

How to Study the Bible

Dr. Steve Hereford

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P.O. Box 26041

Jacksonville, FL 32226

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Dr. Steve Hereford is the featured speaker on "Changed By Grace." He received his A.Min from North Florida Baptist Theological Seminary, Th.M, Th.B from Jacksonville Baptist Theological Seminary and the D.Min at Logos Graduate School. Steve is the Pastor-Teacher of Changed By Grace Community Church in Jacksonville, FL where he serves with his wife, Theresa, and three kids: Jeremy, Naomi, and Karrah. For more information on books, tapes, cd's, and video's of Steve's teaching, visit us online at www.changedbygrace.org or call (904)651-3351.

Books & Materials Needed for this Study

Steve Hereford. How to Study the Bible. Jacksonville: Changed By Grace (mp3 CD).

Your Bible (all Scripture used is taken from the NKJV).

Kay Arthur. How to Study Your Bible. Eugene: Harvest House.

John MacArthur. How to Study the Bible. Chicago: Moody Press.

James Strong. Strong's Exhaustive Concordance of the Bible. McLean: MacDonald.

Optional Books for this Study

D. James Kennedy and Jerry Newcombe. What If the Bible Had Never Been Written?.
Nashville: Thomas Nelson.

Hans Finzel. Unlocking the Scriptures. Wheaton: Victor.

Free MP3 CD ROM Offer

We would like for you to get the greatest benefit from this study. Therefore, we are including with your purchase of this book a free mp3 CD containing 10 lessons taught by Steve Hereford. In order to receive the Free MP3 CD Rom, send your name and address with proof of purchase to Changed By Grace, PO Box 26041, Jacksonville, FL 32226.

How to Study the Bible

Lesson #1

The Preparation to Bible Study

David said in Psalm 119:18, “Open my eyes, that I may see wondrous things from Your law.” He understood if he was to understand God’s law God would have to open his eyes to it. Many times we rush right into the study without making any preparation. As you begin your study understand that the preparation of the heart is vital to this time. There are 6 things you must do to prepare your heart for Bible study.

I. You Must Be A _____

This is where everything begins. There are only two types of people in the Bible; those who believe and those who don’t. How important is that in understanding the Bible?

A. _____ Can Understand the Bible

1. They are the ones whom God has _____ His will to (1 Cor.2:9-10)

“Revealed” Gr.apokalupto, “disclosed, take off the cover or to uncover or to make known, manifest” (Strong’s Exhaustive Concordance)

“Unto us” is in the emphatic position in the original (Jerry Falwell, Editor, KJV Bible Commentary, Electronic Edition: Logos Research Systems)

“It is unnecessary as it is impossible for man to discover God’s truth on his own. What man cannot find God has given. Man cannot come to God on his own; but God has come to him. The Holy Spirit has invaded man’s closed box and shown him God” (John MacArthur, 1 Corinthians: The MacArthur New Testament Commentary, Electronic Edition: Logos Research Systems).

2. In Matthew 13:10-11 Jesus _____ to His disciples that the understanding of God’s Word was reserved for _____ not unbelievers

B. Unbelievers _____ Understand the Bible (1 Cor.2:14; Jn.8:45)

1. They cannot _____ it (1 Cor.2:14)

“Receive” Gr.dechomai, “accept” (Ibid., Strong)

“It is possible to read the Bible—even many different copies and versions of the Bible—and yet not understand it. It is possible to study the Bible for many years, memorizing much of it, and still not understand it. The scribes and Pharisees of Jesus’ day were highly trained in the Old Testament, yet they missed its central message. They completely failed to recognize the promised Messiah when He came and lived among them (John 5:37–39). They did not believe Jesus because they did not truly believe Moses, the great lawgiver in whom they placed their hope (vv. 45–47). They did not accept the things of the Spirit of God because those things seemed to be foolishness. Because those men did not belong to God, they could not understand them, because they are spiritually appraised. Those scribes and Pharisees, like everyone who rejects God, lived only in the realm of the natural man. They had no means and had no desire to understand the spiritual nature of God’s Word” (John MacArthur, 1 Corinthians: The MacArthur New Testament Commentary, Electronic Edition: Logos Research Systems).

“For years the Bible was a dead book to me ... like grits without salt. But after I gave my life to Jesus Christ, it became alive. I saw that the Bible was God's way of talking to me” (Steve Bartkowski, quarterback for the Atlanta Falcons, quoted by Jamie Buckingham in Power for Living. Christianity Today, Vol. 30, no. 11).

2. They cannot _____ it (Jn.8:43-45, 47)

II. You Must Deal With _____ (1 Peter 2:1)

Charles Spurgeon said, “Sin will keep you from this Book and this Book will keep you from sin.”

In order to understand the Scriptures you must make every effort to deal with the impurity in your life. This process is also known as sanctification. Being holy requires that we confess

and forsake our sin. Proverbs 28:13 says, “He who covers his sins will not prosper, But whoever confesses and forsakes them will have mercy.”

The Apostle Peter gives us the process on how to deal with sin. He uses a phrase that has imperative force. He says, “laying aside” (Gr.apothemenoi) which means “to put off, to put away.” Kenneth Wuest says that it “suggests a once and for all action of separating oneself from sin” (Word Studies in the Greek New Testament, Vol. 2). We are to put off:

A. We Must Put Off All _____ (v.1a)

“Malice” - Gr.kakia, refers to any kind of _____. “This word is an all inclusive term” (Fritz Rienecker, The Linguistic Key to the Greek New Testament). It refers “to vice of any kind” (A.T. Robertson, Word Pictures in the New Testament).

1. _____ uses this word in Acts 8:22 when describing the _____ of Simon who tried to buy the Holy Spirit.
2. _____ uses this word in Romans 1:29 to describe those whom “God gave over to a debased mind.”
3. It is translated _____ in James 1:21.

B. We Are to Put Off All _____

Gr.dolos, “craftiness,” has the idea of using devious words and actions to get what we want. “This word comes from a verb meaning ‘to catch with _____’” (Fritz Rienecker, The Linguistic Key to the Greek New Testament, p.750).

