

How to read your Bible

I. Read it!

- A. This is not the main point of this study, but the Bible does nothing for you, if you do not take it in, and reading it is one means of taking it in.
- B. Bigger is normally better. Shorter portions (a phrase, clause, or verse) often give rise to misunderstandings which the larger context corrects. Consider the following set of Scriptures.
- C. Read Scripture not just or mostly about Scripture. Becoming an expert of what everyone says about Scripture is not as important as knowing the book itself.

II. Read it in a normal manner.

- A. We read and interpret Scripture in a normal manner.
 1. We sometimes call this literal requires explanation as some people take figures to be real things. Literal can mean that everything is exactly what one reads.
 2. Normal means we read Scripture in the manner we would read other literature.
 - a) We don't read poetry the same way we read an historical account.
 - (1) Poetry - "The horse and its rider He has hurled into the sea" (Ex. 15:1).
 - (2) Historical account - God made the sea return over the Egyptians, their chariots, and their horsemen (Ex. 14:26-28).
 - (3) Hurling or throwing the horse and its rider is poetic language for God's violent defeat of the Egyptian army in the Red Sea.
 - b) We don't read metaphors as the literal objects used to illustrate a fact.
 - (1) Jesus is the door of the sheep is a metaphor (Jh. 10:7, 9).
 - (2) Jesus is the only way to God is a fact (Jh. 10:8-9; 14:6).
 - (3) People are sheep is a metaphor (Jh. 10:2-5). Jesus identifies this as a figure of speech or a comparison (10:6).
 - (a) The metaphor of sheep is good.
 - (b) People, like sheep, need a shepherd, someone to lead them (Mk. 6:34).
 - (c) People (Israel), like sheep, tended to stray (Isa. 53:6).
 - c) We don't read metaphors about God in literal terms.
 - (1) An anthropomorphism is a figure of speech that describes God in human terms, though God is not human.
 - (a) David's cry came to God's ears (Ps. 18:6-7).
 - i) God does not have ears because God is not a physical being.
 - ii) "Ears" is a human description applied to God (anthropomorphism) that communicates to man that God HEARS.
 - (b) God's outstretched arm pictures His power. (Ex. 6:6).
 - (c) God's hand pictures His power and faithfulness (Jh. 10:28-29)

- (d) God's eyes in every place pictures His omniscience (Prv. 15:3; 2 Ch. 16:9).
 - (2) A zoomorphism is a figure of speech that describes God with the traits of animals, though God is not an animal.
 - (a) God's wings picture His power and care (Ps. 91:4).
 - (b) We recognize these as figures of speech because God is spirit and does not have a physical form. Physical descriptions represent God's eternal non-physical characteristics (Jh. 4:24; Lk. 24:39; 1 Tim. 1:17).
 - (3) Other figures of speech also picture God's abilities.
 - (a) God is a rock and fortress, His power and faithfulness (Ps. 18:2).
 - (b) God is a shield, horn, stronghold, which are all pictures of His actions to protect those who are His (Ps. 18:2).
- B. Identify what realities figures of speech represent.
1. We recognize several figures of speech in Psalm 23 related to God's care for David: sheep, streams, pastures, a valley, rod and staff.
 - a) David does not think God really makes him lie down in pastures and streams
 - b) David is picturing God's care for him in the language he would have used as a shepherd caring for his sheep. David had been a shepherd (1 Sam. 16:11).
 2. We recognize a similar figure of speech in John 10 (see above notes).
 - a) Christ identified Himself as the good Shepherd (10:11, 14).
 - b) Christ acts as the door for the sheep to pass in and out to find pasture (10:9).
 - c) Christ lays down His life for His sheep (10:11).
 - d) Christ is heard by His sheep (10:27).
 - e) Christ leads His sheep (they follow Him) (10:27).
 - f) Christ gives His sheep eternal life (10:28).

- C. Do not allow your theological system the normal reading of Scripture.
1. Your theology can help frame our reading of other texts, but the text must determine your theology, not the other way. Clear Scriptures over unclear.
 2. Some teach that we use an apocalyptic interpretation for apocalyptic genre meaning a symbolic and non-literal genre.
 - a) Revelation uses symbols but also interprets those symbols.
 - (1) Some suggest that Revelation is all symbolic and we should not base major truths (e.g. millennium) on its teaching.
 - (2) Revelation 1:12-16 is a symbolic picture of Christ and His churches (1:20).
 - (3) Revelation 12:1, 5 pictures Israel as a woman who gives birth to Christ. The following sentences (verses) reveal that Christ came from her.
 - (4) Revelation 13:1 reveals a beast with seven heads and ten horns picturing kings. The following context explains the symbols. The beast is a man (17:7-8) with seven heads that are a location and kings (17:9-11). Ten horns are ten kings who have authority with the beast (17:12-14).
 - (5) Revelation 9:3, 7-10 is not a symbol but John's best (Spirit-directed) description of these beings that come out to torment people.
 - b) John wrote about Satan bound and a first and last resurrection (Rev. 20:1-6).
 - (1) Some teach that prophecy should be interpreted spiritually or allegorically, not in a normal manner, not expecting the facts to be fulfilled literally.
 - (2) Those who are raised in the first resurrection are not affected by the second death (20:6).
 - (3) Donald Bloesch wrote about Revelation 20, "After a careful examination of this text we are persuaded that it is a description of the age of the church from the viewpoint of the millennial triumph experienced by the martyrs and confessors in heaven."... "here Satan is described as being powerless: this is the meaning of Satan being bound." [*Essentials of Evangelical Theology, Vol. 2:198*]. I (Tim) find Satan's going about as a roaring lion a strong contrast to Satan being bound and unable to deceive the nations (Rev. 20:3).
 - (4) A.A. Hodge wrote, "That the pretended doctrine of two resurrections, i.e., first of the righteous, and then, after an interval of a thousand years, of the wicked, is taught nowhere else in the Bible, and this single passage in which it occurs is an obscure one," [*Outlines of Theology: 571*].
 - (5) We interpret it to be two distinct resurrections, separated by a thousand years (millennium). We read the text in a normal manner.
 - (6) Our premillennial theology can affect our interpretation of the text. However, the present text is not obscure. It does not stand alone as the only such reference to distinct resurrections.

3. Some hold a theological system so they do not read Scripture in a normal way.
 - a) Paul wrote about three constituent parts of man (1 Thess. 5:23).
 - b) Paul claimed that God's Word can divide between spirit and soul (Heb. 4:12). This was necessary to distinguish between what they knew in their spirit and felt in their soul.
 - (1) Interpreters disagree whether spirit and soul are the same or different.
 - (2) A.A. Hodge (1860) writes, "The word πνεῦμα designates the one soul emphasizing its quality as rational. The word ψυχή designates the same soul emphasizing its quality as the vital and animating principle of the body." [Outlines: 300]. Hodges retains his traditional **dichotomist** theology.
 - (3) Wayne Grudem (1994) says on 1 Thessalonians 5:23, "Paul could simply be piling up synonyms for emphasis..." [Systematic Theology:478]. He uses a similar explanation for Hebrews 4:12. I would suggest that in his exegesis of the passages, he makes no attempt to see any distinction in the context.
 - c) Christ spoke about building His church (Mt. 16:18).
 - (1) Some interpret this dispensationally, and claim it cannot be the body of Christ because Christ spoke of it in the former dispensation. DO NOT INTERPRET SCRIPTURE DISPENSATIONALLY. If we read normally and consistently, we'll see distinct house-rules or dispensations. Don't force the theological system related to dispensationalism on your reading of the text.
 - (2) Christ was looking forward to when He would build His Church.
 - (3) Some claim that the Church was a mystery at that time. Scripture reveals mysteries about the Church but not that Christ would have a church.
 - (a) God revealed a mystery of unity of Jews and Gentiles (Eph. 3:4-5).
 - (b) God revealed a mystery of our way of life (Eph. 3:9).
 - (c) God revealed a mystery of transformation (1 Cor. 15:51-52).
 - (d) God revealed a mystery of the Church as Christ's bride (Eph. 5:31-32)
4. Paul told Timothy to "rightly divide" the Word of Truth (2 Tim. 2:15).
 - a) Many dispensationalists have used this verse for recognizing and applying dispensational distinctions. Some are our "heroes" (e.g. Scofield).
 - b) The word "rightly divide" means "cut straight."
 - c) The Word of the Truth is not the whole Bible.
 - d) The word about the Truth is revelation that explains the Truth, or how we are to rely upon God to accomplish His purpose in us (cp Jh. 2:21; 8:32).
 - e) Cutting a straight course means teaching clearly about the Truth, while others confuse truth and bring our eternal security into question by misplacing the resurrection (2:15-18).

