

LESSON 1

PREPARING OUR HEARTS

1. Let's begin with a simple test. In the last week, how many hours do you think you spent watching TV, reading books, or watching movies for enjoyment? _____ What about yesterday? _____ Now, how much time did you spend reading or studying your Bible in the last week? _____
2. In the space below, list as many reasons as you can think of why people do not generally enjoy reading the Bible.

3. Let's take some time to test your perception of Bible reading. If you were given the assignment to read every word of the New Testament carefully and out loud, how long do you think it would take? _____ What about the Old Testament? _____
4. The inductive method of Bible study:
 - a. Observation:
 - b. Interpretation:
 - c. Application:
 - d. Communication:
5. **Psalm 139:17**, *"How precious also are Your thoughts to me, O God! How vast is the sum of them!"* In the space below, write down all of the reasons God's word is precious to you.

6. Record your observations relating to Bible reading from the following texts:
 - a. **Psalm 119:97**, *"O how I love Your law! It is my meditation all the day."*

 - b. **Ephesians 5:15-21**

LESSON 2

RESPONDING TO GOD'S WORD

1. What do you learn from the following verses about the proper attitude toward studying God's words? Write down your observations.
 - a. **Psalm 1:1-2**
 - b. **Psalm 119:147**
 - c. **Psalm 119:167**
 - d. **Psalm 119:103**
 - e. **Romans 11:33**

2. How should you read the Bible? Think of this question another way. How would you read a love letter? Imagine receiving a love letter from your spouse or significant other. This letter describes how the person feels about you and gives instructions about what they want from you. Describe how you would read that letter.

3. Read **Deuteronomy 6:4-9**. What does Moses say in this text that will help us become better students of God's words?

4. Now read **James 1:18-25**. From this text, write down as many attitudes as you can find that are necessary in order to properly receive God's words.

LESSON 3

FIRSTHAND DISCOVERY & THE INDUCTIVE METHOD

1. What do you learn from the following texts about the attitudes that are necessary in order to get the most out of God's words?
 - a. **Romans 11:33**
 - b. **Ephesians 5:15-21**
 - c. **James 1:18-25**
2. What is *firsthand discovery* and why is it a key to rewarding Bible study?
3. Understanding the *inductive method* of Bible study:
 - a. Define the inductive method in your own words.
 - b. The inductive method is basically an *independent* study. It does not immediately flee to deductive methods such as books, commentaries, or other aids. C.S. Lewis noted that when his students of English literature studied Plato, they would immediately read long books about Plato. The last thing they thought of doing was reading Plato himself. Lewis said, "If the student only knew that Plato is much more intelligible than his modern commentator."
 - c. The goal of the inductive method is for the student to see things as they really are.
 - d. The inductive method is *scientific* in its procedure:
 - Observation:
 - Interpretation:
 - Application:
 - Communication:
 - e. List some places where this method is demonstrated in the Bible.

4. Tips for rewarding Bible study:
- Illustration: National Geographic magazine tells a moving story about 81-year-old Carl Sharsmith, a veteran park ranger in Yosemite National Park: "Carl was back at his tent quarters after a long afternoon with tourists. His nose was flaked white and red with sunburn; his eyes were watery, partly from age but also from disappointment at hearing again an old question after a half-century of summers in California's Yosemite National Park. A lady tourist had hit him with a question where it hurt: 'I've only got an hour to spend at Yosemite,' she declared. 'What should I do? Where should I go?' The old naturalist-interpreter-ranger finally found the voice to reply: 'Ah, lady. Only an hour.' He repeated it slowly. 'I suppose if I had only an hour to spend at Yosemite, I'd just walk over there by the river and sit down and cry.'" How does this story apply to how we approach Bible study?
 - a. Follow a regular, consistent pattern as much as possible. This guards your reading against intrusion by things that pop up unexpectedly.
 - b. Read at least once each day; more frequently if possible (Ps. 1:2-3). By doing this you avoid going long periods of time without reading. The length of the reading may be short or long. Variety is good.
 - c. Reading should be done without distractions when the setting is quiet. Go ahead and turn off the TV, the radio, or your iPod.
 - d. Your reading may be part of a Bible study project, which may involve scheduled times (for example, reading through a book and looking for 3 key events in each chapter).
 - e. Choose the time of day when you are most alert, wide awake, least rushed, and can concentrate the best. This time varies from person to person. Some like to read in the freshness of the early morning hours. Others are at their best when evening comes. For others, the noon hour is most productive. As Horace Bushnell observed, "My experience is that the Bible is dull when I am dull. When I am really alive and set upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them.
 - f. In reading the Bible, to a certain degree we must do so differently than we would with other books. We must read with more intensity, more care, and more diligence than we would read with any other book. This Book is not a novel. My soul depends upon proper understanding.
 - g. How long has it been since you did much reading of the Bible out of a different version than you are now accustomed to? It is important to realize that if you are too accustomed to a Bible (not only the version, but even where the words and verses are on the page), you will often read mechanically, not purposefully. You will tend to not read with a fresh approach as if you are reading the Bible for the first time. By at least temporarily switching to another Bible you will see words and phrases you had overlooked before.

