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**WORD STUDY SYSTEM OF
SCRIPTURE RESEARCH**

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This Syllabus is Approved for
Baptist International University School of the Scriptures

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CLASS 219A WORD STUDY SYSTEM OF SCRIPTURE RESEARCH

The study of Bible words is a very important work in the ministry of a man of God. We are commanded in 2 Timothy 2:15 to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Study takes diligence. Study involves rightly dividing the word of truth. To rightly divide the word of truth, the meaning of words must be understood and researched. There are methods given in the word of God as to how to study. We also have study methods that have been proved profitable. We know God gave his word (Psalm 68:11). Romans 11:33 says, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” We can study God’s word forever and never exhaust the wisdom and knowledge of God. The study of God’s word is always rewarding and a blessing.

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CLASS 219A WORD STUDY SYSTEM OF SCRIPTURE RESEARCH

WORD STUDY SYSTEM OF SCRIPTURE RESEARCH

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

A Syllabus Approved for Baptist International University School of the Scriptures – 1 Credit.

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Scripture References

2 Timothy 2

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2 Timothy 3

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Matthew 12

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew 22

22 When they had heard these words, they marvelled, and left him, and went their way.

Matthew 24

35 Heaven and earth shall pass away, but my words shall not pass away.

Mark 8

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 10

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Luke 4

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luke 24

8 And they remembered his words,

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses,

and in the prophets, and in the psalms, concerning me.

John 3

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

John 5

47 But if ye believe not his writings, how shall ye believe my words?

John 8

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

30 As he spake these words, many believed on him.

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

John 12

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

John 14

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that

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dwelleth in me, he doeth the works.

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

John 15

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Romans 10

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Romans 16

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

1 Corinthians 1

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1 Corinthians 2

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost

teacheth; comparing spiritual things with spiritual.

1 Corinthians 14

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Ephesians 5

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Colossians 2

4 And this I say, lest any man should beguile you with enticing words.

1 Thessalonians 2

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

1 Timothy 4

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

1 Timothy 6

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the

doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

2 Peter 1

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 2

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

2 Peter 3

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

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Revelation 21

5 And he that sat upon the throne said, Behold, I make all

things new. And he said unto me, Write: for these words are true and faithful.

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Introduction

Words convey thoughts. Words must be understood correctly so we can properly understand what is being stated. This applies to personal communication and general reading, but especially to the word of God. A man who does not know the meaning of Bible words cannot understand the Bible.

God gave us language. God gave us words. God gave us the ability to learn new words. When God himself speaks, it is our duty to be as diligent as possible to understand what God means when he used those words. When someone changes the meaning of the words God used – or misunderstands the words – that man changes what God said.

If we do not understand the meaning of words that are used, we do not understand what is being said. Paul stated this in 1 Corinthians 14:9-11:

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

A man learns words as he grows and he intuitively understands much of what is verbally communicated based upon facial expressions, body language, tone, etc. However, in written language, and the Bible in particular, all that we have are the words. We cannot *guess* at what is being said. We should never *assume* a word means something. God expects us to learn what the words mean. Furthermore, we cannot apply modern meanings to words if they were written to convey different meanings when they were used.

For example, Acts 7:12 says: “But when Jacob heard that there was corn in Egypt, he sent out our fathers first.” The meaning of corn here is not the *maize* – a grain cultivated in and indigenous to North America – that Americans and Europeans imagine. The corn here was indigenous to Egypt and the word comes from the Greek σῖτος (*sitos*), meaning grain.

Old English used *corn* for grain, from Proto-Germanic *kurnam* meaning “small seed.” *Kurnam* is also the source for Old Saxon *korn*, meaning grain. The *ker-* portion comes from Indo-European root meaning “horn” or “head,” referring to horn-shaped animals, objects, and projecting parts (Job 16:15). From this word we get other words such as Capricorn, cornucopia, cornet, cornea, hornet, corner, carrot, etc.

In Genesis 42:2, Jacob said: “And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.”

Genesis 41:54 says Egypt had bread: “And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.” This gives the impression this corn was wheat, rye, flax, and/or barley. Consider 9:31-32 in respect to hail plague of hail God brought on Egypt:

31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.

32 But the wheat and the rie were not smitten: for they were not grown up.

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Similarly, we do not find where Christ was put in a stable. We read where Luke 2:7 says: “And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.” Matthew’s account of the child Jesus shows the wise men visiting our Lord in a house in Matthew 2:11: “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

The Christmas song about a stable or cattle lowing are not presumptuous.

So, what is a manger? The word is only used in Luke 2:7, 12, and 16. We cannot compare other passages than these three.

We understand the manger was not inside the inn (v.7), that Jesus was “lying in a manger” (v. 12 and 16).

For a good understanding of the word manger we must research the word. We trust implicitly the KJV translators. They knew of what they spoke.

The word manger means a box or a trough in a stable or cow-shed from which horses and cattle eat food, other than hay.

The word evolved from *maunger*, that came from Old French *mangier*, which means “to eat.” The French word comes from Latin *manducare*, which means to chew. We get the word mandible and mange – a skin disease that eats the skin of animals. The French word *crèche*, from the Old French *cresche*, creche meaning “crib,” “manger,” “stall.”

Interestingly, a related word *crib* means a manger in a cattle stable. The word is related to Old Saxon *kribbia*, probably rooted in German *Krebe*, meaning basket. From the 1600 to today, a crib also means an enclosed child’s bed with sides. Today, when new parents go shopping for a crib, this is a reference to where Jesus was laid.

However likely it is, we can only assume Mary and Joseph stayed in a stable, stall, or barn. We doubt they just borrowed a feeding trough and stayed under a tree or in a cave somewhere.

In 1 Timothy 4:14 we find a word used only once in the Bible: “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

To know the meaning of *presbytery* we shall need some external help. Other translations use “elders,” “council of elders,” “eldership,” “spiritual leaders,” “priesthood” (Douay-Rheims), “elderhood,” etc. Thank God for a King James Bible!

Again, the KJV translators *transliterated* the word from the Greek word *πρεσβυτέρου* (*presbuterion*). Using Strong’s we see a similar word *πρεσβυτέριον* (*presbuterion*) is used in two other places in Luke 22:66 and Acts 22:5, shown below respectively:

And as soon as it was day, the **elders** of the people and the chief priests and the scribes came together, and led him into their council, saying,

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As also the high priest doth bear me witness, and all the **estate of the elders**: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Both of the usages above were translated (not transliterated) to read *elders* or *estate of the elders*. Both usages denote enemies of Christ and his followers.

The KJV translators were inspired to use the word *presbytery*, knowing, that although some people would have to put forth effort to learn the meaning of the word, they were showing a clear difference from the Greek word usage elsewhere.

A presbytery is literally a group (or council) of old men (elders; of *presbys* – old; old man), but because of the ecclesiastical translation we know this council is related to the church.

1 Corinthians 10:25 mentions *shambles*: “Whatsoever is sold in the shambles, that eat, asking no question for conscience sake...” What are shambles? We know it is the place where the butcher slaughters the animals, a butcher shop, a place where meat is sold, a meat market. But what of the word’s root and how do we prove the meaning? It is used only once so we must consult outside sources.

The word’s etymology says this: early 15c., “meat or fish market,” from *schamil* “table, stall for vending” (c. 1300), from Old English *scamol*, *scomul* “stool, footstool” (also figurative); “bench, table for vending,” an early Proto-Germanic borrowing (Old Saxon *skamel* “stool,” Middle Dutch *schamel*, Old High German *scamel*, German *schemel*, Danish *skammel* “footstool”) from Latin *scamillus* “low stool, a little bench,” ultimately a diminutive of *scamnum* “stool, bench,” from PIE root **skabh-* “to prop up, support.” In English, sense evolved from “place where meat is sold” to “slaughterhouse” (1540s), then figuratively “place of butchery” (1590s), and generally “confusion, mess” (1901, usually in plural).

The Greek word *μάκελλον* (Transliteration: *makellon*; mak’-el-lon) offers little help.

The archaic word means a *meat market* or *slaughterhouse*. But the current usage, as in: “the place was in shambles” comes from association with a place of mass slaughter or bloodshed. “The battlefield became a shambles”; that is, a scene or a state of great destruction, as in wreckage. Also, “the city was a shambles after the bombing.”

Spanish uses *carniceria*, meaning meat market, rooted in the word *carne* (we say flesh, carnal). Portuguese just uses *mercado* – meaning market. French uses *boucherie* – butchery or butcher shop. German uses *Fleischmarkt* – almost obvious “flesh market.” Italian uses *macello*, meaning “slaughterhouse.”

Therefore, although used only once in the KJV, we can understand the shambles were market stalls where they butchered and sold meat on tables, probably a bloody and messy place. The source of the meat (whether from idol worshippers or just farmers) is not implied in the word. Paul saying, “asking no questions for conscience sake,” does imply some sources of the meat may have been idol-related, but we do not need to know the source. As long as the meat is not obviously a pagan offering to an idol, we can have a clear conscience.

The above are just a few examples why we need to research word meaning.

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The Need for the Holy Ghost

The Author of the Bible is the Holy Ghost:

2 Peter 1:21 – For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

The Lord promises the Holy Ghost will guide us into all truth (John 16:13). We know that the spiritual word is understood by the Spirit of God in believers.

1 Corinthians 2:13 – Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Prayer is indispensable if a man intends to study the word of God. He must be right with God and appeal to God's wisdom – James 1:5:

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

The Need to be Doers of the Word

One cannot have good understanding being idle or disobedient. Psalm 111:10 is clear: "The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."

One must do the precepts (Isaiah 28:9-11) so God will teach him. Hebrews 5:14 says: "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

A man must be weaned from the milk before he can receive meat. The means to spiritually "growing teeth" Comes by obeying each thing God's shows the man. As he is faithful in the least, God shows him more.

Job 34:3 – For the ear trieth words, as the mouth tasteth meat.

People who are not doers of the word actually lack understanding. James says they are deceived: James 1:22 – But be ye doers of the word, and not hearers only, deceiving your own selves.

The KJV

The KJV **is a must** when it comes to having good understanding. Frankly speaking, a man must put the KJV in its proper place of ultimate authority – even above the Greek and Hebrew (for lexicons have been corrupted) – if he is to really reap the benefits of study. Once the KJV is a man's ultimate authority, God blesses the mind of this man and shows him things not found in any other version.

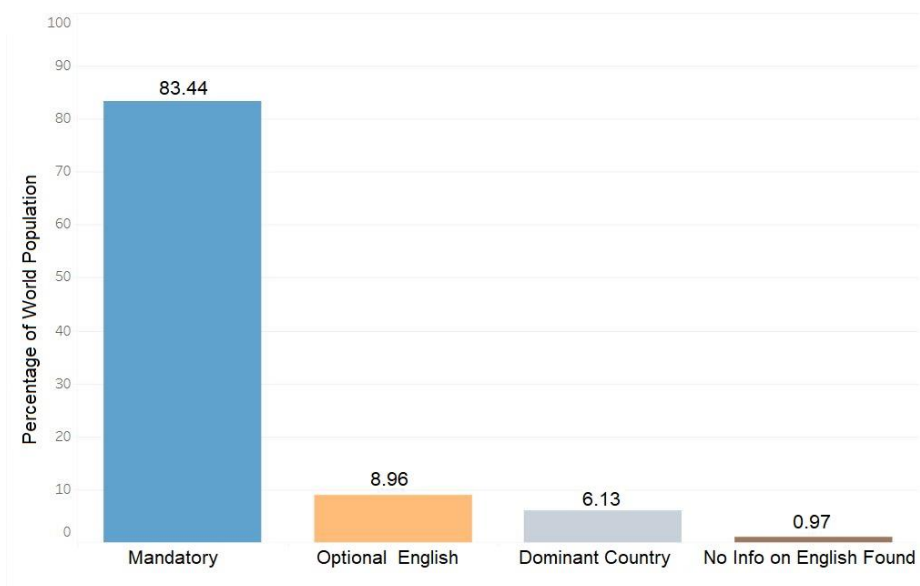
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Although we have written extensively on this subject, we can give the reader a distilled reasoning why the KJV should have the place of ultimate authority:

1. God's word is *pure* (Psalm 12:6)
2. God promises to *preserve* his word forever (Psalm 12:7)
3. God says man lives by *every* word of God (Matthew 4:4)
4. God's complete word is *both* the Old and the New Testaments together – not just one or the other.
5. All 66 books must be in *one book* if we are to have *every* word.
6. Since there is no *one book* that has both the Hebrew and Greek together in one book, either one cannot be said to be “every word of God.”
7. There is only one Book that has withstood 400 years of constant attack and is still preferred by 6 out of 10 believers, and 10 out of 10 Bible Believers.
8. Only one Book has been printed by tens of thousands of publishers and in the billions of copies.
9. Only one Book is poised for these last centuries where at least 95%* of the countries in the world today either teach English mandatorily or as an elective, because English is the Universal Language. Over 98% of the world's population live in these countries. God provided a perfect Book in the world-wide language of today.
10. God said that in “another tongue will he speak to this people” (Isaiah 28:11). What is that other tongue.
11. The Great Commission is to “teach all nations” (Matthew 28:18-20). All nations can learn from the KJV.
12. Matthew 21:43 speaks of a nation bringing forth the fruits of the kingdom of God. This must be a Gentile nation.

* 142 countries have English as a mandatory element of the national educational policy. 41 countries have English offered as an elective, and 10 countries are unknown. That means a minimum 183 out of 193 countries teach English in their public schools. Some of those that are unknown are Myanmar (a former British colony), French Guiana, Western Sahara, Kosovo, Equatorial Guinea, Guinea-Bissau, and Rwanda.

98.5% of the world population live in these countries.



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And why is the KJV so popular among believers? The answer is easy: “Thy word is very pure: therefore thy servant loveth it” (Psalm 119:140).

Beware of Unscriptural Words

For some reason mean like to invent new words or use non-scriptural words to define the word of God. We reject this notion. We believe Bible words should be used in study, in teaching, in preaching, and in writing.

One cannot rightly study a word from the Biblical that is not found in the Bible. We do not say the *concept* of some words is not found in scripture, what we say is *the word itself* is not found, and therefore leads to a confusion of biblical definition. For example, an argument nearly occurred when a man taught what is the “pure and exact definition” of missions in the Bible.” He stated that *missions*, in the purest form was preaching the gospel to people who have not heard. Paul, who most would say is the best example of a missionary, not only preached to people who never heard of Jesus, but he also visited and encouraged brethren, ordained men, strengthened churches, wrote letters, etc. Every man has his own definition of missions.

Take for example how many different definitions a person will find when he asks what some non-Biblical words mean:

- Trinity the Bible uses Father, Son, and the Holy Ghost
- Missionary – the Bible uses apostle, preacher, elder, bishop, prophet, etc.
- Rapture – The New Testament uses “caught up”. Word usage started with John Nelson Darby in the 1830’s. Before JND, nobody heard of a “rapture.”
- Homosexual – the Bible uses sodomite, effeminate, dogs, etc. Furthermore, the corruption of the word “gay” makes it so we can no longer use it in the Bible sense.
- Christianity
- Halo
- Problem
- Solution
- Responsibility
- Demon – the Bible use “devil”
- **The** Antichrist – Bible uses the word more as a general term. The term “the beast” in Revelation and “the abomination of desolation” in Matthew and Mark.
- Immoral or immorality – the Bible uses fornication, adultery, and concupiscence.
- Discipleship
- Gambling
- Abortion
- A host of “theological” words
- Convicted by the Holy Spirit (only by conscience – John 8:9)
- Omniscient (omnipotent is found in Revelation 19:6)
- Omnipresent

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Then there are words that are in the Bible, but definitions tend to vary depending on the person using the words. Take for example, these well-used words:

- Repent
- Prosper
- Christ
- Faith
- Kingdom of God and Kingdom of Heaven
- Conviction, condemnation, convincing (John 8:46; 1 Corinthians 14:24; etc.)
- Blasphemy

We need to be careful with our terminology and define our words when they are being used. Words change meaning over time, and usage changes the meaning of words over time.

The Scriptural Method for Study

Isaiah 28:9-11 gives God's way of teaching:

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

The order God uses is simple:

- Weaned from milk
- Drawn from the breasts
- Precept upon precept
- Precept upon precept
- Line upon line
- Line upon line
- Here a little
- There a little
- God speaks with stammering lips and another tongue.

We Still Need to Know the Meaning of Words

God uses words. In normal reading we can discern *generally* what words mean *by their context* or by *comparing scripture with scripture*. This is God's method of teaching us. It is with "line upon line" (i.e., reading every part of God's word over and over) that we start to understand words. For example, Isaiah 14:23 may reveal some unknown words.

Isaiah 14:23 – I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

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This is the first time (out of two) that the word “bittern” shows up and the only time “besom” shows up. From the *context* we get the idea that a *besom* is something used to sweep with, like a broom. However, the context does not tell us much about what a *bittern* is. All we know is that it can possess the land.

However, *comparing* scripture with scripture, we see the second time *bittern* is used is in Isaiah 34:11:

Isaiah 34:11 – But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

Because God’s word often links thoughts and uses *parallelism* to teach us, we get the idea that a *bittern* is a type of bird. It is associated with a cormorant, and owl, and a raven.

The Holy Ghost uses his word to teach us generally what words mean. However, to know more about the words we will have to engage is word research. Word research involves the following things:

- Word definitions
- Word morphology
- Word etymology
- Synonyms
- Associated words

As a man engages in deeper study, he must use associated words so he can be diligent in study. For example, is studying the subject of prayer, the student must also study these associated words:

- Prayer
- Supplication
- Intercession
- Petition
- Confession
- Fasting
- Appeal
- Ask
- Seek
- Knock
- Request
- Desire
- Plead
- Importunity
- Intreat
- Beseech
- Call

These words, called associated words, are used by God to fully reveal the instruction of God. A study is incomplete, and the student did not put forth due diligence, if he has not also researched these other words.

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Beware of Grieving the Holy Ghost in Bible Study

We write this as a warning to students. All too often we see men who want to learn the Bible refer to books on the Bible, commentaries, dictionaries, lexicons, study Bibles, etc. They become a “Concordance Cripple,” or a Commentary Addict.”

1 Corinthians 2:13 – Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

We know that the Holy Ghost is the first *Instructor* of the Bible and what it means. He guides unto *all truth* (John 16:13). None of the Bible “helps” are infallible or “all truth.” Only the Bible is “all truth.”

A student of the Bible should take necessary steps so that the Holy Ghost shows him truth – this includes things such as holiness, prayer, obedience, humility, etc. – and then *rely on him* for truth.

A *real* student of the Bible uses only his Bible. He reads it. He studies it. He prays over it. He meditates on the words.

When a man has a “study Bible” he can fall into several undesired traps:

1. He tends to read the notes as though they carried weight with the text.
2. He tends not to think about what he read, and instead lets the notes tell him what the passage means.
3. Since all commentators (i.e., “common-taters”) are fallible and biased, he is allowing a imperfect man tell him what the Bible means instead of God.
4. Many men tend to exalt the notes as authoritative.
5. After refusing to *rely* (not just seek) the Holy Ghost for understanding, God will leave that man alone and allow him his choice.
6. Eventually a man gets to the point where he cannot study or think for himself.

Of course we do not say to disregard all teachers. This is not wise. However, a man must use these resources as a last resort. He uses them after he has done his study and come to a scriptural conclusion based on the commandments of Christ and proved to be true by inductive study.

Once a man knows what is correct, he can then see what the modernist textual critics have to say. There may be a chance that a “stopped clock” is correct for the time.

Many times there is no value in commentaries and lexicons. The King James Bible corrects them all. Most commentators contradict each other, so you have five opinions from three men.

We do need to know the meaning of words. If a man does not know what a word means he should search it out. However, the Bible’s use of the word dictates the true meaning.

When the Day Star Arises in Your Heart

2 Peter 1:19 says: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”

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When a man of God studies a Bible subject he is often overwhelmed and even confused by the multitude of information he receives. He must ask God for wisdom. He must pray and put forth diligence to study and rightly divide the information. Strong meat is eaten in “bites” – not choked down as a whole piece. These “bites” are rightly divided so they work together to properly define the parts of the study in an orderly manner.

God’s word is light (Psalm 119:105; Proverbs 6:23). When we *take heed* to God’s word, it is a light in the darkness. As we put more attention to the word, the light shines more and more. At some point the day dawn comes and we have a point of understanding that only God can give. This understanding is a gift that only God can give. This revelation is like the day star arising in a person’s heart.

Only those who have experienced God showing them in the Bible that thing that clears the confusion and Gives them the understanding they sought for, know of this day star arising in the heart. Sometimes it is something very simple – a mere word. Maybe everyone else sees it but now it is your time to see it. But when it happens a man never forgets. It is sealed in his heart forever.

But this rising day star only comes through prayer, study, and obedience.

Proverbs 4:18: “But the path of the just is as the shining light, that shineth more and more unto the perfect day.”

The Blessing of God’s Word

Many believers – I should like to say *all* believers – love the word of God. However, many believers do not have access to the word of God. And many who do, tend to neglect the reading of God’s word. But speaking of those who really love the word of God, there is a reason.

It is almost an addiction to meditate on God’s word. The benefit of reading God’s word is so uplifting and rewarding, that a man cannot stop reading the word of God. David wrote of this in Psalm 119:97-99

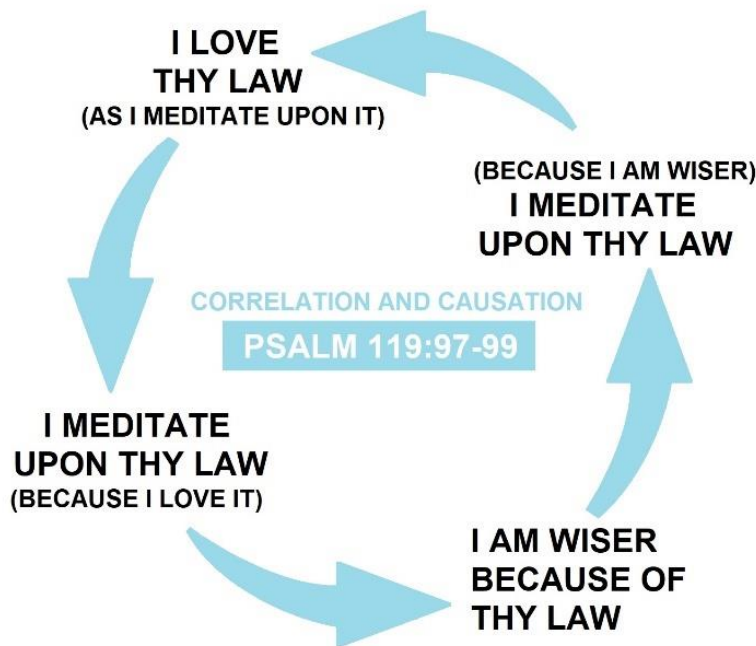
97 O how love I thy law! it is my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

This *cycle of meditation* is described as first loving the word of God, then meditating upon it, then learning from it, thus making the man love it more, and then meditating upon it more, getting more understanding, then loving it more, which in turn makes him meditate upon it, etc., etc. It is the correlation and causation of loving God’s word.

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Those who know this understand this *Godly cycle*. Some brethren have not yet realized this benefit. We should like to see all men enjoy this benefit from the word of God.

God's Word is Like a Smorgasbord

We have said more than once that it is important to understand *what* God said, but also how God *said* it. God uses many rhetorical devices as he writes. He uses psalms, songs, proverbs, and parables. God uses narrative, prophecies, commandments, and epistles. The Holy Bible is always new and refreshing. Even portions that are at first hard to digest (Chronicles, Numbers, the minor prophets, etc.) become beautiful and “tasty” as one matures in reading the word of God.

Job 34:3 – For the ear trieth words, as the mouth tasteth meat.

Proverbs 25:11 – A word fitly spoken is like apples of gold in pictures of silver.

Job 23:12 – Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

A child of God can always come to God's word and find what he needs and likes. Every place is different, but all the word is cohesive and holistic. Just as when a person goes to a restaurant, he may not feel like fish today and instead orders a steak, or green beans instead of potatoes; God's word has just what the reader needs and desires.

Thank God that our God is a God of variety. The whole Bible is not just psalms, history, commandments, or poetry. We learn to communicate ideas in hundreds of ways. We see variety in the creation – from birds

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to the worms they eat – and we see variety in the word of God. This is another reason studying the words and their usage is a blessing.

Thoughts on Psalms, Songs, and Poetry

David wrote many psalms and *Michtams* after a particular event to commemorate how God and he interacted.

(Note: *Michtam* of David vs. A Psalm of David: *Michtams* – 16, 56-60 – are more for teaching a valuable lesson and are higher than a psalm, which is a song or poem of commemoration. Since *Michtam* 57 has “Selah,” we can assume it was still put to music. Some say some *Michtams* were David’s prayers put to music.)

The emotion put in the psalm or *Michtam* was a result of a great impression at the time. It was more an emotional overflow of words than just a mental exercise of writing lovely poetry.

David experienced different emotional results and penned the words under these conditions. He appeals to God in song praising him and extolling God’s attributes.

3,000 years later we still can “feel” what David was feeling and how he relied on God for comfort, wisdom, and direction. Understanding the “feeling” behind the words is part of understanding the psalm.

We understand what things went through David’s heart and mind when in trouble, threat, among enemies, and in times of deliverance.

The benefit of reading and meditating upon the psalms is that we can learn to feel these same emotions toward God. These emotions are illustrated in words through experience as opposed to just giving straightforward instruction.

David’s words were spontaneous as a result of an event. These words would have been hard or impossible to write after the fact.

Learning from David

We can learn from David to write our feelings toward God when we are experiencing wonderful blessings from God, even in hard times.

Additionally, we should write what God shows us through personal events or Bible study in the sense of learning (*Michtam*).

[As a personal testimony I tend to write so I have a record of what I learned or understood at a particular time. I also know God leads in research and study, so when the study blessings flow, I want to record these thoughts, because I know I will forget them in time. Many of my studies would be very hard or simply not done if I had to force them or do them at another time. **Striking when the iron is hot**, is wise. Meaning, when God is present giving you thoughts and helping you understand things and blessing your study; this is the time to write your thoughts. Waiting too long can make you forget important features, or it simply vanishes altogether.]

Many of our hymns were written as a result of an emotional experience with God such as:

- It is well with my soul – written by Horatio Spafford after his family died in a ship sinking
- Great is thy faithfulness – Thomas Chism had poor health
- He keeps me singing – Luther Bridgets wrote this hymn after his family died in fire.
- Thomas Dorsey wrote Precious Lord Take My Hand after his wife died after giving birth to his stillborn son.

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Knowing the “back story” gives us understanding as to the situation that provoked such wonderful words that were the overflow of emotions.

This writing is the essence of poetry.

Jesus words at times were said in extreme emotion. On the cross, in the garden, weeping over Jerusalem, at Lazarus’ grave, etc.

As we read songs in the Bible, such as Job’s Trouble, Solomon’s, Moses’ or Jeremiah’s Lamentations; we understand the words better knowing the situation in which they were written, and we attempt to put ourselves in their position.

We see also the wisdom of God in his recording of these words. It shows us God understands our emotions. It shows us God cares for our emotions. It shows emotional words contain much truth.

Word Study and its Connection to Love Commandment Doctrine

As with every class, we must understand the subject and its connection to the Great Commandment of Loving God and your brother.

