BASIC HERMENEUTICS

Teacher’s Manual

Contents

[THINGS TO KNOW 3](#_Toc464813372)

[Session 1 – UNDERSTANDING THE BIBLE 6](#_Toc464813374)

[Session 2 – HOW TO READ THE BIBLE 9](#_Toc464813375)

[Session 3 – HOW TO STUDY THE BIBLE I 12](#_Toc464813376)

[Session 4 – HOW TO STUDY THE BIBLE II 15](#_Toc464813377)

[Session 5 – HOW TO STUDY THE BIBLE III 18](#_Toc464813378)

[Session 6 – HOW TO APPLY THE BIBLE 21](#_Toc464813379)

**Helpful Headings in this Teacher’s Manual**

### OBJECTIVES

### OVERVIEW

### INTRODUCTION

### BACKGROUND

### TEACHING TIP

### EXPLANATION

### APPLICATION

### assignment

### 

### OBJECTIVES

At the end of this course, the participants should:

• gain a basic understanding of general hermeneutics and apply this to specific Bible passages

• be aware of the different genres in the Bible, resulting in the proper reading and interpretation of Scripture

• have a greater desire to study and love God's Word

**OVERVIEW**

Session 1: **Understanding the Bible**

Session 2: **How to Read the Bible**

Session 3: **How to Study the Bible I**

Session 4: **How to Study the Bible II**

Session 5: **How to Study the Bible III**

Session 6: **How to Apply the Bible**

# THINGS TO KNOW

[Important notes for the teacher/s of this course]

The goal of this course is personal transformation through a greater understanding of the Bible by learning some basic hermeneutical principles and methods included in this course.

# In this teacher's manual, students' notes are enclosed in boxes for easy reference. The blanks in the students' manual have been filled in this manual. However, spaces for notes in the students' manual have been removed from this teacher's manual. Also, notes enclosed in brackets in this manual are guidelines or recommendations for teachers.

This course has a total of six sessions of 60 minutes (maximum) per session. All the sessions have video courses with Pastor Jun Escosar, Bishop Ferdie Cabiling, and Pastor Gilbert Foliente as the speakers. The first day will comprise of sessions 1 to 3, and the rest of the sessions (4 to 6) will be at the second day. The local center has the discretion to either show all the videos, or use the videos as teacher's resource. Each video is about twenty-five minutes long. If the center prefers a live teacher, ***the center still needs to show the required videos for sessions 1 and 6***. Example:

***Day 1***

*Session 1* ***Show video (required)***

*Session 2­­­ Live teacher*

*Session 3 Live teacher*

***Day 2***

*Session 4 Live teacher*

*Session 5­­­ Live teacher*

*Session 6* ***Show video (required)***

The general structure to be followed for each session includes: teaching, application (through discussion questions), class processing, and activity (when applicable). Please note that the discussions and activities may be revised based on context and location. More time may be allotted for the activity. Most discussions and activities are done in small groups. Removing the application and activities to give way for a longer teaching session is not recommended. Class processing is done at the end of the application (discussion questions) to gauge individual learnings and possibly answer questions the participants might have. A ten-minute break should be given after every session.

The goal is to be engaging and dynamic by creating variety in content delivery during teaching.

Deviation from teaching notes comes with preparation and mastery. All teachers are encouraged to vary the methods of teaching, but not at the expense of omitting content by adding extra-biblical material. Allow for participants to interact with the material and with the other participants, thus giving way to discussion, activities, and application.

As a teacher, focus your preparation time on communicating the key points of each session and giving examples or illustrations that will inspire and encourage the participants. Not all the provided illustrations from the teacher's notes have to be used, and others may be substituted for more relevant or personal illustrations.

It is highly recommended that Scripture narratives used in explaining points be delivered by storytelling, whereas short verses may simply be read verbatim to support the validity of key thoughts. Please note that the students' manual uses the ESV Bible translation.

Also, a list of logistical needs is provided for some sessions so the teacher and administrative staff or volunteer can adequately prepare all videos, supplies, and materials ahead of time.

Lastly, a simple evaluation form is provided at the end of this course. Please allow for participants to fill this out and submit by the end of the final session. This will help provide feedback for improvement and future implementation of the course.

### SUGGESTED TIME ALLOTMENT PER TOPIC

*[Please allow for flexibility in the time allotment.]*

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| **DAY 1** | | |
| SESSION 1 | DURATION | TOPIC |
| **Understanding the Bible** | 5 minutes | Welcome and Introduction |
| 25 minutes | Video |
| 10 minutes | Application |
| 5 minutes | Class Processing |
| 10 minutes | Break |
| SESSION 2 |  |  |
| **How to Read the Bible** | 25 minutes | Video or Lecture by a Live Teacher |
| 20 minutes | Activity |
| 5 minutes | Class Processing |
| 10 minutes | Break |
| SESSION 3 |  |  |
| **How to Study the Bible I** | 25 minutes | Video or Lecture by a Live Teacher |
| 10 minutes | Application |
| 5 minutes | Class Processing |
| 5 minutes | Assignment |
|  | End of Day 1 |
| **DAY 2** | | |
| SESSION 4 |  |  |
| **How to Study the Bible II** | 5 minutes | Welcome and Introduction |
| 25 minutes | Video or Lecture by a Live Teacher |
| 15 minutes | Activity |
| 5 minutes | Class Processing |
| 10 minutes | Break |
| SESSION 5 |  |  |
| **How to Study the Bible III** | 25 minutes | Video or Lecture by a Live Teacher |
| 20 minutes | Activity |
| 5 minutes | Class Processing |
| 10 minutes | Break |
| SESSION 6 |  |  |
| **How to Apply the Bible** | 25 minutes | Video |
| 15 minutes | Activity |
| 5 minutes | Class Processing |
| 5 minutes | Assignment |
|  | End of Basic Hermeneutics |

# Session 1 – UNDERSTANDING THE BIBLE

### LOGISTICAL NEEDS

* video course by Pastor Jun Escosar

### BACKGROUND of the speaker

Dr. Jun Escosar is the director of the International Apostolic Team of Every Nation Churches & Ministries, a movement with a vision to establish churches and campus ministries in every nation. So far, Every Nation has established churches in seventy-three countries.

For over thirty years, Jun has lived out a passion for leadership development, church planting, and cross-cultural missions. As Asia missions director, he strengthened Every Nation’s international church planting efforts by ministering to leaders in over forty-five nations.

