

INDUCTIVE BIBLE STUDY—"Correctly handle the word of truth"

* 1. Bible

1a. (Verse)**"Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth." "2Ti 2:15

The Bible is the inspired word of God. The Creator God revealed himself to us in the works of creation. This is called "natural revelation" He also chose to reveal himself to us in a book. This is "special revelation." Finally, he has revealed himself to us in his Son. All revelation points to the Son. Hebrews 1 says, "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, and through whom he made the universe." The Bible teaches us what we are to believe about God and man. It teaches us the purpose and meaning of our lives and how God wants us to live.

The Bible is a book. The Bible itself is a miracle. The Bible was written by some 40 persons over a period of 1600 years, yet it is one story. It is the story of God's love for the world. It is the story of man's sin and God's redemption and God's judgment. The Scriptures point to Jesus. Once Jesus rebuked the Pharisees for studying the Bible, which is about him, but refusing to come to him for life (Jn 5:39-40). Bible study is not an end in itself; it must lead us to Jesus.

God is the author of the Bible; he spoke through holy men, inspired by the Holy Spirit. We begin our Bible study with the affirmation that this is the word of God. We study it in order to meet God and obey him and live lives that please him. We also affirm that the Bible is a book; it is great literature. It is the world's all time best seller. It is governed by laws which control all great literature.

2. Praying hands

**We begin our study with prayer and we end with prayer. The Holy Spirit, the Spirit of truth, has promised to lead us into all truth. We must ask him to come and be our teacher.

Inductive Bible study involves carefully observing the structure and relationships that lead us to discover the author's message. We are familiar with the three basic steps of Inductive Bible study: Observation, Interpretation and Application. I want to describe and illustrate what is involved in each.

3. Cartoon—observation- Interpretation- Application

OBSERVATION

Observation is crucial in understanding the arts and literature. It is most important in shepherding God sheep. M. David Park media manager of Samsung in Russia and CIS

told me that in marketing, observation is most important. His success comes from careful observation of the culture and the consumer. He can then target his marketing strategy to make Samsung products sound like just what the consumer wants. Observation is an on-going process.

4. "I have six faithful serving men
who have taught me all I know.
Their names are *What* and *Where* and *When*
And *How* and *Why* and *Who*."

The attitude of the observer is important. There are three principles of observation:

(i) The **will** to observe. "Seek and you will find." Unwilled observation soon becomes ****boring** and makes us sleepy. We can even memorize a passage without carefully observing what is in it. We must be like a detective looking for clues. Willed observation keeps the mind alert and interested. "Get a will behind the eye, and the eye becomes a searchlight; the familiar is made to disclose undreamed of riches.

5. 6. Sleeping dog and detective

*(ii) **Exactness** in observation. Look at Da Vinci's painting of the Lord's supper. Can you find the knife? Only if you observe carefully, again and again can you notice some details. Sometimes details are important; sometimes they are not. We need discernment.

7. Lord's supper painting with zoom on knife

8. Bible verse: Jn 2:19 " (*You*) Destroy the Temple, and I will raise it again in three days."

In John 2:19 Jesus challenges the religious leaders: " (*You*) Destroy the Temple, and I will raise it again in three days." Later, they accused him of saying that He would destroy the temple.

9. "The **W**ord became flesh and made his dwelling among us. **We** have seen his glory, glory ...
Note the capital W. Personified; note the change to WE

In John 1:14, the writer moves from the third person to the first person—"We have seen his glory." It becomes a personal testimony. Note the capital W. Personified

*(iii) **Persistence** in observation.

11. [magnifying glass]

M David Park told me that many people fail in finding the right solutions because they quit the observation process too soon. They make one discovery and jump into

application. It requires persistence to do thorough and useful observation. We must look and think and then look again. In our staff Bible study, one person has a very bright mind. He prepares for Bible study by reading several commentaries. He is always one jump ahead and he can't wait to apply what he observes. He often misses the hidden treasure in the word. He needs to slow down and look again and again at what the passage says.

