

DEEP DIVE INTO THE BIBLE

HOW TO EFFECTIVELY STUDY THE BIBLE

How to Study the Bible

1. The Proper Mindset To Study

- a) Approach the bible without dogma mentality
- b) Find the historical, literal, grammatical meaning of each verse
- c) One meaning of scripture, but many applications

2. Bible History & Construction

- a) Translations are revised for easier usage
- b) The overall structure of the 66 books

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How to Study the Bible

3. Using The Bible Structure

- a) Knowing the structure of the bible (*Eph 1:3-14 is 1 sentence*)
- b) Using the embedded tools

4. How To Interpretation A Passage

- a. Interpretation Methods

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How to Study the Bible

5. Principles to Interpretation

- a. Principle to help interpret

6. Using The Bible Tools

- a) Bible Software
- b) Commentaries

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How to Study the Bible

The Bible is the

“sole source”

for what is needed to successfully live the
Christian life.

The Scripture should shape one's beliefs, values, and behavior.

Knowledge of the scripture provides moral guidance, spiritual wisdom, and a framework for making decisions in various aspects of life.

How to Study the Bible

All scripture is **given by inspiration of God**, and is **profitable** for **doctrine**, (instruction) for **reproof**, (evidence of wrong) for **correction**, (explains to us the right path) for **instruction** in righteousness: (instructs us how to obtain righteousness)

2 Timothy 3:16

All scripture is given

God gave the scripture to mankind as a whole and also to each Christian as an individual

God gave us His word as a road map back to Him

by inspiration of God,

God breathed this scripture through His apostles and prophets

The writer was the prophet or Apostle but the source was God

The bible writing was superintended by God the Holy Spirit and is therefore inerrant

Profitable

The word of God is profitable, never tearing down, always building up

How to Study the Bible

But ye have an unction from the Holy One, and ye know all things.

1 John 2:20

chrisma - the special endowment

World English Bible

You have an anointing from the Holy One, and **you know the truth.**

1 John 2:20

But ye have an unction

John is talking about a shared anointing that all believers have. This anointing allows those who seek it in the Lord to have discernment, and with it, potentially know all things.

Too many Christians today view the concept of anointing in a somewhat magical or superstitious way. They see it as if the anointing is akin to a virus or germ that can be transmitted through casual contact or spread to an entire group. Typically, they believe that if someone "catches" the anointing, it's evident because their behavior becomes unusual. However, it's important to note that this perspective doesn't align with the biblical understanding of anointing.

How to Study the Bible

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 John 2:27

chrisma - the special endowment

The anointing you've received from Him

It's this anointing that empowers Christians to persist in the truth. John initially mentioned this anointing in 1 John 2:20, emphasizing that it's not exclusive to a select few extraordinary believers. Instead, all Christians share the presence of God's Spirit within them.

ye need not that any man teach you:

Just as he stated in 1Jn_2:20 (*you know all things*), John tells us again that the anointing we receive from God guides us into truth. We are guided into truth on a one-on-one level, God confirming it to our hearts.

- i. Because of the anointing of the Holy Spirit given to all believers, they possess the resources for knowing the truth. **This is not to say that teachers are unnecessary**, because one of the resources for knowing the truth is the reminder given by teachers like John, or the ministry gifts mentioned in Eph 4:11

Ephesians 4:11-12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

How to Study the Bible

But **the Comforter, which is the Holy Ghost**, whom the Father will send in my name, *(1)* **he shall teach you** all things, and *(2)* **bring all things to your remembrance**, whatsoever I have said unto you.

John 14:26

But the Comforter, which is the Holy Ghost

Jesus first mentioned the **Comforter** in Joh_14:16 referring to the Holy Spirit, 3rd person of the Godhead.

he shall teach you all things

Jesus finished His direct work of teaching the disciples as a rabbi taught disciples. Their training was not finished, but would be continued by the **Helper, the Holy Spirit**.

Jesus completed His direct teaching role with the disciples, similar to how a rabbi instructs his disciples. Nevertheless their training was not yet complete, the Holy Spirit would carry on and further their learning.

bring all things to your remembrance

The Holy Spirit was poised to impart additional knowledge to the disciples and, supernaturally, recall Jesus' words for their benefit and the writing of the Gospels. This implies that the Spirit's work is one of continuation, building upon what Jesus had already taught. The Spirit doesn't erase Jesus' previous teachings and start anew. "The Spirit will not disregard the teachings of Jesus;

How to Study the Bible

Much of Jesus' teaching was accomplished by way of parables



WHY?

One with nothing more than a curious passing will not be able to find riches of the depth of God's word

How to Study the Bible

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that **thou hast hid these things from the wise and prudent**, and hast **revealed them unto babes**: even so, Father; for so it seemed good in thy sight.

Luke 10:21

Jesus rejoiced in spirit, and said, I thank thee, O Father

Jesus is both thankful and

rejoicing that the truths of God were not made easily available to curious passerby, but made more valuable in it's relative difficulty to acquire.

thou hast hid these things from the wise and prudent

The wise and prudent refer to those who deemed themselves wise, judging their wisdom based on the world's standards of wisdom.

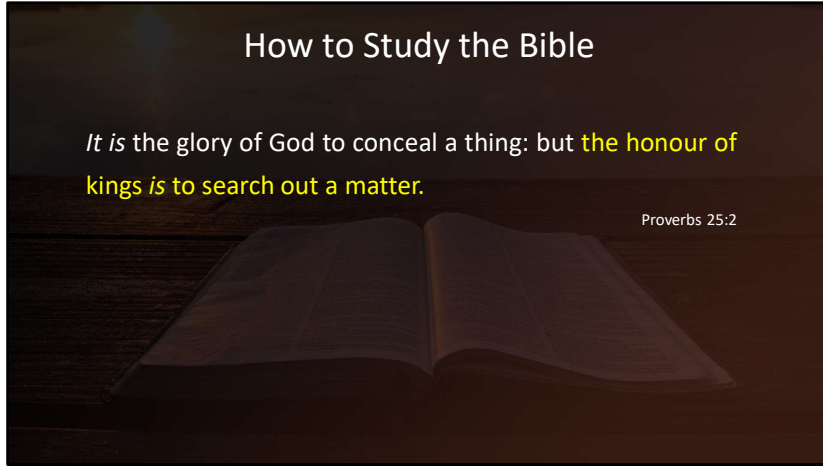
revealed them unto babes

Jesus rejoiced that God had selected the unlikely, those perceived by the world as "*babes*", to embrace His message about the kingdom.

How to Study the Bible

It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.

Proverbs 25:2



One with nothing more than a curious passing will not be able to find riches of the depth of God's word. One does not search for that which they consider to hold no value.

This proverb reflects the idea that God, in His wisdom and sovereignty, sometimes conceals or hides things, allowing them to be discovered by those who seek understanding.

The act of searching and uncovering hidden truths is seen as an honorable pursuit, particularly for kings or leaders. It suggests that there is value in diligent investigation and a reward for those who earnestly seek knowledge and wisdom.

How to Study the Bible

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

2 Timothy 2:15

Study: *spoudázō*, - to make effort, be prompt or earnest :-- endeavour, labour, study.

Study to shew thyself approved unto God

Paul urged Timothy to exert effort and demonstrate endurance in the service of the Lord, particularly in the area of “rightly dividing the word of truth.”

The metaphor of a "workman" emphasizes the effort and diligence required in understanding and handling the Word of God.

The phrase "rightly dividing the word of truth" implies correctly handling or interpreting the Scriptures.

Believers are to engage in diligent study, demonstrating a commitment to accurately understanding and applying the truths found in the Word of God. This diligence is portrayed as a way to gain God's approval and to stand confidently as a skilled worker in handling the truth of the Scriptures without shame.

How to Study the Bible

God has given YOU the scripture

God has given YOU an unction

God, the Holy Spirit, will teach YOU

YOU must . . .

READ!

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The Bible has many versions translated in different ways, which can be confusing. Each translation brings its own methods and varying degrees of accuracy, making it a complex task for readers to navigate and find a clear understanding of the text.

The Bible's Construction

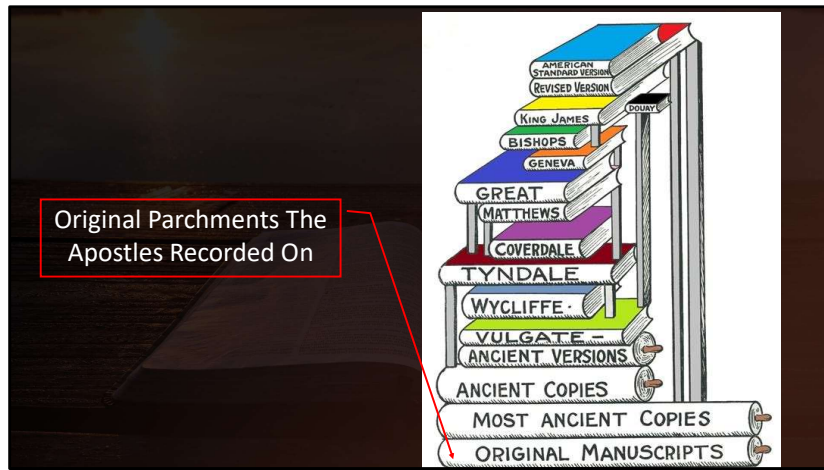
All Bible versions fall in one of two categories

- A *Literal Equivalency Translation*
(Word for Word Translation)
- A *Dynamic Equivalency Translation* *(Paraphrase)*
(Thought for thought Translation)

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Luke 4:4

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The original autographs or manuscripts of the Bible refer to the initial writings penned by the biblical authors, such as Moses, the prophets, or the apostles.

Unfortunately, these original documents no longer exist, and what we have today are copies and translations, making the study of ancient manuscripts vital for understanding the history and transmission of the biblical text.