- h. Editions of the Bible are also very important. A Bible with small print and difficult type does not help Bible reading. Use a Bible with large, clear print with generous space in the margins for note-taking. Also, note the edition's use of cross references and marginal notes...how easy are they to use? Note the width of each column – columns that are too wide will tire the eyes faster than columns that are narrow, however, columns that are too narrow break up phrases and make textual examination more difficult. Consider the paper – how conducive is it for taking notes with a pencil? Use a Bible with a leather cover and lining if you want it to last. Also, don't stuff paper in your Bible...it breaks the binding.
5. The four R's of Bible reading – Have you ever read a chapter in the Bible only to forget what you just read? Have you ever fallen asleep while reading? An hour after you read, do you retain what you have read? The following method of Bible reading is intended to help solve these common problems that often keep us from enjoying the Bible.
- A. **Read:** To read properly we must be keen observers. We must see words and phrases that stand out while at the same time collecting the whole thought of a passage. The important thing is not how many times you have gone through the Bible, but how many times the Bible has gone through you.
- Read aloud, but not in a dull way. Read with meaning and feeling (note the difference between reading a passage silently, reading it aloud *without* meaning, and reading it aloud *with* meaning).
 - Read carefully, that is, do not read too quickly. You are not scanning. Be like a traveler who absorbs the sights, sounds, and smells of the countryside. Be a connoisseur of fine foods...taste, enjoy! Each word in the Bible has a function, therefore train yourself to see words and their function in the verse.
 - Read repeatedly. Turn the words over in your mind...meditate. Never conclude that you have exhausted the meaning of a verse just because it is familiar to you.
 - Read with a pencil. Use colored pencils to highlight and make notations.
- B. **Reflect:** When God speaks, we need to stand still and listen. Reflection is the mind at work thinking over what the eyes have seen.
- Reflect purposefully. Don't read isolated verses, separating them from their context or even allowing them to suggest topical studies. You are reflecting on the Holy Spirit's message in this particular text. Let Him speak to you.
 - Reflect visually. Visualize the occasion and the setting (for example, form a mental picture of Revelation 4 as you read through it).
 - Reflect prayerfully. Allow the marvelous truths you are learning to cause you to express to God your feelings, joys, shortcomings, and blessings.
 - Reflect patiently. Time and patience are the two best instruments of discovery. It takes time to dig out the golden nuggets of God's word.

- C. **Record:** What can you do to retain what you see? Write it down! Record your observations as you see them and your mind will be released to look for more. This can be done by chapter summaries, or by summarizing paragraphs and highlighting key verses to remember.
- Record with organization. Get a notebook that is devoted to your observations. It will be a daily record of the profit you gain from the Holy Spirit.
 - Record with questions – questions about problems in the text that are difficult to understand. Verbalizing and recording the problem or the difficulty puts you halfway to the solution. You will now look for a solution from later reading and discussion with others.
 - Record applications. Write down lessons you have learned for your own life, especially things that you see you need to change. Also, write out goals or vows that you intend to accomplish for God.
- D. **Respond:** No amount of Bible reading will profit until we respond or apply the lessons we have learned to our lives. We must use what we have learned.
- Respond with confession of sins and failures to God.
 - Respond with obedience to commands.
 - Respond by putting the words into your heart (Deut. 6:4-9). Do this by reviewing what you have studied and testing yourself on what was in the previous chapters. During a break in the day, recite what you remember from each chapter of a book. Keep responding and the words will be in your heart.