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11a. John 5:39,40—search the Scriptures until you come to Jesus

Jn 5:39 You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me,

Jn 5:40 yet you refuse to come to me to have life.”

The Pharisees were Bible scholars, but they did not keep on studying until they could know the truth and come to Jesus

11b Hold on to Jesus' word

Jn 8:31 To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples.

Jn 8:32 Then you will know the truth, and the truth will set you free.”

Jn 8:33 They answered him, “We are

12. Woman sweeping, Luke 15:8

13. Bible verse: Luke 15:8 “Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it?”

The woman sweeping the floor to look for a lost coin is an example of persistence

What do we look for when we observe? 1. Literary form, 2. Structure, 3. Selectivity, 4. Atmosphere

14. Library (picture)

15. 1. **Literary form**

a. Prose narrative – find the story, plot, actors, time, place [Jn 2--wedding at Cana]

b. Parables should be treated as parables [Mk 4; Mt 13]

c. Poetry -- Psalms

d. Logical discourse as logical discourse (Romans)

e. Apocalyptic literature--Apocalypse literally means “uncovering” or revelation. It is characterized by the use of symbolism and descriptions of visions which are predictive in nature. (Daniel, Revelation)

f. Drama, dramatic prose (Job)

17. 2. Structure

16. Picture of UIC bible house

Structure is like the framework of a building. **Structural relations** are used to construct the passage. Structure is found by observing the relationship between words, phrases, literary units, passages and or books.

There are some basic **materials used in structure**: It is important to note the kind of material used in a passage. Some passages utilize more than one type. Here are 5 major types of materials:

18. 1. Biographical (Esther, Ruth, parts of Samuel) [John—story of Jesus and his disciples
2. Historical (1 and 2 Kings, 1 and 2 Chronicles, Acts) [John—events]
3. Chronological (Numbers 28-29)
4. Geographical (Genesis 14)
5. Ideological or logical (the Epistles, Prophets)

Here are some of the main **literary relationships** that operate to make possible the framework or structure of all literature, including Biblical books.

20. **A. Comparison**—the association of like things. Psalm 1 is an example. [he is like a tree planted by streams of living water.]
(Picture and quote of Bible verse)

21. **B. Contrast**—the association of opposites.
[2 Bible houses in Turkey]

22. Jn 1:4,5. “The **light** shines in the **darkness**, but the **darkness** has not understood it. In him was life and that life was the **light** of men”

John’s gospel contrasts light and darkness, truth and lies, belief and unbelief.

“This is the verdict: **Light** has come into the world, but men loved **darkness** instead of **light** because their deeds were evil. Everyone who does evil hates the **light**, and will not come into the **light** for fear that his deeds will be exposed. But whoever lives by the truth comes into the **light**, so that it may be seen plainly that what he has done has been done through God.” Jn 3:19-21

In Jn 3:19-21 there is a contrast between light and darkness, between those who love the light and those who hate the light.

C. Repetition— Reiteration of the same term. In John 18 the writer contrasts Peter and Jesus by using repetition “I am he” and “I am not”

23. I am not, (I am not), I am not; I am he, I am he, I am he

24. Picture: Isaac Kim in Paupau
note repetition and contrast

D. Continuity The repeated use of similar terms or ideas.

25.– three pictures in Luke 15 In Luke 15 the parables each deal with something that is lost and then found.

John 17 shows continuity in repeating the idea “that they may be one” [11,31,22,23] In Jn 1, two sets of disciples hear, come and see and become convinced that Jesus is the Messiah.

