

INTRO TO BIBLE STUDY

Introduction to Bible Study: Syllabus

Notes

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CLASS #1:

- I. Introduction to Bible Study.
- II. Observation.

CLASS #2:

- III. Interpretation.
- IV. Application.

CLASS #3:

- V. Preparation for the Practical Bible Study Courses.

CLASS #4:

- V. Preparation for the Practical Bible Study Courses. (cont.)

CLASS #5:

- VI. Course Conclusion.
Exam.

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Introduction to Bible Study: Exam

The “Inductive Bible Study” courses do not have exams like the other courses. The exam time is to be used to actually do inductive Bible Study.

This introductory course focuses on making observations. The student is given a passage from the Bible and will use the exam time to study the passage and form observations. The student may form as many observations as time allows, but is responsible for submitting the ten most important ones. These ten observations are graded according to importance, insight, clarity, etc.

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The Five Courses of the Bible Study Series:

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1. The Introduction To Bible Study Course.

A 20 hour course that introduces how to study the Bible.

The first part of the course gives a brief summary of the different steps of **inductive** Bible study. This method of Bible study is based on the book, **Methodical Bible Study**, by Robert Traina. It includes observation, interpretation, and application.

The second part of the course offers an introduction to the book of Philippians, with general and specific observations in the book. This is preparation for the next four courses in the series. Most importantly, the student begins to learn how to make observations.

The materials within the first course should be referred to again while studying the other courses in the series. The teacher and students may especially want to review the part called **specific observations**.

2. The Practical Bible Study I Course.

A 20 hour course that is used to practice Bible study. The student uses what was learned in the Introduction course to do an inductive study of Philippians 1:1-2:18.

3. The Practical Bible Study II Course.

A 20 hour course that is used to continue practicing Bible study. The student continues their study of Philippians (2:19-4:23).

4. The Practical Bible Study III Course.

A 20 hour course that is used to advance the student's ability to study the Bible and communicate with others. Through a study of Malachi 1:1-2:16, the student uses what was learned about Bible study to increase their ability to observe, interpret, and apply the scriptures.

5. The Practical Bible Study IV Course.

A 20 hour course that finalizes the series, with a study of Malachi 2:17-4:6.

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Bible Study Assignments

This series is based on the book, **Methodical Bible Study**, by Robert Traina. The courses are most effective if they can be studied along with the following assignments:

1. Introduction to Bible Study: Read pages 8-62 in the book by Traina.
2. Practical Bible Study I: Read pages 65-109 in the book by Traina.
3. Practical Bible Study II: Read pages 110-166 in the book by Traina.
4. Practical Bible Study III: Review the book by Traina.
5. Practical Bible Study IV: Restudy pages 28-45, 54-58, and 66-108 in the book by Traina.

Practical Bible study assignments should also be given in each course that challenge the student to observe, interpret, and make application from a specific portion of the Bible.

The teacher should use the materials of each course to lead the students in a discussion. There should be much student participation as the teacher tries to lead and prompt the students to observe, interpret, and make application.

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I. Introduction to Bible Study.

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A. Inductive Bible Study.

1. Bible.

- a. The Bible is the inspired word of God (2 Tim 3:16).
- b. Its author is the Holy Spirit. The instrument used by the author is man (2 Pt 1:21).
- c. Therefore, the Bible is God's word in human language.
 - 1) God's word.
 - a) It is without error. It can be trusted (Ps 119:89; Mt 24:35).
 - b) It is not just a book. It is alive. It has power (Heb 4:12).
 - 2) In human language.
 - a) Because the Bible was written in human language, it must be studied grammatically, historically, culturally, and contextually. The Bible was written by men. We must consider the human form of communication (grammatical). We must consider the human events (historical). We must consider the human habits or customs (cultural). Finally, we must consider the human flow of thought (contextual).
 - b) As Dr. Charles Holman writes: "Just as it is wrong to deny the humanity of Jesus Christ, so it is erroneous to deny the humanity of the Bible. We are **not** saying that the Bible is a fallible book and teaches error, but nevertheless we must reckon with God's message coming to us through the ordinary processes of human thought in given times and cultures, if we are to handle the Word of God correctly."²

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2. Study.

- a. Christians are commanded to **study** the Bible (2 Tim 2:15).
- b. It is not enough to casually read the Bible. It must be studied diligently in order to be handled accurately.
- c. It cannot simply be studied with the mind. It must be studied with the spirit (1 Cor 2:14, 15).
- d. It must be studied prayerfully (Ps 119:12, 18).
- e. It must be studied persistently (1 Pt 2:2, 3; Ps 1:2; 119:15, 16).
- f. The teacher of the Bible is the Holy Spirit (Jn 16:13-15).

3. Inductive.

- a. Inductive Bible study seeks to discover what the Bible says. It does not try to tell the Bible what to say (deductive Bible study).
- b. Inductive Bible study begins with the particulars of Scripture and follows them to **THEIR** conclusions. Deductive Bible study begins with **ITS** conclusions and then tries to use the Bible to prove its point.
- c. Inductive Bible study tries to be neutral in its perspective. It has no “predefined doctrines” that it wants to protect. It has one desire: Let the Bible say what the Bible says.

Discussion Point

How do our motives affect our Bible study?
How do our attitudes about the Bible affect our Bible study?

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B. The Three Steps of Inductive Bible Study (the focus of the entire series):

1. Observation.
2. Interpretation.
3. Application.

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Author's Comment:

Let us consider a brief explanation of each step of inductive Bible study. As you read your assignments in the Traina book your understanding of each step will increase. As you go through the materials of each course you will have an opportunity to practice each step and to understand how the steps flow together.