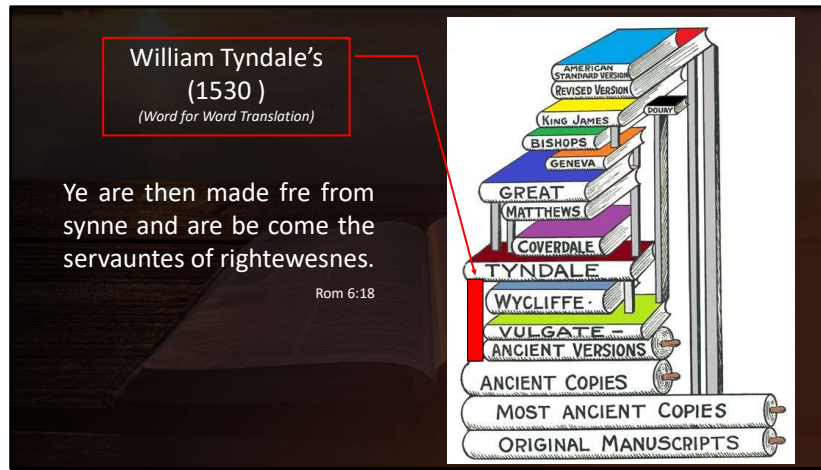
The number of copies of ancient biblical manuscripts is vast, and it varies depending on the specific manuscript and the section of the Bible. For the New Testament, there are thousands of Greek manuscripts, including fragments and complete copies.



The term "original autographs" refers to the original manuscripts or writings of the biblical texts as they were first written by the authors. Textual criticism is employed to analyze and compare these ancient copies to determine the most likely original readings.

Among the MOST ANCIENT COPIES are:

- **Dead Sea Scrolls:** Discovered between **1947 and 1956** in the vicinity of the Dead Sea, these scrolls include fragments and sometimes complete copies of various books of the Hebrew Bible. They are among the oldest surviving copies of the Old Testament and provide valuable insights into the textual history
- **Septuagint:** The Septuagint is an ancient Greek translation of the Hebrew Bible, dating back to the **3rd and 2nd centuries BCE**. It was translated in Alexandria and includes the books of the Old Testament. The Septuagint is particularly important for understanding the text as it was interpreted in Hellenistic Jewish communities.
- **Codex Vaticanus and Codex Sinaiticus:** These are two of the oldest extant Christian manuscripts of the Bible, both **dating to the 4th century CE**. Codex Vaticanus is housed in the Vatican Library, while Codex Sinaiticus was discovered at St. Catherine's Monastery on Mount Sinai. They contain the full text of the Christian Old and New Testaments.



The Tyndale Bible, translated by William Tyndale in the 16th century, was a pioneering work that significantly influenced the development of the English Bible.

The Tyndale Bible primarily used a formal equivalence or literal translation (word-for-word) method, being translated from the original languages of the Hebrew and Greek Scriptures.

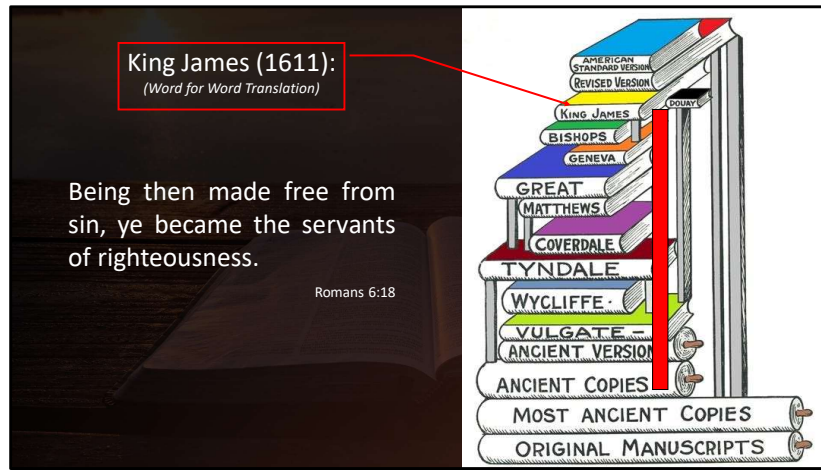
Tyndale's translation was the first to be directly translated from Hebrew and Greek texts into English, shaping the language and paving the way for subsequent English translations, including the King James Version.



The Geneva Bible, published in the 16th century, was a significant English translation that played a key role in shaping the religious landscape of its time.

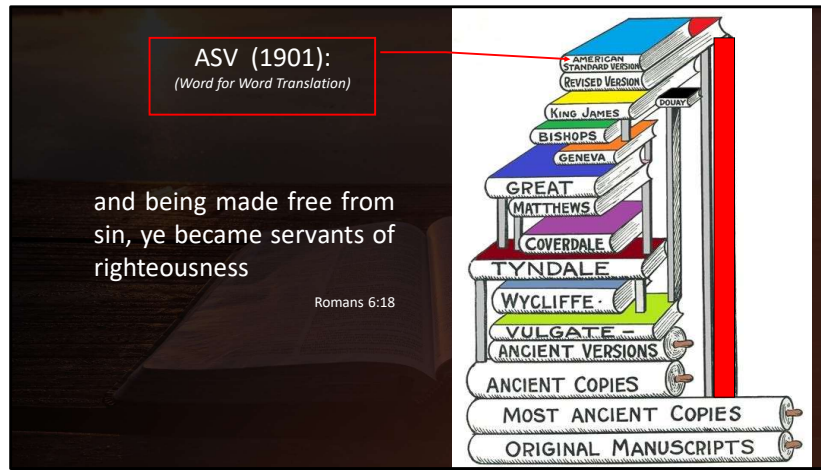
The Geneva Bible primarily used a formal equivalence or literal translation (word-for-word) method, being translated from the original languages of the Hebrew and Greek Scriptures.

Notable for its extensive study notes and annotations, the Geneva Bible was the first complete English Bible to include commentary, making it a popular and influential version during the Protestant Reformation.



The King James Version (KJV) Bible, published in 1611, is a landmark translation that has profoundly influenced English literature and religious discourse for centuries.

Commissioned by King James I of England, it was a collaborative effort involving a team of scholars who used a formal equivalence translation (word-for-word) method, resulting in a majestic and enduring work known for its linguistic beauty and literary impact.



The American Standard Version (ASV) Bible, first published in 1901, was a significant American effort to update and revise the King James Version (KJV).

Employing a formal equivalence translation (word-for-word) method, the ASV aimed to provide a more accurate and modern rendition of the Scriptures while maintaining the literary qualities of the KJV.

As a rough estimate, scholars and translators suggest that the overall textual agreement between the ASV & KJV versions is high, with a similarity of around 95%. Agreement.

Translation Methodology Comparisons

KJV - John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

NIV - John 6:47 I tell you the truth, he who believes has everlasting life.

LBV - John 6:47 I tell you the truth, anyone who believes has eternal life

CPB - John 6:47 I truly tell you that he who lives his faith has spiritual life.

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Translation Methodology Comparisons

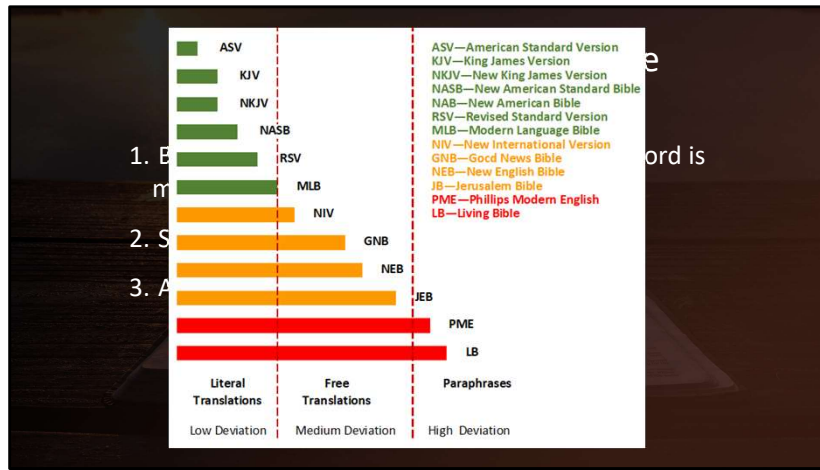
KJV - Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound? God forbid.

NIV - Rom 6:1 What shall we say, then? Shall we go on sinning so that grace may increase? By no means!

LBV - Rom 6:1 Well then, should we keep on sinning so that God can show us more and more of his wonderful grace? Of course not!

CPB – Rom 6:1 So what are we advocating? "Let's wallow in sin, so more grace may pour forth"? Hell, no!

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1. Literal Translation:

- Definition:** A literal translation, also known as word-for-word translation, aims to render the source language text into the target language as closely as possible, preserving the original structure and word order.
- Focus:** Emphasis on maintaining the literal meaning and form of the original words.
- Example:** Translating "Bonjour" from French to "Good morning" in English.

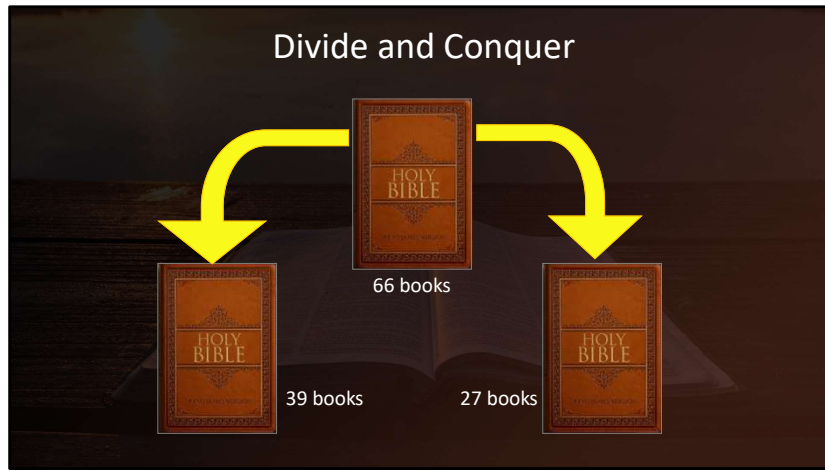
2. Free Translation:

- Definition:** Free translation, also called paraphrasing or sense-for-sense translation, prioritizes conveying the meaning of the source text rather than a strict adherence to its exact words or structure.
- Focus:** Emphasis on capturing the essence and intent of the original content rather than a literal reproduction.
- Example:** Translating "Il pleut des cordes" from French to "It's raining cats and dogs" in English.

