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Suggestions on

HOW TO STUDY THE BIBLE

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**SUBJECT:** The Bible (Bible Study)

**TITLE:** How To Study the Bible

**PROPOSITION:** To emphasize various essential points  
involved in studying the Bible--to answer  
the question: How study the Bible?

**OBJECTIVE:** To help all to have a better understanding of  
how to study the Bible, and consequently to  
be more efficient Bible students.

INTRODUCTION:

1. A knowledge of the Bible is the greatest single factor in the life and education of the individual.
2. Numerous passages set forth our obligation to study the Word of God, as--
 

(1) 2 Tim. 2:15; <i>Study</i>	<i>John 6:45</i>
(2) Mt. 7:7; <del>Let</del> <i>Ask, Seek, Knock</i>	<i>1 Thess. 4:11</i>
(3) Jno. 7:17; <i>Know</i>	
(4) Acts 17:11; <i>Searched</i>	
(5) Ps. 1; <i>Meditate day &amp; night</i>	
3. It is important that we be concerned about how to study the Bible.
4. There are many valuable methods or ways of studying the Bible. There is no one way or best way. What is best in one situation might not be the best in another situation. The text itself and the circumstances differ, and hence, various methods of study are necessary.
5. One may read without studying. Study is hard work, but the most rewarding work.
6. At this time we want to give our attention to consideration of how to study the Bible.

*Hosea 4:6*

*My people are destroyed for lack of knowledge;  
because you have rejected knowledge; I reject  
you from being a priest to me.*

*The Bible Contains:*

1. Eternal Destiny of man { Judgment  
Life
2. Glory of God
3. Plan of Salvation
4. Beginnings

## STUDY QUESTIONS

1. What is the subject of this study? *Bible or Bible Study*
2. What is the Title of this study? *"How to Study the Bible"*
3. What is the proposition for this study? *To answer the question, "How to Study the Bible."*
4. What is the objective for this study? *To help us all have a better understanding of the Bible.*
5. What would you say is the most important factor in the life and education of the individual?  
*The knowledge of the Bible.*
6. List at least four passages which set forth the obligation to study God's word.  
*2 Tim. 2:15 John 7:17 1 Pet. 2:15 + Gal. 3:12*
7. Would you say that studying the Bible is important? *Yes.*  
*It is the Word of God.*
8. Is it important that we be concerned about how to study?  
*Yes!*
9. What is the one best method of studying the Bible? *None*
10. It is possible to read without really studying.

DISCUSSION: We should study the Bible----I. With a respectful and appreciative attitude.

1. We must respect the Bible as being the Word of God.
2. We must realize that God is speaking to us through it.
3. We must be determined to put first things first.
4. We should be anxious to study the Bible daily.
5. We must study the Bible prayerfully
6. We must study with the determination of making a personal and practical application to our lives. There has to be the proper relationship between doctrine and life.

II. With proper regard for its purpose.

1. The Bible relates to the need for human redemption. This is the fundamental thought in the first three chapters of Genesis.
2. All accountable persons share in this need. Cf. Rom. 1:18-32; Rom. 2:1-3:20; Rom. 3:22,23; 1 Jno. 1:8-10. *sum. many of them*
3. The Bible shows that redemption is through Christ. Cf. Rom. 3:24; Eph. 1:7; Col. 1:14; Gal. 1:4.
4. The Old Testament points to Christ. Cf. Lk. 24:13ff, 25, 27, 32; Acts 28:23; Lk. 24:44; Jno. 5:39, 46; Acts 3:18; 1 Pet. 1:10-12; Acts 7:52; Acts 10:43; Acts 26:22, 23.
5. Human redemption glorifies God. Cf. Eph. 1:6; 3:21; Rom. 16:27; Gal. 1:5; Phil. 2:11; Rom. 11:36.
6. Consideration of these fundamental facts makes obvious the purpose of the Bible: THE GLORY OF GOD, AND THE SALVATION OF MAN, THROUGH JESUS CHRIST OUR LORD. This is a basic point in Bible study.

1. What does it mean?  
 2. How is it accomplished?  
 3. What for me?  
 Heb. 1:1-4  
 1 Pet. 1:5-9

God has always made known His purpose - before Christ He chose them - After Christ each person chooses whom He will serve.

11. List (in brief form) at least six points which would be involved in the proper study attitude.

- (1) We must respect the Bible as the Word of God.
- (2) We must realize that in seeking to use through it.
- (3) We must determine to put first things first.
- (4) Desire to study the Bible daily.
- (5) Study Bible passages fully.
- (6) Make personal application of God's direction.  
Keep relationship between doctrine & life.

12. What is the purpose of the Bible?

The Word of God, for the instruction of  
Man through Jesus Christ to all men.

13. List five fundamental facts which help us to see what the purpose of the Bible is.

- (1) Bible is to reveal for human redemption.
- (2) It is to provide for man's need.
- (3) Bible shows man how to reach God.
- (4) Bible contains truths to Christ.
- (5) Prove man's need for God.

III. With proper regard for seeing the whole.

1. We cannot understand the part without being able to see how the part fits into the whole.
2. We must strive to have a mental picture of the entire Bible, understanding that the Bible is "one book."
3. We should have in mind

(1) A "Skeleton Outline" of the whole Bible--

Its Purpose: The glory of God and the salvation of man, through Jesus Christ our Lord.

Its Theme: The Coming of Christ--

I. The Old Testament Message: Christ is coming;

II. The New Testament Message: Christ has come, and will come again.

(2) The four sub-divisions of the Old Testament--

Law (5 books), history (12 books), poetry (5 books), and prophecy (Major-5 books; Minor-12 books).

(3) The four sub-divisions of the New Testament--

Mt., Mk., Lk., Jno. - books of testimony--written to convince;

Acts of Apostles - book of conversion--written to convert;

Epistles - books of edification--written to confirm;

Revelation - book of encouragement--written to console.

*Matt.  
28:19*

4. We must strive to have a mental picture of each book, as--

Skeleton Outline of Genesis

Purpose: To show the beginning and early development of the scheme of redemption

I. From the creation to Abraham, Gen. 1:1-11:26;

II. The life of Abraham, Gen. 11:27-25:10; *Beginning of scheme*

III. The life of Isaac, Gen. 25:11-26:35;

IV. The life of Jacob, Gen. 27:1-36:43; *Begin. of God's chosen people, Israelites*

V. The life of Joseph, Gen. 37:1-50:26.

5. We should study the Bible as one would study a beautiful painting; consider the whole, then the parts.



14. We must strive to have a \_\_\_\_\_ of the \_\_\_\_\_  
Bible.

15. Give from memory a "Skeleton Outline" of the Bible.

16. What are the four sub-divisions of the Old Testament?

17. What are the four sub-divisions of the New Testament?

18. One should strive to have a mental \_\_\_\_\_ of each \_\_\_\_\_.

19. Give from memory the "Skeleton Outline of Genesis."


IV. Realizing that the Bible deals with three distinct systems of religion, and that we live in the time of the third system.

1. The Bible sets forth three distinct systems of religion.
2. In referring to these we generally use the word "dispensations."
3. These dispensations are
  - (1) Patriarchy--In the Old Testament record this period embraces the events from Adam to Sinai;
  - (2) <sup>Mosaical</sup> Judaism--This period embraces the events from Sinai to the cross;
  - (3) Christianity. This period extends from Pentecost of Acts 2 to the Lord's final coming.

V. Realizing that the Bible makes a clear distinction between the Old Covenant and the New.

1. Cf. Mt. 26:28. *Christ's blood of New testament (Covenant) shed for many for remission ~~of~~ sins.*
2. Cf. Heb. 9:16,17. *Death of testator before will is in effect.*
3. Cf. Heb. 10:9. *First taken away before second cometh.*
4. Cf. Heb. 8:8-13 *Old vanishes away.*
5. The Old was
  - (1) type, *1 Pet. 3:21*
  - (2) shadow, *Heb. 10:1*
  - (3) copy, and *Heb. 9:23*
  - (4) figure. *Heb. 9:9*
6. The New is
  - (1) anti-type,
  - (2) substance,
  - (3) original, and
  - (4) real.

*Patriarchal continued to Christian dispensation for the Gentiles.*



20. The Bible deals with how many systems of religion?

three

21. We generally refer to these systems by the use of what word?

dispensations

22. Discuss the time factor involved in each dispensation.

Patriarchal - In Old Testament 11th goes from Adam to Sinai.

Mosaic - From Sinai to the cross.

Christian - Pentecost of Acts 2 to Lord's final coming.

23. What is the significance of such passages as Heb. 10:9; Heb. 9:16,17;

Mt. 26:28; etc.? They tell that the old covenant has been taken away and a new will (covenant) is in effect.