Jun holds a Doctorate of Missiology degree from the Asian Graduate School of Theology. He is also a part of the apostolic team of Victory in the Philippines.

He has been married to his wife, Gigi, for almost thirty years. They have two children, Rachel and John Daniel.

[If there are other things you want to say about Pastor Jun, you may add your own personal touch to introduce him to the participants.]

### WELCOME AND introduction (5 MINUTES)

[Welcome the participants to this course. Begin with a time of prayer and invite the Holy Spirit to be with you. Then briefly introduce the course objectives and an overview of each session. The teacher should briefly introduce the teacher/s or speaker/s for this course. Encourage the participants to bring their Bibles during each session.]

### LECTURE (25 MINUTES)

We do not read the study the Word of God primarily to gain knowledge, but to be changed into His image.

The process of change requires **truth**. Our study of God’s Word provides the truth we need to change. The process of change requires **repentance**. Our study of God’s Word shows us where our life does not line up with the truth and how we can change that situation. The process of change requires **faith**. Our study of God’s Word provides the faith we need to obey the revelation we receive.

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| 1. God has given us the responsibility (1) to seek to understand the Bible.  *Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.*  2 TIMOTHY 2:15 |

**EXPLANATION**

The word translated “approved” is defined in Greek lexicons as follows: To find out; test and approve; to examine and confirm as genuine, authentic, or pure. To put to the test; to scrutinize.[[1]](#footnote-1)To try to learn the genuineness of something by examination and testing, often through actual use. [[2]](#footnote-2) All of these terms require hard work and diligence.

The Greek word translated "rightly handling" means to cut straight. It was used in ancient Greece to describe a craftsman cutting a straight line, a seamstress sewing a straight seam, a farmer plowing a straight furrow, a surgeon dissecting in a straight line, a mason laying bricks in a straight line, or a workman building a straight road. The point is that whatever the endeavor, careful attention is given to performance of the task to assure utmost accuracy.

“I could plead with you to study the Bible for personal edification; I could try the art of persuasion to stimulate your quest for happiness. I could say that the study of the Bible would probably be the most fulfilling and rewarding educational experience of your life. I could cite numerous reasons why you would benefit from a serious study of Scripture. But ultimately the main reason why we should study the Bible is because it is our duty. If the Bible were the most boring book in the world, dull, uninteresting, and seemingly irrelevant, it would still be our duty to study it. If its literary style were awkward and confusing, the duty would remain. We live as human beings under an obligation by divine mandate to study diligently God’s Word. He is our Sovereign, it is His Word, and He commands that we study it. A duty is not an option. If you have not yet begun to respond to that duty, then you need to ask God to forgive you and to resolve to do your duty from this day forth.” **[[3]](#footnote-3)**

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| 2. The Bible records several qualities (2) that are necessary to understand God’s Word.  • We must have an intense desire (3) to know God’s truth.  *My soul is consumed with longing for your rules at all times.*  PSALM 119:20 |

**EXPLANATION**

God does not reveal Himself to the casual inquirer.

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| • We must humble (4) ourselves before the Lord.  *He leads the humble in what is right, and and teaches the humble his way.*  PSALM 25:9 |

**EXPLANATION**

“He who is humble in his thoughts and engaged in spiritual work, when he reads the Holy Scriptures, will apply everything to himself and not to his neighbor.” [[4]](#footnote-4)

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| • We must trust the Holy Spirit to be our teacher (5).  *“But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”*  JOHN 14:26  **The Bible Can Be Understood**  1. Although some things in Scripture are hard to understand (6), the vast majority of God’s Word can be readily understood—even by children. (Deuteronomy 6:6,7) |

**EXPLANATION**

Mark Twain once said, “It ain’t the parts of the Bible that I can’t understand that bother me, it is the parts that I do understand.” **[[5]](#footnote-5)**

*“These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.”* (Deuteronomy 6:6,7)

The text presupposes that the Israelites were able to understand God’s Word because they were required to teach it to their children.

*“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.”* (2 Timothy 3:14,15)

Jewish boys began their formal study of the Scriptures at age five. [[6]](#footnote-6) Timothy’s mother and grandmother had no doubt begun teaching him at an even earlier age.

“The Bible’s central message is so plainly stated that the most unlearned of those who have ears to hear and eyes to see can understand it. The technicalities of scholarship may be out of the ordinary Bible reader’s reach, but none the less he can, with God’s blessing, grasp all the main truths of God’s message.” **[[7]](#footnote-7)**

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| 2. If God’s Word is unintelligible (7), it is only because the hearers do not want to do His will. (John 7:17) |

**EXPLANATION**

*“If anyone chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on My own.”* (John 7:17)

There are at least five obstacles we face when trying to understand the Bible.

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| 3. Even though the Bible can be understood, there are obstacles (8) that can make understanding difficult.  • The first obstacle is temporal or cultural (9): We are separated from the historical events by thousands of years and different cultures.  “In speaking through real persons, in a variety of circumstances, over a 1500-year period, God’s Word was expressed in the vocabulary and thought patterns of those persons and conditioned by the culture of those times and circumstances.” [[8]](#footnote-8)  —Fee & Stuart |

**EXPLANATION**

The Bible is a record of the words God spoke through real people to real circumstances in real places at real times. Therefore, every verse has historical context that determines the meaning of the verse.

The more accurately we reconstruct the historical setting, the more accurately we will understand God’s Word. The more we understand what God’s Word meant to the original hearers, the more we will understand what it means to us.

We can discern some of the cultural issues of the passage we are studying through a careful reading of the text. But to gain a thorough understanding of the cultural framework, we will need to consult other references.

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| • The second obstacle to understanding is literary (10): The Bible was written in many  different literary styles. |

**EXPLANATION**

To understand a given text’s original meaning, it is helpful to know its literary form.

“. . . to communicate His Word to all human conditions, God chose to use almost every available kind of communication: narrative history, genealogies, chronicles, laws of all kinds, poetry of all kinds, proverbs, prophetic oracles, riddles, drama, biographical sketches, parables, letters, sermons, and apocalypses.” **[[9]](#footnote-9)**

You do not read poetry the same way you would read a legal document. Each literary genre has its own unique characteristics.

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| • The third obstacle to understanding is prejudice (11): We come to the text with many of our own ideas. |

**EXPLANATION**

When we read the Bible we bring to the text our own ideas and biases. Neutrality is a myth. The more we understand our own biases, the greater chance we will have to transcend them.

