire to help others to seek the Giver. See BELOVED.

2. PHILEŌ (φιλῶ) is to be distinguished from *agapē* in this, that *phileō* more nearly represents tender affection. The two words are used for the love of the Father for the Son, John 3 : 35 (No. 1), and 5 : 20 (No. 2) ; for the believer, 14 : 21 (No. 1) and 16 : 27 (No. 2) ; both, of Christ's love for a certain disciple, 13 : 23 (No. 1), and 20 : 2 (No. 2). Yet the distinction between the two verbs remains, and used indiscriminately in the same passage ; if each is used to the same objects, as just mentioned, each word retains its essential character.

*Phileō* is never used in a command to men to love God used as a warning in 1 Cor. 16 : 22 ; *agapē* is used in 22 : 37 ; Luke 10 : 27 ; Rom. 8 : 28 ; 1 Cor. 8 : 3 ; 1 Pet. 4 : 21. The distinction between the two verbs finds a confirmation in the narrative of John 21 : 15-17. The context itself

• From Notes on Thessalonians by Hogg and Vine.

Vine's Expository Dictionary  
of N.T. Words

with the names of persons, and were put into a receptacle or a garment (a lap, Prov. 16 : 33), from which they were cast, after being shaken together ; he whose lot first fell out was the one chosen. The method was employed in a variety of circumstances, e.g., of dividing or assigning property, Matt. 27 : 35 ; Mark 15 : 24 ; Luke 23 : 34 ; John 19 : 24 (cp., e.g., Numb. 26 : 55) ; of appointing to office, Acts 1 : 26 (cp., e.g., 1 Sam. 10 : 20) ; for other occurrences in the O.T., see, e.g., Josh. 7 : 14 (the earliest instance in Scripture) ; Lev. 16 : 7-10 ; Esth. 3 : 7 ; 9 : 24 ; (b) what is obtained by lot, an allotted portion, e.g., of the ministry allotted to the Apostles, Acts 1 : 17. R.V., "portion," marg., "lot" (A.V., "part") ; in some mss. ver. 25, A.V., "part" (the R.V. follows those which have *τόπος*, "place") ; Acts 8 : 21 ; it is also used like *kleronomia*, an inheritance, in Acts 26 : 18, of what God has in grace assigned to the sanctified ; so Col. 1 : 12 ; in 1 Pet. 5 : 3 it is used of those the spiritual care of, and charge over, whom is assigned to elders, R.V., "the charge allotted to you" (plural, lit., 'the charges'), A.V., "(God's) heritage." From *kleros* the word "clergy" is derived (a transposition in the application of the term). See CHARGE, No. 4.¶

#### B. Verb.

LANCHANŌ (λανάω) denotes (a) to draw lots, John 19 : 24 ; (b) to obtain by lot, to obtain, Luke 1 : 9, "his lot was," lit., 'he received by lot,' i.e., by Divine appointment ; Acts 1 : 17, of the portion allotted by the Lord to His Apostles in their ministry (cp. A. above) ; 2 Pet. 1 : 1, "that have obtained (a like precious faith)," i.e., by its being allotted to them, not by acquiring it for themselves, but by Divine grace (an act independent of human control, as in the casting of lots). See OBTAIN.¶

Note : For divide by lot see DIVIDE.

#### LOUD

MEGAS (μέγας), great, is used, besides other meanings, of intensity, as, e.g., of the force of a voice, e.g., Matt. 27 : 46, 50 ; in the following the R.V. has "great" for the A.V., "loud," Rev. 5 : 2, 12 ; 6 : 10 ; 7 : 2, 10 ; 8 : 13 ; 10 : 3 ; 12 : 10 ; 14 : 7, 9, 15, 18. See GREAT.

#### LOVE (Noun and Verb)

##### A. Verbs.

1. AGAPĀŌ (ἀγαπάω) and the corresponding noun *agapē* (B. No. 1 below) present "the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, enquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the N.T. Cp., however, Lev. 19 : 18 ; Deut. 6 : 5.

"*Agapē* and *agapāō* are used in the N.T. (a) to describe the attitude of God toward His Son, John 17 : 26 ; the human race, generally, John 3 : 16 ; Rom. 5 : 8 ; and to such as believe on the Lord Jesus Christ,



A fig tree at Jerusalem, in full leaf, before invasion of locusts. At right, the same tree fifteen minutes later, completely denuded by a locust swarm.  
©M.P.S.



Locust laying eggs, with ovipository deep in the ground (from Comstock Introduction to Entomology). ©M.P.S.



(1) אֶרֶב, from עָרַב, to mix, most Eng. VSS; grasshopper, also swarming locust (Joel 1:4). Most common word for locust; used for eighth plague.  
(2) קִרְבָּן. Bald locust all Eng. VSS (Lev 11:22). This tr. is based on a rabbinical statement that the front of the head of this species is bald.  
(3) חֲרָבָה. Beetle KJV; Cricket RSV, (11:22).  
(4) חָבַר. Cf. to hide (?) the sun. Tr. grasshopper most Eng. VSS; locust once only (11:22).  
(5) גִּבּוֹר. A swarm (11:42), grasshopper, great grasshopper KJV (Nah 3:17); locust (Amos 4:9); grasshopper (Nah 3:15, RSV). Found in Amos and Nahum only.  
(6) גִּבּוֹר. To cut off, palmworm (Joel 1:4, KJV). Cutting locust (Joel 1:4, RSV). Joel and Amos only.  
(7) קִרְבָּן. To lick, caterpillar (1:4), caterpillar (1:4) KJV. Locust, hopping locust (1:4) RSV.  
(8) שָׁחַן. To consume. Caterpillar (1:4) KJV; destroying locust (1:4 RSV).  
(9) שָׁחַן. To whirl. Locust, all Eng. VSS, Deuteronomy 28:42 only. (Also fishpear, Job 41:7; whirling locust 18:1).  
Only one Gr. word is used as *aspis*, locust.

1. Difficulty of identifying species. This rich vocabulary is evidence of the importance of these insects in the life of the Israelites. Including the four NT references, these words occur some fifty-six times, and it is generally agreed that they all refer to one or other kind of species of locust. They are found in many different books and contexts, yet these provide little incidental information. No. 4 could be an exception; tr. "grasshopper" four times and "locust" once, it is used three times as a measure of smallness; e.g. Numbers 13:33 "we seemed to ourselves like grasshoppers." It is once described as good for food and only once as a potential danger to crops (2 Chron 7:13). This could thus be a smaller grasshopper, perhaps non-gregarious, of which there are many species, but against this the root may suggest a swarming species. As the above table shows, there is little uniformity of tr. either within one Eng. VSS or between KJV and RSV; e.g. in KJV three Heb. words are tr. both "locust" and "grasshopper". One word (No. 2) is consistently tr. "bald locust," and this description would fit some of the *Tryxalidae*, which have long smooth heads but are otherwise typical grasshoppers. Solomon refers to the extraordinary co-ordinated mass movements of swarming locusts (Prov 30:27), which is almost the only direct Biblical comment on their biology and habits.

2. Are Hebrew names species or phases? From the list in Leviticus 11:22 it would seem

separate species. From the striking description of the locust plague (Joel 1:4) it seems at first that Nos. 1, 6, 7, 8 are different, but it is equally likely that these are all names for various phases of the migratory locust. With the exception of Nos. 2 and 3, which are probably other species, each name refers to a different attribute of locusts, and they may be virtually synonyms. (Such usage is common today in undeveloped countries; e.g. in Ghana a ground squirrel can be a serious farm pest and is also eagerly killed for food. It has a precise name in each language, but is more often referred to as traveler, road-crosser, peanut thief, etc.) If such is true generally of "locust" in the Scriptures, there is no point in trying to identify words which may be largely nick names.

3. Description of locust family. In Europe locusts are often the larger members of the family and grasshoppers the smaller, but the criterion is sometimes that locusts swarm and migrate, while grasshoppers are more or less solitary. In America the connotation is different and the words are nearly interchangeable; even cicadas, of another insect order, may be called locusts. The name strictly belongs to a number of large insects of the family *Acrididae* (Gr.

A swarm of locusts devouring herbage in the plague of locusts (Exod. 10, etc.) and the book of Joel. ©M.P.S.



ical; a Desert Locust swarm that crossed the Red Sea in 1889 was estimated to cover 2,000 square m. Such swarms are like dark clouds and contain countless millions. Wind is the main factor in determining the direction taken by a swarm. Locusts usually approach Pal. from the Arabian deserts to the SE, but they may also come from other directions. Locusts have always been a scourge, esp. in the Middle E, but modern materials, and communications based on a degree of co-operation rare in that area, have greatly reduced the damage done annually.

6. Locusts in the Bible narrative. Locusts appear mainly in three settings:  
a. The cause of the eighth plague, nine times.  
b. A destroyer, both literal and fig. (twenty-five times).  
c. A source of human food (six times).

The remaining sixteen occurrences are in a variety of contexts, mostly fig, some of which have already been mentioned.

a. Eighth plague. This tr. is amply confirmed by the details in the narrative (Exod 10). The complete stripping of all crops and green stuff; swarms dense enough to hide the sun; arriving with the E wind and being carried away by a "very strong W wind." Here the locusts as part of a 10j the unusually heavy wind series would create conditions mass breeding and swarm divine element is seen in the of the situation, with the v going according to God's wi the cause of this devastating long-lasting effects, should useful source of food to the desert journey.

b. As a destroyer. From cust has been almost synonym. Joel 2:25, "the years if eaten" is now a proverb. Sc was tr. into Eng. by Tyndal; destroying man was known i

Zondervan Pictorial  
Encyclopedia



# Cross-Sectional Map of Israel

Barry Beitzel, *Moody Atlas of Bible Lands*, 28-29

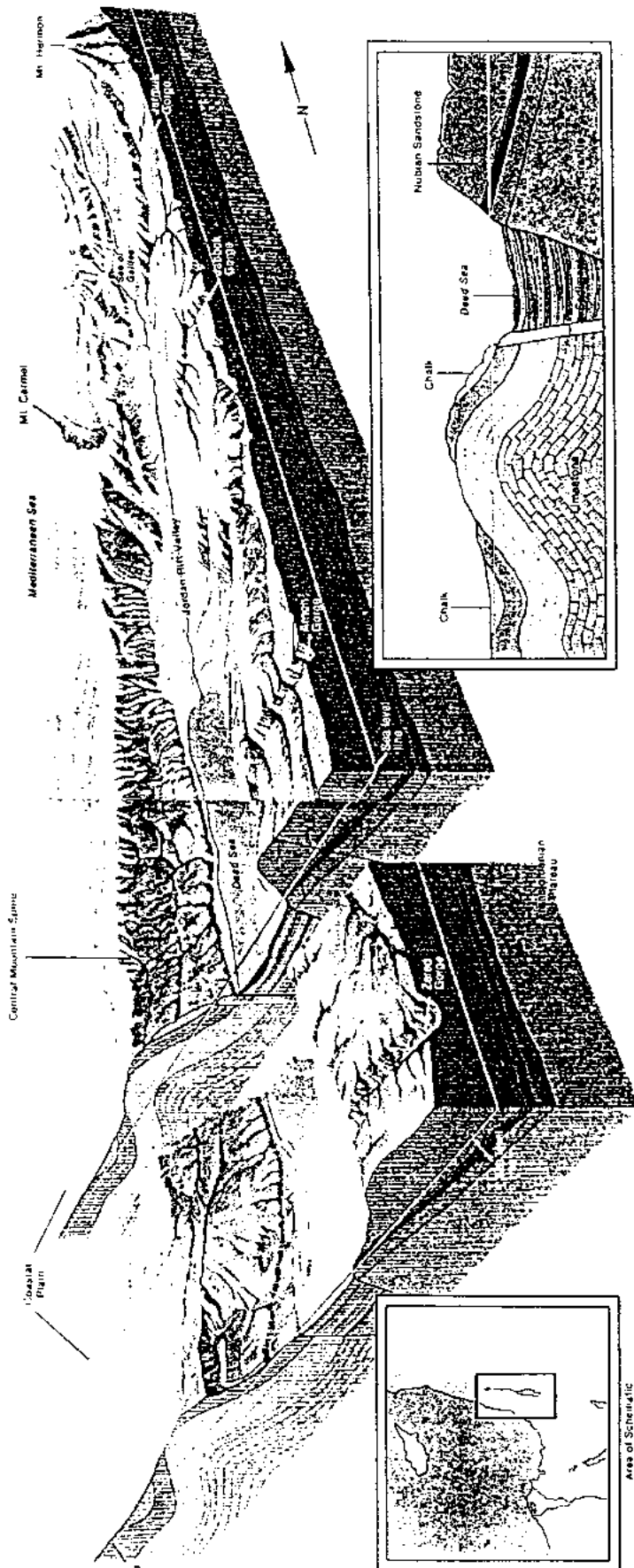


Figure 2 Cross-Sectional Schematic of Palestine



Figure 4 Jordan Rift Valley with the mountains of the Transjordanian Plateau towering in the background



Figure 3 Mountains of Galilee, plunging to the Sea of Galilee at Tiberias, Naphtali, and Tiberias



the Sabbath, and especially in view of the effort which is made to recognize it as in force in this present age, it is imperative that the precise teachings of Scripture concerning the Sabbath be carefully weighed.

A degree of clarity is gained when the Sabbath is considered in its relation to various periods of time:

In the period from Adam to Moses it is recorded that God rested at the close of His six creative-days (Gen. 2:2-3; Exod. 20:10-11; Heb. 4:4). But there is no intimation in the Word of God that man was appointed to observe, or ever did observe, a Sabbath until Israel came out of Egypt.

The Book of Job discloses the religious life and experience of the patriarchs, and though their various responsibilities to God are there discussed, there is no reference to a Sabbath-day obligation. On the other hand, it is distinctly stated that the giving of the Sabbath to Israel by the hand of Moses was the beginning of Sabbath observance among men (Exod. 16:29; Neh. 9:14; Ezek. 20:12).

Likewise, it is evident from the records of the first imposition of the Sabbath (Exod. 16:1-35) that on the particular day which was one week, or seven days, previous to the first recorded Sabbath, the children of Israel took a Sabbath-breaking journey of many miles from Elim to the wilderness of Sin. There they murmured against Jehovah, and on that day the supply of food from heaven began which was to be gathered for six days, but was not to be gathered on the seventh day. It is evident, therefore, that the day of their journey which would have been a Sabbath was not observed as a Sabbath.

In the period from Moses to Christ, the Sabbath was rightfully in force. It was embedded in the law (Exod. 20:10-11), and the divine cure for its nonobservance was likewise provided in the law of the offerings. In this connection, it is important to observe that the Sabbath was never imposed on the Gentiles, but was peculiarly a sign between Jehovah and Israel (31:12-17). Among Israel's sins, her failure to keep the Sabbath and to give the land its rest are especially emphasized.

In the midst of this period of the law, Hosea predicted as a part of the judgments which were to come upon Israel that the Sabbath would cease (Hos. 2:11). This prophecy must at some time be fulfilled, for the mouth of the Lord has spoken it.

As the preceding age continued to the death of Christ, earth-life and ministry were under the law. For this reason

## Major Bible Themes

## The Sabbath and the Lord's Day

### A. The Sabbath in the Old Testament

Beginning with His own work in creation, God has chosen to sanctify, or set apart, one-seventh of all time. To Israel He prescribed the seventh day as a day of rest; the seventh, or sabbatic year in which the land was to rest (Exod. 23:10-11; Lev. 25:2-7); and the fiftieth year as a year of jubilee in recognition of seven times seven years. In various details both the sabbatic year and the year of jubilee were typically prophetic of the kingdom age, which is the seventh and last of the dispensations and which is characterized by the enjoyment of a sabbatic rest for all creation. Though in the present age the day to be celebrated is divinely changed from the seventh to the first day of the week because of the new creation's beginning, the same proportion in the division of time — one day in seven — is perpetuated.

The word "sabbati" means cessation, or perfect rest, from activity. Apart from the continual burnt offerings and feasts, the day was in no sense one of worship or service.

In view of the widespread confusion which exists regarding

## GOD.—SELF-EXISTENT—SOVEREIGN.

our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Tit. 1:2. In hope of eternal life, which God, that cannot lie, promised before the world began; 3. But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

Tit. 2:10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11. For the grace of God that bringeth salvation hath appeared to all men,

Tit. 2:3.4. After that the kindness and love of God our Saviour toward man appeared, 5. Not by works of righteousness which we have done, but according to his mercy he saved us,

1 Pet. 1:3. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1 John 4:2. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1 John 5:11. And this is the record, that God hath given to us eternal life, and this life is in his Son.

Rev. 7:10. Salvation to our God which sitteth upon the throne, and unto the Lamb.

Rev. 19:1. Salvation, and glory, and honour, and power, unto the Lord our God:

See PRESERVER, above.

SELF-EXISTENT: Ex. 3:14. And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Deut. 32:40. For I lift up my hand to heaven, and say, I live for ever.

Job 35:6. If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? 7. If thou be righteous, what givest thou him? or what receiveth he of thine hand? 8. Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

Isa. 44:8. Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

Jer. 10:10. But the Lord is the true God, he is the living God, and an everlasting king;

John 5:26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Acts 17:24. God that made the world and all things therein, seeing that he is Lord of

needed any thing, seeing he giveth to all life, and breath, and all things;

See ETERNITY OF, above.

SOVEREIGN: Gen. 14:18. And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. [v. 22.] 19. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; 20. And blessed be the most high God, which hath delivered thine enemies into thy hand.

Gen. 24:3. And I will make thee swear by the Lord, the God of heaven, and the God of the earth.

Ex. 8:22. To the end thou mayest know that I am the Lord in the midst of the earth.

Ex. 9:29. The thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

Josh 3:11.

Ex. 15:18. The Lord shall reign for ever and ever.

Ex. 18:11. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.

Num. 27:16. Let the Lord, the God of the spirits of all flesh, set a man over the congregation.

Deut. 3:19. I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.

Deut. 4:39. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

Deut. 10:14. The heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. 17. The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

Ex. 19:5.

Deut. 32:8. When the Most to the nations their inheritance separated, the sons of Adami bounds of the people according to the number of the children of Israel that I, even I, am he, and with me; I kill, and I make alive; and I heal; neither is there a liver out of my hand. 41. If I take vengeance, and mine hat judgment; I will render vengeance to mine enemies, and will reward mine. 42. I will make mine with blood, and my sword shall and that with the blood of the captives, from the beginning upon the enemy. 43. Rejoice with his people; for he will be of his servants, and will be to his adversaries, and will be to his land, and to his people.

Notes Topical Bible

## GOD.—SAVIOUR.

I have sent forth thy prisoners out of the pit wherein is no water. 12. Turn you to the strong hold, ye prisoners of hope; even to day do I declare that I will render double unto thee; 16. The Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land.

Luke 1:68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

John 3:16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 6:39. This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Rom. 1:16. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; Rom. 4:23. The gift of God is eternal life through Jesus Christ our Lord.

Rom. 8:30. Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 31. What shall we then say to these things? If God be for us, who can be against us? 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

1 Cor. 1:18. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

2 Cor. 5:18. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Eph. 1:13. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

1 Thess. 5:9. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

2 Thess. 2:16. God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and stablish you in every good word and work.

1 Tim. 2:3. For this is good and acceptable in the sight of God our Saviour; 4. Who will have all men to be saved, and to come unto the knowledge of the truth.

1 Tim. 4:10. Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men.

and I will place salvation in Zion for Israel my glory.

Isa. 47:4. As for our redeemer, the Lord of hosts is his name, the Holy One of Israel.

Isa. 49:25. I will save thy children.

Isa. 50:2. Wherefore, when I came, was there no man? When I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?

Isa. 52:3. Ye have sold yourselves for nought; and ye shall be redeemed without money. 9. The Lord hath comforted his people, he hath redeemed Jerusalem. 10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Isa. 59:1. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

Isa. 60:16. Thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

Isa. 63:8. He said, Surely they are my people, children that will not lie; so he was their Saviour. 16. Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our father, our redeemer; thy name is from everlasting.

Jer. 3:23. In vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

Jer. 8:22. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

Jer. 14:8. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land,

Jer. 30:17. I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

Jer. 38:8. I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

Jer. 50:34. Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly bleed their cause,

Ezek. 37:23. I will save them out of all their dwellingplaces, wherein they have been, and will cleanse them: so shall they be my people, and I will be their God.

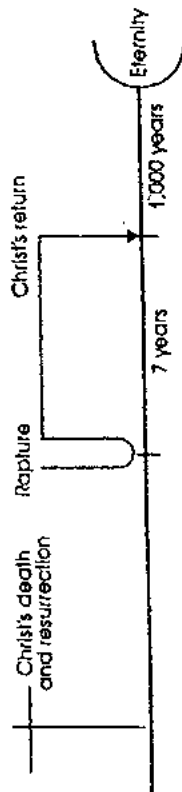
Hos. 17. I will have mercy upon the house of Judah, and will save them by the Lord their God.

Hos. 13:4. Thou shalt know no god but me: for there is no saviour beside me. 9. O Israel, thou hast destroyed thyself; but in me thine help. [v. 10. That thou art against me, explain thy]

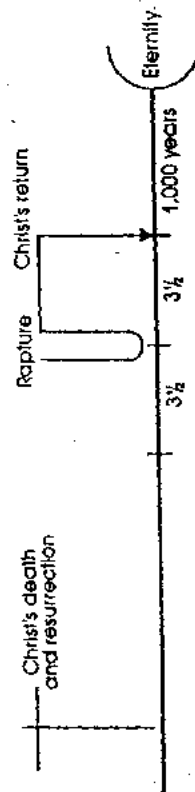
Joel 3:16. The Lord will be the hope of his people, and the strength of the children of Israel.

# THE RAPTURE OF THE CHURCH ( CHAPTER 85 )

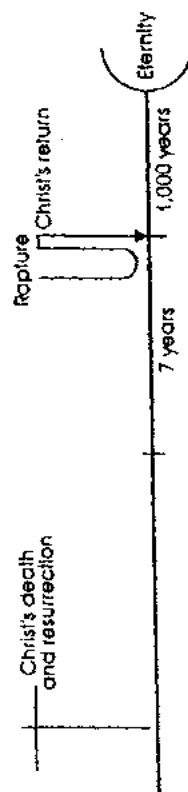
## PRETRIBULATIONISM



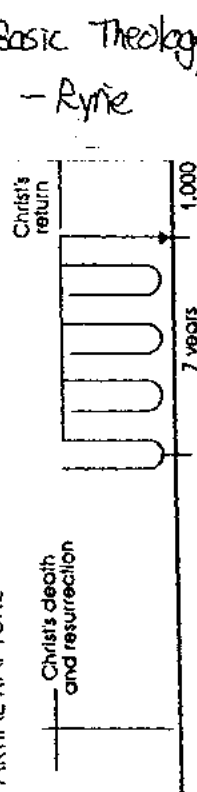
## MIDTRIBULATIONISM



## POSTTRIBULATIONISM



## PARTIAL RAPTURE



Basic Theology  
- Ryrie

## I. DEFINITION AND DESCRIPTION OF THE RAPTURE

As explained in chapter 83, the word "rapture" comes from the Latin translation of the Greek for "caught up" in 1 Thessalonians 4:17. Strictly speaking, in this text it relates only to the change in living believers at the time of Christ's return. However, the label, Rapture, usually refers both to the translation of living believers from earthly mortality to heavenly immortality and to the resurrection of the corrupted bodies of believers to heavenly incorruption.

Three passages describe the Rapture: John 14:1-3; 1 Corinthians 15:50-58; and 1 Thessalonians 4:13-18. The facts of the Rapture have been discussed in chapter 83.

## II. VARIOUS VIEWS

In the nineteenth century, teaching concerning the Rapture of the church began to be widely disseminated. This raised such questions as whether the second coming of Christ involves several stages, the relation of those stages to the Tribulation period, and the distinctiveness of the church from Israel in God's program. In the twentieth century one of the most debated questions in eschatology concerns the time of the Rapture.