II. Observation.

A. Introduction to Making Observations.

1. The process of inductive Bible study is like the process of building a strong house. Of course, the key to building a strong house is in the strength of its foundation. The foundation of the inductive Bible study "House" is the **OBSERVATION**.
 - a. An observation does not assign meaning to the Bible. It only observes what is written in the Bible.
 - b. It is not often "a revelation", but it often leads to "a revelation".
 - c. An observation is neutral. It has no opinion. It simply observes what is written.

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2. Observation is the awareness of:

- a. Terms.
- b. Grammatical relationships.
- c. Literary relationships.

B. Observation of Terms.

1. We may observe (be aware of) a term that seems to be essential in understanding a thought. Or we may simply not understand the meaning of certain terms. In either case, we would want to know more about that term.
 - a. What is the definition of the word?
 - 1) In your language.
 - 2) More specifically, in the original Greek language.
 - b. What is the nature of the word?
 - 1) Is it plural or singular?
 - 2) Is it a command? Is it in the past tense?
 - c. How is the word used in other Scriptures?
2. Review pages 28-30 in the Traina book.
3. We will include word studies in the Practical Bible Study courses. It will be helpful to have a concordance and some Greek study aids.

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C. Observation of Grammatical and Literary Relationships.

Notes —

Observations include three variables.

1. An observation includes contents, structural units (as Traina calls them), or “parts” as we will call them here.
 - a. The parts of grammatical observations are words, phrases, clauses, and sentences.
 - b. The parts of literary observations are paragraphs, segments, sections, divisions, and books.
 - c. Review pages 30-31 in the Traina book.
2. An observation includes a relationship between parts.
 - a. This is the relationship that connects the two different parts together (for example the relationship called “repetition” is what might connect two words together or the relationship called contrast is what might connect two paragraphs together).
 - b. Grammatical relationships (relationships between words, phrases, clauses, and sentences) are often seen by observing key “connecting terms” or conjunctions.

Example

The connecting term “**BUT**” in Phil 1:20 establishes the relationship of **CONTRAST** between the two phrases (parts) “**PUT TO SHAME**” and “**WITH ALL BOLDNESS.**” Review pages 33-39 in the Traina book.

- c. Literary Relationships (that is relationships between paragraphs, segments, sections, divisions, and books) are often seen after the observer considers the meaning of the unit or part as a whole.

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Example

After the observer considers what the main ideas are of Gen 13-14 and Gen 18-19, he might see the relationship of **CONTINUATION** between the two sections (parts). Review pages 39-42 in the Traina book.

3. An observation includes a Scripture reference. The student must always remember to include the scripture reference within his observation.

Author's Comment:

The following list of typical relationships is a guide for observing relationships between parts (examples from the book of Philippians).

1. **REPETITION**: repeated words, phrases, ideas etc. (1:1, 2).
2. **PURPOSE**: the goal of an action (1:9, 10).
3. **REASON**: why something was done (1:4, 5).
4. **MOTIVE**: that which motivates (1:15).
5. **CAUSE AND EFFECT**: an action that leads to a certain result (1:12-26 and 2:19-30).
6. **METHOD**: the way that something is accomplished (1:19).
7. **SUMMARY OR CONCLUSION**: to restate or to end a thought (4:8).
8. **INTRODUCTION**: that which prepares for something else (3:1).
9. **CONTINUITY**: repetition of phrases, ideas, etc. (4:7, 9).
10. **CONTINUATION**: an extension of a previous idea (1:27-2:18 and 3:1-4:9).

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11. **COMPARISON:** making something relative to something else (3:2).
12. **CONTRAST:** formation of opposites or alternatives (3:17-19).
13. **SPECIFICATION:** movement from the general to the specific (1:3-8 and 1:9-11).
14. **GENERALIZATION:** movement from the specific to the general (4:8).
15. **EXPLANATION:** to clarify or expand on the meaning and understanding of something (2:12, 13).
16. **SOURCE:** one thing comes from another (1:6).
17. **IDENTIFICATION:** the definition of something (3:2, 3).
18. **SERIES:** a list of thoughts, ideas, etc. (3:4-6).
19. **JUSTIFICATION OR RATIONALIZATION:** why something is believed or desired to be true or to have happened (1:29).
20. **IMPLICATION:** one thing logically leads to another (2:12).
21. **ALTERNATIVE:** one thing replaces another (4:6).
22. **APPLICATION:** making a principle practical (3:11-16 and 3:15-16).
23. **BALANCE:** including both sides of a situation, argument, etc. (3:12).
24. **TIME AND SPACE:** relationships defining 'when' and 'where' (4:15).
25. **RESULT:** the outcome of an action, thought, etc. (4:6, 7).
26. **INTERROGATIVE:** question and answer (1:18).

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Example Observation:

The typical observation has three variables. The following example shows these three variables.

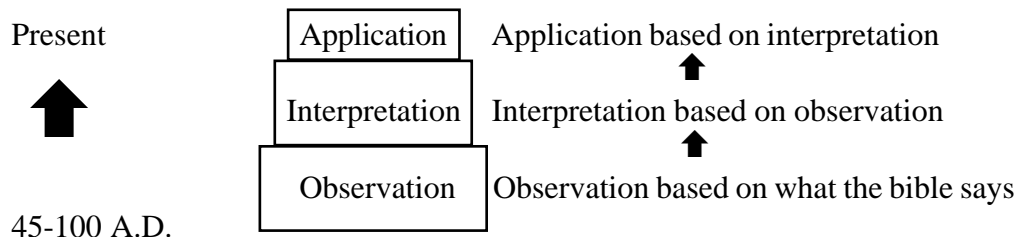
Observation - The word “**FINALLY**” is **REPEATED** twice (3:1 and 4:8).