We come to the text with cultural biases. The culture we were raised in shapes our perceptions of many of the issues addressed in the Bible.

We come to the text with ecclesiastical biases. The religious institutions that we have participated in shape our views on many topics of the Bible.

Sin hardens the heart and darkens the understanding.

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| application (10 minutes) [The teacher may choose just one question and ask the participants to answer it by discussing within their groups. Class processing will be done after their discussion.]   1. What is the biggest obstacle you face in understanding the Bible? What has helped you the most to overcome that obstacle? 2. Which of the following three qualities necessary for understanding God’s Word do you feel you are weakest in? Why, and what can you do to strengthen them?  * We must have an intense desire to know God’s truth. * We must humble ourselves before the Lord. * We must trust the Holy Spirit to be our teacher. |

### CLASS PROCESSING (5 MINUTES)

### [At this point, the teacher will ask two to three participants to share what they have discussed in the group discussion during the application.]

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| ASSIGNMENT Choose a book from the New Testament and read it every day for a week. Pick one of the shorter epistles for starters: Philippians, Colossians, 2 Timothy, James, or 1 John. Try reading it in different translations on alternate days. Rotate between reading silently and aloud. Listen to someone else read it to you using an audio Bible. Record your thoughts. |

### BREAK (10 MINUTES)

# Session 2 – HOW TO READ THE BIBLE

### LOGISTICAL NEEDS

* video course by Pastor Jun Escosar

### LECTURE (25 MINUTES)

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| The first phase of understanding the Bible involves reading the text carefully.  *Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.*  ACTS 17:11 |

**EXPLANATION**

Although we will examine different facets of Bible study separately and systematically, they often happen concurrently and organically.

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| 1. Effective Bible reading begins with prayer (1). |

**EXPLANATION**

*“Then He opened their minds so they could understand the Scriptures.”* (Luke 24:45)

Howard Hendricks suggests this prayer for the student ardently desirous of revelation, “Lord, clothe the facts with fascination. Help me crawl into the skin of these people – to see through their eyes, to feel with their fingers, to understand with their hearts, and to know with their minds.”

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| 2. Effective Bible reading involves repetition (2).  Read the same passage or book many times and in different translations. |

**EXPLANATION**

Paul said, “It is no trouble for me to write the same things to you again, and it is a safeguard for you.” (Philippians 3:1) To hear the same things again through repetitious reading is a safeguard for our spiritual life.

Read the same passage or book both silently and aloud.

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| 3. Effective Bible reading involves both a fast (3) reading method and a slow reading method. The fast method gives you an overview of the material. The slow method gives you insight into the material. |

**EXPLANATION**

This is the panoramic view of the Scriptures, and the objective is knowledge.

Read the Bible at a faster pace and focus on the facts of Scripture. This will help you gain a greater general knowledge.

Read entire books of the Bible straight through without frequent pauses for reflection. Read broadly in the Scriptures to gain a greater perspective of the overall framework, historical development, and message of the entire Bible. This will help you to better understand and more accurately interpret specific stories, passages, and verses.

The Back to the Bible website**[[10]](#footnote-10)** lists five ways to read the Bible in a year: Chronological, Historical, Old and New Testament together, Beginning to End, and Blended.

This is the telescopic view of the Scriptures, and the objective is understanding.

Read the Bible at a slower pace and reflect on small portions of Scripture. The focus of slow reading is on the rich, eternal truths of the Bible which feed the heart and fill the soul with understanding and wisdom.

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| **What to Look for When You Read the Bible**  1. Look for that which is most obvious (4). |

**EXPLANATION**

To complete a jigsaw puzzle, first assemble the four corner pieces. Next build the exterior frame with the edge pieces. Then group pieces according to large color masses. And lastly place the obscure pieces. This is a good metaphor for effective Bible study. Begin with the most obvious in the text and work through to the more obscure. **[[11]](#footnote-11)**

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| 2. Look for the literary (5) genre. |

**EXPLANATION**

What type of literature are you reading and how will that affect everything you see in the text?

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| 3. Look for the context (6). |

**EXPLANATION**

The context is the part of a text or statement that surrounds a particular word or passage and determines its meaning. **[[12]](#footnote-12)**

We will examine this principle more thoroughly in session 3.

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| 4. Look for key words (7) that are repeated throughout the text. |

**EXPLANATION**

Find the correct meaning of each relevant word in context.

“A word can have many meanings, especially an important word. If the author uses a word in one meaning and the reader reads it in another, words have passed between them, but they have not come to terms. Where there is unresolved ambiguity in communication, there is no communication.” **[[13]](#footnote-13)**

A concordance will help you find every time the word in question is used in Scripture. An English dictionary will help you understand the common meaning of the word. And Greek dictionaries will help you understand any nuances of the word not covered by the English translation.

For example, take the well-known verse: “For all have sinned and fall short of the glory of God” (Romans 3:23). The English root word sin is defined by the dictionary**[[14]](#footnote-14)** as, “A transgression of a religious or moral law; deliberate disobedience to the known will of God.” A Greek dictionary**[[15]](#footnote-15)**  adds to that meaning. The Greek word is hamartano, a word which means, “To miss the mark and so not share in the prize.”

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| 5. Look for principles (8). |

**EXPLANATION**

A principle is a timeless truth that transcends the particulars of a specific situation.

The Bible contains many situations which are dissimilar from that which we encounter in our lives today. These typically involve issues that are without a contemporary counterpart (for example, the offering of a sacrifice at the Temple), and issues that are highly unlikely to arise today in many parts of the world (for example, food sacrificed to idols). In these cases, we must look for the underlying principle implied in the text. Principles transcend the particular historical details and have relevance for us today.