- D. Do not apply special rules to the reading of Scripture, if certain statements do not fit your understanding or experience, or preconceived ideas of what Scripture should say.
1. Accept its accounts to be genuine.
 - a) Many allow modern understandings of history or science to trump the plain reading of the Scripture.
 - b) Sometimes, Biblical history once thrown into doubt has been demonstrated to be true by archeological research.
 - c) If we believe in God, we also need to accept that God is supernatural and acts outside the “rules of nature” to which we are subject.
 2. Do not invent rules that allow you to keep your view.
 3. You may have to alter your view.
 4. Some teach that we should read “science” and “history” texts as expressing legends or myths when modern science and history has “proved” the Bible “wrong.”
 - a) Noah’s flood covered all the mountains by at least 22.5 feet of water (Gen. 7:19).
 - (1) Some claim this is a legend so it is not to be taken literally.
 - (2) Some claim this was localized to very small local mountains.
 - (3) Both are attempts to make a supernatural act fit natural situations.
 - (4) We’ve never witnessed a flood that even approaches this extent.
 - b) Israel passed through the Red Sea on ground that God dried over night, and water piled up on either side of them that was deep enough to drown the Egyptian army (Ex. 14:16, 21-31).
 - (1) Some claim they passed through the sea of reeds where the water is sometimes quite low.
 - (a) This does not explain the ground being dry enough for this vast number of people to cross.
 - (b) How did the Egyptian army drown in the shallow waters.
 - (2) Some claim this was a mirage. Early morning temperature differences between the cool air and warm ground made it appear that Egyptian army was walking through the sea and being engulfed by it. (A.B. Fraser, The New Scientist, April 1976: 130). The writer applies this to Jesus walking on the water.
 - (3) It is normal to read the text as referring to the Red Sea in its depth.
 - (4) It is normal to read the text that Moses didn’t record what Israel thought, though they were wrong. The text is then recording a false impression.
 - c) Jesus raised people from the dead, and He rose bodily (Lk. 7:12-15; 24:5-6).
 - (1) Some refer to resurrection as spiritual or figurative. Gerd Ludemann, “Jesus decayed and did not rise bodily” (133). “The resurrection appearances to his disciples are to be derived from visions which can be explained in purely psychological terms” (*The Unholy in Holy Scripture: The Dark Side of the Bible*, 1997).

- (2) If Christ did not rise, we are still in our sins (1 Cor. 15:17).
- d) In each of these examples, we need to allow God to be God and to exhibit His power in space and time.
5. Some reject that Scripture can give accurate predictive prophecy.
 - a) Some scholars reject specific prophecies because they reject the idea that someone could genuinely foretell an event.
 - (1) They may accept prophecy as a call to change.
 - (2) They may accept prophecies that are open to many interpretations.
 - b) The book of Daniel has unusual visions, dreams, and the interpretations.
 - (1) Chapter four relates Nebuchadnezzar's dream and its interpretation and the literal fulfillment of its interpretation. (the tree is a metaphor for Nebuchadnezzar and his kingdom).
 - (a) God gives Daniel the interpretation of the dream (Dan. 4:24-26).
 - (b) God fulfilled the dream literally (Dan. 4:28-37).
 - (2) Chapter seven relates Daniel's dream about four beasts, who represent four successive kingdoms and kings (7:17).
 - (3) Chapter eight relates a vision of a ram and goat
 - (a) The ram is Media/Persian kingdom (8:20).
 - (b) The goat is the Greek kingdom (8:21). This passage is important because the vision happened in 560 BC (8:1) about 80 years before the Greeks and Persians fought at Thermopylae (480 BC) which led to the formation of the Delian League against the Persians. and 230 years before the Alexander's conquest of Syria at the battle of Issus in 333 BC. Because Daniel accurately predicted the conquest of the Persians by the Greeks, many have claimed it was written later and not by Daniel. This demonstrates a prejudice against Scripture's divine origin.
 - (c) Daniel 8:22 revealed the four-fold division of the Grecian empire following the death of Alexander the Great in 323.
 - (d) Daniel 9:24-27 reveals 70 time periods of seven each (years).
 - i) It revealed that 483 of those years would pass before the Messiah (Christ) would be cut off (die) and this happened literally.
 - ii) A decree was made in 445 BC to rebuild. Adjusting for the Jewish 360 day calendar and our 365 day calendar, it comes out to the year.
 - (4) We should read Daniel as having given genuine predicative prophecy.
 - c) If we believe in God and we accept that He is good, we should expect that He will reveal some of Himself to us and some of what He plans to do. Prophecy is consistent with how God would relate to His creation

III. Read Scripture normally. We must read it in an historical-grammatical manner.

A. Allow the historical context to govern meaning.

1. An Old Testament background can inform/explain a New Testament statement.
 - a) Paul explained to the Galatians, who were Gentiles, that if one did not continue in all the Law, that they would be cursed (under the Law) (Gal. 3:10).
 - (1) Paul quotes the final curse for anyone who disobeys the law (Deut. 27:26).
 - b) Paul explained that Christ redeemed believing Israelites out from the curse of the Law (Gal. 3:13).
 - (1) Christ became a curse by hanging on a tree—a Roman cross (3:13).
 - (2) Paul quotes a rule regarding the displaying of the body of one executed for disobeying the Law (Deut. 21:22-23).
2. A New Testament background can inform/explain a New Testament statement.
 - a) Paul was concerned that he was doing his work or had done his work without significance, that his work would be undermined by others (Gal. 2:2).
 - (1) He set out His God-given message before the church leaders (1:12).
 - (2) He refused to submit for even an hour to false brothers who snuck in to the meeting, to spy out the believers' liberty (2:1, 3-5).
 - (3) He was determined that the Truth which is a good news would remain (2:5).
 - b) Luke records Paul and Barnabas' meeting in Jerusalem (Acts 15).
 - (1) They were ordered to Jerusalem to settle conflict over their message (15:1).
 - (2) They met resistance from some believing Pharisees (15:4-5).
 - (3) The apostles and elders looked at the matter with much debate (15:6-7).
 - (4) Peter did not wish to burden these Gentile believers with the Law (15:10).
 - (5) Luke demonstrates the issue was about Christian living not initial salvation.
 - (6) Luke demonstrates that Paul and Barnabas were not worried that they misunderstood Christ's commission to them, but that their work might be undermined by other teachers who would press the Law on believers.

B. All matters of words and grammar are important because God chose both carefully (1 Cor. 2:13). God even put His words in the mouth of His prophets (cf. Jer. 1:9).

C. Allow the context to govern word meaning.

1. Words rarely have a single meaning that must always be used.
2. Words have meaning that vary by context.
 - a) "Son" [*huios*] could refer to an adult or a young child.
 - (1) Paul uses the word "son" to refer to an adult child entrusted with special status in a family (Gal. 3:26-27).
 - (a) We are sons in Christ (Gal. 3:26).
 - (b) The Jews were babbling children [*nāpios*] when under law (Gal. 4:1-3).
 - (c) Christ redeemed Israel out of the Law so they could be sons (Gal. 4:5-7).

- (2) Matthew uses the same word “son” for Jesus as Mary’s son, though an infant (Mt. 1:25; cp. Lk. 2:7). See also Elizabeth and John (Lk. 1:36, 57).
 - (3) Matthew uses the same word “son” for a “foal” (Mt. 21:5).
 - (4) Matthew uses the same word “son” in the sense of a grown adult who can conduct business on behalf of his father (Mt. 21:37-38).
- b) *Diakrinō* [διακρίνω] “doubt” changes meaning between active form and passive.
- (1) The active *diakrinō* means to discern or judge between (1 Cor. 6:5; Acts 11:2).
 - (2) The passive (e.g. *diakrithé*) means to doubt, to be judged between (Rom. 4:20; Mt. 21:21).
- c) *Ho thanatos* [ὁ θάνατος] “death” with the definite article [*ho*] normally refers to spiritual death, which is separation from God.
- (1) There will be no death where God makes all things new: new heaven and a new earth (Rev. 21:1-4).
 - (a) Death may refer simply to physical death.
 - (b) Death may refer to spiritual death.
 - (c) Physical death is a result of man’s sin and separation.
 - (2) Some suggest that in eternity, death will still exist based on Isaiah 65:20.
 - (a) Isaiah 65:17 speaks of the new creation, but this theme does not continue into the following verses.
 - i) Grammatically there is no “I” in 65:17.
 - ii) “Create” is a participle “creating.” The NET Bible attempts to give a sense, “For look, I am ready to create...” and so with the next two verses.
 - iii) 65:19 begins with a disjunctive, breaking the thought of the new creation with rejoicing in Jerusalem.
 - (b) Isaiah 65:19ff refer to the millennial glory of Jerusalem.
- D. Allow the grammar to govern meaning.
1. Grammar can bring greater depth to the meaning of a sentence.
 - a) Psalm 14:3; 53:3 have niphil perfect form of the verb אלק [alack] which is translated “become corrupt.” (NASB20).
 - (1) The niphil stem indicates action that is passive or reflexive. Reflexive fits this context best, they do this to themselves.
 - (2) The verb, which only occurs in the niphil, means morally corrupt, spoiled.
 - b) Psalm 14:1; 53:1 have the hiphil perfect form of the verb שתח [shacath], which is also translated “are corrupt” (NASB20).
 - (1) The verb means to be corrupt, ruined, or marred.

- (2) The hiphil stem is **causative** action, so destroy, corrupt, or cause ruin.
- c) Though most versions translate these two forms nearly the same, the hiphil in 14:1 and 53:1 emphasizes that these people caused ruin or destruction. That is a different sense. The NET Bible tries to bring this out, “They sin”, though it is not the verb “sin.” John Nelson Darby has “They have corrupted themselves” though this is not reflexive.
- E. Allow the syntax to govern meaning.
1. Syntax involves the relationship of words, clauses, and phrases in a context.
 2. Hebrew can use two finite verbs, where one serves as an adverb of the other.
 - a) מהרו מעשיו שכחו מהרו “His works they forgot, they hurried.” (Ps. 106:13), or in modern English, They quickly forgot His works.” This allows the relationship of the two verbs to determine the meaning.
 3. A Hebrew waw disjunctive indicates some change or break in the narrative.
 - a) Normal Hebrew is conjunction (waw) + verb + noun.
 - b) But Genesis 1:2 is conjunction + noun + verb “But the earth was/became.”
 - c) Syntax requires some break from the information in Genesis 1:1.
 - d) In Gen. 15:6, “Then he believed...” is a disjunctive statement.
 - (1) It interrupts the thought and does not mean that he saw God’s picture in the stars and as a result believed.
 - (2) Some suggest it may mean he previously believed God in Genesis 12 (cf. Heb. 11:8).
 - (3) However, if we combine the grammar, syntax, and larger context of Scripture, Abraham’s faith was in God’s promise, “So shall your descendants be.” (Rom. 4:18). He quotes Genesis 15:5.
 - (4) The disjunction may simply indicate that while Abraham had doubted God’s earlier promise and worried about having a descendant of his own, He now believes God. The disjunction contrasts his former unbelieving state to this state of faith.