3. Dynamic Equivalence / Paraphrase:

- Definition:** Dynamic equivalence, or thought-for-thought translation, seeks to convey the dynamic meaning of the source text in a way that is idiomatic and natural in the target language.
- Focus:** Emphasis on the functional equivalence of the message, often allowing for more flexibility in language and expression.
- Example:** Translating "The spirit is willing, but the flesh is weak" from

the Bible into a modern idiom like "The heart is willing, but the body is weak."



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Old Testament Book Divisions

The Law
(Pentateuch - 5 books)

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

The Pentateuch, also known as the Torah, comprises the first five books of the Hebrew Bible and the Christian Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These foundational texts provide a narrative account of the origins of the universe, the establishment of the Israelite people, and the delivery of the Mosaic Law, forming the basis for Jewish and Christian religious traditions.

Old Testament Book Divisions

Poetry (5 books)

Job

Psalms

Proverbs

Ecclesiastes

Song of Solomon

The five poetry books of the Old Testament, often referred to as the Wisdom Literature, consist of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. These books explore various aspects of human experience, offering reflections on the nature of God, the complexities of life, and the pursuit of wisdom, providing valuable insights for spiritual contemplation and ethical living.

Old Testament Book Divisions

History (12 books)

Joshua	2 Kings
Judges	1 Chronicles
Ruth	2 Chronicles
1 Samuel	Ezra
2 Samuel	Nehemiah
1 Kings	Esther

The 12 historical books of the Old Testament, from Joshua to Esther, narrate the rich tapestry of Israel's history, chronicling events such as the conquest of Canaan, the establishment of the monarchy, the construction of the Temple, and the exile to Babylon. These books offer a continuous narrative that spans centuries, providing a historical foundation for understanding the theological and cultural development of the Israelite people.

Old Testament Book Divisions

The Major Prophets

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

The Minor Prophets

Hosea
Joel
Amos
Obadiah
Jonah
Micah

The five major prophet books you mentioned are indeed Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel. These books contain a wealth of prophetic messages, theological insights, and visions, playing a crucial role in shaping the understanding of God's interaction with His people in the Old Testament.

The six minor prophet books of the Old Testament—Hosea, Joel, Amos, Obadiah, Jonah, and Micah—offer concise yet powerful messages addressing social injustices, repentance, and divine judgment. Despite their brevity, these books contribute unique perspectives, highlighting the diverse voices and messages within the prophetic tradition of ancient Israel.



The Gospels in the New Testament—Matthew, Mark, Luke, and John—provide a detailed account of the life, teachings, death, and resurrection of Jesus Christ. Each Gospel presents a unique perspective, emphasizing different aspects of Jesus' ministry while collectively forming the central narrative of Christianity, serving as the foundation for Christian beliefs and practices.

The Gospels of Matthew, Mark, and Luke, are referred to a “Synoptic Gospels” and highlighting both shared material and unique details in the narration of Jesus' life and teachings.

Synopptics Gospels share a significant amount of common material and are often studied together due to their similar narratives and content. They provide parallel accounts of many events in the life of Jesus.

New Testament Book Divisions

Pauline Epistles (13+ books)

Romans	Colossians *
1 Corinthians	1 Thessalonians
2 Corinthians	2 Thessalonians
Galatians	1 Timothy
Ephesians *	2 Timothy
Philippians *	Titus
	Philemon *

** Prison Epistles*

The Pauline Epistles, attributed to the Apostle Paul in the New Testament, consist of letters written to various early Christian communities. These epistles offer theological teachings, ethical guidance, and pastoral advice, addressing issues specific to each community while contributing significantly to the development of Christian doctrine and practice.

New Testament Book Divisions

General Epistles

Hebrews

James

1 Peter

2 Peter

1 John

2 John

3 John

Jude

The General Epistles, include letters written by various apostles other than Paul, such as James, Peter, John, and Jude. These epistles provide broader guidance to the early Christian community, addressing ethical concerns, theological reflections, and encouragement for enduring faith amidst challenges, contributing to the overall diversity of perspectives within the New Testament.

New Testament Book Divisions

History

Acts

An open book is shown in the center of the image, resting on a dark wooden surface. The pages are slightly aged and the text is faint. The word 'Acts' is written in a white, serif font across the center of the open pages. The background is dark and textured, possibly a wooden table or floor.

The Book of Acts details the early history of the Christian Church, documenting the activities of the apostles and the spread of Christianity throughout the Roman Empire. Acts is a continuation of the Gospel of Luke and was written by the same author.

New Testament Book Divisions

Prophecy

Revelation

The Book of Revelation, conveys apocalyptic visions and messages attributed to the apostle John. Revelation, the final book in the New Testament, explores eschatological themes, depicting the ultimate triumph of God's kingdom, the defeat of evil, and the promise of a new heaven and earth.

The Bible's Construction

All sixty six of these biblical books

demand that we ...

READ

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Principles of Bible Study

Book's General Information

Book's Topical Divisions

Chapter

Paragraphs

Verses

Sentences

Words

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Principles of Bible Study

General Information - The Bible Survey

Who? (Who is the Author?)

What? (What was written? What did it mean?)

When? (When was it written?)

Where? (Where was it written?)

Why? (Why was it written?)

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Principles of Bible Study

The Epistle of Paul the Apostle to the

ROMANS

Romans has been called "The Constitution of Christianity," "The Christian Manifesto," and "The Cathedral of the Christian Faith." It is noteworthy for being the most complete compendium of Christian doctrine.

Historical Setting. The Epistle of Romans was written between A.D. 56 and 58 from Corinth during Paul's third missionary journey. Before his departure for Jerusalem, Paul stayed in Corinth for three months (cf. Acts 20:22). In Romans 15:25-30, Paul anticipated his departure for Jerusalem. Following his trip to Jerusalem to deliver the collection for the Jerusalem saints, Paul intended to make a fourth missionary journey to the western extremity of the Roman Empire (15:24). He wanted the Roman church to assist him with making that journey and wrote this epistle to establish contact with the Roman church in preparation for the anticipated visit.

The church at Rome was most likely founded by converts of Peter's ministry at Pentecost, or perhaps of Paul's ministry, who had migrated to Rome. Rome was the center of the Roman Empire. Because of the Roman passion for road construction, travel was relatively easy and the saying "All roads lead to Rome" was literally true. The Greek language was common throughout the Roman Empire, for it was the language of the culture. Latin was the language of government. Citizens moving to Rome would have no trouble communicating in their new environment.

The church was primarily made up of Gentiles and had very little central organization or local church government. Small groups of believers met all over the city (cf. 16:5, 10, 11, 14, 15). This is the reason that the epistle is not addressed to the "church" at Rome but to "saints" (1:7). This is different from 1 and 2 Corinthians, 1 and 2 Thessalonians, and Galatians, which are addressed to the churches in those cities. It is possible that the Gospel of Mark was written in A.D. 68 to this same group of saints.

The apostle Paul desired to visit Rome (11:10-15) and planned to fulfill that desire (15:22-23). He wanted to instruct them in his gospel (cf. 16:25). Phoebe was in Corinth and was going to make a trip to Rome (cf. 16:1, 2). This gave Paul an opportunity to send the letter by her.

The apostle Paul had three objectives in writing this epistle: (1) to teach them the fundamental doctrine of salvation in order to fortify them against the Judaizers (chs. 1-3); (2) to explain the "unbelief" of Israel and vindicate the faithfulness of God in His dealings with Israel (chs. 9-11); and (3) to give practical instruction concerning Christian living in the society of his day (chs. 12-16).

Authorship. We know from 1:1 that the author of this epistle is Paul. In addition, the author makes some personal references that are only applicable to Paul (cf. 11:13; 15:16-20). The case for Pauline authorship is conclusive and practically unquestioned both in the history of the church and in modern scholarship.

Who?

What?

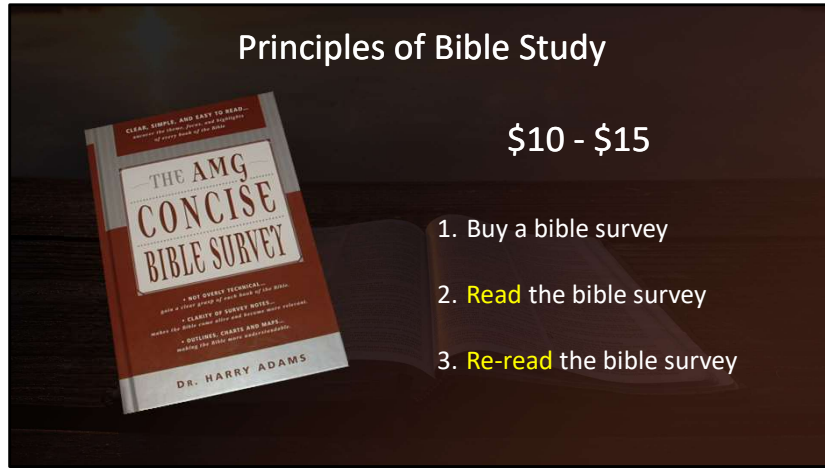
When?