To that question premillennialists have given four answers. (Amillennialists regard the coming of Christ as a single event to be followed by the general resurrection and judgment. For postmillennialists there is also no distinct Rapture.)

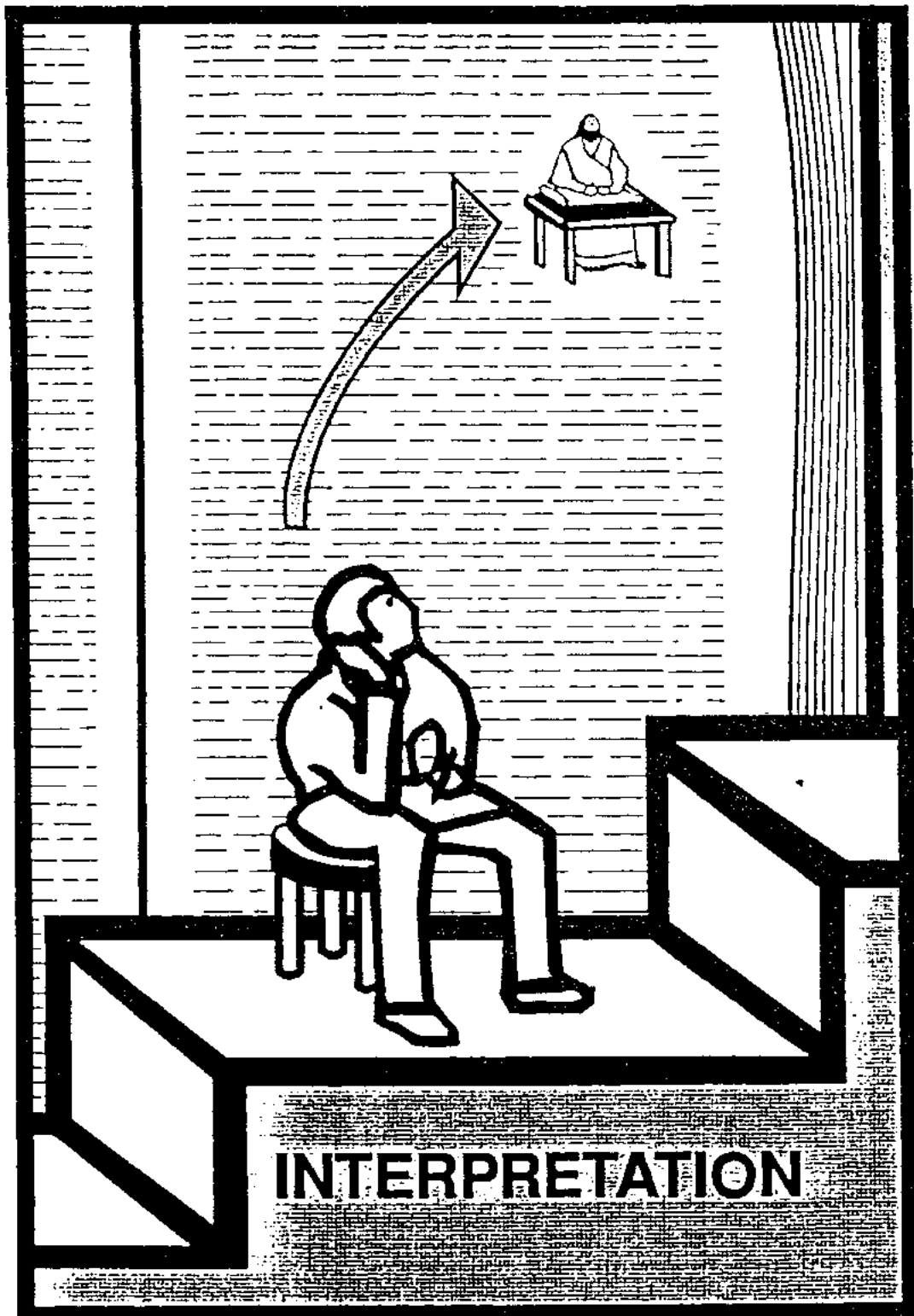
The four premillennial views of the Rapture are: partial Rapture (that is, only certain believers will be raptured), pretribulational Rapture, midtribulational Rapture, and posttribulational Rapture. Partial Rapture concerns the extent of the Rapture, while the other three views focus on the time of the Rapture.

## III. THE EXTENT OF THE RAPTURE-PARTIAL OR TOTAL?

### A. Definition of This View

Partial Rapture teaches that only those believers who are "watching" and "waiting" for the Lord's return will be found worthy to escape the terrors

### III. Interpretation





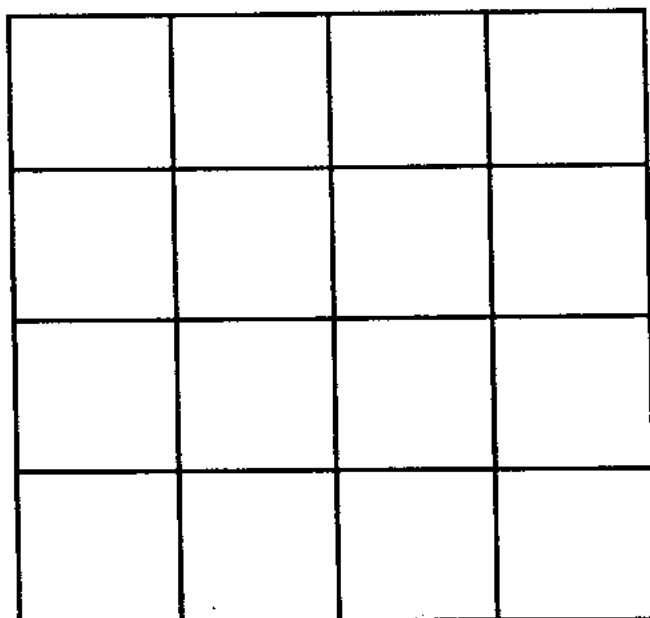
***A. Follow Basic Principles of Interpretation***

1. Pray for the Holy Spirit's guidance before you approach the Scripture.
  - a) 1 Cor. 2:9–3:2
  - b) John 16:12-15
2. Thoroughly observe the entire passage before asking what it means.
3. Strive for the interpretation that the author intended.
  - a) When the writer penned the passage he nearly always had a single meaning in mind.
  - b) Therefore, there only one correct interpretation—the author's (e.g., John 3:5)—unless The Divine Author intended a double meaning.
4. Remember the three key interpretation indicators: context, context and context.
  - a) This means that what you see in the passage is more useful than a related idea somewhere else in the Bible.
  - b) However, sometimes some parallel passages can help.
5. Don't indiscriminately apply a meaning elsewhere to the passage at hand.
  - a) Although seeing how the same word is used elsewhere in the Bible is a good practice, don't always expect two biblical writers to express the same concepts with the same words.
  - b) Sometimes both will use the same word but with different meanings (e.g. "justify" used by Paul in Romans 5:1 versus James' use in James 2:24).
  - c) Usage in context determines the meaning of words more than a dictionary.
6. Study the history, geography, and customs related to a passage
  - a) Every environment influences every writer (including biblical authors).
  - b) Recognize that you are looking at Scripture through your own cultural grid.
7. Follow the rule of faith.
  - a) Since the entire Bible is true and truth must agree with truth, the supposed "contradictions" you seem to see only reveal the need for deeper study to harmonize the facts.
  - b) Your interpretation of a passage must agree with the rest of the Bible.

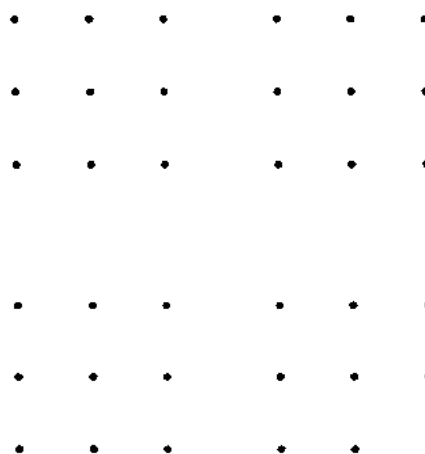
8. Follow the normal sense of communication.
  - a) Every communication of thought (from both God and man) is in the language of man.
  - b) Therefore, Scripture is subject to the normal rules of interpretation.
  - c) The Bible is not a spiritual Book with a spiritual meaning.
9. Read words in their normal sense until the normal sense doesn't make sense.
  - a) This is often called literal hermeneutics.
  - b) However, even literal hermeneutics allows room for figurative language (but there's always a literal person or event behind every figure!).
10. Recognize the progressive nature of revelation.
  - a) In other words, God did not reveal the entire Bible to mankind all at once, but over a 1600-year period which included several different dispensations.
  - b) The entire Bible is profitable for study, but some statements do not directly apply to the modern Christian.
    - (1) For example, David prayed, "Do not take your Holy Spirit away from me" (Ps. 51:11) which is impossible for the believer (Rom. 8:9).
    - (2) Other examples...

# 11. Squares & Lines Exercise

How many squares do you see below?



Without lifting your pen from the paper, draw four straight, connected lines that go through each dot only once. After you've tried two different ways, consider what restrictions you might be setting up for yourself in solving this problem.



## B. Answer Questions of the Text (What Does the Text Mean?)

WHAT DOES THE TEXT MEAN? (INTERPRETIVE QUESTIONS FOR USE IN EXAMINING A BIBLICAL TEXT)				
DEFINITIVE OR EXPLANATORY	BACKGROUNDS	TERMS	STRUCTURES	FORMS
What? Who?	What are the circumstances in this writing? Who wrote it? (author) From what perspective is he writing? To whom did he write it? (audience) What was his purpose? (aim)	What is meant by the term ____? What is its etymology? What is its usage elsewhere in this book? What is its usage elsewhere in the Bible? What is its usage elsewhere in other cognate languages? What is its grammatical usage? What are the noun genders and numbers? What are the antecedents of pronouns? What are the verb tenses and moods? What do the adjectives modify? What do the adverbs modify? What do the conjunctions join? What phrases do the prepositions introduce?	What is meant by this: Contrast? Comparison? Repetition? Relationship? Cause and/or effect? Particularization and/or Generalization? Means and/or ends? Reply and/or question? Progression and/or disagreement? Agreement and/or fulfillment? Need and/or solution? Promise and/or fulfillment? Explanation? Illustration? Example? Parallel thought? Parallelism? Context (immediate and remote)? Plot motif?	In what literary forms (genres) or styles is this written? What kind of sentences are used? (Assertion of past, present, or future? Command? Request? Wish? Question? Persuasion? Complaint? Irony?) What figures of speech are used? What idioms are used? What quotations are included? What themes are used? What organizing structures are evident?
RATIONAL Why?	Why those circumstances? Why did he write it? Why did they need it? Why that purpose?	Why are these particular terms used?	Why are these structural elements here?	Why did he write these literary forms (genres) or styles? Why are these particular sentences used? Why are these figures of speech used? Why are these idioms used? Why are these quotations used? Why are these themes used? Why are these organizing structures here?

\*Some of the questions in the second and third vertical columns (Terms and Structures) are adapted from Traina, *Methodical Bible Study*, pp.100-111.



## What Does the Text Mean? (2 of 2)

	BACKGROUNDS	TERMS	STRUCTURES	FORMS
<u>IMPLICATIONAL</u> What implied?	What do these background circumstances imply for understanding this writing?	What does the use of these terms imply for understanding this writing?	What do these structural elements imply for understanding this writing?	What do these forms (genres) or styles imply for understanding this writing? What does the use of these kinds of sentences imply? What do these figures of speech imply? What do these idioms imply? What do these themes imply? What do these quotations imply? What do these organizing structures imply?
<u>MODAL</u> How?	How was this writing written, and how does it add to the meaning?	How do these terms add to the meaning of this writing?	How do these structural elements add to the meaning of this writing?	How does the author use these forms (genres), styles, kinds of sentences, figures of speech, idioms, themes, quotations, and organizing structures?
<u>TEMPORAL OR LOCAL</u> When? Where?	When was this written? What other historical events were occurring at that time? Where was this written? Where was this writing sent? In what culture was this written?	When were these terms used? Where were these terms placed? (For emphasis?)	When and where are these structural elements used in this writing?	When and where are these forms (genres), styles, kinds of sentences, figures of speech, idioms, themes, quotations, and organizing structures used in this writing?

Term	Meaning	Passages for Typology
1. <u>Type</u> (Gr. typos) (used 14 times)	A mark from a blow (John 20:25), a figure (Acts 7:43), an example (1 Cor. 10:6, 11; 2 Thess. 3:9; 1 Tim. 4:12; 1 Pet. 5:3), a standard (Rom. 6:17), a pattern (Acts 23:25; Phil. 3:17; 1 Thess. 1:7; Titus 2:7; Heb. 8:5), an analogy (Rom. 5:14).	Heb. 8:5, "make all things according to the pattern (typos) which was shown you on the mountain."
2. <u>Antitype</u> (Gr. antitypos) (used 2 times)	A repelling blow, a reflecting, a thing formed after a pattern, a counterpart, a correspondence (1 Pet. 3:21, "corresponding [antitypos] to that").	Heb. 9:24, "a holy place...a mere copy (antitypa) of the true one."
3. <u>Example</u> (Gr. hypodeigma) (used 6 times)	A representation, a copy, a template to be followed.	Heb. 8:5, priests "serve a copy (hypodeigma) and shadow of the heavenly things." Heb. 9:23, "it was necessary for the copies (hypodeigmata) of the things in the heavens to be cleansed."
4. <u>Shadow</u> (Gr. skia) (used 7 times)	A shade, a sketch, an outline, an image cast by an object.	Heb. 8:5, priests "serve a copy and shadow (skia) of the heavenly things." Heb. 10:1, "the Law...has only a shadow (skia) of the good things to come." Col. 2:16-17, "food or drink or...a festival or a new moon or a Sabbath day—things which are a shadow (skia) of what is to come."
5. <u>Figure</u> (Gr. parabolē) (used 14 times)	A placing alongside, thus a comparison, likeness, or copy. (Heb. 11:19, "he also received him back as a type" [en parabolē, i.e., figuratively speaking]).	Heb. 9:8-9, "the outer tabernacle...is a symbol (parabolē) for the time then present."

(All these terms suggest the idea of correspondence or resemblance. But the mere use of the word "typos" does not automatically identify an "official type." τύπος is used in a nontechnical sense more often than in a technical sense.)

--Dr. Roy B. Zuck



Typology*	Illustration (Example, Parallel)	Allegorizing**
1. The type and the anti-type have a <u>natural correspondence or resemblance</u> .	1. The illustration and the truth have a <u>natural correspondence or resemblance</u> .	1. There is no natural correspondence. Instead, a <u>forced</u> or hidden meaning is sought behind the text.
2. The type has a <u>historical reality</u> . (The type/antitype relationship depends on the literal meaning.)	2. The illustration/truth relationship depends on the <u>historical reality</u> of the illustration.	2. The Old Testament historical reality is <u>ignored or denied</u> . The literal meaning is unimportant.
3. The type is a <u>pre-figuring or fore-shadowing</u> of the antitype. It is predictive; it looks <u>ahead</u> and points to the antitype.	3. The illustration has <u>no prefiguring</u> . It is not predictive; it is only an example. The truth looks <u>back</u> to the O.T. example.	3. The allegorizing is a conjuring up of hidden ideas, foreign to and behind the Old Testament text. It looks <u>behind</u> , not ahead.
4. The type is " <u>fulfilled</u> " (or <u>completed or heightened</u> ) by the antitype. The antitype is greater than and superior to the type.	4. The illustration is <u>not "fulfilled"</u> (or completed or heightened) by the truth it illustrates.	4. The allegorizing <u>does not "fulfill"</u> the O.T. texts.
5. The type is <u>divinely designed</u> . It is planned by God.	5. The illustration is <u>divinely designed</u> by God as a picture of a truth.	5. The allegorizing is in the <u>interpreter's imagination</u> , not in the design of God.
6. The type and the anti-type are <u>designated as such</u> in the New Testament.	6. The truth/illustration is <u>not called a type</u> .	6. The allegorizing is <u>not designated</u> in the Scripture.
*For something in Scripture to be a type, it must meet <u>all</u> six criteria.		**The system of allegorizing practiced by the Alexandrian Jews and the Alexandrian Church Fathers (Clement and Origen) is not the same as the <u>analogy</u> Paul wrote about in Galatians 4.  --Dr. Roy B. Zuck

Which of These Are Legitimate Types?

Place an x by those you think can legitimately be called types in Scripture.

- ☐ 1. Adam is a type of Christ.
- ☐ 2. Aaron's rod that budded is a type of the resurrection of Christ.
- ☐ 3. The inn in the parable of the good Samaritan is a type of the church which should be full of Christians who will nourish newborn Christians.
- ☐ 4. Solomon in the glory of his kingdom was a type of Christ in His glory.
- ☐ 5. David eating the tabernacle showbread was a type of Christ eating grain on the Sabbath.
- ☐ 6. The water in the laver in the tabernacle is a type of the Word ministered by the Holy Spirit.
- ☐ 7. Jonah being expelled from the fish's stomach is a type of the resurrection of Christ.
- ☐ 8. The brass serpent being lifted up in the wilderness is a type of Christ being crucified.
- ☐ 9. Jacob's pillow of stone is a type of Christ going from the Temple to the Cross.
- ☐ 10. The wicks on the tabernacle lampstand are a type of the Christian's old sin nature which constantly needs trimming.
- ☐ 11. Abraham's servant finding a bride for Isaac is a type of the Holy Spirit finding a bride (the church) for Christ.
- ☐ 12. Joseph is a type of Christ.
- ☐ 13. Moses praying with his arms held up is a type of Christ being crucified on the cross.
- ☐ 14. Abraham is a type of all who believe.
- ☐ 15. The priest trimming the wicks on the lampstand is a type of Christ dealing with our sins.
- ☐ 16. Melchizedek is a type of Christ's unending and superior priesthood.
- ☐ 17. The clothes of Esau which Jacob wore when he deceived his father Isaac are a type of the church dressed in the righteousness of Christ.
- ☐ 18. The fine flour in the meal offering is a type of the evenness and balance of Christ's character.

- \_\_\_ 19. The cooking of the fine flour in the meal offering is a type of Christ being tested by suffering.
- \_\_\_ 20. Samson meeting the lion is a type of Christ meeting Paul on the Damascus Road.
- \_\_\_ 21. The acacia wood in the tabernacle is a type of the humanity of Christ.
- \_\_\_ 22. The altar of incense in the tabernacle is a type of Christ's intercessory work.
- \_\_\_ 23. The rams' skins dyed red (and placed over the tabernacle) were a type of Peter and Paul after they were saved.
- \_\_\_ 24. The Passover feast was a type of Christ as our sacrifice.
- \_\_\_ 25. Isaac being sacrificed by Abraham is a type of Christ being sacrificed for us.
- \_\_\_ 26. The bells and pomegranates on the hem of Aaron's robe are a type of the proclamation of the gospel.
- \_\_\_ 27. The divided hoof in some animals (Lev. 11:3) is a type of the Christian whose spiritual walk is divided.
- \_\_\_ 28. The manna in the wilderness is a type of Christ sustaining the believer spiritually.
- \_\_\_ 29. Cain is a type of the natural man.
- \_\_\_ 30. Enoch is a type of the church saints who will be raptured before the tribulation.
- \_\_\_ 31. The Feast of Pentecost is a type of the church being formed on the day of Pentecost.
- \_\_\_ 32. The hinges in the doors to the holy place and the most holy place in Solomon's temple are a type of the motives in the life of the Christian.
- \_\_\_ 33. Abel is a type of the spiritual man whose sacrifice of blood evidenced his acceptance of a substitute for his sin.
- \_\_\_ 34. Eve is a type of the church as the bride of Christ.
- \_\_\_ 35. The two loaves in the Feast of Pentecost are a type of Jews and Gentiles.
- \_\_\_ 36. The rest on the sabbath is a type of the Christian's spiritual rest and peace in Christ.

## TYPE

An Old Testament person, event, or thing having historical reality and designed by God to prefigure (foreshadow) in a preparatory way a real person, event, or thing so designated in the New Testament and that corresponds to and fulfills the type.

## ILLUSTRATION

A biblical person, event, or thing having historical reality, that pictures (is analogous to) some corresponding spiritual truth in a natural and unforced way and is not explicitly designated in the New Testament as a type.

# Types Designated as Such in the New Testament

	<u>Type</u>	<u>Antitype</u>	<u>Scripture*</u>
<u>Persons</u>	1. Melchizedek	Christ's perpetual priesthood	Heb. 7:3, 15-17
	2. Aaron	Christ's priestly ministry	Heb. 5:4-5
<u>Events</u>	3. Passover**	Christ our sacrifice	1 Cor. 5:7
<u>Things</u>	4. Tabernacle veil	Christ the believer's access to God	Heb. 10:20
	5. Tabernacle	Christ the believer's access to God and basis of fellowship with God	Heb. 8:5; 9:23, 24
	6. Tabernacle sacrifices**	Christ our sacrifice	Heb. 9:8-9; 10:11-12
	7. Sabbath	The Christian's spiritual rest	Col 2:17; Heb. 4:3, 9, 11

NOTE: If the Greek word τύπος ("types") in 1 Corinthians 10:6 and the word τυπικῶς ("typically") in 1 Corinthians 10:11 are to be taken as designated "official types," then the four events in 1 Corinthians 10: 1-4 are types: crossing the Red Sea (the believer's deliverance from sin), the cloud (God's guidance for believers), the manna (Christ as the believer's sustenance), the smitten rock (Christ the believer's spiritual refreshing). Others, however, take these two Greek words in a nontechnical sense to refer to those four events as "examples" (as the NIV translates both verses), in which case they are analogous illustrations, not official types.

The same may be true of Adam who is a τύπος ("example," not necessarily an official type) of Christ. Adam was analogous to Christ in some ways, but did not point predictively toward Christ. Some also add Jonah in the fish's stomach as a type of Christ's burial. But the word "just as...so" (in Matt. 12:40) may point only to an analogous illustration. The same "just as...so" expression is used of the brass serpent in John 3:14. In addition the Flood water (1 Pet. 3:20-21) would be an illustration of water baptism. These persons, objects, and events (Adam, Jonah, brass serpent, water) do not meet all six criteria for an official type (e.g., they do not predictively look ahead to Christ), and thus they are analogous illustrations, not official types, in my opinion.

\* While many of these passages do not use the word "type" or a related synonym, they do seem to meet the six criteria for a type.

\*\* (See next page)



The Passover is the first of Israel's seven feasts. Perhaps the other six are also types, based on Colossians 2:16-17, "a festival...or a Sabbath day... which are a shadow of what is to come; but the substance belongs to Christ." If they are types, then they are as follows:

a. Passover	1st month, 14th day	Christ's redemption	1 Cor. 5:7
b. Unleavened bread	1st month, days 15-21	Believer's holy walk	1 Cor. 5:7-8
c. Firstfruits	1st month, 16th day	Christ's resurrection as a pledge of the resurrection of all	1 Cor. 15:20-23
d. Pentecost	3rd month, 6th day	Holy Spirit's coming	Joel 2:28; Acts 2:1-47
e. Trumpets	7th month, 1st day	Israel's regathering	Matt. 24:21-31
f. Day of Atonement	7th month, 10th day	Israel's national conversion by the shed blood of Christ	Heb. 9:19-28; Zech. 12:10; Rom. 11:26-27
Tabernacles	7th month, days 15-22	God's provisions for man's need (Israel in the kingdom)	John 7:2, 37-39

The sacrifices are indicated as types in Hebrews 9:9-10. These include the following:

a. Burnt offering	Christ's offering of Himself as the perfect sacrifice.	Lev. 1; Heb. 10:5-7; Eph. 5:2
b. Grain offering	Christ's offering of Himself was the perfect sacrifice of the highest quality.	Lev. 2; Heb. 10:8
c. Peace offering	Christ's offering of Himself is the basis for fellowship with God.	Lev. 3; Col. 1:20; Eph. 2:14
d. Sin offering	Christ's death for the sinner takes care of the root of sin.	Lev. 4:1--5:13; Heb. 13:11-12
e. Trespass offering	Christ's death atones for the injury of sin.	Lev. 5:14--6:7; Heb. 10:12

Friederichsen's Rules for the Interpretation of Types

1. Seek first for the literal meaning embodied within the typical item (p. 418).
2. Find out what was the original intention of the author (p. 419).
3. Allow the literal sense to be the safeguard against falling into extremes (p. 420).
4. Affirm the type and the antitype as specific, concrete, historical realities that men encountered and to which men responded (p. 422).
5. Discover the essential meaning of the type in its own particular realm (p. 423).
6. Endeavor to crystallize the main point historically; then carry it over by transferring it into the main point typically (p. 425).
7. Note only the real point of resemblance between type and antitype (p. 427).
8. Emphasize the one [major] idea embodied in the type and antitype (p. 429).
9. Recognize the points of difference and contrast between the type and the antitype (p. 431).
10. Ascertain the purpose and function for which the Old Testament items were given in order to decipher the typical elements (p. 433).
11. Guard against making a thing that is in itself evil as a picture of what is good and pure (p. 435).
12. Do not utilize types to prove doctrines (p. 436).
13. Examine types in the light thrown back on them from the fuller revelation of the New Testament (p. 438).