1. The **PARTS** are words (“finally”).
2. The **RELATIONSHIP BETWEEN PARTS** is repetition.
3. The **SCRIPTURE REFERENCE** is 3:1 and 4:8.

Remember: A relationship between parts must include at least two parts. A **repetition** must have at least two parts (something is a repetition of something else). A **purpose** must include at least two parts (something is the purpose of something else).

D. The Importance of Observation.

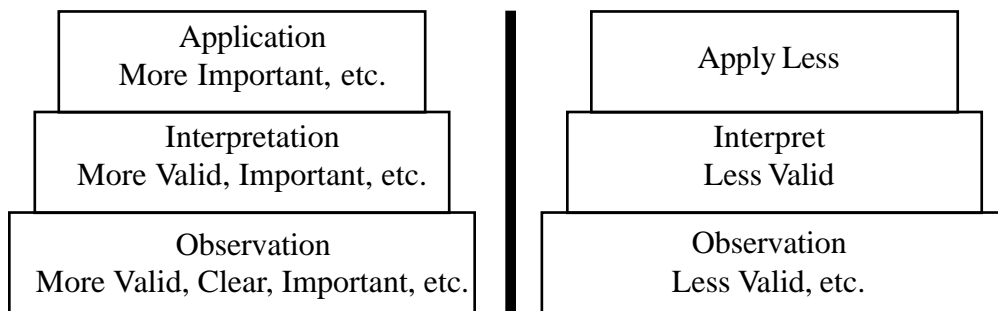
1. Observations form the foundation of Bible study.
 - a. Observations lead to interpretations (questions and answers).
 - b. Interpretations lead to applications.
 - c. The process of moving from observation to interpretation to application is the process of moving from the years 45-100 A.D. to the present year.



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2. Observations affect the strength of Bible study.

- a. It is essential that the process of Bible study be in a progressive order. The process puts observations before interpretations and interpretations before applications.
- b. The strength of the preceding step of inductive Bible study will affect the strength of the following step. Ultimately, the stronger the observation, the stronger the application.
 - 1) More valid observations lead to more valid applications.
 - 2) More clear observations lead to more clear applications.
 - 3) More important observations lead to more important applications.
 - 4) More complete observations lead to more complete applications.
 - 5) More specific observations lead to more specific applications.



Discussion Point

Offer examples of how this progression occurs, both negatively and positively.

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III. Interpretation.

A. The process of interpretation includes two steps.

1. Interpretation produces questions that are prompted by observations.
2. Interpretation produces answers that are based on observations.

B. There are three major types of interpretive questions.

1. The definitive - a question of meaning.
 - a. The meaning of terms. What does the term **“FINALLY”** (Phil 3:1 and 4:8) mean?
 - b. The meaning of grammatical relationships. What does the connective **“IN VIEW OF”** (1:5) mean?
 - c. The meaning of literary relationships. What does the specification of exaltation (2:9-11) mean?
2. The rational - the “why” question.
 - a. Why?: Terms - Why does Paul use the term **“EXISTED”** in 2:6?
 - b. Why?: Grammatical relationships. Why does Paul’s imprisonment result in the progress of the gospel?
 - c. Why?: Literary relationships. Why is it true that exaltation is the effect and death is the method (2:5-9)?

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- d. The “why” questions can be made either on the historical, literary, or theological levels.
- 1) Why?: Historical level (Why did this action or event occur?). Why did Epaphroditus (2:25) want to return to Philippi?
 - 2) Why?: Literary level (Why did the author write what he did and how he did?). Why did Paul interrupt his instructions (1:27-2:18 and 3:1-4:9) to explain that he would send Timothy and Epaphroditus (2:19-30)?
 - 3) Why?: Theological level (Why is a statement true or necessary?). Why is it true that to live is Christ and to die is gain (1:21)?
- e. Notice that the “why” questions concerning terms can be made on any one of the three levels (historical, literary, or theological). For example, consider the term **“BOND-SERVANT”** in 1:1.
- 1) Why did Paul think of himself as a **“BOND-SERVANT”** (historical level)?
 - 2) Why did Paul use the term **“BOND-SERVANT”** (literary level)?
 - 3) Why is it true that Paul is a **“BOND-SERVANT OF CHRIST JESUS”** (theological level)?
- f. This is also true about “why” questions concerning grammatical or literary relationships. They can also be made on all three levels.

Discussion Point

Use the following diagram to help summarize and explain the various possibilities.

3. The implicational.

- a. These questions are based on the answers to “why” questions.

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	Historical	Literacy (Author's Motives)	Theological
Observation of terms	Why were there elders in the church?	Why did Paul use the plural form elders?	Why is it true that there are elders in the church?
Observtion of grammatical relationships	Why did Paul pray for the Philippians?	Why did Paul emphasize the fact that he prayed for the Philippians?	Why is it true that prayer is a critical aspect of apostolic ministry?
Observation of literacy relationships	Why did Paul send Timothy?	Why did Paul interrupt his letter to say that he would send Timothy?	Why is it missiologically correct to send someone back? (Somewhat interpertive)

- b. They ask about the implications, ramifications, or consequences of a particular answer.
- c. Implicational questions could be used as bridges between interpretation and application.

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Example

There may be a certain answer to the question, “**Why does Paul say that to die is gain?**” (1:21).

Based on that answer we could ask the implicational question, “**What are the implications of this answer for the Philippians?**”

Author’s Suggestion:

Suggestions for forming interpretative questions:

1. Try to make your questions concise and clear.
2. Be sure that your questions flow out of your observations.
3. Try not to interpret within your questions.

Good question: **Why did Paul include the term “overseers”? (Phil 1:1).**

Bad question: **Why did Paul include the term “overseers” as a way to make a distinction between the leaders and the congregation?**

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C. Interpretative Answers.

1. Answers should be based on observations. You should be able to defend your answer with the Bible text.
2. At times you may need to leave the immediate context to do this, but there should be a sincere effort to answer the question with the use of the immediate context before moving on to other portions of the Bible.

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Author's Comment:

Establish the following list of priorities in answering interpretative questions:

- 1) The immediate context (the words, phrases, clauses, and sentences that precede and follow the portion of Scripture in question).
- 2) The previous paragraphs.
- 3) The previous segments.
- 4) Other portions of the book.
- 5) The type of literature (when answering a question from a gospel it is better to first consider another gospel before considering a prophetic book).
- 6) The New or Old Testament (it is better to first consider the New Testament if the question comes from a New Testament passage).
- 7) Other sources besides the Bible.

Note: The movement from observation to question to answer should be obvious. We will have ample opportunity to practice this progression in the Practical Bible Study courses.

IV. Application.

A. Introduction to Making Applications.

1. Applications represent the fruit of Bible study. It is to take what has been learned and to put it into practice. The application process is the process of encouraging and challenging the reader to apply the Bible to his life. There are different ways to communicate that challenge.
2. Some of the same suggestions apply to the application step as to the other steps of Bible study (for example, be specific, be clear, be practical, etc.).

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B. Communication Tools to be used in the Application Process.

Notes —

1. Bible stories (applying Bible principles by using an event or story from the Bible).

Example

Perhaps your observations and interpretations have led you to develop the principle of the importance of obeying God. To apply this, you may begin by referring to the story of Jonah and the whale.

2. Analogies (the use of metaphors, similes etc.).

Example

You may continue by saying that the importance of obeying God is like the importance of following a recipe. If you do not follow the recipe correctly you may not enjoy what you eat.

3. Real life stories.

Example

You may show how obeying God was important in a certain situation in your own life.

4. Illustrations (painting a hypothetical picture for the listener).

Example

You may describe a practical situation common to many people that they could identify with, then apply the principle to that situation.

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5. Questions.

Example

You may simply want to apply the principle with direct questions that challenge the reader to think about his own life.

Note: Questions are used in the application sections of the Practical Bible study courses. It is left to the student to use other tools to continue the application process.

Author's Suggestion:

Suggestions for Making Applications:

Applications must be practical. The goal is to bring the principles of the Bible into the homes and the daily lives of the readers. The reader should be able to say, "This point of the Bible is relevant to me and my life."

The application should be specific enough that people will relate it to their life.

Good Application: How does the command to be honest affect you at your job? What do you do when your paycheck is for more hours than you actually worked? Do you keep it and tell yourself that you deserved the extra money anyway? Or do you show your boss and allow him to make that decision?

Poor application: Do you practice honesty? Do you tell the truth?

Note: The movement from observation to interpretation to application should be obvious. Biblical applications are not **created** on the weak foundations of opinions. Biblical applications are **built** on the strong foundations of interpretation and observation.

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V. Preparation for the Practical Bible Study Courses.

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Class Assignment:

The student should read through the book of Philippians at least three times.

1. First reading: regular speed (review the historical context of the book; review the contents of the book; and develop a general outline of the major divisions of the book).
2. Second reading: slower speed (begin to make general observations especially with the goal of discovering the major themes and teachings of the book).
3. Third reading: very slow speed (begin to fill in your general outline by developing a detailed outline within each division; begin to make specific observations).

The following parts of this course correspond to the goals of the three part assignment above. The teacher can use these as a guide to lead the class in completing the goals. The teacher should especially focus on the specific observations.

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A. First Reading.

1. The historical context.
 - a. The author is Paul (1:1).
 - b. The book was probably written while Paul was under house arrest in Rome.
 - c. If we date the book during Paul's Roman imprisonment, then the book was written in 61/62 A.D.
 - d. The book is addressed to the church at Philippi.
 - 1) Philippi was a prosperous Roman city. The church there was founded by Paul on his second missionary journey. Lydia and the Philippian jailer were the first converts (Acts 16:12-40).
 - 2) Philippi was a very strategic location. It was considered the gateway to Europe and was quite a busy crossroads of business and travel.
2. The contents of the book.
 - a. The purpose for writing the letter.
 - 1) A letter of thanks for the gift sent to Paul.
 - 2) A report of Paul's circumstances.
 - 3) A letter to instruct/challenge, especially in the following areas:
 - a) Unity.
 - b) Standing firm against persecution.
 - c) Warning against false brethren.
 - d) To rejoice in the midst of trouble and problems.
 - 4) A letter to explain and prepare for the visits of Timothy and Epaphroditus as well as Paul's own possible visit.

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b. The Characteristics of the letter.

- 1) It is the most personal of Paul's letters.
- 2) The dominant theme is joy. Various forms of the word "joy" occur 16 times. Specifically, Paul speaks about rejoicing:
 - a) In prayer (1:4).
 - b) In the gospel (1:18).
 - c) In sacrifices for the cause (2:17, 18).
 - d) In the Lord (3:1).
 - e) In mutual concern (4:10).

c. Summary of the contents.

- 1) The mind and spirit of Paul are clearly revealed in this very personal and intimate letter. He was a man of peace and joy. He overflowed with these things while he was alone in prison awaiting execution. What was his secret? He filled his mind with Christ.
- 2) Yes, joy is a main theme of this book, but only in the sense that it is the result of being filled with Christ. The central message of the book is Christ. Indeed, His name occurs 17 times in the first chapter alone.
- 3) Consider the following outline that shows the emphasis that Paul puts on Christ.
 - a) Chapter 1.
 - (1) Christ as the source of spiritual fruit (1:11).
 - (2) Christ as the theme of preaching (1:18).
 - (3) Christ as the highest motive of Christian service (1:20, 21).

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- b) Chapter 2. Christ as the One who exhibits the only perfect spirit and example (2:5-11).
- c) Chapter 3.
 - (1) Christ: the knowledge of whom is the supreme prize for which to struggle in life (3:7-14).
 - (2) Christ: at whose appearing believers' bodies will be made new (3:20, 21).
- d) Chapter 4.
 - (1) Christ: whose power is limitless in a Christian's life (4:13).
 - (2) Christ: who is the source of divine supplies for every need (4:19).
- 4) The book of Philippians will challenge the Christian reader each time it is read. Perhaps Philippians, more than any other book, discloses Paul's deep affections for a particular church. Thus, it is very challenging!
- 3. An outline of the main divisions of the book (divided into 8 sections).
 - a. **Section 1:** Address and greeting (1:1, 2).
 - b. **Section 2:** Thanksgiving and prayer (1:3-11).
 - c. **Section 3:** The positive results of Paul's imprisonment (1:12-26).
 - d. **Section 4:** Instruction and challenge (1:27-2:18).
 - e. **Section 5:** Explanation of sending others to them (2:19-30).
 - f. **Section 6:** Continued instruction and challenge (3:1-4:9).
 - g. **Section 7:** Postscript: Response in appreciation for the gift (4:10-19).
 - h. **Section 8:** Closing (4:20-23).

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B. Second Reading.

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1. General observations (major themes and teachings).
 - a. Koinonia (communion).
 - 1) The ideas of sharing, participating, and having things in common are repeated throughout the book.
 - 2) Paul is careful to emphasize the shared life between himself and the Philippians.
 - a) **SHARED** in the gospel (1:5).
 - b) **PARTAKERS** of grace with me (1:7).
 - c) **FELLOWSHIP** of the Spirit (2:1).
 - d) **SHARE** my joy/**SHARE** your joy (2:17, 18).
 - e) **FELLOWSHIP** of His sufferings (3:10).
 - f) **SHARED** my struggle (4:3).
 - g) **SHARE** in my affliction (4:14).
 - h) **SHARED** with me (4:15).
 - b. God as source.
 - 1) This is a theological point that Paul wants to emphasize. He wants to focus on the sovereignty of God.
 - 2) He especially likes to do this in the context of having confidence and hope.
 - a) God **BEGAN** the work/**CONTINUES** the work/**COMPLETES** the work (1:6).
 - b) comes **THROUGH** Jesus (1:11).
 - c) and that too **FROM** God (1:28).

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- d) God at work **IN** you (2:13).
- e) which **COMES FROM** God (3:9).
- f) God will **REVEAL** (3:15).
- g) By...the power that **HE** has...even to **SUBJECT** (3:21).
- h) **THROUGH** Him who strengthens (4:13).
- c. Eschatological and future concepts.
 - 1) Paul repeats thoughts about the end times.
 - 2) He was future oriented.
 - a) until the **DAY OF CHRIST JESUS** (1:6).
 - b) until the **DAY OF CHRIST JESUS** (1:10).
 - c) **TO DIE** is gain...depart and **BE WITH CHRIST** (1:21, 23).
 - d) the **DAY OF CHRIST** (2:16).
 - e) the **UPWARD CALL** (3:14).
 - f) **WAIT** for a Savior (3:20).
 - g) **TRANSFORM** the body (3:21).
 - h) in the **BOOK OF LIFE** (4:3).
 - i) The Lord **IS NEAR** (4:5).

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d. Salvation as a process.

- 1) Paul is developing his theology of sanctification.
- 2) Christian growth comes over a period of time. The Christian walk is a process.
 - a) **PERFECT** it (1:6).
 - b) **WORK OUT** your salvation (2:12).
 - c) **I PRESS ON** (3:12).
 - d) **REACHING FORWARD...TOWARD** (3:13, 14).
 - e) We eagerly **WAIT** (3:20).

e. Christ in us. Paul refers to this doctrine as a reality in many different ways.

- 1) I long for...with the **AFFECTION OF CHRIST** (1:8).
- 2) Christ...be exalted **IN MY BODY** (1:20).
- 3) to live **IS CHRIST** (1:21).
- 4) **GOD IN YOU** (2:13).
- 5) found **IN HIM** (3:9).
- 6) **THROUGH HIM** (4:13).

f. Evangelism. It is always a focus for Paul.

- 1) **SPEAK THE WORD...PREACHING...PROCLAIM CHRIST** (1:14, 15, 17).
- 2) **LIGHTS** in the world...**HOLDING FAST** the word of life (2:15, 16).
- 3) Let your forbearing spirit **BE KNOWN** (4:5).

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- g. Negative perception of certain groups. Paul paints a negative picture of certain groups of people.
 - 1) **PREACHERS** with wrong motives (1:7).
 - 2) your **OPPONENT** (1:28).
 - 3) **THEY** all seek after (2:21).
 - 4) Beware of the **DOGS** (3:2).
 - 5) **THEY** are **ENEMIES** (3:18).
- h. Focus on others. Paul is focused on other people in practice and theology.
 - 1) prayer...for **YOU** all...I have **YOU** in my heart (1:4, 7).
 - 2) for **YOUR** sake (1:24).
 - 3) regard one **ANOTHER** (2:3).
 - 4) interests of **OTHERS** (2:4).
 - 5) concerned for **YOUR** welfare (2:20).
 - 6) help **THESE WOMEN** (4:3).
 - 7) seek...to **YOUR** account (4:17).
- i. Unity. Paul is very aware of the importance of unity.
 - 1) firm in **ONE** spirit, with **ONE** mind striving **TOGETHER** (1:27).
 - 2) **SAME** mind... **UNITED** in spirit (2:2).
 - 3) **WITHOUT...DISPUTING** (2:14).
 - 4) live in **HARMONY** (4:2).

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j. Suffering. Paul is not afraid to repeat often the theme of Christian suffering.

- 1) **SUFFER** for His sake (1:29).
- 2) experiencing... **CONFLICT** (1:30).
- 3) **DEATH** on a **CROSS** (2:8).
- 4) poured out... **OFFERING** (2:17).
- 5) came close to **DEATH** (2:30).
- 6) **SUFFERED** the loss (3:8).
- 7) fellowship of his **SUFFERINGS** (3:10).
- 8) **SUFFERING** need (4:12).

k. A Pastoral concern. Paul's Pastoral concern is seen in his repeated reference to his desire to see them.

- 1) how **I LONG FOR YOU** (1:8).
- 2) continue **WITH YOU ALL** (1:25).
- 3) coming **TO YOU** again (1:26).
- 4) I come and **SEE YOU** (1:27).
- 5) I myself also **SHALL BE COMING** (2:24).
- 6) whom **I LONG TO SEE** (4:1).

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- l. Partnership. Paul repeatedly speaks of himself as equal and in partnership with others.
 - 1) **PARTICIPATION** in the gospel (1:5).
 - 2) **EXPERIENCING THE SAME** conflict (1:30).
 - 3) **SERVED WITH ME** (2:22).
 - 4) **FELLOW** worker/soldier (2:25).
 - 5) standard which **WE HAVE ATTAINED** (3:16).
 - 6) pattern you have **IN US** (3:17).
 - 7) my **FELLOW** workers (4:3).
- m. Some other repeated terms and concepts:
 - 1) blameless (1:10; 2:15; 3:6).
 - 2) approve/prove (1:10; 2:25).
 - 3) stand firm (1:27; 4:1).
 - 4) glory of God (2:11; 1:11; 4:20).
 - 5) imitation (3:17; 4:9).
 - 6) joy/rejoice (1:4,18; 2:2, 17, 18, 28, 29; 3:1; 4:4, 10).
 - 7) God; Lord; love; peace; gospel; salvation; faith; glory; Christ Jesus.

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C. Third Reading.

Notes —

Author's Comment:

The instructor will provide detailed outlines to the students in the Practical Bible Study courses.

Challenge the students to develop their own outlines of each section. Instruct them to concentrate on identifying grammatical and literary relationships between the different parts of the outlines.

In general you can learn how to study a book of the Bible by learning how to develop good outlines.

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Author's Comment: Developing Detailed Outlines

1. The first step is to read through the book often enough to begin to get the flow of thought into your mind and spirit.

2. Then, form the most basic outline of the book.

Where do major thoughts, ideas, arguments etc. begin and end?

Based on the answer to this question you can divide the book into major divisions (anywhere from 2 to perhaps 15 or more divisions).

Now consider how the different divisions relate to each other (literary relationships). This will increase your ability to understand the flow of the book.

3. Then, repeat this process. This time, however, instead of the book being the unit that you are working with, the individual divisions become the units to work with. Read through each division often enough to begin to get the flow of thought into your mind and spirit. Form an outline of each division.

- Where do thoughts, ideas, arguments, descriptions, etc. begin and end?

- Based on the answer to this question you can begin to divide the major division into smaller parts.

- At this point you should consider how the different parts relate to each other (grammatical and literary relationships).

4. This process can be repeated as often as is necessary. Originally the book was the unit to work with. Then you worked with major divisions. Now you can consider each individual part within the divisions. This can be done until you have an outline of the book that is as detailed as you choose.

5. Remember: The key is to define where the ideas begin and end, and to define the relationships between the established parts.

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Author's Comment:

Guide to Making Specific Observations:

Use this guide to promote a discussion in the class where students will practice making observations.

The three variables of an observation are identified in the following way:

- 1) The “parts” are in lower case letters.
- 2) The relationship between parts is in **UPPER CASE LETTERS**.
- 3) The Scripture reference is in parentheses.

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The following is a list of the specific observations according to the sections of Philippians that were established previously.

1. Section 1 (Phil 1:1, 2).
 - a. The terms “saint**S**”, “overseer**S**”, and “deacon**S**” are all **PLURAL** (1:1).
 - b. Paul **IDENTIFIES** himself and Timothy as bond-slaves (1:1).
 - c. The name “Jesus” is **REPEATED** three times in only two verses (1:1, 2).

