

# INDUCTIVE BIBLE STUDY

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# **INTRODUCTION TO THE INDUCTIVE METHOD**

# BIBLE READING, STUDY, AND MEDITATION

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By Ron Smith Th.D.

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

## BIBLE READING

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

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

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

## BIBLE STUDY

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

The reason for that is the rabbis always felt that the proper attitude to address the Scriptures was always

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

## MEDITATION

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

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# INDUCTIVE AND DEDUCTIVE APPROACHES

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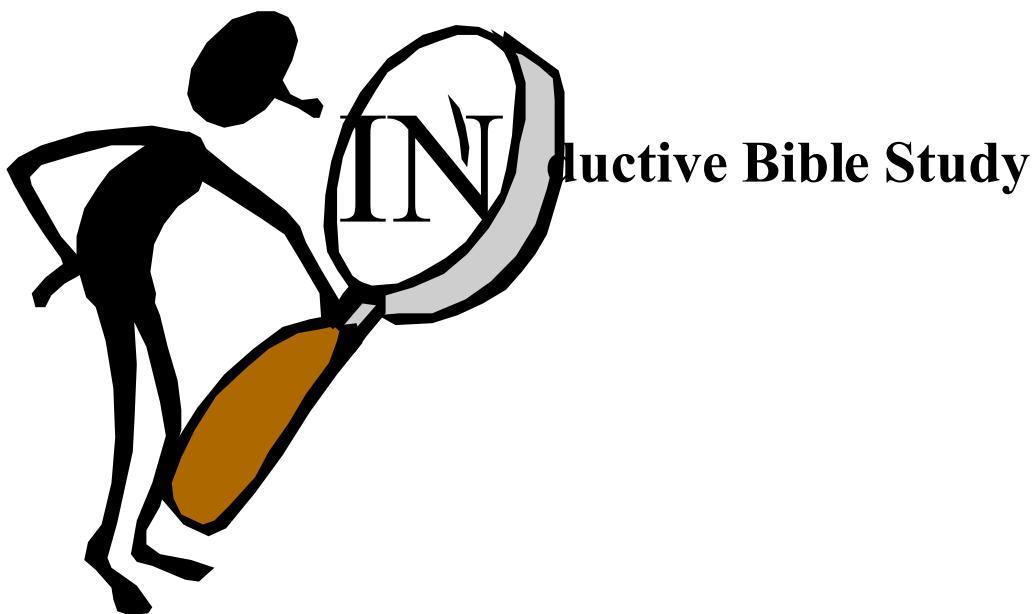
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## THE INDUCTIVE APPROACH

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

## THE DEDUCTIVE APPROACH

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

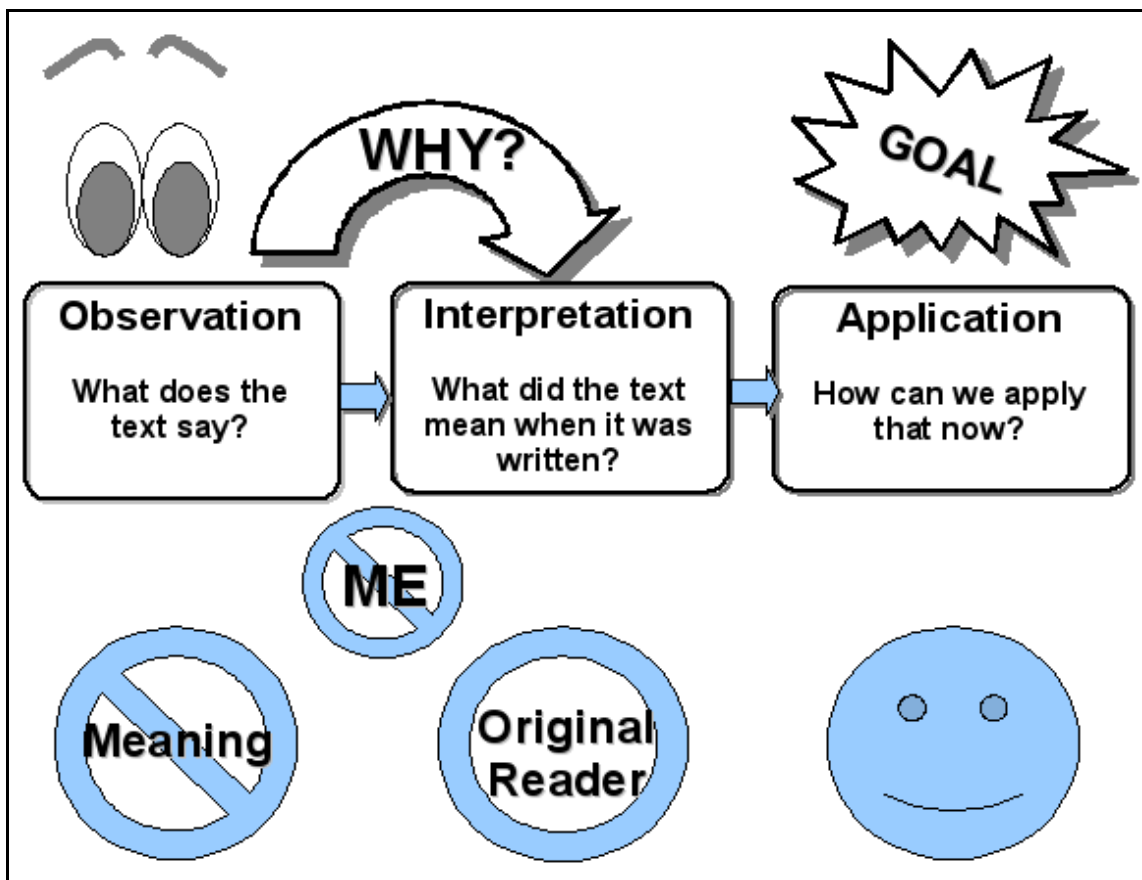


# THREE STEPS OF INDUCTIVE STUDY

---

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

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





# OVERVIEW OF THE INDUCTIVE METHOD

# OVERVIEW OF THE INDUCTIVE METHOD

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## STEP 1 - FIRST READING - OUT LOUD READING

Read the entire book through in one sitting

### Look for:

Main Idea  
Reason Written  
Atmosphere

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

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

Identify the Structure of the Book.

### Look for:

In Epistles:

- Look for the main idea or concept of the paragraph

In Narrative:

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

In Poetry:

- Look for the main imagery

Discover the structure of the book:

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

---

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

### **STEP 3 - THIRD READING - COLOR CODING**

Make observations and color code them in the text.

**Do:**

Color Coding:

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

### **STEP 4 - BASIC REQUIRED INFORMATION (BRI)**

**Do:**

Follow the instructions in the Basic Required Information Chapter.

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

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

Fourth Reading (observation)

**Do:**

Filling in the inside blocks of your Vertical charts

- Only Scripture can be used
- Make sure you include any key observations that you wish to explore in the insides. All Primary Observations must be included in your Paragraph points.
- Be creative in the layout (A good layout makes the chart easier to read and follow)
- If you were careful in your color coding you will find that this step is much easier.
- Think carefully because this step is the foundation of all the work that follows in your vertical chart.

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

## STEP 6 - OBSERVATION - IN DEPTH (STEPS 6 - 10 MAKE UP THE OUTSIDES)

What does this portion of the text really say?