26. John Chart

In John there are seven “I am’s that tell us about the person and work of the Messiah: Bread of life, light of the world, good shepherd, gate, way-truth-life, resurrection and the life, true vine]

E. Continuation—carrying through to completion an idea or a series of events. Prayer and answer; prophecy and fulfillment

Jesus predicted Peter’s denial before the rooster crowed (Jn 13) The rooster crowed after the third denial (Jn 18)

27. Rooster crowing

Jesus cursed the fig tree— Fig tree withers

28. Tree withered

F. Climax— the events build up to a high point.

29. Picture or music

The climax of Exodus is in 40:31 when the glory of the Lord (Shekina) fills the completed tabernacle. In Exodus 14, the crossing of the Red Sea in 14:21-22 is a climax.

30. Picture of man kneeling or crossing the red sea or glory

31. [Jn 20:27-29. Thomas’ confession]

Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.”

Thomas said to him, “My Lord and my God!”

Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

32 **G. Cruciality-- (pivotal point)**

33. Fishing picture

34. Luke 5:1-8 -- "One day as Jesus was standing by the Lake of Gennesaret, with the people crowding around him and listening to the word of God,

Lk 5:2 he saw at the water's edge two boats, left there by the fishermen, who were washing their nets.

Lk 5:3 He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat.

Lk 5:4 When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch."

Lk 5:5 Simon answered, "**Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets.**"

Lk 5:6 When they had done so, they caught such a large number of fish that their nets began to break."

Lk 5:7 So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.

Lk 5:8 When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!"

Exodus 19:4-6 is a turning point in the book of Exodus Jn 12—Jewish rejection is turning point—he focuses on his disciples.

35. **H. Interchange**— This is usually for the purpose of contrast or comparison.

First 3 chapters of Luke alternate between Jesus' story and John's story; The first three chapters of 1 Samuel 1-3 contains short accounts of Samuel and Hannah interchanged with stories of Eli's evil sons.

36. John 18 alternates between Jesus and Peter on trial

Jn 18:4 Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

Jn 18:5 "Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.)

Jn 18:6 When Jesus said, "**I am he,**" they drew back and fell to the ground.

Jn 18:7 Again he asked them, "Who is it you want?"

And they said, "Jesus of Nazareth."

Jn 18:8 "I told you that **I am he,**" Jesus answered. "If you are looking for me, then let these men go."

Jn 18:9 This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

Jn 18:10 Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

Jn 18:11 Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

Jn 18:12 Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him
Jn 18:13 and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.
Jn 18:14 Caiaphas was the one who had advised the Jews that it would be good if one man died for the people.

Jn 18:15 Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard,
Jn 18:16 but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.
Jn 18:17 "You are not one of his disciples, are you?" the girl at the door asked Peter.
He replied, "**I am not.**"

Jn 18:18 It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Jn 18:19 Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

Jn 18:20 "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.

Jn 18:21 Why question me? Ask those who heard me. Surely they know what I said."

Jn 18:22 When Jesus said this, one of the officials nearby struck him in the face. "Is this the way you answer the high priest?" he demanded.

Jn 18:23 "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?"

Jn 18:24 Then Annas sent him, still bound, to Caiaphas the high priest.

Jn 18:25 As Simon Peter stood warming himself, he was asked, "You are not one of his disciples, are you?"

He denied it, saying, "**I am not.**"

Jn 18:26 One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?"

Jn 18:27 **Again Peter denied it,** and at that moment a rooster began to crow.

37– I. Particularization and Generalization.

38—draw cone coming to a point; draw another expanding from a point

Jesus is the point.

39. Picture?

Moving from the general to the particular : John 2:24,25—people believed in Jesus because they saw miracles, but Jesus did not entrust himself to them—> Nicodemus

40. Jn 2:23 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.

Jn 2:24 But Jesus would not entrust himself to them, for he knew all men.

Jn 2:25 He did not need man's testimony about man, for he knew what was in a man.

Jn 3:1 Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council.

Jn 3:2 He came to Jesus at night and said, “Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him.”

Jn 3:3 In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.”

Moving from the particular to the general: John 4: one Samaritan Woman→ whole village→Savior of the world.

Jn 4:41-42– “And because of his words **many more became believers**.

They said to the **woman**, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is **the Savior of the world**.”

