

25 Steps
to Bible
Knowledge



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25 Steps to Bible Knowledge

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Introduction

Study the Bible with Devotion

The Bible is the “Word of God” (John 10:35), “the embodiment of knowledge and truth” (Romans 2:20). A record of *normative revelation*, the standard for that which God has told us and holds us responsible. It contains all that God wants us to know, requires us to do, that binds our consciences, and is necessary for salvation. It is where we as Christians must turn to tell us what is true and false, what is right and wrong, to answer our questions, to settle our disputes, and to judge us when we are in sin. Within the covers of the Bible we also find every truth necessary for salvation and Christian living. Paul testifies of these truths when writing to his disciple Timothy, saying, “. . . from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Timothy 3:15-17). It is fitting, therefore, that we as Christians give serious and diligent study of God’s Word our wholehearted devotion.

Study the Bible as a Whole

Though comprised of 66 books written over a period of about 1500 years, the Bible has but one author, the Holy Spirit of God. We should not think of it, therefore, as a collection of completely separate and independent works. It has a unified message that must be understood as a whole.

Further, we should recognize that the revelation it contains is *progressive*. By this we mean that over the centuries God has gradually revealed truth to us with increasing clarity. What God uncovered through the later prophets should be understood as complementary and supplementary to that which God revealed through earlier prophets. Revelation cannot contradict itself.

Consequently, our primary method of interpretation must always be to use *Scripture to interpret Scripture*. We must use what is plain in Scripture to interpret what is obscure or difficult. To accomplish this, we must study the entire Bible. We must not neglect any portion of it, lest we form a distorted picture of God’s revelation. We dare not add to it nor take from it, as John warns in the last chapter of the Bible (Revelation 22:18,19).

Study the Bible by the Book

A thorough study of Scripture also requires the focused study of each of the 66 individual books of the Bible. Each has its own human writer, historical context, message, and purpose. We must take each of these into account. This approach to study has several benefits.

1. Full appreciation

As you study an individual book of the Bible, it comes alive. Its particular personality is manifested. You enter into the human author's thoughts and emotions in writing. In this way, you appreciate more fully the divine truths revealed within it.

2. Correct interpretation and application

Context is the key to correct interpretation. To understand the context of a biblical passage, however, it is necessary to study the complete book in which it is found. Only then are you prepared to interpret and correctly apply it to your life. Studying a verse here and a verse there will not result in an accurate, balanced, and thorough knowledge of God's Word.

This is essentially the same principle as using Scripture to interpret Scripture, but applied on the book level. It means first looking at the context of the individual book which you are studying in its entirety before interpreting a particular passage within it. This we must then verify by considering it in the greater context of Scripture as a whole.

3. Confident and authoritative teaching

Only after you have studied a book from start to finish can you confidently say you know what it teaches. It is not until then you will be fully aware of the important doctrines it contains and where the difficult passages are located. Only then will you be able to explain it with confidence and defend your position if challenged.

4. Retention

Unless you study the Bible by the book, your study of Scripture will result in thousands of unrelated pieces of loosely related information that are virtually impossible to remember and make little sense. Conversely, when you study the Bible one book at a time, you begin to discover that God has wonderfully organized His revelation into 66 units, each with its own theme, purpose, and outline. These serve as an effective filing system for quick access of biblical truth. Together they help you grasp the big picture of God's workings and purpose throughout history.

Study the Bible by the Word

The Spirit of God used earthly languages to communicate revelation through human writers. The Old Testament is written mostly in Hebrew (four portions being in Aramaic: Daniel 2:4-7:28; Ezra 4:8-6:18 and 7:12-2; Jeremiah 10:11). The New Testament is wholly in Koine Greek, the common Hellenistic form of the first century. To properly understand the Bible, we must give attention to these languages. We must examine each word, phrase, and sentence. We must seek to understand its meaning as it was used at the time of the writing. We need to interpret the language in the way it would have been customarily used.

We must determine what was intended by the author. Where he employs plain language, we must take it as such. Where he indicates that figurative language is being employed, we should interpret it accordingly. This means understanding the Bible in its *literal* sense, that is, interpreting it in its grammatical and historical context. To accomplish this, we study the very words of Scripture, consulting Hebrew and Greek lexicons to ascertain the full domain of each word's meaning. We must take note of the grammatical structure of each phrase, clause, and sentence. We must understand the function of the words and clauses in relation to one another.

Study the Bible with a Clear Objective

As we study the Bible, we must keep our objective before us: to know God, to understand that which He has revealed to us; to find salvation and live in a manner pleasing to God; to better serve and teach others; to spread the gospel to others. Consider each of these goals more closely.

1. A true knowledge of God

Within the covers of the Bible we have an inspired self-revelation of God. Our ultimate purpose in study, therefore, should be a knowledge of the person of God, in the words of Paul, “that I may know Him” (Philippians 3:10). Bible study should be a spiritual exercise. As you work, take time to experience God’s presence. Take note of what God says about Himself in Scripture, how He acts in various circumstances, what He cares about and values. Look for the manifestation of His attributes. These include but are not limited to His:

eternity	infinity	omniscience
faithfulness	justice	righteousness
goodness	love	self-existence
grace	majesty	sovereignty
holiness	mercy	truth
immensity	omnipotence	unity
immutability	omnipresence	wisdom

2. Sound doctrine

“All Scripture is inspired by God and profitable for teaching . . .” (2 Timothy 3:16). Consequently, as we study the Word we must take note of the important doctrines and principles that God has revealed. We should go to Scripture *for* our doctrine, not *with* our doctrine already fixed in place. We should be teachable, ready to submit to God’s wisdom.

3. Salvation and holy living

The Scriptures are a record of salvation history. They contain God’s message of salvation, words “by which you will be saved” (Acts 11:14). They proclaim that “Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” (1 Corinthians 15:3-4).

The person and redemptive work of Christ, therefore, should be constantly before us as we study the Word. We must understand the gospel for ourselves, that we might be saved. It must be constantly before our eyes that we might give God the glory and the praise of which He is so worthy.

The Scriptures also are “profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work (2 Timothy 3:16-17). They are the Christian’s manual for how to live in a manner pleasing to God. Our goal should be to increasingly think and act like Christ, to be His disciples. As we study God’s Word, therefore, we should always apply its teaching first to ourselves. James writes, “But prove yourselves doers of the word, and not merely hearers who delude themselves” (James 1:22).

4. Serving and teaching others

The Word of God is “the sword of the Spirit” (Ephesians 6:17). It is the primary instrument He uses in our lives and ministry. Whatever our calling—be it teacher, shepherd, or evangelist—it is as we use God’s Word to us to minister to others that we will see the greatest effect. We are called to “preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction” (2 Timothy 4:2). This requires that we know the Word and how to use it. As we study God’s Word, therefore, we should take careful note of truths that we can pass on to others thereby ministering to them. Scripture tells us, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God” (Colossians 3:16).

5. Proclamation of the gospel

Christ has commanded us, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” (Matthew 28:19-20). The Christians’ faith is an evangelistic one. We are to tell others the gospel and teach them to observe “all” that Christ has commanded us. Once again, this is only possible as we give ourselves to the diligent study of His Word.

Study the Bible Effectively

The task before us can seem daunting. The Bible is a volume made up of 66 books, 1189 chapters, and 31,173 verses. It contains almost 800,000 words. To learn it all well and be able to teach it to others will require the work of a lifetime. With God’s enablement, however, it can be done. Diligence, perseverance, effective Bible study techniques, and a systematic approach will all be needed.

At the outset of such a task, it would be wise to pause and evaluate the best way to proceed. Like the woodsman who takes time to sharpen his axe each morning, in the end more will be accomplished if we prepare well before setting off on the study of Scripture. This course is designed to help you. It will introduce you to 25 steps designed to help you organize and deepen your study of God’s Word. They are organized under three headings.

The first eight Bible study methods are for studying a book of Scripture as a whole. They are for *book level* study, providing the wide perspective needed for proper interpretation. They will help you to find the topic of each paragraph, follow the argument of the book, and discover the book’s outline, theme, and purpose.

Book Level Study

- Step 1. pray
- Step 2. read the book
- Step 3. perform a background study
- Step 4. outline the book
- Step 5. find the theme
- Step 6. find the purpose
- Step 7. chart the book
- Step 8. write a condensed paraphrase
- Step 9. draw observations
- Step 10. label the connectives
- Step 11. make a functional outline
- Step 12. diagram the sentences

Steps 13 through 20 are for *verse level* study. They focus on the sentences, clauses, and words of Scripture.

Verse Level Study

- Step 13. study the key words
- Step 14. record your observations
- Step 15. check several translations
- Step 16. check the cross references
- Step 17. interpret the verse
- Step 18. check commentaries
- Step 19. write a paraphrase of the verse
- Step 20. list several applications

Steps 21 to 25 will help you to review what you have learned, fasten it in your mind, incorporate it *into your life*, and pass it *on to others*.

Life Application

- Step 21. discuss the book with others
- Step 22. memorize the book or significant portions
- Step 23. meditate on its teaching
- Step 24. obey its teaching
- Step 25. teach others its message

Think of these steps like tools in a chest. Each has a purpose. Once you learn how to use each tool, you can then select the appropriate tool for the Bible study task before you.

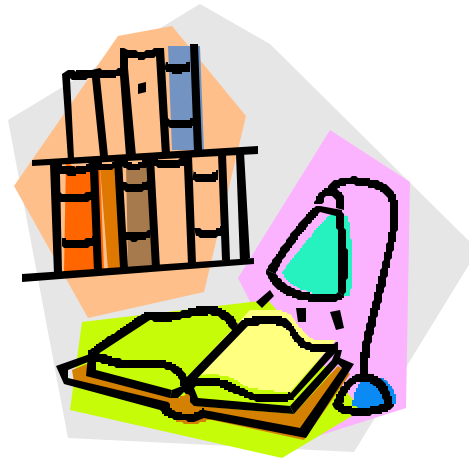
Some tools are foundational. You will use them every time you study the Bible. Others are for a particular situation. They have limited use but are a valuable asset when dealing with a difficult passage.

Some techniques will suit you well, like a well-worn axe in the hand of its owner. These you will use often. Others may seem cumbersome in your hand, causing more pain than blessing. These you may wish to set aside for use by others. The important thing at the onset is that you take time to understand each technique and give it a try. Later you can select your basic set of tools for studying the Word, using the others as needed.

This course integrates time-proven Bible study methods with recently developed computer software developed to assist in the study of Scripture. Such software has taken much of the tedium out of looking up words in lexicons, comparing Bible translations, and performing complex concordance searches. Computers can also put a small library of valuable reference materials just a few mouse clicks away. With *BibleWorks*, for example, the student can immediately access all the major English versions of the Bible, the original Greek and Hebrew texts with each word analyzed grammatically, the Strong's numbers for every word, three Hebrew and five Greek lexicons, eight standard reference works, and gain access to Bible versions for 25 other modern languages. The student can view multiple Bible versions in parallel columns. He can look up a word in a lexicon simply by resting the cursor upon the word. The student can also perform complex searches of words, phrases, and word patterns that would have been virtually impossible for an individual to perform just a few years ago. With the addition of a few other basic reference works, the student can have at his fingertips the resources for a lifetime of study and exploration of God's Word.

One must be careful, however, not to confuse the potential of powerful tools and an extensive reference library with the actual acquisition of a knowledge of Scripture. Simply having good books and the latest software does not give one a knowledge of Scripture. Paul exhorted his disciple Timothy, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth” (2 Timothy 2:15). We are likewise responsible to learn God’s Word and use it correctly. We are to be “diligent” in this endeavor, that is, working hard and making every effort to accomplish our goal of being faithful stewards of the “sacred writings” (2 Timothy 3:15).