IV. What happens when I read the Bible in this manner?

- A. It can be a light for how God desires that we live (Ps. 119:105).
 - 1. This text refers to the value of God's Law for an Israeli.
 - 2. The fact of this value remains true for us, though different portions of God's Word guide our lives.
- B. It can help me understand who Christ is (Jh. 5:39).
 - 1. The Scriptures (Old Testament by context) spoke of Him.
 - 2. The Scriptures of the New Testament also tells us much about Him.
- C. It can outfit me for God's purposes (2 Tim. 3:16-17).
 - 1. It is profitable for teaching that I do not live by: creation, angels, etc.. Many of these truths have implications for our lives.
 - a) Men will deviate intentionally from God's truth (2:17-18; 3:1-5).
 - b) God's foundations stand firm; He knows those who are His (2:19).
 - 2. It is profitable to convince us when we are wrong in thinking or action.
 - a) Do not be ashamed of the testimony of Christ or of those suffering for that testimony (1:8). Timothy may have been in danger of being ashamed.
 - 3. It is profitable to correct us, to show us how to get back on track.
 - a) Being a coward does not come from the Spirit of God (1:7). It comes from another spirit-Satan uses fear (cp Heb. 2:15).
 - b) We need to be empowered by God to respond to Satan (2:1).
 - c) We need to suffer as a soldier when dealing with Satan (2:3-4).
 - 4. It is profitable to teach us how to live righteously. (cp Tit. 2:11-12).
 - a) We have a holy calling in God's purpose and grace **in Christ Jesus** (1:9).
 - b) We can guard what God has entrusted to us through the work of the Holy Spirit in our lives (1:14).
 - c) We can respond properly to false teachers by not becoming entangled in their debates and arguments (2:14, 20-21).
 - d) We can help those who are calling on God from a clean heart (2:22).
 - 5. It tells me what God has provided, such as giving us strength in Christ (2 Tim. 2:1).
- D. It can help me distinguish between what I know God is doing for me from what I am enthusiastic about but may not be God's will (Heb. 4:12).
 - 1. I may be enthusiastic about food and rituals associated with a religious tradition to strengthen my experience (13:9).
 - 2. God wants my heart to be strengthened by His grace, not by food (13:9).
- E. It can be a means for me to grow in my salvation (1 Pet. 2:2).
 - 1. I can't live truth, if I don't know truth.
 - 2. I need the "logical" milk. It is logical because it nourishes my thinking.
 - 3. I need the "logical" milk, because I struggle in my soul.

- V. What happens or may happen if I do not read my Bible in this manner?
- A. A soulish (natural) person rejects what God has planned for us because it is moronic (1 Cor. 2:14, 9).
1. They may reject God's Word altogether.
 2. They may develop an alternative that fits their way of thinking.
 3. It can lead to a hopeless life (1 Corinthians 15:12ff).
 - a) Though Scripture promises resurrection of all people, some believers in Corinth claimed that there is no resurrection (15:12). They did not expect God to do precisely what He promised.
 - b) Christ is not even raised if there is no resurrection (15:13-16).
 - c) No resurrection leaves us only with hope for this present life and that means we are most to be pitied (15:19).
 - d) There is a resurrection (15:20-27).
 - (1) All die by one man - Adam (15:21-22).
 - (2) All will live by one man - Christ (15:21-22).
 - (3) All will live in their own order or group (15:23).
 - (a) Christ was the first one raised.
 - (b) Those who are Christ's are the second group raised.
 - (c) Then the last [end] group is raised.
 - (4) All are raised, for death will be put under Christ's feet (15:25-27; Psa. 8:6).
 4. It can lead to an unChristian lifestyle and attitude when Christian listen to these soulish people (1 Cor. 15:29-34).
 - a) Doubting or denying the resurrection has consequences (1 Cor. 15:29-34).
 - (1) Why bother taking the place of believers who have served before you, if you will only die with no resurrection (15:29).
 - (2) Why put yourself in jeopardy (15:30-32).
 - (3) Evil friendships corrupt your kind customs [morals] (15:33).
 - (4) Some were apparently sinning as a result (15:34).
 - b) Believers need to sober up and recognize the resurrection is true (15:34).
 - c) This demonstrates the problem of rejecting the teaching, perhaps due to it revealing something different than our experience.
- B. A fleshly (carnal) Christian cannot appreciate deeper truth (1 Cor. 3:1-3).
1. They do not appreciate God's mystery wisdom (2:7).
 - a) God's mystery wisdom involves our living by grace rather than law (Eph. 3:9-10).
 2. They do not appreciate the things God has prepared for us, i.e. living by grace (2:9).
 3. They resort to methods of the flesh, such as following personalities (3:4-5).
 4. This demonstrates the problem of not accepting truth as it is revealed.
- C. A heretic CHOOSES for himself what truths he will hold (Tit. 3:9-11).

1. They may misappropriate truth God did not intend for others.
 2. They may wish to argue about the Law
 - a) They wish to live by law.
 - b) They do not focus on our hope of using eternal life (3:7-8).
 3. They may hold their theology rather than the plain sense of Scripture.
 4. It can shipwreck the faith (1 Tim. 1:19).
 - a) Some choose to teach differently than Paul taught them (1:3).
 - b) Some want to be law-teachers (1:7).
 - (1) They do not set their minds to consider the facts about which they speak and affirm.
 - (2) They have not read enough of the law to consider the implications.
 - (3) They have not read enough of Scripture to grasp the New Testament's teaching that the Law is ended. One wrote, "Reformed theology teaches that Christians must presume continuity when approaching Old Testament commands. In other words, the commands of the Old Testament remain valid unless they are repealed in the New Testament." [Keith Mathison, *Dispensationalism: Rightly Dividing the People of God*:86]
 - c) Some focus on the Law and do not live by faith (1:4-5).
 - d) Those who live by law and not faith, shipwreck the very promises of God to us.
 5. It can overturn your or another's faith (2 Tim. 2:18).
 - a) Some men taught that the resurrection had passed.
 - b) These men apparently brought eternal security into question.
 - c) These men probably taught an amillennial view.
 - (1) If the resurrection is passed, then only the final resurrection remains.
 - (2) If only the final resurrection remains, our "destiny" may be in question.
 - d) This demonstrates the damage caused by choosing what you will accept.
- D. They may not read enough Scripture and therefore hold to a limited understanding of a particular truth.
1. It can lead one to ruin his Christian life (2 Pet 3:15-16).
 - a) Some misunderstood Paul's teaching on grace (3:15-16).
 - (1) Paul's teaching involved living by grace as opposed to the Law.
 - (2) Peter explained grace as God's longsuffering/patience.
 - (3) People twist Scripture to their own destruction: e.g. since grace is God's patience that means I can do whatever I want, even if it involves immorality (cp Jd. 4).
 - b) Believers should grow by means of grace, not abuse it (3:18).
 - c) This demonstrates the danger of not continuing to read Scripture and seeing a bigger picture, in this case the matter of grace

- E. It can lead to hesitation or doubts regarding one's ability to approach God (Heb. 7:18ff).
 - 1. Christ displaced the first commandment-the Mosaic Law (7:18)
 - a) The first commandment could mature no one (7:19).
 - b) A better hope does provide for maturity (7:19).
 - c) A better hope involves drawing near to God (7:19).
 - d) A better hope involves Christ being our unchanging high priest (7:24).
 - e) A better hope involves Christ's ability to save to full maturity those who are drawing near to God through Him (7:25).
 - 2. Christ has matured forever those who have been set apart (10:14).
 - 3. Christ has provided us the means to approach God boldly (10:21-24).
 - a) We approach with a true heart, not just going through the motions, which could happen the Law (10:22).
 - b) We approach being fully supported by faith (10:22). We believe the promise that we can come because of Christ our high priest.
 - c) We approach with our hearts sprinkled (OT imagery) from an evil conscience (10:22).
 - (1) An evil conscience involves the guilt of not measuring up
 - (2) An evil conscience results from trying to keep Law.
 - (3) An evil conscience keeps believers from approaching God.
 - (4) An evil conscience is a common problem for New Testament believers who misread and misapply the Old Testament as though it governs our lives, because like Israel, we will never measure up sufficiently.
 - 4. This demonstrates the danger of not accepting

How do I know what Scriptures are for me?

You don't have to go to seminary to know what Scriptures are intended for your practice and which Scriptures are not. You only need some simple and obvious principles. You need to learn how to read Scripture discerningly.

“Then, Jesus said to him, ‘What you are doing, do quickly.’” (Jh. 13:27). “And he departed and hung himself.” (Matt. 27:5). “...You go and do likewise.” (Lk. 10:37). This string of texts illustrate what happens when we do not pay attention to context and the intended audience.

A. Are these Scriptures for you?

1. You cannot approach God if you have eczema (Lev. 21:16-23).
2. You are to be stoned if you blaspheme God's name (Lev. 24:10-16).
 - a) Say, “O, God!” as a reaction would require you to be stoned.
 - b) Say, “Jesus” as a reactions would require you to be stoned.
3. You are to be stoned if you curse (treat lightly) your parents (Ex. 21:17).
4. “I will tell Your name to my brothers; in the middle of the assembly I will praise you.” (Ps. 22:22).
5. “Look, I and the children whom the LORD gave to Me.” (Isa. 9:18).
 - a) The New Testament states that these last two texts were about us (Heb. 2:11-13).
 - b) Apart from New Testament revelation, we would never know who these brothers, assembly, or children are.
 - c) The New Testament does not compare our situation to these texts, it indicates that these texts were about us.
 - d) Lesson: do not immediately decide that a text occurring before Acts 2 is not for or about you. Most are not, but a few do relate to us.

