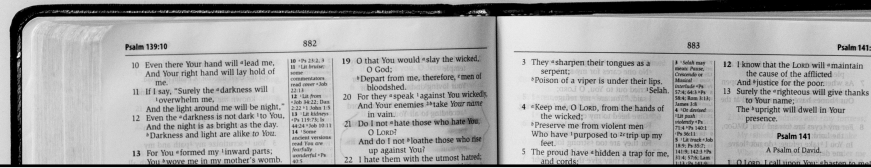


DISCIPLESHIP CLASS

HOW TO READ THE BIBLE

WEEK 2



VIDEO NOTES

- The Bible is in itself a small library of books, all of which emerged from the history of the people of ancient Israel.
- It is the most influential book in the history of Western and much of Eastern civilization.

OLD TESTAMENT

Ta Na K

TORAH

“LAW”

GENESIS
EXODUS
LEVITICUS
NUMBERS
DEUTERONOMY

NEVI'IM

“PROPHETS”

ISAIAH
JEREMIAH
LAMENTATIONS
EZEKIEL
DANIEL
HOSEA
JOEL
AMOS
OBADIAH
JONAH
MICAH
NAHUM
HABUKKUK

KETUVIM

“WRITINGS”

PSALMS
PROVERBS
JOB
RUTH
1 & 2 SAMUEL
1 & 2 KINGS
1 & 2 CHRONICLES
EZRA
NEHEMIAH
ESTER
ECCLESIASTES
THE SONG OF SOL.

- Written in ancient Hebrew and Aramaic over the span of more than 1000 years.
- The Old Testament (TaNaK) contains 39 books. The books emerge from the history of ancient Israel.
- They tell of their birth as a nation, their history in the land (called Israel-Palestine today), exile from it, return, and their eventual rebuilding around the city of Jerusalem.
- Furthermore, it is the story of Israel's origin as Abraham's family, how God promised to bless all nations through him via a messianic king-who one day would come (Jesus).
- 27 books emerged out of the movement started by Jesus of Nazareth.
- All of them were written in Greek by Jewish authors who had become Jesus' disciples.

NEW TESTAMENT

GOSPELS

MATTHEW
MARK
LUKE
JOHN

Four tell the story of his life, death and resurrection

EPISTLES

PAUL	13 Letters
PETER	2 Letters
JOHN	3 Letters
JAMES/JACOB	1 Letter
JUDE	1 Letter
ANONYMOUS	Hebrews

Twenty-one early letters are from the team of leaders Jesus appointed (apostles). They were addressed to communities all over the ancient Roman world, guiding them in their discipleship to Jesus.

ACTS

One recounts the first couple decades of the movement

REVELATION

One is an apocalypse addressed to 7 churches

READING THE BIBLE AS A UNIFIED STORY

- The Bible is a really large book made up of the Old and New Testaments, which themselves are made up of many books.
- Despite this variety and diversity, the Bible shows a remarkable unity.
- Although the Bible is a diverse set of literature and may appear fragmented at first, it ultimately presents itself as a unified epic narrative that leads to Jesus.
- There is one main plot line weaving the different books and stories together.

CREATION AND THE ROYAL TASK	
Genesis 1 - 2	
REBELLION AND THE FALLOUT	
Genesis 3 - 11	
GOD'S COVENANT WITH ISRAEL	
Genesis 12 - 50, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalm, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	OLD TESTAMENT
JESUS AND THE KINGDOM OF GOD	
Matthew, Mark, Luke, John	
THE SPREADING OF KINGDOM PEOPLE	
Acts, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2, & 3 John, Jude	NEW TESTAMENT
THE RETURN OF THE KING	
Revelation	

HOW THE STORY WORKS

• CREATION AND THE ROYAL TASK

God confronts chaos and out of it creates a wonderful, ordered world full of beauty and potential. He then appoints humans to oversee this world and multiply and create new communities. This opening story offers an ideal vision of the vocation of humans. Humans are to take this good world and develop all of its potential while living in harmony with God and each other.

• REBELLION AND THE FALLOUT

As the humans go about this task they've been given, they're faced with choices about what is good and evil. Will they trust God's wisdom, or will they seize autonomy and define good and evil for themselves?

Here a dark, mysterious character enters the story. It represents evil at its source, and it entices the humans to doubt God's generosity and rebel. This leads to disaster; humanity's relationship with God is fractured, and their relationships with themselves, their families, and the earth breakdown. This all leads to the rise of two cities (Enoch and Babylon) where pride and violence reign.

- **GOD'S COVENANT WITH ISRAEL**

The tension between the just and generous creator God and the rebellious nations who have given into evil develops the plot conflict that drives the storyline of the entire Bible. God's response sets in motion a plan to restore divine blessing to the whole world. He will do this through one family chosen from among the nations, the people of Abraham, who later become Israel. The story of God and Israel is the first main subplot of the Biblical story. It has three main movements.

Movement One: God Chooses Israel to Bless the Nations *Genesis 12- Deuteronomy*

God makes a covenant promise to Abraham's family to bring them into a land where they'll become a nation that brings God's blessing to the world. The family grows, but they become enslaved in Egypt. As a nation, Egypt embodies all that's gone wrong with humanity: idolatry, injustice, and giving into evil. God raises up Moses and defeats Egypt's evil, rescuing his people and bringing them to Mount Sinai. There he enters into a covenant partnership with Israel. Furthermore, he will personally live among them. They are invited to obey the terms of the covenant which start with the ten commandments, followed by hundreds more. By being faithful to these commands, they will become God's priestly representatives to the nations.

Movement Two: Israel's Royal Failure *Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings*

Israel enters the promised land, and they blow it—big time. They begin worshiping the gods of the nations around them, leading to corruption and injustice. Even their best kings, like David or Solomon, fail miserably. Eventually the leaders of Israel run the nation into the ground. Then the tribes of Israel are conquered by the superpower, Babylon. Most of the Israelites are then dragged into exile in Babylon. Now we see two big conflicts in the story. All of the nations have continued with their rebellion, ruining God's good world. Even God's own chosen people are doing the same!

Movement Three: Israel's Exile and the Prophetic Hope *Isaiah, Jeremiah, Ezekiel, Hosea - Malachi*

Despite Israel's sin, all wasn't lost. Among Israel was a vocal minority called the prophets. They had previously warned of Israel's downfall, but they also made it clear that it wasn't the end of the story. God had promised to restore divine blessing to the world through this family, and even Israel's rebellion wouldn't stop him. Their hope was that after the exile God would return to live among his people once again and a great leader would come and lead Israel in faithfulness to their God. Moreover, it would be through this very leader that God would rescue the world. So the storyline of the Old Testament comes to a close, but with all of these tensions unresolved. We are left with a truly epic story waiting for the final ending.

• Jesus and the Kingdom of God

Enter Jesus of Nazareth who is sometimes called Immanuel, meaning God with us. The four Gospels in the New Testament present him as the resolution to all of the conflict of the Old Testament. They claimed he was the very love of God become human and the embodiment of divine mercy. They claimed Jesus was the kind of human we were all made to be, but perpetually fail to be. Furthermore, they claimed Jesus was the faithful Israelite who would fulfill God's promise to return divine blessing to all of the nations through Abraham. Here's how he'd do it. Humanity and Israel's embrace of evil had created a world of violence and death, but Jesus was a man of compassionate power. He proclaimed that he was bringing God's kingdom back over the earth and he would confront the tragic effects of evil. But Jesus' plan to defeat humanity's evil and sin was to let it defeat him. After dying for the sins of the world, his resurrection from death sealed his victory over all of our evil and death. He now offers up his own righteous life as a gift to those who would follow him.

•The Spreading People of the Kingdom

After his resurrection, Jesus' followers experienced the power of the Holy Spirit indwelling them with his presence in Jerusalem. Jesus appeared in the flesh many more times, sending his followers out as witnesses to share the incredible news of what he had done for Israel and all humanity. This Jesus movement became a multi-ethnic international movement that flourished especially among the poor. It was made up of small communities of mutual love and generosity called "churches." People would gather to celebrate their new way of life as redeemed humans enjoying an intimate covenant with God. They would eat together and worship Jesus while challenging each other to abide by his teachings. A large portion of the New Testament is made up of letters from Jesus' appointed leaders called "apostles."

Written to all kinds of different churches, these letters showed the recipients what it meant to participate in Jesus' kingdom in the first century world. Moreover, the entire New Testament presents Jesus as the way forward for humanity itself. In Jesus, God's brand new world is inaugurated. His followers continue to look to the day when he will return to finish what he started: conquering evil completely while fully establishing his kingdom on earth with us forever.

•The Return of the King

All disciples of Jesus, the apostles, and Jesus himself have set their future hope in God's covenant promises to completely redeem our world and set all things right. This hope is focused on the return of Jesus to consummate the kingdom he inaugurated through his life, death, and resurrection. On that day, he will return to fully confront and deal with evil in all of its manifestations, removing it completely from his good world. He will make all things new, and people from all nations who submit to his love and justice will be invited into this new creation. It is here, and at an unfathomable degree, that the great human vocation of ruling as caretakers in the presence and goodness of God will be carried forward.

TEACHING NOTES

REVIEW WEEK 1

Definitions

- Exegesis – to carefully study the Bible to determine its intended meaning to the original audience.
- Hermeneutics – taking the intended message for the original audience and translating it to today's audience (you).

WEEK 2

What are the Testaments?

- Testament – the word “testament” has changed meaning since it was first used.
- The best word is probably, “covenant”
- Covenant – agreement, contract, or alliance.

Meaning of “Old Testament” With Scriptural support:

- The Old Testament is God’s revealed relationship with His people prior to Christ.
- The Old Testament is the “Old Covenant” and was made between God and Israel at Mt. Sinai (see Exodus 24:8).

Meaning of “New Testament” with Scriptural support:

- The New Testament is God’s revealed relationship with His people after Christ came.
- The New Testament is the “New Covenant” and was prophesied by Jeremiah (Jeremiah 31:31-34) and referenced by Christ at the Last Supper (Matthew 26:28, 1 Cor. 11:23-25).

SMALL GROUP DISCUSSION

1. Why did God choose to reveal Himself through history, struggles, and meditations of one particular people situated in one particular concern of the earth.
2. How do the diverse genres (poetry, letters, law texts and wisdom writings, & narrative texts) point to the overarching story? Do you find any of these genres easier or harder to read? What is your favorite?
3. Does this story continue on in Christian believers today? If so, how? If not, what is fundamentally different between the story of the Bible and the story of the Church as lived out today?

SMALL GROUP APPLICATION

READ:

Jeremiah 31:31-34

Matthew 4:1- 4 (*Deuteronomy 8:3)

ANSWER THE QUESTIONS:

- What is the author trying to convey to the original audience(exegesis)?
 - who is the author, who is the original audience
- How can I translate it to today's audience (hermeneutics)?
- What does this say about God?
- What does this say about people?
- How can I apply it to my life?
- Does it point forward to the New Testament?
- Does it point back to the Old Testament?

SMALL GROUP NOTES

Jeremiah 31:31-34

Author: Jeremiah, a prophet

Audience: people of Judah and Jerusalem

Even though they have sinned against Him, God will restore the covenant he made with the ancestors of Judah and Israel. This restored covenant will be unlike the first, with this new covenant they will personally know God for themselves - his laws, his teachings and his forgiveness.

This shows God as redeeming and forgiving. Although the people did not follow through on their end of the deal, he's making an even better promise. This shows grace and mercy.

People are broken sinners, even with all of the help from God, they continued to disobey.

They are in need of redemption and guidance.

This points towards the coming of Jesus and the Holy Spirit.

Matthew 4:4

Author: Matthew was one of the tax collectors that Jesus redeemed. When called by Jesus, Matthew quickly left his position to follow Jesus as an apostle. He gave up his riches and position of security for roaming, adversity, and ultimate martyrdom; living a new life with Jesus

Audience: Jewish Christian community that was encountering persecution

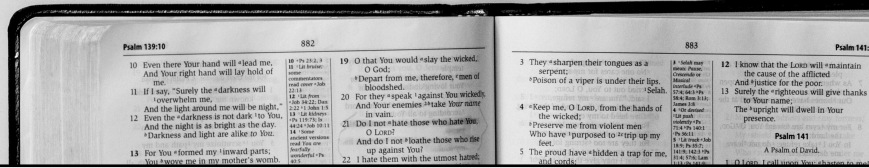
Matthew is telling the Jewish Christians about the temptation of Jesus in the desert. Jesus had been fasting for 40 days and was extremely hungry. The devil tempts him with bread.

Jesus responds by quoting Deuteronomy, saying that the bread of life is more beneficial than any physical bread.

DISCIPLESHIP CLASS

HOW TO READ THE Bible

WEEK 3



VIDEO NOTES

PLOT IN BIBLICAL NARRATIVE

- When reading narratives, it's important to understand every scene in the context of its larger plotline.
- You can make the same story have a totally different message if you ignore where it occurs in the plot (this happens all the time when people read the Bible)
- The plot must be read from beginning to end.
- Tracing the conflict and resolution through the plot helps you see the message the author is trying to get across.
- Smaller stories fit within the context of their own movements, and then these movements together make up the building blocks of the grand plotline of the whole story of the Bible.
- no matter where I'm reading in the Bible, I need to pay attention to these different layers of the plot, so I can read each story in context.

Level 1

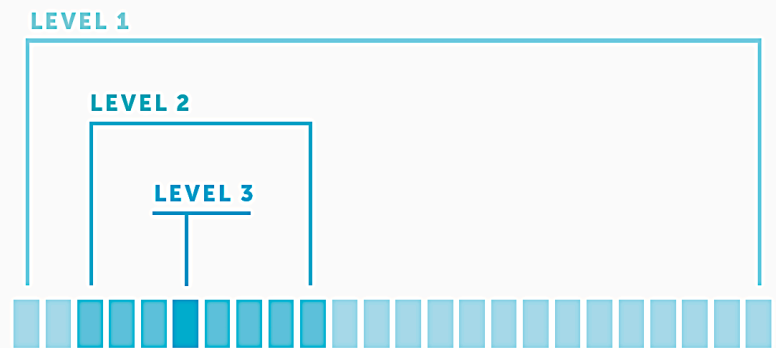
- One overall storyline in the Bible
- e.g. the reunion of Heaven & Earth

Level 2

- The multiple movements of that overall storyline
- e.g. The period of the judges

Level 3

- The hundreds of individual narratives that make up each of these movements



CHARACTERS IN BIBLICAL NARRATIVE

- We identify with characters because, just like them, we're in our own story having our own conflicts that we need to overcome.
- Biblical stories use characters as a mirror, so we can see ourselves and discover our own human nature in the reflection.
- Most biblical stories highlight the moments when characters fail or come to the end of themselves, and then they choose radical trust in God's grace and wisdom. It's in these stories that the authors show us how to be a human who truly pleases God through humility and surrender.
- By studying biblical characters, we can observe our own worst tendencies on display. And we see time and again God's gracious response that will see this story through to the end.

God is the only character who continues through every movement of the biblical narrative from beginning to end. This shows us that a fundamental purpose within these stories is to reveal God's character, identity, and purposes in history. In the first few chapters of Genesis, we see God's character in his desire to share with humans goodness and love and for us to share in this with each other. We read of God bringing justice on human evil as well as forgiveness and restoration. We can observe God's identity as the author of the universe revealed through the family of Abraham and Israel, and then ultimately through Jesus of Nazareth. We can see that God's purpose is to rescue his creation from evil, so that it can be shared together in love for eternity.

SETTINGS IN BIBLICAL NARRATIVE

- Settings evoke memories and emotions because of other stories you know that happened in similar places.
- New Testament authors reuse all of these settings (From the Old Testament) to show how Jesus is the one carrying our world from the garden, out of Egypt and the wilderness, and into the new creation.

TEACHING NOTES

HOW TO CHOOSE TRANSLATION

- Your beliefs on translation technique will probably determine which translation of the Bible you favor.

2 rules of translation

1. Accuracy of Manuscripts
2. Translation Technique

Accuracy of Manuscripts

This refers to the accuracy of the transcription and date of the manuscripts from which translations (your Bible) have been taken. The older and more complete the manuscript the better the translation.

History of the Dead Sea Scrolls

In 1947, near the ancient settlement of Qumran, on the west bank of the Dead Sea, one of the biggest archeological discoveries was found, the Dead Sea Scrolls. In caves surrounding the area, archeologist discovered ancient manuscripts of the Old Testament. These were the most complete collection that has ever been produced. Up until this finding, the oldest Manuscripts of the Old Testament were from the middle ages (9-10th century A.D.) But this discovery predated those manuscripts by over 1,000 years! The Dead Sea Scrolls greatly increased the accuracy and date of all previous Old Testament manuscripts and are a main source for reference when translating the Old Testament today.

All current Bibles use the oldest known manuscripts (Dead Sea Scrolls) except for the King James Version and the New King James Version

KJV History

The KJV was issued by king James in 1611 but was not the first completed english version of the Bible. The first completed and widely circulated english Bible was the Geneva Bible, which was actually brought with the pilgrims when they sailed to America on the Mayflower (This was partly in protest of the rule of king James and England as a whole). The KJV and the NKJV did not take into account the earlier manuscripts i.e. the Dead Sea Scrolls. The NKJV does use the earliest manuscripts in footnotes, but not in the actual text. However the King James Version of the Bible was for many years the most popular translation. It has greatly impacted the phrases and language we use today especially within the english speaking church.

- Modern translations allow the original text to be translated better into our everyday language. As well, Modern translations are actually more accurate based upon the manuscripts we now have today.

Translation Techniques

- Different versions arise from differing opinions on which old manuscripts should be used and how you will translate them to English.
- There are three basic translation techniques:
 1. Formal (Literal word-for-word)
 2. Functional (thought-for-thought)
 3. Free (paraphrase)
- **Formal** (Literal word-for-word) : Seeks to stay as close as possible to the exact words and phrases in the original language and yet retain readable English.
 - **Pros:** A very reliable translation (typically uses italics for words not in original)
 - **Cons:** It can take more study to understand and can have awkward wording
 - examples: INTERLINEAR, KVJ, NKJV, AMP, RSV, NRSV, NASB, ESV, HCSB
- **Functional** (aka thought-for-thought): Seeks to translate words, idioms, and grammatical constructions from the original language to precise equivalents in the receptor language.
 - **Pros:** Tries to be literal but emphasizes readability vs literal wording
 - **Cons:** You won't know whether you are reading a literal or paraphrased translation
 - Examples: NRSV, NIV, NAB, NEB, GNB, JB

Formal (Literal) vs. Functional Example

“Como Se Llama” translated to English

Literal: How yourself call.....”how do you call yourself”

Functional: What’s your name

- **Free (paraphrase):** Seeks to translate general ideas into common, everyday language.
 - **Pros:** The most readable translation and it can be insightful.
 - **Cons:** Because the translator is interpreting the passage for you, it becomes a commentary. Word studies are meaningless.
 - Examples: Phillips, NLT, GNT, TLB, LB, MSG, TPT

1 Timothy 1:5

Formal Equivalence Translations

KJV: Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

ESV: The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

Functional Equivalence Translations

HCSB: Now the goal of our instruction is love that comes from a pure heart, a good conscience, and a sincere faith.³

NIV: The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith.

Free Translations

NLT: The purpose of my instruction is that all believers would be filled with love that comes from a pure heart, a clear conscience, and a genuine faith.

MSG: The whole point of what we’re urging is simply love – love uncontaminated by self-interest and counterfeit faith, a life open to God.

Bible Translation Comparison



There is not a perfect translation of Scripture because language is a fluid thing and translation requires interpretation. Yet, the Word of God is perfect, alive, and powerful. It is able to convict us to the core and convert the soul by the empowerment of the Holy Spirit. Consider Jesus. The Word in flesh came in human form and experienced the weakness of humanity, even suffering death on the cross. Yet, His life and death were more than typical because of the Divine nature inside of Him. He even had power to bring His earthly body back to life after He was crucified. His power shined through the cloak of humanity and touched all who had eyes to see and ears to hear. The same remains true with the written Word. Every translation that makes a serious attempt to adhere to the original texts can be used by God to reach the lost and edify the saint. God's truth shines through.

OUR SUGGESTION:

Try and Have 1 translation from each type: Form, Function, Free. This will allow you access to all 3 “versions.”

Resource: if you don't have a Bible from types Form, Function, and Free, don't worry, there's an app for that. “YouVersion Bible App” is a free app that allows you access to all major translations today.

UNDERSTANDING HISTORICAL & LITERARY CONTEXT

1. Understand the Historical Context (Background)

- A. Use a Bible Dictionary, Commentary, or other resource to learn the background. www.familychristian.com/bible-translation-guide
www.studylight.org, www.biblestudytools.com

B. Read through the book or section in one sitting using an accurate version of the Bible you can understand. It often helps to read through out loud.

As you do this, jot down the answers to the following questions:

1. What do you notice about the people (or person) the letter is discussing?
(What nationality are they? Are they rich or poor? What are their problems & attitudes?)
2. What is the writer's attitude?
3. Are there any specific things mentioned about why the book is being written (the occasion)?
4. Write down the letter's natural, logical sections .

2. Understand the Literary Context (what's being said)

A. Study each paragraph or section and briefly summarize the main point.

B. How does each paragraph or section fit into a flow of ideas? Write a brief sentence explaining how each paragraph or section fits into the overall flow of the purpose. Look for words like therefore, henceforth, because, for.

Remember that this is just a tool. Ultimately, the Spirit of God is our greatest teacher and the living author of these letters. Above all, remember to pray for insight as you seek to study the Word.

SMALL GROUP DISCUSSION

1. What translation do you use? Are you attached to it? Why? Do you think you should expand your reading to other translations as well?
2. What does your typical Bible time, quiet time, study time look like? Why does it matter if we read one verse or one section or book?

SMALL GROUP APPLICATION

Read: Titus Chapters 1 - 3

ANSWER THE QUESTIONS:

EXEGESIS

- What is the background?
- Who is the author
- Are there any specifics of why the book is being written and the message the author is trying to get across?
- What are the people like he is writing to?
- Does it point back to the Old Testament?

HERMENEUTICS

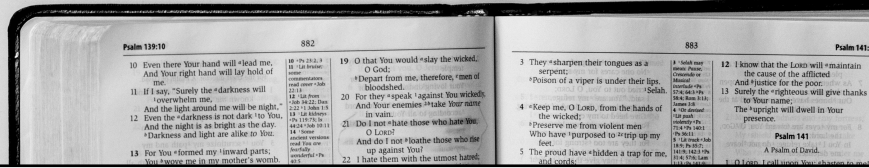
- How can I translate it to today's audience?
- What does this say about God?
- What are the principles I can apply to my life?

SMALL GROUP NOTES

DISCIPLESHIP CLASS

HOW TO READ THE BIBLE

WEEK 4



VIDEO NOTES

- At first it may seem like the Bible is full of odd or lacking details and unanswered questions.
- When read as a whole story from Genesis to Revelations, the details combine in beautiful story that fulfills the missing parts and makes sense.
- And this is the literary genius of the Bible. It forces you to keep, reading and then interpret each part in light of the others.
- This dense way of writing forces you to slow down and then read carefully, embarking on this interactive discovery process through the whole biblical narrative over a lifetime of reading and re-reading.
- In Psalm 1 we read about the ideal Bible reader.
 - It's someone who meditates on the Scriptures day and night.
 - In Hebrew, the word meditate means literally to mutter or speak quietly.

The idea is that every day for the rest of your life you slowly, quietly read the Bible out loud to yourself and then go talk about it with your friends, pondering the puzzles, making connections, and discovering what it all means.

As you let the Bible interpret itself, something remarkable happens; the Bible starts to read you.

Ultimately the writers of the Bible want you to adopt this story as your story.

TEACHING NOTES

MEDITATING ON SCRIPTURE

- By "meditation" we don't mean emptying ourselves by chanting mindless mantras.
 - Christian meditation is about filling our hearts and minds with the divine, not emptying ourselves.
- Meditation is the practice of entering into the text by reading and re-reading it out loud, allowing it to speak to us in such a way that we listen and truly hear it.
 - We fix and order our minds around the text until key words, phrases, and ideas jump off the page at us.
 - Then we chew on these words and ideas and begin to form questions that lead us into deeper reflection.

INTERPRETING SCRIPTURE

Nothing is more powerful than the Word of God accurately applied to a situation!

Hebrews 4:12 – “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (NASB)

1. A text cannot mean what it never could have meant to its author or readers.

When considering the Bible, it is improper to suggest that the text means something different to us than it meant in the time it was written. That would imply that we have a conflicting revelation than they received.

3 John 2 - “Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul.” (ESV)

Some people in the “prosperity gospel” movement say that this passage teaches that it is God’s will for us to always be healthy and wealthy. Rather, this passage is simply a greeting and a prayer blessing to Gaius from John. He didn’t intend it to be a doctrinal statement and Gaius didn’t perceive it to be a doctrinal statement because it doesn’t fit into the flow or structure of the letter. If it didn’t mean that to Gaius, it cannot mean that to us today.

2. Whenever we share the same (or similar) life situations as the original audience, God’s word to us is the same as His word to them.

Consider 2 John 1:5-6 in which John addresses Christian love. Loving others is a basic Biblical principle that is required throughout Scriptures. The way we express love may be influenced by our culture, but the command to love is relevant regardless of culture.

RULES OF INTERPRETATION

- **Rule of Definition:** Define the words and adhere to their meaning.

- **Rule of Usage** _____: Identify the common _____ usage of the words at the time period _____ written and don't add _____ meanings to already established words.
- **Rule of Context** _____: Context must define terms and how _____ words are used, so don't take words and interpret them out _____ of their context.
- **Rule of Historical Background** _____: Don't separate the interpretation _____ of words from their historical background.
- **Rule of Logic** _____: The words must agree _____ with the overall premise.
- **Rule of Precedent** _____: Use the known and commonly accepted meaning of words, not obscure _____ meanings for which there is no precedent.
- **Rule of Unity** _____: If other documents _____ are used, there must be general unity among them.
- **Rule of Inference** _____: Base conclusions on what is already known _____ and proven.

One rule is left out:

- **Rule of Relationship with the Author** : no amount of linguistic knowledge in ones interpretation of Scripture could replace the need for dependence upon the Holy Spirit as the Bible is read and studied.

HOW TO START

- Ask the Holy Spirit for revelation
- Approach it relationally
- Begin Reading from your current reading plan
 - (discuss in small group how/ add tips)
- Try to put yourself in the text:
 - What emotions are you feeling?
 - What would you think if you were hearing these words for the first time?
 - What words or images jump out at you?
 - Is there a command to obey?
 - Is there an example to follow?
 - Is there a promise to claim?
 - Is there a sin to avoid?
 - Is there a principle to follow?
- Pick a section or specific verse to meditate on

- Recite the text over and over again (or listen to it with a Bible app. We recommend YouVersion's free Bible App).
- Write the text
 - In your journal, on a sticky note on your fridge, planner, back of your phone, steering wheel, mirror, etc
- Sing the text
 - Worship to a song that references your text (play it on repeat) or write your own song
- Pray the text
 - To be clear, "prayerful reading" is not wrapping up our Bible time with general prayers about our lives. It's a specific kind of praying that uses words and ideas from the text to shape a prayer of response. The language and tone of the prayer should reflect the language and tone of the text.
 - For example, if you're reading through lamentations you form a prayer of lament that's filled with grief over all the sin and wreckage in our broken world. Or, if you're reading through Philippians, you form a prayer of thanksgiving that's filled with joy in the midst of suffering using Paul's language.
- Use the S.O.A.P tool
 - Scripture: Write out the scripture
 - Observation: What do you see in the verses that you're reading? Who is the audience? Is there a repetition of words? What words stand out to you?
 - Application: What is God saying to me today? How can I apply what I just read to my own personal life? What changes do I need to make? Is there an action that I need to take?
 - Prayer: Pray God's Word back to Him. If He has revealed something to you during this time in His Word, pray about it. Confess if He has revealed some sin that is in your life.

SMALL GROUP DISCUSSION

Do you currently use any of the “How to Start” tools in your quiet time?

What is your first response when you hear the word meditation? What does meditating on scripture mean to you?

Do you find it hard to choose what to read in the Bible? Is there specific tool you use (Bible in a year, devotional, etc) that is more helpful to guide your time?

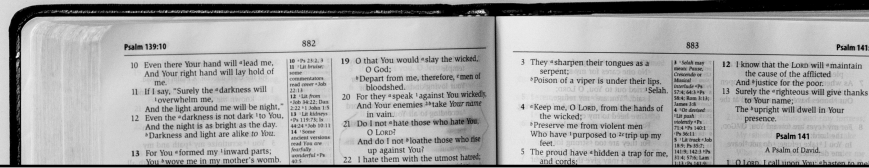
Describe what you felt when you walked out of the cinema immediately after being totally immersed in a great movie. Similarly, what was it that you experienced after the final page of your favorite novel? Share a moment of personal revelation you had while reading the Scriptures. What was happening? How was Scripture orientating your life and relationship with God and our world?

SMALL GROUP NOTES

DISCIPLESHIP CLASS

HOW TO READ THE BIBLE

WEEK 5



VIDEO NOTES

The Hebrew canon, or Old Testament, refers to the collection of Hebrew (and some Aramaic) books that were recognized as Scripture in ancient Israel. The traditional order we're talking about is referred to as “TaNaK.” The TaNaK is an acronym for the names of the three large sub-collections of the Hebrew Bible: Torah, Nevi'im, and Ketuvim.

IN THE BEGINNING

- The basic plot of the whole Bible:
 - God wants to bless His world and rule it through humans.
 - Humans are under the influence of evil and headed for self-destruction.
 - There has to be a new solution: we need a new kind of human

TORAH

- The first section of the Old Testament, often referred to as “The Torah,” “Pentateuch,” or the “first five books of Moses,” is directly translated as “law” or “instruction”.
- These books tell the foundation story of the Israelites starting with Genesis 1-11 (pre-history), Abraham, Isaac, Jacob, Joseph, and Moses.

- It recounts their covenant with God and their role in human history.

NEVI'IM

- Nevi'im means "prophets" and this section was traditionally split into two groups, the former prophets and the latter prophets.
- This tells the story of God's messengers to Israel, trying to get them back on track.
- The former prophets are thought of as the "historical narrative" books
 - Joshua, Judges, and 1 Samuel - 2 Kings
- The latter prophets are categorized as the major and minor prophets
 - Major: Isaiah, Jeremiah, Ezekiel
 - Minor: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
 - This design intentionally recalls the 3 + 12 ancestors (Abraham, Isaac & Jacob + the 12 tribes of Judah) from Genesis whose stories of failure contained the seeds of future hopes

KETUVI'IM

- Ketuvi'im means "wisdom writings" and this sub-collection includes the rest of the Old Testament
- The main theme here is how to live wisely in Gods good but often confusing world

A STORY WITHOUT AN ENDING

- The whole TaNaK is pointing to a future Priest-Prophet-King who would come to rescue the Israelites and all of creation from evil, especially the evil of their own hands.

TEACHING NOTES

HOW TO READ THE DIFFERENT TYPES OF LITERATURE IN THE OLD TESTAMENT

HISTORICAL NARRATIVES

Genesis, Exodus, Joshua, Judges, Ruth 1& 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Daniel

- Refer to notes from weeks 1 - 3

THE LAW

Leviticus, Numbers Deuteronomy

- God doesn't change, but that does not mean the way He has relationship with mankind doesn't change.
 - God related with Adam and Eve in one way, and He related with the Jews through Abraham with a different plan. He relates with Christians now through a new plan, a new covenant.

Different Types of Law

- **Sacrificial Law** - sacrificial system God gave to Moses.
 - These laws detail the requirements and role of priests and how and when to perform sacrifices, and include laws regarding cleanliness, food or diet, festivals, and tithing.
 - While we are no longer under these laws, the core principle (justice—a price must be paid for sin) is still important and points to Christ as the ultimate sacrifice.
- **Civil Law** was given to Israel as policy for all people
 - These laws dealt with the proper resolution of disagreements between citizens and were designed to create and enforce a system of moral values among the people of Israel.
 - We still can use these laws by discerning the embedded principles.
 - For example, we no longer put adulterers to death (Lev. 20:10), but the punishment for this offense in Old Testament law reveals the principle that doesn't change—how gravely God views adultery because it profoundly damages family, God's foundational building block for society.
- **Moral Law** reflects God's character and reveals his design in creation.
 - This part of the law is still binding on Christians today. While we do not obey this moral law in order to gain salvation, we do obey it in order to live in ways that are pleasing to God.

- The Ten Commandments (Exod. 20:1-17) are an example of this type of law. God commands us not to kill. The principle is that we are all God's image bearers with inherent and equal value before him & have no right to take the life of another.

4 Practical Guidelines for Reading the Old Testament Laws - from George Guthrie

1. Ask, "Where does this law fit in the developing Story?"
2. Ask, "How does this law relate to God's covenant?"
3. Ask, "Is this a direct command that is reiterated in the New Testament?"
4. Ask, "Has the New Testament demonstrated that this law is no longer applicable?"

POETIC LITERATURE

Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, and Lamentations there are large sections of poetry in other biblical books: well over half of Isaiah, over one third in Jeremiah, and around one fifth of Ezekiel, as well as more than half of the materials in the so-called Minor Prophets (Hosea to Malachi)

- God expects us to understand and enjoy poetry because approximately a third of the Bible is poetic in form.
-
- Biblical poetry ignites our imagination with great imagery.
- The most important rule for reading poetry is simple: poetry requires us to read slowly and meditatively.

- Most biblical poems include the use of metaphors
- Metaphors compare something that is hard to know or understand in our thinking with something that is more relatable (at least to a reader in biblical times).
- When you come across a metaphor or image that you are unfamiliar with, study what that image would mean to a biblical reader:
 - i.e. what are the specific roles of a shepherd, what did their life look like, what can we assume they would feel situations

WISDOM

Proverbs, Ecclesiastes, Job

- Wisdom literature gives an overview of the kind of world we are living in & describes how to live well in it.
- Understand the true meaning of wisdom: the ability to discern truth from error in real life contexts and to make righteous life decisions in the fear of God.
- All wisdom literature is to point us forward to the only one who made ultimately wise decisions and lived a perfectly God-fearing life in the midst of this broken world.
 - When we see our foolishness we see our need for his grace and his perfectly lived righteousness.
 - If you leave the wisdom literature thinking, 'Okay, now I can live a good life and please God on my own strength,' you've missed the point.

- Read all wisdom literature in light of the group as a whole.
- With Proverbs, look for life direction rather than blank check promises.

“The Lord does not let the righteous go hungry, but he thwarts the cravings of the wicked.”

This is a wise saying to live by. It should shape our character. And it's often true to life. But do Christians experience crippling hunger? All the time, yes. Do the wicked receive what they “crave”? Very often. As you read proverbs like this one, let the wisdom of the saying set the direction for your life. You should read this and be motivated to pursue righteousness. But you can't hold this promise over God's head like some kind of blank check promise. Paul was content to go without (Phil. 4:11–13). Christians do indeed die of starvation. God isn't promising you unwavering material prosperity in exchange for good behavior. He spoke these words in the form of Wisdom Literature to shape your character, not to give you grounds for complaint.

- With Ecclesiastes, walk with “the Preacher” on his journey.

As you read this enigmatic book, follow the “Preacher” as he searches for meaning in life. Experience his journey and resonate with his frequent observation that “all is vanity.” See the futility of life apart from God and feel the weight of the many exceptions he finds to proverbial wisdom (e.g. Eccl. 7:15). And then see the brilliance of his conclusion to this fascinating book (12:13–14).

- With Job, accompany this righteous man in his unjust suffering.

As you read through this sad story, feel the bitterness of the unpredictability of life. Feel the foolishness of offering wisdom in a foolish way, as Job's friends do for chapter upon chapter. Finally, come to the realizations that God offers to Job at the end of the book.

PROPHETS

Isaiah, Jeremiah, Ezekiel, Hosea, Nahum, Joel, Habakkuk, Amos, Zephaniah, Obadiah, Haggai, Jonah, Zachariah, Micah, Malachi, Daniel

3 Ways Prophets spoke

1. Accusation - constantly reminding Israel how they were violating the terms of the covenant

2. Call to Repent - they spoke God's mercy and how he would forgive them
 3. Announced the consequences for breaking God's covenant - when God acts in human history to bring Justice
- All Biblical prophets share in a message of warning and of hope.
 - The hope is a coming kingdom of restoration

When reading the prophetic books, ask these questions:

- What did God want from his people? What form did their obedience (or often, their disobedience) take?
- What promises does God make to his people?
- What does God reveal about his own character?
- How does God save people in this passage?
- How does the work of Christ and the power of the Holy Spirit save me from this judgment, secure these promises of God for me, and free me to walk in the obedience that honors the Lord?

OLD TESTAMENT TIMELINE , THEMES & REFERENCES



CREATION - God speaks the universe into existence
GENESIS 1:1-25



ADAM & EVE - God creates humanity in his image to care for his creation
GENESIS 1:25 - 2:25



FALL - Humanity rejects God & is expelled from the Garden of Eden
Genesis 3:1 - 6:8



NOAH & THE FLOOD - God floods the earth, yet saves & makes a covenant with Noah & his family
Genesis 6:9 - 10:32



BABEL - God confuses the language of the world & scatters humanity
Genesis 11



ABRAHAM (ISAAC & JACOB) - God promises to bless Abraham & all people through him
Genesis 12 - 36



JOSEPH/EGYPT- Joseph & his brothers move Israel to Egypt
Genesis 37 - 50



MOSES/EXODUS- Through Moses, God saves Israel from slavery in Egypt
Exodus 1-19, 1 Chronicles, Psalms



LAW- God makes a covenant with Israel to be their God
Exodus 20-25, 35, Leviticus, Numbers 5-6, 15, 19, 28 - 30 Duet 4:44-6:25, 10-30



TABERNACLE- God dwells with Israel in the tent of meeting
Exodus 25



WANDERING- Israel wanders in the desert for 40 years
Exodus 16 -40, Leviticus, Joshua 1



PROMISED LAND - Joshua leads Israel into the promised land of Canaan
Joshua 2 - 24



JUDGES - God raises up judges to save Israel from its enemies
Judges, Ruth (exact time unknown)



SAUL - Saul becomes Israel's first king, but disobeys God & loses his kingship
1 Samuel 1 - 15, Psalms



DAVID - God makes a covenant with David to establish his throne forever
1 Samuel 16 - 1 Kings, Psalms



SOLOMON / TEMPLE - Solomon builds a temple for God in Jerusalem
1 Kings 1 - 11, Psalms, Proverbs, Ecclesiastes, Song of Songs



DIVIDED KINGDOM- The kingdom is divided between the northern & southern tribes
1 Kings 12 - 2 Kings 16, 1 & 2 Chronicles, Amos, Hosea, Micah, Psalms



FALL OF SAMARIA- Assyria defeats Israel (the northern kingdom)
2 Kings 17 - 23, Psalms



ASSYRIAN EXILE- Assyria takes Israel (north) into captivity
2 Kings 23 - 25, Isaiah, Jonah, Zephaniah, Nahum, Habakkuk, Psalms



FALL OF JERUSALEM - Babylon defeats Judah (the southern kingdom)
2 Kings 25, Psalms



BABYLONIAN EXILE- Babylon takes Jude (south) into captivity
Daniel, Psalms, Lamentations, Ezekiel, Jeremiah, Obadiah



RETURN FROM EXILE- Persia defeats Babylon & the exiles are returned
2 Kings 25, Haggai, Zechariah, Joel, Malachi, Esther, Ezra, Psalms



REBUILDING- The temple & the walls of Jerusalem are rebuilt
Nehemiah, Psalms 1

SMALL GROUP DISCUSSION

What tips do you have for reading the Old Testament?

What do you find is the most challenging factor when reading the “prophetic literature”?

Can you find example from scripture of the three ways prophets spoke

1. Accusations
2. Call fo Repentance
3. Call of consequences if the people did not turn from their ways

What book of wisdom literature are you most familiar with? How do you apply it to your life?

Have you ever thought of the 3 books of “wisdom literature” working together in the Bible to give a complete picture of God’s wisdom?

SMALL GROUP APPLICATION

As a group pick one book from the Wisdom, Poetic, or Prophetic literary forms

Read through a section of scripture

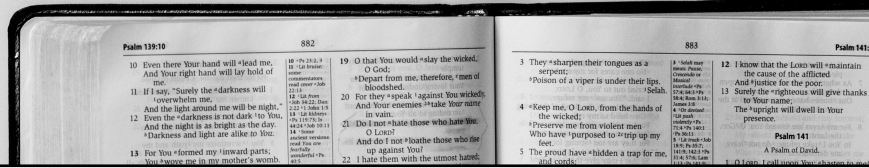
Use the tips provided above to apply and discuss the text

SMALL GROUP NOTES

DISCIPLESHIP CLASS

HOW TO READ THE BIBLE

WEEK 6



VIDEO NOTES

- The word testament refers to a a Covenant partnership
- Written within 30-40 years of each other by the first generation followers of Jesus
- Types of Literature in The New Testament
 - 4 Gospels (narrative)
 - Matthew, Mark, Luke, John
 - Acts of the Apostles (narrative)
 - Epistles - letters from the Apostles
 - Pauls 13 books: Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon
 - Letter to the Hebrews
 - James & Jude
 - 1 & 2 Peter and 1, 2 & 3 John (Jesus first followers)
 - Revelation - apocalyptic literature

The Gospels tell the story of Jesus fulfilling the prophecy as the promised son of Abraham who will restore Gods blessing to the nations and also as the new human who will defeat evil and restore humanity to partnership with God.

Acts - acts of the apostles

- Here the risen Jesus commissions the apostles also know as “sent ones”
- The apostles were appointed as Jesus’ representatives to spread the goodness about him throughout the Ancient world.
- The Acts of the apostles shares how the good news about the risen king Jesus changes history and should reshape every part of our lives.

Letters from the Apostles - written to provide teaching and guidance for local communities of Jesus’ followers called “churches”

Revelation - a letter to seven churches that reveals a prophetic word of challenging comfort to all of Jesus’ followers

- Revelation portrays the idea that when we follow the risen King not even death can prevent the dawn of “New Creation”
- The idea of “New Creation” in the Revelations is depicted as a new Jerusalem Garden temple, the true home of humanity after its long exile
- In the closing remarks of Revelations heaven and earth are reunited.

Summary

- Each book of the new testament shows how God, through Jesus and the Spirit, is leading our world to its ultimate goal in a renewed creation.

Parallels between the Old Testament and New Testament

1. All humanity is trapped in a Babylonian exile, but Jesus came to create a new home.
2. Were all living in different kinds of Egyptian slavery to selfishness and sin, but Jesus died as the passover lamb to liberate us into the promised land.
3. Our old humanity is bound in the dust of death, but Jesus' resurrection opened up a new future for a new humanity.
4. We live here in the current evil age, but through Jesus and the Spirit a new creation has burst open here and now.

TEACHING NOTES

HOW TO READ THE GOSPELS

- The gospels are the sayings and narratives of Jesus Christ.
 - Sayings – the teachings of Jesus Christ (red letters).

- Narratives – the stories about the life, ministry, death, and resurrection of Jesus Christ (black letters)
- In many ways, it is a gift from God that we not only read His teachings, but also His acts.
- Jesus is the revelation of God, not only by presenting new truth, but by living a perfect life before man (John 1:18).
- The gospels retain both His teachings and His actions so that this full revelation can be passed on to us.

John 13:34 – “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”

How could we understand this passage from John if we only had the red letters of the gospel, without the black ones as well? The narratives and sayings are both essential and inspired.

- Why have four gospels?
1. The fullness of Jesus cannot be contained in a singular book.
 2. No gospel supersedes the other. They simultaneously stand alone and harmonize, providing a more complete perspective of Christ.
 3. We can have greater confidence in a multitude of witnesses (2 Corinthians 13:1).

Tips for Reading

1. Get caught up in the stories.

Each story is told for a reason. Enjoy it. Step into it. Be a part of the original audience. Strap on their sandals and experience the event, listen to the sermon. Putting yourself in the stories will make them more vivid and help you better understand what is going on.

2. Find the big picture_____.

- What's the overall point_____ of each of these books?
- What kinds of things are emphasized_____?

3. Look for relationships_____ between stories, events, and discourses.

Very often, the events and teachings are recorded in their unique order because the author wants you to consider them in light of one another.

- Look for repeated_____ phrases and concepts.
- Look for how one event relates_____ to another

For example, Matthew 18 tells us how to address a “brother” caught in sin. Then Jesus goes on to teach about the importance of forgiving over and over again. These two concepts are both related: they both help us understand what we do with a Christian who sins.

5. Ask what the overall_____ message demands of you_____.

- Ask what you are meant to be persuaded of and choose how you will respond_____.
- Ask how your life ought to be changed_____ in response to what Jesus taught_____.

HOW TO READ ACTS

- Acts shows us how the church is to respond_____ when living in a predominately pagan culture_____.
- First, with a bold witness_____ for the Lord Jesus Christ.
- Second, with visible love_____ for each other
- When you work through the book of Acts, ask how the activity of the Spirit_____ of God through the early church should shape_____ your life today_____.

HOW TO READ THE PARABLES

- The word “parable” literally means to throw alongside.
 - Jesus would throw parables alongside His teaching to bring a point home to the audience, or use them in response to questions.
- A parable is a saying that is sometimes meant to illustrate an elaborate process and sometimes meant to teach a specific point, but always meant to provoke a response.
- **What Jesus taught about parables:**
 - The saved gained insight, while the lost became even more hardened.
 - The parables are dealing with complex material and by their nature require spiritual insight to understand.
 - Even though they used very common themes (at least they were common in Bible times) to illustrate truth, the lost would hear and see but yet not truly understand the depth of Jesus’ teaching.

It is the response of the heart to the truth that produces the result. Just Because we are meant to understand, doesn’t mean the we wont have to dig for a deeper meaning. Jesus did not discourage the disciples from inquiring about parables. He wanted them to understand and explained their meaning to the disciples. In fact, you will find that in the parable of the sower, the good soil is the individual who heard and understood. The disciples were seekers, not only of knowledge but understanding. They went to Jesus to find out what He meant. In doing so, the truth infiltrated their heart and bore fruit.

Types of parables

- A True Parable – a story with a distinct beginning and ending.

Examples include: the Good Samaritan, the Lost Sheep (both instances), the Prodigal Son, the Great Supper, the Laborers in the Vineyard, the Rich Man and Lazarus, and the Ten Virgins

- A Similitude – illustrations taken from everyday life.

Examples include: the leaven, the sower, and the mustard seed.

- Metaphors and Similes – a comparison of two things

Examples of metaphors include: You are the salt of the earth (Matt 5:13)

Examples of similes include: Every teacher of the law is like the owner of a house (Matt 13:52)

- An Epigram – a concise, clever, or paradoxical statement

Examples include: Do men gather grapes of thorns, or figs of thistles? (Matt. 7:16)

Tips for reading parables

- What does this parable reveal about what God is doing to establish his kingdom?
- What specific need or issue is being addressed by Jesus?
- What does it say about who will be in the kingdom?
- What one truth does the parable reveal to a believer?
- What one truth does the parable hide from an unbeliever?
- What is the one central meaning of the parable?

HOW TO READ REVELATIONS

- Revelations is considered apocalyptic literature.

- This is a type of biblical literature that emphasizes the lifting of the veil between heaven and earth and the revelation of God and his plan for the world.
- Apocalyptic writings are marked by distinctive literary features, particularly prediction of future events and accounts of visionary experiences or journeys to heaven, often involving vivid symbolism.

The book of Revelation was written to seven churches as both encouragement and challenge. An apocalyptic letter, it relies on visions, symbols, and Old Testament references to reveal the ultimate fulfillment of God's promise given to Abraham in Genesis.

Tips for Reading

1. Pay attention to the symbolism
 - One thing to remember about apocalyptic literature is that it's highly symbolic, and part of the reason for that symbolism is to evoke emotion about the message. When you read apocalyptic literature, pay special attention to the symbolism and the emotions it's intended to evoke.
2. Don't forget the original audience
 - The original audience would have read those symbols and understood what they referenced.
 - We can't just transplant apocalyptic literature into our own cultural and historical setting. When we read it, we need to take into consideration what was happening at the time it was written.
 - Since apocalyptic literature is so closely tied to prophecy, it's easy to read it as though the original author was speaking about our future, and insert our own ideas into the text. Avoid that temptation. If you're going to read apocalyptic literature, it's important to do some research about the setting it was written in and the people it was written to. Otherwise you risk missing the intended meaning entirely.
3. Don't overanalyze the symbols

- Since we know the writing is symbolic, it's also easy to get lost in the details of each symbol. What creature did the author envision? How many parts does it have? Which parts are identified? Many of these details certainly have meaning, some of which we can still make reasonable inferences about (based on what we know of the original context).

5. Bring a guide_____

- Symbolism is one of the main things that makes apocalyptic literature so unique. It also makes apocalyptic literature notoriously challenging to read and understand. Instead of wading into it alone, you can stand on the backs of Bible scholars and draw from centuries of analysis done by some of the church's best theologians.



BIRTH AND LIFE OF JESUS

Jesus enters the world as a human to save humanity

Matthew 1:1 - 26:16, Mark 1:1 - 14:42, Luke 1:1 - 22:23, John 1:1 - 18:11



DEATH OF JESUS

Jesus is crucified to pay for humanity's rejection of God

Matthew 26:17 - 27:50, Mark 15:6 - 47, Luke 23, John 18:12- 19:42



RESURRECTION OF JESUS

Jesus conquers death to bring life to humanity

Matthew 28, Mark 16:1-18, Luke 24:1-49, John 20-21



ASCENSION OF JESUS

Jesus returns to heaven to rule over creation

Mark 16:19-20, Luke 24:50-53



PENTACOST

The Holy Spirit empowers the apostles to be Jesus' witnesses

Acts 2



GOSPEL MISSION

The Gospel begins to spread from Jerusalem to "the ends of the earth"

Acts



APOSTLE PAUL

Paul is commissioned to take The Gospel to the Gentiles

Acts 9 - 28, Romans, 1 & 2 Corinthians, 1 & 2 Timothy, Titus.



PRESENT DAY

You are here!



RETURN OF JESUS

Jesus returns to bring an end to evil



FINAL JUDGEMENT

All humanity is judged before the throne of God



NEW CREATION

God creates a new heaven and a new earth

SMALL GROUP DISCUSSION

What are your favorite books in the New Testament?

What types of literature do you enjoy reading the most in the New Testament and why?

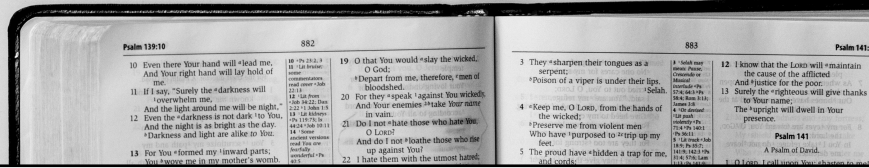
Pick a passage from one of the New Testament books. Identify the type of literature it is and then use the “tips” provided above to analyze the section of scripture.

SMALL GROUP NOTES

DISCIPLESHIP CLASS

HOW TO READ THE BIBLE

WEEK 7



TEACHING NOTES

WHAT IS A WORD STUDY

- A word study is a valuable tool that allows the student of the Bible to see how the

same word is used throughout the Bible.

WHY WOULD I WANT TO DO A WORD STUDY

- The Bible is comprised of words. For that reason, an understanding of the words

themselves is basic to understanding what the Bible says.

If you think about it, you use *the same word in many different ways* all the time. How many uses for the English word “hand” can you think of right off the top of your head? “Hand me a brick.” “Give him a hand with that box.” “Give him a hand for that performance.” “The hand on the clock is bent.” “That horse must be 15 hands high.” “He’s a hired hand.” “She bit his hand.” “He asked for her hand in marriage.” “He had a hand in organizing the business.”

- Studying individual words in the Bible brings a deeper knowledge and

better understanding of Biblical principles.

- What the word means in English may not be the same as the Hebrew or Greek

text it was originally written in.

- Without digging into the words of scripture, we may arrive at an interpretation and

application that is skewed, and miss out on some valuable insights as

well.

The only way you'll find out what this word means is by looking at how it's used. That's how we all learn what words mean as small children; it's also how dictionary editors know. They listen and read, and this provides the clues necessary to discover what people mean by various terms.

You can do this two ways:

1. Study the English definition.

- You can gain a lot of insight just by finding the English definition of specific words from scripture. This can help you to think deeper, start to form opinions and apply the scripture.

2. Study the definition in the original language.

- The Bible was not written in English
- The Old Testament was written in Hebrew
- The New Testament was written in Greek
- Words in the English Bible can represent two or more different words in the original language
- The range of meanings in one English word does not do justice to the complexity of the original.

WHAT ARE THE TOOLS FOR USING A WORD STUDY AND HOW DO I DEFINE THEM

- English Dictionary: a book or online resource (such as Dictionary.com) containing a selection of the words of a language, giving information about their meanings & pronunciations.
 - You can do word studies in English alone, which is a great start.
 - if you desire to dig deeper, studying the Greek or Hebrew word is the next step

In order to find what the English word is translated to Greek or Hebrew, you have to use a Reverse Interlinear to find the Strong's Concordance number.

Interlinear: An interlinear Bible arranges the words in the Greek and Hebrew Bible to match those in our English translations, so that you can discover the definition.

Strong's Concordance: The Strong's Exhaustive Concordance is the most complete, easy-to-use, and understandable concordance for studying the original languages of the Bible.

- The Strong's Concordance is a reference book which correlates every word in the Old and New Testament with a description in English of its meaning.
- Words in the Old Testament were given numbers starting with an H for Hebrew.
- Words in the New Testament were given numbers with G in front of it for Greek.

Bible Dictionary: Bible dictionaries are one of the most practical and useful theological reference books available.

- Bible Dictionaries contain a combination of definitions and proper names for Biblical words with verse references, which allows users to define & analyze Scripture.
- With this tool you can discover the meaning of words and study them in context to the theological concepts of that specific verse or passage.

WHAT ARE THE STEPS

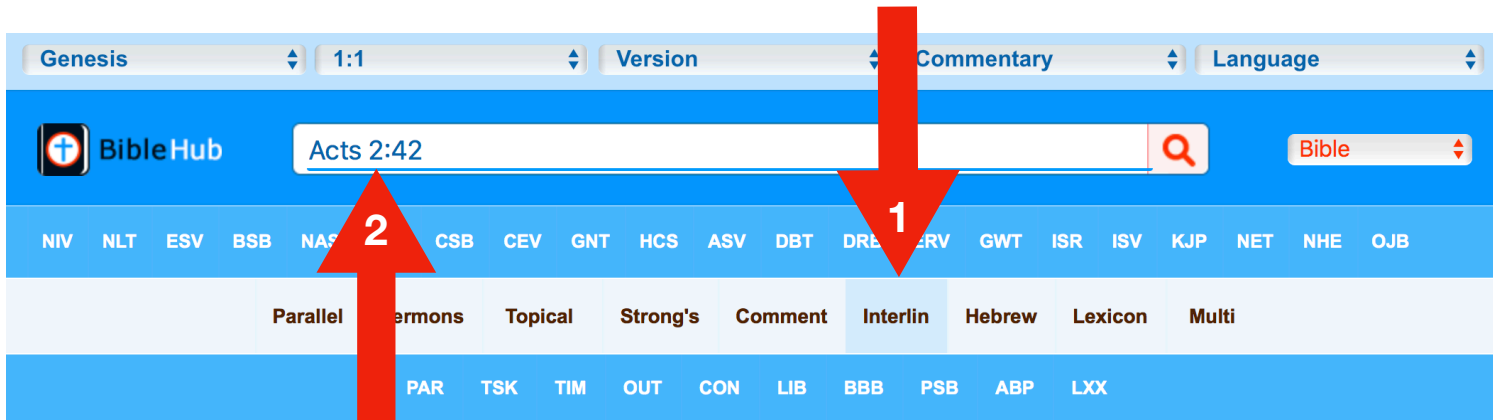
1. Read a section of **Scripture**_____.
2. Choose one **word**_____ you want to learn more about. Look for words that are:
 - **repeated**_____, one clue that they contribute in some way to a theme in the passage
 - Not **easily**_____ understood
 - Not the **same**_____ as other **translations**_____
3. **Define**_____ the word - Look up and record the definition from an English dictionary; include synonyms and antonyms.
4. Look up the word in the Bible study **app/website**_____ with concordance/Bible dictionary capabilities.
5. Read it with an **interlinear/concordance**_____ tool - (This gives you a breakdown of each word in the verse, in the original language it was written.)
6. Choose the **specific word**_____ you want to study for the Hebrew(OT)/Greek(NT) definition and usage.
7. **Read**_____ the definition.
8. Write down the **scripture references**_____ listed with this word and look them up.
9. Read the **context**_____ of the verses within the chapter and book - Look at how the **same author**_____ uses that word.
10. Find **every instance**_____ of the word in Greek/Hebrew and how it is used.
11. **Compile**_____ your notes & write out the biblical definition of the word based on your study.
12. Pray for God to reveal the doctrine and the **application**_____. Ask him “What does this *mean?*”, and “What does this mean to *me?*”

EXAMPLE OF A WORD STUDY

Fellowship From Acts 2:42 - "They were not steadfastly continuing into the teaching of the apostles and in **fellowship**, the breaking of bread and the prayers."

Using the website: www.biblehub.com

1. Choose "Interlin" for the English - Greek/Hebrew Interlinear Bible



2. Type your verse in the search bar & hit enter

- which will produce this page:

- 1st line - Strong's Concordance number
- 2nd line - Hebrew/ Greek text written in English alphabet
- 3rd line - Hebrew / Greek text written in original language letters
- 4th line - English text
- 5th line - English part of speech

◀ **Acts 2:42** ▶

[Acts 2 - Click for Chapter](#)

	1510 [e]	1161 [e]	4342 [e]	3588 [e]	1322 [e]	3588 [e]	652 [e]	2532 [e]	3588 [e]
	Ēsan	de	proskarterountes	tē	didachē	tōn	apostolōn	kai	tē
	42 ἦσαν	δὲ	προσκαρτεροῦντες	τῇ	διδασκίᾳ	τῶν	ἀποστόλων	, καὶ	τῇ
	They were	now	steadfastly continuing	in the	teaching	of the	apostles	and	-
	V-IIA-3P	Conj	V-PPA-NMP	Art-DFS	N-DFS	Art-GMP	N-GMP	Conj	Art-DFS

2842 [e]	3588 [e]	2800 [e]	3588 [e]	740 [e]	2532 [e]	3588 [e]	4335 [e]
koinōnia	tē	klasei	tou	artou	kai	tais	proseuchais
κοινωνία	, τῇ	κλάσει	τοῦ	ἄρτου	, καὶ	ταῖς	προσευχαῖς .
in fellowship	the	breaking	of the	bread	and	the	prayers
N-DFS	Art-DFS	N-DFS	Art-GMS	N-GMS	Conj	Art-DFP	N-DFP

◀ Acts 2:42 ▶

Acts 2 - Click for Chapter

1510 [e]	1161 [e]	4342 [e]	3588 [e]	1322 [e]	3588 [e]	652 [e]	2532 [e]	3588 [e]
ἔσαν	de	proskarterountes	tē	didachē	tōn	apostolōn	kai	tē
4 ἦσαν	δὲ	προσκαρτεροῦντες	τῇ	διδασκῇ	τῶν	ἀποστόλων	, καὶ	τῇ
They were	now	steadfastly continuing	in the	teaching	of the	apostles	and	-
X-3P	Conj	V-PPA-NMP	Art-DFS	N-DFS	Art-GMP	N-GMP	Conj	Art-DFS
2842 [e]	3588 [e]	2800 [e]	3588 [e]	740 [e]	2532 [e]	3588 [e]	4335 [e]	
koinōnia	tē	klasei	tou	artou	kai	tais	proseuchais	
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in fellowship	the	breaking	of the	bread	and	the	prayers	
N-DFS	Art-DFS	N-DFS	Art-GMS	N-GMS	Conj	Art-DFP	N-DFP	

3. Find the word you want to study & click on the corresponding number above it
 - (we are studying fellowship (koinōnia) - so we click on the Strongs number 2842)

◀ 2842. koinōnia ▶

Strong's Concordance

koinōnia: fellowship

Original Word: κοινωνία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: koinōnia

Phonetic Spelling: (koy-nohn-ee'-ah)

Definition: fellowship

Usage: (lit: partnership) (a) contributory help, participation, (b) sharing in, communion, (c) spiritual fellowship, a fellowship in the spirit.

HELPS Word-studies

2842 koinōnía (a feminine noun) – properly, what is *shared in common* as the basis of *fellowship (partnership, community)*.

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HELPS™ Word-studies

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NAS Exhaustive Concordance

Word Origin

from **koinónos**

Definition

fellowship

NASB Translation

contribution (2), fellowship (12), participation (2), sharing (3).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

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Englishman's Concordance

Acts 2:42 N-DFS

GRK: καὶ τῇ **κοινωνία** τῇ κλάσει

NAS: teaching *and to fellowship*, to the breaking

KJV: and *fellowship*, and

INT: and *in fellowship* the breaking

Romans 15:26 N-AFS

GRK: καὶ Ἀχαΐα **κοινωνίαν** τινὰ ποιήσασθαι

NAS: to make *a contribution* for the poor

KJV: a certain *contribution* for

INT: and Achaia *a contribution* certain to make

1 Corinthians 1:9 N-AFS

GRK: ἐκλήθητε εἰς **κοινωνίαν** τοῦ υἱοῦ

NAS: you were called *into fellowship* with His Son,

KJV: unto *the fellowship* of his

INT: you were called into *fellowship* of the Son

1 Corinthians 10:16 N-NFS

GRK: εὐλογοῦμεν οὐχὶ **κοινωνία** ἐστὶν τοῦ

NAS: we bless *a sharing* in the blood

KJV: not *the communion* of the blood

INT: we bless not *fellowship* is it of the

1 Corinthians 10:16 N-NFS

GRK: κλῶμεν οὐχὶ **κοινωνία** τοῦ σώματος

NAS: we break *a sharing* in the body

KJV: not *the communion* of the body

INT: we break not *fellowship* of the body

2 Corinthians 6:14 N-NFS

GRK: ἢ τίς **κοινωνία** φωτὶ πρὸς

NAS: what *fellowship* has light

KJV: and what *communion* hath light with

INT: or what *fellowship* light with

4. Here you can dig deeper into information

- Under "fellowship" we find one main word-group, *koinonia* (abstract noun), *koinonos* (concrete noun= 'sharer'), *koinoneo* (verb).
- An index of Greek words shows that *koinonia* is variously translated as
 - 'contribution' (2 times)
 - 'fellowship'(12 times)
 - 'Participation' (2 times)
 - 'sharing' (3 times)
- From this study we see that the the author of the book of Acts, Luke, does not use this term anywhere else in the book
- From this it emerges that *koinonia* is not primarily something that you do but rather signifies a state of affairs understood by the word 'partnership'. It means sharing, belonging together, togetherness. Those who have become God's people by faith are joined at the deepest level. They have *koinonia* with Christ and with God.

SMALL GROUP NOTES

As a group, choose a section of scripture to read. From that section, choose one word to do a study over.

- Define the word in English
- Using an interlinear Bible, find the word in the original Greek / Hebrew
- What is the original language definition?
- How does this definition fit into this section of scripture?
- Is it used elsewhere in this same book?
- How is it used elsewhere in the Bible?
- How can I apply this word and text to my life?