--Douglas Friederichsen, "The Hermeneutics of Typology" (Th.D. dissertation, Dallas Theological Seminary, 1970).

## Examples of Extreme Typology

### 1. Leviticus 2:1

"The meal offering: (1) fine flour speaks of the evenness and balance of the character of Christ, of that perfection in which no quality was in excess, none lacking; (2) fire, of His testing by suffering, even unto death; (3) frankincense, of the fragrance of His life before God (see Ex. 30:34, note); (4) absence of leaven, of His character as "the Truth" (Jn. 14:6, cp. Ex. 12:8, marg.); (5) absence of honey-His was not that mere natural sweetness which may exist quite apart from grace; (6) oil mingled, of Christ as born of the Holy Spirit (Mt. 1:18-23); (7) oil upon, of Christ as baptized with the Spirit (Jn. 1:32; 6:27); (8) the oven, of the unseen sufferings of Christ-His inner agonies (Mt. 27:45-46; Heb. 2:18); (9) the pan, of His more evident sufferings (e.g., Mt. 27:27-31); and (10) salt, of the pungency of the truth of God-that which arrests the action of leaven."

--New Scofield Reference Bible

### 2. Samson

- a. "Samson's nativity was foretold by an angel of God: so was the conception and nativity of Jesus Christ foretold by an angel. Samson was sanctified from the womb: so was Christ much more.
  - b. Samson in respect of his great strength, as some conceive, was a type of Christ.
  - c. He conquered a stout lion in the desert, hand to hand, as it were: so Christ overcame the roaring lion, the devil, in the wilderness, and made him fly.
  - d. He slew many of God's enemies by his death: so Jesus Christ by death overcame sin, Satan, hell, and the grave."
- Benjamin Keach, Preaching from the Types and Metaphors of the Bible, p. 977.

## C. Permanent or Temporary?

## PERMANENT or temporary?

Wherever?, Spring 1982.

Data received by Ralph Smith and Marshall Stacey

Which of the specific practices and commands that appear in the New Testament are to apply to all times in all places? Which are merely temporary, needed at one particular time in one particular place, but not necessarily applicable at other times and in other places?

To get a handle on the problem, try this self-think exercise we've adapted from some material put together by Mont Smith, a former missionary in Ethiopia. We've listed 50 practices and commands that appear in the New Testament. In a sense, all are "scriptural." The question is: Which are meant to be permanent (P)? Which are merely temporary (T)? Think about each one, then circle the appropriate response.

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. Greet one another with a holy kiss (Rom. 16:16).                              | P | T | 25. Drink communion from a single cup (Mark 14:23).                   | P | T |
| 2. Abstain from meat that has been sacrificed to idols (Acts 15:29).             | P | T | 26. Take formal religious vows (Acts 18:18).                          | P | T |
| 3. Be baptized (Acts 2:38).  | P | T | 27. Avoid praying in public (Mt. 6:5, 6).                             | P | T |
| 4. A woman ought to have a veil on her head (1 Cor. 11:10).                      | P | T | 28. Speak in tongues and prophecy (1 Cor. 14:5).                      | P | T |
| 5. Wash one another's feet (John 13:14).   | P | T | 29. Meet in homes for church (Col. 4:15).                             | P | T |
| 6. Extend the right hand (left hand?) of fellowship (Gal. 2:9).                  | P | T | 30. Work with your hands (1 Thess. 4:11).                             | P | T |
| 7. Ordain by the "laying on of hands" (Acts 13:3).                               | P | T | 31. Lift your hands when praying (1 Tim. 2:8).                        | P | T |
| 8. It is indecent for a woman to speak in an assembly" (1 Cor. 14:35).           | P | T | 32. Give to those who beg from you (Mt. 5:42).                        | P | T |
| 9. Have fixed hours of prayer (Acts 3:1).  | P | T | 33. Pray before meals (Lk. 24:30).                                    | P | T |
| 10. Sing songs, hymns, and spiritual songs (Col. 3:16).                          | P | T | 34. Support no widow under 60 years-old (1 Tim. 5:9).                 | P | T |
| 11. Abstain from eating blood (Acts 15:29).                                      | P | T | 35. Say "Amen" at the end of prayers (1 Cor. 14:16).                  | P | T |
| 12. Slaves, obey your earthly masters (Eph. 6:5).                                | P | T | 36. Fast in connection with ordination (Acts 13:3).                   | P | T |
| 13. Observe the Lord's Supper (1 Cor. 11:24).                                    | P | T | 37. Wear sandals but not an extra tunic (Mark 6:9).                   | P | T |
| 14. Do not make any oaths (James 5:12).  | P | T | 38. Wives, submit to your husbands (Col. 3:18).                       | P | T |
| 15. Anoint the sick with oil (James 5:14).                                       | P | T | 39. Show no favoritism to the rich (James 2:1-7).                     | P | T |
| 16. Permit no woman to teach men (1 Tim. 2:12).                                  | P | T | 40. Use unleavened bread for communion (Lk. 22:13-19).                | P | T |
| 17. Preach two by two (Mark 6:7).  | P | T | 41. Cast lots for church officers (Acts 1:26).                        | P | T |
| 18. Go into Jewish synagogues to preach (Acts 14:1).                             | P | T | 42. Owe no man anything (Rom. 13:8).                                  | P | T |
| 19. Eat what is set before you asking no questions of conscience (1 Cor. 10:27). | P | T | 43. Have seven deacons in the church (Acts 6:3).                      | P | T |
| 20. Prohibit women from wearing braided hair, gold, or pearls (1 Tim. 2:9).      | P | T | 44. Don't eat meat from animals killed by strangulation (Acts 15:29). | P | T |
| 21. Abstain from fornication (Acts 15:29).                                       | P | T | 45. If anyone will not work, don't let him eat (2 Thess. 3:10).       | P | T |
| 22. Do not seek marriage (1 Cor. 7:27).  | P | T | 46. Worship on Saturday (Acts 13:14, 42, 44).                         | P | T |
| 23. Be circumcised (Acts 15:5).  | P | T | 47. Give up personal property (Acts 2:44, 45).                        | P | T |
| 24. Women should pray with their heads covered (1 Cor. 11:5).                    | P | T | 48. Have self-employed clergy (2 Thess. 3:7, 8).                      | P | T |
|  |   |   | 49. Take collections in church for the poor (1 Cor. 16:1).            | P | T |
|  |   |   | 50. Long hair on a man is a disgrace (1 Cor. 11:14).                  | P | T |

Now that you're finished, get ready for the hard part. What principle did you use to decide which were permanent and essential and which were temporary and cultural? Since you made a separation, you must have used some standard. What was it? Remember that your principle must be one that can apply to every example in the above list. Write out your principles here. Then, just to keep yourself honest, have a friend examine your categories for a second opinion on how well you held to your principles.

's Principles of biblical interpretation.

(your name)

### D. How Do We Know if a Passage is "Culturally Conditioned"?

--Dr. Roy B. Zuck

To what extent is the relevance of Bible passages to us today limited by cultural contexts? Is every cultural practice and every situation, command, and principle in the Bible immediately transferable to our culture? How do we determine what is transferable and what is not?

1. Some situations, commands, or principles are repeatable, continuous, or not revoked, or pertain to moral and theological subjects, or are repeated elsewhere in Scripture, and therefore are transferable.  
Examples: Gen. 9:6; Prov. 3:5-6; John 3:3; Rom 12:1-2; 1 Cor. 12:13; Eph. 6:10-19; Col. 3:12-13; 1 Pet. 5:6.
2. Some situations, commands, or principles pertain to an individual's specific nonrepeatable circumstances, or nonmoral or nontheological subjects, or have been revoked, and are therefore not transferable.  
Examples: Matt. 21:2-3; 2 Tim. 4:11, 13; Heb. 7:12; 10:1; Lev. 20:11 (cf. 1 Cor. 5).
3. Some situations or commands pertain to cultural settings that are only partially similar to ours and in which only the principles are transferable.  
Examples: Rom 16:16; 1 Cor. 8; Deut. 6:4-6.
4. Some situations or commands pertain to cultural settings with no similarities to ours but in which the principles are transferable.  
Examples: Matt. 26:7; Exod. 3:5.

\* \* \*

A frequently discussed passage pertaining to the question of "culturally conditioned" biblical material is 1 Corinthians 11:2-16. One question to answer is, Does this passage refer to the hair as a covering or to a separate head covering, such as a veil, over the hair? If it means the latter (and that seems to be suggested by verses 4, 5, 6, and 7) then there are four options in interpreting its cultural conditioning and the extent of its relevance for today:

- a. Women today should wear shawls in church as a sign of their submissiveness.  
*- Women wore shawls in all Greek public gatherings - to not wear it was a sign of rebellion*
- b. The passage has no relevance at all for women today.
- c. Women today should wear hats in church as a sign of their submissiveness.  
*- What does women wearing hats in church convey today?*
- d. Women today need not wear hats in church but they are to be submissive.  
*- Jewish brides did not wear shawls until they were married at the wedding, they put on a shawl as a sign of their submission to their husbands*

The situation and the principle are both repeatable.

The situation and the principle are not repeatable.

The situation is partially similar, and the principle is transferable.

The situation is entirely different (a woman's veil was a symbol of her husband's authority; therefore sacred prostitutes in Corinth did not wear veils), but the principle is transferable.

Lib Sec 198 (July 1971) 227-233

# The Purpose of the Law

J. Dwight Pentecost

What is the purpose of the Law? Such is the question the Apostle Paul faced with his readers in the third chapter of Galatians as he taught them the doctrine of sanctification by faith in Jesus Christ. Paul is dealing with the problem as to how a person is sanctified, made perfect, or how he attains experientially the promises and blessings that are his in Christ. The Galatians had been led to believe that sanctification is by the Law and that through keeping of the Law believers obtain the promises that were given to them by God. In order to show the fallacy of this interpretation, the apostle has cited the experience of Abraham. Abraham was given promises by God (Gen. 12) which were repeated (Gen. 13) and ratified by a blood covenant (Gen. 15). All that Abraham obtained he obtained by faith in the promise of God. Such teaching would be incontrovertible by virtue of the fact that no Law had been given in Abraham's time. Therefore, all that Abraham realized he had to realize by faith in the promise of God.

The error that had been propagated among the Galatians was that although Abraham attained by faith alone, the giving of the Law altered the basic plan by which God dealt with men, so that Abraham's children subsequent to the giving of the Law must attain by keeping the Law rather than by faith in the promise of God. In order to dispel this error, Paul shows in verse 17 of the third chapter of Galatians that "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Paul adds in verse 19 that rather than disallowing or nullifying the Law, the Law was added, or better added

401

In this way the full consistency and rationality of historic evangelical belief will become apparent. It is certainly consistent to claim finality for a Christ who announced the divine authority of His person and whom the Father vindicated by raising Him from the dead. And, despite popular misconception, orthodoxy has no difficulty with irrationality, since its entire basis is the supernaturally accredited Christ-event. Unlike Bultmann, orthodoxy can meet all reasonable demands for validation.

2. *Christ Without Myth.* There is a final point which Bultmann is ill-equipped to see because of his naturalistic blinders. "Myth" is an important category in human culture for the expression of penetrating insights into the structure of human existence. It crops up in every society as a device for thematising the dimension of ultimacy in man's experience. Indeed "myth" often embodies the deepest aspirations and religious longings of the human spirit. Perhaps the Greek fathers had hold of a profound insight when they presented Jesus Christ as God's concrete answer to man's felt need. Is it not possible to regard Christ as the one in whom the aspirations expressed in the myths of universal man? that, in Christ, the best myth has become history? C. S. Lewis comments, "If ever a myth had become fact, had been incarnated, it would be just like this."<sup>15</sup> J. R. R. Tolkien had this idea. For him the historical incarnation captured the very essence of fairy stories, the great eucatastrophy, by which legends have been hallowed and dreams fulfilled.<sup>16</sup> Bultmann has it all backwards. It is not that the Christ event should be sucked up into a mass of mythical material, but rather that Jesus Christ is the concrete fulfillment of the world's aspirations, the historical embodiment of the earth's fairest dreams. "What therefore you worship as unknown, this I proclaim to you" (Acts 17:23).

15 C. S. Lewis, *Surprised by Joy* (New York, 1955), p. 236.

16 *The Tolkien Reader* (New York, 1966), pp. 71-73.

alongside the existing promise, in order to serve a specific function. He further shows in verse 21 that there is no basic conflict between the Law and the promises of God and that the two can coexist. Anticipating certain objections or questions in the minds of his readers, Paul faces the question specifically. "Wherefore, then, serveth the law?" (v. 19). It is this specific question that must be considered now.

It should be observed that many who lived under the Law had the deepest reverence, respect, and love for the Law. David writing in Psalm 119 frequently reflects his attitude. In verse 97 he said, "O how love I thy law! It is my meditation all the day." Or in verse 77 he said, "Thy law is my delight." Again, in verses 103-4, he wrote, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding." Or once again, in verse 159, he said, "Consider how I love thy precepts." David shows a love for and dependence upon the Law. In contrast with much current antinomianism which treats the Law as a worthless worn-out garment to be discarded, the Apostle Paul in Romans 7:12 says, "The law is holy and the commandment holy, and just, and good." That which was loved, revered, and respected by Old and New Testament writers must have served a worthy function.

It needs to be noted that the Law of Moses was given to a redeemed people. The writer to the Hebrews in Hebrews 11:28 says of Moses, "Through faith he kept the passover, and the sprinkling of blood, lest he who destroyed the firstborn should touch them. By faith they passed through the Red Sea as by dry land." Israel, the night of the Passover in Egypt, was redeemed by blood. By faith they began a walk through the wilderness toward the land of promise. It was on the basis of that blood redemption that God could say to the nation as recorded in Isaiah 43:1, "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." The nation that was redeemed by faith through blood was brought to Mount Sinai. Although that nation had been redeemed, it was a nation which was viewed as being in spiritual immaturity. They recognized a responsibility to the Redeemer which they did not know how to discharge.

The fact of Israel's infancy at the time of the giving of the Law to the Apostle Paul who writes in Galatians 3:23, "For all have sinned, and come short of the glory

up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." Or again in Galatians 4:1-5, "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Paul views those living under the Law as children in a state of immaturity, and he views the Law as a pedagogue, a child trainer or overseer whose responsibility it was to supervise every area of the life of the child committed to its care. It is because of this fact of immaturity that Israel needed the Law. Thus the Law was given as a gracious provision by God to a redeemed people who were in a state of spiritual infancy to meet their needs.

As the Scriptures are studied, a number of reasons may be derived why the Mosaic Law was given to the nation Israel. First, it was given to reveal the holiness of God. Peter writes in 1 Peter 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." The fact that God was a holy God was made very clear to Israel in the Law of Moses. Perhaps the primary function of the Law was to reveal to Israel the fact of the holiness of God and to make Israel aware of the character of the God who had redeemed them from Egypt. All the requirements laid upon the nation Israel were in the light in the holy character of God as revealed in the Mosaic Law.

Second, the Mosaic Law was given to reveal or expose the sinfulness of man. It is of this that Paul writes in Galatians 3:19, when he says, "It [the Law] was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator. . . . But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." The holiness of God as revealed in the Law became the test of man's thoughts, words, and actions, and anything that failed to conform to the revealed holiness of God was sin. It is this fact that Paul has in mind when he writes in Romans 3:23, "For all have sinned, and come short of the glory



of God." That in which God finds His highest glory is His own holiness. Sin is not only want of conformity unto the Law but want of conformity unto the holiness of God of which the Law is a revelation. Consequently the holiness of God becomes the final test of sin rather than the Law which is the reflection of that holiness. Because all Abraham's seed were born in sin, the Law was given by which Israel might readily determine their sinfulness before a Holy God. The Law made very specific the requirements of divine holiness so that even children in spiritual infancy could determine whether their conduct was acceptable to a holy God.

A third purpose of the Law, related to the above, was to reveal the standard of holiness required of those in fellowship with a holy God. Israel had been redeemed as a nation. They were redeemed in order to enjoy fellowship with God. As these redeemed ones faced the question of what kind of life was required of those who walk in fellowship with their Redeemer, the Law was given to reveal the standard that God required. It is this the psalmist recognized in Psalm 24:3-5 as he said, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Those who were redeemed were redeemed to enjoy the Redeemer, and the Law made it very clear the kind of life that was required if they were to walk in fellowship with Him.

A fourth purpose of the Law is stated by the apostle in Galatians 3:24, "Wherefore the law was our schoolmaster . . . unto Christ." The word *schoolmaster* refers to the slave selected by the father whose responsibility it was to supervise the total development of the child, physically, intellectually, spiritually. The child was under the pedagogue's constant supervision till such time he should move out of infancy into adulthood. Every area of the child's life was under the supervision of the pedagogue until he came to maturity. It is the teaching of the apostle that the Law served to supervise physical, mental, and spiritual development of the redeemed Israelite until he should come to maturity in Christ. The psalmist reflects this same concept in Psalm 119:71-72, "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." David

Law that had been revealed he learned

A fifth purpose of the Law is that it was given to be the unifying principle that made possible the establishment of the nation. In Exodus 19:5-8 one reads, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do." One notices in the eighth verse that in response to the instruction given by Moses as to what God had revealed, the nation voluntarily submitted themselves to the authority of the Law. Apart from voluntary submission to a unifying principle there could have been no nation. And the people redeemed out of Egypt by blood who had begun a walk by faith are constituted a nation when they voluntarily submit themselves unto the Law.

This same truth is reaffirmed in Deuteronomy 5:27-28, "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken." From the divine viewpoint Israel was constituted a nation at the time they voluntarily submitted themselves unto the Law.

It is significant that the prophet Jeremiah warns the people that because they have abandoned the Law God will deliver them into the hand of the Gentiles. The Babylonian captivity by which Israel lost their national identity came about because of their failure to observe the Law. In Deuteronomy 28 Moses had made it very clear that if the people abandoned the Law, God would deliver them into the hands of the Gentiles. And it is not without significance that until Israel submits to the authority of the law of her Messiah-King she will not be recognized by God as a nation again.

Related to this in the sixth place it is to be observed that the Law was given to Israel to separate Israel from the nations in order that they might become a kingdom of priests. In Exodus 31:13 one reads "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that



doth sanctify you." Israel was sanctified or set apart according to Exodus 19:5,6 to become a kingdom of priests, that is, a nation that mediated the truth of God to the nations of the earth. The Law became a hedge that separated Israel from the nations of the earth. The Law separated, preserved the nation and kept them intact. In order that Israel might serve the function of a light to the world, they were given the Law, that the Law might separate them from the nations.

(7) In the seventh place the Law was given to a redeemed people to make provision for forgiveness of sins and restoration to fellowship. In Leviticus 1-7 there are the five offerings that God instituted for the nation. While the nation as a nation was preserved before God because of the annual offering of the blood of atonement, individuals in the nation were restored to fellowship, received forgiveness for specific sins through the use of the offerings that God provided. The God who had redeemed the nation by faith through blood provided that the redeemed could walk in fellowship with Himself. The same Law that revealed their unworthiness for fellowship also provided for restoration to the fellowship. This was one of the primary functions of the Law.

(8) In the eighth place the Law was given to make provision for a redeemed people to worship. A redeemed people will be a worshipping people, and a people who walk in fellowship with God will worship the God with whom they enjoy fellowship. In Leviticus 23 the Law revealed a cycle of feasts which the nation was expected to observe annually. These feasts were the means by which the nation as a redeemed nation worshipped God. In the cycle of feasts Israel's attention was directed backward to the redemption out of Egypt and forward to the final redemption that would be provided through the Redeemer according to God's promise.

(9) The Law, in the ninth place, provided a test as to whether one was in the kingdom or the theocracy over which God ruled. In Deuteronomy 28 as Israel stood on the border of the promised land, Moses revealed the principle by which God would deal with the nation. The first portion of the chapter outlines the blessings that would come upon the nation for obedience. A great portion of that extensive chapter deals with the curses that would come on the nation because of disobedience. Even though the nation as a whole entered into the promised land, because not all had believed God, not all were eligible to receive the blessings promised to those

The Purpose of the Law / 233

in the land. The Law, then, became that which revealed whether a man was rightly related to God or not. Those who submitted to and obeyed the Law did so because of their faith in God which produced obedience. Those who disobeyed the Law did so because they were without faith in God, and lack of faith produced their disobedience. Whether a man obeyed the Law or not, then, became the test as to whether he was rightly related to God or in God's kingdom.

(10) Finally, it becomes clear from the New Testament that the Law was given to reveal Jesus Christ. The great truths concerning the person and the work of the Lord Jesus Christ are woven throughout the Law, and the Law was given in order that it might prepare the nation for the coming Redeemer King. It was because of this that the Lord on the Emmaus road could expound to His companions great truths concerning the Messiah that had been revealed in the Law and the Prophets. Israel, through the Law, was being prepared for the coming Messiah through the revelation of Him which it contained.

As one looks back over these reasons for the giving of the Law, he can observe that there was in the Law that which was *revelatory* of the holiness of God. This aspect of the Law was permanent. Holiness does not change from age to age, and that which revealed the holiness of God to Israel may still be used to reveal the holiness of God to men today. That which reveals the holiness of God reveals concomitantly the unholiness of man, and the Law may still be used to reveal the unholiness of men today. It is this revelatory aspect of the Law that Paul refers to as holy, just, and good.

There was also that in the Law which was *regulatory*. The Law regulated the life and the worship of the Israelite. It is this regulatory aspect of the Law that was temporary, that has been done away. Paul in Timothy 1:8 writes, "But we know that the law is good if a man use it lawfully." How can the Law be used lawfully in an age in which it is said that the Law had been done away? If a Law is used to reveal the holiness of God, the unholiness of man, the requirements of those who would live in fellowship with the holy God, or to learn of the person and work of Christ, it is used lawfully. One who attempts to use the regulatory portions of the Law which were "only until Christ" is using the Law unlawfully. While one sings, "Free from the law, or happy condition," one still recognizes that the Law is "holy, just and good."

## Israel & the Church: Continuity & Discontinuity

One issue over which a lot of scholarly ink flows is the extent to which Israel relates to the Church. Some (especially amillennialists, postmillennialists, and covenant premillennialists) argue that the Church is the “new Israel” with complete continuity between the two entities. Thus, the Church is seen to have simply replaced Israel and assumed her promises and covenants.

The other side of the spectrum of views is classical and revised dispensationalism which advocates the discontinuity model. In this scheme there are two separate peoples of God: Israel and the Church. The only overlap is that the believers today participate in some of the aspects of the Abrahamic and New Covenants (see pp. 20-25).