40– **J. Causation and substantiation** –means to an end or cause and effect.

41– Bible passage–Romans 1:18-32 (note also repetition)

Ro 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

Ro 1:19 since what may be known about God is plain to them, because God has made it plain to them.

Ro 1:20 For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

Ro 1:21 **For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.**

Ro 1:22 Although they claimed to be wise, they became fools

Ro 1:23 and **exchanged the glory of the immortal God for images** made to look like mortal man and birds and animals and reptiles.

Ro 1:24 **Therefore God gave them over** in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.

Ro 1:25 They **exchanged the truth of God for a lie**, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

Ro 1:26 **Because of this, God gave them over** to shameful lusts. Even their women **exchanged natural relations for unnatural ones**.

Ro 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

Ro 1:28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, **he gave them over** to a depraved mind, to do what ought not to be done.

Ro 1:29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips,

Ro 1:30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents;

Ro 1:31 they are senseless, faithless, heartless, ruthless.

Ro 1:32 Although they know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those

who practice them.

Cause to effect—> Ro 1:18-32 Note “therefore” (24) “because of this”

Effect to Cause—> Ro 8:28-29-- In all things God works for the good of those who love him, who have been called according to his purpose.

K. Explanation or analysis—presentation of an idea followed by its interpretation
Mark 4—Parables, followed by explanation.

L. Preparation or introduction—background or setting—Luke 1:1-5; Genesis 2 prepares for Genesis 3.

M. Summarization—summary preceding or following a unit of material-- Joshua 12

N. Harmony—agreement between disease and remedy, promise and fulfillment —Gal 3:6-8; Agreement between Romans 1:28-32 and 3:20; solution to problem of sin in Rom 3:21 ff.

3. Selectivity. (This moves into interpretation)

Purposive selectivity characterizes the books of the Bible. The Biblical authors had definite purposes which motivated their writings and they chose and arranged their materials in the way that best accomplished their purposes.

42. “Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book.

^{Jn 20:31} But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (John 20:30-31).

Some purposes are not as obvious as the one stated in John, but we can be sure that each Biblical author had a purpose, and selected and arranged his materials in such a way as to accomplish that purpose. So, if we are to understand the passage or the book, we should find the author’s purpose.

When we observe certain materials and structure, we can ask, “Why is this event or idea here?”

For instance, why did the author include the event in Genesis 12:10-20? What is its relationship to the material around it? We can observe that there is a contrast between Abram’s act of faith in 12:1-9 and Abram’s act of unbelief in 12:10-12. If we look for other relations, we find causation-- the fulfillment of a promise—God promised to take care of Abram in 12:2-3 and in 12:10-20, he keeps that promise.

In John 13-17, the upper room discourses, we can ask, “why did the author omit the Lord’s supper?” or the Gethsemane prayer? then we find that in chapter 6 the deep meaning of the bread and wine of the last supper is explained and in chapter 12 we find

Jesus' decision to do God's will rather than his own. We can see that Jesus focus on the unity and love relationship of the disciples, and on his own promise to dwell in them is primary in 13-17.

4. Atmosphere– of the passage.

43– happy, grumpy, etc-pictures

The atmosphere is the underlying tone or spirit or mood of a passage. This is intangible, but real:

Joy, sorrow, thanksgiving, despair, awe, urgency, joy, humility, tenderness, etc.

Sometimes the mood cannot be determined until we get into interpretation. There can be changes in mood in one passage. One cannot come into vital contact with the author's mind and spirit until one has discovered the mood of a portion of scripture.

44. Jn 11:15 and for your sake I am glad I was not there, so that you may believe. But let us go to him.”

Jn 11:16 Then Thomas (called Didymus) said to the rest of the disciples, **“Let us also go, that we may die with him.”**

(Thomas in Jn 11–bold courage mixed with fear;

Peter in Jn 13 –pride, surrender, then overconfidence (note change in mood)

45. Jesus in Gethsemane–sorrow; courage of decision, love for God and trust in him.

Abraham in Gen 18–joyful serving

Lk 22:40 On reaching the place, he said to them, “Pray that you will not fall into temptation.”