1. Defining Observation
 - a. Observation is "the act or faculty of...taking notice; the act or result of considering or marking attentively" (Webster). Dr. H.T. Kuist defines it as "the art of seeing things as they really are." He suggests that it entails seeing "impartially, intensely, and fearlessly."
 - b. Observation goes beyond mere physical sight; it involves real perception. It is essentially *awareness*.
 - c. The general function of observation is to enable one to become *saturated* with the particulars of a passage so that one is thoroughly conscious of their existence and of the need for their explanation. Observation supplies the raw materials upon which the mind may operate in order to proceed to accurate interpretation. Too often we jump to the interpretation & application steps before practicing good observation. This leads to flawed interpretations and learning that is superficial.

2. Prerequisites of Good Observation
 - a. **WILL** – The Bible contains a wealth of material. We all recognize and admit this, but finding and applying that wealth depends totally on the student's own eyes and the disposition he brings to the task of exploration. Jesus stated, "Seek and you will find" (Mt. 7:7). *Unwilled* observation soon goes to sleep. If we get a will behind the eye, the eye will become a searchlight and the familiar is made to disclose undreamed treasure.
 - b. **EXACTNESS** – Robert Traina, in his book *Methodical Bible Study*, records the following anecdote:

Sir William Osler, the eminent physician, always sought to impress upon young medical students the importance of observing details. While stressing this point in a lecture before a student group he indicated a bottle on his desk. "This bottle contains a sample for analysis," he announced. "It's possible by testing it to determine the disease from which the patient suffers." Suiting actions to words, he dipped a finger into the fluid and then into his mouth. "Now," he continued, "I am going to pass this bottle around. Each of you taste the contents as I did and see if you can diagnose the case." As the bottle was passed from row to row, each student gingerly poked his finger in and bravely sampled the contents. Osler then retrieved the bottle. "Gentlemen," he said, "Now you will understand what I mean when I speak about details. Had you been observant you would have seen that I put my index finger into the bottle but my middle finger into my mouth."

- c. **PERSISTENCE** – Good observation also requires the willingness to look *repeatedly*. Some of the Bible's most precious truths are only revealed after repeated exposure to a text, therefore we must not get frustrated and give up on a text if we see nothing noteworthy right away, or think that we have seen everything there is to see in a text after only a very short time. The following poem by Clarence Edward Flynn illustrates this principle:

Peering into the mists of gray
That shroud the surface of the bay,
Nothing I see except a veil
Of fog surrounding every sail.
Then suddenly against a cape
A vast and silent form takes shape,
A great ship lies against the shore
Where nothing has appeared before.

Who sees a truth must often gaze
Into a fog for many days;
It may seem very sure to him
Nothing is there but mist-clouds dim.
Then, suddenly, his eyes will see
A shape where nothing used to be.
Discoveries are missed each day
By men who turn too soon away.

3. What Should We Observe?

- There are 4 general areas that we want to observe in our Bible study. These 4 areas are all interrelated. For example, terms & words help reveal structure; structure helps reveal the literary form; form helps reveal the atmosphere, and so on...
- a. **Terms or words** and their interrelationship
 - b. **Structure** – the way in which an author went about revealing his message
 - c. **Literary form** – the kind or type of literature the author uses to reveal his message (e.g., poetry, narrative, etc.)
 - d. **Atmosphere** – the underlying tone or spirit (mood) of a passage

THE STUDENT, THE FISH, AND AGASSIZ **By The Student**

The following story (taken from "Independent Bible Study" by Irving Jensen) was written by Nathanael Southgate Shaler (1841-1906), professor of paleontology and geology at Harvard from 1869-1906. Louis Agassiz (1807-1873) was a professor of natural history at Harvard from 1848-1873. Shaler relates his experience as a student under Agassiz around 1860. As we read the story together, mark anything you see that teaches a principle about observation skills. We will discuss our findings at the end of the reading.