24. The Old Testament was type, shadow, copy, and figure.

25. The New Testament is anti-type, substance, original, and real.

VI. Realizing that the Bible divides itself most naturally into fifteen different periods.

1. Every Bible student should memorize these periods, and the index events of each.

2. These periods are as follows:

- (1) The antediluvian period--from the creation to the flood;
  - (2) The postdiluvian period--from the flood to the call of Abram;
  - (3) The Patriarchal period--from the call of Abram to the descent into Egypt; 1921 B.C.
  - (4) The Egyptian period--from the descent into Egypt to the crossing of the Red Sea;
  - (5) The period of Wanderings--from the crossing of the Red Sea to the crossing of the Jordan;
  - (6) The period of Conquest--from the crossing of the Jordan to the appointment of the first judge;
  - (7) The period of the Judges--from the appointment of the first judge to the establishment of the Kingdom;
  - (8) The period of the United Kingdom--from the establishment of the Kingdom to the division of the Kingdom;
  - (9) The period of the dual Kingdom--from the division of the Kingdom to the fall of Samaria, 722 B.C.;
  - (10) The period of Judah alone--from the fall of Samaria to the fall of Jerusalem; 586 B.C.
  - (11) The period of the captivity--from the fall of Jerusalem to the decree of Cyrus;
  - (12) The period of Restoration--from the decree of Cyrus to the end of Nehemiah's work, with which the Old Testament closes;
  - (13) The period between the Testaments--from the end of Nehemiah's work to the coming of John the baptizer;
  - (14) The period of the Christ--from the coming of John the baptizer to Pentecost of Acts 2;
  - (15) The period of the Church--from Pentecost of Acts 2 to the close of the Revelation.
3. These constitute the framework upon which is fastened every Biblical personage and every Biblical event.

*Cyrus - decree that allowed Jews to go back from Captivity*

*Isaac - 1896 B.C. Jacob - 1836 B.C.*

*D. of Abra. 1821 B.C. Joseph - 1745 B.C.*

*Sale of Joseph 1728 B.C.*

*D. of Joseph - 1635 B.C.*

*Jacob to Egypt 1706 B.C.*

*Exodus & give Law 1491 B.C.*

*D. of Jacob - 1679 B.C.*

*Cross Jordan 1451*

*D. of Josh. - 1431 B.C.*

26. Write from memory the fifteen natural divisions (periods) of the Bible, including the index events of each.

1. The antediluvian - Creation to flood
2. The postdiluvian - flood to Call of Abram
3. The Patriarchal - Call of Abram to descent to Egypt
4. The Egyptian - into Egypt to crossing of Red Sea.
5. The Wanderings - from crossing of Red Sea to Jordan.
- 6.

VII. By topic.*this week some topic*

1. Very often there is the need to study the Bible to see what it says regarding a given topic, as--faith, grace, baptism, the church.
2. In such cases one will turn to the numerous passages which discuss the topic under consideration, and will note carefully the information set forth in the passage.
3. Suppose one knew nothing about baptism, but was determined to learn what the New Testament has to say on this topic.  
He could begin reading in Matthew, consider carefully every reference to baptism, and perhaps make a notation of every point or fact set forth in each passage.
4. In this kind of study a good reference Bible is a wonderful tool.  
Also, a good concordance is valuable.
5. There are several books which have been prepared especially to be used in topical study.

VIII. By character.

1. The Bible is filled with information about persons.
2. In this kind of study we should turn to all the passages which discuss the person, and study these carefully.
3. We should prepare a summary of what is said.
4. We should note the practical lessons to be learned.

IX. By passage.

1. Numerous Bible passages lend themselves to beautiful analysis.
2. Breaking a passage down into its various parts is a fascinating and most rewarding study.

27. We should study the Bible by topic. Explain this method of study. *Study all the Bible says on a given topic.*

28. How would one proceed in studying by topic?

*Turn to the passages & note the information about the topic.*

29. How could one go about learning what the New Testament says about baptism?

*Turn to Matthew & look carefully at every reference to baptism then go all through N.T. or concordance*

30. Are there any special helps available in this type of study?

*Reference Bible, Concordance, books for topical study*

31. We should study the Bible by Character.

32. How would one proceed in character study?

*Look at all passages which mention the person.*

33. We should study the Bible by passages.

## IX. Continued.

## 3. Consider:

- 19-34 Phil. 4. 19 Col. 3:1-2
- (1) Mt. 6:33--Contrast, Obligation, Object, Order, Promise;
  - (2) Mt. 16:18--Foundation, Builder, Time, Possessor, Nature, Certainty.

## 4. We should be careful to note--

- (1) First, what the passage actually says, and
- (2) Second, the lessons to be learned.

X. By word.

1. This type study recognizes and grows out of inspiration.

2. The original words were selected by the Holy Spirit.

3. This type study involves the following:

- (1) Ascertaining what the original word is;
- (2) Obtaining the lexical definition of the word;
- (3) Consideration of the use of this word in other passages;
- (4) Lessons to be learned.

## 4. Consider:

- (1) "Desire" (Orego)--1 Tim. 3:1 and 1 Tim. 6:10;
- (2) "Restore" (Katartidzo)--Gal. 6:1 and Mt. 4:21;
- (3) "Helpeth" (Sunantilambanomai)--Rom. 8:26 and Lk. 10:40.

5. This is a rich and rewarding study.

Hard Study Book - W. E. Vines



34. State from memory the various points in Mt. 6:33; Mt. 16:18.

35. What two points are essential in passage study?

36. We should study the Bible by \_\_\_\_\_.

37. The very heart of word study is what?

*inspiration*

38. The original words were selected by the Holy Spirit.

39. What four points are essential in word study?

1. Original word

2. definition - lexicon

3. Use

4. Lessons to be learned

40. What was the purpose in referring to "desire," "restore," and

"helpeth"?

# XI. By Book.

1. It is good to read the entire book at one sitting, if possible.
2. It is good to read the entire book several times.
3. It is good to prepare complete "introductory" material, as--  
 who wrote the book, to whom, from where, why, when, what were the  
 circumstances out of which it was written.
4. It is good to prepare a "Skeleton Outline" of the book. This  
 "Skeleton Outline" will include the "purpose" statement and refer-  
 ence to the major divisions of the book. Following is

## A SKELETON OUTLINE OF HEBREWS

PURPOSE: To emphasize the superiority of Christianity over  
 Judaism, and thus to preclude apostasy.

THEME: The Way of Christ--the Better Way.

Christians have---

- I. A better medium, 1:1-4:13;
- II. A better high-priest, 4:14-10:18;
- III. A better way, 10:19-13:25.

## A SKELETON OUTLINE OF COLOSSIANS

THEME: Christ--the Pre-emenent one, the Only and All-sufficient  
 Savior.

- I. The pre-eminence and all-sufficiency of the Christ, 1:1-2:19;
  - II. The Christian's all-sufficiency in Him, 2:20-4:18.
5. It is often good also to prepare in "Brief Outline" of the book  
 being studied. The "Brief Outline" takes the Roman numeral headings  
 of the "Skeleton Outline" and adds the related thoughts as developed  
 in the text. Following is a "Brief Outline" of the Book of Hebrews.

41. We should study the Bible by \_\_\_\_\_.
42. One should read the \_\_\_\_\_ at one \_\_\_\_\_, if possible.
43. What should be included in the "introductory" material?
44. What should be included in a "Skeleton Outline"?
45. Give from memory the "Skeleton Outline of Hebrews."
46. What should be included in the "Brief Outline"?

BRIEF OUTLINE OF HEBREWS

Christians have---

I. A better medium, 1:1-4:13.

1. Christ is a better revealer (1:1-2:18)--better than
  - (1) Prophets, and
  - (2) Angels.
2. He is a better mediator (3:1-3:19)--better than Moses.
3. He is a better rest-provider (4:1-4:13)--better than Joshua.  
*(Led Jews into promised land)*

II. A better high-priest, 4:14-10:18. Christ is High-Priest--

1. After a better order, 4:14-7:10;
2. Of a better covenant, 7:11-8:13;
3. Of a better tabernacle, 9:1-9:12;
4. Of a better sacrifice, 9:13-10:18.

III. A better way, (10:19-13:25)--the way of faith.

1. An exhortation to faithfulness, 10:19-10:39;
2. The meaning, importance, nature, and examples of--faith,  
11:1-11:40;
3. The fruits of faith (endurance, peace, love, obedience,  
steadfastness, prayerfulness) 12:1-13:25.
6. Especially in making a survey study it is good to prepare questions  
covering the book, designed to show the highlights of the book.
7. It is good also to prepare a listing of the "Outstanding Lessons"  
to be learned from the book.