**Do:**

Observations, Supporting observations, Follow-up questions

- Pull out your main observations connecting them to the insides of your charts by colored “links” and by verse reference.
- Make any supporting related observations necessary
  - *Remember the more information you observe and collect the more you will have to work with in the next steps.*
- Ask any relevant Supporting Observation questions
  - *See Observation Chapter for more Information*

## STEP 7 - INTERPRETATIONS (INTERPRETATION)

What did this mean to the Original Reader or Hearer?

**Do:**

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

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

What things are true regardless of the time or audience?

What do these truths mean to people today?

**Do:**

Timeless Truths – (TTs)

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

Application – (App)

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

## WHAT IS A "BUILD"



One block of Observation, Interpretation, and Timeless Truth/App is One "Build". You will generally need to make 3 – 4 "Builds" per chart to do a proper job of covering the text. Since only 2 TT/Apps are required per chart not every build needs to include a TT/App.

## STEP 9 - INTERPRETIVE SUMMARY (INTERPRETATION)

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

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

## STEP 10 - THEMES (INTERPRETATION)

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

### Do:

Trace at least one theme through the book by noting any new material the author includes about your chosen them. This information is contained in your "Theme Box" on your chart.

Do "Builds" on your chosen theme or other themes you discover throughout the book.

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

Remember that a theme will be repeated throughout the book. Therefore, you must make frequent observations of this theme if it is in fact a valid theme and not just a repeated idea.

Use a consistent format for writing your findings.

## WHAT IS A COMPLETED CHART?



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

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

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

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

**Do:**

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

## STEP 12 - FINAL APPLICATION (APPLICATION)

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

**Do:**

Makes sure that your final application is:

- Personal
- Specific
- Do-able

# HISTORICAL BACKGROUND - BASIC REQUIRED INFORMATION



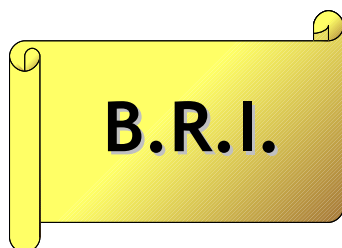
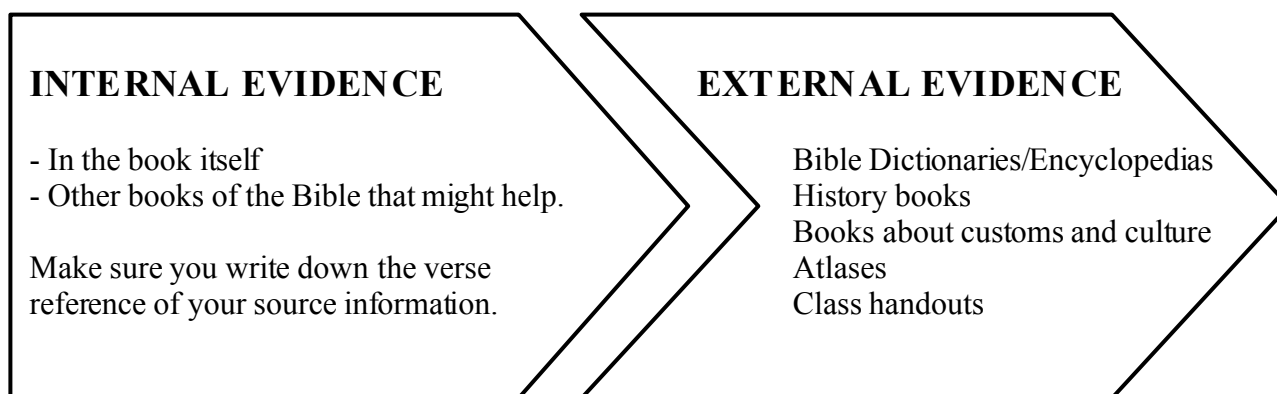
## KNOWING THE HISTORICAL BACKGROUND OF A BOOK IS NEEDED TO DO GOOD INTERPRETATION.

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



## INTERNAL AND EXTERNAL EVIDENCE

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



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

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

---

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

## BASIC REQUIRED INFORMATION - EPISTLES

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

#### a) Who wrote the book?

- Internal information
- External information
- Conclusion

#### b) To whom was it written?

- Internal information
- External information
- Conclusion

#### c) When was it written? If applicable, where was the author when he wrote it?

- Internal information
- External information
- Conclusion

### 2. **Historical Method**

a) What is the historical setting of the book? What is the culture of the audience? Use lecture notes and a Bible Dictionary for this. Cite references.

b) If it is an epistle, when was the church founded? Give references from the book and Acts if applicable.

c) Who makes up the church? Give references from the book and Acts where applicable. You can do this in list or bullet form.

d) What are their strengths and weaknesses? Give references from the book. You can do this in list or bullet form.

### 3. **Literary Method**

a) What is the kind of literature? prose or poetry? give references if it changes.

b) What is the type of literature? epistle, narrative, etc...?

c) If an epistle, what are the parts and references?

- name of writer
- name of recipient



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

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

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

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

# BASIC REQUIRED INFORMATION - OLD TESTAMENT NARRATIVES

## *(Genesis Through Esther)*

### 1. Critical Method:

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

### 2. Historical Method:

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

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

### 3. Literary Method:

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

### 4. Survey Method

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

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

## BASIC REQUIRED INFORMATION- PROPHETS

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

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



# OBSERVATION

# INTRODUCTION TO OBSERVATION

---

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

In this step you are basically answering 4 questions.

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

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

## There are Two Parts to Observation

### A) Primary Observation

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

### B) Supporting Observations

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

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

**Do not hurry through Observation!**

**In your first reading you may not seem to find much, but keep looking. Remember everything else you do is built upon the observations that you make in this step. With each reading you will find more.**