I have held both views in the past, but recently have adopted a third model with some elements of progressive dispensationalism. This newer system (since 1987) emphasizes both continuity and discontinuity yet still maintains the dispensational distinctive that the Church is *not* the “new Israel.” Rather, it is a continuation of God’s covenant plan begun with Israel and continuing with a believing remnant of Israel today, along with Gentile believers who have been grafted into the Abrahamic Covenant (see Romans 9–11; Galatians 3). Here are some points of difference and contact between these two entities:

### DISCONTINUITY

	Israel	Church
<i>Identity</i>	Physical seed of Abraham (Gal. 6:12-16)	Spiritual seed of Abraham (Gal. 3:7, 29)
<i>Palestinian Covenant</i>	Still outstanding (Deut. 30:1-10) but partly fulfilled since 1948 (Ezek. 37:1-7)	No land promise (Palestinian Covenant) can be claimed by present believers
<i>Law</i>	Required to obey the law (Exod. 19–20)	Freedom from the law (Rom. 7; Gal. 3)
<i>Duration</i>	Abraham (Gen. 12:1-3) to eternity (Jer. 31:35-37)	Pentecost (Acts 2) to Rapture (1 Thess. 4:13-18) or even later (?)
<i>Wrath</i>	Experienced in Tribulation (Jer. 30:7)	Free from wrath (1 Thess. 5:9; Rev. 3:10)
<i>Faith</i>	Shown in offering sacrifices	Shown in trusting Christ’s sacrifice
<i>Priesthood</i>	Has one: a special class by heredity	Is one: all are priests (1 Pet. 2:5)
<i>Activity</i>	Set aside between 69th & 70th “Weeks” (Dan. 9:24-27)—a part of the “times of the Gentiles” (Luke 21:24)	Between 69th & 70th “Weeks” the church is a mystery unforeseen in the OT (Eph. 3:1-9; Col. 1:26)
<i>Qualification</i>	Ethnic—descendants of Abraham or Gentile proselytes who became Jews through circumcision as blessing is through Israel (1 Kings 8:41-43; Isa. 2:2-3; 19:19-25; 49:6; 51:4; 56:6-8; Zech. 14:16-19)	Nonethnic—“Neither Jew nor Gentile” (Gal. 3:28) means a combination of Jews and Gentiles without need to become Jewish proselytes (Acts 15; Eph. 3:3, 6)

**CONTINUITY**

	<b>Israel</b>	<b>Church</b>
<b>Abrahamic Covenant</b>	Origin in Abraham as the father of the nation (Gen. 12:1-3)	Believers today are grafted into this same covenant (Rom. 11:17-21; cf. Gal. 3:29)
<b>Davidic Covenant</b>	Promise of a literal temple (2 Sam. 7:13) fulfilled by Solomon (1 Kings)	Functions now as a spiritual temple (Eph. 2:19-22)
<b>New Covenant</b>	Promised forgiveness of sins, indwelling Spirit, new heart, reunification of Israel and Judah, and knowledge of God throughout the earth (Jer. 31:31-34)	The first three aspects (forgiveness of sins, indwelling Spirit, new heart) true today in a progressive fulfillment of the covenant (Luke 22:20)
<b>Law</b>	Required to obey the Mosaic law (Exod. 19-20)	Required to obey the "law of Christ" (Gal. 6:2) or "law that gives freedom" (James 1:25; 2:12)
<b>Salvation by</b>	God's grace through faith (Gen. 15:6)	God's grace through faith (Rom. 4:3)
<b>Basis of Salvation</b>	Sacrificial lamb	Sacrificial Lamb
<b>Spirit</b>	Filling on leaders	Indwelling of all believers (Rom. 8:9)
<b>Prophets</b>	Provided revelation of God's word	Foundation of the church (Eph. 2:20)
<b>Election</b>	Based on grace (Mal. 1:2)	Based on grace (Eph. 1:4-6, 11)
<b>Disobedience</b>	Lead to God's discipline	Leads to God's discipline (1 Cor. 11:30)
<b>Leadership</b>	Elders (Exod. 3:16, 18; 4:29, 31; 12:21; Num. 11:16-17; Josh. 24:31; 1 Sam. 15:30; 2 Sam. 17:4, 15; 1 Kings 21:8, 11 and many other texts)	Elders (Acts 11:30; 14:23-24; 15:1-6; 16:4; 20:17-38; 21:17-26; 1 Thess. 5:12-13; Phil. 1:1; 1 Tim. 3:1-7; 4:14; 5:17-25; Tit. 1:5-9; Jas. 5:14; 1 Pet. 5:1-5; Heb. 13:17)
<b>Witness</b>	"light for the Gentiles" (Isa. 49:3-6) "kingdom of priests" (Exod. 19:6) "holy nation" (Exod. 19:6)	"light of the world" (Matt. 5:14-16) "holy...royal priesthood" (1 Pet. 2:5, 9) "holy nation" (1 Pet. 5:9)

## More Contrasts Between Israel and the Church

See Enns, 389-90, 522; Ryrie, *Basic Theology*, 399

The early church fathers almost unanimously taught that Christ will return to rule over Israel in a literal 1000 year millennium (Rev. 20:1-6; cf. Eschatology notes, 121-121b). However, since the 4th century AD many have taught that there is no future for national Israel due to its rejection of Christ so that Israel's promises have been transferred to the church as "the new Israel." Can such a teaching be found in Scripture? I believe it cannot for many reasons:

1. Israel and the Church have several differences in Scripture (see the chart on page 131).
2. Throughout Scripture the term "Israel" always refers to physical descendants of Jacob—it never refers to the church. To claim that it does is to argue from silence.
3. Luke contrasts natural Israel and Gentiles *after* the church is established (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:19).
4. Paul distinguishes Israel from the church, showing that the church is not Israel. If they were the same, his distinctions would be meaningless.

### God has not rejected Israel to replace the nation with the church

Rom. 11:1 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject his people, whom he foreknew.

### Some Jews are in the church, a separate group from Israel

Rom. 9:6 ... For not all who descended from Israel [the nation] are Israel.

### At present, Israel is mostly unsaved (and thus distinct from the saved Church)

Rom. 9:30-31 What then shall we say? That the Gentiles [believers in the Church], who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it.

### God is not finished with Israel

Rom. 11:11 Again I ask: Did they [Israel] stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

### Israel's hardening is both partial and temporary as the future nation will be saved

Rom. 11:25-27 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written:

'The deliverer will come from Zion; he will turn godlessness away from Jacob.  
And this is my covenant with them when I take away their sins.'

### Israel is spoken of as separate from the Church

1 Cor. 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God.

### Israel and the Church are separate but fellow-heirs of God's promises

Eph. 3:6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

5. John notes that Jews from all twelve tribes (Rev. 7:1-8) will witness for Christ in the future (Rev. 14:1-5). This group is distinct from believing Gentiles (Rev. 7:9).
6. Matthew also acknowledged a future for Israel in Christ's promise that the nation will again see Him (Matt. 19:28; 23:39).
7. Early Church Fathers before AD 325 believed in the 6000 six year theory (cf. Eschatology, 112-15), dispensations, a premillennial return of Christ, and imminency (cf. Eschatology, p. 121 Crutchfield note). Therefore, dispensational features were noted very early in the church.

## Responses to Dispensational Problem Passages

<b>Passages Some Use to Equate Israel &amp; the Church</b>	<b>Dispensational Responses</b>
The church is the "seed of Abraham" (Gal. 3:7; 4:31), which in the OT refers only to Israel. So isn't the church the "new Israel"?	The church is the <i>spiritual</i> seed of Abraham, but this doesn't mean it replaces the physical seed so that Israel is done away with permanently (cf. Rom. 11:1-2, 11, 15, 25; see preceding page).
"Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all who follow this rule, even to the Israel of God" (Gal. 6:15-16).	Paul doesn't say that all who follow the rule (i.e., Christians) are the "true Israel." He had just attacked the Jewish legalists, so it makes better sense that he announced blessing on Jews who had forsaken legalism to truly follow Christ.
The church is called the "true circumcision" (Phil. 3:3).	The comparison is not between the church and Israel but between the church and legalistic Jews.
Jesus told Pilate His kingdom "is not of this world" but "from another place" (John 18:36).	Christ did not comment on the <i>place</i> of His kingdom. He said the <i>source</i> of His kingdom was heaven. He did not say that this kingdom could not eventually be established on earth.
"Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, 'The kingdom of God does not come with your careful observation, nor will people say, "Here it is," or "There it is," because the kingdom of God is within you"' (Luke 17:20-21). Isn't this amillennialism?	The "within you" (NIV) cannot refer to a spiritual rather than literal kingdom. Christ spoke this to unbelieving Pharisees who rejected Him as Messiah, so the kingdom was not <i>within them</i> ! A better translation is "the kingdom of God is <i>in your midst</i> " (the King stood right before them). "All they needed to do was acknowledge that He is indeed the Messiah who could bring in the kingdom—and then the kingdom would come" (Martin, "Luke," <i>Bible Knowledge Com.</i> , 2:249).
Amos 9:11-12 says that the Davidic Covenant will be fulfilled, and James quoted this prophecy to say that the rebuilt house of David is the church which was used to preach the gospel to the Gentiles (Acts 15:15-18).	James did not say that Amos was <i>fulfilled</i> in the church, but only that Gentile inclusion ("the remnant of men") agreed with the OT prophets. Also, the "return" (Acts 15:16) is used of a literal return (cf. Acts 5:22) which precedes the fulfillment of Amos' prophecy. This means Christ's return will precede the re-establishment of David's throne. Christ's present ministry at the Father's right hand (Rom. 8:34) is not elsewhere in the NT associated with the Davidic throne—only when He returns will He occupy this throne (Matt. 19:28; Toussaint, "Acts," <i>BKC</i> , 2:394).
Jer. 31:31-34 refers to Israel's new covenant, which the NT applies to the church (Heb. 8), thus equating Israel with the church.	Not all of Jeremiah's descriptions are applied (e.g., everyone does not know the Lord), so the church has only a preliminary fulfillment of this prophecy (cf. pp. 23-25).

### ***E. Structure the Text***

Steps to Follow in Outlining a Passage:

1. Read the entire book/letter.
  - a) While reading ask the question, "Why did the author write this book/letter?"
  - b) Picture the whole before you try to interpret the parts (e.g., purpose of 1 Corinthians).
2. Look for structural markers
  - a) These are repeated words or phrases that the author uses that relate component parts and indicate changes of subject.
  - b) For example:
    - (1) "It is reported" acknowledges reports in 1 Cor. 1–6 (1:10-11; 5:1; 6:1)
    - (2) "Now about" answers questions in 1 Cor. 7–16 (7:1; 8:1; 11:2; 12:1; 15:1; 16:1)
3. Pay attention to paragraphs
  - a) Consider paragraph divisions more important than chapter divisions, although chapter divisions are usually helpful.
  - b) Sometimes chapter divisions obscure meaning (1 Cor. 12:31–13:1 is an example of an unfortunate chapter division; cf. Acts 4:32–5:1f.).
  - c) Don't necessarily always follow your Bible's divisions because these are not inspired (since the Greek manuscripts have no chapters, paragraphs, punctuation, capital letters or spaces between words)!
4. Make a paragraph title for each paragraph:
  - a) Brief— preferably one word (but not more than three)
  - b) Personal— what works for you (especially if it's ridiculous)
  - c) Memorable— helps you recall what's in the text (use words from the text itself)
  - d) Unique— a title which can't apply to other paragraphs (not "the Paul paragraph")

## 5. Group the paragraphs

- a) Combine these paragraphs under the major headings (the "big hunks") in the book.
- b) Usually the author's thought patterns will revolve around one of these five types of divisions:
  - (1) Key Persons - Biographical Structure (Genesis 12-50 = Abraham-Isaac-Jacob-Joseph)
  - (2) Key Places - Geographical Structure (Exodus = Egypt-Wilderness-Mt. Sinai)
  - (3) Key Events - Historical Structure (Acts = Jews-Samaritans-Gentiles)
  - (4) Key Times - Chronological Structure (1 & 2 Kings)
  - (5) Key Ideas - Ideological Structure (Romans = Righteousness Needed-Provided-Freedom-Rejected- Lived)

***F. Derive Exegetical Idea of the Text (Passage Idea)***

1. After outlining the text, summarize it in one sentence.
2. Make sure all sub-points actually fit under this key concept.

### ***G. A History of Hermeneutics***

1. Why is it important to know how Christians have interpreted the Scriptures through the ages? List as many reasons as you can.

#### **2. Bible Interpretation Through the Ages**

##### **a) Pre-Christian Interpretation**

###### **(1) Literal**

*(a) Rabbi Hillel*

*(b) Rabbi Shammai*

###### **(2) Allegory**

*(a) Definition: "Allegorizing is searching for a hidden or a secret meaning underlying but remote from and unrelated in reality to the more obvious meaning of a text" (Roy Zuck, Basic Bible Interpretation, 29).*

*(b) Historical Context:*

*(i) Greek Allegory*

*(ii) Jewish Allegory*

*(iii) OT Scholar named Philo of Alexandria (Zuck, 32)*

*(a) Sarah & Hagar*

*(b) Jacob & Esau*

*(c) Seven-branched candelabrum*



## (iv) Other Jewish Allegory of the OT

- (a) *Exodus 15:3*
- (b) *Numbers 12:8*
- (c) *Exodus 32:14*
- (d) *Song of Songs*

## b) Early Church Fathers

## (1) Literal

- (a) *Old Testament quotations were frequent. Why?*
- (b) *Irenaeus: rules for a more literal hermeneutic:*
  - (i) The OT is acceptable to Christians due to its \_\_\_\_\_.
  - (ii) Ambiguous statements should be interpreted by \_\_\_\_\_ statements.
  - (iii) Apostolic succession
- (c) *"Husband of one wife" (1 Tim. 3:2)*
- (d) *"Thousand years" (Rev. 20:1-6)*

## (2) Allegory

- (a) *Influence of Alexandria*
- (b) *Epistle of Barnabas: The Six-Thousand Year Theory (2 Pet. 3:8)*

ESV 2 Peter 3:8 But do not overlook this one fact, beloved, that with the Lord one day is as a <b>thousand years</b> , and a <b>thousand years</b> as one day.
--

## c) Apologists

(a) *Justin: Aaron and Hur's uplifted hands = the cross*

(b) *Irenaeus (Against Heresies): 3 spies = Trinity*

(c) *Tertullian of Carthage: Gen. 1:2 Spirit over the waters = baptism*

## d) Alexandrian &amp; Antiochene Fathers

## (1) Alexandria, Egypt

(a) *Focus:*

(b) *Clement's 5 meanings within Scripture (Zuck, 35)*

(i)

(ii)

(iii)

(iv)

(v)

(c) *Origen's 3 meanings (Zuck, 36)*

(i)

(ii)

(iii)

## (2) Antioch, Syria

(a) *Focus:*

(b) *Dorotheus*

(c) *Diodorus*

(d) *John Chrysostom*

(e) *Theodore*

## 2. Bible Interpretation Through the Ages (continued)

### e) Late Church Fathers (Zuck, 38ff.)

#### (1) Jerome (ca. 347-419):

- (a) Used allegory only when the literal meaning was unedifying
- (b) Translated Bible into Latin (*Vulgate*)

#### (2) Tertullian (434): "What ha<sup>s</sup> everywhere, always, by all been believed"

#### (3) Augustine (354-430)

- (a) Learned allegorization from Ambrose who quoted "The letter kills, but the Spirit gives life" (2 Cor. 3:6)
- (b) Analogy of faith
- (c) "The supreme test of whether a passage is allegorical is that of \_\_\_\_\_. If a literal interpretation makes for dissension, then the passage is to be allegorized" (Zuck, 39). What is the problem with this principle?

#### (4) John Cassian (360-435) applied his fourfold meaning of Scripture to Jerusalem:

- (a) Historical
- (b) Allegorical
- (c) Moral
- (d) Analogy

#### (5) Key developments of the Late Church Fathers

- (a) Allegorization
- (b) Authority

f) Middle Ages (540-1519)

- (1) "The Middle Ages was a vast desert so far as biblical interpretation is concerned" (Mickelson, *Interpreting the Bible*, 35)
- (2) Bernard of Clairvaux (1090-1153)

g) Reformation

- (1) Martin Luther
- (2) Philip Melanchthon
- (3) John Calvin
- (4) Ulrich Zwingli
- (5) William Tyndale
- (6) Anabaptists
- (7) Council of Trent

h) Post-Reformation

- (1) Spread of Calvinism
  - (a) Westminster Confession
  - (b) The Turretins
- (2) Reactions to Calvinism
  - (a) Jacob Arminius
  - (b) Pietism
- (3) Textual & Linguistic Studies
  - (a) Thomas Hobbes
  - (b) Baruch Spinoza

(4) Rationalism

i) Modern Era

(1) 19<sup>th</sup> Century

(a) Schleiermacher

(b) Kierkegaard

(c) Baur

(2) 20<sup>th</sup> Century

(a) Liberalism

(b) Fundamentalism

(c) Barth

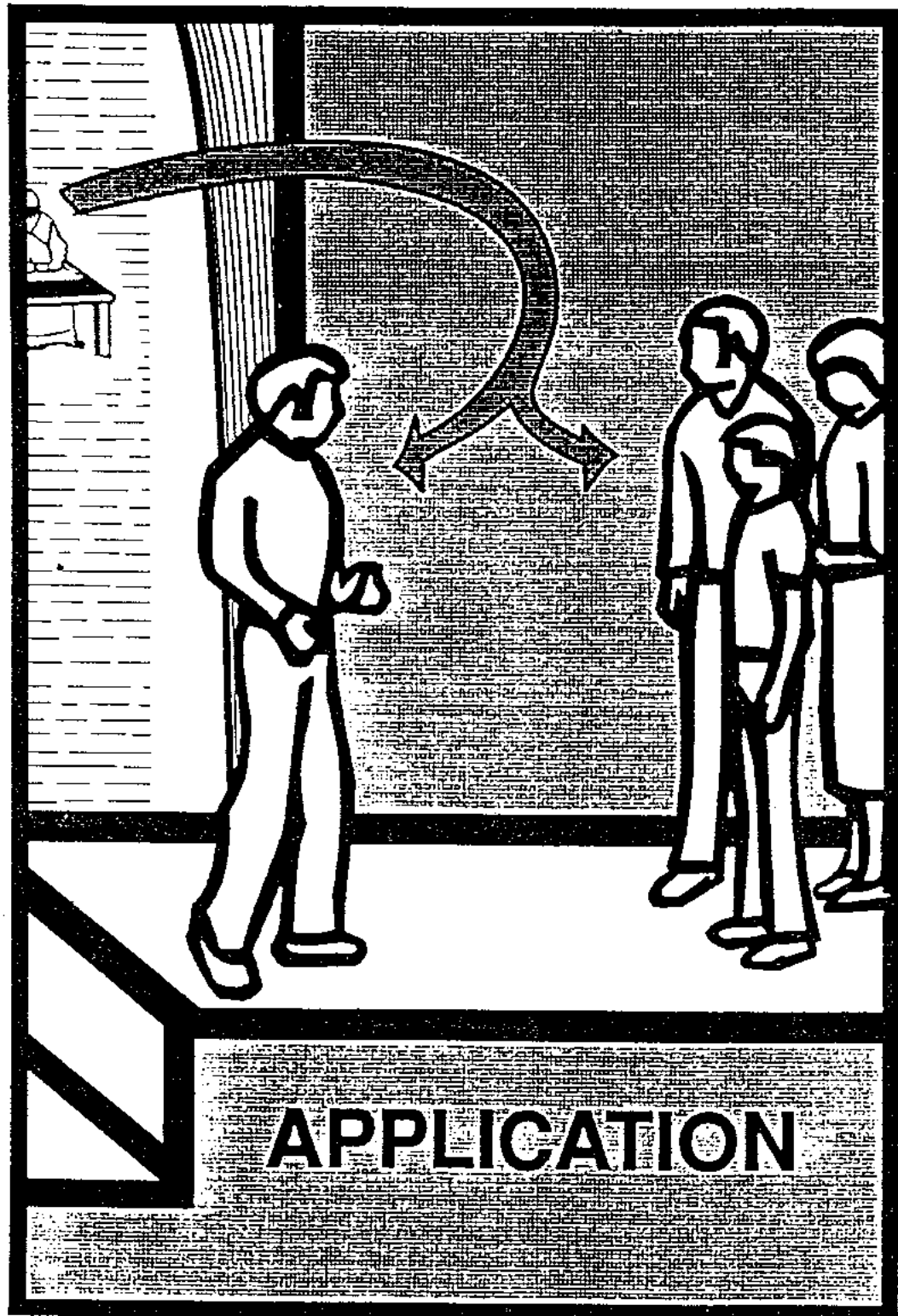
(d) Neoorthodoxy

(e) Demythologization

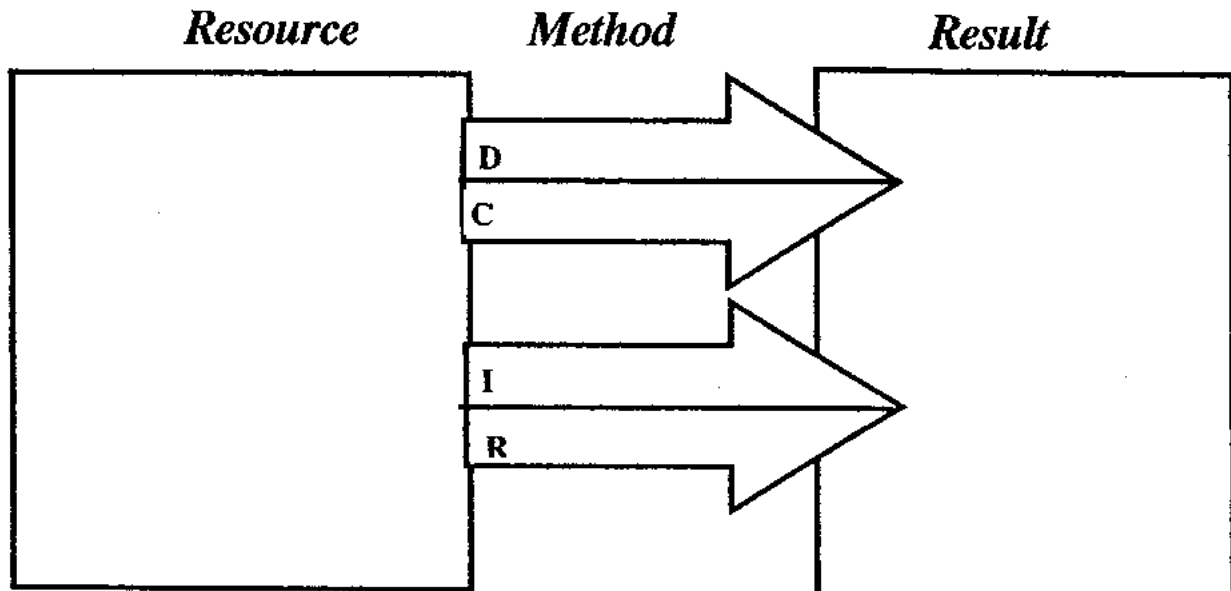
3. Conclusion

,

#### IV. Application





*A. Purpose of the Lesson (Desired Listener Response)***Law of Application: Model****Application Maxims**

**Maxim 1:** \_\_\_\_\_ is the central reason for God's revelation.

**Maxim 2:** \_\_\_\_\_ is the responsibility of the teacher.

**Maxim 3:** \_\_\_\_\_ and information should be balanced.

**Maxim 4:** Application focuses Scripture on the students'

\_\_\_\_\_.