See ATTACHMENT "A" -- Notes on Joshua

47. In Christ Christians have a better \_\_\_\_\_, a better \_\_\_\_\_  
\_\_\_\_\_, a better \_\_\_\_\_.
48. With reference to medium, Christ is a better \_\_\_\_\_, a better  
\_\_\_\_\_, and a better \_\_\_\_\_.
49. Christ is High-priest after a better \_\_\_\_\_, of a better \_\_\_\_\_,  
of a better \_\_\_\_\_, and of a better \_\_\_\_\_.
50. The better way is the \_\_\_\_\_ of \_\_\_\_\_.
51. Heb. 10:19-10:39 is an \_\_\_\_\_.
52. Heb. 11 discusses the \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
and \_\_\_\_\_ of faith.
53. What are the fruits of faith listed in 12:1-13:25?
54. In studying by book, and especially in a survey study, it is good  
to prepare what?
55. It is good also to prepare a listing of what?

XII. By Chapter.

1. Studying by chapter is very valuable in class work.

2. Chapter study has several wonderful advantages:

(1) It enables the class to study the Bible itself;

(2) It enables the class to proceed rapidly;

(3) It does not become "drawn out" and "tedious";

(4) It is highly adaptable to definite time limits and schedules.

3. Method #1--"At A Glance" and "Study Questions."

(1) This method involves preparation of material showing the complete

"Chapter \_\_\_\_\_ At a Glance";

(2) It also involves preparation of study questions, designed to emphasize the basic points in the chapter, and intended to be studied carefully outside the class.

(3) For illustration, consider this type of material on Romans.

See Attachment "B."

4. Method #2--"At A Glance" and "Expanded Outline."

(1) This method involves preparing the "At A Glance" outline of the chapter. This outline will be made up of concise statements designed to summarize the major thoughts of the chapter, and will thus be the Roman numeral points.

(2) This method involves preparing the "Expanded Outline."

The "Expanded Outline" picks up the Roman Numeral points of the "At A Glance" outline, and adds the additional textual material related to each point. This textual material will be summarized in brief, concise statements.

(3) This method allows for insertion of practical observations where desirable, usually under the heading of NOTE.

(4) For illustration, see the material on Revelation, Chapter Four.

See Attachment "C."

56. We should study the Bible by Chapter.

57. Chapter study is especially valuable in what?

Class work

58. List at least four advantages in chapter study:

(1) \_\_\_\_\_;

(2) \_\_\_\_\_;

(3) \_\_\_\_\_;

(4) \_\_\_\_\_.

59. Method #1 (of chapter study) involves what two basic points?

(1) "At a Glance" \_\_\_\_\_;

(2) Study Questions \_\_\_\_\_.

60. Method #2 (of chapter study) involves what three basic points?

(1) \_\_\_\_\_;

(2) \_\_\_\_\_;

(3) \_\_\_\_\_.

XII. Continued.

5. Method #3--the "Part One--Part Two" type of study.

- (1) This method involves thinking of the chapter from two viewpoints:

Part One--The Text itself; Part Two--Some Practical Observations.

- (2) Before beginning the actual chapter analysis, one should consider carefully the Introductory material: the historical background, the writer, the design of the book, how the chapter relates to the overall design of the book, the person or persons addressed.

- (3) Part One involves a careful and accurate analysis of the chapter.

The chapter will be read many times, and probably in several different translations. One will seek carefully the major thoughts of the chapter. These will be set up as the Roman Numeral points. Then, in proper outline form, the additional points actually contained in the text will be added to the Roman Numeral points.

- (4) Part Two is made up of the practical observations. These should likewise be set up in the outline as Roman Numeral points, the first practical observation to be numbered Roman Numeral I. In further development of each Roman Numeral point, proper outline form should be followed. Sometimes, however, one prefers simply to write out the practical observation in paragraph form. While the student is working on the text itself, he should keep pen and paper close by, and should be careful to write down the practical lessons which come to mind. Then, when he is ready to prepare the "Practical Observations" much of his work has already been done.

- (5) For illustration, see the material on Titus--Chapter One.

See Attachment "D."



61. What do we call Method #3 (of chapter study)?
62. This method involves thinking of the chapter from what two viewpoints?
- (1) \_\_\_\_\_
- (2) \_\_\_\_\_
63. What matters should be included in "Introductory Material"?
64. How does one arrive at the Roman Numeral points?
65. How should the "Practical Observations" be set up?
66. While the student is working on the text itself he should keep pen and paper close by, and should be careful to write down the Practical Observations which come to mind.
67. What material is used to illustrate the "Part One--Part Two" type of study?

XII. Continued.

6. Method #4--the "Survey" type of study.

(1) In this method we think of the chapter from the viewpoints of:

The Historical Background *Who, What, Where, When*

The C.I.T. (The Central Idea of the Text)

The Textual Analysis

The Practical Lessons.

These points are set up in outline form as Roman Numerals I, II, III, and IV.

(2) This method involves:

A. Gathering carefully the historical background of the chapter;

B. Studying carefully to learn the Central Idea (theme) of the Text;

C. Preparing an accurate analysis of the chapter, thus showing how the C.I.T. is developed;

D. Listing the "Lessons to be Learned" from the chapter.

(3) This type procedure is especially valuable when it becomes necessary to cover an abundance of material in restricted time limits.

68. Method #4 (of chapter study is called what?

69. In this method, what four basic ideas do we keep in mind?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

70. How do we number these points?

71. What is meant by the C.I.T.?

72. How does the "Analysis" relate to the "C.I.T."?

73. Under what circumstances would this type of study be  
especially valuable?

XIII. By "thought analysis."

1. This method is simple, effective, and delightful.
2. This method involves the following:
  - (1) Look carefully for each separate thought, point, or idea.
  - (2) Underline the key-word, words, phrase, or clause around which the thought (or point) is developed.
  - (3) Note carefully every statement and fact given regarding the point under consideration.
  - (4) Note carefully the practical lessons (or observations) which grow out of the thought.
3. The "thought analysis" notes should be set up under the proper Bible chapter headings.
4. As an illustration of this type study consider the separate sheet on Col. 1:3-8.      See Attachment "E."
5. Upon completion of each chapter one should prepare a complete "summary" of the chapter. The "summary" will be made up of all the "thoughts" in the chapter.
6. Basically, this method of study involves the following:
  - (1) Observing the thought;
  - (2) Finding the key-word or key-words;
  - (3) Noting every single fact and point given;
  - (4) Noting the practical lessons;
  - (5) Preparing the summaries.

74. We should study by thought analysis.
75. This method of study involves the following:
- (1) \_\_\_\_\_.
  - (2) \_\_\_\_\_.
  - (3) \_\_\_\_\_.
  - (4) \_\_\_\_\_.
76. The "thought analysis" notes should come under the proper  
\_\_\_\_\_.
77. Why was reference made to Col. 1:3-8?
78. Summarize what is said about "hope" in Col. 1:4, 5.
79. What should be done upon completion of a chapter?

XIV. By Paragraph.

1. This type study will be preceded by careful consideration of the entire context, including an understanding of the relationship of the paragraph to--
  - (1) The Skeleton Outline, and
  - (2) The Brief Outline.
2. Generally, this type study will follow the paragraphing of the American Standard Version, which follows the Wescott-Hort Greek text.
3. One must read carefully, perhaps many times, a large section of scripture, and especially the particular paragraph under consideration, for the purpose of seeing the major thought in that paragraph. When this major thought is clearly seen, it is easier to see the subordinate thoughts and their relationship to the major thought.
4. After discovering the major thought one should frame a proper "heading" or title which will clearly, completely, and concisely encompass all that is involved in the paragraph. This heading will, in a sense, summarize the paragraph.
5. One should then make notations of the various thoughts which are involved in and which are used to develop the major thought.
  - (1) These should be simple statements, complete sentences if possible.
  - (2) These become the Roman numeral points.
  - (3) Study of these subordinate thoughts (Roman numeral points) which develop the major thought will involve the following:
    - A. The reading itself;
    - B. A thorough exegesis; and
    - C. Observations (noting the practical lessons.)Or--
    - A. The text itself;
    - B. What it says;
    - C. What we learn.
6. Study by paragraph is tremendously important. It actually involves all other methods of Bible Study.
7. For illustration, see Attachments F, C, and H.

80. We should study the Bible by paragraphs.

81. Paragraph study will be preceded by what?

82. Generally, this type study will follow the \_\_\_\_\_ of the  
\_\_\_\_\_.

83. How many times should one read the paragraph?

84. One must strive to see what, first?

85. One should frame a proper \_\_\_\_\_.

86. What should be the characteristics of the "heading"?

87. The next step, in paragraph study, is what?

88. Study of the Roman numeral points will include what three things?

XV. In the light of valuable "Rules of Interpretation."

1. ELEMENTS OF LOGICK, by Levi Hedge, published by Phinney & Company, Buffalo, New York, in 1859, contains some very valuable material, under the heading of "Rules of Interpretation."
2. We commend to you the study of these fifteen rules, which we carry with this material as Attachment "I."