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| **Questions to Ask When You Read the Bible**  Effective Bible reading involves bombarding (9) the text with questions. The following are examples of some of the who, what, when, where, why, and how questions we  can ask the text:   * Who is writing? * Who is he writing to and why? * What is the author’s subject? * What is the life situation of the author? * What is the life situation of the hearers? * What important words are repeated and what do they mean? * What literary form is the author using and why? * What is the point of the verse, paragraph, chapter, or book? * What did the passage mean to the first hearers? * When does the action take place and why is that significant? * Where does the author write from and how did that affect his writing? * Where do the hearers live and how does that affect the writing? * Why is the author writing to the particular hearers? * How does the author present his subject? * How does the author introduce his subject? * How does the author’s cultural and historical setting affect his writing? |

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| ACTIVITY (20 minutes)  1. Define these four words from the verse in Hebrews 10:22: true, assurance, evil, conscience. How does a fuller understanding of each word add to your overall comprehension of the verse?   *. . . let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*  HEBREWS 10:22   1. Bombard the following passage with as many who, what, when, where, why, and how questions you can think of.   *6For I am already being poured out as a drink offering, and the time of my departure has come. 7I have fought the good fight, I have finished the race, I have kept the faith. 8Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.*  2 TIMOTHY 4:6-8 |

### CLASS PROCESSING (5 MINUTES)

### [At this point, the teacher will ask two to three participants to share what they have done in the activity.]

**BREAK (10 MINUTES)**

# Session 3 – HOW TO STUDY THE BIBLE I

### LOGISTICAL NEEDS

* video course by Bishop Ferdie Cabiling

### BACKGROUND of the speaker

Bishop Ferdie Cabiling is the director of Victory Metro Manila and oversees over fifty lead pastors who preach weekly in over a hundred worship services.

Ferdie was an eighteen-year-old university student when he became a Christian, through the leadership of Steve Murrell. He holds a degree in Civil Engineering from Adamson University. He then went on to become a youth pastor and senior pastor, as Victory has continued to grow since 1984.

A preacher, an evangelist, and an avid ultramarathoner, Ferdie has completed ten marathons, including the infamous 160-km Bataan Death March twice. In 2015, he ran more than 2,200 kilometers across the Philippines to raise awareness and funds for the scholars of the Real LIFE Foundation.

In June 2016, Ferdie was ordained a bishop of Victory as he continues to oversee the leadership and growth of Victory in Metro Manila.

Ferdie and his wife Judy have two children and have been married for over twenty-five years.

### LECTURE (25 MINUTES)

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| The second phase of understanding the Bible is studying the text carefully. This phase is also called Interpretation. It follows the first phase of careful reading in principle, but it often occurs simultaneous with it.  There are several general guidelines we must follow to study the Bible accurately.  **Guidelines to Discover the Truth**  1. Context (1) Principle: The right way to study any verse is through an understanding of its context. |

### EXPLANATION

We must consider the verses before and after the text, and the book of the Bible in which it occurs.

A verse should never be taken out of its setting and given a foreign meaning.

For example, in the fourth chapter of Paul’s letter to the Philippians he said, *“And my God will meet all your needs according to His glorious riches in Christ Jesus.”* Take that verse out of context and it looks like a general promise of prosperity for any believer. But in context (and with the aid of other cross references concerning the Philippians’ generosity: 2 Corinthians 8:1-5; 11-9), we discover that they had developed a lifestyle of extravagant giving. Therefore, they could expect a gracious return.

What would happen if we took some of Jesus’ statements out of context with comparing them with other verses? For example, "*If your right eye causes you to sin, tear it out and throw it away."* (Matthew 5:29)

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| 2. First Mention (2) Principle: The first time something is mentioned in Scripture carries with it a meaning that will be consistent throughout the entire Bible. |

### EXPLANATION

The First Mention Principle is similar to a landmark Supreme Court decision.[[16]](#footnote-16)1 A landmark case is a court decision which shows the usual way in which the court will rule on such issues in the future.[[17]](#footnote-17)2

The first mention of a subject is the first link in a long chain of revelation. No subsequent mention of the subject should contradict its first mention.

The first mention is a seed which has within it the full truth that is to be developed in all subsequent mentions. For example, the essential message of the Gospel is already contained in seed form in the Genesis 3 account of the fall of Man. After Adam and Eve sinned they tried to cover up the evidence through their own efforts – i.e. the fig leaves. God rejected their “works” and instead provided for their covering by slaying an innocent animal. Adam and Eve had to turn away from their own covering and accept God’s provision, an act of repentance and faith.

When the Pharisees tested Jesus about divorce and remarriage, He declared that God’s original design was that marriage was meant to be permanent (Matthew 19:3-6). He based His statement on the first mention in God’s Word concerning the purpose of marriage in Genesis 2:24.

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| 3. Scripture Comparison (3) Principle: Every verse is understood through comparing or contrasting it with other verses. |

### EXPLANATION

This is best understood by the simple statement: Scripture interprets Scripture.

The Puritan Thomas Watson said, “The Scripture is to be its own interpreter; nothing can cut the diamond but the diamond; nothing can interpret Scripture but Scripture.”

“The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture, it must be searched and known by other places that speak more clearly.”

No doctrine should be formulated on the basis of one verse or passage of Scripture. The clearer passages should provide the interpretative key for the more obscure ones.

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| 4. Progressive Revelation (4) Principle: Every topic should be understood by the historical, progressive mention of it throughout Scripture. |

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| 5. Full Mention (5) Principle: The interpretation of any verse is determined by examining every related verse in Scripture. |

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| 6. Background (6) Principle: The full understanding of any passage should be determined by its historical, cultural, political, and geographical background. |

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| application (10 minutes) [The teacher may choose just one question and ask the participants to answer it by discussing within their groups. Class processing will be done after their discussion.   1. Do you think it is a common practice to take verses out of their context? If so, why do you think it is done so often? What is the appeal of taking a verse out of its context? 2. What could the potential problem/s of formulating doctrine based on one verse or passage of Scripture be? How can we avoid the practice? |

### CLASS PROCESSING (5 MINUTES)

### [At this point, the teacher will ask two to three participants to share what they have discussed in the group discussion during the application.]

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| ASSIGNMENT (5 MINUTES) Examine 2 Corinthians 10:3-5 in the light of its context. What is the contemporary use of this passage? Does it line up with the context? What did Paul mean by the terms he used in this passage?  (Hint: Because chapter ten begins a new section, the important contexts for this passage are the verses that follow it, and not the chapters that precede it.) |

### END OF DAY 1

# Session 4 – HOW TO STUDY THE BIBLE II

### LOGISTICAL NEEDS

* video course by Pastor Gilbert Foliente

### BACKGROUND of the speaker

Pastor Gilbert Foliente is the executive director of Every Nation in the Philippines.

Before becoming executive director, Gilbert served as senior pastor of Victory in the University Belt for eleven years. Over the years, his passion and commitment has always been to disciple the next generation.

At the age of twenty-two, he was called into full-time ministry to pastor the campus church in Victory Los Baños. Together with a leadership team, they believed God to reach ten percent of the student population in the University of the Philippines in Los Baños, which they accomplished a decade later.