The love of God provokes us to want to be obedient, and such obedience requires faithfulness to the word of God. That God commanded such obedience in his word is plain to all. We strive for perfection simply because we want to love our Savior. If you love me, keep my commandments (John 14:15).

As a man puts forth effort to study God’s word, it may take a few years to read the word through at least four times (line upon line, line upon line). Then, as he reads, meditates, and studies the word of God, he gains wisdom, and this wisdom causes him to love God’s word more and more.

This love for God and his word, is shown by obedience. For that man knows he must be obedient to learn more and more. That obedience involves loving God and loving our fellow man.

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Lesson 1: What are Words?

I. Words are Labels the Hold Meaning

- A. God's words eternally hold and convey divine meaning
- B. God's words are chosen words
- C. God's words are Holy Ghost-inspired words
- D. God's words are to be studied for what they are, never changed.
- E. God says what he means, and he means what he says.

II. God's Word is God-Inspired

- A. 2 Timothy 3:16 – All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- B. 2 Peter 1:21 – For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- C. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- D. Luke 4:4 – And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

III. God's Word is Powerful

- A. Luke 8:11 – Now the parable is this: The seed is the word of God.
- B. Isaiah 55:8 – For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.
- C. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- D. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- E. 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
- F. Romans 10:17 – So then faith cometh by hearing, and hearing by the word of God.
- G. Ephesians 6:17 – And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- H. Colossians 1:25 – Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
- I. 1 Thessalonians 2:13 – For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
- J. 1 Peter 1:23 – Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

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IV. God's Only Begotten Son is Called the Word of God

- A. John 1:1 – In the beginning was the Word, and the Word was with God, and the Word was God.
- B. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- C. 1 John 5:7 – For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
- D. Revelation 19:13 – And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

V. God Defines His Words

- A. The Bible is the best definer of the words of God
- B. Compare scripture with scripture
- C. Rightly divide the word of truth
- D. Identify word groups and associations. For example:
 - Faith
 - Hope
 - Believe
 - Receive
 - Repent
- E. Word associations are sometimes in the same verse or passage
- F. Word usage is based on time written

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Lesson 2: The Need for the Holy Ghost in Study

I. The Holy Ghost is the Author of the Bible

- A. The Author guides the reader
- B. 2 Timothy 3:16
- C. Ephesians 1:13
- D. The Bible is the Book that must be spiritually discerned
- E. A man must be born again
- F. A man must be obedient
- G. He must be faithful in least so that he is faithful in much

II. The Word of God Must Abide in the Man of God

- A. John 15:7 – If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- B. 1 John 2:14 – I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- C. John 12:47 – And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
- D. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- E. John 14:23 – Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

III. Holy Ghost Brings Things to Remembrance

- A. Line upon line reading of the Bible is needed.
- B. Read through Bible over and over, continuously throughout your life
- C. The Holy Ghost will help you remember passages when studying
- D. John 14:26 – But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- E. 2 Thessalonians 2:5 – Remember ye not, that, when I was yet with you, I told you these things?
- F. Jude 1:17 – But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;
- G. 2 Peter 1:13 – Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
- H. 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.
- I. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

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IV. The Holy Ghost Guides to All Truth

- A. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- B. John 14:17 – Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- C. John 15:26 – But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- D. John 17:17 – Sanctify them through thy truth: thy word is truth.
- E. 1 John 5:6 – This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.
- F. John 1:17 – For the law was given by Moses, but grace and truth came by Jesus Christ.
- G. Learn to rely on the Holy Ghost in study

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Lesson 3: How God Teaches Knowledge

I. All Scripture is Given by Inspiration of God

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. 17 That the man of God may be perfect, throughly furnished unto all good works.
- D. Word of God shows salvation, doctrine, and righteousness

II. Study to Not be Ashamed

- A. 2 Timothy 2:14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.
- B. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- C. 16 But shun profane and vain babblings: for they will increase unto more ungodliness.
- D. Know when words are without profit and which subvert the hearers
- E. Study the word of truth
- F. Shun profane babblings (Bible-rejecting commentators)

III. God's Method for Teaching

- A. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- B. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- C. 11 For with stammering lips and another tongue will he speak to this people.
- D. God's method:
 - Not a babe
 - Precepts first
 - Textual reading through the Bible a multitude of times
 - Topical study

IV. Be Weaned from Milk

- A. Not a babe
- B. Not carnal
- C. Babes cannot receive the spiritual
- D. Babes cannot receive meat
- E. Babes are to desire the sincere milk of the word, so they grow
- F. 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

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V. Mature by Reason of Use

- A. Hebrews 5:14 – But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.
- B. James 1:22 – But be ye doers of the word, and not hearers only, deceiving your own selves.
- C. Psalm 111:10 – The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

VI. Precept Upon Precept

- A. Matthew 15:9 – But in vain they do worship me, teaching for doctrines the commandments of men.
- B. Mark 7:7 – Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
- C. 1 Corinthians 7:19 – Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
- D. 1 Corinthians 14:37 – If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- E. Revelation 14:12 – Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.
- F. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- G. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- H. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

VII. Line Upon Line

- A. Read every word and every line in the whole Bible
- B. King James Version has 66 books
- C. King James Version has 1,189 chapters
- D. King James Version has 31,102 verses
- E. King James Version has 783,137 words
- F. Unique Hebrew words: 8,674
- G. Unique Greek words: 5,624
- H. Take time to pronounce every word correctly, even the names.

VIII. KJV Statistics

Total Books in the King James Bible	66
Total Chapters in the King James Bible	1,189
Total verses in the King James Bible	31,102

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Total Books in the Old Testament	39
Total Chapters in the Old Testament	929
Total verses in the Old Testament	23,145
Total Books in the New Testament	27
Total Chapters in the New Testament	260
Total verses in the New Testament	7,957
Middle Book in the King James Bible	None – There are 2 – Micah & Nahum
Longest Book in the King James Bible	Psalms
Shortest Book in the King James Bible	2 John (verses) & 3 John (words)
Middle Chapter in the King James Bible	Psalm 117
Longest Chapter in the King James Bible	Psalm 119
Shortest Chapter in the King James Bible	Psalm 117
Middle verse in the King James Bible	None – There are 2 – Psalm 103:1 & Psalm 103:2
Longest verse in the King James Bible	Esther 8:9
Shortest verse in the King James Bible	John 11:35
<i>Note:</i> Total verses: 31,102. 3+1+1+0+2 = 7	(Number 7 shows completeness, spiritual perfection, purity)
The following statistics apply to the 1769 edition of the 1611 King James Bible:	

Old Testament				
	Book	Chapters	Verses	Words
1	Genesis	50	1,533	38,262
2	Exodus	40	1,213	32,685
3	Leviticus	27	859	24,541
4	Numbers	36	1,288	32,896
5	Deuteronomy	34	959	28,352
6	Joshua	24	658	18,854
7	Judges	21	618	18,966
8	Ruth	4	85	2,574
9	1 Samuel	31	810	25,048
10	2 Samuel	24	695	20,600
11	1 Kings	22	816	24,513
12	2 Kings	25	719	23,517
13	1 Chronicles	29	942	20,365
14	2 Chronicles	36	822	26,069
15	Ezra	10	280	7,440
16	Nehemiah	13	406	10,480
17	Esther	10	167	5,633
18	Job	42	1,070	18,098

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19	Psalms	150	2,461	*42,704
20	Proverbs	31	915	15,038
21	Ecclesiastes	12	222	5,579
22	Song of Solomon	8	117	2,658
23	Isaiah	66	1,292	37,036
24	Jeremiah	52	1,364	42,654
25	Lamentations	5	154	3,411
26	Ezekiel	48	1,273	39,401
27	Daniel	12	357	11,602
28	Hosea	14	197	5,174
29	Joel	3	73	2,033
30	Amos	9	146	4,216
31	Obadiah	1	21	669
32	Jonah	4	48	1,320
33	Micah	7	105	3,152
34	Nahum	3	47	1,284
35	Habakkuk	3	56	1,475
36	Zephaniah	3	53	1,616
37	Haggai	2	38	1,130
38	Zechariah	14	211	6,443
39	Malachi	4	55	1,781

New Testament				
	Book	Chapters	Verses	Words
40	Matthew	28	1,071	23,343
41	Mark	16	678	14,949
42	Luke	24	1,151	25,640
43	John	21	879	18,658
44	Acts	28	1,007	24,229
45	Romans	16	433	*9,422
46	1 Corinthians	16	437	*9,462
47	2 Corinthians	13	257	*6,046
48	Galatians	6	149	*3,084
49	Ephesians	6	155	*3,022
50	Philippians	4	104	*2,183
51	Colossians	4	95	*1,979
52	1 Thessalonians	5	89	*1,837
53	2 Thessalonians	3	47	*1,022
54	1 Timothy	6	113	*2,244
55	2 Timothy	4	83	*1,666

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56	Titus	3	46	*896
57	Philemon	1	25	*430
58	Hebrews	13	303	*6,897
59	James	5	108	2,304
60	1 Peter	5	105	2,476
61	2 Peter	3	61	1,553
62	1 John	5	105	2,517
63	2 John	1	13	298
64	3 John	1	14	294
65	Jude	1	25	608
66	Revelation	22	404	11,952
Bible Totals		1,189	31,102	788,280

* The book of Psalms has superscriptions under some of the Psalms (chapters.) These were not counted in this chart because they are not in the verses. Also Psalm 119 has the Hebrew Alphabet translated into English. Even though these words are not in the verses they were counted because they are scattered throughout this Psalm (Chapter.)

* The fourteen epistles of Paul are sometimes accompanied by subscriptions at the end of each letter. These were not counted because they are not in the verses. They are credited to Euthalius, a bishop of the 5th Century. The wording has slightly been modified during the process of time. Some of them seem to disagree with the text.

IX. Here a Little, There a Little

- A. Topical studies are done after reading the Bible through a number of times
- B. Topical studies must be done carefully and without bias
- C. A man's agenda in topical study should be show the truth, not defend his position.
- D. Topical studies should be tested and proved.

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Lesson 4: The Words of the Lord are Pure Words

I. Every Word is Pure

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- B. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

II. God's Words are Purified Seven Times

- A. Psalm 12:6 – The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.
- B. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

III. God Shields Those Who Trust His Word

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.

IV. God Reproves those who Add to His Words

- A. Proverbs 30:6 – Add thou not unto his words, lest he reprove thee, and thou be found a liar.

V. Man Lives by Every Word of God

- A. Matthew 4:4 – But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- B. Luke 4:4 – And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- C. Deuteronomy 8:3 – And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

VI. God Testifies to Every Word

- A. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- B. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

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VII. Do Not Handle the Word of God Deceitfully

- A. 2 Corinthians 4:2 – But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- B. Attributes of those who change God's word:
 - Dishonest
 - Craftiness
 - Deceitful
- C. Revelation 22:18 – For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- D. 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.
- E. Recompense of those who change God's word:
 - Plagues
 - Loss

VIII. Be Skillful in the Word of Righteousness

- A. Hebrews 5:13 – For every one that useth milk is unskillful in the word of righteousness: for he is a babe.
- B. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.
- C. Attributes of those who are skillful in God's word:
 - Mature
 - Reason of use (obedience)
 - Senses exercised
 - Discern good and evil

IX. Study God's Word Every Day

- A. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

X. Give the More Earnest Heed to Jesus and the Apostles (New Testament)

- A. Hebrews 2:1 – Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let a them slip.
- B. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

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- B. 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ;
- C. 4 God also bearing them witness, both with signs and wonders, and with divers d miracles, and gifts of the Holy Ghost, according to his own will?

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Lesson 5: Context, Context, Context

I. The Importance of Context

- A. The importance of understanding the context of a passage cannot be overstated.
- B. Much false teaching comes from incorrect understanding of the context of a Bible passage.
- C. For example, we teach and preach – as we should – to obey all things whatsoever Christ has commanded. However, in John 13:27 Jesus commands the following to Judas Iscariot: “Then said Jesus unto him, That thou doest, do quickly.”
- D. No one who understands even the simplest things of the Bible would teach that a disciple should go quickly and betray Christ.
- E. We understand Christ’s statement because of the context of the passage of John 13:

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus’ breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

- F. What Judas did was wrong. Although his acts were prophesied of in Psalm 41:9 (see also John 13:18), we should not follow this apostle’s example.

II. The Reason for the KJV’s Wording

- A. There are many reasons why we use the KJV.
- B. The wording of the KJV is critical to proper exegesis.
- C. People who are not saved or who have a false agenda tend to wrest the scriptures.
- D. 2 Peter 3:16 – As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.
- E. Psalm 56:5 – Every day they wrest my words: all their thoughts are against me for evil.
- F. 1 Corinthians 11:19 – For there must be also heresies among you, that they which are approved may be made manifest among you.
- G. 2 Peter 2:1 – But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

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III. How to Apply Context

- A. No passage or verse of scripture should be used for doctrinal purposes without a thorough reading of the context.
- B. Sometimes a preacher knows the context well, so he does not need to read the whole passage – example: “Jesus wept” (John 11:35).
- C. However, a review of the context will always yield more than a man can remember, so the benefit is always there.
- D. Sometimes a verse must be read in its own chapter.
- E. Sometimes a verse must be read in its surrounding chapters.
- F. Sometimes a verse must be read in the entire book.

IV. An Example of Context Giving the Correct Understanding

- A. Job 24:1 – Why, seeing times are not hidden from the Almighty, do they that know him not see his days?
- B. Does Job speak of those who know God, or of those who know him not?
- C. Does Job speak of the days of God or the days of the man of whom he speaks?
- D. Does the adverb “not” modify the *know* or the *see*.
- E. Without the clause between the commas, the verse reads: “Why do they that know him not see his days?”
- F. This is the basic sentence and thought.
- G. The clause between the commas is given for proper understanding: “... seeing times are not hidden from the Almighty....”

Context makes the understanding clear:

- H. In Job chapter 23, Job speaks out how he has been faithful to God.
- I. Note these verses 10-12:

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.
11 My foot hath held his steps, his way have I kept, and not declined.
12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

- J. In the following verses in Job 24, Job speaks of the unrighteous:

2 Some remove the landmarks; they violently take away flocks, and feed thereof.
3 They drive away the ass of the fatherless, they take the widow’s ox for a pledge.
4 They turn the needy out of the way: the poor of the earth hide themselves together.

Option 1:

- K. When Job says in verse 1: “Why, seeing times are not hidden from the Almighty, do they that know him not see his days?”; Job speaks of those who “know him (i.e., God) not.”

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- L. We never change the KJV, although saying “*they that do not know him*” removes some ambiguity (see point II above).
- M. When Job says, “see his days?”; he is speaking of the days of the wicked – that they do evil things and do not consider their own evil works, and that – although they are not judged for a time – they will eventually be judged by God.
- N. They and their works are described in the following verses.
- O. He is not speaking of the days of God.

Option 2:

- P. When Job says in verse 1: “Why, seeing times are not hidden from the Almighty, do they that know him not see his days?”; Job speaks of those who “know him” (i.e., the righteous).
- Q. We never change the KJV, although saying “they that know him, see not his days” removes ambiguity (see point II above).
- R. Still speaking of the days of God’s judgment, Job asks why we who know God and that he sees all, why does he not judge the wicked.
- S. Interestingly, this question by Job is ironic seeing that although he is just, he is suffering, being aware of the judgment of God upon evil doers.
- T. We go with Option 2. The wording can be described as follows:

Why, – this is a question, although somewhat rhetorical.
seeing times – men’s lives, their time on earth
are not hidden from the Almighty, – that God sees all they do
do they that know him – those who fear and know God, the righteous
not see his days? – the days when God judges the wicked.

V. **Multi-Language Comparison**

- A. Notice the varying meanings found in other versions:
- B. New International Version
“Why does the Almighty not set times for judgment? Why must those who know him look in vain for such days?”
- C. English Standard Version
“Why are not times of judgment kept by the Almighty, and why do those who know him never see his days?”
- D. New American Standard Bible
“Why are times not stored up by the Almighty, And why do those who know Him not see His days?”
- E. Amplified Bible
“Why does the Almighty not set seasons for judgment? Why do those who know Him not see His days [for punishment of the wicked]?”
- F. Aramaic Bible in Plain English

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Why do the evil not hide themselves from the presence of God, and they are famous and they have not seen their days? [Note: The Aramaic speaks of the evil, in contrast to the NIV and others that say the passage speaks of the righteous. The famous have not seen their days.]

G. Douay-Rheims Bible

Times are not hid from the Almighty: but they that know him, know not his days. [Note: This Catholic version makes it a statement, not a question.]

H. JPS Tanakh 1917

Why are times not laid up by the Almighty? And why do not they that know Him see His days? [Note: Here, the Jewish Publication Society really changes the verse – “times not laid up by the Almighty”?]

I. Young’s Literal Translation

Wherefore from the Mighty One Times have not been hidden, And those knowing Him have not seen His days.

J. Job 24:1 Spanish: Reina Valera 1909

PUESTO que no son ocultos los tiempos al Todopoderoso, ¿Por qué los que le conocen no ven sus días? [Note: Both the Spanish versions say, “those who know him do not see their days.”]

K. Job 24:1 Spanish: Sagradas Escrituras 1569

Puesto que no son ocultos los tiempos al Todopoderoso, ¿por qué los que le conocen no ven sus días?

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Lesson 6: Literal, Figurative, and Imagery Words

I. Always Take the Literal Sense Unless Impossible to Do So

- A. The Bible is by far to be taken literally.
- B. Only when it is impossible to take the passage literally do we seek another sense.
- C. God's word is plain
- D. Proverbs 8:8 – All the words of my mouth are in righteousness; there is nothing froward or perverse in them.
- E. 9 They are all plain to him that understandeth, and right to them that find knowledge.

II. God Uses Words Creatively

- A. Proverbs 25:11 – A word fitly spoken is like apples of gold in pictures of silver.
- B. Matthew 13:3 – And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

III. Literal Language

- A. Literal language is used to mean exactly what is written.
- B. For example:

Revelation 20:15 – And whosoever was not found written in the book of life was cast into the lake of fire.

- C. In this example of literal language, John means to explain *exactly* what is written.

IV. Figurative Language

- A. Figurative language is used to mean something other than what is written, something symbolic,
- B. suggested, or implied.
- C. For example:

Luke 17:2 – It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

V. Literal Versus Figurative Language

- A. Literal language means exactly what it says
- B. Figurative language uses:
 - Similes
 - Metaphors

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- Hyperbole
 - Personification
- C. Figurative language describes something often through comparison with something different.
- D. See the examples below.

Literal Descriptions

Grass looks green.

Sand feels rough.

The flower smells sweet.

Grasshoppers make a high-pitched noise.

Figurative Descriptions

The grass looks like spiky green hair. (simile)

Sand is solid water. (metaphor)

The flower has the sweetest smelling petals in the world. (hyperbole)

Grasshoppers are fiddlers who play their legs. (personification)

VI. A Description of Imagery

- A. Imagery is the use of vivid or figurative language to represent objects, actions, or ideas.
- B. A writer uses his or her language to vividly describe the incidents of the story by addressing to our senses.
- C. Moreover, the human body has five basic senses: vision, hearing, smell, taste, and touch.
- D. Since there are five senses, there are five types of imagery as well – one for each sense:
- Visual Imagery: appeals to our sense of sight.
 - Auditory Imagery: appeals to our sense of hearing.
 - Olfactory Imagery: appeals to our sense of smell.
 - Gustatory Imagery: appeals to our sense of taste.
 - Tactile Imagery: appeals to our sense of touch.

VII. Relationship Between Figurative Language and Imagery

- A. Both figurative language and imagery are built on figures of speech.
- B. Imagery can be created from figurative language or literal language.

VIII. Difference Between Figurative Language and Imagery

- A. Figurative language is the language that uses words or expressions with meanings that are different from the literal interpretation.
- B. In contrast, imagery is the use of vivid or figurative language to represent objects, actions, or ideas, and appeal to our senses.

**FIGURATIVE LANGUAGE
VERSUS
IMAGERY**

FIGURATIVE LANGUAGE	IMAGERY
Figurative language is the language that uses words or expressions with meanings that are different from the literal interpretation	Imagery is the use of vivid or figurative language to represent objects, actions, or ideas, and appeal to our senses
May or may not appeal to our senses	Appeal to our senses

IX. Examples from the Sermon on the Mount

Jesus was the master Teacher

Jesus used a variety of teaching methods.

In the sermon on the Mount, we find examples of literal, figurative, and imagery teaching.

See examples below:

Examples of Use of Words from the Sermon on the Mount		
Literal	Figurative	Imagery
Matthew 5:3 – Blessed are the poor in spirit: for theirs is the kingdom of heaven.	Matthew 5:13 – Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.	Matthew 7:24 – Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

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<p>Matthew 5:18 – For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.</p>	<p>Matthew 5:29 – And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.</p>	<p>simile, metaphor</p>	<p>Matthew 6:2 – Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth:</p>
<p>Matthew 5:39 – But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.</p>	<p>Matthew 5:14 – Ye are the light of the world. A city that is set on an hill cannot be hid.</p>	<p>hyperbole</p>	<p>Matthew 5:39 – But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.</p>
<p>Matthew 6:6 – But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.</p>	<p>Matthew 6:24 – No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p>	<p>personification</p>	<p>Matthew 5:41 – And whosoever shall compel thee to go a mile, go with him twain.</p>

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<p>Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.</p>	<p>Matthew 7:3 – And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.</p>	<p>exaggeration</p>	<p>Matthew 6:19 – Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.</p>
<p>Matthew 7:1 – Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.</p>	<p>Matthew 7:15 – Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.</p>	<p>personification</p>	<p>Matthew 6:26 – Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.</p>
<p>Matthew 7:12 – Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.</p>	<p>Matthew 7:6 – Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.</p>	<p>simile, metaphor</p>	<p>Matthew 7:9 – Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent?</p>

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Lesson 7: Comparing Scripture with Scripture

I. The Bible is Always the Best Definer of Words

- A. Two or three witnesses – KJV and other reliable translations
- B. Comparing verses with verses
- C. Analyzing the context
- D. Words only used once must have word studies
- E. Allow the Bible to be its own interpreter and definer of truth.
- F. The best commentary on the Bible is the Bible itself
- G. 1 Corinthians 2:9 – But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- H. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- I. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- J. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- K. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- L. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
- M. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
- N. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

II. God's Word Sanctifies

- A. The scriptures sanctify the name Jesus Christ.
- B. John 17:17 – Sanctify them through thy truth: thy word is truth.
- C. The scriptures sanctify believers.
- D. Ephesians 5:26 – That he might sanctify and cleanse it with the washing of water by the word,
- E. The scriptures sanctify the churches.
- F. 1 Timothy 4:4 – For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
- G. 5 For it is sanctified by the word of God and prayer.
- H. The scriptures sanctify food.
- I. God's word will always promote that which is good, right, holy, and Christ-honoring.

III. God's Word Never Contradicts Itself

- A. There are never contradictions in the Bible
- B. Apparent contradictions in the Bible comes from not carefully reading the text, or assuming something that is not stated.
- C. Apparent contradictions in the Bible comes from man's misunderstanding

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- D. Romans 3:4 – God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
- E. Apparent difficulties are first solved – never by correcting God’s word – but by accepting it is correct and we lack understanding (a position of humility).
- F. Apparent difficulties are opportunities for in depth study.
- G. Apparent difficulties manifest false prophets
- H. 1 Corinthians 11:18 – For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
- I. 19 For there must be also heresies among you, that they which are approved may be made manifest among you.

IV. God’s Word Has No Errors

- A. Just as there are no contradictions, there are no errors.
- B. Somethings are not hard to understand, but hard to believe.
- C. Apparent errors are opportunities to study.
- D. Always approach the Bible as infallible (in the KJV).

V. Compare Word Usage Throughout the Whole Bible

- A. Every place the word is used
- B. The different way the word is used
- C. The different way the original word is translated
- D. The different contexts the word is used in
- E. Variations of the word
- F. Words used once require morphological study

VI. Study Associated Words

- A. Words associated help to understand
- B. For example:
 - Proverbs 11:1 – A false balance is abomination to the LORD; but a just weight is his delight.
 - Proverbs 20:23 – Divers weights are an abomination unto the LORD; and a false balance is not good.
- C. We can get a good understanding of the usage of the words like *weight* and *balance* from passages like these.
- D. For Example, we get a good understanding of the word *froward* from these passages:
 - 2 Samuel 22:27 – With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.
 - Psalm 18:26 – With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

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- Psalm 101:4 – A froward heart shall depart from me: I will not know a wicked person.
 - Proverbs 2:12 – To deliver thee from the way of the evil man, from the man that speaketh froward things;
 - 14 Who rejoice to do evil, and delight in the frowardness of the wicked;
 - 15 Whose ways are crooked, and they froward in their paths:
 - Proverbs 3:32 – For the froward is abomination to the LORD: but his secret is with the righteous.
 - Proverbs 4:24 – Put away from thee a froward mouth, and perverse lips put far from thee.
- E. *Froward* then is associated with things like, not being pure, unsavory, departing from God, wickedness, evil, crookedness, abomination, and perverseness.

VII. **Context is Critical**

- A. Understanding the context of a passage will help understand the meaning of words.
- B. Context is determined by careful reading the passages before and after, or reading the whole book.
- C. Always read referred to passages, where originally quoted or alluded to.
- D. For example, John 3:14 – And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- E. Students should immediately read Numbers 21:4-9

VIII. **Things Not Understood Require Prayer and Study**

- A. A wise man said: “If I understood everything on the Bible I would know it was written by some “knucklehead” that did not have any more sense than I do.”
- B. If something is not understood, know these things:
 - God wants you to understand
 - God wants you to study
 - God has given you the Holy Ghost as a counselor – He is the Author of the Bible
 - God says to ask for wisdom – James 1:5-8

IX. **The Westminster Confession of Faith**

- A. This says that “The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question... [the answer] may be known by other places that speak more clearly.”
- B. For example, compare a story in one gospel with the story as found in another gospel, or a difficult passage in Paul with one that is clearer.
- C. Interpret each Testament in the light of the other, and what Scripture says throughout, and ultimately in the lessons of Christ.

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X. Profitable Techniques of Using Scripture to Define Scripture

- A. Interpret all scripture by Jesus Christ
- B. Understand the whole before examining the parts
- C. Understand the historical context of the book
- D. Repeated words or thought emphasize the meaning what is written
- E. Do language studies
- F. Meditate on passages. List varying things the word, verse, or passage could mean, and systematically cancel out those that are to aligned with the Bible.

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Lesson 8: Proper Biblical Exegesis

I. Definition of Exegesis

- A. Exegesis is the critical explanation or interpretation of a text, especially of scripture.
- B. Biblical exegesis is the critical interpretation of the biblical text to discover its intended meaning.
- C. Interpretation of the Bible has always been considered a prerequisite for Jewish and Christian theological doctrine, since both faiths claim to be based upon the “sacred history” that makes up a major portion of the Bible.
- D. Exegesis (from the Greek ἐξήγησις from ἐξηγεῖσθαι, “to lead out”) is a critical explanation or interpretation of a text.
- E. Traditionally, the term was used primarily for work with religious texts, especially the Bible.
- F. In modern usage, exegesis can involve critical interpretations of virtually any text, including not just religious texts but also philosophy, literature, or virtually any other genre of writing.
- G. The phrase *biblical exegesis* is now used to distinguish studies of the Bible from other critical textual explanations.