CONCLUSION:

1. We have attempted to set forth in a meaningful way some suggestions on "How to Study the Bible." If it is important that we know God's word, then it is important that we know how to study God's word, that we may learn it.
2. It is our sincere hope and fervent prayer that YOU, personally, individually, will profit greatly by these suggestions; that they will enable you to become a wonderfully efficient Bible student.
3. May God help us all to learn how to study His will, that we might learn His will, that we might know His will, that we might teach His will-- by word, by life, and by pen.



89. Please list, in summary fashion and in your own words, the fifteen

"Rules of Interpretation" as given in Hedge's ELEMENTS OF LOGICK.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

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(9)

(10)

(11)

(12)

(13)

(14)

(15)



## ATTACHMENT "A"

### SKELETON OUTLINE OF JOSHUA

(The Book of Settlement)

PURPOSE: Joshua begins where Deuteronomy leaves off. It continues the sacred story developed through the Pentateuch. It is the first of twelve historical books of the Old Testament. The book is designed to show how God, through Joshua, settled Israel in the land of Canaan, in fulfillment of his promise to Abraham. It completes the story of deliverance, which began in Exodus.

Joshua's--

- I. Conquest of the land of Canaan, 1-12;
- II. Settlement of the tribes in the land, 13-22;
- III. Farewell address and death, 23, 24.

### STUDY QUESTIONS

1. Know from memory the "Skeleton Outline of Joshua."
2. How does this book relate to Deuteronomy? to Exodus? to the historical books of the Old Testament?
3. When and where were we first introduced to Joshua?
4. What was Joshua's connection with the "spies" and the "evil report" at
5. What five things did God say to Joshua in 1:6-8?
6. What tribes had already been given the land east of the Jordan?
7. Tell the story of Rahab.
8. How was Israel able to cross over the Jordan?
9. What is the significance of "Gilgal"?
10. What unusual sight did Joshua see, shortly after Gilgal?
11. What lessons did God teach Israel at Jericho?
12. What lessons did Israel learn at Ai?
13. Explain Joshua's strategy at Ai.
14. Explain the league with the Gibeonites.



15. What great lessons did God teach Israel at Beth-horon?
16. How old was Caleb when he received his inheritance in Canaan?
17. Chapters 13-22 deal with what central thought?
18. Note especially 21:43-45.
19. Was it sinful for the Israelites east of the Jordan to build their altar?
20. What did Joshua emphasize in his farewell address?
21. What great lessons do we learn from the book of Joshua?



## GREAT LESSONS IN JOSHUA

1. God is faithful in keeping his promises;
2. God's people must "fight" to stay in the land;
3. Compromise with sin leads to destruction;
4. Sin in the camp affects the whole body of people;
5. God uses both men and the forces of nature to the accomplishing of His will;
6. God is greater than the gods of the world;
7. Obedience leads to blessings; disobedience brings punishment;
8. God's wrath, and hatred for sin.
9. We should always make special efforts to remember what God has done.
10. God can and does often overrule even the evils of human beings to the accomplishing of His will. (cf Rahab)





ATTACHMENT B  
CHAPTER TWO--AT A GLANCE

Romans

In this chapter, and with particular reference to the Jews, Paul--

- I. Says that the "Jew" was without excuse and self-condemned;
- II. Mentions the nature of God's judgment;
- III. Refers to a possible erroneous Jewish conception of God's judgment;
- IV. Refers to a second possible erroneous Jewish conception of the judgment;
- V. Discusses the actual condition of the Jews;
- VI. Discusses God's final judgment;
- VII. Explains the standard of God's final judgment;
- VIII. Discusses the hypocritical attitude and conduct of the Jews;
- IX. Emphasizes that it was the keeping of the law which counted;
- X. Explains who a real Jew is, and what real circumcision is.



STUDY QUESTIONS ON CHAPTER TWO

1. What is the basic thought in 1:18-32? How does this thought relate to 1:16?
2. What is the basic point in chapter two? How does this relate to 1:16?
3. Were the Gentiles (1:18-32) excusable for their wickedness?
4. Were the Jews excusable for their wickedness?
5. What does Paul say in verse 2 about the nature of God's judgment?
6. What question does Paul ask in verse 3?
7. What question does Paul ask in verse 4?
8. Did God's goodness lead the Jews to repentance?
9. According to verse 5 what was the condition of the Jews?
10. Summarize what we have in verses 5-10 about the judgment?
11. In verses 7 and 10 what do we learn about "eternal life"?
12. In verses 8 and 9 what do we learn about eternal punishment?
13. Men will be judged according to their \_\_\_\_\_.
14. In the judgment will the Jew have any advantage?
15. Will the Gentiles be judged by the law of Moses?
16. Will the Jews (from Sinai to Pentecost) be judged by the law?
17. According to the law who alone could be justified?
18. Who was better off in the sight of God: (1) the Gentile who didn't have the law, but who lived according to the requirements of the law, or (2) the Jew who did have the law but who violated that law?
19. What is the function of conscience?
20. According to verse 16 will all men be judged by the gospel?
21. Describe the Jew's opinion of himself.
22. What was wrong in the Jew's life?
23. So far as concerned the law, what was it that counted before God?
24. Who is the real Jew?



ATTACHMENT C  
CHAPTER FOUR--AT A GLANCE

In this chapter we have...

- I. The invitation to John (verse 1);
- II. The throne scene (2-6);
- III. The description and work of the "four living creatures" (6-8);
- IV. Praise and thanksgiving to the throne-occupant (9-11).



CHAPTER FOUR--EXPANDED OUTLINE

In this chapter we have--

I. The invitation to John (verse 1)--

1. "After these things" refers to the following:

- (1) John had experienced the vision of the Lord standing in the midst of the seven golden candlesticks (1:10-20);
- (2) He had received and had recorded the letters (to the seven churches) dictated by the Lord.

2. John saw (and, behold!) a door--

- (1) The door had been opened by someone, and had been left standing open (perfect passive participle).
- (2) The door was in heaven.
- (3) Through the door John was permitted to look.

NOTE: The view through the door was restricted.

3. John heard a voice--

- (1) It was the "first voice"--the voice which had (in 1:10) spoken to him.
- (2) It was "as of a trumpet"--loud and clear. Cf. 1:10.
- (3) It spoke to John.
- (4) It was the voice of the Christ. Cf. 1:12ff.
- (5) It extended to John a wonderful invitation: "Come up hither, and I will show thee the things which must come to pass hereafter."

A. The Lord wanted John to have a better view.

B. To receive the better view John would (somehow) have to go there!

C. The Lord himself would show John certain things. These would be the things--

(A) Which would come to pass thereafter;

(B) Which would shortly come to pass thereafter. Cf. 1:1,3,19.





II. The throne scene (2-6)---

1. Immediately, following the invitation, John was "in the Spirit." Obviously,

(1) He made proper response to the invitation;

(2) He was caught up through the opened door that he might see what the Lord wanted him to see. Cf. 2 Cor. 12:1ff.

2. And, behold, John saw a throne--"...there was a throne set in heaven."

(The term "throne" is used seventeen times in chapters four and five.)

NOTE: The heavenly throne symbolizes infinite power, rule, authority, dominion.

3. John saw the one sitting upon the throne. This one--

(1) Was like a jasper stone--(flashing white light, symbolizing majesty and holiness);

(2) Was like a sardius stone--(blood-red, symbolizing judgment.)

NOTE: The Throne-Occupant was God himself.

4. Round about (encircling) the throne--

(1) There was an emerald (green) rainbow--(Symbolizing God's wonderful grace, and its consequent hope and peace);

(2) There were twenty-four thrones, and upon these thrones there were twenty-four elders--

A. Who were sitting (power);

B. Who were arrayed in white garments (holiness, purity);

C. Who had crowns (royalty, glory) of gold upon their heads.

NOTE: The thrones would indicate power, delegated power. In "twenty-four" elders we are probably to think of God's people in both Old and New Testaments, as represented by the twelve Patriarchs and the twelve apostles. The great and governing factor in the lives of these was the Word of God. Hence, we should think of the power and influence of the Word.



II. Continued.

5. Proceeding out of the throne there were--

- (1) Lightnings,
- (2) Voices (sounds),
- (3) Thunders.

NOTE: These are a unit. Cf. 8:5;11:19; 16:18. They are displays of God's omnipotency--above and beyond human control. "...the God of glory thundereth," Ps. 29:3. The word tells about God's power; God himself displays that power.

6. Before the ~~throne~~ throne--

- (1) There were seven lamps (torches) of fire burning (which are the seven Spirits of God)--the Holy Spirit in all his completeness and fullness, ever ready to work in the accomplishing of Divine will.

- (2) There was "as it were a sea of glass" which was "like unto crystal."