**Maxim 5:** Application has a maximum influence when the student \_\_\_\_\_ it's biblical basis.

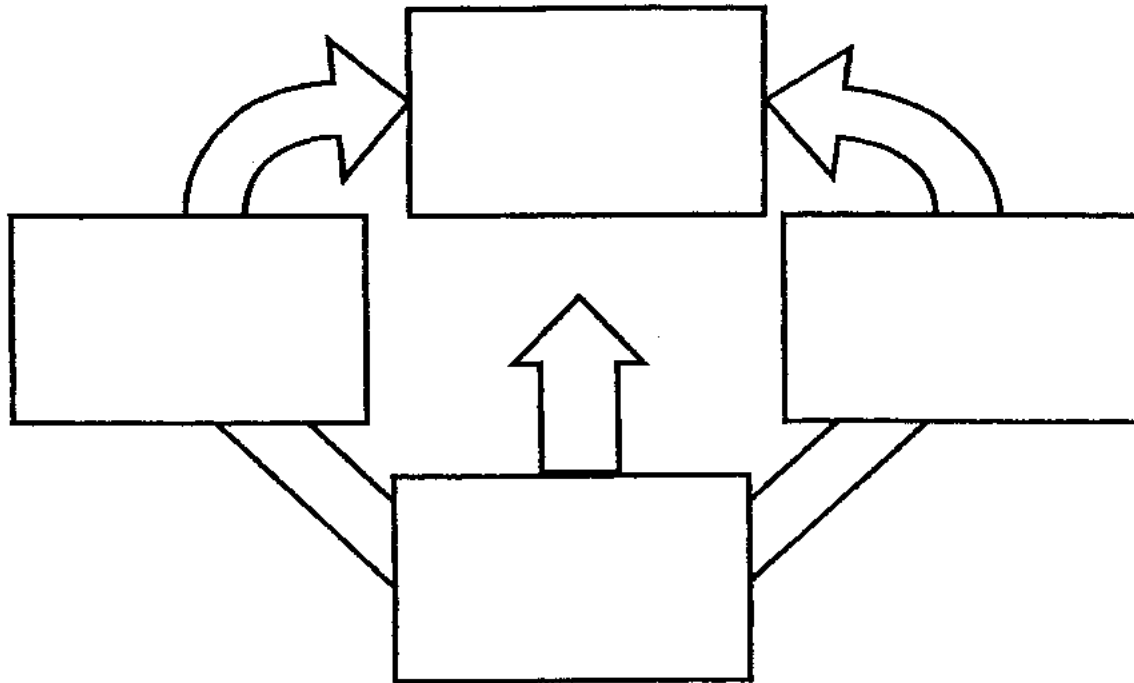
**Maxim 6:** Application that has impacted the \_\_\_\_\_ tends to impact the student.

**Maxim 7:** Application must ultimately lead the student from studying the Bible \_\_\_\_\_.

*- Walk Thru the Bible*

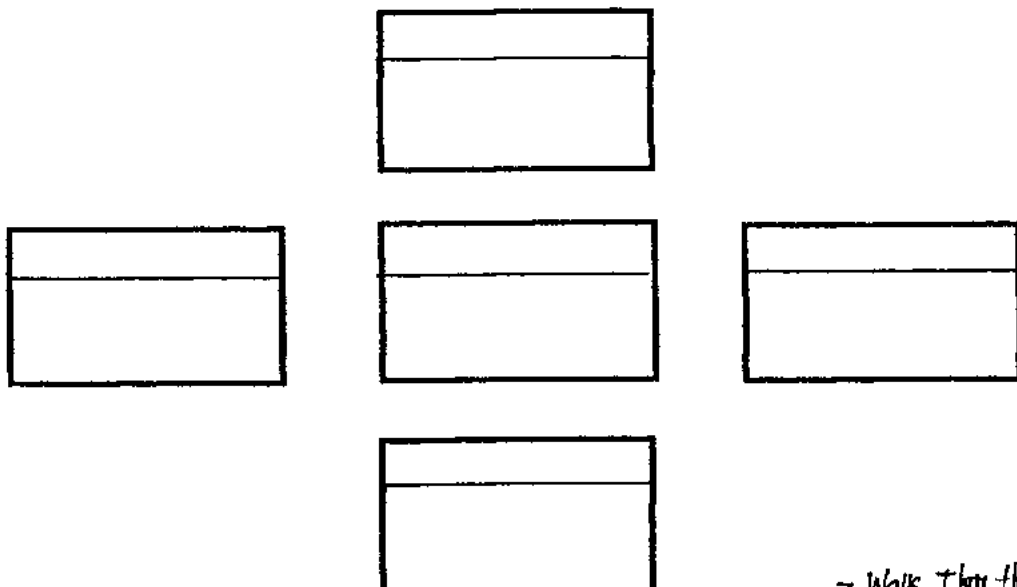


## Three Major Relationships



## Three Systems to Evaluate

## Supernatural Teaching



- Walk Thru the Bible

## Teaching Systems Management

### I'm more subject oriented.

I like the lesson content. I always have a lot of facts to share and most often class isn't long enough for me to do it. I really want my students to know and understand the reasons and details of the subject. I use (or would like to use) Hebrew or Greek, for adults) so I can understand the deep meaning. I like to research cause I feel a need to know the facts.



### I'm more student oriented

My students are my friends. We're a bit like a family. I'm pretty open and honest with my life. I want to help them. I want them to feel like they can come to me outside of class. Sometimes it is tempting to share in class and sort of forget the subject matter. I'm concerned about them. I think I could be a mentor.(perhaps already are)



### I'm a methods (Style) person

I like what one does when one teaches. I always wanted a Serendipity Bible so I have all the great discussion questions. I like to try new things. Sometimes I change things on the spur of the moment, when I get an inspiration. I like to see students involved and excited. My class could hardly be called boring, or very quiet. My class is never really sure what will happen next. The larger my class, the better I like it. We have FUN.



I think I manage \_\_\_\_\_ best..(subject, student, style), because

---

Probably I handle \_\_\_\_\_ the least well.

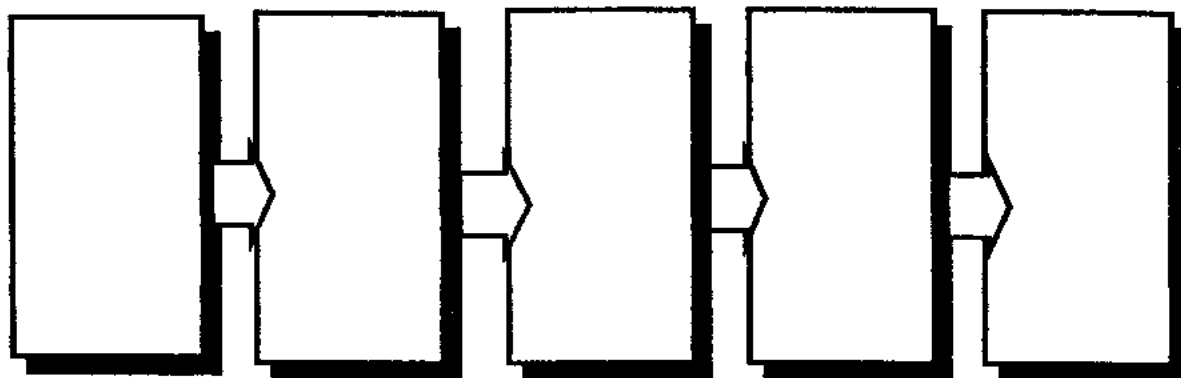
**The Management Challenge: How can you use the teaching opportunities of this year to further develop your strength.?**

---


- Walk Thru the Bible



## Application Method



## Application Maximizers

Maximizer 1: Ask God to develop in you an \_\_\_\_\_ 

Maximizer 2: Prepare applications in relation to your students \_\_\_\_\_.

Maximizer 3: Plan all parts of the lesson to \_\_\_\_\_ to the application.

Maximizer 4: Lead your student beyond general applications to specific steps of obedience.

Maximizer 5: Illustrate the application with Scripture, history, personal experience and \_\_\_\_\_.

Maximizer 6: Employ an appropriate style when calling for \_\_\_\_\_.

Maximizer 7: Strengthen application with student \_\_\_\_\_.

*- Walk Thru the Bible*

**Law of Application: Apply for Lifechange!****PASSAGE**(story,text, etc \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_**One PRINCIPLE**  
\_\_\_\_\_**PERSONALIZE:** Show how the principle works in real life: positively and negatively

- A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_  
D. \_\_\_\_\_

Illustrations from life, the Bible, personal experience and your imagination.

**PERSUADE** to apply personally \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Bring to a decision/commitment to self, God you, or others. Lead them to plan steps to carry out some action they should take as they apply the principle to their lives.

**PERFORM:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Method of accountability and time limits

- Walk Thru the Bible

**Law of Application: Apply for Lifechange!****PASSAGE**(story,text, etc) \_\_\_\_\_

---



---



---



---



---



---



---



---



---



---

**One PRINCIPLE**


---

**PERSONALIZE:** Show how the principle works in real life: positively and negatively

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

Illustrations from life, the Bible, personal experience and your imagination.

**PERSUADE** to apply personally \_\_\_\_\_

---

Bring to a decision/commitment to self, God you, or others. Lead them to plan steps to carry out some action they should take, as they apply the principle to their lives.

**PERFORM:**Method of accountability and time limits

---



---



---

- Walk Thru the Bible

## B. Main Idea of the Lesson (Teaching Idea)

### 1. Four-Step Plan in Making Valid Applications

#### FOUR-STEP PLAN IN MAKING VALID APPLICATIONS

--Dr. Roy B. Zuck

OBSERVATION	INTERPRETATION (Meaning)	APPLICATION (Significance)
1. State the facts.	2. Determine the <u>MEANING</u> . (A "then" statement of the meaning of the facts observed.)	3. Write out the <u>PRINCIPLE</u> . (A "now" principle--as a bridge between interpretation and application.)
4. Decide on your <u>RESPONSE</u> . (A calendarized "I-will" plan--of action and response.)		
Examples:		
a. 1. <u>Thessalonians 5:18</u> Paul told the believers in Thessalonica to give thanks in everything.	Thessalonian believers should be thankful in every circumstance of life.	This week I will (1) begin each day thanking God for my circumstances, (2) express thanks to the Lord when some undesirable circumstance arises.
b. <u>Ephesians 5:25</u> Paul told Ephesian Christian husbands to love their wives as Christ loved the church.	Ephesian Christian husbands should love their wives sacrificially and genuinely.	This week I will show love to my wife by (1) leaving her love notes, (2) taking her out to eat, (3) bringing her flowers.
c. <u>Exodus 31:14-15</u> ; <u>35:2-3</u> ; <u>Numbers 15:32-36</u> An Israelite who gathers wood on the Sabbath will be stoned.	If an Israelite does not follow God's commands explicitly, God will punish him.	Today I will (1) realize that God is a just God and hates disobedience, (2) determine to obey the Lord the next time I'm tempted to disobey Him.
d. <u>Genesis 6--8</u> ; <u>Hebrews 11:7</u> By faith Noah prepared an ark even though rain had never fallen.	Noah obeyed God without visible evidence for doing so.	Today I will obey the Lord by _____ even though it may not seem "reasonable" to do so.

## 2. Zuck's Ninety Verbs

Ninety Verbs That Help Lead Scriptural Applications  
into Specific Action

Accept	Experiment	Respond
Admit	Find	Sacrifice
Analyze	Follow	Save
Ask	Give	Schedule
Ask myself	Go	Select
Avoid	Guard	Send
Be sensitive	Help	Share
Be willing	Invite	Show
Build	Isolate	Sing
Buy	Keep	Spend time
Choose	List	Stay away
Claim	Listen	Stop
Collect	Look for	Study
Commit	Look up	Substitute
Compliment	Love	Take
Comply	Meet with	Talk with
Confess	Memorize	Teach
Control	Organize	Telephone
Count	Plan out	Thank
Create	Praise	Think about
Decide	Pray about	Value
Develop	Pray to	Visit
Direct	Pray with	Wait
Discourse	Prefer	Wake up
Do	Pursue	Walk
Eliminate	Read	Watch
Encourage	Realize	Witness
Enjoy	Record	Work on
Evaluate	Rejoice	Write down
Exemplify	Repair	Write to



—Dr. Roy B. Zuck

### 3. Areas of Life to Apply the Bible

(adapted from Irving L. Jensen's *Enjoy Your Bible*)

BIBLE 301  
FALL SEMESTER

DR. HOWARD G. HENDRICKS  
DALLAS THEOLOGICAL SEMINARY

#### APPLICATION

The Christian life is best understood as a series of new relationships (2 Cor. 5:17) involving:

#### YOUR RELATION TO GOD

- FELLOWSHIP TO ENJOY
- COMMANDS TO OBEY
- PROMISES TO CLAIM
- PRAYERS TO EXPRESS

#### YOUR RELATION TO YOURSELF

- PAST BACKGROUND AND HERITAGE
- PRESENT EXPERIENCE
- PERSONAL VALUES, PRIORITIES, STANDARDS
- FUTURE EXPECTATIONS

#### YOUR RELATION TO OTHERS

- IN THE HOME
- IN THE CHURCH
- IN SOCIETY
- IN THE WORLD

#### YOUR RELATION TO THE ENEMY

- A PERSON TO RESIST
- DEVICES TO RECOGNIZE
- SINS TO AVOID
- ARMOR TO WEAR

ADAPTED FROM IRVING L. JENSEN'S ENJOY YOUR BIBLE (MOODY).





## 4. How to Apply Scripture

## a) Pray for three things:

- (1) Pray for a humble spirit of openness on your part to see what God wants you to see in the passage,
- (2) Pray for the ministry of the Holy Spirit to teach you, and
- (3) Pray that no hindrances would prevent you from applying what God wants to do in your life through your study (Handout 34).).

e.g., "God open my eyes to what I need to learn today from the Word and Your Spirit. Show me what may be getting in the way from Acts 1:8 becoming a reality in my life."

## b) Resist the temptation to apply until you have thoroughly observed in the passage (OBSERVATION) and come to an accurate understanding of the meaning (INTERPRETATION).

e.g., "I see that the disciples were to first share Christ in Jerusalem which means that they were to be faithful first where they were before crossing the seas to evangelize."

## c) Write out the application principle (a concise, universal statement) you get from the passage that applies in every culture.

e.g., "Every Christian should first evangelize in his unique sphere of influence before leaving this influence to share Christ elsewhere."

## d) Consider how this principle pertains to you in the various relationships you have.

e.g., "In my relation to others in the world I wonder if I have really been faithful in spreading the gospel at my job—especially with Stacy."

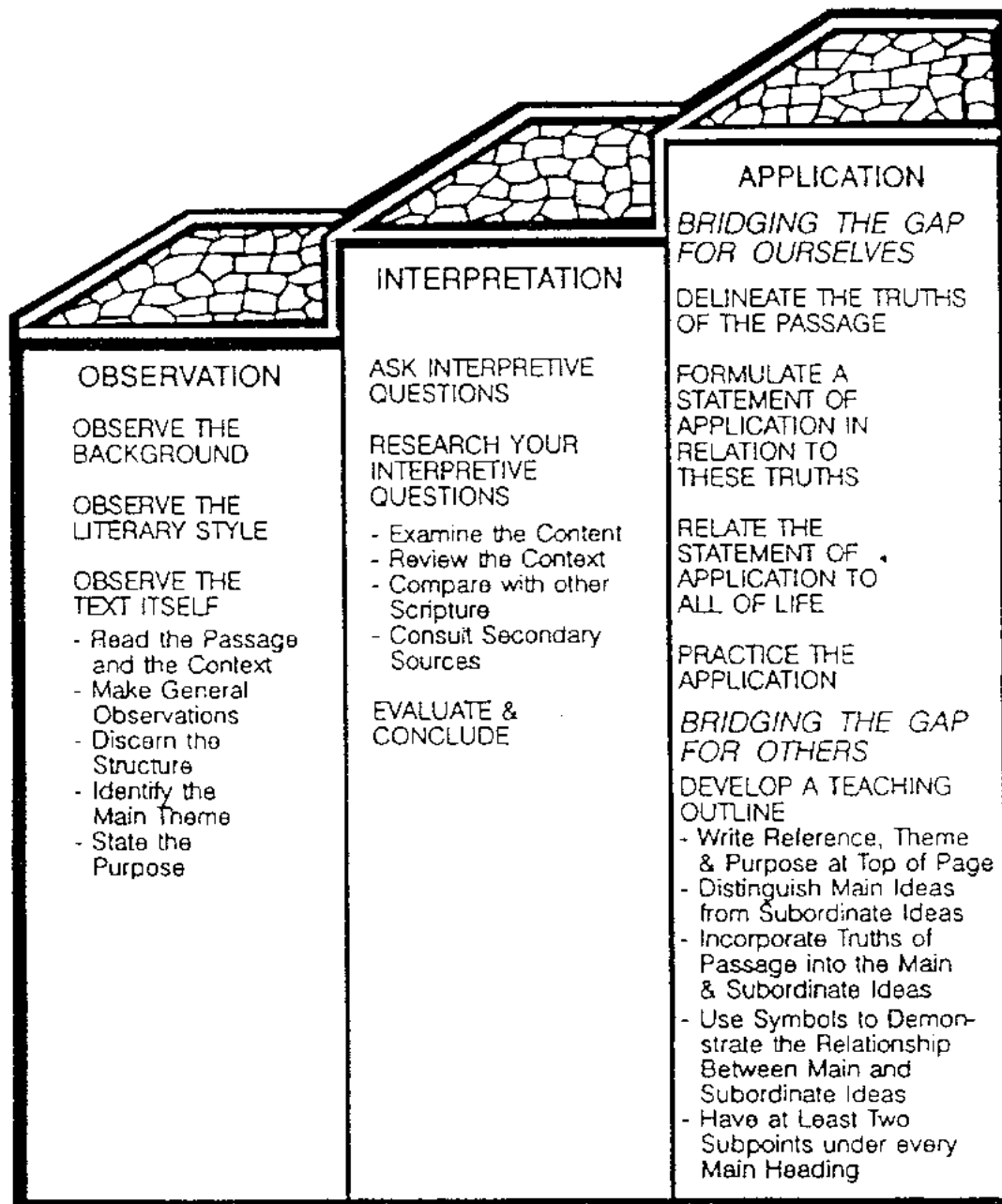
## e) Be very specific on exactly how you will integrate that application principle into one of these relationships. Make your application measurable and use an application verb in the following formula:

\_\_\_\_\_ I will \_\_\_\_\_ by \_\_\_\_\_  
 (When) (What) (How)

e.g., "Today I will begin reaching my closest sphere of influence by sharing Christ with Stacy at work."

## Conclusion

Application has been the third and final step in the process of inductive Bible study. Congratulations on accomplishing so much! We trust this course has increased your Bible study skills. Here, in summary form, are the steps you have taken to study the Bible inductively. Use them as you study in the future and feel free to modify or rearrange them after you have mastered the skills.

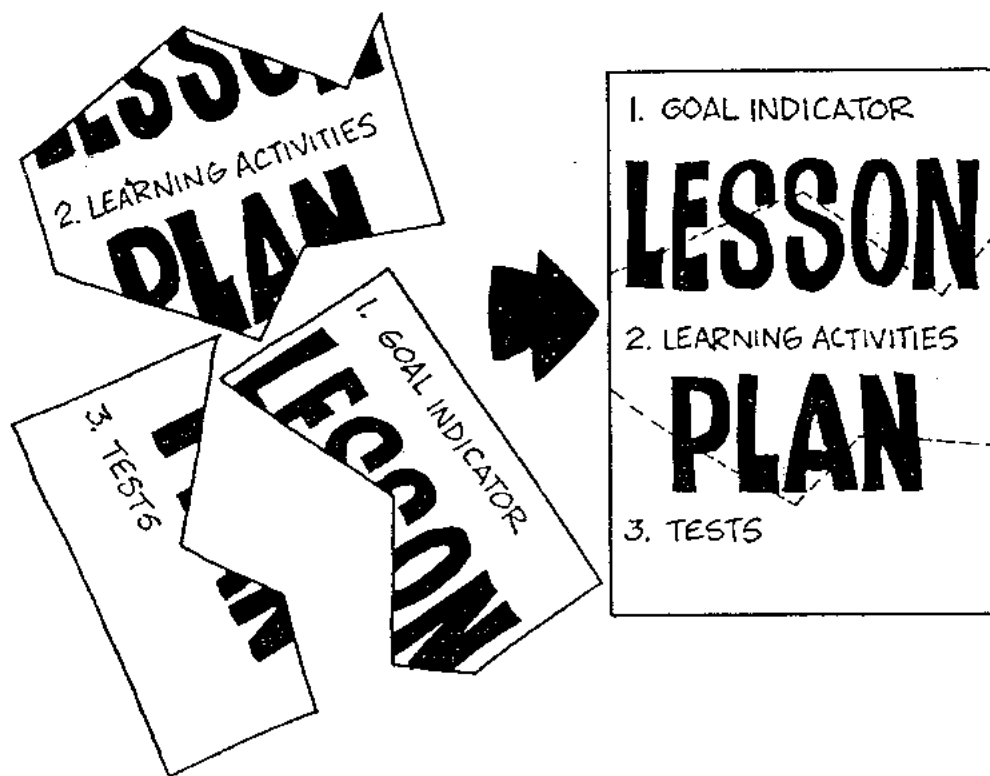


"How to Study the Bible I" (BEE, 121)



## V. Teaching What You Have Learned

### A. Structure Your Lesson



THIS CHAPTER . . . PUTS IT ALL TOGETHER



## 1. Hook-Book-Look-Took Method

- a) Hook: The introduction should accomplish three objectives. It should:
  - (1) Gain favorable attention.
  - (2) Create interest in listening further (touch a need or arouse some curiosity).
  - (3) Orient the listeners either to the full main idea or to the subject. The subject (a question that the lesson will answer) is generally more interesting than telling them your conclusion up-front.
- b) Book: Get the students into their Bibles!
  - (1) Make sure that they feel left out if they do not have a Bible with them.
  - (2) Do not steal from the learners the joy of self-discovery by telling them what they can glean for themselves.
- c) Look: Teach only one main principle from the text.
  - (1) People cannot handle more than one idea in the lesson—make your teaching a bullet rather than buckshot!
  - (2) Make this universal or specific application in line with the biblical author's original intent.
- d) Took: The conclusion should accomplish three objectives. It should:
  - (1) Summarize the major points of the lesson and state (or restate) your main idea.
  - (2) Apply the passage in areas not already touched upon in the body of the lesson.
  - (3) Exhort the listeners to obedience (reminding of applications stated earlier).



## 2. Lesson Plans

### a) Teaching Objectives (Goals)

- (1) Goals state the subject to be dealt with.
- (2) Make each objective relate to student learning ("The student will...") rather than teacher instruction ("I will...").
- (3) Write each objective in the command form so that it will complete the sentence beginning with "The student will..."
- (4) Design a goal in at least three areas: what you want the student to...
  - (a) *Know*
  - (b) *Feel*
  - (c) *Do*
- (5) Make goals as measurable as possible (avoid ambiguous objectives).
- (6) Avoid using the "to be" verb.
- (7) For an excellent summary of how to teach various levels of learning, see the outline of the Leroy Ford's book, *Design for Teaching and Training*, in the supplements to these notes.