II. Seek Godly “Interpretations”

- A. Joseph interpreted dreams – Genesis 40-41
- B. Joseph spoke by an interpreter – Genesis 42:23
- C. Gideon had a dream interpreted – Judges 7:15
- D. Daniel interpreted the king’s dream and language – Daniel 2, 4-5
- E. Daniel has a dream interpreted – 7:16
- F. A letter in the Syrian tongue was interpreted – Ezra 4:7
- G. Proverbs 1:5 – A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
- H. 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
- I. 7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.
- J. Ecclesiastes 8:1 – Who is as the wise man? and who knoweth the interpretation of a thing? a man’s wisdom maketh his face to shine, and the boldness of his face shall be changed.
- K. 2 I counsel thee to keep the king’s commandment, and that in regard of the oath of God.
- L. 3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.
- M. 4 Where the word of a king is, there is power: and who may say unto him, What doest thou?
- N. 5 Whoso keepeth the commandment shall feel no evil thing: and a wise man’s heart discerneth both time and judgment.
- O. Aramaic and Hebrew words are interpreted in the New Testament – Matthew 1:23; Mark 5:41; Mark 15:22, 24; Joh 1:38, 41-42; 9:7; Acts 4:36; 9:36; Hebrews 7:2;
- P. Paul speaks of interpreting tongues in 1 Corinthians 12:10, 30; 14

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III. No Scripture is of Any Private Interpretation

- A. 2 Peter 2:19 – We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
- B. 20 Knowing this first, that no prophecy of the scripture is of any private interpretation.
- C. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- D. Beware of people who want to “interpret” the word of God to you.
- E. Proverbs 8:8 – All the words of my mouth are in righteousness; there is nothing froward or perverse in them.
- F. 9 They are all plain to him that understandeth, and right to them that find knowledge.

IV. Beware of Textual Criticism

- A. Textual criticism investigates the history and origins of the text, but exegesis may include the study of the historical and cultural backgrounds of the author, text, and original audience.
- B. Other analyses include classification of the type of literary genres presented in the text and analysis of grammatical and syntactical features in the text itself.
- C. Textual criticism is a branch of textual scholarship, philology, and of literary criticism that is concerned with the identification of textual variants, or different versions, of either manuscripts or of printed books.
- D. Such texts may range in dates from the earliest writing in cuneiform, impressed on clay, for example, to multiple unpublished versions of a 21st-century author’s work.
- E. The objective of the textual critic’s work is to provide a better understanding of the creation and historical transmission of the text and its variants.
- F. This understanding may lead to the production of a “critical edition” containing a scholarly curated text.
- G. If a scholar has several versions of a manuscript but no known original, then established methods of textual criticism can be used to seek to reconstruct the original text as closely as possible.
- H. The same methods can be used to reconstruct intermediate versions, or recensions, of a document’s transcription history, depending on the number and quality of the text available.

V. Most Commentators, Exegetes, and Textual Scholars are Textual Critics

- A. Scholarship can blind a man to what he accepts as his authority – should be the KJV.
- B. Changing the preserved Bible texts should never be done.
- C. People have added to, taken away from, and changed the word of God over the centuries.
- D. There are many who have corrupted the word of God
- E. 2 Corinthians 2:17 – For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.
- F. 2 Corinthians 11:3 – But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

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- G. 2 Corinthians 4:2 – But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.
- H. 1 Timothy 6:5 – Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.
- I. 1 Corinthians 15:33 – Be not deceived: evil communications corrupt good manners.
- J. Any teaching that changes the word of God should be rejected.
- K. Men who change the word of God should be rejected.
- L. Bible-believers should have as their authority the word of God – the King James Version – and let no man change the place of ultimate authority in your life.

VI. Proper Exegesis Comes through a Proper Process

A. See paper below:

10 Principles and 7 Steps to Rightly Divide the Word of God

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Many people have undertaken the effort to read the Holy Bible in its entirety. Most people have read or know of portions of the Bible. Many readers admit they do not understand it very well, for the Bible is a book that reads like no other book. It does not read like a novel or a newspaper or a technical paper. It is a special *spiritual* Book that is *spiritually* understood.

The Bible is a collection of sixty-six individual books, written by about forty men either directly inspired by God in their writing, or by men copying the inspired words of a prophet. These men wrote over a period of centuries, in different countries, to various people and for different reasons. The Bible simply states, “all scripture is given by inspiration of God.”

By this variety in writings, God creates an infinite number of patterns of truth that a humble student can follow, comparing scripture with scripture; with the aim of gaining revelation from God’s holy word. A diligent student of the word can trace these patterns by comparing words, events, thoughts, and the multiple testimonies God provides.

But without the method God teaches for studying His Book and the means of Holy Spirit as the Guide, one can easily go astray and find himself wresting the scriptures to his own destruction.

At the same time, many things in the Bible are “plain to him that understandeth.” God’s word is both milk and meat. It can comfort and encourage, and also reprove and correct. Every person will understand some things but not others. Some verses are clear and plain, while others are hard to understand. Even the same passages can be at the same time both simple enough for a child to learn and understand, and of great depth that the seasoned student of the word struggles to grasp the whole of it.

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The Bible reveals the mind of the only and true God – and His will – to His creation. And, as the Revelation says,

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” It speaks of the Great Creator, His creation, the character of man, the commandments of God, the care God takes for His people. It shows us the nature of Sin, the work of Satan, and the redemption of the only Savior, the Lord Jesus Christ.

The Bible instructs us how to live, train our children, do our business, serve our God, and love our neighbor. It tells us of things past, gives us wisdom for things present, and prepares us for the future. It gives mankind the moral foundation for all areas of life, warning of an eternal judgment. It speaks of God, devils, heaven and hell, and what happens after death. It is the necessary food for the soul. As Jesus said, “*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (Matthew 4:4).

The Bible’s sixty-six books were revealed piece-meal, and canonized as we know it around 397 A.D. Since there are the many different books in the Holy Bible that make up the complete written revelation of God to us, and each one of these written at a different time to different people, and with various writing styles, and in at least two languages; the approach to learning the Bible is different than what most people are used to. There are many things strange to the reader at first, so that the student of the word of God must be diligent to read and re-read the Bible many times, so that the passages become familiar. Until the mind of man has received the whole, he cannot rightly apply the whole counsel of God – and until then God cannot call to his memory things he has read. The Bible is intended to be read multiple times, daily, and with great import. It is to be read continually during one’s life.

When opening the Bible for the first time, the reader will notice an Old and New Testament. The Old speaks of things before the advent of Christ. The New Testament is brought to us by Jesus Christ – and that by means of His sacrificial death, burial and resurrection. This Testament was sealed with the blood of Christ and offers all men the gift of eternal salvation by grace through faith.

To better understand the Old Testament, one must read the New Testament first – else the Old Testament is somewhat of a mystery. To best understand the New Testament, one should start with the Gospel of John, and follow that reading with Paul’s Epistle to the Romans. These two books in the New Testament were written especially for new-comers. Once these two books are read and somewhat understood, the remainder of the New Testament should be read from beginning to end – Matthew through Revelation.

Once the New Testament is read in its entirety, the student should start in the Old Testament and read Genesis through Malachi. This order of reading put the reader on the fast-track of getting to know his Bible.

There are things a student of the word of God can do to better understand the meaning and application of the scriptures. By learning these *principles of God*, he will have the means to proper exegesis.

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10 Principles to Rightly Divide:

1. First accept that no man can ever know everything God knows. God is all knowing and his ways are past finding out. The best a student of the word can do is to continually get light from God Himself as he studies the Bible. Since a man can never be at the same level as God, man can only get the portion of understanding that God gives him. But that light that God gives is more valuable than gold or rubies.

“Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom” (Proverbs 18:1).

Even if God, at one time, were to fill the hearts and minds of all men to their maximum capacity with the knowledge of Himself and his creation, and to fill each man with a different portion than the other; I say that the whole of God’s knowledge dispensed would not even be as a drop in the ocean compared to what knowledge God still has reserved to Himself.

God’s ways are past finding out, and who has been his counselor?

God gives different abilities and talents to each of his servants. He gives varied depths of knowledge to his children, so that one man may be expert in some study, where another man has better understanding of a different topic. God gives to each man as he wills. God then promises that if we seek, we will find. The student of the word of God can faithfully ask for and receive wisdom from God in anything, and God will give it.

2. God reveals His mind to men by means of the Holy Spirit. To say a man must be born again before he can receive the things of the Spirit is fundamental, but it must be said regardless. There are so many people who reject the counsel of God in salvation yet attempt to study and rightly understand the Holy Bible. This cannot be done. *God resisteth the proud, but giveth grace unto the humble.*

Spiritual things are spiritually discerned. The Bible is a spiritual Book. One must be in fellowship with the Author in order to understand the Writer’s intent. Read Job 32:8.

3. True holiness is another prerequisite to receiving the knowledge of God. The student must be holy in mind and body, and continually strive to be so. *The fear of the Lord is the beginning of wisdom.... Sin blinds the mind; holiness gives light.*

An important aspect of this holiness is faith that God’s word is true and perfect. One cannot second-guess or be critical of God’s word, and still expect to learn. The student must submit himself to the authority of God – the authority of God’s word (which, in English, is the King James Version of 1611).

And a third comment on holiness: The student of God’s word must not be biased or prejudiced in his study. One does not go to the Bible to “prove what *he* thinks is so,” but rather, go to the Bible to “prove *whether* his thinking is right, and to *know* what to think.” Once the precepts of God are established are in the moral fiber of the mind, then the student can build on what he “knows to be true.”

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4. Prayer is needed to prepare the student for the Master's teaching. Sometimes it may take weeks for God to reveal the meaning of something (as with Daniel). Prayer calibrates the spirit and allows God to work in the heart and mind of the child of God. Those that read the Bible prayerfully advance much farther than those who do not.
5. Diligent study is required. How easy it would be if God just deposited all needed knowledge into our minds the moment we were saved (some may think he did). But God intends for us to read and re-read His word for our entire lives, continually meditating on His words and passages. In time, the passages that were once strange become familiar, and then well known. And, as we live our lives those verses we pondered become even more real as God shows us daily how His word is practically applied in every issue of life. Through the diligent study of God's word we expand the capacity of our mind to receive the things of God.
6. Obedience to what is revealed is absolutely necessary if one is to understand – Psalm 111:10: *A good understanding have all they that do his commandments. We learn by doing. No man learned much without practice. Those things that people "learn" without work and application are easily forgotten. The Bible is a "doctrinal" Book, or a book that teaches what to do.*

And think about this: Why would a Just God continue to instruct a student who does not do what He says?

If one refuses the little things, why would God give greater things? He that is faithful in little is also faithful in much.

Consequently, mark and receive the commandments of God as written in the New Testament. Jesus instructed this method in the Great Commission found in Matthew 28:18 – 20, when he said – after we teach the gospel and baptize believers – to “teach them to observe all things whatsoever I have commanded you....” More on this is below in the Seven Steps.

7. Maturity brings more knowledge and experience, and knowledge and experience bring more maturity.

Young men are strong because the word dwells in them, and they have overcome the wicked one. *When I was a child I thought as a child*, Paul said. The thoughts of a man are different from those of a child.

One man said this: You thought differently in your teens than you did when you were a child. You thought differently in your twenties than when you did were in your teens. You thought differently in your thirties than you did when you were in your twenties. You thought differently in your forties than you did when you were in your thirties. You think differently in your fifties than you did when you were in your forties. And in your sixties, you will think differently than you do now.

This is not because the word of God changes, but the word of God changes us. We are not the same as we mature in the things of God. This is not to say that old men are always wise – this is not true. Sometimes a younger man rightly searches things out

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what the older man cannot see. We must not think of physical age as the key to understanding the things of God, but rather one's experience with God, and time and effort put into the study of the word of God. Meat belongs to them of age, while the newborn babes desire the milk of God's word.

8. Jesus Christ must be found in every passage. Our Savior said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The only reliable testimony of Jesus Christ is found in the scriptures. The scriptures speak of Jesus Christ. Unless the student finds Jesus in his study, he has missed the mark. Find the Savior and you have found the purpose of the revelation. All else flows from this.

Even passages in the Old Testament are discerned from a view point that reveals Jesus Christ. The student has failed in his study if he has not found Jesus revealed, pointed to, or magnified in some way.

9. Follow the process God gives us in Isaiah 28:9-11: precept upon precept, line upon line, here a little, there a little. Learn and do the first commandments (precepts); then read the entire Bible over and over – every line; then do your topical studies. The first two processes establish proper foundational knowledge before one can build on his understanding.
10. Seek out the profit of the scriptures – doctrine, reproof, correction, instruction in righteousness – 2 Timothy 3:15-17.

7 Steps to Rightly Divide

These steps are familiar to any person who, with an honest heart, has sought out to know what God says in his word.

One should remember these "here a little, there a little" topical studies come *after* the multi-layered foundation of precepts and lines is set.

Collect

Using a concordance or by reading line upon line, gather all passages that relate to your topic of study. This is accomplished by the proper selection of words, along with their variations and related words. Related words to teach include nouns, verbs, and modifiers based on the root word. Think also of opposites and synonyms, and harmony passages. Make a list of the verses and write or print out the verses.

As one writes this collection of passages, other word studies will be revealed that necessitate further study. Do not neglect when God leads you to other words or ideas. Write these for further research.

Collate

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Separate (“divide”) the passages in groups based on what they say. God will give wisdom in this. Select major thoughts from each group and a verse or two that well-defines the truth being communicated. This grouping of passages requires the reading in context of each portion. Familiarity with Bible will help greatly in this action – things are easier and faster if the student is familiar with what he is reading.

Classify passages that have no direct bearing on the subject put these aside. There will be verses that have no direct impact on the study. It is part of study to miss verses and at the same time have too many. Depending on the subject being studied, you may be able to reduce the number of verses to just a handful that clearly define the key thoughts.

Commandments

Highlight, understand, and do the commandments as they are revealed. We arrange our thoughts *making sure no conclusion violates a commandment*. They are the precepts – the foundation on which all spiritual truth is built.

The commandments, when identified clearly, create the boundary lines for your ideas to travel, not allowing the student to veer too far to one side or the other. They are the rails on which your train of thought progresses. God’s will as revealed in scripture never violates his commandments – God is neither double-minded nor unstable. He is not the author of confusion.

As I have illustrated many times: regardless of the volumes written and the great studies made by intelligent Calvinists to somehow prove God only saves a select few who he has predestined; all these words can be brought to naught by a single and simple commandment found in Acts 17:30: *“And the times of this ignorance God winked at; but now commandeth all men every where to repent....”*

Those Calvinists with a good heart could have saved themselves a lot of grief and error by building on the precepts (commandments) first. The others have willingly deceived people by their writings.

Consider

Take the necessary time to meditate on the things you are studying. Read passages slowly, carefully, and repeatedly. Make notes as God leads in your study – always have ready a pen and paper when reading your Bible.

Ask yourself what is the likely meaning of what you have read. Answer who, what, where, when, and why. Ask how it shows Jesus Christ. Seek the application for today and how your life can be made better. Meditate and memorize asking God for illumination. Humbly ask God for something special.

Think of biblical parables or patterns in God’s creation that help to clarify your thoughts. Consider the practical effect of the thoughts you are forming. Do they tend to promote holiness and Christ-likeness? Do they edify the child of God? Are they pure, lovely, and of good report? Do they inspire virtue and praise? (Philippians 4:8). Do they magnify Jesus Christ?

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Commentaries

With carefulness, commentaries can be of some value. These are opinions of men who have attempted to put forth their understanding of a passage. However, know that men are fallible. Their writings could be wrong. Never take an opinion a writer simply based on your esteem of his person. Opinions should be considered and discarded if they are proved incorrect or unsubstantiated by the word of God. These should also be referred to *last* in a study.

It is always best to first spend time with God, seeking his wisdom, and allow the Holy Ghost to illuminate you mind; before running to some man's notes to only get what he provides. If you seek God first, you will get more from him than from a man. Too many run to their favorite author before first seeking after God. In time, a person like this will forget how to seek light from God and will instead rely upon his library. Don't be a "commentary cripple" – learn the means to get the light directly from the Father through the Spirit. Relying on men will cause the student of the word to be weak at making his own righteous conclusions, and make him nothing more than a parrot, regurgitating only what someone else said. Learn to let God feed you mind and soul through a personal relationship.

Then, when God shows you something, it is something to get excited about. This is where the passion and zeal for preaching comes from. Some stated that, "preaching is the overflow of study." The student's mind is so enlightened he is provoked with great enthusiasm to write his paper and preach what God has showed him. Not only is the preacher edified, but he now edifies others.

In contrast, the dry research of volumes of men's ideas, sorting what is reasonable and applicable; and forming with that some tedious lesson helps only a little. Earl Stevens said, "Tedium is never a useful teaching tool." I prefer when the daystar arises in the student's heart because God showed his wisdom and grace to that man, blessing him with a light that God knows will especially reveal great understanding. If any man lacks wisdom, let him ask of God. And when God gives it, the preacher can scarce wait until he has the opportunity to preach it to those he loves.

You can tell when this happens. The student rushes to write his thoughts as though divinely inspired. Lest the reader conclude differently, I am not against the use of commentaries, lexicons, dictionaries, study guides, etc.; if they are referred to late in the study and taken with caution (men's writing can be biased or follow an agenda). There is necessity and great profit in searching word etymology and translations. Seeking the use of the Greek or Hebrew words has much profit – but God's revelation of understanding and wisdom is rarely based on the meaning of one particular word. One must discern the thoughts of God contained in the groups of words and the phraseology He uses. We understand the logic from the grammar, and the meaning of thoughts from the words.

Both are important, and we never take one and not the other. And the student that seeks God first, will know enough to discern which can and cannot be relied upon when comparing commentary.

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Conclude

Arriving at a conclusion should be made in small steps based on truth. One should build on the things he knows to be true and that are without a doubt. The student is forging and connecting links of thoughts and small conclusions to create a chain of truth and to establish rhetoric. Any weak link will cause the whole to fail. Every link must be proved before it provides a fast hold (I Thessalonians 5:21). The first steps deal with commandments, first mentions, words of the Savior, beginnings, etc.

Proving a truth involves both inductive and deductive study. One considers a thought true and then tries to prove by the Bible. He then considers the same thought untrue and tries to disprove it. If it passes both tests it can be thought to be true. Many times, a thing is true with exceptions, or within certain conditions. If this is the case, these conditions should be mentioned. For example: Men lie – *except for the Son of Man – who is indeed both man and God man, and He cannot lie.* (Psalm 40:4; Psalm 58:3; Proverbs 6:19; Proverbs 14:5, 25; Romans 3:23; Romans 5:12; Romans 3:4; Titus 1:2; Hebrews 6:18; John 14:6; I Peter 2:21, 22.)

Communicate

This step is not generally realized and often overlooked. The purpose of diligent study goes beyond the one studying. We must condense and paraphrase our conclusions to as simple a statement as possible, for the communication of these thoughts to others. Distilling the complicated thought to a ready proverb or simple statement makes it easily communicated. God gives bread, not only for your eating, but also for you to feed others.

God wants to use his servants as a pipeline of his gifts, not a reservoir. Many times these conclusions can be the points in a homily, chapters in a study book, or a helpful cliché. Sometimes they are the making of a lengthy paper.

Think on this wise – how can I make my conclusions ready for communication to others?

Preachers do this regularly when forming preaching outline notes. Précis-writing, summarizing, paraphrasing, speaking in parables, making statements of faith, etc.; are examples of good communication of one's understanding.

Much of our responsibility as preachers involves this type of work – the result of diligent study.

Being a means by which God's light is reflected to others is a work that imitates the greatest preachers in the Bible.

VII. Important Elements of Proper Exegesis

- A. Be saved
- B. Be obedient
- C. Have a heart to receive the word of God
- D. Pray for Holy Ghost enlightenment

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- E. Select word or theme
- F. Read slowly and carefully so all is understood
- G. Re-read multiple times
- H. Use advanced word mapping
- I. Search all associated words
- J. Read all associated passages
- K. Collate passages that apply to study
- L. Make groups of passages under general headings
- M. Ideas for headings:
 - Commandments of Jesus Christ
 - What to do
 - What not to do
 - Teaching on the subject
 - Illustrations of the subject
 - Old Testament references
 - Practical applications of the subject
 - Other applications as needed
- N. For most studies, start with what Jesus commanded.

VIII. Means of Exegesis

- A. Use a King James Bible
- B. Have a place without distraction
- C. A place similar to a prayer closet
- D. Have an environment conducive to study
- E. Focus – “the box”
- F. Establish a thought process
- G. Pray – God speaks to a man in study

IX. Reasons for Study

- A. Learn more about God
- B. Learn more about Christ
- C. Learn to be a better servant
- D. Study to be approved unto God – 2 Timothy 2:15
- E. Know the truth
- F. Share the truth with others as a help
- G. All studies should yield a practical application – “what I must do”
- H. All studies should yield a doctrinal application – What did Jesus command?

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Lesson 9: How to Profit from Scripture

I. The New Testament Shows How to Profit from Scripture

- A. 2 Timothy 3:14 – But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
- B. 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- C. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- D. 17 That the man of God may be perfect, thoroughly furnished unto all good works.

II. Continue in the Right Things

- A. 2 Peter 1:3 – According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
- B. 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- C. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- D. 6 And to knowledge temperance; and to temperance patience; and to patience godliness;
- E. 7 And to godliness brotherly kindness; and to brotherly kindness charity.
- F. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- G. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
- H. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
- I. 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

III. Learn the Scriptures at a Young Age

- A. Christian parents should have prayer and Bible with their children from birth.
- B. Babies can hear the word of God early.
- C. As a babe in Christ, desire the sincere milk of the word
- D. As a child that is learning to read, they should use the Bible as a reading book.

IV. Be Wise unto Salvation

- A. Through faith in Jesus Christ
- B. John 3:16
- C. Ephesians 2:8-10

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V. Know All Scripture is Given by Inspiration of God

- A. 2 Timothy 3:14 – But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
- B. 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- C. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- D. 17 That the man of God may be perfect, throughly furnished unto all good works.

VI. Profitability of the Scriptures

- A. Doctrine – what you do and teach
- B. Reproof
- C. Correction
- D. Instruction in righteousness
- E. So the man of God may be perfect
- F. Throughly furnished unto all good works

VII. That the Man of God be Perfect

- A. Perfection means complete, lacking nothing
- B. “Throughly” furnished unto all good works
- C. Throughly means all the way through – not just “thorough”
- D. Furnished means having all things needed.
- E. All means all.

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Lesson 10: Be Ye Doers of the Word

I. Doers and Teachers are Called Great

- A. Matthew 5:19 – Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- B. Acts 1:1 – The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

II. Observe Means to Do Faithfully

- A. Matthew 28:16 – Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- B. 17 And when they saw him, they worshipped him: but some doubted.
- C. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- D. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- E. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- F. 1 Timothy 5:21 – I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

III. There is No Respect of Persons with God

- A. Romans 2:11 – For there is no respect of persons with God.
- B. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- C. 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.
- D. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
- E. 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
- F. 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

IV. Be Doers of the Word

- A. James 1:18 – Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.
- B. 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

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- C. 20 For the wrath of man worketh not the righteousness of God.
- D. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
- E. 22 But be ye doers of the word, and not hearers only, deceiving your own selves.
- F. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- G. 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- H. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
- I. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

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Lesson 11: General Bible Study Principles

I. A High Vision in Respect Study

- A. Bible study requires focus and diligence
- B. There are several methods a man can use when studying the Bible
- C. The student of the word of God should use all methods
- D. Here are five examples (explained later):

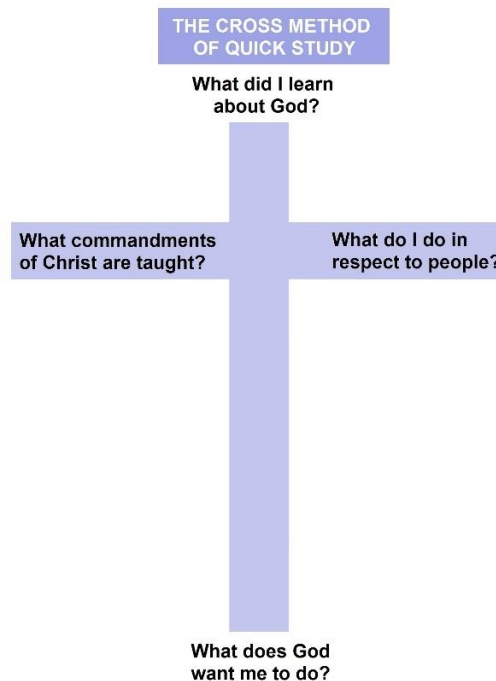
- Deep
- Wide
- Deductive
- Inductive
- Topical

II. Other Ways to Study the Bible

- A. The Cross Method of Bible Study

After reading a passage of scripture, ask these questions:

- What did I learn about God?
- What does God want me to do?
- What do I do in respect to people?
- What commandments of Christ are taught?



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- B. Do a character study.
- C. Do a writing exercise – write out passages of the Bible.
- D. Study a book of the Bible, making a summary of the contents and lessons.
- E. Read through a book or the whole Bible in a short time.
- F. Do a topical (thematic) study of a Bible subject
- G. Do a practical study.
- H. Memorize a passage of scripture
- I. Study a variety of cross-references on a passage.
- J. Meditate on a passage.
- K. Do a word study.
- L. Do a background or a historical study.

III. Deep Word Study

- A. A deep word study revolves around learning as much as possible about a word to determine “what the word means.”
- B. Requires language, morphology, and etymology research
- C. Analyze all usages of the word
- D. Document the different usages.
- E. For example: “What are all the words used for angels, where did they originate, and what does the meaning of the words show?”

IV. Wide Word Study

- A. This type of study is exhaustive and analyzes every use of the word to determine “how the word is used”
- B. A wide word study researches all the usages of the words and their context.
- C. This type of study also includes the study of associated words, either by synonym or words used in the same verse.
- D. Topical studies are similar, but they are not as focused on *every* word usage – only the usages as related to the topic.
- E. For example: “How would I categorize all the verses that use the word angel (and similar words) so I can see how the Bible uses the word.”

V. Deductive Study

- A. Deductive study is to read as much about a question or idea and determine what the Bible says about the subject.
- B. This type of study answers the question: “What does the Bible say about this?”
- C. Deductive study is open-ended, and research will provide many truths about a subject.
- D. For example: “What does the Bible say about angels and their creation and fall?”

VI. Inductive

- A. Inductive study answers the question: “Is it true that the Bible teaches this?”

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- B. This type of study is used to prove or disprove a thesis.
- C. Usually, this type of study is a follow-up to deductive study summary and conclusions.
- D. For example: “Is it true that angels can cohabitate with women?”

VII. Topical Study on a Subject

- A. Topical studies involve taking a subject and learning as much as possible what the Bible says on the subject.
- B. Usually this is a wider application of the deductive study method.
- C. For example: “What does the Bible teach about angels in general?”