**You can not properly interpret that which you have not fully examined.**

# EXPLANATION OF OBSERVATIONS

---

<i>Observation</i>	<i>Examples</i>
1. Find <b>repeated words</b> .	<ul style="list-style-type: none"><li>● Gal: grace, law</li></ul>
2. Find <b>repeated ideas and themes</b> .	<ul style="list-style-type: none"><li>● 2 Thess: suffering, second coming</li></ul>
3. Observe <b>key words</b> . <ul style="list-style-type: none"><li>● They are key because their meaning is essential in understanding a passage. Sometimes repeated.</li></ul>	<ul style="list-style-type: none"><li>● Gal: Justification</li></ul>
4. Observe <b>who</b> . <ul style="list-style-type: none"><li>● Main characters, people, people groups, author, audience.</li></ul>	<ul style="list-style-type: none"><li>● Titus 1:10-12: Circumcision Party, Cretans</li><li>● Titus 1:1 Paul, a servant of God</li></ul>
5. Observe <b>Pronouns</b> . <ul style="list-style-type: none"><li>● I, you, she, they, mine, yours, his, their, who, me, etc.</li></ul>	<ul style="list-style-type: none"><li>● Mark 13: Interchange between you and they</li></ul>
6. Observe <b>what</b> . <ul style="list-style-type: none"><li>● Events taking place.</li><li>● Order of these events.</li></ul>	
7. Observe <b>geographical locations</b> on a map.	<ul style="list-style-type: none"><li>● Titus 1:5 – Where is Crete?</li><li>● Acts: Follow Paul's journeys.</li></ul>
8. Observe <b>where</b> .	<ul style="list-style-type: none"><li>● Eph 2:6 "...and made us sit with him in <b>heavenly places</b> in Christ Jesus..."</li></ul>
9. Observe <b>when/time element</b> . <ul style="list-style-type: none"><li>● Before, after, during, while, then, until, when, etc.</li></ul>	<ul style="list-style-type: none"><li>● Eph 1:4 "...he chose us in him <b>before</b> the foundation of the world..."</li><li>● Matt 27:63 - "<b>After three days</b> I will rise again."</li></ul>
10. Observe <b>verb tenses</b> .	<ul style="list-style-type: none"><li>● Eph 2:4-5 "But God...<b>made</b> us alive together with Christ" (past tense)</li><li>● Col 1:24 "Now I <b>rejoice</b> in my sufferings..." (present tense)</li><li>● 2 Tim 4:4 "...<b>will</b> turn away from listening to the truth" (future tense)</li></ul>
11. Observe <b>contrasts</b> . <ul style="list-style-type: none"><li>● Simple contrasts can be identified by the conjunction "but".</li><li>● Broader contrasts of ideas, people, events.</li></ul>	<ul style="list-style-type: none"><li>● Philemon 14: "...not by compulsion <b>but</b> of your own free will."</li><li>● Col 3:5-17 Put to death <b>vs</b> Put on.</li><li>● Titus 1:5-16 Character of elders <b>vs</b> Character of circumcision party.</li></ul>
12. Observe <b>comparisons</b> .	<ul style="list-style-type: none"><li>● Phil. 17 "...receive him <b>as</b> you would receive me."</li><li>● Ezek 16:48 "your sister Sodom and her daughters</li></ul>

## Observation

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

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

- If... (then...)

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

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

### 15. Observe:

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

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

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

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

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

(see section on “Laws of Composition”)

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

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

## Examples

have not done as you and your daughters have done.”

- Gal 6:3 “For **if** any one things he is something, when he is nothing, he deceives himself.”

- Phil 2:8-9 “... and became obedient unto death, even death on a cross. **Therefore** God has highly exalted him...”

- Phil 2:25-26 “I have found it necessary to send to you Epaphroditus..., **for** he has been longing for you all...”

- Phil 2:14: “Do all things without grumbling of questioning...”

- 1 Tim 5:23: “No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.”

- John 4:14: “...but whoever drinks of the water I shall give him will never thirst...”

- Phil 3:2 “Beware of the dogs, beware of the evil workers...”

- Mark 13:26: “And then they will see the son of man coming in the clouds...”

- Hebrews: Jesus is superior to prophets, to angels to Moses, etc.

- Mark 2:1-3:6 several confrontations between Jesus and the Pharisees ending with the climax that they want to kill Jesus.

- 1 Cor 12:7-11 “To each is given the manifestation of the spirit” followed by the different gifts.

- Luke 10:29-37 “Who is my neighbor?” Jesus answers with parable of the good Samaritan.

- Gal 3:23-4:7 statement “We were confined under the law” followed by several illustrations.

- Eph 1-3 = Teaching, Eph 4-6 = Application

- 1 Cor 5:1-13 Vs 1 gives the problem, the rest gives the solution.

- Mark 11:11-33 Interchange between Temple/Fig tree

- Eph 1-3 theology passage begins and ends with praise.

- Mark 10:2-9 Pharisees asked Jesus “Is it lawful for a man to divorce his wife?” followed by the answer.



## Observation

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

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

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

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

(See section on “Figures of Speech”)

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

(not writing your own summary statements)

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

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

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

- A list has 3 or more elements

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

- Gentle, joyful, angry, rebuking, etc.

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

## Examples

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

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

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

# SUPPORTING OBSERVATIONS

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

## For Example:

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

Primary Observation: v1 **Who** – Paul

Supporting Observations:

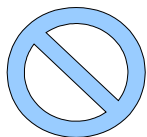
- Descriptive Word – v1 a prisoner of Christ Jesus
- Who – v1 Timothy our brother
- Who – v1 To Philemon
  - Descriptive Words:
    - dear friend
    - Co-worker

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

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

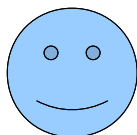
**Remember:** Observation is discovering **What the Text Says**

## SUPPORTING OBSERVATIONS ARE NOT:



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

## SUPPORTING OBSERVATIONS ARE:



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

# TOOLS FOR SUPPORTING OBSERVATIONS

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## OBSERVATIONS

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

## DESCRIPTIVE WORDS:

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

**Example:**

Primary Observation(P.O.): Atmosphere – Love

Supporting Observation(S.O.): Descriptive words – Like a father

**Example:**

Primary Observation (P.O.): Who – Paul

Supporting Observation(S.O.): Descriptive words – a prisoner of Christ Jesus

## SUPPORTING OBSERVATION QUESTIONS:

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

**Examples:**

For Repeated Words or Ideas you could ask:

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

For Figures of speech you could ask:

- What Figure of speech is used?

For NT/OT quotes you could ask:

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

For a list:

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

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

For Connectives, Comparisons, and Contrasts:

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

For a progression you could ask?

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

**Example:**

P.O. Repeated Word – Brother

S.O.(question) How many times repeated?

4 X's (vs. 1, 7, 16, 20)

S.O.(question) How Used? (context)

Vs.7 Paul to Philemon – “saints refreshed through you, my brother”

Vs.16 Paul about Onesimus – “more than a slave, a beloved brother”

Vs.20 Paul to Philemon – “...brother, let me have this benefit from you...Refresh my heart in Christ”

PO: Theme – Unity (Eph. 2:14-22)

S.O.: What is said about the theme?

Vs.14 – “he made both groups into one and broken down dividing walls”

Vs.15 – “he might create in himself one new humanity in place of two...”

Vs.16 – “one body through cross”

S.O.: Connective (vs.17&18) – peace to those near and far – both access in one Spirit to Father

S.O.: Pronoun (vs.20&21) – In Him: whole structure joined together, grows into holy temple, built together spiritually

PO: Progression (Gal.3:23-4:7): Statement to an illustration

S.O.: Time Element – “Before faith, imprisoned under the law” (vs.23)

S.O.: Contrast: (vs.24-25) – law was guardian until Christ (vs.24&25)

BUT

Now no longer subject to guardian

S.O.: List: Neither: (vs.28-29)

Jew or Greek

Slave or free

Male or female

\*\*all one in Christ – Abraham’s offspring, heirs to promise

S.O.: Illustration: (4:1-4:7)

