

## How to Study the Bible

Q: *What do the scriptures principally teach?*

A:

### *Steps*

- 1) Look at the details:
  - a. Verb tenses (future, present or past)
  - b. Verb moods (indicative, imperative, etc.)
  - c. Verb voices (active, passive or reflexive)
  - d. Prepositions
  - e. Pronouns and their antecedents
  - f. Are words or themes repeated in the pericope?
- 2) What is the purpose of the pericope?
- 3) Three types of analogy of scripture:
  - a. Parallel passages (How are they the same and how are they different?)
  - b. Where else quoted (OT quotes or allusions in the NT)
  - c. Where else is the topic treated?
- 4) What doctrines are taught here? *Be sure to use analogy of scripture*
- 5) What are the uses? *Be sure to use the analogy of scripture*
  - a. Promises to claim
  - b. Commands to implement
  - c. Conclusions to make
- 6) Write it down

## Psalm 1

<sup>1</sup>Blessed *is* the man

Who walks not  
in the counsel of the ungodly,

Nor stands  
in the path of sinners,

Nor sits  
in the seat of the scornful;

<sup>2</sup>But his delight  
*is* in the law of the LORD,

And in His law  
he meditates day and night.

<sup>3</sup>He shall be  
like a tree

Planted by  
the rivers of water,

That brings forth  
its fruit in its season,

## Psalm 1

Whose leaf  
also shall not wither;

And whatever  
he does shall prosper.

<sup>4</sup>The ungodly *are* not so,

But *are* like the chaff  
which the wind drives away.

<sup>5</sup>Therefore the ungodly  
shall not stand in the judgment,

Nor sinners  
in the congregation of the righteous.

<sup>6</sup>For the LORD knows  
the way of the righteous,

But the way  
of the ungodly shall perish.

**Parables of the Kingdom  
The Parable of the Sower**

<i>Matthew 13</i>	<i>Mark 4</i>	<i>Luke 8</i>
On the same day Jesus went out of the house and sat by the sea. <sup>2</sup> And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore	And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat <i>in it</i> on the sea; and the whole multitude was on the land facing the sea	<b>4</b> And when a great multitude had gathered, and they had come to Him from every city,
Then He spoke many things to them in parables, saying:	. <sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:	He spoke by a parable:
“Behold, a sower went out to sow.	“Listen! Behold, a sower went out to sow.	<sup>5</sup> A sower went out to sow his seed.
<sup>4</sup> And as he sowed, some <i>seed</i> fell by the wayside; and the birds came and devoured them.	<sup>4</sup> And it happened, as he sowed, <i>that</i> some <i>seed</i> fell by the wayside; and the birds of the air came and devoured it.	And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it.
Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. <sup>6</sup> But when the sun was up they were scorched, and because they had no root they withered away.	<sup>5</sup> Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth. <sup>6</sup> But when the sun was up it was scorched, and because it had no root it withered away.	<sup>6</sup> Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture.
<sup>7</sup> And some fell among thorns, and the thorns sprang up and choked them.	<sup>7</sup> And some <i>seed</i> fell among thorns; and the thorns grew up and choked it, and it yielded no crop.	<sup>7</sup> And some fell among thorns, and the thorns sprang up with it and choked it.
<sup>8</sup> But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.	<sup>8</sup> But other <i>seed</i> fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred.	<sup>8</sup> But others fell on good ground, sprang up, and yielded a crop a hundredfold.”

<i>Matthew 13</i>	<i>Mark 4</i>	<i>Luke 8</i>
<sup>9</sup> He who has ears to hear, let him hear!"	And He said to them, "He who has ears to hear, let him hear!"	When He had said these things He cried, "He who has ears to hear, let him hear!"
<sup>10</sup> And the disciples came and said to Him, "Why do You speak to them in parables?"	But when He was alone, those around Him with the twelve asked Him about the parable.	Then His disciples asked Him, saying, "What does this parable mean?"
<sup>11</sup> He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. <sup>12</sup> For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. <sup>13</sup> Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.	<sup>11</sup> And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,	And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest <i>it is given</i> in parables,
<sup>14</sup> And in them the prophecy of Isaiah is fulfilled, which says:  'Hearing you will hear and shall not understand,  And seeing you will see and not perceive;  <sup>15</sup> For the hearts of this people have grown dull.  <i>Their</i> ears are hard of hearing,  And their eyes they have closed,	<sup>12</sup> so that  'Seeing they may see and not perceive,  And hearing they may hear and not understand;  Lest they should turn,  And <i>their</i> sins be forgiven them.'"	that  'Seeing they may not see,  And hearing they may not understand.'

<i>Matthew 13</i>	<i>Mark 4</i>	<i>Luke 8</i>
Lest they should see with <i>their eyes</i> and hear with <i>their ears</i> , Lest they should understand with <i>their hearts</i> and turn, So that I should heal them.'		
<sup>16</sup> But blessed <i>are</i> your eyes for they see, and your ears for they hear; <sup>17</sup> for assuredly, I say to you that many prophets and righteous <i>men</i> desired to see what you see, and did not see <i>it</i> , and to hear what you hear, and did not hear <i>it</i> .	<sup>13</sup> And He said to them, "Do you not understand this parable? How then will you understand all the parables?"	
<sup>18</sup> Therefore hear the parable of the sower:		"Now the parable is this:
<sup>19</sup> When anyone hears the word of the kingdom, and does not understand <i>it</i> , then the wicked <i>one</i> comes and snatches away what was sown in his heart. This is he who received seed by the wayside.	<sup>14</sup> The sower sows the word. <sup>15</sup> And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.	The seed is the word of God. <sup>12</sup> Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.
<sup>20</sup> But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup> yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.	<sup>16</sup> These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; <sup>17</sup> and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.	<sup>13</sup> But the ones on the rock <i>are those</i> who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away.

<i>Matthew 13</i>	<i>Mark 4</i>	<i>Luke 8</i>
<p><sup>22</sup> Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.</p>	<p><sup>18</sup> Now these are the ones sown among thorns; <i>they are</i> the ones who hear the word, <sup>19</sup> and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.</p>	<p><sup>14</sup> Now the ones <i>that</i> fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.</p>
<p><sup>23</sup> But he who received seed on the good ground is he who hears the word and understands <i>it</i>, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."</p>	<p><sup>20</sup> But these are the ones sown on good ground, those who hear the word, accept <i>it</i>, and bear fruit: some thirtyfold, some sixty, and some a hundred."</p>	<p><sup>15</sup> But the ones <i>that</i> fell on the good ground are those who, having heard the word with a noble and good heart, keep <i>it</i> and bear fruit with patience.</p>

### The Parable of the Wheat and the Tares

<i>Matthew 13</i>	<i>Mark</i>	<i>Luke</i>
<p><sup>24</sup> Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat and went his way. <sup>26</sup> But when the grain had sprouted and produced a crop, then the tares also appeared. <sup>27</sup> So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' <sup>28</sup> He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' <sup>29</sup> But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. <sup>30</sup> Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' "</p>		



<i>Matthew 13</i>	<i>Mark</i>	<i>Luke</i>
<p><sup>36</sup> Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field".</p> <p><sup>37</sup> He answered and said to them: "He who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. <sup>39</sup> The enemy who sowed them is the devil, the harvest is the end of the age and the reapers are the angels. <sup>40</sup> Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. <sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, <sup>42</sup> and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. <sup>43</sup> Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!"</p>		

### The Parable of the Mustard Seed

<i>Matthew 13</i>	<i>Mark 4</i>	<i>Luke 13</i>
<p><sup>31</sup> Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, <sup>32</sup> which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."</p>	<p><sup>30</sup> Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it? <sup>31</sup> It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; <sup>32</sup> but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."</p>	<p><sup>18</sup> Then He said, "What is the kingdom of God like? And to what shall I compare it? <sup>19</sup> It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches."</p>

### The Parable of the Leaven

<i>Matthew 13</i>	<i>Mark</i>	<i>Luke 13</i>
<p><sup>33</sup> Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."</p>		<p><sup>20</sup> And again He said, "To what shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures of meal till it was all leavened."</p>

### Prophecy and the Parables

<i>Matthew 13</i>	<i>Mark 4</i>	<i>Luke</i>
<p><sup>34</sup> All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying:            "I will open My mouth in parables; I will utter things kept secret from the foundation of the world."</p>	<p><sup>33</sup> And with many such parables He spoke the word to them as they were able to hear it. <sup>34</sup> But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.</p>	

### The Parables of the Hidden Treasure and of the Pearl

<i>Matthew 13</i>	<i>Mark</i>	<i>Luke</i>
<p><sup>44</sup> "Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.  <sup>45</sup> "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had and bought it."</p>		

### The Parable of the Dragnet

<i>Matthew 13</i>	<i>Mark</i>	<i>Luke</i>
<p><sup>44</sup> “Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, <sup>48</sup> which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. <sup>49</sup> So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, <sup>50</sup> and cast them into the furnace of fire. There will be wailing and gnashing of teeth.</p>		

### Summary Statement about the Parables

<i>Matthew 13</i>	<i>Mark</i>	<i>Luke</i>
<p><sup>51</sup> Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord”. <sup>52</sup> Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.”</p>		

### **Hermeneutical Principles used in the Parables**

1)

2)

3)

4)

### **Doctrines from the Parables** Be sure to use analogy of scripture

1)

2)

3)

4)

### **Applications from the Parables** Be sure to use analogy of scripture

1)

2)

3)

4)

## 1 Corinthians 1: 1 - 9

*Background:* Author, Date, Occasion, Issues

<sup>1</sup> Paul,

called *to be* an apostle of Jesus Christ

through the will of God,

and Sosthenes *our* brother,

<sup>2</sup> to the church of God

which is at Corinth,

to those who are sanctified

in Christ Jesus

called *to be* saints,

with all who in every place

call on the name of Jesus Christ our Lord, both theirs and ours.

## 1 Corinthians 1: 1 - 9

<sup>3</sup> Grace to you and peace

from God our Father

and the Lord Jesus Christ.

<sup>4</sup> I thank my God always

concerning you

for the grace of God

which was given to you by Christ Jesus,

<sup>5</sup> that you were enriched

in everything

by Him

in all utterance and

all knowledge,

## 1 Corinthians 1: 1 - 9

<sup>6</sup> even as the testimony of Christ

was confirmed in you,

<sup>7</sup> so that you come short in no gift,

eagerly waiting for the revelation

of our Lord Jesus Christ,

<sup>8</sup> who will also confirm you to the end,

*that you may be* blameless

in the day of our Lord Jesus Christ.

<sup>9</sup> God *is* faithful,

by whom you were called

into the fellowship of His Son,

Jesus Christ our Lord.



Background: Author, Date, Occasion, Issues

See 2 Kings 16:5 ff

What and where are the countries involved?



Isaiah 7 – 9

JUDAH					ISRAEL				
King	Reign	Character	Prophet		King	Reign	Character	Prophet	
1. Rehoboam	931-913	17 yrs.	Bad	Shemaiah	1. Jeroboam I	931-910	22 yrs.	Bad	Ahijah
2. Abijah	913-911	3 yrs.	Bad		2. Nadab	910-909	2 yrs.	Bad	
3. Asa	911-870	41 yrs.	Good		3. Baasha	909-886	24 yrs.	Bad	
					4. Elah	886-885	2 yrs.	Bad	
					5. Zimri	885	7 day	Bad	
					6. Omri	885-874*	12 yrs.	Bad	
4. Jehoshaphat	870-848*	25 yrs.	Good		7. Ahab	874-853	22 yrs.	Bad	Elijah Micaiah
5. Jehoram	848-841*	8 yrs.	Bad		8. Ahaziah	853-852	2 yrs.	Bad	
6. Ahaziah	841	1 yr.	Bad		9. Joram	852-841	12 yrs.	Bad	Elisha
7. Athaliah	841-835	6 yrs.	Bad		10. Jehu	841-814	28 yrs.	Bad	
8. Joash	835-798	40 yrs.	Good	Joel	11. Jehoahaz	814-798	17 yrs.	Bad	
9. Amaziah	796-767	29 yrs.	Good		12. Jehoash	798-782	16 yrs.	Bad	
10. Azariah (Uzziah)	767-740*	52 yrs.	Good	Isaiah	13. Jeroboam II	782-753*	41 yrs.	Bad	Jonah Amos Hosea
					14. Zechariah	753-752	6 mo.	Bad	
					15. Shallum	752	1 mo.	Bad	
					16. Menahem	752-742	10 yrs.	Bad	
					17. Pekahiah	742-740	2 yrs.	Bad	
11. Jotham	740-732*	16 yrs.	Good	Isaiah Micah	18. Pekah	740-732*	20 yrs.	Bad	
12. Ahaz	732-716	16 yrs.	Bad		Isaiah	19. Hoshea	732-721	9 yrs.	Bad
13. Hezekiah	716-687	29 yrs.	Good	Isaiah	<i>(Capture of Samaria and captivity of Israel)</i>				
14. Manasseh	687-642*	55 yrs.	Bad	Nahum					
15. Amon	642-640	2 yrs.	Bad						
16. Josiah	640-608	31 yrs.	Good	Habakkuk Zephaniah Jeremiah					
17. Jehoahaz	608	3 mos.	Bad						
18. Jehoiakim	608-597	11 yrs.	Bad						
19. Jehoiachin	597	3 mos.	Bad						
20. Zedekiah	597-586	11 yrs.	Bad						

*(Destruction of Jerusalem and captivity of Judah)*

\*Co-regency

Summarize chapter 7

Why, after v. 1, is the king of Israel referred to as “the son of Remeliah” and not by name?

What principle was Ahaz invoking in v. 12?

Bring in Deuteronomy 6:16, Exodus 17:7, Deuteronomy 29:29 and Judges 6.

Be sure to analyze Judges 6 from the concept of the revealed and un-revealed will of God seen in Deuteronomy 29:29.

What is the point of the Immanuel prophecy in Isaiah?

How does Matthew capitalize on it in Matthew 1:23? What hermeneutical principle do we see?

Compare that to Matthew 2:14 & 15