B. Who is the audience of the text?

1. The call to bless the Lord in Psalm 103:20; 148:2 may bare similarities to charges for us to bless God, but it is spoken to angels, not mankind.
2. The warning in Jonah 3:4 was for Nineveh, not for any or every city.
3. The call of the angel in Revelation 19:17 is to birds, not people.
4. When Moses spoke the Law, he was speaking to Israel (Deuteronomy 5:1).
5. When Jesus spoke about the kingdom, He was speaking to Israel (Matthew 15:24).
6. When Paul wrote his letters, he was writing to, “the church in ...”
 - a) The Church is made of those formerly Jews or Gentiles (Eph. 2:11-12, 15).
 - b) Paul distinguished the Jews from the Church (1 Cor. 10:32).
 - c) Of eighteen references to Israel in Paul's letters, seventeen are clearly national Israel. Only one can be construed to refer to a different type of Israel (Gal. 6:16).

C. Is the text specific to the individual/s addressed, or does it extend to a larger audience?

1. God's instruction for Moses to remove his sandals, was specific to Moses (Ex. 3:5).

2. God's instructions to Ezekiel about how he was to respond to his wife's death was for Ezekiel alone as an example of how Judah would respond to the destruction of the temple (Ezk. 24:15-24).
 3. God's instructions to Jeremiah regarding the waistband was specific to Jeremiah as an illustration of Israel and Judah's condition (Jer. 13:1-11).
 4. Joseph's words were not for his family present at his death, but for his distant family who would travel to Israel (Gen. 50:24-25; Ex. 13:17-19).
 5. God's instructions regarding a sabbath (cessation) was for Israel but also for the following generations of Israelis (Ex. 31:12-17).
 6. Paul's words to Timothy regarding the cloak, books and parchments were specific to Timothy (2 Tim. 4:13).
- D. We must know who we are?
1. Are we an angel, citizen of Nineveh, or a bird? (Many other examples could be given)
 2. Are we Israel?
 3. Are we a member of the Church? (Note, not **a** church, but **the** Church -all NT believers).
 - a) This means we were put into Christ by the Spirit (1 Cor. 12:13).
 - b) This means we were regenerated by the work of the Spirit (Tit. 3:5).
 - c) This means we are sealed by the Spirit (Eph. 1:13; 4:30).
 - d) This means the Spirit permanently indwells us (Rom. 8:9, 11).

- E. We need to discover the audience's need?
1. The Jews needed to bring the whole tithe to the temple (Mal. 3:8-12).
 - a) This was applicable to the people of Judah who were living under the Law and required to bring tithe and offering.
 - b) They were experiencing agricultural loss.
 - c) To apply this to people of the Church, requires that we change the tithe and offerings from what they were, and change the physical blessings God would send from heaven on their agricultural circumstance.
 - d) Today, giving is never compulsory (2 Cor. 9:7; cp 8:12 readiness from what one has).
 2. Wives needed to submit to their husbands (Eph. 5:22).
 - a) This is applicable to wives, not to husbands, children, or unmarried.
 - b) They needed to let their husbands love them.
 3. Husbands needed to love their wives (Eph. 5:24).
 - a) This is applicable to husbands, not to wives, children, or unmarried.
 - b) Husbands needed to learn to dedicate their lives to their wives as Christ is dedicated to the Church.
 4. The Corinthian believers needed to deal with an immoral brother (1 Cor. 5:4-5).
 - a) This is applicable to a church who has an immoral fellow believer among them who will not change his conduct.
 - b) Allowing such a believer to continue meeting with the rest of the church is detrimental to the spiritual health of that assembly.
 5. The Thessalonian believers needed to deal with an insubordinate and lazy believer (2 Thess. 3:14).
 - a) This is applicable to a church who has a lazy and insubordinate fellow believer.
 - b) Allowing such a believer to continue in the assembly could make other believers give up on doing the right thing (3:13).
 6. John's readers needed to stop loving the world and its things (1 Jh. 2:15).
 - a) This is applicable to believers who are loving the world ("stop" is the emphasis of the present imperative).
 7. Even if we are the same type people, we also have to be in the same need or circumstance before we can legitimately apply a text.
- F. We need to recognize that some texts are intended for us, but with modification because the cultural norm has changed in how something is done.
1. Paul's four charges to greet others with a "holy kiss" means that we warmly greet fellow believers. We fulfill his charge with a culturally appropriate greeting, perhaps a handshake or hug (Rom. 16:16).

2. Paul's charge for masters to deal with their slaves in righteousness and equality *may* be applied by a believer who employs others (Col. 3:22-4:1).
 - a) We don't have slaves in our culture.
 - b) The employee/employer relationship is not the same.
 - c) Working as to the Lord rather than looking good before men probably has bearing on how we should work for others.
 - d) An employee certainly should not just serve when they are being watched (3:22).
 - e) An employee certainly should remember that they serve Christ (3:24).
 - f) Perhaps an employer should remember that he ultimately answers to God (4:1).
3. Paul's charge to "go outside the camp" was a call for Jewish believers to leave Judaism (Heb. 13:13).
 - a) It has no real application today, but may have implications for believers coming out of "Christian" Churches which do not properly teach salvation or Christian living.
 - b) It may parallel the idea of turning from idols to serve the living and true God (1 Thess. 1:9).
4. The widow's qualification of "having washed the saints' feet" describes sincere basic hospitality to believers, and is not fulfilled by literal foot-washing in most modern contexts (1 Tim. 5:10).

VI. The Bible reveals how the Old Testament speaks to us even today.

A. It gives us hope (Rom. 15:4).

1. It gives us hope through patience.
2. It gives us hope through encouragement.
3. Paul quotes Psalm 69:9.

a) David wrote Psalm 69.

- (1) He compares his situation to being overwhelmed by flooding waters (1-2).
- (2) He is exhausted from crying out for rescue (3).
- (3) He sees vast numbers of people hating him (4).
- (4) He acknowledges his faults (5).
- (5) He is concerned for God's reputation (6).
- (6) He is concerned for those who trust in God (6).
- (7) He is suffering for taking a stand for God and His house (7-12).
- (8) He cries to God for help (13-19).
- (9) He is broken in heart by the ridicule/insults of others (20).
- (10) He was given horrible food by others (21).
- (11) He asks that the way they received him become a trap for them (22-25).
- (12) He was persecuted by them in addition to God striking him (26).
- (13) He asks for God to judge them (27-28).
- (14) He identifies all those who will praise God (29-36).

b) Jesus, John, Paul, and Peter apply various parts of Psalm 69 to Jesus and His earthly ministry.

- (1) Jesus quoted 69:4 in John 15:25, that they hated Him without reason.
- (2) John quotes 69:9 in John 2:17 of the disciples' remembering His zeal for God's house consuming Him.
- (3) Paul quotes 69:22-23 in Romans 11:9-10 that they table they set before their King -bitter herbs and vinegar-would become a trap to them and a source of God's judgment.
- (4) Peter applied 69:25 to Judas in Acts 1:20.
- (5) We would not have put together these text and neither would they apart from the ministry of the Spirit.

c) Paul cites 69:9 that the ridicule or insults people directed at God fell on Him.

- (1) Christ was not pleasing Himself (Rom. 15:3).
- (2) Christ was always pleasing the Father (Jh. 8:29).
- (3) Christ endured this ridicule because zeal for God's house consumed Him (Jh. 2:17).
- (4) Christ's situation encourages us.
 - (a) He did God's will and pleased the Father rather than Himself.

- (b) He was answered by God.
 - i) The Roman believers all knew He was raised and exalted.
 - ii) They knew He was not still suffering on the cross.
 - iii) They knew He was not still enduring men's insults.
- 4. We see how God brought His Old Testament people through hardship and that gives us hope to be patient under our hardships because He will bring it to conclusion.
- 5. We see how God encouraged His Old Testament people according to His promises for them, and that gives us hope He will honor His promises to us.
 - a) I love the story of Hezekiah and the Assyrian king Sennacherib (2 Ki. 18-19).
 - (1) Hezekiah held fast to the Lord (18:6).
 - (2) Hezekiah guarded the Lord's commands (18:6).
 - (3) Hezekiah sent his men to hear from the Lord through Isaiah when Sennacherib surrounded Jerusalem (19:1-2). Rabshakeh is a representative of Sennacherib king of Assyria (18:13, 17).
 - (4) Isaiah told Hezekiah that the Lord told him not to fear Sennacherib (19:6-7).
 - (5) The king of Assyria sent messengers again to Hezekiah and warned him against trusting in his God (19:10-13).
 - (6) Hezekiah took the letter to the house of the Lord and called on the Lord to save them (19:14-19).
 - (a) He acknowledged the LORD is enthroned above the cherubs.
 - (b) He acknowledged the Lord is the only God.
 - (c) He acknowledged the Lord alone created heavens and earth.
 - (7) THE LORD WENT OUT AND STRUCK 185,000 ASSYRIANS IN ONE NIGHT (19:35).
 - (8) The king of Assyria left and was killed by two of his sons (19:36-37).
 - b) The story of Hezekiah and the Assyrian king encourages us.
 - (1) Hezekiah did what God had instructed His people to do (1 Ki. 8:27-30).
 - (2) It reminds us that when we pray to God as He instructed us, He will also be faithful to His promises to us.
 - (3) It reminds us that when God is on our side, even if we face insurmountable odds, those in opposition will ultimately not succeed.