### b) Teaching Methods

- (1) Plan the more "hands-on" methods at the beginning of class and after lecturing for more than 30-40 minutes.
- (2) Vary your methods—the worst one to use is the one you use all the time!
  - (a) *Assignments*
  - (b) *Brainstorming*
  - (c) *Buzz groups*
  - (d) *Case study*
  - (e) *Colloquy (speakers with responders)*
  - (f) *Class notes*
  - (g) *Creative writing*
  - (h) *Debate*



- (i) *Discovery (self-inquiry)*
- (j) *Discussion*
- (k) *Drama*
- (l) *Field trip*
- (m) *Games*
- (n) *Handwork*
- (o) *Interview*
- (p) *Lecture*
- (q) *Memorization*
- (r) *Monologue*
- (s) *Music*
- (t) *Neighbor nudge*
- (u) *Panel*
- (v) *Prayer*
- (w) *Project*
- (x) *Question & answer*
- (y) *Quiz (agree-disagree, short answer, multiple choice, matching)*
- (z) *Research/reports*
- (aa) *Role play*
- (bb) *Scripture search*
- (cc) *Story telling*
- (dd) *Self-Evaluation Questionnaire*
- (ee) *Survey*
- (ff) *Symposium (speeches)*
- (gg) *Transparency drawing*

(3) How do you know which method to use? Consider these variables:

- (a) *Content*
- (b) *Size of class*
- (c) *Time available*
- (d) *Student knowledge, attitudes, and abilities*
- (e) *Objectives (see "Design for Teaching and Training" on the next 9 pages)*



DESIGN FOR TEACHING AND TRAINING*Outline by Max Anders based on Leroy Ford's book*

- I. Goals and Indicators
  - A. Goals tell what the student should learn. They have four characteristics:
    1. Goals tell, in fairly broad terms, what the pupil should learn.
    2. Goals are written in terms of the learner, not the teacher.
    3. Goals tell the kind of change the learner should achieve.
      - a. knowledge
      - b. understanding
      - c. attitudes
      - d. skills
    4. Goals state the subject dealt with.
  - B. Indicators tell if the student has learned. They have three characteristics:
    1. Indicators tell what the learner does to prove that he learned.
    2. Indicators tell how well he should perform.
    3. Indicators tell the conditions under which the student should perform.
- II. The Planning Process
  - A. Learning goal suggests the learning principle, which suggests methodology.
- III. Knowledge and Understanding Outcomes
  - A. There are six levels of learning (written from lowest to highest)
    1. Knowledge (memorization, recall).
    2. Comprehension (explain, paraphrase).
    3. Application (does or uses what he has learned).
    4. Analysis (breaking a subject down to look at its individual parts - such as an outline, chart, etc.).
    5. Synthesis (puts parts together to form something new, e.g., an outline of the life of Christ in chronological is analysis. Making the observation from the outline that He had three major discourses, etc. is synthesis).
    6. Evaluation (judges the value based on standards).
  - B. Principles for Teaching when Knowledge is to be Gained.
    1. Principle: Learners tend to gain knowledge when they respond in an active way.
 

Guideline: Involve learners in activities which call for him to respond actively.

Examples: Ask the learner to write or recite something over and over.  
Ask the learner to choose items from a list.  
Involve him in rearranging items on a list.  
Let him work a puzzle.  
Ask him to match items in one list with items in another.
    2. Principle: Learners tend to gain knowledge when they use more than one of the senses at the same time.
 

Guideline: Provide activities in which the learner uses more than one of the senses at the same time.

Examples. Ask them to view a film.  
Present a chart and explain it orally--or permit the learner to do so.  
Show a filmstrip with narration.  
Arrange for learners to handle objects.  
Involve learners in the use of drama.  
Allow learners to assemble and take apart articles.

## Design for Teaching and Training (2 of 9)

3. Principle: Learners tend to gain knowledge with they have advance organizers.  
Guideline: Provide activities/materials in which the learner has advance organizers.  
Examples: Ask them to study the contents page of a book.  
Call for teams to listen for certain things during a lecture.  
Ask "watching teams" to watch for certain things in a film.  
At the first of a unit of study, ask each student to read a summary of the lesson.  
Lead the learners in review-preview activities.  
In advance, show objects which suggest the topics with which a unit deals.
4. Principle: Learners tend to gain knowledge when they receive immediate feedback concerning the results.  
Guideline: Provide learners with immediate knowledge of results.  
Examples : Simply nod your head when a student makes a correct response.  
Give "open book" tests. The learner receives knowledge of results when he finds the answer.  
Use flash cards for drill purposes. Write questions on one side and answers on the other.  
When you give a test, post the key outside the door to allow students to check their papers.  
Return graded papers no later than a day after tests.  
Use programmed units of study as resources.
5. Principle: Learners tend to gain knowledge when they take part in numerous and varied activities related to the goal.  
Guideline: Involve the learner in numerous and varied activities related to the goal.  
Examples: To make use of the principle of numerous and varied activities, study first the goal-indicator. Then create several activities related to it. Verbs like the following will help you think of activities: arrange, rearrange, write, list, put together, take apart, tell, fill in blanks, change the form.
6. Principle: Learners tend to gain knowledge when the learning activities involve novel experiences.  
Guideline: Involve the learners in novel activities.  
Examples : Involve learners in experiments.  
Ask students to translate ideas into new forms-- especially visual forms.  
Present ideas in cartoon form.  
Involve learners in making films.  
Conduct field trips.
7. Principle: Learners tend to gain knowledge when they have repeated exposure to material.  
Guideline: Involve the learners in repeated exposure to material.  
\* This principle is not stated by Dr. Ford.

## Design for Teaching and Training (3 of 9)

C. Principles for Teaching when Understanding is to be Gained.

## 1. Comprehension

- a. Principle: Learners tend to develop understanding when they change ideas into new forms  
 Guideline: Use activities in which the learner changes ideas into new forms.  
 Examples: Ask the learner to restate an idea in his own words.  
 Ask the learner to summarize something.  
 Ask the learner to give an example of something.  
 eg. Draw Rev. 1 Ask the learner to change into picture form a written idea.  
 Ask the learner to change a picture into words.  
 Ask the learner to change something from one language into another.  
 Ask the learner to "read" music.
- b. Principle: Learners tend to develop understanding when they discover how one idea relates to other ideas.  
 Guideline: Use activities in which the learner discovers how one idea relates to other ideas.  
 Examples : Use an activity in which the learner suggests terms he associates with given ideas or concepts (word association method).  
 Ask the learner to suggest words which mean the opposite of given terms.  
 Use an activity in which the learner determines how one term relates to another.  
 Lead the learner to compare and contrast ideas in given material, or to list similarities and differences between ideas.  
 Show lists of terms. Ask pupils to pick out terms which belong to the same "family" (for example, apples, oranges, and bananas belong to the family named "fruit").
- c. Principle: Learners tend to understand when they define or interpret ideas or concepts.  
 Guideline: Use activities in which the learner defines or interprets ideas or concepts.  
 Examples : Ask the learner to study a chart or graph and make interpretations.  
 Ask learners to determine the "central truth" or main idea in a Bible passage.  
 Ask the learner to defend his viewpoint.  
 Show the learner a cartoon (e.g. a political cartoon).  
 Ask him to tell what it means.  
 Ask learners to write trial definitions of concepts.  
 Lead learners in a "forced word substitution" exercise.  
 Write a passage on the chalkboard. Underline key words.  
 Then ask learners to substitute words or phrases which mean the same thing. Then read the new statement.

## Design for Teaching and Training (4 of 9)

## 2. Application

Principle: Learners tend to understand when they use in a new situation what they have learned.

Guideline: Provide activities in which the learner uses in a new situation what he has learned.

Examples : Show a learner how to work a problem, then present him with a set of new ones to work on his own.  
Ask the learner to tell how a given situation violates certain rules.  
Ask the learner to write a sentence using a given rule of grammar.  
Lead teacher-trainees to write learning activities which use a given principle of learning.  
Ask the pupil to demonstrate the use of a principle or rule.  
Ask the learner to predict what would happen if a person violated a rule.

## 3. Analysis

a. Principle: Learners tend to understand when they break down materials into its parts.

Guideline: Involve the learners in activities in which they break material down into its parts.

Example: Ask the learners to outline a given piece of material such as Washington's Farewell Address.

Ask the learners to diagram a sentence or a process.  
Ask them to describe orally or in writing the organization pattern of a given business firm or a church.

b. Principle: Learners tend to understand when they use a systematic approach to problem solving.

Guideline: Involve the learner in activities in which they use a systematic approach to problem solving.

- 1) Define the problem
- 2) Get the facts
- 3) Fit the facts together
- 4) Determine the possible solutions
- 5) Choose the best solution

Brainstorm answers to problems. Pupils suggest in rapid-fire order answers to a problem. Evaluation comes later. Present an hypothesis and ask learners to prove or disprove it.

Use creative problem solving. Set before the students an object (such as a piece of sculpture). Ask them to identify it, decide where it came from, and so on.

They begin to search. The leader does not give the answers. He only says such things as, "why do you think it is a \_\_\_\_\_?" etc. The learner decides for himself the answer. He supports it with facts he has learned.

Make a statement and ask pupils whether they agree or disagree, and why.

## Design for Teaching and Training (5 of 9)

## 4. Synthesis

- Principle: Learners tend to understand when they put elements and parts together to form a whole--a new product.
- Guideline: Use learning activities in which the learner puts together parts and elements to form a whole--a new product.
- Examples: Ask a probing question  
 Ask the learner to ~~write~~ a play, a poem, or a story.  
 Ask the learner to develop a new plan for doing something.  
 Assign a research paper.  
 Call on the learner to compose a new piece of music, etc.

## 5. Evaluation

- Principle: Learners tend to understand when they judge the value of something based on given standards.
- Guideline: Use learning activities in which the learner judges value or worth of something, based on given standards.
- Examples: Ask them to rank several items in order of value according to certain standards.  
 Present a case study--in story form or in a picture form.  
 Ask students to point out the fallacies in what the case portrays. For example, they may study a picture of a person making a hospital visit and determine what the visitor did wrong. (This implies a set of standards for hospital visitation)  
 Determine whether a novel meets the standards of a good novel.  
 Rate a piece of art according to a standard of excellence.

IV. Learning Activities for Teaching Attitudes and Values.

- A. Principle: Learners tend to change attitudes when they observe leaders or peers who set the example; who exemplify the attitude or value.
- Example: Let the pupils observe your own life!  
 Invite others who exemplify the attitude to work with the pupils.  
 Take field trips where students meet persons who exemplify the attitude.  
 Arrange activities in which students work or play with others in their own age group who "model" the attitude.
- B. Principle: Learners tend to change attitudes ~~when~~ they read or hear about persons who exemplify the attitude.
- Examples: Assign or suggest biographies for reading.  
 Play aud or video tapes about persons who serve as examples.  
 Present motion pictures of lives of persons who set example.  
 Enlist pupils to act in dramas which deal with persons who set the example.  
 Read letters from persons who set the example.



## Design for Teaching and Training (6 of 9)

- C. Principle: Learners tend to change attitudes somewhat when they confront sources which they consider authoritative.  
Examples: Involve them in a study of the authoritative source--the Bible.  
Arrange for them to see and hear persons who speak with authority in their field.  
Ask them to read authoritative books.  
Involve them in study of research reports.  
Ask them to interview authorities and report.
- D. Principle: Learners tend to experience some change in attitude when they identify and specify the attitude -- when they learn what the attitude means.  
Examples: From a list of attitudes select those which a given story illustrates.  
Make up stories which illustrate an attitude.  
Write trial definitions of given attitudes. Compare the statements with what a dictionary says.  
In a given story, circle phrases which suggest an attitude.  
Write words which mean the same and words which mean the opposite of given attitudes.
- E. Principle: Learners tend to experience some change in attitude when they face meaningful emotional experiences.  
Examples: Display flat pictures which have emotional appeal.  
Ask pupils to explain feelings shown in flat pictures.  
Read newspaper articles which appeal to the emotions.  
Present motion pictures which appeal to the emotions.  
Ask pupils to read books which have emotional appeal.  
Ask pupils to write essays on subjects which involve the emotions.  
Take field trips for firsthand contact with real life.  
Involve pupils in the use of drama.  
Read dramatically a story or essay.
- F. Principle: Learners tend to experience some change in attitude when they take positive action in regard to the attitude -- when they exercise (practice) the attitude in situations which call for it.  
Examples.: Assign learners to visit prospects and report back.  
Lead learners to establish a "clothing closet" at the church.  
Arrange for learners to do volunteer work as a school for retarded children.  
Suggest that learners do something good for a person whom they feel may have wronged them.  
Take a field trip to a children's home or a home for the aging.  
Take a field trip to a school or church where persons speak another language.  
Arrange for learners to survey needs among people near them.  
Write letters to members of Congress urging them to vote for or against a bill.

## Design for Teaching and Training (7 of 9)

- G. Principle: Learners tend to experience some change in attitude when they analyze their own values — when they practice making decisions on moral and ethical problems.
- Examples: Use cartoon cases in which the learner writes in his decision. Ask learners to role-play situations in which they must make decisions between right and wrong. Present a case study, then ask, "What would you do?" Use "games" which call for the learner to make moral and ethical decisions. Present a case study, then ask learners which of three or four given actions they ought to take. Ask learners to draw pictures of things they would like to be, do, or possess. Ask them to explain. Ask learners to analyze TV commercials. Ask questions like, "To what value did the commercial appeal? Did it appeal to something which you believe important? Did it exploit the viewer?" Allow pupils to help decide on rules for classroom or family living.
- H. Principle: Attitudes and values tend to change when learners reflect upon their own life experiences in the light of truth.
- Examples: Read a short passage from the Bible. Then ask, "What does this passage say to you about your own life?" Ask questions which call for reflection. 1) What have you done in your life that you regret? 2) What would you have done differently last year if you could live it over? 3) If I had only twenty-four hours to live, how would I spend it? Etc.
- I. Principle: Learners tend to change attitudes when they share insights in a climate of freedom.
- Examples: Divide members into small sharing groups. Assign brief questions for discussion. Ask each person to tell not only his name but an interesting experience. Present a case study. Ask for opinions about how to handle the problem. Conduct a "personal testimony" session. Ask learners to read silently a Bible passage. Ask them to share what they understand the verse to mean. Lead a panel forum in which three persons discuss among themselves before the group a probing question. Allow group members to ask questions of the panel. Ask learners to draw up a list of life priorities and to arrange them in order of priority.

## Design for Teaching and Training (8 of 9)

## V. Learning Activities to Develop Motor Skills

## A. Demonstration

1. Principle: Learners tend to develop motor skills more efficiently when they see in advance the total organization of the process or product.  
Examples: Show a film which shows a total process.  
Show the learner a machine in operation.  
Show a chart which outlines all the steps in an operation.  
Display a completed product, such as a woven basket.  
Play an entire anthem before teaching the voice parts.  
Play a recording of a piece of piano music before starting practice.
2. Principle: Learners tend to develop motor skills more efficiently when they follow a demonstration step by step.  
Examples: Divide class up into groups of two persons. One shows the other how to do a skill.  
Show a film which shows and tells step-by-step.  
Do a large group demonstration--use overhead transparency to illustrate steps.

## B. Practice

1. Principle: Learners tend to develop skills more efficiently when they verbalize a set of instructions or a plan for carrying out a sequence of actions.  
Examples: Write or narrate a slide set on the steps in a process.  
Explain as another person performs.  
Explain the process to the trainer.  
Read instructions aloud as they perform.
2. Principle: Learners tend to develop skills more efficiently when they receive guidance on first attempts.  
Examples: Use programmed instruction devices which give immediate knowledge of results.  
Ask each person to show you how to perform the act. Correct mistakes and give praise for correct responses.  
Assign training helpers to work with the group members on a one-to-one basis.  
Ask learners to record on a tape and play it back to discover their own errors.
3. Principle: Learners tend to develop skills more efficiently when they perform the activity repeatedly, without guidance.  
Example: Provide labs for practice.  
Assign homework practice.  
Conduct speed drills in cases where learners need speed.  
Set goals for speed or accuracy.

## Design for Teaching and Training (9 of 9)

4. Principle: Learners tend to develop motor skills more efficiently when they practice under conditions which approximate reality.  
 Examples: Practice driving in a car.  
 Practice for recitals in a concert hall.  
 Do auto repair in a garage.

## VI. Evaluation of Learning and Instruction

## A. Evaluation of Knowledge and Understanding

1. Ask for the same or very similar form of response as called for in the goal-indicator statement.
2. Both the indicator and the test should relate to the same content.
3. Both indicator and test should reflect the same level of learning.

## B. Evaluation of Attitudes

1. Wait for learners to make on their own the change or response called for.
2. Accept "representative" responses.
3. Accept the fact that one cannot measure attitudinal learning with the same ease with which he measures knowledge, understanding, and motor skills learning.

## C. Miscellaneous notes

## 1. Natural curve

- a. Out of any group, you will have a small percentage who will master the material almost no matter what you do.
- b. In the same group, you will have a small percentage who will NOT master the material, almost no matter what you do.
- c. The rest of the group will give you a pretty good indication of how well you are teaching.
- d. TALK THROUGH THE NOTES ON MASTERY LEARNING AT THIS POINT.

## 2. Academic Hide-and-go-seek

- a. Make it obvious what it is that you want them to learn.

- tell them what will be on tests.
- if there is too much material, so that you cannot test over all of it, give the student the range of possibilities.
- Most teachers teach, and then figure out what the exam will be the final exam should be made out before the class begins.

Determine what you want the student to know - test over that material

Determine what you want the student to be familiar with...

-assign papers over that material

Determine what you want the student to be acquainted with -

-assign reading over that material.

## c) Teaching Materials

## (1) Illustrations

**(a) *The Importance of Good Illustrations: Why it is important to illustrate the text well in teaching?***

- (i) Illustrations explain, validate, or apply ideas by relating them to tangible experiences.
- (ii) Illustrations render a truth believable
- (iii) Illustrations aid memory
- (iv) Illustrations stir emotion
- (v) Illustrations create need
- (vi) Illustrations hold attention
- (vii) Illustrations establish rapport between speaker and audience (entertaining is good!)

**(b) *How to Give Good Illustrations***

- (i) Draw illustrations from the *listener's* world—not yours!
- (ii) Get your teaching outline done early enough in the week to be able to find good and fitting illustrations.
- (iii) Vary the type of sermon illustration used. Variety is key!

Hardly ever used	Sometimes used	Often used
• Humor	• Historical incident	• Statistic
• Nursery rhyme	• Definition	• Scientific data
• Bible story	• Quotation	• Poem
• Use of objects	• Hymn	• Overused story
• Emotional story	• Newspaper story	• Anecdote
• Personal story (that is true, modest, and doesn't violate a confidence)		

Emphasize this first column and you'll be a hero to your listeners as very few Chinese teachers share illustrations in these areas!

- (iv) Don't tell stories—relive them! Be dramatic!

**(c) *Where to Find your illustrations: Beg, borrow, or steal illustrations wherever you can—from...***

- (i) *Sermons you hear* (in church, chapel, on tape, etc.)—never be caught without a few 3 x 5 cards in your Bible or purse or daily planner!
- (ii) *Things you read*

- (a) *Newspaper articles and comics—especially on the morning you preach!*
- (b) *Christian Books—especially by Charles R. Swindoll (read Living on the Ragged Edge, For Those Who Hurt, Improving Your Serve, Strengthening Your Grip, Dropping Your Guard, Growing Strong in the Seasons of Life)*
- (c) *Secular Books—see Tan Huay Peng, Fun with Characters: The Straits Times Collection. 3 vols. Singapore: Federal Publications, 1982.*
- (d) *Magazines—especially Reader's Digest, Insight, and U.S. News and World Report*
- (e) *Devotional guides—especially Our Daily Bread*
- (f) *Written sermons—especially Haddon Robinson, Biblical Sermons*
- (iii) *Films and Television—including advertisements (printed ones too)*
- (iv) *People's Experiences*
  - (a) Your own personal experiences in life (but be transparent)
  - (b) Other people's life experiences or quotes (good for clarity and authority)
  - (c) Other teachers (exchange your best stories with one another)
- (v) *Your imagination (make up a scenario or conversation as if the listener is in it)*

## (2) Overhead Transparencies

- (a) *Make at least 18 point fonts.*
- (b) *Don't clutter them.*
- (c) *Use charts.*

## (3) Whiteboard

- (a) *Use 2-3 colours.*
- (b) *Have students use the board too.*

## (4) Handouts

- (a) *Delete unnecessary material such as copying long sections of Scripture.*
- (b) *Cite sources of material that is not your own (provide a bibliography).*

## (5) Objects

- (a) *Avoid costly learning aids.*
- (b) *Realize that adults like objects too (e.g., pass around suggested books).*

**B. Teaching Your Lesson**

## 1. Evaluating Your Teaching

**AM I A PEDAGOGUE OR AN ANDRAGOGUE?**  
 (A self-analysis for teachers of adults)

circle one

	Never	Rarely	Sometimes	Often	Always
1. My students are independent and self-directed in the way they view their responsibility for the learning experiences of the class.	1	2	3	4	5
2. My classroom sets a climate of mutuality and collaboration between/among students and teacher in the quest for truth.	1	2	3	4	5
3. My syllabus is designed to utilize and maximise the experience of the student as a resource for further learning.	1	2	3	4	5
4. Classroom learning experiences are planned jointly by teacher and students.	1	2	3	4	5
5. Class sessions take into consideration the social roles my students have already taken and/or those which are currently developing.	1	2	3	4	5
6. Needs of the students, with respect to the content of any given course, are identified by the students themselves.	1	2	3	4	5
7. The application of the content I teach is immediate, that is to say, the students are able to perceive and implement the learning in real life without any substantial delay.	1	2	3	4	5
8. The learning objectives for my classes are jointly agreed upon by teacher and students, i.e., they not only "own" my objectives but are encouraged to identify their own.	1	2	3	4	5
9. I design the learning experiences of my courses to be problem-centered (solutions to practical life situations) rather than subject-centered (memorization of data).	1	2	3	4	5
10. The actual class methodology leads students through experiences which relate content to life rather than cognitively adding content to content.	1	2	3	4	5
11. I aggressively teach for <u>affective</u> (attitudinal) goals as well as <u>cognitive</u> (assimilation of content) goals.	1	2	3	4	5
12. My tests and other required assignments reflect <u>conative</u> (skill, competency) as well as cognitive concerns.	1	2	3	4	5
13. Evaluation and grading are inseparably linked with learning goals clearly announced at the outset of the class and emphasized throughout the term of learning.	1	2	3	4	5
14. Student feedback in various forms is utilized to re-organize and improve the learning process.	1	2	3	4	5

*Continued on page 54*

## d) Schedule

- (1) Assure that each activity contributes towards the teaching objectives.
- (2) Suggest feasible activities that learners can perform (tasks that are too difficult will discourage students).
- (3) Be realistic about how much time each activity will take—short enough to keep the class moving but long enough so as not to frustrate students by hurrying them.

Continued from page 81

	Never	Rarely	Sometimes	Often	Always
15. In my courses I emphasize process as well as product, i.e., I teach the student not only what I have learned but the ways in which he can learn.	1	2	3	4	5
16. As I enter each class I have with me a written set of learning objectives which are clear, precise and worded in terms of student skills and competencies.	1	2	3	4	5
17. I base my teaching on a conscious awareness of student readiness: what they know and don't know I am aware of.	1	2	3	4	5
18. The basis for my grading is broad, that is, in order to arrive at a final course grade I measure student learning by several means which vary in type and intensity.	1	2	3	4	5
19. I encourage students to ask questions, provide ample opportunity for them to do so, and neither intimidate nor patronize with my answers.	1	2	3	4	5
20. I take seriously the faculty evaluations filled out by my classes and conscientiously plan teaching improvements on the basis of that information.	1	2	3	4	5



## 2. Preparing Your Lesson

- a) Follow the Observation-Interpretation-Application model.
- b) Design your lesson plan keeping in mind the other things noted in this class

## 3. The Day Before You Teach

- a) Pray much about your lesson and the students
- b) Consult lesson plan to gather materials
- c) Have everything ready before you go to bed
- d) Teach the whole lesson aloud

## 4. Tips for Teaching for Life-change

- a) Arrive early enough to have your stuff set up before students arrive.
- b) Be fun
- c) Use a variety of teaching methods
- d) Learn students' names
- e) Read as little as possible
- f) Don't be afraid to say: "I don't know"
- g) Ask good questions
  - (1) Ask questions for which they have some background knowledge.
  - (2) Ask open-ended, not closed-ended questions.
  - (3) Ask questions in a permissive atmosphere.
  - (4) Ask questions on various cognitive levels.
  - (5) See the next page for four types of questions.