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2. Section 2 (Phil 1:3-11).
 - a. There is **CONTINUITY** between “offering prayer” and “this I pray” (1:4, 9).
 - b. “in view of” introduces Paul’s **MOTIVATION** to pray with thanks and joy (1:5).
 - c. “for” introduces the **JUSTIFICATION** for having faith (1:6-8).
 - d. Jesus is the **SOURCE** of the affection that Paul feels for the Philippians (1:8).
 - e. “that” **IDENTIFIES** the contents of Paul’s prayer (1:9).
 - f. “so that” introduces the **PURPOSE** of their increased love (1:10).
 - g. “having been filled” is in the **PERFECT TENSE** and points to the **METHOD** of increasing in love (1:11).
 - h. “Through” points to Jesus as the **SOURCE** or the **CAUSE** of the method (1:11).
 - i. “to” is a directional term that introduces the **PURPOSE** of the manifestation of the method (1:11).
 - j. “until the day of Christ” is **REPEATED** (1:6, 9).
 - k. There is **CONTINUITY** of the idea of completion: “perfect it” (1:6); “blameless” or perfect (1:10); “been filled” (1:11).
3. Section 3 (Phil 1:12-26).
 - a. “so that” introduces an **EXPLANATION** of how the imprisonment has resulted in the greater progress of the gospel; “and that” **CONTINUES** the **EXPLANATION**(1:13, 14).
 - b. There is **CONTINUITY** between the terms “speak” and “preaching” (1:14, 15).
 - c. There is a **SPECIFICATION** (1:15) of Paul’s **EXPLANATION** (1:14) of why the Romans are preaching.

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- d. Two groups are **INTRODUCED** (1:15). Then their motives are **EXPLAINED** (1:16, 17).
- e. The **INTERROGATIVE** “What then?” (1:18) is used to make a **CONCLUSION** about Paul’s feelings.
- f. The term “rejoice” is **REPEATED**(1:18). In the first case it is in the **PRESENT TENSE**. In the following case it is in the **FUTURE TENSE**.
- g. “for” introduces the **REASON** for the future rejoicing (1:19).
- h. “through” and “according to” introduce the **MEANS** of deliverance (1:19,20).
- i. “that” **IDENTIFIES** Paul’s hope (1:20); “but” introduces a **CONTRAST** that **CONTINUES** to **IDENTIFY** Paul’s hope (1:20).
- j. “whether by” introduces an option of **METHODS** to exalt Christ (1:20).
- k. “For” introduces the **EXPLANATION** why either of the two options will mean deliverance (1:21).
- l. There is **CONTINUITY** between the terms “die” and “depart” (1:21, 23). There is **CONTINUITY** between “gain” and “very much better” (1:21, 23).
- m. There is **CONTINUITY** between “live” (1:21), “live” (1:22), and “remain” (1:24). Thus, there is also **CONTINUITY** between “Christ” (1:21), “flesh” (1:22), and “flesh” (1:24).
- n. There is **CONTINUITY** between “remain...for your sake” (1:24) and “remain...for your progress” (1:25).
- o. “so that” introduces the **PURPOSE** for Paul to remain with them (1:26).

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4. Section 4 (Phil 1:27-2:18).
 - a. There is **CONTINUITY** between “Conduct yourselves” (1:27), “Do all things” (2:14) and “Do nothing” (2:3).
 - b. “so that” introduces the **PURPOSE** of their good conduct (1:27).
 - c. There is **CONTINUITY** between “one mind” and “one spirit” (1:27).
 - d. “For” introduces a **RATIONALIZATION** of why the manner of life is what it is (1:29).
 - e. There are several important observations of **CONTINUITY** between 1:27; 2:1; and 2:2:
 - 1) “firm” (1:27); “encouragement/consolation” (2:1); “maintaining” (2:2).
 - 2) “one spirit/one mind” (1:27); “fellowship of the Spirit” (2:1); “united in spirit/same mind” (2:2).
 - 3) “striving together” (1:27); “compassion” (2:1); “intent on one purpose” (2:2).
 - f. There is **CONTINUITY** between “Conduct yourself...manner...of Christ” (1:27), and “Have this attitude in yourselves...in Christ” (2:5).
 - g. There is **REPETITION** of Greek words: “mind”=“purpose”=“attitude” (2:2 and 2:5).
 - h. There is **CONTINUITY** between “do nothing...but” and “do not...but” (2:3 and 2:4). Because of this continuity we could say that 2:4 more clearly **EXPLAINS** 2:3.
 - i. The term “but” introduces **CONTRASTS** (2:3 and 2:4).
 - j. “with” introduces the **METHOD** used to be able “to regard one another as more important than himself” (2:3).

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- k. “who” introduces what Christ did and therefore introduces the **METHOD** by which to have the attitude (2:6).
- l. “Therefore” introduces the **RESULTS** of Christ’s actions (2:9).
- m. There is a move from the general to the specific (**SPECIFICATION**) that provides an **EXPLANATION** of the **RESULT** (2:9-11).
- n. “to” is a directional term and serves to introduce the **PURPOSE** of the exaltation of Christ (2:11).
- o. “So then” introduces a **CONCLUSION** or an **IMPLICATION** (2:12).
- p. We can observe **CONTINUITY** between paragraphs (1:27-2:13 and 2:14-18):
 - 1) In 1:27-2:13 we see a conduct of:
 - a) unity.
 - b) standing against opposition.
 - 2) In 2:14-18 we see a conduct of:
 - a) a lack of grumbling or disputing (unity).
 - b) “in the midst of” (opposition), and “holding fast” (standing against opposition).
 - 3) In 1:27-2:13 we have:
 - a) an example (Jesus).
 - b) an implication of how the Philippians should respond to that example.

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4) In 2:14-18 we have:

- a) an example (Paul).
- b) an implication of how the Philippians should respond to that example.

q. “that” introduces the **PURPOSE** for not grumbling (2:15).

5. Section 5 (Phil 2:19-30).

a. There is **CONTINUITY** between 2:19; 2:24; and 2:25:

- 1) “But I hope in the Lord Jesus to send Timothy to you shortly” (2:19).
- 2) “and I trust in the Lord that I myself also shall be coming shortly” (2:24).
- 3) “But I thought it necessary to send to you Epaphroditus” (2:25).

b. “so that” introduces the **PURPOSE** of Timothy’s trip (2:19).

c. There is **CONTINUITY** with respect to Paul’s desire to know about the spiritual state of the Philippians (1:27; 2:12; and 2:19).

d. “For” introduces the **REASON** or **JUSTIFICATION** to send Timothy specifically (2:20).

e. “For” introduces another **REASON** for sending Timothy since it introduces a **REASON** for not sending someone else (2:21).

f. “But” introduces a **CONTRAST** between Timothy and those referred to in 2:21 (2:22).

g. “like” introduces a **COMPARISON** (2:22).

h. The word “my” is **REPEATED** twice and implied twice (2:25).

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- i. Paul gives three **REASONS** for sending Epaphroditus and introduces them with the terms:
 - 1) “because” (2:26).
 - 2) “in order that” (2:28).
 - 3) “and” (2:28: “in order that” is implied).
 - j) “because” introduces the **REASON** why the Philippians should honor Epaphroditus (2:30).
6. Section 6 (Phil 3:1-4:9).
- a. The word “finally” is **REPEATED** twice (3:1 and 4:8).
 - b. There is **CONTINUITY** of thought in the use of the terms “safeguard” and “Beware” (3:1 and 3:2).
 - c. The phrases “false circumcision” and “true circumcision” form a **CONTRAST** (3:2 and 3:3).
 - d. The term “law” is **REPEATED** three times (3:5, 6, 9).
 - e. There is **CONTRAST** between “put not confidence in the flesh” and “I myself might have confidence even in the flesh” (3:3 and 3:4).
 - f. “that I” introduces Paul’s **PURPOSE** in losing all for Christ (3:10).
 - g. “being” introduces the **METHOD** of obtaining the previously mentioned objectives (3:10).
 - h. “in order that” introduces the desired **RESULT** of the **METHOD** (3:11).
 - i. “but” points to **CONTRAST** between “press on” and “perfect” (3:12).
 - j. “in order that” introduces the **PURPOSE** for “pressing on” (3:12).

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- k. There is a conceptual **CONTINUITY** between the phrases “pressing on”; “reaching forward”; and “press on toward the goal” (3:12, 13, 14). Each phrase points ahead and speaks of a process.
 - l. “For” introduces the **JUSTIFICATION** of Paul’s instruction in 3:17 (3:20).
 - m. There is a **CONTRAST** between “earthly” and “heaven” (3:19 and 3:20). There is a **CONTRAST** between “body of our humble state” and “body of His glory” (3:21 and 3:20).
 - n. “by” introduces the **SOURCE** of the transformation (3:21).
 - o. “Therefore” introduces an **IMPLICATION** of the Philippians required response to the future hope that Paul mentions in 3:21 (4:1).
 - p. “stand firm” is **REPEATED** (1:27 and 4:1).
 - q. There is **CONTRAST** between the terms “rejoice” and “anxious” (4:4 and 4:6).
 - r. “but” introduces an **ALTERNATIVE** to anxiety (4:6).
 - s. There is **CONTINUITY** between the phrases “and the peace of God” and “and the God of peace” (4:7 and 4:9). Both of these phrases introduce the results of obeying the corresponding instructions.
7. Section 7 (Phil 4:10-20).
- a. “For” introduces the **REASON** why Paul does not “speak from want” (4:11).
 - b. There is a **REPETITION** of phrases:
 - 1) “Not that I” (4:11).
 - 2) “Not that I” (4:17).

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- c. There is **CONTINUITY** between the following clauses:
 - d. “**PROFIT** which increases to **YOUR ACCOUNT**” (4:17).
 - e. “**SUPPLY** all **YOUR NEEDS**” (4:19).
 - f. There is **REPETITION** between the phrases “you sent” and “you have sent” (4:16 and 4:18).
8. Section 8 (Phil 4:21-23). “Greet” is **REPEATED** three times (4:21, 22).

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VI. Course Conclusion.

A. The Immediate Goal of this Course.

1. We now have an understanding of inductive Bible Study. We have practiced making observations.
2. Our immediate goal is to practice the full process of inductive Bible study. This will be done in the following four courses of this series.

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B. The Future Goal of this Course.

1. When the student is finished with this course he will begin the Practical Bible Study series.
2. Through this experience, it is hoped that the student will have:
 - a) The ability to study any other book of the Bible.
 - b) The desire to study all other books of the Bible.
 - 1) This is a life long process and should be one of the highest goals in your life.
 - 2) If you are diligent then you should be able to make a detailed study of many of the books of the Bible.
 - 3) Over the period of your life you could develop your own commentaries on many books of the Bible.
 - 4) From these personal studies come teachings, sermons, wisdom, and most importantly an opportunity for God to reveal Himself to you and to transform you into the image of His Son Jesus.

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Introduction to Bible Study: Endnotes

Notes —

¹Robert Traina, Methodical Bible Study. Wiltmore, KY: Zondervan Publishing House, 1985.

²Charles Holman, Principles of Bible Study course at Regent University, 1987.

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