He has been happily married to his wife Cathy for more than twenty years. They have two children, Alex and Alonzo.

### WELCOME AND introduction (5 MINUTES)

[Welcome the participants to this course. Begin with a time of prayer and invite the Holy Spirit to be with you. Then briefly introduce the course objectives and an overview of each session. The teacher should briefly introduce the teacher/s or speaker/s for this course. Encourage the participants to bring their Bibles during each session.]

### LECTURE (25 MINUTES)

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| In the next two sessions, we will examine the different types of literature in the Bible, and the rules for interpreting each one.  Old Testament Narratives  1. A narrative is a story, not a full biography (1)—they never tell us everything we would like to know about the characters. |

### EXPLANATION

About forty percent of the Old Testament is narrative. It is the most common genre in the Bible.

Every detail in the story is there for a purpose. Every detail not in the story has been left out for a purpose. If the text does not tell us, we do not need to know.

Narratives should be read in the context of the larger purpose of the book they are found in.

The characters are not always presented as role models. The narratives show us the consequences of choices—sometimes good choices and sometimes bad choices.

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| 2. Old Testament narratives have plot, background, conflict, and resolution.  • Plot (2) is the arrangement of the incidents that make up the story. |

### EXPLANATION

“Plot is a meaningful chain of interconnected events.”[[18]](#footnote-18)1

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| • The background (3) introduces the story. It usually identifies the characters, their relationships, and positions in life. |

### EXPLANATION

It may also introduce the historical, geographical, or cultural setting.

In the Genesis narrative of Joseph, the background tells us Joseph’s age and his relationship with his family. We also learn the source of his brothers’ hatred: *“Jacob loved Joseph more than any of his other sons.”* (Genesis 37:3)

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| • The conflict (4) is the struggle the main character encounters. |

### EXPLANATION

Conflict may be internal or external (or both).

In the Genesis narrative of Joseph, the external conflict is between Joseph and his brothers, Joseph and Potiphar’s wife, and Joseph and the forgetful cupbearer. The internal conflict is between Joseph and temptation–temptation to hate his brothers, temptation to lie with Potiphar’s wife, and temptation to forget God’s promises.

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| • The resolution (5) is the conclusion of the story when the main issues are settled. |

### EXPLANATION

In the Genesis narrative of Joseph, the resolution is the fulfillment of Joseph’s dream and the subsequent relocation of his family to Egypt.

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| 3. Old Testament narrative features a central (6) character (known as the protagonist) and a character that opposes the central character (known as the antagonist). |

### EXPLANATION

The protagonist encounters life situations and makes choices in response to them.

In a long narrative there may be several antagonists.

Narrative usually has minor characters also that contrast or parallel the central character (known as foils).

In the story of Joseph and Potiphar’s wife, Joseph is the protagonist and Potiphar’s wife is both antagonist and foil. The cavalier attitude of Potiphar’s wife toward her covenantal obligation to her husband is a sharp contrast between Joseph’s fierce loyalty to God. *“How could I do such a wicked thing and sin against God?”* (Genesis 39:9)

The protagonist’s choices and actions give us insight into his or her character.

“We meet the biblical characters in unusual circumstances, in times of crisis and stress, when they have to undergo severe tests.”[[19]](#footnote-19)2

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| 4. In Old Testament narrative there is usually more dialogue (7) than action. The dialogue provides insight into the person’s character. |

### EXPLANATION

“The speeches are of more interest and importance than the action.”[[20]](#footnote-20)3

For example, Joseph’s statement to his brothers in Genesis 50:20, “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives,” reflects his deep trust in the providence of God.

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| **The Psalms**  1. The Psalms are poems (8) written to be sung in worship to God. They appeal primarily to our emotions and not our intellect. |

### EXPLANATION

The psalms help us express ourselves honestly to God, especially our joy, sorrow, success, failure, hope, and regret. We should not overanalyze the psalms. The psalms were not designed to teach doctrine (although they have doctrine in them).

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| 2. To properly understand a particular psalm, determine what type (9) of psalm it is.  • Hymn (10) or praise psalms honor God with exuberant praise for His greatness and goodness.  *4Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name! 5For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations.*  PSALM 100:4,5 |

### EXPLANATION

This is the characteristic genre of the psalms.

Praise psalms are the nearest to pure worship of any biblical poetry. They are not the product of sorrow or need but directly celebrate the joy of worshiping God.

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| • Lament (11) psalms express sorrow, suffering, or disappointment. They are cries for help in times of trouble.  *3My tears have been my food day and night, while they say to me all the day long, “Where is your God?” . . . 5Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation.*  PSALM 42:3,5 |

### EXPLANATION

The “trouble” comes from three sources. The trouble may come from the enemy. The trouble may come from the psalmist and his sinful choices. The trouble may come from God who has seemingly abandoned him. Most laments turn to praise at the end.

It is the largest group of psalms (more than 60). There are individual laments and corporate laments.

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| • Thanksgiving (12) psalms express joy over good circumstances and God’s blessings. They are related to the hymn but focus more on deliverance from distress.  *6In my distress I called upon the Lord; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears. . . . 49For this I will praise you, O Lord, among the nations, and sing to your name.*  PSALM 18:6,49a |

### EXPLANATION

There are individual thanksgiving psalms and group thanksgiving psalms.

More specific than praise songs, thanksgiving hymns thank God for his answers to specific prayers. Along with Lament they form the “before” and “after” of faith, with the lament placing the problem before God and the thanksgiving praising Him for His response.

Besides these major genres there are also many minor genres. There are psalms of Remembrance or Salvation History which review God’s great deeds done for Israel. There are psalms of Wisdom which emphasize the contrast between the wise and the foolish. There are psalms of Kingship which celebrate the royal king in Israel and his connection with God’s eternal covenant. There are psalms of Imprecation which expresse divine judgment on the enemies of God.

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| 3. To properly understand the psalms, interpret the figurative (13) language. |

### EXPLANATION

The psalms are Hebrew poetry; they use many figures of speech. For example, the word “like” (used to introduce a simile) occurs 178 times in the psalms.

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| A proverb is a highly concentrated statement of truth designed to give us the information we need to make wise decisions.  **The Proverbs**  1. Proverbs are brief and cleverly worded to aid memorization (14). Proverbs are not formulas. They point to outcomes that are likely to follow when one chooses a certain course of action. |

### EXPLANATION

The briefer the statement is, the less likely it is to be universally applicable. Its brevity enhances memorization, but aids potential misunderstanding.

No individual proverb is a complete statement of truth. Each must be balanced with other proverbs and the rest of Scripture.

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| 2. A proverb is a slice of reality (15). It is always true and authoritative, but it only covers one specific aspect of life. There are many other situations that influence the part of reality it is describing. Therefore, it must be considered in the light of the rest of Scripture. |

### EXPLANATION

How does the statement fit in with other verses that examine the same content? A proverb should have confirmation from other locations and genres for it to act as a promise.

Proverbs may have a contradictory character. The wise person knows which saying fitting for the right person at the right time, in the right circumstances, and in the right way. Wisdom utterances are situational: they need to be applied to the contradictory and complex circumstances of life.” For example . . .

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| *4Answer not a fool according to his folly, lest you be like him yourself. 5Answer a fool according to his folly, lest he be wise in his own eyes.*  PROVERBS 26:4,5 |

### EXPLANATION

Another example, Proverbs 10:3 states, *“The Lord does not let the righteous go hungry, but he thwarts the craving of the wicked.”* Yet the apostle Paul often went hungry (1 Corinthians 4:11).' Was Paul therefore not righteous, or even worse, was he wicked?! Of course not.

Diligence does bring wealth and laziness does bring poverty. Every time. However, life is complex. But the proverb is true and authoritative about the slice of reality it describes. It just does not pretend to describe all of reality.

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| 3. Proverbs are general principles (16) for guiding our behavior and choices. To better understand a particular topic, examine all the verses related to that theme. |

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| ACTIVITY (20 MINUTES) 1. Read the encounter of David with Goliath in 1 Samuel 17:1-58. Who is the protagonist in the story and what insight into his character do his choices and actions give us? Who is the antagonist in the story? Who is the foil and what characteristics of the protagonist does he contrast?    2. Read Psalm 91 and classify it in its proper category. Examine the many figures of speech in the psalm and try to explain as many as possible. If you have access to reference works, check your findings with some of the experts. |

### CLASS PROCESSING (5 MINUTES)

### [At this point, the teacher will ask two to three participants to share what they have done in the activity.]

### BREAK (10 MINUTES)

# Session 5 – HOW TO STUDY THE BIBLE III

### LOGISTICAL NEEDS

* video course by Pastor Gilbert Foliente

### LECTURE (25 MINUTES)

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| In this session we will examine three different genres from the New Testament: epistle, gospel, and parable.  **The Epistles**  1. The epistles are not theological treatises (1) but letters written in response to specific circumstances. Therefore, to understand an epistle, we must first try to  recreate the specific historical setting. |

### EXPLANATION

The epistles are “Task Theology” because they apply truth to a specific situation rather than stating it theoretically. Our problem is that we do not know all of the circumstances surrounding a given letter. It is like listening to one end of a telephone conversation and trying to reconstruct what the other person is saying.

The following three steps will help us recreate the specific historical setting of an epistle.

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| • Read the book several times through. Look for information that sheds light on the audience, author, and occasion. (Sometimes this information is obvious and sometimes it is implied.) |

### EXPLANATION

The chapter divisions of our modern Bible were created by Stephen Langton around 1227. The verse divisions were created by Robert Estienne in 1555. They are not divinely inspired. Ignore them at this stage. They can hinder your understanding of the author’s flow of thought.

[NOTE TO TEACHER: Remind your students of the following material from session 2, "HOW TO READ THE BIBLE." Use the fast method of reading the Bible to gain an overview of the material. This is the panoramic view of the Scriptures. The objective is knowledge. Read the Bible at a faster pace and focus on the facts of Scripture. This will help you gain a greater general knowledge.]

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| • Bombard the book with questions (2). (See Session 2.)  • Compare and enlarge (3) your findings by consulting available reference works. |

### EXPLANATION

It is better to do your own research first to determine the historical context from the text. After you have done your work, then you can consult the experts.

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| 2. After recreating the historical setting, look for the principles (4) embedded in the setting.  • Determine what circumstances in the text are the same (5) as our contemporary setting. If the specific circumstances are similar, God’s word to us is the same as God’s word was to them. |

### EXPLANATION

For example, the authority relationship that Paul had with Philemon is still a part of our contemporary setting. Therefore, the attitude of respect, honor, and even deference that Paul showed toward Philemon is a model for all leaders today.

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| • Determine what circumstances in the text are different (6) than our contemporary setting. Ask yourself what biblical principles are revealed in these circumstances. |

### EXPLANATION

For example, it is unlikely that we will ever have to mediate between a runaway slave and his owner (the situation Paul dealt with in Philemon). However, we see in this unique historical setting many powerful principles concerning reconciliation and forgiveness.

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| **The Gospels**  1. A Gospel is an account of the life (7) and ministry of Jesus Christ arranged as a theological sermon and not as a biography. |

### EXPLANATION

The Gospels are recorded in the narrative form. Therefore, what we learned about Old Testament narratives is generally true for the Gospels also.

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| 2. Each Gospel was written for a different audience (8). Therefore, compare parallel passages among the Gospels looking for the different issues and themes that the author emphasized. |

### EXPLANATION

Matthew, written primarily to the Jews, presents Christ as King.

Mark, written primarily to the Romans, presents Christ as Servant.

Luke, written primarily to the Gentiles, presents Christ as the perfect Son of Man.

John, written primarily to the whole world, presents Christ as the Son of God.

The first three Gospels are called the Synoptics because they are similar to one another in structure, content, and wording. The Synoptics emphasize Jesus’ Galilean ministry and His public discourses, while John emphasizes His Judean ministry and private discourses.

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| 3. The Gospel writers wrote within the context (9) of their day. Therefore, knowledge  of the political, economic, and religious climate of first century Palestine contributes to our understanding of the Gospels.  **The Parables**  1. A parable is a story that is true to life (10) and teaches a spiritual lesson. |

### EXPLANATION

“Parables use the visible world to lead us to the invisible world. In parables, Christ moves our thought processes from familiar ground to new concepts, from the known to the unknown, from the physical to the spiritual. Parables appeal to our imagination. They have the power of a human interest story. Truth imparted in this form has a lingering quality not always true of more abstract modes of expression.”[[21]](#footnote-21)1

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| 2. To understand a parable, look for the audience. The setting setting (11) of a parable often provides the key to understand it.  The parable was designed primarily to provoke a response (12) from the listener. The power of a parable is in its immediate impact. Therefore, to understand a parable, put yourself in the place of the audience and try to hear what they heard. |

### EXPLANATION

Many parables have multiple audiences. For example, Jesus directed the parable of the Lost Sheep (Luke 15:1-7) to His primary audience: the Pharisees and teachers of the Law. However, two other groups were listening: the tax collectors and sinners, and the disciples. Each group received a different message from the same parable.

The Pharisees and teachers of the law were rebuked for their self-righteousness and contempt.

The tax collectors and sinners were comforted to know that God loved them and would not forsake them.

The disciples were challenged to seek and save the lost.

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| 3. To understand a parable, look for the main point (13). Parables generally have one main point. When a parable has multiple points, they are usually either obvious, or are explained in the text. |

### EXPLANATION

There is a difference between the point of the parable and its application. A parable may have one point, but it can have many applications.

For example, in the parable of the Four Soils (Mark 4:3-20) there is one primary point: the state of our heart determines how fruitful the Word will be. But there are other points that became clear when Jesus explained the parable later.

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| 4. To understand a parable, look for the relevant details (14) that are crucial to the point of the story. Not every detail in a parable is relevant. Some details merely add realism to the story. |

### EXPLANATION

For example, in the parable of the laborers in the vineyard, the only relevant details are those centered on the landowner, the man hired first, and the man hired last. The men hired at the third and sixth hour only provide realism.

When you try to find a meaning in every detail in the parable, you are stretching it to say what it was never meant to say. For example, Augustine tried to stretch the parable of the Good Samaritan into an allegory of Christ’s redemption of fallen man. The following are some of his interpretations.

The man who was beaten = Adam

Robbers = the devil

The priest and Levite = the ministry of the Old Testament

The Samaritan = Christ

The inn = the Church

The innkeeper = the Apostle Paul[[22]](#footnote-22)2

Avoid these kinds of extreme interpretations.

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| 5. To understand a parable, look for the unexpected twist (15). |

### EXPLANATION

In the parable of the laborers in the vineyard (Matthew 20:1-16) the twist comes when the workers who labored twelve hours get the same wage as the workers who only labored for one hour.

In the parable of the unrighteous steward (Luke 16:1-9) the twist comes when the steward is commended for his shrewdness instead of rebuked for his larceny.

In the parable of the talents (Matthew 25:14-29) the twist comes when the unproductive servant is judged so severely, even though he had not stolen, embezzled, or squandered, but only returned it without loss. (The parable’s conclusion must have astonished the original audience, causing them to weigh seriously their responsibility to make good use of that which had been entrusted to them.)

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| ACTIVITY (20 minutes) Read the parable of the Good Samaritan (Luke 10:25-37) and answer the following questions:   1. To whom was the parable addressed? 2. How would you describe the addressee’s character and attitude? 3. Can you hear what he heard when the parable was first spoken? 4. What effect do you think the parable was meant to have upon him? 5. What is the topic of discussion that the parable addresses? 6. Why did Jesus use the three characters—a priest, Levite, and Samaritan? 7. What is the main point of the parable? 8. What does it mean for you? |

### CLASS PROCESSING (5 MINUTES)

### [At this point, the teacher will ask two to three participants to share what they have done in the activity.]

**BREAK (10 MINUTES)**

# Session 6 – HOW TO APPLY THE BIBLE

### LOGISTICAL NEEDS

* video course by Pastor Gilbert Foliente

### LECTURE (25 MINUTES)

Our primary reason for studying the Bible is to discover God’s will and obey it.

This final phase of Bible study will answer the question: “How should my understanding of the text affect my life?”

Remind the students that even though we have examined three different phases of Bible study, they are all part of one organic process.

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| The third phase of understanding the Bible is applying the text carefully to our lives.  **Questions for Transformation**  The following are questions to ask while studying the Scriptures. [[23]](#footnote-23)1   * Is there a sin to avoid? |

### EXPLANATION

*“And when he comes, he will convict the world concerning sin and righteousness and judgment”* (John 16:8)

If our heart is open to the Holy Spirit, He will show us areas where we do not measure up to God’s standards. He will show us wrong attitudes that we have toward people, and He will show us wrong actions that we have committed against people.

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| * Is there a promise to claim? |

### EXPLANATION

*. . . by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.* (2 Peter 1:4)

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| * Is there a prayer to repeat? |

### EXPLANATION

*To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power . . .* (2 Thessalonians 1:11)

The Word of God should be the inspiration and source material of our prayer life.

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| * Is there a command to obey? |

*“A new command I give you: Love one another. As I have loved you, so you must love one another.”* (John 13:34)

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| * Is there a condition to meet? |

### EXPLANATION

Conditions are often indicated by the use of the word if.

*". . . if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land."* (2 Chronicles 7:14)

*“If we endure, we shall also reign with Him.”* (2 Timothy 2:12)

Other conditions are implied in the text.

*“To him who overcomes, I will give the right to sit with Me on My throne, just as I overcame and sat down with My Father on His throne.”* (Revelation 3:21)

Unbiblical ways of viewing the world have infiltrated our thinking processes. Through our study of the Bible, we must renew our minds consciously and constantly to conform to God’s way of thinking. *“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.”* (Romans 12:2)

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| **Tools for Effective Bible Study**  All Bible translations come under one of the following headings.  1. The most important tool for your study of the Bible is a good Bible.  • A literal (1) translation attempts to translate the original text word for word. |

### EXPLANATION

The New American Standard and the English Standard Version are literal translations.

The strength of this type of translation is that it keeps as close as possible to the exact words and phrasing in the original language, while still making sense in the receptor language. The weakness of this type of translation is that it is not always clear and readable.

The New American Standard Bible is a very accurate translation. Its text is so literal that at some point it maintains even the word order of the original texts. However, it is not always easy to understand. For that reason, the English Standard Version is preferable.

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| • A dynamic (2) equivalent translation attempts to translate the original text thought for thought. |

### EXPLANATION

The New International Version is a Dynamic Equivalent translation.

The strength of this type of translation is its clarity and readability. The weakness of this type of translation is that it is not always as accurate as the literal translation.

The NIV used a “transdenominational” committee of translators to help “safeguard the translation from sectarian bias.” It was designed to avoid “Americanisms” and “Anglicisms.”

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| • A free (3) translation attempts to paraphrase the author’s message. |

### EXPLANATION

The New Living Translation is the best of the free translations.

The strength of this type of translation is that it is extremely readable. The weakness of this type of translation is that it is prone to error and theological bias.

The more translations you have the richer your study of the Bible will be.

It is good to have at least one representative from each of the above three categories.

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| 2. Another important tool is a cross-reference (4) study aid that compares verses according to topic and theme. |

### EXPLANATION

The Treasury of Scripture Knowledge by Dr. R.A. Torrey is the most comprehensive collection of scriptural cross references available with over 500,000 references.

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| 3. A concordance (5) lists all the words in the Bible and the place they are found in the Scriptures. |

### EXPLANATION

Some concordances provide definitions of the original Hebrew or Greek words.

Every concordance is keyed to a particular translation—so choose one that matches your primary study Bible.

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| 4. A Bible dictionary (6) provides background material on every person, place, subject, and book in the Bible. It is a great help to bridge the historical and cultural gaps between the original authors and us.  If you have access to a computer, you can get all the above materials for a fraction of the cost in a good Bible study program. |

### EXPLANATION

The New Bible Dictionary and the International Standard Bible Encyclopedia are excellent works.

Logos, PC Study Bible, and Quick Verse are all easy to use and offer many helpful features.

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| **Bible Study Methods**  1. A topical (7) study is one that examines what the entire Bible teaches about a particular subject. To do a topical study, follow these steps: |

### EXPLANATION

A word study is a type of topical study. It examines how a particular word (instead of a particular topic) is used throughout Scripture.

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| * Look up all the relevant verses you know on that topic. * Follow all the cross-references in your Bible. |

### EXPLANATION

You can also us other cross-reference study helps, such as the Treasury of Scripture Knowledge.

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| * Write out the verses that are particularly insightful. |

Or copy them into a word processing program from your Bible software.

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| * Record your observations. * Examine any reference material you have on that topic. * Group the material into related subtopics. |

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| 2. An analytical (8) study is one that examines what a particular section or book of the Bible teaches. To do an analytical study, follow these steps: |

### EXPLANATION

Studying the Bible one book at a time may be the very best way to study the Scriptures. “Although the Bible is a collection of 66 books written by many different authors under the inspiration of the Holy Spirit, it was written one book at a time. And each book of the Bible has its own unique purpose and message.”[[24]](#footnote-24)2

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| * Select a section of Scripture (or entire book of the Bible). * Read it through several times without reflecting too long * on any one verse. Read it in as many versions as possible. * Observe the words and phrases that seem to be the keys * to understanding the author’s purpose. * Observe the author’s logical thought progress. What is he * trying to say and why? What is his central theme? * Re-write the section in your own words. |

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| ACTIVITY (10 MINUTES) Read this passage and ask the following questions.  *42And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. 43And awe came upon every soul, and many wonders and signs were being done through the apostles. 44And all who believed were together and had all things in common. 45And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. 46And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, 47praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.*  ACTS 2:42-47   * Is there a sin to avoid? * Is there a promise to claim? * Is there a prayer to repeat? * Is there a command to obey? * Is there a condition to meet? |

### CLASS PROCESSING (5 MINUTES)

### [At this point, the teacher will ask two to three participants to share what they have done in the activity.]

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| ASSIGNMENT Read Paul’s letter to Philemon and answer the following questions:   * What were Paul’s circumstances? * How did Paul feel about Philemon? * What was Paul’s relationship to Philemon and how does * that affect the message we are suppose to get from * the epistle? * Who was Onesimus? * What did Onesimus do to Philemon? * What was Paul’s relationship to Onesimus? * What did Paul request of Philemon?   What is one important principle you can see from this letter, and how does it apply to your life? |

### end of this course

### [At this point, you may give last-minute instructions, allow time for filling out feedback forms, and remind the class of the *Basic Hermeneutics* quiz to be done next class.]

1. H. G. Liddell, *Abridged Greek-English Lexicon* [↑](#footnote-ref-1)
2. Johannes P. Louw / Eugene A. Nida, *Greek-English Lexicon of the New Testament*  [↑](#footnote-ref-2)
3. R. C. Sproul, Knowing Scripture p. 31 [↑](#footnote-ref-3)
4. Kallistos Ware, How to Read the Bible, www.orthodoxinfo.com/phronema/ware\_howto.aspx [↑](#footnote-ref-4)
5. Quoted in, Alex Ayres, The Wit and Wisdom of Mark Twain [↑](#footnote-ref-5)
6. Don Closson, Hermeneutics, www.probe.org [↑](#footnote-ref-6)
7. J. I. Packer, Fundamentalism and the Word of God, p. 107 [↑](#footnote-ref-7)
8. Fee & Stuart, How to Read the Bible for all its Worth,pp. 18-19. [↑](#footnote-ref-8)
9. ibid. pp. 18-19 [↑](#footnote-ref-9)
10. www.backtothebible.org/devotions/journey [↑](#footnote-ref-10)
11. Kay Arthur, How to Study Your Bible [↑](#footnote-ref-11)
12. American Heritage Dictionary of the English Language [↑](#footnote-ref-12)
13. Adler, pp. 96, 97 [↑](#footnote-ref-13)
14. American Heritage Dictionary of the English Language [↑](#footnote-ref-14)
15. Vine’s Expository Dictionary of Greek Words [↑](#footnote-ref-15)
16. 1 [www.bible.com/bsample.html](http://www.bible.com/bsample.html) [↑](#footnote-ref-16)
17. 2 http://en.wikipedia.org [↑](#footnote-ref-17)
18. 1 Bar-Efrat, *Narrative Art in the Bible*, p. 93 [↑](#footnote-ref-18)
19. 2 Bar-Efrat, Narrative Art in the Bible, p. 78 [↑](#footnote-ref-19)
20. 3 Walter Brueggemann, First and Second Samuel, p. 133 [↑](#footnote-ref-20)
21. 1 Bob Smith, Basics of Bible Interpretation, www.pbc.org/dp/smith2/ [↑](#footnote-ref-21)
22. 2 Quoted in Gordon Fee & Douglas Stuart, How to Read the Bible for All Its Worth, p. 150 [↑](#footnote-ref-22)
23. 1 Excerpted from Howard Hendricks, Living By the Book, pp. 304-308, used by permission [↑](#footnote-ref-23)
24. 2 Kay Arthur, How To Study Your Bible, p. 27 [↑](#footnote-ref-24)