AIT, 11/79

h) Four Types of Questions

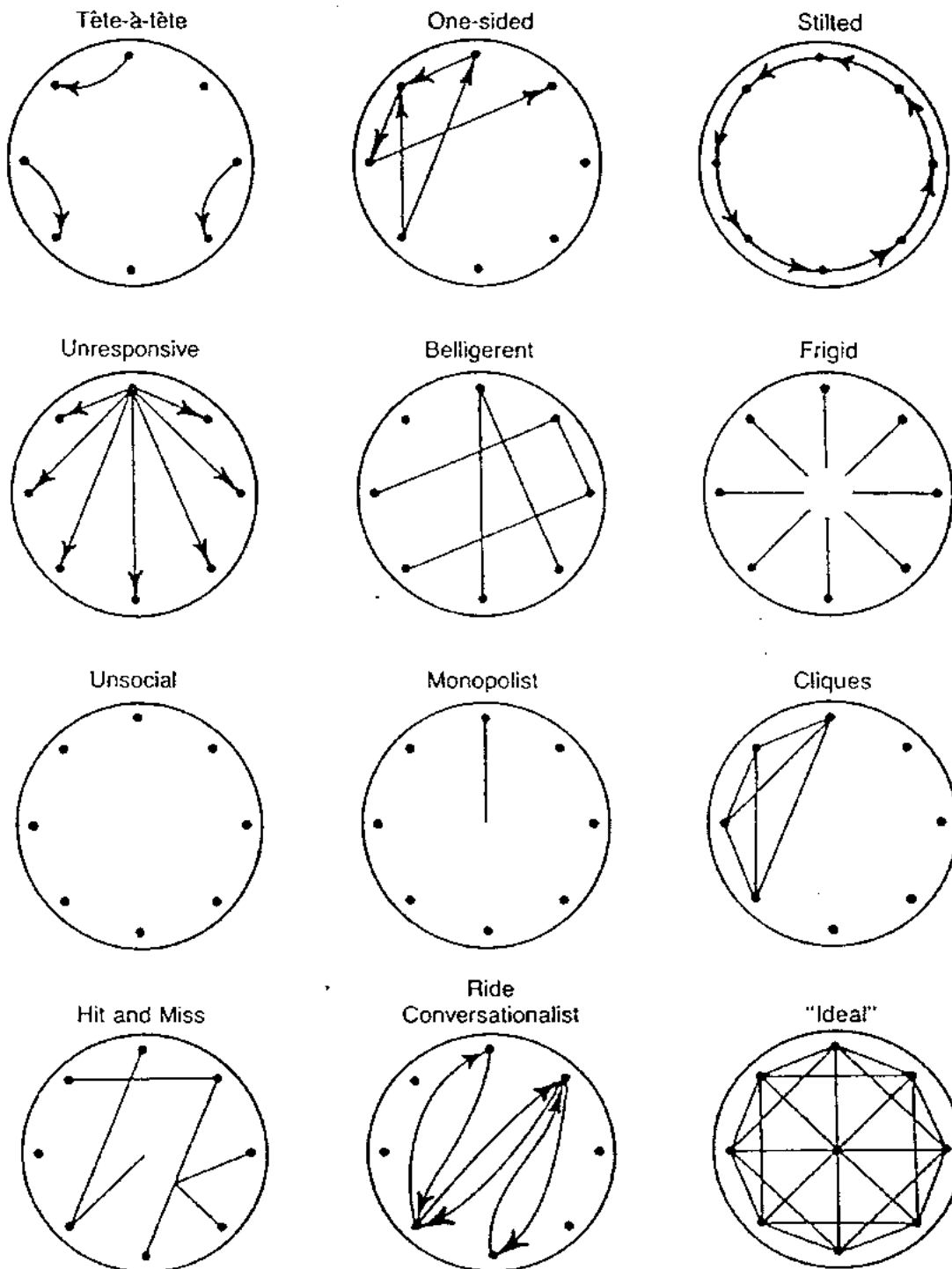
MINISTRY  
"Leading Small Groups II"

		LEADING	LIMITING	OPEN	WIDE-OPEN
LEADER-INITIATED QUESTIONS	DIRECT	1. "Surely you don't think that, do you, Bill?"  (Avoid.)	2. "George, would you agree?"  (Use only occasionally.)	3. "Cindy, can you think of some ways we could put this into practice?"  (Good if you know Cindy wants to share or you want to draw her out.)	4. "Tom, do you have any comments on this?"  (Used to bring Tom into the discussion.)
	GENERAL	5. "Of course, you all agree don't you?"  (Avoid.)	6. "Do the rest of you agree?" (Use occasionally to make sure others are following discussion or when answer is given.)	7. "What are some ideas Paul is presenting in these verses?"  (This type is your <u>most</u> useful category.)	8. "Any other ideas?"  (Very useful following an open question.)
	REVERSE	9. Member: "Don't you think...?"  Leader's response: "What do <u>you</u> think?"	10. Member: "Why is Paul saying this?"  Leader should respond with a relay question.	11. Member: "What would be some of the reasons for...?"  Leader should respond with a relay question.	12. Unlikely to receive a wide-open question from member. If so, leader should respond with a relay question
	RELAY	13. Member: "Don't you think that...?" Leader should respond with a reverse question first then relay to the group with a limiting or wide-open question	14. Member: "Why did he say that?" Leader's response: "Good question! What do the rest of you think?"	15. Member: "What are some of the results of...?" Leader's response: "Good question! What do some of you think?"	16. Unlikely to receive a wide-open question from member. Leader's response: "What do all of you think?"

i) Get everyone involved (Small Group Dynamics)

# Working with People in Groups

## Leadership for Church Education



TYPES OF GROUP INTERACTION\*

Figure 14

\*Grant Howard, "Group Dynamics," Christian Education notes (Dallas Theological Seminary, 1963), p. 12. In Kenneth A. Gangel, *Building Leaders for Church Education* (Chicago: Moody, 1970, 1974, 1981), 333

## TIPS FOR THE USE OF AN OVERHEAD PROJECTOR

## I. Advantages to Using the Overhead Projector.

1. The projector is positioned in front of the audience.
2. Bright images can be projected in fully lighted rooms.
3. A separate projectionist is not needed.
4. A teacher can write or draw on the transparency during the teaching process.
5. Transparencies are readily and easily made.
6. The machine offers great versatility and flexibility.
7. A teacher can cover thirty percent more material with the same adequacy using an overhead projector.
8. No special screen is necessary--a light colored wall can be used.
9. A teacher can face his audience at all times unlike the use of the chalkboard.

## II. Preparing Materials for the Overhead Projector.

1. Teacher can write on a blank sheet or roll during the actual class session.
2. Transparencies can be prepared in advance on a copying machine.
3. Transparencies can be prepared in advance through the use of colored pens. Such drawings or writings can be temporary (washable) or permanent.
4. Professional prepared transparencies are now on the market and available from many major publishers including ETNA, Scripture Press, and David C. Cook.

## III. Some "Don'ts" in the Use of an Overhead Projector.

1. Don't move the projector while the bulb is hot. Allow the fan to run for a sufficient time after the bulb has been turned off in order for the bulb to cool.
2. Don't try to project material that has been typed with an ordinary typewriter. It will be too small for satisfactory visualization.
3. Don't try to use any felt pen or color tip pen, but only specially prepared pens such as Graphi OPM or Sanford's "Sharpee" or 3M Visual pens.
4. Don't write on the glass face of the projector, but only on blank transparencies (outdated X-ray film is a cheap source of transparency material), on the roller, or some other prepared materials.
5. Don't be afraid to let the students use the pens and the blank transparencies as a part of the teaching process.
6. Don't change transparencies when the projector is still on (turn it off each time you switch transparencies).

For thorough information on the use of the overhead projector see OVERHEAD PROJECTOR METHODS AND MATERIALS FOR THE CHURCH by M. David LeGrand, Piedmont Bible College Press, 1975.

Prepared by Kenneth O. Gangel, Ph.D.

## VI. Conclusion

# Wrapping Up: Bible Study for a Lifetime

## A. Choose a Book or Passage

1. Let's now apply the entire series in a personal time of meditation and application.
2. One method does not always suit all.
  - a) One of the keys to having a consistent study and teaching practice for your whole life is variety. We all get bored of the same routine in almost every area of life, even our time with God.
  - b) For this reason the proper question is not, "Which Bible study method is best?" but rather, "Given my present situation, which method will best meet my needs until my situation changes?" There is no single best method of Bible study and teaching. The ideal practice is to use a method long enough to get comfortable with it, yet to abandon it for something else before this method dies (or you do).
3. My Text
  - a) You've now finished this study on how to study and teach the Bible. Where do you go from here? Pick a biblical book or passage to study and decide between one of the methods discussed:
  - b) The Book I will Study \_\_\_\_\_
  - c) When and Where I Will Study \_\_\_\_\_
  - d) The Person Who Will Hold Me Accountable \_\_\_\_\_

## 4. My Method

Choose which method you will use in your study plan:

- ☐ Observation-Interpretation-Application in a plain notebook
- ☐ Four-Step Method that summarizes the above
- ☐ Law of Application: Apply for Life-change! Outline

## B. Record other personal reflections regarding this series below:

## VII. Supplements

### A. Lesson Plans for this Series

## Observation

### Lesson Plan #1

**Main Idea:** The first step to studying and teaching the Bible is to learn how to observe Scripture.

**Instructional Objectives:** The student will:

- *Know* how to make observations from a text of Scripture.
- *Feel* motivated to do personal Bible study rather than be spoon-fed.
- *Do* observations from Acts 1:8 to be able to make observations from his/her teaching passage.

**Teaching Methods:** Buzz groups/reports, lecture, class discussion, reading, Q&A, assignment

**Teaching Materials:** Handouts 4-16, T7, T8, T9, T12, overhead pens

**Schedule:**

Time	Minutes	Pages	Activity (Transparencies)
3:00	5	7	<b>Buzz Groups: Cartoon Comparisons</b> Have the class find the 18 differences in small groups (3-4 persons).
3:05	5	7	<b>Buzz Group Reports (T7)</b> Have the groups share the answers to the cartoon comparisons.
3:10	5	4-5	<b>Lecture: Introduction</b> Open in prayer and cover the basics of the course, including the Contents and the "Choose" and "Pray over" steps.
3:20	5	8-9	<b>Lecture: Inductive Bible Study (T8, T9)</b> Explain the Observation-Interpretation-Application Bible study method—ILL: BIBLE, Study of (approach with open mind)
3:22	5		<b>Reading: The Adventures of Sherlock Holmes</b> This short story demonstrates how we all make careful observations in relation to our profession but often not in Bible study.
3:25	10	10 Skip 11	<b>Lecture: Specific Things to Observe</b> Cover Wald, 18-19, illustrating the items from NT passages.
3:35	7	12	<b>Buzz Groups: Matthew 18:15-20</b> Read the verses and have everyone write down their observations.
3:42	5	12 Skip 13	<b>Buzz Groups Reports: Matthew 18:15-20 (T12)</b> Write down the groups' observations on the overhead.
3:47	3	14-16	<b>Q &amp; A</b> Assign 20 observations from the student's teaching text for next week and the reading of the story of "The Student, the Fish, and Agassiz." Close in prayer.

7-Jan-03

## Interpretation

### Lesson Plan #2

**Main Idea:** We can understand the meaning of Scripture through some basic principles and methods.

**Instructional Objectives:** The student will:

- *Know* some basic principles of interpreting the Bible and see them illustrated.
- *Feel* like he really can interpret the Bible with accuracy.
- *Do* the observations and interpretations on a passage that puzzles him.

**Teaching Methods:** Assignment, case study, discussion, lecture, neighbor nudge, question & answer.

**Teaching Materials:** Handouts 18-25, T18, T19, overhead pens

**Schedule:**

Time	Minutes	Pages	Activity (Transparencies)
4:00	5		<b>Neighbor Nudge Case Study: What do You Tell Harvey? (T18)</b> Explain some of the principles of outlining a passage as a bridge from observation to interpretation.
4:10	15	18	<b>Lecture: Principles of Interpretation</b> Illustrate these principles from Scripture.
4:22	5	19	<b>Neighbor Nudge: Squares &amp; Lines Exercise (T19)</b> Encourage the class to count the squares and connect the lines see how well they can interpret the instructions.
4:25	15	20-21 Skip 22-23	<b>Lecture: What Does the Text Mean?</b> Discuss these pages and encourage them to use it during Bible study.
4:35	10	24-25	<b>Lecture: Steps in Outlining a Passage</b> Correlate T13 and touch briefly on the exegetical idea.
4:40	5	18, 24	<b>Application</b> Have them mark on the principles and outlining pages the area where they are weakest in their personal study of Scripture. Encourage them to make one action step to remedy this weakness.

## Structuring Your Lesson

### Lesson Plan #3

**Main Idea:** Planning a sensible sequence of various learning activities makes learning for students fun, informative, and life-changing.

**Instructional Objectives:** The student will:

- *Know* how to use the Hook-Book-Look-Took method to design lesson plans.
- *Feel* confident in trying the various teaching methods presented in class.
- *Do* his own lesson plan before next Saturday to present to his small group.

**Teaching Methods:** Worksheet, lecture, neighbor-nudge

**Teaching Materials:** Handouts 38-54, 61, 80, T40, overhead pens

**Schedule:**

Time	Minutes	Pages	Activity (Transparencies)
5:00	5		<b>Neighbor-Nudge: Need for Structured Activity</b> Answer this question to the person next to him: "How do you respond when a class session is boring or rambling?"
5:05	10	38-39	<b>Lecture: Hook-Book-Look-Took</b> Explain this method.
5:15	5	39 bottom or side	<b>Worksheet: Hook-Book-Look-Took</b> Have each student begin to apply this method to the lesson he will teach or else to Matthew 18:15-20.
5:20	25	40-42 Skip 43-51 52-54 61	<b>Lecture: Lesson Plans (T40)</b> Walk through the various aspects of the plans while illustrating them with Lesson Plan #1 at the end of the notes.
5:45	5	80	<b>Worksheet: Lesson Plans</b> Have each student begin to apply this method to the lesson he will teach or else to Matthew 18:15-20.



## Application

### Lesson Plan #4

**Main Idea:** Obedience to a passage is the ultimate goal of all Bible teaching.

**Instructional Objectives:** The student will:

- *Know* how to apply the Bible to his life and others' lives.
- *Feel* excited about applying the Bible to his life.
- *Do* the hard work of designing some applications for his lesson or Matthew 18:15-20.

**Teaching Methods:** Assignment, discussion, lecture, neighbor nudge, self-evaluation

**Teaching Materials:** Handouts 27-29, T34a, T27, T28, overhead pens

**Schedule:**

Time	Minutes	Pages	Activity (Transparencies)
3:00	5		<b>Neighbor Nudge: Holy Saints—Not Smarter Sinners (T34a)</b> Have this overhead up when everyone comes into class. Each person should begin to discuss what this means with the person next to him.
3:05	5		<b>Discussion: Need for Application</b> Get class feedback from the Hook above to note the priority of relevance in teaching.
3:10	15	33, 27	<b>Lecture: Law of Application: Model (T27)</b> Quickly review observation and interpretation, then explain how 2 Timothy 3:16-17 ultimately results in godly behaviour through the diagram and maxims.
3:25	20	28	<b>Lecture: Three Major Relationships (T28)</b> Demonstrate the Spirit's ministry in relating the teacher with the student, lesson, and method.
3:45	5	29	<b>Self-Evaluation: Teaching Systems Management</b> Give listeners time to fill-in this sheet to designate whether they are subject-, student-, or style-oriented in their teaching. Make sure each makes at least one practical application in their areas of weakness to their lesson they will teach.

## Application Workshop

### Lesson Plan #5

**Main Idea:** Lesson plans must emphasize application of Scripture more than anything else.

**Instructional Objectives:** The student will:

- *Know* how to make application the focus of his lesson.
- *Feel* privileged to be used of God in changing lives through teaching.
- *Do* a lesson plan evaluation with others to sharpen teaching skills.

**Teaching Methods:** Discussion, lecture, evaluation, buzz groups

**Teaching Materials:** Handouts 30-37, 80, T30, overhead pens

**Schedule:**

Time	Minutes	Pages	Activity (Transparencies)
4:00	5		<b>Discussion: Priority of Application</b> Ask, "What percentage of the time taken for teaching should be devoted to application?"
4:05	15	30	<b>Lecture: Application Method (T30)</b> Teach the five steps of method and seven maximizers using Matthew 18:15-20.
4:20	5	31 Skip 32	<b>Evaluation: Law of Application: Apply for Life-change!</b> Require the students to fill-in the five areas for their lesson that they will be teaching.
4:25	3	33	<b>Lecture: Zuck's Four Step Plan in Making Valid Applications</b> Go systematically through the entire three pages to illustrate how observation, interpretation, and application fit together.
4:28	2	34 Skip 35-37	<b>Lecture: Zuck's Ninety Verbs</b> Review this quickly as an illustration of the principle in the "How to Apply Scripture" section.
4:30	20	80	<b>Buzz Groups</b> In groups of 3 persons, have one person distribute 2 copies of his lesson plan to the others and have them evaluate it based on the criteria discussed for good lesson planning. Have each group end their discussions at the break time (4:50).

## Teaching Your Lesson

### Lesson Plan #6

**Main Idea:** You can be an excellent teacher with effective evaluation, preparation, and by following a few key common-sense principles.

**Instructional Objectives:** The student will:

- *Know* the tips to be an excellent teacher.
- *Feel* confident that he can teach effectively
- *Do* planning for how this course will be implemented.

**Teaching Methods:** Agree-Disagree, lecture, personal evaluation

**Teaching Materials:** Handouts 54-60, T57, T58, transparencies, overhead pens

**Schedule:**

Time	Minutes	Pages	Activity (Transparencies)
5:10	5	On whiteboard	<b>Agree-Disagree: "Mastery Learning"</b> Discuss with their neighbor their view on this statement: "If anything can be learned, anyone can learn it" (Dr. Benjamin Bloom, <i>All Our Children Learning</i> )
5:15	5	54-55	<b>Self-Evaluation: Am I a Pedagogue or an Androgogue?</b> Take time to evaluate your teaching style with these 20 questions.
5:20	10	56	<b>Lecture: Teaching Tips</b> Cover this page on the process from preparation through actual teaching of the lesson.
5:30	10	57	<b>Lecture: Four Types of Questions (T57)</b> Show why to avoid the upper left type of questions and why to ask the lower right types.
5:40	7	58	<b>Lecture: Small Group Dynamics (T58)</b> Address the disadvantages of all the groups except the ideal group, then explain why the ideal one is best.
5:47	8	59	<b>Lecture: Overhead Projector Use</b> Demonstrate with the overhead both proper and improper use of the overhead.
5:55	15	60	<b>Self-Evaluation: Setting Personal Goals</b> Encourage each class member to make a decision where he will go from here and be accountable to someone for this commitment. Close in prayer.

## ***B. The Process of Church Discipline***

### ***Church Authority to Restore Sinning Christians (Matthew 18:15-20)***

**Key Issue: How do we restore sinning Christians properly?**

#### **I. God's way to restore members in sin is to keep the matter as private as possible (15-17).**

A. The desired end is *restoration*, not punishment or excommunication.

1. Why emphasize that the goal of discipline is a behaviour change? It's because many churches use excommunication only to punish rather than restore (e.g., Catholic).
2. Restoration is God's goal for a wandering saint in the context (vv. 10-14).
3. Restoration is the explicit teaching of this text in verse 15b.
4. Restoration is the desired goal of church discipline in other passages (Gal. 6:1, etc.).

B. God's restoring process has four steps that tell more and more people about the sin (15-17).

1. First only the offended person should deal with it individually (15).
2. Then this person should take only one or two others along (16).
3. Then the sin should be exposed to the entire church (17a).
4. Finally, the church should treat this person as an unbeliever (17b).
  - a. Don't refer to the person as a Christian.
  - b. Seek to evangelize this person.
  - c. Do not allow the person to participate in the Lord's Supper.
  - d. Remove the person from membership.
  - e. Remove this person from any responsibility in the church.
  - f. Prohibit the sinner from attending church (?).

(But why can we do all this? What right do we have to discipline our members? Because...)

#### **II. Our church acts as an extension of the authority of God Himself (18-20).**

A. We act in the place of the Father when we seek to restore someone (18-19).

1. Too often today's churches act as if they have no authority under God (we should still exercise discipline upon sinning members who leave to attend another church).
2. Our authority to announce guilt or innocence is what God has already determined (18).
3. Paul commanded the Corinthian church to "deliver over to Satan" a believer living in sexual sin (1 Cor. 5: 5).
4. We should trust that our leaders' prayerful judgments are God's will (19; cf. Ps. 82:1).

B. We act in the presence of Jesus Christ when we seek to restore someone (20).

**Main Idea: We must restore sinning members properly because we act on God's behalf.**

**Applications**

1. As a member of this church you submit to its authority under God. This means that we will lovingly seek to restore you if you fall. Is there any sin in your life worthy of church discipline? Please clean this area up now and avoid pain for us all!
2. Has God placed anyone on your mind that you need to help restore? What will you do?

## Lesson Title \_\_\_\_\_

**Lesson Plan #**

**Main Idea:**

**Instructional Objectives:** The student will:

- *Know*
- *Feel*
- *Do*

**Teaching Methods:** Assignment, discussion, drama, field trip, handwork, instructive play, interview, lecture, memorization, monologue, music, neighbor nudge, panel, project, question & answer, quiz, research/reports, role play, scripture search, story telling, survey, symposium (speeches), transparency drawing

**Teaching Materials:**

**Schedule:**

Time	Minutes	Pages	Activity (Transparencies)

**CONCRETE EXPERIENCE**

Laboratories  
 observations  
 primary text reading  
 simulations/games  
 field work  
 trigger films  
 readings  
 problem sets  
 examples

**ACTIVE EXPERIMENTATION**

simulations  
 case study  
 laboratory  
 field work  
 projects  
 homework

**REFLECTIVE OBSERVATION**

logs  
 journals  
 discussion  
 brainstorming  
 thought questions  
 rhetorical questions

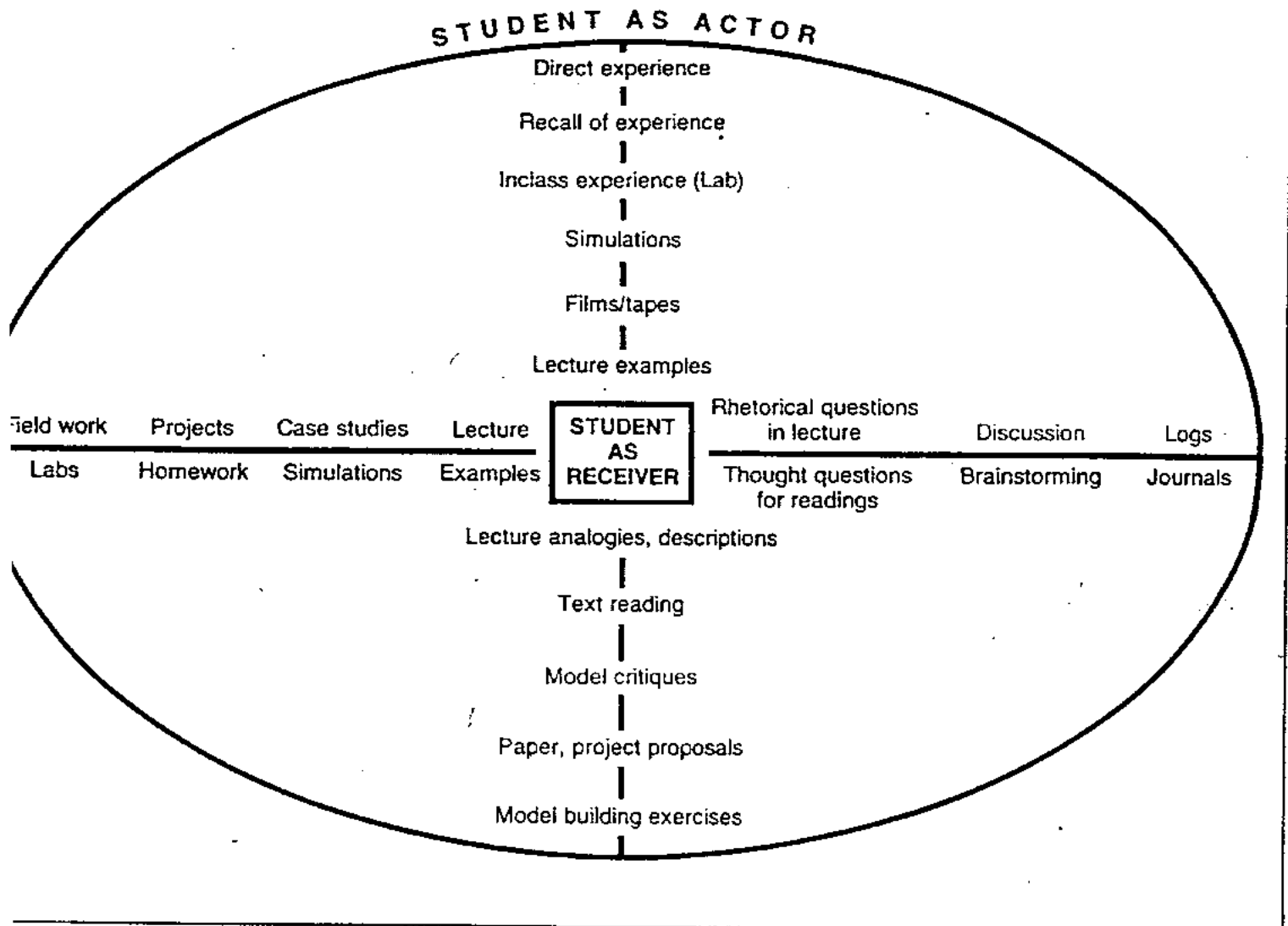
**ABSTRACT CONCEPTUALIZATION**

lecture  
 papers  
 model building  
 projects  
 analogies

**Figure 2. Instructional activities that may support different aspects of the learning cycle.**

**COLLEGE TEACHING**

Figure 5. Degree of direct student involvement in various teaching methods





---

## Learning-Style Inventory

---

The Learning-Style Inventory describes the way you learn and how you deal with ideas and day-to-day situations in your life. We all have a sense that people learn in different ways, but this inventory will help you understand what learning style can mean to you. It will help you understand better:

- how you make career choices
  - how you solve problems
  - how you set goals
  - how you manage others
  - how you deal with new situations
- 

## Instructions

---

On the next page you will be asked to complete 12 sentences. Each has four endings. Rank the endings for each sentence according to how well you think each one fits with how you would go about learning something. Try to recall some recent situations where you had to learn something new, perhaps in your job. Then, using the spaces provided, rank a "4" for the sentence ending that describes how you learn best, down to a "1" for the sentence ending that seems *least* like the way you would learn. Be sure to rank all the endings for each sentence unit. Please do not make ties.