NOTE: Cf. 15:2. "Glass" means "transparent." This "as it were a crystal-like sea" probably symbolizes God's Providence.

7. "In the midst of the throne, and round about the throne, were four living creatures...."

III. The description and work of the "four living creatures," (6-8)--

1. The "four living creatures" were

- (1) In the midst of the throne;
- (2) Round about the throne (encircling the throne--probably one on each side);
- (3) "Full of eyes before and behind" (hence, able to see in every direction in connection with carrying out God's will.)

2. Each "living creature" is described separately:

- (1) The "first"--was "like a lion"--not in face only, but in all its features--(symbolizing nobility and strength);
- (2) The "second"--was "like a calf"--like a young bull--(symbolizing



III. 2. (2) Continued.

power and service);

(3) The "third" had a face as of a man--(symbolizing intelligence);

(4) The "fourth" was "like a flying eagle"---(symbolizing swiftness).

3. "And the four living creatures"---

(1) Each had six wings--(Swiftness in carrying out God's will);

(2) Each was "full of eyes round about and within"---(seeing all and everything necessary to be seen in carrying out God's providence.

This is "seeing" in connection with the "swiftness."

4. These "four living creatures"---

(1) "Have no rest day and night...";

(2) In addition to their work in carrying out the will of God they are constantly saying: "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come."

NOTE: Reference is to the Throne-Occupant, the Father--but, as He represents the Trinity.

NOTE: In Eze. 10:20 we are told plainly that the "four living creatures" which Ezekiel saw (Cf. Eze. 1) were the Cherubim. However, these of Revelation 4 are described differently, and we doubt that reference is to the Cherubim. When the Revelation refers to "angels" it says "angels," and in 5:11,14 the "four living creatures" are clearly distinguished from the "angels." Hence, we think that the "four living creatures" symbolize all that is noble and powerful, strong and serving, intelligent and swift used by God in the accomplishing of His will. If the "sea of glass" is God's providence, then the "four living creatures must be the agents employed in God's providence.

IV. Praise and Thanksgiving to the Throne-Occupant (9-11)---

1. The "living creatures" constantly "give glory and honor and thanks to him that sitteth on the throne--to him that liveth forever and ever"---



IV. 1. Continued.

NOTE: God is worthy of constant glory, honor, and thanks. Here also is specific reference to His eternality.

2. And, as they do so, the "four and twenty elders" (who symbolize God's people and the power of God's word)---

(1) "...fall down"(in humility and reverence) "before him that sitteth on the throne," and

(2) "Worship him that liveth forever and ever";

(3) "Cast their crowns (of victory) before the throne";

(4) Praise God by saying, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created."

NOTE: These verses make specific reference to God: (1) His worthiness, (2) His eternality, and (3) His power.

NOTE: It should be pointed out here, and especially in view of the song of praise in chapter 5, that there is particular emphasis upon God's creation: "...for thou didst create all things, and because of thy will they were, and were created."

GENERAL NOTES:

1. In the great "Throne Scene" we have reference to God's holiness (jasper stone), judgment (sardius stone), grace (emerald rainbow), word (twenty-four thrones and elders), omnipotency (lightnings, voices, thunders, creation), Spirit (seven torches burning), providence (sea of glass), agencies (four living creatures), worthiness (songs of praise), eternality (who was, is, and is to come). This is the Occupant of the Throne!
2. Chapter 4 is the great "Throne Scene." It is designed to emphasize that God is the Ruler of the Universe. Everything is presented from the viewpoint of its relationship to the Throne. It is the Throne--not men--which rules the universe. This is the great lesson in Old Testament history. Cf. Isa. 6:1. And, this lesson we need to learn. It is basic also to what follows.





TITUS 1

ATTACHMENT D  
TITUS--CHAPTER ONE

SUBJECT: Chapters

TITLE: Titus--Chapter One

PROPOSITION: To make an expository study of this chapter

OBJECTIVE: To help all to learn the practical lessons to be learned here.

INTRODUCTION:

1. Read Titus 1.

2. Regarding the text:

(1) These remarks were penned by Paul, and were written to a younger gospel preacher named Titus.

(2) After his release from the first imprisonment Paul had been privileged to visit the churches on the Isle of Crete.

(3) Evidently, these were fairly young churches, and some things were still lacking. In particular, elders needed to be appointed.

(4) Paul had left Titus there to take care of these matters.

3. Now, I want to study with you chapter one of the book which Paul wrote to Titus. First, I want us to make a special effort to get before us the contents of this chapter, and second, I want us to make some practical observations.

DISCUSSION:

PART ONE: The Text. In this chapter Paul--

I. Extends the salutation (verses 1-4).

1. Paul's salutations are made up of three parts: first, he identifies himself as the writer; second, he specifies those addressed; and third, he expresses the salutatory prayer.



I. Continued.

2. Here, he identifies himself as the writer and gives pertinent and valuable information about himself. He writes--

- (1) As a servant of God;
- (2) As an apostle of Jesus Christ;
- (3) As one who has a special mission and assignment in connection with faith of God's people--leading men to obedience of the gospel, and strengthening the saved;
- (4) As one who had a special obligation to bring men to knowledge of the truth;
- (5) As one who had hope of eternal life;
- (6) As one to whom the marvelous message of eternal life was entrusted, and this according to the commandment of God our Savior.

3. Next, Paul specifies the one addressed.

- (1) He was writing to Titus.
- (2) Titus was his true child in the gospel.
- (3) Paul mentions that he and Titus shared the same faith.

4. Finally, in the salutation, Paul expresses the salutatory prayer.

- (1) He recognizes God the Father and Christ Jesus our Savior as being the source of grace and the source of peace.
- (2) He prays for God's grace and its consequent peace to be upon Titus.

II. Explains why he had left Titus in Crete (verse 5)

- 1. In the churches in Crete many things had been left unfinished, incomplete.
- 2. Titus was left there to complete these things--"to put in order" the things which still needed doing.
- 3. One matter of great urgency was: elders needed to be appointed in every church. The appointment of elders would be a basic step in setting the other things in order.



III. Sets forth the qualifications for elders (verses 6-9).

1. Titus was to appoint elders as Paul had given him charge. The "as" means according to the instructions which had been given. Paul re-emphasizes the kind of men to be appointed.
2. Paul says, an elder--
  - (1) Must be blameless;
  - (2) Must be the husband of one wife;
  - (3) Must have children that believe, who are not accused of riot or unruly;
  - (4) Must not be self-willed;
  - (5) Must not be "soon angry";
  - (6) Must not be a brawler;
  - (7) Must not be a striker;
  - (8) Must not be greedy of filthy lucre;
  - (9) Must be given to hospitality;
  - (10) Must be a lover of good;
  - (11) Must be sober-minded;
  - (12) Must be just;
  - (13) Must be holy;
  - (14) Must be self-controlled;
  - (15) Must hold fast the faithful word;
  - (16) Must be able to exhort;
  - (17) Must be able to convict the gainsayer.

IV. Warns with regard to false teachers (verses 10-16).

1. Paul has mentioned that an elder must be able to convict the gainsayer.
2. This leads him to emphasize the magnitude of the problem of false teachers, and the urgency of dealing with them decisively.



IV. Continued.

3. Paul discusses these false teachers of Crete with regard to--

- (1) Their character;
- (2) Their teaching;
- (3) Their motive;
- (4) The consequences of their work;
- (5) The obligation to deal with them;
- (6) The desired results.

PART TWO: Some practical observations.

I. Titus was in Crete, facing a tremendous task. He was to "set in order" the things which were lacking; he was to appoint elders; he was to deal with false teachers. He would need to be able to prove that there was proper authority behind his work. One of the basic points in the salutation is--to furnish him with this authority. Paul, as an apostle of Christ and servant of God, with a sacred trust, instructs him with regard to his work. Cf. 2:15.

As teachers of the gospel and workers for the Lord, this is the authority which we have--that which is recorded in the Word of God. We preach and teach not our own opinions, but that which is written.

II. In the salutation we have some wonderful information with regard to Paul's attitude toward himself and his work. Let us strive to have the attitude which he had.

1. Let us recognize ourselves as being servants of God.
2. Let every christian know that he has a special mission--a job to do which no one else can do.
3. Let us labor constantly to bring men to knowledge of the truth and obedience to the gospel; let us labor to strengthen the church.
4. Let us rejoice in the blessed hope of eternal life.





II. (Part Two) continued.

5. Let us recognize that christians are stewards, and that "here, moreover, it is required in stewards, that a man be found faithful," 1 Cor. 4:1.

III. In verse one Paul referred to "the truth." Paul had a special obligation to bring men to knowledge of the truth. The truth is according to godliness-- it causes men to live righteously. It is the truth--the only thing in the world which can produce righteous living.