- B. It gives us warnings (1 Cor. 10:1-11).
1. Israel's actions were examples to us of what we shouldn't do. These are not commands or laws to us, but demonstrations that there were consequences for unrighteous actions.
 - a) These are negative examples.
 - (1) The Greek *typos* occurs in two forms (10:6, 11).
 - (2) *Typos* referred to that a stamp which when struck left an impression.
 - (3) These examples were written that we learn not to do the things they did (10:11).
 - b) We should lust after things as they did (10:6). This is taken as a reference to Numbers 11:4 when Israel craved and wept for meat.
 - (1) God gave them quail meat (Nu. 11:31-32).
 - (2) God struck them with a plague while they were getting ready to eat it and many died (Nu. 11:33-35).
 - (3) Some of the Corinthians did not consider the weak conscience of their brothers and ate meat offered to idols in front of them (1 Cor. 8:4-13). They wanted meat more than the welfare of their brothers.
 - c) We shouldn't become idolaters as they did (10:7).
 - (1) They ate, drank, and laughed (mocked) and playful teasing.
 - (2) They did not take God seriously (Ex. 32:6).
 - (3) The Corinthians were warned against becoming idolaters (1 Cor. 10:14).
 - (a) We partake with Christ by sharing in the cup and bread (10:15-17).
 - (b) Some believers thought it was OK to engage in idol worship at the same time they were worshipping God (10:20).
 - (c) Believers who eat of the sacrifices made to idols partake with those false gods in the eyes of those who consider the idols to be something (10:18-22).
 - (d) Some of the Corinthians did not consider the conscience of unbelievers who would consider eating meat offered to idols as participating in worship of their false gods (1 Cor. 10:23-31). Paul encouraged them to not knowingly eat meat offered to idols and do this for the sake of unbelievers.
 - d) We should not be sexually immoral like some of them (10:8).
 - (1) Twenty-three thousand of them died in one day as a penalty (Nu. 25:1-9).
 - (2) This is apparently a result of Balaam's advice to Balak king of Moab (Rev. 2:14). Balak could not curse Israel so Balaam taught Balak how to get them cursed: entice them to eat things sacrificed to idols by enticing them with women (Nu. 25:1).

- (3) Paul warned the Corinthians against immorality: the man with his father's wife (5:1); men with prostitutes (6:15-18); that marriage is good (7:1-5); and if one is unmarried they are free to marry **in the Lord** (7:40).
 - e) We should not test Christ, expecting Him to fail us (10:9).
 - (1) They tested God about food and water and God sent serpents to bite them (Nu. 21:4-7).
 - (2) This may consider what Paul will say about the improper attitude at the Lord's table (1 Cor. 11).
 - (a) They were divided when they gathered (11:18).
 - (b) Some ate while others went hungry (11:21-22).
 - (c) Some ate the bread and drank the cup in a manner that did not take seriously the unity of believers and were guilty (11:27).
 - (d) Some being guilty had die or become quite sick (11:29-30).
 - (e) They were to wait for each other and not shame the poor (11:33-34).
 - f) We should not grumble as they did about the destruction of Korah and his family and God sent a destroyed (10:10).
 - (1) God sent a plague among them (Nu. 16:44-50). 14,700 died in this plague.
 - (2) Korah's rebellion was against God's chosen leader Moses.
 - (3) Some of the Corinthians may have grumbled against God's order in the Corinthian church.
 - (a) God gave many gifts, but it seems that some were using their gifts to the exclusion of others. For example, people with the ability to speak in other languages wanted to do that even when no one was present to hear and understand that language (1 Cor. 14:22-23).
 - (b) Some may have been using their gift without doing it in love (1 Cor. 13:1-3).
 - (c) Paul considered some gifts greater because of how they helped others: apostles, prophets, teachers... (1 Cor. 12:28, 31).
 - (d) Believers should use their gifts in an orderly manner (1 Cor. 14:26-30).
2. We are under grace and so we are not guaranteed that we will experience consequences for our actions.
 3. Israel was under the Law and it included consequence for obedience or disobedience.
 4. This does not make these warnings less significant. We should still consider the seriousness of such actions even for us under grace.

- C. Sometimes the New Testament simply quotes the Old Testament or refers to and modifies the Old Testament to demonstrate a similar idea.
1. Peter quotes Joel 2:28-32 in Acts 2:17-21.
 - a) Peter corrected the mistaken notion that the disciples spoke in different languages because they were drunk (2:13-15).
 - b) Peter claimed this was what Joel spoke about (2:16).
 - (1) Nothing Joel prophesied happened in Acts 2.
 - (2) Joel is not speaking about the event.
 - (3) Joel is saying it is the same Spirit.
 - (a) The Spirit would produce the unusual events of Joel 2.
 - (b) The Spirit made these people speak in different languages.
 - c) Peter did not claim that Pentecost was a fulfillment of Joel's Old Testament prophecy.
 - d) Peter only claimed that the same Holy Spirit is involved in both events.
 - e) Peter quoted Joel to point out that the Old Testament anticipated unusual events accompanying the Spirit's coming in a different event, therefore, it should not have been surprising that unusual events occurred in Acts 2.
 2. Christ led captives and gave gifts to men (Ephesians 4:8).
 - a) This is introduced "wherefore, it says" [οὖν]
 - b) The text quotes in part Psalm 68:18.
 - c) The New Testament statement differs in the last clause from both the Hebrew and the Septuagint (OT in Greek).
 - (1) The New Testament has "gave [*didōmi*] gifts to the men."
 - (2) The latter two have "received [ἔλαβες/*elabes*]/took [ἔλαβες/*elabes*]" gifts among man."
 - (3) The New Testament states He gave gifts "to men," men is plural.
 - (4) The Old Testament and Septuagint have "among man," man is singular.
 - (5) The Spirit did not have Paul quote the text in full but only part of the text, and then had him play off the last part with a big change.
 - d) The New Testament statement references the Old Testament passage but does not apply it.
 - (1) The Old Testament emphasizes the Son receiving or taking gifts from from men upon ascending.
 - (2) The New Testament also records the Son's ascension but emphasizes His giving gifts to men.
 - (3) The significance is that He did not give these gifts until He ascended.
 - (a) The context involves a division between believers of Jewish and Gentile backgrounds.

- (b) The context points out that the Jews did not have the gifts God has given to us in the body of Christ. That's something NEW!!! It happened when He ascended.
3. Peter quotes Psalm 34:12-16a to encourage believers on how to live (1 Pet. 3:10-12).
- a) Peter encourages believers to follow Christ's example when persecuted (2:21).
 - b) Peter encourages believers to avoid repaying in kind the negative treatment from others (3:9).
 - (1) Do not repay evil for evil.
 - (2) Do not repay insult for insult.
 - (3) Do repay a blessing.
 - c) Peter references Psalm 34 as a similar Old Testament call to a proper response.
 - (1) This is for the man who delights in life (34:12a).
 - (2) This is for the one who long days and to see good (34:12b).
 - (3) He is to guard his tongue from evil (34:13).
 - (4) He is to guard his lips from deceit (34:13).
 - (5) He is to turn away from evil (34:14).
 - (6) He is to do good (34:14).
 - (7) He is to seek peace (34:14b).
 - (8) He is to pursue peace (34:14b).
 - (9) He is to remember that God watches the righteous (34:15).
 - (10) He is to remember that God listens to the righteous one's cry for help (34:15b).
 - (11) He is to remember that God is against evildoers (34:15).
 - d) Peter reinforces the teaching that a good life often results from learning to avoid trouble, by holding one's tongue and not making unnecessary comments or charges. Even in the Old Testament, this was wise advice.

- D. Scripture uses different language to describe the intended use of other Scriptures.
1. It uses *kathōs gegraptai* [καθὼς γέγραπται] “according as it stands written.”
 - a) This phrase occurs 29 times in the New Testament.
 - b) The adverb καθὼς means “according as, even as, just as” [G.Abbott-Smith:224]. W.E. Vine states that this word is formed from *kata*-“according to” and the adverbial ending *hōs* -“like, as.” This adverb compares two things indicating that one thing is either the standard or sets an example for something.
 - (1) Sometimes *kathōs* indicates exact details (Mt. 21:6; Lk. 5:14).
 - (2) Sometimes one thing sets a standard for how another thing is done.
 - (a) Jesus spoke by the standard of their ability (Mk. 4:33).
 - (b) Pilate had a custom during the Passover (Mk. 15:8).
 - (c) God is the standard for mercy (Lk. 6:36).
 - (d) Jesus’ disciples wanted to learn to pray like John had taught his disciples (Lk. 11:1).
 - (e) Jesus gave an example [*kathōs*] for service (Jh. 13:15, 34).
 - (f) The oneness of the Father and Son is the standard for the oneness in the body of Christ (Jh. 17:11, 21, 22). They are two persons but one God, and we are multiple persons but one body. Our unity will be obvious when Christ comes for us.
 - c) Jesus compared with *kathōs* the Old Testament promise of a river of water flowing out of Jerusalem, to His promise that those who believe in Him would have the Holy Spirit producing life (Jh. 7:38).
 - (1) He may be referring to Isaiah 44:3; 55:1; 58:11 or Ezekiel 47:1ff.
 - (a) Isaiah 44 prophesies of a time when God would pour out His Spirit upon the people of Israel with the metaphor of water being poured on dry ground and the remarkable results.
 - i) The Spirit would be **upon** [על/*al*] the descendants (44:3).
 - ii) The Spirit is **in** us (Jh. 14:17).
 - iii) There is a difference.
 - (b) Ezk. 47:1 prophesies of a literal spring of water that will flow out from the new temple during the coming kingdom. This is not figurative.
 - i) The river will produce life on its banks (47:7, 12).
 - ii) The river will produce life in the dead sea (47:8-10).
 - (2) He is not applying the Old Testament passages.
 - (3) He compares the Spirit’s life-giving work to the effect of a flowing river.
 - (a) He spoke of a birth from water even the Spirit (Jh. 3:3, 5). Jesus ties water and Spirit as He does again in John.
 - (b) He spoke of giving living water (Jh. 4:10-11).

- (c) He said this water would spring up to become eternal life (4:13-14).
 - (d) Jesus thirsted on the cross because He experienced separation from the Spirit (Jh. 19:34).
- d) James compared Old Testament statements about God's work with Gentiles to the salvation of Gentiles in the New Testament, though the Old Testament prophets spoke of another event. The two are comparable (Acts 15:15).
- (1) The prophets prophesied of a time when Israel will be dominant but the Gentiles would come to Jerusalem (Zech. 8:23).
 - (2) James quotes some of Amos 9:11-12 to show God did not ignore Gentiles.
 - (3) The Spirit had James add, "that the rest of mankind may seek the Lord."
 - (a) This was not part of Amos' prophecy.
 - (b) This may refer to what will happen in the future.
 - (c) This draws out the comparison with today that God is calling out from the Gentiles a people for His name (Acts 15:14). This is a new thing.
 - (d) This new thing does not completely disagree with prophecy.
 - (4) The situation at James' time involved both Gentiles and Jews being the objects of God's work. He likely did not know that God was uniting them into one new man (Eph. 2:15).
- e) Paul compared God's dwelling among the nation of Israel to His indwelling believers today (2 Cor. 6:16-18; Lev. 26:12; Ezk. 37:27; Isa. 52:11; Ezk. 20:34). Following is the text of the NASB 95 with changes and notes in brackets.
- (1) "Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL [not in the Hebrew] IN THEM AND WALK AMONG THEM [you]; AND I WILL BE THEIR [your] GOD, AND THEY [you] SHALL BE MY PEOPLE." "Therefore, COME OUT FROM THEIR [her] MIDST AND BE SEPARATE," says the Lord. "AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you [I will gather]. And I will be a father to you [him], And you [he] shall be sons [son] and [daughters to Me,][omitted]" Says the Lord Almighty.
 - (2) Paul quotes with modification and addition to several texts only to draw a parallel but not make them the same call or event.
 - (3) God would be among His people Israel by living in the temple.
 - (4) God is **IN** His people the Church.
 - (a) He dwells in the temple of each believer's body (1 Cor. 6:19).
 - (b) He dwells in the Church collectively as a temple (1 Cor. 3:9, 17).

2. It uses *plēroō* [πληρόω] “fulfill” of one event fulfilling another statement.
 - a) The verb fulfill means to fill full so something/someone is not empty or partially full.
 - (1) Isaiah 9:1-2 prophesies that Zebulun and Naphtali see a great light. This did not happen in the Old Testament.
 - (a) The prophecy was **fulfilled** in Jesus’ day when He settled in Capernaum (formerly belonging to the tribe of Naphtali) after living in Nazareth (formerly belonging to the tribe of Zebulun) (Mt. 4:15-16).
 - (b) Jesus was the light of the world while He was here (Jh. 9:5).
 - (c) Isaiah 9:6-7 refers to the birth and reign of Christ as king.
 - (2) Isaiah 53:4 prophesies that Jehovah’s Servant would take away our griefs.
 - (a) This prophecy was **fulfilled** by Jesus healing all who were ill (Mt. 8:14-17).
 - (b) This prophecy was only fulfilled by Jesus.
 - b) The verb fulfill “carries the connotation of a historical occurrence of something promised or predicted.” [Robert L. Thomas, *Evangelical Hermeneutics*:262].
 - c) The Greek verb *plēroō* also has the sense of filling something so it is complete.
 - (1) Isaiah 7:14 was **fulfilled** by Mary being a pregnant virgin (Mt. 1:22-23).
 - (a) The prophecy originally referred to a young marriageable woman in the days of king Ahaz. She would have a son, signaling the end of the conflict with Aramea and Israel (Isa. 7:10-16).
 - (b) The prophecy was **completed** when Mary conceived as a virgin.
 - (c) This is not a dual fulfillment.
 - i) The first event was part one of what God was doing in Israel.
 - ii) The second event fulfilled or completed what God did with the nation but now with Mary.
 - (2) Hosea 11:1 was **fulfilled** by Jesus coming out of Egypt (Mt. 2:13-15).
 - (a) The statement originally referred to God calling His son-Israel-out of Egypt in Exodus (Hos. 11:1).
 - (b) The statement extends to the Son of God coming out of Egypt. It fills up or completes the statement connecting the Son with Israel the son.
 - (c) This is not a dual fulfillment.
 - i) The first event was part one of what God was doing.
 - ii) The second event fulfilled or completed what God did with the nation but now with His Son Jesus Christ.
 - d) Fulfillment statements may involve the completion of a prophecy or the completion of something begun in one event and finished in a second event.
 - e) Fulfillment statements represent one way that writers refer to other texts.

- f) The command to love fulfills law (Rom. 13:8).
 - (1) Paul encourages the Roman believers to obey their civil government (Rom. 13:1-5).
 - (2) Paul encourages the Romans believers to pay their taxes to their civil authorities (Rom. 13:6-7).
 - (3) Paul points out love as a motive for obeying civil authority (Rom. 13:8-10).
 - (a) The one loving has fulfilled the different law (13:8).
 - i) “Neighbor” is an interpretation of “different” [*heteros*].
 - ii) *Heteros* more likely modifies “law.”
 - iii) The different law refers to the Roman law in this context.
 - (b) Paul lists several commands of the law (13:9).
 - (c) The one loving does not work anything “evil” or “lacking in the appropriate character” to his neighbor [*plēsin*] (13:10).
 - (d) Therefore, if love makes one keep the law for the sake of his neighbor, love is a higher standard.
 - (4) We love by a higher standard than that addressed in the Law (Jh. 13:34-35).
 - (5) We can have our love for our brothers as a motive for obeying our civil government.
- g) The command to fulfills the whole law (Gal. 5:14).
 - (1) Paul encourages the Galatian believers to use their freedom carefully (5:13).
 - (a) False teachers were trying to get them to live by law.
 - (b) Paul wants them to live by the Spirit in their freedom in Christ (2:4; 3:2-3).
 - (2) Christians can use their freedom to love one another.
 - (3) When Christians love one another, they are not breaking the Law and therefore, cannot be charged as lawless, even though they are not trying to keep law or even focus on law.
 - (4) Paul is not applying the Mosaic law to Christian living.
 - (5) Paul is pointing out that a Spirit-led life won’t go out and break the Law so as to do harm to other Christians.
- h) In both Paul’s statements, he uses “fulfill” not of an Old Testament prophecy being fulfilled but of our conduct fulfilling something related to Israel’s law.

VII. Examples from some often quoted Old Testament texts will illustrate how God intends us to understand His Word.

A. Psalm 2 is quoted six times in the New Testament.

1. Psalm 2 describes the installment of God's anointed king.

a) Some commentators think it is about David and only secondarily applied to or used to illustrate the installment of Jesus Christ.

b) Other commentators understand this psalm of David to be exclusively about God's anointed king Jesus Christ.

c) The nations and their rulers rage and plot against God and His King (2:1-3).

d) God responds in mocking laughter (2:4).

e) God speaks in fury (2:5).

f) God installs His King despite man's resistance (2:6-7).

g) God promises the nations to His King (2:8-9).

h) The psalmist calls kings and judges to respect God (2:10).

i) The psalmist calls them to worship Jehovah with fear (2:11).

j) The psalmist calls people to kiss the Son, kiss being a sign of worship and respect for one greater, which means the Son is greater than all these others. He is God (2:12).

B. The new group of believers (i.e. the Church) quoted Psalm 2:1-2 and applied it to how their rulers and the Gentiles acted against Christ (Acts 4:25-27-28).

1. It is interesting that they only quoted the first two verses, because that was what happened during Christ's first coming.

2. The installment of the King is not quoted because Christ has not yet been installed as King.

C. Paul interpreted Psalm 2:7 as referring to the resurrection (Acts 13:33).

1. God raised Christ from dead ones (13:30).

2. God fulfilled a promise to the Fathers by raising Christ (13:31-32).

3. God declared the Son in connection with raising Him (13:33).

4. The writer of Hebrews (Paul) applies Psalm 2:7 to Christ.

a) It demonstrates that God never spoke in this way to any angel (Heb. 1:5).

b) It also designates when the Father gave the Son's humanity the position of High Priest (Heb. 5:5).

c) Interestingly, the statement, "this day I have begotten you" never applies to His birth, but to the Father revealing or celebrating the Son.

5. Being installed as the King, being greater than the angels, being high priest all require that the Son is raised in His humanity.

D. Psalm 110 is quoted ten times in the New Testament.

1. Psalm 110 describes aspects of God the Son's present session until He reigns.

2. 110:1 is quoted eight times of the Son sitting on the Father's right hand until His enemies are placed under His feet.
 - a) Jesus quoted it as part of a question to the Pharisees (Mt. 22:44; Mk. 12:36; Lk. 20:43-44).
 - (1) David wrote the psalm (Ps 100 heading-part of the original text).
 - (2) Jehovah (יהוה *yhwh*) said to my Lord (master *adonai* אדני).
 - (3) Jesus uses "Lord" (*kurios* κυριος) in both cases.
 - (4) David had a master in addition to Jehovah. This means that if *adonai* is not the same God, then David was guilty of having two Gods/gods. Jesus is arguing that David distinguished the persons but recognize both to be God.
 - (5) Jesus asks how this Lord is also David's son. He is distinguishing the Son in His deity from His human nature.
 - b) Jesus quoted and applied the last part of Psalm 110:1 when He answered the religious leaders that He is the Christ the Son of God.
 - (1) He answered with, "I AM" (Mk. 14:62).
 - (2) He also answered with "You said it" (Mt. 26:64).
 - (3) He applied "...the Son of Man sitting at the right hand..." to Himself.
 - (4) The high priest replied violently and charged Jesus with blasphemy (Mk. 14:63-64).
 - (5) He did not blaspheme because He is God.
 - c) Peter applied this to the Lord in His resurrection (Acts 2:34-35).
 - (1) Peter is demonstrating that the Old Testament anticipated Jesus' resurrection.
 - (2) Peter sees Jesus being raised (32), exalted (33), sitting (34) with how God made Jesus Lord and Christ in a new sense for us (36).
 - d) The writer of Hebrews quotes this psalm and applies it to Jesus (Heb. 1:13).
 - (1) God the Father demonstrates that Jesus is God.
 - (2) God gave Him this status in the realm of His humanity.
 - (3) God demonstrated that He is better than the angels.
 - (4) God never extended this privilege to an angel.
- E. Psalm 118 is quoted seven times (occasions/events) in twelve passages.
1. Psalm 118 is a call for people to recognize the God's lovingkindness is forever.
 2. Psalm 119 rehearses God's lovingly kind response to the psalmist's cry for help.
 3. Hebrews 13:6 may quote 119:6 or the writer of Hebrews may simply express the same kind of confidence that psalmist had.
 - a) The text has close parallels to the Hebrew.
 - b) "The Lord is for me" in the psalm is "The Lord is my helper" in Hebrews.
 - c) "I will not fear" is in both texts.

- d) “What can man do to me?” is in both texts.
 - e) The text is identical in the LXX (Greek translation of the Old Testament). It should be noted that the Jewish philosopher Philo and Josephus stated that the Jews only translated the books of Moses into Greek. “It was the Christian writers who extended their work to the rest of the Old Testament...” (F.F. Bruce, *The Canon of Scripture*: p. 44). I wonder if it is possible that where they recognized texts to be quoted in the New Testament, that they used the translation of the writers such as Paul for those passages. This is only my thought.
4. Jesus applied 118:22 to Himself and the leaders of Israel (Lk. 20:17).
- a) The psalmist wishes to enter through the gates of righteousness (118:19).
 - b) The psalmist recognized the Lord to have become his salvation (118:21). Salvation may refer to physical deliverance, which is the most common use of “salvation” [*yeshua*] in the OT.
 - c) The psalmist sees the rejected stone becoming the chief corner.
 - (1) The psalmist ties this with “This is the day which the Lord has made;” so that this “day” is the day the rejected one becomes the HEAD of the CORNER.
 - d) Jesus quotes this after telling a parable about the leadership of Israel trying to take the nation (vineyard) for themselves rather than seeing themselves as workers who must answer to God (Lk. 20:9-16a; Mt. 21:42; Mk. 12:10-11).
 - (1) He is the heir that the vineyard workers kill (20:14-15).
 - (2) He is the rejected stone.
 - (3) He becomes the Head of the corner.
5. Peter applied 118:22 to Jesus Christ crucified by Israel’s leadership but raised by God (Acts 4:10-11).
- a) He is the rejected stone (4:11).
 - b) He has become the Chief Corner stone (4:11).
 - c) He is the sole source of salvation (4:12).
6. Peter applies 118:22 to Jesus Christ as the foundation stone upon which believers are built as living stones (1 Pet. 2:5-7).
- a) Believers as living stones are built as a house (2:5).
 - b) God laid the foundation stone on which we are built (2:6).
 - (1) This is a quotation from Isaiah 28:16, where Isaiah uses a word meaning to “lay a foundation” in addition to using the word “stone.”
 - (2) This foundation stone is precious or valuable.
 - c) The valuable foundation stone is only for those who believe (2:7).
 - d) The valuable foundation stone was rejected by the builders (2:7).
 - e) The valuable foundation stone became the chief corner stone (2:7).

- (1) The corner stone sets the square and plumb orientation of the whole building on the site.
 - (2) Paul uses similar language in Ephesians 2:20.
 - (a) We are the living stones.
 - (b) Christ is the chief corner stone that sets the standard for the whole temple, which is also the body of Christ.
 - (3) Paul and Peter's understanding tells us that Christ became this foundation stone upon His resurrection and ascension to heaven.
7. The people say the same thing that is recorded in 118:25-26 (Mt. 21:9; Mk. 11:9-10; Lk. 13:35; Jh. 12:13).
 - a) They greeted Jesus as the King when He entered Jerusalem.
 - b) The people said, "Blessed is the one coming in the name of the Lord."
 - c) The text does not state that they are quoting the psalm.
 - d) They may have known about this expectation and aligned themselves with this anticipation.
 8. Jesus quoted this same text as He lamented Jerusalem's rejection of Him (Mt. 23:39; Lk. 19:38).
- F. Psalm 69 is quoted five times, applying the text to Jesus and the response of the people to Jesus.
1. Jesus applied 96:4 to the people's hatred for the Father and Himself (Jh. 15:25).
 2. The disciples remembered 69:9 regarding Jesus' cleansing of the temple (Jh. 2:17).
 3. Paul applied 69:9 to Christ bearing the ridicule directed at the Father. (Rm. 15:3).
 4. Paul applied 69:22-23 to how the people responded to or welcomed Jesus when He came (Rm. 11:9-10).
 - a) Paul claims the state of Israel is measured by that which is written (Rm. 11:8).
 - b) Paul applied the 69:22-23 to David, the author of the psalm (see psalm heading).
 - (1) Their table became a snare to them.
 - (2) Their table became a trap to them.
 - (3) Their table became an impediment to them.
 - (4) Their table became a retribution (payback) to them.
 5. Luke applies 69:25 to Judas Iscariot (Acts 1:20).
 - a) Judas had acquired a field with the money he received for betraying Jesus (Acts 1:18).
 - b) Luke states that Judas' plot of ground became the property of others (1:20).
 - c) Luke quotes the psalm with reference to Judas' property.
 - (1) Luke made adjustments to the text.
 - (2) Luke changed "their" (οἱ) to "his" (αὐτοῦ). This also differs from the LXX translation which has αὐτῶν (their) not αὐτοῦ (his).

- G. Recognize that normally a scripture has one application (if any) which is indicated in the context.
1. Our job is not to come up with an application of a text. Coming up with multiple applications normally involves the reinterpretation of the passage to support other applications.
 - a) Many people use Matthew 5:27-30 to warn people (men) against looking at a woman for the intent of lusting after her.
 - (1) This command goes beyond the matter of literally committing adultery.
 - (2) It sounds like a good, as many will check out someone else without every physically touching that person. So it seems to warn against this.
 - (3) This command requires the person who looks to tear out his eye so his whole body is not thrown into gehenna fire (5:29).
 - (4) To apply this today, we must adjust our thinking or the meaning of the text.
 - (a) We need to abandon the teaching of eternal security, a truth taught in many passages.
 - (b) We need to change the meaning of gehenna fire, to hyperbole (some do this).
 - (c) We need to change the meaning of removing the eye to something like rigid self-discipline.
 - (d) If we do any of this, we've altered the meaning of the text or altered what Scriptures that are for us.
 2. Our job is to determine what the text means and discover the application in the context. This application may not be for you.
- H. Recognize all Scripture has value, whether we apply it to our life or not (2 Tim. 3:16-17).
1. It was all breathed by God: He spoke it!
 2. Some of it tells us truth which we accept but do not live (e.g.: Noah's ark, tower of Babel, Babylonian captivity, return to Judea and rebuilding of temple and Jerusalem).
 3. Some of it tells us about activities and attitudes which are wrong (must be specific to us). It was unrighteous for Israel to eat or touch unclean things; for us nothing is unclean (Rom. 14:14).
 4. Some of it tells us how to correct wrong actions and attitudes.
 - a) Leviticus 4:2-12 told Israel how to correct a sin by means of a sin offering.
 - b) 1 John 1:9 tells us to confess our sins to God.
 - c) Romans 8:4-5, 13 tell us how to put to death the works of the flesh/body by the Spirit.
 - d) Titus 2:12 tells us to deny (say no to) the world and 1 John 2:15 to stop loving the world.

5. Some of it tells us how to live righteously.
 - a) We are to love one another (Jh. 13:34).
 - b) We are to live by faith and not by law (2 Cor. 5:7; Rom. 1:17; Gal. 3:11-12).

- VIII. Read Scripture, expecting God to do precisely what He said, and do not expect Him to do so by some convoluted, metaphorical fulfillment.
- A. John 14:3 - Jesus promised to return for His own, and take them where He is.
 - B. 1 Thessalonians 4:13-17 - Dead believers will be raised and then caught up to meet the Lord in the air along with those believers who are still alive.
 - C. We should not expect God to transfer His promises to Israel to us (Gal. 3:15-16a).
 - 1. If God makes us the recipients of His promises to Israel, we have no guarantee that He will honor His promises to us.
 - 2. Some have said that Israel's failures caused them to fall out of favor with God, so that God has now given His promises to another nation.
 - a) Jesus told a parable about how Israel responded to God, His prophets, and the Son (Mt. 21:33-43).
 - b) Jesus said that the kingdom of God would be taken from Israel and given to a nation bearing its fruits (21:43).
 - (1) At the time Jesus said this, "Salvation was of the Jews" (Jh. 4:22). God entrusted Israel with revelation about Him and His work.
 - (2) Today, God's revelation is not administered through Israel but the Church and goes out to all peoples. We tell about the kingdom of God when we tell people the good news of Jesus Christ.
 - 3. Habakkuk prophesied of the Chaldeans conquest of Judea in 609 BC four years before the Battle of Carchemish when the Chaldeans defeated Assyria.
 - 4. Daniel, Habakkuk and many other prophets demonstrate that we should expect those prophecies to be fulfilled literally, not allegorically or "spiritualized." This provides us a precedence for a literal, normal interpretation.
- IX. Read Scripture recognizing that what was said to one person or group may not apply to every other person or group.
- A. Sometimes a statement is for a specific individual or group.
 - 1. Genesis 12:1 regarding a promised land and leaving family was for Abraham only. We don't apply it as a charge to move.
 - 2. Ezekiel 24:15-27 regarding the death of his wife and his response was for Ezekiel only to demonstrate Judah's response to the destruction of the temple.
 - 3. 2 Timothy 4:9, 13, 21 regarding his visit to Paul was for Timothy.
 - 4. While these are not applicable, they may illustrate points: importance of obedience and concern for others, but these are not applications.
 - B. Sometimes a statement has a limited application because those addressed are different.
 - 1. Some have obvious differences.
 - a) Women are not men (e.g. 1 Cor. 11:4-5; Tit. 2:3-4).
 - b) Only some men are fathers (Eph. 6:4).

2. Some are a unique group, in a unique situation, with a unique responsibility.
 - a) The disciples had special charges not given to everyone (Matthew 10:1-15).
 - b) Israel had a temple in which God manifested His presence, and toward which they could pray. We do not (1 Ki. 8:30, 33, 35).
- C. A statement is only applicable if the one reading matches both the type of individual and the need expressed in the original context.
 1. One must be a strong (in the Christian Life) believer to bear the weakness of weak believers (Rom. 15:1).
 2. Jesus promised New Testament believers that the Holy Spirit will remain with us (Jh. 14:16-17; Eph. 4:32), therefore, we cannot apply ourselves to David's words in Psalm 51:11.
 3. A church must have believers engaged in a lawsuit against one of them to apply 1 Corinthians 6:1-8 to themselves.

Allegory vrs. Application

<u>Allegory</u>	<u>Application</u>
1. Revert to another meaning	1. Retain actual meaning
2. Total license possible	2. Textual limits accepted
3. For limitless recipients	3. For literal recipients
4. Built on human imagination	4. Built on verbal inspiration
5. Totally subjective	5. Totally objective
6. Mental bounds limit	6. Biblical bounds limit
7. Open distribution to anyone	7. Original designation
8. Loose interpretation	8. Consistent literal interpretation

How do you study God's Word? ... to teach a class or Bible study?

Decide what kind of study you would like to do.

- X. A **topical** study focuses on a topic of Scripture, perhaps salvation or the Christian life.
- A. You begin by reading Scripture and collecting texts which help explain the topic.
 - B. You then organize the Scriptures into a logical progression.
 1. e.g. If you teach the Christian life, do you first teach what it means to be spiritual and then teach about temptation, or the reverse?
 2. e.g. If you teach on salvation, you need to decide whether you will include a section on the Christian life as part of present tense salvation.
- XI. A **word study** examines a word or word family.
- A. You begin with a concordance looking at all the places the word is used.
 - B. You decide if the word always has the same meaning or if it is used differently in different contexts.
 - C. You may wish to organize the verses to present a case for the meaning of the word.
 1. Begin with places the word occurs with a non-doctrinal emphasis. These illustrate the idea in everyday settings.
 2. Move to passages where the word affects doctrine. (See attached *stēridzō* listing)
 - D. You may find that the word has more than one meaning or emphasis. Your conclusions should state this for clarity.
 - E. You may wish to consider related forms of the word (cognates) or similar words.
 1. A study of *bios* as a root word (other words come from it) will include *bioō* - to live, *biōsis*-manner of life, *biōtikos*-pertaining to or characterized by life.
 - a) *Bios* only occurs ten times but the other three words add five more.

2. A study of *bios* may also involve a comparison with others words for life such as *zōé* and *psuché*.

XII. A **book** or **verse by verse** study examines a book or passage of the Bible..

- A. You may examine the whole book.
- B. You may focus on a passage in that book, such as those serving in Philippians two.
- C. You need to **read, read, read**. Reading it several times will help you see themes.
- D. You want to note any themes which are developed by repetition or by use of similar ideas. Not every book as one main theme, but most have a main point or concern.
- E. You need to pay attention to context (pt. 2). Too often people jump to conclusions from other passages without understanding the point of the present text.
 1. Do not become so focused on one word, phrase or sentence that you neglect how the surrounding context affects its meaning.
 2. e.g. 1 John 3:3-10 makes some hard statements about sin (e.g. 3:9).
 3. Note John's use of "doing."
 - a) The word occurs 13 times in 1 John (1:6, 10; 2:17, 29; 3:4 (2x), 7, 8, 9, 10, 22; 5:2, 10).
 - b) The word occurs 7 times in 2:29-3:10, therefore, it is probably important.
 4. Note the larger context of the whole book: 1 John 1:7-2:1.

Use study tools to help answer questions

XIII. A concordance will give a listing of places the word occurs so you can compare texts.

- A. An exhaustive concordance will list every word in Greek and Hebrew.
- B. A concordance is essential if you wish to find other places which use the same word.
- C. Some concordances will provide ties to related forms of the word.
- D. Most computer concordances will allow you to look for the root word in addition to the word you see in the text.

XIV. A lexicon or dictionary of Greek, Hebrew and Aramaic words will provide you definitions for words which may not be obvious in our English translations.

- A. You should always look up other occurrences of the word in a concordance to see if the definition in the lexicon is clear or accurate, especially if a word especially affects the interpretation of the text.
- B. *Vine's Expository Dictionary of New Testament Words* and *Mounce's Complete Expository Dictionary* are easily accessible.
 1. e.g. 1 John 3:12 - What did Cain do? Look up the word "kill."
 2. e.g. 1 John 3:17 - What is meant by "the world's goods"? Look up "goods."
- C. *Wilson's Old Testament Word Studies* provides brief definitions and distinctions of Hebrew words which share the same English translation. *Mounce's* includes a Hebrew section.
 1. The A.V. of Daniel 11:36 has "do according to his will"; what is "will?"
 2. The NASB of Daniel 11:36 has "monstrous things"; what is "monstrous?"

Record your conclusions.

- A. If you've noticed something which is helpful in understanding the passage, record it where (notebook, side column of your Bible) you can access this information.
- B. Organize your thoughts. Writing is good for thinking through what you've learned

stēridzō [στηριζω]

Luke 9:51 When the days were approaching for His ascension, He was determined to go to Jerusalem;

Luke 16:26 ‘And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and *that* none may cross over from there to us.’

Luke 22:32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

Rom. 1:11 For I long to see you so that I may impart some spiritual gift to you, that you may be established;

Rom. 16:25 ¶ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,

1Th. 3:2 and we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith,

1Th. 3:13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

2Th. 2:17 comfort and strengthen your hearts in every good work and word.

2Th. 3:3 But the Lord is faithful, and He will strengthen and protect you from the evil one.

James 5:8 You too be patient; strengthen your hearts, for the coming of the Lord is near.

1Pet. 5:10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.

2Pet. 1:12 ¶ Therefore, I will always be ready to remind you of these things, even though you *already* know *them*, and have been established in the truth which is present with you.

Rev. 3:2 ‘Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God.

gk G5377 | s G4969 σφαζω *sphazō* 10x

also spelled sfattw, *to slaughter; kill, slay*; pr. used of animals killed in sacrifice, etc., Rev. 5:6, 9, 12; 13:8; of persons, etc., 1 Jn. 3:12; Rev. 6:4, 9; 18:24; *to wound mortally*, Rev. 13:3* → *slay*.


gk G1050 | s G979 βίος *bios* 10x

life; means of living; sustenance, maintenance, substance, goods, Mk. 12:44, Lk. 8:14, 43; 15:12, 30; 21:4; 1 Tim. 2:2; 2 Tim. 2:4; 1 Jn. 2:16; 3:17* → *life; possess, possessions; property*.

 mounce | niv | esv | hcsb | nrsv | nkjv | kjv


gk H7098 | s H6381 פלא' *pālā'* 71x

v.den. [root of: 504?, 5140, 7098, 7099, 7100, 7101, 7102, 7112; cf. 7111]. **N** to be wonderful, be marvelous, be amazing; to be hard, be amazing; **P** to fulfill; **H** to show a wonder, to cause to astound; **Ht** to show oneself marvelous. → *difficult; miracle; wonderful; wonders*.

 niv | esv | hcsb | nrsv | jps | nkjv | kjv

gk H8356 | s H7522 רצון *rāṣon* 56x

n.[m.] [8354]. pleasure, acceptance, favor, will. → *acceptable, accepted; delight; desire; favor; goodwill; please; pleasing; pleasure; will; wish*.

 niv | esv | hcsb | nrsv | jps | nkjv | kjv

Bios [βίος] as a root

Mark 12:44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.”

Luke 8:14 “The *seed* which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of *this life*, and bring no fruit to maturity.

Luke 15:12 “The younger of them said to his father, ‘Father, give me the share of the estate that falls to me.’ So he divided his wealth between them.

Luke 15:30 but when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.’

Luke 21:4 for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on.”

Luke 21:34 ¶ “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap;

Acts 26:4 ¶ “So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my own nation and at Jerusalem;

1Cor. 6:3 Do you not know that we will judge angels? How much more matters of this life?

1Cor. 6:4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church?

1Tim. 2:2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

2Tim. 2:4 No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

1Pet. 4:2 so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

1John 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

1John 3:17 But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?