Example of completed sentence set:

0. When I learn: 4 I am happy.      1 I am fast.      2 I am logical.      3 I am careful.

**REMEMBER:** 4 = *most* like you  
3 = *second most* like you  
2 = *third most* like you  
1 = *least* like you

**AND:** You are ranking across, not down.

## Learning-Style Inventory

1. When I learn: ☐ I like to deal with my feelings. ☐ I like to watch and listen. ☐ I like to think about ideas. ☐ I like to be doing things.
2. I learn best when: ☐ I trust my hunches and feelings. ☐ I listen and watch carefully. ☐ I rely on logical thinking. ☐ I work hard to get things done.
3. When I am learning: ☐ I have strong feelings and reactions. ☐ I am quiet and reserved. ☐ I tend to reason things out. ☐ I am responsible about things.
4. I learn by: ☐ feeling. ☐ watching. ☐ thinking. ☐ doing.
5. When I learn: ☐ I am open to new experiences. ☐ I look at all sides of issues. ☐ I like to analyze things, break them down into their parts. ☐ I like to try things out.
6. When I am learning: ☐ I am an intuitive person. ☐ I am an observing person. ☐ I am a logical person. ☐ I am an active person.
7. I learn best from: ☐ personal relationships. ☐ observation. ☐ rational theories. ☐ a chance to try out and practice.
8. When I learn: ☐ I feel personally involved in things. ☐ I take my time before acting. ☐ I like ideas and theories. ☐ I like to see results from my work.
9. I learn best when: ☐ I rely on my feelings. ☐ I rely on my observations. ☐ I rely on my ideas. ☐ I can try things out for myself.
10. When I am learning: ☐ I am an accepting person. ☐ I am a reserved person. ☐ I am a rational person. ☐ I am a responsible person.
11. When I learn: ☐ I get involved. ☐ I like to observe. ☐ I evaluate things. ☐ I like to be active.
12. I learn best when: ☐ I am receptive and open-minded. ☐ I am careful. ☐ I analyze ideas. ☐ I am practical.

TOTAL the scores  
from each column:

☐

Column 1

☐

Column 2

☐

Column 3

☐

Column 4

## The Cycle of Learning

The four columns that you have just totaled relate to the four stages in the Cycle of Learning from Experience. In this cycle are four *learning modes*: Concrete Experience (CE), Reflective Observation (RO), Abstract Conceptualization (AC), and Active Experimentation (AE). Enter your total scores from each column:

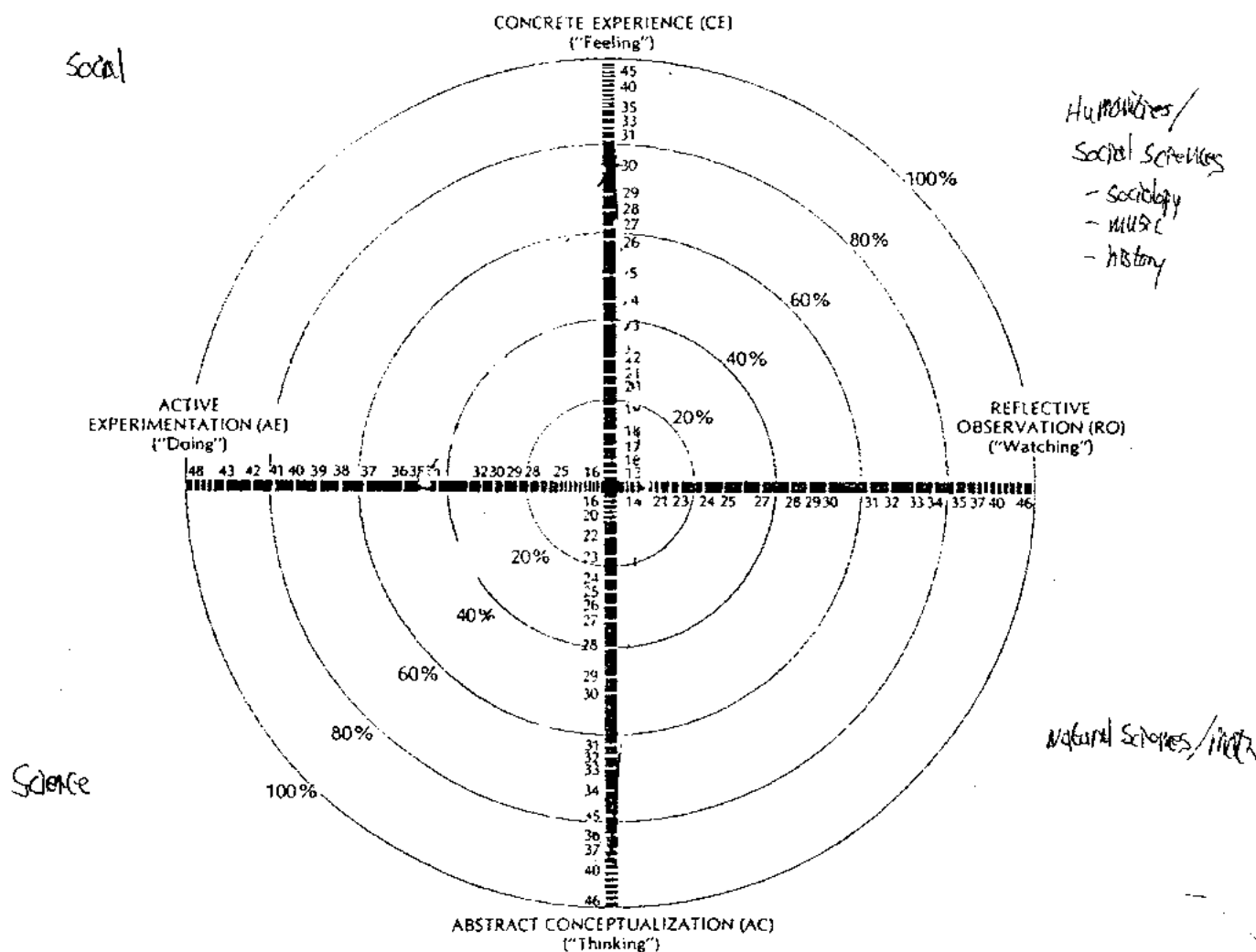
Column 1 (CE):

Column 2 (RO):

Column 3 (AC):

Column 4 (AE):

In the diagram below, put a dot on each of the lines to correspond with your CE, RO, AC, and AE scores. Then connect the dots with a line so that you get a "kite-like" shape. The shape and placement of this kite will show you which learning modes you prefer most and which you prefer least.



The Learning-Style Inventory is a simple test that helps you understand your strengths and weaknesses as a learner. It measures how much you rely on four different learning modes that are part of a *four-stage cycle of learning*. Different learners start at different places in this cycle. Effective learning uses each stage. You can see by the shape of your profile (above) which of the four learning modes you tend to prefer in a learning situation.<sup>1</sup>

On the next page are explanations of the different learning modes.

<sup>1</sup> One way to understand the meaning of your LSI scores better is to compare them with the scores of others. The profile above gives norms on the four basic scales (CE, RO, AC, AE) for 1,446 adults ranging from 18 to 60 years of age. The sample group contained slightly more women than men, with an average of two years beyond high school in formal education. A wide range of occupations and educational backgrounds is represented. The raw scores for each of the four basic scales are listed on the crossed lines of the target. The concentric circles on the target represent percentile scores for the normative group. In comparison to the normative group, the shape of your profile indicates which of the four basic modes you tend to emphasize and which you emphasize less.

## The Four Stages of the Learning Cycle and Your Learning Strengths

### CONCRETE EXPERIENCE (CE)

This stage of the learning cycle emphasizes personal involvement with people in everyday situations. In this stage, you would tend to rely more on your feelings than on a systematic approach to problems and situations. In a learning situation, you would rely more on your ability to be open-minded and adaptable to change.

### REFLECTIVE OBSERVATION (RO)

In this stage of the learning cycle, people understand ideas and situations from different points of view. In a learning situation you would rely on patience, objectivity, and careful judgment but would not necessarily take any action. You would rely on your own thoughts and feelings to form opinions.

### ABSTRACT CONCEPTUALIZATION (AC)

In this stage, learning involves using logic and ideas, rather than feelings, to understand problems or situations. Typically, you would rely on systematic planning and develop theories and ideas to solve problems.

### ACTIVE EXPERIMENTATION (AE)

Learning in this stage takes an active form — experimenting with influencing or changing situations. You would have a practical approach and a concern with what really works, as opposed to watching a situation. You value getting things done and seeing the results of your influence and ingenuity.

#### Learning from feeling

- Learning from specific experiences
- Relating to people
- Sensitivity to feelings and people

#### Learning by watching and listening

- Careful observation before making a judgment
- Viewing things from different perspectives
- Looking for the meaning of things

#### Learning by thinking

- Logical analysis of ideas
- Systematic planning
- Acting on an intellectual understanding of a situation

#### Learning by doing

- Ability to get things done
- Risk taking
- Influencing people and events through action

### REMEMBER:

1. The LSI gives you a general idea of how you view yourself as a learner.
2. Because learning is a cycle, the four stages occur time after time. Often in a learning experience you may have to go through the cycle several times.
3. The LSI does not measure your learning skills with 100% accuracy. You can find out more about how you learn by gathering information from other sources — your friends, instructors, and co-workers.

## Learning Style

From the preceding descriptions of Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation, you may have discovered that no single mode entirely describes your learning style. This is because each person's learning style is a *combination* of the four basic learning modes. Because of this, we are often pulled in several directions in a learning situation. By combining your scores, you can see which of four *learning-style types* best describes you. They are named as follows:

- Accommodator
- Diverger
- Converger
- Assimilator

Understanding your learning-style type — its strengths and weaknesses — is a major step toward increasing your learning power and getting the most from your learning experiences.

## Learning-Style Type Grid

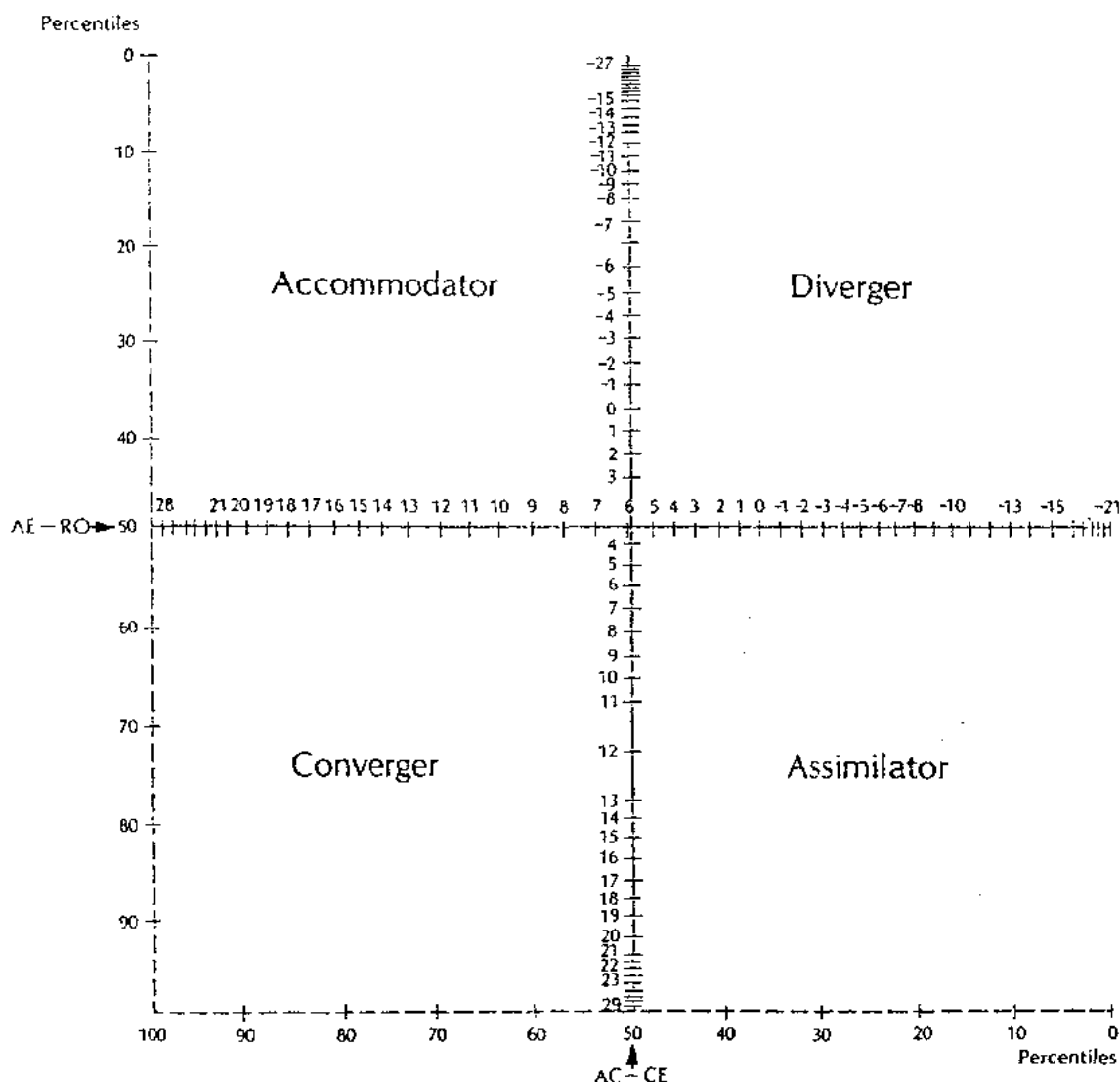
Take your scores for the four learning modes, AC, CE, AE, and RO, listed on page 4, and subtract as follows to get your two combination scores:

$$\boxed{\phantom{00}}_{AC} - \boxed{\phantom{00}}_{CE} = \boxed{\phantom{00}}_{AC-CE}$$

$$\boxed{\phantom{00}}_{AE} - \boxed{\phantom{00}}_{RO} = \boxed{\phantom{00}}_{AE-RO}$$

A positive score on the AC-CE scale indicates that your score is more abstract. A negative score on the AC-CE scale indicates that your score is more concrete. Likewise, a positive or negative score on the AE-RO scale indicates that your scores are either more active or more reflective.

By marking your two combination scores, AC-CE and AE-RO, on the two lines of the following grid and plotting their point of interception, or *data point*, you can find which of the four learning styles you fall into. These four quadrants, labeled Accommodator, Diverger, Converger, and Assimilator, represent the four dominant learning styles.



The quadrant of the Learning-Style Type Grid into which your data point falls shows your preferred learning style. For example: If your AC-CE score was -8 and your AE-RO score was +15, your style would fall into the Accommodator quadrant. An AC-CE score of +7 and an AE-RO score of +10 would fall into the Converger quadrant. The closer the data point is to the center of the grid, the more balanced is your learning style. If the data point falls near any of the far corners of the grid, you tend to rely heavily on one particular learning style.

## Guidelines for Divergers

- (1) You can increase your learning skills by placing emphasis on the Active Experimentation and Abstract Conceptualization steps in the learning process. This means that you should try *forming conclusions* from your information, *planning* the application of these conclusions, and actually *implementing* them.

### EXAMPLE:

After watching a role play or listening to a discussion, summarize your observations into clear conclusions. Then decide how and when to test these conclusions in your own situations. Establish criteria to evaluate if the new idea really worked. Do this at the end of every activity in which you are an observer.

- (2) Take a more active part in the workshop than you might normally choose. Volunteer to be in role plays or lead group discussions. This may be uncomfortable at first, but it will give you an opportunity to experiment with your conclusions. It will also give you more experience with "trial and error" learning, something you may tend to avoid in real-life situations. Use your Daily Learning Journal to plan your next day's activities and goals.
- (3) Discuss workshop topics with someone who has a Converger learning style. This person can help you see possible conclusions and applications that you might overlook. You, on the other hand, can help a Converger to see information or perspectives he or she might not have thought of.
- (4) Don't avoid drawing conclusions about the quantitative or technical aspects of situations because you have a tendency to concentrate on the "human" side of problems, topics or exercises. Although this reflects your ability to understand or empathize with others' feelings or points of view, put your own feelings aside for the moment and take a more objective view.

Collect and analyze numerical data. Look for overall patterns in any feedback you get. Develop a chart or graph to display your conclusions or goals.

### NEW SKILLS TO DEVELOP:

**Decision Making** — Force yourself to choose between alternatives and then implement one. Assume no decision is perfect.

**Goal Setting** — Decide what you want to accomplish in each workshop situation. You can begin now, for example, by setting learning goals for yourself prior to attending the workshop.

**Risk Taking** — Learning requires some trial and error. Each day during the workshop, try at least one new activity (meeting a new person, sitting in a new place, etc.).

## Guidelines for Assimilators

- (1) Speed up your learning cycle by moving into action sooner. This means that you need to place more emphasis on the Active Experimentation and Concrete Experience steps in the learning process.

### EXAMPLE:

After watching a role play or listening to a discussion, think about ways to apply your conclusions immediately. Look for opportunities to test your new idea during the workshop and personally experience the results. This may require you to conceptualize smaller scale experiments, not the large-scale efforts you may prefer.

- (2) Try to be more aware of the feelings and reactions of individuals, including yourself. You may have a tendency to discount intuitive or emotional information. But a lot can be learned from a person's tone of voice, facial expression, etc. Much of this data is preliminary in nature, hard to analyze in a logical fashion. It can, however, provide an "early warning" about how things are going or how an idea has been understood.
- (3) Try to be less cautious about experimenting. Because you have a preference for examining the logical, quantitative aspects of situations and drawing conclusions based primarily on policies, official relations, or formulas developed in other situations, it is likely that you will miss opportunities for learning. Put more effort into trying ideas, skills or concepts; then pay attention to the way things actually happen. It is often different from the way they are "supposed to" happen.
- (4) Try to develop your ability to deal with non-quantitative data by getting more involved in interpersonal activities (role plays, simulations, discussion) more frequently. Take an active role and express your feelings. Others will do the same and this will give you experience handling this data.

### NEW SKILLS TO DEVELOP:

**Seeking and Exploring Opportunities** — This means looking for possibilities, not just probabilities.

**Influencing Others** — This means exerting leadership by stimulating non-rational behavior in others (positive feelings, commitment, etc.).

**Being Personally Involved** — This means showing your own feelings and values through actions.

## Guidelines for Convergers

- (1) Place more emphasis on the Concrete Experience and Reflective Observation steps in the learning process. This means placing a higher value on gathering and understanding non-quantitative information by looking at a situation from different perspectives. The result may seem to slow your learning process, but it will speed the long-term accuracy by insuring that you learn the most important things.

### EXAMPLE:

While watching a role play or listening to a lecture, you may be thinking about how the topic or technique applies to your situation. Before making a decision, however, try to get other people's perspectives. Listen to their ideas, comments and questions. You may discover the situation has elements you weren't considering. This may influence how you apply your learning.

- (2) Try to take a less active role in the workshop than you might usually take. Spend more time really listening to others' ideas as well as trying to see the world as they see it by understanding their feelings and values. Play an observer role from time to time and avoid making judgments or decisions about how well others are doing. Instead, try to understand why they are doing or saying something. This may lead you to new and useful information.
- (3) Discuss workshop topics with someone who has a Diverger learning style. This person will see questions and possibilities you might tend to ignore or avoid. On the other hand, you may help a Diverger to see how to apply his or her ideas.
- (4) Don't just concentrate on the "thing" side of problems, topics or exercises. You may underestimate the impact that people's values and emotions have on the way systems actually work. Try to ask questions and collect information about the "human" side of topics. Avoid coming to quick conclusions.

### NEW SKILLS TO DEVELOP:

*Listening With An Open Mind* — This means trying to understand without making judgments.

*Gathering Information* — This means increasing the sources you use for information and looking for different types of information.

*Imagining the Implications of Situations* — This is the opposite of planning applications. It means looking at what's behind a situation.

## Guidelines for Accommodators

- (1) Try to place more emphasis on the Reflective Observation and Abstract Conceptualization steps in the learning process. This means collecting and analyzing more information about the results of your efforts. Your "batting average" from the trial and error method will increase if you learn more than you currently do from each of your trials.

### EXAMPLE:

When watching a role play, you may feel frustrated and prefer to be doing the role play yourself. Your tendency might be to think of how you would do the same activity. However, to develop your reflective and abstract skills, you should examine other, less personal aspects of the situation. Here are questions you might ask:

What basic point does the exercise prove or disprove?  
What other information (aside from your personal experience) do you have that relates to the same topic?  
Does this exercise help you understand why certain techniques work (not just what the techniques are or how to use them)?

- (2) Try to take a less physically active part in the workshop than you might normally choose. Be more mentally active. Volunteer to be an observer in some exercises, not a doer. This will give you an opportunity to reflect on other people's experience and learn from their trial and error.
- (3) Discuss workshop topics with someone who has an Assimilator learning style. Assimilators can often help you see the hidden logic and patterns in situations. You can use this perspective to guide your intuition. In turn, you can help them see new possibilities and opportunities to try out their ideas.
- (4) Try not to concentrate so heavily on the urgent aspects of a situation, favoring immediate utility over long-term understanding. Keep notes on your experiences, analyze them, and look for patterns. In other words, look for the forest as well as the trees. Take more time to get other people's perspective on what has happened (or what you are about to do) during the workshop.

### NEW SKILLS TO DEVELOP:

*Organize Information* — This involves not only collecting information, but also outlining it, charting it or rearranging it to look for patterns.

*Build Conceptual Models* — This is like inventing the idea of "gravity" after observing many things fall. Conceptual models help explain past events and can help predict future events.

*Test Theories and Ideas* — This means testing the ideas in your head before trying them out in reality. It is a kind of planning which uses other information as a proving ground: a mental trial and error method.