Where?

Why?

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Principles of Bible Study



\$10 - \$15

1. Buy a bible survey
2. **Read** the bible survey
3. **Re-read** the bible survey

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Principles of Bible Study

Book's General Information

Book's Topical Divisions

Chapter

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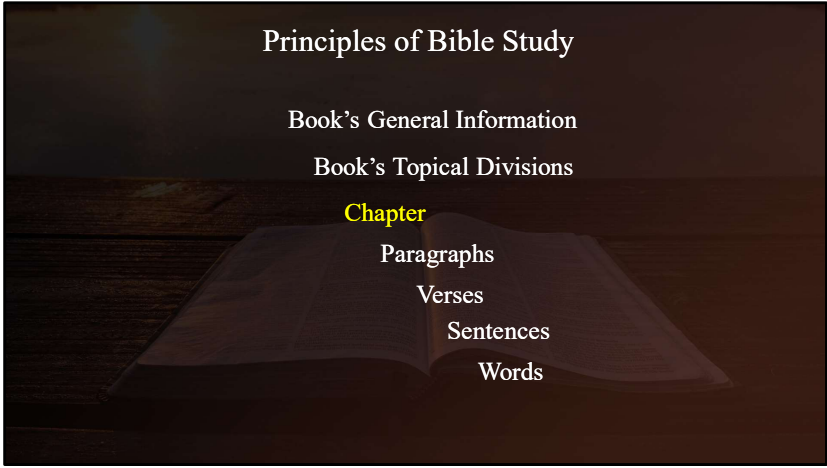
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Principles of Bible Study

Book Topical Divisions

I. Greeting, Thanksgiving, and Theme of the Letter	1:1-17
II. The Revelation of the Wrath of God	1:18-3:20
III. The Revelation of the Righteousness of God	3:21- 4:25
IV. The New Life in Christ	5:1-8:39
V. Israel in God's Plan	9:1-11:36
VI. Serving God and Loving Others	12:1-21
VII. On Governing Authorities, Love, and Conduct	13:1-14
VIII. The Weak and the Strong	14:1-15:13
IX. Paul's Plans	15:14-33
X. Greetings and Closure	16:1-27

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Principles of Bible Study

Book's General Information

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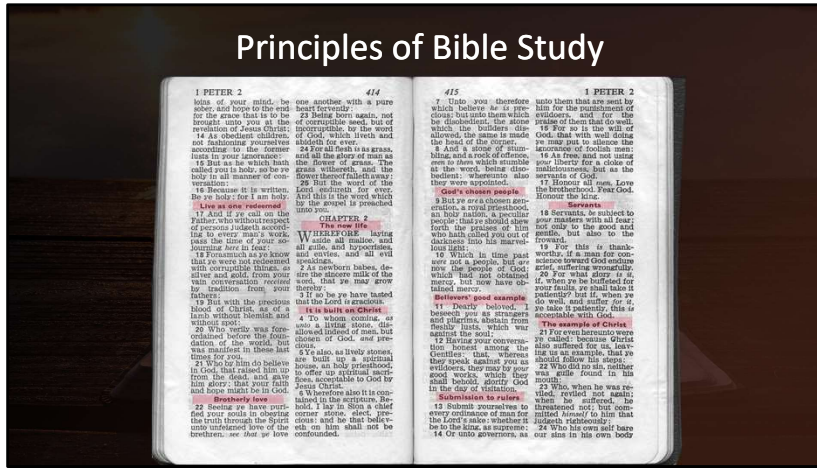
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Principles of Bible Study



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Principles of Bible Study

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Verse References

ROMANS 5:20	2306
ence many were made sinners, so by the obedience of one shall many be made righteous.	5:20 ^a John 1:12 15:22; ^b Gal. 3:19 ^c Luke 7:47 6:1 ^d ch. 3:8 6:2 ^e Gal. 2:19; Col. 3:3 6:3 ^f Gal. 3:27
20 Moreover ^a the law entered, that the offence might abound. But where sin abounded, grace did much ^b more abound:	
21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.	
Believers dead to sin	6:3 ¹ Or, are 6:11 Cor. 15:29 6:4 ² Col. 2:12 6:5 ³ ch. 8:11; 1 Cor. 6:14 ⁴ John 2:11 6:6 Gal. 6:15 6:5 ⁵ Phil. 3:10 6:6 ⁶ Gal. 2:20 6:7 ⁷ Col. 2:11 6:7 ⁸ 1 Cor. 6:11 6:8 ⁹ 2 Tim. 2:11
6 What shall we say then? ^a shall we continue in sin, that grace may abound?	
2 God forbid. How shall we, that are ^a dead to sin, live any longer therein?	
3 Know ye not, that ^a so many of us	
6 God forbid: for then ^a how shall God judge the world?	
7 For if the truth of God hath ^a more abounded through my lie unto his glory; why yet am I also judged as a sinner?	
8 And not ^a rather, (as we be slanderously reported, and as some affirm that we say,) ^a Let us do evil, that good may come? whose damnation is just.	
The world: guilty before God	
9 ¶ What then? are we better ^a than they? No, in no wise: for we have before ¹ proved both Jews and Gentiles, that ^a they are all under sin;	
10 As it is written, ^a There is none righteous, no, not one:	
11 There is none that understandeth, there is none that seeketh God;	
8 Now ^a if we be dead with Christ, we believe that we shall also live with him:	

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Verse References

ISAIAH 53 *The Lord's suffering servant*

more come into thee the uncircumcised
and the unclean.

2 Shake thyself from the dust; arise,
and sit down, O Jerusalem: loose thyself
from the bands of thy neck,
O captive daughter of Zion.

3 For thus saith the LORD, Ye have
sold yourselves for nought; and ye shall
be redeemed without money.

4 For thus saith the LORD God, My
people went down aforetime into
Egypt to sojourn there; and the Assy-
rians oppressed them without cause.

5 Now therefore, what have I here,
saith the LORD, that my people is taken
away for nought? they that rule over
them make them to howl, saith the LORD;
and my name continually every day is
blasphemed.

6 Therefore my people shall know my
name: therefore they shall know in that
day that I am he that doth speak:
behold, it is I.

7 ¶ How beautiful upon the moun-
tains are the feet of him that bringeth
good tidings, that publisheth
peace, that bringeth good tidings of
good, that publisheth salvation, that
saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the
voice; with the voice together shall
they sing: for they shall see
eye to eye, when the LORD shall bring
his visage was so marred more than any
man, and his form more than the sons
of men:

15 So shall he sprinkle many nations;
the kings shall shut their mouths at
him: for that which had not been told
them shall they see; and that which they
had not heard shall they consider.

CHAPTER 53

WHOM hath believed our report?
and to whom is the arm of the
LORD revealed?

2 For he shall grow up before him as
a tender plant, and as a root out of a
dry ground: he hath no form,
nor comeliness; and when we shall see
him, there is no beauty that we should
desire him.

3 He is despised and rejected of men;
a man of sorrows, and acquainted with
grief: and we hid as it were our
faces from him; he was despised,
and we esteemed him not.

4 ¶ Surely he hath borne our griefs,
and carried our sorrows: yet we did
esteem him stricken, smitten of God,
and afflicted.

5 But he was wounded for our
transgressions, he was bruised for our
iniquities: the chastisement of our
peace was upon him; and with his stripes
we are healed.

☆ Messianic
References

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Verse References

EXPLANATION OF REFERENCES

BIBLE cross-references are used to show the interrelation of Scriptures; to collate historical persons or events; to note parallels and at times to explain. In a few cases they are interpretive, where for example, a name is translated, its meaning given, or another permissible reading noted.

Believing that such references should be primarily a Scriptural aid of service to the Bible user, all references appearing in our Bibles heretofore have been studied most painstakingly, and only those of immediate connection, and of definite, primary help have been retained. Those which required use of imagination to find or were of a forced interpretation and those which were only repetitious have been omitted. Thus the result is both abbreviation and simplification without losing any of their real value.

It has been the custom to print these references in a center column or along the margins of a page. Use of such arrangement has been found to be both unhandy and difficult. In this edition of the Bible they are printed *in a box within the verse they are intended to serve.*

The cross-references herein are informative, distinct aids; and they are where the interested user can see and use them immediately and with ease.

A *5* at end of Old Testament verses indicates prophetic references to Christ.

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Principles of Bible Study

Book's General Information

Book's Topical Divisions

Chapter

Paragraphs

Verses

Sentences

Words

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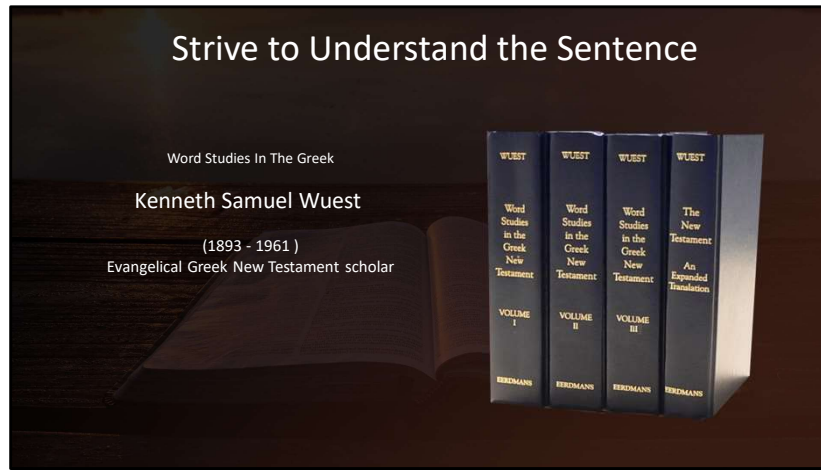
Strive to Understand the Sentence

Know ye not, that so many of us as were **baptized** into Jesus Christ were **baptized** into his death? Romans 6:3

- a. Some whole denominations teach this verse in reference to water baptism
- b. 80 – 90% of preachers (*crossing all denominations*) teach this verse in reference to water baptism

You must read each statement while making an attempt to understand the meaning of the Holy Spirit

Strive to Understand the Sentence



You must read each statement while making an attempt to understand the meaning of the Holy Spirit

Strive to Understand the Sentence

The word "baptized" is used in the classics of a smith who dips a piece of hot iron in water, tempering it, also of Greek soldiers placing the points of their swords, and barbarians, the points of their spears in a bowl of blood, ... The usage of the word as seen in the above examples resolves itself into the following definition of the word *baptizō*, "the introduction or placing of a person or thing into a new environment or into union with something else so as to alter it's condition or relationship with its previous environment.