Heirs, when minors, no better than slaves until date set by father

When fullness of time – God sent son – receive adoption as children

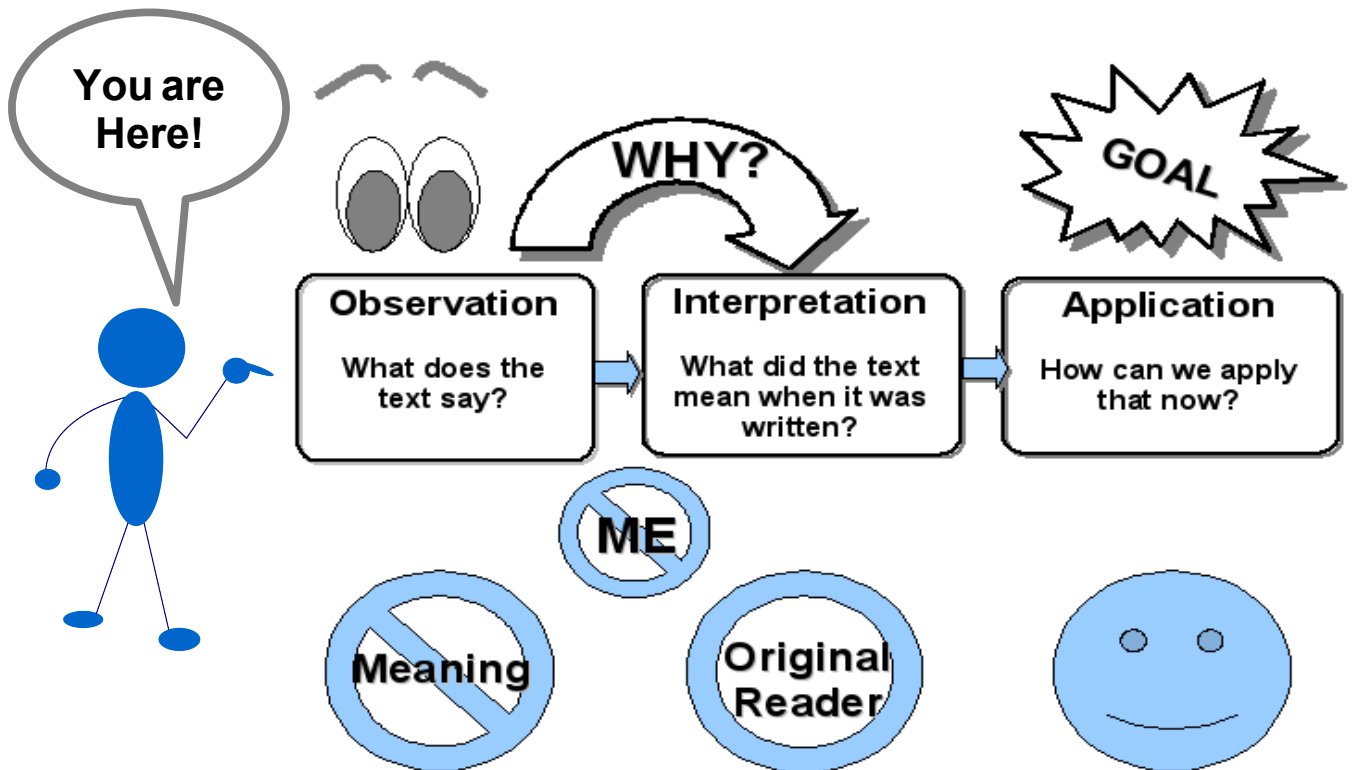
No longer slave but son, if son – heir through God

## IN REVIEW:

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

## DO'S AND DON'TS

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



# FIGURES OF SPEECH

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

**SIMILE**- A direct comparison of two things that are essentially different. Characterized by use of: like, as, and so  
Example: James 1:10-11, S.o.S. 2:2-3,  
*Matt. 23:27*

**METAPHOR**- An indirect comparison of two things. Asserts that one thing is another. Substitution of the name of one thing for another. Like a simile but the connectives of like, as and so are left out.  
Example: Gal. 2:9 - "pillars", Prov. 23:27,  
*Matt. 3:7 - "you brood of vipers"*

**ALLEGORY**- An extended metaphor that has the form of a story.  
Example: Literature - Pilgrim's Progress,  
*Screwtape Letters.*  
*Scripture -Gal. 4:21-31*

**ANALOGY**- A rather full comparison showing several points of similarity between unlike things.  
Example: John 15:1-9 - "vine and branches"

**IRONY**- Implies something different, even the opposite of what is stated. Used for the effect of humor or sarcasm.  
Example: I Cor. 4:8 and 6:5

**PERSONIFICATION**- The attribution of life or human qualities to inanimate objects.  
Example: Prov. 9:1-3, Prov. 8, Gal. 3:8

**APOSTROPHE** - Addressing or speaking to things, abstract ideas or imaginary objects.  
Example: I Cor. 15:55 - "O death, where is thy sting?"

**HYPERBOLE**- Exaggeration, not with the intent to deceive but to emphasize and intensify an impression.  
Example: Gal. 4:15 - "You would have plucked out your eyes and given them to me." Mark 9:43 - "If your hand causes you to sin, cut it off..."

**RHETORICAL QUESTIONS**- These are questions posed for which the author doesn't expect an answer.  
Example: I Cor. 1:13 - "Is Christ divided?  
*Was Paul crucified for you?"*  
Matt. 7:16 - "Are grapes gathered from thorns?"

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

**METONOMY** - The substitution of one term for another.  
Example: Rom. 3:30 - "Circumcision" for

*"Jews"; Gal. 3:19 - "Seed" for "Jesus"*

**SYNECDOCHE**- Part of something is mentioned but the whole is meant.  
Example: Gal. 1:16 - "Didn't confer with flesh and blood", James 4:8b

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

**ANTHROPOMORPHISM**- The practice of describing God in human terms as if he has hands, feet, a face, etc.  
Example: Ex. 24:10, John 10:29, Matt.18:10.

**TYPES** - A type prefigures something or someone to come. A prefiguring symbol such as an Old Testament event prefiguring an event in the New Testament: the Passover foreshadows Christ's sacrificial death (I Cor. 5:7). It is best to have the type explicitly mentioned in the New Testament.  
Example: Romans 5:14, I Cor. 15:45,  
*John 3:14,15.*

**SYMBOLS**- Something that stands for another meaning in addition to its ordinary meaning. It is usually a visual image that represents an invisible concept. In interpreting symbols one is not free to impose his own interpretation but he must discover the author's intention by taking into consideration the culture, principles of interpretation, the overall message of the book and in many cases the author's own specific definition.  
Example: Rev. 1:12,20.

# **I**NTERPRETATION

# INTRODUCTION TO INTERPRETATION

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

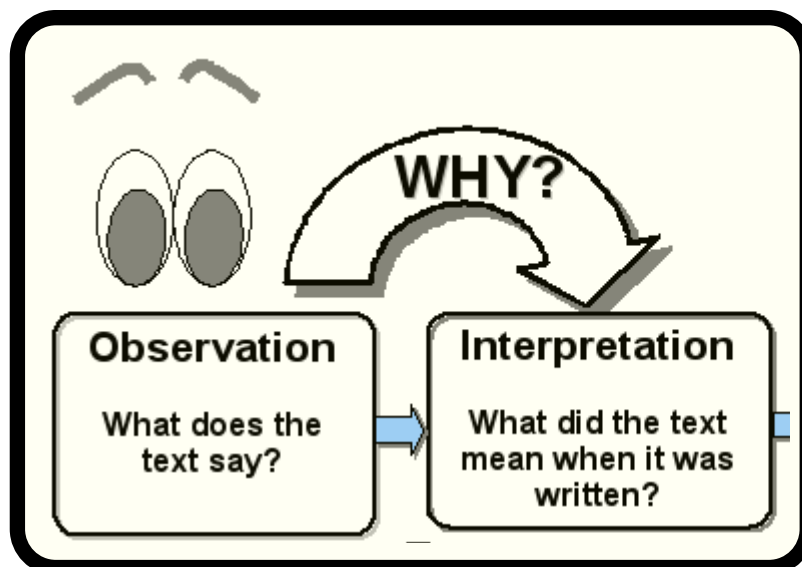
Interpretation is not what it means to the 21<sup>st</sup> century reader.