IV. In verses 2 and 3 Paul discusses "eternal life."

1. He wrote as one who had hope of eternal life.
2. God, who cannot lie, had promised this eternal life.
3. God had promised it before times eternal.
4. God, in His own time, clearly revealed that promise of eternal life, in the sacred message which he entrusted to Paul.
5. Paul was concerned about helping others to share in the hope of eternal life. This they could do through faith, knowledge, and righteous living.

V. Verse 3 gives us wonderful information about Paul's message.

1. It was a sacred trust. It was entrusted to him by God. It was given him "according to the commandment of God our Savior." It was God's message--Paul was a devoted steward.
2. It is this message (the New Testament gospel) in which God clearly made known the promise made before times eternal --the promise of eternal life. The gospel message emphasizes the promise of eternal life.

VI. In verse 4 Paul refers to "a common faith."

1. Paul and Titus shared the same faith.
2. The gospel of Christ is the common faith--the faith given for all men and for all time.
3. The "common faith" gives the "common salvation" of Jude 3.



VII. Titus was left in Crete to set things in order, verse 5.

1. A congregation must be set in order, and must be kept in order--according to the divine pattern.
2. One principal matter in setting things in order is the appointment of elders.
3. Where elders have not been appointed things are incomplete--they have not been "set in order" fully.

VIII. A Summary on Elders, from Verses 5-9.

1. It is God's plan for there to be a plurality of elders in every church. Cf. Acts 14:23.
2. A congregation can exist without elders and is a "church" before elders are appointed. But, God's plan calls for elders.
3. Where there are no elders things are unfinished, incomplete. All things have not been set in order.
4. The appointment of elders is a basic factor in setting everything else in order.
5. God's elders are obligated to keep all things in order.
6. Elders are to be appointed by an evangelist. Obviously, the congregation must be considered, and the current eldership (if there are already elders) must be considered. In fact, that eldership would be obligated to take the lead in the selection of additional elders.
7. What is an elder?
  - (1) He is a presbyter.
  - (2) He is an overseer (a bishop).
  - (3) He is "God's steward."
8. What about his qualifications?
  - (1) There are numerous specifics set forth in this chapter and in 1 Tim. 3.
  - (2) However, one basic qualification which includes all others is: he must be blameless.



VIII. Continued.

9. How is he to function as God's steward?

- (1) By holding to the faithful word--the word "which can be trusted and which agrees with the doctrine";
- (2) By exhorting in the sound doctrine;
- (3) By convicting the gainsayer--those who are opposed to the doctrine.

10. An elder has definite responsibilities--

- (1) In holding fast the faithful word;
- (2) In encouraging the saints;
- (3) In convicting the gainsayer.

11. A great portion of training for the eldership takes place in the home--in the family situation.

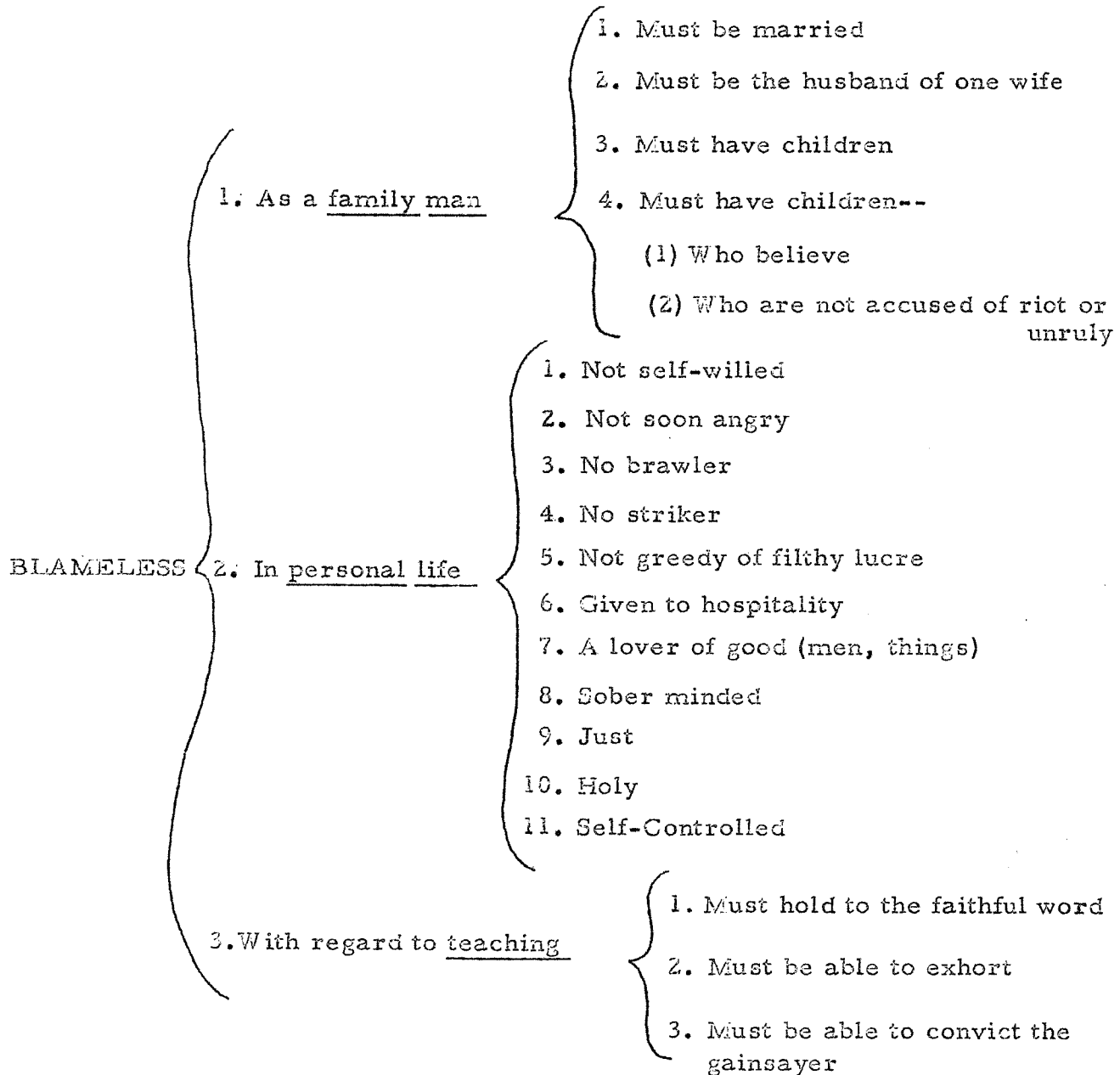
- (1) In verse 6 Paul says an elder must be the husband of one wife, having children that believe, who are not accused of riot or unruly.
- (2) In 1 Tim. 3:4, 5 he says: "One that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)."
- (3) Here one learns: responsibility, the importance of God's rules, the importance of enforcing rules, matters of discipline, how to deal with individuals, self-control, the need for and how to provide leadership, guidance.



IX. An elder must be blameless.

1. Verses 6 and 7 show that this is the basic qualification--the one which actually includes everything else.

2. Let us consider this point further, and diagrammatically.







X. In verses 10-16 we learn a great deal about false teachers.

1. Paul discusses the false teachers of Crete from the viewpoint of their character. He says:

- (1) They are unruly;
- (2) They are vain talkers;
- (3) They are deceivers;

These things were especially true of those of the circumcision--those who had come from Judaism.

- (4) They are liars;
- (5) They are evil beasts;
- (6) They are idle gluttons;

And, these things according to the testimony of a prophet of their own, Epimenides.

- (7) They are defiled and unbelieving;
- (8) They are defiled in mind and conscience;
- (9) They profess to know God, but by their works they deny Him;
- (10) They are abominable;
- (11) They are disobedient;
- (12) They are unto every good work reprobate.

2. Paul discussed these false teachers from the viewpoint of their actual teaching. He says:

- (1) They speak lies;
- (2) They speak things which they ought not;
- (3) They give heed to Jewish fables;
- (4) They give heed to commandments of men who turn away from the truth.

3. Paul refers to their motive. He says: they do their work "for filthy lucre's sake"--"in order to acquire shameful gain" (Barclay).

4. Paul discusses the consequences of their work:

- (1) They deceive;
- (2) They overthrow entire households.



X. Continued.

5. Paul specifies the obligation of Titus (and of the elders) in dealing with such teachers. He says:

- (1) Their mouths must be stopped;
- (2) They must be rebuked sharply.

6. Paul refers to the desired results in dealing with such teachers. He says:

- (1) That they may come to be sound in the faith;
- (2) That they may not give heed to Jewish fables;
- (3) That they may not give heed to commandments of men who turn away from the truth;
- (4) That they may be pure and believing;
- (5) That they may have pure minds and pure consciences;
- (6) That they may do good works and encourage good works;
- (7) That they may be obedient to God.