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Lesson 12: God's Word is Pure, Powerful, and Piercing

I. Experience the Spiritual Benefit When Studying God's Word

- A. The study of God's word should be enjoyable and motivated by a strong desire to learn and understand more about God.
- B. There is no greater use of one's mind than to meditate on the word of God.
- C. When reading or studying the Bible, the words should affect the mind, spirit, and heart of the reader.
- D. God never intended his word to be received as vain, boring, or unimportant.
- E. A student of the word of God must prepare his heart and mind so he has an "unction" from God.
- F. This preacher calls it "a flow" or "being in the zone" when things work together to enlighten the mind and allow commentary and applications of God's word to come forth, even faster than the hand can write them.
- G. Brother Fraser called this the time when the day star arises in your heart, and your understanding "clicks."
- H. 2 Peter 1:19 – We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

II. David Experienced the Blessing of God's Word

- A. Psalm 119 is a great example of the high esteem David had for the word of God.
- B. Notice a few descriptions of the feelings David received from the word of God:
 - 16 I will delight myself in thy statutes: I will not forget thy word.
 - 25 My soul cleaveth unto the dust: quicken thou me according to thy word.
 - 28 My soul melteth for heaviness: strengthen thou me according unto thy word.
 - 50 This is my comfort in my affliction: for thy word hath quickened me.
 - 103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!
 - 105 Thy word is a lamp unto my feet, and a light unto my path.
 - 107 I am afflicted very much: quicken me, O LORD, according unto thy word.
 - 114 Thou art my hiding place and my shield: I hope in thy word.
 - 116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
 - 130 The entrance of thy words giveth light; it giveth understanding unto the simple.
 - 133 Order my steps in thy word: and let not any iniquity have dominion over me.
 - 140 Thy word is very pure: therefore thy servant loveth it.
 - 148 Mine eyes prevent the night watches, that I might meditate in thy word.
 - 161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
 - 162 I rejoice at thy word, as one that findeth great spoil.

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III. When Studying, Experience the Purity of God's Word

- A. Psalm 19:8 – The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.
- B. Psalm 119:140 – Thy word is very pure: therefore thy servant loveth it.
- C. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- D. 1 John 3:3 – And every man that hath this hope in him purifieth himself, even as he is pure.

IV. When Studying, Experience the Power of God's Word

- A. Matthew 22:29 – Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- B. 2 Corinthians 10:10 – For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
- C. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
- D. 1 Corinthians 1:18 – For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- E. 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

V. When Studying, Experience the Piercing of God's Word

- A. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
- B. Ephesians 6:17 – And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

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Lesson 13: All Truth Aligns with the Doctrine of Christ.

I. All Scripture Testifies of Christ

- A. John 5:39 – Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- B. John 1:1 – In the beginning was the Word, and the Word was with God, and the Word was God.
- C. Colossians 1:16 – For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- D. 17 And he is before all things, and by him all things consist.
- E. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
- F. 19 For it pleased the Father that in him should all fulness dwell;
- G. 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

II. Identify the Doctrine of Christ

- A. All scripture speaks of Jesus Christ
- B. Identify how the passage testifies of Jesus Christ
- C. The scriptures show us what we should do
- D. Identify what to do as aligned with Christ's commandments (doctrine)
- E. The Doctrine of Christ is comprised of Jesus' commandments
- F. We are to do and teach all that Jesus did and taught
- G. Jesus' commandments have no contradictions
- H. Jesus is the Truth

III. We are Commanded to Teach to Obey all Things Christ Commanded

- A. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- B. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- C. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- D. All study should lead to teaching the doctrine of Christ.

IV. Old Testament is a Schoolmaster

- A. Galatians 3:24 – Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- B. 25 But after that faith is come, we are no longer under a schoolmaster.

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V. The Apostles Taught the Doctrine of Christ

- A. John 14:26 – But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- B. Acts 1:1 – The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
- C. Acts 4:18 – And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
- D. Acts 5:28 – Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.
- E. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.
- F. Acts 15:35 – Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

VI. Always Start and Finish with Christ

- A. He spoke on all things
- B. He gave commandments for all things
- C. He did all things he commanded
- D. He is perfect
- E. He is not a hypocrite
- F. He is the Author and Finisher of our Faith
- G. In all things he has preeminence
- H. Colossians 1:18 – And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
- I. Hebrews 12:2 – Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

VII. All Correct Exegesis is Founded on the Commandments of Jesus Christ

- A. Nothing scriptural contradicts Jesus Christ
- B. The Holy Ghost never contradicts Jesus Christ
- C. The Holy Ghost speaks of and glorifies Christ
- D. Holy Ghost-led study leads to Christ
- E. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- F. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- G. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- H. Hebrews 1:1 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

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- I. 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

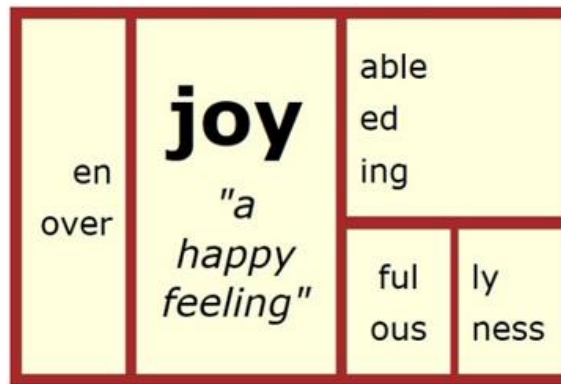
VIII. Things to Remember

- A. Jesus is the Word
- B. God's Word is Truth
- C. By Jesus All Things Consist
- D. Jesus is Alpha and Omega
 - The beginning and the end
 - First and the last
 - Author and finisher of our faith
 - King of Kings
 - Great High Priest
 - God manifested in the flesh
- E. Anything That is True will Align with Jesus Christ

Lesson 14: Word Morphology

I. Definition of Morphology

- A. Morphology is the study of words and their parts.
- B. Morphemes, like prefixes, suffixes and base words, are defined as the smallest meaningful units of meaning.
- C. Morphemes are important for phonics in both reading and spelling, as well as in vocabulary and comprehension.



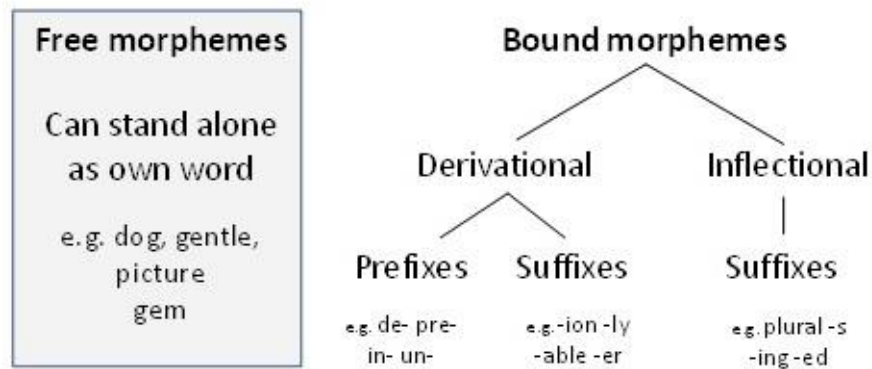
II. Words and Morphemes

- A. In traditional grammar, words are the basic units of analysis.
- B. Grammarians classify words according to their parts of speech and identify and list the forms that words can show up in.
- C. Although the matter is complex, for the sake of simplicity we will begin with the assumption that we are all generally able to distinguish words from other linguistic units.
- D. It will be sufficient for our initial purposes if we assume that words are the main units used for entries in dictionaries. In a later section, we will briefly describe some of their distinctive characteristics.
- E. Words are potentially complex units, composed of even more basic units, called morphemes. A morpheme is the smallest part of a word that has grammatical function or meaning (NB not the smallest unit of meaning); we will designate them in braces { }.
- F. For example, sawed, sawn, sawing, and saws can all be analyzed into the morphemes {saw} + {-ed}, {-n}, {-ing}, and {-s}, respectively.
- G. None of these last four can be further divided into meaningful units and each occurs in many other words, such as looked, mown, coughing, bakes.
- H. {Saw} can occur on its own as a word; it does not have to be attached to another morpheme. It is a free morpheme. However, none of the other morphemes listed just above is free. Each must be affixed (attached) to some other unit; each can only occur as a part of a word.
- I. Morphemes that must be attached as word parts are said to be bound.

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MORPHEMES

- Free vs. Bound
- Derivational vs. Inflectional
- Prefixes vs. Suffixes



III. Affixes

- Affixes are classified according to whether they are attached before or after the form to which they are added. Prefixes are attached before and suffixes after.
- The bound morphemes listed earlier are all suffixes; the {re-} of resaw is a prefix.

IV. Root, Derivational, and Inflectional Morphemes

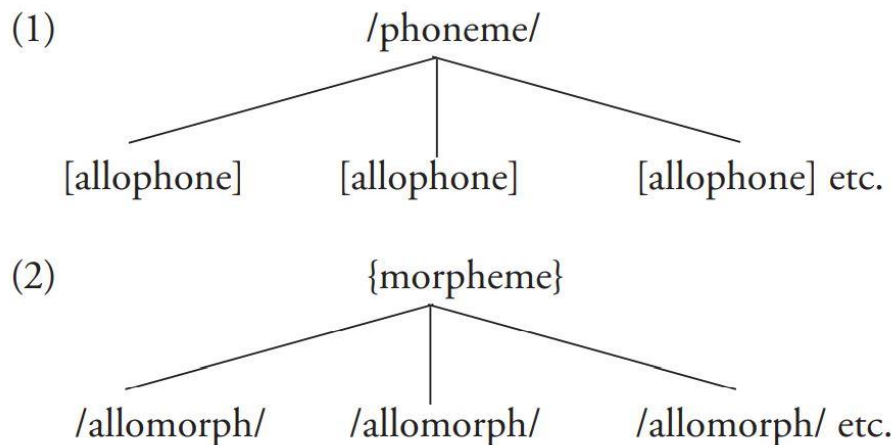
- Besides being bound or free, morphemes can also be classified as root, derivational, or inflectional.
- A root morpheme is the basic form to which other morphemes are attached. It provides the basic meaning of the word.
- The morpheme {saw} is the root of sawers.
- Derivational morphemes are added to forms to create separate words: {-er} is a derivational suffix whose addition turns a verb into a noun, usually meaning the person or thing that performs the action denoted by the verb. For example, {paint}+{-er} creates painter, one of whose meanings is “someone who paints.”
- Inflectional morphemes do not create separate words.
- They merely modify the word in which they occur in order to indicate grammatical properties such as plurality, as the {-s} of magazines does, or past tense, as the {ed} of barbecued does. English has eight inflectional morphemes, which we will describe below.
- We can regard the root of a word as the morpheme left over when all the derivational and inflectional morphemes have been removed.
- For example, in immovability, {im-}, {-abil}, and {-ity} are all derivational morphemes, and when we remove them, we are left with {move}, which cannot be further divided into meaningful pieces, and so must be the word’s root.
- We must distinguish between a word’s root and the forms to which affixes are attached. In moveable, {-able} is attached to {move}, which we have determined is the word’s root. However, {im-} is attached to moveable, not to {move} (there is no word immove), but moveable is not a root.
- Expressions to which affixes are attached are called bases.

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K. While roots may be bases, bases are not always roots.

V. Morphemes, Allomorphs, and Morphs

- A. The English plural morpheme {-s} can be expressed by three different but clearly related phonemic forms /əz/ or /ɪz/, /z/, and /s/.
- B. These three have in common not only their meaning, but also the fact that each contains an
- C. alveolar fricative phoneme, either /s/ or /z/.
- D. The three forms are in complementary distribution, because each occurs where the others cannot, and it is possible to predict just where each occurs: /ɪ z/ after sibilants (/s, z, ʒ, ʒ, tʃ, dʒ/), /z/ after voiced segments, and /s/ everywhere else.
- E. Given the semantic and phonological similarities between the three forms and the fact that they are in complementary distribution, it is reasonable to view them as contextual pronunciation variants of a single entity.
- F. In parallel with phonology, we will refer to the entity of which the three are variant representations as a morpheme, and the variant forms of a given morpheme as its allomorphs.
- G. When we wish to refer to a minimal grammatical form merely as a form, we will use the term morph. Compare these terms and the concepts behind them with phoneme, allophone, and phone. (Hint: note the use of / /, [], and { }.)



VI. Words

- A. Words are notoriously difficult entities to define, both in universal and in language specific terms.
- B. Like most linguistic entities, they look in two directions – upward toward larger units of which they are parts (toward phrases), and downward toward their constituent morphemes.
- C. This, however, only helps us understand words if we already understand how they are combined into larger units or divided into smaller ones, so we will briefly discuss several other criteria that have been proposed for identifying them.
- D. One possible criterion is spelling: in written English text, we tend to regard as a word any expression that has no spaces within it and is separated by spaces from other expressions.

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- E. While this is a very useful criterion, it does sometimes lead to inconsistent and unsatisfactory results. For instance, cannot is spelled as one word but might not as two; compounds (words composed of two or more words; see below) are inconsistently divided (cf. influx, in-laws, goose flesh, low income vs. low-income).
- F. Words tend to resist interruption; we cannot freely insert pieces into words as we do into sentences. For example, we cannot separate the root of a word from its inflectional ending by inserting another word, as in *sockblue-s for blue socks.
- G. Sentences, in contrast, can be interrupted.
- H. We can insert adverbials between subjects and predicates: John quickly erased his fingerprints.
- I. By definition, we can also insert the traditional interjections: We will, I believe, have rain later today.
- J. In English, though by no means in all languages, the order of elements in words is quite fixed. English inflections, for example, are suffixes and are added after any derivational morphemes in a word.
- K. At higher levels in the language, different orders of elements can differ in meaning: compare John kissed Mary with Mary kissed John.
- L. But we do not contrast words with prefixed inflections with words with suffixed inflections.
- M. English does not contrast, for example, piece + s with s + piece.
- N. In English, too, it is specific individual words that select for certain inflections. Thus the word child is pluralized by adding {-en}, ox by adding {-en}.
- O. So if a form takes the {-en} plural, it must be a word.
- P. So words are units composed of one or more morphemes; they are also the units of which phrases are composed.

VII. Compounding

- A. The italicized words below are created by combining saw with some other word, rather than with a bound morpheme.
 - A sawmill is a noisy place.
 - Every workshop should have a chain saw, a table saw, a jig-saw, a hack saw, and a bucksaw.
 - Sawdust is always a problem in a woodworker's workshop.
 - Sawing horses are useful and easily made.
- B. Such words are called compounds.
- C. They contain two or more words (or more accurately, two or more roots, all, one, or none of which may
- D. be bound; cf. blueberry with two free morphemes, and astronaut with two bound morphemes).
- E. Generally, one of the words is the head of the compound and the other(s) its modifier(s).
- F. In bucksaw, saw is the head, which is modified by buck. The order is significant: compare pack rat with rat pack.
- G. Generally, the modifier comes before the head.
- H. In ordinary English spelling, compounds are sometimes spelled as single words, as in sawmill, sawdust; sometimes the parts are connected by a hyphen, as in jig-saw; and

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sometimes they are spelled as two words, as in chain saw, oil well. (Dictionaries may differ in their spellings.)

- I. Nonetheless, we are justified in classifying all such cases as compound words regardless of their conventional spelling for a variety of reasons.
- J. First, the stress pattern of the compound word is usually different from the stress pattern in the phrase composed of the same words in the same order. Compare:

Compound	Phrase
White House	white 'house
funny farm	funny 'farm
blackbird	black 'bird
flatcar	flat 'car

- K. In the compounds the main stress is on the first word; in the phrases the main stress is on the last word. While this pattern does not apply to all compounds, it is so generally true that it provides a very useful test.
- L. Second, the meaning of the compound may differ to a greater or lesser degree from that of the corresponding phrase. A blackbird is a species of bird, regardless of its color; a black bird is a bird which is black, regardless of its species.
- M. A trotting-horse is a kind of horse, regardless of its current activity; a trotting horse must be a horse that is currently trotting.
- N. So, because the meanings of compounds are not always predictable from the meanings of their constituents, dictionaries often provide individual entries for them.
- O. They do not do this for phrases, unless the meaning of the phrase is idiomatic and therefore not derivable from the meanings of its parts and how they are put together, e.g., raining cats and dogs. Generally the meaning of a phrase is predictable from the meanings of its constituents, and so phrases need not be listed individually. (Indeed, because the number of possible phrases in a language is infinite, it is in principle impossible to list them all.)
- P. Third, in many compounds, the order of the constituent words is different from that in the corresponding phrase:

Compound	Phrase
sawmill	mill for sawing
sawing horse	horse for sawing
sawdust	dust from sawing

- Q. Fourth, compound nouns allow no modification to the first element.
- R. This contrasts with noun phrases, which do allow modification to the modifier: compare *a really-blackbird and a really black bird.
- S. There are a number of ways of approaching the study and classification of compound words, the most accessible of which is to classify them according to the part of speech of the compound and then sub-classify them according to the parts of speech of its constituents.

VIII. Other Sources of Words

- A. Besides derivation and compounding, languages make use of coining, abbreviating, blending, and borrowing to create new words.

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- B. Coining is the creation of new words without reference to the existing morphological resources of the language, that is, solely out of the sounds of the language.
- C. Coining is very rare, but googol [note the spelling] is an attested example, meaning 10^{100} .
- D. This word was invented in 1940 by the nine-year-old nephew of a mathematician.
- E. Abbreviation involves the shortening of existing words to create other words, usually informal versions of the originals. There are several ways to abbreviate.
- F. We may simply lop off one or more syllables, as in prof for professor, doc for doctor.
- G. Usually the syllable left over provides enough information to allow us to identify the word it's an abbreviation of, though occasionally this is not the case: United Airlines's low cost carrier is called Ted.
- H. Alternatively, we may use the first letter of each word in a phrase to create a new expression, an acronym, as in UN, US, or SUV.
- I. In these instances the acronym is pronounced as a sequence of letter names. In other instances, such as UNICEF from United Nations International Children's Emergency Fund, the acronym can be pronounced as an ordinary English word. Advertisers make prolific use of acronyms and often try to make them pronounceable as ordinary words.
- J. Blending involves taking two or more words, removing parts of each, and joining the residues together to create a new word whose form and meaning are taken from the source words.
- K. Smog derives from smoke and fog and means a combination of these two substances (and probably lots of others); motel derives from motor and hotel and refers to hotels that are convenient in various ways to motorists; Prevacid derives from prevent acid; eracism derives from erase and racism and means erase racism or, if read against the grain, electronic racism (cf. email, ecommerce, E-trade); webinar derives from (worldwide) web and seminar.
- L. In November 2007, an interviewee on an NPR news item created the blend snolo to refer to playing bike polo in the snow.
- M. Borrowing involves copying a word that originally belonged in one language into another language. For instance, many terms from Mexican cuisine, like taco and burrito, have become current in American English and are spreading to other English dialects. Borrowing requires that the borrowing language and the source language come in contact with each other.
- N. Speakers of the borrowing language must learn at least some minimum of the source language for the borrowing to take place. Over its 1500-year history English has borrowed from hundreds of languages, though the main ones are Latin (homicide), Greek (chorus), French (mutton), Italian (aria), Spanish (ranch), German (semester), and the Scandinavian languages (law).
- O. From Native American languages, American English has borrowed place names (Chicago), river names (Mississippi), animal names (opossum), and plant names (hickory).
- P. The borrowed word never remains a perfect copy of its original.
- Q. It is made to fit the phonological, morphological, and syntactic patterns of its new language.
- R. For example, the Spanish pronunciation of burritos is very different from the English pronunciation.
- S. At the very least, the two languages use different /r/s and /t/s, and the plural marker {-s} is voiced in English but voiceless in Spanish.

Lesson 15: Word Etymology

I. Definition of Etymology

- A. <https://www.etymonline.com/word/etymology>
- B. Late 14c., *ethimologia* “facts of the origin and development of a word,” from Old French *etimologie*, *ethimologie* (14c., Modern French *étymologie*), from Latin *etymologia*, from Greek *etymologia* “analysis of a word to find its true origin,” properly “study of the true sense (of a word),” with *-logia* “study of, a speaking of” (see *-logy*) + *etymon* “true sense, original meaning,” neuter of *etymos* “true, real, actual,” related to *eteos* “true,” which perhaps is cognate with Sanskrit *satyah*, Gothic *sunjis*, Old English *soð* “true,” from a PIE *set- “be stable.” Latinized by Cicero as *veriloquium*.
- C. As a modern branch of linguistic science treating of the origin and evolution of words, from 1640s. As “an account of the particular history of a word” from mid-15c. Related: Etymological; etymologically.



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II. Background on Etymology

- A. Etymology is the study of the history of words. By extension, the etymology of a word means its origin and development throughout history.
- B. For languages with a long-written history, etymologists make use of texts, and texts about the language, to gather knowledge about how words were used during earlier periods, how they developed in meaning and form, or when and how they entered the language.
- C. Etymologists also apply the methods of comparative linguistics to reconstruct information about forms that are too old for any direct information to be available.
- D. By analyzing related languages with a technique known as the comparative method, linguists can make inferences about their shared parent language and its vocabulary.
- E. In this way, word roots in European languages, for example, can be traced all the way back to the origin of the Indo-European language family.
- F. The word etymology derives from the Greek word *ἐτυμολογία* (*etumología*), itself from *ἔτυμον* (*étumon*), meaning “true sense or sense of a truth”, and the suffix -logia, denoting “the study of”.
- G. The term *etymon* refers to a word or morpheme (e.g., stem or root) from which a later word or morpheme derives.

III. Etymology Resources

- A. A historical or etymological dictionary shows the history of a word from its date of introduction to the present.
- B. It traces the development of various changes in interpretation and meaning.
- C. Etymologies frequently show the root word in Latin, Greek, Old English, French, etc.
- D. The most famous etymological dictionary is the Oxford English Dictionary (known as the OED).
- E. Etymological Dictionaries:
 - American Heritage Dictionary of the English Language, 3rd edition
 - Beeching, Cyril L., Dictionary of Eponyms, 2nd edition
 - Barnhart, Robert K., Barnhart Dictionary of Etymology
 - Brewer, Ebenezer. Brewer’s Dictionary of Phrase and Fable
 - Brown, Lesley, New Shorter Oxford English Dictionary on Historical Principles, 2 vols.
 - Cassidy, Frederick G., chief ed. Dictionary of American Regional English. vols. 1-5
 - Hendrickson, Robert, Facts on File Encyclopedia of Word and Phrase Origins
 - Hirsch, Eric D., Dictionary of Cultural Literacy
 - Johnson, Samuel. A Dictionary of the English Language
 - Murray, Sir James, The Oxford English Dictionary.
 - Shipley, Joseph T., Origins of English Words: a Discursive Dictionary of Indo-European Roots
 - Thompson, Della, Concise Oxford Dictionary of Current English, 9th ed.

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IV. The Importance of Knowing a Word's Origin

- A. Etymology will help a man become a better student of the Bible
- B. Language is complex. Unraveling that complexity involves understanding why we use the words we do.
- C. Word origin is very important. Knowing the etymology of a word provides enhanced perspective about its most effective use.
- D. Understanding a word's original meaning and how it may have transformed over time, how people have used it past, and how it is used in the present helps one differentiate subtle differences with similar or related words, both now and past.
- E. With etymology, you see patterns and relationships between languages.
- F. You see patterns and gain understanding about the development of words.
- G. You gain a greater capacity to comprehend great writing past and present through the clarity obtained.
- H. You enrich your ability to communicate by expanding your precision control over meaning based on the words you now more wisely choose to employ.
- I. Etymology is a form of history. When reading anything from the past, understanding the etymology of words is profoundly enlightening, as it clarifies meaning that can be otherwise lost or misconstrued by the passage of time.
- J. Good writers must have a knowledge of etymology.
- K. Etymology can help interpret a word you have never heard before
- L. Etymology helps communication across language barriers
- M. Etymology is essential when translating between dialects and understanding the reason for different connotations in different cultures.

V. Advantages from Studying Word Etymology

- A. Etymology enriches words
- B. Etymology support English Language Learners
- C. Etymology "unlocks" the word, so you understand both meaning and morphology
- D. Etymology shows difference in word meanings
- E. Etymology makes a student think and strengthens his ability to study
- F. Etymology builds mental flexibility
- G. Etymology helps understand how things are connected
- H. Words carry power – etymology reveals the power of words
- I. Words carry meaning – etymology reveals the meaning of words
- J. Words carry emotion – etymology reveals the emotion of words
- K. Etymology teaches us the history of words
- L. Etymology gives us insight into many cultures
- M. Better understanding words strengthen the connections in our brains.

VI. How to Study the Etymology of Words

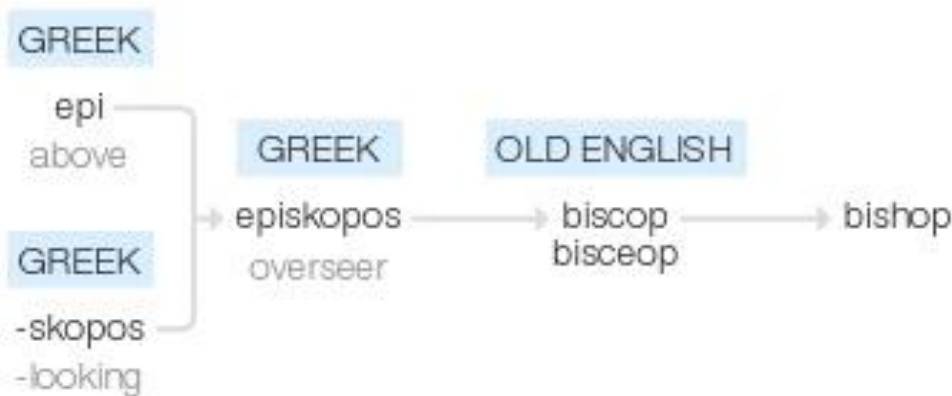
- A. Use a good etymological dictionary
- B. Identify and understand the word roots
- C. Trace the word's journey into English and other languages
- D. Understand the dates

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- E. Check the examples
- F. Practice by researching words that are of interest
- G. Practice by researching words in the Bible
- H. Get an etymology app

VII. Example of the Word *Bishop*

- A. bishop (n.)
- B. Old English *bisceop* “bishop, high priest (Jewish or pagan),” from Late Latin *episcopus*, from Greek *episkopos* “watcher, (spiritual) overseer,” a title for various government officials, later taken over in a Church sense, from *epi-* “over” (see *epi-*) + *skopos* “one that watches, one that looks after; a guardian, protector” (from PIE root **spek-* “to observe”).
- C. Given a specific sense in the Church, but the word also was used in the New Testament as a descriptive title for elders, and continues as such in some non-hierarchical Christian sects.
- D. A curious example of word-change, as effected by the genius of different tongues, is furnished by the English *bishop* and the French *évêque*.
- E. Both are from the same root, furnishing, perhaps the only example of two words from a common stem so modifying themselves in historical times as not to have a letter in common. (Of course many words from a far off Aryan stem are in the same condition.)
- F. The English strikes off the initial and terminal syllables, leaving only *piscop*, which the Saxon preference for the softer labial and hissing sounds modified into *bishop*.
- G. *Évêque* (formerly *evesque*) merely softens the *p* into *v* and drops the last syllable. [William S. Walsh, “Handy-Book of Literary Curiosities,” Philadelphia, J.B. Lippincott, 1892]
- H. Late Latin *episcopus* in Spanish became *obispo*, in Italian *vescovo*, in Welsh *esgob*.
- I. The Germanic forms include Old Saxon *biscop*, Old High German *biscof*.
- J. Further afield it became Lithuanian *vyskupas*, Albanian *upeshk*, Finnish *piispa*. A once-popular pun on it was bite-sheep (1550s, also in German, *biss-schaf*). The chess piece (formerly *archer*, before that *alfin*) was so called from 1560s.