It was more than fifteen years ago that I entered the laboratory of Professor Agassiz, and told him I had enrolled my name in the scientific school as a student of natural history. He asked me a few questions about my object in coming, my antecedents generally, the mode in which I afterwards proposed to use the knowledge I might acquire, and finally, whether I wished to study any special branch. To the latter I replied that while I wished to be well grounded in all departments of zoology, I purposed to devote myself specially to insects.

"When do you wish to begin?" he asked.

"Now," I replied.

This seemed to please him, and with an energetic "Very well," he reached from a shelf a huge jar of specimens in yellow alcohol.

"Take this fish," he said, "and look at it; we call it a Haemulon; by and by I will ask what you have seen."

With that he left me, but in a moment returned with explicit instructions as to the care of the object entrusted to me.

"No man is fit to be a naturalist," said he, "who does not know how to take care of specimens."

I was to keep the fish before me in a tin tray, and occasionally moisten the surface with alcohol from the jar, always taking care to replace the stopper tightly. Those were not the days of ground glass stoppers, and elegantly shaped exhibition jars; all the old students will recall the huge, neckless glass bottles with their leaky, wax-besmeared corks, half-eaten by insects and begrimed with cellar dust. Entomology was a cleaner science than ichthyology, but the example of the professor who had unhesitatingly plunged to the bottom of the jar to produce the fish was infectious; and though this alcohol had "a very ancient and fish-like smell," I really dared not show any aversion within these sacred precincts, and treated the alcohol as though it were pure water. Still I was conscious of a passing feeling of disappointment, for gazing at a fish did not commend itself to an ardent entomologist. My friends at home, too, were annoyed, when they discovered that no amount of *eau de cologne* would drown the perfume which haunted me like a shadow.

In ten minutes I had seen all that could be seen in that fish, and started in search of the professor, who had, however, left the museum; and when I returned, after lingering over some of the odd animals stored in the upper apartment, my specimen was dry all over. I dashed the fluid over the fish as if to resuscitate it from a fainting-fit,

and looked with anxiety for a return of a normal, sloppy appearance. This little excitement over, nothing was to be done but return to a steadfast gaze at my mute companion. Half an hour passed, an hour, another hour; the fish began to look loathsome. I turned it over and around; looked it in the face - - ghastly; from behind, beneath, above, sideways, at a three-quarters view -- just as ghastly. I was in despair; at an early hour, I concluded that lunch was necessary; so with infinite relief, the fish was carefully replaced in the jar, and for an hour I was free.

On my return, I learned that Professor Agassiz had been at the museum, but had gone and would not return for several hours. My fellow students were too busy to be disturbed by continued conversation. Slowly I drew forth that hideous fish, and with a feeling of desperation again looked at it. I might not use a magnifying glass; instruments of all kinds were interdicted. My two hands, my two eyes, and the fish; it seemed a most limited field. I pushed my fingers down its throat to see how sharp its teeth were. I began to count the scales in the different rows until I was convinced that that was nonsense. At last a happy thought struck me -- I would draw the fish; and now with surprise I began to discover new features in the creature. Just then the professor returned.

"That is right," said he, "a pencil is one of the best eyes. I am glad to notice, too, that you keep your specimen wet and your bottle corked."

With these encouraging words he added -- "Well, what is it like?"

He listened attentively to my brief rehearsal of the structure of parts whose names were still unknown to me; the fringed gill-arches and movable operculum; the pores of the

head, fleshy lips, and lidless eyes; the lateral line, the spinous fin, and forked tail; the compressed and arched body. When I had finished, he waited as if expecting more, and then, with an air of disappointment:

"You have not looked very carefully; why," he continued, more earnestly, "you haven't seen one of the most conspicuous features of the animal, which is as plainly before your eyes as the fish itself. Look again; look again!" And he left me to my misery.

I was piqued; I was mortified. Still more of that wretched fish? But now I set myself to the task with a will, and discovered one new thing after another, until I saw how just the professor's criticism had been. The afternoon passed quickly, and when, towards its close, the professor inquired, "Do you see it yet?"

"No," I replied. "I am certain I do not, but I see how little I saw before."

"That is next best," said he earnestly, "but I won't hear you now; put away your fish and go home; perhaps you will be ready with a better answer in the morning. I will examine you before you look at the fish."