With interpretation you need to consider:

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

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

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





# INTERPRETATION QUESTIONS

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

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

## LITERARY CONTEXT

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

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

# POINTS TO CONSIDER WHILE DOING INTERPRETATION

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

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

3. Have I taken into consideration the type of literature and how it should be interpreted?
4. Is this literal or figurative (Figures of Speech) language? Interpret accordingly.
5. Read the book or passage in a different translation.
6. Interpret the Scripture in a simple fashion. Do not treat the Scripture in a mystical fashion. Interpret the Word of God in a natural, normal sense as you would any other book. This means that you do make allowances for different types of literature, figures of speech and elements of composition.
7. It is very important to do thorough observation first. You must gather facts before making conclusions. Use material gained in observation to back up your interpretation. If you're having difficulty with interpretation, go back and do more observations.
8. Consult Bible Dictionaries, atlases and historical background resource material for unanswered questions or more information regarding the original readers situation.
9. Consult a commentary. **Do this last.** Use the commentary as a tool, not a crutch. Dialog with the commentary. What did you learn from the commentary? Do you agree or disagree with the author's conclusion? Always read more than one commentary since commentaries represent opinions about the text. Where there is one opinion you can rest assured there will be more. Remember, the biblical text is more authoritative than any teachers opinion, no matter how renown the teacher.

# INTERPRETATION EXAMPLES

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PO: Repeated Word – Brother

SO(question): How many times repeated?

4 X's (vs. 1, 7, 16, 20)

SO(question): How used? (Context)

Vs.7 Paul to Philemon – “saints refreshed through you, my brother”

Vs.16 Paul about Onesimus – “more than a slave, a beloved brother”

Vs.20 Paul to Philemon – “...brother, let me have this benefit from you...Refresh my heart in Christ”

INT –

*Meaning?* Paul is calling both Philemon and Onesimus brother

*What does Paul imply by calling them both brother?* In Christ there is equality, it doesn't matter that Onesimus is a slave and has “a past”.

*What does this mean to Philemon (OR?)?* The way Paul loves Philemon is the way Philemon should love Onesimus. Philemon needs to forgive and accept Onesimus as his equal.

PO: Theme – Unity (Eph. 2:14-22)

SO(question): What is said about the theme?

Vs.14 – “he made both groups into one and broken down dividing walls”

Vs.15 – “he might create in himself one new humanity in place of two...”

Vs.16 – “one body through cross”

SO: Connective (vs.17&18) – peace to those near and far – both access in one Spirit to Father

SO: Pronoun (vs.20&21) – In Him: whole structure joined together, grows into holy temple, built together spiritually

INT –

*Context?* Vs.11 talking to Gentiles

*What does this imply?* The Gentiles might be having a hard time with their identity and where they fit into the picture as Christians.

*AC?* The common denominator is Christ and what He did on the cross.

*Historical Background (HB?)?* Ephesus was a place with many pagan practices and the church was filled with both Jews and Gentiles coming from all walks of life.

*Meaning to the Original Reader (OR?)?* The Gentiles need to keep perspective that there are no longer two groups but one group going after the same goal. They need to pull together with their fellow Christians and love one another so they can be an example to those around them and bring more to Christ.

PO: Progression (Gal.3:23-4:7): Statement to an illustration

SO: Time Element – “Before faith, imprisoned under the law” (vs.23)

SO: Contrast: (vs.24-25) – law was guardian until Christ (vs.24&25)

BUT

Now no longer subject to guardian

SO: List: Neither: (vs.28-29)

Jew or Greek

Slave or free

Male or female

\*\*all one in Christ – Abraham’s offspring, heirs to promise

SO: Illustration: (4:1-4:7)

Heirs, when minors, no better than slaves until date set by father

When fullness of time – God sent son – receive adoption as children

No longer slave but son, if son – heir through God

INT –

*Why progression?* The Jews were having a hard time understanding that they are justified by faith alone and not works. They need to see their position in Christ and to know that it isn’t about their race or what they can do but what Christ did and how he sees them as part of his family. They can’t do anything to deserve it, just like Abraham was before the law and was justified by faith alone.

*AC?* Paul knows the law and was, at one time, zealous to live out that law completely (LC: 1:13ff) until he came to know Christ. He wants them to get the fact that living under the law will not give them freedom.

*Why important?* The Galatians need to see the freedom that they have in Christ so they are an example of the true gospel of grace and so they aren’t tempted to return to their old ways.

# APPLICATION

➔ **APPLICATION:**

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

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

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

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

The Scriptures demand a response and changed lives.

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



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

*James 1:22-25*

# APPLICATION ASSIGNMENT

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

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

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

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

## STEP 1

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

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

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

## STEP 2

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

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

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

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

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

# APPLICATION EXAMPLE

---

OBS -

PO: Repeated Word – Brother

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4 X's (vs. 1, 7, 16, 20)

SQ: How used? (Context)

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*What does this mean to Philemon (OR?)?* The way Paul loves Philemon is the way Philemon should love Onesimus. Philemon needs to forgive and accept Onesimus as his equal.

**APP –**

**TT:** No one is worth more or less based on their past or social status. There is equality in Christ.

**SA:** (would choose one)

Personal: Could write about how you look at your brothers and sisters in Christ.

Church: Could write about as a church body, are we willing to accept and embrace the “outcast” of society as brothers and sisters?

An area of Society: Could look at an area of society (family, education, government, etc.) and say how it would look different if worth and value wasn't dependent on social status.



# STRUCTURE AND COMPOSITION

# STRUCTURE AND COMPOSITION

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## EIGHT LEVELS OF STRUCTURE:

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

## SEVEN KINDS OF STRUCTURE:

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

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

## LAWS OF COMPOSITION:

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

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

# DISCOVERING THE BIG PICTURE OF THE BOOK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# TYPES OF LITERATURE FOUND IN THE BIBLE

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By Julian Spriggs – SBS England

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

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

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


# OLD TESTAMENT NARRATIVES

---

## C) What are Biblical narratives?

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

## B) Three levels of Biblical narratives

TIME 

### 1. Universal Plan of God:

Creation, fall/sin  plan of redemption  Christ  Eternal life

### 2. God’s Community:

History of Israel  Church

### 3. Individuals:

Abraham/Moses  Paul

## C) What narratives are not

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

### REMEMBER:

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

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

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

**Interpret** narratives using these ten principles:

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

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

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

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



# OLD TESTAMENT LAW

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## A) What is it?

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

## B) Why was it written?

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

It can be divided into two aspects:

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

**Civil laws – how to treat others**

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

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

However, it was designed to show:

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

## C) In what style was it written?

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

**There are three types of covenant:**

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

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

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

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

- Do see the OT Law as God's fully inspired word **for** you.
  - Don't see it as God's direct command **to** you.

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

**REMEMBER: OT LAW IS POINTING TOWARDS THE NEED FOR THE MESSIAH AND WAS NEVER INTENDED AS A MEANS OF SALVATION.**

E) How does the Law apply to Christians?

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

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

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

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

# HEBREW POETRY

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

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

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

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

## PARALLELISM

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

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

### 1. Synonymous

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

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

### 2. Antithetic

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

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

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

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

# OLD TESTAMENT PROPHECY

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## A) Which are the prophetic books?

Major prophets: Isaiah, Jeremiah, Ezekiel and Daniel

Minor prophets: The last twelve books of the OT

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

## B) What does prophecy mean?

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

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

**So, MOST OF THE PROPHECIES HAVE ALREADY BEEN FULFILLED.**

## C) What is the function of prophecy?

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

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

## D) How should we interpret the prophecies?

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

To find out the historical background, read:

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

## REMEMBER:

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

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

# OLD TESTAMENT WISDOM LITERATURE

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

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

## A) What is wisdom literature?

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

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

## B) How do we read wisdom literature?

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

- **Practical Wisdom – Proverbs**

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

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

- **Speculative Wisdom – Job and Ecclesiastes**

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

### **Job**

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

### **Ecclesiastes**

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

# THE FOUR GOSPELS

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## A) What are they?

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

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

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

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

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

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

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

The usual suggestions for the original readers are:

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

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

# THE PARABLES OF JESUS

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## A) What are they?

There are three types:

- **The true parable**

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

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

- **A similitude**

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

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

- **Similes and metaphors**

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

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

## B) Why did Jesus use them?

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

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

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

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

## C) How do we interpret them?

To understand them we need to discover:

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

## D) How not to interpret them.

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

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

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



# EPISTLES OR LETTERS

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

## A) The form of letter writing

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

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

Not all of these are present in every letter.

## B) How should we read them?

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

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

Who were the original readers?

Why was the letter written to them?

What was written specifically to their situation?

What was going on in their church?

What problems were being addressed?

How would they have responded?

What would apply to all time?

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

# INTERPRETING THE BOOK OF REVELATION

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## A) Basic and most important question:

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

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

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

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

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

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

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

## D) Apocalyptic literature:

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

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

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

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

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

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

In apocalyptic literature, numbers had standard meanings.

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

## E) Key words:

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

## F) Historical background:

What problems were facing the 7 churches?

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

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

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

### G) Fundamental message for all time:

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

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

### H) Key verse of book:

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

# SUGGESTIONS FOR STUDYING ESCHATOLOGY

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

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

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

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

7 principles:

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



# APPENDIX

# RULES FOR PARAGRAPH TITLES

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

**1. Use 4 or less words**

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

**2. Use ONLY words from the text.**

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

**3. Use the words in sequence.**

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

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

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

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

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

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

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

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





# VERTICAL CHARTING

**Build**

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

Timeless Truth  
 Application

Paragraph Title

Paragraph Title

Paragraph Title

Paragraph Title

Paragraph points

Paragraph  
 points

Paragraph Title

Paragraph points

Paragraph  
 points

Paragraph Points

Paragraph points

Paragraph Title

Paragraph points

Paragraph  
 points

Paragraph Title

Paragraph points  
 Paragraph  
 points

**Build**

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

Timeless Truth  
 Application

**Build**

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

Timeless Truth  
 Application

**Interpretive Summary:**

**Theme:**

Theme: observations

# GRADING CRITERIA

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## 95% = Written Work

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

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

## 5% = Attendance and Participation

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

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

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

## SOME OF OUR EXPECTATIONS...

Be on time for all class events.

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

## GRADING ISSUES

### Late charts:

The deadlines are set up in SBS for the benefit of the student. When the book is due, you need to turn in what you have done, take a break, and then move on to the next assignment. The classroom clock will be used, so please adjust your own watches to this one. One of the staff will pick up the charts 5 minutes after the due time.

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

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

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

### **Unfinished Charts:**

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

### **Sickness:**

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

# EXAMPLE GRADING COVER SHEET

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

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

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

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

## A. BIG PICTURE - TOTAL 30 %

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

## B. BASIC REQUIRED INFORMATION - TOTAL 10 %

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

## C. VERTICAL CHARTS - TOTAL 55 %

### **BUILDS - 2 readings – 22 %**

- Adequately covers text with number of builds

### **OBSERVATION - Total 11 %**

#### **Observation in the boxes:**

- main ideas
- well spaced out/ creative layout

#### **OBSERVATION - outside of boxes:**

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

### **THEMES - 5 %**

- traces at least the 1 theme as given in lecture - gives summary statement on each theme on each chart
- final theme summary for each theme on last chart

### **INTERPRETATION - Total 13 %**

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

### **SPECIFIC APPLICATION - Total 4%**

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

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

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

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

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

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

# VERSE COUNT AND READING TIMES FOR BIBLE BOOKS

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## OLD TESTAMENT

Genesis	1533	3hr 35min
Exodus	1213	3hr 10min
Leviticus	859	2hr 30min
Numbers	1288	3hr
Deuteronomy	959	2hr 35min
Joshua	658	2hr 10min
Judges	618	2hr
Ruth	85	15min
Samuel	1505	3hr 35min
Kings	1535	3hr 35min
Chronicles	1764	4hr
Ezra	280	40min
Nehemiah	406	55min
Esther	167	30min
Job	1070	2hr 10min
Psalms		4hr 40min
Proverbs	915	1hr 35min
Ecclesiastes	222	30min
Song of Songs	117	15min
Isaiah	1292	3 hr 10min
Jeremiah	1364	3hr 55min
Lamentations	154	20min
Ezekiel	1273	2hr 25min
Daniel	357	1hr 10min
Hosea	197	35min
Joel	73	15min
Amos	146	30min
Obadiah	21	5min
Jonah	48	10min
Micah	105	20min
Nahum	47	10min
Habakkuk	56	10min
Zephaniah	53	10min
Haggai	38	10min
Zechariah	211	35min
Malachi	55	15min

## NEW TESTAMENT

Matthew	1071	2hr 30min
Mark	678	1hr 45min
Luke	1151	2hr 55min
John	879	2hr 35min
Acts	1007	2hr 40min
Romans	433	1hr
1 Cor	437	1hr
2 Cor	257	40min
Galatians	149	20min
Ephesians	155	20min
Philippians	104	15min
Colossians	95	15min
1 Thess	89	15min
2 Thess	47	10min
1 Tim	113	15min
2 Tim	83	10min
Titus	46	10min
Philemon	25	5min
Hebrews	303	45min
James	108	15min
1 Peter	105	15min
2 Peter	61	10min
1 John	105	15min
2 John	13	5min
3 John	14	5min
Jude	25	5min
Revelation	404	1hr 10min

# N.T. PASSAGES QUOTING THE O.T.

## Matthew

1:23 Isa 7:14  
 2:6 Mic 5:2  
 2:15 Hos 11:1  
 2:18 Jer 31:15  
 3:3 isa 40:3  
 4:4 Deut 8:3  
 4:6 Ps 91:11-12  
 4:7 Deut 6:16  
 4:10 Deut 6:13 Deut 10:20  
 4:15-16 Isa 9:1-2 Isa 42:7  
 5:21 Ex 20:13 Deut 5:17  
 5:27 Ex 20:14 Deut 5:18  
 5:31 Deut 24:1  
 5:33 Ex 20:7 Lev 19:12 Dt 5:11  
 5:38 Ex 21:24  
 7:23 Ps 6:8  
 8:17 Isa 53:4  
 9:13 Hos 6:6  
 11:10 Mal 3:1  
 12:7 Hos 6:6  
 12:17-21 Isa 42:1-4  
 13:14-15 Isa 6:9-10  
 13:35 Ps 78:2  
 15:4 Ex 20:12 Ex 21:17  
 15:7-9 Isa 29:13  
 19:4 Gen 1:27 Gen 2:24  
 19:18-19 Ex 20:12-16  
 21:5 Zech 9:9  
 21:9 Ps 118:26  
 21:13 Isa 56:7 Jer 7:11  
 21:16 Ps 8:2  
 21:32 Ex 3:6  
 21:42 Ps 118:22-23  
 22:24 Deut 25:5  
 22:37 Deut 6:5  
 22:38-39 Lev 19:18  
 22:39 Ex 20:12-16  
 22:44 Ps 110:1  
 23:39 Ps 118:26  
 26:31 Zech 13:7  
 27:9-10 Zech 11:12-13  
 27:35 Ps 22:18  
 27:46 Ps 22:1

## Mark

1:2 Mal 3:1  
 1:3 Isa 40:3  
 4:12 Isa 6:9-10  
 7:6-7 Isa 29:13  
 7:10 Ex 20:12 Ex 21:17  
 9:44 Isa 66:24  
 10:6 Gen 1:27  
 10:7-8 Gen 2:24  
 10:19 Ex 20:12-16  
 11:9 Ps 118:26  
 11:17 Isa 56:7 Jer 7:11  
 12:10 Ps 118:22-23  
 12:19 Deut 25:5  
 12:26 Ex 3:6  
 12:29 Deut 6:4  
 12:30 Deut 6:5  
 12:31 Lev 19:18  
 12:36 Ps 110:1  
 14:27 Zech 13:7  
 15:28 Isa 53:12  
 15:34 Ps 22:1

## Luke

1:17 Mal 4:6  
 2:23 Ex 13:2 Ex 13:12  
 2:24 Lev 12:8  
 2:32 Isa 9:1-2 Isa 42:7  
 3:4-6 Isa 40:3-5  
 4:4 Deut 8:3  
 4:8 Deut 6:13 Deut 10:20  
 4:10-11 Ps 91:11-12  
 4:12 Deut 6:16  
 4:18-19 Isa 61:1-2

7:27 Mal 3:1  
 8:10 Isa 6:9-10  
 10:27 Lev 19:18  
 13:35 Ps 118:26  
 18:20 Ex 20:12-16  
 19:46 Isa 56:7 Jer 7:11  
 20:17 Ps 118:22-23  
 20:37 Ex 3:6  
 20:42-43 Ps 110:1  
 22:37 Isa 53:12  
 23:30 Hos 10:8  
 23:46 Ps 31:5

## John

1:23 Isa 40:3  
 2:17 Ps 69:9  
 6:36 Ps 78:24  
 6:45 Isa 54:13  
 7:38 Prov 18:4 Isa 58:11  
 10:34 Ps 82:6  
 12:13 Ps 118:26  
 12:15 Zech 9:9  
 12:38 Isa 53:1  
 12:40-41 isa 6:9-10  
 13:18 Ps 41:9  
 15:25 Ps 35:19 Ps 69:4 Ps 109:3  
 Ps 119:161 Lam 3:52  
 19:24 Ps 22:18  
 19:36 Ex 12:46 Ps 34:20  
 19:37 Zech 12:10 Acts 1:20  
 Ps 69:25 Ps 109:8  
 19:24 Ps 22:18  
 19:36 Ex 12:46 Ps 34:20  
 19:37 Zech 12:10 Acts 1:20  
 Ps 69:25 Ps 109:8

## Acts

2:17-21 Joel 2:28-32  
 2:25-28 Ps 16:8-11  
 2:34-35 Ps 110:1  
 3:22-23 Deut 18:15-19  
 3:25 Gen 12:3, 18:18, 22:18  
 4:11 Ps 118:22-23  
 4:25-26 Ps 2:1-2  
 7:3 Gen 12:1  
 7:6-7 Gen 15:13-14  
 7:14 Gen 46:26  
 7:26-28 Ex 2:13-14  
 7:31-32 Ex 3:6  
 7:33-34 Ex 3:5-10  
 7:37 Deut 18:15  
 7:40-41 Ex 32:1-6  
 7:42-43 Amos 5:25-27  
 7:49-50 Isa 66:1-2  
 8:32-33 Isa 53:7-8  
 13:22 1Sam 13:14 Ps 89:20  
 13:33 Ps 2:9  
 13:34 Isa 55:3  
 13:35 Ps 16:10  
 13:41 Hab 1:5  
 13:47 Isa 49:6  
 15:16-17 Amos 9:11-12  
 23:5 Ex 22:28  
 28:25-27 Isa 6:9-10

## Romans

1:17 Hab 2:4  
 2:24 Isa 52:5  
 3:4 Ps 51:4  
 3:10-12 Ps 14:1-3  
 3:13 Ps 5:9 Ps 140:3  
 3:14 Ps 10:7  
 3:15-17 Isa 59:7-8  
 3:18 Ps 36:1  
 4:3 Gen 15:6  
 4:7-8 Ps 32:1-2  
 4:17 Gen 17:5  
 4:18 Gen 15:5  
 7:7 Ex 20:17

8:36 Ps 44:22  
 9:7 Gen 21:12  
 9:9 Gen 18:10  
 9:12 Gen 25:23  
 9:13 Mal 1:2-3  
 9:15 Ex 33:19  
 9:17 Ex 9:16  
 9:25 Hos 2:23  
 9:26 Hos 1:10  
 9:27-28 Isa 10:22-23  
 9:29 Isa 1:9  
 9:33 Ps 118:22-23 Isa 8:14, 28:16  
 10:5 Lev 18:5  
 10:6-8 Deut 30:12-14  
 10:13 Joel 2:32  
 10:15 Isa 52:7  
 10:16 Isa 53:1  
 10:18 Ps 19:4  
 10:19 Deut 32:21  
 10:20-21 Isa 65:2  
 11:3 1Kings 19:14  
 11:4 1Kings 19:18  
 11:8 Isa 6:9-10, 29:10 Ex 12:2  
 11:9 Ps 69:22  
 11:10 Ps 69:23  
 11:26-27 Isa 27:9 Isa 59:20-21  
 11:34 Isa 40:13  
 12:19 Deut 32:35  
 12:20 Prov 25:21-22  
 13:9 Ex 20:13-17 Lev 19:18  
 14:11 Isa 45:23  
 15:3 Ps 69:9  
 15:9 Ps 18:49  
 15:10 Deut 32:43  
 15:11 Ps 117:1  
 15:12 Isa 11:1 Isa 11:10  
 15:21 Isa 52:15

## 1 Corinthians

1:19 Isa 29:14  
 1:31 Jer 9:24  
 2:9 Isa 64:4  
 2:16 Isa 40:13  
 3:19 Job 5:13  
 3:20 Ps 94:11  
 6:16 Gen 2:24  
 9:9 Deut 25:4  
 10:7 Ex 32:6  
 10:20 Deut 32:17  
 10:26 Ps 24:1 Ps 50:12  
 14:21 Isa 28:11-12  
 15:25 Ps 110:1  
 15:27 Ps 8:6  
 15:32 Isa 22:13  
 15:45 Gen 2:7  
 15:54 Isa 25:8  
 15:55 Hos 13:14

## 2 Corinthians

3:13 Ex 34:33  
 4:13 Ps 116:10  
 6:2 Isa 49:8  
 6:16 Lev 26:11-12  
 6:17 Isa 52:11-12  
 6:18 2Sam 7:14  
 8:15 Ex 16:18  
 9:9 Ps 112:9  
 10:17 Jer 9:24  
 13:1 Deut 19:15

## Galatians

3:6 Gen 15:6  
 3:8 Gen 12:3 Gen 18:18  
 3:10 Deut 27:26  
 3:11 Hab 2:4  
 3:12 Lev 18:5  
 3:13 Deut 21:23  
 3:16 Gen 22:18

4:27 Isa 54:1  
 4:30 Gen 21:10  
 5:14 Lev 19:18

## Ephesians

4:8 Ps 68:18  
 4:25 Zech 8:16  
 4:26 Ps 4:4  
 5:31 Gen 2:24  
 6:2-3 Ex 20:12 Deut 5:16

## 1 Timothy

5:18 Lev 19:13 Deut 24:14-15, 25:4

## 2 Timothy

2:19 Num 16:5

## Hebrews

1:5 2Sam 7:14 Ps 2:7  
 1:6 Ps 97:7  
 1:7 Ps 104:4  
 1:8-9 Ps 45:6-7  
 1:10-12 Ps 102:25-27  
 1:13 Ps 110:1  
 2:6-8 Ps 8:4-6  
 2:12 Ps 22:22  
 2:13 Isa 8:17-18  
 3:7-10 Ps 95:7-11  
 4:3 Ps 95:11  
 4:4 Gen 2:2 Ex 20:11  
 4:7 Ps 95:7-11  
 5:5 Ps 2:7  
 5:6 Ps 110:4  
 6:14 22:16-17  
 8:5 Ex 25:40  
 8:8-12 Jer 31:33-34  
 9:20 Ex 24:8  
 10:5-7 Ps 40:6-8  
 10:13 Ps 110:1  
 10:16-17 Jer 31:33-34  
 10:30 Deut 32:35-36  
 10:38 Hab 2:3-4  
 11:18 Gen 21:12  
 12:5 Prov 3:11  
 12:6 Prov 3:11-12  
 12:26 Hag 2:6  
 13:5 Deut 31:8 Josh 1:5  
 13:6 Ps 118:6  
 13:15 Hos 14:2

## James

2:8 Lev 19:18  
 2:11 Ex 20:13-14  
 2:23 Gen 15:6  
 4:6 Prov 3:34

## 1 Peter

1:16 Lev 11:44, 19:2, 20:7  
 1:24-25 Isa 40:6-8  
 2:6-7 Ps 118:2-23 Isa 8:14, 28:16  
 2:9 Ex 19:6  
 2:22 Isa 53:9  
 2:24 Isa 53:9  
 3:10-12 Ps 34:12-16  
 3:14-15 Isa 8:12-13  
 5:5 Prov 3:34

## 2 Peter

2:22 Prov 26:11

## Revelation

2:27 Ps 2:9



# O.T. PASSAGES QUOTED IN THE N.T.

## Genesis

1:27 Matt 19:4 Mark 10:6  
 2:2 Heb 4:4  
 2:7 1Cor 15:45  
 2:24 Matt 19:4 Mark 10:7-8 1Cor  
 6:16 Eph 5:31  
 12:1 Acts 7:3  
 12:3 Acts 3:25 Gal 3:8  
 15:5 Rom 4:18  
 15:6 Rom 4:3 Gal 3:8  
 James 2:23  
 15:13-14 Acts 7:6-7  
 17:5 Rom 4:17  
 18:10 Rom 9:9  
 18:18 Acts 3:25 Gal 3:8  
 21:10 Gal 4:30  
 21:12 Rom 9:7 Heb 11:18  
 22:16-17 Heb 6:14  
 22:18 Acts 3:25 Gal 3:16  
 25:23 Rom 9:12  
 46:26 Acts 7:14

## Exodus

2:13-14 Acts 7:26-28  
 3:5-10 Acts 7:33-34  
 3:6 Matt 21:32 Mark 12:26  
 Luke 20:37 Acts 7:31-32  
 Rom 9:17  
 12:46 John 19:36  
 13:2 Luke 2:23  
 13:12 Luke 2:23  
 16:18 2Cor 8:15  
 19:6 1Peter 2:9  
 20:7 Matt 5:33  
 20:11 Heb 4:4  
 20:12 Matt 15:4 Mark 7:10  
 Eph 6:2-3  
 20:12-16 Mt 19:18-19 Mt 22:39  
 Mark 10:19 Luke 18:20  
 20:13 Matt 5:21  
 20:13-14 James 2:11  
 20:13-17 Rom 13:9  
 20:14 Matt 5:27  
 20:17 Rom 7:7  
 Matt 15:4, 7:10  
 21:24 Matt 5:38  
 22:28 Acts 23:5  
 24:8 Acts 23:5  
 24:8 Heb 9:20  
 25:40 Heb 8:5  
 32:1-6 Acts 7:40-41  
 32:6 1Cor 10:7  
 33:19 Rom 9:15  
 34:33 2Cor 3:13

## Leviticus

11:44 1Peter 1:16  
 12:8 Luke 2:24  
 18:5 Rom 10:5 Gal 3:12  
 19:2 1Peter 1:16  
 19:12 Matt 5:33  
 19:13 1Tim 5:18  
 19:18 Matt 22:38-39 Mk 12:31  
 Luke 10:27 Rom 13:9  
 Gal 5:14 James 2:8  
 20:7 1Peter 1:16  
 26:11-12 2Cor 6:16

## Numbers

16:5 2Tim 2:19

## Deuteronomy

5:11 Matt 5:33  
 5:16 Eph 6:2-3  
 5:17 Matt 5:21  
 5:18 Matt 5:27  
 6:4 Mark 12:29  
 6:5 Matt 22:37 Mark 12:30  
 6:13 Matt 4:10 Luke 4:8  
 6:16 Matt 4:7 Luke 4:12

8:3 Matt 4:4 Luke 4:4  
 10:20 Matt 4:10 Luke 4:8  
 18:15 Acts 7:37  
 18:15-19 Acts 3:22-23  
 19:15 2Cor 13:1  
 21:23 Gal 3:13  
 24:1 Matt 5:31  
 24:14-15 1Tim 5:18  
 25:4 1Cor 9:9 1Tim 5:18  
 25:5 Mat 22:24 Mark 12:19  
 27:26 Gal 3:10  
 30:12-14 Rom 10:6-8  
 31:8 Heb 13:5  
 32:17 1Cor 10:20  
 32:21 Rom 10:19  
 32:35 Rom 12:19 Heb 10:30  
 32:35-36 Heb 10:30  
 32:43 Rom 15:10

## Joshua

1:5 Heb 13:5

## 1 Samuel

13:14 Acts 13:22

## 2 Samuel

7:14 2Cor 6:18 Heb 1:5

## 1 Kings

19:14 Rom 11:3  
 19:18 Rom 11:4

## Job

5:13 1Cor 3:19

## Psalms

2:1-2 Acts 4:25-26  
 2:7 Heb 1:5, 5:5  
 2:9 Acts 13:33 Rev 2:27  
 4:4 Eph 4:26  
 5:9 Rom 3:13  
 6:8 Matt 7:23  
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