It is “any cunning contrivance for deceiving or catching” (Liddell-Scott). It is “fraud or treachery” (Friberg). It means “to deceive by using trickery and falsehood” (Louw-Nida).

1. This can refer to our _____ (1 Pet.3:10)
2. This can refer to our _____ (John 1:47)

“You cannot study the Bible diligently and earnestly without being struck by an obvious fact – the whole matter of personal holiness is highly important to God!” (A.W. Tozer,

The Quotable Tozer I, p.110).

CONCLUSION

1. What then can prepare us for meeting with God?

- a) Being a _____ of God
- b) Being _____ (Ps.15; Heb.12:14)

“True godliness is such a thing as no saint dares to trifle with” (Charles H. Spurgeon, Nuggets of Gold, p.65).

2. Are you willing to do whatever it takes to prepare yourself to meet with God?

“Sin will grow without sowing but holiness needs cultivation” (Charles H. Spurgeon, Nuggets of Gold, p.65).

“The true Christian ideal is not to be happy but to be holy” (A.W. Tozer, The Quotable Tozer I, p.110).

“The more we learn of God and His ways and of man and his nature we are bound to reach the conclusion that we are all just about as holy as we want to be. We are all just about as full of the Spirit as we want to be. Thus when we tell ourselves we want to be more holy but we are really as holy as we care to be, it is small to wonder that the dark night of the soul takes so long” (A.W. Tozer, The Quotable Tozer I, pp.105-106).

3. Are you a child of God? If yes, write out your personal testimony of how you received the Lord Jesus Christ. (Talk about what your life was before, how you came to know Jesus, and what your life is like now). If you are not a believer, read the following verses and give your understanding of what these verses mean to you (Rom.3:23; John 3:16; 14:6; Rom.10:9-13; John 1:12; Luke 16:20-31).

4. State in your own words what you learned from this lesson.

5. What preparation do you make to meet with God?

How to Study the Bible

Lesson #2

The Preparation to Bible Study

II. You Must Deal With _____ (1 Peter 2:1)

C. We Must Put Off _____

“If we are guilty of malice and guile, we will try to hide it; and this produces ‘hypocrisies’ (Warren Wiersbe, The Bible Exposition Commentary, Electronic Edition: Logos Research Systems).

Gr.hupokrisis, “was generally used for flattery and deception” (Zodhiates). It is “pretense, to pretend” (Louw-Nida), “insincerity” (UBS Lexicon), “outward show” (BAG). This word also was “used of an actor on the Greek stage” (Rienecker) referring “to acts of impersonation” (Wuest). It means to judge “under” as a person giving off his judgment from behind a screen or a mask. It occurs _____ times in the New Testament.

“The human heart has so many crannies where vanity hides, so many holes where falsehood lurks, is so decked out with deceiving hypocrisy, that it often dupes itself” (John Calvin, A Calvin Treasury. Christianity Today, Vol. 37, no. 4).

1. Jesus said this is what characterized the _____ and the _____ (Mat.23:28-29a)

“The Pharisees’ focus on external issues lay at the heart of their error. Who would want to drink the heart of their error. Who would want to drink from a cup that has been washed on the outside but was still filthy inside? Yet the Pharisees lived their lives as if external appearance were more important than internal reality. That was the very essence of their hypocrisy, and Jesus rebuked them for it repeatedly” (John MacArthur, The MacArthur Study Bible, Electronic Edition: Logos Research Systems).

“We are so accustomed to wearing a disguise before others that we are unable to recognize ourselves” (Francois, Due De La Rochefoucauld, Draper’s Quotations of the Christian World, Electronic Edition: Quickverse).

2. Jesus told His _____ to beware of the hypocrisy of the Pharisees (Lk.12:1)
3. Even _____ and _____ played the hypocrite with the Gentiles (Gal.2:11-13)
4. Hypocrisy will be _____ during the _____ days (1 Tim.4:1-3)

“A bad man is worse when he pretends to be a saint” (Francis Bacon, Draper’s Quotations of the Christian World, Electronic Edition: Quickverse).

5. We need to constantly _____ our lives for this deadly disease and _____ it
 - a) We need to examine our _____ (Rom.12:9)
 - b) We need to examine our _____ (Jas.3:17)

“It is easier to wear a mask. An ugly face is sometimes better than a real one. Thus are we afraid to show each other who we really are” (Calvin Miller, Draper’s Quotations of the Christian World, Electronic Edition: Quickverse).

“Hypocrites in the church? Yes, and in the lodge, and at home. Don’t hunt through the church for a hypocrite. Go home and look in the glass. Hypocrites? Yes. See that you make the number one less” (Billy Sunday, Draper’s Quotations of the Christian World, Electronic Edition: Quickverse).

D. We Must Put Off _____

Gr.phthonos, means “the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others” (W.E. Vine, Vine’s Expository Dictionary of New Testament Words, p.204). This word was used in “secular Greek to express the envy which makes one man grudge another; something in which he himself desires, but does not possess” (Ibid., Rienecker, p.750).

“Envy is a sin that carries its own reward. It guarantees its own frustration and disappointment. By definition, the envious person cannot be satisfied with what he has and will always crave for more. His evil desires and pleasures are insatiable, and he cannot abide any other person’s having something that he himself does not have or having more of something than he himself has” (John MacArthur, Titus: The MacArthur New Testament Commentary, Electronic Edition: Logos Research Systems).

“Don’t envy the man who has everything: he probably has an ulcer too” (Anonymous, Draper’s Quotations of the Christian World, Electronic Edition: Quickverse).

1. This was a feature of our life before _____ (Tit.3:3)
2. It is one of the works of the _____ (Gal.5:21)
3. It marks out those whom God has given up to a _____ mind (Rom.1:29)
4. It was the _____ of those who delivered Jesus to Pilate (Mk.15:10)

E. We Must Put Off Evil _____

Gr.katalalia, “speaking down” a person, referring to the act of defaming, slandering, speaking against a person” (Wuest). It is “hostile speech” (Friberg), “insult” (UBS), “evil speech, slander” (Kittel), “defamation - back-biting” (Strong)

1. Many _____ have been destroyed because of the _____
 - a) _____ said that his fear was in leaving Ephesus was “that from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves” (Acts 20:30).
 - b) The church at _____ experienced much _____ — all because of the _____! (Read 1 Cor.1:10-12; 3:3-5; 2 Cor.12:20)
 - c) The church at _____ also experienced the power of the _____ to the point of leading many _____ (Gal.1:6-9)
2. We must make sure that we do not _____ or speak _____ of others
 - a) Whether you are an _____ person (Tit.2:3)

- b) Whether you officially serve in the _____ (1 Tim.3:11)
3. _____ or evil _____ is not fitting for a believer – it is a _____ (Eph.4:31-32; Jas.4:11)

“A slip of the foot may be soon recovered; but that of the tongue, perhaps never”
(Anonymous, Draper’s Quotations of the Christian World, Electronic Edition: Quickverse).

“Close your ear against him who opens his mouth against another. If you receive not his words, they fly back and wound him. If you receive them, they fly forward and wound you” (Francis Quarles, Draper’s Quotations of the Christian World, Electronic Edition: Quickverse).

CONCLUSION

1. How are you at dealing with hypocrisy, envy, and evil speaking? Are you quick to confess and repent of it?
2. Give, with Scripture, the steps that you take to deal with these sins.
3. Why is it important to “Put off” all these things that Peter addresses in 1 Peter 2:1?

How to Study the Bible

Lesson #3

The Preparation to Bible Study

III. You Must Have A Great _____ (1 Peter 2:2)

This is the result of the previous. And as was seen in 1 Peter 2:1, sin clouds our vision. It distorts our understanding. When sin is properly dealt with then can we genuinely desire God's Word.

A. As a New Born _____

“It is sad when Christians have no appetite for God's Word, but must be ‘fed’ religious entertainment instead” (Warren Wiersbe, The Bible Exposition Commentary, Electronic Edition: Logos Research Systems).

1. A baby's desire is _____

“Desire” Gr.spipotho, “to long for, yearn for” (Friberg), “a deep desire” (Louw-Nida)

It means “to long for something, with the implication of recognizing a lack” (Louw-Nida).

2. A baby's desire is _____ – he wants only _____ thing – “milk”

- a) God's Word is called _____ (1 Pet.2:2)
- b) God's Word is called _____ (Heb.5:11-14)
- c) God's Word is called _____ (Mat.4:4)
- d) God's Word is called _____ (Ps.119:103)

B. As a _____ of God

1. You are to desire God's _____ like a new born baby

a) You are to intensely _____ for it (Ps.119:20)

b) You are to _____ it (Jn.4:30-34)

2. You are to desire God's _____ above all _____

a) Our necessary _____ (Job 23:12)

b) Our daily _____ (Mat.6:31-33)

“What we hunger for most, we worship” (John Piper, Desiring God, p.10).

IV. You Must Have A _____ Approach

H. Dennis Fisher said, “The secret of a deep love for God is spending unhurried time with Him” (Jewish Lessons for Discipling Children, Discipleship Journal, Nav Press, Issue 30, p.39).

A. Your Calling at Salvation was a Call to _____

1. You were called to _____ the narrow gate (Mat.7:13-14)

2. You were called to _____ God with all your heart (Deut.4:29)

3. You were called to _____ yourself, take up your _____, and _____ Christ (Mat.16:24)

B. Since You were Called to be _____ in Coming to Christ You Must Approach Your Relationship with Jesus with _____

1. You must be diligent in how you _____ yourself to God (2 Tim.2:15)

“Approved” Gr.dokimos, “accepted, pleasing” (Strong). It “refers to favorably passing careful scrutiny and thereby being counted worthy” (MacArthur)

2. You must be diligent in how you _____ the Scriptures

- a) You must _____ it _____ (Rev.1:3; 1 Tim.4:13)
- b) You must accurately _____ it

(1) Read 2 Tim.2:15

“Dividing” Gr.orthotomeo, “to cut or make straight, to handle aright” (Strong), “to correctly interpret” (MacArthur)

“It was used of a craftsman cutting a straight line, of a farmer plowing a straight furrow, of a mason setting a straight line of bricks, or of workmen building a straight road. Metaphorically, it was used of carefully performing any task. Because Paul was a tentmaker by trade (Acts 18:3), he may have had in mind the careful, straight cutting and sewing of the many pieces of leather or cloth necessary to make a tent” (John MacArthur, 2 Timothy: The MacArthur New Testament Commentary, Electronic Edition: Logos Research Systems).

“All of the Word of God is true. There are no contradictions when rightly laid out. You cannot add to nor take away any of it” (Jerry Falwell, Editor, The KJV Bible Commentary, Electronic Edition: Logos Research Systems).

(2) In Genesis 41:15-16, who does Joseph say will give Pharaoh an answer of peace?

(3) In 1 Timothy 5:17 what word is used to describe the elders involvement with the word and doctrine?

V. You Must Be _____ Controlled

B. _____ Control Must Be a _____ Part of Your Life

1. You must _____ be controlled by the _____ (Eph.5:18)

“If we are children of God, we are not so much to pray that the Spirit may come and dwell in us, for He does that already. We are rather to recognize His presence, His gracious indwelling, and give to Him complete control of the house He already inhabits, and strive to live as not to grieve this holy one, this divine guest” (R.A. Torrey, The Person & Work of the Holy Spirit, p.94).

“When Paul said to be filled with the Spirit, he was not commanding us to sit around passively and wait for something to be poured into us. The Holy Spirit has already been poured in. If you are a believer, you have already been filled with the Holy Spirit the way the men and women in Acts were filled. He has taken up permanent residence in your heart. You have all of Him you are ever going to get. The question is, how much of you does He have?” (Charles Stanley, The Wonderful Spirit Filled Life, pp.45-46).

“The Spirit-filled life begins once we are absolutely and thoroughly convinced that we can do nothing apart from the indwelling strength of the Holy Spirit” (Ibid., Stanley, p.47).

2. Being filled with the _____ means being controlled by God’s _____ (Col.3:16)

C. Spirit Control Must Be a Regular Part of Your _____

1. Survey your _____
2. Survey your _____ and _____
3. Are you surrendering all your life to the Spirit?
4. Are you letting Him have all of you?
5. List below what you are doing to surrender your life to the Holy Spirit?

VI. You Must _____

A. You Must _____ for _____

1. You must _____ God to _____ your eyes to His _____ (Ps.119:18)
2. You must _____ understanding with all your _____ (Prov.3:5)

“Read and gain an impression, think and gain an outline, meditate and gain an analysis, sweat and gain an understanding” (G. Campbell Morgan).

B. You Must _____ for _____

1. _____ your _____ to God (Ps.51:3-4)
2. _____ your _____ to God (1 John 1:9)
3. _____ God’s _____ (Ps.103:2-5)

CONCLUSION

1. What kind of preparation are you making to meet with God?

2. Explain the importance of being a Christian, dealing with sin, having a great desire, having a diligent approach, being Spirit-controlled, and praying in relation to Bible study.

How to Study the Bible

Lesson #4

The Perspective of Bible Study

In our first lesson we looked at *the preparation to Bible study* which addressed the need to prepare your heart for your time in God's Word. In this lesson we are going to look at the kind of perspective you need to have as you study. It is so easy to come to God's Word with preconceived ideas. This can hinder your understanding of God's Word if you aren't careful because it withholds from you things you might not normally see from your study. I believe that there are two perspectives you need to have.

I. The Bible is God's _____

A. In it's _____ Sense

1. We claim inspiration on the _____ manuscripts not on _____

“It is important to note that inspiration applies only to the original autographs of Scripture, not the Bible writers; there are no inspired Scripture writers, only inspired Scripture” (John MacArthur, The MacArthur Study Bible, Electronic Edition: Logos Research Systems).

“This volume is the writing of the Living God: each letter was penned with an Almighty finger; each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit” (Charles Spurgeon, Spurgeon's Sermons, Vol.1, p.26).

- a) So identified is God with His Word that When _____ speaks, God _____ (Rom.9:17; Ex.9:13; Gal.3:8; Gen.12:1-3)
 - b) God's Word is called “the _____ of God” (Rom.3:1-2)
2. There can be _____ in translations because men are _____; inspiration, however, claims God as its _____ author (2 Tim.3:16)

- a) There are many _____ translations. The best are the New King James Version, The King James Version, The New International Version, and the New American Standard Version.
- b) Which version is the most accurate?

There is today what is known as “The King James Controversy” which says you are a heretic if you use any other version than the King James. Some who hold to this view also advocate that the King James Version is inspired. That is a problem because we don’t claim inspiration for a translation but only for the original manuscripts.

B. The Writers of Scripture _____ One Another’s _____ as Scripture

- 1. _____ verifies _____ writings as Scripture (1 Tim.5:18; Deut.25:4)
- 2. _____ verifies _____ writings as Scripture (2 Pet.3:14-16)
- 3. _____ verifies _____ writings as Scripture (Jude 1:17-19)

Paul says, “All Scripture is given by inspiration of God” (2 Tim.3:16).

“We know the Bible is God’s Word because God Himself says so. Beginning with Moses and the Ten Commandments, He spoke to all the Old Testament prophets and commanded them to write down His words. ‘Thus saith the Lord’ or ‘God spake these words’ appears over _____ thousand times in the Old Testament. In the book of Exodus, with forty chapters, ‘God spake all these words’ appears _____ times” (D. James Kennedy, What If the Bible Had Never Been Written, p.211).

CONCLUSION

- 1. Why is it important that we understand that the Bible is the Word of God in our Bible study?
- 2. What is inspiration?

3. Read the Appendix to this study guide and explain the King James Controversy.

How to Study the Bible

Lesson #5

The Perspective of Bible Study

II. The Bible Originates from God's _____

What is true about God is true about the Bible — His Word. You cannot separate the two. If God is unable to lie as Titus 1:2 says you can trust that the Bible is true. But let's look at what the Bible says about itself.

A. The Bible is _____ - It Makes No _____ in Its _____

1. It is _____ (Psalm 19:7)

“It is flawless because it was authored by God — and He is flawless” (John MacArthur, How to Study the Bible, p.8).

2. It is _____ (John 17:17; Psalm 119:151, 160)

B. The Bible is _____ - It Makes No _____ in Its _____

1. It is _____ in _____ word (Proverbs 30:5)

2. It is _____ and found to be _____ words (Psalm 12:6)

“What a contrast between the vain words of men and the pure words of God. While the words of men are vanity, the words of God are purity; while men speak with flattering lips, God speaks with tested lips. The words of God and the Word of God have passed through the furnace of persecution, philosophical disputation, scientific reasoning, and literary criticism; but they have not lost one precious ounce of their purity. God preserves and keeps those who are oppressed and needy because He keeps His Word. Even when the wicked walk on every side, as a result of vile men being in positions of authority, we may still trust the Word of God, knowing that ‘...all things work together for good to them that love God, to them

who are the called according to His purpose' (Rom.8:28)" (Jerry Falwell, Editor, The KJV Bible Commentary, Electronic Edition: Logos Research Systems).

C. The Bible is _____ - Nothing Needs to be _____ to It

1. The command to _____ add to God's Word (Proverbs 30:6)
2. The _____ for those who add or take away from God's Word (Rev.22:18-19)
"The message of the Bible is complete and needs no collaboration from anyone"
(Jerry Falwell, Editor, The KJV Bible Commentary, Electronic Edition: Logos Research Systems).

D. The Bible is _____ - It is the _____ Word

1. When God speaks everyone _____ (Isa.1:2; Deut.32:1)
2. God's Word is the _____ word and we are to be _____ to it (1 Jn.2:4-5; 5:2-5)

E. The Bible is _____ - It is Able to Meet All Your _____

1. For _____ (2 Tim.3:15)
2. For _____ (2 Tim.3:16-17)
3. For _____ (Rom.15:4)
4. For _____ (Jas.1:25)

F. The Bible is _____ - It is Able to _____ Exactly What it _____

1. It will _____ exactly what God _____ it to do (Isa.55:10-11)
2. It will _____ in your life what it _____ it will do

CONCLUSION

"God's Word is 100 percent inspired, reliable, and unchanging. We can count on it at all times. If we follow it, we will not be disappointed, defrauded, or destroyed. And so we can say with confidence: Jesus loves me, this I know. For the Bible tells me so" (D. James Kennedy, What If the Bible Had Never Been Written, p.220).

Having an understanding of the attributes that the Bible gives of itself will help you in your approach to it. You must embrace it as absolute truth. It is not one of many truths — it is the truth!

1. Take a Strong's Exhaustive Concordance and find 3 additional verses that speak of the Bible as being God's Word. If you are new to using a concordance, read page 149 in Kay Arthur's book How to Study Your Bible.
2. Write a 250 word paper explaining what the consequences would be if the Bible were not true. A good book to glean from is What If the Bible Had Never Been Written? By D. James Kennedy and Jerry Newcombe. Nashville: Thomas Nelson.

How to Study the Bible

Lesson #6

How to Study the Bible

I. Where Bible Study Begins

A. Preparation

1. You must be a _____
2. You must deal with _____
3. You must have a great _____
4. You must have a _____ approach
5. You must be _____ - controlled
6. You must _____

B. Perspective

1. The Bible is God's _____ (2 Tim.3:16)
2. The Bible _____ from God's Character
 - a) It is _____
 - b) It is _____
 - c) It is _____
 - d) It is _____
 - e) It is _____
 - f) It is _____

II. How to Study the Bible

G. Campbell Morgan gives 4 rules for the study of a Bible book:

“Read and gain an impression, think and gain an outline, meditate and gain an analysis,

sweat and gain an understanding.”

A. _____ the Bible (This answers the question, “What does the Bible _____?”)

1. _____

“Our reading should be done with the deepest reverence. No one can comprehend the teachings of the Bible in his own ability. He must have the assistance of the Holy Spirit.”

a) What did David pray in Psalm 119:18?

b) What did Paul pray for the Ephesians in Ephesians 1:17-19?

2. _____

“Probably the worst enemy of Bible study today in the Western world is television. If you are an average American 18 years of age, you have already amassed about 18,000 hours of TV viewing. Experts tell us that by the time a TV-raised American reaches the age of 65, he will have had an average of nine-and-a-half years of solid TV viewing. That’s 15 percent of a person’s life spent in front of the TV set! (Taken from A.C. Nielsen). If on the other hand, a person went to Sunday School regularly from birth till age 65, he would only have had a total of four months of solid Bible teaching. Is it any wonder why there are so many weak Christians in Western society? We have to discipline ourselves and make specific time for Bible study, and not let anything get in its way. You should study your Bible when you are at your best physically, emotionally, and intellectually, and when you can be undistracted and unhurried” (Rick Warren, Personal Bible Study Methods, p.18).

3. _____

“Don’t hurry as you read the passage. Take as much time as is necessary.”

Rudyard Kipling said, “I kept six honest serving men; they taught me all I knew; their names are what and why and when and how and where and who. I sent them over land and sea, I sent them east and west; but after they have worked for me I’ve given them all a rest” (Cited by Jerry Vines, Sermon Preparation).

a) Observe the _____ (getting an _____)

“Observation is taking a good hard look at what’s actually in the text...First we look at the whole; divide that up into its parts; and finally scrutinize the details” (Hans Finzel, Unlocking the Scriptures, pp.30, 35).

(1) Read _____, taking the time to read the text a number of times

(2) Read _____, concentrating on what you’re reading

This is a good point to say: keep a notepad near – to write down what you are seeing and the list of things that come to your mind that distract you.

(3) Read _____, taking time to fellowship with God

“Where does one find time to read the Bible? Free time is so scarce for most Christians that it is never found. So we must take time to read the Bible, scheduling it at a regular time, if possible, in each day. Someone has said, ‘We ought to have a Medo-Persian hour – an unchangeable hour for our Bible study’ (Irving Jensen, cited by Hans Finzel, Unlocking the Scriptures, p.40).

b) Observe the _____ (finding the _____)

(1) _____ your initial impressions

“It is at this point in your study that you’re forming first impressions and whetting your appetite for the contents of the passage. You might think of it being something like meeting a person for the first time. When you

walk away and begin listing in your mind your first impressions of the person, you're observing that person" (Hans Finzel, Unlocking the Scriptures, p.40).

- (a) Read James chapter 1 repeatedly for 30 minutes.
- (b) As you read write down your initial impressions and list them below.

(2) Record the major _____

"Once you've read the passage and recorded your initial impressions, it's time to go back and hunt for more. Observing the whole involves discovering the facts in the passage. The facts can be answered by answering key questions. Observation is simply knowing what to look for. It is bombarding the text with questions" (Hans Finzel, Unlocking the Scriptures, p.41).

- (a) _____
- (b) _____
- (c) _____
- (d) _____

CONCLUSION

Bible study should begin with the right preparation and perspective. Once you have prepared yourself you must begin with reading the Bible. As you do what we have talked about block out a period of time so that you can observe the whole and the parts of what you are reading.

Now that you have recorded your initial impressions of James 1, record the major facts of the passage and list them below.

How to Study the Bible

Lesson #7

How to Study the Bible

II. How to Study the Bible

- A. Read the Bible
- B. _____ the Bible (This answers the question, “What does the Bible _____?”)

All of the facts that you have been discovering in the observation process now need to be pulled “together into a sensible explanation of meaning” (Hans Finzel, Unlocking the Scriptures, p.60).

“In interpretation you study the purpose of the passage, as well as the meaning of the details. Interpretation is the point at which you put yourself in the author’s place and try to recapture his thoughts, emotions, and attitudes. Your ultimate task is to discover _____ the author wrote what he wrote. A good definition for interpretation is ‘the science of discovering the _____ meaning _____ by the author’ (Hans Finzel, Unlocking the Scriptures, p.65).

In order for us to arrive at the author’s original meaning, there are 2 things we need to do:

1. Understand the _____

“The Bible has been around for many years, parts of it for as long as four thousand years. Now how are we going to understand what they were saying and the various circumstances in which they lived? (John MacArthur, How to Study the Bible, p.70).

We have to bridge the _____!

- a) The _____ (Hebrew, Aramaic, Greek)

- (1) Mat.28:19-20; 1 Cor.4:1
- (2) A good tool to help with this is Vine's Expository Dictionary by W.E. Vine
- b) The _____ (Jewish)
- (1) Most of the Bible reflects a Jewish _____
- (2) When you know the _____ behind a passage it will help with your comprehension
- (3) James 1:1; Acts 8:1-4
- (4) A good tool to help with this is Unger's Bible Dictionary by Merrill F. Unger
- c) The _____ (Jewish/Gentile)
- (1) Because _____ can be very different we must understand the _____ background of a given passage.
- (2) In John 1:1 why is Jesus called "the Word?"
- (3) A good tool to help with this is The Manner's and Customs of the Bible
- d) The _____ (Middle East)
- (1) When we read in the Bible that they went down to Jericho, what does that mean?

(2) When it says that they went up to Jerusalem, what does that mean?

(3) A good tool to help with this is a Bible atlas

2. Become familiar with the _____

a) Remember that _____ rules

“When you interpret anything – a word, a verse, a teaching – it must always be considered in the light of the surrounding verses and chapters, the book in which it is found, and the entire Word of God” (Kay Arthur, How to Study Your Bible, p.60).

(1) Always remember “isolation breeds _____”

(2) What is the context of 2 Peter 2:20-22?

b) Always seek the _____ counsel of the Word of God

(1) Be like the _____ (Acts 17:11)

(2) _____ out what you are studying or hearing being taught

(3) The _____ reading and study of Scripture will help you with this

“Saturate yourself in the Word of God; it is your safeguard against wrong doctrine” (Kay Arthur, How to Study Your Bible, p.62).

(4) What is the common theme of Psalm 1:2; 119:97-100, 148?

CONCLUSION

Thomas Manton said, “The end of study is information, and the end of meditation is practice, or a work upon the affections. Study is like a winter sun, that shines, but warms not: but meditation is like a blowing upon the fire, where we do not mind the blaze, but the heat. The end of study is to hoard up truth; but of meditation to lay it forth in conference or holy conversation” (The Golden Treasury of Puritan Quotations, Electronic Edition: Logos Research Systems).

1. What is the definition of interpretation?
2. Give the 2 things you must do to help you in interpretation.

How to Study the Bible

Lesson #8

How to Study the Bible

II. How to Study the Bible

- A. Read the Bible
- B. Interpret the Bible
 - 1. Understand the problems
 - 2. Be familiar with the principles

- a) Remember that context rules

“Familiarize (yourself) with the total passage itself, seeking to determine in a rough manner the main theme of the passage and the main divisions and subdivisions within the passage” (Richard Belcher, Biblical Exegesis, p.2).

- b) Always seek the full counsel of the Word of God
- c) Remember that Scripture will _____ contradict Scripture

- (1) Contradiction comes from a _____ study or interpretation

“If you don’t take the necessary time to discover the author’s original intended meaning, the conclusion will be contradictions.”

- (2) Scripture must be understood in the light of the _____ of Scripture

This is what the Reformers called Analogia Scriptura – the analogy of Scripture. “One part of the Bible doesn’t teach something that another part contradicts” (John MacArthur, How to Study the Bible, p.74).

J.I. Packer says, “The Bible appears like a symphony orchestra, with the Holy Ghost as its Toscanini, each instrument has been brought willingly, spontaneously, creatively, to play his notes just as the great conductor desired, though none of them could ever hear the music as a whole...The point of each part only becomes fully clear when seen in relation to all the rest” (Cited by John MacArthur, God Has Spoken, p.74).

(3) The best interpreter of Scripture is _____

“What appears as contradictions can be resolved if we have the information, because the Bible comes together as a whole” (John MacArthur, How to Study the Bible, p.74).

Richard Baxter said, “It is not the work of the Spirit to tell you the meaning of Scripture, and give you the knowledge of divinity, without your own study and labor, but to bless that study, and give you knowledge thereby...To reject study on presence of the sufficiency of the Spirit is to reject the Scripture itself” (The Golden Treasury of Puritan Quotations, Electronic Edition: Logos Research Systems).

d) Do not base your _____ on an _____ passage of Scripture

“An obscure passage is one in which the meaning is not easily understood” (Kay Arthur, How to Study Your Bible, p.62).

(1) Doctrine is based on clear _____ teachings of Scripture (Jn.1:1; 20:28; Rom.5:1-2; Eph.2:8-9; Acts 14:23;15; 20:17; 1 Tim.5:17)

(2) Do not build your _____ on obscure passages of Scripture (1 Cor.15:29; 14:2)

e) Interpret Scripture _____

(1) The Bible is not a book of _____

“God has spoken to us through His Word that we might know His truth.

Therefore, take the Word of God at face value” (Kay Arthur, How to Study Your Bible, p.63).

- (2) Scripture is to be understood in its _____ normal sense
- f) _____ your conclusions by using reliable _____
- (1) Up to this point you have refrained from using _____ but they do have their place – after you have done the work yourself!
- (2) _____ commentaries based upon the teaching _____ and author’s _____

“As you consult these various commentaries, remember that no one person has a corner on all the truth. You may disagree with the writer on one thing and agree on another, but don’t discount all an author says just because you don’t see everything the same way. And don’t believe it just because a godly person who is a scholar has said, ‘This is what it means.’ Check out the interpretation according to the inductive principles you have been given” (Kay Arthur, How to Study Your Bible, p.64).

CONCLUSION

1. Using the principle that says context rules, give the context for Matthew 18:20.
2. Since the Bible must be understood in the light of the whole of Scripture, give Scriptural evidence that Jesus is God. (suggestion: Look up the word “Jesus” in your concordance)
3. Give 1 example of an obscure passage of Scripture not mentioned in this lesson.

4. List below the types of books you would use to address the language, history, culture and geography of a given passage.

How to Study the Bible

Lesson #9

How to Study the Bible

II. How to Study the Bible

A. Read the Bible

“An unread Bible is like food uneaten, a love letter never read, a buried sword, a road map unstudied, gold never mined” (Jerry Vines, A Practical Guide to Sermon Preparation, p.69).

Richard Moulton adds, “We have done almost everything that is possible with these Hebrew and Greek writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translations, and quarrelled over the revisions...There is yet one thing left to do with the Bible: simply read it” (Cited by Jerry Vines, A Practical Guide to Sermon Preparation, p.69).

B. Interpret the Bible

1. Understand the problems
2. Be familiar with the principles
3. Follow a particular _____

a) _____ specific questions

- (1) _____ (the characters)
- (2) _____ (the key truths or events)
- (3) _____ (the geography and location)
- (4) _____ (the time factors)
- (5) _____ (the purpose of the passage or book)

The answers to these questions “can be found by looking in these four places,

in the order stated: content of the passage/book; context of the passage; comparison; with other Scriptures; consultation with resource books” (Hans Finzel, Unlocking the Scriptures, p.69).

The final step in interpretation is the formulation of a _____ based on your research.

b) Summarizing the steps

(1) State an initial _____ based on the _____

You cannot adequately do this until you have went through the observation process.

(a) This can be the _____ of the passage

(b) This could be a _____ that the passage is teaching

(2) Search the _____

(3) Seek _____ (cross-reference)

Other Bible translations can be helpful!

(4) Survey the secondary _____

(a) This is only _____ you have done the work yourself

(b) When you use these resources use them _____

(5) _____ your conclusions

(a) In _____ sentence or less

(b) With cross _____

(c) In accordance to the _____

(d) Include any _____ principles

CONCLUSION

1. What are the 5 questions you need to ask when following a particular procedure in interpretation?

2. Why is it important not to consult a commentary first when interpreting a passage of Scripture?

How to Study the Bible

Lesson #10

How to Study the Bible

II. How to Study the Bible

- A. Read the Bible
- B. Interpret the Bible
- C. _____ the Bible (This answers the question, “How does it _____ to my life?”)

- 1. Application always _____ interpretation

“The goal of all Bible study is to apply the truth of Scripture to life. If that application is not made, all the work put into making sure of the author’s intended meaning will have gone for naught. In fact, to know and not do, doubles the offense of disobedience” (J. Robertson McQuilkin, Understanding and Applying the Bible, p.255).

- a) In Psalm 119:34 David asks God for understanding. Why was that important?

- b) What does James tell his readers in James 1:22 in regards to the application of God’s Word?

- 2. Application must be kept _____, _____, and _____

- a) Ask the _____ questions

- (1) Is there a _____ to apply?
- (2) Is there a _____ to _____?
- (3) Is there an _____ to adjust?

- (4) Is there a _____ to _____ of?
- b) _____ what you learn
- (1) Take the Scripture you are studying and _____ a brief sentence of what it is teaching.
- (2) What is James 1:2-12 teaching? (Write it in a brief sentence)
- c) _____ before others what you _____
- (1) _____ was a model to the church (Phil.4:9)
- (2) We are to equally model _____ before others (1 Tim.4:12; 1 Pet.5:3)
- d) _____ what you learn to _____ (Mat.28:19-20; 2 Tim.2:1-2)

CONCLUSION

1. What is the goal of all Bible study?

2. Why is it important to apply the Bible?

3. Using the epistle of James, write down in a brief paragraph what you have learned from chapter 1.

How to Study the Bible

Lesson #11

Assignments

Using the procedure from lesson 9 under interpret the Bible, list below the *proposal* and *conclusions* from your study of James 1:1-12.

How to Study the Bible

Lesson #12

Assignments

On page 149 in Kay Arthur's book *How to Study Your Bible*, Kay Arthur tells "How to Use Word Study Tools." Using her suggestions look up the following words in James chapter 1, verse 1-12. You will need a Strong's Exhaustive Concordance, Vine's Expository Dictionary of New Testament Words, and *The Complete Word Study Dictionary: New Testament* by Spiros Zodhiates. Most of these tools are available online at www.changedbygracechurch.org.

1. Servant (v.1)
2. Scattered (v.1)
3. Brethren (v.2)
4. Trials or Temptations (v.2)
5. Testing (v.3)

6. Faith (v.3)

7. Patience (v.4)

8. Wisdom (v.5)

9. Double-minded (v.8)

10. Proved (v.12)

APPENDIX

KJV-Onlyism

If You're New To The Issue

Welcome! If you are new to the KJV-only issue, you're in for an interesting journey! Let's start with some basics:

What "KJV-onlyism" Is

Basically, KJV-onlyism is the belief that only the King James Version (KJV) of the Bible is the "true" Bible. That is, that it is totally inerrant, totally infallible, and totally inspired - not even one word was translated except as guided by the Holy Spirit and that any deviation of the words, even minutely, constitutes changing God's word, as the text of the KJV is exactly how God intended the Scriptures. It equates the word of God, in the very real sense of the autographs, with the King James Version.

A large part of the KJV-only position hinges on "preservation". They say that God promised to preserve word-for-word the Scriptures, and that the KJV is the fulfillment of that promise. Unfortunately for both sides of the debate, we don't have ANY original manuscripts of the Scriptures, which would put an end one way or another to this whole debate. What we do have are copies and copies of copies, etc. The problem with the KJV-only position of "preservation" is that even the KJV differs from the Hebrew and Greek it was translated from, thus where are the "word-for-word preserved" Scriptures prior to 1611? Also, even if you believe God promised to preserve the Scriptures word-for-word, there is no mention in the Bible about this promise being fulfilled 1600 years after Christ, and then only in English, and only in one translation.

Basically, the common beliefs that define "KJV-only" are:

- the idea that there are no errors or problems of translation in the KJV.
- the idea that there are no internal errors or problems in the text of the KJV.
- the idea that any changes of words of the KJV constitutes changing God's word.
- God promised to preserve the Scriptures word for word throughout the centuries.
- the idea that the KJV translators were divinely inspired, and thus the words they used were given to them by the Holy Spirit to be implemented without any alternates.

There is a range of KJV-onlyism. The following beliefs are held by SOME, not all KJV-only supporters, but you'll run into these beliefs before long if you get into the issue in any detail:

- the idea that all other translations are inspired by Satan.
- the idea that all translators and readers of new versions have ulterior motives
- the idea that Christians who use other versions are spiritual cripples at best, and destined for Hell at worst.
- the idea that where the KJV differs from the Greek and Hebrew from which it was translated, the English is an improvement over the Greek and Hebrew.
- the idea that English is the language God chose to give us Scripture in, and if anyone on Earth wants inerrant Scripture, they must learn English so they can use the KJV.
- the idea that we no longer need the Greek and Hebrew.
- the idea that the KJV translators were "super-human" (ie. more qualified than any translators before or after them).
- the idea that the KJV translators were under divine inspiration when translating, but totally out to lunch when they wrote the preface, marginal notes, and cross-references
- the idea that someone who doesn't agree with them about the status of the KJV is automatically a "heretic" or an "apostate", and is certainly "unteachable".

Those views are not held by all KJV-only supporters, but they are quite common in the KJV-only side of the debate.

What "KJV-onlyism" Isn't

KJV-onlyism is not simply a preference for the KJV. Many people, myself included, use and love the KJV without being KJV-only. Nor is KJV-onlyism the belief that the KJV is simply superior to all other translations but still has problems.

Some people that support the KJV because they believe it's underlying text base is the closest to the "originals". People that believe this are not "KJV-only" - they can be described as "KJV-usually". They are people who simply prefer the KJV over all other versions, due to manuscript evidence, while agreeing that the ideas of the translation itself being "inerrant, infallible", etc., are not justified.

The KJV Translators Said *THAT?!?*

Most KJV-only supporters say the KJV translators were inspired, otherwise they too were prone to human error. Most KJV-onlies also have very strong opinions about other translations of the scriptures both prior to and after the KJV was produced. However, it seems the KJV translators themselves would disagree with KJV-onlyists and the entire KJV-only position.

"The Translators To The Reader" is the preface of the original KJV published in 1611. In it I find some of the best arguments *against* KJV-onlyism around. What makes these arguments even stronger is that they came from the KJV translators themselves.

As you read these quotes, ask yourself: Are these things that men under the divine inspiration of the Holy Spirit would say about a divinely inspired word-for-word inerrant Bible?

...About producing a new translation

"It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it does not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned."

...About alternate versions

"Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God."
(emphasis added)

...About word-for-word inspiration and alternate translations

"For is the kingdom of God to become words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously?"

"Some peradventure would have no variety of senses to be set in the margin, lest the authority of

the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgment not to be sound in this point." (emphasis added)

"...it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseem us than confidence..." (emphasis added)

"There be many words in the Scriptures, which be never found there but once, (having neither brother or neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places."

"doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?"

"For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption." (emphasis added)

"Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is no so clear, must needs do good, yea, is necessary, as we are persuaded." (emphasis added)

"They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other." (emphasis added)

"...we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way." (emphasis added)

...About an inerrant, infallible translation (the need for correction of a translation)

"Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly, and strangely with us. For to whomever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause?"

"But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: O tandem maior parcas insane minori: they that are less sound themselves, out not to object infirmities to others. [Horat.]"

...About the need for Scripture in vulgar (common), everyday language, not some archaic language or dialect

"Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which is deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, "Read this, I pray thee," he was fain to make this answer, "I cannot, for it is sealed." [Isa 29:11]"

"But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar."

...About the Greek Septuagint

"But, when the fulness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal." (emphasis added)

"It is certain, that that Translation was not so sound and so perfect, but it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translations to serve their own turn, and therefore bearing a witness to themselves, their witness

not to be regarded." (emphasis added)

"The translation of the Seventy dissenteth from the Original in many places, neither doeth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did comdemn it? Condemn it? Nay, they used it...which they would not have done, nor by their example of using it, so grace and comment it to the Church, if it had been unworthy the appellation and name of the word of God." (emphasis added)

<http://www.tegart.com/brian/bible/kjvonly>

Recommended Tools for Bible Study

Douglas, J.D., & Tenney, Merrill C. The New International Dictionary of the Bible. Chicago:Zondervan.

Kohlenberger III, John R., Editor. The Expanded Vine's Expository Dictionary of New Testament Words. Minneapolis: Bethany House.

MacArthur, John. MacArthur's Quick Reference Guide to the Bible. Nashville: Word.

May, Herbert G., Editor. Oxford Bible Atlas. 3rd Edition, New York: Oxford.

Strong, James. Strong's Exhaustive Concordance of the Bible. McLean: MacDonald.

Vines, W.E., Unger, M.F., and White, W. Jr., eds. Vine's Complete Expository Dictionary of Old and New Testament Words. Nashville: Thomas Nelson.

Zodhiates, Spiros. The Complete Word Study New Testament: King James Version. Chattanooga: AMG.

Recommended Computer Software for Bible Study

Bible Works 6, Distributed by Hermeneutika (www.bibleworks.com).

E-Sword. Distributed Free from Rick Meyers (www.e-sword.net).

The MacArthur Life Works Library, Distributed by Thomas Nelson
(www.thomasnelson.com).

Libronix Systems, Distributed by Logos Research Systems (www.logos.com).

Nelson's Electronic Bible Reference Library, Distributed by Thomas Nelson
(www.thomasnelson.com).

The Online Bible, Deluxe Edition, Distributed by Master Books (www.onlinebible.org).

The Expositor's Bible Commentary, Distributed by Zondervan (www.zondervan.com).

Additional Books for Inductive Bible Study

Finzel, Hans. Unlocking the Scriptures. Wheaton: Victor.

Gray, James. How to Master the English Bible. Portland: Binford & Mort.

Hendricks, Howard G., and Hendricks, William D. Living By the Book. Chicago: Moody.

McQuilkin, J. Robertson. Understanding and Applying the Bible. Chicago: Moody.