(immerse)

Kenneth Wuest

You must read each statement while making an attempt to understand the meaning of the Holy Spirit

Strive to Understand the Sentence

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Romans 6:3

Know ye not, that so many of us as were *immersed into Jesus Christ* were *immersed into his death*?

Romans 6:3

You must read each statement while making an attempt to understand the meaning of the Holy Spirit

Passage Interpretation Methods

The most important rule for bible passage interpretation is to

* * * KEEP YOUR BRAIN ENGAGED * * *

You cannot sleep walk through scripture interpretation

There are rules for bible interpretation each rule comes with many exceptions as to make the rules less than all encompassing.

To correctly interpret scripture the brain must be engaged and the Holy Spirit must be active in helping determine the meaning of scripture.

Passage Interpretation Methods

The second rule for bible passage interpretation is to

* * * BE SENSITIVE TO THE HOLY SPIRIT * * *

Passage interpretation is not a purely mental exercise

There are rules for bible interpretation each rule comes with many exceptions as to make the rules less than all encompassing.

To correctly interpret scripture the brain must be engaged and the Holy Spirit must be active in helping determine the meaning of scripture.

Passage Interpretation Methods

Although there are many interpretation methods available, we will discuss only three.

1. Literal-grammatical Method
2. Allegorical Method
3. Symbolic Interpretation

Interpretations methods are not mutually exclusive and will often overlap.

Literal-grammatical Method, is an approach to understanding the Bible that seeks to interpret the text according to its straightforward and primary meaning.

Allegorical interpretation is a method of understanding the Bible that goes beyond the literal sense of the text and looks for symbolic or allegorical meanings.

Other methods

(interpreters may employ a combination of these methods based on their theological convictions and the specific context of the passage being studied.)

1. Historical Interpretation: Examining the historical context and cultural background to understand the intended meaning of the text. *(this might be used during textual criticism)*

2. Contextual Interpretation: Analyzing the surrounding verses and passages to grasp the broader context and implications of a particular verse.

3. Topical Interpretation: Studying the Bible by focusing on specific themes or topics that are addressed throughout various passages.

4. Symbolic-Allegorical Interpretation: Exploring the symbolic meanings of elements within the text, considering the use of symbols to convey deeper spiritual truths. *(The study of typology)*

5. Typological Interpretation: Identifying types and shadows in the Old Testament that prefigure or foreshadow events or concepts in the New Testament.

6. Literal-Grammatical Interpretation: Examining the grammar, syntax, and linguistic aspects of the text to understand the literal meaning in its original language.

7. Redemptive-Historical Interpretation: Tracing the unfolding plan of

redemption throughout the Bible and understanding each passage in light of the overall redemptive narrative.

- 8. Comparative Interpretation:** Analyzing parallel passages or similar themes across different books of the Bible to gain a more comprehensive understanding.

Passage Interpretation Methods

Literal Bible Passage interpretation

A method of interpreting a passage that involves finding the plain meaning of a passage.

This is done by understanding the clear meaning using grammar, punctuation, and historical context.

The literal meaning should align with the Holy Spirit's intended meaning.

That God intended His revelation to be understood by believers and used words to communicate His thoughts to men.

That God uses men's words to communication and to allow us to understand what He wants us to know.

- **2 Corinthians 12:4** How that he was caught up into paradise, and heard unspeakable words, (*beyond human expression*) which it is not lawful for a man to utter.

Any passage that can be understood literally, should be. It is silly to ignore the clear communication of a passage and look for an alternative meaning.

Attempt to interpret every passage literally first, understand that some passage can have a literal and allegorical interpretation

Passage Interpretation Methods

Allegorical Bible Passage interpretation

A method of interpreting a passage that goes beyond the literal or historical sense and uses allegorical representations.

But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. **Which things are an allegory:** for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

Galatians 4:23-24

Allegorical Bible interpretation is a method of understanding the Scriptures that goes beyond the literal or historical meaning of the text and seeks to uncover allegorical representations. In this approach:

Example Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. (**Galatians 4:24**)

1. Typological Interpretation is a method of biblical interpretation that involves discerning and understanding the Old Testament as prefiguring or foreshadowing events, people, or concepts in the New Testament.

2. Spiritual Significance: Allegorical interpretation often seeks to find deeper spiritual or theological truths beyond the literal narrative. It may explore how the events in the text convey broader messages relevant to faith, morality, or divine principles.

3. Multiple Layers of Meaning: Allegorical interpretation suggests that the Bible has multiple layers of meaning, with the literal level representing only one aspect. It allows for a more extensive exploration of the text's significance beyond its historical context.

4. Application to Life: Allegorical interpretation may involve applying the allegorical meanings derived from the text to one's personal life or the life of the faith community. It sees the text as having ongoing relevance for spiritual growth and understanding.

Passage Interpretation Methods

Symbolic Bible Passage interpretation

A method of interpreting a passage that assumes that elements of the text represent abstract ideas, moral lessons, or spiritual truths rather than being strictly factual or historical.

And Jesus said unto them, I am the **bread of life**: he that cometh to me shall never **hunger**; and he that believeth on me shall never **thirst**.

John 6:35

1.Symbolic Interpretation: Allegorical interpretation involves looking at symbolic meanings within the biblical narrative. It assumes that elements of the text represent abstract ideas, moral lessons, or spiritual truths rather than being strictly factual or historical. *(be careful to not make things up that does not comport to the full console of God's word)*

Symbolic and allegorical interpretations share similarities but have distinct characteristics:

1.Symbolic Interpretation:

1. **Definition:** Symbolic interpretation involves understanding elements within a text as symbols that represent broader concepts, ideas, or spiritual truths.
2. **Focus:** It often emphasizes the broader meaning of symbols, recognizing that certain elements may have multiple interpretations depending on the context.
3. **Usage:** Symbolic interpretation can be applied to various aspects of a text, such as characters, objects, or events, to reveal hidden meanings.

2.Allegorical Interpretation:

1. **Definition:** Allegorical interpretation involves reading a text in such a way that the characters, events, or settings are seen as representing abstract qualities, virtues, or vices.

2. **Focus:** Allegory tends to involve a one-to-one correspondence, where each element in the text corresponds to a specific abstract idea or moral concept.
3. **Usage:** Allegorical interpretation often seeks to convey moral or ethical lessons through the characters and events depicted in the narrative.

Passage Interpretation Methods

A COMMON RULE STATES - If it can be interpreted literally, then it should be. (*Your brain must be engaged*)

Even after doing your best to interpret based on this commonly understood rule, your results can be a wrong, so you must;

- Consult multiple translations
- Use various commentaries
- Engage prayerful reflection

A literal interpretation should be the first interpretation method attempted

- God uses words to convey the idea he is communicating.
- The Words, tenses, and grammar should play a role in bible interpretation

If a literal interpretation is questionable or uncertain;

1.Consult Translations: Compare different translations to gain a clearer understanding of the text. While literal translations aim to preserve the original wording, they may differ slightly, providing additional nuances.

2.Use Commentaries: Refer to reputable commentaries that provide insights into the historical, cultural, and linguistic aspects of the text. Scholars' analyses can offer valuable perspectives.

3.Prayer and Reflection: Many believers find that prayerful consideration of the text, combined with a sincere desire to understand, can yield valuable insights.

Authors of commentaries and translations will virtually always know more than you do as a lay person. It is wisdom to use their research and results to help you determine the correct interpretation of a passage.

In using translations and commentaries, never disengage your brain. Both translations and commentaries can be slanted, prejudiced and / or wrong.

Passage Interpretation Methods

It is the spirit that quickeneth; the flesh profiteth nothing:
**the words that I speak unto you, they are spirit, (spiritual)
and they are life.** John 6:63

John Wesley's Notes on the Bible - The spiritual meaning of these words is how God gives life. The bare, carnal, literal meaning, profiteth nothing. These words are to be taken in a spiritual sense and, when they are so understood, they give life.

This passage is specifically speaking of Christ discourse that begins in John 6:53;

- **John 6:53** Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

2 Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for **the letter killeth, but the spirit giveth life.**

Any interpretation you come to should be verified through the use of multiple commentaries by credible commentators

Passage Interpretation Methods

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: Malachi 4:5

For all the prophets and the law prophesied until John. And if ye will receive *it*, **this is Elias, (Elijah) which was for to come.**

Matt 11:13-14

Other interpretation methods should compliment and not contradict the literal interpretation of a passage.

Using normal rules of interpretation this passage would have demand a literal interpretation during the days of Malachi (around 440BC).

Orthodox Jews are still awaiting the return of the prophet Elijah to this very day.

However, the passage of time has shown and Jesus has confirmed (around 30-33AD) that it was not meant to be taken literally but rather symbolically.

Passage Interpretation Methods

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

Isaiah 7:14

This passage if interpreted in 700 BC, would have DEMANDED a symbolic or allegorical interpretation.

However we now know this passage should have ALWAYS been interpreted in a literal sense.

Passage Interpretation Methods

And if thy right eye offend thee, **pluck it out, and cast it from thee**: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.*

Matthew 5:29

The first phrase should be interpreted allegorically.
The second phrase should be interpreted literally.