This requires serious and sustained study. There are no shortcuts. Learning God’s Word well is hard work—the work of a lifetime. Much time, prayer, and personal commitment is necessary.



Book Level Study

Step 1

Pray

Bible study is a spiritual exercise. It is communicating with God through His living Word (Hebrews 4:12). Paul writes,

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.

1 Corinthians 2:12-14

Begin each study session with personal examination. Ensure you have open communication with God. Is there anything you need to confess? Are you walking in the Spirit? Have you been obeying those portions of the Word which you already understand?

Ask God in prayer for His enablement. The Spirit of God wrote the Scriptures to be understood, to reveal truth to the church (Romans 15:4; Hebrews 1:1-2; John 20:31). Ask Him to open His Word to your understanding, believing that He will help (James 1:5-6). Commit yourself to obey what God is about to teach you (James 1:23). Acknowledge your dependence before Him, that you need God's Spirit to "guide you into all truth" (John 16:13).

As you encounter problems in your study, stop and ask the divine author for help again. You will find that some of your best Bible study will be done on your knees.

STEP 1 ASSIGNMENT

Consider Daniel's words in Daniel 2:27-30. How can this be applied to Bible study? Then spend some time in prayer, committing your study of God's Word into His hands.

Step 2

Read the Book

The books of the Bible were written first to be read, then studied. Many godly Christians have made it their practice to read through the Bible each year. In this way they keep the panorama of God's Word constantly before them.

When studying a particular book of the Bible, consider reading it several times, five or more. With each reading, you will find the book becoming clearer in your mind.

Take special note of the flow of the book. To keep your attention focused, concentrate on one feature with each reading, such as references to God, words which are repeated, warnings, or exhortations. As you read, you might try asking one of the following questions with each reading:

1. What is the flow of the argument?
2. What is the tone of the speaker?
3. Who is the speaker?
4. In what person is the text written (first, second, or third)?
5. To whom does the passage apply?
6. What words, phrases, or ideas are being repeated?
7. Where does the subject change?
8. What is the main point being made?
9. Where is the location referred to and does it change?
10. When does the passage refer to?
11. What are the reasons for the statements?
12. What are the stated purposes?

Consider also reading the book in various versions of the Bible. The changes in wording will help keep the material fresh and your mind active. Take note of differences in translation to investigate later.

STEP 2 ASSIGNMENT

In *BibleWorks*, set up a favorite list of the sets of Bible versions you will normally work with and a favorite parallel versions list. To learn how, play the lesson in the *BibleWorks Video Library* filed under "BibleWorks User Interface" titled "Setting Favorite Versions."

Then in preparation for a later study of the book of Jude, read it five times, using different versions of the Bible each time.

Step 3

Background Study

In order to understand an ancient author's intended meaning, we need to know something of the cultural context in which he lived and wrote. Fortunately, the best book on Bible times is the Bible itself. Every time you open the Scriptures you are learning more about how the people lived, their cultural practices, religion, economy, commercial practices, customs, and the level of their technology. Many of these changed little between the time when Moses wrote and 1500 years later when the Lord's disciples penned the New Testament Scriptures. It is necessary, however, to be conscious of the information that is there, lest we fail to absorb it and realize its significance. There are also many other resources to assist us in understanding biblical times, such as Bible dictionaries, encyclopedias, commentaries, and atlases.

Having carefully read the book to be studied in the previous step, you should have some feel for what background information will be needed to properly interpret the book. Consider the following questions. Research those that you cannot readily answer. Record information which you find helpful.

1. To what period in time does the book refer? What is the historical setting?
2. What is the occasion and date of the writing? How long a time span does the book cover?
3. How does this book fit into the chronology of the writing of the other books of the Bible?
4. What was the geographical setting? Does the location change within the book? Is the setting rural or urban? What access do the people have to water and natural resources? What cities are mentioned? What are the travel routes? Who are their neighbors?
5. What is the political setting? Who is the ruler? What kind of person is he? What kind of government was in effect? Who are their allies and enemies? What is the dominant kingdom of the time? Where in their history does the book take place?
6. Who are the people mentioned? What is their ethnic and cultural background? What is their social level? How sophisticated are they? Are they educated?
7. What is the religious setting? Who are the religious leaders? Who are the current prophets? What is the place of worship? Is there evidence that the people of that day were knowledgeable of the Scriptures?
8. What is the level of technology? What kind of tools, weapons, and materials are available to them?
9. To what customs does the book refer? Do I understand these customs well enough or do I need to study them from other sources? Where else does the Bible refer to these?
10. Who is the author? What internal information is available confirming his authorship? What do I know about the author? Who were his contemporaries?
11. To whom was the book written?
12. What additional information will I need in order to understand this book?

STEP 3 ASSIGNMENT

From the following sources, compare the articles on “Crete.” Cut and paste them into a master document.

From *BibleWorks*

Easton’s Bible Dictionary

International Standard Bible Encyclopedia (ISBE)

Fausset’s Bible Dictionary

From the *eBible*

Illustrated Manners and Customs of the Bible

Nelson’s New Illustrated Bible Dictionary

Smith’s Bible Dictionary

Take a look at the maps available in the *eBible*, locating at least one of the island of Crete. Check *Nelson’s Complete Book of Bible Maps and Charts*, *Nelson’s 3-D Bible Mapbook*, and *Nelson’s Bible Map Collection*. You might also try using Nelson’s Quick Search feature on the *eBible* Home Page, searching on the word “Crete,” and then selecting some of the sources listed here.

From the *eBible* Home Page, do a “Topic Study” search on Crete and check what other sources have information on the subject.

Complete a background study of the book of Titus, answering as many of the questions listed in Step 3 as time allows. Refer to at least six different reference works in either *BibleWorks* or the *eBible*. Record your findings.

Step 4

Book Outline

An outline provides a visual overview of a book and serves as an important resource in interpretation. It helps you to see the major and minor points in an organized way. Here is how to find the outline of a book (refer to the example on the next page as you read):

- List down the left margin of a piece of paper the verse references for each of the paragraphs of the book.
- Each paragraph should have one main point. Read the paragraph carefully and give it a short title that summarizes its central thought. The title should be short—three to six words is best. It should be descriptive of the entire paragraph, not just one point within it. When possible, formulate the title from words borrowed from the paragraph itself. Try also to coordinate the title with the titles of the other paragraphs so that, if possible, they have a similar style and a measure of symmetry. List these titles immediately to the right of the paragraph verse references.
- Group those paragraphs that are in consecutive order and that have a common theme. Then give this group a title, using the same technique you used when titling the paragraphs.
- Now group together any groups that might have a common theme.
- Continue in this manner, grouping the groups, until the entire book is grouped under one title. This final title under which the entire book is now summarized is the theme of the book.
- The primary groups one level below the theme are the main divisions of the book. Those below the main divisions are the first level of sub-points. Arrange these titles as an outline, using the following nomenclature (see also the example on page 16):

I. Main Divisions: Roman Numerals with Period

A. First Level: Capital Letters with Period

1. Second Level: Numbers with Period

a. Third Level: Lowercase Letters with Period

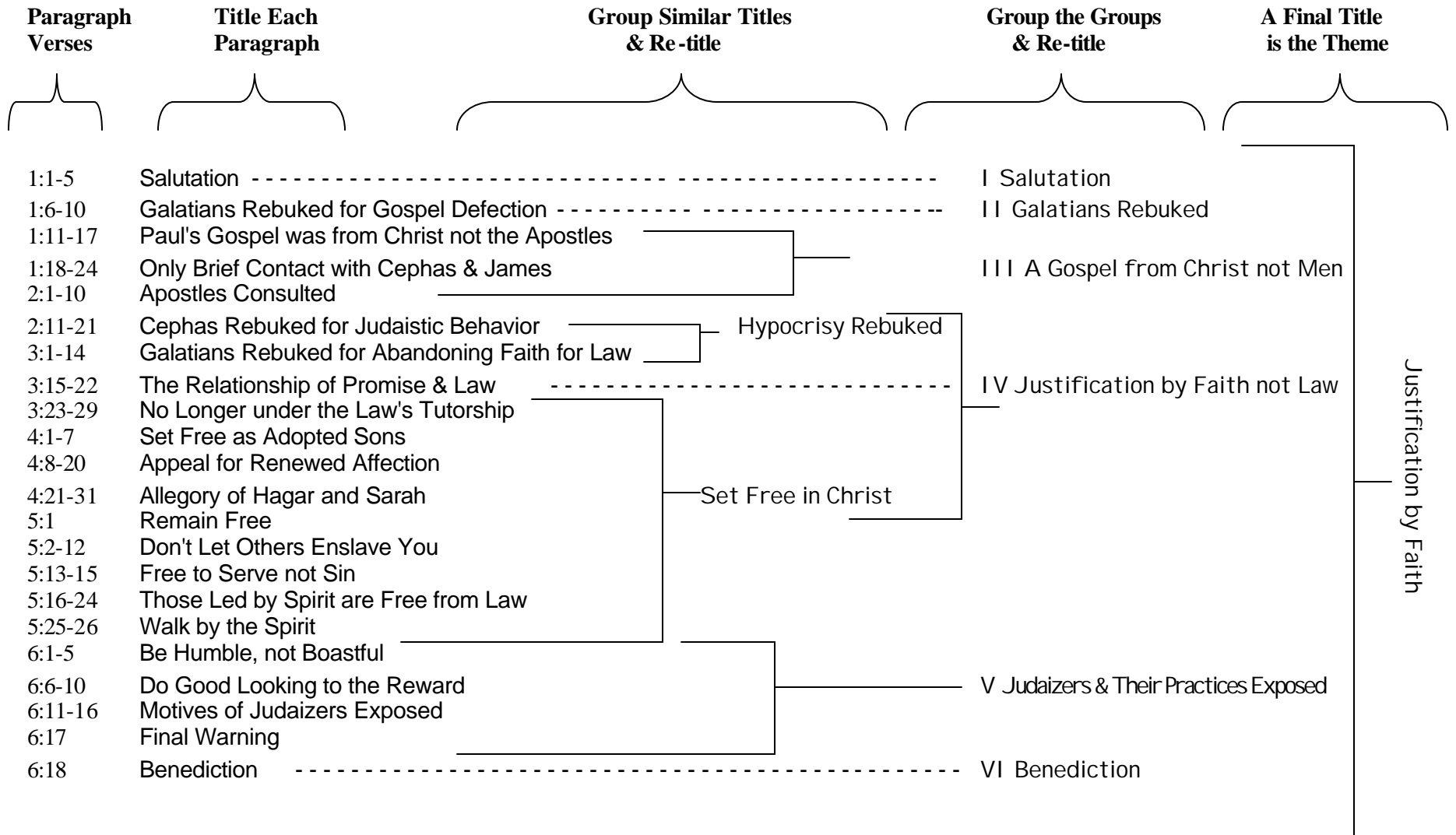
(1) Fourth Level: Numbers in parentheses

(a) Fifth Level: Lowercase Letters in parentheses

1. repeat pattern from second level down.