K. Related words (morphology)

- Bishopric
- Episcopal
- Circumspect
- Respect

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VIII. Multilingual Versions of *Bishop* (1 Timothy 3:1)

- A. NIV – overseer
- B. ISV – elder (bad translation)
- C. Spanish (La Bblia de las Américas) – obispo
- D. Spanish (Reina-Valera) -- obispado
- E. Italian (Diodati) – vescovo
- F. German (Luther) – Bischofsamt
- G. French (Martin) – Evêque
- H. French (Darby) – surveillance
- I. Portuguese – episopado
- J. Romanian – episcop
- K. Tagalog -- obispo
- L. T/R Greek -- episkopēs

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Lesson 16: Latin, Greek, and French Influence in English

I. The Majority of English Words come from Latin and Greek

- A. About 80 percent of the entries in any English dictionary are borrowed, mainly from Latin.
- B. Over 60 percent of all English words have Greek or Latin roots.
- C. In the vocabulary of the sciences and technology, the figure rises to over 90 percent.
- D. About 10 percent of the Latin vocabulary has found its way directly into English without an intermediary (usually French).

II. The Contribution of Greek to English

- A. The Greek language has contributed to the English vocabulary in five main ways:
 - Vernacular borrowings, transmitted orally through Vulgar Latin directly into Old English
 - Learned borrowings from classical Greek texts, often via Latin
 - A few borrowings transmitted through other languages, notably Arabic scientific and philosophical writing,
 - Coinages (neologisms) in post-classical Latin or modern languages using classical Greek roots
 - Direct borrowings from Modern Greek

III. The History of English Words

- A. Three languages have contributed such extensive shares to the English word-stock as to deserve particular attention.
- B. These are Greek, Latin, and French.
- C. By comparison together they account for so overwhelming proportion of the borrowed elements in the English vocabulary that the rest of it seems insignificant.
- D. It is difficult (and sometimes impossible) to determine the direct source of word borrowing, as Greek words are *Latinized* (i.e., made Latin in form) before they enter English and Latin words are *Galicized* (i.e., made French in form) before entering English.
- E. As an example, the word *texture* is borrowed directly from Latin, but it also looks to be borrowed from the French word *texture* rather than Latin word *texture*, because they are spelled the same way.
- F. The same can be said about *figure*; the word is borrowed rather from Latin *figura* directly than from French *figure*, though its direct source is doubtful.
- G. Also the same case have we with the coinage *Telegraph* – direct borrowing from Greek *Tele* (far) and *gráphō* (write), which seem to come rather from French *telegraphe*, than the Latin *telegraphus*.
- H. *Theatre* is a Greek word which was borrowed by the Romans (Gr. *thēātron* → L. *theātrum*), and from Latin it went into French and then entered English. The spelling itself suggests that the word is French.

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IV. Historical Background – Beginning at First Century

- A. In the First century B.C. most of the territory now known to us as Europe was occupied by the Roman Empire.
- B. Among the inhabitants of the Europe are Germanic tribes.
- C. Their stage of development was rather primitive, especially if compared with the high civilization of Rome.
- D. They are primitive cattle-breeders and knew almost nothing about land cultivation.
- E. Their tribal languages contain only Indo-European and Germanic elements.
- F. Due to Roman invasion Germanic tribes interacted with Romans.
- G. The “early” loan-words were borrowed in the Roman and sub-Roman period.
- H. They reflect the superiority of the Roman civilization and mainly denote concrete things of everyday life adopted from the Romans.
- I. They built roads, bridges, military camps.
- J. Trade is carried on, and the Germanic people gain knowledge of new and useful things.
- K. The first among them are new things to eat.
- L. The only products that from cattle-breeding were known to Germanic tribes were meat and milk. It is from the Romans that they learned how to make butter and cheese and as there were naturally no words for these food products in their tribal languages, they had to use the Latin words to name them. (Lat. *butirum, caseus*).
- M. It is also to the Romans that the Germanic tribes owe the knowledge of some new fruits and vegetables entered their vocabularies: cherry (Lat. *cerasum*), pear (Lat. *pirum*), plum (Lat. *prunus*), pea (Lat. *pisum*), beet (Lat. *beta*), pepper (Lat. *piper*), cup (Lat. *cuppa*), kitchen (Lat. *coquina*), mill (Lat. *molina*), port (Lat. *portus*), wine (Lat. *vinum*).
- N. The Germanic tribal languages gained a considerable number of new words and were thus enriched.
- O. Latin words presented the earliest group of borrowings in the developing English language that was later built based on the Germanic tribal languages.

V. Historical Background – Fifth Century

- A. In the fifth century A.D. several of Germanic tribes: The Angles, The Saxons, and the Jutes migrated from the continent across the sea to the British Isles.
- B. Their tribal languages by the time of migration contained only words of Indo-European and Germanic roots along with a certain number of the earliest Latin borrowings.
- C. Indo-European word stock consisted of the notions denoting elementary concepts without which no human communication would be possible: *Father, mother, son, daughter, day, night, new, red, cow, goose, sun, moon, foot, nose, heart, etc.*
- D. As for the Germanic element, it represented the words mostly common to all Germanic languages: *sea, land, bear, arm, hand, bone, calf, winter, spring, room, green, blue, ship, boat, drink, give, say, etc.*
- E. Though the local inhabitants of the isles were the Celts who defended their lands from the newcomers they gradually yielded most of their territory and retreated to the North and South-West (Scotland, Wales, Cornwall).
- F. Through the contacts with the defeated Celts, the conquerors borrowed a number of purely Celtic words (*bald, down, glen, bard, cradle*), especially numerous were the words denoting place names, names of rivers, hills, etc.

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- G. At the same time they met the traces of the long Roman rule and acquired a lot of new Latin words from the Celts.
- H. Though the Germanic tribes occupied the land the names of that places were remained Celtic.
- I. So the names of rivers *Avon, Exe, Esk, Usk, Ux* originally means Celtic River or water.

VI. Historical Background – Sixth Century

- A. Sixth century A.D. (597 A.D.) was very significant because of the Christianization of England.
- B. Early Christian loan-words comprise the basic Christian vocabulary indispensable to the proper working of ecclesiastical structures and service.
- C. The establishment of Roman Catholic seat at Canterbury brought to the Island a considerably larger number of Latin words, and not only such clerical ones as *alter, angel, apostle, bishop, monk, mass, etc.*
- D. So Latin became the official language of the Christian church and consequently the spread of Christianity was accompanied by a new active period of Latin borrowings.
- E. These loans came from church Latin and not from spoken one as it happened before, eight centuries earlier.
- F. Newly borrowed Latin words were different in meaning from the earlier ones.
- G. They mostly indicated persons, objects and ideas associated with church and religious services: priest (Lat. *presbyter*), bishop (Lat. *episcopus*), monk (Lat. *monachus*), nun (Lat. *nonna*), candle (Lat. *candela*), etc.
- H. It became quite natural that educational terms were also borrowed from Latin, as the first schools were opened at churches and first teachers were priests and monks.
- I. The words school and magister are Latin borrowings (Lat. *schola*, Gr. Lat. *magister*).
- J. From the end of the eighth century to the middle of the eleventh century England underwent several Scandinavian invasions that did not go without traces.
- K. Some of Scandinavian borrowings are easily recognizable by initial *sk* in their spelling: *skill, sky, skirt, ski, skin*.
- L. Certain English words changed their semantic meanings under the influence of Scandinavian words of the same root.
- M. So the old English “bread” meaning “piece” acquired its modern meaning by association with the Scandinavian “*braud*.”
- N. The old English “dream” meaning joy assimilated the meaning of the Scandinavian “*draumr*.”
- O. With the famous Battle of Hastings, when the English were defeated by the Normans under William the Conqueror, the epoch of the Norman Conquest began.
- P. The development and the culture of the Norman in the eleventh century was superior to that of the Saxons.
- Q. In the result English vocabulary adopted great number of French words that were originated mostly again from Latin.
- R. But instead of being smashed and broken by the powerful intrusion of very strong foreign element, the English language managed to survive and preserve its essential structure and vastly enriched its verbal expressive resources with the new borrowings.
- S. In this period English became a bilingual country, and the impact on the English vocabulary made over this two-hundred-years French dominancy is immense: French words from the Norman dialect penetrated the whole social life.

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T. Thus we have the words of Norman-French borrowings denoting:

- Administrative words: *state, government, parliament, council, power.*
- Legal terms: *court, judge, justice, crime, prison.*
- Military terms: *army, war, soldier, officer, battle, enemy.*
- Educational terms: *pupil, lesson, library, science, pen, pencil.*
- Terms of everyday life: *autumn, dinner, table, uncle, plate, river.*

VII. Historical Background – After Norman Conquest – Eleventh Century

- A. After the Norman Conquest many of the French really expected their language to become general throughout the whole country, but such a thing could simply not happen, since French never reached the ordinary people of the lower or artisan classes.
- B. Many of the borrowings from the French vocabulary on English was enough.
- C. Middle English became the period of drastic changes and fights for establishing the English as canonical language.

VIII. Historical Background – Renaissance Begins – Fourteenth Century

- A. In England, as in all European countries the period of Renaissance is marked by significant developments in science, culture, and arts, and what also makes the period most important, by a revival of the interests in the antique civilizations of Greece and Rome, their languages and cultures.
- B. Hence the new wave of borrowings from these languages reached English.
- C. In contrast to the earliest Latin borrowings the Renaissance words were rarely concrete names or abstract notions: *intelligent, moderate, permanent, major, minor.*
- D. There also were lots of scientific and art terms: *datum, status, phenomenon, music, method, philosophy.*
- E. Numerous words were borrowed in English from Latin that had earlier come into Latin from Greek.
- F. Independently Latin could have acted as an intermediary for the adoption of some loans from Greek.
- G. Into English they came via French, while others were borrowed directly; especially those in the fields of science and technology, and are seen in such compound words as *telephone, photography, microscope, etc.*
- H. The Renaissance was a period of integrated and extensive cultural contacts between European states.
- I. Therefore it is natural that new words could have entered English language from other European languages as well.
- J. The most significant are the loans from the Parisian dialect of French, known as Parisian borrowings: *ballet, technique, scene, routine, bourgeois, matinee, etc.*
- K. They preserved their French spelling and pronunciation.
- L. Some of them have Latin origins.
- M. Italian, another Latin-based language, contributed a considerable number of words to English: *piano, violin, colonel, opera, alarm.*

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IX. Historical Background – Period of the Renaissance

- A. The sixteenth century, the period of Renaissance, was a period of increased activity in almost every field not only on the British Isles, but in the whole Europe.
- B. England was becoming the part of a rapidly expanding civilization.
- C. The rediscovery of classical Latin and Greek literature led to new activity in the modern languages and directed the attention to them as the medium of the literary expression.
- D. The same attention was paid to the revival of learning, through which the monopoly of Latin was completely destroyed, but the incompleteness of the English language on that stage in comparison with classical languages was revealed.
- E. Translations of the Greek and Latin authors were printed in great numbers.
- F. New translations were needed.
- G. Translators were framed with the limits of incompleteness of English and faced the necessity of borrowing words from the original languages.
- H. Translators were by no means learned men, for whom Latin was the second mother tongue.
- I. So transferring, naturalizing, or assimilating in English necessary Latin words was done.
- J. In that way great numbers of foreign words were introduced into English.
- K. New words were eventually necessary in various technical fields, where English was evidently weak.
- L. In “A History of English Language” the authors, A. Baugh and T. Cable, call such words “*inkhorn terms*,” the introduction of which for some period was opposed by some of the learned men as well.
- M. But such opposition appeared for a while, but as the strangeness of the new words wore off, and these words freely occupied assigned places in the word-stock of the English vocabulary.
- N. Among the learned words and terminology foreign element dominates over the native.
- O. Modern scholars estimate the percentage of borrowed words in English word stock at 65-70%
- P. The high figure means that the native element does not prevail.
- Q. This is explained by the eventful and troubled history and by its mutual international relationships.
- R. Because of the high percentage of loan words, one can undoubtedly classify English as a language of international origin, or at least of Romance one, as the words of French and Latin origin dominate over others.
- S. But another very strong and significant factor comes into the point: the native element, that in English is comprised by the large number of high-frequency words, like articles, prepositions, pronouns, conjunctions, auxiliaries and lots of words denoting everyday objects, concepts, and ideas: *house, water, go, come, eat, bad, good, child*.
- T. Moreover, English language preserved essential Germanic grammatical structure that remained unaffected by any foreign influence during the centuries.
- U. Here also should be mentioned that the pure English proper element is opposed to the Indo-European and Germanic element.
- V. These words cannot only be approximately dated, but they always had distinctive function as well: they are specifically English and have no cognates in other languages.
- W. As for the Indo-European and Germanic words such cognates can always be found.
- X. *Bird, lady, lord, boy, girl always daisy*, and *woman*, are the samples of purely English proper words.

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X. The Indo-European Language Family

- A. English is part of the Indo-European language family
- B. Many words are derived from Ancient Greek and Latin.
- C. The Roman conquest helped spread Latin throughout Europe where it eventually developed into regional dialects.
- D. When the Roman Empire broke up, these regional dialects evolved into the modern Romance languages that we know today: French, Italian, Portuguese, Spanish, and others.
- E. These languages form the Romance branch of the Indo-European language family.
- F. For example, the Romance languages are all descended from the spoken Latin of ancient Rome, and so languages like Spanish, Italian, Portuguese, Romanian, and French are said to be genetically related to one another as well as to Latin.
- G. Similarly, Danish, Swedish, and Norwegian are genetically related as members of the North Germanic language family because of their shared descent from Ancient Norse.
- H. The Romance languages and the North Germanic languages are both subfamilies of the Indo-European language family since both Latin and Old Norse are believed to be descended from an even more ancient language, Proto-Indo-European, and are therefore genetically related to each other as well.
- I. When languages are in contact with one another, either of them may influence the other through linguistic interference such as borrowing.
- J. For example, French has influenced English, Arabic has influenced Persian, Sanskrit has influenced Tamil, and Chinese has influenced Japanese in this way.
- K. However, such influence does not constitute (and is not a measure of) a genetic relationship between the languages concerned. Linguistic interference can occur between languages that are genetically closely related, between languages that are distantly related (like English and French, which are distantly related Indo-European languages) and between languages that have no genetic relationship.
- L. The Indo-European Language Family is the largest of the language families.
- M. Data source: *Ethnologue: Languages of the World*, 15th ed. (2005).

Language family	Approx. number of speakers	Percent of world population
1. Indo-European	2.562 billion	44.78%
2. Sino-Tibetan	1.276 billion	22.28%
3. Niger-Congo	358 million	6.26%
4. Afro-Asiatic	340 million	5.93%
5. Austronesian	312 million	5.45%
6. Dravidian	222 million	3.87%
7. Altaic	145 million	2.53%
8. Japanese	123 million	2.16%
9. Austro-Asiatic	101 million	1.77%

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10. Tai-Kadai	78 million	1.37%
Total percentage of world's population:		96.4%

N. For more information see Class 224A, Lesson 11.

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Lesson 17: Advanced Word Mapping

I. Description of Simple Word Mapping

- A. Also called *Semantics Mapping* or *Word Grouping*
- B. A word map is a visual organizer that promotes vocabulary development and word study.
- C. Using a graphic organizer, students think about terms or concepts in several ways.
- D. Most word map organizers engage students in developing a definition, synonyms, antonyms, and a picture for a given vocabulary word or concept.

II. Advantages of Using Word Maps

- A. Word maps are useful for helping students develop their understanding of a word.
- B. They help students think about new terms or concepts in several ways by asking the following questions:
 - What is it?
 - What is it like?
 - Where does the word come from?
 - How is the word used elsewhere (morphemes)?
 - What are some examples?
 - What are associated words (synonyms, antonyms, and associated themes)?
- C. They help student build upon prior knowledge and visually represent new information.
- D. They provide a word list for topical (thematic) studies.

III. Advanced Word Mapping

- A. System developed by N. Sebastian Desent for scriptural word study.
- B. The system is more advanced than typical word mapping.
- C. Adapted to study words used in scripture.
- D. Adapted to study topics in the Bible.
- E. Advanced Word Map illustration below:

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ADVANCED WORD MAPPING

Definitions	Synonyms	Antonyms	Associated Words
	Translations		
Morphology	Vocabulary word		Etymology
	Hebrew Strong's	Greek Strong's	English
	Verses using the word descriptively and in context		
Illustration		Doctrinal -- Commandments of Christ	

IV. Word Mapping Helps Understand Unknown Words

- A. Word Mapping helps a student learn how to predict the meaning of unknown words.
- B. A word map is a strategy to help learners learn new vocabulary word.
- C. Students learn to identify prefixes, suffixes, and roots and practice predicting the meaning of words using those parts.
- D. There are many different variations of how to use this strategy.
- E. One way is to use the vocabulary chart.
- F. With this method students write the definition, find a good verse, and add an illustration as applicable, and write the word in the sentence.
- G. Other methods to use this strategy is to add antonyms, synonyms, dictionary definitions, part of speech and more.
- H. The strategy can be adjusted to meet the needs of all students.
- I. Each student learns the meaning of a word better because he experiences defining the word
- J. Graphic organizers help students organize their thoughts.

V. How to Use Advanced Word Mapping for a Word Study

- A. Introduce a new vocabulary word and the map for study.
- B. Put the target word in the central box.
- C. Suggest words or phrases to put in the other boxes which answer the following questions:
 - What is it?
 - What is it like?
 - Where does the word come from?
 - How is the word used elsewhere (morphemes)?

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- What are some examples?
- What are associated words?

- D. Use synonyms, antonyms, and a picture to help illustrate the target word or concept.
E. Model how to write a definition using the information on the word map.

VI. **How to Use Advanced Word Mapping for a Topical Study**

- A. Also called a thematic study
B. Use synonyms, antonyms, and associated words for further research.
C. List all verses that use these words.
D. Collate and organize (i.e., rightly divide) all verses into logical thoughts – commandments, teaching, examples, types, etc.
E. Write conclusions based on the study.
F. Check conclusions by inductive study.

VII. **Practical Process**

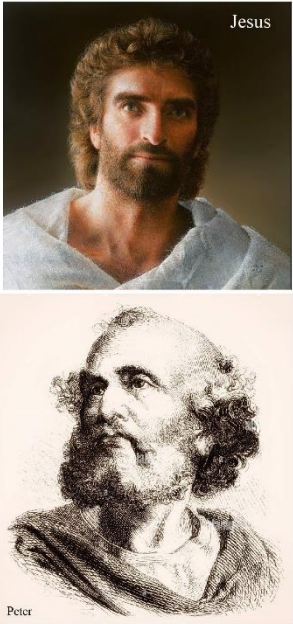
- A. For students to effectively learn vocabulary they need to follow a twelve-step process to cement the word meaning.
B. The steps are as follows:
1. Select the word
 2. Provide a definition of the word
 3. Provide a description, explanation, or example of the new term.
 4. Restate the description, explanation, or example in your own words.
 5. Construct a written or symbolic representation of the term.
 6. Add synonyms
 7. Add word etymology using concordance and lexicons
 8. Add word morphology
 9. Add verses that use the word descriptively
 10. Engage in an activity to add the knowledge of the term to your vocabulary.
 11. Discuss the term with others or teach on the term.
 12. Use the term in a method of play – poem, rhyme, joke, etc.

VIII. **Advanced Word Mapping Example Using the Word *Bishop***

- A. Word is used six places in the New Testament
B. Word is referred to in Psalms
C. Other verses use the word in a different form
D. Example below:

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ADVANCED WORD MAPPING

<p>Definitions</p> <p>A bishop is an ordained or appointed member in a religious institution, who is generally entrusted with a position of authority and oversight.</p>	<p>Synonyms Overseer Church leader Eldership Elder</p> <p>Translations Obispo (Spanish) Obispado (Spanish) <u>Episcopado</u> (Portuguese) <u>Episcop</u> (Romanian)</p>	<p>Associated words Church Pastor Minister Apostle Servant Deacon Ordain Preacher Presbytery Disciple</p>
<p>Vocabulary word Bishop</p>		
<p>Morphology</p> <p>1909 /epɪ. "on, appropriately fitting," which intensifies 4648 /skopēō. "look intently") –</p> <p>bishop, bishops, <u>bishopped</u>, <u>bishopping</u> bishopric, oversight, overseers, overseer, office, office of a bishop</p>	<p>Etymology</p> <p>Hebrew Strongs Psalm 109:8 6486 <u>pequddah</u>: oversight, mustering, visitation, store Original Word: הָקַדְדָה Part of Speech: Noun Feminine Transliteration: <u>pequddah</u> Phonetic Spelling: (<u>pek-ood-daw'</u>) Definition: oversight, mustering, visitation, store</p>	
<p>Illustration</p> 	<p>Greek Strongs</p> <p>1 Timothy 3:1 1984 <u>episkopē</u> (a feminine noun, derived from 1909 /epɪ. "on, appropriately fitting," which intensifies 4648 /skopēō. "look intently") – properly, oversight that naturally goes on to provide the care and attention appropriate to the "personal visitation."</p> <p>1 Peter 5:3 1983 <u>episkopēō</u> (from 1909 /epɪ. "on, fitting," intensifying 4648 /skopēō. "look intently") – properly, focus on, look at with real (caring) interest. The prefix (epi) implies "looking with fitting, apt concern," a looking on that requires what that naturally leads to.</p> <p>1 Peter 2:25 1985 <u>episkopos</u> (a masculine noun, derived from 1909 /epɪ. "on/fitting contact," which intensifies 4649 /skopōs. "look intently," like at an end-marker concluding a race) – properly, an overseer; a man called by God to literally "keep an eye on" His flock (the Church, the body of Christ), i.e. to provide personalized (first hand) care and protection (note the epi, "on").</p> <p>English</p> <pre> GREEK epi above GREEK episkopos overseer GREEK -skopos -looking GREEK OLD ENGLISH biscop bisceop bishop </pre>	
<p>Verses using the word descriptively and in context</p> <p>Acts 1:20 – For it is written in the book of Psalms, <u>Let</u> his habitation be desolate, and let no man dwell therein: and his <u>bishoprick</u> let another take.</p> <p>Philippians 1:1 – Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:</p> <p>1 Timothy 3:1 – This is a true saying, <u>If</u> a man desire the office of a bishop, he <u>desireth</u> a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good <u>behaviour</u>, given to hospitality, apt to <u>teach</u>;</p> <p>Titus 1:7 – For a bishop must be blameless, as the steward of God; not <u>selfwilled</u>, not soon angry, not given to wine, no striker, not given to filthy <u>lucre</u>;</p> <p>1 Peter 2:25 – For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.</p> <p>1 Peter 5:2 – Feed the flock of <u>God</u> which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:</p> <p>Psalms 69:25 – Let their habitation be desolate; and let <u>none</u> dwell in their tents. Psalm 109:8 – Let his days be few; and let another take his office.</p>		

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Lesson 18: The Words in the KJV

I. The Words in the KJV are Pure Words

- A. Never change a word
- B. Never correct a word
- C. Use original and foreign languages to help understand a word, never replace a word.
- D. KJV translated at the height of English literature.

II. The Words in the KJV Have Been Proved

- A. Over 410 years of victory over textual critics and Bible-correctors.
- B. The KJV still stands strongest among Bibles even though English has degraded.
- C. Most versions do not last more than a few decades.
- D. Translated word follow the Greek *Textus Receptus* (T/R) and the Hebrew *Masoretic Text* (MT) word-for-word, and the italicized words add flow.
- E. Italicized words are added words to improve readability.

III. The Words in the KJV are Pure Translation or Transliteration

- A. The KJV is a word-for-word translation, but also employs a meaning-for-meaning dynamic equivalence by using italicized words.
- B. This makes the Bible readable and helps to better understand the word of God.
- C. Non-italicized words have corresponding words in the original languages (i.e., text to translate from).
- D. Every word in the KJV (excluding italicized words) can be researched in the original language and other translations.
- E. Transliterated words are words created in the English language from the original word – example: Baptism for *baptidzo*.

IV. The “Archaic” Words in the KJV

- A. The “archaic” words are good and descriptive words.
- B. It is not hard to learn these words
- C. Table below for reference.

Archaic Words in the King James Version			
Word	Definition	Sample Verse	Alternative Translations
Subjects	Vile or degraded men; outcasts	Psalms 35:15	Smiters (NASB), Wretches (ESV), Attackers (NKJV), Assaultants (NIV, MEV, CSB)

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Acceptation	Acceptance; approval	1 Timothy 4:9	Acceptance (NASB, ESV, NIV, NKJV, MEV, CSB)
Adamant	A very hard rock or mineral	Zechariah 7:12	Flint (NASB, NIV), Diamond (ESV, MEV), Rock (CSB)
Affright	To scare or frighten	2 Chronicles 32:18	Frighten (NASB, ESV, NKJV, MEV, CSB), Terrify (NIV)
Afore	Prior to; before	Ezekiel 33:22	Before (NASB, ESV, NIV, NKJV, MEV, CSB)
Agone	Earlier; Ago	1 Samuel 30:13	Ago (NASB, ESV, NIV, NKJV, MEV, CSB)
Ague	Fever	Leviticus 26:16	Fever (NASB, ESV, NIV, NKJV, MEV, CSB)
Ambassage	A message or a party of messengers	Luke 14:32	Delegation (NASB, ESV, NIV, NKJV, MEV, CSB)
Amerce	To impose a fine as punishment	Deuteronomy 22:19	Fine (NASB, ESV, NIV, NKJV, MEV, CSB)
Angle	Fishhook	Habakkuk 1:15	Hook (NASB, ESV, NIV, NKJV, MEV, CSB)
Anon	Right away; Immediately	Mark 1:30	Immediately (NASB, ESV, NIV, MEV), At once (NKJV, CSB)
Appertain	Related to; Belonging to; Pertaining to	Numbers 16:30	Is theirs (NASB) Belongs to them (ESV, NIV, NKJV, MEV, CSB)
Array	(1) To set in order or to place things or people in proper arrangement.	(1) 1 Samuel 17:2	(1) Drew up in line of battle (ESV, NIV), drew up in battle order (MEV), Lined up in battle formation (CSB)

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	(2) to clothe or dress in garments, often decorative or ceremonial.	(2) 2 Chronicles 28:15	(2) Clothed (NASB, ESV, NIV, NKJV, MEV, CSB)
Assayed	Attempted; Tried; Tested	Acts 16:7	Tried (NASB, NIV, NKJV, MEV, CSB) Attempted (ESV)
Astonied	Dazed; Bewildered; Taken by surprise	Jeremiah 14:9	Confused (ESV) Dismayed (NASB, MEV) Taken by Surprise (NIV) Astonished (NKJV) Helpless (CSB)
Barked	Removed the bark from; Stripped bare	Joel 1:7	Stripped them bare (NASB, NKJV), Stripped off their bark (ESV, NIV, MEV, CSB)
Beeves	Domestic bovines; Cattle or Oxen	Numbers 31:28	Cattle (NASB, NIV, NKJV, CSB) Oxen (ESV, MEV)
Belied	Lied about; Spoke falsely against	Jeremiah 5:12	Lied about (NASB, ESV, NIV, NKJV, MEV), Contradicted (CSB)
Besom	Broom	Isaiah 14:23	Broom (NASB, ESV, NIV, NKJV, MEV, CSB)
Bethink	Come to one's senses; Reconsider.	2 Chronicles 6:37	Have a change of heart (NASB, NIV), Turn their hearts (ESV, MEV), Come to themselves (NKJV) Come to their senses (CSB)
Betimes	Early; Prior to a deadline; Before it's too late; Urgently; Persistently	Genesis 26:31	Early (NASB, ESV, NIV, NKJV, MEV, CSB)
Bewray	Reveal; give away a secret	Isaiah 16:3	Reveal (ESV), Betray (NASB, NIV, NKJV, MEV, CSB)

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Blains	Blisters, sores, or boils	Exodus 9:9	Sores (NASB, ESV, NKJV), Blisters (MEV, CSB)
Bolled	Producing or bearing small, round seed pods	Exodus 9:31	In bud (NASB, ESV, NKJV, MEV), in bloom (NIV) budding (CSB).
Bolster	Pillow or head support	1 Samuel 19:13	Pillow (ESV, MEV) Quilt (NASB).1
Bondman	A slave; A person in bondage	Genesis 44:33	Slave (NASB, NIV, NKJV, MEV, CSB), Servant (ESV)
Botch	Bulge, boil, tumor, swollen area	Deuteronomy 28:27	Boils (NASB, ESV, NIV, NKJV, MEV, CSB)
Brigandine	Armor or protective clothing	Jeremiah 51:3	Armor (ESV, NIV, NKJV, CSB), Scale-armor (NASB, MEV)
Bruit	Report; rumor; sound; noise	Nahum 3:19	News (ESV, NIV, NKJV, MEV, CSB)
Buffet	To hit, strike, or pummel, generally with one's fist.	Mark 14:65	Beat (NASB, NKJV, CSB), Strike (ESV, MEV) Struck...with their fists (NIV)
Caul	(1) Tissue around an internal organ, or the protective casing thereto (such as the chest cavity or ribcage is for the heart).	(1) Hosea 13:8	(1) Chest (NASB), Breast (ESV), Rib cage (NKJV, MEV, CSB)
	(2) Close-fitting cloth garment worn on the head by women	(2) Isaiah 3:18	(2) Headbands (NASB, ESV, NIV, MEV, CSB), Scarves (NKJV)
Chambering	Sexual immorality or indulgence. Promiscuous fornication.	Romans 13:13	Sexual promiscuity (NASB), Sexual immorality (ESV, NIV), Lewdness (NKJV),

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			Immorality (MEV), Sexual impurity (CSB)
Chamberlain	A chief servant, typically a eunuch, who is in charge of the royal women or the king's quarters.	Esther 1:15	Eunuch (NASB, ESV, NIV, NKJV, MEV, CSB)
Chapiter	The upper part of a column or pillar.	Exodus 36:38	Tops (NASB, NIV, MEV, CSB) Capitals (ESV, NKJV)
Chapmen	Merchants, traders, peddlers, those who deal in goods	2 Chronicles 9:14	Traders (NASB, NIV, NKJV, CSB), Explorers (ESV, MEV).
Choler	Intense anger; Fury; Wrath	Daniel 11:11	Enraged (NASB) Rage (ESV, NIV, NKJV, MEV) Infuriated (CSB)
Churl	One who is harsh, uncaring, and of vile character	Isaiah 32:5	Rogue (NASB, MEV) Scoundrel (ESV, NIV, CSB) Miser (NKJV)
Clouts	Scrap cloth used to repair holes in tents or garments; Patch cloth	Jeremiah 38:11	Worn-out clothes (NASB, ESV, NIV, MEV, CSB), Old clothes (NKJV)
Cogitations	Considerations, reflections, inner thoughts	Daniel 7:28	Thoughts (NASB, ESV, NIV, NKJV, MEV, CSB)
Collop	A fold or roll of flesh or fat	Job 15:27	Heavy with flesh/fat (NASB/NKJV) Gathered fat (ESV, MEV), Bulges (NIV, CSB)
Comely	(1) Appropriate, proper, becoming, fitting, right	(1) 1 Corinthians 11:13	(1) Proper (NASB, ESV, NKJV, MEV, NIV, CSB)
	(2) Attractive in appearance; Beautiful	(2) Jeremiah 6:2	(2) Lovely (ESV, NKJV), Beautiful (NIV, CSB)

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Concision	Cutting up or mutilation	Philippians 3:2	Mutilate (ESV, CSB), Mutilation (NIV, MEV), Mutilators (NKJV) False Circumcision (NASB)
Concupiscence	Lust or passionate desire	Romans 7:8	Covetousness (ESV) Coveting (NASB, NIV, MEV, CSB) Desire (NKJV)
Confectionaries	Those who make perfumes and fragrant oils	1 Samuel 8:13	Perfumers (NASB, ESV, NIV, NKJV, MEV, CSB)
Contemn	To despise or mock	Psalms 10:13	Spurned (NASB), Renounce (ESV, NKJV) Revile (NIV), Despise (MEV, CSB)
Cotes	Enclosures or stables for animals	2 Chronicles 32:28	Sheepfolds (NASB, ESV), Pens (NIV, CSB), Folds (NKJV), Stalls, (MEV)
Countervail	To be or make equal; To supply equal compensation for something	Esther 7:4	Commensurate with (NASB), Compensate for (NKJV), sufficient to (MEV), Sufficient to (ESV)
Covert	A shelter or hiding place	Isaiah 16:4	Hiding place (NASB, MEV), Shelter (ESV, NIV, NKJV), Refuge (CSB)
Cruse	an earthen pot or container, usually for storing liquids	1 Kings 14:3	Jar (NASB, ESV, NIV, NKJV, MEV, CSB)
Cumbered	Weighed down or burdened by; by extension, singularly focused on or busy about	Luke 10:40	Distracted (NASB, ESV, NIV, NKJV, MEV, CSB)
Dam	A female parent; a mother, especially a mother animal	Deuteronomy 22:6	Mother (NASB, ESV, NIV, NKJV, MEV, CSB)

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Daub	To cover or coat with an adhesive; to spread plaster or sealant on something	Ezekiel 13:10	Plaster (NASB, NKJV, CSB), Smear (ESV), Cover (NIV)
Daysman	One who authoritatively settles a dispute between two parties; a mediator	Job 9:33	Umpire (NASB, Arbiter (ESV), Mediator (NKJV, MEV, CSB), Someone to mediate (NIV)
Dayspring	Sunrise; Daybreak; Dawn	Luke 1:78	Sunrise (NASB, ESV, MEV), The rising sun (NIV), Dawn (CSB)
Descry	To see; To look at carefully; to perceive; To examine; To map out	Judges 1:23	Spy (NASB, NIV, NKJV, MEV, CSB), Scout (ESV)
Discomfited	Defeated in battle; scattered	Judges 8:12	Routed (NASB, NIV, NKJV, CSB), Terrified (MEV)
Dissembled	To present something in a false or misleading manner; Conceal the truth	Joshua 7:11	Deceived (NASB, NKJV, CSB), Lied (ESV, NIV) Acted deceitfully (MEV)
Doleful	Sorrowful or mournful; by extension, crying out, moaning, or wailing	Micah 2:4	Bitter (NASB, ESV, NKJV), Mournful (NIV, CSB), Wailing (MEV)
Draught house	A public toilet; A latrine; and an outhouse	2 Kings 10:27	Latrine (NASB, ESV, NIV, MEV, CSB), Refuse dump (NKJV)
Durst	Dared	Matthew 22:46	Dare (NASB, ESV, NKJV, MEV), Dared (NIV, CSB)
Emerods	Tumors or growths on the flesh related to illness	1 Samuel 5:6	Tumors (NASB, ESV, NIV, NKJV, MEV, CSB)
Ensample	Example	2 Peter 2:6	Example (NASB, ESV, NIV, NKJV, MEV, CSB)
Ensue	To follow after; Pursue	1 Peter 3:11	Pursue (NASB, ESV, NIV, NKJV, MEV, CSB)

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Espied	Scouted out; Spied on; Discovered or explored	Ezekiel 20:6	Selected (NASB, MEV), Searched out (ESV, NIV, NKJV, CSB)
Exactors	Ones who exact taxes or tribute (i.e. a governor or ruler)	Isaiah 60:17	Overseers (NASB, CSB), Taskmaster (ESV), Governor (NIV), Magistrates (NKJV)
Fairs	Wares; Goods; Products sold in commerce	Ezekiel 27:27	Wares (NASB, ESV, MEV, NKJV) Merchandise (NIV, CSB)
Felloe	The circular rim of the wheel to which the spokes connect	1 Kings 7:33	Rims (NASB, ESV, NIV, NKJV, MEV, CSB)
Firstling	Firstborn, typically referring to an animal	Deuteronomy 33:17	Firstborn (NASB, ESV, NIV, NKJV, MEV, CSB)
Fens	Marshy lowlands or swamps	Job 40:21	Marsh (NASB, ESV, NIV, NKJV, MEV, CSB)
Flagon	A large bottle or container for liquids, especially alcoholic beverages	Song of Solomon 2:5	Jars (NASB, NIV, MEV, CSB), Pitchers (NKJV)
Flay	To strip off or remove the skin from the body, whether of an animal or a person; To skin a body	Leviticus 1:6	Skin (NASB, NIV, NKJV, MEV, CSB)
Forswear	to swear falsely; to commit perjury; to deny the truth under oath	Matthew 5:33	Make false vows (NASB), Swear falsely (ESV, NKJV, MEV), Break your oath (NIV, CSB)
Fray	to frighten or scare	Jeremiah 7:33	Frighten (NASB, ESV, NIV, NKJV, MEV), Scare (CSB)
Gad/Gaddest	to move or wander about aimlessly from one place to another	Jeremiah 2:36	Go around (NASB), Go about (ESV, NIV, MEV)
Grisled	Speckled or spotted; Dappled	Zechariah 6:3	Dappled (NASB, ESV, NIV, NKJV, MEV, CSB)

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Habergeon	A coat of mail armor that primarily guards the neck and torso.	Nehemiah 4:16	Breastplates (NASB), Coats of mail (ESV), Armor (NIV, NKJV, CSB), Body armor (MEV)
Haft	A handle, particularly of a sword or dagger; A hilt	Judges 3:22	Handle (NASB, NIV, CSB), Hilt (ESV, NKJV, MEV)
Hale	Drag, pull, or haul; By extension, to compel or force someone to come or go	Luke 12:58	Drag (NASB, ESV, NIV, NKJV, MEV, CSB)
Haply	Perhaps	Mark 11:13	Perhaps (NASB, NKJV, MEV) ²
Harrow	To break up or till the soil; to plow	Job 39:10	Plow (NKJV, MEV, CSB), Till (NIV)
Hart	A deer, especially a male deer; A buck, or stag	Deuteronomy 12:15	Deer (NASB, ESV, NIV, NKJV, MEV, CSB)
Hoar	White in color; Whitened or grayed with age	1 Kings 2:6	Grey (NASB, ESV, NIV, NKJV, MEV, CSB)
Holden	Held; By extension, hindered or restrained	Luke 24:16	Prevented (NASB, CSB), Kept (ESV, NIV, MEV) Restrained (NKJV)
Holpen	The past participle of help	Isaiah 31:3	Helped (NASB, ESV, NIV, NKJV, MEV, CSB)
Hosen	Garments covering each of the legs; Breeches, pants, or trousers	Daniel 3:21	Trousers (NASB, NIV, NKJV, MEV, CSB)
Hough	To cut the tendons of the leg; To hamstring	Joshua 11:6	Hamstring (NASB, ESV, NIV, NKJV, MEV, CSB)
Husbandman	Farmer	2 Timothy 2:6	Farmer (NASB, ESV, NIV, NKJV, MEV, CSB)
Implead	Sue; Prosecute; Take to court	Acts 19:38	Bring charges (NASB, ESV, NKJV, CSB),

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			Press charges (NIV, MEV)
Importunity	Urgency and persistence in solicitation or request	Luke 11:8	Persistence (NASB, NKJV, MEV), Impudence (ESV), Shameless audacity (NIV), Shameless boldness (CSB)
Inditing	Dictating something to be written down	Psalms 45:1	Address (NASB, ESV), Recite (NIV, NKJV, CSB), Speaking (MEV)
Jangling	Producing a harsh, disagreeable sound; By extension, quarreling and arguing	1 Timothy 1:6	Fruitless discussion, (NASB, CSB), Vain discussion (ESV), Meaningless talk (NIV), Idle talk (NKJV), Empty talk (MEV)
Jot	The smallest part of a thing; the least component or piece	Matthew 5:18	The smallest letter (NASB, NIV, CSB), Iota, (ESV), Dot (MEV)
Kine	Cows; Cattle	Deuteronomy 28:51	Herds (NASB, ESV, NIV, MEV, CSB), Cattle (NKJV)
Knop	An ornamental knob; By extension, the buds of a flowering plant	1 Kings 7:24	Bulbs, (NASB, MEV), Buds (NIV, CSB), Calyxes (ESV).
Lade	To load or place a burden upon	Genesis 44:13	Load (NASB, ESV, NIV, NKJV, MEV, CSB)
Lees	Matter that settles in liquid; the dregs	Jeremiah 48:11	Dregs (NASB, ESV, NIV, NKJV, MEV, CSB)
Listeth	Chooses; Wills; Wants; Inclines itself to	John 3:8	Wishes (NASB, ESV, NKJV, MEV), Pleases (NIV, CSB)
Lusty	Healthy; Strong; hearty; Vigorous	Judges 3:29	Robust (NASB), Strong (ESV, MEV), Vigorous

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			(NIV), Stout (NKJV, CSB)
Mammon	Riches; Possessions; Material wealth	Luke 16:9	Wealth (NASB, ESV, NIV, MEV, CSB)
Mantle	A cloak, cape, or covering garment	1 Samuel 15:27	Robe (NASB, ESV, NIV, NKJV, MEV, CSB)
Marishes	Marshes or ponds	Ezekiel 47:11	Marches (NASB, ESV, NIV, NKJV, MEV, CSB)
Matrix	Womb	Numbers 18:15	Womb (NASB, ESV, NIV, NKJV, MEV)
Maw	The stomach or innards of an animal	Deuteronomy 18:3	Stomach (NASB, ESV, MEV, CSB) Internal organs (NIV, NKJV)
Meteyard	A rod to measure the length	Leviticus 19:35	A measure of length (ESV, MEV), Measurement of length (NKJV, CSB), Measuring length (NIV)
Mote	A very small particle; A speck or tiny fragment	Luke 6:41	Speck (NASB, ESV, NKJV, MEV), Speck of sawdust (NIV), Splinter (CSB)
Murrain	A plague, pestilence, or disease, often one that affects cattle or livestock	Exodus 9:3	Pestilence (NASB, NKJV, MEV), Plague (ESV, NIV, CSB)
Neesings	Sneezing or snorting	Job 41:18	Sneezing (NASB, ESV, NKJV, MEV), Snorting (NIV, CSB)
Nether	Lower	Ezekiel 31:14	Beneath (NASB), Below (ESV, NIV), Depths (NKJV), under (CSB)
Nitre	A nitrate compound (usually sodium nitrate or potassium nitrate) used in fertilizers,	Jeremiah 2:22	Lye (NASB, NKJV, MEV, ESV, CSB), Cleansing powder (NIV)

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	preservatives, and explosives.		
Noisome	Noxious; Harmful; Highly Obnoxious; Offensive to the senses	Ezekiel 14:15	Deadly (NASB, ESV, NIV, MEV), Perilous (NKJV), Destructive (CSB)
Obeisance	To show respect, honor, or worship through bodily posture, usually by bowing or prostrating before someone	Genesis 37:7	Bowed down (NASB, ESV, NIV, NKJV, MEV, CSB)
Offscouring	Filth; Refuse; By extension, a social outcast	1 Corinthians 4:13	Dregs (NASB), Refuse (ESV, MEV), Garbage (NIV, CSB)
Ouches	Setting for a precious stone	Exodus 28:13	Settings (NASB, ESV, NIV, NKJV, MEV, CSB)
Outgoings	Outer areas; Surrounding limits or boundaries	Joshua 17:18	Farthest borders (NASB, ESV), Farthest limits (NIV), Furthest extent (NKJV), Borders (MEV), Outlying areas (CSB)
Outwent	Went or arrived before; Went faster; Outran	Mark 6:33	Got there ahead (NASB, ESV, NIV), Arrived before (NKJV), Arrived first (MEV), Arrived ahead (CSB)
Paps	Breasts; Breast area; Chest	Revelation 1:13	Chest (NASB, ESV, NIV, NKJV, MEV, CSB)
Paramour	Lovers, often particularly illicit or adulterous lovers	Ezekiel 23:20	Lovers (ESV, NIV, CSB)
Pate	The crown of the head	Psalms 7:16	Skull (ESV), Head (NIV), Crown (NKJV), Crown of his own head (MEV), Top of his head (CSB)

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Patrimony	An estate or inheritance passed down from father to son, often over generations	Deuteronomy 18:8	Fathers' estates (NASB), Family possessions (NIV), Inheritance (NKJV), Family possessions (NIV), Father's inheritance (MEV), Family estate (CSB)
Penury	Poverty, lack, or destitution	Proverbs 14:23	Poverty (NASB, ESV, NIV, NKJV, MEV, CSB)
Peradventure	Perhaps, possibly, it may be	Genesis 24:39	Suppose (NASB, CSB), Perhaps (ESV, NKJV, MEV), What if (NIV)
Pilled	Peeled, stripped, made smooth or bald	Genesis 30:37	Peeled (NASB, ESV, NIV, NKJV, MEV, CSB)
Plaiting	Braiding; Something braided	1 Peter 3:3	Braiding (NASB, ESV, MEV), Arranging the hair (NKJV), Elaborate hairstyles (NIV)
Polled	Cutting hair from the head	2 Samuel 14:26	Cut (NASB, ESV, NIV, NKJV, MEV), Shaved (CSB)
Prating	Talking excessively or pointlessly; Babbling; Chattering	3 John 1:10	Talking wicked nonsense (ESV), Spreading malicious nonsense, (NIV), Ranting (MEV), Unjustly accusing (NASB), Slandering (CSB)
Pricks	Spines; Spikes; Thorns	Numbers 33:55	Barbs (ESV, NIV, CSB), Thorns (MEV), Irritants (NKJV)
Privily	In a private manner; Secretly	Matthew 1:19	Secretly (NASB, NKJV, CSB), Quietly (ESV, NIV), Privately (MEV)

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Publicans	People who collect public funds such as taxes, tolls, or tribute	Luke 3:12	Tax collectors (NASB, ESV, NIV, NKJV, MEV, CSB)
Purloining	Stealing, pilfering, or taking dishonestly	Titus 2:10	Pilfering (NASB, ESV, NKJV), Stealing (NIV, MEV, CSB)
Purtenance	Entrails; Innards; Internal organs, especially the liver, heart, and lungs	Exodus 12:9	Entrails (NASB, NKJV, MEV), Inner parts (ESV), Internal organs (NIV), Inner organs (CSB)
Quaternion	A group of four people or things	Acts 12:4	Squads (NASB, ESV, NKJV, MEV), Squads of four (NIV, CSB)
Rampart	Fortification; Structure serving as a bulwark or defense	Nahum 3:8	Wall (NASB, NIV, NKJV, MEV, CSB)
Ravin	Plunder or prey obtained by violence	Nahum 2:12	Torn flesh (NASB, ESV), Prey (NIV), Flesh (NKJV, MEV), Mauled prey (CSB)
Redound	Produce a result	2 Corinthians 4:15	Cause (NASB, CSB), Overflow (NIV, MEV), Abound (NKJV)
Requite	Repay; Return; Equally compensate; Retaliate	Deuteronomy 32:6	Repay (NASB, ESV, NIV, MEV, CSB), Deal with (NKJV)
Rereward	Located or positioned at the rear	1 Samuel 29:2	In the rear (NASB, ESV, MEV), At the rear (NIV, NKJV), In review behind (CSB)
Ringstraked	Streaked or striped around the whole	Genesis 30:35	Striped (NASB, ESV), Streaked (NIV, MEV, CSB), Speckled (NKJV)
Sackbut	A stringed musical instrument	Daniel 3:5	Trigon (NASB, ESV), Harp (NIV,

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			CSB), Lyre (NKJV)
Scall	Any disease of the scalp resulting in scabs and itching	Leviticus 13:30	Defiling skin disease (NIV), Scaly leprosy (NKJV, MEV), An itch (ESV), A scale (NASB), Scaly outbreak (CSB)
Servitor	One who is at the service of another; An attendant	2 Kings 4:43	Attendant (NASB, CSB), Servant (ESV, NIV, NKJV, MEV)
Shambles	A butcher's shop, slaughterhouse, or place for buying meat.	1 Corinthians 10:25	Meat market (NASB, ESV, NIV, NKJV, MEV, CSB)
Sheepcote	A pen or enclosure for sheep	1 Samuel 24:3	Sheepfolds (NASB, ESV, NKJV), Sheep pens (NIV, MEV, CSB)
Shew	Show, present, demonstrate	1 Timothy 6:15	Bring about (NASB, NIV, CSB), Display (ESV), Manifest (NKJV), Reveal (MEV)
Sith	Since	Ezekiel 35:6	Since (NASB, NIV, NKJV, MEV, CSB), Because (ESV)
Sleight	Skill, cunning, trickery, deceit	Ephesians 4:14	Trickery (NASB, NKJV, MEV), Cunning (ESV, CSB)
Sodden	Cook by boiling	Exodus 12:9	Boiled (NASB, ESV, NIV, NKJV, MEV), Cooked in boiling water (CSB)
Sottish	Poor in judgment or stupefied as if drunk; Foolish like a drunkard	Jeremiah 4:22	Stupid (NASB, ESV), Senseless (NIV), Silly (NKJV), Foolish (MEV, CSB)

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Stanch	To stop the flow of a liquid	Luke 8:44	Stopped (NASB, NIV, NKJV, CSB), Ceased (ESV), Dried up (MEV)
Staves	Rods or poles, typically of wood; An archaic plural of "staff;" By extension, clubs, spears, javelins, and virtually any other objects made from a single wooden shaft	Exodus 25:13	Poles (NASB, ESV, NIV, NKJV, MEV, CSB)
Stomacher	An ornate garment that covers the stomach and chest	Isaiah 3:24	Fine clothes (NASB, NIV, MEV, CSB), Rich robe (ESV, NKJV)
Strowed	Scattered or strewn about	2 Chronicles 34:4	Scattered (NASB, ESV, NIV, NKJV, MEV, CSB)
Sup	To dine; To eat, typically by sitting down for a meal	Luke 17:8	Eat (NASB, MEV, CSB), Supper (ESV, NIV, NKJV).
Supple	To make soft or flexible; By extension, to wash the skin with water	Ezekiel 16:4	Cleanse (NASB, ESV, NKJV, MEV), Make clean (NIV), Washed clean (CSB)
Suppliants	People who plead or petition; By extension, worshipers	Zephaniah 3:10	Worshippers (NASB, ESV, NIV, NKJV, MEV), Suppliants (CSB)
Surfeiting	To overindulge or do to excess, particularly in eating and drinking	Luke 21:34	Dissipation (NASB, ESV), Carousing (NIV, NKJV, CSB) Excessiveness (MEV)
Taches	Buckles or clasps	Exodus 26:6	Clasps (NASB, ESV, NIV, NKJV, MEV, CSB)
Thitherward	To that place; Toward there	Romans 15:24	There (NASB, ESV, NIV, NKJV, MEV, CSB)

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Trode	Walked or stomped upon; An archaic past-tense form of “tread”	Luke 12:1	Stepping (NASB), Trampling (ESV, NIV, NKJV, MEV, CSB)
Trow	To believe; To suppose; To think; To trust	Luke 17:9	Think (NKJV, MEV) ³
Uction	An act of anointing or of treating a wound with salve	1 John 2:20	Anointing (NASB, ESV, NIV, NKJV, MEV, CSB)
Untoward	Perverse or improper	Acts 2:40	Perverse (NASB, NKJV, MEV), Crooked (ESV), Corrupt (NIV, CSB)
Vaunt	To boast, brag, or speak vaingloriously	Judges 7:2	Boast (NASB, ESV, NIV), Claim glory (NKJV), Glorify themselves (MEV), Elevate themselves (CSB)
Verity	Truth; Something that is true; The quality of being true; Truthfulness	1 Timothy 2:7	Truth (NASB, ESV, NKJV, MEV, CSB), True (NIV)
Victuals	Provisions of food; Food supplies	Leviticus 25:37	Food (NASB, ESV, NIV, NKJV, MEV, CSB)
Visage	Appearance	Isaiah 52:14	Appearance (NASB, ESV, NIV, CSB)
Wen	A growth, cyst, or tumor on the skin	Leviticus 22:22	Running sore (NASB, CSB), Itch (ESV), Wart (NIV), Ulcer (NKJV, MEV)
Wimples	An outer garment, covering, or veil wrapped about the head or body	Isaiah 3:22	Cloaks (NASB, ESV, NIV, MEV, CSB), Outer garments (NKJV)
Winefat	A contained area where grapes are tread for making wine; A winepress	Mark 12:1	Winepress (NASB, ESV, NIV, MEV, CSB), Wine vat (NKJV)
Wist	The past participle of “wit,” an archaic verb for “to know”	Exodus 34:29	Know (NASB, ESV, NKJV, MEV), Aware (NIV, CSB)

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Withs	Twigs or fibers twisted or braided together to make a rope or cord	Judges 16:7	Cords (NASB), Bowstrings (NIV, ESV, NKJV, MEV, CSB)
Wont	Accustomed; In the pattern of; Used to	1 Samuel 30:31	Accustomed (NASB, NKJV), Had (ESV, NIV, MEV, CSB)

V. The KJV Changed the World

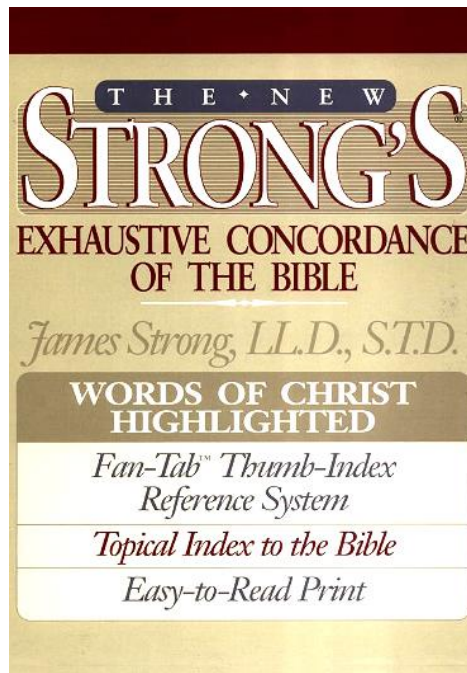
- A. “England has two books, the Bible and Shakespeare. England made Shakespeare, but the Bible made England.” – Victor Hugo
- B. The 1611 Bible is a literary masterpiece of the first order, a triumph of both prose and verse.
- C. The year 1611 coincided with the beginnings of the British Empire
- D. It also marked the high point of the English Renaissance.
- E. The new Bible translation appeared within a couple of years of the first performance of some of the greatest plays in English – William Shakespeare’s “The Tempest” and “The Winter’s Tale,” John Webster’s “The White Devil” and “The Duchess of Malfi,” Ben Jonson’s “The Alchemist” – and at the time of John Donne’s poetry, and the philosophy and science of Sir Francis Bacon.
- F. Noting the power that speech and language possess in shaping thought and behavior, linguistic scholars declare not that we speak language, but rather that “language speaks us.”
- G. After the King James Bible, English speakers had no option but to declare that Scripture speaks us.

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Lesson 19: Concordance Use

I. Strong's Concordance

- A. The Exhaustive Concordance of the Bible, generally known as Strong's Concordance, is a Bible concordance, an index of every word in the King James Version (KJV), constructed under the direction of James Strong.
- B. Strong first published his Concordance in 1890, while professor of exegetical theology at Drew Theological Seminary.
- C. The purpose of Strong's Concordance is not to provide content or commentary about the Bible, but to provide an index to the Bible.
- D. This allows the reader to find words where they appear in the Bible.
- E. This index allows a student of the Bible to re-find a phrase or passage previously studied. It also lets the reader directly compare how the same word may be used elsewhere in the Bible.



II. Strong's Numbers

- A. Each original-language word is given an entry number in the dictionary of those original language words listed in the back of the concordance.
- B. These have become known as the "Strong's numbers."
- C. The main concordance lists each word that appears in the KJV Bible in alphabetical order with each verse in which it appears listed in order of its appearance in the Bible, with a snippet of the surrounding text (including the word in italics).
- D. Appearing to the right of the scripture reference is the Strong's number.

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- E. This allows the user of the concordance to look up the meaning of the original language word in the associated dictionary in the back, thereby showing how the original language word was translated into the English word in the KJV Bible.

III. Strong's Dictionaries

- A. In the 1890 version, Strong added a "Hebrew and Chaldee Dictionary" and a "Greek Dictionary of the New Testament" to his concordance.
- B. In the preface to both dictionaries, Strong explains that these are "brief and simple" dictionaries, not meant to replace reference to "a more copious and elaborate Lexicon."
- C. He mentions Gesenius and Fürst as examples of the lexicons that Strong's is drawn from.
- D. His dictionaries were meant to give students a quick and simple way to look up words and have a general idea of their meaning.
- E. Strong reportedly based his lexicons on the work of contemporary scholars such as Gesenius, Fürst, Liddell & Scott, Thayer, and Brown, Driver, and Briggs.
- F. According to the preface, he and his team also made "numerous original suggestions, relations, and distinctions... especially in the affinities of roots and the classification of meanings."
- G. The work is intended to represent the best of 19th century scholarship, and both a simplification of it and an improvement on it.
- H. An important feature of Strong's dictionaries is the listing of every translation of a source word in the AV (King James) after the definition itself.

IV. No Dictionary or Lexicon is Infallible

- A. It is important to note Strong's association with the committee working on the American Revised Version of the Bible.
- B. His work does not tend to support the authority of the King James Version.
- C. He was part of the effort to update and replace it with what the translators believed would be a better version.
- D. As a result, he contributed deeper and more thorough study of Biblical languages, especially etymology, but also an inherently suspicious attitude toward the Textus Receptus, the King James, and toward traditional, less "secular" definitions of original words.
- E. The translation committee was associated with the higher critical movement and with the Westcott-Hort version of the Greek text.
- F. Strong, a Methodist layman and college professor, was acceptable to the committee, but one cannot assume he shared all of its views.

V. Strong's Concordance Includes

- A. The 8,674 Hebrew root words used in the Old Testament. (Example: שָׁנָה (H582))
- B. The 5,624 Greek root words used in the New Testament. (Example: λόγος (G3056))
- C. New editions of Strong's may exclude the comparative section (1611 KJV to 1614) and the asterisks that denote differential definitions of the same Hebrew or Greek words; due perhaps to denominational considerations, definitions may also be altered.

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- D. Although the Greek words in Strong's Concordance are numbered 1–5624, the numbers 2717 and 3203–3302 are unassigned due to “changes in the enumeration while in progress.”
- E. Not every distinct word is assigned a number, but rather only the root words. For example, *αγαπησεις* is assigned the same number as *αγαπατε* – both are listed as Greek word #25 in Strong's Concordance (*αγαπω*).

VI. Find Verses When You Know a Word

- A. If you know any word that appears in a verse you are able to find the verse you want using a Strong's Concordance.
- B. This is assuming at least two things: you actually know the word and not a mis-remembered derivative, and that the word is in the King James Version of the Bible.
- C. Strong's contains every word in the King James Bible.
- D. Knowing any word in the verse will help you find the verse, but it is much easier to do if you pick a less common word.
- E. If, for example, we wanted to find the verse that said something like, “effectual fervent prayer” does something.
- F. Maybe I don't remember the rest of the verse, but I can at least remember these three words.
- G. Prayer is probably the most common of the three words.
- H. So looking up “effectual” or “fervent” would probably yield few results. (They each occur fewer than 10 times).
- I. In the front section of a Strong's Concordance (which is about 1/2 the book) is list of all the words in the Bible.
- J. Look up the word “effectual” (or “fervent”) and see if you can find a verse that fits the one you were looking for.
- K. Once you do you can find that the reference is for James 5:16.

VII. Find More Information About a Word

- A. As you are reading in your Bible you may come across a word that you would like to know more about.
- B. Maybe you suspect that it is related to another word.
- C. Maybe you are not sure you understand the definition of a word.
- D. While Strong's Concordance is not necessarily a dictionary, it is a good place to start in learning about a word.
- E. You are able to look at all the ways that same Hebrew or Greek word is translated in the Bible and get a very good picture of what the word means.
- F. It is an interesting study to find a word and trace every use of that word in the Bible.
- G. Strong's can help you do that.

VIII. Using Strong's Concordance as a Bible Study Tool

- A. Find a passage of scripture
- B. See how many times a word is used
- C. Learn how a word is used in every place in the Bible

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- D. Greek and Hebrew dictionaries
- E. Simple thematic study
- F. Advanced thematic study

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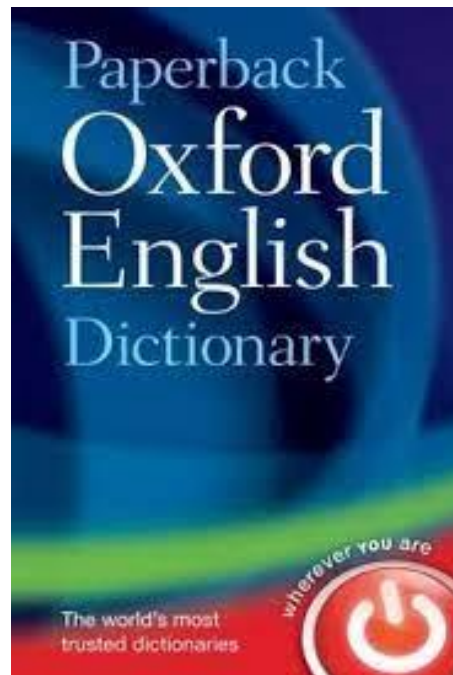
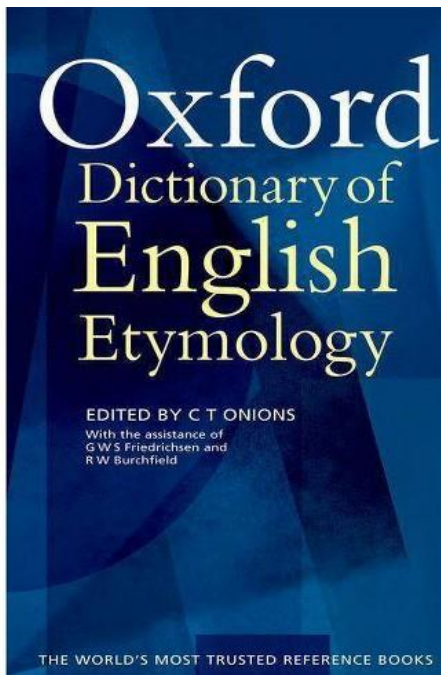
Lesson 20: Dictionary Use

I. The Concise Oxford Dictionary of English Etymology

- A. The Concise Oxford Dictionary of Etymology is based on The Oxford Dictionary of English Etymology.
- B. It is the principal authority on the origin and development of English words.
- C. The Concise Oxford Dictionary of Etymology contains a wealth of information about the English language and its history.
- D. Many dictionaries are available online, in pdf format, and as a smart phone app.

II. The Oxford English Dictionary

- A. The Oxford English Dictionary (OED) is the principal historical dictionary of the English language.
- B. Published by Oxford University Press (OUP).
- C. It traces the historical development of the English language, providing a comprehensive resource to scholars and academic researchers, as well as describing usage in its many variations throughout the world.



III. History of the Oxford English Dictionary

- A. Work began on the dictionary in 1857, but it was only in 1884 that it began to be published in unbound fascicles as work continued on the project, under the name of A New English

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Dictionary on Historical Principles; Founded Mainly on the Materials Collected by The Philological Society.

- B. In 1895, the title The Oxford English Dictionary was first used unofficially on the covers of the series, and in 1928 the full dictionary was republished in ten bound volumes. In 1933, the title The Oxford English Dictionary fully replaced the former name in all occurrences in its reprinting as twelve volumes with a one-volume supplement.
- C. More supplements came over the years until 1989, when the second edition was published, comprising 21,728 pages in 20 volumes.
- D. Since 2000, compilation of a third edition of the dictionary has been underway, approximately half of which was complete by 2018.

IV. **The Bible is the Best Dictionary for Bible Word Meaning**

- A. Only the KJV is the infallible dictionary for Bible words.
- B. All other dictionaries need to be checked by the word of God
- C. The Bible defines itself.
- D. In cases where a word is not used often, we must look at the word's etymology and history.

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Lesson 21: Lexicon Use

[Editor's Note: Always beware of any definition found anywhere that contradicts or corrects the KJV. Most lexicons, dictionaries, commentaries, and translations are corrupted and unreliable. Many of the authors are corrupt men. Satan cannot get rid of God's word, but he can corrupt words and confuse readers. Students must always remember the KJV translators were expert and honest in their work, and God has proved this translation to be the Standard for all truth. Their word usage and translation work are perfect. Reject any correction to the KJV. We cover this topic so our students are not ignorant of what others use.]

I. Definition of a Lexicon

- A. The vocabulary of a person, language, or branch of knowledge.
- B. Example: "the size of the English lexicon"
- C. A dictionary, especially of Greek, Hebrew, Syriac, or Arabic.
- D. Example: "a Greek-Latin lexicon"
- E. The complete set of meaningful units in a language.
- F. The words used in a language or by a person or group of people

II. Gesenius' Lexicon

- A. This lexicon was originally written by Heinrich Friedrich Wilhelm Gesenius (1786-1842) in the German language.
- B. Gesenius's influence as a master* of Hebrew is widespread.
- C. The editors of the Brown-Driver-Briggs lexicon refer to him as the father of modern Hebrew Lexicography.
- D. Gesenius first published a work on Hebrew grammar in 1817 before turning his efforts on lexicography.
- E. There have been various versions of Gesenius's work in English.
- F. Many use the version translated by Samuel P. Tregelles (1813-1875).
- G. Tregelles is most famous for his version of the Greek New Testament, though he also wrote hymns and worked with Hebrew grammar in addition to textual criticism.
- H. As mentioned in the section called To the Student, Gesenius was a known rationalist, or neologian as Tregelles refers to him.
- I. Though some of these rationalistic expressions are found in the lexicon, Tregelles was faithful to make corrections, which are enclosed in brackets.
- J. See Class 305H for a pdf version of Gesenius' Hebrew Grammar.

* Luke 6:26 – Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

III. Wilhelm Gesenius

- A. Heinrich Friedrich Wilhelm Gesenius (3 February 1786 – 23 October 1842) was a German orientalist, lexicographer, Christian Hebraist, Lutheran theologian, Biblical scholar and critic.

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- B. Gesenius was born at Nordhausen.
- C. In 1803 he became a student of philosophy and theology at the University of Helmstedt, where Heinrich Henke was his most influential teacher; but the latter part of his university course was taken at Göttingen, where Johann Gottfried Eichhorn and Thomas Christian Tychsen were then at the height of their popularity.
- D. In 1806, shortly after graduation, he became Repetent and Privatdozent (or Magister legens) at Göttingen; and, as he was later proud to say, had August Neander for his first pupil in Hebrew language.
- E. On 8 February 1810 he became professor extraordinarius in theology, and on 16 June 1811 promoted to ordinarius, at the University of Halle, where, in spite of many offers of high preferment elsewhere, he spent the rest of his life.
- F. He became the most popular teacher of Hebrew and of Old Testament introduction and exegesis in Germany; during his later years his lectures were attended by nearly five hundred students.
- G. Among his pupils the most eminent were Peter von Bohlen, C. P. W. Gramberg, A. G. Hoffmann, Hermann Hupfeld, Emil Rödiger, J. C. F. Tuch, J. K. W. Vatke and Theodor Benfey.
- H. Gesenius died at Halle and is buried near the university.
- I. According to tradition, theology students in Halle put stones on his grave as a token of respect every year before their examinations.

IV. Gesenius' Works

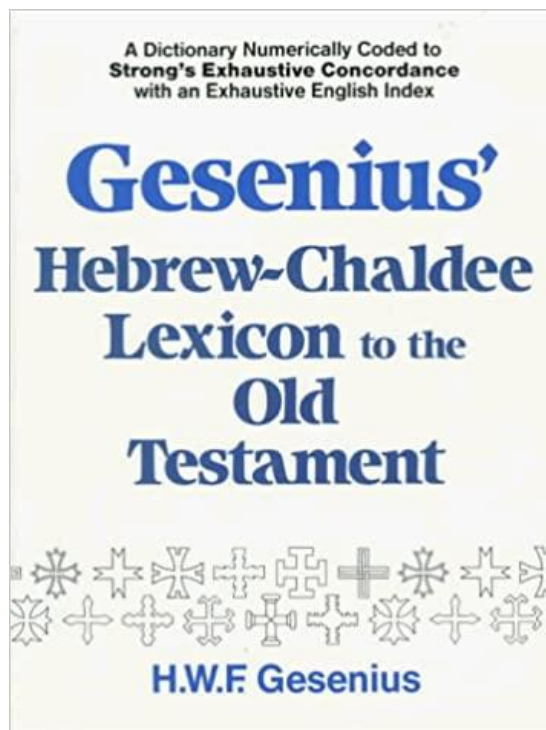
- A. His first Hebrew lexicon (with German text) was worked up during the winter of 1806–1807 and published a few years later by F. C. W. Vogel, whose printing house in Leipzig thereafter published all the editions of his lexicons.
- B. This was followed by a somewhat abridged version (about half the bulk of the first lexicon but with significant improvements) in 1815, which went to four German editions (each substantially larger and improved than its previous editions) and one Latin edition (although intended merely as a translation of the German edition, this too was a reworked revisions).
- C. His large lexicon of Biblical Hebrew and Chaldee (Aramaic) was first published in 1829, and its revision and expansion, under the editorship of Rödiger, continued after Gesenius's death until 1858.
- D. His textbook on Hebrew grammar first appeared, as a small book of a mere 202 pages, in 1813, and went through 13 editions in Gesenius's lifetime and as many afterward.
- E. He also published some smaller works, in German, on the grammatical anomalies found in the Hebrew text of the Old Testament.
- F. He also wrote extensively on the Samaritans and their version of the Pentateuch, and on the Phoenicians and their language.

V. Gesenius' Philosophy

- A. Gesenius takes much of the credit for having freed Semitic philology from the trammels of theological and religious prepossession, and for inaugurating the strictly scientific (and comparative) method which has since been so fruitful.
- B. As an exegete he exercised a powerful influence on theological investigation.

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- C. He may also be considered as a founder of Phoenician studies.
- D. Gesenius was keenly aware of previous efforts at dictionaries of Biblical Hebrew (he provided an extensive survey of Hebrew lexicography in the 1823 edition of his Hebrew lexicon for schools), and, compared to previous lexicons which had simply translated Hebrew expressions as whatever other versions (primarily the Septuagint and the Vulgate) had in the same verses, his own contribution to that field was the inclusion of insights obtained from the study of other languages, ancient and non-semitic.
- E. From his extensive body of work, the products most familiar to modern English-speaking readers are his Hebrew Grammar, best represented by an English translation of the 28th German edition, published by Oxford University Press in 1910, and his dictionary of Biblical Hebrew and Aramaic, known through a number of English translations, including the Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures, a 1853 edition revised by Samuel Prideaux Tregelles and the Brown–Driver–Briggs, a 1907 edition revised by Francis Brown, Samuel Rolles Driver and Charles A. Briggs.
- F. As indicated by the title pages, the German editions of these works were carried forward by several revised editions, after Gesenius's death, by other scholars, most conspicuously Emil Rödiger, into the 20th century.



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Lesson 22: Comparing Translations

I. Comparative Study is Valuable

- A. This is one of the best ways to learn the meaning of words
- B. The KJV is always correct, but other versions can show nuances of meanings.
- C. The Indo-European translations use similar words.
- D. Not all translations are good translations.

II. Beware of Modernist Translations

- A. The Holy Ghost shows an honest man the error in other translations.
- B. There is no testimony of the Spirit that the word is true.
- C. Men who have used the KJV for decades can immediately identify a fallacious translation, for the Spirit is grieved when he reads it.
- D. After 1881, many of the translations of the New Testament are based on the corrupt Greek texts.

III. Beware of Corrections by the Septuagint

- A. The corrupt LXX is a popular source for correcting the Bible.
- B. The LXX is actually the Old Testament portion of Codex Vaticanus.
- C. It is written on Greek and is a very poor translation, usually called a paraphrase.
- D. Any correction citing the LXX, Vaticanus (B) or the Septuagint should be wholeheartedly rejected.

IV. Comparing Translation is Critical to Good Translating

- A. Translating the scriptures requires a perfect source text.
- B. Translation to be done well following grammatical rules.
- C. Translation to be done using word for word method.
- D. Word for word translation method requires using the right word every time.
- E. Comparing other translation is a multiplicity of testimony when translating.
- F. Compare former translation and foreign translations.

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Lesson 23: Types of Words

I. English Words in the KJV

- A. Words used in the 17th century
- B. Understand the meaning of words at the time they were written.
- C. Words used are “Bible English,” not the vernacular of the day.
- D. Words are intended to be studied and understood.
- E. Translators chose words carefully.
- F. Not all source words were translated the same way.

II. Hebrew Words

- A. Hebrew is a picturesque language
- B. Some phrase or word translations are meaning to meaning
- C. Trust the KJV translators
- D. Hebrew names have meaning – learn the meaning of Hebrew names of people and places

III. Greek Words

- A. Greek words have much influence in the English language
- B. Learning the root words helps with understanding words
- C. Understand transliteration and ecclesiastical words

IV. Aramaic Words

- A. The Old Testament and the New Testament both use Aramaic words
- B. The Aramaic words are few, but know where they are
- C. Jesus spoke Aramaic words
- D. if the writers thought it was important to record the Aramaic words, we should study them and understand them

V. Figurative Words

- A. We take the literal sense of words unless impossible to do so
- B. The Bible does have figurative words and passages.
- C. Jesus referring to Herod as a *fox* in Luke 13:31-33 is figurative.
- D. Luke 9:58 – And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.
- E. Ezekiel 13:3 – Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!
- F. 4 O Israel, thy prophets are like the foxes in the deserts.
- G. Song of Solomon 2:15 – Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

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H. Foxes, according to other usages of the word:

- Live in holes
- Follow their own spirit
- Have limited sight
- Are foolish
- Spoil the vines

I. Herod, then, being a *fox*, likely exemplified these characteristics.

VI. Type Words and Passages

- A. The whole Bible speaks of Jesus Christ – John 5:39
- B. The Old Testament, although we take it literally, can also symbolize Jesus Christ
- C. There are prophetic types:

- People – Joseph, Joshua, etc.
- Places – Bethel, Jerusalem, etc.
- Things – the ark, the tabernacle, the sacrifices, etc.
- Events – the flood, exodus from Egypt, crossing the Jordan, etc.

VII. How Scripture Can Be Applied

A. Apply scripture in this order

- The historical application – when, and where the event took place, and what it teaches
- The doctrinal application – what we should do and teach from the passage
- The devotional application – the verse can help a believer to think on greater things, be encouraged, taught a lesson, or have a question answered.
- The prophetic application – applied to prophecy and future events
- The spiritual application – with caution, we can see pictures of Christ and other doctrinal truths

VIII. Understanding Parables

- A. Parables are many times self-defined
- B. The parables that are not defined, can be defined with other parabolic definitions
- C. Always compare scripture with scripture
- D. Do not apply details in parables to things without obvious Bible support

IX. The Old Testament is Always Understood through the New Testament

- A. The New Testament is understood through Jesus Christ
- B. Unless you see Jesus, you have missed the purpose of having the passage.

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C. Some passages are more general, but all words are necessary and indispensable

X. Beware of Suppositions

- A. Never guess at meaning
- B. OK to consider an idea, but always prove it true or false
- C. Never teach as truth opinion or one's own agenda
- D. Use Bible words when teaching and preaching

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Lesson 24: Ecclesiastical Words

I. Ecclesiastical Words in the KJV

- A. Ecclesiastical words are usually transliterated
- B. These are words with Christian connotation and usage
- C. The KJV translators intentionally kept the ecclesiastical words.
- D. Some examples:
 - Apostle
 - Angel
 - Christ
 - Church
 - Baptism
 - Bishop
 - Deacon
 - Messiah
 - Presbytery

II. Pronouns in the KJV

- A. Thou, thee, thy, thine are singular pronouns
- B. Ye, you, your, yours are plural pronouns
- C. Thou with a verb – add *-eth* “thou sayeth”
- D. Knowing the pronouns help to understand what is being said and to whom it is being said.
- E. John 3:7 – Marvel not that I said unto thee [singular, Nicodemus], Ye [plural, all of us] must be born again.

III. Transliteration in the KJV

- A. Creating a new word in the target language using the source language sound and spelling
- B. Most names are transliterated
- C. Many ecclesiastical words are transliterated

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Lesson 25: Order in Study

I. A Functional Order Associated with Bible Study

1. Pray
2. Read slowly
3. Read a few times
4. Connect passage with the commandments of Christ
5. Compare usage in other places – use a concordance
6. From these passages list other associated words
7. Rightly divide passages based on topic, context, definition, etc.
8. Read definitions in a good dictionary
9. Use meanings that match the Bible usage
10. Know that dictionaries, commentaries, lexicons, etc., can be faulty.
11. Examine etymology of the word
12. Consult other translations knowing they may be faulty
13. Consult lexicons knowing they can be faulty
14. Consult commentaries knowing they are usually (95%-plus) faulty
15. Write conclusion (deductive study)
16. Try to prove wrong by the scriptures (inductive study)
17. Adjust writing accordingly

II. Helpful Reminders

1. Use the King James Version
2. Use a good concordance or on-line search
3. Use a good Hebrew and Greek Lexicon
4. Search words and their roots – (e.g.: blame, blamable, unblameable, unblameably)
5. Always rely on the Holy Ghost
6. Gove time for meditation on the verse
7. Understand the scriptural application of words
8. Practice simple word study and complex word study
9. Remember the Law of First Mention
10. Do inductive study
11. Do deductive study
12. Study daily
13. Know that some words are hard to understand (2 Peter 3:16)

III. Ways to Study the Bible

1. Doctrinally
2. Devotionally
3. Topically
4. Contextually
5. Theologically
6. Linguistically
7. Historically

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8. Culturally
9. Artistically
10. Educationally
11. As beautiful literature and poetry
12. Never critically

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Lesson 26: What is Needed to Rightly Divide the Word of God

I. The Text

- A. 2 Timothy 2:14-19
- B. 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.
- C. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- D. 16 But shun profane and vain babblings: for they will increase unto more ungodliness.
- E. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
- F. 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

II. The Truth – the Holy Bible

- A. The word of God is truth
- B. One must have the word of God if he is to rightly divide the word of God.
- C. King James Bible (AV 1611)
- D. Pure, perfect, and complete word
- E. John 17:17 – Sanctify them through thy truth: thy word is truth.

III. The Teacher – the Holy Ghost

- A. One must have the Spirit of God, as that is the only way he can have the Author of the Bible.
- B. The Holy Ghost knows all, and guides into all truth (see 2 Timothy 3:16, I Corinthians 2:9-16; John 16:13; Luke 24:45).
- C. One must be saved to have the Holy Ghost (Ephesians 1:13)

IV. True Holiness

- A. Man must be holy (spiritual)
- B. Carnal or natural man cannot receive the things of the Spirit
- C. 1 Corinthians 2:14 – But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
- D. 1 Corinthians 3:1 – And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
- E. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
- F. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
- G. Matthew 19:11 – But he said unto them, All men cannot receive this saying, save they to whom it is given.

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- H. John 14:17 – Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
 - I. One must be saved, baptized, and faithful to the Lord if he is to have good understanding (Psalm 111:10). God resisteth the proud, but giveth grace to the humble (James 4:6).
 - J. One must have “teeth” – not a milk-drinking babe (Hebrews 5:11 – 6:6; I Corinthians 3:1-3).
 - K. Babes are carnal and cannot receive “strong meat.”
- V. The Necessary Time – Diligence**
- A. Study takes work and diligence
 - B. Understanding does not come naturally (natural man).
- VI. Use a Scriptural Method of Study**
- A. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
 - B. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
 - C. 11 For with stammering lips and another tongue will he speak to this people.
 - D. Precepts before line upon line
 - E. Line upon line, before here a little, there a little.
 - F. Follow Isaiah 28:9-13
 - G. Precept – One must do what the Bible command to do to truly understand.
 - H. Line – Read Bible continually and completely – every word is pure (Matthew 4, Proverbs 30)
 - I. Here and there – Topical studies
- VII. The Fear of the Lord**
- A. Psalm 111:10
 - B. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.
 - C. Psalm 119
 - D. 34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
 - E. 104 Through thy precepts I get understanding: therefore I hate every false way.
 - F. 130 The entrance of thy words giveth light; it giveth understanding unto the simple.
 - G. Job 28:20-28
 - H. 20 Whence then cometh wisdom? and where is the place of understanding?
 - I. 21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.
 - J. 22 Destruction and death say, We have heard the fame thereof with our ears.
 - K. 23 God understandeth the way thereof, and he knoweth the place thereof.
 - L. 24 For he looketh to the ends of the earth, and seeth under the whole heaven;
 - M. 25 To make the weight for the winds; and he weigheth the waters by measure.
 - N. 26 When he made a decree for the rain, and a way for the lightning of the thunder:

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- O. 27 Then did he see it, and declare it; he prepared it, yea, and searched it out.
- P. 28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

VIII. A Good Knowledge of the Holy Bible

- A. Familiarity comes through constant exposure.
- B. One should be a “specialist” – we all have some specialty.
- C. God does not put all his knowledge in one man.
- D. Outline every book of the Bible – all 66 of them.

IX. A Good Knowledge of Bible Words

- A. Most ideas should be defined by the Bible itself.
- B. To get understanding of basic word meanings and roots, a good and reliable dictionary is helpful if one recognizes it is fallible.
- C. The best definer of Bible words is the Bible itself.

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Lesson 27: Understanding the Use of Words and Arguing their Meaning

Understanding the Use of Words and Arguing their Meaning

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07/21/11

There are many useful methods one can practice to better understand his Bible. The Bible speaks on nearly every subject and reveals to us the mind of God and his will for his creatures. The Bible has milk and meat. The Bible contains things simple to understand (God's commandments) and some things hard to understand. A good steward will "study to shew himself approved unto God, rightly dividing the word of truth." Here are a few practical things one can do to better understand any passage:

1. Read without distractions (good focus).
2. Read prayerfully. Seek Holy Ghost illumination. Confess your sin and willingness to be taught by God. Desire the sincere milk of the word.
3. Read slowly.
4. Read repeatedly.
5. Meditate on the passage. Think.
6. Read the context. Ask, who, what, where, when, and why.
7. Understand all the words as best you can.
8. Compare parallel readings – comparing things spiritual with spiritual.
9. Compare passages with the same words.
10. Refer to helps knowing their fallibility.
11. Give God time as you continue to think on these things.
12. Try to not "put God into a box," that is, have preconceived ideas about God that have not been already proved by the Bible. Be open to being corrected or have your notions adjusted. Allow God to supply the conclusions. This is done by having a good and honest heart. Beware of pride. Your purpose in study should not be to prove your opinion right if indeed it is wrong. Be willing to be corrected.
13. Be faithful to the precepts (first and foremost commandments).
14. Base complex studies on earlier simple studies. Revelation is progressive. Every link in the chain needs to be right, every block needs to be fitted rightly on the right foundation. For example, knowing "once saved, always saved" will help study verses that seem to teach otherwise.

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15. Receive the light as God supplies it. Be willing “to do” what he has shown you.

16. Purpose of study is to have better doctrine and know God better.

17. Beware of your emphasis. Try to have the same emphasis God has.

Know and understand the difference between inductive and deductive reasoning and study, and practice both methods in study.

An inductive argument seeks to prove or disprove an assertion:

- State a proposition
- Seek to prove or disprove it.

A deductive argument has three stages:

- Premise (assuming, since, because...)
- Inference (therefore, implies that...)
- Conclusion (it is affirmed...)

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Identifying Fallacies in Your Understanding and Arguments

Beware of fallacies in your argument. A student should identify fallacies in his thinking and correct them. We list several common fallacies found when deducing an argument. Knowing these are especially helpful when studying the Bible study. Please note the following:

1. Accent

Sometimes the meaning of a statement can be shifted by a word's accent or emphasis.

In the *BEGINNING* God created. In the beginning *GOD* created.

In the beginning God *CREATED*. These accents can be hard to discern.

Consider the variable:

- Train up a child in *THE WAY* he should go....
- Train up a child in the way *HE* should go....
- Train up a child in the way *HE SHOULD GO*....

This fallacy comes from assuming something is true because the accent appeals to you.

2. Ad hoc

Identify the difference between argument and explanation.

Is God who he is because he a Creator?

This fallacy comes from assuming something is true simply because an explanation is attached to it.

3. Affirmation of the Consequent

Since God orderly created heaven and earth, must all be orderly?

This fallacy comes from assuming something is true because it sounds likely.

4. Denial of the Consequent

Since I did not see God create, it cannot be true.

Since we cannot see our brains, we cannot have them.

Through faith we understand (Hebrews 11:3).

This fallacy comes from assuming something is not true because you can't understand it.

5. Anecdotal Evidence

An illustration does not prove the point.

It can add light, but not necessarily does it make it true.

David danced with all his might. Does that mean we do it?

Judas hanged himself after he repented – who would assert we should follow his example?

This fallacy comes from assuming one example proves the point.

6. Argumentum ad antiquitatem

This fallacy comes from assuming something is true because it is old.

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7. **Argumentum ad novitatem**

This fallacy comes from assuming something is true because it is new.

8. **Argumentum ad baculum**

An appeal to force or fear

You better accept it as true, or else....

This fallacy comes from fear of being branded a heretic to non-conventional, or a fear of being ridiculed.

9. **Argumentum ad crumenam**

This fallacy comes from assuming something is true because it has profit.

10. **Argumentum ad Lazarum**

This fallacy comes from assuming something is true because it has no profit.

11. **Argumentum ad hominem**

Abusive: attacking the person

Assuming something is false because of the person.

Balaam prophesied as a false prophet (for profit); but was his prophecy wrong?

This fallacy comes from assuming something is incorrect because the person has faults.

Further, ad hominin arguments tend to not use facts to contend against a position but use attacks against the person who holds the position to show oneself is right.

“God wants us all to be poor because we know how bad rich people are.”

The above statement also *begs the question* that all rich people are bad (Abraham, Job, etc.)

12. **Argumentum ad ignorantiam**

Argument from ignorance

This fallacy comes from assuming something is true because it has not been proved false.

This fallacy comes from assuming something is false because it has not been proved true.

13. **Argumentum ad logicam**

Assuming the conclusion is false because of a fallacy as to how it was arrived at.

One can contend that Jesus walked on water because of some odd reason.

The reason may be fallacious, but it does not disprove the conclusion.

This fallacy comes from assuming just because the reasons arriving at a conclusion are faulty, the conclusion is faulty.

14. **Argumentum ad misericordiam**

Appeal to pity; Special pleading

This fallacy comes from assuming something is true because of the suffering associated with it.

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The Catholic religion must be true because look at how hard Mother Theresa labored.
Jesus identified this thinking in Luke 13:4 – Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

15. **Argumentum ad nauseam**

This fallacy comes from assuming something is true because of constant repetition.

16. **Argumentum ad numerum**

This fallacy comes from assuming something is true because of the majority opinion.

17. **Argumentum ad populum (Appeal to the people or gallery)**

This fallacy comes from assuming something is true because you have supporters.

18. **Argumentum ad verecundiam**

Appeal to authority

This fallacy comes from assuming something is true because of who agrees.

John 7:48: Have any of the rulers or of the Pharisees believed on him?

19. **Audiatur et altera pars**

This fallacy comes from assuming something is true without stated assumptions.

The statement “begs the question.”

20. **Bifurcation**

This fallacy comes from assuming something is true because you think in “Either-Or” extremes.

The “baptism” Jesus spoke of before the crucifixion must be that of the Holy Ghost because it cannot be water baptism.

The truth may be both or another thing altogether.

21. **Circulus in demonstrando**

Circular arguments: The Bible is God’s word because God said it is.

This fallacy comes from assuming something is true because you assume something is true.

22. **Complex question**

Or: Fallacy of interrogation or Fallacy of presupposition

Begging the question or a loaded question.

Have you stopped beating your wife?

This fallacy comes from assuming something is true because of the way the proposition or question is phrased.

23. **Composition**

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Man is simply an animal because they are made of the same composition.

This fallacy comes from assuming something is true because each element of the composition is true.

God exists.

Things that exist are created.

God is Creator.

God created God.

24. Converse accident

Or: Hasty generalization

All men are liars, so if someone lied, it must have been a man.

This fallacy comes from assuming something is true because generally it is true.

25. Cum hoc ergo propter hoc

This fallacy comes from assuming because two events occurred at the same time, they must be related.

Jesus was crucified with two thieves. Jesus must have been in league with them.

26. Post hoc ergo propter hoc

...or they caused his crucifixion.

Because a cock crows at sunrise, he causes the sun to rise.

27. Dicto simpliciter

Or: Fallacy of accident or Sweeping generalization

Because *some* of the Corinthians Christians were carnal, therefore *all* Corinthian Christians are carnal.

This fallacy comes from assuming all are guilty based on the actions of some.

28. Division

You are from Corinth, so you must be carnal.

This fallacy comes from assuming generalizations (see above).

29. Equivocation

Or: Fallacy of four terms (Quaternio Terminorum)

My work is a ministry, so I need to be supported.

Avoid words with many meanings.

Avoid introducing a fourth term to a syllogism (requires only three)

The fallacy of four terms (Latin: quaternio terminorum) is the formal fallacy that occurs when a syllogism has four (or more) terms rather than the requisite three, rendering it invalid.

- All fish live in the water
- A trout is a fish
- A trout lives in the water

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Versus:

- All fish live in the sea
- A trout is a fish
- A trout has fins

The three terms: fish, water, and trout have a fourth added (sea or fins), so the reasoning is invalid. This type of argument fallacy is seen often in teaching Bible doctrine.

For example, teaching that the church is invisible (the error of the universal church) because “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” Ephesians 3:21; or “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.” Ephesians 5:23.

30. Extended analogy

Using types to prove a truth.

This fallacy comes from assuming something is true because an analogy makes it sound correct.

31. Ignoratio elenchi

Or: Irrelevant conclusion

Assuming something is true because people like it.

Assuming something is true because it is in the Bible:

Acts 12:21: And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

Herod was not a god.

32. Natural Law fallacy

Or: Appeal to Nature

Sodomy is wrong because it is unnatural. (Sodomy is wrong because God said it is wicked – Genesis 13:13; Jude 1:7.)

No spiritual Christian uses anything other than a KJV. (What about foreign language preachers?)

This fallacy comes from assuming something is true based on some unproved rule or natural law.

33. Non-causa pro-causa

God blessed the midwives because they lied.

This is known as a false cause fallacy.

Two specific forms of non-causa pro-causa fallacy are the *cum hoc ergo propter hoc* and *post hoc ergo propter hoc* fallacies.

This fallacy comes from assuming something is true because of related elements. A cock crows at sunrise, therefore the cock cause the sun to rise.

34. Non sequitur

Because Paul was a Pharisee, he hated sinners.

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This fallacy comes from assuming something is true when the reason does not follow logically.

35. Plurium interrogationum

Or: Many questions

Demanding a simple (yes or no) answer to a complex question.

36. Red herring

Introducing irrelevant material to an argument to distract from the core question.

37. Reification / Hypostatization

Treating an abstract as a concrete thing.

Because I cannot see God he does not exist.

Hold fast that which is good.

Since good is not a concrete thing, one does not “hold” it literally.

To make one “hold it” literally, one would have to reify “good” to make it a concrete thing.

This fallacy comes from assuming something has to be interpreted as a tangible thing.

38. Slippery slope argument

If we believe God made a perfect Bible in English, we are obligated to believe God does the same in every language.

This fallacy comes from assuming an exception “makes” a rule.

39. Straw man argument

This fallacy comes from misrepresenting the proposition so you can defeat it easily.

40. Tu quoque

This is the famous “you too” fallacy. I can do it because you did it – what is good for the goose is good for the gander.

Why do you think speeding is OK? Because I see cops do it all the time.

41. Undistributed Middle

Or: “A is based on B” fallacies

Defining a parable in detail, or you do not define how two things are similar.

God has human attributes, so God must be human.

This fallacy comes from assuming things related are true.

The fallacy of the undistributed middle occurs when the term that links the two premises is never distributed.

In this example, distribution is marked in boldface:

All Z is B

All Y is B

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Therefore, all Y is Z

B is the common term between the two premises (the middle term) but is never distributed, so this syllogism is invalid.

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Lesson 28: How the Man of God can Profit from the Word of God

How the Man of God can Profit from the Word of God

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December 2, 1992

2 Timothy 3:16-17 shows what scripture is profitable for. The scripture is given so the “*man of God*” may be perfect, thoroughly furnished unto all good works.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

To get profit from the scriptures search for these things as you study:

I. Doctrine

- A. Definition: The action of teaching or instruction; a lesson, a precept.
- B. What you *do* and *teach* (Acts 1:1)
- C. Specifically, the commandments of Jesus Christ.
- D. This is **WHAT TO DO**.
- E. The Holy Bible contains God’s **Doctrine**.

Deuteronomy 32:2	Titus 1:9	1 Corinthians 14:6
Proverbs 4:2	Titus 2:1	Ephesians 4:14
Isaiah 28:9	Titus 2:7	1 Timothy 1:3
Jeremiah 10:9	Titus 2:10	1 Timothy 1:10
1 Timothy 6:1	Luke 7:16	Colossians 2:22
1 Timothy 6:3	Acts 2:42	1 Timothy 4:1
2 Timothy 3:10	Acts 5:28	Hebrews 13:9
2 Timothy 4:2-3	Romans 6:17	1 Timothy 4:6
Matthew 7:28	Hebrews 6:1-2	1 Timothy 4:13
Matthew 16:12	2 John 1:9-10	1 Timothy 4:16
Mark 1:22	Revelation 2:14-15	1 Timothy 5:17
Luke 4:32	Matthew 15:9	

II. Reproof

- A. Definition: Censure, rebuke, reprimand, reprehension.
- B. Reprove: To express disapproval; to censure, condemn, rebuke, blame, find fault.
- C. This is **WHAT NOT TO DO**.
- D. The Holy Bible contains God’s **Reproof**.

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Proverbs 1:23
Proverbs 5:12
Proverbs 10:17
Proverbs 12:1
Proverbs 13:18
Proverbs 15:5
Proverbs 15:10

Proverbs 15:31-32
Proverbs 17:10
Proverbs 29:15
2 Kings 19:4
Proverbs 9:8
Proverbs 30:6
John 16:8

Ephesians 5:11
2 Timothy 4:2
Proverbs 29:1
Luke 3:19
John 3:20

III. Correction

- A. Definition: The action of correcting or setting right.
- B. This is ***HOW TO CHANGE***.
- C. The Holy Bible contains God's ***Correction***.

Proverbs 3:11
Proverbs 7:22
Proverbs 15:10

Proverbs 22:15
Proverbs 23:13
Jeremiah 5:3

Psalms 39:11
Jeremiah 10:24
Jeremiah 30:11

IV. Instruction

- A. Definition: The action of instructing or teaching; the imparting of knowledge or skill.
- B. This is ***WHAT TO LEARN***.
- C. The Holy Bible contains God's ***Instruction***.

Psalms 50:17
Proverbs 1:2-8
Proverbs 4:1
Proverbs 4:13
Proverbs 6:23
Proverbs 8:10
Proverbs 8:33

Proverbs 9:9
Proverbs 12:1
Proverbs 13:1
Proverbs 13:18
Proverbs 16:22
Proverbs 19:20

Proverbs 19:27
Proverbs 23:12
Proverbs 23:23
Nehemiah 9:20
Isaiah 28:26
1 Corinthians 2:16

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How to Understand Your Bible

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Luke 1:1-4

- 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Some have trouble understanding the Bible. Others have trouble knowing the will of the Lord. A man can do things to better understand spiritual things. God's will is that you understand. No one understands everything.

Here are things that help to have more understanding:

I. Be a Child of God

- A. The Ethiopian Eunuch could not understand (Acts 8:30-31)
- B. Philip was sent by God
- C. Compare spiritual with spiritual (1 Corinthians 2:13)

II. Fear the Lord

- A. It is the beginning of understanding (Proverbs 9:10; Psalm 111:10)
- B. How much do really fear God?
- C. Fear manifests itself in obedience and departure from evil (Job 28:28)

III. Keep the Commandments

- A. Psalm 111:10
- B. N. T. Commandments (Matthew 28:19)
- C. 1 John 3:22 – Prayers answered

IV. Go to Jesus for Truth

- A. Jesus is the truth (John 14:6)
- B. 1 John 5:20; Proverbs 2:6
- C. 2 Timothy 2:7
- D. Luke 24:45

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- E. Pray if you lack wisdom (James 1:5; Colossians 1:9)
- V. Avoid Sin**
- A. Ephesians 4:18
 - B. Romans 1:31
 - C. Do not regard iniquity (Isaiah 59:2; Jeremiah 5:25; Psalm 66:18; Proverbs 15:29)
- VI. Have the Right Heart**
- A. Mark 8:17
 - B. Acts 28:27
 - C. One understands with the heart
- VII. Hear**
- A. Hear wisdom and reproof (Proverbs 15:22; 1:2-7)
 - B. Matthew 15:10
 - C. John 8:43
 - D. Pastors and teachers given for three things (Ephesians 4:11-16)
 - E. Fools despise wisdom and instruction (Proverbs 1:7)
- VIII. Read**
- A. Matthew 4:4
 - B. Ephesians 3:4
 - C. Line upon line (Isaiah 28:9-10)
- IX. Have Faith**
- A. Hebrews 11:3
 - B. Believe without understanding
 - C. Do you understand how a jet flies? Do you believe it flies?
- X. Be Mature in Christ**
- A. Understanding does not come all at once
 - B. It takes time, work, patience, and faithfulness
 - C. 1 Corinthians 14:20
 - D. Strong meat belongs to them that are of full age (Hebrews 5:14)
 - E. By reason of use (application)

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XI. Rightly Divide

- A. 2 Timothy 2:15
- B. Make outlines
- C. Base understanding upon Precepts and known truth
- D. Truth builds upon itself

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Lesson 29: Helps for Bible Study

1. Determine the context of a passage before determining meaning and definition of the words.
2. Ask to whom the passage is written – Jew, Gentile, church, or individuals
3. Understand the proper divisions of the Bible
4. Scripture has many applications – historical, doctrinal, inspirational, prophetic, and spiritual (i.e., Jesus).
5. Never change the words in the KJV – God gave those words exactly as he wanted you to have them. You will learn more using those words.
6. God has many plans revealed in his word – a plan for creation, a plan for the church, and plan for each believer, a plan for the wicked, etc.
7. The invisible things of God can be understood by the visible things – reason for parables.
8. No scripture is of any private interpretation – 2 Peter 1:19-21
9. The individual words in the Bible are the keys to understanding the Bible.
10. The Bible is always right. Never correct it. Never change it.
11. The Bible is consistent and never contradicts itself. If someone sees a contradiction, they are not understanding the passages correctly.
12. Remember the law of first mention. God tends to use a word in the same manner as it is first used in the Bible (with some exceptions).
13. Always take a passage literally unless obviously or impossible to do so.
14. Let the Bible change your preconceived thought.
15. Do not try to make the Bible align with your thoughts – align your thoughts with the Bible.
16. There are types and symbology in the Bible. Numbers are important.
17. Parenthetical statements are included because they are very important. Make sure to understand these correctly.

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Lesson 30: 135 Spiritual Considerations Regarding Faith

NSD 12/21/21

An example of a study showing how the word *faith* is used throughout the Bible

1. No Faith

Deuteronomy 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

Mark 4:40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

2. His Faith

Habakkuk 2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

3. Little Faith

Matthew 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

4. Great Faith

Matthew 8:10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

5. Their Faith

Matthew 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

6. Your Faith

Matthew 9:29 Then touched he their eyes, saying, According to your faith be it unto you.

7. Faith as a Grain of Mustard Seed

Matthew 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

8. Judgment, Mercy, and Faith

Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

9. Faith that Makes Whole

Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

10. Faith in God

Mark 11:22 And Jesus answering saith unto them, Have faith in God.

11. Faith that Saves

Luke 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

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12. Increase Our Faith

Luke 17:5 And the apostles said unto the Lord, Increase our faith.

2 Corinthians 10:15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

13. Faith that Fails Not

Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

14. Faith in His Name

Acts 3:16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

15. Full of Faith

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

16. Faith and Power

Acts 6:8 And Stephen, full of faith and power, did great wonders and miracles among the people.

17. Faith to be Healed

Acts 14:9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

18. Hearts Purified by Faith

Acts 15:9 And put no difference between us and them, purifying their hearts by faith.

19. Established in the Faith

Acts 16:5 And so were the churches established in the faith, and increased in number daily.

20. Faith Toward Jesus

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

21. Faith in Christ

Acts 24:24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

22. Mutual Faith

Romans 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

23. The Just Live by Faith

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

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24. Faith of Jesus

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

25. Faith in His Blood

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. The Law of Faith

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

27. Justified by Faith

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

28. Faith Counted for Righteousness

Romans 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

29. Voiding Faith by the Law

Romans 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

30. Weak in Faith

Romans 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Romans 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

31. Strong in Faith

Romans 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

32. Access by Faith

Romans 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

33. Faith Speaking

Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above :)

34. Word of Faith

Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

35. Faith Comes by Hearing the Word of God

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

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36. Standing by Faith

Romans 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

37. The Measure of Faith

Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

38. Proportion of Faith

Romans 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

39. Not of Faith is Sin

Romans 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

40. The Obedience of Faith

Romans 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

41. All Faith

1 Corinthians 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

42. Vain Faith

1 Corinthians 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

43. Standing Faith

2 Corinthians 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

44. We Walk by Faith

2 Corinthians 5:7 (For we walk by faith, not by sight:)

45. Preaching the Faith

Galatians 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

46. Living by Faith

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

47. The Hearing of Faith

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

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48. Receiving the Promise by Faith

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

49. Children of God by Faith

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.

50. Righteousness by Faith

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

51. Faith Works by Love

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

52. The Household of Faith

Galatians 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

53. Saved Through Faith

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

54. Boldness and Access by Faith

Ephesians 3:12 In whom we have boldness and access with confidence by the faith of him.

55. Christ Dwells in Heart by Faith

Ephesians 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

56. One Faith

Ephesians 4:5 One Lord, one faith, one baptism,

57. Unity of the Faith

Ephesians 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

58. Shield of Faith

Ephesians 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

59. Love with Faith

Ephesians 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

60. Joy of Faith

Philippians 1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

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61. Faith of the Gospel

Philippians 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

62. Service of Faith

Philippians 2:17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

63. Continue in the Faith

Colossians 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

1 Timothy 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

64. Established in the Faith

Colossians 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

65. Risen with Christ through Faith

Colossians 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

66. Work of Faith

1 Thessalonians 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

67. Faith Known

1 Thessalonians 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

68. Comforting Faith

1 Thessalonians 3:7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

69. Faith that Lacks

1 Thessalonians 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

70. Breastplate of Faith

1 Thessalonians 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

71. Faith Growing Exceedingly

2 Thessalonians 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

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72. Patience and Faith

2 Thessalonians 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

73. Godly Edifying in Faith

1 Timothy 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

74. Faith Unfeigned

1 Timothy 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

75. Grace and Love with Faith

1 Timothy 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

76. Shipwrecked Faith

1 Timothy 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

77. Mystery of the Faith

1 Timothy 3:9 Holding the mystery of the faith in a pure conscience.

78. Departing from the Faith

1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

79. Words of Faith

1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

80. Example of the Believers in Faith

1 Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

81. Denying the Faith

1 Timothy 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

82. Casting Off Your First Faith

1 Timothy 5:12 Having damnation, because they have cast off their first faith.

83. Erring From the Faith

1 Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

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84. Following Faith

1 Timothy 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

85. Fighting the Good Fight of Faith

1 Timothy 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

86. Overthrown Faith

2 Timothy 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

87. Reprobate Concerning the Faith

2 Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

88. Keeping the Faith

2 Timothy 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

89. The Common Faith

Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

90. Sound in Faith

Titus 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

91. Communication of Your Faith

Philemon 1:6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

92. Mixing the Word with Faith

Hebrews 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

93. Full Assurance of Faith

Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

94. Profession of our Faith

Hebrews 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised:)

95. Faith is Substance and Evidence

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

96. Through Faith We Understand

Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

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97. By Faith a More Excellent Sacrifice

Hebrews 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

98. Translated by Faith

Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

99. Faith Pleases God

6 But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

100. By Faith Noah Built the Ark

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

101. By Faith Abraham Obeyed

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

102. By Faith Abraham Sojourned

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

103. Through Faith Sara Conceived

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

104. By Faith Abraham Offered Isaac

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

105. By Faith Jacob Blessed Jacob and Esau

20 By faith Isaac blessed Jacob and Esau concerning things to come.

106. By Faith Jacob Blessed the Sons of Jacob

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

107. By Faith Joseph Blessed

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

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- 108. By Faith Moses Hid**
23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.
- 109. By Faith Moses Refused Egypt**
24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
- 110. By Faith Moses Chose to Suffer**
25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
- 111. Faith Brings Better Treasures**
26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.
- 112. Forsake World by Faith**
27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- 113. Blood Applied through Faith**
28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
- 114. By Faith Pass Through the Red Sea**
29 By faith they passed through the Red sea as by dry land : which the Egyptians assaying to do were drowned.
- 115. By Faith Walls Fall**
30 By faith the walls of Jericho fell down, after they were compassed about seven days.
- 116. By Faith Rahab Survived**
31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.
- 117. Many Victories and a Good Report by Faith**
32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:
33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:
37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

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38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise:

- 118. Jesus is the Author and Finisher of our Faith**
Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- 119. Follow Faith of Leaders**
Hebrews 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.
- 120. Trying of Faith Works Patience**
James 1:3 Knowing this, that the trying of your faith worketh patience.
- 121. Ask for Wisdom in Faith**
James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- 122. Have Faith without Respect of Persons**
James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.
- 123. Rich in Faith Chosen**
James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
- 124. Faith Without Works is Dead**
James 2:20 But wilt thou know, O vain man, that faith without works is dead?
- 125. Prayer of Faith Saves the Sick**
James 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.
- 126. Kept by the Power of God through Faith**
1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- 127. Trial of Your Faith is Valuable**
1 Peter 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
- 128. Salvation is the End of Your Faith**
1 Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

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- 129. Resist Devil in the Faith**
1 Peter 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
- 130. Called Like Precious Faith**
2 Peter 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- 131. Add to Your Faith Virtue**
2 Peter 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- 132. Overcome World by Faith**
1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
- 133. Earnestly Contend for the Faith Once Delivered**
Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
- 134. Most Holy Faith**
Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
- 135. Patience and Faith of the Saints**
Revelation 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

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Lesson 31: Holy Things in the Bible

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Proverbs 9:10 -- The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

Matthew 7:6 – Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

1. Holy God Leviticus 11:44
2. Holy name Leviticus 20:3
3. Holy Father Luke 17:11
4. Holy child A to 4:27
5. Holy Spirit Luke 11:13
6. Holy Ghost Matthew 1:18
7. Holy scriptures Romans 1:2
8. Holy men Exodus 22:31
9. Holy ground Exodus 3:5
10. Holy convocation Exodus 12:16
11. Holy habitation 15:30
12. Holy sabbath 16:23
13. Holy nation 19:6
14. Holy place 26:34
15. Holy garments 28:2
16. Holy things 28:38
17. Holy crown 29:6
18. Holy bread 29:34
19. Holy altar 30:10
20. Holy ointment 30:25
21. Holy anointing oil 30:31
22. Holy perfume 30:35
23. Holy meat offering Leviticus 2:3
24. Holy meat offering 6:16
25. Holy sin offering 6:17
26. Holy trespass offering 6:17; 7:1
27. Holy sanctuary 16:33
28. Holy children if Israel 19:2
29. Holy people Deuteronomy 14:2
30. Holy water Numbers 5:17
31. Holy wave offering 6:20
32. Holy instruments 31:6
33. Holy camp Deuteronomy 23:14
34. Holy vessels 1 Kings 8:4
35. Holy man of God 2 Kings 4:9
36. Holy One if Israel 2 Kings 19:22
37. Holy name 1 Chronicles 23:20
38. Holy house 29:3
39. Holy priests 23:6
40. Holy ark 2 Chronicles 35:3
41. Holy offerings 35:13
42. Holy seed Ezra 9:2; Isaiah 6:13
43. Holy day Nehemiah 8:9-11
44. Holy city Jerusalem Nehemiah 11:1
45. Holy hill of Zion Psalm 2:6
46. Holy temple Psalm 5:7
47. Holy heaven 20:6
48. Holy oracle 28:2
49. Holy mountains 87:1
50. Holy arm 98:2
51. Holy promise 105:42
52. Holy works 145:17
53. Holy Lord of hosts Isaiah 6:3
54. Holy flesh Jeremiah 11:15
55. Holy flock Ezekiel 36:38
56. Holy chambers 44:19
57. Holy portion 45:1
58. Holy oblation 48:10
59. Holy covenant Daniel 11:28
60. Holy land Zechariah 2:12
61. Holy angels Matthew 25:31
62. Holy prophets Luke 1:70
63. Holy first fruit Romans 11:16
64. Holy body sacrifice Romans 12:1
65. Holy kiss Romans 16:16; 2 Cor. 13:12
66. Holy children 1 Corinthians 7:14
67. Holy apostles Ephesians 3:5
68. Holy church 5:27
69. Holy brethren 1 Thessalonians 5:27
70. Holy hands 1 Timothy 2:8
71. Holy calling 2 Timothy 1:9
72. Holy priesthood 1 Peter 2:5
73. Holy women 3:5
74. Holy mount 2 Peter 1:8
75. Holy commandment 2:21
76. Holy conversation 3:11