Literal

Symbolic

Allegorical

Keep your mind engaged when interpreting scripture.

Jesus is making use of a hyperbolic expression to make His point.

The extreme language underscores the urgency of dealing with sin but doesn't instruct to **literal** self-mutilation.

This first phrase should be interpreted allegorically, however the second phrase should be interpreted literally.

Passage Interpretation Methods

And **the hand of the Lord was with them**: and a great number believed, and turned unto the Lord. *

Acts 11:21

The first phrase should be interpreted symbolically.
The second phrase should be interpreted literally.

Literal

Symbolic

Allegorical

Anthropomorphism is the attribution of human characteristics, behaviors, or emotions to non-human entities, in this case, to God.

Passage Interpretation Methods

And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one sat on the throne*.

Revelation 4:2

The first phrase should be interpreted literally.

The second phrase should be interpreted symbolically.

- John is using an *anthropomorphism*

Literal

Symbolic

Allegorical

An anthropomorphism is the attribution of human characteristics, behaviors, or emotions to non-human entities, in this case, to God.

Passage Interpretation Methods

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: 1 Corinthians 15:3

The entire verse should be interpreted literally as it is 100% an historical account.

Paul was able to see a secondary symbolic meaning. (Rom 6:3-5)

Literal

Symbolic

Allegorical

Literal and allegorical interpretations are never mutually exclusive.

To interpret every scripture allegorically is error just as interpreting every scripture literally is error.

Romans 6:3-5 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

Passage Interpretation Methods

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Passage Interpretation Methods

Therefore **we are buried** with him by **baptism into death**: that like **as Christ was raised up from the dead** by the glory of the Father, **even so we also should walk in newness of life.**

Romans 6:4

Scholars who interpret literally

- John Murray (1898–1975)
- C.E.B. Cranfield (1915–2015)
- Douglas Moo

Scholars who interpret symbolically

- N.T. Wright
- Karl Barth (1886–1968)
- James D.G. Dunn

Literal

Symbolic

Allegorical

The interpretation often depends on one's theological and doctrinal perspectives. It's advisable to consider various commentaries, theological traditions, and consult with religious authorities within your specific faith community to gain a more comprehensive understanding.

Passage Interpretation Methods

You are the only interpreter that ultimately matters

1. Pray (*maintain a spiritual mindset*)
2. Use all of your tools
3. Take enough time to research
4. Take enough time to meditate
5. Keep your mind engaged

Search The Bible

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. (11) These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts 17:10-11

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Hear for Yourselves

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. (40) So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. (41) And many more believed because of his own word; (42) And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

John 4:39-42

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Obstacles We Face in Bible Interpretation

Interpretation (hermeneutics) is needed when there is an obstacle to understand a writing. When the writing is unclear because it comes from another culture, language, geography, or another time hermeneutics is needed. The Bible has all of these obstacles.

- Sometimes the meaning the writer is trying to convey is inferred or implied but not directly stated. Therefore, hermeneutics is needed to interpret the true meaning.
- Sometimes the meaning of words have changed over time or become obsolete so hermeneutics is needed.

Bible Interpretation / Hermeneutics

There is a right and wrong way to interpret the Bible.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

- We must realize there is a right way to interpret the Bible and a wrong way (2 Tim 2:15 – “...rightly dividing the Word of Truth”).
- We seek to rightly interpret what is there through careful study.
- We must always find the true meaning of the text as intended by the author – which is where Bible interpretation (hermeneutics) comes in!
- The proper approach to reading your Bible:
 - 1) observation: what does the passage say?
 - 2) interpretation: what does the passage mean?
 - 3) correlation: how does the passage relate to the rest of the Bible?
 - 4) application: how should this passage affect my life?

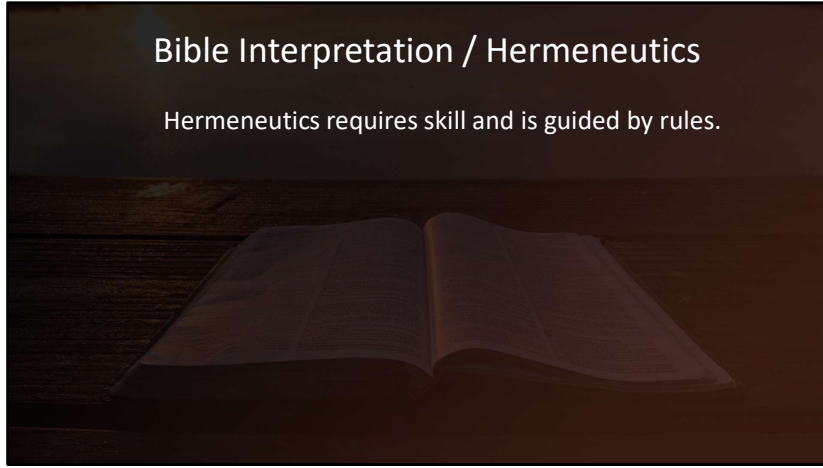
The wrong approach to reading your Bible:

- 1) what idea do I want to present?
- 2) what Scripture passage seems to fit with my idea?
- 3) what does *my* idea mean?

Notice there is no examination of the words of the text or their relationship to each other, no cross-referencing with related passages, and no real desire to understand the actual meaning. Scripture here serves only as a prop to the interpreter’s idea.

Bible Interpretation / Hermeneutics

Hermeneutics requires skill and is guided by rules.



- Hermeneutics is not a spiritual tool. Hermeneutics is NOT limited to the Bible, but is used on literature, philosophy, law, the social sciences and even the Koran. Hermeneutics makes no allowances for spiritual matters but provides only an intellectual understanding of the text it is applied to.
- But we will learn biblical hermeneutics to apply to the Bible.
- Remember that the Bible is a book that was written in another language, from other cultures, at a different time, and from different places. We start hermeneutics by bridging the language gap. As we get better at using our lexicons and concordances to understand the meanings of words, the better we will be at interpretation.
- The main way of interpreting the Bible is literally unless obviously there are figures of speech or allegory.
 - This is also called the Historical-Grammatical method in which we understand how to read a passage the same way it has always been read historically when it was written with proper grammar.
 - Thus we need to find out the author's intent when he wrote it.
- Don't get caught up in the letter of the law. We also need the Holy Spirit to properly understand the text; we need to allow the Spirit to open up to us the revelation of God.
- Realize that no translation of the Bible is inspired; only what God originally spoke by the Holy Ghost is inspired. The translations of the Bible are just tools to find out what God spoke.
- Read what is there, not what we think is there.
- Eliminate all bias you may have based on teachings of man and denominations.
- Read the Bible afresh as much as you possibly can.
 - To do this, you must be honest with yourself and God.
 - That is why we need to be humble and pray for God's help as we read. Otherwise, we will be teaching ourselves and other people lies.

Bridging The Gaps

PROPER BIBLE STUDY

**LANGUAGE
CULTURE
GEOGRAPHY
TIME**

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Principles to Interpretation

Principle 1: CONTEXT

The interpretation of a verse is determined by looking at its context.

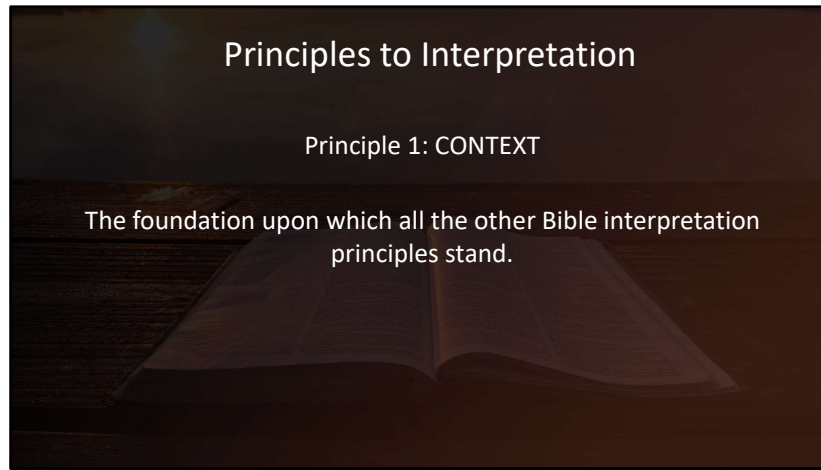
- Context is the first and most important principle to use for Bible interpretation.
- Context is also the most violated rule in Bible interpretation.

To use the context principle, one must be able to recognize the different parts or sections of the Bible: verses, passages, chapters, books, and testaments. [Explain each.]

Ways to study context:

1. Start with Verse context – read the verses above and below a verse to understand that verse; never take a verse out of its setting.
2. Then move to passage/chapter context – read the passage, section, or chapter as a whole where a verse is found; you may need to read the whole chapter as well as the preceding and subsequent chapters.
3. Then book context - keep in mind the book in which it was written; your interpretation should not disagree with the book in which it is found.
4. Then testament context – keep in mind the testament in which it was written; your interpretation should not disagree with testament in which it is set.
5. Then whole Bible context – keep in mind the Bible as a whole; your interpretation should not disagree with the overall Bible message.

You also must determine the timing of whether the passage is speaking about the past, present, or future.



This is the most violated rule and the most important one.

- Context is the foundation upon which all the other hermeneutical principles stand.
- Reading in context is crucial for a comprehensive understanding of any written material, including verses, passages, or books. Here are just a few reasons why it's important:
 - Clarity of Meaning - Context provides the surrounding information that helps clarify the intended meaning of a particular passage. Words and phrases can have different meanings depending on the context in which they are used.
 - Avoiding Misinterpretation - Without context, there's a risk of misinterpreting or misunderstanding the author's intention. Some words or statements may have multiple meanings, and the context helps in selecting the most appropriate one.
 - Logical Flow - Context provides the logical flow of ideas within a text. It helps in connecting sentences and paragraphs, making it easier to follow the author's argument or narrative.
 - Interpreting Ambiguities - Some passages may be intentionally ambiguous, and understanding the context can provide clues on how to interpret such ambiguity. It prevents readers from making assumptions that might lead to incorrect conclusions.

In summary, reading in context is essential for extracting the intended meaning, avoiding misinterpretations, appreciating nuances, and gaining a deeper understanding of the Bible in its entirety.

The Error of Proof Texting Example

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

This verse out of context seems to say everyone will be saved. But the context teaches that the verse is referring only to those believers in the Resurrection and Rapture.

Proof texting – is how NOT to interpret the Bible

- Taking one verse out of context to prove your idea
- Not trying to find the author's actual meaning.

Universalism believes passages like this means all will be saved and no one goes to Hell.

Read the Whole Context Example

1 Corinthians 15:20-23 KJV But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Reading the chapter or even this section clearly proves all will not be made alive or saved through Christ.

Read the Whole Context Example

Matthew 7:1 Judge not, that ye be not judged.

This verse out of context seems to say never to judge or use any discernment concerning another person. But verses later we see:

Matthew 7:15-16 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

- So we see, in comparing the two scriptures (Law of Comparative Mention), we are not to judge – meaning we do not stand in the place of God and judge another believer's walk with God (Romans 14).
- But we certainly should judge and watch out for the enemies of the cross; we shall know them by the fruit they bear.

Principles to Interpretation

Principle 2: Law of First Mention

Interpretation is aided by studying the first time a subject is mentioned in Scripture.

- Law of First Mention is the beginning of understanding any subject or doctrine of the Bible
- Any conclusions about a subject or doctrine should not violate the First Mention of it in the Bible.
- Genesis is considered the seedbed of the Bible form which most of the Bible doctrines can be found in seed form.
- Example: “Believe” (from which the Hebrew word for “faith” comes from) first mention is Gen 15:6 in the Abrahamic covenant.
- First mention of the redemptive plan: Gen 3:15 is called the “protevangel” meaning it is the earliest statement of the redemptive plan.
 - **Genesis 3:15 KJV And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**
- First mention of Fear is found in Gen 3:10

Principles to Interpretation

Principle 2: Law of First Mention Example

The institution of marriage (not the word) is found first here:

Genesis 2:18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Marriage First Mention, Gen 2:18-25, teaches us God's intent for marriage

- That it is not good for man to be alone
- Man needs a help-mate
- God brings the mate
- The man leaves father and mother
- Cleaves to his wife ordained by God
- They become one flesh

Principles to Interpretation

Principle 3: Comparative Mention

A verse or passage may be better understood by comparing it with another verse or passage.

Realize that no passage of Scripture contradicts another passage of Scripture.

- God does not make mistakes, lie, or change.
- Therefore, if we find what appears to be a contradiction or discrepancy, then the problem is not with God but with us.
- God often repeats Himself and in some of these cases He will give additional details. This is something we can recognize and look for while comparing Scriptures.
- Scripture interprets Scripture!
- The best commentary on the Bible is the Bible itself.
- No doctrine can stand on one Scripture: Read Matt 18:16 (John 8:17; 2 Cor 13:1; 1 Tim 5:19)
- Scriptures are interlocked to bring out the meaning of the other Scriptures.

No doctrine can stand on one scripture alone.

We **must** study scripture with other scripture, in context, to understand our Bible.

Notice in 2 Corinthians that Paul points out him repeating himself, by the unction and inspiration of the Holy Spirit, counts as multiple witnesses.

- Comparative mention can allow us to take a passage that is unclear and compare it to a clear passage to help obtain the meaning or at least deduce what it is not talking about.
- We must use our minds to study and come to conclusions that agree with immediate context as well as the overall message of the Bible.

Principles to Interpretation

Principle 3: Comparative Mention Example

Matthew 7:1 KJV Judge not, that ye be not judged.

Romans 14:4 KJV Who art thou that judgest another man's servant? to his own master he standeth or falleth...

Romans 14:13 KJV Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

- Starting out with only “Judge not” we don’t have enough information to understand the verse.
- As we compare it with other scriptures we learn specifically areas we are not to judge
 - Don’t judge another man’s servant.
 - Don’t judge your brother

Principles to Interpretation

Principle 4: Progressive Mention Example

- Curse Imposed: Genesis 3:17 ...cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.
- Curse Lifted: Revelation 22:3 And there shall be no more curse...

The Law of First Mention is like the key to open the door; Progressive Mention is like a path to walk after going through the door.

- Start with First Mention then follow the path of other Scriptures in order on that subject
- Another illustration is like a dark room, then a door opens to let in a little light. Over time the door opens more and more to let in more light to see what is in the room.
 - Starting in Genesis brings some light but as we progress through the Bible in chronological order we gain much more light of truth.

Principles to Interpretation

Principle 4: Progressive Mention

By understanding that God reveals Himself progressively (more and more over time) in the Bible, we can better interpret the scriptures as we examine a subject chronologically.

- While the earliest mention of any subject or word in the Bible is a key (Law of First Mention), it is also the least amount of light on that subject. We must continue to study that subject or word by following it progressively through the Bible to bring greater understanding.
- Realize before using this principle that the Bible is not written in total chronological order. However, for the most part Genesis through Esther and the New Testament are in chronological order.
- Older Scriptures have less light than newer Scriptures (Note: this is why it is important to have some idea of when a book was written and its place in Bible history; consider using Study Bibles and Reese Chronological Bible for a deeper dive)
- God's nature, character, plan, and principles become more clear as time unravels.

Principles to Interpretation Correctly

Principle 4: Progressive Mention Example

- Sorrow begins: Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children...
- Sorrow ends: Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

- We can see revelation increases in comparing the Old Testament versus the New Testament. We cannot help but notice that the God of the OT seemed to be a God of Judgment and wrath while the God of the New Testament seemed to be a God of mercy and love. They are not different Gods; He is the same God revealing more of His character through the Scriptures over time. Read Eph 3:3-5
- (Least light) OT, preparation for Jesus -> Gospels, manifestation of Jesus, facts and what He did -> Acts, the propagation of His message -> Epistles, explanation of His work; we find meaning behind his mission and how it affects us -> (most light) Revelation, consummation of His work, mission and kingdom
- We cannot see the full nature of God in the OT. Therefore, be careful when reading about God's nature in the OT as it does not bring the full light of who He is; whereas the NT brings fuller light on His nature: Read 2 Cor 4:6

Heb 7:22 By so much was Jesus made a surety of a better testament.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Principles to Interpretation

Principle 4: Progressive Mention Example

The Blood of the Cross

- Luke 22:20 – The New Testament established with the Blood of Jesus
- Rom. 5:9 – Justification by the Blood
- Eph. 1:7 – Redemption through His Blood
- Heb. 13:20 – Sanctification through His Blood
- Rev. 12:11 – Satan overcome through the Blood of the Lamb

•Notice the progression of light/understanding as we see at the beginning verse the end.

Principles to Interpretation

Principle 5: Complete Mention

Every mention of a subject in Scriptures can be gathered and examined to properly interpret the meaning of God's Word on that subject.

- Demonstration of First mention;
- See how one word can span many centuries and writers and events but the same meaning is applied as well as a symbolic double-meaning in this case and that we can get more understanding as we follow the concept throughout the Bible:
- The word "Sea" in the Bible:
- **First mention:** Gen 1:10; Gen 1:20-22 the seas bring forth life;
- **Comparative Mention:** Ps 65:7 God stills the seas and the tumult of the people;
- Ps 69:34 the seas are to praise Him as if they are alive;
- Is 17:12 multitudes of many people are likened unto seas which make much noise;
- Ez 28:2 the Prince of Tyre sits in the midst of the seas – obviously that could not be literal so we see the revelation of a symbol here. He was a man that thought he was God ruling in the midst of the seas meaning nations.;
- **Progressive Mention:** Matt 4:18,19 Jesus walks by the seas where His disciples are fishing;
- Matt 8:23-27 the seas obey Jesus' rebuke;
- Matt 13:47-50; 14:23-25; Rev 4:6 sea makes no noise, there is no storm, only peace and tranquility before God;
- Rev 7:1-3; Rev 12:12; Rev 13:1; Rev 15:2; Rev 20:13; Rev 21:1 (last mention).
- comparative mention; progressive mention, and complete mention (although it is not every Scripture):

Principles of Bible Study

Book's General Information

Book's Topical Divisions

Chapter

Paragraphs

Verses

Sentences

Words

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Word Studies

But ye are a chosen generation, a royal priesthood, an holy nation, a **peculiar** people..., 1 Peter 2:9

pe - cu - liar

-adjective

1. strange; queer; odd: *peculiar happenings*.
2. uncommon; unusual: *the peculiar hobby of stuffing and mounting bats*.

But ye are a chosen generation, a royal priesthood, an holy nation, a **strange, queer, or odd** people...,

1 Peter 2:9

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Word Studies

Manual word studies are slow and tedious



An electronic
bible will increase
the speed of your
words studies



Mobile and
Desktop Apps

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Word Studies

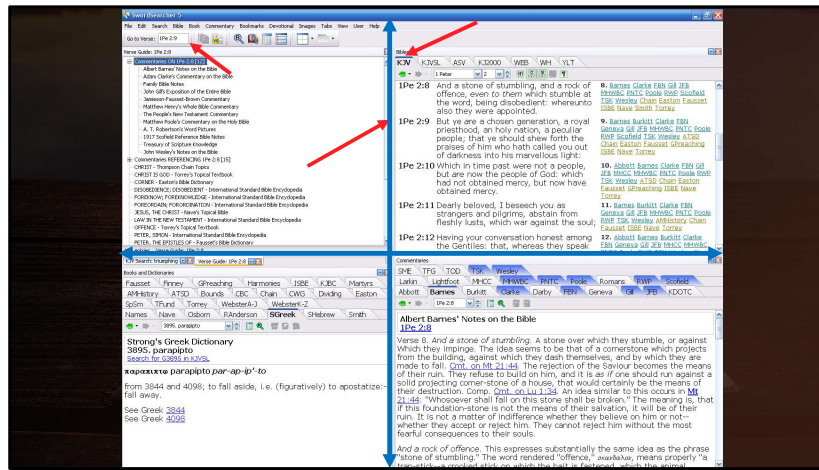
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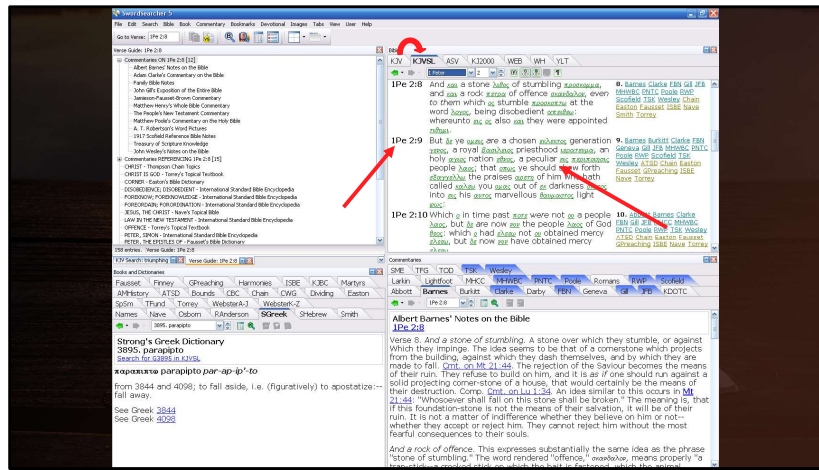
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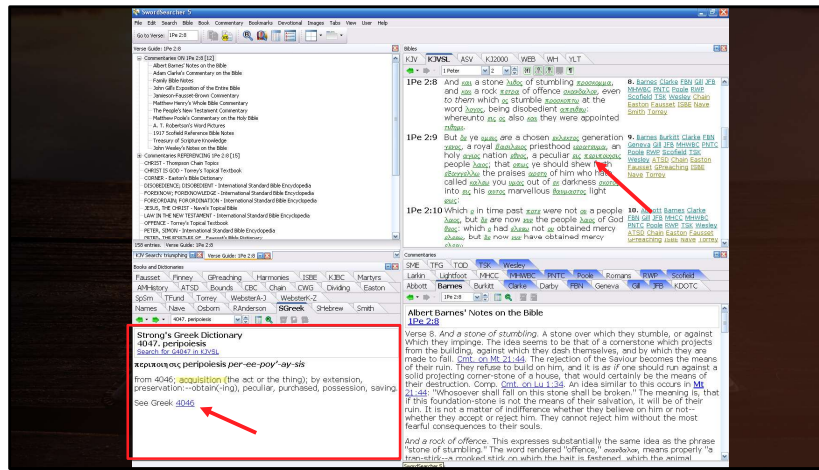
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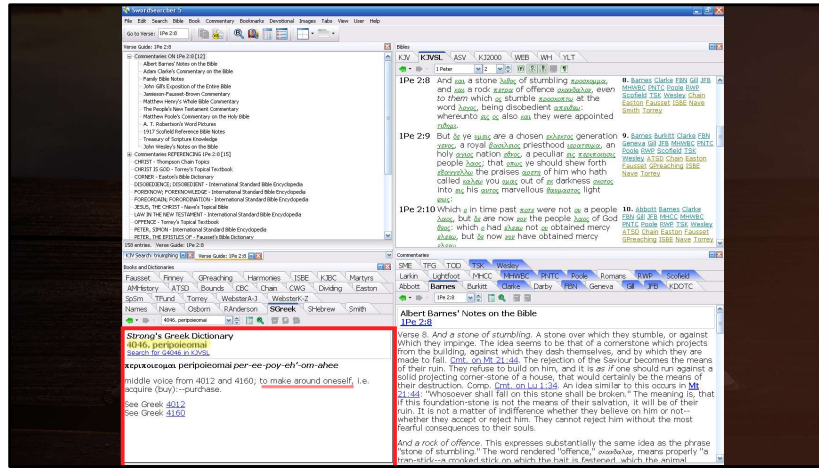
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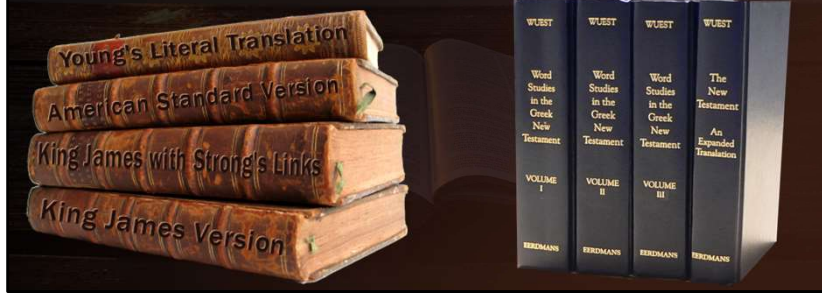
Verse nine

The "ye" is emphatic in the Greek text. Literally, "but as for you," in contrast to the disobedient of verse 8. "Generation" is from a Greek word meaning "a race, a body with a common life and descent." It does not mean here a group of individuals living within the span of a lifetime. The word "royal" is the translation of the Greek word for "king." The Levitical priesthood were only priests. Believers in this dispensation are king-priests, associated with the Lord Jesus who is a priest after the order of Melchisedec, a king-priest. The word "nation" is the translation of a Greek word meaning "a multitude of people of the same nature." The word "holy" in the Greek text means literally "set apart for the service of Deity." The word "peculiar" here is used in a way not often seen today. The Greek word means literally "to make around," that is, to make something and then to surround it with a circle, thus indicating ownership. The same verb is used in the Septuagint translation of Isaiah 43:21 which reads, "This people have I formed for myself." The word "peculiar" today usually means "odd, strange." But it is not so used here. The Greek word speaks of the unique, private, personal ownership of the saints by God. Each saint is God's unique possession just as if that saint were the only human being in existence. The words "show forth" in the Greek text refer to a spoken message. The word "praises" is not the translation of the Greek word customarily used to indicate praise, but of one which means "excellencies, gracious dealings, glorious attributes." The word "into" refers here not merely to locality, but to a result, that of the saints being participants of the light that God is in His nature. We are made creatures of light.

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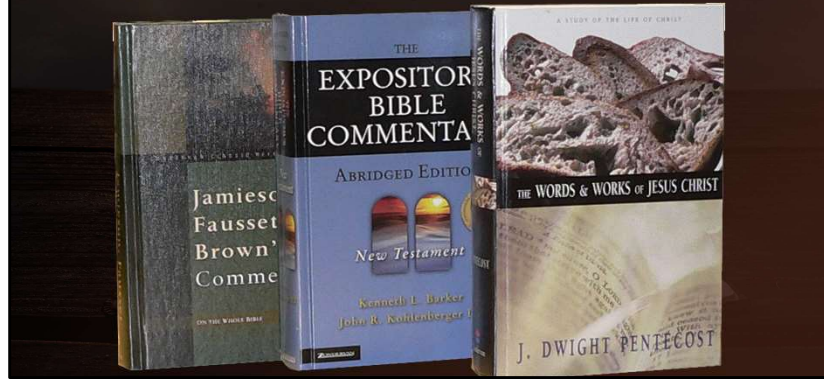
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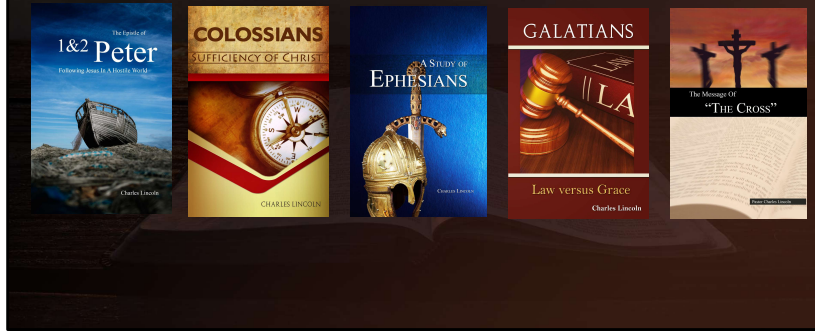
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Christ Unveiled Commentaries



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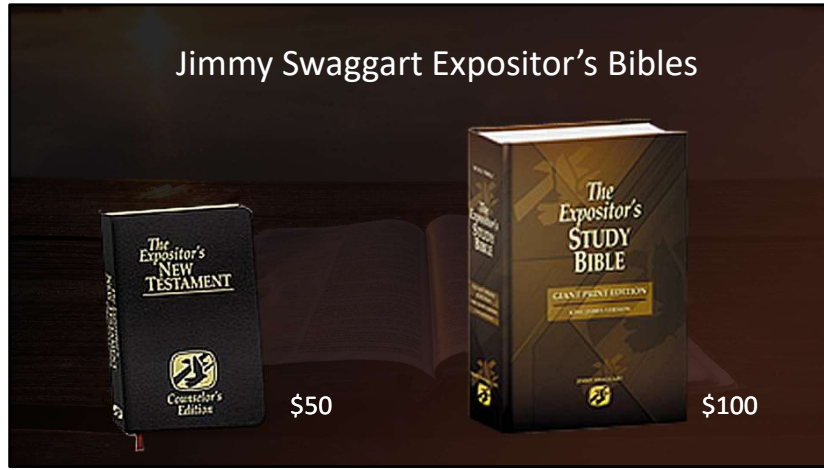
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