This was disconcerting; not only must I think of my fish all night, studying, without the object before me, what this unknown but most visible feature might be, but also, without reviewing my new discoveries, I must give an exact account of them the next day. I had a bad memory; so I walked home by Charles River in a distracted state, with my two perplexities.

The cordial greeting from the professor the next morning was reassuring; here was a man who seemed to be quite as anxious as I that I should see for myself what he saw.

"Do you perhaps mean," I asked, "that the fish has symmetrical sides with paired organs?"

His thoroughly pleased, "Of course, of course!" repaid the wakeful hours of the previous night. After he had discoursed most happily and enthusiastically -- as he always did -- upon the importance of this point, I ventured to ask what I should do next.

"Oh, look at your fish!" he said, and left me again to my own devices. In a little more than an hour he returned and heard my new catalogue.

"That is good, that is good!" he repeated, "but that is not all; go on." And so for three long days, he placed that fish before my eyes, forbidding me to look at anything else, or to use any artificial aid. "Look, look, look," was his repeated injunction.

This was the best entomological lesson I ever had -- a lesson whose influence was extended to the details of every subsequent study; a legacy the professor has left to me, as he left it to many others, of inestimable value, which we could not buy, with which we cannot part.

A year afterwards, some of us were amusing ourselves with chalking outlandish beasts upon the blackboard. We drew prancing star-fishes; frogs in mortal combat; hydro-headed worms; stately crawl-fishes, standing on their tails, bearing aloft umbrellas; and grotesque fishes, with gaping mouths and staring eyes. The professor came in shortly after, and was as much amused as any at our experiments. He looked at the fishes.

"Haemulons, every one of them," he said; "Mr. _____ drew them."

True; and to this day, if I attempt a fish, I can draw nothing but Haemulons.

The fourth day a second fish of the same group was placed beside the first, and I was bidden to point out the resemblances and differences between the two; another and another followed, until the entire family lay before me, and a whole legion of jars covered the table and surrounding shelves; the odor had become a pleasant perfume; and even now, the sight of an old six-inch worm-eaten cork brings fragrant memories!

The whole group of Haemulons was thus brought into review; and whether engaged upon the dissection of the internal organs, preparation and examination of the bony framework, or the description of the various parts, Agassiz's training in the method of observing facts in their orderly arrangement, was ever accompanied by the urgent exhortation not to be content with them.

"Facts are stupid things," he would say, "until brought into connection with some general law."

At the end of eight months, it was almost with reluctance that I left these friends and turned to insects; but what I gained by this outside experience has been of greater value than years of later investigation in my favorite groups.

– from *The Autobiography of Nathaniel Southgate Shaler* (New York: Houghton Mifflin Co., 1909), 98-99.

Observations from "The Student, The Fish, And Agassiz"

In the space below, record all the things that you and the class learned from this story about observation and firsthand discovery.

LESSON 5

SEEING STRUCTURE IN A TEXT

1. The importance of learning to observe structure in a text comes from the idea that *how* God says something is just as important as *what* He says. Learning to see structure is vital because it:
 - a. Helps us see how God thinks
 - b. Shows that perceived inconsistencies are actually intended to make a point
 - c. Develops and strengthens the author's message through context
 - d. Makes a text come to life

2. Examples of Structure:
 - a. Gospel of Mark
 - What God said:

 - How God said it:

 - b. Genealogy of Christ in Matthew 1:1-17
 - What God said:

 - How God said it:

3. Types of Structure:
 - a. **Radiation:** The author directs the eye to one point by making a number of various truths converge upon or issue from that point. Picture this type of structure like a bicycle wheel, where the hub of the wheel represents the central point and the spokes represent the other points that lead to or come from that central point.
 - **Examples:**

 - b. **Repetition:** The author repeats words, phrases, or concepts for emphasis. This is one of the most frequently used types of structure in the Bible.
 - **Examples:**

- c. **Progression:** All books in the Bible have some kind of progression. Progression can be toward one climactic point or away from one main point. It can be a progression of a thought, an argument, or a narrative. Progression can be upward or downward (digression).
 - **Examples:**

- d. **Contrast:** This technique describes the association of opposites for the purpose of emphasis or comparison.
 - **Examples:**

- e. **Alternation:** The author carries at least two main thoughts or narratives in an alternating sequence to show parallels or contrasts.
 - **Examples:**