Lk 22:41 He withdrew about a stone's throw beyond them, knelt down and prayed,

Lk 22:42 “Father, if you are willing, take this cup from me; yet not my will, but yours be done.”

Lk 22:43 An angel from heaven appeared to him and strengthened him.

Lk 22:44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

Lk 22:45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow.

Lk 22:46 “Why are you sleeping?” he asked them. “Get up and pray so that you will not fall into temptation.”

Also continuity–Jesus prays God answers

. General aids to observation:

1. It is helpful to write down observations.

2. Observe every passage as if you had never seen it before.
3. Ask the questions implied by the six faithful serving men:

“I have six faithful serving men
who have taught me all I know.
Their names are *What* and *Where* and *When*
And *How* and *Why* and *Who*.”

46. 4. Make rough maps to indicate the geography of a unit

5. Look for concepts of God, Christ, man, sin, and redemption, since these are the primary themes about which Biblical authors are concerned.

6. In dealing with narrative literature such as the Gospels, it is good to name the paragraphs. Names should be factual, short, memorable

47 Chart–Genesis; John’s Gospel

7. Make a chart that helps you to see the whole book or passage and the relationships of the various parts.

8. Look at the whole, then examine the parts. Then, look again at the whole. It is helpful to make a chart which shows the relationship of the whole to the parts.

INTERPRETATION:

48. Thinking picture

49. Why? What for? What does it mean? Why is it here? How does it fit the context?

Once the components of a passage have been noted, the next step is to determine their meaning.

Interpretation is understanding the heart and mind of the writer and catching the meaning he intended. This involves empathy—feeling with another. We must try to stand in the shoes of the Biblical writer. This requires sanctified imagination—imagination that is rooted in what has been observed.

We must ask interpretive questions. Interpretative questions are a bridge between observation and interpretation.

1. Questions about terms— if there are terms that we need to understand more deeply we should take time to examine them. Jn 17 begins with “Father glorify the Son that the Son may glorify you.” What does glorify mean? What is involved in Jesus being glorified? In God being glorified? We can get some clues from what actually happened after this. Another word to examine is “sanctify.”

Dt 6:5 says “love the Lord your God with all your heart. What does it mean to love God? Lord is sometimes spelled with small caps in the Old Testament. Why is this? We can

look in the preface and find an answer.

2. Questions about structure. Why? What does it mean? Why is there a contrast between Samuel and Eli's sons? (1Sam 2:12-21) God told Eli what was going to happen to his sons and his family. Why is this repeated to the boy Samuel? Why did he have to tell this bad news to Eli? (3) Why are there two accounts of the creation of man in Genesis 1-3. How are the days of creation related to each other? What is repeated in Genesis 1. What does this teach about God's purpose and plan in Creation? About God?

Interpretative answers: the first requirement is prayer. We must pray and seek God sincerely. We must ask the Spirit of truth to lead us into truth.

51. Scripture interprets scripture. We know that Abraham had hope in the kingdom of heaven because the author to the Hebrews tells us. We know that God gave the gospel to Abraham in Genesis 12:2-3 because Paul tells us so in Galatians 3:8.

Heb 11:9 By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. Heb 11:10 **For he was looking forward to the city with foundations, whose architect and builder is God.**

The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." Gal 3:8

Common sense—we follow the most reasonable and common sense meaning.

It is important to know the historical context as well as the context of the passage in the Bible itself.

It is good to read what others have said about a passage—check it out in a commentary. Use a Bible dictionary; Compare translations.

APPLICATION

Are there any commands to obey? Are there any promises to claim? Are there any prayer topics to make my own?

"Love one another"

"Feed my sheep"

53-60 "Go into all the world and make disciples of all nations" pictures.