XI. The gospel of Christ is the certain, solid foundation for the home and family life.

1. The false teaching which Paul discusses overthrew "whole houses." that is, it had the effect of disrupting family life.
2. Any teaching which fails to respect the family unit and family life is false teaching.
3. It is the gospel of Christ which sets forth the sacred principles designed to govern marriage, the home, family life.

XII. The life must be pure.

1. The basic problem in the lives and works of the false teachers was--their lives were not pure, their hearts were not right.
2. When the heart is right the conduct will be right. When the heart is wrong the conduct will be wrong.
3. Cf. Prov. 4:23; Mt. 12:34; Acts 8:21ff.
4. Blessed are the pure in heart, Mt. 5:8.



XIII. Verse 12 suggests something about the power of the gospel.

1. Paul refers here to the terrible reputation of the Cretans. He quotes one of their own prophets and says his "testimony is true."
2. Even secular history describes the terrible, sinful, shameful attitudes and conduct of these people. "The Cretans were famed as drunken, insolent, untrustworthy, lying, gluttonous people." They were avaricious, tricky, deceitful, quarrelsome. Money was so highly valued among them that "no stigma was attached to any sort of gain whatever."
3. Yet, churches had been established. Someone had gone here to preach the gospel. Though some things were lacking, much progress had been made. The gospel is power. The church can be established anywhere.

#### CONCLUSION:

1. Brethren, this is Titus, chapter one--a consideration of--
  - (1) The text itself;
  - (2) Some practical lessons for life.
2. May God help us to learn these lessons well, to treasure them in our hearts, to apply them to life situations.



ILLUSTRATION: (COLOSSIANS 1:3-8)

ATTACHMENT E

Thanks, 1:3.

1. Paul was thankful for the Colossian brethren.
2. He expressed his thanks.
3. He expressed his thanks to God--and told these brethren about it.
4. Observations:
  - (1) We must be grateful.
  - (2) We must express our thanks to God.
  - (3) We must be anxious to express our gratitude to the brethren, for every good thing.

God, 1:3.

1. God is the one to whom Paul expressed his thanks for Colossian brethren.
2. He is the Father of our Lord Jesus Christ.
3. Observations:
  - (1) Our prayers are to be addressed to God.
  - (2) God is the "Father" of our Lord. God said, "This is my Son". The Son said, "God is my Father." And, this wonderful relationship is a key factor in human redemption.

Praying, 1:3-5.

1. Paul always prayed for these brethren.
2. His thanks were expressed in his prayers.
3. He was thankful for these brethren, and prayed for them--
  - (1) Because of their faith, of which he had heard;
  - (2) Because of their brotherly love;
  - (3) Because of their hope.
4. Observations:
  - (1) We must always pray for the brethren.
  - (2) We must be characterized by great faith.
  - (3) We must be characterized by brotherly love.
  - (4) We must be characterized by wonderful hope.

Hope, 1:5.

1. Their hope was a basic factor upon which Paul prayed for the Colossian brethren.
2. The hope was laid up for them in the heavens.
3. They had heard before of the hope laid up.
4. This hope is involved in "the word of the truth of the gospel."
5. Observations
  - (1) Christians have blessed hope, as an anchor of the soul.
  - (2) This hope (the full realization) is laid up for us in the heavens.
  - (3) It is the gospel which makes this hope possible.

The gospel, 1:5,6.

1. The gospel produces hope.
2. The gospel had come to the Colossians.
3. It had come to all the world.
4. It was in all the world "bearing fruit and increasing."
5. It had borne fruit among the Colossians since the day they heard it.
6. They had learned it from Epaphras.
7. Observations:
  - (1) Our hope rests upon the gospel of Christ.
  - (2) The gospel is for every creature in the whole world.
  - (3) Christians are obligated to bear fruit.
  - (4) We must be anxious to carry the gospel to the whole world.

Epaphras, 1:6-8.

1. He was the one who had brought the gospel to Colossae.
2. He was Paul's beloved fellow-servant.
3. He was a faithful minister of Christ.
4. He had declared to Paul their love in the Spirit.
5. Observations:
  - (1) Think of the wonderful fruits of the labors of this man.
  - (2) We must be diligent, faithful servants of the Lord.





## ATTACHMENT F

COL. 3:1-4

### THE RESURRECTED CHRISTIAN

In this reading Paul--

- I. Refers to the fact of the resurrection;
- II. Mentions an obligation growing out of that resurrection;
- III. States a further obligation growing out of that resurrection;
- IV. Gives an explanatory reason for meeting these obligations;
- V. Emphasizes a special blessing.

(These notes are designed to illustrate

- (1) The selection of the "heading" or title;
- (2) Analysis of the paragraph, and
- (3) Listing of the Roman Numeral points.)



## ATTACHMENT C

ROM. 1:1-7

### THE SALUTATION

In this reading Paul--

- I. Mentions several things regarding himself;
- II. Discusses "the gospel";
- III. Discusses "God's Son";
- IV. Refers to blessings received "through Christ," and the design of those blessings;
- V. Mentions that God's plan included those addressed;
- VI. Extends the actual greeting;
- VII. Expresses the salutatory prayer.

(These notes are designed to illustrate

- (1) The selection of the "heading" or title;
- (2) Analysis of the paragraph, and
- (3) Listing of the Roman numeral points.)

*Rom. 1:1-7*

*I. Salutation*



## ATTACHMENT H

ROM. 1:1-7

### THE SALUTATION

In this reading Paul--

I. Mentions several things regarding himself--"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God..."

1. "Paul"--

- (1) Paul thus identifies the source of the letter.
- (2) Paul had two names--a Hebrew name and a Roman name.
  - A. When we are first introduced to him (Acts 7:58) he wears the name "Saul."
  - B. But, he is more generally known by the name "Paul."
  - C. His name was not changed in Acts 13:9 (as is commonly thought)--he simply had two names. Note the word "also."
- (3) "Paul" is suggestive of the universality of the gospel.
  - A. This is the name that would be used among the Gentiles.
  - B. His labors were predominantly among the Gentiles.
  - C. Hence, "Paul" calls attention to the fact that the gospel was to go to all men.

Note: We must be anxious to extend the gospel to every creature.

2. "A servant of Jesus Christ..."--

- (1) There are two Greek words which are translated by the one word "servant"--
  - A. Diakonos--refers to a servant in relationship to his work.
  - B. Doulos--refers to one who is in servitude and subjection to his master.
  - C. Doulos--is the stronger term. It may be translated "bondservant" or "slave."
- (2) Recognition of his being a "servant" is that which underlies many of Paul's statements: cf.
  - A. Rom. 1:9;
  - B. Rom. 1:14;
  - C. 1 Cor. 3:5-7;
  - D. 1 Cor. 4:1,2;
  - E. 1 Cor. 9:16,17;

Note: In likemanner we must regard ourselves as being "bondservants" of Christ.

(3) Many things are true with reference to being a "servant"--

- A. A servant belongs to someone else. Christians are slaves of (they belong to) Jesus Christ. cf. 1 Cor. 6:19,20; Acts 20:28; Eph. 5:25.
- B. A servant is characterized by humility. cf. Phil. 2:5ff; Mt. 20:26,27; "beseech," as in Phile. 8,9.
- C. A servant is in subjection to his master's will. cf. Mt. 17:5; Acts 3:22,23; Heb. 1:1; Heb. 12:25; 2 Cor. 5:7; Rom. 10:17; 2 Jno. 9; 1 Cor. 4:6; Gal. 1:8,9.
- D. In "doulos" inheres the servant's obligation to be faithful. cf. Mk. 13:13; Lk. 9:62; Heb. 12:12; 1 Cor. 15:58; 1 Cor. 16:13; Rev. 2:10.
- E. A servant labors constantly in behalf of his master. cf. Paul's labors; Mk. 13:34; Jas. 1:23-25; Mt. 7:21 ff.
- F. A servant partakes of the blessings which his master is able to bestow. Our master is able to bestow
  - (A) Forgiveness of sins, Acts 2:38; 22:16;
  - (B) Spiritual blessings in Christ, Eph. 1:3;
  - (C) Eternal life, Jno. 3:16; 2 Tim. 4:7,8.

Illustration, Rom. 1:1-7, continued:

3. "Called to be an apostle..."--

(1) Note that the words "to be" are in italics.

They were supplied, and are unnecessary.

A. Paul was not discussing what he was called "to be"--but what he actually was. He was an apostle--a "called apostle."

(A) "Apostle" tells what he was--

a. One charged with carrying the gospel to every creature;

cf. Acts 9:15; 22:14,15; 2 Cor. 5:20

b. One "sent" by Jesus Christ. cf. 1 Cor. 15:8.

c. This emphasizes his position and authority;

d. This is a direct blow against Judaism.

(B) "Called" tells how he got to be what he was.

a. cf. Gal. 1:1, 11,12.

b. cf. 2 Cor. 11:13.

B. Paul was "called."

(A) Called by whom? The Lord.

(B) Called when? On the road to Damascus.

(C) Called why? To make known God's will, primarily to the Gentiles.

(2) Paul was "called" in a special sense. Every Christian is "called" in a general sense. One is--

A. Called by the Lord (Mt. 11:28) to become a Christian;

B. Called by the gospel, 2 Thess. 2:14;

C. Called from the time he reaches the age of accountability until he comes to heed the call of rendering obedience to the gospel of Christ;

D. Called in order that he might

(A) Rejoice in forgiveness of every sin;

(B) Enter the family of God;

(C) Have blessed hope of life after this life;

(D) Be a diligent servant of the Lord--a means of leading others to the Lamb of God.

4. "Separated unto the gospel of God..."

(1) In becoming a "servant" and "an apostle" it was necessary for Paul to become "separated."

(2) Separation involves two fundamental thoughts:

A. Separation from something;

B. Separation unto something;

(3) Paul was separated from--

A. That which his parents had held.

(A) His father was a Pharisee; he had been reared a Pharisee.

(B) Thus, he was called upon to give up his former religion.

Note: We must be willing to give up all for the truth. cf. Mt. 10:37.

B. That to which he himself had clung tenaciously.

(A) He loved the law, lived according to the law, was zealous in the law.

(B) He was honest, sincere, conscientious--even in persecuting Christians.

(C) On the road to Damascus he learned that his thinking, teaching, and conduct were wrong.

C. The Mosaic Law--

(A) He loved and kept the law. cf. Phil. 3:6.

(B) He learned the nature, design, duration, and end of the law.

(C) cf. Phil. 3:7.

Note: Many in our day fail to understand the law.

Illustration, Rom. 1:1-7, continued:

- D. The world--
    - (A) The Christian must be separated from the world.
    - (B) The word "church" involves this thought.
    - (C) Cf. Jno. 18:36; Rom. 12:2; Eph. 5:25-27.
  - (4) Paul was separated unto the gospel. This would necessarily involve:
    - A. Obedience to the gospel. cf. 2 Thess. 1:6-8; Rom. 1:5; Mk. 16:16; Heb. 5:8,9.
    - B. Anxiety to teach the gospel. cf. Jno. 6:44,45; Mt. 28:19; Heb. 5:12; 1 Pet. 3:15; 2 Tim. 2:2; Acts 8:4.
    - C. Willingness to contend for the gospel. cf. Jude 3.
    - D. Willingness to be governed by it. cf. 1 Pet. 1:21; Phil. 2:5 ff; Rom. 8:9; Rom. 6:12,13.
- II. Discusses "the gospels"--"...separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning his Son,..."
- 1. The gospel is that unto which Paul was separated.
  - 2. The "gospel" means "the glad tidings, the good message." It is good news--
    - (1) That God developed the Scheme of Redemption.
    - (2) That Jesus is the Son of God (Authority);
    - (3) That Jesus is the Son of man (Compassion);
    - (4) That Jesus lived among men (How to live);
    - (5) That Jesus died (the Father's love, his own love, remission of sins);
    - (6) That Jesus rose again (justification, assurance of the general resurrection).
  - 3. The gospel involves--
    - (1) Facts to be believed;
    - (2) Commands to be obeyed;
    - (3) Promises to be enjoyed.
  - 4. The gospel is "the" gospel. It is--
    - (1) the only gospel;
    - (2) The full gospel;
    - (3) The final gospel.
  - 5. The gospel is "of God."
    - (1) It is divine in origin;
    - (2) It was involved in God's eternal purpose;
    - (3) It is the product of revelation.
  - 6. The gospel is the "promised" gospel. The gospel was promised--
    - (1) By whom? God.
    - (2) When? "Afore."
    - (3) How? "Through His prophets."
    - (4) Where? "In the holy scriptures."

Note: God is faithful in keeping his promises. cf. the Amalekites; Heb. 10:23; 2 Pet. 3:9.
  - 7. The gospel concerns God's Son.
    - (1) Numerous passages emphasize that Jesus Christ is the Son of God. cf. Mt. 1:18 ff.; Mt. 3:17; Mt. 17:5; Mt. 16:16; Mk. 1:23-25; Jno. 3:2; Heb. 1:5,6; etc.
    - (2) He is the very center and substance of the gospel.
    - (3) The gospel is God's only saving power. The gospel concerns God's Son. Therefore, no man who rejects the sonship can be saved. The person who rejects the fact that Jesus is the Son of God cannot be saved.
    - (4) It was by him that salvation was made possible. He
      - A. Promised to establish His church;
      - B. Shed his blood to make possible remission of sins;
      - C. Ended the law of Moses;
      - D. Made possible a new and better covenant;
      - E. Did establish His church. ETC.





ATTACHMENT I  
RULES OF INTERPRETATION

(The following material is taken from ELEMENTS OF LOGICK, by Levi Hedge, published by Phinney & Company, Buffalo, New York, 1859. It is found on pages 162-167. It is valuable hermeneutical material.)

221. To ascertain the true meaning of a written document is often difficult and embarrassing, even when it is of recent date and in our own language; but the difficulty is greatly enhanced, when the writing is in a foreign language, or has descended from ancient times.

222. The circumstances, which aggravate the labour of the interpreter, are numerous, and of various kinds. No branch of knowledge is entirely exempt from them; but they exist in the greatest degree in those sciences, which involve our most important interests, both sacred and civil. For this reason, principles and rules of interpretation have been carefully formed for developing the true meaning of the sacred Scriptures and of legal instruments.

223. The design of interpretation is to ascertain the real intention of the writer; to develop the true meaning of his words, where they are obscure or ambiguous; and to determine what was his design, where his words do it by imperfectly.

The following rules are of a general character, and may be employed with equal advantage, in explaining writings of every kind:

224. Rule 1st. The interpreter of a written document must have a thorough knowledge of the language, in which it is written.

225. Rule 2d. He must possess an intimate acquaintance with the subject of the writing. Many words have different significations in different sciences and arts; and the particular meaning they were intended to convey, in any instance, must be agreeable to the nature of the subject, on which they were employed.



226. Rule 3d. The true interpretation of a writing often requires a knowledge of the character of its author. His peculiar bent of mind, his temperament, his vocation, and especially his political or religious tenets, may have had an influence, for which some allowance should be made.

227. Rule 4th. If the writing to be interpreted be of ancient date, the interpreter should ascertain the genuineness of his text; whether it has descended to him as it came from the author, without any corruptions or interpolations from other hands.

228. Rule 5th. The interpreter should also be well acquainted with the history of the country and of the period, in which his author wrote. Words have different meanings in different ages; and writers are insensibly influenced by the existing fashions, and other circumstances of a local and temporary nature.

229. Rule 6th. The mind of the interpreter should be wholly free from all antecedent bias in favour of any system, doctrine, or creed which might influence his judgment, in the interpretation he is about to make.

230. Rule 7th. In making the interpretation of a document, the subject and predicate of each proposition should be carefully distinguished; the various sentences and clauses should be construed in reference to each other; and the resulting sense of all the parts should be connected and consistent.

231. Rule 8th. Words, which admit of different senses, should be taken in their most common and obvious meaning, unless such a construction lead to absurd consequences, or be inconsistent with the known intention of the writer.

232. Rule 9th. When any word or expression is ambiguous, and may, consistently with common use, be taken in different senses, it must be taken in that sense, which is agreeable to the subject, of which the writer was treating.



233. Rule 10th. Doubtful words and phrases must always be construed in such a sense as will make them produce some effect; and not in such a sense as will render them wholly <sup>negative</sup> nugatory.

234. Rule 11th. Violations of the rules of grammar do not vitiate a writing, in which the sense is distinctly expressed. When a passage is imperfect, or unintelligible, the interpreter is at liberty to supply such words, as are manifestly necessary to render its sense complete. But he is not allowed, in a similar case, to expunge certain words from the text, in order to give an intelligible meaning to those that remain.

235. Rule 12th. When there are no special reasons for the contrary, words should be construed in their literal, rather than in their figurative sense; relative words should be referred to the nearest, rather than to a remote antecedent; and words, which are capable of being understood in either, should be taken in their generick, rather than in their specifick sense.

236. Rule 13th. However general may be the words, in which a covenant is expressed, it comprehends those things, only, on which it appears the parties intended to contract, and not those, which they had not in view. But when the object of the covenant is an universality of things, it comprehends all the particular things, which compose that universality, even those, of which the parties had no knowledge.

237. Rule 14th. Whatever is obscure or doubtful in a covenant should be interpreted by the intention of the parties. If the intention of the parties does not appear from the words of the covenant, it should be inferred from the existing customs and usages of the place, in which it was made. If the words of a covenant contradict the well known intention of the parties, this intention must be regarded rather than the words.