- f. **Pivot:** This technique employs the use of a crucial or pivotal point in a book at which the thoughts on either side of the pivot are either complementary or contrasting.
 - **Examples:**

1. Introduction
 - a. Where do we begin in Bible study? The proper order is always: examine the whole, then analyze the parts (survey study, then analytical study). There are 3 main reasons for the survey:
 - To see each part in its intended emphasis
 - To see each part in its relationship to the other parts
 - To give you a "road map" of the book
 - b. Most people are aware of the importance of gathering background information on a book before the actual study begins. Valuable background information includes things like:
 - Historical background
 - Author
 - Audience
 - Date of writing
 - Purpose for writing
2. The Survey Process
 - a. Read, read, read. There is no shortcut. The survey process usually involves 2 readings:
 - The first reading should be done in one sitting if possible in order to get a feel for the book, enjoy the content, and see the highlights. In this reading, pay no attention to organization or chapter divisions. Remember, *the pencil is the best eyes*, therefore make notations and at the end of the reading, write down some of your initial impressions such as main characters, key thoughts, geography, purposes, tone, and general theme.
 - In the second reading, seek to discover the organization of the book, how the writer accomplished his goal, and the outline of the book.
 - b. Make a survey chart
 - Assign titles to each chapter. Sometimes you may notice that a segment needs to be a little longer or shorter than a chapter depending on the flow of thought. Start with a chapter length and then make adjustments as you go along.
 - Look at *repeated* items in the book (such as words & events) that may give clues to the book's organization. Note these and look for ways to incorporate such thoughts on the chart. In historical books, contrast the first and last chapters for clues to the scope and progression of the book.
 - Find the main division(s) in the book and note this by double lines on the chart.
 - State a theme in as few words as possible. Place this at the top of the chart. Choose a key verse.

The textual worksheet is one of the most important Bible study tools you will ever use. Most of us feel inhibited about writing too many notes or doing too much underlining or marking in our personal Bibles. The benefit of the textual worksheet is that it allows us to do all the underlining and "coloring" of a text that we wish without fear of making a mess. We have already noted that one of the first rules of good observation is that "the pencil is one of the best eyes." The textual worksheet is an excellent way of putting your eyes to work and allowing yourself to see as much as you can in a text. This technique is truly one of the most enjoyable and profitable ways of studying a text.

The following text from **Ephesians 2** will be done in class as an example of the value of this method of study. Spend the next fifteen minutes noting all you can see and making observations on your sheet. Underline, box, circle, color, make arrows, and do whatever else you think of to allow your mind the freedom to see all there is that God has revealed. If you are familiar with a text, it will be easy to see only the things you have already seen from previous study, but challenge yourself to see things you have never seen before. The key to achieving this is not just observation, but writing down your observations on paper. This is how a passage you have read and studied many times before can still be interesting and fresh. Remember, until you have actually written down your thoughts or made notations, your mind is not free to see more. As Joseph Gettys stated, "You should stress to all of your pupils the importance of working on paper, for what is written on paper releases the mind to fasten its attention on something more."

A few tips/reminders as you read:

1. Follow the order of the inductive method—*observation, interpretation, application, and communication*.
2. As you read, try to focus only on the text itself. Do not think in terms of topical studies or cross references, and do not flee immediately to similar passages elsewhere in the Bible. Keep your eyes on the text before you. Remember, the author has a purpose in mind, and the text by itself is complete to fulfill that purpose.
3. Look for things like structure and progression of thought. Remember, **how** the author says something is just as important as **what** the author says. Look for some of the types of structure we discussed in class—radiation, repetition, progression, contrast, alternation, and pivot.
4. Write down what you believe to be the author's main point.
5. Discover and write down the things that are especially interesting and intriguing *to you*.
6. **Above all, enjoy the text! Eat it up! Love it!**

Ephesians 2 (NASB)

1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

11 Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," *which is* performed in the flesh by human hands— 12 *remember* that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both *groups into* one and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might make the two into one new man, *thus* establishing peace, 16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; 18 for through Him we both have our access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.