Example of Book Outlining Method

Galatians



Sample of Completed Outline

Paul's Letter to the Galatians

Theme: Justification by Faith

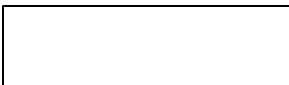
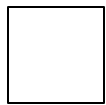
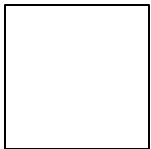
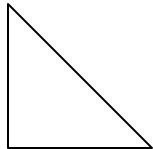
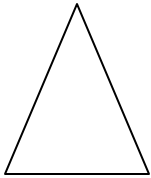
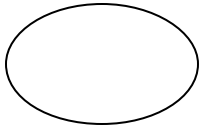
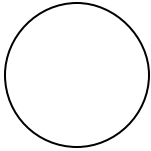
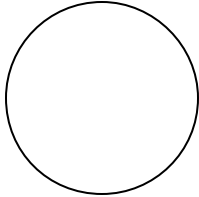
Purpose: To counteract Judaistic teaching which had come into the churches of Galatia

- I. Salutation 1:1-5
- II. Galatians Rebuked for Gospel Defection 1:6-9
- III. Paul's Gospel is from Jesus Christ not Men 1:10-2:10
 - A. stated 1:10-12
 - B. proved from Paul's personal history 1:13-2:10
 - 1. prior to conversion: a zealous Jew 1:13-14
 - 2. conversion to year 3: no apostolic contact 1:15-17
 - 3. years 3 to 14: brief contact with Cephas and James 1:18-24
 - 4. year 14: the apostles consulted 2:1-10
- IV. Justification by Faith not Law 2:11-5:25
 - A. hypocrisy rebuked 2:11-3:5
 - 1. Cephas rebuked for Judaistic behavior 2:11-21
 - 2. Galatians rebuked 3:1-5
 - a. who bewitched you? 3:1
 - b. remember your start 3:2-5
 - B. the blessings of Abraham are by faith 3:6-18
 - 1. those of faith are blessed with Abraham 3:6-9
 - 2. those of the Law are cursed 3:10-14
 - 3. Abraham's inheritance is based on promise not law 3:15-18
 - C. the purpose of the Law: to keep in custody 3:19-24
 - 1. added temporarily because of transgressions 3:19-20
 - 2. not contrary to the promises 3:21-22
 - 3. to keep in custody as a tutor 3:23-24
 - D. the result of the redemption: set free from the Law 3:25-5:25
 - 1. set free as sons and heirs 3:25-4:7
 - 2. Galatians admonished 4:8-20
 - 3. reasoned by allegory: Hagar and Sarah 4:21-31
 - 4. do not go back to slavery 5:1-6
 - 5. who hindered you? 5:7-12
 - 6. free to serve not sin 5:13-15
 - 7. those led by the Spirit are free from the Law 5:16-25
- V. Judaizers and Their Ways Exposed 5:26-6:17
 - A. avoid pride 5:26-6:3
 - B. boast in your own work 6:4-10
 - C. the letter validated by Paul 6:11
 - D. motives of the Judaizers exposed 6:12-16
 - E. final warning 6:17
- VI. Benediction 6:18

STEP 4 ASSIGNMENT

Outlining Exercise

Give a name to each of the figures below. Then group similar shapes and assign a title to the group. Next, group the groups, assigning a title once again. Continue in this manner until all the shapes are grouped under one title. Finally, treating these titles as if they were sections of a book, generate an outline.



An Alternate Method for Developing the Rough First-Draft Book Outline

In Step 4 you learned a method for finding the book outline by giving a title to each paragraph and then grouping and regrouping them. Sometimes, however, the author's writing style is complicated and it is difficult to find the outline. In such cases, it may be easier to start by formulating a rough outline of the book before attempting to title the paragraphs. The questions below are designed to help you. Print out a copy of the book. Then consider the following, marking the text where you find each.

1. Make a box around the verses that form the book introduction.
2. Make a box around the verses that form the conclusion of the book.
3. Put a question mark next to any verses which puzzle you.
4. Circle words which are repeated unusually often. If the book is long, you may want to use Bible software to do a search on the word to obtain a list of every occurrence.
5. Put the capital letter "R" next to all conjunctions introducing a reason. Draw an arrow from the conjunction to the statement for which it is a reason.
6. Put the capital letter "P" next to all conjunctions introducing a purpose. Draw an arrow from the conjunction to the statement for which it is a purpose.
7. Put the capital letter "C" next to all conjunctions introducing a conclusion. Make a note next to it or draw an arrow to indicate that to which it is a conclusion.
8. Underline all the commands or imperatives.
9. With a wavy line, circle sections that seem to be secondary information rather than central to the argument of the book. These you want to set aside for the moment so that you can concentrate on the primary points of the book.
10. Highlight those verses, or parts of verses, that are the main points the author is making. Make a list of these on a separate piece of paper.
11. Working from your list of main points, try to organize them into a rough outline by grouping together points with a common theme and giving them a title. Group the groups and re-title, as described earlier. Use the product of this procedure as a rough outline of the book. As you study the book further in the following steps, the book's meaning will become clearer and the outline more readily ascertained.

Step 5 Theme

The theme states the subject of the book, the unifying idea running throughout its main argument. The theme should be stated in such a way as to be broad enough to encompass the topics of the main divisions. To find the theme, see Step 4.

Step 6 Purpose

The purpose is the intended goal of the author in writing the book. What did the writer hope to accomplish? Often there was a problem which needed to be corrected. The purpose can usually be deduced from the major points of the outline. Answer the question, “What is the author trying to accomplish?” The answer is the purpose of the book. If possible, identify a verse from the book which states the purpose.

STEPS 4, 5 & 6 ASSIGNMENT

Treating 1 Corinthians 13 as if it were a book, find its outline, theme, and purpose.

Find the outline, theme, and purpose of the book of Jonah.

Then without altering your work on Jonah, compare your outline to published ones in the following resources:

From BibleWorks

- Bible Outline (available under Resources)
- *ISBE*

From the eBible Library (do a search from the Home page on Jonah for quick access)

- *Believer's Bible Commentary*
- *Talk Thru the Bible*
- *Thru the Bible with J. Vernon McGee*

Step 7

Book Chart

A chart will further help you to visualize the book by helping you to see the relative emphasis the writer has put on each subject. The simplest chart is a graphical display of the outline in which each section is given a space proportional to the number of verses in it (see the example of a chart on next page).

Charting has the additional advantage of being an effective way to preserve and display secondary themes, literary changes, or trends that cannot be expressed in an outline. Horizontal rows can be added to indicate multiple other features of the book, for example: the type of writing (teaching, reproof, correction, training), the time referred to (past, present, future), the location (Damascus, Arabia, Syria, Cilicia, Jerusalem), the people being spoken about (Jews, Gentiles, Christians). The book of Galatians, for example, might be broken into four contrasting statements, as the chart on the next page demonstrates. These are

- 1) Christ's Gospel, not Man's (Galatians 1 and 2)
- 2) Promise, not Law (Galatians 3)
- 3) Sons, Not Slaves (Galatians 4)
- 4) By the Spirit, not by the Flesh (Galatians 5 and 6)

STEP 7 ASSIGNMENT

Make a book chart of your outline of Jonah. Add rows to preserve any additional features of the book that you have observed.

Example of Book Chart

Paul's Letter to the Galatians							
I	II	III	IV			V	VI
Salutation	Galatians Rebuked for Gospel Defection	Paul's Gospel is from Jesus Christ not Men	Justification by Faith not Law			Judaizers and Their Ways Exposed	Benediction
			A. hypocrisy rebuked	B. the blessings of Abraham are by Faith	C. the purpose of the Law	D. the result of the redemption	
Christ's Gospel, Not Men's			Promise, Not Law		Sons, Not Slaves	By the Spirit, Not by the Flesh	
Chapter 1	Chapter 2	Chapter 3	Chapter 4		Chapter 5	Chapter 6	
24 verses	21 verses	29 verses	31 verses		26 verses	18 verses	

Step 8

Condensed Paraphrase

The goal of this step is to write a short summary of the book that preserves the primary points of the original text. This is a valuable tool for understanding the flow of the book, and the major issues, and is particularly useful for future review. It is also an effective means of identifying those portions of the text which you do not understand, since to summarize it you must first understand it.

The outline you have already made of the book will greatly assist you in writing a condensed paraphrase of it, since it lists the major points. Here you will be merely reconstructing the book, putting the main points back into complete sentences as you understand the concepts and linking them together.

Your condensed paraphrase version of the book should read like the original. Preserve the original literary style and tone, being careful to speak in the same person, whether first person (I, we), second (you), or third (he, she, it, they). Whenever possible, use the actual words of the text. Feel free, however, to add words to simplify sentences and concepts. If you encounter a portion that you do not understand, make your best attempt at paraphrasing it. You can return to the passage later after further study to clarify it.

The condensed version should be 10 to 25 percent the length of the original. Historical narratives, such as the Book of Acts, can be abridged far more easily than books that are doctrinal in their focus, such as Romans or Galatians.

Example of a Condensed Paraphrase

Galatians

A letter from Paul, an apostle sent through Jesus Christ and God the Father, to the churches of Galatia. Grace and Peace.

I am amazed that you are so quickly deserting Christ for a different gospel. Whoever might preach such, let him be accursed.

My gospel is not from men but from Jesus Christ. You know of my former life as a persecutor of the church. For the first three years after my conversion, I had no contact with the apostles. In the following 14 years, I had only brief contact with Cephas and James. When I finally consulted with the apostles about the gospel I preach, they contributed nothing to me, but recognized that God had given me a ministry to the uncircumcised even as Peter to the circumcised.

When Cephas came to Antioch, I opposed him to his face because he was acting hypocritically. Fearing Jews who had arrived from James, Cephas was holding himself aloof

from the Gentiles. I asked him to explain his conduct: "Do you want the Gentiles to live like Jews? Do we not believe that justification is not by the works of the Law but through faith in Christ Jesus? I will not rebuild a system of justification by law keeping. I have died to the Law."

What has gotten into you, you foolish Galatians? Even Abraham was reckoned righteous by God because of his faith. Those of faith are his sons. Those of the works of the Law are under the curse of the Law: obey it perfectly or be condemned.

God's covenant with Abraham was not invalidated by the coming of the Law 430 years later. The inheritance is, therefore, still based on promise.

Why then did God give the Law? Because of transgressions. The Law is not contrary to the promises of God but was designed to serve as a tutor to lead us to Christ. But now that we have come to faith in Christ, we are no longer under the tutor. You are all sons of God, heirs of the promise. You are no longer slaves, but sons and heirs.

Why are you going back again to weak and worthless elemental things to be enslaved again? Where is that sense of blessing you had? My children, I am again in labor for you until Christ is formed in you.

You who want to be under the Law, have you considered Abraham's two sons? Allegorically, his two sons and their mothers speak of two covenants. We are not children of a bondwoman, but of the free woman.

It was for freedom that Christ set us free, so do not be subject again to a yoke of slavery. If you get circumcised, Christ will be of no benefit to you.

Who hindered you? You had been doing so well.

You were called to freedom, but do not turn your freedom into licentiousness.

Walk by the Spirit and you will not carry out the desire of the flesh. These are in opposition. If you are led by the Spirit, you are not under the Law.

Let us not become boastful, but bear one another's burdens. Let each one examine his own work. Whatever a man sows, this he will also reap. Let us not, therefore, lose heart in doing good.

See with what large letters I am writing to you with my own hand.

Those trying to put you back under Law are trying to avoid persecution from the Jews. They don't even keep the Law themselves, yet they want to circumcise you. Circumcision is not what is important, but a new creation. The grace of our Lord Jesus Christ be with your spirit. Amen.

STEP 8 ASSIGNMENT

Find the outline, theme, and purpose of the book of Jude. Then write a condensed paraphrase of the book.

Step 9

Drawing Observations

The next step in studying a book of the Bible is to examine its content more closely and record your observations. This can most easily be done using a copy of the text that you can mark. With the help of Bible study software, export the entire book onto your word processor, then lay out the text with double or triple spacing and wide margins. Print out the text and lay out the pages on a table. You may want to tape the pages together to make one large scroll of the entire book.

Using several colored pencils, examine the text and mark what you observe. You can devise your own system of markings, employing underlining, circles, boxes, figures, colors, and stick figures. Draw lines connecting portions that are related in thought. The kinds of things you might look for include:

1. insights into the character of God
2. repetition of words, phrases, ideas
3. commands, exhortations, rebukes, warnings, promises
4. good and bad examples
5. rhetorical questions, conditional statements, comparisons, contrasts
6. the who, what, where, when, why, and how
7. lists of items

Avoid over-marking the text. If the text becomes cluttered with trivial information it will no longer be useful.

Tips for Effective Observation

1. Don't rush through this step.
2. Resist interpreting the passage.
Simply observe what it *says*.
3. Think about the passage thoroughly.
4. Be careful with details.
5. Try to follow the progression of thought.

STEP 9 ASSIGNMENT

Print the book of Philemon. Then mark it up as described above.

Find the outline, theme, and purpose of the book of Philemon.

Without altering your work on Philemon, compare it to published outlines and statements of theme and purpose. Check the following resources:

From the eBible

- *Believer's Bible Commentary*
- *Talk Thru the Bible*
- *Nelson's Teaching Outlines of the Bible*
- *How to Get Into the Bible*

Bible Study Goal

A good goal for Bible study would be to complete the first nine steps for each book of the New Testament. This would form an ideal foundation for future Bible study.

How long would it take to complete such a study of the first nine steps for each of the 27 books of the New Testament? A ten chapter book could be completed in about 20 hours of work. At that rate, 2 hours per chapter, it would take 520 hours to complete the 260 chapters of the New Testament. If one were to commit two and half hours a week to this project, he could complete it in four years. This would be a large undertaking, but one that would serve as a valuable resource for a lifetime of blessing and ministry.

Summary

You need not always perform the first nine steps in the same order. Adapt them to the task at hand. You may find, for example, that marking up the text of the book helps you to become familiar with its content more quickly than starting with outlining. Writing a condensed paraphrase of the book is another good way to begin. Or you may want to make a rough outline of the book and then complete the other steps as ordered above. In any case, usually you will need to revise your work as you continue your study. Consider your work on any step provisional until you complete the entire study. Be ready to go back and correct portions that are weak or wrong.

The next three steps, Steps 10 through 12, are also for study on the book level. They are, however, more difficult than previous steps and will be useful only if you have a good knowledge of basic grammar.

Step 10

Label the Connectives

Here the focus is those words that connect other words together: conjunctions, prepositions, and adverbs.

Conjunctions connect and govern the relationships between words, phrases, and clauses. Some of the most common are *because, if, since, so that, though, and therefore*. Conjunctions join one element in a sentence to the other elements in a specific manner, such as showing their relationship with regard to time, cause, purpose, or result. They can introduce a conclusion or condition, or simply join two ideas together. Understanding how each is functioning is an important key to interpretation.

A preposition shows how a noun or pronoun is related to another word in the sentence. Prepositions include *in, on, under, through, to, with, and across*. Prepositional phrases (made up of a preposition, the object of the preposition, and the modifiers of that object) are a common modifying structure. Prepositions can show direction, position, relationship, agency, means, cause, association, and purpose.

Adverbs describe or modify verbs, adjectives, and other adverbs. Adverbial clauses can express time, place, manner, degree, condition, concession, reason, purpose, and result.

In Appendix A, “Definition of Labels for Functional Outlines,” you will find a list of the most common connectives and how they are used.

Labeling each connective in the passage you are studying will help you to see the relationships between the parts. You can perform this step more precisely by looking at the connectives in the Greek text. Then look the word up in a lexicon. Better lexicons will list the various ways in which the word can function in a sentence. Examine the context and select the function that best fits the sense of the verse. For example, Paul writes, speaking of Christ, “. . . things have been created by Him and for Him” (Colossians 1:16). Checking the Greek text we find that the word “by” is the translation of the Greek preposition *dia* (διὰ). According to the *Friberg Analytical Lexicon to the Greek New Testament*, *dia* has the following possible meanings (when, as in this case, it is followed by an object in the genitive case):

1. spatial through, by way of (JN 10.1)
2. temporal
 - a. of a whole duration of time through, throughout (LU 5.5)
 - b. of time within which something takes place during, within (MT 26.61)
 - c. of an interval of time after (AC 24.17)
3. modal
 - a. denoting manner through, in, with (LU 8.4)

- b. of accompanying circumstance with, among, in spite of (AC 14.22)
- 4. causal
 - a. of the efficient cause in consequence of, by, on the basis of, on account of (RO 12.1)
 - b. of the intermediate agent of an action by, through, by agency of (GA 1.1; 1C 1.9)

The context of Colossians 1:16 taken with that of the Bible as a whole would indicate that the fourth definition, “causal,” and the second subheading, intermediate agency, is the best choice. God has “created all things” (Ephesians 3:9), but He did so through the intermediate agency of the Son (Colossians 1:16).

Example of Labeling the Connecting Words

Galatians 3:10-14

explanation

For as many as are of the works of the Law are

position explanation

under a curse; for it is written, “Cursed is everyone

means

position

who does not abide by all things written in the book

purpose

continuation

of the Law, to perform them.” Now that no one is

means

justified by the Law before God is evident;

reason

means

for “The righteous man shall live by faith.”

adversative

However, the Law is not of faith;

adversative

on the contrary, “He who practices them shall live

means

by them.”

STEP 10 ASSIGNMENT

Examine Appendix A, “Definition of Labels for Functional Outlines.”

Examine the tables on the following pages of *A Manual Grammar of the Greek New Testament*, giving special attention to the various classifications of meaning in which prepositions, conjunctions, and adverbs can function.

- “Prepositional Meanings Classified,” page 114.
- “Table of Correlative Adverbs,” page 238
- “Some Conjunctions Classified,” page 257

Label the underlined connective above each word in the passage below from Ephesians 2:1-10..

^{2:1} And you were dead in your trespasses and sins, ^{2:2:} in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. ^{2:3} Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. ^{2:4} But God, being rich in mercy, because of His great love with which He loved us, ^{2:5} even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), ^{2:6} and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, ^{2:7:} in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. ^{2:8} For by grace you have been saved through faith; and that not of yourselves, {it is} the gift of God; ^{2:9} not as a result of works, that no one should boast. ^{2:10} For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Step 11

Functional Outline

A functional outline combines the book outline developed in Step 4 and the connectives labeled in Step 10. Here the text will be outlined down to the individual clauses, phrases, and words. The labels will also be combined into the outline.

Start with the book outline. This will be the skeleton upon which the functional outline will hang. Next, break each paragraph down further by finding the primary sentences. These would be those which develop the central thought of the paragraph. Secondary sentences would be those which modify or explain the primary sentences.

Underline the main parts of the primary sentences: the subject, verb or predicate, object or predicate nominative, sometimes called the *kernel* of the sentence. Treat these as sub-points under your book outline. Once this has been done, you can outline the remaining parts of the primary sentences and the secondary sentences under these sub-points. Determine what each clause, phrase, and word modifies and outline it accordingly. Label each portion according to how it functions. The word “and” in the text should not be included in the functional outline, but be indicated by dropping down one line in the outline. A suggested list of labels is provided in Appendix A. You can break the individual sentences down as far as you wish to go. You may wish to stop at the clause level.

It is important to devise some means of distinguishing the outline and labels from the text of the Scripture itself. One method would be to use **bold text** for the former and normal text for the latter. Another way would be to use a different color.

Some clauses modify more than one preceding clause. This is difficult to outline unless you are willing to start branching off to the right. A simpler way to deal with this is to outline these under the clause closest to them, placing a greater than sign >, in front of them to indicate that they refer to more than one of the previous clauses.

This step is optional and recommended only for those who enjoy outlines and grammar. It is a slow and difficult process, but one that will reap great dividends for the person who masters the method.

Example of Functional Outline

Paul's Letter to the Galatians

I. Salutation 1:1-5

1:1 A. **from**

1. Paul, an apostle (sent)
 - a. not **source** from men
 - b. nor **agency** through the agency of man
 - c. **adversative** but **agency** through
 - (1) Jesus Christ
 - (2) God the Father who raised Him **source** from the dead

1:2 B. to the churches of Galatia

1:3 C. **greeting** grace and peace

1. **indirect object** to you
2. **source** from

1:4 a. God our Father

b. the Lord Jesus Christ who gave Himself

- (1) **relation** for our sins
- (2) **purpose** that He might deliver us **direction** out of this present evil age
- (3) **relation** according to the will of our
 - (a) God
 - (b) Father

1:5 D. **doxology** the glory (be)

1. **indirect object** to whom
2. **time** forevermore
3. **affirmed** amen

II. Galatians Rebuked for Gospel Defection 1:6-9

1:6 A. I am amazed **content** that you are deserting Him

1. **manner** quickly **degree** so
2. who called you **means** by the grace of Christ

1:7 3. **direction** for a different gospel, which is (really) not another

B. **adversative** only there are some who

1. are disturbing you
2. want to distort the gospel of Christ

1:8 C. **adversative** but

1. let him be accursed **concession** even though we **alternative** or and angel **source** from heaven should preach a gospel

- a. **indirect object** to you
- b. **relation** contrary to that which we have preached **indirect object** to you

1:9 2. **proposition**

- a. **protasis** if any man is preaching a gospel
 - (1) **indirect object** to you
 - (2) **relation** contrary to that which you received
- b. **apodosis** let him be accursed
- c. **>comparison**
 - (1) **protasis** as we have said before
 - (2) **apodosis** so I say
 - (a) **time** now
 - (b) **manner** again

Step 12

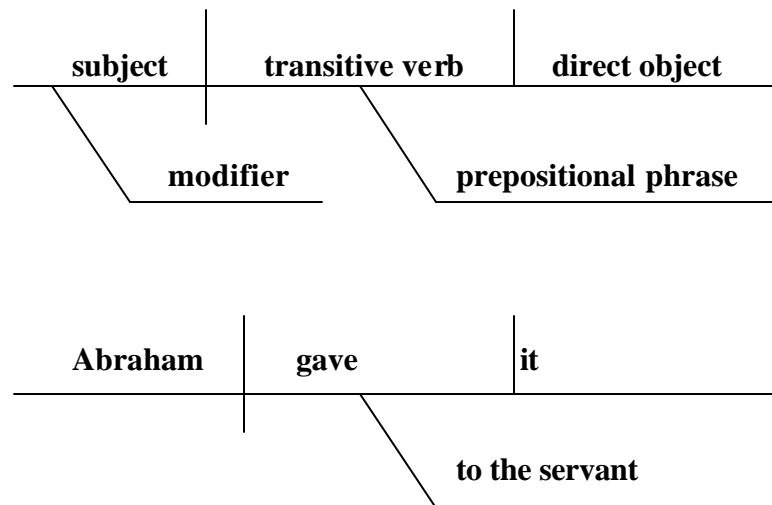
Diagram Sentences

Diagramming is another way of visualizing the relationships between the words in a passage. This method is best learned by observation. Many good English grammar books describe the technique, providing examples of the various constructions. One is *A Grammar of Present-Day English* by R. W. Pence and D. W. Emery (New York: MacMillan, 1963, pp. 367-426).

Below are three examples that demonstrate the technique.

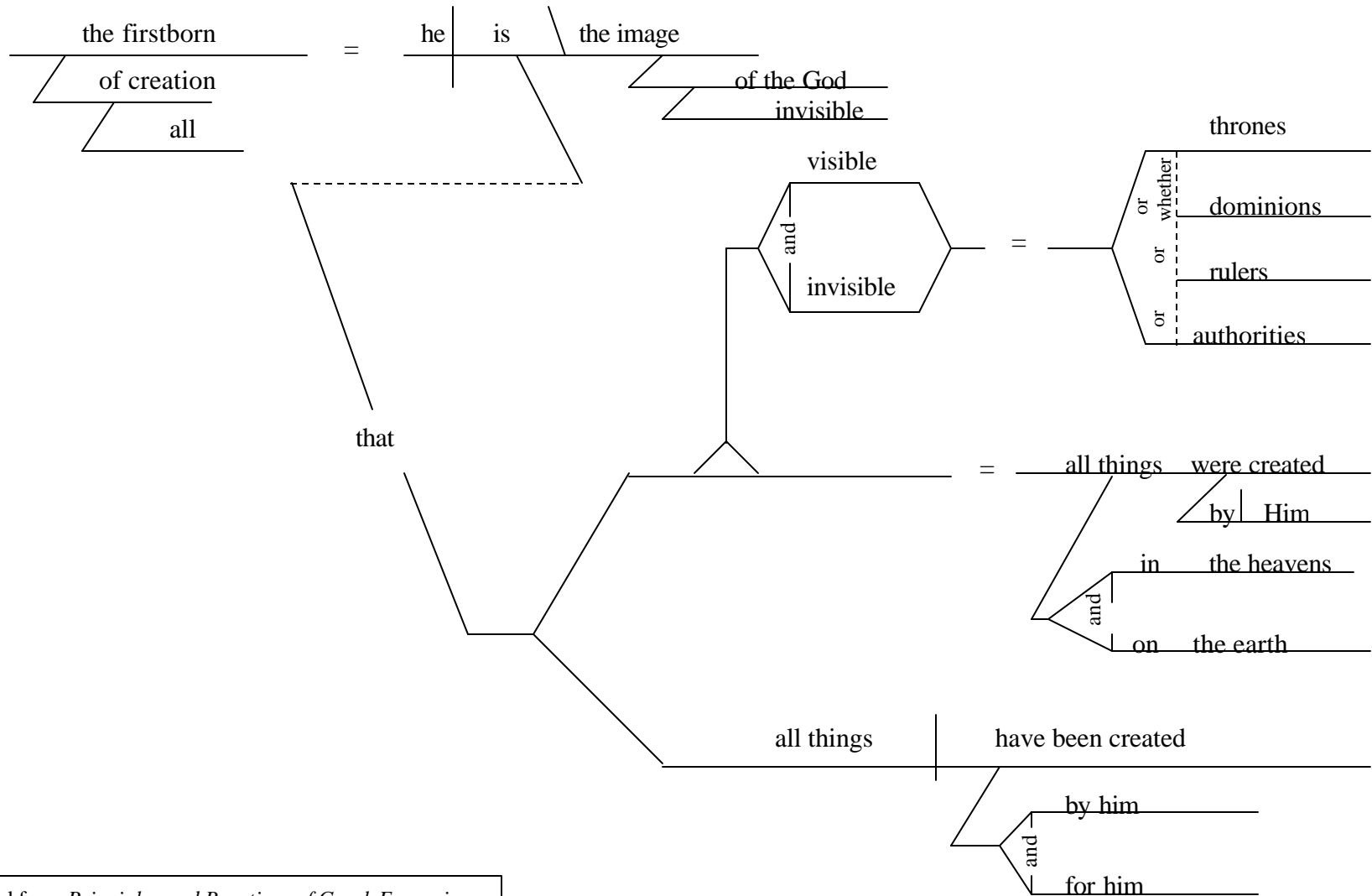
Examples of Diagramming

Basic Form

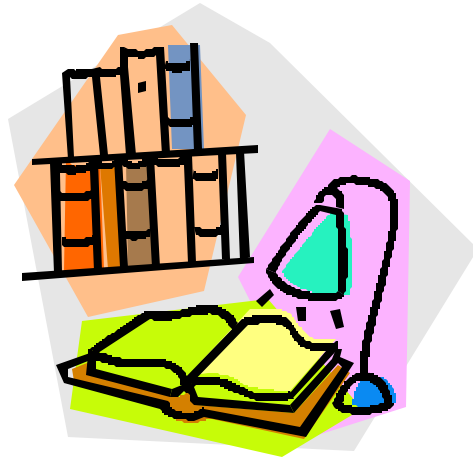


This method can be used to diagram complex passages, bringing out the meaning and clarifying how the various parts are related to one another. Consider, for example, the diagram of Colossians 1:15-16 on the next page.

Colossians 1:15-16



Adapted from *Principles and Practices of Greek Exegesis* by John D. Grassmick available from the Dallas Theological Seminary bookstore.



Verse Level Study

Having examined the book as a whole, we now begin to study it more closely, verse-by-verse, clause-by-clause, and word-by-word. Here you will be exposed to several additional Bible study techniques.

As you study the Scriptures in-depth, one of the challenges will be to develop a way of organizing and preserving the information you are collecting. It needs to be recorded in such a manner that you can easily retrieve it later for further study and use in ministry. Once again, one method may not work for all situations. Be creative. See Appendix B, “Example of Study on a Verse Level,” for an example of how this can be accomplished.

Step 13

Word Study

The very words of the Hebrew and Greek texts of Scripture were chosen by the Holy Spirit to reveal divine truth. Paul writes, “We also speak, not in words taught by human wisdom, but in those taught by the spirit, combining spiritual thoughts with spiritual words” (1 Corinthians 2:13). It is essential, therefore, that we take time to understand and interpret the words of Scripture correctly.

It is the meaning of the word in the original text that is of interest to us in Bible study. What did the Hebrew or Greek word mean at the time of its writing? There are many good resources available to help in determining this. Though formal training in these languages would be helpful, anyone with a desire to learn can benefit from the use these texts. One should refrain, however, from drawing independent conclusions on the significance of the original text unless one is an expert scholar in that field.

What to Look For

A word symbolizes an idea. It is a term that has come to be shared by a group of people to communicate the same thing. A set of such words in spoken form is language.

Most words do not have a single, narrowly definable meaning in the original text. Rather, they have several meanings, often with overlapping fields. These can be found by looking the word up in a Hebrew or Greek lexicon.

Translating such words into another language is difficult because it is nearly impossible to find an equivalent word covering the same range of meaning. This is one reason it is important to consider the original words of the biblical texts. Checking various translations of the text reveals that not even the scholars always agree on what is the closest equivalent word for a Hebrew or Greek word.

Context determines what portion within the full range of meaning of a word the author intended. First we should look at the grammatical context, how the word is situated in the verse. Then consider the greater context of the passage, the flow of thought. Select from the lexical listing the meaning that best fits.

Confirm the meaning by checking how the word is used elsewhere in Scripture. A search on the word using Bible software will provide a listing of each occurrence. Examine these one at a time and see if you can make the meaning of each fit within the range of the lexical listing.

Take special note of how the same author as the text you are studying uses the word. For example, if you are studying one of Paul's epistles, give special attention to how he uses the same word in other places. The use of the same word in the same book with the same context is especially significant.

You may also want to look at the statistical use of the word. For example, the better Bible software will not only list the occurrences of the word but provide a graph of its frequency in each book. Consider if the word is common or relatively rare. It may be difficult to grasp the meaning of a word that is used only once or twice in Scripture, especially if it is used in a difficult theological context. Note also if one author uses it much more frequently than another. Is it absent from certain books that discuss the same subject? Why might this be?

You can also do a search on a string of words. Highlight the entire phrase and do a search on it. You may find the exact same phrase elsewhere, thus providing an important clue to its meaning.

Consider the roots of the word. This will give you some feel for the basic meaning of the word. But be careful: the roots, especially when compounded, do not necessarily determine the meaning. Remember also that the meaning of words may change over time. This is especially true of Greek. During the Hellenistic period, classical or Attic Greek evolved into Koine (common) Greek, the form of the language found in the New Testament. When looking in a lexicon for the meaning of a Greek word, it may be helpful to look at its meaning during classical times or how it was used in the translation of the Hebrew Scriptures into the Septuagint in the 3rd century BC, but it is the Koine usage that is the correct one to apply. A Greek lexicon specifically written for Bible study will steer you in the right direction.

As you study a word, record your insights. Take special note of material that will help you later to explain the word to others, especially good correlating verses. Record quotations and insights that you find helpful. Take note of the source for later reference and attribution.

You may want to do a thorough word study of some of the most theologically important words in advance of a book study. Words such as *God*, *Christ*, *sin*, *salvation*, *faith*, *grace*, *justification*, *love*, *righteousness*, and *judgment* occur frequently. A good study of each before you start will prove to be a resource for years to come.

There usually is not enough time when studying a passage to study every word, so be selective. Choose those words whose meanings appear to be crucial to a clear understanding of the verse. Most common words mean the same thing in Hebrew or Greek as they do in English, so be careful not to go overboard and treat these languages as if they were mystical codes. If you look up such words, you will find that they mean exactly what the translators said they mean. Rather, spend your available time looking at words that have theological significance, appear to be used in a special sense, deal with important and abstract concepts, or you simply don't understand.

Word study can be time-consuming, sometimes tedious work. But you will find it a source of valuable insight and teaching material. With experience it will become one of your most important tools in Bible study.

How to Do a Word Study Step-by-Step

No two word studies are exactly alike. Review the principles described above regularly. Learn other ways to perform word studies by observing the methods used by teachers and commentators. There are also many good books on this subject (see the bibliography in Appendix B). The following is a suggested procedure for performing a word study, but it is best to adapt the method to the needs at hand.

1. Begin by identifying the Greek word in the original text. Many Greek reference books are indexed to the number system established by James Strong in his *Strong's Exhaustive Concordance of the Bible*. There he assigned a number to each Greek word. This is called the Strong's number. Once you have this number, you can look up a word in several lexicons and other reference books.

There are several ways in which the Strong's number can be found for a particular word in a verse:

- Look up the English word in an exhaustive concordance. Beside the English word will be listed the Strong's number.
- Some study aids, such as *The Word Study New Testament*, provide an English translation with the Strong's number located under each word.
- Most Bible software provides a feature which displays the Strong's number next to each English word.

Another way to identify the Greek word is to display the Greek text using Bible software. Then look up the words in a Greek lexicon. Typically this can be done very quickly, sometimes by simply resting the cursor on the Greek word. By quickly scanning the definitions of these words, you can usually determine which Greek word corresponds to the English word you wish to study.

2. Review the meaning of the word from one or more Greek lexicons. Take note of the root, if it is given. Determine from the context which meaning of the word was intended by the author. Record the information that you find most helpful.

3. Look also at the various forms of the word. Usually the same root has a form as a noun and a verb. Check the meaning, occurrences, and cross-references to each.

4. When you look up the word in a lexicon, take the time to look at several of the biblical references cited for examples of each of its various meanings. In this way you can see for yourself how the word is used in the Bible and understand its fuller meaning.

5. Check how the word is translated in various English translations. Record translations that are significantly different.
6. Take special note of the same author using the word elsewhere. Record those cross-references that shed light on the meaning of the word.
7. Examine the word statistically, noting if it is a common or rare word in the Scriptures. Consider also its distribution in the various books of the Bible.

STEP 13 ASSIGNMENT

Examine the *Louw-Nida Greek Lexicon*. You can access it in *BibleWorks* under “Resources/Greek and Hebrew Lexicons.” In the “Resource” window, go to “Lexicons/*Louw-Nida Lexicon*.” In the upper right quadrant, you will see that they have divided the Greek words of the New Testament into 93 domains of meaning. Examine these carefully. Explore their domains by opening them to reveal their sub-domains. Then select some Greek words from the windows at the left and study their various domains of meaning.

Review in the *Louw-Nida Greek Lexicon* the meaning of *logos* (λόγος). How many definitions are listed? Explore its domains and try to understand the full range of the meaning of the term. Take note also of its Greek synonyms, those words sharing part of its domain of meaning.

Do a full study of the Greek word translated “saved” in Titus 3:5, and record your findings. See Appendix B, “Example of a Study on the Verse Level,” for examples of word studies on two words, *gift* and *boast*.

***Is It Necessary to Study
Hebrew and Greek?***

This is usually a question which is best answered after one has established a discipline of regular Bible study and broaden his knowledge of Biblical doctrine. Most Christians have a far greater need to concentrate on the study of God's Word in their own language than they do to understand the Hebrew or Greek texts. After several years of study and maturing, a Christian will better understand his spiritual calling and be able to evaluate the need for a knowledge of the original languages.

A knowledge of Hebrew and Greek becomes more important if one's ministry is primarily in the areas of teaching and preaching. This is especially true of Greek, the language of the New Testament. If you are called to teach and preach, especially if you have an aptitude for languages, you should give the study of Greek serious consideration. A good book presenting the value of such study is *The Practical Use of the Greek New Testament* by Kenneth Wuest. Once you have become proficient in Greek, you may want to consider a study of biblical Hebrew.

Step 14

Record Observations

Earlier you marked the text with various relationships that you observed. Here you will take a closer look. Meditate on the verse, considering what you have already learned.

Take note of:

- a. insights into the character of God
- b. the repetition of words, phrases, ideas
- c. commands, exhortations, rebukes, warnings, promises
- d. good and bad examples
- e. rhetorical questions, conditional statements, comparisons, contrasts
- f. the who, what, where, when, why, and how of the verse

The goal is to preserve insights that are too complex for simple annotations on the text.

STEP 14 ASSIGNMENT

In the remainder of this course we will you will perform a study of Titus 3:4-7 on the verse level.

Begin by finding the outline, theme, and purpose of the book of Titus.

Step 15

Check Other Translations

In the translation of any text, difficulties and ambiguities are encountered. These become apparent when we compare several translations. Considering them together, we can more closely grasp an understanding of the original text.

Spread before you the Bible in various translations. There are published parallel copies of the Scriptures displaying ten or more translations simultaneously. Bible software also facilitates this step.

Carefully examine the translations. Take note of any significant differences, and try to understand their source.

If you will be teaching on the passage, be sure to consult the various translations that your audience will be using. Avoid basing your teaching on wording unique to one translation.

Step 16

Cross Reference

The comparing of one Scripture with another is the surest way to arrive at a correct interpretation. Luke commends this approach to us, writing of the Jews of Berea:

Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.

Acts 17:11

Locate verses in the Scriptures which are related by topic to the verse you are studying. The cross references in the margin of a study Bible are a good starting place. Another is *The Treasury of Scripture Knowledge*, a collection of over 500,000 cross references. There are also topical Bibles that list verses by subject matter. Yet another way to find related Scriptures is to branch out from verses you have already found, using the cross references in the margins of those verses. Each time you look up a cross-reference, consider it in its own context. Record the reference and the text if it helps you to understand the primary verse under examination.

STEPS 15 & 16 ASSIGNMENT

Carefully examine Appendix B, “Example of a Study on the Verse Level.” Following this form, prepare similar sheets for each of the four verses of Titus 3:4-7. You may group the verses into complete sentences, or, if you prefer, start one page for each verse.

Include the following items on each sheet, following the example in Appendix B. Including at this time the following:

- the reference in the upper right-hand corner
- the verse in the primary translation from which you are studying
- the verse in at least three other translations
- the connectives labeled
- your previous study on word “saved” on the sheet for Titus 3:5
- word studies on at least four other important words of your choosing from these verses
- written observations on each verse
- at least two correlating verses for each verse of the four verses of Titus 3:4-7

Step 17

Interpretation

Having laid the groundwork for a proper interpretation in the previous 16 steps, it is now time to answer the question, “What does the verse mean?” This is the goal of Bible study and the responsibility of those called to teach. We read of Ezra and the scribes associated with him, “And they read from the book, from the law of God, translating to give the sense so that they understood the reading” (Nehemiah 8:8).

In interpreting the verse, start with the kernel (subject, verb, and object). Explain its meaning. Then address the words, phrases, and clauses which modify it. Consider the meaning of each and how it is related to the other parts of the verse. Ask yourself:

- How does this verse fit into the context of the book (Steps 4 to 6)?
- How do the clauses relate to each other (Step 10)?
- What did I learn was the precise meaning of each word (Step 13)?
- Is the language to be understood in its plain sense or figuratively?
- Are there metaphors involved?
- Is my interpretation in harmony with the rest of biblical revelation?
- Is my interpretation in keeping with the character of God (Step 16)?
- Is my interpretation the clearest and simplest one?
- Does my interpretation make sense and fit naturally into the historical context (Step 3)?

Record your interpretation as a commentary on the verse. Explain it as clearly as possible.

If you are unable to understand the verse, then write down your questions concerning it. It has been said that *a well stated problem is half of a solution*. Sometimes simply writing your questions down causes you to think through and discover their answers. In the next step, you may be able to resolve some of the problem with the help of published commentaries.

Step 18

Check Commentaries

The best way to use a biblical commentary is as a resource to *check* your work and help resolve problems that you have encountered in your personal Bible study.

Select the commentaries you will use carefully. Critical commentaries will include much useful background and textual information. However, they are for the advanced student and often supply little spiritual food. Devotional commentaries provide rich applications and insights, but are often weak in providing a clear, straightforward interpretation. It is best to consult two or three commentaries so as to obtain a complete and balanced explanation of the verse.

Take note not only of what the writer says, but the technique he uses to unveil the meaning of the verse. In this way your own ability to study and interpret the Bible will steadily increase.

Record any fresh insights you receive from the commentaries. Record also the source so that you can give credit to the author should you later use his thoughts in your teaching.

Should you conclude that some of your earlier work was in error, go back and correct it.

If you still have not been able to find answers to your questions about the verses, consult a trusted Bible teacher. He will probably be more than happy to help someone who has taken the time to do independent Bible study and still needs help.

Step 19

Paraphrase

An effective way to clarify your understanding of the verse under study is to restate it in your own words. Try to maintain the tone of the original, using the same person (first, second, or third). Your paraphrase should sound like the original, but be expanded to make its meaning clear. Record your paraphrase in the interpretation section. For verses that are straightforward, you can combine this step with Step 17, writing either a short commentary or a paraphrase.

Step 20

Application

Applying the Scriptures to your life is one of the most important steps of Bible study. By this point you should have a clear understanding of the passage. It is now time to ask, “How does this verse affect my life?”

Start with personal application. Ask God to speak to you through His word. Record your personal applications. Writing down an application from the passage will turn a general impression into a specific action.

Then look for applications which can be used to minister to others. Maybe the passage has little to do with you personally, but is exactly what someone you are trying to help needs to hear.

Applications are found in a variety of forms. The simplest is a direct command of Lord. These may be stated positively or negatively. Other forms include examples, warnings, promises, attributes of God, or types (a person or thing regarded as the symbol of someone or something else yet to appear). Learn to find application from Scripture in its various forms.

STEPS 17 TO 20 ASSIGNMENT

Read the following passages. For each find one application and identify the form in which the application was found.

verse	application	form in which it is found
Luke 6:36 Be merciful, just as your Father is merciful.		
Isaiah 40:28 The Everlasting God, the Lord, the Creator of the ends of the earth, does not become weary or tired.		
Acts 20:35 It is more blessed to give than to receive.		
1 Samuel 14:6 For the Lord is not restrained to save by many or by few.		
2 Timothy 4:10 Demas, having loved this present world, has deserted me.		

Complete your study of Titus 3:4-7, following the example in Appendix B. Add to your previous work the following:

- a short commentary on each verse, interpreting its meaning
- check with at least one published commentary and compare your interpretation with that of the writer, note any significant differences and try to resolve them
- write a paraphrase of the verse. You can do this instead of the commentary on the verse, if the verse is straightforward and contains no doctrinal problems
- at least one application for each verse, more if possible



Life Application

Step 21

Discussion

Speak to another person about what you have been learning. Often as we discuss the Scriptures, they become clearer to us. It appears that the very process of putting ideas into words forces us to think through each thought to a deeper level. Ask the person for his or her opinion and be open to correction. Scripture says, “Let two or three prophets speak, and let the others pass judgment” (1 Corinthians 14:29).

This step is most effective if the other person is spiritually minded and knowledgeable of the Word. Develop a close relationship with at least one mature Christian with whom you can ask questions and test new ideas, someone who will set you straight if you are off base.

Step 22

Memorization

Now that you have thoroughly studied the passage, consider committing it to memory. The Psalmist wrote, “Thy word I have treasured in my heart, That I may not sin against Thee” (Psalm 119:11). May we do the same.

Tips for Effective Memorization

- ❑ Bible memorization should be a spiritual exercise, not just an academic one. Ask God to help to you, being confident that it is His will that you learn His Word and meditate on it regularly (Colossians 3:16). Pray in faith, believing that God will help you.
- ❑ Be positive—you can memorize! You have memorized telephone numbers, names, places, and thousands of other details. God has given you an incredible mind. Use it to His glory, trusting Him to bless you.
- ❑ Memory work takes considerable discipline. Being accountable to someone else who will check your progress and accuracy will help you to be successful.
- ❑ Be precise. Say the verse exactly as it is found in your Bible. It is the Word of God. There is no room for innovation or sloppiness in Scripture memorization.

- Avoid ever saying the verse wrongly. Each time you hear the wording a different way, it will be more difficult to get it right. Don't guess at the wording. If you don't know it, look at the card and read it repeatedly until it's fixed in your memory correctly.
- Set a regular time to do your memory work. Many find linking it to their morning quiet time to be the most effective technique. Whatever time you choose, be consistent.
- Set up a review program for all of your verses. It takes about 60 days to get a verse into long term memory. Most people need a quick review after that once every 90 days.
- Keep at it. Long breaks between reviews while you are still learning a verse will greatly decrease your efficiency.
- Discuss the verse with others. This will increase your understanding and familiarity with the verse. You will also gain insight into how to apply it to your life.
- If you are having difficulty with a verse, try writing it several times. Another technique is to put the verse to a simple melody, lilt, or cadence. Many find that using several techniques is the most effective way to memorize.
- Don't be discouraged if at first you seem to be making slow progress. Your ability to memorize will improve with practice.

Step 23

Meditation

The Psalmist wrote,

I will meditate on Thy precepts,
And regard Thy ways.
I shall delight in Thy statutes;
I shall not forget Thy word.

Psalm 119:15-16

To mediate on the Scriptures means to ponder the meaning of the words, principles, and truths therein. It is to take the time to listen to the living Word of God speak to your heart and soul. As we reflect on Scripture, the Holy Spirit gives us insight into its meaning and fresh applications for our lives and ministry. We see how it fits in with other truths in God's word, understand its fuller significance, and develop personal convictions.

Find a quiet place where you will not be interrupted. Then slowly and prayerfully review the text one phrase at a time.

STEPS 21 TO 23 ASSIGNMENT

Take the time to discuss with another person either your study of Titus 3:4-7 or a message you are preparing to deliver soon. Follow the guidelines in Step 21. Afterward, write a brief description of any benefits you saw from this exercise.

The next time you teach, take a few extra moments and memorize all or part of the text. Evaluate later how this affected your teaching.

Having completed your formal study of Titus 3:4-7, now meditate on these verses. Find a quiet place where you won't be disturbed and carefully consider the passage.

Step 24

Obedience

Keep your Bible study personal. We are called to be “doers of the word, not merely hearers who delude themselves” (James 1:22). Walk closely to God and expect Him to speak to you through His Word. As you act on what you learn, you will be preparing your soul for further insight into the truths of God. As you obey, your life will be blessed of God and a blessing to others (Psalm 1).

Step 25

Teach Others

Jesus commanded,

Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

Matthew 28:19-20

We have a responsibility to pass on to others what we have received from the Lord. Truth is a divinely entrusted stewardship. Seek ways to serve God by telling others the good news and the truths of the inspired record of revelation.

STEPS 24 & 25 ASSIGNMENT

Apply Titus 3:4-7, asking God to show you how you can incorporate what you have been studying into your own life and how to pass it on to those around you.

Review the 25 Steps. Make a list of the steps you find most helpful and will form your normal set of tools for Bible study.

Appendix A

DEFINITION OF LABELS FOR FUNCTIONAL OUTLINES

Function	Definition	Some Common English Words Used to Express
adjectival	modifies, describes, or limits	e.g. a <u>large</u> stone
adjunctive	joining or adding	also
advantage	to the advantage or benefit of, expresses personal interest	for, unto, to
adversative	expresses contrariety, contrast, exception, antithesis, opposition	but, however, nevertheless, yet, on the contrary
agency	the person by which the end is effected, personal means	by, in, through, of (KJV)
alternative	presents a choice or implies the terms it connects are to be taken not all together, but one in place of the other; joins words while expressing an alternative between their ideas, disjunctive	or, either, whether, nor, neither, else, otherwise, or else
association	in the company of another, united or joined	with
comparison	introduces an analogous thought for the purpose of describing or emphasizing, may be structure with a protasis and an apodosis (cf. condition below); protasis as, apodosis so	than, as, like, so, just as
concession	a conceding, yielding, or admitting of a point of argument, it is essentially the same as the function "condition" except that the apodosis is true in spite of the protasis (cf. condition)	though, even though, although, but if

conclusion	an inference, the logical judgment, the necessary consequence of a premise	therefore, for that reason, wherefore, hence, consequently, because of that, so then
condition	a supposition or condition, it is composed of a premise which usually begins with "if" and a conclusion expressing the result which usually begins with a "then"; these parts are known as the protasis and the apodosis: if protasis, then apodosis	if, otherwise, whether, either
content	identifies the substance of what is said, known, thought, quoted, etc.	that
continuation	connection or addition, an extension or supplement	and, that, now
degree	the extent or measure; answers the question, "How much?"	above all, more
direction	the line of course upon which something is moving; may refer to direction in space, time, or an abstract concept; may indicate source or origin	to, toward, in, into, from, up, down, through, etc.
disadvantage	negative of advantage	against
emphatic	serving to place emphasis, attracting special attention, raising the importance, ascensive	even, indeed, certainly, really, how
explanation	serving to make plain, introduces an epexegetical remark	now, for
exception	an exclusion, essentially a negative condition of which the literal translation is usually, "if not"	except, unless, if not, but
imperative	a command or entreaty	e.g. <u>love</u> your enemies, <u>let us do</u> good
indirect object	the one for whom or in whose interest an act is performed	e.g. take that and give it <u>to them</u>

manner	the manner in which the action is accomplished, the way or mode of procedure, the method in which an act is performed; answers the question, "How?"	e.g. they went <u>quickly</u> ; as, likewise, just as
means	the thing through which or by which an end is effected, the instrument, impersonal means	by, by means of, through, with
place	the particular or specified spot	here, there, where
position	how something is placed, its station, local proximity; also used metaphorically of the logical sphere within which the idea is to be applied	in, by, on, among, upon, beside, before, under, above, at, etc.
possession	shows ownership	of, 's
proposition	a statement to be believed, doubted, or denied, often stated rhetorically as a conditional sentence (cf. condition)	if... then
purpose	the <u>intended</u> result or effect, the goal aimed at, the intention	in order that, for, for the sake of, so as, so that, unto, to, lest (negative purpose)
reason	the cause, justification, explanation, the motivation behind the goal; answers the question, "Why?"	because, for, since, on account of, as
reference	the intended direction of attention, the sense in which it is to be understood	with reference to, with regard to
relation	how two or more things stand to one another, how they are connected	in behalf of, concerning, about, against, for, beside, instead of, after
result	the <u>actual</u> effect, that which is accomplished or attained	so that, so as, with the result that

<p>rhetorical</p>	<p>a question or comment used for oratory or literary effect, "Rhetorical questions represent an attitude of mind or an assumption of fact in the form of a question" (Dana & Mantey). These are opposed to real questions which actually request information</p>	<p>e.g. "What shall we say then?"</p>
<p>separation</p>	<p>removal of one object from the vicinity of another or departure from previous relations</p>	<p>from</p>
<p>source</p>	<p>the origin or direction from which it emanated</p>	<p>out of, from</p>
<p>temporal</p>	<p>pertaining to or limited by time</p>	<p>until, when, before, as, while, since</p>
<p>time</p>	<p>a specified period when something occurs</p>	<p>now, then, when, at the same time, always</p>

Appendix B

Example of a Study on the Verse Level

[VERSE REFERENCE]
Ephesians 2:8,9

[PRIMARY TRANSLATION]

NASB

8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God;

9 not as a result of works, that no one should boast.

[AUXILIARY VERSIONS]

NIV ⁸ For it is by grace you have been saved, through faith-- and this not from yourselves, it is the gift of God-- ⁹ not by works, so that no one can boast.

KJV ⁸ For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: ⁹ Not of works, lest any man should boast.

DBY ⁸ For ye are saved by grace, through faith; and this not of yourselves; it is God's gift: ⁹ not on the principle of works, that no one might boast.

BNT ⁸ τῆ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·
⁹ οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθῃται.

[LABELED CONNECTIVES]

reason manner

means

8 For by grace you have been saved through faith;

continuation source

and that not of yourselves, *it is* the gift of God;

source purpose

9 not as a result of works, that no one should boast.

[KEY WORDS]

refer to previous word studies for: *grace, faith, saved, works*

gift

δῶρον noun nominative neuter singular common

[Fri] δῶρον, ον, τό gift, present, offering; (1) as a gift to show honor and respect (MT 2.11); (2) as a support gift to maintain divine service (LU 21.1); by metonymy, a receptacle for gifts *offering box* (LU 21.4); (3) as a gift offered to God (MT 8.4); (4) as God's gift of salvation (EP 2.8)

Vine: GIFT, GIVING

1. *doron* (d????, 1435), akin to *didomi*, “to give,” is used (a) of “gifts” presented as an expression of honor, Matt. 2:11; (b) of “gifts” for the support of the temple and the needs of the poor, Matt. 15:5; Mark 7:11; Luke 21:1, 4; (c) of “gifts” offered to God, Matt. 5:23, 24; 8:4; 23:18, 19; Heb. 5:1; 8:3, 4; 9:9; 11:4; (d) of salvation by grace as the “gift” of God, Eph. 2:8; (e) of “presents” for mutual celebration of an occasion, Rev. 11:10. See OFFERING.¶

occurrences of *doran*

"Book/Chapter", "Verses", "Number of Verses in Book/Chapter"

"Mat ", 7, 1068

"Mar ", 1, 673

"Luk ", 2, 1149

"Eph ", 1, 155

"Heb ", 5, 303

"Rev ", 1, 405

Mat 2:11 of the gifts given to the infant Jesus

Mat 5:24 of the gift of an offering at the altar, usually used this way

Rev 11:10 of the gifts given among men to celebrate the demise of the two prophets

Compare from Vine's

2. *dorea* (i? ?II?1431) denotes “a free gift,” stressing its gratuitous character; it is always used in the NT of a spiritual or supernatural gift, John 4:10; Acts 8:20; 11:17; Rom. 5:15; 2 Cor. 9:15; Eph. 3:7; Heb. 6:4; in Eph. 4:7, “according to the measure of the gift of Christ,” the “gift” is that given by Christ; in Acts 2:28, “the gift of the Holy Ghost,” the clause is exegetical, the “gift” being the Holy Ghost Himself; cf. 10:45; 11:17, and the phrase, “the gift of righteousness,” Rom. 5:17.¶

- *doron* used by Paul only in Ephesians 2:8, who prefers *dorea*, using it five times
- in Romans 6:23, Paul uses *charisma*, denoting what has been given, the gracious gift of grace

boast

καυχῆσθαι. verb subjunctive aorist middle 3rd person singular

[Fri] καυχάομαι *boast*; (1) intransitively; (a) in a bad sense of self-glorifying *boast, pride oneself on* (RO 2.23); (b) in a good sense of an attitude of confidence in God *rejoice in, glory in, boast in* (RO 5.11); (2) transitively, of achievements through divine help *boast about, glory in* (2C 11.30)

37 occurrences, all but two in James by Paul, 16 in 2 Corinthians

Rom. 2:17, 23; 5:2f, 11; 1 Co. 1:29, 31; 3:21; 4:7; 13:3; 2 Co. 5:12; 7:14; 9:2; 10:8, 13, 15ff; 11:12, 16, 18, 30; 12:1, 5f, 9; Gal. 6:13f; Eph. 2:9; Phil. 3:3; Jas. 1:9; 4:16

Galatians 6:14 But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

^SPhilippians 3:3 for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,

2 Corinthians 11:30 If I have to boast, I will boast of what pertains to my weakness.

Good sense: Romans 5:11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

[OBSERVATIONS]

“for you have been saved”

- “for” introduces a reason for why God will “show the surpassing riches of His grace” toward us for eternity future. He saved us by grace and so He will graciously bless us.
- “you have been saved” (σεσωσμένοι verb participle perfect passive nominative masculine plural). 1) The voice is passive; God did it to us. He saved us. We did not save ourselves. 2) The tense is perfect: The effects of what God did in the past continue to the present. 3) exact same verb form in Eph. 2:5, “by grace you have been saved”

“. . . that not of yourselves”

- “that” is a neuter pronoun
- “faith” (*pistis*) is a feminine noun and so cannot be its antecedent as some would teach, making saving faith a gift that God either gives you or He doesn’t
- “grace” (*charis*) is a feminine noun and so cannot be its antecedent
- “that” refers back to the action of the verb: “you have been saved”; the saving work of God is not of yourself

“not of yourselves”

- salvation is not of (*ek*, out of) ourselves. It has its source in God in the work of Christ.
- false Christianity, indeed all false religion, confuses this, making man the source of salvation.

“it is the gift of God”

- here again it is clear that salvation is something God gives us, not something we earn.

“not as a result of works, that no one should boast”

- God’s saving work is not as a result of (*ek*, out of) works, that is human works, but rather the work of Christ.
- the purpose of God in this is “that no one should boast.” How repulsive it would be for God to save prideful, rebellious sinners through some meritorious work that they did and then have them boasting about it! Rather, God did it all that it might be all of grace and all to His glory.

[CORRELATION]

Ephesians 2:5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 2 Timothy 1:9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

Luke 7:50 And He said to the woman, "Your faith has saved you; go in peace."

| John 3:14-18 John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up . . .

John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

[INTERPRETATION/PARAPHRASE]

God will graciously show us blessing for eternity (2:7), for He has saved us by His grace. Salvation is of Him, not of ourselves for anything that we have done and thereby have something about which to boast. We have been saved through faith in Christ.

[APPLICATION]

- I should never think of my salvation in terms of what I did to achieve it. I did nothing to earn it or accomplish it. God graciously saved me. He offered me salvation as a gift and I received it by faith. The fact that I am saved should humble me and never be a source of sinful pride.
- Having been saved by grace through faith, I should not think that I am kept in a relationship with God now through personal good works (Galatians 3:1-3).
- I must be more diligent in telling others of this wonderful gift of God.

Appendix C

Annotated Bibliography

Aids to Bible Study

1. Basic Bible Study Library

- An accurate Bible translation with cross references. Preferably either the NASB, NIV, KJV, or NKJV.
- Two additional Bible translations.
- An exhaustive concordance for your primary Bible translation from which you will be studying. These are available for the NASB, NIV, KJV and NKJV.
- An English language dictionary.
- A Greek lexicon, such as *Vine's Expository Dictionary of New Testament Words—Expanded Version*
- A Hebrew lexicon, such as the *Theological Wordbook of the Old Testament*
- A Bible dictionary, such as *Unger's Bible Dictionary*

2. Recommended Bible Study Software

- *BibleWorks*. This software includes the major original Hebrew and Greek language texts; all major English versions; 25 translations in other modern languages; five Greek lexicons, including Freiberg's *Analytical Lexicon of the Greek New Testament* and Louw-Nida *Greek New Testament Lexicon*; three Hebrew lexicons, including the *Theological Wordbook of the Old Testament* and the *Brown-Driver-Briggs Hebrew Lexicon*; eight reference works, including the *International Standard Bible Encyclopedia* and A. T. Robertson's *Word Pictures in the Greek New Testament*.
- *eBible*, Deluxe Edition (Nelson). This software includes seven Bible translations; eight cross-references; seven word study resources, including *Vine's Complete Expository Dictionary of Old and New Testament Words*; seven Bible background titles, including *Illustrated Manners and Customs of the Bible* and *Talk Thru the Bible*; nine commentaries, including the, *Collected Writings of W.E. Vine*; five theology/church history titles, including the *Complete Works of Josephus* and *Church History in Plain Language*; maps and charts; preaching illustrations; apologetic resources.

3. Books on How to Study the Bible

- *Independent Bible Study* by Irving Jensen (Chicago: Moody Press, 1963). Explains the use of analytical charts and the inductive method of Bible study.
- *12 Dynamic Bible Study Methods* by Richard Warren (Wheaton: Victor Books, 1978). A simple approach to learning useful ways to study the Bible.

- *Guide to Understanding Your Bible* by Josh McDowell (San Bernardino: Here's Life Pub., 1982). A useful guide with many examples and a large bibliography of useful books for Bible study.
- *Principles and Practice of Greek Exegesis* by John D. Grassmick (Dallas: Dallas Theological Seminary, 1976). An advanced guide to Bible study using the Greek New Testament. Contains much useful information which can be used by students without a knowledge of Greek, especially in the areas of word studies and diagramming.

4. Word Study Tools

- *Strong's Exhaustive Concordance of the Bible* by James Strong (KJV)
- *New American Standard Exhaustive Concordance to the Bible*, Robert Thomas, editor (Nashville: Holman, 1981).
- *NIV Complete Concordance* by Goodrick and Kohlenberger (Grand Rapids: Zondervan, 1981).
- *The Expanded Vine's Expository Dictionary of New Testament Words* by W. E. Vine, edited by John R. Kohlenberger III (Minneapolis: Bethany House, 1984). This book is the quickest route to solid background information on the Greek words of the N.T. This expanded version of the volume originally published in 1940 includes cross references to Strong's numbering system, *The New International Dictionary of New Testament Theology*, and Arndt & Gingrich's lexicon. The original *Vine's Dictionary* is available with the *eBible*.
- *Theological Wordbook of the Old Testament* by Harris, Archer, and Waltke (Chicago: Moody Press, 1980). This two volume set is keyed to Strong's numbering system and is the best source of quick background information on the Hebrew words of the O.T. Good conservative scholarship. Available with *BibleWorks*.
- *The Word Study New Testament & Concordance* by Wingram and Winter (Wheaton: Tyndale House Pub., 1978). This two volume set is a great time saver for those who do not have Bible software. The first volume is a KJV New Testament with the Strong's number directly below each word. The second volume is a concordance designed to aid word study. Words are listed according to the Greek but for the English reader. Cross references are made to Arndt and Gingrich's lexicon and Kittel's dictionary. They are not necessary for those who have Bible study software.
- *Word Studies in the Greek New Testament* by Kenneth Wuest (Grand Rapids: Eerdmann Pub., 1973). This is a very good discussion of the Greek text and reads like a commentary. Unfortunately, it only covers about 75% of the books of the New Testament.
- *The New International Dictionary of New Testament Theology*, Collin Brown, editor (Grand Rapids: Zondervan Pub. House, 1975). This three volume set is a good resource for Greek word study when Vine's proves inadequate. The scholarship is not as conservative as Vine's, but it is more so than Kittel's.
- *A Greek-English Lexicon of the New Testament* by Bauer, Arndt, and Gingrich (Chicago: University of Chicago Press, 1958). This is one of the most highly respected Greek dictionaries. The words are listed in Greek, and so you must

either learn the Greek alphabet or use a reference work which has an index to this lexicon. The definitions are in English, but they are fairly technical. It is also available as a software addition to *BibleWorks*.

5. General Bible Information

- *Unger's Bible Dictionary* by Merrill F. Unger (Chicago: Moody Press, 1966). This is a small Bible encyclopedia. A useful source of background information on a wide variety of Bible topics.
- *Zondervan Pictorial Bible Dictionary* by Merrill C. Tenney (Grand Rapids: Zondervan, 1969). An excellent one-volume encyclopedia with many illustrations.
- *Zondervan Pictorial Bible Encyclopedia* by Merrill C. Tenney (Grand Rapids: Zondervan, 1974). An excellent five-volume set.
- *New Testament Times* by Merrill C. Tenney (Grand Rapids: Eerdmans, 1965). A concise survey of the culture of the early church.
- *Jensen's Survey of the Old Testament* by Irving C. Jensen (Chicago: Moody Press, 1978). Extensive charts of Old Testament books.
- *Jensen's Survey of the New Testament* by Irving C. Jensen (Chicago: Moody Press, 1987).
- *The Bible Almanac* by Packer, Tenney, and White (Nashville: Thomas Nelson, 1980). Well illustrated with much background information.
- *A Survey of Old Testament Introduction* by Gleason Archer (Chicago: Moody Press, 1974). An extensive defense of the Old Testament against destructive criticism with introductions to each book of the Old Testament.
- *Major Bible Themes* by Chafer and Walvoord (Grand Rapids: Zondervan, 1974). This is a concise source of information of the important theological topics of the Bible. It has 52 short chapters. Each chapter takes a major topic, giving a brief discussion and all the related key verses.
- *Treasury of Scripture Knowledge* by Canne, Browne, Blayney, and Scott (New York: Fleming H. Revell). A cross reference of the Scriptures with over 500,000 citations. Available with most Bible software.
- *The Macmillan Bible Atlas* by Aharoni and Avi-Yonah (New York: Macmillan, 1968). Every aspect of Biblical history portrayed on 264 maps.

6. Commentaries

- *Believer's Bible Commentary*, William MacDonald, edited by Art Farstad (Nashville: Nelson, 1992). A practical and straightforward commentary on the Bible. Available on the *eBible*.
- *Matthew Henry's commentary on the Whole Bible* by Matthew Henry, Leslie F. Church, editor (Grand Rapids: Zondervan, 1961). An excellent devotional commentary. Available with most Bible software.
- *Commentary on the New Testament* by R.C.H. Lenski (Minneapolis: Augsburg, 1961). A twelve volume commentary with emphasis on information from the Greek.

- *Biblical commentary on the Old Testament* by Keil and Delitzch (Grand Rapids: Eerdmans, 1949). This 25 volume is thorough but technical. Many references to the Hebrew.
- *Notes on the Pentateuch* by C. H. Mackintosh (New Jersey: Loizeaux, 1977). A rich, devotional commentary on the books of Moses, some 900 pages long.
- *A Commentary on Daniel* by Leon J. Wood (Eugene: Wipf and Stock, 1998). Excellent background information and practical application.
- *Romans Verse-by-Verse* by William R. Newell (Chicago: Moody 1947).
- *Hebrews Verse-by-Verse* by William R. Newell (Chicago: Moody 1947).
- *Revelation: A Complete Commentary* by William R. Newell (Grand Rapids: Baker, 1987).
- *Notes on Proverbs* by H. A. Ironside (New York: Loizeaux, 1907).
- *Song of Songs* by Arthur G. Clarke (Kansas City: Walterick).
- *The Pastoral Epistles* by Homer A. Kent, Jr. (Chicago: Moody, 1982)
- *Lectures on the Book of Revelation* by H. A. Ironside (New York: Loizeaux, 1946).
- *Treasury of David* by Charles Haddon Spurgeon (Nashville: Nelson).
- *Revelation* by H. A. Ironside (New Jersey: Loizeaux).
- *Survey of the Old Testament* by Irving Jensen.
- *The Pentateuch* by C. A. Coates (Kingston Bible Trust).
- *Genesis* by Thomas Griffith.
- *Lectures on the Tabernacle* by Samuel Ridout.
- *Lectures on the Books of Judges and Ruth* by Samuel Ridout.
- *Understanding 1 & 2 Chronicles* by John Heading (Kansas City: Walterick, 1980).
- *The Book of Job* by Samuel Ridout.
- *Studies in Isaiah* by F. C. Jennings.
- *Ezekiel* by F. W. Grant
- *The Minor Prophets* series by T. A. Tatford (Sussex: Prophetic Witness Publishing House, 1970s).
- *Zechariah* by G. Coleman Luck (Chicago: Moody, 1969).
- *A Guide to the Gospels* by Scroggie.
- *Lectures on Matthew* by William Kelly.
- *Expository Thoughts on the Gospels* by J. C. Ryle.
- *Romans* by Donald Grey Barnhouse.
- *1 Corinthians* by W. E. Vine.
- *The Epistles of John* by W. E. Vine.

7. Greek Study Aids

- *The Analytical Concordance of the Greek New Testament* by Friberg and Friberg (Grand Rapids: Baker Books, 1981). This is a Greek New Testament text with a code under each word describing it grammatically. Very useful when the number, gender, tense, voice, etc. affect the interpretation of the verse. Available with *BibleWorks*.

- *The NASB-NIV Parallel New Testament in Greek and English* by Alfred Marshall (Grand Rapids: Zondervan, 1987). This book has the NASB, NIV, and the Greek text with a word-for-word translation below it in a parallel display. Also available in a version with the KJV and the NIV. Most Bible study software provides these features.
- *An Introductory Grammar of New Testament Greek* by Paul Kaufman (Palm Springs: Haynes, 1982). A good first year college level book for learning Greek.
- *A Manual Grammar of the New Testament Greek* by Dana and Mantey (Toronto: Macmillan, 1957). An easy to use reference book which is understandable even if you don't know Greek. It is an excellent way to understand authors who make references to the grammar of the Greek text.
- *A Textual Commentary on the Greek New Testament* by Bruce Metzger (New York: United Bible Societies, 1975). A commentary on the variant readings of the Greek New Testament. An important aid when the text of the Scripture is in question.
- *The Practical Use of the Greek New Testament* by Kenneth S. Wuest (Chicago: Moody Press, 1982). This book demonstrates the benefits of a knowledge of New Testament Greek.