Luke 4:14-30 (ESV)

Directions for the textual worksheet: Spend the next fifteen minutes reading and re-reading the text, noting all you can see and marking observations on your sheet. Pay attention to details. Underline, box, circle, color, make arrows, and do whatever else you think of to allow your mind the freedom to see all there is that God has revealed. When you think you have seen everything there is to see, look again! Try to discover things in the text you have never seen before. Be prepared to share your findings with the class.

14 And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. **15** And he taught in their synagogues, being glorified by all. **16** And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. **17** And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, **18** "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, **19** to proclaim the year of the Lord's favor." **20** And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. **21** And he began to say to them, "Today this Scripture has been fulfilled in your hearing." **22** And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, "Is not this Joseph's son?" **23** And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself.' What we have heard you did at Capernaum, do here in your hometown as well." **24** And he said, "Truly, I say to you, no prophet is acceptable in his hometown. **25** But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, **26** and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. **27** And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian." **28** When they heard these things, all in the synagogue were filled with wrath. **29** And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. **30** But passing through their midst, he went away.

LESSON 8

TEXTUAL RE-CREATION

Textual re-creation is a study tool that is used to “picture” a passage being studied. This is done by rewriting the text, using the same words but changing the format of the writing. This particular method of study allows us to better understand the relationship between different phrases in a text, and is especially useful when studying passages that are wordy or difficult to follow.

Here are some basic rules for textual re-creation:

1. Before beginning to re-create a text, make sure to spend time studying the text well. Pay special attention to key words & phrases and their relationship to one another. Notice prepositions and other transition words (e.g., words like *therefore, and, but, for, because*). How do these words connect the ideas that precede and follow them?
2. To re-create a text, simply start by writing down the words directly from the text of study. Do not change, add to, or take away any words from the passage. As you write, use various graphic aids to 1) emphasize important words or phrases, 2) diagram their relation to other words/phrases in the text, and 3) make sure the message is clearly seen. Some of the graphic aids you may find useful include:

- | | | |
|--------------------|------------------------|----------------|
| --Different Colors | --Underlining | --Bold Letters |
| --Numbering | --Circles or Boxes | --Indentation |
| --Arrows | --Large or Small Print | --Blank Spaces |
| --Capitalization | --Italics | --Parentheses |

3. Most importantly, there is no standard procedure for this method of study. As with other study tools, textual re-creation takes time, but the more you practice this technique the easier and more natural it will become. The best way to learn is simply by doing it yourself. Have fun with it!

EXAMPLES OF TEXTUAL RE-CREATION

1 John 1:1-4

THAT

WHICH WAS FROM THE
BEGINNING

1. we have **HEARD**
2. we have **SEEN**
3. we have **LOOKED UPON**
4. our hands have **HANDLED** of
THE WORD OF LIFE

for the **LIFE WAS MANIFESTED**

- and we have **SEEN**
- and **BEAR WITNESS**
- and **SHOW** unto you

THAT *eternal* LIFE

--which was **WITH THE FATHER**
--and was **MANIFESTED** unto us

(*that which we have seen and heard*)

DECLARE WE UNTO YOU

THAT

you also may have **FELLOWSHIP**
w/ US

and truly OUR FELLOWSHIP is

1. with the **FATHER**
2. with His Son **JESUS**
CHRIST

AND

THESE THINGS WE **WRITE**.....
THAT YOUR **JOY** MAY BE FULL

Ephesians 4:11-16

And He *personally* gave some to be:

- 1) apostles
- 2) prophets
- 3) evangelists
- 4) pastors
- 5) teachers

--FOR the training of the saints
in the work of ministry

--TO build up the body of Christ

UNTIL we all reach unity in

- 1) the faith, and in
- 2) the knowledge of God's Son,
growing into a **mature** man with a
stature **measured by Christ's**
fullness.

THEN we will no longer be children,

- 1) tossed by the waves
- 2) blown around
 - a) by every wind of teaching
 - b) by human cunning with
cleverness in the
techniques of deceit.

BUT: *speaking the truth in* LOVE

Let us **grow** *in every way* into Him
who is the head

C H R I S T

(from Him)

the *whole* body

(fitted and knit together by
every supporting ligament)

promotes the **growth** of the body

--FOR building itself up in love

--BY the proper working of *each*
individual part

In the box below, make your own textual re-creation from the passage listed.

1 Peter 1:3-9

NOTES:

APPLICATIONS: